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The Book of Qohelet.

A Digital Scholarly Edition of the Hebrew Text

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קוהלת

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Contents

Abstract	i
Abbreviations and Symbols	ii
I Introduction	1
1 The Goals	1
1.1 Why a New Critical Edition of Qohelet?	2
1.1.1 An Extensive Collation	2
1.1.2 An Updated Collation	3
1.1.3 An Eclectic Edition	4
1.1.4 A Digital Edition	5
1.1.5 Limits and Perspectives	7
1.2 What Texts Can Be Reconstructed?	8
1.2.1 The Archetype	9
1.2.2 The Hyparchetypes	11
1.2.2.1 Proto-G	12
1.2.2.2 Proto-P	12
1.2.2.3 Proto-M	13
1.2.2.4 Rabbinic-M	13
1.2.3 The Original	14
1.2.4 The Author	19
Table of Relationships	22
2 The Data	23
2.1 Direct sources	23
2.1.1 The Masoretic Text (M)	23
2.1.2 Qumran Scrolls (Q)	26
2.2 Indirect sources	27
2.2.1 The Septuagint (G)	27
2.2.1.1 The Revisors (AQ, SM, TH)	29

2.2.2	The Peshitta (P)	30
2.2.3	The Latin Versions (H _I , V)	30
2.2.4	The Targumim (T)	31
3	The Method	33
3.1	Search for Variants (<i>Recensio</i>)	34
3.1.1	Variants, non-variants, pseudo-variants	34
3.1.1.1	Criteria for classification	35
3.1.2	Translational techniques and degree of collation	38
3.1.2.1	Criteria for collation	40
3.2	Evaluation of Variants (<i>Examinatio</i>)	43
3.2.1	External criteria	43
3.2.2	Internal criteria	48
3.2.3	Characterisation	50
3.2.3.1	Unintentional Variants	50
3.2.3.2	Intentional Variants	50
3.2.3.3	Mixed Variants	51
3.3	The Reconstruction of the Original (<i>Constitutio Textus</i>)	51
3.3.1	Substantial Variants	52
3.3.1.1	<i>Emendatio ope codicum</i>	54
3.3.1.2	<i>Emendatio ope ingenii</i>	55
3.3.1.3	Indifferent Readings	57
3.3.2	Accidental variants	58
3.3.2.1	Spelling	58
3.3.2.2	Pointing	59
3.3.2.3	<i>Mise en page</i>	60
4	The Edition	61
4.1	The Collation	61
4.1.1	The Lemma	61
4.1.2	First Apparatus	62
4.1.2.1	Reading Groups	62
4.1.2.1.1	<i>K^ethîb/Q^erê</i>	64
4.1.2.1.2	Conflations	64
4.1.2.1.3	Indeterminate Witnesses	64
4.1.2.2	Readings	65
4.1.2.2.1	The Septuagint	65
4.1.2.2.2	The Revisors	66
4.1.2.2.3	Medieval manuscripts	66

4.1.2.3	Linguistic annotation	67
4.1.3	Second Apparatus	68
4.1.3.1	Retroversions	68
4.1.3.2	Emendations and Conjectures	69
4.2	The Textual Commentary	69
4.3	The Critical Text	71
4.4	The Critical Apparatus	72
4.4.1	The Lemma	72
4.4.2	The Variants	73
4.4.3	Evaluations	73
4.5	The Translation	74
II	<i>Recensio</i>	75
5	Collation	77
6	Textual Commentary	325
III	<i>Constitutio Textus</i>	739
7	Critical Text	741
8	Translation	759
	Bibliography	769

Abstract

The objective of the present dissertation is a born-digital critical edition of the Hebrew Old Testament book of Qohelet. The edition is based on an extensive collation of variant readings from indirect sources – the Septuagint, the Peshitta, the works of St. Jerome (the Vulgate and the Commentary), and the Targum – as well as from direct sources such as the Qumran fragments and Hebrew medieval manuscripts

The ultimate goal of the edition is (a) to reproduce the earliest textual form, the Archetype, that can be reconstructed on the basis of the available evidence; and (b) to propose a rehabilitation of the Original of the Author by resorting, when necessary, to conjectural emendation. We date the Archetype to the II century BCE, corresponding to the date of Hebrew fragments from Qumran, while we place the Original between the V and III centuries BCE.

Unlike previous critical editions of Qohelet, ours follows the so-called eclectic model, which involves the reconstitution of a critical text and the preparation of a critical apparatus of secondary variants. Our edition includes, moreover, new data, taken both from primary literature, such as the recently published Göttingen Septuagint, and from up-to-date studies and critical commentaries on the text of Qohelet.

The work is made up of five main parts: an introduction, which sets forth the rationale of the edition and the methodology adopted; the collation, where the variants are listed in their original language; the critical commentary, where the variants are extensively discussed; the critical text accompanied by the apparatus, which presents a selection of authentic Hebrew variants taken from the collation; and finally, a translation of the critical text.

The edition uses the mark-up language of the Text Encoding Initiative (TEI). It is realized in pdf, via \LaTeX , and will be available in digital form, via the TEI-Publisher editor.

Abbreviations and symbols

†	<i>crux desperationis</i>
◦	normalised spelling
? ?	dubious (text)
[]	expunction
1Chr	1 Chronicles
1Kgs	1 Kings
1Sam	1 Samuel
2Chr	2 Chronicles
2Kgs	2 Kings
2Sam	2 Samuel
4QQoh ^a	First fragment from Qumran
4QQoh ^b	Second fragment from Qumran
Amos	Amos
Aq	Aquila
BA	Biblical Aramaic
BH	<i>Biblia Hebraica</i> series
BH ³	Third edition of the <i>Biblia Hebraica</i>
BHK	First edition of the <i>Biblia Hebraica</i> , edited by Kittel
BHQ	<i>Biblia Hebraica Quinta</i>
BHS	<i>Biblia Hebraica Stuttgartensia</i>
Cant	Canticles
Dan	Daniel
Deut	Deuteronomy
Esth	Esther
Exod	Exodus
Ezek	Ezekiel
Ezra	Ezra
G	Greek Version
G Qoh	Greek Version of Qohelet
G*	Original Greek
G ⁹⁸	Greek Hamburg papyrus
G ^A	Greek <i>Codex Alexandrinus</i>
G ^B	Greek <i>Codex Vaticanus</i>
G ^C	Greek <i>Codex Ephraemi rescriptus</i>
G ^{Mss}	Greek manuscripts
G ^S	Greek <i>Codex Sinaiticus</i>

G ^{S*}	First hand of <i>Codex Sinaiticus</i>
G ^{Sc}	Second hand of <i>Codex Sinaiticus</i>
G ^V	Greek <i>Codex Venetus</i>
Gen	Genesis
HB	Hebrew Bible
Hab	Habakkuk
Hi	Lemma of Jerome's <i>Commentarius in Ecclesiasten</i>
Hi ^{Com}	Note of Jerome's <i>Commentarius in Ecclesiasten</i>
Hos	Hosea
Isa	Isaiah
Jer	Jeremy
Job	Job
Jonah	Jonah
Josh	Joshua
Judg	Judges
LH	Late Hebrew
LXX	Septuagint
Lam	Lamentations
Lev	Leviticus
Luke	Luke
M	Masoretic text
MH	Mishnaic Hebrew
M ^{Hi}	Transliterations of the Masoretic text in Jerom'es Commentary
M ^L	<i>Codex Leningradensis</i>
M ^{Mss}	Hebrew Medieval manuscripts
Mal	Malachi
Matt	Matthew
Mic	Micah
Ms	Manuscript
Mss	Manuscripts
Nah	Nahum
Neh	Nehemiah
Num	Numbers
OL	Old Latin
P	Syriac Version of the Peshitta
P Qoh	Peshitta of Qohelet
P*	Original text of the Peshitta
Prov	Proverbs

Ps	Psalms
Qoh	Qohelet
Sir	Sirach
Sm	Symmachus
Syh	Syro-hexapla
T	Targum
T*	Original text of the Targum
T ¹¹⁰	Paris manuscript 110 of the Targum
T ^S	Sperber's manuscript of the Targum
T ^Z	Zamora's manuscript of the Targum
Th	Theodotion
V	Vulgate
V*	Original text of the Vulgate
Wisd	Wisdom
Zech	Zechariah
Zeph	Zephaniah
add	addition
adj	adjective
adv	adverb
art	article
assim	assimilation
cj	conjunction
confl	conflation
cop	copulative conjunction
corr	correction
crrp	corruption
ct	conjecture
del	deletion
ditt	dittography
dm	demonstrative (pronoun)
err-graph	graphic error
err-voc	vocalisation error
exeg	exegetical (variant)
facil	facilitation (variant)
facil-synt	syntactic facilitation
gl	gloss
gn	gender
graph	graphical (variant)

hapl	haplography
harm	harmonization
homeoarcht	homeoarchton
homeot	homeoteleuton
ideol	ideological (variant)
indet	indeterminate (reading)
insuff	insufficient (reading)
interp	interpretative (variant)
interr	interrogative (pronoun)
misd	misdivision (of words)
morph	morphological (substitution)
n	noun
nb	number
neg	negative (conjunction)
notaAcc	<i>nota accusativi</i>
part	particle
prep	preposition
prn	pronoun
ps	personal (pronoun)
<i>rel</i>	<i>reliquii</i>
rl	relative (pronoun)
scrdf	<i>scriptio defectiva</i>
scrpl	scription plena
sem	semantic (substitution)
span	span (of text)
subst	substitution
suff	suffix (pronoun)
tense	tense
theol	theological (variant)
trasp	transposition
v	verb
v.	verse
voc	vocalisation (variant of)
vs	versus
vv.	verses

Part I

Introduction

Chapter 1

The Goals

The aim of our work is threefold:

1. an exhaustive collation of the variants to the Hebrew Qohelet (QoH)
2. a critical text which mirrors the Author's Original
3. a digital database of variants encoded pursuant to the international standards of the *Text Encoding Initiative*

The collation is based on a systematic *recensio* of the documentation, carried out by comparing the Masoretic text (M) with the most important witnesses, both in Hebrew and in translation. The collation aims at comprehensiveness: in comparing M with the textual witnesses, we set ourselves the goal of recording everything that may constitute *prima facie* textual variation. The decision as to the authenticity of such variants we leave to our textual commentary, and only those variants considered as authentic are taken into account for the constitution of the critical text.

The critical text is the incarnation of our reconstruction of the Original. The edition is therefore *eclectic*: readings we consider superior are embodied in the text, while secondary variants are placed in the apparatus. The reconstruction of the Original is an ideal goal of the critical-textual enterprise but, as such, is not always attainable. Whenever we feel that the reading of the Original is not attainable in a particular case, we reproduce verbatim the reading from the Archetype, that is, the reading that we feel best explains the genesis of the competing readings.

The present work, from this Introduction to the Bibliography, has been written entirely in XML-TEI language. The encoding has allowed us to render the text and its variants not only machine-readable, but also machine-actionable: through the addition of specific tags for each relevant textual element (verse, apparatus, reading, witness *siglum*, etc.), we have succeeded in obtaining, from a single file encoded in XML-TEI, both the collation and the critical text with the apparatus of variants. The resulting encoded text is available at our Github address¹, from

¹ <https://github.com/LuigiBambaci/> (accessed 31 January 2023).

which it can be freely downloaded. A digital version of the edition, which can be viewed on the web, is currently in progress and will appear as a TEI-Publisher² web application.

1.1 Why a New Critical Edition of Qohelet?

Three projects towards a critical edition of the Hebrew Bible (HB) are ongoing: the *Biblia Hebraica* series (BH), the *Hebrew University Bible* (HUB), and the *Hebrew Bible: A Critical Edition* (HBCE).

The currently existing editions of QoH in particular are also three in number, and they are all part of the BH series: the first in chronological order is Kittel's *Biblia Hebraica* (BHK) edited by Driver 1905, followed by the BH by Horst 1937 and the *Biblia Hebraica Stuttgartensia* (BHS) by Horst 1975, and culminating with the *Biblia Hebraica Quinta* (BHQ) edited by Goldman 2004.

As compared to previous editions, our work can claim the following four elements of originality:

1. It is based on a comprehensive aggregation of variants.
2. It includes new data, particularly from the Greek and medieval Hebrew traditions.
3. It contains an eclectic edition, with a proposed reconstruction of the Original text.
4. It is entirely realised in digital format.

In what follows, we will discuss each of these points in detail, seeking to emphasise those aspects which, we believe, distinguish ours from previous similar works. Finally, we will make a few clarifications regarding limitations and shortcomings, suggesting possible avenues for research on the QoH text as well as for its digital edition.

1.1.1 An Extensive Collation

The gathering of variants that we present here is, to our knowledge, the most extensive ever assembled for the Hebrew text of Qoh. Indeed, we believe that ours is *the first ever collation of Qoh in the technical sense of that term*: a collection, that is, as systematic as possible, of all possible instances of textual variation. The collections now found in critical editions of the QoH are, precisely because they appear in critical editions, selective, whereas those found in the literature are in the form of commentaries and often focus only on this or that tradition – the Greek and Syriac in particular.

Here, by contrast, we have wanted to bring together in a single place all of the instances of variation that we have been able to identify, both through direct comparison with the sources and by consulting the works of scholars who preceded us, from the primary literature (the other critical editions) as well as the secondary literature (commentaries, articles, monographs).

² <https://teipublisher.com/index.html> (accessed 31 January 2023).

For each place of variation, we have collected the readings of the witnesses examined, citing them in their respective original languages and translating them when necessary in the commentary. In this way, we have sought to spare the reader the necessity of having to consult the texts of such witnesses – an exercise that is often unavoidable with modern editions, which, for obvious reasons of space, are forced to limit the citation in their apparatuses of readings in the original languages.

To unfurl the textual evidence, we have divided the readings into groups according to their similarity: for each place of variation, the witnesses sharing the same reading, and so presumably depending on the same *Vorlage*, have been placed together in the same groups so as to highlight instances of agreement and disagreement. This grouping system is inspired by that of the BHQ and is designed as a tool for analysing the genealogical relationships among the various witnesses: the resulting groupings are discussed in the textual commentary, and we make use of them when evaluating the variants for the fixation of the original text.

The collation has been carried out according to some general criteria which we have imposed upon ourselves. In the existing editions of the HB, little space, if any, is devoted to describing the process of collating variants. And yet, this is a crucial step in the case of a polyglot tradition such as the HB, for which variants do not offer themselves to the scholar with the same ‘immediacy’ as they do in monolingual textual traditions. In establishing criteria for collation, we have wanted to prepare a guide that would be useful first and foremost to ourselves, helping us to extricate authentic variants from the vast corpus of direct and indirect sources, but also useful to the reader in understanding how such variants were chosen. During the collection process, as well as while evaluating the variants and their retroversions, we have aimed not at an impossible objectivity, which does not exist in historical investigation, but rather at a kind of intersubjectivity: that is, we have tried to indicate explicitly the criteria we have applied each time to justify our choices, so as to allow for inter-subjective control on the part of the reader. In the apparatus underlying the critical text, we indicate those variants that, at the end of the collation and evaluation phase, we consider as sufficiently certain: in this way we render transparent to the reader the entire workflow, from the identification of the variants in the primary sources, to their selection as a channel leading to the reconstruction of the critical text.

1.1.2 An Updated Collation

As compared to the most recent edition of Qo_H, by [Goldman 2004](#), ours is distinguished by the use of more up-to-date material. In the absence of a critical edition of the Greek translation, Goldman was compelled to resort to [Field's](#) work with regard to the fragments of the Revisors (Aquila, Symmachus, Theodotion), and to the *editio critica minor* by [Rahlfs](#) and the eighteenth-century collation by [Holmes and Parson](#) with regard to the Septuagint. Meanwhile, the critical edition of the hexaplaric fragments, edited by [Marshall](#), and the *editio critica maior* of the Septuagint, edited by [Gentry 2019](#), have been published. We have taken account of both in our

work.

This is in fact an important editorial innovation for the QoH text: Holmes and Parson's collation is obviously dated, while Rahlfs' critical edition, besides being based on a small number of textual witnesses, is coloured by an excessive recourse to the *Commentarius* of St. Jerome as a source for Old Latin, which causes him to favour those Greek readings that are closest to M, even when these have little or no support in the manuscript tradition.

Gentry's critical edition represents a major step forward in the reconstruction of the Greek original and is based on a comprehensive and up-to-date collection of data that includes, not least, the recently discovered manuscript 788, which is also fundamental to the tradition of the hexaplaric fragments.

Another original aspect to our work relates to the medieval codices of the Hebrew text. For these, the mediation of Kennicott's and De Rossi's classical collations is still obligatory, and so we too have made use of them. However, we have also collated altogether new codices, as well as entirely re-collated around 60 of the codices examined by Kennicott. For the Babylonian tradition, we have made use of the very recent work by [Miletto](#).

Finally, we have had access to a much more up-to-date secondary literature, among which we might mention the numerous articles by Gentry, cited in the bibliography, on the textual history and textual criticism of the Greek version, as well as, in particular, the two-volume commentary by Weeks ([Weeks 2020](#), [Weeks 2022](#)), the most exhaustive not only as regards exegesis, but also as to the gathering and evaluation of textual variants.

1.1.3 An Eclectic Edition

There are several eclectic editions of the HB that propose a critical text reconstruction. The earliest and best known are the editions of Ezekiel by [Cornill](#) and of Samuel by [Wellhausen](#), while the first editorial project entirely based on the eclectic model was the Polychrome Bible, edited by Haupt³. More recently, eclectic editions have been published by various scholars⁴, many of them Italian, while the largest and most ambitious project to date is that of the HBCE⁵.

None of the editions or publishing projects mentioned above includes QoH: the Polychrome Bible volume that was to include QoH (the sixteenth) never saw the light of day, while a volume for QoH is currently planned for the HBCE. The editions currently available for QoH are all diplomatic editions with an apparatus of variants: [Driver 1905](#) prints the *textus receptus* from the Second Rabbinic Bible, whereas other, later editions of the BH series print the text of the Leningrad Codex (M^L).

Editing a biblical text on an eclectic model poses several challenges, first and foremost that

³ *The Sacred Books of the Old Testament. A Critical Edition of the Hebrew Text, Printed in Colors with Notes* (ed. P. Haupt; Leipzig: J.C. Hinrich, 1893-1904).

⁴ See [Borbone 1990](#), [Garbini](#), [Catastini 1994a](#), [Hendel 1998](#), [Fox 2015](#). See also [Tov 2012](#), 361, note 39 for further bibliography.

⁵ https://www.sbl-site.org/HBCE/HBCE_About.html (accessed 31 January 2023).

of defining the exact nature and purpose of the critical text, as well as the criteria leading to its constitution: What in fact does the critical text really represent? What does the editor aim to achieve through it? On what basis does the reconstruction take place? The editor of an eclectic text has to take decisions not only on the reconstruction of points considered to be corrupted, but also on those portions of the text that are not affected at all by variants, or for which the attested variants are of equal value: which reading should be published in the case of an absence or equivalence of variants? How to justify such a choice? And how to deal with spelling, vocalisation, and accentuation? Finally, the editor of an eclectic text is obliged to take a position with respect to every single variant he comes upon: the constraint of the critical text compels him to make precise choices regarding the originality of individual variants and, in the absence of arguments for or against a certain variant, to declare *explicitly* that a choice is impossible. Neither of these problems imposes itself with the same force in the case of a diplomatic edition: by relying on the text of an edition or manuscript considered authoritative, the editor of a diplomatic text is not obliged to confront problems of spelling, vocalisation, and accentuation, let alone pass judgement on all the variants he identifies. Indeed, the primary purpose and ultimate goal of a diplomatic edition has remained, since the time of Bédier, the detection of copy-text errors and their correction, and the HB is no exception.

In reconstructing our critical text, we have attempted to address the problems we have just outlined, adopting whatever solutions we believe to be optimal. These we submit to the judgement of the benevolent reader. Some of the choices we have made are debatable in theory, and all are improvable in practice: we are fully aware that these are incursions into a terrain, that of HB eclectic ecdotics, which remains in large part untrodden territory even today.

1.1.4 A Digital Edition

There are several digital versions of the HB, available both on the net, such as biblehub⁶, and in well-known commercial software such as Bibleworks, Accordance, and Logos. These versions show the Hebrew text (usually M^L in the BHS transcription) accompanied by that of the most important translations (especially the Greek and Latin), but they are not critical, as they lack an apparatus of variants.

Deserving to be called critical are instead the digital versions of paper editions such as the BHS and BHQ, made available in special modules in the aforementioned software. These editions, however, are realised in languages and technologies – presumably, relational databases – that are ‘hidden’ from the end user: the data entered in these editions cannot be queried by the user outside the graphical interface of the respective software, and, above all, cannot be extracted, due to the proprietary nature of such software, and reused, due to copyright. A different choice was made by the publishers of the HBCE, who opted for a non-TEI proprietary XML language. Of this edition, produced within the CEDAR project, there is, however, still

⁶ <https://biblehub.com/> (accessed 31 January 2023).

nothing actually published, and it is not clear from the releases issued so far⁷ whether and to what extent the publishers plan to make the encoding of the primary data open-access.

Compared to the digital editions mentioned above, our edition is distinguished by being, to the best of our knowledge, *the first born-digital edition of a biblical book in Hebrew*, encoded in TEI and designed to be distributed in open-access.

The reasons that led us to opt for a digital edition, and to choose a markup language for this purpose, are mainly two: the possibility that such a language offers to dynamically compose a multiplicity of texts and editions, and the desire to offer data encoded according to an international standard, which can be shared and reused by other scholars.

The potential that the use of a markup language offers for scholarly editing is manifold. We have made use of encoding to put in black and white the discrete steps of the philological method we will discuss in Section 3, from the collection of variants and their evaluation to the constitution of the critical text. Starting with a single file containing the primary data (the Hebrew text of the Leningrad codex, the readings deduced from the tradition, and those deduced from the secondary literature) and our annotations of that data (the characterisations of the variants and the editorial judgements), the encoding has allowed us to obtain two editions of the same text, which are the ones we present to the reader here: the collation on the one hand, and the critical text with apparatus on the other. This approach to digital scholarly editing as a ‘data overview’ has a particular relevance in the case of the HB’s ecdotics, insofar as it offers an example of how the digital medium permits strongly opposing ecdotic models, such as the diplomatic and the eclectic, to coexist: the juxtaposition of a diplomatic text with variants (our collation), on the one hand, and a critical text with apparatus (our eclectic edition), on the other, is meant to be a demonstration of this.

The other reason that has prompted us to adopt a markup language such as TEI stems, as we have stated, from the desire to make data freely accessible and modifiable. One of the inspiring principles of TEI is not only to offer a tool that allows interaction between text and machine, but also to make available to scholars a common vocabulary for encoding the various textual phenomena of interest, as well as to prepare the encoded texts for the use of shared tools, such as those for digital publication like TEI-Publisher, which are precisely based on TEI. A critical edition encoded in TEI is designed to be shared by multiple users, who can use the encoding to extract data of interest or to interrogate it and take it as a starting point for other research.

By choosing to adopt a *de facto* standard such as TEI, we have wished to adhere intentionally to the inspiring principles of this meritorious initiative, convinced of the importance of free access to data for scientific research as well as the adoption of a common digital language for encoding philological phenomena. The encoded text, which we make available on our Github, can be downloaded and the data in it corrected, expanded, and freely reused for further investigation. The encoding scheme we have chosen for our edition may serve, if nothing else, as an

⁷ See [Hendel 2017b](#) and [Yardney et al.](#)

initial example and as a possible model for future digital critical editions of the HB.

1.1.5 Limits and Perspectives

After pointing out what we believe to be the elements of originality of our work, and before moving on to describe in detail the object of our philological investigation, it seems only fair to specify what our edition is *not* and what the reader should not expect from it.

It is above all important to emphasise that our work is *a study of textual criticism, and not of the history of the tradition*. We review the various textual witnesses and arrange them in groups on the basis of commonality, but only for the purpose of constituting the critical text: we do not make the analysis of the relationships between witnesses a study in itself, nor do we construct a *stemma codicum* based on such relationships⁸. Personally, we believe that the study of the history of the tradition is fundamental and preliminary to textual criticism; however, in the case of a book such as QoH, we consider it not obligatory and feel that its absence does not block the path towards a critical edition, for two reasons. First, the relationships between the various witnesses have long been defined by critics: a renewed study of the entire issue, although it might possibly shed light on particular cases, would be unlikely, in our opinion, to radically alter our judgement on the subject. Second, it is doubtful that a *stemma* can be useful as a tool for making decisions as to the originality of variants: as we shall have occasion to state yet again (§ 3.2.1), the biblical tradition is essentially a bipartite and notoriously contaminated tradition, so that decisions as to which reading is to be preferred will almost always fall to internal criteria and must in any event be arrived at on a case-by-case basis. As far as we are concerned here, we believe that the act of combining what we already know about the relationships between the various witnesses, together with the information present in each place of variation, is sufficient for purposes of constituting the critical text, which is our ultimate aim here. A study of the history of the tradition of QoH may well be undertaken separately in the future, and would benefit hugely, as argued above, from a digital encoding of the data.

A few comments are also in order regarding the collection of variants. Although we have aimed for comprehensiveness, we do not claim to have exhausted all possible variants for QoH: the variants that can be collected for the HB are potentially infinite, if one takes into account all of the traditions through which its text has been handed down, as well as the presence of many apparent variants due to translation. The collation criteria we have imposed upon ourselves have been necessary in order to eliminate noise from the data, but it cannot be excluded that, along with the noise, potentially authentic variants have been excluded as well. Some variants may have simply slipped through the cracks, either through inadvertence or unintentional deviation from the selection criteria we have mentioned. To all this must be added, of course, the

⁸ As has been done admirably, for example, by [Hendel 1998](#) for the text of Genesis 1-11, and by [Catastini 1995](#), who devotes an entire volume to the history of the tradition of Genesis 37-50 and the constitution of a *stemma codicum*, and another to the actual critical edition with commentary, see note 7.

inevitable potential errors in collation, and, finally, the exclusion of sources, such as rabbinic literature, which we have not taken into consideration for lack of adequate academic tools. Future collations, to be carried out in the framework of the editorial projects of HBCE and of HUB, and as a part of which the edition of the book of QoH is expected to appear, will allow us to establish the shortcomings and merits of our work.

Finally, we would like to offer some clarifications regarding the digital edition. As we have said, we have used encoding as a tool to generate the collation and the actual edition. The digital edition in preparation on TEI-Publisher will show the same data, with the possibility of displaying in synoptic mode the Hebrew text of the Leningrad Codex, the critical text, and some of the Versions. What we have not taken into account is the images of the manuscripts. In fact, digital technologies are an ideal tool to deal with image and text alignment, and indeed digital scholarly editing itself has been forged, one might say, on diplomatic editions, understood as editions that show the image of the witness alongside its transcription (the so-called documentary editions). We have preferred to focus on the text, both for reasons related to the sheer quantity of resources and time that text-image alignment would have required, and because the ultimate goal of our work remains a ‘classical’ edition with apparatus, a genre that still today constitutes a small minority in the digital edition landscape. The use of the TEI standard, in any case, does not preclude the possibility that in the future our edition could also be accompanied by images of at least the most important witnesses, such as the Leningrad Codex and the Qumran fragments.

1.2 What Texts Can Be Reconstructed?

As stated at the beginning of this chapter, our philological reconstruction aims at the Original, which we define as *the text of the work, error-free, put into writing, supervised, thought out, and, generally speaking, intended by the Author*. When we feel that the reading of the Original is not attainable, for example due to irremediable corruption, we print the reading of the Archetype, i.e. *the text of that exemplar, whether true or ideal, on which the entire textual tradition is supposed to depend*. When not even the reading of the Archetype can be identified, as in the very frequent case of readings of equal value, we abstain altogether from making a selection, leaving intact the Masoretic text (§ 3.3.1.3).

Put the other way around, we may say that when elements sufficient for us to make a decision do exist, then in that case we identify or reconstruct the reading of the Archetype, i.e. the reading that best explains the genesis of the other readings; in those instances where we believe this to be erroneous, we correct it by conjecture, and call this corrected text Original.

From a historical perspective, therefore, the Archetype constitutes, as [Hendel 2013](#), 65 writes, “*the latest common ancestor*” that it is possible to establish on the basis of the available data, while the Original represents “*the oldest common ancestor*” that can be hypothesised by conjecture. From an operational point of view, the reconstruction of the Archetype thus comes prior to that of the

Original: the Archetype represents the first goal of our reconstruction work, while the Original is the ultimate goal.

Before we can reconstruct either the Archetype or the Original, however, we must attend to the so-called hyparchetypes. To this end, we reconstruct the text of the Hebrew exemplars that served as models for the ancient translators and copyists. These exemplars, named *Vorlagen*, represent putative ancient copies that are intermediary between the Archetype and the extant witnesses. When different witnesses turn out to share one or more variants due to *Vorlage*, we assume the existence of a textual family and postulate the existence of a common *Vorlage* responsible for having introduced the variation. We call this common ancestor, according to stemmatic terminology, the hyparchetype and posit it at the head of that particular family.

The statement of intent we have just formulated obviously raises a number of questions, starting with that of defining concepts like Original, Author, and Authorial intent – questions that are, in the case of a late book like Qoh, admittedly less tricky than in the case of other biblical books, as we shall have occasion to argue. We will try to make more precise exactly what we mean by these terms, initially discussing the matter in a general sense and then applying it to the particular case of QOH.

The information that we are about to detail in the next sections is displayed in the table of relationships at the end of this chapter. This table, it is important to emphasise, is not a *stemma codicum*: its purpose is not to illustrate in detail the process of textual transmission, which would require a much more in-depth discussion of the nature of the variants of the respective hyparchetypes, as well as a calculation of all of the cases of agreements and disagreements among the witnesses; rather, it aims to provide a ‘big picture’ of the textual history of QOH and, above all, to assist the reader in understanding the various textual entities involved in the reconstruction.

In the table, the actual witnesses are indicated by a Latin uppercase letters (‘M^L,’G,’P etc.); the hyparchetypes are signalled by lowercase Greek letters (‘β,’ γ,’ δ’ etc.); the continuous lines which link the witnesses to the hyparchetypes express descent (that is, vertical transmission), whereas dotted lines express contamination (horizontal transmission); the Archetype is represented by the Greek letter ‘α’, while the Original by the Greek letter ‘Ω.’

1.2.1 The Archetype

In the field of reconstructive philology, an Archetype is assumed when all the existing witnesses reveal at least one certainly erroneous reading that cannot be in any way original⁹. Starting from the obvious presumption that the Author could not have deliberately corrupted his own text, or from the less obvious one that the Author could not have committed any errors, the philological method identifies an exemplar distinct from the Original, namely the Archetype, as ‘the party responsible’ for introducing the error into the various branches of the tradition.

⁹ See Chiesa 2002, 80-1, Roelli, 223.

Unlike the Original, whose nature often eludes any attempt at definition, the Archetype is generally conceived of as a *real* exemplar, as a manuscript which *historically* existed and of which all the other witnesses constitute a copy. In some cases, such as in the tradition of the Greek historian Arrian¹⁰, the Archetype may also be a preserved manuscript, but more often than not the Archetype has been lost, and it is up to the textual critic to determine its readings through the *recensio*.

The Archetype comes to be reconstructed by drawing on readings that are either directly attested in the tradition, or are at least as close to them as possible in order to explain their genesis. The Archetype, it follows, is situated upstream in the transmission process, and in a period prior to the date of the oldest surviving witness of that given tradition. Its dating thus depends on external evaluations, of a codicological or palaeographic nature, of the surviving witnesses that are supposed to descend from it.

In the case of QOH, an Archetype is undoubtedly conceivable, if we follow the criteria of the philological method: the book contains passages that are certainly corrupted throughout the tradition and that can in no way be traced back, in our opinion, to the Original of the work: among the most certain we might mention: 2:8^{c-c}, 3:17^d, 3:18^a, and 5:9^{b-b}.

As far as dating is concerned, the oldest witnesses regarding the text of QOH are the Qumran manuscripts: the first fragment, 4QQOH^a, is palaeographically dated to the mid-II century BCE (175-150 by Cross)¹¹, and the second, 4QQOH^b, to the mid I century BCE or early I century CE¹². On the basis of this dating, we can fix the *terminus ante quem* for QOH's Archetype in the II century or, perhaps better, the III century BCE.

Before moving on to discuss the concept of the Original, we would like to make a few epistemological clarifications on how we see the Archetype. We are personally inclined *not* to conceive of the Archetype as a material entity, as that unique lost manuscript from which the earliest witnesses are said to have been derived by direct copying – in the same way, let us say, that Lachmann described the Archetype of Lucretius' *De Rerum Natura*, by detailing its physical characteristics¹³. We take the concept of 'Archetype' to be more of an abstraction: we envision it as a sort of container, into which we deposit those readings that we consider – using the logic of the copying process and the rules of textual criticism which underlie it – to be most likely sources of the historically attested variants. That the priority of the Archetype over tradition is primarily a *logical* priority, established on the basis of the principles of the philological method, does not mean, however, that it cannot also be *historical*: readings considered superior to others on the logical plane are indeed likely to be prior on the temporal plane as well, and this is the working hypothesis on which the philological method is based. In this sense, the Archetype can be considered as a *historical hypothesis*, as a restoration of what a hypothetical manuscript, ancestral to those that populate a textual tradition and beyond which it is impossible for us to explore,

¹⁰ Pasquali 1988, 31f.

¹¹ Muilenburg, 23, Cross 1955, 153, note 15, Ulrich 1992Ulrich 1992, 143, and Ulrich et al. 2000, 221.

¹² Ulrich 1992Ulrich 1992, 148, Ulrich et al. 2000, 227.

¹³ See Pasquali 1988, 112-3, Timpanaro, 76-8.

might well have looked like.

Let us clarify our position on the Archetype by citing a parallel from historical linguistics, and particularly from Indo-European linguistics, whose historical-comparative method has much in common, as Timpanaro has pointed out¹⁴, with the method of reconstructive philology. The task of historical linguistics is to establish, through the comparison of attested Indo-European languages, a common original form, the Proto-Indo-European. To this end, it proceeds to identify the common traits among the various daughter languages, relate them to each other, and identify the original form which is most likely to have generated them. Thus, by relating the Latin *pater*, Greek *patēr*, Sanskrit *pitā*, and Old High German *fater* it establishes that the Old High German *f* is a secondary development from a Proto-Indo-European **p*, with the asterisk indicating the reconstructed form, and, proceeding in the same way for each sound of that word, it will restore to us the Proto-Indo-European **patēr*.

Now, among linguists there is a controversy between ‘realists’ and ‘formulists’: the realists conceive of the asterisked forms as genuine historical forms of a real language and interpret a linguistic reconstruction in terms of a historical process, with ancestral forms from which the attested forms are actually derived – the example of August Schleicher, author of a fable written in Proto-Indo-European, is perhaps the most famous. The formulists, by contrast, see the asterisked forms as nothing more than an abstraction, a scientific notation that serves to establish relations between related linguistic forms, and interpret the linguistic reconstruction not in terms of time, but in terms of a simple correspondence between data¹⁵. In our case, paralleling the same parameters as characterise this controversy, we might say that, at the level of method, we conceive the archetypal reconstruction in the same manner as the formulists do: not as the restitution of an actual manuscript, but as a scholarly artefact which serves to relate attested textual forms in a hierarchical order; on the level of interpretation, however, we take the results of the archetypal reconstruction not to be the mere result of the application of abstract logical rules, but, like the realists, to have a historical, albeit hypothetical, validity.

1.2.2 The Hyparchetypes

The earliest descendants of the Archetype are the so-called hyparchetypes, hypothetical manuscripts ancestral to individual witness families. The logic presiding over the reconstruction of the hyparchetypes is the same as that governing the reconstruction of the Archetype of the tradition as a whole: it is through the identification of errors common to multiple witnesses that it is possible to hypothesise the existence of a textual family and thus the descent of these witnesses from a single common ancestor.

In the case of a book of the HB, reconstructing hyparchetypes basically means reconstructing the Hebrew exemplars (the so-called *Vorlagen*, § 3.1.1) which stand at the head of the individual

¹⁴ See Timpanaro, 89-110, especially pp. 89-99.

¹⁵ Fox 1995, 7-16, Villar, 201-5.

textual traditions. Conventionally, these last are referred to with the prefix ‘proto-’ tacked on to the names of the various textual families – in fact, the various language families, thus: proto-Masoretic, proto-Septuagint, proto-Syriac, and so on¹⁶.

We present below the list of hyparchetypes that we identify in the case of Q_{OH}, offering a brief discussion of each hyparchetype and justifying the assumption of its existence. In order of antiquity, this list includes:

1. proto-Septuagint (proto-G)
2. proto-Peshitta (proto-P)
3. proto-Masoretic (proto-M)
4. Rabbinic-M

1.2.2.1 Proto-G

The Greek translation of Q_{OH} (G) is conventionally dated on linguistic grounds to the I-II century CE.¹⁷ Its most ancient witness is the Hamburg papyrus, dated around the 300 CE (see § 2.2.1). The hyparchetype of G, therefore, could be dated to the early I century, before it served as a model for the translation.

The literalism of the Greek translator of Q_{OH}, which resembles the style of Aquila, ensures that we can retrovert the readings of this Version with a fair degree of confidence, even down to the smallest particulars. Despite the closeness of this translation to M, a hyparchetype for proto-G can be hypothesised: on numerous occasions G bears variants that are clearly errors due to *Vorlage* and that characterise all or part of its traditions – and possibly, by contamination, other traditions as well. Such cases are in: 1:1^{a-a}, 2:25^a, 4:17^e, and in many other places.

1.2.2.2 Proto-P

The most ancient manuscripts of the Syriac translation, known as Peshitta (P), are from the V-VI century, but the original translation is theorised as dating several centuries before, usually the II or III century¹⁸. The Syriac translation of Q_{OH} is on the whole literalistic, but less word-for-word than Greek. It is generally agreed that it depends on M and that it draws from G in case of difficult words and obscure passages¹⁹. It is, therefore, a product of the hyparchetype of the proto-M family (see below). A distinct hyparchetype of proto-P, however, can be hypothesised, thanks to the presence of errors that are likely to derive from a Hebrew *Vorlage* and that distinguish the P tradition from all others. Several such instances are: 1:15^b, 2:2^a, and perhaps 3:11^{c-c}. As we have stated, P shares many secondary variants with G, but it is not always clear whether this

¹⁶ See Fox 2015, 3.

¹⁷ See Weeks 2020, 194-8.

¹⁸ See Weitzman 1999, 248-58.

¹⁹ So already Kamenetzky, 236-7.

depends on the influence of G or rather on a common *Vorlage* already affected by contamination (see § 3.2.1). The temporal distance between the first written documentation and the date of the original translation renders difficult the dating of the hyparchetype of P. We posit it tentatively in the II century.

1.2.2.3 Proto-M

The hyparchetype of proto-M is represented by the *Vorlagen* of the two Latin translations by Jerome, of the Targum, and of M.

Of the two works of Jerome, the first, the *Commentarius in Ecclesiasten* (Hi), is dated to 388-9²⁰, while the second, the Vulgate (V), was written circa 10 years thereafter (398-9)²¹. The most ancient manuscripts of the *Commentarius*, such as *Codex Wirceburgensis*, are from the V century²², while the first manuscripts of the Vulgate, such as the *Codex Amiatinus*, are from the VII-VIII century. As with P, there is a considerable distance between the dating of the original translation and of the earliest witnesses; the dating of the original translation, however, can be considered certain, so that a IV century date for the *Vorlage* on which Jerome worked is likely. Such a *Vorlage*, however, can hardly function as a separate hyparchetype in a stemmatic sense, since the errors that characterise these Latin Versions are in all likelihood translational (e.g. 2:20^{b-b}, 6:10^a, 8:2^b, 9:1^b, 12:6^c).

The same story holds for the Targum, the tradition of which is commonly dated to the VI or VII century²³, but whose early manuscripts are much later, from the XII century forward (see § 2.2.4 and a more complete list in Clarke, 84-7). It is very difficult to extract authentic variants from the corpus of the Targum, given the paraphrastic nature of its translation, but all in all, despite a few cases of accordance with G which likely reflects ancient variants, it is clear that T depends on M.

The translations of P, Jerome, and T confirm, therefore, the readings of M, agreeing with it also in case of errors, such as in 5:16^a, 5:8^b, 8:10^b, and 9:10^a. The existence of a hyparchetype for all these translations is therefore plausible. We conventionally term this hyparchetype as proto-M and date it to around the II century, which is the date the hyparchetype of the most ancient witness of this group, P, goes back to, as well as the period in which the revisions of Aquila, Symmachus, and Theodotion, which imposed M-readings onto the ancient Greek translation, were begun.

1.2.2.4 Rabbinic-M

Despite the uniformity of the proto-M group and the antiquity of its readings, there are several occasions where M departs from its hyparchetype and isolates itself from all the other witnesses.

²⁰ See Adriaen, 248^a.

²¹ See Skemp.

²² See Adriaen, 248^b.

²³ See Knobel 1991, 15.

The assumption of a hyparchetype which introduced the variation and propagated it to all its descendant members is, therefore, admissible. This occurs, for example, with 1:16^{d-d}, 5:16^c, 7:25^c, 7:10^a, 10:1^c, 11:9^b, and with many secondary variants involving pointing. We call this hyparchetype, with Hendel 1998, 100, Rabbinic-M, and date it tentatively around the time when the Masoretes are said to have begun their activity on the Biblical text, meaning around the VIII century.

1.2.3 The Original

It is not easy to give a definition of Original, no matter how intuitive the term may appear at first blush. In the case of the HB, the issue is even more intricate, being that the biblical books are the product of a literary and editorial history, often protracted and layered over time.

The definitions of 'Original' formulated, more or less explicitly, in the literature on the HB are most varied indeed. In his study on the tradent communities of Ancient Israel, Ulrich 1997, 337-8 counts eight possible meanings of the term 'original text.' We quote them in full below, using this list to find the most suitable formulation of Original for our edition.

1. The 'original text' of the *source* incorporated by an early author or tradent (e.g. the Canaanite or Aramean stories incorporated by J).
2. The 'original text' of the work produced by an early author or tradent (J, D or P).
3. The 'original text' of the *complete* book, recognizable as a form of our biblical book, as it left the hand of the last major author or redactor (e.g. the book of Exodus or Jeremiah).
4. The 'original text' as it was (in developed form) at the state of development when a community accepted it as an authoritative book.
5. The 'original text' as the consonantal text of the Rabbinic Bible (the consonantal text that was later used by the Masoretes).
6. The 'original text' as the original or superior form of M as interpreted, vocalized, and punctuated by the Masoretes.
7. The 'original text' as fully attested in extant manuscript witnesses.
8. The 'original text' as reconstructed from the extant testimony insofar as possible but with the most plausible conjectural emendations when it is generally agreed that no extant witness preserves a sound reading.

Meanings 1 and 2 can be immediately excluded, because it is clear that they do not pertain to textual criticism, but rather to source criticism. Meaning 4, which inspired Barthélemy's *Critique Textuelle de l'Ancien Testament* (CTAT), makes textual criticism (the recovery of a form of text in a

particular moment of the transmission history) a tool at the service of theology or canonical criticism (the study of the reception of that text within a particular community of believers), aiming at the reconstruction of “the oldest literary form which can be proved to have functioned as a sacred book” and rejecting any form of conjectural emendation²⁴. It is, therefore, only partially relevant in the context of a critical edition: as [Martone 2012](#), 53 rightly comments, “theology is not the only possible point of view: textual criticism (and textual critics) could be (should be?) interested, also, in texts that have ‘never functioned as sacred scripture,’ or in text that *could* have done so.” The concept of ‘Bible,’ [Fox 2015](#), xi justly reminds us, is a socioreligious concept, and “whatever a religious community [...] considers sacred scripture is the Bible for that community, and external scholarly judgement is irrelevant.” Meanings 5 and 6 are indeed fully within the domain of textual criticism: however, they concern the reconstruction of the Masoretic text, i.e., of *one* of the traditions that has handed down the biblical text to us – in practice, of the hyparchetype of M – and should therefore not regulate the agenda of a critical edition of the HB, which aspires to concern itself with the Original placed at the head of the entire biblical textual tradition – unless, of course, this goal proves unattainable, as in the case of the edition of Proverbs edited by [Fox 2015](#).

We conceive of the Original as an object of investigation for textual criticism in terms of Meanings 3 and 8; Meaning 7 can be included as well, insofar as – if we are not mistaken – it corresponds to the reconstruction of the Archetype (“text as *fully* attested in extant manuscript witnesses”). Were we to merge these definitions into a single expression and extend the definition of Original which we provided at the beginning of this chapter, we could say that we conceive of the Original, for purposes of our critical edition, as *the complete text as intended by the Author, free of errors, and reconstructed on the basis of available evidence, and by recourse, when necessary, to conjecture*.

The text which we are about to reconstruct has probably *never* had a physical existence: it is a scholarly abstraction and represents our personal perception of the Author's intention; it is the text *as (we believe) it should have been*, free not only of errors due to transmission but also of errors, if any, made by the Author himself. As [Segre](#), 36 writes: “*every* written text is in reality transcribed; by a copyist, by a typographer [...] every transcription is anterior or posterior to the text; no text can be identified with *the* Text. Textual criticism has for centuries highlighted the series of transcription accidents (trivialisations, crossings, anticipations and echoes, mental dictation, etc.) to which not only copyists, but authors are subject. Therefore, *the study of the text should in truth address the ‘image of the text’ deducible from the valid tradition of a given text. This ‘image’ is not the same as [...] the concrete text, but as its complex of signs, free of physical and transmission deficiencies* (emphases added).” *The* Text that we understand as Original thus has “an entirely mental consistency,” since it “comes both prior to the act of writing (unscathed by the errors the writing down produces) and after the act of writing (if one can, ideally, eliminate those

²⁴ [Barthélemy 2012](#), 96; see also pp. 87-8.

errors).²⁵ It represents, to use Tanselle's definition, the *work*, as distinct from the *text*, which is a particular form in which the work manifests itself, and from the *document*, which is the written support that embodies the text²⁶.

This approach to philological reconstruction, which can be traced back to the intentionalist paradigm adopted by Fox in his edition of Proverbs for the HBCE²⁷, obviously involves a strong element of speculation, and therefore requires justification. To the question “how we might characterize this act of getting into ‘the minds in which works originate,’ or, more precisely how do we access past mental events,” Bryant, 37 answers in his *Fluid Text* that “the short answer is that we do not, but we think we do. That is, we only simulate these events and call them editions.” Such simulations are clearly speculative, but they are unavoidable for any reader of texts: as Fox 2006, 9 maintains, any reader who comes across a typo will be inclined to correct it and consider the corrected text as the Author's Original. Such a text “may never have existed precisely in a single manuscript, but it is correct. Nothing other than the intended text is worth the reader's time. It is only right to do the same for ancient authors.” The same is the case with critical editions: “for those who claim that a certain reading is preferable to another one,” as Tov 2012, 163 puts it, “are actually presupposing an original text, since they claim that that reading better reflects the original composition from the point of view of the language, vocabulary, ideas, or meaning,” and, we would add, the intent of the Author. Anyone involved in comparing competing variants or parallel editions of the same text would inevitably ask questions about the Author's intention, and these questions, Bryant, 36 observes, “would necessarily plunge us back again into the writer's mind.” The case of diplomatic editions – but also, in the last analysis, of commentaries or translations – is not so very different: only, in this case, the reader is led, in the absence of variant evaluations by the editor, to reconstruct virtually his or her own Original, or, if such evaluations are present, to virtually re-create in his or her mind the Original that the editor has previously, and just as virtually, reconstructed for him or herself. The problem of intent and of the ‘original mind’ is, in short, unavoidable, and a critical edition, no more and no less than any other act of interpretation, is just that: a “highly educated speculation about intentionality.”²⁸

Even though the reconstruction of the Original is speculation, a critical edition is not therefore derived irrationally. As Bryant, 114-5 stresses: “it reflects the editor's ‘image’ of the writer's originating condition, a condition that cannot be known but only speculated upon, or imagined. Without doubt, an editor's speculations are colored by the literary theories and politics that suffuse the editor's culture, despite any announced editorial policy to reduce such subjectivities. [...] A critical edition is a highly complex, presumably well argued ‘what-if,’ a supposing of

²⁵ C. Segre, in *Prolusione al Convegno internazionale I nuovi orizzonti della filologia. Ecdotica, critica testuale, editoria scientifica e mezzi informatici elettronici*. Accademia Nazionale dei Lincei (Roma, 27/29 maggio 1998), Roma 1999, 12, cited by Chiesa 2000, 23, note 3.

²⁶ See Shillingsburg, 41-51.

²⁷ See Fox 2006, 7-10, Fox 2013, 354-6, and Fox 2015, 4-10.

²⁸ Bryant, 27.

what might have been. And this is no more so the case that it is with any history, which is also suppositious and also *imaginaire*." The comparison between critical edition and history proposed by Bryant is particularly apt, given that textual criticism is "essentially, if not solely, a historical discipline"²⁹: if written documents are, in the words of Tanselle, 70 a "stage in the history of the work we wish to reconstruct," a critical edition, although it may at first glance appear as a material artefact, is, as Bryant, 28 states, "essentially a history, or 'write up' of the primary documents in question. The clear reading text is a crafted rendering of a past moment of intentionality; the editorial notes and apparatus are a narrative of the crafting."

Many arguments have been advanced against the existence of an Original for the HB and therefore against the legitimacy of reconstructing a critical text. Criticism and scepticism are understandable indeed: few concepts are as slippery as that of the Original, and claiming to want to reconstruct the Original of the Bible may sound unrealistic and unscientific. It is not our intention to reiterate the counter-arguments that have already been so well formulated in favour of such an undertaking by proponents of the eclectic model³⁰ nor is it our intention to revisit the age-old issue of the 'struggle' between the diplomatic and eclectic models, which extends well beyond the HB. However, we would like to make at least two points.

A first consideration concerns the inevitability of judging the originality of variants. As we have said above, the problem of the Original is inevitable and imposes itself whenever we are faced with two or more competing variants. The existence of an Original, and also, whether explicitly formulated or not, the concept of the Author's intent, informs not only all of the eclectic editions of the HB³¹, but the diplomatic editions and translations as well. One may also choose, as the HUB editors do, not to take a position at all in cases of rival variants, but this does not solve the problem, it simply avoids it by refraining from judgement.

A second consideration concerns the nature of the critical text itself. The critical text is neither a transcription of the *autograph* of the Author nor a stenographic record of his *ipsissima verba*, which are, needless to say, nonexistent for the HB as well as for other writings of Antiquity. The critical text is a scholarly construction, reflecting the editor's personal idea of the Author's original intentions; it is, if we want, a *hypothesis* about the autograph, a *guess* about what the putative *ipsissima verba* might have sounded like. It is, in other words, *a stab at the Original*, and it is as close to the Original as we can hope to get by using a critical method.

It is this Original which stands at the end of the textual-critical inquiry: in the words of Cross 1979, 51, "the supreme goal, or rather the only goal of textual criticism is the reconstruction of

²⁹ Pasquali 1998, 50.

³⁰ See, for example, Chiesa 1992a, Chiesa 1992b, Borbone 2001, Hendel 2008, Hendel 2013, Hendel 2014, Hendel 2015, Martone 2012, Fox 2013, and Hendel 2017a.

³¹ See Borbone 1984, 271-3 who defines the Original as "the oldest attested coherent literary unit", and Borbone 1990, 21-6, where the author provides criteria for reconstructing the Original of the book of Hosea; see also Catastini 1995, 7-8 for the text of Genesis 37-50 ("it is permissible to tend towards the reconstruction of the original – that is, the form that the author intended for the text to fulfil a certain function – since it is a fact that this existed; on the possibility or otherwise of achieving it, there may be a thousand difficulties connected with transmission, but there is no a priori reason to deny the legitimacy of this attempt") and Hendel 1998, 113-4 for Genesis 1-11 ("The original text, for the purpose of textual criticism, is a text that once existed and that we attempt to reconstitute by removing the accumulation of scribal errors and changes.").

the *Urtext*, however slowly or cautiously we may be required to move forward in its pursuit [emphasis added].” It is our firm conviction that the textual critic has every right not only to undertake his Grail-quest towards the Original, but also to call the result of this quest ‘Original.’ That such a search is conjectural is obvious, not only because conjecture nourishes any scientific endeavour, but also because this is how the philological method works: If the Archetype can be reconstructed on the basis of data deduced from the tradition, and if its existence can be considered to be, if not certain, at least justifiable, then the Original can only be accessed by conjecture, and its existence can only be hypothesised through correction of the errors found in the Archetype. What the philologist obtains after correcting the errors in the Archetype, the ‘Ω’ which stands at the top of a *stemma codicum*, is in fact the Original, or more appropriately formulated, it is the Original that one arrives at if one adopts the method of philological reconstruction. As Chiesa 1992a, 138-9 has succinctly summarised, “the purpose of textual criticism is to get as close as possible to the original text, and that by the way of the following steps: 1) *Recensio* — checking the tradition; 2) *Examinatio* — assessing the originality of the tradition; and 3) *Divinatio* — restoring the original text by means of conjecture, or at least establishing the errors.” This is what textual criticism is all about.

To close our reflection on the Original, we would like to clarify what we consider to be the difference between the conjectural nature of a critical edition and that of, say, a study of literary criticism or source criticism, and where the domain of one ends and the other begins. What, to give an example, is the difference between a conjecture that reestablishes the reading of the Original by restoring the order of letters inverted by metathesis (e.g. קרבים for קברים in 8:10^a) and one that reinstates the reading of the Original by eliminating a verse or a stichus on the basis of meter, or by shifting portions of the text to achieve an ideal expository order: both of these editorial interventions in fact intend to reconstruct the Original according to the particular editor’s perception of the intent of the Author, and both do so entirely conjecturally, i.e. without any support in the tradition. Our belief is that a conjecture proposed in a critical edition should combine maximum possible adherence to tradition and maximum explanatory power: a scholar who intends to approach the Original with the tools of textual criticism should not only aim to stick as closely as possible to the facts, i.e. to the tradition, but also aim at conjectures which, while departing from it as little as possible, have at the same time maximum explanatory power, i.e., are able to explain the occurrence of all of the readings attested in the tradition — and the assumption of a metathesis in the QoH passage mentioned above is a clear example of this, because it is able, through a minimal change in the text, to account for the secondary readings occurring in the same verse in various witnesses (see commentary there). Forms of so-called ‘high criticism,’ such as literary and source criticism, which are less tradition-based and tradition-oriented, can afford higher levels of speculation, and each can hope to arrive, in accordance with its own principles and methods, at its own conception of the Original, as Ulrich has so well summarised in his list.

Coming to the concrete question of dating the Original, if the Archetype, as we have said, is datable on the basis of evaluations related to the ‘materiality’ of the witnesses of a tradition, then the dating of the Original is in general inferred from internal considerations about the language of the work or the literary genre and, when available, from biographical information about the life of the Author. In the case of biblical books, dating is almost always done internally, by way of analysis of the content of the text.

The book of QoH is notoriously poor in elements that would permit a secure dating. It lacks clear references to historical figures or facts, and those present, such as the identification of the author with King Solomon, are clearly fictional. Dating is therefore primarily established on a linguistic basis.

Several aspects of the language of QoH converge towards a late dating of the work: the use of syntagmas such as *מִן הַיּוֹם הַזֶּה*, *כְּאֶחָד*, and *כְּכֹר*, the presence of Aramaisms (*שְׁלִיט*, *שְׁלִטוֹן*) and especially Persianisms (*פְּתִיחַ*, *פְּרִדָּה*), rare or unknown in ancient biblical literature, but frequent in Late Hebrew, suggest a date not earlier than the Persian period³². Taking into account the reliable testimony from Qumran, which allows us to establish a *terminus ante quem* for the Archetype of around 200 BCE, the Original of the work can be placed in a maximum time period ranging from the V to the III century. A dating in the late IV century or early III century seems most probable, however, as many authors argue. If the III century is indeed the right century, we would be faced with the rare case in the HB where the date of composition and the date of the first written documentation almost coincide. This fact favours the existence of an Original and an Author in the traditional sense of the term: as Fox writes, “Qohelet is one of the few books in the Bible for which it is meaningful to speak of an *Urtext*, a textual form produced by a single author and from which all evidence ultimately derives”³³. The next section is dedicated to this author.

1.2.4 The Author

The definition of Original as the work intended by the Author brings us to the inevitable question of how to define the Author. In the case of the HB, it is clear that no one can think of identifying the Author as the person to whom the books or collections of books are traditionally attributed: Moses for the Pentateuch, Joshua, Samuel, and the Prophets for their respective books, Solomon for QoH, and so on. Such books or collections of books are in fact, technically, pseudepigraphs, and each one has behind it a complex and debated compositional history which sees several authors/redactors in action.

³² See the thorough discussion in Weeks 2020, 57-78.

³³ Fox 2017, § 15.1.5. See also Borbone 1984, 273 “In this case [QoH], one can speak of an author in the usual sense of the term, and not of a redactor. To this text, the reconstruction of which is conditioned by the quality of the available documentation, one should limit the definition of original.” Tov 2012, 165-6 seems to share the same view when he writes that he conceives the Original as “a written text or edition [...] that contained the finished literary product [...] that stood at the beginning of the textual transmission process” and when he mentions QoH as an example of a completed literary composition ascribed to a single author.

Despite the presence of multiple actors responsible for the process of composition/editing, the internationalist paradigm can still be invoked to support the recovery of the author's intent as the goal of a critical edition: as Tanselle, 75 writes, "even though verbal texts [...] become the joint product of several people [...] *there is still a single mind that provided the impetus for each work.* [...] neither the social origins of the author's sources and language nor our apparent inability to identify the author's invalidates the search for *the mind most responsible for shaping a work.*"

In the ecdotics of the HB, and especially in the panorama of eclectic editions, the mind most responsible for shaping a work is usually identified either in the person of the "redactor," understood as the figure who "imprinted a definitive literary structure on the text and thereby determined in a characteristic and original manner the meaning of passages that might previously have been understood differently" (thus Borbone 1984, 272 and Borbone 1990, 22); or in the abstract concept of the "collective author," understood as "a collectivity that promoted a certain worldview and ideology" (Fox 2015, 8).

As far as QOH is concerned, the past scholarship of the last two centuries was inclined to consider the book on a par with other HB books, i.e., as the result of a complex editorial activity involving several authors/redactors. The anthological character of the composition, consisting of context-free reflections and mottos, apparent contradictory statements and abrupt transitions, was often taken as evidence of a tormented compositional history of original layers, reworkings, and interpolations. Not a few authors have hazarded the exercise of unearthing, with the tools of literary criticism and source criticism, the alleged various editorial layers, even identifying their authorship from time to time. The example of Siegfried is perhaps the best known case, as well as one of the most extreme: that scholar identifies an "original Qohelet" (Q1, the "pessimistischen Philosoph"), a Sadducee influenced by Epicureanism (Q2, the "epikuräische Glossator"), a sage (Q3, the "Chakham"), a "Chasid" (Q4), several other interpolators (Q5, "andere Glossatoren"), two epilogists (E1 and E2) and, finally, two redactors (R1 and R2), for a total of no less than nine different personalities³⁴. Approaches of this kind have led, as can be imagined, to atomisations of the text as varied as the scholars who have proposed them and, in some cases, as in Haupt 1905b and Bickell, have even gone so far as to propose an actual rewriting of the book according to a supposedly original expository order.

These attempts have mostly been discarded today. Most recent commentators agree in seeing QOH as the work of a single author and tend to explain the alleged inconsistencies as mainly due to the sapiential literary genre³⁵.

As far as we are concerned, we consider the QOH to be a substantially unitary work: although there is no lack of examples of probable glosses or interpolations already present in the Archetype, and thus dating from a very early phase of the tradition, these are not sufficient to postulate a redaction of the work, understood "as a work that imparts to the text [...] certain

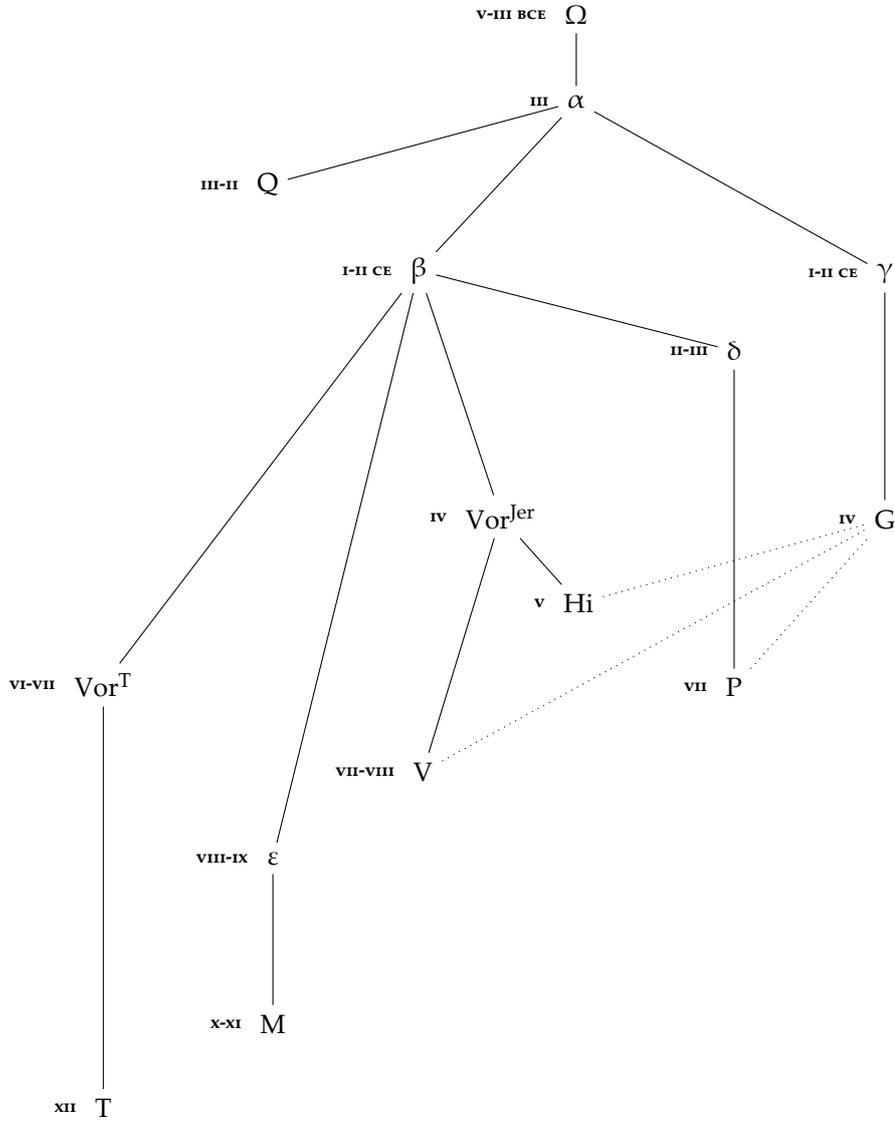
³⁴ See Siegfried, 6-12.

³⁵ Arguments – definitive in our opinion – against the tendencies of past scholarship and in favour of a 'unitarist' view have been brought by Michael Fox in Fox 1977 and in Fox 1989.

characteristics of thought and style.”³⁶ The goal we set ourselves of reconstructing the Original, and of considering such an Original as a single work by a single Author, is thus also justifiable, in the case of Q⁰H, on the level of the text's literary history.

³⁶ Borbone 1984, 272.

Table of relationships



Lost witnesses:

- Ω Original
- α Archetype
- β Proto-M
- Vor^{Jer} *Vorlage* of Jerome
- γ Proto-G
- δ Proto-P
- Vor^T *Vorlage* of the Targum
- ε Rabbinic-M

Extant witnesses:

- Q Qumran fragments
- G Septuagint
- P Peshitta
- Hi Jerome's *Commentarius*
- V Vulgate
- M Masoretic Text
- T Targum

Chapter 2

The Data

Here, we present the inventory of the documentation we have worked with. We distinguish between direct sources in Hebrew and indirect sources in translation: among the former we include the Masoretic text in Tiberian and Babylonian pointing (§ 2.1.1) and the Qumran manuscripts (§ 2.1.2); the latter include the Greek version of the Septuagint (§ 2.2.1), the fragments of the Revisors (§ 2.2.1.1), the Syriac version of the Peshitta (§ 2.2.2), the two works of Jerome, the *Commentarius in Ecclesiasten* and the Vulgate (§ 2.2.3), and finally the Targum (§ 2.2.4).

For the most part, the readings from these witnesses are taken from their respective critical editions. For the following witnesses, however, we have consulted the manuscripts directly, both for an autoptic control and in the absence of critical editions: the Qumran fragments, the Greek Hamburg papyrus, the Syro-Hexapla, the *Codex Ambrosianus* of the Peshitta, the Targum, as well as a number of Hebrew medieval manuscripts. The list of *sigla* of witnesses which follows is partial and serves to give reader an initial understanding of the data dealt with in the collation: for a detailed list we refer the reader to the critical editions. For an explanation of how the *sigla* are treated in the apparatus of our edition, see Section 4.4.

2.1 Direct sources

2.1.1 The Masoretic Text (M)

The Hebrew text we follow is that of the Leningrad Codex (M^L) in the BHS transcription (more precisely, the digitised version found in Bibleworks¹).

With regard to the medieval manuscripts in Tiberian pointing, we used the collations of Kennicott and De Rossi². The use of such collations in critical apparatus has often been criticised: Goshen-Gottstein 1967 believes that reserving space for medieval manuscripts is a choice

¹ Michael S. Bushell and Michael D. Tan, Bibleworks 9.0.005f.1 (Bibleworks, 2011, now expired).

² Kennicott, 549-61, De Rossi 1786, 247-64, De Rossi 1788, Appendix, 237-8, De Rossi 1798, 130-1.

dictated more by “habit and inertia”³ than by any real scholarly utility, and it is following his assessment that the editors of the BHQ decided to dispense with classical collations⁴, a fact that [Tov 2008](#), 193 judges to be a “distinct improvement” over previous editions. As for QoH, the most recent critical edition, that of [Goldman 2004](#), makes use of only two such manuscripts: Firkovich II 34, dated approximately to the X century, and Additional manuscript 1753 from the Cambridge University Library, a Yemenite manuscript from the XV century⁵.

The theoretical arguments usually made against the use of the traditional collations are essentially threefold: the late dating of medieval manuscripts, which would make it unlikely that they preserve ancient variants; the absence of a stemmatic analysis of the kind conducted for the Septuagint manuscripts, which prevents the identification of families and thus the weighing of the value of manuscripts as textual witnesses in critical editions; and the inaccuracy with which such collations have been compiled, especially by Kennicott. Without claiming to exhaust the complex issue of the role of medieval manuscripts in HB ecdotics here, we would like to respond briefly to these arguments, both to clarify our position and to justify the inclusion of data from Kennicott and De Rossi in our work.

One objection that can be made to the first argument is methodological and concerns the fact that, as Pasquali has famously shown, late witnesses are not always bearers of late variants (*recentiores non deteriores*)⁶. Many of the variants found in the medieval manuscripts of the HB are known to be found in the ancient Versions as well as in the Qumran Scrolls⁷. QoH seems to be no exception: in a recent study we ourselves conducted on the data offered by De Rossi⁸, we found that between 80% and 90% of the witnesses he collated share *more than half* of the variants with ancient Versions. If this percentage is not *entirely* distorted by De Rossi’s collation choices – something we consider to be highly unlikely – it could well weigh in favour of the possible antiquity, certainly of some, if not of all, of the variants in the manuscripts.

As far as stemmatic analysis is concerned, it is true that few attempts have been made to organise a *stemma* of the medieval tradition – and the disregard with which medieval manuscripts are usually treated by most textual scholars has certainly not helped the advancement of studies in this direction. We ourselves have made one such attempt, applying computational techniques of phylogenetic analysis to the Kennicott manuscripts⁹. The result of our study shows that it is in fact possible to group manuscripts into families, albeit at various levels of confidence: some of these families are questionable because they are based on variants with weak kinship-revealing power; others seem more certain, both on the basis of the number of shared variants and on the basis of type. We therefore see no reason to declare, as Goshen-Gottstein does, that “any attempt at ordering all medieval witnesses into families according to stemmatic principles is doomed to

³ [Goshen-Gottstein 1967](#), 250.

⁴ See [Schenker et al.](#), xiv.

⁵ See [Goldman 2004](#), 13-4, see also [Schenker et al.](#), xxiii-xxv for a description of these manuscripts.

⁶ [Pasquali 1988](#), 41-108.

⁷ See [Martone 2006](#).

⁸ [Bambaci 2022b](#).

⁹ See [Bambaci 2021](#) and also [Bambaci 2022a](#).

failure"¹⁰, let alone to renounce *a priori* any such attempts in the future.

The analysis we conducted there, however, is only partial, since we considered only the witnesses of Kennicott, and, among these, only those collated in full. For this reason we will cite the manuscripts of the collations conventionally, i.e., individually in our collation (§ 4.1.2.2.3) and counting the total in the apparatus of our edition (§ 4.4.2). Against this practice of counting manuscripts instead of weighing their value according to their family affiliation, as the Lachmanian method (§ 3.2.1) envisages, one can say all the bad things one wants: but given the current state of our knowledge of the phylogeny of the medieval HB tradition, this can be tolerated as a necessary evil.

Even in the absence of a *stemma codicum*, we believe that manuscripts are important, not only, as Goshen-Gottstein believes, theoretically, for the study of "'textual dynamics'"¹¹, or, as Fox puts it, for their value "to exemplify the *kinds* of changes that arose in the course of transmission"¹², but also practically because they provide us with useful material for evaluating variants: if a variant is supported by many codices, Fox rightly sustains, then it is less likely to be a secondary innovation than one supported by a single manuscript, "since an old reading had more time to penetrate different manuscripts lines." Manuscript evidence can also be used to prove the opposite case, i.e., to corroborate a suspicion of polygenesis: if a variant is suspected of being polygenetic, e.g., because it is inherently *facilior* or because it is found scattered in several places in the tradition, then the fact that it is also found in manuscripts may constitute additional evidence in favour of its exclusion. It is true that these strategies do not have general validity if they are not substantiated by a *stemma*, but they do have an empirical one, and we see no reason not to take this evidence into account for the *constitutio textus*.

In the context of our phylogenetic analysis work just mentioned – and here we respond to the third and final argument – we personally re-collated some 60 of the codices examined by Kennicott, in order to verify 'in the field' the accusations of unreliability levelled at him. From this recollation it emerged that Kennicott was indeed rather inaccurate in recording variants in his apparatus: we found that only 86% of the variants he detected are properly recorded. If we subtract from this percentage those cases in which Kennicott failed to report that the variants were reworked by scribes – in practice, those cases in which Kennicott forgot to affix *sigla* such as *primo, nunc, forte* – the accuracy drops to around 46%. The check we have carried out on these 60 codices should, however, ensure that many of these inaccuracies or errors have been corrected and should therefore guarantee greater reliability of the data. We have not double-checked De Rossi in the same way, but it is generally agreed that his is a more accurate collation, with first-hand variant reporting conducted, as De Rossi himself boasted¹³, with greater consistency.

Also in the context of the above-mentioned work, we also collated six altogether new manuscripts because of their antiquity – limited, however, to the consonantal text only. The first

¹⁰ Goshen-Gottstein 1967, 275.

¹¹ Goshen-Gottstein 1967, 275.

¹² Fox 2015, 18.

¹³ De Rossi 1786, xlvii.

manuscript is the oldest datable one we have succeeded in finding for QoH, but it is fragmentary. The other five are complete. Here is the list:

S127b	X century; Ms. Or. Qu. 680, ff. 008r-013r; State Library of Berlin, Catalogue Steinschneider 127b
1-ASS82	1189, Ashkenazi; Sassoon, David Solomon, London, Ms. 282; Museum of the Bible, Washington, Ms. 858
2-AAAdd9403	XIII century, Ashkenazi; Add. 9403, The British Library, London
0-OEVRIIB55	XI century, Oriental; Ms. EVR II B 55, The National Library of Russia, St. Petersburg
0-OEVRIIB94	XI century, Oriental; Ms. EVR II B 94, The National Library of Russia
0-OEVRIIB34	XI Oriental; Ms. EVR II B 34, The National Library of Russia

Manuscripts from the collations are cited according to the catalogue number of the respective collators, to whom we refer for further bibliographical details. For the printed editions cited by De Rossi, which he does not cite with a catalogue number but with a brief description, we have devised our own citation system: after the letter 'E' for 'edition' and R for 'De Rossi,' we indicate the type of edition ('Mh' for 'Machazor', 'Bb' for 'entire bible', 'Pt' for 'Pentateuch'), the initial letter of the city and finally the date (the last three digits). When one of these variables is unknown, we append an 'x'. Thus, 'ERMhP500' means 'a printed edition of De Rossi of a Machazor printed in Pisa in the XVI century'; 'ERPtX500' means 'a printed edition of De Rossi of a Pentateuch of the XVI century, unknown place of publication,' and so on.

Babylonian manuscripts are cited according to [Miletto's](#) catalogue number, preceded by the *siglum*'Bab-'

Finally, we mention an indirect source of readings for the Hebrew text, represented by the transliterations provided by Jerome in his commentary, which we denote with the *siglum*M^{HI}.

2.1.2 Qumran Scrolls (Q)

The Qumran Scrolls are cited from Volume XI of the *Discoveries of the Judean Desert* (DJD) edition, edited by [Ulrich et al. 2000](#). The fragments of QoH are as follows:

4QQoh ^a	II century BCE, including: 5:13-17; 6:1?, 3-8, 12; 7:1-10, 19-20
4QQoh ^b	I century BCE-I century CE, including: 1:10-14 (15?)

2.2 Indirect sources

2.2.1 The Septuagint (G)

The text of the Septuagint collated is that of the Göttingen edition by [Gentry 2019](#). In both our collation and in the apparatus of our edition, the witnesses are cited according to the first of the two critical apparatuses of that edition. The text of the Hamburg papyrus has instead been collated in full in [Diebner and Kasser](#)'s edition, while the text of the Syro-hexapla has been consulted in [Middeldorpf](#)'s edition (any differences from the manuscript on which this edition is based, the 313 Inf. of the Biblioteca Ambrosiana, are noted in the commentary). We have also from time to time made use of the collation of minuscules and Greek early editions by [Holmes and Parson](#) as well as [Swete 1907](#)'s *editio critica minor*, based on *Codex Vaticanus*.

We provide here the abbreviations of the most important witnesses (e.g. the Uncials) and the main groupings, together with essential bibliographical information. For further details we refer to the introductory pages of Gentry's edition.

Uncial manuscripts and papyri:

G	Greek text according to the critical edition by Gentry 2019
A	<i>Codex Alexandrinus</i> , middle of the V cent.
B	<i>Codex Vaticanus</i> , IV cent.
C	<i>Codex Ephraemi Syri rescriptus</i> , V cent.
S	<i>Codex Sinaiticus</i> , IV cent.
V	<i>Codex Venetus</i> , VIII cent.
998	Hamburg papyrus, III cent.

Secondary translations:

La (La ^{94 95 160})	<i>Vetus Latina</i>
Syh	Syro-hexaplaric version
Sa (Sa ^{I II 1 2 3 4 5 6})	Sahidic version
Fa (Fa ^{1 2 3})	Fayyumic version
Co	Sa + Fa
Aeth	Ethiopic version
Geo	Old Georgian version
Arm	Armenian version
Ar	Arabic version

The hexaplaric recension:

O V-253-475-637 Hi Syh (S^c)

The Egyptian text:

68'' 68-534-602-613

68' 68-534

68' 68-613

534' 534-613

336' 336-728

776 776^A-776^B

Alexandrian text-type:

296' 296-548

The Lucianic recension:

L 106-125-130-261-545 (443 Antioch Chr Tht)

Catena:

C 139-147-159-299-390-415-503-504-522-540-560-563-571-574-732-798

cI 157'-425-601-609

cII 260-295-371-561-752

157' 157-797

C'' C + *cI* + *cII*

C' C + *cI*

d group:

<i>d</i>	254-432-357-754
254'	254-754

k group:

<i>k</i>	46-337-631
46'	46-631

The codices mixti:

248''	161-248-252
248'	161-248

Printed editions:

Ald	Aldina edition (1518)
Compl	Complutensis edition (1520)
Gra	Grabe's edition (1709)
Ra	Rahlfs 2006
Ge	Gentry 2019

2.2.1.1 The Revisors (Aq, Sm, Th)

The readings of the Revisors are taken from [Marshall](#) critical edition as well as from the second apparatus of the edition by [Gentry 2019](#). The edition by [Field](#), and, occasionally, by [Nobili](#), were consulted as well. The readings in Syriac were checked against both the edition of the Syro-hexapla by [Middeldorpf](#) and the manuscript in the Biblioteca Ambrosiana (see § [2.2.1](#)).

Here follows the list of the *sigla* relative to the Revisors:

List of the sigla of the Revisors:

Aq	Aquila's fragments in Greek
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Sm	Symmacus fragments in Greek
Th	Theodotion's fragments in Greek
Syh ^{Aq}	Aquila's fragments in Syriac from the Syro-hexapla
Syh Sm	Symmacus fragments in Syriac from the Syro-hexapla
Syh Th	Theodotion's fragments in Syriac from the Syro-hexapla
Hi ^{Aq}	Aquila's fragments in Latin from Jerome's Commentary
Hi Sm	Symmacus fragments in Latin from Jerome's Commentary
Hi Th	Theodotion's fragments in Latin from Jerome's Commentary
GHi ^{Aq}	Aquila's fragments in Greek from Jerome's Commentary

2.2.2 The Peshitta (P)

The Peshitta readings are cited from the Leiden diplomatic edition by [Lane 1979b](#) (*siglumP*). In this edition, the *sigla* of manuscript witnesses consist of a number indicating the century, a letter indicating the content or type of manuscript, and finally a number identifying the individual manuscript. The asterisk at the end of a *siglum* indicates a first-hand reading, while the superscript letter 'c' indicates a second-hand reading. Given the limited number of Syriac manuscripts used, we provide the complete list:

List of witnesses of the Peshitta:

P	text of the Peshitta according to the Leiden edition (Lane 1979b)
7a1	Ms. B. 21 Inferiore, Ambrosian Libr., Milan
7g2	Add. Ms. 14,443, fols. 72 ^a -81 ^b Brit. Libr., London
8a1	Syr. Ms. 341, fols. 124 ^a -126 ^a Nat. Libr., Paris
9c1	Syr. Ms. 372, fols. 132 ^b -137 ^b Nat. Libr., Paris
10c1	Ms. B 47b, fols. 221 ^a -227 ^b Beinecke Rare Book Libr., New Haven (Connecticut)
11c1	Add. Ms. 14,440, fols. 289 ^b -297 ^b Brit. Libr., London
12a1	Ms. Oo 1.1, fols. 131 ^a -132 ^b Un. Libr., Cambridge
12a1 ^{fam}	12a1 15a2 16g6 17a1-5.10 19g5.7

2.2.3 The Latin Versions (H_I, V)

The text of the *Commentarius in Ecclesiasten* by Jerome was consulted in the edition by [Adriaen](#), based mainly on the codices *Wirceburgensis* (V century) and *Parisinus Latinus* (VIII century).

The text of the Vulgate was consulted from the *editio critica major* by [Gasquet](#). The text and critical apparatus of the *editio critica minor* by [Weber](#) was consulted as well.

List of witnesses of the Latin tradition:

Jer	Hi + V
Hi	Jerome's Commentary lemmas, critical Text of Adrien's edition
V	Critical Text of Weber's edition
Hi ^{Com}	Jerome's Commentary notes, critical Text of Adrien's edition

2.2.4 The Targumim (T)

For the Targum we have collated manuscripts Villa Amil no. 5, Oriental 2375, and Paris 110. The first was consulted in [Sperber](#)'s edition, the second in [Díez Merino](#)'s edition, and the third in the online version available on CAL¹⁴ and on Bibleworks¹⁵.

List of witnesses of the targumic tradition:

T	TZ + T ^S + T ¹¹⁰
T ^Z	Villa Amil 5, Bibl. Un. Complutense, Madrid, XVI century, consulted in the edition by Díez Merino
T ^S	Or. 2375, British Museum, London, second half of XV century, consulted in the edition by Sperber
T ¹¹⁰	Paris 110, XV cent., Bibl. Nat., Paris

¹⁴ <https://cal.huc.edu/> (accessed 31 January 2023).

¹⁵ See note 1.

Chapter 3

The Method

An unusually complex form characterises the transmission of the text of the HB. We have direct sources in Hebrew, such as the Qumran Scrolls and the medieval manuscripts, and indirect sources in translation, namely, the ancient Versions. With the exception of the Qumran Scrolls, the witnesses in Hebrew are all late, in fact medieval. The witnesses in translation, especially G, are, by contrast, much older, and traditionally constitute, for this reason among others, our main source for reconstructing the original text of the HB.

The text-critical prominence of indirect sources over direct ones is one of the peculiarities of the textual tradition of the HB and has obviously important implications for the practice of textual criticism and, ultimately, for the reliability of any philological reconstruction. Before evaluating the variants in order to reconstruct the Original, in fact, scholars must extract these variants from the corpus of the Versions, reconstructing the text of the Hebrew models used by the ancient translators.

If the reconstruction of the Original through the selection of preferred readings (*constitutio textus*) can be said to obey the very same rules and logic of textual criticism which are valid in other literary domains, it is at the same time evident that the rules and logic involved in the gathering and evaluation of variants (*recensio*) cannot but differ considerably, precisely because of the polyglot nature of the biblical tradition.

This important peculiarity has led us to want to maintain the classic distinction between *recensio* and *constitutio textus* both in the continuation of this chapter, wherein we discuss our method, as well as throughout the various sections of this work, where we present the results we have achieved.

Thus, in the discussion that follows, we have made a conscious attempt to distinguish, within the *recensio*, the operation of comparison among textual witnesses which leads to the gathering of the variants (the *collatio*, § 3.1) from the process of evaluating those variants to establish their originality (*examinatio*, § 3.2). Within the *constitutio textus*, by contrast, we have made an effort to differentiate between the operation of choosing the preferred readings from the textual tradition

(*emendatio ope codicum*, § 3.3.1.1) from the conjectural reconstruction of the Original (*emendatio ope ingenii*, § 3.3.1.2).

The results of the *recensio* (Part II) can be found in the collation (Section 6), where we list the variants of all the traditions we examined, as well as in the critical commentary (Section 7), where we examine these variants. The results of the *constitutio* (Part III) are to be found in the critical text, where we present our reconstruction of the Original, and in the apparatus, where we justify our choice of readings.

We will now illustrate in some detail the method we have followed to achieve the goals outlined in Section 1, as well as the practices we have adopted to implement the method in the different parts of our work.

3.1 Search for Variants (*Recensio*)

Before searching for variants in the Versions, scholars must first examine their translational techniques, in order to isolate the means which each translator typically adopts to render the Hebrew of his *Vorlage*, and in order to establish the degree of literalness of each Version, that is, how faithful to his *Vorlage* a translator turns out to be.

Once the character of each Version has been ascertained, scholars proceed to compare it with the Masoretic text (M), in search of potential variants underlying the translation. This procedure involves a re-translation of such variants into Hebrew as well as a probabilistic assessment as to whether such variants actually existed in Hebrew at some point in the history of the text.

Only after Hebrew variants have been established can scholars proceed to weigh them against M, so as to judge which are to be preferred (*primary readings*), which to be discarded (*secondary readings*), and which have equal claims to originality (*synonymic or alternative or indifferent readings*).

In the following sections we illustrate the criteria we have adopted to classify variants according to what we believe to be their probability in reflecting Hebrew variants, as well as how we performed the comparison between the Versions and M to uncover such variants.

3.1.1 Variants, non-variants, pseudo-variants

When comparing the Versions with M, scholars need to re-translate versional readings into Hebrew, either mentally, or explicitly in the critical apparatus. This procedure, termed *retroversion*, is fully justified when, as McCarter asserts, two criteria are satisfied: the criterion of *retrovertibility* and the criterion of *authenticity*¹. The first concerns the degree of confidence with which we can reconstruct the *Vorlagen* used by the ancient translators. The second establishes whether a retroversion is authentic, i.e., reflective of a real Hebrew variant. Readings that cannot be

¹ McCarter, 63 ff.

retroverted into Hebrew are excluded by the criterion of retrovertibility; readings considered unlikely to have existed in Hebrew *Vorlagen* are excluded by the criterion of authenticity.

Before engaging in a critical evaluation of the textual evidence, therefore, HB textual scholars find themselves faced with three preliminary steps. By using tools such as bilingual concordances and studies on translational techniques in individual biblical books, they must first verify whether versional readings can soundly be retroverted into Hebrew. Then, they must decide whether these readings are translational (*non-variants*), or reflect genuine Hebrew variants (*real variants*, or simply *variants*). Finally, they must evaluate whether these variants really existed in Hebrew *Vorlagen* deviating from M, or were merely generated in the mind of the translators or copyists as the result of a faulty reading of M (*pseudo-variants* or *perceptual variants*).

Only after readings have been retroverted (step one), and it has been ascertained that they are not translational (step two) and actually circulated in antiquity (step three), can scholars proceed to decide which of them can legitimately participate, as it were, in reaching the ultimate goal of reconstituting the Original.

3.1.1.1 Criteria for classification

As Tov reminds us, there are no generally accepted demarcation criteria valid for distinguishing among these three types of variants, let alone for establishing with certainty the authenticity of a given variant. All the readings of the Versions could, in theory, be translated into Hebrew, and all of them could, again in theory, exist just as much because of a real *Vorlage* as of a misreading on the part of the ancient translator.

Even so, we believe it possible to establish some strategies which, even if they obviously do not allow us to affirm that a particular variant existed beyond any reasonable doubt, can at least assist us in formulating working hypotheses on a case-by-case basis.

We list below six criteria: the first five can be used to distinguish between non-variants and (potential) variants, and the last one to distinguish between variants and pseudo-variants:

1. Degree of literalism of the translation. This criterion establishes that Versions based on more literalistic translation techniques, which aim at a word-for-word correspondence and at lexical consistency (e.g. G and Aq), are more reliable sources of potential variants than Versions based more on paraphrase-oriented translation techniques (Sm), exegesis (T), or literary rendering (V). This is a so-called 'external' criterion, one which assigns a preference *a priori* to certain witnesses rather than to others. As we will discuss below, we availed ourselves of this as our operational criterion in the production of the collation (see § 3.1.2.1).
2. Level of difficulty of the translation. A versional reading is more likely to derive from a Hebrew *Vorlage* if it yields a difficult or patently erroneous text. An example is G in 5:9^{b-b}, 6:4^a, and 8:1^a.

Conversely, translations that return a simpler, more flowing text are more likely to be translational (non-variant). See the Sm and V rendering of the Hebrew זכוב מות in 10:1^{a-a}.

3. External backing of Hebrew witnesses. Retroversion of a versional reading is more likely if the corresponding Hebrew variant is found attested in Hebrew witnesses, such as medieval manuscripts. A versional reading can obviously have arisen independently of *Vorlage*, for example, by way of a textual interpretation similar to that reflected by the Hebrew witnesses: It can, in other words, be polygenetic. Nevertheless, the polygenetic character can itself be invoked as an argument in favor of the existence of the variant at different moments in the history of the text.
4. Convergence of stemmatically distant traditions. Retroversion of a versional reading is more likely if that reading is supported by traditions that rarely share variants. An example is the instances of agreement between Aq and P or, more numerous, between G and T.
5. Common *Vorlage* as the most parsimonious explanation. Even without the support of the preceding four criteria, sometimes a common *Vorlage* stands out, as it were, when multiple witnesses seem to converge towards the same Hebrew text. In cases like this, a common *Vorlage* is the most parsimonious explanation, in the sense that it is the one that requires the fewest mutations to account for the distribution of the witnesses within the textual tradition: in fact, it is simpler to assume that all the witnesses read once from the same Hebrew text, rather than that they all arrived at the same understanding independently. This general principle of economy (on which see our remarks in § 3.2.1), should be applied, however, with caution, because it is by no means obvious that a common reading always points to a common Hebrew model: a quintessential example is the Hebrew ‘misgrammars’ (e.g. disagreements in number between subject and verbs), which translators tend to repair in their translations.
6. Translation deriving from a paleographic or aural error. If the cause of the variant is an exchange of palaeographically or phonetically similar letters, then the probability that this variant ‘happened’ in the mind of the translator/copyist is higher than in the case of more complex variants, the genesis of which requires the existence of a written support.

The distinction between the various kinds of variants can of necessity only be subjective and, in the last analysis, can only derive from the manner in which the particular scholar conceives the textual history of each variant. Indeed, in the words of Goshen-Gottstein 1963, 132, “there is no retroversion without a residue of doubt, and what seems self-evident to one scholar may look like a house of cards to his fellow.”

In positing the above mentioned criteria, therefore, we clearly do not aim to establish a set of general rules, but rather to render our evaluations as inter-subjective as possible, i.e., more transparent and explicit for the reader. In our collation, we attempt to classify retroversions according

to these six criteria, with each retroversion being followed by the number of the corresponding criterion (e.g. '{crit: 1, 2 etc.}'), and in the commentary which accompanies the collation, we discuss case by case the various proposals for retroversion, specifying for each the criteria which we believe justify our reconstructions.

Always keeping firmly in mind our goal of intersubjectivity, we have also wanted to establish a sort of personal 'table of values' expressing our perception of the probability as to whether a versional reading can soundly be retroverted into Hebrew and considered authentic or not. We have followed this grid in classifying all the variants gathered into our collation as well as in the apparatus of our edition. Each degree of retroversional probability is signalled by a special typographical convention, as follows:

1. Null: when a reading cannot be retroverted or its retroversion is considered highly unlikely (*non-variant*). Readings of this category are considered either translational or inner-corruption phenomena and are consequently not assigned any retroversion.

An example is G *παρὰβλᾶς* in 1:17^b, which is considered as an inner-corruption for the Greek *παραφορὰς* (see also § 4.1.2.1).

2. Low: when a reading can in principle be retroverted, but its existence either as a real or virtual variant is highly unlikely. Readings of this category are considered to be inner-translational phenomena and their retroversions, marked by a double question mark placed in superscript before and after, are suggested only as reminders, to show how the readings might look if their *Vorlage* were in Hebrew.

An example is the rendering of M *שואף* 'aspire' with verbs meaning 'to return' by S^M-T^H, P, and V in 1:5^b, which might point to the Hebrew verb *שב*. Judging such a reading highly improbable, we mark it accordingly as 'ש^{??} שב?.'

3. Unknown: when a reading can be retroverted, but its existence, whether real or virtual, is questionable. Retroversions of this category are marked by a single question mark placed in superscript before the retroversion.

Many retroversions we conjectured for Q^{OH} belong to this category: many retroversions are indeed plausible, but lack conclusive supporting evidence. An example is 'king of Jerusalem' read by P and Jerome in 1:1^{a-a}, which we marked accordingly as 'מלך ירושלם?.'

4. Medium: when a versional reading can be retroverted and it is as likely to have existed in writing as to have arisen from miscopying or from intentional correction (*pseudo-variant*). Readings of this category are signalled by angle brackets.

As stated above before, variants deriving from graphic or phonetic changes can be assigned to this category: an example is '⟨סכלות⟩' by Jerome for M^L *שכלות* in 1:17^c.

5. High: when a versional reading is considered certain (*real variant*). Retroversions belonging to this category are shown without any typographical sign, e.g. מלך ישראל בירושלים.

reflected by G in 1:1^{a-a}, which is considered rather secure due of the literalism of the Greek translator.

3.1.2 Translational techniques and degree of collation

Since, as noted, the greater part of the versional readings may in fact receive a retroversion, scholars need to decide what attitude to adopt by default, as it were, when dealing with the ancient Versions, before proceeding to record the variants.

In the field of textual criticism of the HB, the traditional approach is what Weitzman called *the maximalist approach*, which implies that, whenever discrepancies between M and the Versions are encountered, the editors should first consider them all as translational, “and only after all possible translational explanations have been dismissed” should they “address the assumption that the translation represents a Hebrew reading different from the M[asoretic] T[ext]”². In case of uncertainty, when it is impossible to ensure with a fair degree of confidence that a given retroverted variant points to a real *Vorlage*, it is usually recommended, as McCarter puts it, that “the reading in question must be excluded from consideration, even if the critic suspects it contains the primitive text”³.

The critical apparatus of an edition that follows the maximalist approach will have a low *degree of collation*, meaning that the variants recorded therein will be the result of a selection of all the possible textual differences among the collated witnesses.

The opposite approach is the *minimalist approach*, which ascribes the textual differences to different Hebrew *Vorlagen* every time a Hebrew reading seems to be reasonably derivable from a translation, that is, every time the criterion of retrovertibility is fulfilled.

The apparatus of an edition that adheres to this approach will have a high degree of collation, with a high number of recorded variants and possibly of corresponding retroversions. Among the existing editions of the HB, the HUB can certainly be said to follow a minimalist approach towards primary sources.

Each approach has its advantages and disadvantages.

An edition based on a minimalist approach will be able to claim exhaustiveness, insofar as it succeeds in providing the reader with a broad compilation of all or most instances of suspected textual variation.

The advantages of an exhaustive collation of the variants are substantial, as can be imagined, and not only for the reader, but also for the researcher: the reader will have before him a complete collection which will save him from having to personally consult the ancient sources or to resort to the comparison of several critical editions; the researcher will have at his disposal a complete critical apparatus which, as Varvaro notes⁴, will allow for the easy insertion of new uncollated witnesses, should they emerge, and for the immediate identification of the shared

² Weitzman 1999, 15.

³ McCarter, 67.

⁴ Varvaro 2012, 97.

variants; a complete critical apparatus, it follows, will lend itself well to being used as a source for studies of various kinds, not only of textual criticism, but also of the history of tradition or linguistics.

This ambition for exhaustiveness, however, is problematic, because it risks overwhelming the critical apparatus with an assemblage of variants that are, at best, unimportant, and, at worst, not variants at all. The more indiscriminate the choice of variants to be cited in the apparatus and the more varied their nature, the greater the likelihood that such an edition will veer away from being ‘critical,’ if by critical we mean the operation of selecting only those variants which are meaningful for the text and its history⁵.

Conversely, an edition based on a maximalist approach will provide the reader with a reasoned selection of those instances of variation judged to be most significant, with a critical apparatus easier to consult and of smaller dimensions – this last a feature also dictated by unavoidable external factors, such as the space limitations conceded by the various editorial projects. Such a choice, however, is always based on a pre-selection, the criteria for which are not only necessarily subjective, but often either go unmentioned or are too vague to be of any help to the reader, who will obviously, as a result, be compelled to guess at them *e silentio*⁶.

Thus, for instance, if a variant is missing in the critical apparatus, it is not always clear whether the reason is that the editor considered it as translational (non-variant), or text-critically irrelevant (secondary variant), or simply failed to recognize it from among the Versions or forgot to mention it in the apparatus. This influences not only the reader's perception of the text – if a variant is missing, the reader's inevitable impression is that the text has been transmitted faithfully at that particular point – but also her or his ability to retrace the process that led the editor to select certain readings and to exclude others, and possibly to disagree with his or her judgement – a disagreement, needless to say, that the reader is not in a position to articulate without having to compare on his own several critical editions of the same text, or after needing once again to collate the ancient sources, as in our case here.

A maximalist edition, in short, is not only less informative than a minimalist one, but ultimately less scientific, if by ‘scientific’ we mean, with Popper, the possibility for a scientific statement ‘to be inter-subjectively tested,’ that is, to be understood and tested by anyone on the basis of shared criteria of evaluation.

As can be inferred from this description, we believe that the shortcomings of a maximalist

⁵ A criticism of this sort can be levelled at the HUB edition. In the words of [Hendel 2013](#), 98: “[t]he HUB is a [...] labyrinth of real and pseudo-variants [...] by failing to distinguish consistently between real and apparent variants (it does intermittently) the HUB falls short of its aim of presenting facts. It presents the simulacrum of textual acts, some of which are translational phenomena, and others insignificant medieval spelling and orthographic errors that do not reflect ancient variants.”

⁶ An example comes from the selection criteria outlined by the editors of the BHQ. In the *General Introduction*, they state that the critical apparatus presents “only a selection of textual cases, emphasizing those that are of substance for translation and exegesis,” and that the variants registered therein are those that are (1) “text-critically significant” and (2) “judged to be significant for translation or exegesis” (see [Schenker et al.](#), xiii). Both these criteria have been rightly criticised by [Tov 2008](#), 192, the first as “self-evident” and not always clearly applied in practice, the second as too general, “since almost any variation is of interest at some exegetical level.” A similar criticism comes from [Hendel 2008](#), 337, note 42, who points out that ‘it is not entirely clear what textual evidence this criterion includes and excludes.’

edition are, on an epistemological level, more serious than those characterising a minimalist edition. At the same time, however, we are aware that an editor, in the apparatus of his edition, *is compelled* to choose among the variants, and that it is precisely this obligation that distinguishes a critical edition from a collation.

To summarize our thinking, we believe that a minimalist edition that aspires to the exhaustiveness of a collation will be difficult to define as a ‘critical edition,’ and that a maximalist edition that lacks clear and concise criteria for the selection of variants will fail to meet those requirements of inter-subjective control that render it, in fact, scientific.

In light of these assessments, we have opted for a compromise solution that seeks to marry the strengths of both types of editions: that is, we have opted for *minimalist edition with collation*, following the example of several notable studies⁷. This decision, in keeping with the operational distinction between *recensio* and *constitutio* outlined at the beginning of the chapter, has allowed us, on the one hand, to maintain a minimalist approach towards the translational techniques, and thus, to strive for exhaustiveness – within the limits, obviously, of the sources consulted as well as of the collation criteria that we have set ourselves. On the other hand, this decision has allowed us to make the process of selecting variants shown in the critical apparatus more easily traceable and hence, we believe, more transparent.

Thus, in our collation we have assembled *all* of the variants or potential variants that we have managed to gather, applying the criteria we will discuss shortly (§ 3.1.2.1). In the critical apparatus of the edition, we report a selection of these variants, presenting only those that we have judged to be real, i.e. responding to classification criteria 3, 4, and 5 outlined in § 3.1.1.1. In this way we have been able to narrow the dimensions of the apparatus, freeing it from all non-variants: while a few non-variants may indeed be important for the exegesis and study of individual witnesses, it is our opinion that they should not appear in the apparatus of a critical edition, which should ultimately deal only with those variants which are *textual* or deemed to be so.

3.1.2.1 Criteria for collation

For the purposes of collation, we have divided the textual witnesses into two groups and two respective subgroups, to each of which we assign a different priority for purposes of identifying variants.

A first subdivision mirrors that of the original *language of composition*. We therefore distinguish between the Qumran fragments and medieval manuscripts on the one hand (direct sources), and the Versions on the other (indirect sources). This distinction, as we said at the beginning of the chapter, emerges naturally, since the collation must of necessity be performed differently in the two cases.

⁷ We are referring in particular to the work conducted by A. Catastini on the text of Genesis 37-50, which consists of a systematic *recensio* of the tradition (Catastini 1995) and a proper critical edition, with an array of significant variants, translation, and commentary on the text (Catastini 1995).

A second subdivision is made on the basis of *date*, in the case of direct sources, and on the basis of *translation techniques*, in the case of indirect ones. On one side, therefore, we group the manuscripts of Qumran, which represent the oldest evidence in Hebrew that we have at our disposal, as well as the Versions of G, A_Q, P, and H_I, which are characterised by a greater degree of literalism with respect to the Hebrew text. On the other side, we place the medieval manuscripts, which are the latest witnesses of the Hebrew text of Q_{OH}, and S_M, T_H, V, and T, which are the least literalistic among the Versions. We assign a higher priority to the first category, and a lower one to the second, as we are about to explain.

As far as the Versions are concerned, we follow a *minimalist approach towards the translational techniques of the first group of Versions*, meaning that we systematically compare each of these Versions with the Hebrew reference text (M^L), and consider a reading as a variant – and as a consequence, we open an apparatus entry – *whenever we deem it possible to retrovert into Hebrew at least one variant of at least one of these Versions*. The ratio we follow, therefore, is one to one: M^L-versusG, M^L-versusA_Q, M^L-versusP, and so on.

We search for variants using mainly the critical text established in the respective critical editions, but the *varia lectio* contained in the apparatus of those editions is taken into account as well, especially in the case of G and P.

As to Versions of the second group, we do not use them as independent terms of comparison, as their translational techniques are too unliteralistic and offer therefore too uncertain a basis for textual reconstruction. With this group of Versions, we follow a ratio of one to (at least) two, which means that we open an apparatus entry whenever *at least two of these Versions, or one of these Versions and the medieval manuscripts, are found to share a possible Hebrew variant*, thus: M^L-versusS_M-T_H, M^L-versusS_M-V, M^L-versusS_M-M^{MSS} etc. This is not done systematically, however, for in many cases we deem the variants to be only apparent, despite their being easily retrovertable into Hebrew.

As a rule, therefore, the reader will not find, either in the collation or in the critical apparatus of the edition, cases of *binary opposition* between these witnesses, i.e., cases in which a reading of S_M, or of T_H, or of V etc. opposes all the other witnesses together, because these would be innumerable: one need only think of the systematic stylistic omissions in V or the numerous midrashic additions in T. (A few exceptions have been made where some of these variants have gained the attention of some commentator or other and are therefore found cited and discussed in the secondary literature.)

Turning to direct sources, we have of course assigned top priority to the Qumran manuscripts. Our juxtaposition of these with M^L is systematic: we have sought to take into account all of the detectable textual differences from M^L, including dubious readings and graphic variants.

As to medieval manuscripts, we have accorded to them the same treatment as we have to the non-literal Versions, i.e., we cite their variants only *when they have the direct support of at least*

one of the Versions, or when the comparison between the variants of the manuscripts and the Versions proves useful for general text-critical discussion. This means that the reader will find the codices cited only when they agree in a variant reading with the Versions, or when they disagree and the disagreement is considered significant (see, e.g., the testimony of manuscript K76 in 1:1^{a-a}), while he will not find places of variation where the codices stand in opposition to all the other witnesses together (binary opposition).

For both groups of witnesses, we have naturally taken the secondary literature into account – the other editions of QoH, as well as textual commentaries and articles – where many of the variants we present have been identified and discussed (see § 4.1.3 for a list of those studies ‘collated’ in detail for the search for variants).

In the case of both the Versions and the medieval witnesses, we have not taken into account phenomena judged to be internal to single traditions. As regards the Versions, we do cite, by way of example, the numerous graphic variants such as those due to an exchange of similar letters or to itacism in Greek, and variants due to mechanical issues such as homeoteleuton, dittography, etc., which are not attributable to Hebrew *Vorlagen*.

In the case of the medieval tradition, we have excluded those variants concerning *matres lectionis* and pointing, unless they affect the meaning (see § 3.3).

Judging by the presence of several of these variants in modern editions of QoH, this omission could be considered important. However, we consider these variants not to be pertinent to our edition, which aims to reconstruct a text dated to the ancient period, significantly antedating medieval transmission.

In summary, we have based our collation on:

1. variants from Qumran and from the more literalistic Versions, including those in binary opposition
2. variants from the less literalistic Versions, excluding those in binary opposition

The following are excluded:

1. Variants from the less literalistic Versions and from medieval codices when in binary opposition;
2. graphic variants from medieval manuscripts;
3. variants internal to individual traditions, including the Masoretic.

Before moving on to illustrate the criteria for evaluating variants, we feel that a few observations are in place regarding the criteria for selecting the variants set out here and in the previous section.

Despite our prior discussion regarding exhaustiveness and inter-subjectivity, we do not claim that the cases of textual variation that we have collected represent all the cases of variation possi-

ble for Q_{OH}, nor can we exclude the possibility that we might in some way have derogated from the collation criteria that we have just imposed.

First of all, not every possible source for the history of the Q_{OH} text has been examined: the rabbinic tradition, just to name one. Second, as we have pointed out, some potential variants, such as those contained in the critical apparatus of the respective editions of the Versions, were not taken into account *a priori*, while others may have escaped our attention inadvertently.

A certain degree of tacit pre-selection, so to speak, and therefore of eclecticism, is present and perhaps even inevitable, given the nature of the HB tradition, in the same way as collation errors and involuntary omissions. All in all, however, we believe that the variants we have collected constitute the great majority of those that can be hypothesised for Q_{OH}, or in any event – and also in light of a comparison with the secondary literature – represent those of the greatest importance and those which are therefore in a position to give our study a commensurate value.

3.2 Evaluation of Variants (*Examinatio*)

Once the variants have been identified and collected, we move on to evaluate which of them are most likely to reflect the original reading and which, instead, are secondary developments produced by corruption. This operation is called the *examinatio*.

The *examinatio* is carried out through two classes of criteria, known in scientific literature as *external criteria* and *internal criteria*. Generally speaking, external criteria establish the superiority of one reading over another on the basis of extrinsic factors, such as the age, the quantity, the quality, or the stemmatic weight of the witness that carries it. Internal criteria take into account the intrinsic value of each reading, which is analysed on the basis, for example, of its meaning and pertinence within the general context, or of its linguistic and literary merit.

There follows an explanation of both sets of criteria, as we have applied them. We offer a brief typological description for each criterion as well as a few examples of its application, as taken from the edition. Each criterion is marked by a Latin letter (in lowercase for internal criteria and uppercase for external) and bounded by curly brackets. This form of annotation is used in the critical apparatus of the edition to express our evaluation of the variant readings (see § 4.4). Finally, we append a list of the most significant phenomena of variation that we have found in Q_{OH} and which characterise those readings that we judge to be secondary. These characterisations, placed in round parentheses, are also used in the apparatus to communicate our evaluation of the variants.

3.2.1 External criteria

Within the most widespread method of reconstructive philology, the genealogical or Lachmanian method, the most important evaluation criteria are the external stemmatic criteria, i.e., those

that find their foundation and justification in the *stemma codicum*.

The *stemma codicum* performs two fundamental functions: to represent the history of the textual transmission extending from the Original to current witnesses (*historia textus*), and to assist the editor in selecting readings (*constitutio textus*).

The reconstruction of the textual history encompasses the identification of relations of *genealogical descent*, i.e., those cases in which one or more textual witnesses are shown to descend from a common ancestor or hyparchetype. The genealogical investigation, known as *constitutio stemmatis*, proceeds to group all of the witnesses into families under their respective hyparchetypes, all the way up to the identification of the ancestor common to the entire tradition, namely, the Archetype.

The identification of the lineage relationships of this sort is crucial in being able to choose the original readings: it is clear, in fact, that if a manuscript is proven to be descended from another by direct copy (*codex descriptus*), its weight as a textual witness will be null and the critic will be led to exclude it in the evaluation of the variants (*eliminatio descriptorum*). Witnesses that appear, on the other hand, to be independent will have greater weight and their readings, especially if supported by the conformance of distinct branches of the tradition, will be assigned a greater preference.

Through the definition of the *stemma*, the genealogical method aims to make practically automatic the choice among competing readings, assigning priority to that reading which is found to be attested by the majority of branches in the tradition. Indeed, while it is a matter of a majority principle, it is one based on a 'weighted' majority, so to speak: it is not the absolute total of witnesses in support of a certain variant that really matters, but the totality of the independent witnesses found in the *upper reaches* of the *stemma*.

In the event that it is not possible to assemble a majority of witnesses in this way – for example, when the tradition is bipartite, i.e., in two branches – the editor will resort to internal criteria. When even this turns out to be impossible, e.g., in the case of an even-weightedness among variants, the editor may choose to rely upon the reading within that branch of the tradition which has most often proven to be carry the greater number of valid variants, or he may also turn to other external non-stemmatic criteria, such as the criterion of the best or most ancient manuscript.

The choice, known as *selectio*, between readings that are equivalent, whether stemmatically or intrinsically (*indifferent readings*), constitutes, however, an *extrema ratio* within the Lachmannian paradigm, the goal of which is in fact to reduce to a minimum the need to resort to the *selectio* and hence to the discretion (*judicium*) of the particular editor.

The Lachmannian methodology just described is difficult to apply to the HB, for a number of reasons.

The first has to do with the individuation of the so-called conjunctive errors, which are indispensable for the construction of the *stemma*. The requisites which such errors must meet are

particularly selective, since such errors must be monogenetic, i.e., they cannot arise in multiple witnesses independently (criterion of irreproducibility), and they must also be irreversible, i.e., such as not to be so obvious as to attract the attention of copyists and therefore be corrected by conjecture (criterion of irreversibility).⁸

A second reason involves the well-known phenomenon of horizontal transmission or contamination, which is very frequent in the case of widely read and copied texts, such as the HB. In the presence of contamination, the division into the various families will end up being more fluid and the majority criterion will not always be able to be applied. Even were it possible to identify monogenetic errors and to construct the *stemma* despite contamination, this could, at most, have value as a general historical scheme, i.e., it could fulfil its function of displaying the *historia textus*, but it would be useless for the purposes of the *constitutio*.

In the case of a biblical book, it is very probable that the *constitutio stemmatis* would lead to a bipartite *stemma*⁹, so that the editor will find himself, in any event, being compelled to make a choice by way of *selectio* between the two principal and well-known branches of the tradition – the Masoretic ‘family’ (M, P, Jerome) on one side and G on the other – and to disentangle the various and equally well-known phenomena of contamination – P and Jerome with G; V with SM; and, of course, the Revisors with M. A *stemma* of a book of the HB, in short, will not only act with great difficulty as a decision-making tool, but it will tell us things about the history of the tradition which, when all is said and done, we already know.

We believe that the book of QoH well illustrates the problems just outlined: it is impossible, in our opinion, to trace conjunctive errors, and those that *seem* sufficiently kinship-revealing to be possible candidates for such a role (for example, 1:10^{a-a}, 5:5^a, 5:9^{b-b}, 6:4^a, 6:8^{a-a}, 8:8^c, and 12:9^b) would merely recreate for us a time-worn bipartite tradition, with a constellation of witnesses already long-established.

In the face of a situation of this kind, it should not surprise us that internal criteria constitute, still today, the most widely used evaluation tool in the field of Old Testament philology.

However, that Lachmann's method is hardly applicable and that the construction of a *stemma* is fundamentally useless for purposes of the *constitutio*, obviously do not mean that the genealogical principles underlying it are either inapplicable or useless, nor that one cannot extract from external criteria a system of heuristics useful also for the edition of an ancient biblical text.

Despite the preeminence of internal criteria in HB textual criticism, scholars do use external criteria to evaluate variants, often tacitly or unconsciously: stemmatic criteria are used, for example, when trying to determine the mutual dependence of witnesses which support a certain variant, while external non-stemmatic criteria are in fact employed when expressing a preference for a reading solely on the basis of the tradition that transmitted it – most often, a preference for the tradition of M over all others.

⁸ See Macé et al., 115 and Roelli, 79-80. On the minimal requirements of Lachmann's method, see also Weitzman 1985, 92.

⁹ Bipartite, for example, are the *stemma* proposed by Hendel 1998, 100 for Genesis 1-11 and the one proposed by Catastini 1994a, 338 and Catastini 1994b for Genesis 37-50 and the one proposed by Ziemer for Deuteronomy.

We have had recourse to both in our study. In order to evaluate the real support for a given variant, we have first attempted to reconstruct the genealogical relationships among the various witnesses, to try to determine the possible cases of textual dependence. This operation was carried out on a case-by-case basis, by subdividing into groups those witnesses which are supposed to depend either upon each other or upon a common *Vorlage* (see 4.1.2.1). By discussing these virtual *local stemmata* in our commentary, we have tried to make use of external stemmatic criteria as a tool for evaluation. We believe, as we have argued in § 1.1.5, that this is sufficient for the constitution of the Original: it might then be possible to discuss the need for a comprehensive *stemma codicum* for the entire tradition, as well as the possibility of statistically analysing the entire set of *local stemmata*, to measure their coherence and identify common patterns¹⁰.

Generally speaking, given a potential Hebrew variant shared by two Versions, we often found ourselves faced with the following situations:

1. both Versions derive independently from a *Vorlage* different from M;
2. one of the two depends on a *Vorlage*, while the other
 - (a) was influenced by it in the composition phase (original translation)
 - (b) was corrected to accord with it during the transmission phase (revision)

If it is usually difficult to distinguish between 1 and 2, distinguishing between 2(a) and 2(b) is almost impossible. The case of P is emblematic: this Version often agrees with G, but it is not always clear whether the agreement depends on a common *Vorlage* (1) or is rather the result of Greek influence (2), either on the Syriac translator (a), or on successive generations of copyists (b).

There are no solid criteria to follow in these cases, and scholarly assessments often differ. In general, we have tended to exclude the dependence of one witness on another and affirm the descent of both from a common *Vorlage* when two translations, albeit similar, present substantial elements of difference, or when the Hebrew reading is attested elsewhere in the tradition (the criterion of external support, see § 3.1.1.1). When it is not possible to detect distinctive traits between two translations, and when the Hebrew reading of the putative common *Vorlage* is unattested, then our working hypothesis is that the two witnesses are interdependent, i.e., that contamination is taking place. It is, as can be understood, an *argumentum e silentio*, but in the absence of further indications of textual independence and considering the scope of the phenomenon of contamination (in fact, of the influence of G on the rest of the tradition) this hypothesis does not seem to us unjustified. On the typographical conventions adopted in the apparatus to distinguish among the various cases, see § 4.4.

Once the relationships between the witnesses have been established for each variant, it is then possible to apply external criteria of evaluation. Among those that we present below, the

¹⁰ Which is how the Coherence-Based Genealogical Method (CBGM) used in New Testament studies basically works, see Gurry 2016, Gurry 2017.

first is properly stemmatic, while the others are non-stemmatic.

{a} *Majority reading*. This criterion establishes that the reading attested by the majority of the witnesses is to be preferred, where ‘majority’ is to be understood not in an absolute way, by counting the total of the witnesses in support of a certain reading, but rather, as we have stated, in a stemmatic sense, by identifying the independent witnesses. We have often turned to this criterion when we have preferred the reading supported by G and T, which rarely share variants and are, therefore, stemmatically independent.

Often, absolute majority and stemmatic majority can coincide: This occurs, for example, when all the witnesses converge against one. In cases like these, even if it cannot be excluded in principle that an isolated witness retains the original reading, the distribution of the witnesses strongly supports the originality of the majority reading: it is in fact more probable that a variant arose in a branch of the tradition only once, rather than in several branches at the same time, either independently (polygenesis) or through mutual influence (contamination). One such case is in 1:16^{d-d}, where M על ירושלם is isolated against בירושלם reflected in all the Versions and in many medieval manuscripts.

{b} *Best manuscript/tradition reading*. This criterion stipulates that preference should be given to the manuscript or tradition that, in all other cases, has better readings and has therefore proven more reliable. We did not apply this criterion in an absolute way, because all the traditions prove to be more or less corrupted in the case of QOH. We have not, in short, assigned a value to a specific tradition *a priori*. On several occasions, however, we have relied upon manuscripts or traditions that, in a specific stichos, verse, or group of verses turned out to be the least corrupted.

{c} *More ancient reading*. A reading found in the most ancient manuscript or tradition is, *ceteris paribus*, to be preferred. We have often applied this criterion with the readings of Qumran fragments, when no other criterion seems to be helpful in determining the Original.

The most important criterion, as can be guessed, is the first: only it has sufficient strength to support, on its own, the originality of a certain variant and possibly to oppose other criteria if these point towards a different solution. The other two criteria may have value in the case of equivalent readings, but we have rarely taken them into consideration if other criteria can be used.

A comparison with internal criteria, at any rate, is essential. The next section is devoted to these.

3.2.2 Internal criteria

{A} *Utrum in alterum abiturum erat*. This general principle states that the primary reading is the one that best explains the genesis of the other competing readings. Primary does not necessarily mean original: in fact, such a reading may also be corrupted, but nevertheless it stands at the head of the textual tradition. We have often used this criterion to establish the reading of the Archetype (see § 3.3).

{B} *Lectio difficilior*. This well known text-critical heuristics states that a more difficult reading is more plausible as original than an easier one, for it is more likely for a difficult reading to be trivialised during the copying process than for an easier reading to become altered into something more difficult to understand. What exactly ‘difficult’ means is hard to define and clearly depends on context, but the adjective is often used in scholarly studies as synonymous with unusual or rarer. We understand as *difficilior* a reading that is difficult only on a linguistic – either semantic or syntactic – level, whereas when we want to refer to the infrequency of a reading we speak of:

{B¹} *Non-assimilating reading*. When a reading is not the result of an assimilation phenomenon, that is, when it is distinct from a reading in a parallel passage which may have inadvertently influenced it (see *assim* in § 3.2.3).

{B²} *Non-harmonising reading*. When a reading is not the result of a harmonisation phenomenon, that is, when it is distinct from a reading in a parallel passage which may have acted as a model for resolving a potential difficulty (see *harm* in § 3.2.3).

Often a reading can be both *difficilior* and non-assimilating/harmonizing, since, in fact, something difficult is ordinarily rarer, but this is not always the case.

{C} *Lectio brevior*. This criterion states that a shorter reading is to be preferred, because shorter readings are more easily expanded, than longer readings shortened. The main justification for this criterion lies in the natural propensity of scribes to respect the text as transmitted, possibly paraphrasing it and explaining it, but still keeping its integrity intact.

{D} *Usus scribendi*. This criterion establishes that a reading more akin to the style of the author – to his vocabulary or syntax – is more likely to be original.

{E} *Loci paralleli*. A reading is considered original when, even in the absence of a support from the same book, it nonetheless has parallels in other biblical books.

{F} *Content or literary sense*. Often a reading is preferred because it makes better sense, either because it is in line with the Author's thought or ideology or because it is superior on a literary level.

The criteria outlined so far are those most frequently cited in the scientific literature. In our commentary, however, we have often justified our preference for one reading over another in terms of its being 'the most parsimonious reading' or 'the most parsimonious solution.' By these expressions we basically mean that, among competing explanations of a given textual phenomenon, we prefer the simplest one, that is, the one that requires the fewest passages to account for the actual data. Thus, for example, between two or more possible retroversions we prefer the one that leaves the consonantal text intact to others that modify it, and between two or more possible emendations or conjectures we prefer the one that requires the least number of changes in the text. This general methodological principle, known as the principle of parsimony and traceable to Occam's razor, informs the entire genealogical model, and therefore the reconstructive philological method itself: the criterion of the stemmatic majority {a} as well as that of the *utrum in alterum*{A} can be considered to be particular applications of the principle of parsimony¹¹.

All of the criteria just elaborated upon can, of course, act in combination: a shorter reading can also be more difficult and thus be expanded in order to make it more comprehensible.

Just as often, criteria can conflict: a reading that conforms to the *usus scribendi* can, for example, be classified as assimilation, and a reading that makes better sense can also be considered as a facilitation. Internal and external criteria may conflict as well, when, for example, a rarer reading is found to be isolated as against the rest of the tradition.

In many cases, such conflicts make a decision impossible, because the competing explanations are all equally plausible

For each place of variation, we weigh all the various probabilities and, after reviewing the history of the studies and the decisions made by other scholars, we make our own textual decision, justifying it in our textual critical commentary (see § 4.2). For the treatment of readings with equal value, we refer the reader to Section 3.3.1.3.

¹¹ For a discussion on the application of the parsimony principle in the genealogical method, see Robinson 1996, Howe et al., and Robins.

3.2.3 Characterisation

We use the criteria set out thus far to justify and make our choice of primary readings explicit to the reader. Later in this Section we list the characterisations we have used to classify the secondary readings, distinguishing between involuntary, voluntary, and mixed variants.

For an explanation of how both external and internal criteria and characterisations are encoded in our apparatus, we refer the reader to Section 4.4.

3.2.3.1 Unintentional Variants

- *assim*, 'assimilation': leveling of a reading by the influence of parallel passages. We distinguish assimilation, which is involuntary, from harmonisation, which is voluntary (see *harm* below).
- *ditt*, 'dittography': error caused by a reduplication of one or more letters.
- *aur*, 'aural (error)': error caused by a switching of phonetically similar letters.
- *hapl*, 'haplography': error caused by one or more letters being dropped.
- *homeoarcht*, 'homeoarchton': accidental dropping of *n* words, caused by the similarity of the initial part of the word preceding *n* with the initial part of *n*.
- *homeot*, 'homeoteleuton': accidental dropping of *n* words, caused by the similarity of the final part of the word preceding *n* with the initial part of *n*.
- *metath*, 'metathesis': exchange of position of one or more letters.
- *interp*, 'interpretative': variant generated by a particular interpretation or understanding of the context. We use *interp* when we believe that the variant follows the interpretation naturally, so to speak. When we believe that the translator or copyist intervenes on the text deliberately, we use *exeg* or *explic*, which are among voluntary phenomena (see below).

3.2.3.2 Intentional Variants

- *confl*, 'conflation': union of two or more readings into a single reading.
- *corr*, 'correction': variant that results from an intervention by the translator or copyist, considered as an improvement on the linguistic or common-sense level.
- *exeg*, 'exegetical (variant)': variant aimed at explaining a passage considered difficult through recourse to exegesis. It is the voluntary counterpart of *interp*, which is involuntary.
- *explic*, 'explicative (variant)': variant aimed at making explicit the information implicitly contained in the text.

- *gloss*: addition derived from the erroneous insertion of a marginal or interlinear reading into the body of the text.
- *harm*, ‘harmonization’: leveling of a reading on the basis of parallel passages. Unlike assimilation (*assim*), harmonisation is a voluntary act, aimed at resolving a difficulty or ambiguity. It is distinguished from facilitation (*facil*) in that it is supported by parallel passages.
- *ideol*, ‘ideological (variant)’: a variant that arose in compliance with a particular ideological vision. We consider all the variants that concern, for example, the Solomonic attribution of the book, the political sphere, and the sapiential genre to be ideological.
- *theol*, ‘theological (variant)’: variant arising from strictly religious concerns. We consider the variants concerning the divine figure and the cult to be theological.

3.2.3.3 Mixed Variants

- *err-graph*, ‘graphic error’: exchange of graphically similar letters, e.g. ך with ם, ף with ץ etc. In most cases such kinds of exchange can be assumed to be involuntary, but in others a conscious intervention by the translator/copyist can be suspected.
- *err-voc*, ‘vocalisation error’: variant due to different vocalisation of the text. The vocalisation can be due to ignorance of the consonantal text (e.g. יִיִֿ vocalised as יִיִֿ by G in 12:9^c), or respond to a particular understanding of the text (e.g. םִֿ vocalised as םִֿ by G in 5:10^{d-d}).
- *facil*, ‘facilitation’ or *lectio facilior* or *trivialisation*: replacement of a linguistically difficult reading with an easier one (see internal criteria above, § 3.2.1).
- *misd*, ‘misdivision’: different division of the words.

3.3 The Reconstruction of the Original (*Constitutio Textus*)

The biblical Hebrew text can be seen as the product of an overlapping of three layers: the consonantal text, the *matres lectionis*, and pointing (vocalisation and accentuation). These layers have different objectives and were created at distinct moments in the transmission history.

The consonantal text represents, so to speak, the semantic skeleton of the text. It can be defined as a sequence of lexemes (the consonantal roots), which are properly inflected to form tokens (the words) and are ordered into units of meaning (the sentences) in order to fulfil a communicative function and, ultimately, to convey the Author’s message. In this sense, the consonantal text can indeed be traced back to the ancient period.

Each token can have multiple graphic realisations. These, in the absence of specific alphabetic signs for vowels, are expressed through so-called vowel letters or *matres lectionis*. The

addition of *matres lectionis*, which dates back to the ancient period and has never been stabilised or regulated even in the post-Masoretic era, actually constitutes a second textual layer. They serve to represent *interpretations* of the consonantal text: they often fix its meaning, allowing disambiguation between otherwise homographic forms, but can sometimes also alter it, reflecting potential variants.

Equally interpretative, and equally prone to generating variants in content as well, is the function performed by pointing, which represents the third and final layer, last applied to the consonantal text by the Masoretes in medieval times.

Added to this scheme is the *mise an page*, performed by the Masoretes as well, which includes the disposition of the verses (stichometry) and of the paragraphing on the page.

Each of these layers is liable to change during the textual transmission process. In many instances, as with *matres lectionis* and pointing, these changes will affect the *form* of the text only; in others, they will affect the *content* as well. Borrowing the distinction set out by Greg in his influential study and adopted by the editors of HBCE¹², we refer to the alterations which regard the form of the text as *accidental variants*, and those which also affect the meaning as *substantial variants*.

In principle, only the substantial variants are indispensable for reconstructing the Author's message: spelling, vocalisation, punctuation, and *mise an page* may be relevant in many respects (historical linguistics and codicology, to name two), but they are not necessarily the subject of investigation in a critical edition. The editor is therefore free, faced with them, to adopt whatever practice he believes most congenial for his edition, but he is in any case obliged to adopt one, and to offer a rationale for it.

Later in this Section, we will illustrate how we approached these aspects of the text from a theoretical point of view. In Chapter 4 we set out the editorial practices adopted and the disposition of the critical edition.

3.3.1 Substantial Variants

The reconstruction of the Original in its substantial readings advances in two ways: the selection of the preferred readings as deduced from the textual tradition, and the proposal of unattested readings if the tradition appears to be corrupted.

In traditional terminology, the first practice is termed *emendatio ope codicum* (or *ex libro*), while the second is termed *emendatio ope ingenii* (or *ope coniecturae* or *divinatio*).

In his influential handbook on textual criticism of the HB, Tov questions the practice of designating the choice of a reading diverging from M as 'emendation': this term, he asserts, should refer only to the choice of unattested readings in the tradition (*conjectural* emendation), while if such readings are attested, one should simply speak of 'preferred readings' and of 'preferences of readings.' The designation 'emendation' – continues Tov – should be avoided, because,

¹² See Hendel 2008, 343-9 and Hendel 2013, 70-8

even if it is true that M is the central text for the HB inasmuch as the other textual witnesses are compared with it, “it is a mere convention for the scholarly world.”¹³

We would, in principle, agree with Tov's critique and adopt his terminological suggestions: ‘preferred reading’ is a more neutral term which well expresses the egalitarian status of the various witnesses, while ‘emendation’ implies in effect the assumption of a Masorete-centric model, with M or M^L taken as the ultimate goal of the editorial endeavour.

We believe nonetheless that credible arguments exist in favour of the conventional terminology, which we have adhered to deliberately.

One such argument receives its justification from the model underlying HB ecdotics: the model of the copy-text. M is in fact not only our *collation text*, i.e., the exemplar used for comparison with other witnesses and the search for variants, but also our copy-text, i.e., the text that we take as a mirror image, faded though it be, of the original framework of the HB, and which we print as such in our editions, be they diplomatic or eclectic. M is therefore fundamental, not only, as Tov states, because all the witnesses are compared with it (collation text), but also because it represents for us the only way to access the Original Hebrew of the work; because it is, in other words, our copy-text of necessity, without which no edition of the HB would be conceivable. There follows from this, that when a variant is preferred to a reading of the copy-text, the critic is effectively assuming that the reading conveyed by M is erroneous, i.e., not original, and he is therefore in fact emending M. Simply put: as inaccurate as it may be to say that M is being emended, what is happening is precisely that, and cannot be anything else but that, given that the ecdotics of the HB is underpinned on the model of the copy-text, and as such, on copy-text M.

The concept of emendation can be defended not only from the point of view of the ecdotics model, but also historically, from the point of view of the Original. When scholars express preferences for a reading other than the copy-text, they are not trivially correcting only the copy-text, nor even just the *textus receptus* that the copy-text is supposed to exemplify, but *all* the witnesses which find themselves in disagreement with the presumed original reading. They are revising, in short, the entire textual tradition in view (of their reconstruction) of the Author's Original, maintaining it when it is believed that it reflects that Original, and correcting the deviations – the *errors*, in the etymological sense – if it is held not to. In this sense, the concept of ‘emendation’ can be maintained: the binary opposition original reading/erroneous reading, however undemocratic it may be, cannot in fact be sidestepped.

A final argument that we might mention is of a practical nature. We cannot imagine how, for example in a critical commentary, expressions such as ‘this passage has been emended variously’ or ‘many emendations have been proposed’ or ‘there are no bases for emendation’ and suchlike

¹³ Tov 2012, 327-8. Similar remarks have been made even earlier than Tov by McCarter, 75: “When a critic rejects the reading of MT in favor of a reading in one of the versions, we often say that he has emended the text. In fact, however, the critic has simply adopted one of the transmitted readings; he has not proposed an emendation. This is another of those infelicities that arise from our tendency to think of MT as the Hebrew text itself rather than one of the witnesses to the Hebrew Text.”

can be rewritten in order to match the supposedly desired egalitarian requirements. ‘Emendation’ should be maintained if only because it greatly simplifies scientific communication.

In light of all these considerations, and in keeping with the traditional distinction between *emendatio ope codicum* and *ope ingenii*, we have employed, here as well as in our commentary, the term ‘emendation’ to refer to readings that are taken from the textual tradition and ‘conjecture’ to refer to readings ‘invented’ by scholars. When it is not possible to distinguish between the two, i.e., when it is uncertain that a given reading is actually supported by a textual witness, we tentatively classify it as conjecture. When we want to refer to both emendations and conjectures, we speak generically of ‘corrections.’

We shall now shift our focus onto explaining our understanding of both of these concepts and how we have used them in our edition.

3.3.1.1 *Emendatio ope codicum*

After we have defined the stemmatic relationships and weighed the variants, we express our preference regarding the primary readings. A primary reading can be of two types: archetypal or original.

We define as *archetypal* a reading that can be placed at the head of the transmission process and that is *able to account for all the readings attested in the tradition*, and especially for all the possible variants. We define as *original* a reading which can not only be collocated upstream of the transmission process, but which also corresponds to our understanding of the Author's intention; a reading, in other words, *which we consider probable that the Author would have wanted to appear in the Original of his work, if it had existed*.

In evaluating the textual evidence for each place of variation, we always try to keep the identification (or reconstruction) of the archetypal reading distinct from the identification (or reconstruction) of the original reading. In fact, if it is true that an original reading is also archetypal, the contrary is not true.

An archetypal reading and an original reading coincide when, among two or more competing readings, *at least one* is not only able to explain the genesis of all the others (archetypal reading), but also to recreate a text in line with the style, thought, and intention of the Author (original reading). It is in cases like this that we intervene by way of *emendatio ope codicum*, picking up one reading from the tradition and attempting to justify its superiority over the others through the evaluation criteria set out in § 3.2. One such case, among many others, occurs in 9:1^{a-a}, where we accept the text ולבי ראה from G both as archetypal and as original: archetypal because it better explains the genesis of ולבור in M and in the rest of the Versions from a paleographic point of view (criterion {A} of the *utrum in alterum*); and original because it accords with the Author's phraseology.

A particular case of *emendatio ope codicum*, bordering on conjecture, occurs when the archetypal/original reading is found scattered at several points in the tradition, fragmented into two or

more readings. In these cases, the emendation consists of a sort of conflation, known as a *combinatio*, of the readings in question. A case of *combinatio* occurs in 5:3^{a-a}, where the conflation of אא, witnessed by M, S_M-T_H, and Jerome, with אהה, witnessed by G and T, is likely to reflect the reading both of the Archetype and of the Original.

Archetype and Original, on the other hand, do not coincide when the reading that best explains the genesis of all the others (archetypal reading) is clearly corrupt and does not make sense, or when, even if it gives a plausible sense, it is suspect on a literary or thought level. In both cases we postulate a so-called *archetypal error* and, when possible, we repair this error by conjecture; otherwise, we place the text between *cruces*.

We will discuss conjecture in the next section: for now, let us conclude this section by merely noting that the Archetype can emerge not only from a reading attested in the tradition. Indeed, it may happen that the Archetypal reading is only partially preserved in the tradition, and that a conjecture is required to restore it. Such a case occurs in 5:9^{b-b}, where the archetypal בהמון מלא conjectured by Weeks 2022 satisfactorily explains the corrupted readings בהמונם by G and לה בהמון לא by M and the other Versions.

3.3.1.2 *Emendatio ope ingenii*

The practice of conjecture, known as *divinatio* or *emendatio ope ingenii*, is a generally accepted practice in textual philology, as well as in biblical philology, despite past and present objections dictated either by an attitude of excessive methodological prudence or by considerations of an ideological nature.

The main objective of the practice of conjecture is to attempt to resolve the corruptions of the Archetype by resorting to readings that are not attested in the tradition. The fundamental requirement and justification before making the conjecture is, of course, that the text as transmitted is corrupt or suspected to be so.

This is sometimes obvious, when the tradition gives us a reading that clearly does not make sense, either linguistically or on the level of logic or content. In such cases, identification of the corruption is rather straightforward, and it is not uncommon to observe even the ancient witnesses engaging in an attempt to overcome it, either through exegesis or through actual conjectures. An example can be found in the already mentioned case of 8:10^a, where all the traditions, M included, reflect the meaningless קברים, which is in all likelihood a corruption by metathesis of an original קרבים.

More often, however, the tradition transmits to us a reading that is intrinsically ambiguous, oscillating between error and ‘linguistic peculiarity.’ In these cases it is difficult to find the balance between an attitude, so to speak, ‘justicialist,’ prone to condemn, and inclined to hyper-correction, and an attitude which is ‘justificationist,’ one which ends up legitimizing and often preferring as original the most problematic readings and, even sometimes, more incomprehensible. This second attitude is rather widespread in the critical literature on HB, and it is

particularly difficult to oppose because, as Fox reminds us, “it is *always* possible to make sense of the M[asoretic] T[ext]”¹⁴.

Just as often it can happen that the tradition is unanimous in attesting a reading that is, apparently, free from problems. These are the most difficult cases to identify, because, as McCarter says, it is precisely in the nature of the error “to produce ordinary, commonplace, or ‘easy’ reading”¹⁵. These are also the cases in which it is more difficult to justify the scholar's intervention, because the corruption must of course be demonstrated, both with philological and literary arguments. An example of this type is found in our opinion in 4:16^{a-a}, where the transmitted reading **העמל** does indeed make sense, but not a few elements related to the Author's style and thought seem to favor the originality of a conjectural **העמל**.

On the whole, as will be seen, we have made little use of conjecture in our edition, not because we distrust conjectural practice or because we harbour conservative concerns regarding the text as transmitted, but rather because of the peculiarity of the text of QOH. Difficult passages, for which neither context nor tradition offers any help at all, are notoriously numerous in this particular book, and although some of the conjectures proposed manage *prima facie* to resolve these difficulties and even to make plausible sense, most have not seemed to us to be sufficiently justified, let alone definitive.

We have not even reported many of the conjectures encountered during our review of the secondary literature. Indeed, as we have explained above (§ 3.1), we have never even considered opening an apparatus entry unless we felt there was at least a hint of textual variation in the tradition. This choice on our part can be contested in the light of what has just been said about the nature of error, but, for the same reasons given above, we believe that it is justified in the specific case of Qohelet — and not only, of course, because taking account of every conjecture is virtually impossible, and would require a different collation with that specific goal.

The conjectures that we propose in our collation, therefore, are only a selection among the many proposed in the literature and concern only those places where the tradition is discordant or the text clearly corrupted. The conjectures that we have accepted as text are very few and, in our opinion, they are the surest. However, we have reported all those cases in which we believe with certainty or suspect that the text is corrupt, relegating the relevant text affected by the corruption between *cruces*.

At times, as can be seen, we have even proposed to expunge passages in the critical text, when we considered some words to be interpolations or glosses, and more generally non-authorial additions. These are judgements based on arguments of a literary nature, which some critics may not be slow to consider pertinent more to literary criticism than to textual criticism. The boundary between the two forms of criticism is, however, subtle, and not always clear: even if, as we have stated, our edition is mainly based on an examination of the tradition and remains close to it in the *emendatio*, we have not deemed it unjustified, also in light of the intentionalist

¹⁴ Fox 2006, 3.

¹⁵ McCarter, 14.

paradigm that we have made our own, to advance a few conjectures that attempt to bring the text closer to (what we believe to be) the Author's Original.

3.3.1.3 Indifferent Readings

In many cases, not only is it not possible to remedy the corruption, but not even to properly evaluate all the variants. Often, in fact, neither are the causes that led to the emergence of certain variants clear, nor the direction followed by the textual change. Faced with all these cases of *indifferent readings*, we imagine as practicable the following three possible paths:

1. to select the reading of the witness or group of witnesses which proves, on the whole, to be more reliable; in other words, to follow the criterion {b} of the *best manuscript/tradition reading*, see § 3.2.1;
2. to choose the reading of the most ancient witness or group of witnesses, according to the criterion {c} of the *most ancient reading*;
3. to conserve the reading of M by default.

The first option rests on a kind of statistical argument: in the case of total equivalence among variants, it is more probable that the correct reading is the one handed down by the witness which, in all other cases, has preserved the best variants. The editor is then led to choose the readings of that witness, but “he can also do so without regret” – as Fränkel rightly points out – “because in those cases it does not matter in the least whether the text contains this or that expression”¹⁶.

The second option rests on philological grounds: M is the latest witness of the biblical text and, even considering that *recentior non deterior*, the possibility of an accumulation of secondary readings due to copying activity is stronger for M than witnesses that are more ancient.

The third option, which is the one traditionally adopted, is the most conservative, and, when it does not spring from a preconceived adherence to M or is taken uncritically, can be supported by two arguments: the first is that, however late, M still represents the most important direct source, written in the original language of the biblical text, Hebrew; the second is that M, as a religious text, has presumably been faithfully transmitted since the ancient period; in other words, that the tradition of M, to use Varvaro's¹⁷ well-known formulation, is a *quiescent tradition*, and therefore sufficiently stable and reliable.

The first option, as we have said (3.2.1), does not really appertain to QOH, because all textual traditions have been affected, to a more or less equivalent degree, by secondary and corrupted readings. It therefore did not seem wise to us, except on very rare occasions, confined to limited sections of the text, to extend this principle to all cases of indifferent variants.

¹⁶ Fränkel, 40, note 1.

¹⁷ Varvaro 1970, 85 ff.

The second option, conversely, does not seem to us to be entirely impracticable: given that our fundamental objective is to reconstruct the oldest possible text, recourse to the readings of more ancient traditions of M, such as the Greek, is in principle defensible. The only real argument that we can adduce to the contrary is the fact that a large number of the witnesses of the biblical text, and the most important of them, namely, the Versions, are indirect sources, and that any retroversion or emendation based on them is of necessity conjectural. To accept a versional variant in all those cases – and there are many – in which the variants are equivalent could result in an operation, in the case of semantically irrelevant variants, which would seem to us rather gratuitous, and in the case of more significant variants, rather arbitrary.

On balance, except for a very few cases in which we have chosen, *ceteris paribus*, to accept the readings attested at Qumran, we have preferred to stick with the third option, leaving M undisturbed whenever the variants seem to us to be equivalent. This decision on our part, we would like to clarify, is not, however, due to an *a priori* preference for M, but is imposed by our ignorance of the reading to be preferred, as well as by our inability of using the philological method to determine it.

3.3.2 Accidental variants

Those who wish to reconstruct the Original of a biblical book, and especially those who wish to do so through an eclectic edition, must make precise choices not only regarding the consonantal text, but also regarding the accidentals, namely spelling (vowel letters), pointing (vocalisation and accentuation), and *mise en page* (versification and disposition of paragraphs on the page). Even if these are not directly the goal of philological reconstruction, they are nonetheless an integral part of the text, and are sometimes crucial to enable its comprehension and to convey the Author's message.

Below we briefly explain the policy we have adopted in matters of accidentals, making a quick comparison with normal practices and discussing the main reasons behind these.

3.3.2.1 Spelling

As for spelling, we found ourselves confronted with two possible alternatives: adopting a scientific, i.e., normalised, spelling of the Hebrew or maintaining the spelling and vocalisation of our copy-text, namely M^L.

The latter option is the most widely adopted in the ecdotics of the HB: as far as we know, Garbini's critical edition of the Canticle is the only one that adopts a normalised spelling of the Hebrew.

The principal reason adduced by scholars who use M^L as their copy-text is that this is a compromise solution, M^L being not only the most ancient, dated, complete manuscript of the HB, but also the one most used by the scholarly community. Another reason concerns the critical

text/apparatus reference system: especially if the edition is eclectic, it is clear that a discrepancy would arise between the normalised spelling of the critical text and the actual spelling of the readings in the apparatus¹⁸. The choice to follow of copy-text, therefore, seems to be dictated more by practical considerations than by scientific reasoning.

Taking the lead from Garbini, we wanted to try our hand at normalising the Hebrew spelling of our critical text, taking modern Hebrew as a model and essentially opting for a plene spelling of nouns and verbs. Since these are minimal and easily recognizable modifications, we do not believe that they significantly hinder the identification of the lemma of the critical text in the apparatus, thanks also to the special reference system we have adopted (see § 4.4).

We have refrained from applying normalisation only in those cases where the text is corrupted and placed between *cruces* (e.g. שררה ושרות in 2:8^{c-e}) or when a particular spelling is able to explain the occurrence of certain variants in the tradition (e.g. עשהו in 2:12^g). In the first case, we have followed the spelling of M^L: since these are corruptions, it would not make sense to normalise the spelling. In the second case we have adopted the spelling that we have considered to be historically more plausible: this decision can be justified by the fact that, in these cases, the addition of the *matres lectionis* does not constitute a mere matter of accidentals, but falls fully within the treatment of the substantials.

3.3.2.2 Pointing

As far as pointing is concerned, there are essentially two practicable ways to treat it: to reproduce the pointing of the copy-text or leave the text unpointed. The copy-text method is, here too, the majority practice among the editions of the HB. We have preferred to follow the second path, but with some limitations.

When the Masoretic pointing does not constitute a variant – when, that is, the pointing is in fact comparable to Greg's accidentals – we have omitted it, leaving the critical text unpointed. On the other hand, when the pointing affects the meaning, and when, in the tradition, variants concerning it are attested, we have reproduced it, both in the lemma of the critical text and in the variants in the apparatus.

The reason for the first decision is theoretical. It is common knowledge that pointing is a very late phenomenon: to reproduce it *systematically* in the critical text did not seem to us correct in terms of method, because it might not only favour, willy-nilly, the identification of the Original with M, but also lead one to think that the reconstruction we have undertaken concerns the Masoretic pointing as well. In other words: that the pointing of the reconstructed text is the original vocalisation of M, which, as we said (§ 3.1), is not true in our case.

Our second decision responds instead to a practical exigency: in our system it becomes easier to call the attention of the reader to the existence of variants concerning pointing, but which leave the consonantal text virtually intact. Within this system, the use of the Tiberian masoretic

¹⁸ So Borbone 1990, 36.

pointing is merely a technical expedient: we could have used, with the same effect, Palestinian, say, or Yemenite, or Babylonian pointing. This use of Tiberian pointing can claim additional justification within the intentionalist paradigm we have adhered to: as Fox 2015, 20 so nicely puts it, the pointing represents, ideally, the way the Author *would have* pointed the consonantal had he had the Tiberian pointing system at his disposal.

3.3.2.3 *Mise en page*

We have not taken into account either the arrangement in lines (stichometry) or the disposition of the paragraphs present in M^L, whether in the critical text or in our translation. We believe that such issues belong to the realm of literary criticism. Our critical text, therefore, is continuous, with the sole exception of a simple indentation at the beginning of each chapter, which is merely a visual aid to the reader.

Chapter 4

The Edition

Here, we discuss how we have divided our work, following the method we have just described. We present the discrete parts (collation, commentary, critical text with apparatus, and translation), explaining how we have organised the data and how to read them.

4.1 The Collation

The collation contains lists of biblical verses followed by one or more apparatus entries. Each apparatus entry consists of a lemma, which links the apparatus entry to the verse, and two apparatuses. The first apparatus collects the variants inferred from the systematic comparison between our collation exemplar (M^L) and the textual witnesses, putting into concrete practice the method outlined in Section 3.1. The second gathers together a large number of the retroversions, emendations, and conjectures proposed in the secondary literature.

Let us move on now to describe in more detail how an apparatus entry is organised, explaining its rationale and the typographical conventions adopted.

4.1.1 The Lemma

The lemma specifies that portion of the biblical verse towards which variants converge, and is preceded by the number of the chapter and verse and is closed by a square bracket. The variants are evidenced by using a system reminiscent of that of the BHS, with a single Latin letter immediately following the lemma if this consists of just one word (e.g. ^a 'נהקדהלת' in 1:2^a), or more letters if it consists of more words (e.g. ^a 'מלך בירושלים' in 1:1^{a-a}).

If a discussion is dedicated to the variant in our textual comment, we place the arrow '↗' after the square bracket, and if the variant is accepted in our critical apparatus, we pose the icon '≡'. Both symbols are active hyperlinks in the present PDF copy, so that by clicking on them the reader is taken to the corresponding entries in the commentary and in the apparatus,

respectively.

4.1.2 First Apparatus

The first apparatus consists of lists of reading groups, each of which contains the readings of the witnesses as cited in their original languages.

Here below, we will first describe the general criteria used to subdivide the readings into groups (§ 4.1.2.1), as well as the treatment reserved to several special cases, such as the *Kethîb/Qerê* (§ 4.1.2.1.1), the conflations (§ 4.1.2.1.2), and the indeterminate witnesses (§ 4.1.2.1.3). We then go on to illustrate the conventions we adopted for citing the readings (§ 4.1.2.2), focusing in particular on certain complex traditions, among them the Greek (§ 4.1.2.2.3) and the medieval Hebrew (§ 4.1.2.2.3).

4.1.2.1 Reading Groups

All of the readings in the collation are divided into groups and eventual sub-groups. We distinguish a first-level grouping and two second- and third-level groupings.

The first-level grouping is performed for the purpose of bringing together those witnesses which share the same readings, assigning to them the *Vorlage* on which they are presumed to depend. Each group is indicated by a Roman numeral (e.g. 'I', 'II' etc.), followed by its *Vorlage*.

The first of these groups contains witnesses which are found to agree with M^L, and is always present in an apparatus entry. If none of the witnesses agrees with M^L or in case alignment with M^L is impossible (see below), then the first group is left empty, and a long horizontal stroke (‘—’) takes its place.

The first group is followed by the groups of other witnesses, arranged in the following order: Q, G and S_{YH}, the Revisors, P, Jerome, T, and the medieval manuscripts.

An example of a first-level grouping is in 1:3^b, where G, P, Jerome, and T agree with M^L השמש (group 'I'), whereas S_{YH} and codex *Ambrosianus* (manuscript 7a1) share a variant which can be traced back to a common *Vorlage* השמים (group 'II').

First-level groupings are *always* accompanied by a proposal for the reconstruction of the *Vorlage*, even if this is highly conjectural (the only exception is 2:15^{b-b}, for which we are not able to think of a plausible *Vorlage*). Each proposal comes with a probabilistic evaluation, according to the criteria and conventions set out in Section 3.1.1.

Within a first-level group, as we have stated, there may possibly be two types of sub-groups. Both are signalled by an indentation which recalls the structure of the XML encoding, and which, in our opinion, facilitates the reading of the apparatus.

The second- and third-level groupings respond to different objectives. The goal of the second level is to indicate that the witnesses of the sub-group do not depend on a *Vorlage* of their own, but rather go back to the *Vorlage* of the main group. These witnesses are, however, sep-

Vorlage, which is why we place G under M and within a separate group.

4.1.2.1.1 *Kethîb/Qerê* The *Kethîb/Qerê* present in M^L for Q_{OH} are the following: 4:8^b, 4:17^a, 5:8^b, 5:10^e, 6:10^b, 7:22, 9:4^a, 10:3^a, 10:10^b, 10:20^d, and 12:6^a. These represent cases of opposition between real textual variants and we have treated them as such. For each place where this opposition appears, we always distinguish the lemma in M^L, of which we only show the consonantal text, from the *Kethîb*, to which we assign the vocalisation we deem most probable, and finally from the *Qerê*, with the Masoretic vocalisation. *Vorlagen* from other witnesses are, when possible, identified as in other cases. We have excluded from the collation the case of *Kethîb/Qerê* in 7:22 (אָר/אָרָה) because it constitutes a graphic variant (see § 3.1.2).

4.1.2.1.2 Conflations Conflations, i.e., those cases in which a reading results from the union of two (or potentially more) variants, call for special treatment. The cases of possible conflation that we have detected in Q_{OH} are the following: 4:10^c (P), 4:14^a (V), 7:2^d (P), 9:2^a (P), and 10:1^e (S_{YH}).

The conflated readings are placed in a separate group and their *Vorlage* is indicated as the union of the numeric labels of the reading groups from which they are supposed to derive. Thus, for example, P's reading in 4:10^c is placed in a separate group numbered 'III', and its *Vorlage* is indicated as '*Vorlage*: I + II', so as to signal that P conflates M (group 'I') with G (group 'II').

The probability that the conflated reading depends on the union of Hebrew variants, and that therefore the conflation took place at the level of the *Vorlagen*, or on the union of M with a variant deduced directly from the Versions obviously depends on the probability assigned to the individual *Vorlagen*. Only in the case of V in 4:14^a is a Hebrew variant absolutely to be excluded.

4.1.2.1.3 Indeterminate Witnesses It is not always possible to make a pronouncement on the *Vorlagen* underlying the translations and sometimes not even on the readings handed down in Hebrew. Some readings are in fact indeterminable, either because the translation techniques are not literal enough, as frequently happens, for example, in the case of V, or because the alignment between source-language (the Hebrew) and target-language (the languages of the *Versions*) is impossible, as in the case of variants concerning the article, obviously absent in Latin.

At other times an analysis is not feasible because the data available to us are insufficient: this can happen when the reading given is mutilated due to a defect in the written support (e.g. a lacuna or illegible text in Qumran scrolls and the Greek Hamburg papyrus), or to a corruption due to copying (e.g. in the case of homeoteleuton), or when the reading has been transmitted to us incompletely (e.g. with the Revisors).

Readings of this sort are placed in groups marked as 'indet' and 'insuff,' respectively, and always appear at the end of the apparatus entry. An example for both groups is found in 2:12^g, where M עֲשֶׂהוּ is opposed, on the one hand, by the reading עֲשֶׂהוּ of many medieval codices as

reported by Kennicott and De Rossi, which is indeterminate because it lacks specification of the pointing, and, on the other, by the reading of the Hamburg papyrus, insufficient due to a lacuna.

4.1.2.2 Readings

The readings are aligned to the lemma word for word. When a reading has a different word order or an addition, the unaligned parts are placed in parentheses.

An example of a different word order is in 3:19^d, where the lemma in M^L 'ומקרה' corresponds to the reading of V' *et(aequatriusque)condicio'*, with '*aequatriusque*' placed in parentheses because it corresponds to M' 'אחר להם' which occurs immediately after.

An example of an addition is in 1:1^{a-a}, where the lemma 'מלך בירושלים' corresponds to the reading in T' 'מלכא(דהוה)בירושלם', with 'דהוה' placed in parentheses because it has no correspondence in the lemma.

When a reading is indeterminate (§ 4.1.2.1.3), we report that portion of text that seems most probable to us as a translation of the lemma. When there are omissions, we indicate them with a long horizontal stroke ('—').

4.1.2.2.1 The Septuagint Our access to the Greek documentation is necessarily mediated by the critical editions of G, and in particular by the edition of Gentry. The use of critical editions is as inevitable as it is problematic, both because editors segment the text differently and because the critical apparatus, often negative, is not always easy to decipher.

On several occasions we needed to reconstruct by ourselves the apparatus entries of G's text, so as to be able to cite the variants that interested us in our apparatus. We discuss one of these cases in full below, to give an idea of the type of operation carried out and the difficulties it entails. For the other cases, which we list at the end of the Section, we refer the reader to the aforementioned critical edition.

In correspondence with the Hebrew lemma וַיִּזְרַח in 1:5^a there are three variants, which concern the presence/absence of the conjunction and the perfect/present tense alternation of the verb. The first variant is that of witnesses, such as M, who read a conjunction + the past tense (וַיִּזְרַח, lit. '*and has risen* the sun'); the second is that of T, who reads a conjunction + the present (וְיִזְרַח, '*and rises* the sun'), the third is that of P and Jerome, who read a present without a conjunction (יִזְרַח, '*rises* the sun'). All three variants are found in Greek, and Gentry signals their presence in the apparatus in this way, assigning an entry to the conjunction and another to the tense, respectively:

“om και 1° C L 390-601-789^c-cII 342 411 547 645 Hi = S V; contra M | ἀνατέλλει]
ανατελει 68 125-130 415-571 311 338 728 La¹⁶⁰ [...]; ανετειλεν 542 Syh”

Now, it is clear that, in order to sensibly cite the Greek witnesses in our apparatus, we must combine Gentry's two apparatus entries, because conjunction and verb, in Hebrew, obviously

constitute a single word. The witnesses of the first group are easy to identify: only manuscript 542 and *SYH* read a perfect (*ἀνέτειλεν*), and manuscript 542 belongs to the so-called mixed codices, i.e. it is isolated. To identify the witnesses of the second group, however, we must take both those who read conjunction + present (*καὶ ἀνατέλλει*) and those who read conjunction + future (*καὶ ἀνατελεῖ*). The first will be indicated simply with 'G', because *καὶ ἀνατέλλει* is the text accepted by Gentry and Gentry's apparatus is negative. The second must be identified by taking the witnesses who read the future ('*ἀνατελεῖ*') and subtracting from them those which do not have the conjunction ('om *καὶ* 1°'), i.e. manuscripts 68 415-571 311 338 728. The witnesses of the third group will be all those indicated by Gentry as lacking the conjunction, but some will read the future (*ἀνατελεῖ*) and others the present (*ἀνατέλλει*). To identify them correctly, one must subtract from the group of witnesses which omit the conjunction those who read the present and the future, respectively. These will be manuscripts 125-130, on the one hand, and all the others, minus 125-130, on the other. Since manuscripts 125-130 belong to the group of Lucian manuscripts (L), the correct witness list will therefore be: C L⁻¹²⁵⁻¹³⁰ 390-601-789^{c-II} 342 411 547 645 etc.

Other cases in which we had to intervene on the text of Gentry's apparatus in a similar way to the one just described are: 2:8^{c-c}, 2:19^b, 2:8^{c-c}, 2:20^c, 4:17^e, 5:6^a, 5:6^b, 5:10^a, 7:26^c, 8:14^a, 9:1^c, 9:9^{c-c}, 10:15^b, and 10:19^a.

Another difference that the reader will notice with respect to Gentry's edition concerns the order of appearance of the witnesses in the apparatus. In principle, the order we present is the same, but, due to data encoding needs, this can sometimes vary.

As we stated in Section 3.1.2, we have not taken into account the variants judged to be phenomena within each individual tradition. It may happen, however, that some such variants affect other variants that we did take into consideration in our collation. To avoid a needless proliferation of Greek quotations and an excessive fragmentation of the apparatus, we do not report these variants in full, but rather indicate their presence by means of asterisks. An example is in 5:17^c, where *ϕῆἄν* indicates the presence of minor variants linked to the relative pronoun and to the conjunction and irrelevant for the reconstruction of Hebrew.

4.1.2.2.2 The Revisors The readings of the Revisors are taken mainly from Gentry's edition, whose conventions we adopt. It is worth remembering here the use of angle brackets, to indicate that the hexaplaric reading is a retroversion from Syriac and, more rarely, from Jerome's Latin.

It may happen that several readings or retroversions are attested for the same Revisor. In this case, the provenance or authorship of the readings is indicated in the textual commentary, in the section 'Proposed reconstructions and evaluations' (see § 4.2).

4.1.2.2.3 Medieval manuscripts The readings from medieval manuscripts, as we have mentioned, are taken from Kennicott, De Rossi, and *Miletto*. We list the manuscripts in this order:

1. manuscripts cited by both Kennicott and De Rossi ('**KR**')
2. manuscripts cited only by Kennicott ('**K**')
3. manuscripts cited only by De Rossi ('**R**')
4. manuscripts cited either by Kennicott or by De Rossi and recollated by us ('**Recoll**')
5. manuscripts collated *ex novo* by us ('**Coll**')
6. Babylonian manuscripts cited by Miletto ('**ML**')

For each of these categories, the manuscripts are indicated first and then the printed editions ('**Edd**'). Of the manuscripts, special readings are indicated at the end, in the following order:

1. first-hand readings ('*primo*')
2. second-hand readings ('*nunc*')
3. uncertain readings ('*forte*', '*videtur*')
4. marginal readings ('*marg*')

4.1.2.3 Linguistic annotation

In addition to grouping the readings, we also provide a linguistic description of the variants, with two main purposes: to highlight cases in which two or more witnesses share common features, not necessarily due to *Vorlage*; and to make explicit what we think the variation consists of. The linguistic annotation is displayed next to the reading group in the form of abbreviations preceded by hashtags, as we are about to show, and is performed by taking M^L as the term of comparison.

Two parts compose the linguistic annotation: the type of textual change and the part of speech prone to variation. The types of textual change are: addition (#add), deletion (#del), substitution (#subst), and transposition (#trasp).

The parts of speech identified are: noun (#n), adjective (#adj), verb (#v), pronoun (#prn), particle (#part), and span (#span), the last involving more than one part of speech at a time.

Pronouns can be divided in turn into: personal (#ps), possibly in suffixes (#suff), relative (#r1), interrogative (#interr), demonstrative (#dm), whereas particles can be divided into: articles (#art), conjunctions (#cj), prepositions (#prep), adverbs (#adv), and *nota accusativi* (#notaAcc). Among the conjunctions, we further distinguish between the negative conjunction Ⲛⲓ (#neg), and the copulative conjunction Ⲛ (#cop).

Addition and deletion apply straightforwardly to the parts of speech just mentioned: thus, e.g., the annotation '#add#n' means 'addition of noun'; '#del#prn#suff' means 'deletion of a suffix personal pronoun'; '#add#part#cj#cop' means 'deletion of the copulative conjunction Ⲛ '; and so on.

As for substitution, we distinguish between semantic substitution (#sem), which denotes a change in meaning, and morphological substitution (#morph), which denotes a change in the morphology, e.g. in number (#nb: singular, plural, dual), in gender (#gn: masculine, feminine, neuter), and in tense (#tense: present, past, etc.). Some examples of substitutions found in the collation are: '#subst#sem#n''semantic substitution of a noun'; '#sub#morph#nb#v''morphological substitution of the number of a verb'; '#sub#morph#tense#v''morphological substitution of the tense of a verb'. When the variant goes back to a different vocalisation of the same Hebrew text, we mark it accordingly as #voc. When a reading turns out to be a complex rewording of the Hebrew, we mark it as a 'semantic substitution of a span' (#sub#sem#span).

4.1.3 Second Apparatus

The readings contained in the secondary literature are grouped in a second level of apparatus placed after the list of witness readings. Here, we report retroversion proposals ('*Rt*'), emendations to the text based on the tradition ('*Em*'), and conjectures ('*Ct*').

For each reading of each group we report, in chronological order, the bibliographic source from which the reading is drawn. We have particularly taken into account certain sources in collecting the material, systematically consulting them for each place of variation, either because they are the first to deal with properly textual problems – and therefore the first to propose philological reconstructions – or because, on the contrary, they are the most recent and updated.

These are: [Houbigant 1777](#), [van der Palm](#), [Knobel 1836](#), [Herzfeld](#), [Heiligstedt 1847](#), [Hitzig 1847](#), [Ginsburg](#), [Stuart](#), [Graetz](#), [Lloyd](#), [Delitzsch and Keil 1875](#), [Nowack and Hitzig](#), [Wright 1883](#), [Euringer](#), [Siegfried](#), [Wildeboer 1898](#), [McNeile](#), [Kamenetzky](#), [Driver 1905](#), [Zapletal](#), [Levy](#), [Podé-
chard](#), [Ehrlich](#), [Williams](#), [Odeberg](#), [Horst 1937](#), [Galling 1940](#), [Gordis 1955](#), [Barton 1908a](#), [Hertz-
berg](#), [Galling 1969](#), [Whitley 1979](#), [Sacchi](#), [Crenshaw](#), [Fox 1989](#), [Líndez](#), [Horst 1975](#), [Goldman 2004](#), [Seow](#), [Barthélemy 2015](#), [Weeks 2020](#), [Weeks 2022](#).

By systematically reporting the solutions proposed by these scholars, we have wanted to create a sort of sampling of the secondary literature, through which to illustrate the treatment reserved by scholarship to the text of QOH.

Other studies – textual comments and articles, for the retrieval of which the `BIBTEX` file shared by Weeks was extremely useful – we obviously took into account as well, but in a less systematic way and on an as-needed basis.

4.1.3.1 Retroversions

The retroversions are positioned at the beginning of the second apparatus. In the first place, we cite those retroversions that agree with the *Vorlagen* that we propose in the first apparatus, and then we cite the alternative proposals.

An accounting of the attributions of these *Vorlagen* to this or that Version is offered in the

textual commentary in the Section ‘Proposed reconstructions and evaluations’, while a summary of the different ways of grouping variants is offered in the Section ‘Notes on the alignment.’

To avoid redundancies, we have not labelled a reading as a retroversion if it is used by an author as the basis for an emendation (see below).

4.1.3.2 Emendations and Conjectures

If in the case of retroversions and emendations we have aimed for exhaustiveness, for conjectures we have had to make choices: the conjectures proposed, especially by early scholars, are in fact very numerous. We have privileged those which seem more likely to us and which adhere as closely as possible to the text. We have not taken into account, for example, conjectures *metri causa* or others that attempt a recomposition of the book in compliance with criteria of literary criticism and source criticism.

The distinction between emendation and conjecture, which we have outlined in Section 3.3.1.1, is of course our own. In classifying a proposed correction as either emendation or conjecture we have tried as much as possible to follow the indications of the individual scholar, opting for emendation when supporting ancient sources are cited, and for conjecture otherwise. Often, however, scholars propose a correction that is clearly an emendation from tradition, but fail to cite the sources on which it is based. In such cases it is we who have decided, on the basis of our own evaluation of the variants, whether it is actually drawn from tradition or not, and if so, on which witnesses in particular.

4.2 The Textual Commentary

The textual commentary can be considered the heart of the edition. It is there where we put into practice and debate the principles and criteria outlined throughout Chapter 3.

The comment follows the collation, rather than the critical text and the apparatus, for a very specific reason, namely, that we conceive of it as a place for discussing all the variants gathered into the collation, even those that are revealed, in the last analysis, to be non-variant. Some of these non-variants (e.g. שׁוֹאֵף in 1:5^b) do deserve discussion, but should not figure in a critical apparatus, in our opinion: anchoring the commentary to the critical apparatus would have required us to also mention in the apparatus even non-variants of this sort (see how the case of שׁוֹאֵף and other similar variants are quoted in the BHQ).

In our commentary, we have tried to deal principally with problems of a textual nature and have refrained — to the extent possible in the case of a text as difficult as QoH — from entering too much into exegetical and translational issues.

The commentary starts off by showing the lemma for which variants are attested according to the same conventions adopted in the collation (§ 4.1.1). As in the collation, the lemma is

followed by the icons '≡' and '≡', which lead respectively to the collation and, if the variant has some claims to be authentic, to the critical apparatus.

The discussion is arranged in paragraphs, the structure of which is inspired by Barthélemy's *Critique Textuelle*. Each paragraph is preceded by a symbol which is used in the body of the comment as an abbreviation. In total, there are eight possible paragraphs, but only the first is found in all commentary notes.

We present below the list of paragraphs with a brief discussion of the content of each.

1. The ancient witnesses (symbol: ). In this paragraph we present and translate the readings of the various witnesses, highlighting similarities and differences according to the grouping proposed in the first apparatus of the collation. The exposition of the data usually begins with the translation of M and with the list of witnesses which support it (group 'T') and continues with the analysis of the variants of the other groups. In the event that M's reading is difficult or controversial, we give the translation that we believe is more probable or more widespread, referring to paragraph 3 for more detailed information.
2. *Loci paralleli* (//). Here we list cases of variation that are similar to the one under examination, and that may therefore be useful for the text-critical discussion. The parallel places of variation, here as well as in the other paragraphs, are active hyperlinks that bring the user upon clicking to the corresponding entries in the commentary.
3. Proposed interpretations (Q). This paragraph is dedicated to proposals for the interpretation and translation of M, when its meaning is obscure and debated. Occasionally, readings of the other witnesses may also be discussed.
4. Proposed reconstructions and evaluations (*). Here we review the reconstructions of the textual history performed by other scholars, with a particular focus on the tradition of G, of the Revisors, and of P. We lay out any possible problems concerning transmission of the text and the decisions made by each editor as to the various textual traditions. Finally, we list, when present, the various proposals for retroversion.
5. Proposed emendations and conjectures (). In this paragraph we present emendations and conjectures to the text, trying to highlight the various arguments that the authors have adduced for or against a given proposal for correction.
6. Textual choice (). This is the place assigned to our textual decision, which ideally follows from the discussion of the previous paragraphs. Here we first express our opinion on the existence of possible *Vorlagen* competing with M, and then we establish the text of the Archetype and finally of the Original. When this paragraph is absent and no preference of variants is expressed in the apparatus of the edition, it means that we judge the variants to be indifferent.

7. Notes on alignment (≡). In this paragraph we illustrate the groupings of witnesses effected by other scholars if they differ from ours, and we justify our choices.
8. Notes on translation (↔). This paragraph is devoted to presenting and justifying our translation choices of the reading in question.

Not every apparatus entry contains a commentary note: when, for a given place, we believe that the critical apparatus is sufficient to convey the information necessary for understanding the variants, we do not present any note at all.

4.3 The Critical Text

The critical text embodies our reconstruction of the Author's Original. The text, as we have indicated above, presents a normalised Hebrew spelling (§ 3.3.2.1) and contains the pointing only if there are variants concerning it in the apparatus (§ 3.3.2.2). Apart from the indication of the chapters, each preceded by a heading, it runs continuously, without distinction between parts in poetry and parts in prose (§ 3.3.2.3).

Words with normalised spelling are signalled by an empty *circellus* placed above, which is reminiscent of the system of the Masora (e.g. כִּירוּשָׁלַיִם in 1:1^{a-a}).

In the left margin of the critical text we report the numbering of the lines, in order to offer a reference system for pointing out the variants in the apparatus (§ 4.4). The choice of using the line number, routine, for example, for the Latin and Greek classics, instead of the chapter and verse number, as is usual for the editions of the HB, is deliberate: the numbering of chapters and verses is a system that is not only late but also foreign to the history of the biblical text in Hebrew. The numbering of chapters and verses is however maintained in the text, so as to allow easier navigation as well as a comparison with the data shown in the collation.

The presence of variants in the text is evidenced by using the same superscript vowel-based system used for the collation (§ 4.1.1). When a variant is incorporated into the text, the Latin letters are underlined (e.g. ^aעמל in 1:3^a).

In each verse, the order in which the Latin letters appear may be discontinuous: this is due to the fact that not all the variants collected in the collation were mentioned in the critical edition. This discontinuity has been left in place, in order to reveal the effects of the choice of variants in the edition.

Omissions are marked by a longish horizontal stroke (e.g. 'f —' in 2:12^f). When a reading is corrupted, we place it between *crucis*, while if we believe it is not authorial, we expunge it using square brackets.

4.4 The Critical Apparatus

As we have more than once mentioned, we include in the critical apparatus only some of the variants presented and discussed in the collation. We exclude all non-variants independent of *Vorlage*, but also textual variants that we judge as unquestionably secondary and irrelevant to the history of the text, such as certain *lectiones singulares*.

All the variants cited in the apparatus (except obviously the omissions) are in Hebrew. The critical apparatus is therefore entirely monolingual. We are aware that this is not the common practice today: current critical editions usually propose a mixture of readings in Hebrew and readings in the original language of the Versions, whereas the BHQ has decided to free its critical apparatus of retroversions altogether, relegating them to commentary footnotes. Our decision to reproduce only Hebrew variants, indicating their degree of probability, is deliberate, and derives not only from the fact that, in our specific case, the readings in their original languages can be found in the collation, but also from a basic methodological conviction: however conjectural, the retroversions remain an indispensable phase of the work of reconstruction, and should not be bypassed if one wants to present the material as unambiguously and completely as possible.

The critical apparatus consists of two basic parts: the lemma and the list of variants. The apparatus is positive, meaning that we report in full both the witnesses which support the lemma and those which diverge from it. Only the witnesses of the indeterminate readings are excluded.

4.4.1 The Lemma

The lemma in the apparatus is connected to the critical text, as stated above, through the line numbers and through Latin letters placed in superscript. It can consist of: (1) the M^L reading; (2) an emendation; and (3) a conjecture.

In the first two cases, the Hebrew lemma is immediately followed by the symbols of the witnesses which support it. To avoid redundancies, we do not always report the *siglum* M^L. Thus, the lemma 'מלך בירושלם T]' in 1:1^{a-a} should be read as if it were 'מלך בירושלם M^L T]'. We report the *siglum* M^L only when M is isolated, i.e., when it is not possible to identify witnesses that support it, as in 'הקהלת M^L] in 1:2^a.

The spelling of the reading in the critical text and the spelling of the lemma in the apparatus can sometimes differ, as we have anticipated (§ 3.3.2.1), due to graphic normalisation: this can be seen in the first of the examples shown, where to the lemma reported in the critical apparatus 'מלך בירושלם' corresponds the normalised spelling of the critical text 'מלך בירושלים'.

In the event that the lemma is made up of a conjecture (third case), the Hebrew reading is followed by the bibliographic source from which the conjecture is taken (the first, in chronological order). An example is 'מעשי Euringer (1890)]' in 5:5^b. When the conjecture is ours (10:5^b, 10:5^c), the lemma is followed by the notation 'ct'. If the conjecture is opposed to the whole tradition, as in the cases just mentioned, the transmitted reading is followed by the notation 'rel', for Latin

reliqui, ‘the others’ (witnesses).

As for the critical text, when the reading in the lemma of the apparatus is an emendation or a conjecture, it is indicated by underlined Latin letters (§ 4.3).

4.4.2 The Variants

The lemma is followed by the variants, each separated by a vertical bar (‘|’). The variants, as we have said, are in Hebrew, both for the direct sources (Qumran and the medieval manuscripts) and for the indirect sources (the Versions). In the latter case, we use for the reconstructed *Vorlagen* the identical conventions employed in the collation (§ 3.1.1).

The *sigla* for the witnesses are substantially the same as those used in the collation, but the list of these in our apparatus is much less detailed: if a tradition unanimously attests a variant, we use the main *siglum* of that tradition (e.g. ‘G’); if only part of the tradition has the variant, we add a superscript ^{MSS} to that *siglum* (‘G^{MSS}’); if the tradition is split and it is possible to reconstruct the original, this is marked with an asterisk (‘G*’).

Of the medieval manuscripts and of the printed editions we do not report the *sigla*, but the total, for each category: we have not taken this decision without regret, but, in the absence of a reliable *stemma*, this is an obligatory choice. The complete lists can in any event be consulted in the collation.

As regards the reconstruction of the relationships among witnesses (§ 3.2.1), we were confronted with two possible choices: to eliminate them altogether from the critical apparatus by way of *eliminatio descriptorum*, as the editors of the HBCE recommend¹; and to report them, by signalling their status as *descripti* with a special notation. We regard the first option as the most correct philologically and also as the most compact aesthetically. We have taken the last path, however, because we wanted to keep our apparatus positive.

At the beginning of each apparatus entry, before displaying the lemma, we print the number of the chapter and verse in which that apparatus entry is found, so as to allow for easier navigation of the apparatus. Such numbers are hyperlinks referring back to the collation, which can thus be consulted and checked. To alert the reader to the presence of a commentary note, we use the arrow ‘↗’ placed at the end of the apparatus entry. This symbol is also a hyperlink, leading to the corresponding note in the commentary.

4.4.3 Evaluations

The lemmas and the variants can be followed, immediately after the list of witnesses, by two types of critical evaluations: (1) judgements on originality, which specify *why* we decide to incorporate a certain variant into the text; and (2) characterisations, which specify *how* a particular variant originated.

¹ See [Hendel 2013](#), 77.

The judgements, which follow the lemma and are enclosed in curly brackets, correspond to the external and internal evaluation criteria discussed in Sections 3.2.1 and 3.2.2. The characterisations, which follow the variants and are enclosed in normal parentheses, correspond to the values discussed in Section 3.2.3.

To avoid redundancy, judgements are not made explicit if they can be derived from characterisations. To give an example, if a variant is characterised as *lectio faciliior*, it is clear that the rival variant will be accepted as a text because it is, if nothing else, *difficilior*. The judgement '{B}' is therefore implicitly attributed to this variant. Similarly, if one variant is preferred to another which is characterised as an assimilation ('assim'), then it will automatically receive the qualification of *non-assimilating* ('{B¹}'); if a variant is preferred to an ideological or theological interpolation ('ideol,'theol'), it will receive the judgement as the reading most in line with the Author's thought ('{F}'); and so on.

As a rule, as has been said, judgements accompany the lemmas, and characterisations are associated with variants. In those cases where a textual reading is met with reservations, however, we follow up the lemma with a characterisation to make those reservations explicit. An example is in 1:3^b, where the lemma **השמז** is accepted as text, but with a suspicion of being an assimilation, thus: " **השמז** G P Jer T (assim?)."

4.5 The Translation

In translating the critical text we have tried to remain faithful to the letter of the Hebrew Original that we have reconstructed. We have therefore limited the exegetical and explanatory interventions as much as possible, aiming not for elegance or even semantic appropriateness, but for lexical consistency and quantitative Hebrew-English correspondence: this means that for each Hebrew word n we try to only ever match a single English word n_1 , in order to offer guidance to the reader of the critical text.

For the same reason we have included in the translation the editorial interventions of the critical text, indicating in the same way corrections, corruptions, and expunctions (see § 4.3). Corrupted parts, if they are *hapax*, are transliterated, otherwise they are translated verbatim, in such a way as to give an idea of the difficulties involved. We have also wanted to point out in the translation those parts of the text which, although supported by tradition, are difficult and doubtful, placing them between superscript question marks.

We have maintained the traditional division into verses, even when we believe this to be erroneous: to signal changes in the textual flow, we have used punctuation.

Part II

Recensio

Chapter 5

Collation

1:1 דברי קהלת בן דוד^a מלך בירושלם^a

1:1^{a-a} [מלך בירושלם] ⤴ ≡

- I. T^Z T¹¹⁰ מלכא (דהוה) בירושלם¹
T^S מלכא (דהוא) בירושלם²

II. *Vorlage*: מלך ישראל בירושלם¹ {crit: 1} – #add #n

³ βασιλέως Ἰσραὴλ ἐν Ἱερουσαλήμ G

⁴ מלכא נאראל בירושלם¹ Syh

⁵ מלכא נאראל 12a1fam

III. *Vorlage*: מלך ירושלם¹ – #del #part #prep

⁶ מלכא נאראל P

⁷ regis Ierusalem Hi

⁸ regis Hierusalem V

IV. מלך יהודה בירושלם⁹ (K) K76; – #add #n

Rt: מלך ישראל בירושלם McN. Kam. Hor. (1937) Her. Seo.

מלך על ישראל בירושלם Pal.

מלך ישראל Seo.

Em: מלך על ישראל בירושלם Sie. Zap.

1:2 הבל הבלים אמר קהלת^a הבל הבלים הכל הבל

1:2^a [קהלת] ⤴ ≡

I. —

II. *Vorlage*: יקהלת {crit: 1} – #add #part #art¹ὁ Ἐκκλησιαστής GIII. *Vorlage*: ii? – ? – #del #n²– T

IV. indet

³ⲁⲗⲙⲟⲟ Syh⁴ⲁⲗⲙⲟⲟ P⁵*Ecclesiastes* Hi V*Rt*: קהלת Seo.*Em*: קהלת McN. Gol. (2004)1:3 מה יתרון לאדם בכל עמלו^a שיעמל תחת השמש^b1:3^a [עמלו] ⤴ ≡I. ¹μóχθω αὐτοῦ G²ⲙⲟⲭⲟⲩⲁⲗⲙⲟⲟ Syh³*labore suo* Hi V⁴טרהיה T^Z⁵טרהיה T^S T¹¹⁰II. *Vorlage*: עמל {crit: 1, 4} – #del #prn #suff⁶μóχθω 752 543 Did⁷λόπω Aq source: 248'⁸ⲙⲟⲭⲟⲩⲁⲗⲙⲟⲟ P*Em*: עמל Gol. (2004)

1:3^b]השמש ↗ ≡I. ¹τὸν ἥλιον G²𐤇𐤍𐤔 P³sole Hi V⁴שמשא T^Z T^S⁵שימשא T¹¹⁰II. *Vorlage*: ⁱהשמים {crit: 4} – #subst #sem #n⁶𐤇𐤍𐤔 Syh⁷𐤇𐤍𐤔 7a1*Em*: השמים Gol. (2004)

1:4 דור הלך ודור בא והארץ לעולם עמדת

1:5 וְזָרַח^a השמש ובא השמש ואל מקומו שואף^b זורח^c הוא שם1:5^a וְזָרַח ↗ ≡I. ¹⟨καὶ ἀνέτειλε⟩ Aq source: Syh²𐤇𐤍𐤔 Syh^{Aq}³καὶ ἀνέτειλεν 542⁴𐤇𐤍𐤔 SyhII. *Vorlage*: ⁱוְזָרַח? {crit: 1} – #subst #morph #v #voc⁵καὶ ἀνατέλλει G⁶⟨καὶ ἀνατέλλει⟩ Sm source: Syh⁷𐤇𐤍𐤔 SyhSm⁸καὶ ἀνατελεῖ 68 728 415-571 311 338⁹et orietur La¹⁶⁰¹⁰וידנח TIII. *Vorlage*: ⁱⁱוְזָרַח? {crit: 5} – #del #part #cj – #subst #morph #v #voc¹¹ἀνατέλλει C L^{-125 130} 390-601-798^c-cII 342 411 547 645¹²ἀνατελεῖ 125-130¹³𐤇𐤍𐤔 P¹⁴oritur Hi V

Rt: זִרְחַ Pod.

זִרְחַ Gol. (2004) Wee. (2020)

Em: זִרְחַ Krü. Gol. (2004)

זִרְחַ Hor. (1937)

זִרְחַ Pod. Ode. Joü. (1930) Zim. Lau. Cre. Sch. (1992) Hor. (1997) Ros.

זִרְחַ Zap.

1:5^b [שואף] ↗

I. root: ⁱI שִׂאֵף {crit: 1}

¹soeph M^{Hi}

²είσπνεῖ Aq source: 248' Hi

³aspirat Hi^{Aq}

⁴שִׂאֵף T^Z T^S

root: ⁱⁱII שִׂאֵף {crit: 1}

⁵ἔλαει G

⁶سج Syh

⁷ducit La¹⁶⁰

⁸ducit Hi

⁹שִׂחֵף T¹¹⁰

II. Vorlage: ⁱⁱⁱ?שִׁב? – #subst #sem #root

¹⁰καταντῶν Sm Th source: 788

¹¹recurrat HiSm HiTh

¹²سج P

¹³revertitur V

Em: שִׁבָּ Gra. Joü. (1930) Gal. (1940)

שִׁבָּ Bur. Ode.

שִׁבָּ Zim. (1945)

שִׁבָּ Ros.

שִׁבָּ Wee. (2020)

Ct: שִׁבָּ Hou. (1753)

שִׁבָּ Pin. (2010)

1:5^c [זורח] ↗ ≡

- I. ¹ἀνατέλλων G
²גנג Syh
 (a) ³גנג P – #subst #span
- II. *Vorlage*: וזורחⁱ {crit: 3, 5} – #add #part #cj #cop
⁴καὶ ἀνατέλλων 390-601
⁵*et oriens* La¹⁶⁰
⁶*et oritur* Hi
⁷(*ibi*)*que renascens* V
⁸ורנח T
⁹זורח (KR) K240; (R) *primo* R486, R688;

1:6 הולך אל דרום וסובב אל צפון סובב סבב הולך^a הרוח ועל סביבתיו שב
 הרוח

1:6^a [הולך] ≡

- I. ¹πορεύεται G
²Δι Syh
³*vadit* La¹⁶⁰
⁴ἀναστρέφει Sm source: 788
⁵*vadit* HiSm
⁶*vadit* Hi
⁷*pergit* V
- II. *Vorlage*: ויהולךⁱ? – #add #part #cj #cop
⁸Δο P
⁹ואזיל T

1:7 כל הנחלים הלכים אל הים והים איננו מלא אל מקום שהנחלים הלכים שם
 הם שבים ללכת

1:8 כל הדברים יגעים לא יוכל איש לדבר לא^a תשבע עין לראות ולא תמלא און
 משמע

1:8^a לא] ≡

I. ¹οὐ Fa¹² Arm GregNy Dam Max

²non Hi V

II. *Vorlage*: וּלְאֵי {crit: 1, 4} – #add #part #cj #cop

³αὶ οὐ G

⁴ⲗⲉ Syh

⁵ⲗⲉ P

⁶וּלְאֵ T

⁷וּלְאֵ (KR) K17, K77, K95, K152, K198, K225, K226, K252; (R) R31, R186, R386, R443, R449, R507, R900; *primo* K581, R262, R380, R737; *nunc* R486; *Edd* K693, RMhSxxx; (Coll) K227; *primo* K4;

III. insuff

⁷ – 998

1:9 מה שהיה הוא שיהיה ומה שנעשה הוא שיעשה ואין כל חדש תחת השמש

1:10^a יש דבר שיאמר^a ראה זה חדש הוא כבר היה לעלמים אשר היה^b מלפננו

1:10^{a-a}] יש דבר שיאמר ⤴ ≡

I. ¹ἄρα ἔστι τι ὃ ἐρεῖ τις Sm source: 248'

²estne verbum de quo dicatur Hi

³אֵת פִּתְנָם דִּיִּמְר אִינְשׁ T^Z

⁴אֵת פִּתְנָם דִּיִּמְר אִנְשׁ T^S T¹⁰

II. *Vorlage*: ⁱ(שִׁדְבַר וְשִׂאמַר) – #subst #sem #v

⁵ὁς λαλήσει καὶ ἐρεῖ G

⁶ὁς λαλήσει καὶ ἐρεῖ Sa¹¹¹⁵ Arm Aug Ruf

⁷ⲁⲛⲗⲁⲗⲏⲥⲓ ⲁⲓ ⲉⲣⲉⲓ Syh

⁸ὁς ἂν λαλήσῃ καὶ ἐρεῖ L 443

⁹ⲁⲛⲗⲁⲗⲏⲥⲓ ⲁⲓ ⲉⲣⲉⲓ P

¹⁰*putasne est qui possit dicere* HiSm

¹¹*nec valet quisquam dicere* V

¹²ὁ λαλήσει καὶ ἐρεῖ V-475 336' 798-cII 752 542 766A* Did Eus Cass

¹³ὄσα λαλήσει καὶ ἐρεῖ 998 GregNy

¹⁴*quod loquatur et dicat* Hi^{Com}

Rt: **יש דבר שיאמר** Dil. Gor. (1955) Wee. (2020)

אמר שידבר ויאמר McN. Kam. Bar. (1959) Fox. (1989)

אמר ושיאמר Kno. (1836) Gin. Eur. Pod. Her.

Ct: **יש דבר שיאמר** Cas. Ehr.

1:10^b [היה]

I. ¹*fuit* HiSm

II. *Vorlage*: ²היו? – #subst #morph #nb #v

²τοῖς γενομένοις G

³αφσα Syh

⁴*fuert* Hi V

⁵הו(ד) T

⁶היו (KR) K17; (R) R443, R1198, REx50; *primo* R187; *nunc* R597; *forte* R386;

III. *Vorlage*: ^{ii?}—[?] – #del #v

⁶— p

⁸היה (K) *marg* K157;

Em: היו Hou. (1753) Ren. Ehr. Hor. (1937) Hor. (1997) Wee. (2020)

1:11 אין זכרון לראשנים וגם לאחרנים שיהיו^a לא יהיה להם זכרון עם שיהיו
לאחרנה

1:11^a]שיהיו [⤴ ≡I. ¹שיהיו 4QQoh^b²γενησόμενοις O 336' 613 752 C''-157' 298 299 542 766 770^c Arm Ol³qui futuri sunt Hi^G⁴futura sunt Hi V⁵דעתידין למיהוי T^Z⁶דעתידין למיהוי T^S T¹¹⁰

II. Vorlage: שיהיו {crit: 1} – #subst #morph #v

⁷γενομένοις G⁸גסס(ג) Syh⁹גסס P¹⁰שהיו (R) *primo* K409;

Rt: שיהיו McN. Pod.

1:12 אני קהלת הייתי מלך על ישראל בירושלם

1:13 ונתתי את לבי לדרוש ולהתור בחכמה על כל אשר נַעֲשֶׂה^a תחת השמים^b הוא^c ענין רע נתן אלהים^d לבני האדם לענות בו1:13^a]נַעֲשֶׂה [⤴ ≡I. ¹γενομένων G²גסס(ג) P³ד(ד)איתעבד T^Z⁴ד(ד)אתעבד T^S⁵ד(ד)איתעבד T¹¹⁰

II. Vorlage: נַעֲשֶׂה – #subst #morph #v #tense #voc

⁶γενομένων 336' B-534' L cII d k 411 542 645 698 GregNy Ra⁷גסס(ג) Syh⁸fiunt Hi V

Rt: נַעֲשֶׂה Gor. (1955) Wee. (2020)

1:13^b [השמים] ⤴ ≡I. ¹τὸν οὐρανόν G²𐤀𐤓𐤕 Syh³𐤀𐤓𐤕 7a1II. *Vorlage*: ¹השמש {crit: 5} – #subst #sem #n⁴τὸν ἥλιον O S^c L C^{u-571c} 798^c 161^{mg}-248^{mg}-252 339 443 543 547 549 788 GregNy Ol Antioch⁵𐤀𐤓𐤕 P⁶sole Hi V⁷שמשא T^Z T^S⁸שימשא T¹¹⁰

⁹השמש (KR) K2, K17, K18, K77, K117, K147, K166, K181, K192, K227, K384, K680; *primo* K100, K177; *nunc* K173; **Edd** K259; **(R)** K449, K454, K485, K511, K512, K532; *primo* K471, K561, K581, R31, R193, R230, R244, R260, R262, R273, R443, R449, R466, R476, R597, R729, R814, R892, R940, R941, R949, R955, R965, R1112, R1252, REx1, REx24, REx30, REx38, REx42, REx44, REx50, REx87, REx89, REx118, REx134; *nunc* K584, R379, R495; **(Recoll)** *primo* K136, K211; **(Coll)** K602, S127b, SS282; *primo* K107; **(ML)** Bab-1-31-98, Bab-71; *primo* Bab-65, Bab-66;

III. insuff

⁹ – 998*Rt*: השמש McN. Dri. (1905) Pod. Hor. (1997)*Em*: השמש Ehr. Hor. (1937) Gal. (1940)1:13^c [הוא] ⤴ ≡I. ¹*hanc* Hi VII. *Vorlage*: ¹כִּיֹּא? {crit: 1} – #subst #prn #ps²ὅτι G³(כִּיֹּא)𐤀𐤓𐤕 SyhIII. *Vorlage*: ii? – ? – #del #prn #ps⁴ – P⁵ – T

IV. indet

⁶〈τὴν ἀσχολίαν τὴν κακὴν ἦν ἔδωκεν〉 Sm source: Syh

⁷ἀσχολίαν κακὴν ἦν ἔδωκεν Sm source: 788

⁸אֱלֹהִים אֲשֶׁר בָּרָא אֶת הַשָּׁמַיִם SyhSm

1:13^d אלהים ↗ ≡

I. —

II. *Vorlage*: האלהים {crit: 1, 4} – #add #part #art

¹ὁ θεὸς G

²האלהים (K) K147, K196; (Coll) K108;

³ה אלהים (K) K109;

III. indet

²אלה Syh

³אל P

⁴deus Hi V

⁵יי T

Em: האלהים Gol. (2004)

1:14 ראייתי את כל המעשים שנעשו^a תחת השמש והנה הכל הבל ורעות רוח

1:14^a [שנעשו]

I. —

II. *Vorlage*: אשר נעשוⁱ {crit: 4} – #scrpl

¹אשר נעשוⁱ 4QQoh^b

²אשר נעשו (K) K95, K200;

1:15 מעות לא יוכל לתקן^a וחסרון לא יוכל להמנות^b

1:15^a]לתקן[↗ ≡I. ¹ לחבס PII. *Vorlage*: ¹לתקן? {crit: 5} – #subst #morph #v #voc² τοῦ ἐπικοσμηθῆναι G³ לחבס לחבס Syh⁴ *adornari* Hi⁵ *corriguntur* V⁶ לאיתקנא T

III. insuff

⁷ גבו 4QQoh^b

Em:]לתקן[Sie. McN. Dri. (1905) Zap. Hor. (1937) Gal. (1940) Zim. Whi. (1979) Cre. Hor. (1997)
]תקן[Gra. Cre.

Ct:]תקן[Dri. (1954) Seo. Wee. (2020)

1:15^b]להמנות[↗ ≡I. ¹ ἀριθμηθῆναι G² לחבס לחבס Syh³ ἀναπληρῶσαι ἀριθμόν Sm *source*: 248'⁴ לחבס לחבס לחבס SyhSm⁵ ἀναπληρῶσαι ἀριθμόν 539⁶ (ἀριθμηθῆναι ψήφω) Th *source*: Syh⁷ (ψηφισθῆναι) Th *source*: Syh⁸ לחבס לחבס לחבס לחבס SyhTh⁹ לחבס לחבס 8a1 9c1 10c1¹⁰ *numerari* Hi¹¹ *infinitus est numerus* V¹² לאתמנאה T^Z T^S¹³ לאיתמנאה T¹¹⁰

II. *Vorlage*: להמלות? – #subst #sem #v

¹⁴ P

Em: להמלות Ewa. (1837) Now. Wil. (1898) Oor. Gal. (1940) Gal. (1969) Gol. (2004)
להמלאות Gra. Oor.

1:16 דברתי אני ^aעם לבי ^aלאמר אני הנה הגדלתי ^bוהוספתי חכמה על כל אשר
היה ^cלפני ^dעל ירושלם ^dולבי ראה הרבה חכמה ודעת

1:16^{a-a} [עם לבי] → ≡

I. ¹μετὰ τῆς διανοίας μου Aq Sm source: 248'

²⟨μετὰ τῆς καρδίας μου⟩ Aq source: Syh

³ Syh^{Aq} חכ לבא גל

⁴ P חכ לב

⁵cum corde meo Hi

II. *Vorlage*: בלבי {crit: 1, 4} – #subst #part #prep

⁶ἐν καρδίᾳ μου G

⁷ Syh חכ לבא גל

⁸in corde meo V

⁹בהרהור לבי T^Z

¹⁰בהרהורי לבי T^S

¹¹בהרהור ליבבי T¹¹⁰

¹²בלבי (K) K248;

1:16^b [הגדלתי] → ≡

I. אסנית ¹T

II. *Vorlage*: גדלתי {crit: 1, 5} – #subst #morph #v

²ἐμεγαλύνθη G

³ Syh גל

⁴ⲓⲃⲗ P

⁵magnificatus sum Hi

⁶magnus effectus sum V

⁷גדלתִי (R) *primo* R476;

Rt: גדלתִי Pod. Hor. (1997)

Em: הַגְּדִלְתִּי Gra.

Ct: גדלתִי Gra. Ehr. Hor. (1937) Gal. (1940)

1:16^c [היה] ⤴ ≡

I. ¹⟨τῶ γενομένῳ⟩ source: Syh^{ms}

²ⲁⲟⲩ(ג) Syh^{ms}

II. *Vorlage*: יהיִי? – #subst #morph #v

³ἐγένοντο G

⁴ⲁⲟⲩ(ג) Syh

⁵ⲁⲟⲩ(ג) P

⁶fuertur Hi V

⁷הוּוִי T

⁸היוִי (R) R543;

Em: היוִי Ren.

1:16^{d-d} [על ירושלם] ⤴ ≡

I. —

II. *Vorlage*: בִּירוּשָׁלַם {crit: 1, 4, 5} – #subst #part #prep

¹ἐν Ἱερουσαλῆμ G

²ⲃⲓⲣⲟⲩⲱⲥⲗⲙⲟⲩ Syh

³ⲃⲓⲣⲟⲩⲱⲥⲗⲙⲟⲩ P

⁴in Hierusalem Hi V

⁵בִּירוּשָׁלַם T

⁶ בירושלים (KR) K1, K18, K57, K93, K95, K99, K109, K117, K118, K119, K129, K139, K144, K145, K147, K151, K152, K166, K167, K173, K187, K188, K196, K200, K201, K212, K218, K224, K225, K227, K228, K248, K253, K293, K294, K384, K600, K602, K665, K674, K680; *nunc* K128, K141, K157; *Edd* K260, K264, K271; (K) *Edd* K275, K288, K300, K666; (R) K231, K425, K433, K474, K485, K495, K497, K511, K512, K561, K564, K570, K584, R2, R10, R16, R31, R41, R42, R48, R59, R230, R248, R272, R273, R304, R379, R380, R386, R414, R443, R444, R447, R449, R466, R476, R479, R486, R495, R517, R518, R547, R561, R562, R585, R586, R592, R593, R674, R688, R721, R729, R780, R814, R892, R903, R924, R948, R951, R955, R957, R1085, R1112, R1198, R1238, R1252, REx17, REx24, REx25, REx26, REx27, REx28, REx29, REx33, REx38, REx39, REx44, REx50, REx59, REx61, REx85, REx87, REx88, REx89, REx104, REx118, REx133; *primo* R187, R440, R940, R942, R989, R1239; *nunc* K475, R32, R218, R266, R441, R442, R737, R872; *Edd* K259, K264A, K386, K693, RBbXxxx, RBbP517, RBbV518, RBbV521, RBbM534, RBbM546, RBbH587, RBbV613, RBbV615, RPtN491, RPtX500, RPtC505, RPtP518, RPtC522, RAgV538, REdB525, RMhSxxx, RMhP500, RMhH536, RMhB541; (*Recoll*) *primo* K17, K31, K82, K136, K158, K168, K170, K245; (*Coll*) K125, K164, K590, Add9403, SS282; (*ML*) Bab-71, Bab-119; *primo* Bab-113;

III. insuff

⁶ – 998

Rt: בירושלים Pod. Hor. (1937) Hor. (1997) Seo.

Em: בירושלים Ehr. Wee. (2020)

Ct: על ישראל בירושלים Hor. (1937)

1:17 ואתנה לבי לדעת חכמה וְדַעַת^a הוֹלְלוֹת^b ושכלות^c ידעתי^d שגם זה הוא רעיון רוח

1:17^a וְדַעַת  

I. –

II. *Vorlage*: וְדַעַת^ו {crit: 4, 5} – #subst #sem #v #voc

¹αἰ σῶν γα G

²אֵס אֵס אֵס Syh

³אֵס אֵס אֵס P

⁴et scientiam Hi

⁵atque doctrinam V

⁶ומנרעא T^Z T^S

⁷ומנעא T¹¹⁰

Em: וְנִעַת Gin. McN. Dri. (1905) Pod. Gal. (1940) Gor. (1955) Bar. (1959) Her. Gal. (1969) Fox. (1989) Gol. (2004) Seo. Wee. (2020)

1:17^b הוֹלִלּוֹת ↗ ≡

I. ¹παραφοράς 788^{sup lin} Ge

²πλάνας Aq source: 248' 788

³ⲛⲓⲛⲁⲛⲓⲛⲓ Syh^{Aq}

⁴παραφοράς Th source: 248' 788

⁵⟨περιφοράς⟩ Th source: Syh

⁶ⲛⲓⲛⲁⲛⲓⲛⲓ SyhTh

⁷errores Hi

(a) ⁸παραβολάς G – #subst #sem #n

⁹ⲛⲓⲛⲁⲛⲓⲛⲓ Syh

II. *Vorlage:* וְהוֹלִלּוֹת? {crit: 4, 5} – #add #part #cj #cop

¹⁰καὶ παραβολάς L^{-106^{bt} 125} Sa^l

¹¹ⲛⲓⲛⲁⲛⲓⲛⲓ P

¹²erroresque V

¹³וְהוֹלְחוּלְתָא T^Z T¹¹⁰

¹⁴וְהוֹלְהוּלְתָא T^S

¹⁵וְהוֹלִלְתָּ (K) K77;

¹⁶וְהוֹלִלּוֹת (K) K95;

III. *Vorlage:* הוֹלִלּוֹתִי – #subst #morph #n #nb #voc

¹⁵περιφορὰν Gra

¹⁸הללות (R) R193, R384, R420, R441, R606, R940, R948; Edd K287, RBbC677, RBbJ699, RBbJ711, RBbP725, RPtV597, RPtA756, RPtV776;

Rt: תְּבוּנוֹת Gin.

Ct: מַשְׁלוֹת Gra.

הוֹלִלּוֹת McN. Dri. (1905) Bro. Hor. (1937) Bar. (1959) Gol. (2004)

Seo.

1:17^c [ושכלות] ⤴ ≡I. ¹καὶ ἐπιστήμη G²ⲕⲁⲓⲛⲏ Syh³ⲕⲁⲓⲛⲏⲓⲛⲏ P⁴וסכלתנוי T^Z T¹¹⁰⁵— T^SII. *Vorlage*: ⁱ⟨וסכלות⟩ – #subst #sem #n⁶*et stultitiam* Hi V

⁷וסכלות (KR) K4, K18, K30, K76, K77, K89, K93, K99, K107, K117, K118, K121, K147, K160, K170, K172, K173, K196, K214, K224, K225, K226, K231, K237, K240, K294, K355, K384, K674; *primo* K151; (R) K468, K474, K475, K485, K497, K581, R1, R2, R16, R31, R42, R45, R47, R59, R230, R248, R260, R262, R272, R313, R332, R369, R380, R386, R412, R443, R447, R466, R467, R476, R486, R495, R518, R543, R554, R585, R586, R614, R641, R674, R688, R721, R737, R780, R795, R892, R899, R900, R903, R957, R990, R1112, R1126, R1198, R1238, R1239, R1252, REx1, REx18, REx25, REx26, REx30, REx61, REx62, REx88, REx89, REx114, REx118, REx133, REx134; *primo* K409, K573, K574, R41, R265, R331, R440, R613, R633, R951; *nunc* R273, R379; *Edd* RPtC505, RPtC522, RPtV574, RPtD729, RMgB482; (*Recoll*) *primo* K17, K82, K155, K212, K244; (*Coll*) K125, K164, K167, K180, K210, K602; *primo* K590, Add9403, SS282; *nunc* K201;

Em: וסכלות Hou. (1753) Stu. Wil. (1898) Bro. Wil. Cre. Gol. (2004)1:17^d [ידעתי] ⤴ ≡I. ¹ἔγωω G²ⲕⲁⲓⲛⲏ Syh³*cognovi* Hi⁴בחנית למידע T^Z T¹¹⁰II. *Vorlage*: ⁱיִדְעַתִּי? – #add #part #cj⁵ⲕⲁⲓⲛⲏ P⁶*et agnovi* V⁷ובחנית למידע T^SIII. *Vorlage*: ⁱⁱיִדְעַתִּי אֲנִי? – #add #prn #ps⁸ἔγωω ἐγώ 336' B-S-534'-998 C'' d k 411 645 705 Sa^l Geo Ol Ald.

1:18 כי ברב חכמה רב כעס^a ויוסף דעת יוסף מכאוב1:18^a [כעס] → ≡I. ¹⟨θυμοῦ⟩ Aq Th source: Syh²כעס Syh^{Aq} SyhTh³⟨ὀργή⟩ Sm source: Syh⁴כעס ai SyhSm⁵כעס ai P⁶furoris Hi⁷indignatio V⁸רנוז TII. Vorlage: דעתⁱ {crit: 1} – #subst #sem #n⁹γνώσεως G¹⁰כעס(ג) SyhIII. Vorlage: ^{ii?}בינה[?] – #subst #sem #n¹¹בינה (K) K152;

Rt: דעת Kno. (1836) Gin. Pod. Seo. Wee. (2020)

2:1 אמרתי אני בלבי לכה נא אנסכה בשמחה וראה בשוב והנה גם הוא הבל

2:2 לשחוק אמרתי מְהוֹלָל^a ולשמחה מה זה עשה2:2^a [מְהוֹלָל] → ≡I. ¹molal M^{Hi}²περιφορὰν G³כעס Syh⁴πλάνησιν Aq source: 539 Hi⁵πλάνησις Aq source: 248' 788⁶errorem Hi^{Aq}⁷כעס Syh^{Aq}⁸πλάνησιν 539

⁹⟨θόρυβον⟩ Sm source: Syh

¹⁰tumultum HiSm

¹¹ⲉⲛⲉⲛⲉ SyhSm

¹²⟨περιφοράν⟩ Th source: Syh

¹³circumlationem HiTh

¹⁴ⲉⲛⲉⲛⲉ SyhTh

¹⁵amentiam Hi

¹⁶errorem V

¹⁷ליצנותא T

II. Vorlage: מְהַלְלִי – #subst #sem #v #voc

¹⁸ⲙⲉⲛⲉ P

Rt: מֶה הוֹעִיל Jan. Zap.

מֶה יֵעַל Hou. (1777) Kam.

מְהַלְלִי Gor. (1955)

מֶה הַלְלוּ Gol. (2004) Wee. (2020)

Em: מֶה הוֹעִיל Hou. (1777)

מֶה יֵעַל Hou. (1777)

Ct: מֶהוֹלֵל Ehr.

מֶה הוֹלֵל Seo.

מְהוֹלֵל Seo.

2:3 תרתני^a בלבי^b למשוך^c בין^d את בשרי ולבי נהג^e בחכמה ולאחז בסכלות^f עד אשר אראה אי זה טוב לבני האדם אשר יעשו תחת השמים^g מספר ימי חייהם

2:3^a [תרתני] ⤴ ≡

I. ¹κατασεψάμην 752 411 Co GregNy Ra

²ⲉⲛⲉ P

³consideravi Hi

⁴cogitavi V

⁵אלילית T^Z T¹¹⁰

⁶אלילות T^S

II. *Vorlage*: ותרתי¹ {crit: 1, 4} – #add #part #cj

⁷καὶ κατεσεψάμην G

⁸ⲕⲁⲓ ⲕⲁⲧⲉⲥⲉⲫⲁⲙⲓⲛ Syh

⁹καὶ ἐνοήθηγ Sm source: 248' 252

¹⁰⟨καὶ διενοήθηγ⟩ Th source: Syh

¹¹ⲕⲁⲓ ⲕⲁⲧⲉⲥⲉⲫⲁⲙⲓⲛ SyhTh

Rt: ותרתי Spo. McN. Bar. (1959) Gol. (2004)

Ct: נתתי Ehr.

2:3^b [בלבי] ↗

I. ¹ἐν καρδίᾳ μου 336' k Gra Ra

²ἐν τῇ καρδίᾳ μου Sm source: 248' 252

³⟨ἐν τῇ καρδίᾳ μου⟩ Th source: Syh

⁴ⲓⲛ ⲕⲁⲣⲁⲧⲓⲁ SyhTh

⁵ⲓⲛ P

⁶in corde meo Hi V

⁷בליבני T^Z T¹¹⁰

⁸בלבי T^S

(a) ⁹εἰ ἡ καρδίᾳ μου G – #subst #part #prep

¹⁰ⲓⲛ ⲕⲁⲣⲁⲧⲓⲁ Syh

II. insuff

¹¹ – 998

Rt: אני בלבי McN. Bar. (1959)

Ct: אני בלבי Zap.

ונתתי) את לבי Ehr.

2:3^c [למשוך] ↗I. ¹τοῦ ἐλάσαι Ra²(ἐλάσαι) Aq source: Syh³ἐλάσαι Th source: 248'⁴لحجج Syh^{Aq} SyhTh⁵لحجج P⁶ut traherem Hi⁷abstrahere V⁸לננרא TII. Vorlage: ⁱ²ימשוך? – #subst #morph #v⁹ἐλάσει G¹⁰لحجج Syh¹¹ימשך marg S127b;

III. indet

¹²ελασε 998

Rt: משוך McN.

Ct: לשמן Bic. Joü. (1930) Gal. (1940)

לשמוך Zim. Kro. Hor. (1997)

למשוח Gra.

לבשום Kam.

לבשם Kam.

2:3^d [ביין] ↗ ≡I. ¹בבית P²in vino Hi³בבית חמרא T^Z⁴בבית משתה חמרא T¹¹⁰⁵בבית משתי חמרא T^SII. Vorlage: ⁱ{ביין} {crit: 2} – #subst #part #prep

2:3^f [בשכלות] ↗ ≡I. ¹ἐπ' ἀφροσύνη Gra Ra Ge²*stultitiam* Hi V³בשטות T^Z T¹¹⁰⁴בשעת T^S(a) ⁵ἐπ' εὐφροσύνη G – #subst #sem #n⁶ἐπ' εὐφροσύνην 68* C^{1-298 299 415 797} Sixt Ald.⁷כחאנא חא SyhII. *Vorlage*: ⁱ(בשכלות) – #subst #sem #n⁸ἐν ἐπιστήμῃ O^V⁹כחאנאחא P¹⁰בשכלות (K) K129; *primo* K158; (Recoll) *primo* K3; (Coll) *primo* K125, K235, K254;

III. insuff

¹⁰ – 998*Rt*: בשכלות Eur. Kam. Pod. Gol. (2004) Wee. (2020)2:3^g [השמים] ↗ ≡I. ¹שמיא T^S T¹¹⁰II. *Vorlage*: ⁱהשמש {crit: 5} – #subst #sem #n²ἥλιον G³שמש Syh⁴שמש P⁵*sole* Hi V⁶שמשא T^Z⁷השמש (KR) *forte* K680; (R) R729; (Coll) K227; (ML) *primo* Bab-66;

III. insuff

⁷ – 998*Rt*: השמש Now. Dri. (1905) Pod. Hor. (1937) Gor. (1955) Bar. (1959) Vil. Hor. (1997) Seo.*Em*: השמש Zap. Ehr.2:4 אהגדלתי מעשׂי^a בניתי לי בתים נטעתי לי כרמים

2:4^{a-a} [הגדלתי מעשי] ↗ ≡

I. ¹ אשכנע חבוא, P

²*magnificavi opera mea* Hi V

II. *Vorlage*: ¹הגדלתי מעשי? – #subst #morph #nb #n #voc

³ἐμεγάλυνα ποιήμα μου G

⁴אשכנע חבוא לִבְוֹא Syh

III. *Vorlage*: ¹הגדלתי לי מעשיי {crit: 5} – #subst #span

⁵μεγάλα ἐποίησά μοι ἔργα Sm source: 248'

⁶אשכנע חבוא לִבְוֹא חבוא חבוא SyhSm

⁷אשכנע לִבְוֹא חבוא 8a1^c 9c1 10c1 11c1 12a1fam

⁸הגדלתי לי מעשי (ML) Bab-66;

IV. indet

⁹אסגית עובדין T – #del #prn #suff

Rt: מעשי Gol. (2004) Wee. (2020)

2:5 עשיתי לי גנות ופרדסים ונטעתי^a בהם^b עץ כל פריי^b

2:5^a [ונטעתי] ≡

I. ¹καὶ ἐφύττευσα G

²אשכנע Syh

³אשכנע P

⁴*et plantavi*

⁵וזרעית T

II. *Vorlage*: ¹נטעתי? {crit: 3} – #del #part #cj

⁶ἐφύττευσα 299

⁷*plantavi* Hi V

⁸נטעתי (K) K18, K129, K199, K249;

2:5^{b-b} [עץ כל פרי] ↗

I. ¹παντὸς ἀρπυίου Aq source: 788

²אילני גבול פרי P

³cuncti generis arboribus V

II. Vorlage: ⁱ²וּכְלֵ עֵץ פְּרִי? – #subst #morph #nb #n

⁴ξύλον πᾶν καρποῦ G

⁵אילני גבול פרי Syh

⁶lignum omne fructiferum Hi

⁷וכל אילני פירין T^Z

⁸וכל אילני עבדי פירין T¹¹⁰

⁹וכל אילן עבדי פירין T^S

III. insuff

¹⁰ἀρπυμιον Aq source: 252 788

2:6 עשיתי לי ברכות מים להשקות מהם יער צומח עצים

2:7 קניתי^a עבדים ושפחות ובני בית היה^b לי^c גם מקנה בקר וצאן הרבה היה לי מכל שהיו לפני ברושלים

2:7^a [קניתי] ↗ ≡

I. ¹ἐκτησάμην G

²מנח Syh

³mercatus sum Hi

⁴מנח 7g2 8a1

⁵possedi V

⁶קניתי T

II. Vorlage: ⁱ¹קניתי {crit: 4, 5} – #add #span

⁷ἐκτησάμην μοι 776^B Sa¹ Fa^{1 2}

⁸מנח P

⁹קניתי לי (KR) K18, K95, K129, K152, K167, K191, K212; (R) R2, R16, R48, R265, R495, R606, R688, R814, R900, R924, R941, R957, R1001; *primo* R313, R466, R586, R737, R948, R955; *nunc* R547; *marg* REx30; *Edd* K693, REdS578, RMhSxxx; (**Recoll**) *primo* K213; (**Coll**) K170; *nunc* K108;

III. insuff

⁹ – 998

Rt: קניתי לי Kam. Pod. Hor. (1937) Hor. (1997)

Em: קניתי לי Gal. (1940)

2:7^b [היה] → ≡

I. –

II. *Vorlage*: הִיוּ? – #subst #morph #nb #v

¹ἐγένοντο G

²ܐܘܢܢ Syh

³*fuert* Hi

⁴ܐܘܢܢ P

⁵היו T

⁶היו (KR) K384;

III. indet

⁷*habui* V

Rt: היו Hor. (1937) Hor. (1997) Krü.

Ct: היו Hou. (1753)

2:7^c [לי] →

I. לי¹ T

²μοι G

³ܐܘܢܢ Syh

⁴*mihi* Hi

II. *Vorlage*: ^{i?}לִי הַרְבֵּה? – #add #n

⁵ P

⁶ *multamque familiam habui* V

III. insuff

⁷ – 998

2:8 כִּנְסַתִּי לִי ^aגַּם כֶּסֶף וְזָהָב ^bוְסִגְלַת מְלָכִים וְהַמְדִינֹת עָשִׂיתִי לִי שְׂרָיִם וְשָׂרֹת וְתַעֲנוּגַת בְּנֵי הָאָדָם ^cשָׂרָה וְשָׂרֹת

2:8^{a-a} גַּם כֶּסֶף וְזָהָב  

I. ¹καὶ γε ἀργύριον καὶ χρυσίον G

² P

³ אֶף אוֹצְרֵי דְכֶסֶף וְזָהָב T^Z T^S

⁴ אֶף אוֹצְרֵי דְכֶסֶף וְזָהָב T¹¹⁰

II. *Vorlage*: כֶּסֶף וְזָהָבⁱ {crit: 4, 5} – #subst #sem #part #cj #cop

⁵ ἀργύριον καὶ χρυσίον V Sa¹ Fa¹ Aeth Geo Chr Pot

⁶ Syh

⁷ *argentum et aurum* Hi V

⁸ כֶּסֶף וְזָהָב (K) K1, K56, K108, K199, K384; (Coll) *primo* K242;

III. *Vorlage*: גַּם כֶּסֶף גַּם זָהָבⁱⁱ {crit: 4, 5} – #add #part #cj

⁸ καὶ γε ἀργύριον καὶ γε χρυσίον A 336' B-68''-998 298-797 752 d-754 337 248'' 296' 311 338 339 411 443 543 547 549 698 706 776^B 788 795 Geo Did GregNy Ol Dion^{lem} Compl. Ald. Gra

¹⁰ גַּם כֶּסֶף גַּם זָהָב (KR) K95; (R) Edd REdS578;

Rt: גַּם כֶּסֶף גַּם זָהָב Klo. McN.

גַּם כֶּסֶף וְזָהָב Pod.

Em: גַּם כֶּסֶף גַּם זָהָב Gol. (2004)

2:8^b [וְסִגְלִיתָ] ↗ ≡I. ¹𐤍𐤏𐤍 PII. *Vorlage*: וְסִגְלִיתָ? – #subst #morph #nb #n #voc²καὶ περιουσιασμούς G³𐤍𐤏𐤍 Syh⁴οὐσίας Aq *source*: 248'⁵πεκούλια Sm *source*: 248'⁶*et substantias* Hi V⁷וְסִבְרִי T^Z T^S⁸וְסִבְרִי T¹⁰2:8^{c-c} [שדד ושרדו] ↗ ≡I. ¹*sadda (et) saddoth* M^{Hi}²οἰνοχόον καὶ οἰνοχόας G³𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 Syh⁴⟨κυλίκιον καὶ κυλίκια⟩ Aq *source*: Syh Hi⁵κυλίκιον καὶ κύλικας Aq *source*: 248'⁶𐤍𐤏𐤍 𐤍𐤏𐤍 Syh^{Aq}⁷κυλίκιον et κυλίκια Hi^{GAq}II. *Vorlage*: וְסִגְלִיתָ? – #subst #morph #nb #n⁸οἰνοχόους καὶ οἰνοχόας A S^c-613 L⁻¹²⁵ 574-798^c-cII 752^c k⁽⁻⁶³¹⁾ 296' 311 411 443 547 645 698 705706 776^B 795 La^{94 95} Did^{Lem} Did^{com} GregNy Met PsAug Ruf⁹οἰνοχόους καὶ οἰνοχοούσας O 336' d⁻³⁵⁷ Sa^I Fa^I Geo Arm Chr¹⁰*mensarum species et appositiones* HiSm¹¹⟨οἰνοχόους καὶ οἰνοχοούσας⟩ Th *source*: Syh¹²𐤍𐤏𐤍 𐤍𐤏𐤍 𐤍𐤏𐤍 SyhTh¹³𐤍𐤏𐤍 𐤍𐤏𐤍 P¹⁴*ministros vini et ministras* Hi¹⁵*scyphos et urceos in ministerio ad vina fundenda* V

T^Z ומרזבין דשדיין מיא פושרי ומרזבין דשדיין מיא חמימי¹⁶

T^S ומרזבין דשדיין מיא פושרי ומרזבין דשדיין מיא חמימי¹⁷

T¹¹⁰ מרזבין דשדיין מיא פושרי ומרזבין דשדיין מיא חמימי¹⁸

Rt: שְׁדָה וְשָׂדוֹת Wri. (1883) Eur. McN. Bro. Pod. Bar. (1959) Whi. (1979) Seo.
שְׁדָה וְשָׂדוֹת Gol. (2004)

Ct: שְׁדָה וְשָׂדוֹת Dri. (1905) Bro. Pod. Del. (1920) Sac.
שְׁרִים וְשָׂדוֹת Luz.
Zap. Ehr. Jas. (1919) Dri. (1954) Zor. Hor. (1997)

2:9 וּגְדַלְתִּי וְהוֹסַפְתִּי מִכָּל שְׂהִיָּה^a לְפָנַי בִּירוּשָׁלַם אִף חֲכַמְתִּי עִמְדָה לִי

2:9^a [שהיה] ⤴ ≡

I. —

II. *Vorlage*: שְׁדִיָּי² – #subst #morph #v

¹τὸς γενομένου G

²𐤑𐤃𐤓𐤕 Syh

³𐤑𐤃𐤓𐤕 P

⁴qui fuerunt Hi V

⁵דהווי T

⁶שהיו (KR) EddK270;

2:10 וְכֹל אֲשֶׁר שָׂאֵלוּ עֵינַי לֹא אֲצַלְתִּי מֵהֶם לֹא^a מִנְעַתִּי אֶת לְבִי מִכָּל שְׂמַחָה כִּי לְבִי שְׂמַח מִכָּל^b עֲמַלִּי וְזֶה הָיָה חֲלֻקִּי מִכָּל עֲמַלִּי

2:10^a [לא] ⤴ ≡

I. ¹οὐκ G

²𐤌𐤁 Syh

II. *Vorlage*: וְלֹא {crit: 3, 5} – #add #part #cj #cop

³𐤌𐤁 P

⁴וְלֹא T

⁵וְלֹא (K) K18, K101, K117, K125, K152, K170, K188, K199, K200, K228, K680; *primo* K151; *nunc* K674; (Coll) K107; *primo* K218, SS282; *nunc* K108, K242;

III. indet

⁵nec Hi V

2:10^b [מכל] ⤴ ≡I. ¹ἐκ πάσης Sm source: 248'²מִן כָּל TII. Vorlage: ¹בכל {crit: 4, 5} – #subst #sem #part #prep³ἐν παντί G⁴כָּלֵם Syh⁵כָּלֵם P⁶in omni Hi⁷in his V⁸בכל (K) K225, K226, K384; (Coll) S127b; nunc K602; (ML) Bab-1-31-98, Bab-19, Bab-66, Bab-71, Bab-113, Bab-119, Bab-128; primo Bab-65;

Rt: כל McN. Pod. Wee. (2020)

Em: כל Gol. (2004)

2:11 וּפְנִיתִי אֲנִי בְּכֹל מַעֲשֵׂי שַׁעֲשׂוּ יָדַי וּבַעֲמַל שַׁעֲמַלְתִּי לַעֲשׂוֹת וְהִנֵּה הַכֹּל הַבֵּל
וּרְעוֹת רוּחַ וְאֵין יִתְרוֹן תַּחַת הַשָּׁמַשׁ2:12 וּפְנִיתִי אֲנִי לְרֵאוֹת חִכְמָה וְהוֹלִלּוֹת^a וּסְכָלוֹת^b כִּי מִהַ הָאָדָם^c שִׁבּוֹא אַחֲרַי
הַמְּלִךְ^d אֶת אֲשֶׁר^e כָּבַר^f עָשׂוּהוּ^g2:12^a [וְהוֹלִלּוֹת] ⤴ ≡I. ¹πλάνας Aq Th source: 252²כָּלֵם־כָּלֵם Syh^{Aq} SyhTh³et errores Hi⁴erroresque V⁵וְהוֹלִחַלְתָּא T^Z T¹¹⁰⁶וְהוֹלִחַלְתָּא T^S

II. Vorlage: וְהוֹלִלּוֹת – #subst #morph #nb #n #voc

⁷καὶ περιφορὰν G⁸כָּלֵם־כָּלֵם Syh

⁹καὶ παραφορὰν 253 B-613^{sup lin}-998 161^{mg}-248^{mg} GregNy Ol^{com}

¹⁰πλάνην Sm source: 248'

¹¹πλάνην 539

¹²ⲛⲁⲓⲃⲁⲓⲃⲁⲓⲃⲁⲓ P

Em: והוֹלִלֹתִי McN. Dri. (1905) Ehr. Hor. (1937) Gol. (2004)

Ct: והיא הוֹלִלֹתִי Her.

הוֹלִלֹתִי Gor. (1955)

והנה הוֹלִלֹתִי Hou. (1753)

2:12^b ושכלות ≡

I. ¹καὶ ἀφροσύνην G

²ⲛⲁⲓⲃⲁⲓⲃⲁⲓ Syh

³⟨καὶ ἀφροσύνας⟩ Aq source: Syh

⁴ⲛⲁⲓⲃⲁⲓⲃⲁⲓ Syh^{Aq}

⁵ⲛⲁⲓⲃⲁⲓⲃⲁⲓ P

⁶ⲛⲁⲓⲃⲁⲓⲃⲁⲓⲃⲁⲓ 7a1

⁷*et stultitiam* Hi V

II. *Vorlage*: ⁱ⟨ושכלות⟩ {crit: 4, 5} – #subst #sem #n

⁸καὶ εὐφροσύνην V 415-609-371 337 161^{mg}-248^{mg} Fa¹ Geo

⁹וּסּוּכְלַתְנִי T

¹⁰ושכלות (K) K57, K118, K129, K151, K171, K176; *primo* K128, K136; Edd K270; (Coll)

primo K125, K177;

III. insuff

¹⁰ – 998

2:12^{c-c} כִּי מִהָאָדָם ⤴ ≡

I. ¹τί δὲ ὁ ἄνθρωπος Sm source: 252

²*quid est inquam homo* V

³ ארום מה הנאה היא לגבר T^Z

⁴ ארום מה הנאה אית לגבר T^S

⁵ ארום מא הנאה אית לגבר T¹¹⁰

II. *Vorlage*: ⁱכִּי מִי הָאָדָם – #subst #prn #interr

⁶ ὅτι τίς ὁ ἄνθρωπος O C²⁹⁸ 522 798 Ra Ge

⁷ ἕνεκα ἕνεκα P

⁸ *quia quis est hominum* Hi

⁹ כִּי מִי הָאָדָם (K) *forte* K158;

III. *Vorlage*: ⁱⁱכִּי מִי אָדָם – #del #part #art

¹⁰ ὅτι τίς ἄνθρωπος G

IV. *indet*

¹¹ ἕνεκα ἕνεκα Syh

Rt: כִּי מִי אָדָם McN. Gol. (2004)

Em: כִּי מִי אָדָם Gra.

Ct: אָדָם מִי מִי יַעֲשֶׂה אָדָם Oor. Dri. (1905) Hor. (1937) Gal. (1940) Bar. (1959) Kro. Str. Whi. (1979)

Cre. Hor. (1997)

2:12^d [הַמְלִיךְ] ↗ ≡

I. ¹ τοῦ βασιλέως Aq *source*: 788

² βασιλέως Th *source*: 252

³ מלך Syh^{Aq} SyhTh

⁴ *regem* Hi V

(a) ⁵ מִלְכָּא T – #add #span

⁶ מלך Syh

II. *Vorlage*: ⁱהַמְלִיךְ {crit: 2} – #subst #sem #n #voc

⁷ τῆς βουλῆς G

⁸ מלך Syh

⁹ βουλῆν Sm *source*: 248'

Rt: הַמְלִיךְ McN. Gol. (2004) Bar. (2015)

הַמְלִיךְ Wee. (2020)

Ct: הַמְלִיךְ Bic. Gin. (1952) Fox. (1989) Seo.
 הַמְלִיךְ Gra. Ehr.
 הַמְלִיאָה Pod.
 הַמְלִיךְ לַעֲשׂוֹת Gra.
 מִזֶּה יִלְךְ Wee. (2020)

2:12^{e-e} את אשר] ⤴ ≡

I. ¹σὺν τὰ ὄσα G

²(σὺν τὰ ὄσα) Th source: Syh

³חַסְרַה חַסְרַה חַסְרַה SyhTh

⁴חַסְרַה P

II. *Vorlage*: אֲשֶׁרⁱ {crit: 1} – #del #part #notaAcc

⁵τὰ ὄσα A B-S*-534-998 752 357 705 Geo GregNy Syn Gra Ra

⁶חַסְרַה חַסְרַה Syh

⁷אֲשֶׁר (KR) K1; (R) *primo* R16, R384; (Recoll) *primo* K201;

⁸שׁ(כְּבֵר) (R) *primo* R2;

III. indet

⁷(*ante factorem suum*) Hi

⁸(*factorem suum*) V

⁹דְּהֵא T

Ct: אֲשֶׁר Pod.

2:12^f כְּבֵר] ⤴ ≡

I. ¹כְּבֵר T

II. *Vorlage*: ⁱ— {crit: 1} – #del #part #adv

²— G

³— Syh

⁴(—) Th source: Syh

⁵— SyhTh

⁶ – V

III. indet

⁷ פ P

⁸ ante Hi

Em: Pod. Bar. (1959) Gol. (2004)

Ct: כבוד Hou. (1753)

כבוד Win.

2:12^g [עֲשׂוּהוּ] ⤴ ≡

I. ¹ἐποίησαν αὐτ(ή)ν G

²ܥܫܘܗܘܐ Syh

³〈ἐποίησαν αὐτ(ή)ν〉 Th source: Syh

⁴ܥܫܘܗܘܐܗ SyhTh

⁵ואיתעבדת ליה T^Z T¹¹⁰

⁶ואתעבדת ליה T^S

II. *Vorlage*: עֲשׂוּהוּ – #graph

⁷עֲשׂוּהוּ (KR) K4, K17, K18, K30, K77, K99, K109, K111, K117, K118, K125, K128, K129, K151, K158, K166, K167, K170, K172, K181, K188, K192, K196, K213, K224, K240, K245, K384, K680; **Edd** K260, K651; (R) R10, R31, R42, R59, R230, R244, R248, R249, R384, R386, R420, R444, R466, R467, R495, R547, R592, R593, R596, R683, R721, R892, R903, REx30; *primo* R16, R187, R265, R379, R479, R554, R614, R641, R795; *nunc* R476; **Edd** REdS578, RSyrus, RVulg; (**Recoll**) *primo* K107, K157, K218, K244; (**Coll**) K201, K590, K602; (**ML**) Bab-113; *primo* Bab-65, Bab-66;

(a) *Vorlage*: עֲשׂוּהוּ {crit: 3} – #subst #morph #nb #v

⁷ἐποίησεν αὐτ(ή)ν O 336' B-S-534' L C'' d^{-254 357} k 338 339 411 443 542 543 547 645 705 776^B 788 La^{94 95} Geo Arm Did GregNy Ol Met Dion^{lem} Ra

⁸ܥܫܘܗܘܐ(a) P

¹⁰עֲשׂוּהוּ (R) R585; *primo* R304;

(b) *Vorlage*: עֲשׂוּהוּ? – #subst #morph #nb #v

⁹*factorem suum* Hi V

III. insuff

10 — 998

Em: עֲשֶׂהוּ Hou. (1753)

עֲשֶׂהוּ Ren. McN. Gor. (1955) Bar. (1959) Whi. (1979) Cre. Gol. (2004)

Ct: עשיתי Gra. Ren.

יעשה Pod.

עֲשֶׂהוּ Eur.

עֲשֶׂהוּ Hit. (1847) Stu.

עשה Oor.

עֲשֶׂה הוּא Hor. (1937) Hor. (1997)

2:13^a וראיתי אני^a שיש יתרון לחכמה מן הסכלות כיתרון האור מן החשך

2:13^{a-a} [וראיתי אני] ⤴ ≡

I. ¹αἰ εἶδον ἐγὼ G

²ܐܝܢܐ ܕܥܝܢܐ Syh

³וחזית אנא T^Z T^S

⁴וחמית אנא T¹¹⁰

⁵*et vidi ego* Hi

II. *Vorlage:* וראיתיⁱ {crit: 3} – #del #prn #ps

⁶ܐܝܢܐ P

⁷*et vidi* V

⁸וראיתיⁱ (KR) K30; Edd K693; (R) *primo* R596; Edd RMhSxxx; (Recoll) *primo* K109;

2:14 החכם עיניו בראשו והכסיל בחשך הולך^a וידעתי^b גם אני^b שמקרה אחד יקרה את כלם

2:14^a [הולך] ≡

I. ¹πορεύεται G

²⟨πορεύεται⟩ Th source: Syh

³ܕܝܢܐ SyhTh

⁴אֲנִי P⁵ambulat Hi V⁶אֲזִיל T^Z T¹¹⁰⁷אֲזִיל T^S

II. Vorlage: יִלְךְ? {crit: 3, 4} – #subst #morph #v #tense

⁸אֲנִי Syh⁹יִלְךְ (K) K101, K150, K167; (Coll) K14, K228, K602;2:14^{b-b} גַּם אֲנִי ↗ ≡I. ¹καὶ γε ἐγὼ G²אֲנִי אֲנִי Syh³אֲנִי אֲנִי T^Z T^S⁴אֲנִי אֲנִי T¹¹⁰(a) ⁵καὶ ἐγὼ 637* 998 563-571 357 – #subst #sem #part #cj

II. Vorlage: אֲנִי? {crit: 3} – #del #part #cj

⁶ἐγὼ cII 411 Fa¹ Aeth Arm GregNy⁷אֲנִי P⁸ego Hi⁹אֲנִי (K) K118; (Recoll) primo K107; (Coll) primo Add9403; (ML) Bab-119;

III. Vorlage: אֲנִי בְּלִיבִי? – #add #span

⁹καὶ γε ἐν πνεύματι ἐγὼ 147¹¹גַּם אֲנִי בְּלִיבִי (K) K157;

IV. indet

¹¹— V – #del #span

2:15 ואמרתי אני בלבי כמקרה הכסיל גם אני יקרני ולמה חכמתי אני אז^a יותר
 ודברתי בלבי^b שגם^c זה הבל^c

2:15^a וא] ⤴ ≡I. ¹τότε G²ⲉⲃⲟⲩ Syh³τὸ 68 728 571^c 248'⁴בכין T^Z⁵בכין T^S T¹¹⁰⁶*tunc* Hi^G⁷*ergo* Hi^{Com}II. *Vorlage*: i⟨-⟩ {crit: 3} - #del #part #adv⁸ - B-S-534¹-998 C¹⁻²⁹⁸ 571^c 443 547^{txt} 645 705 Sa¹ Geo Arm GregNy Ol Dion^{lem}⁹ - Hi(KR) K211; (Recoll) *primo* K107;

III. uncert

¹⁰ - P - #uncert¹¹ - V*Em*: Pal. Spo. Gra. Kam. Ehr. Hor. (1937) Hor. (1997)*Ct*: ויין Jöü. (1930) Hor. (1937) Hor. (1997)

ויין Gal. (1940)

ויין Whi. (1979) Vil.

זה ויין Zap. Dah. (1952) Dah. (1952) Dri. (1960)

2:15^{b-b} ודברתי בלבי] ⤴ ≡I. ¹ⲉⲃⲟⲩ ⲉⲃⲟⲩ P²*et locutus sum in corde meo* Hi³*locutusque cum mente mea* V⁴ומלילית בלבבי T^Z⁵ומלילית בליבבי T¹¹⁰II. *Vorlage*: i¹ דברתי בלבי {crit: 1} - #del #part #cj

⁶ἐλάλησα ἐν καρδίᾳ μου G

⁷ܘܠܠܗ ܗܘܝܬ ܗܘܝܬ Syh

⁸דברתי בלבי (K) K188, K196;

III. *Vorlage*: ודברתי אני בלביⁱⁱⁱ {crit: 3} – #add #prn #ps

⁹ܘܠܠܗ ܗܘܝܬ ܗܘܝܬ 7a1

¹⁰ומלילית אגא בלבי T^S

¹¹ודברתי אני בלבי (K) K30; (Recoll) *primo* K180;

Rt: דברתי McN. Kam. Pod. Wil. Gol. (2004)

2:15^{c-c} שגם זה הבלי ↗

I. ¹ὅτι καὶ γε τοῦτο ματαιότης Ge

²*quoniam hoc quoque vanitas* Hi

³*quod hoc quoque esset vanitas* V

⁴דאף דין הבלי T^S

⁵דאוף דין הבלי T¹⁰

II. ⁶διότι ἄφρων ἐκ περισσεύματος λαλεῖ ὅτι καὶ γε τοῦτο ματαιότης A S Compl. Ald. Gra Ra – #add #span

⁷*locutus sum in corde meo quoniam insipiens ex abundantia loquitur* Hi^G

III. ⁸ὅτι καὶ γε τοῦτο ματαιότης διότι ἄφρων ἐκ περισσεύματος λαλεῖ 336¹ B-613-998 298 d 542 776^B Sa¹
Aeth Geo Arab – #add #span

⁹ܘܠܠܗ ܗܘܝܬ ܗܘܝܬ ܘܠܠܗ ܗܘܝܬ ܘܠܠܗ ܗܘܝܬ P

(a) ¹⁰ὅτι καὶ γε τοῦτο ματαιότης διότι ἄφρων ἐκ περισσεύματος λαλεῖ ὅτι καὶ γε τοῦτο ματαιότης O
– #add #span

¹¹ὅτι καὶ γε τοῦτο ματαιότης διότι ἄφρων ἐκ περισσεύματος λαλεῖ καὶ ἰδοῦ καὶ γε τοῦτο
ματαιότης *source*: Syh – #add #span

¹²ܘܠܠܗ ܗܘܝܬ ܗܘܝܬ ܘܠܠܗ ܗܘܝܬ ܘܠܠܗ ܗܘܝܬ ܘܠܠܗ ܗܘܝܬ ܘܠܠܗ ܗܘܝܬ ܘܠܠܗ ܗܘܝܬ
ܘܠܠܗ ܗܘܝܬ Syh

IV. *Vorlage*: שגם הבליⁱ²? {crit: 3} – #del #prn #dm

¹³דאף דין הבלי T^Z

¹⁴שגם הבלי K157;

2:16 כי אין זכרון לחכם עם הכסיל לעולם בשכבר^a הימים הבאים הכל נשכח
ואיך ימות החכם עם הכסיל

2:16^a [בשכבר] → ≡

I. ¹eo quod ecce Hi

II. Vorlage: i(כשכבר) – #subst #sem #part #prep

²αθότι ἤδη G

³גמא אגא Syh

⁴גמא אגא (גמא אגא) P

⁵כשכבר (KR) primo K200; (R) primo R16;

III. indet

⁵et (futura tempora oblivione cuncta) pariter V

⁶T^Z T^S מה דהוה כבר (בימוהי) כד (ייתון יומיא)

⁷T¹⁰ מא דהוה כבר (בימוי) כד (ייתון יומיא)

Rt: כשכבר Pod.

כשכבר Eur. Kam. Pod.

Em: כשכבר Eur.

Ct: שבכבר Win.

שְׁבָרֵב Kam.

2:17 ושנאתי^a את החיים כי רע עלי המעשה שנעשה תחת השמש כי הכל הבל
ורעות רוח

2:17^a [ושנאתי] → ≡

I. ¹καὶ ἐμίσησα G

²אגא אגא Syh

³et odivi Hi

II. Vorlage: i(ושנאתי אני) {crit: 3, 4, 5} – #add #prn #ps

⁴καὶ ἐμίσησα ἐγώ L 798-cII 547 OI

⁵אגא אגא P

⁶et idcirco taeduit me V

7 ושאני אנא T^Z

8 ושניתי אנא T^S T¹¹⁰

9 ושנאתי אני (KR) K93, K129, K147, K153, K384; *primo* K95; (R) R264, R443, R729; *primo* R466, R633; *nunc* R379, R495, R547; (Coll) *primo* K227;

2:18 ושנאתי אני את כל עמלי^a שאני עמל^a תחת השמש שאניחנו לאדם שיהיה אחר

2:18^{a-a} [שאני עמל] → ≡

I. ¹δν ἐγὼ μοχθῶ G

²גאנא לאנא לאנא Syh

³δν ἐγὼ κοπιῶ 336' B-68'-998 d⁻³⁵⁷

⁴δν κοπιῶ Aq Th source: 248'

⁵גאנא גאנא Syh^{Aq} SyhTh

⁶δν κοπιῶ 161^{mg} 248^{mg}

⁷(δν ἐγὼ μοχθῶ) Sm source: Syh

⁸גאנא גאנא SyhSm

⁹quem ego laboro Hi

II. *Vorlage*: שאני עמלתי[?] – #subst #morph #v

¹⁰δν ἐγὼ ἐμόχθησα C^{r-139 147 159 299 503 560 563 571* 798}-425-601 548 776^B La^{94 95} Arm Ald.

¹¹גאנא גאנא P

¹²quae (sub sole) studiosissime laboravi V

¹³דטרהית T

Em: שאני עמלתי Zap.

2:19^a ויודע^a החכם יהיה או סכל וישלש^b בכל עמלי שעמלתי ושחכמתי תחת השמש גם זה הבל

2:20^a [וסבותי] → ≡I. ¹*unde cessavi* VII. *Vorlage*: ⁱושבתי² – #subst #sem #v²καὶ ἐπέστρεψα G³ספספ Syh⁴ספספ P⁵*et conversus sum* Hi⁶והזרית T

III. insuff

⁷— 998

IV. indet

⁸περιήχθη Sm source: 248'*Rt*: ושבתי Kam. Wee. (2020)2:20^{b-b} [על כל] → ≡I. ¹ἐπὶ παντὶ G²על כל Syh³על כל P⁴על כל TII. *Vorlage*: ⁱבכלי {crit: 1} – #subst #part #prep⁵ἐν παντὶ O 336' B-S-68"-998 106 298-299-571^c-797-cII d 411 443 547 645 705 776^B 795 Sa¹ Fa¹GregNy Ol Met^{lem} Gra⁶*in omni* Hi

III. indet

⁷*ultra* V

2:20^c]העמל ⤴ ≡

- I. ¹τῶ μὲν ἄνθρωπος A O^v 336' 46' 252 296 311 706 Gra Ra
²ⲡⲓⲛⲁ P
³ⲧⲟⲣⲁⲗⲁ T^Z T¹¹⁰
- II. *Vorlage*: ⁱעמל {crit: 1} – #del #part #art
⁴μὲν ἄνθρωπος G
- III. *Vorlage*: ⁱⁱעמל {crit: 3, 5} – #add #prn #suff
⁵τῶ μὲν ἄνθρωπος μου 336' B-S-68' 298-299-cII 752 d 542 645 776^B Sa^l Arm GregNy Ol Dam Gra
⁶ⲡⲓⲛⲁⲗⲁⲗⲁ Syh
⁷labore meo Hi
⁸ⲧⲟⲣⲁⲗⲁⲗⲁ T^S
⁹עמל (R) *primo* R240;
- IV. indet
¹⁰laborare V
- V. insuff
¹¹ – 998
- Rt: עמל Pod.

2:21 כי יש אדם שעמלו בחכמה ובדעת ובכשרון^a ולאדם שלא^a עמל בו^b
יתננו חלקו גם זה הבל ורעה רבה

2:21^{a-a}]ולאדם שלא ⤴ ≡

- I. ¹ⲡⲓⲛⲁⲗⲁⲗⲁ P
²et homini qui non Hi
³homini otioso V
⁴ⲧⲟⲗⲁⲗⲁ T
- II. *Vorlage*: ⁱלאדם שלו לא? – #subst #sem #span
⁵καὶ ἄνθρωπος ὃς οὐκ G
⁶ⲡⲓⲛⲁⲗⲁⲗⲁ Syh

⁴אסמא P

⁵quid enim fit Hi

⁶quid enim proderit V

⁷ארום מה הנאה אית^Z T

⁸ארום מא הנאה אית^S T¹¹⁰

II. Vorlage: כי הוהי? – #del #prn #interr

⁹ὅτι γίνεται G

¹⁰אסמא Syh

Em: כי הוהי Gol. (2004)

Ct: כי מה הוא Sie.

2:23 כי כל ימיו מכאבים וכעס ענינו^a גם בלילה לא שכב לכו גם זה הבל הוא

2:23^a [ענינו] ↗ ≡

I. ¹περισπασμὸς αὐτοῦ G

²אסמא Syh

³אסמא P

⁴גוניה^Z T¹¹⁰

⁵עניניה^S T

II. Vorlage: עניניו? – #subst #morph #nb #n

⁶curarumque Hi

III. uncert

(a) ⁷(aerumnis) V – #del #n

Rt: עניניו Gol. (2004)

ענין Eur.

2:24 אין טוב באדם^a שיאכל^b ושתה^c והראה^d את נפשו טוב בעמלו^e גם זה^f ראייתו
אני^f כי מיד האלהים היא

2:24^a]באדם[→ ≡

- I. ¹ἐν ἀνθρώπῳ G
²ἐν τῷ ἀνθρώπῳ C 613-998 L⁻¹²⁵ C^{1,2-298-540*} (540°) 252 296' 311 411 543 549 706 795 Co Met
 Gra
³(ἐν ἀνθρώπῳ) source: Syh^{ms}
⁴ܐܢܫܘܬܐ Syh^{ms}
⁵ἐν ἀνθρώποις Sm source: 788
⁶באִינשא T^Z T¹¹⁰
 (a) ⁷בני אִנשא T^S – #del #part #prep

II. Vorlage:]לאדם[{crit: 3, 4, 5} – #subst #sem #part #prep

- ⁸ἀνθρώπῳ A 336' B-68' 298-540* d k 155 248' 338 339 547 698 Geo Ol Dam Gra
⁹ܐܢܫܘܬܐ Syh
¹⁰ܐܢܫܘܬܐ P
¹¹homini Hi
¹²לאדם (KR) K680; (R) R379, R892;

III. Vorlage: ii²—? {crit: 1} – #del #span

- ¹²— V
¹⁴—K157;

Rt: לאדם Kam. Hor. (1997)
 לאדם Gol. (2004)

Em: לאדם Kno. (1836) Gra. Sie. Oor. Dri. (1905) Zap. Pod. Bar. (1959)

2:24^b]שיאכל[→ ≡

- I. ¹ὁ φάγεται B-S*-68'-998 542^{txt} 645 Sa¹ Fa^{1,2} Geo GregNy Ol Gra Ra Ge
²ܐܢܫܘܬܐ ,ܐܢܫܘܬܐ Syh
³ὁ φάγεται A 357 339 788 GregNy
⁴(ὁ ἐσθίει) Th source: Syh
⁵ܐܢܫܘܬܐ ,ܐܢܫܘܬܐ SyhTh

II. *Vorlage*: משיכאלⁱ {crit: 1, 3, 4, 5} – #add #part #cj

⁶εἰ μὴ δ φάγεται C

⁷πλὴν δ φάγεται O^{-475 637} d⁻³⁵⁷ 411 776^B Arm Met

⁸πλὴν ὅς φάγεται 637 L⁻¹²⁵

⁹⟨πλὴν δ φάγεται⟩ source: Syh^{mg}

¹⁰ⲛⲁⲣⲁⲛ ⲙⲁⲛ ⲛⲁⲣⲁⲛ Syh^{mg}

¹¹ⲛⲁⲣⲁⲛ ⲛⲁⲣⲁ P

¹²nisi quod comedat Hi

¹³אֵילֵהִיִן דִּיכּוּלִּי T^Z

¹⁴אֵלֵהִיִן דִּי יִיכּוּלִּי T^S

¹⁵אֵילֵהִיִן דִּיִּיכּוּלִּי T¹¹⁰

(a) ¹⁶τοῦ φαγεῖν Sm source: 788 – #subst #span

¹⁷⟨φαγεῖν⟩ Sm source: Syh

¹⁸ⲛⲁⲣⲁⲛ ⲛⲁⲣⲁⲛ SyhSm

¹⁹comedere V

Em: משיכאל Ewa. (1837) Hei. (1847) Els. Gin. Stu. Gra. Llo. Del. (1875) Now. Wri. (1883) Eur. Wil. (1898) Sie. Zöc. McN. Dri. (1905) Zap. Ehr. Wil. All. Ode. Hor. (1937) Gal. (1940) Gor. (1955) Bar. (1959) Her. Cre. Gol. (2004)

כִּי אִם שִׂיכּוּלִּי Ewa. (1837) Zöc.

2:24^c ושתה] ⲛⲁⲣⲁⲛ ⲙⲁⲛ ⲛⲁⲣⲁⲛ

I. ¹καὶ πίεται G

²ⲛⲁⲣⲁⲛ Syh

³et bibat Hi

⁴וַיִּשְׁתֵּי T

II. *Vorlage*: ושישתהⁱ {crit: 1} – #add #prn #r1

⁵καὶ δ πίεται 475 B-S-68'-998 298-571^c d 248' 339 776^B 788 Sa¹ Fa¹ Ra Ge

⁶⟨καὶ δ πίεται⟩ source: Syh^{mg}

⁷ⲛⲁⲣⲁⲛ Syh^{mg}

⁸ⲛⲁⲣⲁⲛ P

III. uncert

- (a) ⁹καὶ πίνει Sm source: 788 – #subst #span
¹⁰et bibere V

Rt: וְשִׁיתָה McN. Bar. (1959) Wee. (2020)
 וְשָׁתָה McN. Pod.

2:24^d [וְהִרְאָה] ↗ ≡

- I. ¹καὶ δείξει O 336' 752 C'-298 k 338 542 645 705 776^B Geo Arm^{te} GregNy Ol^{te} Met Anast
 Dion^{lem et com} Proc PsPros Ald. Ge
²ⲕⲁⲓ ⲛⲉⲓⲥⲏⲥ Syh
³et ostendat Hi
⁴וְיִרְאֶה T^Z T^S
⁵וְיִרְאֶה T¹¹⁰

II. Vorlage: וְשִׁירְאָהּ {crit: 1} – #add #prn #r1

- ⁶καὶ ὁ δείξει A B C S 998 Ra
⁷καὶ ὁ δὲ δείξει L^{-125 261} Dam^{te}
⁸(καὶ ὁ δείξει) Aq source: Syh
⁹ⲕⲁⲓ ⲛⲉⲓⲥⲏⲥ ⲛⲉⲓⲥⲏⲥ Syh^{Aq}
¹⁰ⲕⲁⲓ ⲛⲉⲓⲥⲏⲥ P

III. indet

- ¹¹et ostendere V

Rt: וְשִׁירְאָהּ McN. Pod.
 וְשִׁירְאָהּ McN. Bar. (1959)

2:24^e [בְּעַמְלֹו] ≡

- I. ¹ἐν μόχθῳ αὐτοῦ G
²ⲕⲁⲓ ⲛⲉⲓⲥⲏⲥ Syh
³ⲕⲁⲓ ⲛⲉⲓⲥⲏⲥ P
⁴in labore suo Hi

II. *Vorlage*: ⁱ(מעמלו) – #subst #part #prep

⁵ἀπὸ κόπου αὐτοῦ Sm source: 248'

⁶de laboribus suis V

⁷מן טרחיה T^Z

⁸מן טורחיה T^S T¹¹⁰

2:24^{f-f} [ראיתי אני] ↗

I. ¹εἶδὼν ἐγὼ G

²אנא אנה Syh

³vidi ego Hi

⁴חזית אנא T^Z T^S

⁵חמית אנא T¹¹⁰

II. *Vorlage*: ⁱראיתי? {crit: 3} – #del #prn #ps

⁶εἶδὼν C Geo

⁷אנה P

⁸ראיתי (ML) Bab-119;

III. uncert

(a) ⁹ – V – #del #span

2:25^a כי מי יאכל ומי יחוש^a חוץ ממני^b

2:25^a [יחוש] ↗ ≡

I. ¹חששא (ליה) דאית T^Z T¹¹⁰

²דלית (ליה) חששא T^S

II. *Vorlage*: ⁱיחוש – #subst #sem #v #voc

³φείσεται Gra Ra

⁴φείσεται Aq Sm source: 248'

⁵(ὡσαύτως φείσεται) Aq Sm source: Syh

⁶אנא אנה Syh^{Aq} SyhSm

⁷ ܘܢܢܘܢ Syh⁸ *parcet* HiIII. *Vorlage*: יִשְׁתַּחֲוֶיִתָּהּ {crit: 1} – #subst #sem #v⁹ πῖεται G¹⁰ ⟨πῖεται⟩ Th source: Syh¹¹ ܘܢܢܘܢ SyhTh¹² ܘܢܢܘܢ P

IV. uncert

(a) ¹³ *deliciis affluet* V – #subst #sem #v2:25^b [מִמְנִי] ↗ ≡I. ¹ *ut ego* V² מִנִּי T^Z³ מִינִי T^S T¹¹⁰II. *Vorlage*: מִמְנִי {crit: 1, 3} – #subst #sem #prn #ps #suff⁴ παρέξ αὐτοῦ G⁵ ܘܢܢܘܢ Syh⁶ ܘܢܢܘܢ P⁷ *sine illo* Hi⁸ מִמְנִי (KR) K147, K294, K488, K588; *primo* K403, K542; (R) R592; *primo* R266;

III. insuff

⁸ – 998

Em: מִמְנִי Hou. (1753) Ewa. (1837) Hei. (1847) Hit. (1847) Els. Gra. Dal. Del. (1875) Now. Wri. (1883) Eur. Wil. (1898) Sie. Zöc. Oor. McN. Dri. (1905) Zap. Pod. Ehr. Del. (1920) Wil. Hor. (1937) Gal. (1940) Gor. (1955) Bar. (1959) Zim. Her. Kro. Sac. Fox. (1989) Vil. Hor. (1997) Gol. (2004) Seo.

2:26 כי לאדם שטוב לפניו נתן חכמה ודעת ושמחה ולחוטא נתן ענין לאסוף ולכנוס לתת^a לטוב לפני האלהים גם^b זה הבל ורעות רוח

2:26^a [לתת] ↗ ≡I. ¹τοῦ δοῦναι G²𐤒𐤓𐤁 Syh³ἵνα δοθῆ Sm source: 248'⁴quae dentur Hi

II. Vorlage: ולתת:י {crit: 3, 5} – #add #part #cj #cop

⁵𐤒𐤓𐤁 P⁶et tradat V⁷ולמהוי מתייהב T^Z⁸ולמהוי מתייהב T^S⁹ולמיהוי מתייהב T¹⁰¹⁰ולתת (KR) K252; Edd K693; (R) R449, R729, R900; primo R379;2:26^b [גם] ↗ ≡I. ¹ἀλλά Sm source: 788²𐤒𐤓 7g2³אף T^Z T^S⁴אף T¹⁰

II. Vorlage: כי גם:י {crit: 1, 3} – #add #part #cj

⁵ὅτι καί γε G⁶𐤒𐤓 𐤒𐤓 Syh⁷כי גם (KR) K93; Edd K270; (R) forte K409; (Coll) K228, K239;

III. Vorlage: ויגם:י? – #add #part #cj

⁷𐤒𐤓 P

IV. indet

⁸sed et Hi V

V. insuff

⁹— 998

Rt: כי גם Klo.

3:1 לכל זמן^a ועת לכל חפץ תחת השמים^b

3:1^a [זמן] ↗ ≡I. ¹χρόνος 253 S* GregNy PsChr Ra Ge²χρόνοις V GregNy³ώρα Sm source: 248'

II. Vorlage: 'הזמן {crit: 1} – #add #part #art

⁴ὁ χρόνος G

III. indet

⁵ܝܘܡܐ Syh⁶ܝܘܡܐ P⁷tempus Hi V⁸זמן T

IV. insuff

⁹ – 998

Rt: הזמן Bar. (1959)

3:1^b [השמים] ↗ ≡I. ¹τὸν οὐρανόν G²caelo Hi V³שמיא T

II. Vorlage: 'השמש {crit: 1, 3, 5} – #subst #sem #n

⁴τὸν ἥλιον O S^c C^{'-390 574} 411 Aeth Ol Dam An BrevGoth SedScot Pel Ald.⁵ܫܡܝܐ Syh⁶ܫܡܝܐ P⁷sole⁸השמש (KR) K147; primo K77; (K) forte K1; (R) R380; primo R948; nunc R1198;

3:2 עת ללדת ועת למות עת לשעת ועת לעקור נשוע

3:3 עת להרוג ועת לרפוא עת לפרוץ ועת לבנות

3:4 עת לבכות ועת לשחוק עת ספור ועת רקוד

3:5 עת להשליך אבנים ועת כנוס אבנים עת לחבוק ועת לרחק מִחֶבֶק^a

3:5^a [מְחַבֵּק] ↗ ≡

I. —

II. *Vorlage*: מְחַבֵּק {crit: 1} – #subst #sem #v #voc¹ ἀπό περιλήψεως G² ἀπό περιλήμματος A-C L⁻¹²⁵ C^{r-298} 161^{txt}-248^{txt}-252 338 543 549 Met Compl. Ald.³ חַבֵּק Syh⁴ חַבֵּק P⁵ *ab amplexu* Hi⁶ *a complexibus* V

III. indet

⁷ מְחַבֵּק T^Z T^S⁸ חַבֵּק T¹¹⁰*Rt*: מְחַבֵּק Kam.*Ct*: מְחַבֵּק Gra. Ehr.

3:6 עת לבקש ועת לאבד עת לשמור ועת להשליך

3:7 עת לקרוע ועת לתפור עת לחשות ועת לדבר

3:8 עת לאהב ועת לשנא עת מלחמה ועת שלום

3:9 מה יתרון העושה באשר הוא עמל

3:10 ראיתי את הענין אשר נתן אלהים^a לבני האדם לענות בו3:10^a [אלהים] ↗ ≡

I. —

II. *Vorlage*: האלהים {crit: 1, 3} – #add #part #art¹ ὁ θεός G² האלהים *primo* SS282;

III. indet

³ אלהים Syh

⁴יי T^Z T¹¹⁰

⁵יהוה T^S

⁶גז P

⁷deus Hi V

Em: האלהים Gol. (2004)

3:11^a את הכל^a עשה^b יפה בעתו גם^c את העלם^c נתן בלבם מבלי אשר לא ימצא
האדם את המעשה אשר עשה האלהים מראש ועד^d סוף

3:11^{a-a} את הכל  

I. ¹τὰ σὺμπαντα B-S*-68¹ 260^c C¹-260* d 296' 311 411 645 705 706 795 Geo Arab GregNy Ol^{Lem}
Dion^{lem}

²σὺν τὰ πάντα 443 Ra Ge

³ית כולא T

II. Vorlage: ⁱאת כל[?] {crit: 1} – #del #part #art

⁴σὺμπαντα G

⁵σὺν πάντα C V 545 155 PsChr Gra

⁶את כל (K) K152;

III. indet

⁷حلمه حلمه Syh

⁸ح P

⁹universa Hi

¹⁰cuncta V

IV. insuff

¹¹ – 998

Rt: את כל Gol. (2004)

3:11^b [עשה] ↗ ≡I. ¹ἐποίησεν S* Ra Ge²fecit Hi V³עבר TII. *Vorlage*: ישעשה? {crit: 1} – #add #prn #r1⁴ἄ ἐποίησεν A-C 870 O⁻⁶³⁷ 336' B-S^c-68'' L⁻¹²⁵ 261 C^{''-797} d 248'' 296' 311 338 339 411 542
543 547 549 698 705 706 788 Arab Did GregNy PsChr Ol Met Cass PsAug⁵[ἄ] ἐποίησεν Gra⁶גחב Syh⁷ῶσα ἐποίησε 998 261⁸גחב P

Rt: שעשה McN.

אשר עשה Gol. (2004)

3:11^{c-c} [את העלם] ↗ ≡I. ¹σὺν τὸν αἰῶνα G²ΣΥΝ ΤΟΝ ΑΙΩΝΑ³גחב Syh⁴גחב 8a1^c 9c1 10c1 11c1 12a1fam⁵saeculum Hi⁶mundum VII. *Vorlage*: את כל העלם {crit: 1} – #add #n⁷σὺν πάντα τὸν αἰῶνα 969 B-68'' 130 cII 571^c d 411 443 Sa¹ Fa¹ Geo Ath Dion^{lem}⁸σὺν πάντα τὸν αἰῶνα C PsChr⁹את כל העולם (R) REx50;III. *Vorlage*: את העמל? – #subst #sem #n¹⁰גחב P

IV. indet

¹¹כסי T

V. insuff

12 – 998

Rt: את כל עלם Bar. (1959)

Ct: להתעלם Ehr.

את העלם Pal.

את העלם Pal.

את העלם Gra. Bar. (1959)

את העמל Pal. Mac. Kam. Fox. (1989)

את העלם Bic. Che.

את הנעלם Bic.

3:11^d ועד ≡

I. ¹καὶ μέγρι G

²ⲙⲉⲓⲣⲓ Syh

³ⲙⲉⲓⲣⲓ P

II. *Vorlage*: ער[?] {crit: 5} – #del #part #cj

⁴μέγρι 415 752 337* 155 248' 705 776^A Compl.

⁵ⲙⲉⲓⲣⲓ 9c1 10c1 11c1

⁶*usque* Hi V

⁷ער T

3:12 ידעתי^a כי אין טוב במ^b כי אם לשמוח ולעשות טוב בחייו

3:12^a ידעתי ≡

I. ¹ἔγνων G

²ⲉⲓⲛⲁⲗ Syh

³*cognovi* Hi

⁴ידעתי T

II. *Vorlage*: וידעתיⁱ? – #add #part #cj

⁵ⲉⲓⲛⲁⲗ P

⁶*et cognovi* V

3:12^b]בם[→ ≡I. ¹ἐν αὐτοῖς G²ܒܡܫܝܗ Syh³ܒܡܫܝܗ P⁴בהון T^Z T^S⁵בהום T¹¹⁰II. *Vorlage*: ⁱ—[?] {crit: 3} – #del #span⁶— Hi V(K) K200; (Recoll) *primo* K244;III. *Vorlage*: ⁱⁱבאדם {crit: 3} – #subst #sem #prn #ps #suff⁸באדם (K) K147, K199; (Coll) *primo* SS282;

IV. insuff

⁷— 998*Ct*: באדם Gra. Zap. Pod. Ehr. Gal. (1940) Dri. (1964)

לאדם Oor. Pod.

לם Bar. (1959)

3:13 וגם כל האדם^a שיאכל ושתה וראה טוב בכל עמלו מתת^b אלהים היא3:13^a]האדם[→ ≡I. ¹ὁ ἄνθρωπος B-68' Gra Ra GeII. *Vorlage*: ⁱאדם {crit: 1} – #del #part #art²ἄνθρωπος G³[ὁ] ἄνθρωπος Gra

III. indet

⁴ܒܢܫܐ Syh⁵ܒܢܫܐ P⁶*homo* Hi V⁷אִינַשׁ T^Z⁸אַנְשׁ T^S T¹¹⁰*Rt*: אדם Gol. (2004) Wee. (2022)

3:13^b]מתת [→ ≡I. ¹δόμα C B-68'-998 Sa¹ Fa¹ Ra Ge²ⲁⲩⲙⲁⲩⲙⲁⲩ 7g2 8a1* 9c1 10c1 11c1 12a1fam³מתנה TZ T¹¹⁰⁴מתנא T^SII. *Vorlage*: זיה מתת¹ {crit: 1} – #add #prn #dm⁵τοῦτο δόμα G⁶[τοῦτο] δόμα Gra⁷ⲁⲩⲙⲁⲩⲙⲁⲩ ⲙⲁⲩ Syh⁸ⲁⲩⲙⲁⲩⲙⲁⲩ P⁹hoc donum VIII. *Vorlage*: ממתת¹ {crit: 1} – #add #part #prep¹⁰ex dono Hi

3:14 ידעתי כי כל אשר יעשה^a האלהים הוא יהיה לעולם עליו אין להוסיף וממנו אין לגרע והאלהים עשה שיראו מלפניו

3:14^a]יעשה [→ ≡I. ¹דיעביד T^Z T^S²די יעביד T¹¹⁰II. *Vorlage*: עשה¹ {crit: 1, 3} – #subst #morph #v³ἐποίησεν G⁴ⲁⲩⲙⲁⲩ Syh⁵ⲁⲩⲙⲁⲩ P⁶fecit Hi V⁷עשה (K) K80, K153;*Rt*: עשה Wee. (2020)*Em*: עשה Gra.

3:15 מה שהיה כבר הוא ואשר^a להיות כבר היה והאלהים יבקש^b את נרדף^b

3:15^a [ואשר] ↗I. ¹αἰ ὄσα G²quae Hi V³ומה ד(עתיד) T^Z⁴ומא ד(עתיד) T^S⁵ומא ד(עתיר) T¹¹⁰II. *Vorlage*: ⁱ? וכל אשר? – #add #n⁶סבלס סלפ ג(למסא) Syh⁷סבל סא ג(מסא) P

III. insuff

⁸– 9983:15^{b-b} [את נרדף] ↗ ≡

I. –

II. *Vorlage*: ⁱ? את הנרדף? {crit: 1} – #add #part #art¹τὸν διωκόμενον G²τὸ διωκόμενον G^{Hi}³⟨τὸν διωκόμενον⟩ Aq source: Syh⁴סבל סא ג(מסא) Syh^{Aq}⁵ὑπὲρ τῶν ἐδιωκομένων Sm source: 248' 252⁶ὑπὲρ τῶν ἐδιωκομένων 539⁷את הנרדף (K) *primo* K213;III. *Vorlage*: םנרדף – #del #part #notaAcc⁸נרדף (K) K30, K384; (Recoll) *primo* K157, K212, K218;

IV. indet

⁸סבל סא ג(מסא) SyhSm⁹למסא Syh¹⁰eum qui persecutionem patitur Hi¹¹quod abiit V

¹²דררדיף T^Z T^S

¹³דררדיף T¹¹⁰

¹⁴לזומסא גחלזומפ P – #add #span

Ct: אַת הנרדף Gal. (1940)

אַת הרדף Kam.

3:16 ועוד ראיתי תחת השמש מקום המשפט שמה הַרְשָׁע^a ומקום הצדק^b שמה
הַרְשָׁע^c

3:16^a [הַרְשָׁע] ⤴ ≡

I. ¹זזסא P

²impietatem V

³impietas Hi

II. Vorlage: הַרְשָׁע – #subst #sem #n #voc

⁴ὁ ἀσεβής G

⁵זזסא Syh

⁶חייבא T

III. insuff

⁷— 998

Rt: הַרְשָׁע McN. Gen. (2004) Gol. (2004) Seo. Wee. (2020)

3:16^b [הצדק] ⤴ ≡

I. ¹τῆς δικαιοσύνης Aq source: 248' 252 788

²זזסא Syh

³זזסא P

⁴iustitiae Hi

⁵iudicii V

II. Vorlage: הַצְדִּיק {crit: 1, 3, 4} – #subst #sem #n

⁶τοῦ δικαίου G

⁷τῶν δικαίων A 161-248*-252^{txt} Compl.

⁸*iudicum* Hi^G

T גבר זכאי⁹

¹⁰הַצְדִּיק (KR) K30; – #subst #sem #n ¹¹הַצְדִּיק הַצְדִּיק (K) K244;

III. insuff

¹² – 998

Rt: הַצְדִּיק McN. Dah. (1952)

Em: הַצְדִּיק Ehr. Gol. (2004)

3:16^c]הַרְשָׁע [⤴ ≡

I. ¹*iniquitas* Hi

²*iniquitatem* V

II. *Vorlage*: הַרְשָׁע – #subst #sem #n #voc

³ὁ ἀσεβής 425*-609*-295 248^c 795 Compl. Ald. Gra Ra

T גברא חייבא⁴

(a) ⁵ὁ εὐσεβής 3010 A B S Sa¹ Fa¹ Geo Arm Arab Lucif HP Ti. Ge – #subst #sem #n

⁶ܡܫܝܚܘܢܝܘܬܐ Syh

III. indet

⁷ܡܫܝܚܘܢܝܘܬܐ P

IV. insuff

⁸ – 998

Rt: הַרְשָׁע Bar. (2015)

Em: הַרְשָׁע Ehr. Gol. (2004)

Ct: הַפְּשָׁע Gra. Zap. Wil. Gal. (1940) Bar. (1959) Gal. (1969)

3:17 אמרתי^a אני בלבי את הצדיק ואת הרשע ישפט האלהים כי עת לכל חפץ ועל כל המעשה^c שם^d

3:17^a [אמרתי] ↗ ≡I. ¹εἶπον G²אמרו Syh³dixi Hi⁴אמרית TII. *Vorlage*: ¹אמרתי {crit: 1, 5} – #add #part #cj⁵καὶ εἶπον 475 336' B-68' -998 298-cII d 411 443 766 795 Sa¹ Aeth Geo Arm PsChr⁶אמרו P⁷et dixi V⁸אמרתי (K) K57;⁹ἐκεῖ εἶπον A-C k 155 248' 549 698 Did¹⁰[ἐκεῖ] εἶπον Gra*Rt*: ¹אמרתי Dil. Kam. Lev. Pod. Bar. (1959)*Em*: ¹אמרתי Lev.3:17^b [ועל] ↗ ≡I. ¹καὶ ἐπὶ G²et super Hi³ועל T(a) ⁴אעל Syh – #subst #part #prep⁵אעל PII. *Vorlage*: ¹על? {crit: 3} – #del #part #cj⁶ἐπὶ C^r-299 571^c 601 609 411⁷super Hi⁸על (K) K18, K80, K147, K187;

III. insuff

⁹— 998

IV. indet

¹⁰erit V

3:17^c]המעשה ≡I. ¹τῶ ποιήματι GII. *Vorlage*: ¹מעשה {crit: 1} – #del #part #art²ποιήματι 3010 A O^V S L C^{r-298 299 601 609} k 155 339 411 542 547 645 698 766 788 Ol Met³ποιήματι Gra

III. indet

⁴χρείας Sm *source*: 248'⁵חֲבֹ Syh⁶חֲבֹ P⁷factum Hi⁸rei V⁹עֹבְרָא T3:17^d]שׁ ⤴ ≡I. ¹ἐκεῖ G²אֵלֵ Syh³ἐκεῖ ὁ θεός O 539 547^{ms}⁴τότε Sm *source*: 788⁵אֵלֵ P⁶ibi Hi⁷tunc V⁸הַמֵּן TII. *Vorlage*: ¹⁻² – #del #part #adv⁹ – B-68' cII 357 411 Ol¹⁰ – (K) *primo* K111;

III. insuff

¹¹ – 998*Em*: McN. Zap.

Ct: שְׁמֵר Hor. (1937) Krü.

מְשֵׁם Hor. (1997)

שֶׁם Hou. (1753) Pal. Död. Nac. Hol. Hit. (1847) Kle. (1864) Stu. Gra. Llo. Del. (1875) Kön. (1881) Ren. Now. Wil. (1898) Sie. Hau. (1905) Dri. (1905) All. Bar. (1959) Her. Gal. (1969) Bra. Sch. (1992)

תחת השמים Gal. (1940)

זמן Pod. Wil. Her.

שֵׁם Chi. (1974) Seo.

משפט Pod. Wil.

שֶׁם Her.

שֶׁם Dah. (1962)

שֶׁם Dah. (1966) Vil.

3:18 אמרתי אני בלבי על דברת בני האדם לברם^a האלהים וְלְאֹתֵי שֶׁהֵם
בהמה^c הַמָּהָה^d להם^d

3:18^a לְבָרֵם ↗ ≡

I. ¹τοῦ ἐλέγξει αὐτοὺς Aq source: 248' 252

²τοῦ ἐλέγξει αὐτοὺς 248' 252

³ut eligeret eos Hi^{Com}

⁴ut probaret eos V

⁵בנין לנסואיהון ובנין למבחנהון T^Z T¹¹⁰

⁶בדיל לנסיאיהון ובנין למבחנהון T^S

(a) ⁷ὅτι διακρινεῖ αὐτοὺς G – #subst #span

⁸גג Syh

⁹quia separat illos Hi

II. Vorlage: ⁱ⟨לְבָרָאָם⟩ – #subst #sem #v

¹⁰גבא P

Em: לְבָרָאָם Hou. (1753) Nac. All. Irw. (1939) Gol. (2004)

Ct: לְמָרֵם Pod.

לֹא בָרֵם Ehr.

שֶׁם לְבָרֵם Sie. Her. Gal. (1969)

3:18^b וְלִרְאוֹת אֵי ⚡I. ¹למחזי T^Z T^S²למחמי T¹¹⁰II. *Vorlage*: וְלִרְאוֹת אֵי – #subst #morph #v #voc³καὶ τοῦ δεῖξαι G⁴لحمه Syh⁵καὶ τοῦ δεῖξαι αὐτοῖς Sm *source*: 252⁶καὶ τοῦ δεῖξαι αὐτοῖς 248' 252⁷لحمه P⁸*et ostenderet* Hi V⁹*ostenditur* Hi^{Com}(a) ¹⁰καὶ τοῦτο δεῖξαι A S^c – #add #prn #dm*Rt*: וְלִרְאוֹת אֵי Kno. (1836) Llo. Del. (1875) Now. Wri. (1883) Eur. McN. Pod. Hor. (1937) Whi. (1979) Hor. (1997) Krü. Bar. (2015)*Em*: וְלִרְאוֹת אֵי Kno. (1836) Gin. Gra. McN. Zap. Pod. Gor. (1955) Bar. (1959) Gal. (1969) Cre. Fox. (1989)*Ct*: לִרְאוֹת אֵי Seo.3:18^c [בהמה] ⚡I. ¹ατῆς G²حيه Syh³*iumenta* HiII. *Vorlage*: כְּבֵהֶמָה² – #add #part #prep⁴حيه P⁵*similes esse bestiis* V⁶כבעירא TIII. *insuff*⁷ – 998

3:18^{d-d}]המה להם [⤴ ≡I. ¹ 𐤎𐤍𐤏 𐤎𐤏𐤍 P² *ipsi sunt sibi* Hi³ אינון (מתווכחין לאבאשא) להון T^Z⁴ אנון (מתווכחין בהום לאבאשא) להום T^S⁵ אינון (מתווכחין בהום לאבאשא) להום T¹⁰II. *Vorlage*:]המה גם להם {crit: 1} – #add #part #cj⁶ εἰσὶν ; καὶ γε αὐτοῖς G⁷ 𐤎𐤍𐤏 𐤎𐤏𐤍 ; 𐤎𐤏𐤍𐤏 SyhIII. *Vorlage*: ii² – ? – #del #span⁸ – VIV. *Vorlage*: iii²? להם? – #del #prn #ps⁹ להם (K) *primo* K82;*Rt*: להם גם Dil. Klo. McN. Pod. Gol. (2004) Wee. (2020)

וגם להם Wee. (2020)

Em: להם גם McN. Gol. (2004)*Ct*: להם Hor. (1937) Zim. Whi. (1979) Cre. Seo.

המה Fox. (1989)

Gra. Sie. Oor. Jas. (1919) Irw. (1939) Bar. (1959)

המה להם Ehr.

3:19 כִּי^a מְקַרְהָ^b בְּנֵי הָאָדָם וּמְקַרְהָ^c הַבְּהֵמָה וּמְקַרְהָ^d אֶחָד לְהֵם^e כַּמּוֹת זֶה כִּן^f מוֹת
זֶה וְרוּחַ אֶחָד לְכָל וּמוֹתֵר^g הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הַכֹּל הַבֹּל

3:19^a]כִּי [⤴ ≡I. ¹ 𐤏𐤕𐤓 336' Fa¹ PsChr Met Dam^{ap} Ra Ge² 𐤎𐤏𐤍 (𐤎𐤏𐤍) Syh³ *quia* Hi⁴ *idicirco* V⁵ ארום T

(a) ⁶ 𐤒𐤓 P – #subst #part #cj

II. *Vorlage*: ⁱ כְּ(מִקְרָה) {crit: 1} – #subst #part #cj

⁷ ὦς O⁻⁶³⁷ S-613 C^{'-157} 298 563 571* 609 797 ^d-357 338 411 539 547 645 Ol Ald.

(a) ⁸ — A C – #del #part #cj

(b) ⁹ ֹוּ 637 B-68'-998 296' 311 706 Sa^I – #subst #part #cj

Rt: (מִקְרָה) כְּ McN. Gol. (2004) Wee. (2020)

Em: (מִקְרָה) כְּ Sie. McN.

3:19^b [מִקְרָה] ↗ ≡

I. —

II. *Vorlage*: ⁱ מִקְרָה – #subst #span #voc

¹ στανάντημα (νίῶν) G

² 𐤒𐤓 (𐤓𐤕𐤓) Syh

³ 𐤒𐤓 (𐤓𐤕) P

⁴ *eventus filiorum* Hi

⁵ *interitus hominis* V

⁶ ארעון (אינשא) T^Z T¹¹⁰

⁷ ארעון (אנשא) T^S

III. *indet*

⁸ σύμβαμα Sm *source*: 788

Em: מִקְרָה Mic. Els. Tyl. (1874) Win. Wil. (1898) Sie. Oor. Dri. (1905) Zap. Pod. Del. (1920) Ode. Hor. (1937) Gal. (1940) Bar. (1959) Zim. Her. Gal. (1969) Cre. Vil. Krü. Sch. (2004) Gol. (2004) Seo.

Ct: מִקְרָה Sie.

3:19^c [ומקרה] ↗ ≡

I. —

II. *Vorlage*: ומקרהⁱ – #subst #span #voc¹καὶ συνάντημα (τοῦ κτήνους) G²ומקרהⁱ P³et eventus (pecoris) Hi⁴et (iumentorum) V⁵ומקרהⁱ וארעוןⁱ T^Z T¹¹⁰(a) ⁶ומקרהⁱ וארוםⁱ T^S – #subst #sem #nIII. *Vorlage*: ומקרהⁱⁱ? – #add #part #prep⁷ומקרהⁱ Syh

IV. insuff

Vorlage: ומקרהⁱⁱⁱ?⁸σύμβαμα Sm source: Syh⁹σύμβολα Sm source: 252¹⁰ומקרהⁱ SyhSm

Em: ומקרהⁱ Mic. Els. Tyl. (1874) Win. Wil. (1898) Sie. Oor. Dri. (1905) Zap. Pod. Del. (1920) Ode. Hor. (1937) Gal. (1940) Bar. (1959) Zim. Her. Gal. (1969) Cre. Vil. Krü. Sch. (2004) Gol. (2004) Seo.

Ct: ומקרהⁱ Win.ומקרהⁱ Sie.3:19^d [ומקרה] ↗ ≡I. ¹et (aequa utriusque) condicio VII. *Vorlage*: ומקרהⁱ {crit: 1, 3, 4, 5} – #del #part #cj #cop²συνάντημα G³ומקרהⁱ Syh⁴ומקרהⁱ P⁵eventus Hi⁶ארעוןⁱ T

⁷מקרה (KR) K2, K18, K82, K95, K107, K109, K118, K125, K152, K173, K180, K198, K212, K253, K384, K600; (R) R16, R218, R248, R466, R476, R495, R517, R547, R585, R613, R657, R721, R780, R789, R892, R900, R1008, R1238; *primo* R2, R31, R196, R275, R989, R1112; *nunc* K584, R42, R379, R674; **Edd** RPtXxxx; (**Coll**) K56, K228, K602; *primo* K218, K231, SS282;

III. indet

⁷σύβαμα Sm source: 248'

⁸𐤒𐤓𐤕 SyhSm

Em: מקרה Dri. (1905) Zap. Pod. Ode. Hor. (1937) Her. Gol. (2004) Wee. (2020)

3:19^e להם] ⤴ ≡

I. ¹αὐτοῖς G

²eis Hi

II. *Vorlage*: לכולם {crit: 1} – #subst #sem #prn #ps

³τοῖς πᾶσιν αὐτοῖς O S^c 411 766 Arm^{te}

⁴πᾶσιν αὐτοῖς Met

⁵𐤒𐤓𐤕 𐤒𐤓𐤕 Syh

⁶לכולהון T^Z T^S

⁷לכולהון T¹¹⁰

III. *Vorlage*: לכל² {crit: 3} – #subst #sem #prn #ps

⁸𐤒𐤓𐤕 𐤒𐤓𐤕 P

⁹לכל (KR) K18, K173; (R) R868; *primo* R965; *nunc* R486;

IV. indet

⁹utriusque V

3:19^f כן] ⤴

I. ¹οὕτως G

²𐤒𐤓𐤕 Syh

³כן T

II. *Vorlage*: ¹²גם כן – #add #part #cj

⁴οὕτως καὶ 475-637 S C''-299 540* 797 155 547 698 Sixt Ald.

⁵𐤀𐤓𐤔𐤕𐤁 (𐤀𐤓𐤔𐤕𐤁) P

⁶*ita et* Hi

⁷*sic et* V

3:19^g [מותר] ↗ ≡

I. ¹𐤌𐤁𐤓𐤁𐤓𐤁 P

²*et amplius* Hi

³*et (nihil habet homo iumento) amplius* V

⁴ושארות⁴ T^Z T¹¹⁰

⁵ושאר⁵ T^S

II. *Vorlage*: ¹ומה יותר? {crit: 1} – #subst #span

⁶καὶ τί ἐπερίσσευσεν G

⁷𐤌𐤁𐤓𐤁𐤓𐤁 Syh

⁸καὶ τίς περισσεία O S^c 411 Arm^{te}

⁹καὶ τί πλέον Sm source: 248'

¹⁰καὶ τί περισσεία Th source: 248'

¹¹καὶ τίς περισσεία Th

Rt: ומת יותר Pal. Pod. Wil. Gol. (2004) Mar.

ומת יותר Gin.

ומת יותר Cre.

ומת יותר McN.

Em: ומת יותר McN.

ומת יותר Bar. (1959)

3:20 הכל הולך^a אל מקום אחד הכל היה מן העפר והכל שב^b אל העפר

Em: הִעֲלָה Ewa. (1837) Hei. (1847) Hit. (1847) Els. Gin. Del. (1875) Kön. (1881) Now. Wri. (1883) Wil. (1898) Sie. McN. Dri. (1905) Lev. Pod. Wil. Gei. (1928) Hor. (1937) Gal. (1940) Her. Gal. (1969) Lau. Cre. Fox. (1989) Vil. Hor. (1997) Krü. Sch. (2004) Gol. (2004) Kau. (2006) Wee. (2020)

3:21^c [הִירְדָּת] ↗ ≡

I. —

II. *Vorlage:* הִירְדָּתִי {crit: 4} – #subst #part #art #voc

¹ει καταβαίνει G

²סגא־ Syh

³סגא־ P (ויסו פנר אגא מלמא לכל ויסו כגא־) סגא־

⁴si descendat Hi

⁵si (spiritus iumentorum) descendat V

⁶אין (רוח נשמתא דבני אינשא הסלקא היא לעילא לרקיעא ורוח נשמתא דבעירא) הנחתא
T^Z

⁷אן (רוח נשמתא דבני אינשא הסלקא היא לעילא לרקיעא ורוח נשמתא דבעירא) הנחתא
T^S

⁸אין (רוח נשמתא דבני אנשא הסלקא היא לעילא לרקיעא ורוח נשמתא דבעירא) הנחתא
T¹¹⁰

Em: הִירְדָּת Ewa. (1837) Hei. (1847) Hit. (1847) Els. Gin. Del. (1875) Kön. (1881) Now. Wri. (1883) Wil. (1898) Sie. McN. Dri. (1905) Lev. Pod. Wil. Gei. (1928) Hor. (1937) Gal. (1940) Her. Gal. (1969) Lau. Cre. Fox. (1989) Vil. Hor. (1997) Krü. Sch. (2004) Gol. (2004) Kau. (2006) Wee. (2020)

3:22 וראיתי כי אין טוב^a מאשר ישמח האדם^b במעשיו כי הוא חלקו כי מי יביאנו לראות במה^c שיהיה אחריו

3:22^a [טוב] ↗

I. ¹ἀγαθόν G

²טבא־ Syh

³bonum Hi

⁴melius V

⁵טוב T

II. *Vorlage*: ¹טוב בם² – #add #span

⁶ (ג) אֲבַח בַּסֵּלֶךְ P

⁷ טוב בם (ML) Bab-113;

3:22^b [האדם] ↗ ≡

I. ¹ὁ ἄνθρωπος B-68 C 260-561 342-754 296' 311 549 706 795 Ol^{6e} Ra Ge

II. *Vorlage*: ¹אדם {crit: 1} – #del #part #art

²ἄνθρωπος G

³ἄνθρωπος Gra

III. indet

⁴ אֲנִי־כֹּחַ Syh

⁵ אֲנִי P

⁶hominem Hi V

⁷אִינְשׁ T^Z T¹¹⁰

⁸אִנְשׁ T^S

3:22^c [במה] ↗ ≡

I. ¹ἐν ᾧ G

²אִינְשׁ Syh

II. *Vorlage*: ¹מה² {crit: 3} – #del #part #prep

³τὰ ἐσόμμενα Sm source: 248'

⁴ea quae futura sunt HiSm

⁵id quod Hi

⁶ut V

⁷מה T^Z

⁸מֵאָה T^S T¹¹⁰

⁹מֵהָ (R) R440; *primo* R265;

III. *Vorlage*: ⁱⁱמה² בְּכֹל – #subst #prn #interr

⁹בְּכֹל (ג) אֲבַח P

4:1 ושבתני אני ואראה את כל העשקים אשר נעשים תחת השמש והנה^a דמעת^b
העשקים ואין להם מנחם ומיד^c עשקיהם כח ואין להם מנחם

4:1^a]והנה[≡

- I. ¹καὶ ἰδοὺ G
²כּוּמּוּ Syh
³καὶ ἰδοὺ Sm source: 248'
⁴et ecce Hi
- II. Vorlage: ¹הנה? {crit: 1} – #del #part #cj #cop
⁵יְדוּ B-68'-998 357 PsChr
⁶כּוּ P
- III. ⁷et V – #del #part #adv
- IV. ⁸– T – #del #span

4:1^b]דמעת[↗

- I. ¹δάκρυον G
²כּוּמּוּ Syh
- II. Vorlage: ¹דְּמִעָה? – #subst #morph #nb #n #voc
³δακρύων V 503
⁴δάκρυα Antioch
⁵δάκρυα Sm source: 248'
⁶כּוּ P
⁷lacrimae Hi
⁸lacrimas V
- III. Vorlage: ⁱⁱ? – ? – #del #n
⁹– T

4:1^c]ומיד[↗ ≡

- I. ¹καὶ ἀπὸ χειρὸς G
²כּוּמּוּ Syh
- II. Vorlage: ⁱמִיד? {crit: 3} – #del #part #cj #cop
³כּוּמּוּ P
⁴מִן ידא T

⁵מיד ומיד (K) K110; – #del #part #cj #cop ⁶מיד ומיד K170, K590;

III. *Vorlage*: ⁱⁱׁוּבִיד {crit: 1} – #subst #morph #nb #n

⁷*et in manibus* Hi

IV. indet

⁸*nec posse resistere* V

V. insuff

⁹ – 998

Rt: ׁוּבִיד Gol. (2004)

Em: ׁוּבִיד Hou. (1777) Gra. Fox. (1989)

4:2 ושבח^a אני את^b המתים שכבר מתו מן החיים אשר המה חיים עדנה

4:2^a [ושבח] ↗

I. —

II. *Vorlage*: ^{i?}ׁוּשְׁבַחְתִּי? – #subst #morph #v

¹καὶ ἐπήγεσα G

²ܘܫܒܚܬܝ Syh

³ἐμακάρισα Sm *source*: 248¹

⁴ܘܫܒܚܬܝ P

⁵*et laudavi* Hi V

⁶ׁוּשְׁבַחְתִּי T

Em: ׁוּשְׁבַחְתִּי Dru. Pal. Dri. (1905) Zap. Ehr. Hor. (1937) Gal. (1940)

Ct: מְשַׁבַּח Dru. Pal. Sie.

ׁוּשְׁבַח Eur.

4:2^b את] ⤴ ≡I. ¹σὺν G²(ܠܫܠܗ ܘܢܚܒܗ) Syh³(ܠܚܘܒܗ) P⁴(*mortuos*) Hi V⁵ית TII. *Vorlage*: ¹את כל {crit: 1} – #add #n⁶σὺν παντας 870 969 998 B-68^r-998 L 571^{mg-cII} d³⁵⁷ 411 443⁷σὺν πάντας PsChr⁸πάντας C 336' 357 Sa¹ Fa¹ Or Amb Cassiod Hi *Eph* Hil Jul-T Ruf*Rt*: ¹את כל Pod. Bar. (1959)

4:3 וטוב משניהם את^a אשר ערן לא היה אשר לא ראה^b את המעשה^b אשר נעשה^c
תחת השמש

4:3^a את] ≡I. ¹ית TII. *Vorlage*: ¹–² {crit: 1, 3} – #del #part #notaAcc²– G³– P(K) K1, K14, K30, K95, K147; (ML) *primo* Bab-65, Bab-113;

III. indet

⁴ܐܘܢ ܐܘܢ Syh⁵*qui* Hi V4:3^{b-b} את המעשה] ⤴ ≡I. ¹σὺν τὸ ποίημα G²(σὺν τὸ ποίημα) Aq Th *source*: Syh³ܘܢܚܒܗ ܘܠܫܠܗ Syh^{Aq} SyhTh

⁴ 𐤏𐤁𐤁𐤀 P

⁵ *opus* Hi

⁶ ית דעובדא T^S

⁷ ית עובדא T¹¹⁰

(a) ⁸ τὰ (κακὰ) ἔργα Sm *source*: 248' – #subst #morph #nb #n

⁹ 𐤏𐤁𐤁𐤀 SyhSm

¹⁰ (*mala*) V

II. *Vorlage*: יאת כל המעשה? – #add #n

¹¹ σὺν πᾶν τὸ ποίημα B 969 698 Sa^I

¹² σύμπαν τὸ ποίημα 68''-998 571^{mg} d⁻³⁵⁷ Geo Dam^{1e} Ald.

¹³ σὺν πάντα τὸ ποίημα 336

¹⁴ σύμπαντα τὸ ποίημα 728

¹⁵ ית כל עובדא T^Z

III. *Vorlage*: ית המעשה? {crit: 3} – #del #part #notaAcc

¹⁶ τὸ ποίημα 545^c cII⁻²⁶⁰ 357 311 776^A

¹⁷ 𐤏𐤁𐤁𐤀 Syh

¹⁸ המעשה (Recoll) K14; (Coll) *primo* K111;

IV. *insuff*

¹⁸ – C

Rt: יאת כל מעשה McN. Pod.

4:3^c נַעֲשֶׂה ↗ ≡

I. ¹ 𐤏𐤁𐤁𐤀 P

² *factum est* Hi

³ דיתעבד T^Z

⁴ דאתעביר T^S

⁵ איתעביר T¹¹⁰

II. *Vorlage*: ינַעֲשֶׂה? – #subst #morph #tense #v #voc

⁶τὸ πεπονημένον G⁷Ⲅⲁⲛⲏ Syh⁸τὸ πεπονημένον Aq source: 248'⁹τὰ γινόμενα Sm source: 248'¹⁰Ⲅⲁⲛⲏ SyhSm¹¹fiunt V

Rt: נַעֲשֶׂה Gor. (1955)

4:4 וראיתי אני את כל עמל^a ואת כל כשרון המעשה כי היא^b קנאת איש מרעהו גם
זה הבל ורעות רוח

4:4^a [עמל] ⤴ ≡I. ¹μὸχθον 637 155II. Vorlage: ¹העמל¹ {crit: 1, 3} – #add #part #art²τὸν μὸχθον G³העמל³ (K) K153;

III. indet

⁴Ⲅⲁⲛⲏ Syh⁵laborem Hi⁶טרחא T^Z T^S⁷טורחא T¹¹⁰⁸Ⲅⲁⲛⲏ P – #subst #morph #nb #n⁹labores V

Rt: העמל Gol. (2004)

Em: העמל Wee. (2020)

III. indet

⁸ ܥܠܟܝ Syh⁹ ܥܠܟܝ P¹⁰ *stultus* Hi V¹¹ שׁטִיָּא T4:5^b [חִבֵּק] → ≡I. ¹ περιλαμβάνει O^v² περιπλέκεται Sm source: 248'³ ܕܝܢܝܢܝܢ SyhSm⁴ ܡܚܘܒܝܢ P⁵ *complicat* V⁶ וּמְנַפֵּי T^Z T¹¹⁰⁷ וּמְנַפֵּי T^S

II. Vorlage: חִבֵּק – #subst #morph #v #voc

⁸ περιέλαβεν G⁹ ܥܘܡܝܢ Syh¹⁰ περιέβαλε C 342 Constit¹¹ *complexus est* Hi

Rt: חִבֵּק Wee. (2020)

Ct: מְחַבֵּל Zap.

חִבֵּל Zap.

בְּקַע Pod.

4:5^c [וְאִכְל] → ≡I. ¹ ἐσθίει O^v 539² ܥܘܡܝܢ P³ *et comedit* V(a) Vorlage: וְאִכְל[?] – #subst #morph #v

⁴יכול T^Z T^S

⁵יכול T¹¹⁰

II. *Vorlage*: יִאֲכַלⁱ – #subst #morph #v #voc

⁶καὶ ἔφαγεν G

⁷אכל Syh

III. insuff

⁸ – 998

IV. indet

⁹*et comedit* Hi

Rt: יִאֲכַל Wee. (2020)

4:5^d]בשרו

I. ¹בשר P

²בשר(Δ) Syh

³בשריה T^Z

⁴בסריה T^S

⁵ביסריה T¹¹⁰

II. *Vorlage*: בשריו^{i?} – #subst #morph #nb #n

⁶τὰς σάρκας αὐτοῦ G

⁷*carnes suas* Hi V

III. insuff

⁸ – 998

4:6 טוב מלא כף נחת^a ממלא חפנים עמל^b ורעות רוח

4:6^a]נחת

I. ¹ἀναπαύσεως G

²נחה ✱ Syh

³נחה P

II. *Vorlage*: ⁱ²בנחת² – #add #part #prep

⁴μετὰ ἀναπαύσεως 298 Ol^{com} Anton Dam^{ap}

⁵μετὰ ἀναπαύσεως Sm source: 248'

⁶ܥܡ ܢܚܬܐ SyhSm

⁷cum requie Hi V

⁸בהניות נפש T

III. insuff

⁹ – 998

Em: בנחת LeC. Pal.

עם נחת LeC.

Ct: ונחת Hou. (1777) Ehr. Hor. (1937) Gal. (1969) Hor. (1997)

4:6^b [עמל] ↗

I. ¹μόχθου G

²ܥܡ ܢܚܬܐ Syh

³ܥܡ ܢܚܬܐ P

⁴laboris Hi

II. *Vorlage*: ⁱ²בעמל² – #add #part #prep

⁵μετὰ μόχθου V 298 d⁻³⁵⁷ Cass

⁶cum labore V

⁷בטורחא T^Z T¹¹⁰

(a) ⁸בניוחא T^S – #subst #sem #n

III. *Vorlage*: ^{ii?}—[?] – #del #n

⁹(πληρώματα ἀμφοτέρων χειρῶν καὶ καώσεως πνεύματος) Sm source: 248'

Em: בעמל LeC. Pal.

עם עמל LeC.

Ct: ועמל Hou. (1777) Ehr. Hor. (1937) Hor. (1997)

4:7 ושבתני אני ואראה הבל תחת השמש

4:8 יש אחד ואין שני גם בן ואח^a אין לו ואין קץ לכל עמלו גם עניו^b לא תשבע
עשר ולמי אני עמל ומחסר את נפשי משובה גם זה הבל וענין רע הוא

4:8^a [אח] ⤴ ≡I. ¹καὶ ἀδελφὸς 637 534' cII 296' 311 Aeth Did Ra Ge²אח P³et frater Hi

II. Vorlage: אחי {crit: 1, 4} – #subst #sem #part #cj

⁴καὶ γε ἀδελφὸς G⁵אח א Syh⁶אחי אחא T

III. indet

⁷non fratrem V

Rt: אח גמ Klo. McN. Pod. Gol. (2004)

אח וגמ Bar. (1959) Gol. (2004)

4:8^b [עיניו] ⤴ ≡I. *K^ethib*: ¹עיניו L²ὀφθαλμοὶ αὐτοῦ 125' Geo³oculi eius V

II. Vorlage: עיניו {crit: 3, 4, 5} – #subst #morph #nb #n

Q^erê: ⁴עיניו L⁵ὀφθαλμὸς αὐτοῦ G⁶עיניו Syh⁷עיניו P⁸oculus eius Hi⁹עיניה T

⁷עיניו (KR) K4, K14, K17, K18, K19, K30, K56, K77, K80, K89, K93, K95, K107, K108, K109, K117, K118, K125, K136, K147, K151, K166, K172, K173, K175, K176, K180, K198, K199, K200, K201, K213, K224, K226, K228, K235, K239, K252, K253, K384, K665, K680; Edd K259, K271A, K651, K652, K659Q, K693; (R) R187, R304, R384, R518; *primo* R674; Edd RBbXxxx, RBbP517, RBbM534, RBbM546, RBbV766, RPtXxxx, RPtF555, RMhSxxx, RMhP500, RMhH536, RMhB541; (Recoll) *primo* K2, K82, K218, K244; *nunc* K99; (Coll) K100, K236; *primo* K171, K602, SS282;

Em: עיניו Wee. (2020)

4:9 טובים השנים מן האחד אשר יש להם שכר טוב בעמלם

4:10 כי אם יפלו^a האחד יקים את חברו וְאֵילוּ^b האחד שיפול^c ואין^d שני להקימו

4:10^a יפלו ↗ ≡

I. ¹πέσσωσι G

²פעל Syh

³⟨πέσσωσι⟩ Aq Sm Th source: Syh

⁴פעל Syh^{Aq} SyhSm SyhTh

⁵פעל 8a1^c 9c1 10c1 11c1 12a1fam

II. Vorlage: יפלוⁱ {crit: 3, 5} – #subst #morph #nb #v

⁶πέση L⁻¹²⁵ C^{r-298 299} 411 443 La¹⁶⁰ Aeth Arm Did^{Lem} Amb Chrom PetrChr Ald.

⁷פעל P

⁸ceciderit Hi V

⁹יפול T

¹⁰יפלוⁱ (K) K18; – #subst #morph #nb #v ¹¹יפולⁱ (K) K680;

Ct: השני יפול (האחד) השני Dri. (1905) Zap. Pod. Bar. (1959)

האחד יפול (האחד) Her.

השנים יפלו Hor. (1937)

יפלו השנים Gal. (1940)

יפול Gal. (1969)

4:10^b וְאֵילוּ ↗ ≡

I. —

II. Vorlage: וְאֵי לוי {crit: 1, 5} – #div

¹καὶ οὐαὶ αὐτῶ G

²מע, ו, א Syh

³et vae uni Hi

³לוי (KR) K50, K107, K108, K111, K141, K151, K177, K178, K180, K181, K200, K240, K252, K600, K601, K602, K603, K665; **Edd** K264, K283, K288, K659, K664; **(R) Edd** K264A, K386, RBbXxxx, RBbP517, RBbM534, RBbM546, RBbV639, RPtX500, RPtC505, RPtC522, RPtF555, RMhP500, RMhH536; **(Coll)** K99, K144, K167, K212; **(MH) Edd** K271, RBbS539-44, RBbV518, RBbV521, RBbH587, RBbV613, RBbC677;

III. *Vorlage*: לוי? לאי – #del #part #cj #cop

⁴א, ל P

⁵vae soli V

IV. *Vorlage*: ואלוי – #subst #sem #span #voc

⁶ואלוי T^Z T^S

⁷ואלוי T¹¹⁰

Em: לוי LeC. Hou. (1777) Bur. Dri. (1905) Gol. (2004) Seo.

ואלוי Gra. Ehr. Hor. (1937)

ואלוי Hor. (1997) Wee. (2020)

4:10^c [שיפול] → ≡

I. ¹גפל Syh

²די יפול T

II. *Vorlage*: כשיפול¹ {crit: 1} – #add #part #cj

³εταν πέση G

⁴cum ceciderit Hi

⁵cum ruerit V

III. *Vorlage*: ⁱⁱI + II² – #subst #sem #prn #rl

⁶גפל P

4:10^d [ואין] ≡

I. ¹αλ μ η ξ̄ G

²אסא אסא Syh

³et non est Hi

II. *Vorlage*: יִשְׁנִים² {crit: 5} – #del #part #cj #cop

⁴ⲓⲛⲁ P

⁵*non habet* V

⁶לִית T

⁷שנים (K) K147;

4:11 גם אם ישכבו שנים^a וְיָחֵם^b לָהֶם^b וְלֵאחֶרֶד^c אֵיךְ יָחֵם

4:11^a [שנים] ⤴ ≡

I. ¹δύο B-68¹-998 d⁻³⁵⁷ 338 Met Ra Ge

II. *Vorlage*: יִשְׁנִים² {crit: 1, 3} – #add #part #art

²οἱ δύο G

³השנים (ML) Bab-65, Bab-66, Bab-71, Bab-113;

III. indet

³ⲓⲛⲁ Syh

⁴ⲓⲛⲁ P

⁵*duo* Hi V

⁶תריין T

4:11^{b-b} [וְיָחֵם לָהֶם] ⤴ ≡

I. ¹θερμάνη αὐτοῖς C

²θερμάνει αὐτοῖς 766

³ושחין להון T

II. *Vorlage*: יָחֵם לָהֶם² – #subst #sem #n #voc

⁴καὶ θερμῆ αὐτοῖς G

⁵ⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ Syh

⁶*etiam color erit illis* Hi

III. *Vorlage*: יָחֵם לָהֶם² – #del #part #cj #cop

⁷ⲓⲛⲁ P

⁸*fovebuntur mutuo* V

⁹חם להם (K) K674;

Rt: וְיָחֵם Kam. Gol. (2004) Wee. (2020)

4:11^c וְלֹא־אֶחָד] ⤴ ≡I. ¹καὶ τῶ ἐνὶ V²⟨καὶ τῶ ἐνὶ⟩ Aq Sm source: Syh³ⲕⲁⲓⲛⲟ Syh^{Aq} SyhSm⁴וְלֹא־אֶחָד T

II. Vorlage: וְהָאֶחָדִי {crit: 1} – #del #part #prep

⁵καὶ ὁ εἷς G⁶ⲕⲁⲓⲛⲟ Syh⁷ⲕⲁⲓⲛⲟ P⁸et unus Hi

(a) Vorlage: וְהָאֶחָדִי? – #del #part #cj #cop

⁹unus V

Rt: וְהָאֶחָדִי Wee. (2020)

Em: וְהָאֶחָדִי Gol. (2004)

4:12 ואם יִתְקַפּוּ^a האחד השנים יעמדו נגדו והחוט המשלש לא במהרה ינתק4:12^a וְיִתְקַפּוּ] ⤴ ≡I. ¹ὑπερισχύσῃ τις ἐνός Sm source: 248'²invaluerit super eum Hi³praevaluerit contra unum V

II. Vorlage: וְיִתְקַפּוּ – #subst #sem #span #voc

⁴ἐπικραταιωθῆ G⁵ⲕⲁⲓⲛⲟ Syh⁶ὑπερισχύσει O^V⁷ⲕⲁⲓⲛⲟ P

III. indet

⁸וְיִתְקַפּוּ T

Rt: יִתְקַן Pod.
יִתְקַן McN. Bar. (1959)

Em: יִתְקַפּוּ Win. Wee. (2020)
יִתְקַן Bur. Gol. (2004)
יִתְקַן Zap.

Ct: יִתְקַפּוּ Gra. Zap.
יִתְקַפּוּ (אחד) Ehr.
יִתְקַן יִתְקַן Joü. (1930)
יִתְקַפּוּ יִתְקַן Ros.

4:13 טוב ילד מסכן וחכם ממלך זקן וכסיל אשר לא ידע^a להזהר עוד

4:13^a יִדַע ≡

I. ¹εγωω G

²ܘܢܘܢ Syh

³nescivit HiSm

⁴לא הוה מנדעא T^Z T¹¹⁰

⁵לא הות סועדא T^S

II. Vorlage: יִדַעⁱ – #subst #morph #v #tense #voc

⁶γνωσεται Aq source: 248'

III. Vorlage: יִדַעⁱⁱ? – #subst #morph #v #tense #voc

⁷nescit Hi V

IV. indet

⁸ܘܢܘܢ P

4:14 כי מבית הסורים^a יצא^b למלך^c כי גם במלכותו נולד רש

4:14^a [הסורים] ↗ ≡

I. —

II. Vorlage: i(האסירים) – #subst #sem #n

¹τῶν δεσμίων B 998 Ra Ge²אָצָר P³vinctorum Hi⁴האסיריים (R) R260;

III. Vorlage: ii(האסיריים) – #graph

(a) ⁵τῶν δεσμίων A S-613 L⁻¹²⁵ C'' 357 k 155 338 339 645 PsChr Met Dam Ald. – #subst

#sem #n

⁶אָצָר Syh(b) ⁷τοῦ δεσμοτερίου O 411 539 Geo – #subst #sem #n⁸ἐκ φυλακῆς Sm source: 248' 788 – #subst #sem #n⁹ἐκ φυλακῆς 252¹⁰אָצָר SyhSm¹¹de carcere HiSm(c) ¹²de carcere catenisque V – #subst #sem #n

IV. Vorlage: iii(הסוריים) {crit: 3} – #subst #sem #n

¹³פּלַחֵי טַעוּתָא T^Z T¹¹⁰¹⁴פּלַחֵי טַעוּתָא T^S¹⁵הסוריים (R) R384, R476, R576, R899, R940, R941, R955, R990, R1244; EddK283, RBbV613, RBbN662, RPtX500, RMhP500, RMhH536, RMhM557; ¹⁶הסוריים (R) R596;

Em: הסוריים Hol. Par. Ewa. (1837) Hit. (1847) Stu. Hit. (1871) Dal. Ode. Sch. Bar. (1959)

Ct: הסוריים Dah. (1962) Whi. (1979) Gol. (2004)

הסוריים Hau. (1905) Sch.

סְהוּרִיִּים Pin. (2008)

הסיריים Umb.

4:14^b אָצָר ↗ ≡I. ¹ἐξῆλλθε Sm source: 248' 788

2

³נָפַק SyhSm⁴exiit HiSm⁵נָפַק T

II. Vorlage: ִיִּצְאֵי – #subst #morph #v #tense

⁶ἐξελεύσεται G⁷נצח Syh

III. Vorlage: ִיִּצְאֵי? – #subst #morph #v #tense

⁸נצח P⁹egreditur Hi¹⁰egrediatu V4:14^c]לְמֶלֶךְ[≡I. ¹τοῦ βασιλεῦσαι G²למלכה Syh³βασιλεῦσαι Sm source: 248' 788⁴⁵למלכה SyhSm⁶ad regnandum HiSm⁷למלכה P⁸ומלך T

II. Vorlage: ִיִּצְאֵי? {crit: 2} – #subst #sem #v #voc

⁹in regem Hi¹⁰ad regnum V

4:15^a ראייתי^a את כל החיים המהלכים תחת השמש עם הילד השני אשר יעמד
תחתיו

4:15^a]ראיתי[≡I. ¹εἶδον G²ראה Syh³ראה 8a1 9c1 10c1 12a1fam⁴vidi Hi V⁵חזית T^Z T^S⁶חמית T¹¹⁰

II. *Vorlage*: וראיתי? – #add #part #cj #cop

⁷ⲡⲓⲛⲁ P

⁸וראיתי (K) K125;

4:16 אין קץ לכל העם^a לכל אשר היה^b לפניהם^c גם האחרונים לא ישמחו בו כי גם זה הבל ורעיון רוח

4:16^{a-a} לכל העם

Ct: לכל העמל Pal.

כל העמל Gra. All.

4:16^b [היה] ⲛⲓⲛⲁ

I. ¹ἐγένετο S

²ⲁⲓⲛⲁ Syh

³fuit HiSm

⁴הוה T^Z T^S

⁵הוה(ר) T¹¹⁰

II. *Vorlage*: היי? {crit: 3} – #subst #morph #n #v

⁶ἐγένοντο G

⁷ⲁⲓⲛⲁ P

⁸fuerunt Hi V

⁹היו (R) REx6;

Em: היו Gra.

4:16^c לפניהם ⲛⲓⲛⲁ

I. ¹ἔμπροσθεν αὐτῶν G

²ⲙⲓⲛⲁⲓⲛⲁ Syh

³ante illos Hi

⁴ante utrumque HiSm

⁵קדמיהון T^Z T^S

⁶קומיהון T¹¹⁰

II. *Vorlage*: לַפְּנֵי⁷? – #subst #morph #nb #suff

⁷αὐτοῦ 475 613 390-415-504-522-540-571^c-732-425^{txt}-601 155 443 Sa^{1II} Aeth PsChr Ald.

⁸מִפְּנֵי P

⁹ante eum V

Em: לַפְּנֵי Gra.

4:17 שמר רגליך^a כאשר^b תלך אל בית האלהים וקרוב^c לשמע מִתַּת^d הכסילים
זבח^e כי אינם יודעים לעשות רע

4:17^a רגליך] רגליך ⤴ ≡

I. *K^{ethib}*: רַגְלֶיךָ¹ L

²τοὺς πόδας σου OI^e

II. *Vorlage*: רַגְלֶיךָ¹ {crit: 1, 3, 4, 5} – #subst #morph #nb #n

Q^{erê}: רַגְלֶיךָ³ L

⁴πόδα σου 969 S* Ra Ge

⁵τὸν πόδα σου A B

⁶τὸν πόδαν σου 998 411* 548

⁷לֵךְ בְּרַגְלֶיךָ Syh

⁸לֵךְ i P

⁹pedem Hi V

¹⁰ריגליך T

⁹רגליך (KR) K1, K2, K14, K18, K30, K57, K76, K77, K80, K95, K99, K107, K108, K109, K110, K111, K117, K118, K125, K128, K147, K151, K152, K153, K155, K158, K166, K168, K170, K176, K180, K181, K187, K188, K196, K198, K201, K202, K212, K213, K224, K226, K227, K252, K384, K674, K680; **Edd** K259, K260, K693; (**K**) **Edd** K271A, K659, K666; (**R**) K584, R10, R31, R45, R47, R48, R59, R186, R193, R260, R262, R272, R273, R275, R297, R304, R313, R332, R379, R380, R384, R386, R441, R443, R447, R449, R466, R467, R476, R495, R507, R517, R547, R554, R562, R585, R586, R592, R593, R596, R597, R613, R614, R630, R688, R729, R780, R795, R824, R851, R868, R872, R892, R899, R900, R903, REx1, REx6, REx28, REx102; *primo* K409, K570, K573, K574, R16, R187, R230, R265, R440, R442, R633, R721, R722, R737, R924; **Edd** RBbXxxx, RBbP517, RBbM534, RBbM546, RPtXxxx, RPtP518, RPtF555, REdS578, RMgR560, RMhSxxx, RMhP500, RMhH536, RMhB541; (**Recoll**) *primo* K17, K82, K136, K177, K211, K218, K244, K245; (**Coll**) K239, K590; *primo* K171, K602, Add9403, SS282; (**ML**) Bab-19, Bab-65, Bab-66, Bab-71, Bab-113;

Em: רגלך Bur. Stu. Del. (1875) Wri. (1883) Eur. Dri. (1905) Zap. Wil. Hor. (1937) Bar. (1959) Her. Cre. Hor. (1997) Gol. (2004)

4:17^b [כאשר] ↗ ≡

I. ¹*cum* Hi

²בעידן ד (תיזיל) T

II. *Vorlage:* כאשר¹ {crit: 1, 3, 5} – #subst #sem #part #prep

³ἐν ᾧ ἐὰν G

⁴(אור)ג, אהג, Syh

⁵⟨ἐν ᾧ ἐὰν⟩ Th source: Syh

⁶בגאגאמב ס SyhTh

⁷ἐν τῷ O S^c 411

⁸כאשר (KR) K30, K99, K180; Edd K693; (R) R42, R297, R384, R414, R443, R466, R467, R554, R562, R585, R586, R597, R780; *primo* K573, R386, R440, R441, R593, R737; Edd REdS578, RMgR560, RMhSxxx, RCmM660; (Coll) SS282;

III. *indet*

⁸*ingrediens* V

⁹(אור)ג א P

Rt: כאשר Eur. McN. Pod. Hor. (1937) Bar. (1959) Hor. (1997) Gol. (2004) Gen. (2004) Mar. Seo. Wee. (2020)

4:17^c [יִקְרֹב] ↗ ≡

I. ¹καὶ ἐγγύς G

II. *Vorlage:* יִקְרֹב¹? – #subst #sem #n #voc

²καὶ ἔγγισον 969 O S^c 336' L⁻¹²⁵ 338 542 766 788^{mg} Aeth PsChr Met Dam Isid

³אויא Syh

⁴καὶ ἔγγιζε Sm source: 252

⁵אויא P

⁶*et appropinqua* Hi

⁷ ותהא מקרב T^Z T¹¹⁰

⁸ ותהי מקרב T^S

III. indet

⁹(oboedientia) V

Ct: ויקרב Wil. (1898) Gal. (1940)

ויקרוב Her.

לקריב Gra.

4:17^d [מִתַּת] ↗ ≡

I. ¹ὑπὲρ τὸ δοῦναι O⁻⁶³⁷ S^c

²ὑπὲρ τοῦ δοῦναι 637

³(τὸ δοῦναι) Sm source: Syh^{ms}

⁴ܠܡܥܠܘܢ Syh^{ms}

II. Vorlage: מִתַּת² {crit: 1} – #subst #sem #v

⁵ὑπὲρ δόμα G

⁶ܠܡܥܠܘܢ ܗܘܐ Syh

(a) Vorlage: מִתַּתⁱⁱ? טוב מִתַּת²? – #add #adj

⁷ܠܡܥܠܘܢ ܗܘܐ ܬܘܒ P

III. Vorlage: מִתַּתⁱⁱⁱ {crit: 1} – #subst #sem #v #voc

⁸(δόμα) Aq Th source: Syh

⁹ܠܡܥܠܘܢ Syh^{Aq} SyhTh

¹⁰donum Hi

IV. indet

¹¹quam stultorum victimae V

¹²מקרבין T

Rt: מִתַּת Kam. Hor. (1937) Her. Hor. (1997)

Rt: מִתַּת Hor. (1937) Gol. (2004) Bar. (2015)

Em: מִתַּת McN. Zap. Pod.

מִתַּת All. Wee. (2020)

טוב מִתַּת Hor. (1997)

Ct: מִתַּת הוא טוב כי Gal. (1940)

4:17^e]זבח [→ ≡I. ¹θυσία 637 Geo²θυσίαν O⁶³⁷ 766³θυσίας S⁴(θυσία) Aq Th source: Syh⁵ܘܨܝܐܢܝܢ Syh^{Aq} SyhTh⁶(θυσίαν) Sm source: Syh^{ms}⁷ܘܨܝܐܢܝܢ Syh^{ms}⁸sacrificium Hi⁹קורבנא T(a) ¹⁰ܘܨܝܐܢܝܢ P – #subst #morph #nb #n¹¹victimae VII. Vorlage: ¹זבחך {crit: 1} – #add #prn #suff¹²θυσία σου G¹³ܘܨܝܐܢܝܢܝܢ Syh¹⁴θυσίαν σου 998¹⁵θυσίας σου 534' k

Rt: זבחך! Hor. (1937) Her. Seo.

Em: זבחך! McN. Pod.

זבחך Zap.

5:1 אל תבהל על פיך ולבך אל ימהר להוציא דבר לפני האלהים כי האלהים
 בשמים ואתה על הארץ על כן יהיו דבריך מעטים
 5:2 כי בא החלום^a ברב ענין^b וקול כסיל ברב דברים

5:2^a]החלום [→ ≡

I. —

II. Vorlage: ¹חלום {crit: 1} – #del #part #art¹ἐνύπνιον G²ὄνειρος Sm source: 248'

III. indet

³𐤑𐤃𐤁 Syh⁴𐤑𐤃𐤁 P⁵*somnia* V⁶*somnium* Hi⁷חלמא T^Z T^S⁸חילמא T¹¹⁰

Rt: חלום (באה) McN. Wee. (2020)

חלום Gol. (2004) Wee. (2020)

5:2^b [ענין]  I. ¹περισπασμοῦ Gra Ra Ge²𐤑𐤃𐤁 P³*sollicitudinis* Hi(a) ⁴πειρασμοῦ G – #subst #sem #n⁵𐤑𐤃𐤁 Syh(b) *Vorlage*: ^{i?}ענינים? – #subst #morph #nb #n⁶*curas* V⁷גווינין T^Z T¹¹⁰⁸גונין T^SII. *Vorlage*: ⁱⁱעוון – #subst #sem #n⁹ἀνομίας Sm *source*: 248'

Rt: עון Gin. Wri. (1883) Bar. (1959)

עון Gol. (2004) Wee. (2020)

5:3 כאשר תדר נדר לאלהים אל תאחר לשלמו כי אין חפץ בכסילים^a אַת אשר^a
 תדר שלם

5:3^{a-a} [את אשר] → ≡I. ¹σὺν ὄσα Ra²⟨ἐὰν⟩ Sm source: Syh³Ⲛⲗ SyhSm⁴⟨ὄσα⟩ Th source: Syh⁵ⲓⲛⲟⲩ ⲛⲓⲛⲓⲥⲏⲥ SyhTh⁶quaecumque Hi⁷quodcumque V

II. Vorlage: אֶתְּ אֶתְּ אֶתְּ אֶתְּ {crit: 1, 4} – #add #prn #ps

⁸σὺν ὄσα G⁹ⲓⲛⲟⲩ ⲛⲓⲛⲓⲥⲏⲥ 10c1¹⁰ⲓⲛⲟⲩ ⲛⲓⲛⲓⲥⲏⲥ T^Z T^S¹¹ⲓⲛⲟⲩ ⲛⲓⲛⲓⲥⲏⲥ T¹⁰

III. Vorlage: אֶתְּ אֶתְּ אֶתְּ אֶתְּ {crit: 1, 4} – #subst #sem #part #notaAcc #voc

¹²ⲓⲛⲟⲩ ⲛⲓⲛⲓⲥⲏⲥ Syh¹³⟨σὺν ὄσα⟩ Aq source: Syh¹⁴ⲓⲛⲟⲩ ⲛⲓⲛⲓⲥⲏⲥ Syh^{Aq}¹⁵ⲓⲛⲟⲩ ⲛⲓⲛⲓⲥⲏⲥ P

IV. insuff

¹⁶ – 998

Rt: אֶתְּ אֶתְּ Eur.

אֶתְּ אֶתְּ Hor. (1937) Her. Hor. (1997) Gen. (2019) Wee. (2020)

אֶתְּ אֶתְּ Kam.

אֶתְּ אֶתְּ Wee. (2020)

Em: אֶתְּ אֶתְּ Gol. (2004)

5:4 טוב אשר לא תדר משתדור ולא תשלם

5:5 אל תתן את פיך לחטוא את בשרך ואל תאמר לפני המלאך^a כי שגגה היא
למה יקצף האלהים על קולך וחבל את מעשה^b ידיך

5:5^a [המלאך]  

I. ¹〈τοῦ ἀγγέλου〉 Aq Sm Th source: Syh

² ܡܠܟܐܝܢ Syh^{Aq} SyhSm SyhTh

³ *angeli* Hi

⁴ *angelo* V

⁵ מלאכא T

II. *Vorlage*: האלהים {crit: 1} – #subst #sem #n

⁶ τοῦ θεοῦ G

⁷ ܘܗܘܐܝܢ Syh

⁸ ܘܗܘܐܝܢ P

Rt: האלהים McN. Dri. (1905) Hor. (1937) Gor. (1955) Bar. (1959) Cre. Gol. (2004)

Em: האלהים Jas. (1919) Whi. (1979) Fox. (1989) Hor. (1997)

Ct: מלאך Per. (1911) Wee. (2020)

המלאך Dah. (1966)

5:5^b [מעשה]  

I. ¹ ܘܗܘܐܝܢ P

II. *Vorlage*: מעשי {crit: 1, 3, 4} – #subst #morph #nb #n

² τὰ ποιήματα G

³ ܘܗܘܐܝܢ Syh

⁴ *opera* Hi

⁵ *cuncta opera* V

⁶ עובדי T

⁷ מעשי (KR) K4, K83, K100, K172, K192; (K) Edd K300, K658; (R) R789, R903; *nunc* K409;

III. insuff

⁷ — 998

Rt: מעשי McN. Dri. (1905) Hor. (1937) Hor. (1997) Wee. (2020)

Em: מעשי Eur. Pod. Wil.

5:6 כי ברב חלמות והבלים ודברים הרבה כי ^a את ^b האלהים ירא

5:6^a כִּי ≡

- I. ¹ϛτ G
²(כִּי) Syh
³sed Hi
⁴vero V
⁵אָרוֹם T
- II. *Vorlage*: i-? {crit: 3} - #del #part #cj
⁶— 68 298 776^A Fa¹ Arab
⁷— P
⁸— (ML) Bab-113;

5:6^b אֵת ↗ ≡

- I. ¹σν G
²((τὸν θεόν)) Sm *source*: Syh
³(כִּי) SyhSm
⁴(*Deum*) Hi
- II. *Vorlage*: אֵת - #subst #sem #part #notaAcc #voc
⁵σν 475-637 336' B-S-534-998 L 139^c-563-571-798-425-797^c d k 252 311 338 339 411 443
542 543 547 549 698 776^B 795 Sa¹ Geo Arm Met Gra
⁶כִּי(א) Syh
⁷כִּי P
⁸tu V
- III. indet
⁹וּמִן קִדְמָה T^Z T¹¹⁰ - #subst #sem #notaAcc
¹⁰מִן קִדְמָה T^S
- Rt*: אֵת Eur.
אֵת Hor. (1937) Gor. (1955) Her. Gol. (2004)
- Em*: אֵת Bar. (1959)
אֵת Lau. Vil.

Ct: (אלהים) אתה Zap. Seo.

5:7 אם עשק רש וגזל משפט וצדק תראה במדינה אל תתמה על החפץ כי גבה מעל גבה שְׁמֹר^a וגבהים עליהם

5:7^a [שְׁמֹר] ⤴ ≡

- I. ¹φυλάξει O⁻⁶³⁷ S^c L^{-125 130} 161^c-248^c 296' 311 706 795 Dam^{te} Compl.
²φυλάσσει A-C 637 336' 613 298 k 161*-248*-252 339 443 542 543 547 549 698 788 Arm
 Ol Met Gra
³φυλάξεται 130 C^{'-298 299} d⁻³⁵⁷ 411 645 Ald.
⁴𐤑𐤍 Syh
⁵𐤑𐤍 P
⁶custodit Hi
⁷נטיר T
- II. Vorlage: ⁱשְׁמֹר? – #subst #morph #v #voc
⁸φυλάξει B S* 998 Ra Ge
- III. indet
⁹est V
- Rt: שְׁמֹר Yi.

5:8 ויתרון ארץ בכל^a היא^b מלך לשדה נעבר

5:8^a [בכל] ⤴ ≡

- I. ¹ἐν παντί O 613 542 766 Did Syn Ra
²𐤑𐤍 Syh
³ἐν παντί Th source: 252 Syh
⁴𐤑𐤍 SyhTh
⁵𐤑𐤍 P
⁶in omnibus Hi

II. *Vorlage*: ⁱעַל כֹּל {crit: 1, 4} – #subst #sem #part #prep

⁷ἐπὶ παντὶ G

⁸ἐπὶ παντὶ Sm *source*: 248'

⁹*insuper universae (terrae)* V

¹⁰עַל כּוֹלֵא T

III. insuff

¹¹ – 998

Rt: עַל כֹּל Gen. (2006)

Em: עַל כֹּל Gol. (2004) Wee. (2020)

5:8^b הַיָּא ↗ ≡

I. *K^{ethib}*: ¹הַיָּא L

²הַיָּא T

II. *Vorlage*: ⁱהוּא {crit: 3, 5} – #subst #morph #prn #ps #gn

Q^{er}: ³הוּא L

⁴αὐτός ἐστι 542 Geo

⁵,ܡܘܕܪܐ ܐܡ Syh

⁶ἐστι αὐτός O

⁷ܐܡ P

⁶הוּא (K) K1, K14, K77, K93, K95, K111, K121, K147, K166, K192, K213; *primo* K128, K130, K245; *marg* K201; *Edd* K270, K271A, K651, K659Q; (Coll) K119, K218, K590, S127b; *primo* K125; (ML) Bab-1-31-98, Bab-65, Bab-66, Bab-71, Bab-77, Bab-113;

III. indet

⁸ἐστι G

⁹⟨ἐστι⟩ Th *source*: Syh

¹⁰,ܡܘܕܪܐ SyhTh

¹¹ἐστι Sm *source*: 248'

¹²*est* Hi V

Rt: הוּא Gol. (2004)

V. insuff

¹¹ – 998

Rt: לו בהמון LeC. Gin. Dal. Klo. Gor. (1955) Whi. (1979) Seo. Pin. (2011)

לו בהמון לא לו Cre.

לו בהמון לוֹא McN.

Em: לוֹא המון לוֹא Hou. (1777) Bur. Dri. (1905) Zap. Pod. Ehr. Wil. Hor. (1937) Gal. (1940) Gor. (1955)

Her. Gal. (1969) Whi. (1979) Cre. Fox. (1989) Vil. Hor. (1997)

לוֹא ממון Gra.

לוֹא בהמון לוֹא Whi. (1979)

לוֹא בְּהֵמַת לוֹא Pin. (2011)

לוֹא בְּהֵמִין לוֹא Pin. (2011)

(לוֹא בְּהֵמִין מְ) (תְּבוּאָה) Gol. (2004)

לוֹא בהמון ימלא Wee. (2022)

לוֹא בהמון מלא Wee. (2022)

5:9^c [תבואה] → ≡I. ¹ γένημα G² ἄριστος Syh³ fructus (non) capiet ex eis V⁴ שבח (לעלמא דאתי אין לא יעביד מנייה צדקתא בדיל דלית ליה אנר) עלל⁴ T¹¹⁰⁵ שבחא (לעלמא דאתי אין לא יעבד מינייה צדקתא בדיל דלית ליה אנר) עלל⁵ T^S⁶ שבח (לעלמא דאתי אין לא יעבד מינייה צדקתא בדיל דלית ליה אנר) על⁶ T^Z

II. Vorlage: תְּבוּאָה? – #subst #sem #n

⁷ τῆς καρπῶν P⁸ fruetur eis Hi

III. root: בּוֹא? – #subst #sem #n

⁹ ἐλεύσεται Sm Th source: 252?¹⁰ ἐλεύσεται 106-261

Rt: תְּבוּאָה Kam.

Ct: תְּבוּאָה Gor. (1955)

5:10 ברבות^a הטובה^b רבו אוכליה ומה כשרון^c לבעליה^d כי אם^d ראית^e עיניו

5:10^a [ברבות] ↗ ≡I. ¹ἐν τῷ πληθυσυθῆναι 475-637 613²ἐν τῷ πληθῆναι 253II. *Vorlage*: ¹ברב² {crit: 1} – #subst #sem #v³ἐν πλήθει G⁴כִּסְרֵי סִיחַ Syh⁵ἐν πλήθει Aq *source*: 252⁶כִּסְרֵי P⁷*in multitudine* Hi

III. indet

⁸*ubi multae sunt* V – #subst #sem #v⁹כִּד סִינְיָא T^Z T^S – #subst #sem #v¹⁰כִּד סִינְיָא T¹¹⁰*Rt*: כִּרְבֵּי McN.

כִּרְבֵּי Wee. (2022)

5:10^b [הטובה] ↗ ≡I. ¹τῆς ἀγαθωσύνης 248' Compl. Ra²τῆν ἀγαθοσύνην O^V³τῆς ἀγαθωσύνης Aq *source*: 252II. *Vorlage*: ¹טובה² {crit: 1} – #del #part #art⁴ἀγαθωσύνης G

III. indet

⁵גִּבְרֵי סִיחַ Syh⁶גִּבְרֵי P⁷*bonorum* Hi⁸*opes* V⁹טִיבֹתָא T*Rt*: טובה McN. Gol. (2004)*Em*: טובה Wee. (2022)

5:10^c [כשרון] → ≡

- I. ¹ἀνδρεία G
²כִּי אִם Syh
³ἀνδραγάθεια Sm source: 260^{cat} 788 Ol Met^{com}
⁴כִּי אִם 7g2 8a1^c 9c1 10c1 11c1 12a1fam
⁵fortitudo Hi
⁶prodest V
⁷הנאה T

II. Vorlage: יִתְרוֹן? {crit: 3} – #subst #sem #n

- ⁸כִּי אִם P
⁹יִתְרוֹן (K) primo K201;

Em: יִתְרוֹן Ehr. Sac.

5:10^{d-d} [כִּי אִם] → ≡

- I. ¹ὅτι ἀλλ' ἢ O S^c 613 d⁻³⁵⁷ 539 766 Met Ra
²εἰ μὴ μόνον Sm source: 260^{cat} 248' 788 Syh
³εἰ μὴ μόνον 252^{mg}
⁴כִּי אִם SyhSm
⁵(εἰ μὴ) Th source: Syh
⁶כִּי אִם SyhTh
⁷כִּי אִם P
⁸nisi ut Hi
⁹nisi quod V
¹⁰אִין לֵא T

II. Vorlage: כִּי אִם? {crit: 2} – #subst #sem #part #cj #voc

- ¹¹ὅτι ἀρχὴ G
¹²כִּי אִם Syh
¹³כִּי אִם 8a1^c 9c1 10c1 11c1 12a1fam
¹⁴כִּי אִם 7g2

Rt: אִם Gol. (2004) Gen. (2006) Gen. (2019)

5:10^c]רֵאִיתָ ⚡ ≡I. *Kethîb*: ¹רֵאִיתָ L²θεωρία Sm source: 260^{cat} 248' 788 Syh³θεωρία 252^{mg}⁴טוּאָ SyhSm⁵טוּאָ PII. *Vorlage*: רֵאִיתָ – #subst #sem #nQ^{er}ê: ⁶רֵאִיתָ LIII. *Vorlage*: רֵאִיתָⁱⁱ {crit: 4} – #subst #sem #n⁷τοῦ ὀρᾶν G⁸טוּאָ(ג) Syh⁹⟨τοῦ ὀρᾶν⟩ Th source: Syh¹⁰טוּאָ(ג) SyhTh¹¹טוּאָ 7g2 8a1^c 9c1 10c1 11c1 12a1fam¹²videat Hi¹³cernit V¹⁴יחזי(ד) T^Z¹⁵יחמי(ד) T^S¹⁶יחמי T¹¹⁰IV. *Vorlage*: רֵאִיתָⁱⁱⁱ – #subst #sem #n

¹⁵רֵאִיתָ (K) K1, K2, K18, K19, K30, K56, K57, K76, K77, K95, K99, K107, K108, K111, K117, K118, K121, K125, K152, K153, K166, K177, K181, K187, K192, K196, K210, K212, K213, K224, K226, K227, K236, K237, K239, K240, K253, K600; *primo* K80, K128, K136, K139, K158, K172, K199, K201, K244, K384, K674, K680; *nunc* K235; *Edd* K259, K659Q, K664, K693; (*Recoll*) *primo* K17; (*Coll*) K119, K218, K590, SS282; *primo* K82; (*ML*) Bab-65, Bab-66, Bab-71, Bab-113;

Rt: רֵאִיתָ Gor. (1971) Sch. (1992) Yi. Wee. (2022)

Em: רֵאִיתָ Gol. (2004)

5:11 מתוקה שנת הַעֲבֹד^a אם מעט ואם הרבה יאכל^b לְהַשְׁבֵּעַ לְעֹשִׂיר^b איננו מניח לו לישון

5:11^a [הַעֲבֹד] → ≡

- I. ¹τοῦ δουλεύοντος O
²ⲁⲃⲟⲩⲛⲏ Syh
³⟨τοῦ δουλεύοντος⟩ Sm Th source: Syh
⁴ⲁⲃⲟⲩⲛⲏ ⲁⲃⲟⲩⲛⲏ SyhSm SyhTh
⁵operanti Hi V
⁶גברא דפלאח T

- II. Vorlage: ¹הַעֲבֹד - #subst #sem #v #voc
⁷τοῦ δούλου G

- III. indet
⁸ⲁⲃⲟⲩⲛⲏ P

Rt: הַעֲבֹד Kno. (1836) Gin. Del. (1875) Now. Wri. (1883) Eur. Sie. Pod. Gor. (1955) Bar. (1959)
 Her. Cre. Gen. (2006) Seo. Wee. (2022)

Em: הַעֲבֹד Spo. Fox. (1989) Gol. (2004)

5:11^{b-b} [וְהַשְׁבַּע לְעֶשֶׂיר] → ≡

- I. ¹ἢ δὲ πλησμονή τοῦ πλουσίου Sm source: 248' 788
²ⲁⲃⲟⲩⲛⲏ ⲁⲃⲟⲩⲛⲏ P
³et saturitas divitis Hi
⁴saturitas autem divitis V

- II. Vorlage: ¹וְהַשְׁבַּע לְעֶשֶׂיר - #subst #sem #span #voc
⁵καὶ τῷ ἐμπλησθέντι τοῦ πλουτήσαι G
⁶ⲁⲃⲟⲩⲛⲏ ⲁⲃⲟⲩⲛⲏ Syh

- III. indet

- ⁷T^Z לגבר עתיר (בחכמתא היכמא) דמעסק בה
⁸T^S לגבר עתיר (בחוכמתא די כמא) דמעסק בה
⁹T¹⁰ לגבר עתיר (בחוכמתא הי כמא) דמעסק בה

Rt: וְהַשְׁבַּע לְעֶשֶׂיר Gra. Gor. (1955) Gol. (2004) Yi. Wee. (2022)
 הַשְׁבַּע לְעֶשֶׂיר Wee. (2022)

Ct: הַשְׁבַּע לְעֶשֶׂיר Wee. (2022)

5:12 יש^a רעה חולה^a ראיתי תחת השמש אשר שמור לבעליו לרעתו

5:12^{a-a} [רעה חולה] ⤴ ≡

- I. ¹ἀρρωστία δεινή 766 Antioch Bas Amb
²בישתא מרעיתא T^Z
³בישותא מרעיתא T^S T¹¹⁰
- II. *Vorlage*: ⁱ⟨חולה⟩ {crit: 1} – #del #n
⁴ἀρρωστία G
⁵ܪܥܝܬܐ Syh
- III. *Vorlage*: ⁱⁱ⟨רעה? חולה⟩ – #trasp
⁶νόσος κακή Sm source: 248' 252
⁷ܪܥܝܬܐ ܘܢܥܘܠܐ P
⁸languor pessimus Hi
⁹infirmitas pessima V
- Rt: רעה חלי McN. Pod.
 Em: רעה חלי McN.
 חולה Ros.
 חלי Gol. (2004)

5:13 ואבד העשר ההוא בענין רע והוליד בן ואין בידו מאומה

5:14 כאשר^a יצא מבטן אמו ערום ישוב ללכת כשבא ומאומה לא ישא בעמלו
 שִׁילָךְ^b בידו

5:14^a [כאשר] ⤴ ≡

- I. ¹αἴθως G
²ܪܥܝܬܐ ܘܢܥܘܠܐ (נפק) Syh
³ܪܥܝܬܐ ܘܢܥܘܠܐ (נפק) P
⁴sicut Hi V
⁵הי כמה ד(נפק) T^Z
⁶הי כמה ד(נפק) T^S T¹¹⁰
- II. *Vorlage*: ⁱכיא – #subst #sem #span
⁷כיא 4Qqoh^a
- Em: כיא Wee. (2022)

5:14^b [שׂוֹלֵךְ] ⤴ ≡I. ¹דהוא אזיל¹ TII. *Vorlage*: ¹שׂוֹלֵךְ – #subst #morph #v #voc²ἵνα πορευθῆ G³גִּזְלוֹ Syh⁴δ συναπελεύσεται Sm *source*: 248'⁵δ συναπελεύσεται 788⁶גִּזְלוֹ P⁷*ut vadat* Hi(a) ⁸*aufferet* V – #subst #sem #span

Rt: שׂוֹלֵךְ Llo. Del. (1875) Kön. (1881) Eur. Sie. Zöc. Dri. (1905) Zap. Pod. Wil. Hor. (1937) Gor. (1955) Bar. (1959) Her. Hor. (1997) Gol. (2004) Seo.

Em: שׂוֹלֵךְ Hit. (1847) McN. Wee. (2022)

Ct: כְּשׂוֹלֵךְ Ehr.

5:15 וגם^a זה רעה חולה^b כל עמת^b שבא כן ילך ומה יתרוץ^c לו^d שיעמל לרוח

5:15^a [וגם] ⤴ ≡I. ¹גם P²*sed et* Hi³ואך T^Z T^S⁴ואוך T¹¹⁰II. *Vorlage*: ¹גם {crit: 3} – #del #part #cj #cop⁵גם 4Q^aQoh^a⁶γε Sa¹⁷גם 7g2⁸גם (K) K80, K147, K188; *nunc* K180;

III. indet

⁸καί γε G⁹ⲕⲁⲓⲛⲏ Syh¹⁰prorsus V – #subst #sem #span

Em: גם Her. Seo. Wee. (2022)

5:15^{b-b} [כל עמת] ⚡ ≡

- I. ¹כל קביל¹ (ד) T^Z
²קבל² (ד) T^S T¹¹⁰

II. Vorlage: כִּי לְעִמָּתִי {crit: 1} – #subst #sem #span

³ὡσπερ γὰρ G⁴ⲕⲓⲗⲉⲙⲁⲧⲏⲓ Syh⁵ⲕⲓⲗⲉⲙⲁⲧⲏⲓ P⁶quia sicut Hi

III. Vorlage: כִּלְעִמָּתִי – #div #span

⁷כלעמת⁷ (K) marg K601;

IV. indet

⁸quomodo V

Rt: כִּי לְעִמָּתִי McN. Hor. (1937) Dah. (1952)

כִּלְעִמָּתִי Gin. Kam. Hor. (1997)

Em: כִּי לְעִמָּתִי Pod. Ode. Gal. (1969) Gol. (2004) Wee. (2022)

Ct: כִּלְעִמָּתִי Gei. (1845) Lam. Rah. (1896) Wil. (1898) McN. Dri. (1905) Zap. Gor. (1955) Bar. (1959) Whi. (1979) Cre. Sch. (1992) Vil. Hor. (1997) Kau. (2006) Seo.

5:15^c [יתרון] ⚡ ≡I. ¹יתרון¹ 4QQoh^a²περισσεια O cH⁻²⁶⁰ 411 443 766 795 Did^{com} Ol^{ap} Met^{com} Dam^{ap} Ra Ge³περισσὸν Sm source: 248' 788

II. Vorlage: הִיתְרוֹןִי {crit: 1} – #add #part #art

⁴ἡ περισσεια G

III. indet

⁵גלמס Syh⁶גלמס P⁷amplius Hi⁸prodest V⁹מותר T5:15^d לוI. לוי 4QQoh^a²αὐτῶ B-68'-998 Sa¹ Arm Gra Ra Ge³αὐτῶ Sm source: 248' 788⁴habebit Hi⁵ei V⁶ליה T

II. Vorlage: יתרוני? {crit: 1} – #subst #sem #span

⁷αὐτοῦ G⁸גלמס SyhIII. Vorlage: ii² – ? – #del #span⁹(גלמס) P

Rt: יתרונו McN.

יתרונה Bar. (1959)

5:16 גם כל ימיו בחשך יאכל^a וְקָעַס^b הרבה וחליו^c וקצף5:16^a ויאכלI. P אכל (מכוס בוא שגמא סמסמלא סמאכלא)¹²comedet Hi³comedit V⁴טעם TII. Vorlage: וְיֹאכְלִיⁱ {crit: 1} – #subst #sem #v

⁵καὶ ἐν πένθει G⁶כַּעַס־סַחֲרָה Syh⁷כַּעַס־סַחֲרָה (כַּעַס־סַחֲרָה סַחֲרָה) PIII. *Vorlage*: וְכַעַס־סַחֲרָה? – #subst #sem #v⁸καὶ πένθει V-475 336' 563-571 338 776^B Arab Did^{com} Ol Met^{com} Antioch Amb Ra*Rt*: וְכַעַס Bur. Böt. Del. (1875) Eur. Fox. (1989)

וְכַעַס Now. Wil. (1898) Zöc. Zap. Lev. Ehr. Hor. (1937) Gal. (1940) Hor. (1997)

וְכַעַס Kno. (1836) Els. Gin. Gra. Llo. Wri. (1883) Gor. (1955) Her. Whi. (1979) Bar. (2015)

Em: וְכַעַס Wil. Bar. (1959)

וְכַעַס Ewa. (1837) Hei. (1847)

וְכַעַס Sie. McN. Dri. (1905) Pod. Ode.

Ct:5:16^b וְכַעַס] ⤴ ≡

I. —

II. *Vorlage*: וְכַעַס־סַחֲרָה {crit: 4} – #subst #sem #v #voc¹καὶ θυμῷ G²כַּעַס־סַחֲרָה Syh³כַּעַס־סַחֲרָה P⁴*et in indignatione* Hi⁵*et in curis* V⁶וְכַעַס־סַחֲרָה T^Z T¹¹⁰(a) ⁷וְכַעַס־סַחֲרָה T^S – #subst #sem #n

III. insuff

⁸כַּעַס־סַחֲרָה [4QQoh^a*Em*: וְכַעַס Spo. Ewa. (1837) Hei. (1847) Bur. Els. Now. Eur. McN. Dri. (1905) Zap. Pod. Ehr. Ode. Hor. (1937) Gal. (1940) Bar. (1959) Her. Dah. (1966) Whi. (1979) Cre. Fox. (1989) Gol. (2004) Seo.*Ct*: וְכַעַס Sac. Wee. (2022)

5:17^b [אני] ↗

- I. ¹ἐγώ G
²אני Syh
³ego Hi
⁴mihi V
⁵אנא T
⁶ἐμοὶ Sm source: 248'
- II. Vorlage: ⁱאני קהלת? – #add #n
⁷אני P
- III. insuff
⁸— 998

5:17^c [שיעמל] ≡

- I. ¹*ῥῶ ἐὰν* μοχθηῖ 336' B-68'-998 *d*⁻³⁵⁷ 252 Ol Ra Ge
²وحيث P
³דיטרחון T^Z
⁴דיטרחון T^S
⁵טרחון T¹¹⁰
- II. Vorlage: ⁱשיעמל {crit: 1} – #subst #morph #v
⁶*ῥῶ ἐὰν* μοχθήσῃ G
⁷אני Syh
⁸laboravit Hi V

5:18 גם כל האדם^a אשר נתן לו האלהים עשר ונכסים והשליטו לאכל ממנו ולשאת את חלקו ולשמח בעמלו זה^b מתת אלהים היא

5:18^a [הָאָדָם] ↗ ≡

- I. ¹ὁ ἄνθρωπος O⁻⁶³⁷ 336' Ra Ge
- II. *Vorlage*: ⁱאָדָם {crit: 1} – #del #part #art
²ἄνθρωπος G
- III. indet
- ³בְּיָדָם Syh
- ⁴אָדָם P
- ⁵homo Hi
- ⁶homini V
- ⁷אִינְשׁ T^Z
- ⁸אָנְשׁ T^S T¹¹⁰

Rt: אָדָם McN. Bar. (1959) Gol. (2004) Wee. (2022)

5:18^b [זֶה] ↗

- I. ¹τοῦτο G
- ²אָדָם Syh
- ³אָדָם 7g2 8a1* 9c1 10c1 11c1
- ⁴hoc Hi V
- ⁵הָאָדָם T
- II. *Vorlage*: ⁱ²זֶה? – #add #part #cj
- ⁶אָדָם P
- ⁷אָדָם 8a1^c

5:19 כי לא הרבה יזכר את ימי חייו כי האלהים מְעַנֶּה^a בשמחת לבו^b

5:19^a [מְעַנֶּה] ↗ ≡

- I. ¹occupat Hi
- ²occupet V
- II. *Vorlage*: ⁱמְעַנֶּה {crit: 1} – #add #prn #ps

³περισπᾶ αὐτὸν G⁴לֵב חַלְפָּה Syh⁵ἀσχολεῖ αὐτὸν Sm source: 336⁶ἀσχολεῖ αὐτὸν 336⁷לֵב חַלְפָּה P

III. indet

⁸אתגזר) עלוהי (כמה יומין) אסתגף T^Z⁹אתגזר) עלוהי (כמא יומין) אסתגף T^S¹⁰אתגזר) עלוי (כמא יומין) יסתגף T¹¹⁰

Rt: מענהו Del. (1875) Eur.

ענהו McN.

Em: מענהו Hou. (1777) Bar. (1908) Pod. Ode. Hor. (1937) Gor. (1955) Bar. (1959) Sac. Cre. Fox.

(1989) Hor. (1997) Gol. (2004)

מענהו Her. Whi. (1979)

Ct: ענהו Dri. (1905) Zap.

5:19^{b-b} [בשמחת לבו] ↗ ≡I. ¹ἐν εὐφροσύνῃ καρδίας αὐτοῦ G²לֵב חַלְפָּה P³בחדות ליביה T^Z⁴בחדות ליביה T^S⁵בחדות ליביה T¹¹⁰(a) ⁶לֵב חַלְפָּה Syh - #subst #sem #spanII. Vorlage: ⁱ(בשמחה לבו) - #subst #morph #n⁷in letitia cor eius Hi⁸deliciis cor eius V

Rt: בשמחה לבו Del. (1875) Eur. McN. Pod. Bar. (1959)

Em: בשמחה לבו Hau. (1900)

6:1 יש רעה אשר ראיתי תחת השמש ורבה היא על האדם

6:2 איש אשר יתן לו האלהים עשר ונכסים וכבוד ואיננו חסר לנפשו מכל אשר
יתאוה ולא ישליטנו האלהים לאכל ממנו כי איש נכרי יאכלנו^a זה^b הבל^c וחלי
רע^e הוא

6:2^a]יאכלנו [→

- I. ¹φάγεται αὐτόν G
²ⲙⲁⲗⲏⲟⲩ Syh
³comedit Hi
⁴vorabit illud V
⁵וּיאַכְלִינִיה T^Z T¹¹⁰
⁶וּיֹכְלִנִיה T^S
- II. *Vorlage*: ⁱ²יאכלנו אחריו²? – #add #span
⁷ⲙⲁⲗⲏⲟⲩ ⲉⲥⲧⲏⲟⲩ P

6:2^b]זה [→ ≡

- I. ¹τοῦτο 336' B-68'-998 d Sa¹ Fa¹ Ra Ge
²ⲙⲁ P
³haec Hi
⁴hoc V
- II. *Vorlage*: ⁱזהⁱ גם {crit: 1, 3} – #add #part #cj
⁵καί γε τοῦτο G
⁶ⲙⲁⲗⲏⲟⲩ Syh
⁷[καί γε] τοῦτο Gra
⁸זה⁸ גם (KR) K151, K187, K199, K242, K248, K249, K384; *nunc* K94; *Edd* K693; (R) R10, R42, R230, R265, R442, R443, R507, R518, R585, R586, R729, R789, R923; *primo* R266, R688; *Edd* REdS578, RMhSxxx; (Coll) K228; *primo* K212; (ML) Bab-65, Bab-71, Bab-113;
(a) ⁸ὅτι καί γε τοῦτο S – #add #span

III. indet

⁹להבלוי T

II. *Vorlage*: ⁱכִּי טוֹב² – #add #prn #r1³גֵּלֶב Syh⁴גֵּלֶב P⁵*quod melior* V⁶דַּטְבַּ T6:3^{c-c} מִמְנוּ הַנֶּפֶל ≡I. ¹ὑπὲρ αὐτὸν τὸ ἔκτρωμα G²מִמְנוּ הַנֶּפֶל Syh³מִמְנוּ הַנֶּפֶל P⁴*ab eo esse abortivum* Hi⁵*illo sit abortivus* V⁶מִיְנִיהַ שְׁלִילָא T^Z T¹¹⁰⁷מִנִּיהַ שְׁלִילָא T^SII. *Vorlage*: ⁱהַנֶּפֶל מִמְנוּ – #trasp⁸הַנֶּפֶל מִמְנוּ 4QQoh^a⁹τὸ ἔκτρωμα ὑπὲρ αὐτὸν Co6:4 כי בהבל בא ובחשך ילך^a ובחשך שמו יכסה6:4^a יֵלֶךְ ↗ ≡I. ¹πορεύεται O^{-475 637} C^{1-298 390 425^{ext}} Sa^I Fa^I Aeth Gra²יֵלֶךְ Syh³יֵלֶךְ P⁴יֵיזֵיל T^Z⁵יֵזֵיל T^S T¹¹⁰II. *Vorlage*: ⁱהוֹלֵךְ {crit: 2} – #subst #morph #v⁶πορεύεται G⁷*vadit* Hi⁸*pergit* V

III. *Vorlage*: הַלֵּךְⁱⁱ – #subst #morph #v #voc

⁹הלך 4QQoh^a

IV. insuff

¹⁰ – 998

Rt: הַלֵּךְ McN. Pod. Gol. (2004)

הַלֵּךְ Seo.

Em: הַלֵּךְ Gol. (2004)

הולך Wee. (2022)

6:5 גם שמש לא ראה ולא ידע נחת^a לזה מזה

6:5^a נחת  

I. ¹ἀνάπαυσις C Gra Ra Ge

²ἀνάπαυσιν 475-637 C^{''-298} k 411 443 776^A Sa^{II 2 6} Fa^{1 2} Did Ald.

³〈ἀνάπαυσιν〉 Aq Th *source*: Syh

⁴سسه Syh^{Aq} SyhSm SyhTh

⁵〈διαφορᾶς〉 Sm *source*: Syh

⁶سسه SyhSm

⁷س P

⁸requies Hi

⁹distantiam V

(a) ¹⁰ἀναπαύσεις A O⁻⁶³⁷ B-S-68-998 d⁻³⁵⁷ 296' 311 547 698 706 795 Compl. – #subst

#morph #nb #n

¹¹سسه Syh

II. *Vorlage*: נוחתⁱ – #sub #sem #n

¹²נוחת 4QQoh^a

III. indet

¹³בין טב לביש T^Z T¹¹⁰

¹⁴בין טב ובין ביש T^S

Rt: Wee. (2022)

Em: נחת Miz.

6:6 ואלו^a חיה אלף שנים פְּעָמִים^b וטובה לא ראה הלא אל מקום אחד^c הכל הולך^c

6:6^a [וְאֵלֹהִים] ⚡ ≡

- I. ¹αἰ εἰ G
²אֵלֹהִים Syh
³אֵלֹהִים P
⁴et si Hi
⁵etiam si V
⁶וְאֵלֹהִים T^Z T^S
⁷וְאֵלֹהִים T¹¹⁰

II. Vorlage: וְאֵם לְוֵא – #subst #sem #span

⁸וְאֵם לְוֵא 4QQoh^a

6:6^b [פְּעָמִים] ⚡ ≡

- I. ¹פעמים 4QQoh^a
²פְּעָמִים P
³duplices Hi
⁴duobus V
⁵תְּרִינִי T

II. Vorlage: פְּעָמִים {crit: 1} – #subst #morph #nb #n #voc

⁶αθόδους G
⁷وَصَدْر Syh
⁸αθόδους Aq source: 248^{txtc}

6:6^{c-c} [הַכֹּל הוֹלֵךְ] ⚡ ≡

- I. ¹הַכֹּל הוֹלֵךְ 4QQoh^a
²τὰ πάντα πορεύεται G
³אֵלֹהִים מְבַרְכִים Syh
⁴omnia properant Hi
⁵דְּכָל חַיִּיבִיא אֶזְלִין T^Z
⁶דְּכָל חַיִּיבִיא דְּאֶזְלִין T^S
⁷דְּכָל חַיִּיבִיא אֶזְלִין T¹¹⁰

II. *Vorlage*: ⁱהולך הכל? – #trasp

^{8*}πορεύεται* τὰ πάντα O S-613 C²-298 411 645 Geo Ald.

⁹ⲡⲓⲛⲁⲓⲛⲓⲛⲓ P

¹⁰*properant omnia* V

III. *Vorlage*: ⁱⁱהולך? – #del #span

¹¹πορεύεται 992 336' B-68'-998 Fa¹

Rt: הכל הולך McN. Pod.

6:7 כל עמל האדם לפיהו^a וגם הנפש לא תמלא

6:7^a [לפיהו] ⤴ ≡

I. ¹εἰς στόμα αὐτοῦ G

²ⲙⲓⲛⲁⲓⲛⲓⲛⲓ Syh

³בדיל מזון פומיה T^Z T^S

⁴בדיל מזון פמיה T¹¹⁰

II. *Vorlage*: ⁱכפיהו? – #subst #sem #part #prep

⁵ⲡⲓⲛⲁⲓⲛⲓⲛⲓ P

⁶*in ore eius* Hi V

Rt: כפיהו Bar. (1959) Wee. (2022)

6:8 ^aכי מזה יותר^a לחכם מן הכסיל^b מזה לעני^b יודע להלך נגד החיים

6:8^{a-a} [כי מזה יותר] ⤴ ≡

I. ¹ὅτι τίς περισσεία A-C S^c-613 L 298-cII k 248' 296' 311 338 339 411 543 549 645 698 706 766 788 Ol Gra Ra

²(ὅτι τίς περισσεία) Aq Th source: Syh

³ⲡⲓⲛⲁⲓⲛⲓⲛⲓ Syh^{Aq} SyhTh

⁴τί οὐ περισσόν Sm source: 248'

⁵*quid enim est amplius* Hi

⁶*quid habet amplius* V

6:10^a [שהיה] → ≡I. ¹εἴ τι ἐγένετο G²𐤀𐤌𐤂𐤍 Syh³𐤀𐤌𐤂𐤍 P⁴דהיה TII. *Vorlage*: **שהיה** – #subst #morph #v⁵*quid futurus est* Hi⁶*qui futurus est* VRt: **שהיה** Eur. Wee. (2022)**6:10^b [שהתקיה] → ≡**I. *Vorlage*: **שהתקיה***Kethîb*: ¹**שהתקיה** LII. *Vorlage*: **שתקיה** {crit: 3} – #subst #sem #n*Qerê*: ²**שתקיה** L

שתקיה (KR) K1, K2, K14, K30, K56, K80, K95, K99, K107, K108, K109, K111, K118, K130, K141, K145, K150, K152, K153, K166, K170, K171, K178, K180, K181, K185, K187, K192, K210, K211, K212, K218, K231, K235, K236, K239, K252, K253, K601, K665, K680, K692; *nunc* K384; *Edd* K259, K260, K264, K271A, K300, K659, K693; (R) *Edd* REdS578; (**Recoll**) *primo* K3, K17, K82, K101, K136, K201, K242; *nunc* K158, K168; (**Coll**) K157, K164, K244, K590, S127b, EVRIIB55, EVRIIB94, Add9403; *primo* SS282; *nunc* K326; (**ML**) Bab-1-31-98, Bab-19, Bab-65, Bab-66, Bab-71, Bab-113, Bab-119;

III. indet

³τοῦ ἰσχυροῦ G⁴𐤀𐤌𐤂𐤍𐤀𐤌𐤂𐤍 Syh⁵τοῦ ἰσχυροτέρου S Cⁱ⁻⁷⁹⁷ 547 645 698 Ol Met Ald.⁶𐤀𐤌𐤂𐤍𐤀𐤌𐤂𐤍 P⁷*fortiore* Hi⁸*fortiorem* V⁹דתקיה T

Em: שְׁתַּקְיָי Pod. Ehr. Ode. Gal. (1940) Sch. (1992) Gol. (2004) Seo. Wee. (2022)

6:11 כי יש דברים הרבה מרבים הבל מה יתר לאדם

6:12 כי מי יודע מה^a טוב לאדם בחיים^b מספר ימי חיי הבלו ויעשם^c כצל^d אשר מי יגיד לאדם מה יהיה אחריו תחת השמש

6:12^a [מה] ↗

- I. ¹τí G
²ܡܗܐܘܢܐ Syh
³ܡܗܐܘܢܐ P
⁴quid Hi V
⁵מה T^Z
⁶מא T^S T¹¹⁰

II. Vorlage: ¹²—²— #del #prn #interr

⁷— V B-68'-998

III. indet

⁸ϝ Sm source: 248' Syh

⁹(ܡܗܐܘܢܐܘܢܐ)ܡܗܐܘܢܐܘܢܐ SyhSm

Rt: McN. Wee. (2022)

6:12^b [בחיים] ↗ ≡

- I. ¹ἐν τῆ ζῳῆ B-68'-998 Ra Ge
²(ἐν τῆ ζῳῆ) Sm source: Syh
³ܡܗܐܘܢܐܘܢܐ SyhSm
⁴in vita Hi
⁵חיי T

II. Vorlage: בחייוי {crit: 1}— #add #prn #suff

⁶ἐν τῆ ζῳῆ αὐτοῦ G

⁷ܡܗܐܘܢܐܘܢܐܘܢܐ Syh

⁸ἐν τῆ ζῳῆ [αὐτοῦ] Gra

⁹ 𐤏𐤍𐤔𐤓 P

¹⁰ *in vita sua* V

¹¹ בחייו (K) K152;

Rt: בחייו Kam.

6:12^c ויעשם] ⚡ ≡

I. ¹ <ποίησῃ αὐτὸν> Sm source: Syh

² 𐤏𐤍𐤔𐤓(ג) SyhSm

³ *et faciet eas* Hi

⁴ *et tempore quo (velut umbra) praeterit* V

⁵ חשיבין T

II. Vorlage: ויעשם – #subst #sem #morph #v #tense

⁶ καὶ ἐποίησεν *αὐτὰς* G

⁷ 𐤏𐤍𐤔𐤓 𐤏𐤍𐤔𐤓 Syh

⁸ 𐤏𐤍𐤔𐤓 P

Rt: ויעשם McN. Wee. (2022)

Ct: ויעברו Ren.

אשר יעשם Sac.

6:12^d כצל] ⚡ ≡

I. ¹ ὡς σκιὰν O L 411

² ὡς σκιάς S^c

³ 𐤏𐤍𐤔𐤓 𐤏𐤍𐤔𐤓 P

⁴ *quasi umbram* Hi

⁵ *velut umbra* V

⁶ כטללא T^Z T¹¹⁰

II. Vorlage: ויעשם – #subst #sem #part #prep

⁷ ἐν σκιά G

⁸ 𐤏𐤍𐤔𐤓 𐤏𐤍𐤔𐤓 Syh

⁹בטילא^S T^S

¹⁰בצלⁱ (K) K166;

III. indet

¹¹⟨σέπηγ⟩ Sm source: Syh

¹²ܒܥܠܐ SyhSm

Rt: בצל^l Gin. Eur. Klo. McN. Pod. Hor. (1937) Gor. (1955) Her. Gol. (2004) Seo. Wee. (2022)

Em: בצל^l Her. Gol. (2004)

7:1 טוב שם^a משמן טוב ויום המות מיום הולדו^b

7:1^a שם] ⤴

I. ¹שם 4QQoh^a

²ῥνομα G

³ܫܡܐ P

⁴nomen Hi

II. Vorlage: ⁱ?שם טוב[?] – #add #adj

⁵ῥνομα ἀγαθὸν Sm source: 260^{cat} Met^{com} Syh

⁶ܫܡܐ ܫܡܐ SyhSm

⁷nomen bonum HiSm

⁸ܫܡܐ ܫܡܐ Syh

⁹ܫܡܐ ܫܡܐ 12a1fam

¹⁰nomen bonum V

¹¹שמה טובא T

7:1^b [הולדו] ⤴ ≡

I. ¹הו[לדו]¹ 4QQoh^a

²γενέσεως αὐτοῦ G

³γενέσεως αὐτοῦ Aq source: 788 Syh

⁴ܫܡܐ ܫܡܐ Syh^{Aq}

⁵*nativitatis eius* Hi

⁶דאיתליד רשיעא T^Z T¹¹⁰

⁷דאיתברי רשיעא T^S

II. *Vorlage*: הַנְּלִדָּה {crit: 1} – #del #prn #suff

⁸γενέσεως 336' B-S*-68'-998 C²⁹⁸ 645 Aeth Geo Or An

⁹ܘܢܠܝܕܘܬܐ ܕܪܫܝܥܐ Syh

¹⁰ܘܢܠܝܕܘܬܐ P

¹¹*nativitatis* V

Rt: הַנְּלִדָּה Dri. (1905)

Em: הַנְּלִדָּה Bic. Pod.

הַנְּלִדָּה McN. Bar. (1959)

7:2 טוב ללכת אל בית אבל מלכת^a אל בית משתה^b באשר^c הוא^d סוף כל^e האדם^f והחי יתן^g אל לבו

7:2^a [מלכת] → ≡

I. ¹ἡ πορευθῆναι L⁻¹²⁵ C² 357-754 k 338 339 411 443 543 547 549 776^A La¹⁶⁰ Sa^I Fa^{1 2} Arm
PsChr Ol^{te} Met Antioch Chr Dam Tht An Aug Spec

²ἡ τοῦ πορευθῆναι 539

³ἡ τὸ πορευθῆναι Cyr Gra

⁴ܘܢܠܝܕܘܬܐ ܕܪܫܝܥܐ Syh

⁵παρὰ πορευθῆναι V

⁶παρὰ τὸ πορευθῆναι 253 S^c

⁷ܘܢܠܝܕܘܬܐ P

⁸מלמיזל T

II. *Vorlage*: מְשַׁלֶּכֶת? {crit: 1} – #subst #sem #span

⁹ἡ ὅτι πορευθῆναι G

III. indet

¹⁰*quam* Hi V – #del #v

Rt: מְשַׁלֶּכֶת Gol. (2004) Wee. (2022)

7:2^b [משתה] ↗ ≡I. ¹πότου G²𐤒𐤓𐤁𐤀 Syh³𐤒𐤓𐤁𐤀 P⁴convivii Hi V⁵משתהי T^Z T^S⁶משתהי T¹¹⁰II. *Vorlage*: ⁱשמחה – #subst #sem #n⁷שמחה[ש] 4QOoh^a⁸שמחה (K) *primo* K107;III. *Vorlage*: ⁱⁱהמשתה {crit: 1, 3} – #add #part #art⁹τοῦ πότου O⁻⁶³⁷¹⁰המשתה (K) K30, K77, K80, K111, K155, K167, K191, K223; EddK658;*Em*: שמחה Wee. (2022)7:2^c [באשר] ↗ ≡I. ¹in quo Hi²in illa VII. *Vorlage*: ⁱ(באשר) {crit: 1, 3} – #subst #sem #part #prep³αἰθότι G⁴(𐤒𐤓𐤁) 𐤒𐤓𐤁 Syh⁵(𐤒𐤓𐤁) 𐤒𐤓𐤁 P⁶כאשר (K) K80; (Coll) *primo* EVRIIB55;

III. indet

⁶תמן T*Rt*: כאשר McN. Gol. (2004) Wee. (2022)

7:2^d [הוא] → ≡I. ¹est Hi²הוא T(a) ³הוא^א[ה] 4QQoh^a – #graphII. *Vorlage*: יי? {crit: 1} – #subst #sem #prn #ps⁴τοῦτο G⁵אמ(א) SyhIII. *Vorlage*: ⁱⁱI + II – #subst #sem #prn #ps^{6,ט}אמ(א) P

IV. indet

⁷enim V*Rt*: יי Kam.7:2^{e-e} [סוף כל] → ≡I. ¹τέλος παντός G²אמאמא Syh³אמאמא P⁴finis est omnis Hi⁵finis cunctorum V⁶סוף כל TII. *Vorlage*: יי סוף – #trasp⁷סוף 4QQoh^a*Em*: סוף כול Wee. (2022)7:2^f [האדם] → ≡I. ¹τοῦ ἀνθρώπου C O⁻⁴⁷⁵ S C^{-147 159 299 390 503 560}-157-425-601 248' 296' 311 698 706 795 Ra GeII. *Vorlage*: יי אדם {crit: 1} – #del #part #art²ἀνθρώπου G

7:3^a]לב [↗

I. ¹טבלב [יי] 4QQoh^a

²καρδία A C S Ra Ge

³⟨καρδία⟩ Aq Th source: Syh

⁴לב Syh^{Aq} SyhTh

⁵animus HiSm

⁶לב P

⁷cor Hi

⁸animus V

⁹לב T

II. Vorlage: ^{i?}—[?]—#del #n

¹⁰— B-68'-998 Sa^III² Fa¹ Geo^O Did An

¹¹לב Syh

7:4 לב חכמים בבית^a אבל ולב כסילים בבית^b שמחה

7:4^a]בבית [↗ ≡

I. ¹εἰς οἶκον G

²בבית Syh

³בבית P

⁴in domo Hi

⁵ubi V

II. Vorlage: ביתⁱ—#del #part #prep

⁶בית 4QQoh^a

⁷בית 12a1

III. indet

⁸T^Z על חורבא בית מוקדשא

⁹T^S על חורבא בית מוקדשא

¹⁰T¹¹⁰ על חורבן בית מקדשא

Em: בית Wee. (2022)

7:4^b [בבית] → ≡

- I. ¹ἐν οἴκῳ G
- ²בביתא Syh
- ³בביתא 7a1
- ⁴in domo Hi
- ⁵ubi V
- ⁶בחדות בית T

II. *Vorlage*: ⁱ⟨בית⟩ – #del #part #prep

⁷ביתא P

III. insuff

⁸ביתו 4QQoh^a

⁹ – 998

Em: בית Wee. (2022)

7:5 טוב לשמע גערת^a חכם^b מאיש שמע^b שיר כסילים

7:5^a [גערת] → ≡

- I. ¹ἐπιτιμίῳ G
- ²בביתא Syh
- ³בביתא P
- ⁴correctionem Hi
- ⁵נוף T^Z T¹¹⁰
- ⁶טב T^S

II. *Vorlage*: ⁱגערת – #subst #morph #nb #n

⁷גערת 4QQoh^a

III. indet

⁸corripi V

Em: גערת Wee. (2022)

7:5^{b-b} [מאיש שמע] ↗ ≡

- I. ¹ὑπὲρ ἀνδρα ἀκούοντα G
²ܘܡܝܫܫܘܥܝܢܘܬܐ Syh
³ܘܡܝܫܫܘܥܝܢܘܬܐ P
⁴super virum audientem Hi
- II. Vorlage: מלשמוע[?] – #subst #sem #span
⁵מ[ן]לוע^a 4QQoh^a
- III. insuff
⁶ – 998
- IV. indet
⁷quam (stultorum adulatione) decipi V
⁸מגבר דאזיל למשמע T^Z T^S
⁹מגבר דאזיל למשמע T¹¹⁰

Em: מלשמוע Wee. (2022)

Ct: משמוע Gin. Gra. Fox. (1989)

7:6 כִּי^a כקול הסירים^b תחת הסיר כן^c שחק הכסיל^d וגם^e זה הבל

7:6^a כִּי] ↗ ≡

- I. ¹כי 4QQoh^a
²ܘܡܝܫܫܘܥܝܢܘܬܐ G Ra
³ܘܡܝܫܫܘܥܝܢܘܬܐ Syh
⁴ܘܡܝܫܫܘܥܝܢܘܬܐ P
⁵quia Hi V
⁶ארום T
- II. Vorlage: ⁱ – {crit: 1} – #del #part #cj
⁷ – B-S-68¹-998 C¹⁻²⁹⁸ 357 296¹ 311 338 443 645 706 795 Sa^{1 6} Fa¹ Ammon Antioch Bas
 Amb BenA Eugip Spec Ge
⁸ – 8a1 10c1 11c1
⁹ܘܡܝܫܫܘܥܝܢܘܬܐ Syh

III. indet

¹⁰διὰ γὰρ φωνήν Sm source: 248'¹¹per vocem enim HiSm

Rt: Pod. Gen. (2008) Wee. (2022)

Em: Bic. Sie.

7:6^b [הסירים] ↗ ≡I. ¹τῶν ἀκανθῶν G²τῶν ἀκανθῶν Gra

II. Vorlage: סירים {crit: 1} – #del #part #art

³ἀκανθῶν B-68'-998 d 443 Sa¹ Fa^{1 2} Chr Dam^{te} Max⁴ἀπαιδέυτων Sm source: 248'

III. indet

⁵ܟܘܒܝܢ Syh⁶ܟܘܒܝܢ P⁷spinarum Hi V⁸כובין T

Rt: כסילים Kno. (1836) McN.

7:6^c [כין] ↗ ≡I. ¹οὐτως G²ܟܘܒܝܢܝܢ Syh³〈οὐτως〉 Aq Th source: Syh^{ms}⁴ܟܘܒܝܢܝܢܝܢ Syh^{Aq} SyhTh⁵ܟܘܒܝܢ P⁶sic Hi V⁷כדין T^Z T¹¹⁰⁸הכדין T^S

II. *Vorlage*: ¹גם – #add #part #cj

⁹〈οὐτως και〉 Sm source: Syh

¹⁰כא SyhSm

Rt: גם Wee. (2022)

וגם Wee. (2022)

7:6^d [הכסיל] ⤴ ≡

I. ¹הכסיל 4QQoh^a

²stulti Hi V

³דשטיא T

II. *Vorlage*: ¹הכסילים – #subst #morph #nb #n

⁴τῶν ἀφρόνων G

⁵געענע Syh

⁶وَقَطْلًا P

Rt: הכסילים Pod. Wee. (2022)

7:6^e [ונגם] ⤴ ≡

I. ¹כא P

²sed et Hi V

³ואף T^S

II. *Vorlage*: ¹גם {crit: 3, 4} – #del #part #cj #cop

⁴גם 4QQoh^a

⁵אוף T^Z T¹¹⁰

⁶גם (ML) Bab-71; *primo* Bab-65;

III. indet

⁶καί γε G

⁷כא Syh

Em: גם Wee. (2022)

7:7 כי העשק יהולל חכם ויאבד^a את לב מִתְּנָה^b

7:7^a וַיֵּאבֶר] ⤴ ≡I. ¹ἀπολεί Sa^III⁶ Dam²et perdet Hi VII. *Vorlage*: וַיֵּאבֶר? {crit: 1} – #subst #morph #v #tense³καὶ ἀπολλύει G Ge⁴καὶ ἀπόλλυσσι B-68^r-998 547 776^B Ra⁵et perdit Hi^G⁶אבאבא Syh⁷perdit Hi^{Aq} HiTh⁸et perdit HiSm⁹אבאבא P¹⁰ומהובדי T^Z¹¹ומהובדי T^S¹²מאובד T¹¹⁰III. *Vorlage*: וַיַּעֲוֶה – #subst #sem #v¹³וַיַּעֲוֶה 4QQoh^a

IV. insuff

¹⁴καὶ ἀπόλλυ[σι 9987:7^b מִתְּנָה] ⤴ ≡I. ¹matthana HiSm²אבאבא P³למתנתה, T^Z⁴במתנא T^S⁵במתנתא T¹¹⁰II. *Vorlage*: מִתְּנָה – #subst #sem #n #voc⁶εὐτονίας αὐτοῦ G⁷אבאבא Syh

⁸(εὐτονίας αὐτοῦ) Aq Th source: Hi

⁹εὐγενείας αὐτοῦ C B-68'-998 C'-298 299 563 571* Sa¹ II 2 6 7 Fa¹ Antioch Compl.

¹⁰fortitudinis eius Hi

¹¹robur cordis illius V

(a) ¹²εὐτονίαν *τῆς* καρδίας O L⁻¹²⁵ 411 443 547 766 – #subst #sem #span

III. Vorlage: ⁱⁱ?נחני? – #subst #sem #n

¹³גמטגמט 8a1^c 9c1

¹⁴גמטגמט 10c1 11c1

Rt: מְתִנָּה McN. Gol. (2004)

מתניו Wee. (2022)

Em: מְתִנָּה Dri. (1954) Whi. (1979)

Ct: מְתִינִין Gra.

מְתִנָּה Gra. Ren. Gol. (2004)

מְתִנִּים Dri. (1905) Wil.

מְתִנָּה Mar.

תְּבִינָה Ehr.

מְבִינִין Hor. (1937)

מְבִנִּים Hor. (1937)

הַמְתִּינִין Her.

מְתִנָּה Gol. (2004)

7:8 טוב אחרית דבר^a מראשיתו טוב ארך רוח מגבה רוח

7:8^a דבר] ⤴ ≡

I. ¹λόγου O 613 298 357 Geo Epiph Mel Gra

²גמטגמט Syh

³λόγου Sm source: 248'

⁴גמט(ג) P

⁵sermonis Hi

⁶orationis V

⁷עִסְקָא T^Z T¹¹⁰

⁸עִסְקָא T^S

II. *Vorlage*: דברים {crit: 1} – #subst #morph #nb #n

⁹λόγων G

Rt: דברים McN. Pod. Gor. (1955) Her. Gol. (2004) Seo.

דברים Bar. (1959)

7:9 אל תבהל ברוחך לכעוס כי כעס בחיק כסילים ינוח

7:10 אל תאמר מה היה שהימים הראשנים היו טובים מאלה כי לא מחכמה^a שאלת על זה

7:10^a [מחכמה] ↗ ≡

I. —

II. *Vorlage*: בחכמה {crit: 1} – #subst #sem #part #prep

¹ἐν σοφίᾳ G

²ܨܚܡܬܐ Syh

³ܨܚܡܬܐ P

III. indet

⁴φρονίμως Sm source: 248'

⁵non enim sapienter Hi

⁶stulta est enim V

⁷על חכמתא T^Z

⁸על חוכמתא T^S T¹¹⁰

Rt: בחכמה McN. Dri. (1905) Pod. Hor. (1937) Gol. (2004) Wee. (2022)

Em: בחכמה Sie. Bar. (1959) Fox. (1989)

7:11 טובה חכמה עם נחלה ויתר לראי השמש

7:12 כי בצל^a החכמה בצל^b הכסף^c ויתרון דעת החכמה תחיה בעליה

7:12^a [בצל] ↗ ≡I. ¹בטלל TII. *Vorlage*: ⁱבצלה {crit: 1} – #add #prn #suff²ἐν σκιᾷ αὐτῆς G³בצלל (ג) SyhIII. *Vorlage*: ⁱⁱ⟨כצל⟩ {crit: 5} – #subst #sem #part #prep⁴⟨ὡς σκέπει⟩ Sm source: Syh Hi⁵כצלל (ג) SyhSm⁶quomodo protegit HiSm⁷σκέπει Sm source: 248'⁸σκέπει 252 539⁹καθάπερ σκέπει 788¹⁰בצלל (ג) P¹¹quomodo umbra Hi¹²sicut enim protegit V*Rt*: בצלה McN. Kam. Hor. (1937) Gor. (1955) Sal. (1992) Gol. (2004)

כצל McN. Kam. Dri. (1905) Pod. Hor. (1937) Gor. (1955) Bar. (1959) Whi. (1979) Seo.

Em: כצל McN. Bar. (1959) Gol. (2004)

בצלה Wee. (2022)

Ct: בעל Whi. (1979) Tor.

צל Sie.

לא Gal. (1940)

צלל Kug.

כצלל Kug.

7:12^b [בצל] ↗ ≡I. ¹בטלל TII. *Vorlage*: ⁱכצל {crit: 1, 5} – #subst #sem #part #prep²ὡς σκιά G³בצלל Syh

⁴(ὁμοίως σκέπει) Sm source: Syh Hi

⁵*similiter protegit* HiSm

⁶כֶּסֶף בְּחֶסֶד סֵחַ SyhSm

⁷ὡς σκέπει Sm source: 248' 788

⁸ὁμοίως σκέπει 252 539

⁹כֶּסֶף אֶרֶץ P

¹⁰*sic umbra argenti* Hi

¹¹*sic protegit* V

III. insuff

¹²— 998

Rt: כֶּסֶף Kam. Dri. (1905) Pod. Hor. (1937) Gor. (1955) Whi. (1979) Seo.

Em: כֶּסֶף Sie. McN. Gal. (1940) Bar. (1959) Gol. (2004)

Ct: כֶּסֶף Whi. (1979) Tor.

אֶרֶץ Kug.

כֶּסֶף Kug.

7:12^c הַכֶּסֶף] ≡

I. ¹τοῦ ἀργυρίου G

II. Vorlage: ¹כֶּסֶף² {crit: 1} – #del #part #art

²ἀργυρίου 336' B-68'-998 *d*⁻³⁵⁷ 443 Sa¹⁶⁷ PsChr

III. indet

³כֶּסֶף Syh

⁴כֶּסֶף P

⁵*argenti* Hi

⁶*pecunia* V

⁷כֶּסֶף T

7:13 ראה את מעשה^a האלהים כי מי יוכל לתקן את אשר^b עותו

7:13^a [מעשה] ↗ ≡I. ¹חבא Syh²חבא P³עוברא T^Z T¹¹⁰⁴בעוברא T^SII. *Vorlage*: ⁱ⟨מעשי⟩ – #subst #morph #nb #n⁵τὰ ποιήματα G⁶opera HiSm⁷opera Hi V

Rt: מעשי Pod. Hor. (1937)

7:13^b [אשר] ↗ ≡I. ¹ג(חבא) PII. *Vorlage*: ⁱאשר האלהים? {crit: 1, 4} – #add #n²ὅς ἄν ὁ θεός G³גאחא Syh⁴quem Deus Hi⁵ית (חד מנהון) אילהין T^Z T¹¹⁰⁶ית (חד מנהון) אילהין T^SIII. *Vorlage*: ⁱⁱאשר הוא? – #add #prn #dm⁷quod ille HiSm⁸quem ille V

IV. insuff

⁹— 998

7:14 ביום טובה היה^a בטוב וביום^b רעה ראה^c גם את^d זה לעמת זה עשה האלהים
על דברת שלא ימצא האדם אחריו מאומה

7:14^a]הִיָּה [→ ≡I. ¹⟨ξσ⟩ Sm source: Syh²,σσ SyhSm³esto HiSm⁴,σσ P⁵esto Hi⁶תהא TII. Vorlage: ⁱ⟨חִיָּה⟩ {crit: 1} – #subst #sem #v⁷ζηθ G⁸,σσ Syh⁹⟨ζηθ⟩ Aq Th source: Syh¹⁰ⲉⲃⲁⲓ ⲉⲃⲁⲓ Syh^{Aq} SyhTh

III. indet

¹¹fruere V

Rt: חִיָּה Eur. McN. Zap. Pod. Hor. (1937) Gor. (1955) Bar. (1959) Hor. (1997) Mar. Wee. (2022)

Ct: תהא Ehr.

7:14^b]וּבְיוֹם [→ ≡I. ¹καὶ ἐν ἡμέρᾳ O^{-V} 475 336' 260* k 542 766 Did Met Ra²ⲉⲃⲁⲓ Syh³ⲉⲃⲁⲓ P⁴et in die HiII. Vorlage: ⁱוּרְאָה בְיוֹם {crit: 1} – #add #v⁵καὶ ἰδέ ἐν ἡμέρᾳ G GeIII. Vorlage: ^{ii?}וְיִוִּם? – #del #part #prep⁶et malam die V⁷diem verum malo HiSm⁸יּוֹם T

Rt: (רעה גם) וּרְאָה בְיוֹם Wee. (2022)

Em: (רעה גם) וּרְאָה בְיוֹם Gol. (2004)

7:14^c [ראה] ↗I. ¹iðé G Ra²و, Syh³intuere HiSm⁴vide Hi⁵praecave V⁶הזי T^Z T^S⁷חמי T¹¹⁰II. *Vorlage*: i²—? – #del #v⁸— V S^c L 338 CPA GeIII. *Vorlage*: ii²נפשך² – #add #span⁹و, P7:14^d [את] ↗ ≡I. ¹טט B-68^l-998 571^c PsChr Ra Ge²ית T^Z T¹¹⁰³יתבין T^SII. *Vorlage*: i—? {crit: 1, 3} – #del #part #notaAcc⁴— G(K) K56, K151, K152, K223, K384; (Recoll) *primo* K158; (ML) Bab-119;

III. indet

⁵(מא) P⁶(*et quidem istud*) Hi⁷(*sicut enim hanc*) V⁸(מא) Syh

7:15 את הכל ראיתי בימי הבלי יש צדיק אבד בצדקו ויש רשע מאריך ברעתו

7:16 אל תהי צדיק הרבה ואל תתחכם יותר למה תשומם

7:17 אל תרשע הרבה ואל תהי סכל למה תמות בלא עתך

7:18 טוב אשר תאחז בזוה וגם מזה^a אל תנח^a את ירך כי ירא אלהים^b יצא את כלם

7:18^{a-a} [אל תנח] ⚡ ≡I. ¹μὴ ἀνῆς Ra Ge²μὴ ἀφῆς O^V Did³⟨μὴ ἀφῆς⟩ Aq Sm source: Syh⁴ⲙⲏⲗⲏ ⲙⲏⲗ Syh^{Aq} SyhSm⁵⟨μὴ ἀνῆς⟩ Th source: Syh⁶ⲙⲏⲗⲏ ⲙⲏⲗ SyhTh⁷μὴ ἀνῆς 248' 539⁸ⲙⲏⲗⲏ ⲙⲏⲗ P⁹ne dimittas Hi¹⁰ne subtrahas V¹¹לא תשבוק TII. Vorlage: ⁱ⟨אל תניח⟩ – #subst #sem #v¹²μὴ μιάνης G¹³ⲙⲏⲗⲏ ⲙⲏⲗ Syh

Rt: אל תניח Gol. (2004)

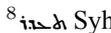
7:18^b [אלהים] ≡

I. —

II. Vorlage: ⁱהאלהים {crit: 1, 3} – #add #part #art¹τὸν θεόν G²τὸν θεόν Sm source: 248'³τὸν θεόν 252⁴האלהים (K) *primo* K17;

III. indet

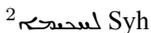
⁵ⲙⲏⲗⲏ Syh⁶ⲙⲏⲗⲏ P⁷Deum Hi V⁸יי T7:19 החכמה תעז^a לחכם^b מעשרה שליטים^c אשר היו^c בעיר

7:19^a תעזו  I. ¹ἐνισχύσει Sm source: 248'²ἐνισχύσει 252³  P⁴confortabit Hi VII. Vorlage: ⁱתעזר {crit: 1, 3, 4} – #subst #sem #v⁵תעזר 4QQoh^a⁶βοηθήσει G⁷adiuvit Hi^G⁸  Syh⁹אסתיעא T^Z T^S¹⁰איסתיעא T¹¹⁰

Rt: תעזר Kam. Her. Fox. (1989) Hor. (1997) Gol. (2004)

Em: תעזר Gra. Str. Gal. (1969) Wee. (2022)

Ct: תעזו Gol. (2004)

7:19^b לחכם I. ¹τῷ σοφῷ G²  Syh³τὸν σοφόν Sm⁴τὸν σοφόν Aq source: 248'⁵τὸν σοφόν 252⁶sapientem Hi V⁷ליה T^Z⁸עלוהי T^S⁹עלוי T¹¹⁰II. Vorlage: ⁱ²לחכמים² – #subst #morph #nb #n¹⁰  P

7:19^{c-c} [אשר היו] ↗ ≡

I. —

II. *Vorlage*: שדחיⁱ – #graph #prn #r1¹[היו] ש 4QQoh^a

III. indet

²τοὺς ὄντας G³גאג Syh⁴גאג P⁵*qui sunt* Hi⁶דהוו TIV. *Vorlage*: שדחי^{ii?} – #del #span⁷ – V*Em*: שדחי Wee. (2022)7:20 כי אדם אין צדיק בארץ אשר יעשה^a טוב ולא יחטא7:20^{a-a} [אשר יעשה] ↗ ≡

I. —

II. *Vorlage*: שיעשהⁱ – #graph #prn #r1¹[יע]שה^a 4QQoh^a

III. indet

²ὁς ποιήσει G³גחג Syh⁴גחג P⁵*qui faciat* Hi V⁶דיעביר T^Z T^S⁷די יעביר T¹⁰7:21 גם לכל הדברים^a אשר ידברו^b אל תתן לבך אשר לא תשמע את עבדך
מקללך

7:21^a]הדברים[→ ≡I. ¹τὸς λόγους 534' L C²⁹⁸-260 342 411 443 PsChr Anton Dam Ald. Gra Ra²τοῖς λόγους Gra³τοῖς λαλουμένοις Sm source: 248' 252II. *Vorlage*: ידברו {crit: 1, 3} – #del #part #art⁴λόγους G Ge⁵דברים (K) K147; (Coll) *primo* K218;

III. indet

⁵ܢܠܟܐ Syh⁶ܢܠܟܐ P⁷sermones Hi⁸sermonibus V⁹פיתנמיא T^Z¹⁰מליא T^S¹¹מיליא T¹¹⁰*Rt*: דברים Wee. (2022)7:21^b]ידברו[→ ≡I. ¹λαλήσουσιν A-C O S^c 336' k 248'' 296' 311 339 542 543 549 706 766 788 Aeth Did Anton

Dam Ra

²ܢܠܟܐ Syh³loquentur Hi(a) ⁴τοῖς λαλουμένοις Sm source: 248' 252 – #subst #morph #v⁵dicuntur VII. *Vorlage*: ידברו רשעים {crit: 1, 4} – #add #n⁶λαλήσουσιν ἀσεβεῖς G Ge⁷ܢܠܟܐ P⁸רשעיא (לך) די ימללון T^Z T¹¹⁰⁹רשעיא (לך) דימללון T^S*Em*: ידברו רשעים Gra.7:22 כי גם^a פעמים רבות ידע^b לבך אשר גם את קללת אחרים

7:22^a ג] ⤴ ≡I. ¹דאף T^S²דאף T^Z T¹¹⁰II. *Vorlage*: ⁱ— {crit: 1, 4} – #del #part #cj³(ὅτι πρὸς πλεονάκις) Aq source: 248' 252⁴(كثلا ووصى) P⁵(etenim frequenter) Hi⁶(scit enim) V

III. indet

⁷(ὅτι πλειστάκις πονηρεύσεταιί σε) καὶ (καθόδους) G⁸(כחא חכמה) (כחא חכמה) (כחא חכמה) Syh*Rt*: Wee. (2022)7:22^b ידע ⤴ ≡I. ¹ג. P²scit Hi V³ידע T^Z⁴יידע T^S⁵ידע T¹¹⁰II. *Vorlage*: ירעי {crit: 2} – #subst #sem #v⁶πονηρεύσεταιί σε (καὶ καθόδους πολλὰς) κακώσει G⁷כחא (כחא חכמה) (כחא חכמה) Syh⁸*πονηρεύσεταιί* Aq source: 248' 252⁹ירע (KR) K1;*Rt*: ירע Kno. (1836) Gin. Wri. (1883) Eur. Sie. Pod. Wil. Hor. (1937) Gor. (1955) Bar. (1959) Her. Cre. Gol. (2004) Gen. (2006) Seo. Wee. (2022)*Em*: ירע Gra.7:23 כל זה נסיתי בחכמה אמרתי אחכמה ודיא רחוקה^a ממני

7:24^{b-b} [ועמק עמק] ↗ ≡

I. —

II. *Vorlage*: ועמק עמק? – #subst #sem #adj #voc¹καὶ βαθὺν βάθος G²ܠܥܘܡܩܐ ܠܥܘܡܩܐ Syh³*et alta profunditas* Hi V

III. indet

⁴ܠܥܘܡܩܐ ܠܥܘܡܩܐ P⁵ורז (יום מותא) ורז T^Z T¹¹⁰⁶— T^S*Rt*: ועמק עמק Eur. Kam.

ועמק עמק Gol. (2004)

Ct: ועמק עמק Gal. (1940)7:24^c [ימצאנו] ↗I. ¹εὐρήσει αὐτό G²(εὐρήσει αὐτό) Aq Th *source*: Syh³,ܠܥܘܡܩܐܐ Syh^{Aq} SyhTh⁴,ܠܥܘܡܩܐܐ P⁵דישכחיניה TII. *Vorlage*: ימצאנה? – #subst #morph #gn #prn #suff⁶εὐρήσει αὐτήν S* C^{'-260} k 339 411 547 645 776^B 788 Sa^I Did Ol Met Mel Ald.⁷ܠܥܘܡܩܐܐ Syh

III. indet

⁸*eam* Hi V

IV. insuff

⁹ὁ οὐδείς <εὐρήσει> Sm *source*: 248^I

7:25 סבותי אני ולבי^a לדעת ולתור ובקש חכמה וחשבון ולדעת^b רשע כסל^b
 והסכלות^c הוללות^d

7:25^a [ולבי] ⤴ ≡

- I. ¹καὶ ἡ καρδία G
²et cor meum Hi^G
³סלכּ גילּ Syh
⁴סלכּ P
⁵et cor meum Hi

II. Vorlage: בלביⁱ {crit: 3, 5} – #subst #sem #part #cj #cop⁶sensu meo HiSm⁷animo meo V⁸בלבני T^Z⁹בלבי T^S¹⁰בליבני T¹¹⁰

¹¹בלבי (KR) K2, K4, K18, K30, K50, K77, K100, K101, K107, K117, K118, K121, K125, K151, K155, K172, K187, K224, K225, K226, K227, K228, K384; (R) K474, K511, K512, K584, R1, R4, R31, R42, R59, R193, R248, R265, R272, R273, R384, R386, R420, R440, R443, R449, R466, R486, R495, R507, R517, R547, R585, R586, R597, R606, R683, R688, R940, R942, R951, R957, R1112, R1198, R1252, REx26, REx33, REx61, REx62, REx70, REx117, REx118; *primo* K428, K517, R16, R633, R990, REx1, REx25; *nunc* R10, R262, R467, R543, R949; *Edd* REdS578; (*Recoll*) *primo* K17, K136, K177, K201, K244; (*Coll*) K56, K212, K602, SS282;

Rt: בלבי Kno. (1836) Gin. Gra. Del. (1875) Wri. (1883) Eur. McN. Kam. Dri. (1905) Pod. Ehr. Wil. Gor. (1955) Bar. (1959) Her. Cre. Hor. (1997) Gol. (2004) Seo. Bar. (2015)

Em: בלבי Gra. Ren. Win. McN. Ehr. Gor. (1955) Bar. (1959)

Ct: ואתנה לבי Sie.

ונתתי את לבי Zap.

ונתתי לבי Dri. (1905)

ונתון לבי לתור Hor. (1997)

(סבותי אני) לתור בלבי לבקש (חכמה) Sac.

7:25^{b-b} [רשע כסל] ⤴ ≡

I. —

II. Vorlage: כסל רשעיⁱ {crit: 1, 3} – #subst #sem #span

¹ἀσεβοῦς ἀφροσύνην G²ܐܫܝܘܘܢܐ ܐܫܝܘܢܐ Syh³כסיל רשע (K) K77;III. *Vorlage*: וְרֶשַׁע כְּסִילִי? – #subst #sem #span⁴ܐܫܝܘܢܐ ܐܫܝܘܢܐ P⁵*imprudentium errorem* Hi⁶*impietatem stulti* V⁷חובת שטיא T*Rt*: כסל רשע McN.

כסל רשע Pod.

רשע כסלות Wee. (2022)

רשע כסלה Wee. (2022)

Em: כסל רשע McN.7:25^c וְהַסְכֵּלוֹת] ⚡ ≡

I. —

II. *Vorlage*: וְסִכְלוֹתִי {crit: 1, 3} – #del #part #art¹καὶ ὀχληρίαν G²καὶ σκληρίαν C^{1-298 299} Ald. Gra Ra³καὶ ἀφροσύνην Aq source: 788⁴*et imprudentium (errorem)* Hi⁵*et (errorem) imprudentium* V⁶וְסִכְלוֹתִי (K) K147, K384;

III. indet

⁷וְסִכְלוֹתֵינוּ T^Z⁸וְסִכְלוֹתֵנוּ T^S⁹וְסִכְלוֹתֵנוּ T¹¹⁰¹⁰ܐܫܝܘܢܐ P¹¹ܐܫܝܘܢܐ Syh*Em*: וְסִכְלוֹתִי Fox. (1989) Gol. (2004)

7:25^d]הוֹלְלוֹת [⤴ ≡I. ¹errorem Hi V

²חלחלתא T^S

³חולחולתא T¹¹⁰

(a) *Vorlage*: 'הוֹלְלוֹת? – #subst #morph #nb #n #voc

⁴ἔννοιαν θορυβώδη Sm source: 248'

II. *Vorlage*: ׀והוֹלְלוֹת׀ – #add #part #cj #cop

⁵והללות (KR) K18, K147; (R) R48, R449, R592, R606, R892; (Recoll) *primo* K17, K99, K136, K180, K212; (Coll) SS282; *primo* K213, K602;

⁶והוללות (KR) K1, K76, K117, K125, K145, K151, K188, K201, K223, K224, K384, K674; (R) *primo* K573, R2, R196, R443, R466, R486; *nunc* R593;

Vorlage: ׀והוֹלְלוֹת׀ {crit: 1}

⁵⟨πλάνας⟩ Aq source: Syh

⁶ⲛⲉⲛⲁⲗⲏⲥ Syh^{Aq}

⁷πλάνας 539

(a) *Vorlage*: ׀והוֹלְלוֹת׀ {crit: 1} – #subst #morph #nb #n #voc

⁸καὶ περιφορὰν G

⁹ⲛⲉⲛⲁⲗⲏⲥ Syh

¹⁰ⲛⲉⲛⲁⲗⲏⲥ P

¹¹וחולחולתא T^Z

Rt:]הוֹלְלוֹת [Hor. (1937)

Em:]הוֹלְלוֹת [McN. Ehr. Her. Fox. (1989) Gol. (2004)

הוֹלְלוֹת Dri. (1905) Hor. (1937)

והוללות Wee. (2022)

7:26 ומוצא^a אני^b מר^c ממות את האשה אשר היא מצודים^d וחרמים לבה אסורים^e
ידיה^f טוב^g לפני האלהים ימלט ממנה וחוטא ילכד בה

7:26^a [ומוצא] ↗

- I. ¹καὶ εὐρίσσω G
²אִנְיָ סִיחַ Syh
³et invenio Hi
- II. Vorlage: ⁱוּמוֹצֵאִי? – #subst #morph #tense #v
⁴אִנְיָ סִיחַ P
⁵et inveni V
⁶וּמוֹצֵאִי T

7:26^b [אני] ↗ ≡

- I. ¹ἐγὼ Ra
²ego Hi
³אֲנִי T
- II. Vorlage: ⁱאֲנִי אֶתְּהִי {crit: 1} – #add #prn #dm
⁴ἐγὼ αὐτῶν G Ge
⁵אֲנִי אֶתְּהִי Syh
- III. Vorlage: ⁱⁱאֲנִי אֶתְּהִי? – #del #prn #ps
⁶— V
⁷— P

Rt: אֶתְּהִי Gol. (2004)

Em: אֶתְּהִי Wee. (2022)

7:26^c [מר] ↗ ≡

- I. ¹πιχρότερον G Ra
²אֲמָרִים מְרִיבִים Syh
³⟨πιχρότερον⟩ Aq Sm Th source: Syh
⁴אֲמָרִים מְרִיבִים Syh^{Aq} SyhSm
- ⁵אֲמָרִים P
⁶amariorem Hi V

⁷דמריר T^Z T¹¹⁰

⁸במריר T^S

II. *Vorlage*: ⁱ⟨ואמר מר⟩ – #add #span

⁹καὶ ἐρῶ πικρότερον B-S*-68^r-998 357 698 Arm PsChr Spec Ge

(a) ¹⁰καὶ εὐφροσύνη πλάνα καὶ εἶπον πικρότερον O⁴⁷⁵ d^{-357 754} – #add #span

¹¹καὶ ἀφροσύνη πλάνας καὶ εἶπον πικρότερον 475

¹²καὶ εὐφροσύνην πλάνα καὶ εἶπον πικρότερον 754

¹³καὶ εὐφροσύνην πλάνας καὶ εἶπα πικρότερον S^c

Rt: **מר ואמר** McN. Gol. (2004)

Em: **מר ואמר** Wee. (2022)

7:26^d מצודים ↗ ≡

I. ¹θηρέματα G

²ܠܗܝܘܢܝܢ Syh

³⟨παγιδεύματα⟩ Aq source: Syh

⁴ܠܗܝܘܢܝܢ^{Aq} Syh^{Aq}

⁵παγιδεύματα 252

⁶⟨θηρέματα⟩ Th source: Syh

⁷ܠܗܝܘܢܝܢܝܢܝܢ SyhTh

⁸ומצדתן T

II. *Vorlage*: ⁱומצוד {crit: 1} – #subst #morph #nb #n

⁹θηρέμα C 475-637 336^r B-S*-68^r-998 298-299-563-571*-157^r-609-cII^{-260^c} d k 795 Sa^I Arm Did^{com}

PsChr Anast Antioch Constit Cyr Theog

¹⁰θήραμα C^{-299 563 571*}-425-601-260^c 411 Ald.

¹¹δίπτυον θηρευτικόν Sm source: 788

¹²laqueus Hi

¹³laqueus venatorum V

III. indet

¹⁴ܠܗܝܘܢܝܢ P

Rt: **ומצוד** McN. Bar. (1959)

7:26^e [אסורים] ↗ ≡

- I. ¹*assurim* M^{Hi}
²δεσμοὶ *O* Anast Constit Ra
³*vinctae sunt* Hi^{Aq}
⁴*vincula* Hi V
⁵כפתן T^Z T¹¹⁰
⁶אתכפיפת T^S
(a) ⁷אסור P – #subst #sem #n
- II. *Vorlage*: יאסורי {crit: 1} – #subst #morph #nb #n

⁸δεσμὸς G
⁹אסור Syh
¹⁰*vinculum* Hi *Ep*
¹¹*laqueus* Spec

Rt: אסורים Eur. Wee. (2022)

אסור McN. Pod. Gol. (2004) Wee. (2022)

Ct: יאסורי Dri. (1905) Zap. Pod. Hor. (1937) Hor. (1997)

7:26^f [ידיה] ↗ ≡

- I. ¹χεῖρες αὐτῆς Ra
²*manus eius* Hi^{Aq}
³αἱ χεῖρες Sm source: 248' 788
⁴אסור P
⁵*manus eius* Hi
⁶*manus illius* V
⁷ידהא T
- II. *Vorlage*: בידיהי {crit: 1} – #add #part #prep

⁸εἰς χεῖρες αὐτῆς G
⁹*in manibus eius* Hi *Ep* Spec
¹⁰אסור Syh

Rt: בידיה McN. Pod. Gol. (2004) Wee. (2022)

7:26^g [טוב] ↗

- I. ¹ἀγαθός G
²ܬܘܒ Syh
³bonus Hi
⁴qui placet V
⁵תקין T
- II. Vorlage: ⁱ?טוב טוב? – #add #span
⁶ܘܢܘܒܘܢܘܒܘܢܘܒܘܢܘܒܘܢܘܒܘܢ P

7:27 ראה זה מצאתי ^aאמרה קהלת^a אחת לאחת למצא חשבון

7:27^{a-a} [אמרה קהלת] ↗ ≡

- I. ¹εἶπεν Ἐκκλησιαστής 534 252 543 549 788
- II. Vorlage: אמר הקהלת: {crit: 1} – #add #part #art
²εἶπεν ὁ Ἐκκλησιαστής G
- III. indet
³ܘܢܘܒܘܢܘܒܘܢܘܒܘܢܘܒܘܢܘܒܘܢ P
⁴dicit Ecclesiastes Hi V
⁵אמר קהלת T
⁶ܘܢܘܒܘܢܘܒܘܢܘܒܘܢܘܒܘܢܘܒܘܢ Syh
- Rt: אמר קהלת Wee. (2022)
אמר הקהלת Kam.
- Em: אמר הקהלת Hou. (1777) Kno. (1836) Hei. (1847) Stu. Llo. Del. (1875) Kön. (1881) Now. Wri. (1883) Eur. Wil. (1898) Sie. Zap. Lev. Pod. Ehr. Wil. Gal. (1940) Gor. (1955) Her. Fox. (1989) Kau. (2006) Seo. Wee. (2022)

7:28 אשר עוד בקשה נפשי ולא מצאתי אדם^a אחד מאלף מצאתי ואשה בכל אלה
לא מצאתי

7:28^a אדם] ⤴ ≡I. ¹ἄνθρωπον Hi *Ad Iovin* Ra²אדם P³*hominem* Hi⁴*virum* V⁵גבר TII. *Vorlage*: וְאָדָם {crit: 1} – #add #part #cj #cop⁶καὶ ἄνθρωπον G⁷אדם Syh

Rt: אדם McN. Pod. Wee. (2022)

7:29 לְבַד רָאָה זֶה מִצְאָתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת הָאָדָם יִשְׂרָאֵל וְהִמָּה בִקְשׁוֹ חֲשִׁבֹנוֹת רַבִּים

8:1 מִי כִהְחָכֵם^a וְמִי יוֹדֵעַ פֶּשֶׁר דְּבַר חֲכֹמַת אָדָם תֹּאִיר פָּנָיו וְעֵזֶב^b פָּנָיו יִשָּׁאֵא^c

8:1^a [כהחכם] ⤴ ≡I. ¹אדם P²*ut sapiens* HiII. *Vorlage*: כִּה חֲכָם {crit: 1} – #subst #sem #part #prep³ὦδε σοφός Ge⁴*ὦδε σοφός* Aq source: 161 252⁵*οὕτως* σοφός Sm source: 788⁶*ita ut sapiens* Hi^{Com}⁷*talis ut sapiens est* V(a) ⁸οἶδεν σοφούς G Sa^{I^{II}2} Fa² Geo Arm Arab Ol Ra – #subst #sem #span⁹*novit sapientes* Hi^G¹⁰אדם Syh¹¹אדם 9c1 10c1 11c1¹²אדם 8a1^c¹³οἶδεν σοφίαν C^{-159 298} 161^c-248^c Fa¹ Ald.

III. *Vorlage*: ^{ii?}הַחֶכֶם? – #del #part #prep

¹⁴הוא חכימא T^S

¹⁵אית חכימא T^Z T¹¹⁰

Rt: כה חכם Eur. McN. Pod. Hor. (1937) Gol. (2004) Mar. Wee. (2022)

Em: כה חכם Ehr. Her. Fox. (1989) Seo.

Ct: מוֹכִיחַ כְּהַחֶכֶם Gal. (1940)

חכם Zap.

8:1^b וְעַזְ  ≡

I. —

II. *Vorlage*: וְעַזְ {crit: 4} – #subst #sem #n #voc

¹καὶ ἀναίδης G

²et impudens Hi^G

³ܘܥܘܕܘܬܐ Syh

⁴وَعِزِّي P

⁵et fortis Hi

⁶et potentissimus V

⁷וְחַצְיָהּ T^Z T¹¹⁰

⁸וְחַצְוִן T^S

Rt: וְעַזְ Gra. Wri. (1883) Eur. Dri. (1905) Zap. Pod. Wil. Hor. (1937) Gor. (1955) Bar. (1959) Her. Cre. Hor. (1997) Seo.

Em: וְעַזְ Sie. McN. Ehr. Gol. (2004)

8:1^c וְשִׂנְאָ  ≡

I. —

II. *Vorlage*: וְשִׂנְאָ – #subst #sem #v #voc

¹μισθῆσεται G

²odietur Hi^G

³ܘܨܘܕܘܬܐ Syh

⁴נשגכ P

III. *Vorlage*: יִשְׁנֶהⁱⁱ {crit: 3} – #graph

⁴יִשְׁנֶה (KR) K77, K80, K95, K185, K187, K237, K384, K680; *primo* K172; **Edd** K659; (R) R304, R851; **Edd** REdS578; (**Recoll**) *primo* K17, K244; (**Coll**) K228; *nunc* K4; (**ML**) Bab-65, Bab-66, Bab-113, Bab-119;

Vorlage: יִשְׁנֶהⁱⁱⁱ {crit: 3}

⁵מתחלפן T^Z T¹¹⁰

⁶מתחלפין T^S

¹¹יִשְׁנֶה (KR) K117, K147, K152, K224, K674;

(a) *Vorlage*: יִשְׁנֶה^{iv} – #subst #morph #v #voc

⁸*commutabit* Hi

⁹*commutavit* V

Em: יִשְׁנֶה Gra. Sie. McN. Ehr.

יִשְׁנֶה Hit. (1847) Stu. Hor. (1997) Gol. (2004)

יִשְׁנֶה Zir. Win. Zap.

יִשְׁנֶה Wee. (2022)

Ct: יִשְׁנֶה All. Gal. (1940) Her. Fox. (1989) Seo.

8:2^a אני^a פי מלך שמור^b ועל דברת שבועת אלהים

8:2^a אני] ⤴ ≡

I. ¹ἐγὼ (παραινῶ ῥῆσιν βασιλέως φυλάσσειν) O^V

²ἐγὼ παραινῶ 260

³ἐγὼ παραινῶ Sm source: 248'

⁴*ego* Hi V

II. *Vorlage*: i—? {crit: 1} – #del #prn #ps

⁵(στόμα) G

⁶(os) Hi^G

⁷(לעל) Syh

⁸(מכא) P

III. indet

⁹ית T

Em: אָת Hou. (1777) Eur. Dri. (1905) Pod. Wil. Ode. Sac. Hor. (1997)

אָתָּ Spo. Hor. (1937)

Gra. McN. Gol. (2004)

Ct: אמרתני אני Now. Wri. (1883) Sie. Dri. (1905)

אנפי Dah. (1958) Whi. (1979) Die.

בְּנִי Wil. (1898) Kam. Zap.

אֲמָרִי Pal.

אֵל Ren.

אפי Wee. (2022)

8:2^b [שמור] ⤴ ≡

I. ¹φύλαξον G

²אֶֿֿ Syh

³φυλάσσειν Sm source: 248'

⁴אֶֿֿ P

⁵למיטרֵ T

II. *Vorlage:* ¹שְׁמֹרֵי? – #subst #morph #v

⁶custodio Hi

⁷observo V

Em: שְׁמֹר Hit. (1847) Stu. Ehr.

8:3^a אֵל תִּבְהֹל^a מִפְּנֵי תֵלַךְ אֵל^b תַּעֲמֹד בְּדַבַּר רַע כִּי אֲשֶׁר יִחַפֵּץ יַעֲשֶׂה

8:3^{a-a} [אֵל תִּבְהֹל] ⤴ ≡

I. —

II. *Vorlage:* ¹אֵל תִּבְהֹלִי {crit: 4} – #subst #sem #v #voc

¹μῆ σπουδάσης G

²אֵל תִּבְהֹלִי Syh

³μῆ σπεύσῃς Sm source: 248'

⁴אֶל וְעָמַד P

⁵ne festines Hi V

⁶אִתְּבַהֲלִי T^Z T^S

⁷אִתְּבַהֲלִי T¹¹⁰

8:3^b אל נא ⤴ ≡

I. ¹μῆ G

²אֶל Syh

II. Vorlage: ¹אל {crit: 3} – #add #part #cj #cop

³אֶל P

⁴et ne Hi

⁵neque V

⁶אל (KR) K2, K4, K18, K30, K76, K77, K80, K93, K95, K101, K107, K118, K119, K121, K125, K147, K152, K153, K155, K166, K175, K177, K188, K196, K198, K199, K200, K201, K223, K224, K225, K226, K227, K244, K245, K253, K384, K674, K680; *primo* K82, K151, K158; **Edd** K259; (**K**) **Edd** K666; (**R**) K581, R1, R2, R4, R16, R31, R32, R45, R59, R186, R196, R230, R248, R262, R272, R273, R304, R332, R369, R379, R384, R386, R420, R441, R443, R449, R466, R476, R486, R495, R507, R517, R518, R535, R543, R547, R562, R576, R586, R593, R597, R614, R677, R688, R789, R814, R824, R825, R857, R868, R892, R903, REx30; *primo* K409, K573, R41, R187, R275, R297, R331, R343, R440, R554, R633, R721, R722, R737, R795, R851, R872; *nunc* R10, R47, R613, R674; **Edd** RPtXxxx, RPtP518, REdS578, RMgB482; (**Recoll**) *primo* K17, K136, K212, K218; (**Coll**) K167, K170, K214, S127b, SS282; (**ML**) Bab-1-31-98, Bab-65, Bab-66, Bab-71;

III. indet

⁶דלא T

IV. insuff

⁷μῆ (ἐπίμεινε) Sm source: 788

⁸(ἐπίμεινε) Sm source: 248' 788

Rt: אל Kam. Hor. (1937) Wee. (2022)

8:4 באשר^a דְּבַר^b מֶלֶךְ שֶׁלֹּטוֹן^c וּמִי יֹאמֵר לוֹ מִה תַּעֲשֶׂה

8:4^a]באשר[↗ ≡I. ¹διὰ *τὸ* Sm source: 248'²באתר T¹¹⁰³בתר T^Z⁴באתרא T^SII. *Vorlage*: ¹כאשר {crit: 3, 5} – #subst #sem #part #prep⁵καθὼς G⁶(ܟܘܪܝܢܐ)ܘܢܝܢܐ Syh⁷καὶ ὥς S*⁸(ܟܘܪܝܢܐ)ܘܢܝܢܐ P⁹*sicut* Hi¹⁰כאשר (KR) K80, K111; (R) R10, R48, R386, R443, R476, R683, REx61, REx118, REx133; *primo* R16, R262, R264, R265, R297, R795; *forte* R868; Edd K264, K264A, RBbP517, RMhP500; (Coll) Add9403;

III. indet

¹⁰*et* V*Rt*: כאשר Eur. Klo. McN. Kam. Dri. (1905) Pod. Hor. (1937) Gor. (1955) Her. Gol. (2004) Mar. Wee. (2022)8:4^b]דְּבַר[↗ ≡I. ¹λόγον Sm source: 248'²ܟܘܪܝܢܐ SyhSm³*sermo* V⁴מימרא TII. *Vorlage*: ¹דְּבַר {crit: 1} – #subst #sem #n⁵λαλεῖ (βασιλεὺς ἐξουσιάζων) O d Ra Ge⁶ܟܘܪܝܢܐ Syh⁷(ἐλάλησε) Aq source: Syh⁸ܟܘܪܝܢܐ Syh^{Aq}

⁹ 𐤒𐤓𐤕𐤓(ג) P

¹⁰ *dixerit* Hi

(a) ¹¹ (βασιλεὺς ἐξουσιάζων) λαλεῖ A-C S^c 613 L 298-*cII* k 248' 296' 311 338 339 443 542 543
547 549 706 788 Geo Arm Ol Anton – #trasp

III. *Vorlage*: ii—? – #del #n

¹² — 336' B-S*-68'-998 C-²⁹⁸ 357 645 Sa¹ Fa³ Did Dam^{te} Compl.

¹³ (Ὁριγένης τοῦ λαλεῖ οὐκ ἐμνήσθη ἐν τοῖς τοῦ Ἐκκλησιαστοῦ) *source*: Syh

¹⁴ 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 Syh^{mg}

IV. insuff

¹⁵ (λαλεῖ) Th *source*: Syh

¹⁶ 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 SyhTh

Rt: McN. Pod. Gol. (2004)

𐤒𐤓𐤕𐤓 Eur. Kam. Gor. (1955) Her. Gen. (2004) Mar.

𐤒𐤓𐤕𐤓 Kam. Gor. (1955)

𐤒𐤓𐤕𐤓 Hor. (1937) Hor. (1997)

8:4^c [שלטון] ➔ ≡

I. ¹ ἐξουσιαστικὸν εἶναι Sm *source*: 248'

² *potestate plenus est* V

II. *Vorlage*: שליט {crit: 1, 4} – #subst #sem #n

³ ἐξουσιάζων G

⁴ 𐤒𐤓𐤕𐤓 Syh

⁵ 𐤒𐤓𐤕𐤓 P

⁶ *potestatem habens* Hi

⁷ דשליט T

Rt: שליט Gol. (2004)

8:5 שומר^a מצוה לא ידע דבר רע ועת ומשפט^b ידע^c לב חכם

8:5^a [שומר] ↗ ≡I. ¹φυλάσσω O 776^A 795II. *Vorlage*: ¹השומר {crit: 1} – #add #part #art²φυλάσσω G

III. indet

³גִּבְיָהּ Syh⁴*qui custodit* HiSm⁵גִּבְיָהּ P⁶*qui custodit* Hi V⁷גבר דנטיר T^Z T¹¹⁰⁸לבי דנטר T^S*Rt*: השומר McN.8:5^b [ומשפט] ↗ ≡I. ¹Παράδεισος P²*et iudicium* Hi³*et responsionem* V⁴ודין TII. *Vorlage*: ¹משפט {crit: 1, 3} – #del #part #cj #cop⁵ἀρίσσεως G⁶Παράδεισος Syh⁷ἀρίσσεως 998 357 Geo⁸משפט (KR) K1, K95, K196, K199, K253; (R) R2, REx30; *primo* K581, R486, R683, R903, R923; *nunc* R196; *Edd* K693, RMhSxxx; (*Recoll*) *primo* K107, K157, K211, K212; (*Coll*) *primo* K171;*Rt*: משפט McN. Dri. (1905) Hor. (1937) Fox. (1989) Hor. (1997) Wee. (2022)*Em*: משפט Wee. (2022)

8:5^c [רַעַע] ⤴ ≡

I. —

II. *Vorlage*: יִרְעֵי {crit: 3, 4, 5} – #subst #morph #v

¹γῶσται G

²גַּעַ Syh

³γῶσται 998

⁴גַּעַ P

⁵*cognoscit* Hi

⁶*intellegit* V

⁷אשתמודע T^Z T^S

⁸אישתמודע T¹¹⁰

⁹יודע (KR) K80; *forte* K384; (R) R2; *primo* R16, R379, R386, R466; Edd K693, RMhSxxx; (Recoll) *primo* K4;

¹⁰יִרְעֵי (R) K581, R585, R903;

Em: יִרְעֵי Pod.

יִרְעֵי Gol. (2004)

8:6 כי לכל חפץ יש עת ומשפט כי רעת^a האדם רבה עליו

8:6^a [רעת] ⤴ ≡

I. ¹κάωσις Sm *source*: 248'

²גַּעַ P

³*afflictio* Hi

⁴*adfflictio* V

⁵בישא T

II. *Vorlage*: יִרְעַת – #subst #sem #n

⁶γῶσις G

⁷*scientia* Hi^G

⁸גַּעַ Syh

⁴ ארום בעידן דיהא T^Z

⁵ ארום בעידן דיהי T¹¹⁰

II. *Vorlage*: כי אשר¹ {crit: 5} – #del #part #prep

⁶ γὰρ τὰ (ἐσόμμενα) Sm source: 248' 252

⁷ γὰρ τὰ (ἐσόμμενα) 539

⁸ (חגמג) חג סלח SyhSm

⁹ P

¹⁰ *et quid* Hi^{Com}

¹¹ *et (ventura)* V

¹² ארום דיהא T^S

¹³ כי אשר (R) EddREdS578;

8:8 אין אדם שליט ברוח לכלוא את הרוח ואין שלטון^a ביום המות^b ואין משלחת במלחמה^c ולא ימלט רשע את בעליו

8:8^a [שלטון] → ≡

I. ¹ ἐξουσία B-68'-998 357 Sa¹² Fa²³ Geo Ra Ge

² P

³ *potestatem* V

⁴ שלטנא T^S

⁵ שולטנא T^Z T¹¹⁰

II. *Vorlage*: שליטⁱ {crit: 1} – #subst #sem #n

⁶ ἐξουσιάζων G

⁷ Syh

⁸ *potens* Hi

Rt: שליט Wee. (2022)

8:8^b]המות [→ ≡I. ¹τοῦ θανάτου O 130 411 542 776^A Sa^III² Fa³ RaII. *Vorlage*: מוּתִי {crit: 1} – #del #part #art²θανάτου G

III. indet

³𐤇𐤍𐤁𐤏 Syh⁴𐤇𐤍𐤁𐤏 P⁵mortis Hi V⁶דמותא T^S⁷מותא T^Z T¹¹⁰*Rt*: מות Gol. (2004) Wee. (2022)8:8^c]במלחמה [→ ≡I. ¹ἐν τῷ πολέμῳ Ra²εἰς πόλεμον Sm *source*: 248'³εἰς πόλεμον 252⁴in bello Hi⁵ingruente bello V⁶בקרבא TII. *Vorlage*: ביום מלחמהי {crit: 1} – #add #n⁷ἐν ἡμέρᾳ πολέμου G⁸𐤁𐤍𐤁𐤏 𐤇𐤍𐤁𐤏 Syh⁹𐤁𐤍𐤁𐤏 𐤇𐤍𐤁𐤏 P*Rt*: ביום מלחמה McN. Zap. Hor. (1937) Gor. (1955) Bar. (1959) Gol. (2004) Seo. Wee. (2022)

8:9 את^a כל זה ראיתי ונתון את לבי לכל מעשה^b אשר נעשה תחת השמש^c עת
אשר^c שלט האדם באדם לְרַע^d לְרַע לְרַע^d

8:9^a [את] א ↗ ≡I. ¹σὺν cII-260 411 547²(*omnia*) Hi V³ית TII. *Vorlage*: ואתי {crit: 1} – #add #part #cj #cop⁴αὐ σὺν G⁵(חלמ)א Syh⁶גא P*Rt*: ואת McN. Pod. Wee. (2022)8:9^b [מעשה] ≡I. ¹ποίημα GII. *Vorlage*: המעשהי {crit: 1, 3} – #add #part #art²τὸποίημα V B-68'-998 260 d Sa¹II² Fa¹3 PsChr³המעשה (K) K224, K384; (*Recoll*) *primo* K201, K212; (ML) Bab-65;

III. indet

³חבא Syh⁴חבא P⁵*opus* Hi⁶עובדא T⁷*operibus* V – #subst #morph #n #nb8:9^{c-c} [עת אשר] א ↗ ≡I. ¹καίρὸς ὡς Aq *source*: 248' 252²ἔστιν ὅτε Sm *source*: 248' 252³אזכר (אזכר)א P⁴*interdum* V⁵בעידן ד(ישלט) T^Z⁶בעידן די T^S T¹¹⁰

II. *Vorlage*: ⁱ(אֵת אֲשֶׁר) – #subst #sem #n⁷τὰ ὅσα G⁸πάντα ὅσα C^{r-298} 411 766 Ald.⁹(אֵת אֲשֶׁר) סלף סלף Syh¹⁰καὶ ὅσων Sm source: 788¹¹אֵת אֲשֶׁר (KR) *primo* K244;

III. indet

¹²*et* Hi – #subst #sem #span

Rt: אֵת Hou. (1777) Gin. Eur. McN. Kam. Pod. Hor. (1937) Gor. (1955) Her. Whi. (1979) Cre.
Seo. Wee. (2022)

Em: בַּעַת Sac.8:9^{d-d} לָרַע לוֹ ↗ ≡I. ¹εἰς κακὸν ἑαυτοῦ Sm source: 248'²*in malum suum* VII. *Vorlage*: לָרַע לוֹי – #subst #sem #n #voc³τοῦ κακῶσαι αὐτόν G⁴סלף סלף Syh⁵(τοῦ κακῶσαι) Th source: Syh⁶סלף סלף SyhTh⁷סלף סלף P⁸*ut affligeret eum* Hi⁹לֹאבִאשָׁא לִיָּה T¹⁰לֹאבִיִּדֵר לֹא *videtur* SS282;*Rt*: לָרַע לוֹ Eur. Pod. Her. Cre. Yi. Wee. (2022)

לֹאבִיִּדֵר לוֹ Dri. (1905) Hor. (1937) Cre. Hor. (1997) Yi. Wee. (2022)

Em: לֹאבִיִּדֵר לוֹ Gra. Sie. Zap.

8:10 ובכן ראיתי רשעים קְבָרִים^a ובאו^b מִמְּקוֹם קְדוֹשׁ^c יִהְיוּ לְכֹדִי^d וישתכחו^e בעיר
אשר כן עשו גם זה הבל

II. *Vorlage*: יבאוי {crit: 1} – #del #part #cj #cop

¹¹εισαχθέντας G

¹²سأله الله Syh

Rt: מובאים McN. Hor. (1937) Hor. (1997)

ובאים Pod.

הביאו Gin.

יבאו Gol. (2004)

Em: מובאים Dri. (1905) Ehr. Gal. (1940) Gor. (1955) Bar. (1959) Whi. (1979) Sac. Fox. (1989) Seo.

ובאים Dri. (1954) Zim. Her. Cre. Wee. (2022)

יבאו Gol. (2004)

Ct: Sie.

ובאים שלום Hor. (1997)

8:10^{c-c} [וממקום קדוש] → ≡

I. ¹καὶ ἐκ τόπου ἁγίου Sa^l Ra Ge

²سأله الله من مكان P

³*et de loco sancto* Hi

⁴ומאתר קדיש T^S

II. *Vorlage*: ממקום קדוש {crit: 1, 3} – #del #part #cj #cop

⁵ἐκ τόπου ἁγίου Aq source: 248'

⁶ἐκ τόπου ἁγίου 252

⁷מאתר קדיש T^Z T¹¹⁰

⁸ממקום קדוש (K) K80, K95, K674; (Recoll) *primo* K166;

III. *Vorlage*: וממקדש {crit: 1} – #subst #sem #span

⁸καὶ ἐκ τοῦ ἁγίου G

⁹سأله الله من مكان Syh

IV. *Vorlage*: ⁱⁱⁱ(במקום קדוש) {crit: 3} – #subst #sem #span

¹⁰ἐν τόπῳ ἁγίῳ Sm source: 248' 252 788

¹¹ἐν τόπῳ ἁγίῳ 539

¹²سأله الله من مكان SyhSm

¹³*in loco sancto* V

¹⁵ובמקום קדוש (KR) K76, K77; (R) R272; *primo* R380; (Recoll) *primo* K17, K228;

Rt: ממקום קדוש Pod. Gor. (1955)

וממקדש Gol. (2004)

ומקדוש Gor. (1955)

ובמקום קדוש Gin. Mar.

Em: ממקום קדוש Gra. McN.

Ct: ובמקום Pal.

במקום Gal. (1940)

ובמקדש Gol. (2004)

מקום Wee. (2022)

8:10^d ויהלכו

I. ¹ἐπορεύθησαν 637 S^c 797-cII 411 539 Fa^{1 2 3} Arm Met Ra

²ἀνεστρέφοντο Sm source: 788

³(ἀνέστρεφον) Sm source: Syh

⁴אסס אגסאבב SyhSm

⁵אול P

⁶*egressi sunt* Hi

⁷*erant* V

II. *Vorlage*: והלכו {crit: 1, 4} – #add #part #cj #cop

⁸καὶ ἐπορεύθησαν G

⁹אולא Syh

¹⁰(καὶ ἐπορεύθησαν) Aq Th source: Syh

¹¹אולא Syh^{Aq} SyhTh

¹²ואזל T

Rt: והלכו Gin. Eur. Pod. Gor. (1955) Bar. (2015) Wee. (2022)

ויהלכו Eur.

Em: ויהלכו McN. Bar. (1959)

Ct: יהלכו Hit. (1847) Whi. (1979)
 יהללו Ehr. Hor. (1937)
 יהללו Gra.
 יתהללו Gra.

8:10^e [וישתבחו] ⤴ ≡I. ¹ⲓⲛⲉⲧⲉⲛⲥⲓⲛⲓⲔ P²ⲓⲛⲉⲧⲉⲛⲥⲓⲛⲓⲔ T^S³ⲓⲛⲉⲧⲉⲛⲥⲓⲛⲓⲔ T^Z⁴ⲓⲛⲉⲧⲉⲛⲥⲓⲛⲓⲔ T¹¹⁰II. *Vorlage*: וישתבחו^ו {crit: 3, 5} – #subst #sem #v⁵ⲓⲛⲉⲧⲉⲛⲥⲓⲛⲓⲔ G⁶ⲓⲛⲉⲧⲉⲛⲥⲓⲛⲓⲔ Syh⁷ⲓⲛⲉⲧⲉⲛⲥⲓⲛⲓⲔ Aq Th source: Syh⁸ⲓⲛⲉⲧⲉⲛⲥⲓⲛⲓⲔ Syh^{Aq} SyhTh⁹ⲓⲛⲉⲧⲉⲛⲥⲓⲛⲓⲔ Sm source: 788 Syh¹⁰ⲓⲛⲉⲧⲉⲛⲥⲓⲛⲓⲔ SyhSm¹¹*et laudati sunt* Hi¹²*et laudabantur* V

¹³וישתבחו (KR) K178; *primo* K107; (R) K433, K471, K475, K553, K570, K581, R16, R33, R249, R272, R331, R380, R613, R729, R780, R892, REx26, REx60, REx66, REx133; *primo* R857, R1219; Edd RMhSxxx;

Rt: וישתבחו Gin. Llo. Eur. Wil. (1898) Sie. Pod. Her. Fox. (1989) Seo. Bar. (2015)

Em: וישתבחו Hou. (1777) Kno. (1836) Gra. Ren. Wri. (1883) Win. McN. Zap. Ehr. Bur. Ser. Gor. (1955) Bar. (1959) Cre. Gol. (2004) Wee. (2022)

8:11 אשר אין נעשה פתגם מעֶשֶׂה^a הרעה מהרה על כן מלא לב בני האדם בהם לעשות רע^b

8:11^a [מַעֲשֵׂה] ↗ ≡I. ¹περί τοῦ κακοῦ Sm source: 788²עובדיהון (על) TII. Vorlage: ⁱמַעֲשֵׂי – #subst #sem #n #voc³ἀπὸ τῶν ποιοῦντων G⁴سَلْبِ وِجْبَانِ Syh⁵سَلْبِ وِجْبَانِ P⁶facientibus Hi⁷contra malos V

Rt: מַעֲשֵׂי Kno. (1836) Gin. Gra. Del. (1875) Now. Wri. (1883) Eur. McN. Zap. Pod. Wil. Gor. (1955) Bar. (1959) Her. Cre. Wee. (2022)

Em: מַעֲשֵׂי Spo. Dri. (1905)

Ct: מַעֲשֵׂי Eur.

8:11^b [רַע] ↗ ≡I. ¹רַע(ג) P²בישׁ TII. Vorlage: ⁱהַרְעָה {crit: 1} – #subst #sem #n³τὸ πονηρόν G⁴رَاع(ג) Syh

III. indet

⁵κακουργεῖσιν Sm source: 248' 788⁶malum Hi⁷mala V

Rt: הַרְעָה Gol. (2004) Wee. (2022)

8:12 אשר חָטָא^a עֲשָׂה^b רַע^c מֵאֵת^d וּמֵאֲרִיךְ^e לוֹ^f כִּי גַם יוֹדַע אֲנִי אֲשֶׁר יִהְיֶה טוֹב לִירְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלְּפָנָיו

8:12^a אֲחַטָּהָרָא ⤴ ≡

- I. ¹ἀμαρτῶν Sm source: 248'
²ἀμαρτάνων Sm source: 248'
³ἀμαρτῶν 252 539
⁴peccans HiSm
⁵ⲁⲛⲉ(ⲛ) P
⁶peccator Hi V
⁷ⲁⲛⲉⲓⲃⲁ T

II. Vorlage: ⲁⲛⲉⲓⲃⲁ – #subst #morph #v #voc

- ⁸ἡμαρτεν G
⁹ⲁⲛⲉ(ⲛ) Syh
¹⁰ⲁⲛⲉ SyhSm source: Syh

Rt: אֲחַטָּהָרָא Kam. Wee. (2022)

8:12^b עֲשֵׂהָרָא ⤴ ≡

- I. ¹ὁ κακοῦργος Sm source: 248' 788
²ὁ κακοῦργος 252 539
³malus HiSm
⁴ⲁⲛⲉ SyhSm source: Syh
⁵ⲁⲛⲉ P
⁶facit Hi V
⁷ⲁⲛⲉⲓⲃⲁ T

II. Vorlage: ⲁⲛⲉⲓⲃⲁ – #subst #morph #v #voc

- ⁸ἐποίησεν G
⁹ⲁⲛⲉ Syh

Rt: עֲשֵׂהָרָא Gol. (2004) Wee. (2022)

8:12^c]רע[⤴ ≡I. ¹ביש TII. *Vorlage*: הרעהי {crit: 1} – #add #part #art²τὸ πονηρὸν G³ובצער Syh⁴בצער SyhSm⁵בצער P

III. indet

⁶malum Hi V*Rt*: הרעה McN. Wee. (2022)8:12^d]מאת[⤴ ≡I. ¹maath M^{Hi}²בצער P³centies Hi V(a) ⁴מאת שניין T – #add #n⁵מאת שנה (ML) Bab-119;II. *Vorlage*: ⁱ⟨מאת⟩ – #subst #sem #n⁶ἀπὸ τότε G⁷ex tunc Hi^G⁸(mortuus est) ex tunc Hi Ep⁹בצער SyhIII. *Vorlage*: ⁱⁱ⟨מת⟩ – #subst #sem #n¹⁰ἀπέθανεν O^V¹¹mortuus est (ex tunc) Hi Ep¹²⟨ἀπέθανεν⟩ Aq Sm Th source: Hi¹³mortuus est Hi^{Aq} HiSm HiTh¹⁴ἀπέθανεν Sm source: 248' 788¹⁵ἀπέθανεν 252 539

Rt: מֵאֵז Kno. (1836) Wri. (1883) McN. Zap. Lev. Pod. Wil. Hor. (1937) Gor. (1955) Bar. (1959)
Her. Sch. (1992) Hor. (1997) Gol. (2004) Seo. Bar. (2015) Wee. (2022)
מֵת Kno. (1836) Wri. (1883) Eur. McN. Pod. Hor. (1937) Gor. (1955) Bar. (1959) Hor. (1997)
Bar. (2015)

Em: מֵאֵז Hou. (1777) Bic. Sie. Dri. (1905) Ehr. Fox. (1989)

Ct: McN.

מֵאֵז McN. Bar. (1959)

מֵאֵה Pod.

וַאֲתָ יָמֵי מֵאֵרְיָךְ Gal. (1940) Hor. (1997)

מֵוֹתוֹ Wee. (2022)

מֵאֵת Hor. (1937) Her. Seo.

8:12^e וַיִּמְאָרְיָךְ ↗ ≡

I. ¹μακροθυμίας *γενομένης* Sm source: 248' 788

²μακροθυμίας *γενομένης* 252 539

³longanimitate concessa HiSm

⁴אִסְמֵי אִסְמֵי אִסְמֵי SyhSm

⁵אִסְמֵי P

⁶et elongat Hi

⁷et per patientiam sustentatur V

⁸אִתְיָהִיבַת (לִיה) אֲרַכָּא T^Z T¹¹⁰

⁹אֲרַכָּא (לִיה) אִתְיָהִיבַת T^S

II. *Vorlage:* וַיִּמְאָרְיָךְ {crit: 2} – #subst #sem #v #voc

¹⁰καὶ ἀπὸ μακρότητας G

¹¹אִסְמֵי אִסְמֵי Syh

Rt: וַיִּמְאָרְיָךְ McN. Pod. Sch. (1992) Gol. (2004) Seo. Wee. (2022)

Em: וַיִּמְאָרְיָךְ Her.

8:12^f [לו] ⤴ ≡I. ¹αὐτῶ Gra Ra²αὐτῶ Sm source: 788³αὐτῶ 252 539⁴ei HiSm⁵אל SyhSm⁶אל P⁷ei Hi⁸ליה TII. *Vorlage*: להם? – #subst #morph #nb #prn #suff⁹αὐτῶν G¹⁰אלמם SyhIII. ¹¹ – V – #del #span8:13 וטוב לא יהיה לרשע ולא יאריך ימים כצל^a אשר איננו ירא מלפני אלהים^b8:13^a [כצל] ⤴ ≡I. ¹ὥς ἐν σκιᾷ S* 645 766²אלה P³quasi umbra Hi V⁴כטללא T^Z T^S⁵כטלל T¹¹⁰II. *Vorlage*: i(כצל) – #subst #sem #part #prep⁶ἐν σκιᾷ G⁷in umbra Hi^G⁸אלה SyhIII. *Vorlage*: ii? – ? – #del #span⁹ – HiSm*Rt*: כצל Wri. (1883) Eur. McN. Zap. Pod. Wil. Hor. (1937) Gor. (1955) Bar. (1959) Her. Cre. Gol. (2004) Seo. Wee. (2022)*Ct*: כצדיק Joü. (1930)

בשל Tor.

8:13^b [אלהים] ⤴ ≡

I. —

II. *Vorlage*: האלהים {crit: 1, 3} – #add #part #art¹τοῦ θεοῦ G

²האלהים (K) K2, K4, K30, K50, K56, K57, K82, K95, K99, K117, K118, K136, K147, K151, K152, K167, K172, K178, K181, K185, K187, K188, K198, K199, K201, K213, K218, K224, K225, K226, K228, K248, K252, K253, K384, K601, K602, K674; *primo* K3, K227; *nunc* K94; *Edd* K259, K260, K271, K275, K288, K300, K666; (**Recoll**) *primo* K17, K150, K158, K212, K244, K245; (**Coll**) K107, K125, K231, K235, K236, K326; *primo* Add9403; *nunc* K100, K170, K177; (**ML**) Bab-65, Bab-71;

III. indet

²אלהם Syh³*dei* HiSm⁴אלהם P⁵*dei* Hi V⁶יי T

8:14 יש הבל אשר נעשה על הארץ אשר יש צדיקים אשר מגיע אלהם^a כמעשה^b הרשעים ויש רשעים שמגיע אלהם כמעשה^c הצדיקים אמרתי שגם זה הבל

8:14^a אלהם] ≡I. ¹πρὸς αὐτοὺς G²אלהם Syh³⟨εἰς αὐτοὺς⟩ Aq source: Syh⁴אלהם Syh^{Aq}⁵אלהם P⁶*ad quos* Hi⁷להון TII. *Vorlage*: i(עלהם) – #subst #sem #part #prep⁸ἐπ' αὐτοὺς B-68 C' 776^A Ald.⁹ἐπ' αὐτοῖς 776^B

III. indet

¹⁰οἷς Sm source: 260^{cat} 248' 252¹¹οἷς 539¹²ܘܫܘܠ SyhSm¹³quibus V8:14^b כמעשה] ≡I. ¹ὡς ποίημα G²ܘܫܘܠ ܘܫܘܠ Syh³ܘܫܘܠ PII. Vorlage: ⁱ⟨כמעשי⟩ {crit: 4, 5} – #subst #morph #nb #n⁴ὡς ποιήματα 130 571 543⁵κατὰ τὰ ἔργα Sm source: 260^{cat} 248' 252⁶κατὰ τὰ ἔργα 539⁷ܘܫܘܠ ܘܫܘܠ SyhSm⁸quasi facta Hi⁹quasi opera V¹⁰ܘܫܘܠܝܢ T^Z T^S¹¹ܘܫܘܠܝܢ T¹⁰8:14^c כמעשה] ≡I. ¹ὡς ποίημα G²ܘܫܘܠ ܘܫܘܠ Syh³⟨ὡς ποίημα⟩ Th source: Syh⁴ܘܫܘܠ ܘܫܘܠ SyhTh⁵ܘܫܘܠ PII. Vorlage: ⁱ⟨כמעשי⟩ {crit: 4, 5} – #subst #morph #nb #n⁶ὡς ποιήματα 571 543

⁷κατὰ τὰ ἔργα Sm source: 260^{cat} 248' 788

⁸κατὰ τὰ ἔργα 252

⁹κατὰ τὰ ἔργα 539

¹⁰ⲕⲁⲧⲁ ⲧⲁ Ⲉⲣⲓⲛⲁ SyhSm

¹¹quasi facta Hi

¹²quasi (iustorum) facta V

¹³כעובדי T

8:15 ושבחתי אני את השמחה אשר אין טוב לאדם תחת השמש כי אם לאכול ולשתות ולשמוח והוא ילונו בעמלו ימי חייו אשר נתן לו האלהים תחת השמש

8:16 כאשר^a נתתי את לבי לדעת חכמה^b ולראות את הענין אשר נעשה על הארץ כי גם^c ביום ובלילה שנה בעיניו איננו ראה

8:16^a [כאשר] ⤴ ≡

I. כמא ד(יהבית)¹ T

II. Vorlage: ⁱ⟨באשר⟩ {crit: 3} – #subst #sem #part #prep

²ἐν οἷς G

³ⲛⲁⲩⲏⲥ Syh

⁴באשר (KR) K118; (R) R585;

III. indet

⁴δὸ O^V

⁵δὸ Sm source: 788

⁶ἐν οἷς δὸ Sm source: 248'

⁷ⲛⲁⲩⲏⲥ P

⁸quapropter Hi

⁹et V

Rt: כאשר McN. Kam. Pod. Hor. (1937) Gol. (2004) Mar. Wee. (2022)

8:17^a [מעשה] → ≡I. ¹ⲉⲃⲟⲗ P²עובר TII. *Vorlage*: ⁱ(מעשי) – #subst #morph #nb #n³τὰ ποιήματα G⁴ⲉⲃⲟⲗ Syh⁵τῶν ἔργων Sm source: 248'⁶opera Hi⁷operum V

Rt: מעשי Pod. Gol. (2004)

8:17^b [האדם] → ≡I. ¹ὁ ἄνθρωπος 443²ὁ ἄνθρωπος Sm source: 248'II. *Vorlage*: ⁱאדם {crit: 1} – #del #part #art³ἄνθρωπος G

III. indet

⁴ⲁⲛⲟⲩ Syh⁵ⲁⲛⲟⲩ P⁶homo Hi V⁷ⲁⲛⲟⲩ T^Z T¹⁰⁸ⲁⲛⲟⲩ T^S

Rt: אדם McN. Gol. (2004) Wee. (2022)

9:1 כי את כל זה נתתי ^aאל לבי^a ולבור^b את כל זה אשר הצדיקים והחכמים
ועבדיהם ביד האלהים גם אהבה גם שנאה אין יודע האדם^c הכל לפנייהם

9:1^{a-a} נאל לבי ⤴ ≡

I. ¹εἰς καρδίαν μου G

II. *Vorlage*: ⁱבלבי? {crit: 2, 5} – #subst #sem #part #prep

²ἐν καρδίᾳ μου 336 798 155 PsChr Dam

³בלבא גול Syh

⁴in corde meo HiSm

⁵בלב P

⁶in corde meo Hi V

III. *Vorlage*: ⁱⁱעל לבי? – #subst #sem #part #prep

⁷על לבבי T^Z

⁸על לבי T^S

⁹על ליבבי T¹¹⁰

9:1^b [ולבור] ⤴ ≡

I. ¹ולמבלש T^Z T^S

²ולמבלוש T¹¹⁰

II. *Vorlage*: ⁱלבור? {crit: 3} – #del #part #cj #cop

³ut ventilarem HiSm

⁴ut considerare Hi

⁵ut curiose intellegerem V

⁶לבור (K) K30, K95; (ML) Bab-90;

III. *Vorlage*: ⁱⁱולבי ראה? {crit: 1} – #subst #sem #span

⁶καὶ καρδία μου σὺν πάντων εἶδεν τοῦτο G

⁷בלבא גול למסא חל שא Syh

⁸בלב שא P

Rt: ולבי ראה (את כל זה) Her. Gin. Gra. Now. Wil. (1898) Kam. Zap. Wil. Gor. (1955) Cre. Seo.

Bar. (2015)

ולְבִי אֶת כָּל הַזֶּה Hor. (1937) Sac.

³ματαιότης G⁴ⲕⲁⲓⲙⲉⲓⲱ Syh⁵⟨ἀδηλα⟩ Sm source: Hi⁶ἀδηλία cII-260⁷ἀδηλα OI⁸incerta HiSm⁹incerta VIII. Vorlage: ⁱⁱI + II – #subst #sem #n¹⁰ⲕⲁⲓⲙⲉⲓⲱ PIV. Vorlage: ⁱⁱⁱ? – ? – #del #span¹¹ – Hi

Rt: הַבֵּל Kno. (1836) Gin. Now. Wri. (1883) Eur. Wil. (1898) Zap. Lev. Wil. Gor. (1955) Her. Whi. (1979) Sch. (1985) Seo. Bar. (2015)

Em: הַבֵּל Hou. (1777) Gra. Ren. Sie. McN. Dri. (1905) Pod. Ehr. Ode. Hor. (1937) Bar. (1959) Fox. (1989) Hor. (1997) Gol. (2004) Wee. (2022)

Ct: הַבֵּל הַכֵּל Her.

Sac.

9:2^b כֹּאשֶׁר] ⤴ ≡I. ¹ⲕⲁⲓⲙⲉⲓⲱ (ⲕⲁⲓⲙⲉⲓⲱ) PII. Vorlage: ⁱכֹּאשֶׁר – #subst #sem #part #prep²ἐν τοῖς (πᾶσιν) G³ⲕⲁⲓⲙⲉⲓⲱ (ⲕⲁⲓⲙⲉⲓⲱ) Syh⁴in (omnibus) Hi

III. indet

⁵בְּמִזְלָא תְּלִיָּא T^Z⁶בְּמִזְלָא תְּלִיָּא T^S T¹¹⁰⁷propterea quod HiSm⁸eo quod V

Rt: באשר Zap. Pod. Gor. (1955)

Em: באשר McN. Dri. (1905) Ehr. Hor. (1937) Bar. (1959) Fox. (1989) Hor. (1997) Gol. (2004) Wee. (2022)

Ct: Sie.

אשר Gal. (1940)

9:2^c [לטוב] ↗ ≡

I. לדתקנן אורחתיה¹ T

II. *Vorlage*: לטוב ולרע¹ {crit: 1} – #add #span

²τῶ ἀγαθῶ καὶ τῶ κακῶ G

³לטוב ולרע Syh

⁴לטוב ולרע P

⁵*bono et malo* Hi V

Rt: לרע Gin. Llo. Eur. Wil. (1898) Hor. (1937) Gor. (1955) Hor. (1997) Bar. (2015)

Em: לרע Hou. (1777) Gra. McN. Dri. (1905) Pod. Sac. Fox. (1989) Seo. Wee. (2022)

9:2^d [ולטהור] ≡

I. ¹καὶ τῶ καθαρθῶ G

²לטוב Syh

³לטוב 8a1 9c1 10c1 11c1

⁴*et mundo* Hi

⁵ולמדכי נפשיה¹ T

II. *Vorlage*: לטהור¹ {crit: 3, 5} – #del #part #cj #cop

⁶τῶ καθαρθῶ A-C O 336' L 390-cII 254' 411 443 543 547 645 766

⁷לטוב P

⁸*mundo* V

⁸ לטהור (KR) K77, K93, K167; (Recoll) *primo* K82; *nunc* K201; (Coll) K225, K231; *primo* EVRIIB55; *nunc* K214;

9:2^e [הַנִּשְׁבַּע] ⚡ ≡

I. —

II. *Vorlage*: וְהוֹלִלֹתָ {crit: 3, 5} – #add #part #prep¹ὧς ὁ ὀμνύων G²וְהוֹלִלֹתָ סס וְהוֹלִלֹתָ Syh³וְהוֹלִלֹתָ P⁴*sic iurans* Hi⁵*ut periurus* V⁶וְהוֹלִלֹתָ T¹¹⁰⁷וְהוֹלִלֹתָ (K) K99, K199, K248; (Recoll) *primo* K17;III. *insuff*⁷ — T^Z T^S*Rt*: וְהוֹלִלֹתָ McN. Kam. Pod.*Em*: Hor. (1937) Gal. (1940) Sac. Hor. (1997)

9:3 זה רע בכל אשר נעשה תחת השמש כי מקרה אחד לכל וגם לב בני האדם
מלא רע וְהוֹלִלֹתָ^a בלבבם בחייהם ואחריו^b אל המתים

9:3^a וְהוֹלִלֹתָ ⚡ ≡I. ¹πλάναι Aq *source*: 252²*et errores* HiII. *Vorlage*: וְהוֹלִלֹתָ – #subst #morph #nb #n #voc³καὶ περιφέρεια G⁴וְהוֹלִלֹתָ Syh⁵πλάνη Aq *source*: 248 788⁶וְהוֹלִלֹתָ P⁷*et procacitate* Hi^{Com}⁸*et contemptu* V

⁹αὐθάδίας Sm source: 248

¹⁰et procacitate HiSm

¹¹וחולחולתא T^Z T¹¹⁰

¹²וחלחלתא T^S

Em: והולללות McN. Dri. (1905) Hor. (1937) Gol. (2004)

9:3^b [ואחריו] ↗ ≡

I. ¹καὶ ὀπίσω αὐτοῦ OI

²ובתר יומוהי T^Z

³ובתר סופיהי T^S

⁴ובתר סופוי T¹¹⁰

II. Vorlage: ואחריהם {crit: 1} – #subst #morph #nb #prn #suff

⁵καὶ ὀπίσω αὐτῶν G

⁶ואחריהם Syh

⁷et post haec Hi V

III. Vorlage: ואחריהם {crit: 4} – #subst #sem #part #prep

⁸τὰ δὲ τελευταῖα *αὐτῶν* Sm source: 248' 252 788

⁹ואחריהם SyhSm

¹⁰novissima autem eorum HiSm

¹¹ואחריהם P

Rt: ואחריהם McN. Hor. (1937) Gor. (1955) Bar. (1959) Her. Hor. (1997) Seo. Wee. (2022)

ואחריהם Dri. (1905) Ehr. Hor. (1937) Gor. (1955) Bar. (1959) Her. Gol. (2004)

Em: ואחריהם Sie.

ואחריהם Dri. (1905) Gal. (1940)

Ct: אחריים Mon. Gin. (1952)

אחרי Seo.

ואחרי כן Hor. (1937)

אחריו Wee. (2022)

9:4 כי מי אשר יבחר^a אל כל החיים יש בשחון כי לכלב חי^b לכלב חי^b הוא טוב
מן האריה המת

9:4^a יִבְחַר  I. *Kethîb*: ¹יִבְחַר LII. *Vorlage*: יִבְחַר¹ {crit: 1, 4, 5} – #subst #sem #vQ^{erê}: ²יִבְחַר L³κοινωνεῖ G⁴ܘܒܚܪܐܝܢܐ Syh⁵ܘܒܚܪܐܝܢܐ P⁶*communicet* Hi⁷יִתְחַבֵּר (ד) T^Z T^S⁸יִתְחַבֵּר T¹¹⁰

⁷יְחֹבֵר (KR) K1, K117, K147, K153; – #subst #sem #v ⁸יְחֹבֵר (KR) K30, K108, K151, K227, K600, K680; ⁹יְחֹבֵר (K) EddK271A, K651; ¹⁰יְחֹבֵר (K) EddK659Q, K666; ¹¹יְחֹבֵר (K) *primo* K82; ¹²יְחֹבֵר (R) K584, R249, R272, R380, R476, R517, R596, R613, R667, R729, R780, R893; EddRPtP518, RPtF555, RMgB482; ¹³יְחֹבֵר (R) *primo* K573, REx124; ¹⁴יְחֹבֵר K14; ¹⁵יְחֹבֵר (ML) Bab-66, Bab-71, Bab-113;

(a) ¹⁸*semper vivat* V – #subst #sem #v¹⁹εἰς ἀεὶ διατελέσει Sm *source*: 248' 788 – #subst #sem #v²⁰εἰς ἀεὶ διατελέσει 252 539²¹ܘܒܚܪܐܝܢܐܝܢܐ SyhSm²²*in sempiternum perseverare* HiSm

Em: יִבְחַר Hou. (1777) Kno. (1836) Hei. (1847) Stu. Del. (1875) Eur. McN. Dri. (1905) Zap. Wil. Ode. Hor. (1937) Gal. (1940) Gor. (1955) Bar. (1959) Her. Sac. Vil. Hor. (1997) Gol. (2004) יִבְחַר Wee. (2022)

9:4^{b-b} לַכְּלָב חַי  I. ¹κυνὶ ζῶντι Sm *source*: 248' 252II. *Vorlage*: הַכְּלָב הַחַי¹ {crit: 1, 4} – #subst #sem #span²ὁ κύων ὁ ζῶν G³ܘܒܚܪܐܝܢܐܝܢܐ Syh

⁴ P ⲛⲁⲕⲁⲓ ⲛⲓⲃ

⁵ *canis vivens* Hi V

⁶ T כלבא חייא

Rt: לכלב החי McN.

הכלב החי Wee. (2022)

9:5 כי החיים יודעים^a שימתו והמתים אינם יודעים מאומה ואין^b עוד להם^b שכר
כי נשכח זכרם

9:5^a [יודעים] ⲛⲓⲃ ⲛⲓⲃ

I. ¹ *ἴσασθαι* O 411

² P ⲛⲓⲃ

³ *sciunt* Hi V

⁴ T ידעין

II. *Vorlage*: ידעוⁱ {crit: 1} – #subst #morph #v

⁵ *ἴσονται* G

⁶ Syh ⲛⲓⲃ

Rt: ידעו McN.

Em: ידעו Wee. (2022)

9:5^{b-b} [עוד להם] ⲛⲓⲃ ⲛⲓⲃ

I. —

II. *Vorlage*: להם עודⁱ {crit: 1} – #trasp

¹ *αὐτοῖς ἔτι* G

² Syh ⲛⲓⲃ ⲛⲓⲃ

³ P ⲛⲓⲃ ⲛⲓⲃ

⁴ *eis amplius* Hi

III. *Vorlage*: להםⁱⁱ? {crit: 3} – #del #part #cj

⁵ *להון* T^Z T^S

⁶ *להום* T¹¹⁰

⁷להם (Recoll) *primo* K107, K244; (Coll) *primo* SS282;

IV. indet

⁷*nec habent ultra* V

Rt: להם עוד McN. Wee. (2022)

9:6 גם אהבתם גם שנאתם גם קנאתם כבר אבדה וחלק^a אין להם עוד לעולם בכל אשר נעשה תחת השמש

9:6^a [וחלק] ⚡ ≡

I. ¹αὶ μερὶς G

²אִימֵרִיִּם Syh

³אִימֵרִיִּם P

⁴*et pars* Hi

⁵*nec (habent) partem* V

⁶וחולק T

II. Vorlage: ⁷גם חלקי – #subst #sem #part #cj #cop

⁷αὶ γε μερὶς V 336' B-S*-68" L C''-260 d 155 411 443 645 698 766 Arm Ol Ra

III. insuff

⁸— 998

Rt: גם McN.

וגם Wee. (2022)

9:7 לך אכל בשמחה לחמך ושתה בלב טוב יינך כי כבר^a רצה האלהים את מעשיך

9:7^a [כבר] ⚡ ≡

I. ¹ἔδην G

²אִימֵרִיִּם (ג) Syh

³⟨(ἔδην) ἔδην⟩ Aq Sm Th source: Syh

⁴אִימֵרִיִּם אִימֵרִיִּם Syh^{Aq} SyhSm SyhTh

⁵iam Hi⁶כבר TII. *Vorlage*: i⟨-⟩ – #del #part #cj⁷ – A-C L 298-cI²⁶⁰ d k 155 161-252 296' 311 338 443 543 547 549 698 706 795 Sa^{II} Aeth Geo
Ol CyrHier Amb Hi Ep PsAug⁸קִרָּה Gra⁹ – p¹⁰ – v

III. insuff

¹¹ – 998*Rt*: Kam. Wee. (2022)

9:8 בכל עת יהיו בגדיך לבנים ושמן על ראשך אל יחסר

9:9 ראה^a חיים עם אשה אשר אהבת כל ימי חיי הבלך אשר נתן^b לך תחת השמש
^c כל ימי הבלך^c כי הוא^d חלקך בחיים^e ובעמלך^f אשר אתה עמל תחת השמש9:9^a ראה] ⤴ ≡I. ¹ιδὲ Fa^{1 3} Ra²ἀπὸ λαισσον Sm source: 248' 788³vide Hi⁴perfruere V⁵חזי T^Z T^S⁶חמי T¹¹⁰II. *Vorlage*: וראהⁱ {crit: 1} – #add #part #cj #cop⁷καὶ ιδὲ G⁸ⲁⲓⲏ Syh⁹ⲁⲓⲏ P*Em*: וראה Kam. Her.

9:9^d]הוא ≡I. ¹αὐτὸ G²הוא TZ TSII. *Vorlage*: ⁱ⟨היא⟩ {crit: 3} – #subst #morph #prn #ps #gn³,ס(ג) Syh⁴,ס(ג) P⁵*haec est* Hi V⁶היא T¹¹⁰

⁷היא (K) K4, K77, K80, K107, K153, K180, K198, K384; **Edd** K259, K300, K658; (**Coll**)
primo K218; (**ML**) *primo* Bab-19;

9:9^e]בחיים ↗ ≡I. ¹صفا P²*in vita* Hi VII. *Vorlage*: ⁱבחיין {crit: 1, 4} – #add #prn #suff³ἐν τῷ ζῳῆ σου G⁴صفا ولف Syh⁵صفا 8a1^c 9c1 10c1 11c1⁶בחיין T*Rt*: בחיין McN. Hor. (1937) Hor. (1997)*Em*: בחיין Gal. (1940)9:9^f]ובעמלך ≡I. ¹ἐν τῷ μόχθῳ σου G²ובלאמלא Syh³ובלא P⁴*et in labore tuo* V⁵וטרחותך TZ⁶ובטרחותך TS T¹¹⁰

II. *Vorlage*: ¹ובעמלי? – #del #prn #suff

⁷ἐν τῷ μόχθῳ 336' 998 k 411 Fa³ Did^{com}

⁸*et in labore* Hi

9:10 כל אשר תמצא ירך לעשות בכחך^a עשה כי אין מעשה וחשבון ודעת וחכמה
בשואל אשר אתה הלך שמה

9:10^a [בכחך] ↗ ≡

I. ¹حسلي P

²*in virtute tua* Hi

³*instanter* V

⁴בכל חילך T

II. *Vorlage*: ¹ככחך – #subst #sem #part #prep

⁵ὡς ἡ δύναμις σου G

⁶كحيتك Syh

Rt: בכחך Eur. McN. Zap. Pod. Seo. Wee. (2022)

Em: בכחך Fox. (1989) Gol. (2004)

Ct: בחיך Joü. (1930)

9:11 שבת י וראה תחת השמש כי לא לקלים המרוץ ולא לגבורים המלחמה וגם
לא לחכמים^a לחם וגם לא לנבנים עשר וגם לא לידעים חן כי עת ופגע יקרה את
כלם

9:11^a [לחכמים] ↗ ≡

I. ¹τοῖς σοφοῖς G

²لصالحين Syh

³(τοῖς σοφοῖς) Aq Th *source*: Syh

⁴لصالحين Syh^{Aq} SyhTh

⁵لصالحين P

⁶*sapientium* Hi V

7 חכימין T^Z T^S

8 חכימיא T¹¹⁰

II. *Vorlage*: ⁱ⟨לְחַכֵּם⟩ – #subst #morph #nb #n

⁹τῶ σοφῶ 336' B-68'-998 C²⁹⁸ 161^{ms} 542 766 Sa² PsChr Met Antioch Syn Tyc

¹⁰τῶ σοφῶ Sm *source*: 248

Rt: לחכם Mar. Wee. (2022)

9:12 כי גם לא יִדַע^a האדם את עתו כדגים שנאחזים במצודה רעה וכצפרים
האחזות בפח כהם^b יוקשים בני האדם לעת^c רעה כשתפול עליהם פתאם

9:12^a יִדַע] ⚡ ≡

I. ¹nescit Hi V

II. *Vorlage*: ⁱיִדַע – #subst #morph #v #voc

²ἔγνω G?

³ܝܕܥ Syh

⁴אשתמורדע T^Z T^S

⁵אישתמורדע T¹¹⁰

III. indet

⁶ܝܕܥ P

Rt: יִדַע Gol. (2004)

9:12^b כהם]

I. ¹ὡς αὐτὰ G

²ܡܫܘܟܝܢ Syh

³כותהון T^Z T^S

⁴כוותהון T¹¹⁰

II. *Vorlage*: ⁱככה? – #del #prn #suff

⁵ὡσαύτως 298 155 766 Aeth Arab

⁶ܡܫܘܟܝܢ P

⁷similiter Hi

⁸sic V

9:12^c]לעת ≡I. ¹εἰς καιρόν G²לזמן TII. *Vorlage*: ⁱבעת² – #subst #sem #part #prep³ἐν καιρῷ 155 547 Sa^{II} Dam^{te}⁴בטח Syh⁵בטח P⁶*in tempore* Hi⁷בעת *primo* K236;

III. indet

⁸*tempore* V

9:13 גם זה ראיתי חכמה תחת השמש וגדולה היא אלי

9:14 עיר קטנה ואנשים בה מעט ובא אליה^a מלך גדול וסבב אתה ובנה עליה מצודים^b גדלים9:14^a]אליה ⤴ ≡I. ¹*ad eam* Hi²לוות גופא T^Z³לות גופא T^S T¹¹⁰II. *Vorlage*: ⁱעליה {crit: 3} – #subst #sem #part #prep⁴ἐπ' αὐτῆς G⁵חלנ' Syh⁶חלנ' P⁷*contra eam* V⁸עליה (K) K187; (ML) Bab-113, Bab-119;*Rt*: עליה McN.

9:14^b [מצודים] ↗ ≡

- I. ¹מצודתין¹ T^Z T¹¹⁰
²מצודתין² T^S
- II. *Vorlage*: ¹מצודים {crit: 3} – #subst #sem #n
³χάρακας G
⁴ܡܫܘܕܝܢ Syh
⁵ܩܠܥܘܬܐ P
⁶*machinam* Hi
⁷מצודים (R) R10, R476;

III. indet

- ⁷ἀποτείχισμα Sm source: 248' 252
⁸ἀποτείχισματα Sm source: 788
⁹ἀποτείχισμα 539
¹⁰ܡܫܘܕܝܢSm SyhSm

¹¹*munitiones* V

Em: מצודים Spo. Win. McN. Dri. (1905) Pod. Wil. Ode. Hor. (1937) Gal. (1940) Bar. (1959) Cre. Hor. (1997) Gol. (2004) Seo.

9:15 ומצא בה איש מסכן חכם^a ומלט הוא את העיר בחכמתו ואדם לא זכר את האיש המסכן ההוא

9:15^a [חכם] ↗ ≡

- I. ¹σοφόν G
²ܡܫܘܕܝܢ Syh
³ܡܫܘܕܝܢ P
- II. *Vorlage*: ¹חכם {crit: 1, 3, 4, 5} – #add #part #cj #cop
⁴καὶ σοφόν A O 613 252 443 543 547 549 795 Aeth Geo PsChr Ol Anton
⁵[καὶ] σοφόν Compl.
⁶*et sapientem* Hi
⁷*et sapiens* V
⁸וחכים T

⁹ **והכם (KR)** K2, K4, K14, K18, K30, K56, K77, K80, K83, K93, K95, K117, K118, K119, K125, K147, K151, K152, K167, K173, K175, K180, K188, K192, K196, K199, K201, K202, K210, K212, K224, K226, K228, K384, K674; *primo* K172; *forte* K94, K139; **Edd** K259, K693; **(K) Edd** K651; **(R)** K581, K584, R1, R2, R10, R16, R41, R196, R244, R248, R260, R265, R272, R273, R313, R332, R346, R369, R379, R380, R384, R414, R420, R440, R449, R466, R467, R476, R486, R495, R507, R517, R518, R535, R543, R547, R562, R585, R586, R592, R593, R596, R597, R606, R674, R688, R721, R780, R789, R814, R825, R851, R853, R899, R900, R903, REx6; *primo* K573, R34, R187, R230, R262, R264, R331, R443, R613, R683, R824, R857; *nunc* R4, R31, R32, R42, R275, R413, R447, R872, R892; **Edd** RBbXxxx, RBbP517, REdS578, RMhSxxx, RMhP500, RMhH536; **(Recoll)** K99, K107, K590; *primo* K17, K82, K136, K158, K218, K235, K242, K244, K245; *nunc* K214; **(Coll)** K171, K231, K239; *primo* K254, K602, SS282; *nunc* K157; **(ML)** Bab-65, Bab-71, Bab-113, Bab-119;

Em: **והכם** Spo. Gal. (1940) Her.

9:16 ואמרתי אני טובה חכמה מנבורה וחכמת המסכן בזויה ודבריו אינם נשמעים

9:17 דברי חכמים בנחת נשמעים מזעקת מושל^a בכסילים^b

9:17^a [מושל] → ≡

I. ¹ ἐξουσιάζοντος Sm source: 248'

² ܘܥܠܝܗ P

³ *potestatem habentis* Hi

⁴ *principis* V

⁵ שליט T

II. *Vorlage:* מושלים {crit: 1} – #subst #morph #nb #v

⁶ ἐξουσιάζοντων G

⁷ ܘܥܠܝܗ ܘܥܠܝܗ(ܘ) Syh

Rt: מושלם McN.

מושלים Wee. (2022)

9:17^b [בכסילים] ↗ ≡I. ¹ἐν ἀνοήτοις Sm source: 248'²حَقْلًا P³in stultis Hi⁴inter stultos V⁵על שטיין T^Z T¹¹⁰⁶על שטיין T^SII. Vorlage: ¹בכסילים? – #subst #sem #n⁷ἐν ἀφροσύναις G⁸עלמא Syh

Rt: בכסילים McN.

9:18 טובה חכמה מכלי קרב וחוטא אחד יאבר טובה הרבה

10:1^a זבובי מות^a יבאיש^b יביע^c שמן רוקח^d יקר מחכמה^e מכבוד^f סכלות מעט^g10:1^{a-a} [זבובי מות] ↗ ≡I. ¹muscae mortis Hi(a) ²μῦραι θανατοῦσαι G – #subst #sem #n³גמאעא Syh(b) ⁴μυῶν θάνατος O^V – #subst #sem #span⁵μυῶν θάνατος Sm source: 248' 252 – #subst #sem #span⁶גמאעא SyhSm(c) ⁷גמאעא P – #subst #sem #n⁸muscae morientes VII. Vorlage: ¹זבוב מות? – #subst #morph #n #nb⁹(כ)דיבבא דגרים מותא T^Z¹⁰(כ)דיבבא וגרים מותא T^S¹¹דיבבא וגרים מותא T¹¹⁰

Ct: זבוב מות Sie. Zap. Whi. (1979)

זבוב מות Ehr. Hor. (1937) Sac. Hor. (1997)

זבוב ימות Hou. (1777) Luz. Gra. Per. (1895) Gal. (1940) Fox. (1989) Seo.

10:1^b]יבאיש [→ ≡I. ¹σήψει O^v²σήψει Sm source: 248' 252³ܫܦܫܝܢ SyhSm⁴דמסר^י T^Z T¹¹⁰⁵דמסר T^SII. Vorlage: יבאישו^י? – #subst #morph #nb #v⁶σαπριουσιν G⁷ܫܦܫܝܢ Syh⁸ܫܦܫܝܢ P⁹polluunt Hi¹⁰perdunt V

Em: יבאישו Win. McN. Dri. (1905) Pod. Gol. (2004) Wee. (2022)

10:1^c]יביע [→ ≡

I. —

II. Vorlage: יביע^י – #subst #sem #v¹σχευασταν G²ܫܦܫܝܢ Syh³ܫܦܫܝܢ P

III. Vorlage: ii— – #del #v

⁴— Sm source: 248' 252 539⁵— SyhSm⁶— Hi V⁷— (K) K30;

IV. indet

⁸ומחבל^י T^Z T^S⁹ומחבל^י T¹¹⁰

Rt: Gin. Wri. (1883) Sie. McN. Dri. (1905) Bar. (1959) Cre.
גביע Gor. (1955) Fox. (1989) Hor. (1997) Seo. Bar. (2015)

Em: Sie. McN. Dri. (1905) Zap. Ehr. Hor. (1937) Gal. (1940) Bar. (1959)
מעשה Pod.
גביע Sac. Fox. (1989) Hor. (1997) Seo.

10:1^{d-d} [שמן רוקח] ⤴ ≡

I. ¹ἔλαιον εὐώδες μυρεψοῦ Sm source: 248' 252
²ⲉⲗⲁⲓⲟⲛ ⲛⲓⲛⲓ ⲛⲓⲛⲓ SyhSm

II. Vorlage: שמן רוקח – #subst #sem #n #voc

³ἐλαίου ἡδύσματος G

⁴ⲉⲗⲁⲓⲟⲛ ⲛⲓⲛⲓ ⲛⲓⲛⲓ Syh

⁵ⲉⲗⲁⲓⲟⲛ ⲛⲓⲛⲓ P

⁶oleum compositionis Hi

⁷suavitatem unguenti V

⁸למשח (רבותא) דמבשם בכוסמין T^Z

⁹למשח (רבותא) דמבסם בבסמין T^S

¹⁰למשח (רבותא) דמבסם בבושמין T¹¹⁰

III. insuff

¹¹μύρον Aq source: Ol

Ct: שמן רוקח בשם Wee. (2022)

10:1^e [מחכמה] ⤴ ≡

I. ¹ⲉⲗⲁⲓⲟⲛ ⲛⲓⲛⲓ P

²super sapientiam Hi

³מן חכמת T^Z

⁴מן חוכמת T^S T¹¹⁰

II. *Vorlage*: ¹מעט חכמה² – #subst #sem #span⁵δλίγον σοφίας G⁶ὁ λόγος σοφίας B* Sa^{II} Geo⁷λόγος σοφίας 998 252^{mg}⁸δλίγη σοφία L⁻¹²⁵III. *Vorlage*: ^{III}I + II – #subst #sem #span⁹ܡܠܟܐ ܡܢ ܡܠܟܐ Syh

IV. indet

¹⁰sapientia V

Rt: מעט חכמה Gin. Gra. Del. (1875) Eur. McN. Kam. Pod. Ehr. Gor. (1955) Bar. (1959) Fox. (1989) Seo.

Em: מעט חכמה Gra. McN. Bar. (1959)

Ct: וחכמה Ehr.

החכמה Sie. Zap.

רַב חכמה (יְקָר) Pod.

10:1^f [מכבוד] ↗ ≡I. ¹ὕπερ δόξαν G(a) ²ܡܠܟܐ ܡܢ ܡܠܟܐ Syh – #add #nII. ³ܡܠܟܐ ܡܢ ܡܠܟܐ P – #add #nIII. *Vorlage*: ^Iומכבוד {crit: 3, 5} – #add #part #cj #cop⁴et gloriam Hi⁵et gloria V⁶ומן עותר⁷ T^Z T¹¹⁰⁷ועותר⁷ T^S

⁸ומכבוד (KR) K1, K2, K4, K14, K17, K18, K76, K77, K80, K89, K93, K95, K99, K108, K109, K117, K118, K121, K139, K141, K145, K147, K151, K152, K155, K157, K158, K166, K167, K168, K172, K177, K178, K180, K185, K187, K188, K191, K196, K211, K212, K239, K240, K245, K248, K665, K674; Edd K259, K260, K264, K271, K275, K283, K288T; (K) Edd K289; (R) K409, K570, K573, K581, K584, R1, R2, R4, R10, R16, R31, R32, R34, R41,

R42, R45, R48, R59, R186, R196, R230, R244, R248, R262, R264, R265, R266, R272, R273, R275, R297, R304, R331, R343, R379, R380, R414, R441, R442, R443, R444, R449, R466, R467, R476, R486, R495, R507, R518, R543, R547, R554, R561, R562, R585, R586, R592, R593, R597, R606, R613, R614, R667, R683, R688, R721, R729, R737, R754, R789, R795, R814, R824, R825, R857, R892, R893, R899, R900, R903; **Edd** K264A, K386, K693, RB-bXxxx, RBbP517, RBbV518, RBbM534, RBbM546, RBbH587, RBbV613, RBbN662, RP-tXxxx, RPtX500, RPtC505, RPtC522, RAgV538, REdB525, REdS578, RMgB482, RMh-Sxxx, RMhP500, RMhH536; (**Recoll**) K82, K102, K107, K136, K213, K242; (**Coll**) K111, K125, K170, K171, K201, K228, K231, K235, K244, K590, K602, SS282;

Rt: וּמַכְבוֹד Sac.

Ct: תְּאֵבֶד Pod. Ehr.

תְּאֵבֶד Sie. Zap. Gal. (1940)

תְּאֵבֶד Fox. (1989)

לְמַכְבִּיר Hor. (1937) Hor. (1997)

10:1^g מַעַט

I. ¹μικράς 542

²ܡܝܚܘܢܐ Syh

³⟨χᾶν μικρά⟩ Sm source: Syh

⁴ܡܝܚܘܢܐ ܥܦܐ SyhSm

⁵ملند P

⁶parva Hi

⁷קליל(ו) T

II. Vorlage: רַבְדִּי {crit: 1} – #subst #sem #adj

⁸μεγάλης G

⁹⟨μεγάλης⟩ Th source: Syh

¹⁰ܡܝܚܘܢܐ ܥܦܥܐ SyhTh

¹¹ܘܨܠܐ 8a1 8a1^c 9c1 10c1 11c1

¹²ܘܨܠܐ 12a1

III. Vorlage: ⁱⁱ⟨בעת⟩ – #subst #sem #adj

¹³ad tempus V

Rt: רב Pod. Gol. (2004) Wee. (2022)
 רבה Pal. Sie.
 הרבה Gra.

Em: רב McN. Bar. (1959)

10:2 לב חכם לימינו^a ולב כסיל לשמאלו^b

10:2^a [לימינו]

- I. ¹εἰς δεξιὸν αὐτοῦ G
²למחנת P
- II. Vorlage: ^{i?}בימינו[?] – #subst #sem #part #prep
³במחנה גולס Syh
⁴למחנת 8a1^c 9c1 10c1 11c1 12a1
⁵in dextera eius Hi V
⁶ביר ימינא T^Z T¹¹⁰
- III. ⁷מימינא T^S – #subst #sem #span

10:2^b [לשמאלו]

- I. ¹εἰς ἀριστερὸν αὐτοῦ G
²למחלת P
- II. Vorlage: ^{i?}בשמאלו[?] – #subst #sem #part #prep
³למחלת 8a1^c 9c1 10c1 11c1 12a1
⁴in sinistra eius Hi
⁵in sinistra illius V
⁶במחלת גולס Syh
- III. ⁷— T – #del #span

10:3 וגם בדרך כשהסכל^a הלך לבו חסר^b ואמר^c לכל^d סכל^e הוא

10:3^a [כשהסכל] ⤴ ≡I. *Kethîb*: ¹כְּשֶׁהִסְכַּל L²ὁ ἄφρων 443 Sa¹³ὁ ἄφρων Sm source: 252II. *Vorlage*: ¹כשסכל {crit: 1, 3} – #del #part #artQ^{er}ê: ⁴כְּשֶׁהִסְכַּל L⁵ἄφρων G

⁴כשסכל (K) K1, K80, K99, K109, K166, K181, K211, K240, K665, K680, K692; *nunc* K158; *Edd* K260, K651, K659; (*Recoll*) *primo* K82, K157; *nunc* K212, K244; (*Coll*) *primo* K602;

III. insuff

⁶— 998

IV. indet

⁷*stultus* HiSm⁸ܟܫܟܠ Syh⁹סכל P¹⁰*stultus* Hi V¹¹שטיא(ד) T*Rt*: כשסכל Pod. Hor. (1937) Gor. (1955) Hor. (1997) Gol. (2004) Seo.*Em*: כשסכל Gal. (1940)10:3^b [חסר] ⤴ ≡I. ¹ἀνόητος Sm source: 252 788²ܟܫܟܠ P³*minuitur* Hi⁴*insipiens* V⁵חסיר TII. *Vorlage*: ¹יחסר {crit: 1} – #subst #morph #v #tense⁶ὕστερήσει G⁷ܟܫܟܠ Syh*Rt*: יחסר McN. Wee. (2022)

10:3^c [אָמַר] ↗ ≡

I. —

II. *Vorlage*: אָמַרⁱ? {crit: 3, 4} – #subst #morph #tense #voc¹ὤν ὑπολαμβάνει Sm source: 788²suspicator HiSm³et dicit Hi⁴aestimat V⁵ו (כולא) אמרין T⁶ואומר (K) K125; (ML) Bab-65, Bab-73; *primo* Bab-113;⁷ואמר (ML) Bab-119; – #subst #morph #tense #vocIII. *Vorlage*: אָמַרⁱⁱ? – #add #prn #rl – #subst #morph #tense #voc⁷καὶ ἃ λογίζεται G⁸(omnia) quae (insipiens) cogitat Hi^G⁹אמרינן וכלהו Syh¹⁰אמרינן וכלהו P

IV. insuff

¹¹ – 998*Rt*: ואשר אמר Gol. (2004)

ושאשר Gol. (2004)

Em: אָמַר Gor. (1955)10:3^d [לכל] ↗ ≡I. ¹περὶ πάντων Sm source: 788²de omnibus HiSm³omnes VII. *Vorlage*: הכלⁱ {crit: 1} – #subst #sem #span⁴πάντα G⁵כלם Syh

10:5^b כַּשְׁנָה

Ct: כַּשְׁנָה

10:5^c אָזְוֹ] ⤴ ≡

I. —

II. *Vorlage*: אָזְוֹ – #subst #morph #v #voc¹δ ἐξήλθεν G²אָזְוֹ Syh³אָזְוֹ P⁴דַּנְפָּקָא TIII. *Vorlage*: אָזְוֹ – #del #prn #r1(a) *Vorlage*: אָזְוֹ – #subst #morph #v #voc⁵ἐξήλθεν C O⁻²⁵³ 336' 728 B-S-68' L C^{'-260} 357 155 338 339 411 443 547 645 776^B 795 Geo
Did^{com} Ol Anton Max(b) *Vorlage*: אָזְוֹ? – #subst #morph #v #voc⁶ἐξελθὼν Sm source: 248' 252⁷egrediens Hi VIV. *Vorlage*: אָזְוֹ – #subst #sem #prn #r1⁸אָזְוֹ (K) K1;⁹אָזְוֹ (K) K77;

V. insuff

⁸ – 998

Rt: אָזְוֹ McN.

Ct: אָזְוֹ Gol. (2004)

אָזְוֹ

10:6 נתן הַסֵּכֶל^a במרומים רבים ועשירים בשפל ישבו

10:6^a]הַפְּקָל[⤴ ≡

I. —

II. *Vorlage*: הַפְּקָלⁱ {crit: 4} – #subst #sem #n #voc¹ὁ ἄφρων G²عالم Syh³τὸν ἄφρονα Aq source: 248' 252⁴ἄφρονα Sm source: 252⁵stultum HiSm⁶سحل P⁷stultum Hi V⁸רשיעא T*Em*: הַפְּקָל Sie. Zap. Pod. Hor. (1937) Gal. (1940) Bar. (1959)*Ct*: הַשְּׁפָל Gra. Ren. Ehr.

משכן Kam.

10:7 ראיתי עבדים על סוסים ושרים הלכים כעבדים על הארץ

10:8 חפר גומץ בו יפול ופרץ גדר ישכנו נחש

10:9 מסיע אבנים יעצב בהם בוקע^a עצים יסכן בהם10:9^a]בוקע[⤴ ≡I. ¹σχίζων G²سند SyhII. *Vorlage*: וּבִקְעִי {crit: 3, 5} – #add #part #cj #cop³αὶ σχίζων Sa Geo Arm Aug⁴سند P⁵et qui scindit Hi V⁵וּבִקְעִי (KR) K117, K121, K152, K178, K196, K199, K223, K224, K226, K237, K384, K601, K603; *primo* K151; *forte* K2; *Edd* K259; (R) R193, R196, R304; *primo* R187; *Edd* K693, RMhSxxx; (Recoll) *primo* K4, K17, K82, K136, K212, K228, K245, K602; (Coll) K108, K171, K180, K201, K590; *primo* K254, SS282;

⁶ בקע (KR) K76, K77, K80, K95, K107, K125, K147, K155, K177, K198, K249;

III. indet

⁶ T^Z ו(רב) (שקה אחוהי) עתיד למיסגוד

⁷ T^S ו(רב) (שקי אחוהי) עתיד למיסגוד

⁸ T¹¹⁰ ו(רבשקה) (אחוי) עתיד למיסגוד

10:10 אם קהה הברזל והוא לא^a פנים קלקל וחילים יגבר ויתרון הכשיר^b חכמה

10:10^a לא]ל[⤴ ≡

I. ¹ non Hi V

² לא T

II. *Vorlage*: i⟨-⟩ - #del #part #neg

³ - G

⁴ - Syh

⁵ - p

(KR) K80, K95; (Recoll) *primo* K17; (Coll) K602;

III. *Vorlage*: לויⁱⁱ - #subst #sem #part #neg

⁶ αὐτῶ O^V

⁷ ἐαυτῶ V

⁸ *eius* Hi^{Com}

¹⁰ לו (ML) Bab-65;

Rt: McN. Pod. Hor. (1937)

לו McN. Pod. Hor. (1937)

Em: לו Wee. (2022)

10:10^b]הכשיר[⤴ ≡

I. *Vorlage*: הכשירⁱ - #subst #morph #v

Kethîb: ¹ הכשיר L

II. *Vorlage*: הכשרⁱⁱ - #graph

¹הכשר (K) K1, K2, K4, K14, K18, K19, K30, K76, K77, K80, K95, K107, K108, K109, K111, K117, K118, K119, K125, K136, K144, K151, K152, K153, K158, K166, K170, K172, K173, K177, K191, K192, K211, K212, K213, K218, K226, K227, K240, K244, K251, K253, K384, K680; Edd K259, K270; (Coll) K590, SS282; *primo* Add9403;

(a) *Vorlage*: ⁱⁱⁱהַכְּשֵׁר – #subst #morph #v #tense

Q^erê: ²הַכְּשֵׁר L

(b) *Vorlage*: ^{iv}הַכְּשֵׁר – #subst #morph #v #tense

³τοῦ ἀνδρείου G

⁴ܗܚܝܪܐ Syh

(a) ⁵τῶ ἀνδρὶ οὐ 637 B-68'-998 – #subst #sem #span

⁶τοῦ ἀνδρός C^{r-298}-260 k 161^c-248^c Sa^{II} Fa¹ Hi *Pach* Ald.

⁷ὁ γοργευσάμενος Sm *source*: 248' 252 788

⁸ܗܚܝܪܐ P

(c) *Vorlage*: ^vהַכְּשֵׁר – #subst #sem #v #tense

⁹*industriam* V

¹⁰*fortitudinis* Hi

¹¹אכשרות T

10:11 אם ישך הנחש^a בלוא לחש ואין יתרון לבעל הלשון

10:11^a [הנחש] → ≡

I. ¹ὄφις G

II. *Vorlage*: ⁱנחש {crit: 1} – #del #part #art

²ὄφις A B-S-68 L⁻¹³⁰ C^{r-260} d⁻²⁵⁴ k 338 547 645 766 Fa¹

III. *indet*

³ܗܚܝܪܐ P

⁴*serpens* Hi V

⁵ܗܚܝܪܐ Syh

⁶חיוון T^Z – #subst #morph #nb #n

⁷חיוון T^S T¹¹⁰

⁹ P ḡṣṣ¹⁰ *quid sit quod factum est* Hi¹¹ *quid ante se fuerit* V¹² שהיה (KR) K77, K196, K680; – #subst #morph #v ¹³ שהיה (R) R379;

Rt: שהיה Dri. (1905) Hor. (1937) Hor. (1997)

Em: שהיה Hou. (1777) Kno. (1836) Ren. Eur. McN. Zap. Wee. (2022)

10:15 עמל הכסילים^a תיגענו^b אשר לא ידע^c ללכת אל עיר10:15^a [הכסילים] ⤴ ≡I. ¹ τῶν ἀφρόνων G² ḡṣṣ Syh³ ḡṣṣ P⁴ *stultorum* Hi⁵ *stultorum* VII. Vorlage: ¹ הכסיל {crit: 1, 3} – #subst #morph #nb #n⁶ τῶν ἀφρόνων A O S-613 C²⁹⁸ 571^c 161mg-248mg-252mg 296' 311 339 411 645 706 795 Arm Did^{com}

PsChr

⁷ שטיא T⁸ הכסיל (KR) K1, K3; (R) R900; *primo* R630, R850; *nunc* R688; Edd REdS578; (Coll)*primo* SS282;

Rt: הכסיל Dri. (1905) Hor. (1937) Hor. (1997)

Em: הכסיל Pod.

10:15^b [תיגענו] ⤴ ≡I. ¹ *ἄσπασει* ἀὐτὸν A O 336' S-613-998 L C²⁹⁸ k 155 296' 311 339 411 547 645 706 795 Sa¹ Fa¹

Geo Arm Did PsChr Met Ald.

² ḡṣṣ Syh³ משלהי ליה T^Z⁴ משלהי ליה T^S⁵ משלהי ליה T¹¹⁰

II. *Vorlage*: i(תינעם) – #subst #morph #nb #prn #suff⁶*αποώσει* αὐτούς G⁷ 𐤁𐤌 Syh^{mg}⁸ 𐤁𐤌𐤁𐤏 P⁹ *affliget eos* Hi¹⁰ *adfliget eos* V¹¹ יינענו (K) *primo* K95; (ML) Bab-9;III. *insuff*¹¹ <αποώσει> Sm *source*: Syh¹² <αποῶ> Sm *source*: Syh¹³ 𐤁𐤌𐤁𐤏 SyhSm¹⁴ <αποώσει> Aq *source*: Syh¹⁵ 𐤁𐤌𐤁𐤏𐤁 Syh^{Aq}*Rt*: תינעם Gra. Pod.*Ct*: תינענו מתי הכסיל Ehr. Hor. (1937) Gal. (1940) Zim. Her. Lau. Hor. (1997) Gol. (2004)

תינענו Kön. (1881) Sie. Bar. (1959) Sac.

תינענו מינענו הכסיל Fox. (1989)

תינענו הכסיל לקנות יינענו Zap.

10:15^c יִדַּע  I. ¹ ἔγωω G² 𐤁𐤌 Syh³ ἐπίσταται Sm *source*: 248' 252⁴ ἐπίσταται 539⁵ אל*י*ה T^Z⁶ אלה T^S⁷ אליה T¹¹⁰II. *Vorlage*: i'ידעו? – #subst #morph #nb⁸ <ἐπίστανται> Sm *source*: Syh⁹ 𐤁𐤌𐤁𐤏 SyhSm

¹⁰ P¹¹ *nesciunt* Hi V10:16 אי לך ארץ^a שמלכך נער ושריך בבקר יאכלו10:16^a [ארץ] ↗ ≡I. ¹ *terra* Hi V² *terra* Aug Euch Hi Is Salv³ ארעא TII. *Vorlage*: עירⁱ {crit: 1} – #subst #sem #n⁴ πόλις G⁵ *civitati* La¹⁶⁰ Hi Is⁶ *civitas* An Can Hi Is Isid Ruf⁷ מדינא Syh⁸ מדינא P*Rt*: עיר Gor. (1955) Her. Seo.*Em*: עיר Wee. (2022)10:17 אשריך ארץ שמלכך בן חורים ושריך בעת יאכלו בנבורה ולא בשתי^a10:17^a [בשתי] ↗ ≡I. ¹ מדינא P² *ad luxuriam* V(a) ³ בחלשות³ T – #subst #sem #nII. *Vorlage*: יבושויⁱ? – #subst #sem #span⁴ αἰσχυθησονται G⁵ מדינא SyhIII. *Vorlage*: בבשתⁱⁱ? – #subst #sem #n⁶ *in confusione* Hi

Rt: בִּוּשׁוּ Gin.

יבִּוּשׁוּ Kam. Zap.

כְּבִשְׁתָּ Hou. (1777) Wri. (1883) Eur. McN. Pod. Hor. (1937) Gor. (1955) Her. Cre. Hor. (1997) Seo.

Em: כְּבִשְׁתָּ Hou. (1777)

יבִּבְשׁוּ Hou. (1777)

10:18 בעצלתים ימך המקרה ובשפלות ידיים ידלף הבית

10:19 לשחוק עשים לחם ויין^a ישמח^b חיים והכסף יענה^c את הכל^d

10:19^a ויין]ויין] ⤴ ≡

I. ¹καὶ οἶνος G

²כִּבְשׁוּ Syh

³⟨καὶ οἶνος⟩ Th source: Syh

⁴כִּבְשׁוּ SyhTh

⁵וחמרא T

(a) ⁶καὶ οἶνον 68' – #subst #morph #n

⁷et vinum Hi

⁸ac vinum V

II. Vorlage: ויין ושמן? – #add #span

⁹καὶ οἶνος καὶ ἔλαιον O S-602-613 L 359 443 547 645 795 Sa¹ Fa^{1 2} Geo Arm

(a) ¹⁰καὶ οἶνον καὶ ἔλαιον 336' B-998 C²⁹⁸-260 d PsChr^{lem} – #subst #morph #n

¹¹כִּבְשׁוּ כִּבְשׁוּ P

Em: ויין ושמן Gra.

10:19^b]ישמח] ⤴ ≡

I. ¹εὐφραίνει G

²כִּבְשׁוּ Syh

³יהא להון לחדוא T^Z T^S

⁴יהא לכון לחדוה T¹¹⁰

II. *Vorlage*: לשמוח² – #subst #morph #v

⁵τοῦ εὐφρανθῆναι B-68'-998 C'-298-260 d Sa^I Fa¹ PsChr^{lem}

⁶〈τοῦ εὐφρανθῆναι〉 Th source: Syh

⁷ⲉⲛⲛⲟⲩ SyhTh

⁸ⲉⲛⲛⲟⲩ P

⁹ut epulentur Hi V

10:19^{c-c} [את הכל] ≡

I. ¹σὺν τὰ πάντα G

²τὰ σύμπαντα 475 S^c

³εἰς πάντα Sm source: 248' 788

⁴εἰς πάντα 252

⁵πάντα 539

⁶ⲉⲛⲛⲟⲩ SyhSm

⁷ⲉⲛⲛⲟⲩ P

⁸באנפי כולא T

II. *Vorlage*: הכל¹ {crit: 1} – #del #part #notaAcc

⁹τὰ πάντα 336' B-S*-68'-998 C'-298 390^{xt} d k 311 645 776^B Arab Did

¹⁰ⲉⲛⲛⲟⲩ Syh

¹¹[σὺν] τὰ πάντα Gra

¹²omnia Hi V

¹³ — (K) K76;

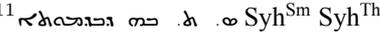
Rt: הכל McN. Pod.

10:20 גם במדעך מלך אל תקלל ובחדרי^a משכבך^b אל תקלל עשיר כי עוף השמים יוליד^c את הקול^c ובעל הכנפים^d יגיד דבר^e

10:20^a [ובחררי] → ≡I. ¹ἐν ταμείοις G²ܘܒܚܪܝܝܢ SyhII. *Vorlage*: ¹ובחררי {crit: 3, 5} – #subst #morph #nb #n³ܘܒܚܪܝܝܢ P⁴*in secreto* Hi V⁵ובאיררוין T^Z T¹¹⁰⁶ובאררוין T^S⁷ובחרר (KR) K117, K147; (R) *primo* R924; *nunc* R440, R597; (ML) *primo* Bab-113;10:20^b [משכבך] → ≡I. ¹κοιτώνος σου 298-798 k 155 248-252 645 Ath²ܘܒܚܪܝܝܢ(ܐ) Syh³ܘܒܚܪܝܝܢ P⁴*cubilis tui* Hi⁵*cubiculi tui* V⁶בית משכבך TII. *Vorlage*: ¹משכבך {crit: 1} – #subst #morph #n #nb⁷κοιτώνων σου G*Rt*: משכבך McN. Pod.10:20^{c-c} [את הקול] → ≡I. ¹σὺν τῆν φωνήν Ra Ge²σου τῆν φωνήν 336' B-68'-998 d Antioch Ath³τῆν φωνήν O^V S* 645 Did^{Lem}⁴*voce* Hi⁵קלא TII. *Vorlage*: ¹קולך {crit: 1} – #del #part #notaAcc - #add #prn #suff⁶τῆν φωνήν σου G⁷ܘܒܚܪܝܝܢ Syh

⁸  P⁹ *vocem tuam* V

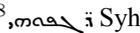
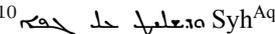
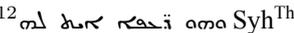
III. insuff

¹⁰ <τῆν φωνήν σου> Sm Th source: Syh¹¹  SyhSm SyhTh

Rt: קולך Wee. (2022)

10:20^d הכנפים  I. *K^{ethib}*: ¹ הכנפים L² τὰς πτέρυγας G³ καὶ τὰ πτερωτὰ Sm source: 788 Syh⁴ καὶ τὰ πτερωτὰ 252⁵  SyhSmII. *Vorlage*: ⁱכנפים {crit: 3} – #del #part #art*Q^{erṣ}*: ⁶כנפים L⁷ πτέρυγας 298⁶כנפים (K) K1, K77, K109, K152, K166, K181, K187, K192, K223, K235, K244, K384, K600, K665, K680; **Edd** K259, K651, K652, K659; (**Recoll**) *primo* K82, K136, K212, K213, K218; *nunc* K14; (**Coll**) K99, K108, K125, SS282; *primo* K236; (**ML**) Bab-9, Bab-66;

III. indet

⁸  Syh⁹ <καὶ ὁ κυριεύων πτέρυγος> Aq source: Syh¹⁰  Syh^{Aq}¹¹ <καὶ ὁ ἔχων πτέρυγας> Th source: Syh¹²  SyhTh¹³  P¹⁴ *pennas* Hi¹⁵ *pinnas* V¹⁶ נפין T^Z T¹¹⁰¹⁷ מרחפין T^S

Em: כנפים Wee. (2022)

Ct: כנף Hor. (1937)

10:20^e [דבר] ↗ ≡

I. ¹λόγον Ra

²verbum Hi

³sententiam V

⁴מלין TZ T¹¹⁰

⁵מלין T^S

II. *Vorlage:* דברךⁱ {crit: 1} – #add #prn #suff

⁶λόγον σου G

⁷מלגא וּמלגא Syh

⁸פּוּעַ P

Rt: דברך Wee. (2022)

Em: דברך Her.

11:1 שלח לחמך על פני המים כי ברב הימים תמצאנו

11:2 תן חלק לשבעה וגם לשמונה כי לא תדע מה יהיה רעה על הארץ

11:3 אם ימלאו העבים גשם על הארץ יריקו ואם יפול עץ בדרום ואם בצפון
מקום שיפול העץ שם יהוא^a

11:3^a [יהוא] ↗ ≡

I. —

II. *Vorlage:* יהיהⁱ – #subst #sem #v

¹ἔσται G

²מסא Syh

³מסא P

⁴erit Hi V

⁵משלחא למהוי T^S

⁶משתלחא למהוי T^Z T¹¹⁰

⁷παρτεύξονται Sm source: 248'

⁸παρτεύξονται 252

III. *Vorlage*: הוּאⁱⁱ – #subst #sem #v

⁹הוּא (KR) K442, K567; (R) *primo* R10; *nunc* R466; (Recoll) *primo* K213;

Ct: הוּא Gra. Ren. Sie. Kau. (2006) Wee. (2022)

יהיה Hou. (1777) Pal.

יְהוּ Gal. (1940)

יְהוּהָה Zap. Pod.

שְׁמִי הוּא Dah. (1966)

11:4 שמר רוח לא יזרע וראה בעבים לא יקצור

11:5 כאשר^a אינך יודע^b מה דרך הרוח כעצמים^c בבטן המלאה ככה לא תדע את מעשה^d האלהים אשר יעשה את הכל

11:5^a [כאשר] ↗ ≡

I. ¹*quomodo* Hi V

T כמא ד(ליתך)²

II. *Vorlage*: ⁱ(באשר) – #subst #sem #part #prep

³ἐν οἷς G

⁴عنه Syh

⁵ἐν ᾧ Aq source: 248'

⁶ἐν ᾧ 252

⁷באשר (KR) K167; (R) R597, R824;

III. *Vorlage*: כִּיⁱⁱ? – #subst #sem #span

⁷ἐπεὶ Sm source: 248' 788 Syh

⁸ἐπεὶ 252 539

⁹(ל)ג(ל) SyhSm

¹⁰(ל)ג(ל) P

Rt: באשר Gin. Eur. McN. Pod. Hor. (1937) Gor. (1955) Her. Hor. (1997) Seo. Wee. (2022)

Em: באשר Gol. (2004)

11:5^{b-b} [אינך יודע] ↗ ≡I. ¹οὐκ εἶ σὺ εἰδώς Aq source: 248'²οὐκ εἶ σὺ εἰδώς 252³μη οἶδας Sm source: 788 Syh⁴μη οἶδες Sm source: 248'⁵μη οἶδε 539⁶אנא גבא גלא SyhSm⁷אנא גבא P⁸non cognoscis tu Hi⁹ignoras V¹⁰ליתך ידיע (ך) T^Z¹¹ליתך ידע (ך) T^S T¹¹⁰

II. Vorlage: אין יודעי – #subst #morph #v

¹²οὐκ ἔστιν γινώσκων G¹³אנא גבא גלא Syh

Em: אין יודע Gol. (2004) Wee. (2022)

11:5^c [כעצמים] ↗ ≡I. ¹ὡς ὀστᾶ G²אנא גבא Syh³et sicut ossa Hi⁴et qua ratione conpingantur ossa V

II. Vorlage: כעצמים {crit: 3} – #subst #sem #part #prep

⁵בגוף T⁶כעצמים (KR) K76, K187, K211, K226, K244, K309, K325, K369, K432, K435, K437, K485, K532, K567, K589, K598; *primo* K109, K150, K335, K501, K505, K595; (R) K552, R230, R266, R443, R597, R683, R729, R824, R872, R893, R903, REx30; *primo* R48, R196, R249, R265, R297, R667, R721, R795; Edd RPtXxxx; (ML) Bab-60, Bab-119;

III. Vorlage: ii? – ? – #del #n

⁶אנא P

Em: בעצמים Hou. (1777) Gra. Ren. Dri. (1905) Zap. Lev. Pod. Ehr. Wil. Ode. Hor. (1937) Gor. (1955) Cre. Fox. (1989) Hor. (1997) Gol. (2004) Seo. Wee. (2022)

11:5^d [מעשה] ≡

I. ¹τὸ ποίημα V

²עובדא T

II. *Vorlage:* i{מעשי} – #subst #morph #nb #n

³τὰ ποιήματα G

⁴حبا Syh

⁵حبا,מ P

⁶opera Hi V

11:6 בבקר זרע את זרעך ולערב^a אל תנח ירך כי אינך יודע אי זה יכשר הזה או זה ואם שניהם כאחד טובים

11:6^a [ולערב] ↗ ≡

I. ¹καὶ εἰς ἑσπέραν S C²⁹⁸ 571^c Dam Ra Ge

²et ad vesperum Hi

³ולעידן סיבותך T^Z T¹¹⁰

⁴ולענין סיבותך T^S

II. *Vorlage:* i{ובערב} – #subst #sem #part #prep

⁵καὶ ἐν ἑσπέρα G

⁶حبا Syh

⁷حبا P

⁸ובערב (R) EddREdS578;

III. indet

⁹et vespere V

¹⁰καὶ ὄψιμον Sm source: 248' 252

Rt: בערב Bar. (1959) Her. Wee. (2022)

11:7 ומתוק האור וטוב לעינים לראות את השמש

11:8^a כי אם^a שנים הרבה יחיה האדם בכלם ישמח ויזכר את ימי החשך כי הרבה יהיו כל שבא הבל

11:8^{a-a} ׀ ׀ ׀I. ¹ὄτι ἐὰν 68 563-571-425^{txt} 443 Sa^{1II} Fa¹ Arab²ⲉⲛⲓⲥⲓⲛⲓ P³quia si Hi⁴ארום ארום ארום T^Z T^S⁵ארום אין T¹¹⁰II. *Vorlage*: ׀ ׀ ׀ {crit: 1} – #subst #sem #part #cj⁶ὄτι καὶ ἐὰν G⁷ὄτι καὶ γε ἐὰν O^V 475 L 359 411⁸ⲉⲛⲓⲥⲓⲛⲓ SyhIII. *Vorlage*: ׀ ׀ ׀ – #del #part #cj⁹si HiSm¹⁰si V*Rt*: ׀ ׀ ׀ Pod.

׀ ׀ ׀ Wee. (2022)

11:9 שמח בחור בילדותיך ויטיבך לבך בימי בחורותך והלך בדרכי לבך^a
ובמראי^b עיניך ודע כי על כל אלה יביאך האלהים במשפט

11:9^a ׀ ׀ ׀I. ¹καρδίας σου 357 542 Dam^{ap} Ra Ge²ⲉⲛⲓⲥⲓⲛⲓ Syh³⟨καρδίας σου⟩ Aq Sm Th source: Syh⁴ⲉⲛⲓⲥⲓⲛⲓ Syh^{Aq} SyhSm SyhTh⁵ⲉⲛⲓⲥⲓⲛⲓ P⁶cordis tui Hi V⁷ליבך T^Z⁸לבך T^S⁹ליבבך T¹¹⁰II. *Vorlage*: ׀ ׀ ׀ – #add #adj¹⁰καρδίας σου ἄμωμος G¹¹ἄμωμος 336' B-68'-998 Sa^{1II} Fa^{1,2} Geo Did PsChr Antioch

11:9^b]ובמראי ⤴ ≡

I. —

II. *Vorlage*: וּבְמֵרָאָה־י {crit: 3, 4, 5} – #subst #morph #n #nb¹καὶ ἐν ὁράσει G²כּוּבְמֵרָאָה־י Syh³כּוּבְמֵרָאָה־י P⁴*et in intuitu* Hi V⁵בְּחִזּוֹן־י T

⁶וּבְמֵרָאָה־י (KR) K4, K14, K18, K77, K89, K95, K107, K108, K117, K121, K147, K152, K176, K177, K192, K198, K199, K223, K224, K237, K253, K294, K384, K602, K680, K692; *primo* K82, K200, K355, K674; **Edd** K259, K260, K264, K271, K275, K279, K283, K284, K651; (**K**) **Edd** K288, K659Q; (**R**) K550, K574, K584, R31, R41, R45, R47, R48, R187, R193, R260, R272, R273, R275, R297, R332, R380, R384, R420, R441, R444, R447, R449, R466, R467, R476, R486, R517, R547, R561, R562, R576, R585, R586, R593, R595, R597, R606, R613, R630, R729, R780, R814, R853, R868, R899, R900, R941, R948, R957, R989, REx25, REx26, REx30, REx59, REx61, REx66, REx70, REx81, REx114, REx118; *primo* K570, R16, R265, R518, R754; **Edd** K264A, K386, K655, K657, K693, RBbP517, RBbV518, RBbV521, RBbV533, RBbM534, RBbV544, RBbM546, RBbV551, RBbV563, RBbV566, RBbP566, RBbP571, RBbH587, RBbW587, RBbR610, RBbV613, RBbR613, RBbV615, RBbG618, RBbV627, RBbV635, RBbV639, RBbLs657, RBbN662, RBbV766, RBbP781, RPtX500, RPtV547, RPtV551, RPtF555, RPtV574, RPtV588, RPtM589, RPtV777, RPtP781, RAgV538, RAgV544, REdB525, REdV571, REdS578, REdA601, REdG616, REdP632, RMhSxxx, RMhP500, RMhH536; (**Recoll**) *primo* K17, K218, K245; (**Coll**) K118, K239, K590; *primo* K201, SS282; *nunc* K99; *forte* K326; (**ML**) Bab-65, Bab-66, Bab-113, Bab-119;

III. *Vorlage*: וְלֹא בְמֵרָאָה־י? – #add #part #neg – #subst #morph #n #nb⁶καὶ μὴ ἐν ὁράσει 336' B-S*-68'-998 C^{r-298 571*} d CPA Sa^l Fa^{l 2} Aeth^{te} Arab*Em*: וּבְמֵרָאָה־י Hou. (1777) Stu. Dri. (1905) Wil. Hor. (1937) Gor. (1955) Hor. (1997) Seo.

11:10 והסר כעס מלבך והעבר רעה מבשרך כי הילדות והשחרות הבל

12:1 וזכר את בוראיך בימי בחורתיך עד אשר לא יבאו ימי הרעה^a והגיעו שנים אשר תאמר אין לי בהם חפץ

12:1^a]הרעה[≡I. ¹τῆς κακίας G²ⲁⲓⲛⲁⲗⲓⲁⲥ Syh³ⲉⲃⲉⲗⲁ P⁴malitiae Hi⁵adflitionis V⁶בישתא T^Z T^S⁷בישותא T¹¹⁰

II. Vorlage: וְסִנְרִי? – #add #prn #suff

⁸τῆς κακίας σου A O⁻⁶³⁷ S C¹⁻²⁹⁸ k 359 411 539 645 Sa¹ Fa¹ Dion^{lem et com} Ald.⁹τῆς κακώσεώς σου Sm source: 248' 252¹⁰τῆς κακώσεώς σου 539¹¹ⲁⲓⲛⲁⲗⲓⲁⲥⲉⲱⲟⲩⲥⲱⲩⲥ SyhSm

III. insuff

¹² – 998

12:2 עד אשר לא תחשך השמש והאור והירח והכוכבים ושבו העבים אחר הגשם

12:3 ביום שיזעו שמרי הבית והתעותו אנשי החיל ובטלו הטחנות כי מעטו וחשכו
הראות בארבות12:4 וְסִנְרִי^a דלתים בשוק בְּשִׁפְלֵי^b קול הטחנה^c ויקום לקול^c הצפור וישחו כל
בנות השיר12:4^a]וְסִנְרִי[→ ≡I. ¹ⲁⲓⲛⲁⲗⲓⲁⲥ P

II. Vorlage: וְסִנְרִי? – #subst #morph #v #voc

²καὶ κλείουσιν G³ⲁⲓⲛⲁⲗⲓⲁⲥ Syh⁴et claudent Hi V

III. indet

⁵כבילין T⁶καὶ κλεισθήσονται Aq source: 248'

12:4^b [בְּשִׁפְלָה] ↗ ≡

I. —

II. *Vorlage*: ⁱבְּשִׁפְלָה – #subst #sem #v #voc¹ἐν ἀσθενείᾳ G²כַּחֲסִיּוֹת Syh³כַּחֲסִיּוֹת P⁴in humilitate Hi V

III. indet

⁵ויעדי מינך רעות מיכלא T^Z T^S⁶ויעדי מינך רעות מיכלא T¹¹⁰⁷ἀχρειωθείσης Sm source: 248' 25212:4^{c-c} [וְיִקְוֶה לְקוֹל] ↗ ≡I. ¹καὶ ἀναστήσεται εἰς φωνήν G²למלא נאמא Syh³למלא נאמא P⁴et consurget ad vocem Hi⁵ותהא מתער (משנתך) על עיסק קל⁵ T^Z⁶ותהי מיתער (משינתך) על עיסק קל⁶ T^S⁷ותהי מתער (משינתך) על עיסק קל⁷ T¹¹⁰II. *Vorlage*: ⁱוְיִקְוֶה לְקוֹל – #subst #morph #nb #v⁸καὶ ἀναστήσονται εἰς φωνήν S Cⁱ⁻⁷⁹⁷ 357 Sa^{III} Arm Hi Pach⁹et consurgent ad vocem VIII. *Vorlage*: ⁱⁱוְיִדְרוֹם קוֹל – #subst #sem #v¹⁰καὶ παύσεται φωνή Sm source: 252*Em*: וְיִדְרוֹם קוֹל Kam. Pod.*Ct*: וְיִקְוֶה לְקוֹל Wil. (1898) Kra. McN. Lev.

וְיִקְוֶה לְקוֹל Zap. Pod. Str. Sac. Vil.

וְיִקְוֶה לְקוֹל Sie.

וְיִקְוֶה לְקוֹל Hor. (1937) Hor. (1997)

12:5^a גם^a מְנַבְּהָהּ^b יְרֵאִי^c וְחַתְּחַתִּים בְּדַרְךְ וַיִּנְאֶץ^d הַשְּׁקֵד וַיִּסְתַּבֵּל^e הַחֲגֹב וְתַפְרֵר^f
הַאֲבִיוֹנָה כִּי הִלְךְ^g הָאָדָם אֶל בֵּית עוֹלְמוֹ וְסַבְּבוּ בַשּׁוּק הַסְּפָדִים

12:5^a גם] ⚡ ≡

I. אֶף¹ T^S
אֶף² T¹¹⁰

II. Vorlage: וְגַםⁱ – #add #part #cj #cop

³*et (super haec) etiam* HiSm

⁴אֶף P

⁵*sed et* Hi

⁶וְאֶף T^Z

III. indet

⁷καί γε G

⁸אֶף Syh

⁹καί 336' B-68'-998 260 357 Sa^{II} Fa² Arm

¹⁰*quoque* V

Em: וְגַם Wee. (2022)

12:5^b [מְנַבְּהָהּ] ⚡ ≡

I. —

II. Vorlage: מְנַבְּהָהּⁱ {crit: 4, 5} – #subst #sem #n #voc

¹ἀπὸ ὑψους G

²אֶף Syh

³*de excelso* HiSm

⁴אֶף P

⁵*ab excelsis* Hi

⁶*excelsa* V

⁷לְטוֹר רֵם T

III. Vorlage: וְנִבְנְהָהּⁱⁱ – #subst #sem #part #prep

⁸εἰς τὸ ὑψους 336' B-68'-998 260 357 252^{mg}

⁹εἰς ὑψους 260

Rt: מִנְבֹּהָ Kam. Wee. (2022)

Em: וּבְנִבְהָ Pod.

12:5^c יִרְאֵי ⤴ ≡

I. ¹timebunt Hi V

²יִרְאֵי תְהָא רְחִילִי T^Z T¹¹⁰

³יִרְאֵי תְהָי רְחִילִי T^S

II. Vorlage: יִרְאֵי – #subst #sem #v #voc

⁴ῥῥονται G

⁵נִסְנִי Syh

⁶videbunt HiSm

III. Vorlage: יִרְאֵי – #subst #morph #nb #n

⁷נִסְנִי P {crit: 3}

⁸יִרְאֵי (KR) K57; (R) REx118;

⁹יִרְאֵי (KR) K192, K674; (Recoll) *primo* K136;

Rt: יִרְאֵי Kam. Pod. Wil. Hor. (1937) Gor. (1955) Hor. (1997) Gol. (2004) Seo. Wee. (2022)

יִרְאֵי Kam.

Em: יִרְאֵי Dri. (1905) Gor. (1955) Bar. (1959) Gal. (1969)

Ct: יִרְאֵי Seo.

יִרְאֵי Gra. Pod.

12:5^d וַיִּנְאֵי ⤴ ≡

I. ¹καὶ ἀποκοιμᾶται Sm source: 788

²et obdormiet HiSm

II. Vorlage: וַיִּנְאֵי {crit: 3, 4, 5} – #subst #sem #v

³καὶ ἀνθήσῃ G

⁴נִסְנִי Syh

12:5^f [וְהִפָּרֵךְ] ↗ ≡I. ¹διανοίγεται Th source: OI[?]²ⲁⲗⲗⲁⲓ (ⲓⲁⲟ ⲓⲟⲗⲁⲓⲟ) P³ⲙⲁⲗⲁ ⲕⲁⲓⲉ ⲁ ⲓⲁⲟ ⲗⲁⲗ ⲕⲁⲓⲟⲓⲧⲟ ⲕⲟⲁⲓⲉ ⲁⲟⲓⲟⲗⲁⲓⲟ ⲙⲗⲁⲗ ⲁⲗⲗⲁⲓ ⲟⲩⲟⲩ ⲁⲗⲗⲁⲓ ⲕⲁⲓⲉⲟⲩⲁⲗⲟⲩ
(ⲓⲟⲗⲁⲓⲟ ⲕⲁⲓⲉⲟⲩⲁⲗⲟⲩ 7a1II. Vorlage: ¹וְהִפָּרֵךְ – #subst #morph #v #voc⁴καὶ διασκεδασθῆ G⁵ⲓⲟⲗⲁⲓⲟ Syh⁶καὶ διαλυθῆ Sm source: 248' Syh⁷διαλύεται Sm source: 260 Syh⁸καὶ διαλυθῆ 252⁹ⲕⲁⲓⲉⲟⲩⲁⲗⲟⲩ SyhSm¹⁰et dissolvetur HiSm¹¹(ⲁⲗⲗⲁⲓ ⲓⲁⲟ) ⲓⲟⲗⲁⲓⲟ P¹²ⲕⲁⲓⲉⲟⲩⲁⲗⲟⲩ ⲁ ⲓⲁⲟ ⲗⲁⲗ ⲕⲁⲓⲟⲓⲧⲟ ⲕⲟⲁⲓⲉ ⲁⲟⲓⲟⲗⲁⲓⲟ ⲙⲗⲁⲗ ⲁⲗⲗⲁⲓ ⲟⲩⲟⲩ ⲁⲗⲗⲁⲓ ⲕⲁⲓⲉⲟⲩⲁⲗⲟⲩ
ⲓⲟⲗⲁⲓⲟ (ⲕⲁⲓⲉⲟⲩⲁⲗⲟⲩ ⲙⲁⲗⲁⲓⲟ 7a1¹³et dissipabitur Hi V¹⁴וְהִתְפָּרֵךְ (R) *primo* R297;III. Vorlage: ¹¹וְהִפָּרֵךְ – #subst #morph #v #voc¹⁵καὶ καρπεύσει Aq source: 252¹⁶καρπεύσει 788

IV. indet

¹⁷וְהִתְמַנְעַע T^Z T^S¹⁸וְהִתְמַנְעַע T¹¹⁰

Rt: וְהִפָּרֵךְ Her.

וְהִפָּרֵךְ Hor. (1937) Her. Whi. (1979) Hor. (1997)

וְהִתְפָּרֵךְ Pod. Hor. (1937) Whi. (1979) Hor. (1997) Seo. Wee. (2022)

וְהִתְפָּרֵךְ Gol. (2004)

Em: וְהִפָּרֵךְ Sie. McN. Bro. Zap. Pod. Dah. (1958) Bar. (1959) Gol. (2004)

וְהִפָּרֵךְ Gal. (1940) Cre.

Ct: וְהִתְפָּרֵךְ Per. (1895) Her. Fox. (1989)

וְהִתְפָּרֵךְ Gra.

12:5^g]הִלֵּךְ] ≡

I. —

II. *Vorlage*: יִלְךָ? – #subst #morph #v¹*ibit* HiSm²ἀπελεύσεται 252³*ibit* Hi V⁴למהך (אינשא) איתפני T^Z T¹¹⁰⁵למהך (שמשא) אתפני T^SIII. *Vorlage*: הִלֵּךְ – #subst #morph #v⁶ἐπορεύθη G⁷ሰላላ Syh

IV. indet

⁸ሰላላ P*Rt*: הִלֵּךְ Wee. (2022)

12:6 עד אשר לא יִרְחֵק^a חבל הכסף וְתִרְחֵץ^b גלת הזהב ותשבר כד על המבוע
וְנִרְחֵץ^c הגלגל אל^d הבור

12:6^a]יִרְחֵק] ↗ ≡I. *K^ethîb*: יִרְחֵק¹ LII. *Vorlage*: יִרְחֵק {crit: 3, 4} – #subst #sem #v*Q^erê*: יִרְחֵק² L³ἀνατραπή G⁴ሰላላ Syh⁵יתאלם T

⁴ירחק (KR) K1, K77, K108, K109, K145, K152, K153, K213, K226, K227, K235, K239, K240, K384, K680; *forte* K4, K17, K57, K244; *Edd* K259, K270; (K) *Edd* K651, K659Q; (R) R10, R16, R31, R262, R272, R384, R441, R443, R476, R486, R535, R543, R547, R630, R729, R814, R872, R893, R899, R900; *primo* R47, R721; *Edd* RPtF555; (*Recoll*) *primo* K31, K82; *nunc* K218; (*Coll*) K19, K101, K228;

III. *Vorlage*: יִתְרֵץ? – #subst #sem #v⁶κοπῆναι Sm source: 248' 252⁷ⲙⲉⲃⲁⲛ P⁸rumpatur Hi V

Rt: יִתְרֵץ Ehr. Wil. Gal. (1940) Gor. (1955) Bar. (1959) Her. Whi. (1979) Cre. Vil.

יִתְרֵץ Eur. McN. Pod. Ehr. Wil. Gal. (1940) Gor. (1955) Bar. (1959) Her. Whi. (1979) Fox. (1989) Vil. Koe. Seo. Bar. (2015) Wee. (2022)

יִתְרֵץ Eur. Bar. (2015)

Ct: יִתְרֵץ Pfa. Ges. (1835) Hei. (1847) Del. (1875) Eur. Wil. (1898) Sie. McN. Dri. (1905) Bro. Zap. Pod. Ehr. Wil. Ode. Hor. (1937) Gal. (1940) Gor. (1955) Bar. (1959) Her. Whi. (1979) Sac. Cre. Fox. (1989) Vil. Hor. (1997) Gol. (2004) Wee. (2022)

יִתְרֵץ Hit. (1847)

יִתְרֵץ Stu.

12:6^b יִתְרֵץ Ⲁ ≡I. ¹καὶ δράμη Aq source: 252 788 Syh²ⲙⲉⲃⲁⲛ Syh^{Aq}³⟨καὶ δράμη⟩ Th source: Syh⁴ⲙⲉⲃⲁⲛ Syh⁵et recurrat Hi VII. *Vorlage*: יִתְרֵץ {crit: 4} – #subst #morph #v #voc⁶καὶ συνθλιβῆναι G⁷ⲙⲉⲃⲁⲛ Syh⁸καὶ θλασθῆναι Sm source: 248' 252⁹θλασθῆναι 539¹⁰ⲙⲉⲃⲁⲛ SyhSm¹¹ⲙⲉⲃⲁⲛ P¹²ותהא רעועה T^Z¹³ותהי רעיעא T¹⁰(a) ¹⁴ותהי רעועה T^S – #subst #sem #v

Em: וְנָרַץ Zap. Ehr. Wil. Hor. (1937) Gal. (1940) Vil. Hor. (1997) Gol. (2004) Wee. (2022)
וְתָרוּץ Sie. McN. Dri. (1905) Bro. Zap. Pod. Her. Fox. (1989)

Ct: וְתָרוּץ Wil. (1898)

12:6^c וְנָרַץ ⤴ ≡

I. ¹καὶ συντριβῆς 253

²et confringatur Hi V

II. *Vorlage:* וְנָרַץ {crit: 4} – #subst #morph #v

³καὶ συντροχάσθη G

⁴ⲛⲁⲓⲛⲥⲱⲧⲏⲥⲱⲧⲏⲥⲱⲧⲏⲥ Syh

⁵ⲛⲁⲓⲛⲥⲱⲧⲏⲥ P

⁶וירדהט T

Em: וְנָרַץ Gra.

וְנָרַץ Gol. (2004) Wee. (2022)

Ct: וְנָרַץ Pod.

12:6^d וְעַל ⤴ ≡

I. ¹לְגוֹי T^Z

²לְגוֹי T^S

II. *Vorlage:* וְעַל – #subst #sem #part #prep

³ἐπὶ G

⁴ⲛⲁⲓⲛⲥⲱⲧⲏⲥ Syh

⁵ⲛⲁⲓ P

⁶super Hi V

⁷עַל (K) K76;

III. indet

⁸בְּגוֹי T¹¹⁰

Em: עַל Wee. (2022)

12:7 וישב העפר ^aעַל הָאָרֶץ ^aכשהיה והרוח תשוב אל האלהים אשר נתנה

12:7^{a-a} [עַל הָאָרֶץ] ↗ ≡I. ¹ἐπι τῆς γῆς G²עילוי ארעא T^Z T¹¹⁰³עלוי דארעא T^SII. *Vorlage*: ⁱ⟨אל הארץ⟩ {crit: 3} – #subst #sem #part #prep⁴εἰς τῆς γῆς cII⁻²⁶⁰ PsHi Ol Aug Cass Cassiod⁵لأرض Syh⁶لأرض P⁷*in terram suam* Hi V

⁷אל הארץ (KR) K18, K30, K50, K77, K95, K110, K158, K167, K172, K187, K188, K198, K201, K202, K223, K224; *primo* K118, K121; *Edd* K651, K666; (R) R384, R518; *Edd* RPtP518; (*Recoll*) *primo* K136; (*Coll*) K117, K590; (ML) Bab-113;

Em: אל הארץ Hor. (1937) Hor. (1997)

12:8 הבל הבלים אמר הקוהלת הכל הבל

12:9 ויתר שהיה קהלת חכם עוד לְמַד^a דעת את העם^b וְאִנּוּן^c וְחִקְר^d תִּקְוֹן^e משלים
הרבה

12:9^a [לְמַד] ≡I. ¹ἐδίδαξεν G²⟨ἐδίδαξεν⟩ Aq Sm *source*: Syh³لأرض Syh^{Aq} SyhSm⁴*docuit* Hi V⁵אליף T^SII. *Vorlage*: ⁱלְמַד[?] – #subst #morph #v #voc⁶ἐδίδασκειν C O⁻⁶³⁷ S^c cII⁻²⁶⁰ k 252 296' 311 339 411 542 543 547 549 706 788 Arm Ol Met⁷حلل(ا) Syh⁸حلل(ا) P⁹מאליף T^Z¹⁰מאלף T¹¹⁰

12:9^b]הע[↗ ≡I. ¹τὸν λαόν O⁶³⁷ 411 Sa^I Arm^{te} Compl. Ra²λαόν Aq Sm source: 252³כח(Δ) P⁴populum Hi V⁵עמא T^S T¹¹⁰⁶ישראל T^Z

II. Vorlage:]האד[{crit: 1} – #subst #sem #n

⁷τὸν ἄνθρωπον G⁸כח(Δ) Syh

Rt:]האד[McN. Pod. Gol. (2004)

Em:]האד[Gra.

12:9^c]א[↗ ≡I. (a) ¹καὶ *ἡγῶτίσατο* Aq source: 248' 252 788 – #subst #sem #v²καὶ ἐνωτίσασθαι Sm source: 788³כח P⁴ואצרת T(b) ⁵et audire eos fecit Hi – #subst #sem #v⁶et enarravit quae fecerit V

II. Vorlage:]א[– #subst #sem #v #voc

⁷καὶ οὗς G⁸כח Syh

III. Vorlage:]א[(חקר) – #subst #sem #span

⁹καὶ οὗς αὐτοῦ S^c

Rt:]א[Kno. (1836) Gin. McN. Kam. Pod. Hor. (1937) Gor. (1955) Bar. (1959) Cre. Gol. (2004)

Seo. Wee. (2022)

]א[Eur. Pod. Hor. (1937)

(חקר) Eur.

12:9^d]תִּחְקֶר[↗ ≡I. ¹καὶ ἠρεύνησεν Aq source: 248' 252 788 – #subst #sem #v²אבגם P³ובלשׁ T

II. Vorlage: יִחְקֶרִי {crit: 1} – #subst #sem #span

⁴ἐξιχνιάσεται G⁵אבגם Syh

III. Vorlage: יִחְקֶרִי? – #subst #morph #v #voc

⁶καὶ ἐξευρών Sm source: 788⁷et scrutans Hi⁸et investigans V

Rt: יִחְקֶרִי McN. Kam. Gol. (2004) Wee. (2022)

יִחְקֶרִי Eur. Pod.

12:9^e]תִּקְוֶן[↗ ≡I. ¹συνέθηκε Sm source: 788²composuit Hi³composuit V⁴תִּקְוֶן T^S T¹¹⁰

II. Vorlage: תִּקְוֶןִי {crit: 2} – #subst #sem #v #voc

⁵κόσμιον G⁶אבגם Syh

III. Vorlage: וְתִקְוֶןִי {crit: 1, 3, 4} – #add #part #cj #cop

⁷καὶ κατεσκέυασεν Aq source: 252 788⁸אבגם P⁹וְתִקְוֶןִי (KR) K18, K145, K152, K187, K674; (R) K584, R16, R596; *primo* R31, R721; *nunc* R230; *Edd* REdS578; (*Coll*) SS282;

IV. insuff

⁹– T^Z

Rt: וְכָתוּב McN. Kam. Dri. (1954) Gor. (1955) Whi. (1979) Seo.
 וְכָתוּב Gol. (2004)
 וְכָתוּב Whi. (1979) Seo.
 וְכָתוּב Wri. (1883) Dri. (1954)
 וְכָתוּב McN. Kam. Pod. Seo. Wee. (2022)

Em: וְכָתוּב Fox. (1989)

12:10 בקש קהלת למצא דברי חפץ וְכָתוּב^a ישר דברי אמת

12:10^a וְכָתוּב ↗ ≡

I. ¹ T^Z נכתב¹
² T^S אתכתוב²
³ T¹¹⁰ איתכתב³

II. *Vorlage*: וְכָתוּבⁱ – #subst #morph #v #voc

⁴ και γεγραμμένον (εὐθύτητος) G

⁵ וְכָתוּב Syh

III. *Vorlage*: וְכָתוּבⁱⁱ – #subst #morph #v #voc

⁶ et scriberet Hi

IV. *Vorlage*: וְכָתוּבⁱⁱⁱ? – #subst #morph #v

⁷ και συνέγραψεν O⁻⁶³⁷

⁸ και συνέγραψεν Sm source: 248' 788

⁹ <συνέγραψεν> Sm source: Syh

¹⁰ συνέγραψεν 539 source: Syh

¹¹ וְכָתוּב SyhSm

¹² וְכָתוּב P

¹³ et conscripsit V

¹⁴ וְכָתוּב (KR) K100; (R) R495, R562; *primo* R264, R543;

Rt: וְכָתוּב Kno. (1836) Llo. Wri. (1883) McN. Pod.

וְכָתוּב Del. (1875) Eur. Gol. (2004)

וְכָתוּב Kam. Pod. Bar. (1959) Her. Whi. (1979) Vil. Gol. (2004) Bar. (2015)

12:14^a [מעשה] ↗ ≡I. ¹חבא Syh²πρᾶξις Sm source: 248'³חבא SyhSm⁴factum Hi⁵עוברא TII. Vorlage: ⁱהמעשה {crit: 1} – #add #part #art⁶τὸ ποίημα GIII. Vorlage: ⁱⁱ(מעשי) – #subst #morph #n⁷τὰ ἔργα τοῦ ἀνθρώπου Th source: 788 Syh⁸חבא SyhTh⁹חבא P¹⁰quae fiunt V

IV. insuff

¹¹— 998

Rt: המעשה Gol. (2004) Wee. (2022)

12:14^{b-b} [על כל] ↗ ≡I. ¹⟨περὶ παντός⟩ Sm source: Hi²περὶ παντός 252³de omni HiSm⁴ἐν παντὶ περὶ παντός Sm source: 248'⁵חבא P⁶de omni Hi⁷pro omni V⁸על כל (פיתגם) T^Z⁹על (פתגם) T^S T¹¹⁰II. Vorlage: ⁱבכל² – #subst #sem #part #prep

¹⁰ἐν παντί G

¹¹*in omni* Aug Hi *Pach* Spec

¹²*in omnibus* Hi *Pach*

¹³סלסל Syh

Chapter 6

Textual Commentary

1:1^{a-a} מלך בירושלם ≡ ≡

The ancient witnesses

M reads 'king in Jerusalem' and has the support of T only ('king that was in Jerusalem'). G has the addition 'king of Israel (= βασιλέως Ἰσραήλ) in Jerusalem,' which is found under *obelos* in SYH, meaning that Origen did not find it in his Hebrew *Vorlage*. The same addition is found in the secondary translations of G, and Jerome, who contests it in his commentary, attests that it was also the reading of the *Vetus Itala* ("superfluum quippe est hic 'Israel' quod male in Graecis et Latinis codicibus invenitur"). Both P and Jerome read 'king of Jerusalem.' Following G, a family of Syriac mss as well as a number of Latin mss of V give 'king of Israel' (= מלך בירושלם, *regis ierusalem*). A thirteenth century ms quoted by Kennicott (K76) gives 'king of Judah in Jerusalem.'

* Proposed reconstructions and evaluations

van der Palm, 119 reconstructs for G a *Vorlage* with מלך על ישראל בירושלם by analogy with Qoh 1:12, where the same reading is found. So also Siegfried, 28 and Zapletal, 93, who emend accordingly (see ✂). For Kamenetzky, 206 and McNeile, 138, G would have read מלך ישראל בירושלם. So also Seow, 97 and Weeks 2020, 246. The same retroversion is found in the apparatus of Horst 1937, 1211 ("+ יִשְׂרָאֵל"). Euringer, 30 claims that the addition is a "reminiscence" of the common expression βασιλέως Ἰσραήλ, thus suggesting that it is not due to a different *Vorlage* (so apparently also Goldman 2004, 64).

The readings of P and Jerome are usually taken as translational. For Seow, 97 and Weeks 2020, 246, on the other hand, they might have some claim to reflect an early Hebrew variant מלך ירושלם.

✂ Proposed emendations and conjectures

Siegfried, 28 and Zapletal, 93 thinks M corrupt and emend to מלך על ישראל בירושלם with G. Against this emendation, Podéchar, 231-2 claims that if that were the original reading, we would expect the Greek translator to have rendered it literally, as in Qoh 1:12 (βασιλεύς ἐπὶ Ἰσραὴλ ἐν Ἱερουσαλῆμ). By the same token, if the mention of 'Israel' in the title were original Hebrew, we would expect it to be preceded by על, as in the same passage. The absence of a preposition in G would suggest, therefore, that the mention of Israel did not exist in the original title and that M represents the original reading. He admits, however, that this conclusion is not certain, for it is still possible that the author of the Hebrew title chose the usual locution 'king of Israel' in preference to that of 1:12.

Scholars usually take G's reading to be an explicatory addition inspired by 1:12, and maintain M as *difficilior*¹. Seow, 97 suggests that the addition in G may be due to an influence of the superscription of Prov 1:1 (משלי שלמה בן דוד מלך ישראל), and prefers M as it is "shorter," citing 2Kgs 14:23 (ירבעם בן יואש מלך ישראל בשמרון) as a possible parallel.

Kamenetzky, 206 regards the reading of P as a translational adaptation meant to smooth the harshness of the Hebrew construction. Podéchar, 231 and Seow, 97 explain the reading of Jerome in similar terms. Goldman 2004, 25 classifies both G and P-Jerome as facilitations ('facil') in his critical apparatus. Weeks 2020, 247 sees in מלך בירושלם an echo of the formulaic מלך בירושלם 'reigned in Jerusalem' frequently occurring in Kings and Chronicles, and goes so far as to suggest that we might read a verb here as well ("the son of David reigning in Jerusalem," as מלך in Jer 33:21), although admitting that we should probably expect המלך in that case.

📖 Textual choice

The addition of G is secondary and betrays an effort to explain M by adding some information to the obscure 'king in Jerusalem,' as does the addition of 'Judah' in ms K76. The oddity of M's reading, which is *hapax* in the HB, is also the cause of the variant of P and Jerome: if not technically facilitating, as Weeks 2020, 246 has rightly pointed out, their reading is certainly less unusual (see Josh 10:1, 3, 5, 23 and 12:10), and could accordingly be classified as harmonistic. Respect to G and P-Jerome, therefore, we prefer M as the *lectio brevior* and the non-harmonised reading, respectively.

קהלת 1:2^a ≡ ≡

👤 The ancient witnesses

G has the article here as against M. T omits the name altogether. The *Vorlagen* of the witnesses in Syriac (S_{YH}, P) as well as in Latin (Jerome) are impossible to determine.

¹ Euringer, 30, Kamenetzky, 206, McNeile, 138, Levy, 68, Hertzberg, 67, Líndez, 141, Goldman 2004, 25, 64.

* Proposed reconstructions and evaluations

McNeile, 138 takes G to depend on a *Vorlage* with הקהלת, considering it as ‘pre-Akiban.’ Goldman 2004, 25, 65 assigns G the same *Vorlage*, pointing out that the Greek translator is very faithful in rendering the articles of his source-text.

✂ Proposed emendations and conjectures

McNeile, 138 and Goldman 2004, 25, 65 prefer G, taking M to be an assimilation to Qoh 1:1. Seow, 102, by contrast, takes G to be an assimilation to 7:27 and 12:8, and maintains M. For Weeks 2020, 255 the variants are indifferent: the fact that G may have found הקהלת in his source-text does not make that reading superior, any more than it makes it inferior, to קהלת in M.

📖 Textual choice

There seem to be no solid ground for an emendation here: it can be argued that an assimilation of M to the close קהלת in Qoh 1:1 (Goldman) is more likely than an assimilation of G to the same name in 7:27 and 12:8 (Seow), but one may wonder whether distance is valid as a criterion of choice in this case. We prefer to maintain M, classifying the variants in question as indifferent.

1:3^a עמלו ≡ ≡

📖 The ancient witnesses

M reads a possessive pronoun (‘what advantage is to man in all *his* toil that he toils under the sun etc.’) which has the support of most witnesses. Two Greek minuscules (μὲν), Aq (κόπῃ ἡ ἐκπίασεν) and P (حدا) omit the suffix: ‘what advantage is to man in all (the) *toil* etc.’

* Proposed reconstructions and evaluations

Goldman 2004, 25, 65, followed by Marshall, 36, assigns P and Aq a *Vorlage* either with עמל (בכל-) or with העמל (בכל-).

✂ Proposed emendations and conjectures

Goldman 2004, 65 takes M to be an assimilation to the other occurrences of עמלו, which is the most common expression in the book. The absence of the suffix in P, which is very literalistic in rendering this noun, as well as the witness of Aq, would favour the existence of an original העמל, which is the reading he prefers in his critical apparatus (Goldman 2004, 25). For Kamenetzky, 207, by contrast, P would have omitted the suffix as redundant before the relative clause,

whereas Aq is uncertain as a textual witness, due to the fragmentary status of his textual tradition. So also Weeks 2020, 257, who claims that “hexaplaric readings preserved as marginal glosses do not always convey more than the basic information required to delineate a variant” and that “the gloss here may simply not have included a suffix even if it was to be found in the original text of *α*’.”

📖 Textual choice

There is no reason to doubt the completeness of Aq's textual transmission, which is certain for this variant: if Aq did not translate the pronoun, he almost certainly did not find it in his exemplar. The objection that P omitted the suffix because it was unnecessary is not unfounded, given the free character of its translation, but this possibility seems to be ruled out in this case, as the analysis by Goldman 2004, 65 shows. The case of Qoh 5:17 is the most instructive in this respect: if the Syriac translator had some issues with the rendering of the suffix, it is not clear why he did not omit it there as well, where the expression recurs identically. It is more parsimonious to assume a *Vorlage* common to Aq and P than postulating a generic inaccuracy in textual transmission (Aq) and a free translation (P). This variant has a good chance of being original: internal criteria would commend it as the non-assimilated reading (Goldman), and external criteria as the reading attested in witnesses that are stemmatically independent (Aq and P).

1:3^b השמש ≡ ≡

📖 The ancient witnesses

M ‘under the sun’ has the support of all the witnesses, against SYH and codex *Ambrosianus* of P (7a1), which give ‘under the sky.’

🔗 Proposed emendations and conjectures

The editor of P's text takes the reading of 7a1 ܠܬܘܬܐ ‘under the sky’ to be an “assimilation to familiar or nearby phrases” (Lane 1979b, iv) and emends accordingly his critical text to ܠܫܡܫܐ ‘under the sun’ with the other mss. Goldman 2004, 65 rightly objects that the latter expression is far more common than the former, in 7a1 (28 occurrences against 2) more than in M (27 against 3). Thus, ‘under the sky’ is clearly the *lectio difficilior*, while ‘under the sun’ assimilates to the more frequent form, and here is likely influenced by the context of verse 5. Despite this analysis, however, he does not emend, claiming that “a case can be made for ‘under the sky,’” but only “on literary grounds.” For Weeks 2020, 259, the reading in 7a1 may be a simple scribal error.

1:5^a וְזָרַח וְזָרַח

☞ The ancient witnesses

M is supported literally only by the text of SYH and by the Syriac fragment of Aq, whose pointing indicates a perfect (ܘܙܪܚܐ = καὶ ἀνέτειλεν). The rest of the Versions seem to depend on a participial vocalisation of the verb (וְזָרַח, see below). G and Sm have with the present tense: ‘and the sun rises (= καὶ ἀνατέλλει, ܘܙܪܚܐ) and the sun goes etc.’; T וְזָרַח is morphologically a future, and a future is also found in six Greek minuscules (καὶ ἀνατελεί), as well as in the OL preserved in *Codex Sangallensis* (*et oriatur sol et occidit*, see Caspari, 6). A second group of witnesses omit the conjunction and reads a present: so P (ܘܙܪܚܐ), Jerome (*oritur*), and Greek *Codex Ephraemi* (ἀνατέλλει), as well as a number of Greek mss belonging to the Lucianic recension (L) and to the Catena group (C).

✳ Proposed reconstructions and evaluations

Several scholars deny the existence of different *Vorlagen*, imputing the present/future renderings of the Versions to a reading of M וְזָרַח as a perfect consecutive².

Schoors 1992, 172, on the other hand, claims that the consonants simply allow one to read a participle, and that both G and V render it by a present tense, exactly as they render the surrounding participles. So also Yi, 187-8 for G: the predicate forms in Qoh 1:4–7 are dominated by participles, so it may be more natural to read וְזָרַח and וְזָרַח in the same way. The imperfective aspect of the present indicative used by G, moreover, is more effective in portraying the daily recurring natural phenomena in the current verse. Weeks 2020, 282-3 points out that G never translates by a present indicative in those instances in which converted perfects seem to occur in QOH (Schoors 1992, 88), so that a parsing of M as conjunction + participle imposes itself here. The readings of Jerome also likely depend on a participle vocalisation. Regarding P, he accepts the judgment of Kamenetzky, whereas for T he thinks that both a consecutive perfect and a participle are equally possible.

✂ Proposed emendations and conjectures

Zapletal, 95 regards the ו before וְזָרַח as not original, because it does not appear in any of the other distichos that make up the current section. He omits it accordingly, citing P in support, and reads וְזָרַח. Podéchar, 236-7 likewise notes that none of the five sections in Qoh 1:4–7 starts with a copulative conjunction, and that it is so obviously misplaced that modern translators often dispense with it. The fact that all the verbs that appear in these verses are participles, moreover, would call for reading of a participle form here as well. He emends, therefore, to וְזָרַח citing G^C

² Geier, 17, Kamenetzky, 207, Seow, 105-6, Pinker 2010, 1-2.

and P in support, and assuming a scribal error in M due to metathesis (וְזָרַח* → וְזָרַח → M וְזָרַח). So also many more recent authors³.

Others retain the conjunction, but change the perfect into a participle, to give either the *scriptio plena* וְזָרַח⁴, or the *defectiva* וְזָרַח⁵. Relying on the authority of the Versions for his emendation, Goldman 2004, 65 regards the conjunction as *difficilior*, and, conversely, its omission in P and Jerome as a facilitation (so in his commentary: in the apparatus he leaves the reading of these latter witnesses without characterisation). The conjunction is to be retained for literary reasons also: in his opinion, it “introduces circularity in the thought and fits the poetic expression of vv. 5-6, meaning that what is described is already iteration.” In the first edition of his commentary, Galling 1940, 52 reads a participle and retains the conjunction in translation (“Und die Sonne geht auf”), whereas in the second edition he omits it (“Immer wieder geht die Sonne auf”, Galling 1969, 85; in neither case does he specify which spelling he adopts).

Other scholars have defended M against such emendations. Hertzberg, 68 rejects the elimination of the ו as unnecessary. Seow, 105-6 parses M as a consecutive perfect (see *), and claims, like Goldman, that the ו is a poetic expedient, meant “to create a deliberate link of the activities of humanity with the movements of the natural elements.” It is precisely to ensure this effect, he maintains, that the author purposely switches from participles to converted perfects. Isaksson, 93, followed by Líndez, 152, argues that the use of perfect verbs in verse 5 forms a ‘syntactical complex together with the preceding participles,’ and emphasises ‘the conceptual unity between Qoh 1:4 and 1:5.’

☞ Textual choice

G almost certainly pointed וְזָרַח as a participle (וְזָרַח), as the analysis by Weeks 2020, 282-3 has demonstrated. The *Vorlage* of G, S_M, and T is difficult to reconstruct, but it is more natural to assume that they, too, read a participle. Nothing in this context suggests that וְזָרַח is to be parsed as a perfect consecutive: in all the instances cited by Schoors 1992, 88, the putative consecutive perfects are all preceded by future verbs (so also Qoh 12:5, where וְזָרַח is best taken with וְזָרַח and the long series of the other future verbs, rather than with הוֹלֵךְ, which is placed in an incidental clause), thus rendering the parsing as consecutive perfect is rather straightforward in that case. The same applies to witnesses of the second group (G^C, P, and Jerome). As for the conjunction, it is possible that they omitted it independently for the sake of translation, but also that they depend on a common *Vorlage* which already lacked the conjunction.

We retain the conjunction since it is best supported by the witnesses (G*, S_M, T, and *all* the medieval mss) and since it seems *difficilior* (Goldman 2004, 65): its omission can easily be explained either by haplography or by the influence of the following וְזָרַח or else as a facilitation,

³ Odeberg, 9, Joüon 1930, 419, Zimmerli, 140, Lauha, 31, Crenshaw, 64, Schoors 1992, 172, Horst 1975, 1336, Rose, 79, 81.

⁴ Horst 1937, 1211.

⁵ Krüger, 109-110, Goldman 2004, 25, 65.

due to the position of the verb at the beginning of the verse, whereas its later addition does not appear to have any cogent reason. The assumption of a metathesis from an original זורה (Podé-chard, 236-7) is by no means impossible, but such a reading has not been preserved anywhere in Hebrew, and its survival in the *Vorlage* of G^C, P, and Jerome is uncertain.

As for the vocalisation, the participle seems preferable, since it is best witnessed among the Versions and brings זרה into line with the other verbs, whereas the perfect is rather isolated and could be an attempt by the Masoretes to account for the unexpected conjunction, as suggested by Goldman 2004, 65. However, the parallelism with surrounding verbs could precisely be the reason why most Versions opt for the participle. On such an understanding, the perfect could be seen somehow as *difficilior*. On balance, we prefer to maintain M.

1:5^b שואף ≡

📖 The ancient witnesses

M literally reads: ‘And the sun rises, and the sun goes even to its place (= בא ואל מקומו), *inhales* (= שואף), it rises there.’ Two possible variants compete here: the first concerns the punctuation, namely the position of the *zaqeph qaton*, while the second is the meaning of verb שואף.

As to punctuation, none of the ancient Versions supports M, all the translators taking אל מקומו as a complement of שואף: ‘the sun rises and goes, שואף towards its place etc.’

As to the meaning of the verb, the Versions can be divided into two groups. The witnesses of the first (I) support M, and seem to oscillate between the two possible meanings that שואף has in the HB: (1) ‘to inhale, inspire’ (used with ‘air’ in Jer 2:24 and 14:16 and figuratively in Job 5:5, 36:20, and Ps 119:31, where it seems to denote longing, hence desire), and (2) ‘to trample, stomp’ (Amos 2:7, 8:4; Ps 56:2, 3, and 57:4; some dictionaries, such as Brown et al., 983 and Clines, 217-8, place these latter meanings under a separate lemma שואף II, making a link with the verb שוף ‘to pass over, to brush’ frequent in LH, see Jastrow 1903, 1539). Aq opted for the first possibility with his εἰσπνεῖ ‘to inhale’ (*aspirat*, in Jerome’s citation); G, H₁, and the Paris ms of T (T₁₁₀), for the second: G ‘and draws (= ἔλκει) towards/along its place’ (so Brenton, 819 and Gentry 2007, 650; the same verb is used by G for the Hebrew שואף also in 119:31 and Jer 14:6, and by Aq in 2:24); H₁ ‘and it moves (= *ducit*) towards its place’ (so also in Jerome’s revision of the OL: *et in locuum suum ducit*, see Caspari, 6); T ‘And it glides (= שחיה) into its place going by the path of the deep’ (Knobel 1991, 20), from שחיה “to move, to crawl,” used by Pseudo-Jonathan to describe the movement of the snake in Gen 3:14 (Jastrow 1903, 1549 b). Within this group we can also include the transliteration by H₁ *soeph*, as well as the translation-calque שאיף found in two mss of T (T^Z and T^S), which reproduce M literally (but see ≡ for T).

The witnesses of the second group (II) seem either to have derived שואף from שוב ‘to return,’ or to have read a form from the same verb in their *Vorlage* (see *). So V: ‘and it returns (= *revertitur*) to its place,’ and P, in a longer and rather loose translation of M: ‘and to the place where it rises

(= אסס וננג ידלולס) *it returns* (= אכא); from there it will rise again (= ננג אסס אכא אכא).⁶ Regarding SM-TH, their reading was, until recently, only known in Jerome's citation *recurrat* 'comes back,' which led Field, 380 b to hazard ἐπαναστρέφει as a retroversion, with the same meaning; ms 788 has now permitted us to reinstate καταντάω, from καταντάω 'to arrive,' 'to come,' a verb used by SM to translate הלך at the beginning of the verse that follows.

* Proposed reconstructions and evaluations

A number of scholars have hypothesised that SM-TH, P, and Jerome (II) actually based their translations on a *Vorlage* with some form of שׁב. The first seems to have been Allgeier, 21, who explains such a derivation by an error of pronunciation: a participle from שׁוב, he maintains, 'when formed Aramaically' ("aramäisch gebildet") 'and pronounced Western' ("und westlich ausgesprochen") would sound exactly as שׁאף in M. Pinker 2010, 4 likewise assumes that the exchange of שׁאף for שׁב may have been prompted by homonymy of the פ with the ב, as in several instances between M and the Samaritan Pentateuch (e.g. המחפה → המצבה in Gen 31:49, נשפת → נשבת in Exod 15:10, and, conversely, הרב → הרף in Gen 31:49), and in 1Chr 19:16 (ושופך in M and ושובך in P). Seow, 107, more implausibly, thinks that an early error of confusion between שׁאף and שאב 'to draw out' led to a further confusion of שאב with שׁוב by aural error, perhaps because of the presence of שׁב in verses 6 and 7.

The reading of T₁₁₀ שׁחף has been likewise imputed to a different *Vorlage*, or to a different parsing of M. Seow thinks that it may reflect the Hebrew שׁחף, and Weeks 2020, 286 that it could result from a parsing of M from the same verb: so in Gen 3:15, where שׁחף is used to describe the woman 'passing over' (crushing) the head of the snake, and the snake 'passing over' (assaulting) the woman's heel.

Q Proposed translations and interpretations

The vast majority of scholars take שׁאף to mean either (i) 'to pant'⁶, (ii) 'to hasten'⁷, or (iii) 'to strive for, to long, desire'⁸, thus drawing from the first set of meanings of שׁאף, whereas a few have adopted the second ('to trample'): so apparently Hertzberg, 67-8 "und drängt zu ihrer Stätte zurück" 'and it pushes back to its place,' and Seow, 107 "and to its place it presses on."

✂ Proposed emendations and conjectures

Regarding the variant of punctuation, very few authors follow M: see Ewald 1837, 194, 197-8 "Und die Sonne geht auf, die Sonne geht unter dahin zurück, wo sie keuchend aufgeht" 'And the

⁶ Ewald 1837, 194, Ginsburg, 261-2, Delitzsch and Keil 1875, 229, Wright 1883, 308, Siegfried, 28-9, McNeile, 95, Brown et al., 983, Levy, 69, Allgeier, 21, Gordis 1955, 136, 195, Barton 1908a, 69, 73-4, Whitley 1979, 8-9, Sacchi, 116, Crenshaw, 61, 64, Fox 1989, 171, Clines, VIII, 217 b, Koehler and Baumgartner, 1375, Lindez, 152.

⁷ Gesenius 1835, III, 1349, Knobel 1836, 111, 115, Hitzig 1847, 130, Stuart, 136, Lloyd, 7-8, Nowack and Hitzig, 211, Zöckler, 38, Wildeboer 1898, 124, Zapletal, 95, Podéchar, 237-8, Ehrlich, 55, Williams, 5.

⁸ Houbigant 1777, 282, Spohn, 4, Herzfeld, 28, Heiligstedt 1847, 290-1, Zimmerli, 140, Gallig 1969, 35, Zorell, 813 a, Koehler and Baumgartner, 1375 b.

sun rises, the sun sets back to where it rises gasping,’ and similarly Hengstenberg, 52, Wright 1883, 308, and Zöckler, 38. All the others translate following the Versions, and disregarding, often tacitly, the Masoretic accentuation.

Regarding the meaning of שואף, some scholars argue that the image of the sun ‘aspiring’ or ‘painting’ is awkward, forced, and without parallel in the HB. Several conjectures have been formulated. The most successful has been that of Graetz, 56, who proposed אף שב, with שב ‘he returns’ to be read with אל מקומו, and אף ‘and’ with the following זורה: “Die Sonne geht auf und geht unter, sie kehrt zu ihrem Orte zurück (= שב) und (= אף) geht dort (wieder) auf” ‘The sun rises and sets, it returns to its place and rises there (again).’

The conjecture by Graetz has been re-proposed, perhaps independently, by Joüon 1930, 419: “Le soleil se lève, le soleil se couche; — il retourne à sa place et se lève là même” ‘The sun rises, the sun sets; - it returns to its place and rises there.’ With Allgeier, he also thinks that it has the support of (II), and that the parallelism with שב and שבים of verses 6 and 7 is what recommends this reading. This proposal is accepted by Galling 1940, 52 in the first edition of his commentary, and is recorded in the apparatus of Horst 1975, 1336.

Burkitt, 26, followed by Odeberg, 9, proposes the reading שואף or שואף, additionally transposing הולך from the following verse to the end of the current one: “and the sun rises and the sun sets, and to its place where also (= שואף) it rises does it go (הולך).”

The same conjecture was subsequently proposed by Montgomery, 242, who, unlike Burkitt, maintains הולך in its current position: ‘unto the place where also (= שואף) he rises – there he is.’

Zimmermann 1945, 24 sees in שואף a perfect case of mistranslation from Aramaic, which he posits as the original language of QOH. In his opinion, the correct Hebrew translation should have run שב אפר נח הוא שם “The sun shines and the sun sets; and he returns to his place where he rests,” with שב originally translating תאב ‘returns,’ the participle from תוב (= טוב). A translator would have mistakenly vocalised תאב as תאב ‘desire,’ thus yielding the שואף now present.

Taking up the conjecture by Graetz, Rose, 80-1 eliminates אף, which he regards as unnecessary and improbable at the beginning of a sentence, to give more simply ושב (which is what, in his opinion, P, Sm-Th, and Jerome also read), and also removes the ו before אל, to give: “Le soleil apparaît (= זורה השמש); le soleil disparaît dans sa demeure (= ושב אל-מקומו); de là il se met en route pour réapparaître (= ושב זורה הוא שם)” ‘The sun appears; the sun disappears into its dwelling; from there it sets out to reappear.’

Pinker 2010, 10-4, very differently, reconstructs אף שית, from the root שית or שתת ‘to set, to place’ invoking an interchange of ו/ת in the paleo-Hebrew script: ‘and the sun rose and the sun set, and at his place he stationed (ושית), he also (אף) rises, he is there.’

Weeks 2020, 288 puts forwards three arguments against M: (1) first of all, there is absolutely nothing, in his opinion, to suggest that שואף means ‘breathing’ in general, let alone ‘panting,’ ‘harrying,’ or ‘struggling’ for something: the most plausible meanings are ‘inhaling’ and, metaphor-

ically, 'longing,' which do not fit well a context where only verbs of movements appear; (2) שואף takes the accusative, and never אל; (3) verbs of desire usually construe with ל, not with אל: even if we allow for a usage of אל as equivalent of ל, this would, again, be awkward in the present context, where אל is used four times to express a movement towards a physical place. Perhaps, he suggests, it was a recognition of all of this that led the Masoretes to impose the *zaqeph qaton* on מקומו. Taking up again Graetz's conjecture, he proposes the reading שוב ושאף: "the sun rises and the sun sets, and it returns (= שוב) to its starting point—but then (= ושאף) it rises again," with ושאף conveying "a strong emphatic sense." If not supported by the witnesses of (II), he concludes, this solution is at least in line with their speculations.

Whitley 1979, 8-9 prefers eliminating altogether all the words from ואל מקומו to the end of the verse, claiming that "the phrase was probably inserted under the influence of verse 7b where there is a similar, and probably an original, elaboration of the preceding line."

Most authors, however, defend M against any emendation, arguing that the Versions are simply interpreting the difficult Hebrew verb (Gordis 1955, 195, Seow, 107). Euringer, 32 explains the rendering of (II) by the desire either to provide a clear translation, or to avoid the personification of the sun. This theological explanation has been taken up by Goldman 2004, 66: rendering שואף as 'to return' would eliminate "the subjective notion of desire" implied in the verb, thus avoiding "the common ancient Near Eastern personification of the sun in its journey."

☞ Textual choice

The *zaqeph qaton* on מקומו renders the ו before ואל untranslatable, and should be ignored. One may agree with Weeks 2020, 285 that it results from an attempt by the Masoretes to avoid a construal of שואף with the preposition אל, but it is, perhaps, simply an error.

As for שואף, we think it improbable that S_M-T_H, P, and V are reading from a different text: V is clearly under the influence of S_M here, as is often the case; H_I, who did read שואף (*soeph*) in his model, is following G, and P is interpreting the whole verse differently (see §). A putative *Vorlage* with שב, or suchlike, would be graphically too distant from M (hence the assumption of an aural error, which is unlikely in light of the case of H_I), and it would not be able to explain the genesis of M, which is so fully supported. Even if such a *Vorlage* did exist, it would still be rejected as *lectio facillior* and as an assimilation to the other occurrences of the same verb in the following verses. On a strictly textual basis, therefore, there is no textual variant here.

Regarding the translation of שואף, we translate it by 'to long,' 'to aspire,' a meaning which seems common to all the occurrences of this verb in the H_B. We do not see any problem, however, even with traditional translations like 'panting' or 'hurrying,' which, although bordering on overinterpretation, express effectively the idea of the sun eager to undertake its normal daily course.

☰ Notes on alignment

The witnesses of the second group have been placed together and assigned a common *Vorlage* with the root of verb שׁוּב. This *Vorlage* is considered dubious and marked accordingly. All the other witnesses support M and are found in the first group. For the sake of clarity, we prefer to divide them into two sub-groups on a semantic basis, following the distinction between שׁוּב I and שׁוּב II found in several dictionaries (see [📖](#)). The readings of T are difficult to collocate: in LH, שׁוּב can mean either ‘to tread, to press’ or ‘to blow, pant, long for’ (שׁוּב I and שׁוּב II, respectively, in [Jastrow 1903](#), 1508 b). The reading שׁוּב of T^Z and T^S, therefore, could be aligned with G, H_I etc. (second sub-group; so [Knobel 1991](#), 21, who translates it with “it glides”) just as well as with M and A_Q (first sub-group; so [Weeks 2020](#), 286, who takes it as a simple imitation of the Hebrew on the basis of the parallel דְּשׁוּבָה for מִשְׁאָה in Job 7:2). We choose to follow Weeks in this. As for שׁוּב of T₁₁₀, we place it under שׁוּב II, rather than under a separate lemma שׁוּב, as has also been suggested (see [*](#)), for two reasons: T never uses שׁוּב to translate the Hebrew שׁוּב when it occurs in the HB (Gen 3:15*2, Job 9:17, and Ps 139:11), and, as we said, שׁוּב can mean ‘to press’ in LH as well in BH. These sub-groupings, however, do not affect the stemmatic reconstruction, since the *Vorlagen* assigned here are merely conjectural.

1:5^c זורה ☰ ☰

📖 The ancient witnesses

Only G supports M here: Jerome and T, as well as two Greek mss belonging to the Catena group (390 and 601), confirmed by Jerome's revision of the OL, add a copulative conjunction, whereas P reads a future. A conjunction is also found in three medieval mss.

🔗 Proposed emendations and conjectures

[Goldman 2004](#), 25, 65 regards the addition of the conjunction as a facilitation.

📖 Textual choice

It is difficult to know whether the conjunction was found in a Hebrew *Vorlage* or added by the Versions in translation. T and V are not reliable with variants of *minutiae*, and H_I might be translating from Greek here, though the addition of the conjunction is a minor variant within the Greek tradition.

The addition, in any event, is facilitatory ([Goldman 2004](#), 25, 65): the asyndeton זורה שׁוּבָה may have been perceived as syntactically abrupt and the conjunction added to obtain a smoother text. The future in P is translational (see [1:5^b](#)) and most likely depends on M.

1:10^{a-a} יש דבר שיאמר ≡ ≡

 The ancient witnesses

M could be translated: ‘there is a word/thing that will say: look, this is new?’ with דבר the subject of the following שיאמר (but cfr. Q).

None of the Versions supports M literally. SM, H1, and T make דבר the object: SM: ἄρα ἔστι τι ὃ ἐρεῖ τις ‘perhaps there is something that someone can say’; H1: ‘is there a word about which (= *verbum de quo*) one can say;’ T: “there is something which (= - פיתגם ד) a man will say.” Though syntactically different from M, however, these readings do support it.

A second group of witnesses omits יש in translation, renders דבר by a verb, and adds a conjunction before שיאמר. Thus G: ὅς λαλήσει καὶ ἐρεῖ ‘whoever will speak and say’; P: حد و سئل ‘anyone who will speak and say’; SM, in the translation provided by Jerome: *putasne est qui possit dicere* ‘perhaps there is someone who says something’; and V, which turns the question into a statement: *nec valet quisquam dicere* ‘nor is anyone able to say.’

Another group of witnesses seems to have taken the relative as an accusative, apparently connecting this verse to the end of the preceding one. Thus, part of the Greek tradition, headed by codex *Venetus* (= δ) and the Hamburg papyrus (= ὄσα), as well as a reading that Jerome reports in the body of his Commentary: *non est omne recens sub sole quod loquatur et dicat: ecce hoc novum est* ‘there is nothing under the sun about which one can speak and say: that is new.’

* Proposed reconstructions and evaluations

Scholars usually explain G as depending on a *Vorlage* that read either (i) ⁹יש דבר ושיאמר or (ii) ¹⁰שידבר ויאמר, without the relative pronoun (an unnecessary omission, according to Podéchar, 244, being the Greek translator not always literalistic in rendering relative pronouns when they appear in sequence)

Dillmann, 11, very differently, conjectures a vocalisation of דבר as a participle: יש דִּבֵּר שיאמר lit. ‘there is a speaking (one) who will/might say.’ This hypothesis has been re-proposed, more recently, by Gordis 1955, 197, who regards (i-ii) as “impossible Hebrew and graphically remote from MT,” and by Weeks 2020, 318-9, who cites numerous examples of דִּבֵּר used substantively.

Weeks also suggests that G might have accidentally dropped the ם in יש, but ultimately prefers Dillman’s proposal.

Regarding the readings of SM, Field, 381 recognised long ago that the Greek fragment differs from the Latin citation by Jerome, and suggested ἄρα ἔστι τις ὃς τι ἐρεῖ ‘perhaps there is someone who says something,’ as a possible Greek *Vorlage* for H1. Pointing out the influence of SM on V, Goldman 2004, 66 believes that the Greek fragment, which is far more literal, is Aq, whereas the

⁹ Knobel 1836, 119, Euringer, 36, Podéchar, 243-4, Hertzberg, 68.

¹⁰ McNeile, 138, Kamenetzky, 208, Barton 1908a, 75.

Latin citation is genuinely Sm. Against such a reconstruction, Weeks 2020, 319, note 12 claims that Hi follows Sm no less often than V, as here, and that, consequently, Sm's influence on Jerome can be used to support the attribution to both the revisors. Perhaps, he concludes, there were never two separate readings, and Jerome simply misread Sm, or his own note on Sm.

On the other witnesses in (II), see .

Q Proposed translations and interpretations

Practically all modern exegetes explain שיאמר as a third-person perfect used impersonally (Joüon and Muraoka 2006, 155 b n° 2, Schoors 1992, 154), translating the whole sentence either as a rhetorical question (e.g. Delitzsch and Keil 1875, 233) or as a conditional clause (e.g. Siegfried, 29-30): 'is there something (about) which one can say...?' or 'if there is something etc.' So Ginsburg, 265, followed by Heiligstedt 1847, 292, who cites several parallels of impersonal verbs in QOH (Qoh 7:21 וְהַדְּבָרִים אֲשֶׁר יִדְבְּרוּ 9:15 וְאֵדָרָם לֹא זָכַר 12:5 יִרְאוּ), and other books. Gordis 1955, 197 parses M in the same way, and, following Rashi, understands שיאמר as דאומר. Herzfeld, 31 endeavors to explain the absence of a complement ('about which one can say') by taking שיאמר as implying an adverbial accusative. Along the same lines, McNeile, 56, 138 thinks of an ellipsis of עליו after the verb, whereas Stuart, 139, followed by Lloyd, 11-2, suggests an ellipsis of ב or ל 'of' or 'concerning' before the relative.

Weeks 2020, 319-20 criticises all these attempts as unnecessarily complicated. M, in his opinion, is more naturally understood as a simple sequence of subject (דבר) and active verb (שיאמר), with דבר probably denoting 'word, speech,' as the presence of the verb 'to speak' seem to suggest, rather than 'thing.' Preferring to emphasise the speaker, however, he finally proposes the translation "though when speaking someone might say."

✂ Proposed emendations and conjectures

Only McNeile, 138 considers G (שידבר ויאמר) as pre-Akiban. All scholars take it to be secondary, assuming a metathesis of יש due to *scriptio continua* and a subsequent addition of a ו to adjust the syntax: אמר[יש]דברשיאמר → [שי]דבר-שיאמר → [ו]שיאמר¹¹. Euringer, 35-6 defends M claiming that it is proper Hebrew, and that it ties in logically with דברים in the preceding verse. G, by contrast, would be too artificial and the juxtaposition of *verba dicendi* tautological. Another element that tells against G, in his opinion, is the conjunction before the second verb: its addition in G can be explained as a way to eliminate the asyndetic שיאמר in its *Vorlage*, whereas it would be more difficult to explain its later omission in M, or to accept that the asyndeton was found in the original Hebrew. Taking the same line, Podéchar, 243-4 thinks that the addition of the conjunction is a direct consequence of the first corruption by metathesis, and that M "is very satisfactory and quite in the style of QOH," whereas the locution supposed

¹¹ Ginsburg, 265, Euringer, 35-6, Podéchar, 243-4, Hertzberg, 65-6, Yi, 20-1, Seow, 110.

by G is unnatural. [Hertzberg](#), 65-6 also rejects G as “unnecessarily artificial.” For [Fox 1989](#), 169 M is superior because, unlike G, דְּבַר offers an antecedent to the following הוּא.

[Goldman 2004](#), 66 claims that G is simply interpreting M, grasping correctly the conditional nuance of שׁי and translating it with a relative, which in Greek can be used to introduce conditional clauses ([Kühner et al.](#), 441). Even if we allow that G is vocalising דְּבַר as a participle (“which would be bad Hebrew, in any case”), M would still be the *lectio difficilior*. [Weeks 2020](#), 319 substantially agrees with Goldman, and suggests that G might have been pushed towards ‘speaker’ (דְּבַר) because ‘speeches’ (דְּבָרִים) do not usually speak.

Following the grammatical explanation by [Ginsburg](#), 265 (see **Q**), [Castelli](#), 188 wonders whether the *Niphal* שִׁיאָמַר would be more suitable for an impersonal verb. So also [Ehrlich](#), 56, who proposes this as a correction to M.

☞ Textual choice

It is certainly more parsimonious to suppose that G, as well as P and V, which depend on it here (see **Ξ**), vocalised דְּבַר as a participle, rather than assuming a different consonantal text. We find it difficult, however, to anchor יש דְּבַר שיאמר in the Greek translation, due to the absence of an equivalent for שׁי, to the use of the future tense (*λαλήσει*) for a participle, and, finally, to the presence of the conjunction before the second verb (*καὶ ἐρεῖ*). The issue is complicated, and one might indeed be tempted, with [Goldman 2004](#), 66, to surrender to the assumption of an interpretative rendering on the part of the Greek translator.

We think, however, that a mechanical error has enough strength to explain G's behaviour. We can imagine either that G did not read the ך, or, with most scholars, that he inverted שׁי by metathesis. In the first case, we can think of an imperfect homeoteleuton due to השמשׁ in the preceding verse, to which this verse may have been connected by mistake (see **Ⓜ**). This would fail, though, to account for the presence of the future tense, which a metathesis, in contrast, explains well. After metathesis, the copulative conjunction would have been added to avoid the asyndeton ([Euringer](#), 32), and the subsequent relative omitted in translation as superfluous ([Podéchar](#), 244). That שִׁידְבַר ושיאמר is bad Hebrew is not really an argument against such a reconstruction, as [Weeks 2020](#), 318 rightly points out, since this reading is an error.

Regarding the parsing of דְּבַר שיאמר, we understand it simply as a substantive followed by an active verb, accepting Weeks' objections to traditional translations that assume an impersonal construction (see **Q**). We prefer, however, to translate more literally by ‘is there a speech that might say’: the emphasis, in our view, should not be put on speakers here, as Weeks' translation finally suggests, but on speeches (see דְּבָרִים on verse 8), as **SM**, **H1**, and **T** agree.

≡ Notes on alignment

[Kamenetzky](#), 208 regards P as a free rendering of M, whereas [Ginsburg](#), 501 and most authors

consider it a translation or a correction based on G¹². We adopt this latter view and align P with G. Regarding V, most authors claim that it is a free translation of M: so Euringer, 36, followed by Podéchar, 243, and Goldman 2004, 26, who places it separately in his critical apparatus, under the label ‘exegetical.’ For Weeks 2020, 319, on the other hand, V shows an approach similar to that of G. We agree with Weeks: while rendering freely, V does translate שִׂיאָמַר by a verb, like G, and can therefore be aligned with it.

1:10^b הִיָּה ≡ ≡

The ancient witnesses

M runs: ‘This was already in the ages that *was* before us,’ with a singular verb. Only Sm supports M. P omits the verb altogether, while all the other Versions have a plural: ‘ages that *were* before us.’

Q Proposed translations and interpretations

Most scholars consider עֲלָמִים to be the antecedent of אֲשֶׁר הִיָּה (‘ages that *were*’), and understand the noun as used either collectively: ‘*the time which was* before us’¹³, or distributively: ‘some one of the ages’ (Dale, 6), or impersonally: ‘the ages which *there has been*’¹⁴. Gordis 1955, 198, very differently, suggests that the verb has been attracted in number to the relative pronoun. Others make אֲשֶׁר הִיָּה מִלְפָּנֵינוּ the subject of לְעֲלָמִים כִּכְבֵּר הִיָּה: ‘the same which is now before us, happened centuries ago’¹⁵.

Proposed emendations and conjectures

Most scholars maintain M, judging the plural of the Versions as translational. For Kamenetzky, 208, P omitted the verb as unnecessary and grammatically incorrect. Seow, 110-1 regards M as *difficilior*.

Several emend to the plural הִיָּי for the sake of syntax¹⁶. So Horst in both of his critical editions (Horst 1937, 1211 and Horst 1975, 1337), citing in support the medieval mss and the second occurrence of הִיָּה in Qoh 2:7 (see 2:7^b). Goldman 2004, 66 argues that the plural of the Versions might be translational, but also suggests that the singular in M may be due to a theologically motivated intervention, because of the possible misinterpretation of לְעֲלָמִים, but he finally leaves the question open. Weeks 2020, 323 states that without sufficient linguistic evidence that would

¹² Euringer, 36, Podéchar, 243, Schoors 1985, 254, Goldman 2004, 66, Weeks 2020, 318, note 11, 319.

¹³ Ginsburg, 266, McNeile, 56, Williams, 9, Whitley 1979, 11.

¹⁴ Elster, 45-6, Stuart, 140, Delitzsch and Keil 1875, 233, Wright 1883, 315, Zapletal, 98, Podéchar, 244-5, Schoors 1992, 158.

¹⁵ Ewald 1837, 198, Heiligstedt 1847, 293, Hahn, 28.

¹⁶ Houbigant 1753, 282, Renan, 151, Ehrlich, 56.

compel us to take עולמים as singular, the plural is more natural, and that M may be an assimilation to the first occurrence of היה in the same verse.

📖 Textual choice

There is no consistency in BH, nor in QOH, in the agreement between substantive and verb היה, both in gender and in number (see Kautzsch 2006, 145 u, Joüon and Muraoka 2006, 150 and, for QOH, Schoors 1992, 22 f, 157 f). Here, the fact that practically *all* the Versions read a plural makes the assumption of a common *Vorlage* less likely, and seems to point to a translational adaptation due to the target-languages (the Versions) or to a later correction (the Medieval mss).

All the same, היי could be original here with לעלמים, and היה in M a mere error. The case is undecidable: we leave M as it stands, though translating with a plural for obvious linguistic reasons.

1:11^a שיהיו ≡ ≡

👤 The ancient witnesses

A literal translation of M, which puts an *atnach* under לראשנים, goes like this: ‘there is no memory to the first (generations); and also to the following (generations) *who will be* (= שיהיו) after, there will be no memory to them, as well as to those who will come after (still).’ The meaning is that there is no remembrance of past generations, and even future generations will not be remembered by those who will come after. The past tense has the support of most witnesses, including 4QQOH^a and a large part of the Greek tradition (especially the mss from the Origenic recension and the Catena group, confirmed by a translation of G made by Jerome).

The most important mss of G, as well as P, divide the verse differently and read the first verb in the perfect tense: ‘there is no memory to the first (generations) and also to the following *who were* (= שיהיו) after; there will be no memory to them, as well as to those who will come after (still).’ In this case, the meaning is that there is no memory left of past generations as well as of generations that came after them, and that *both* will not be remembered by future generations.

// *Loci paralleli*

10:14^b.

* Proposed reconstructions and evaluations

McNeile, 138 and Podéchar, 245-6 assign to the second group of witnesses a *Vorlage* שיהיו. Weeks 2020, 325 objects that (1) P may well be a translation of G, and (2) that G itself may be

translational, and “may be attempting to distinguish the tenses [...] to give a more explicit presentation of three different periods.”

🔗 Textual choice

An argument could be made in favour of the *Vorlage* of G (and P), both on text-critical and content grounds. First, the future in M may be an assimilation to שִׁהְיֶה at the end of the verse. Second, the different distinction of ages in M and G might not be a simple matter of literary form. M is asserting that there is no memory of past generations and that the same fate is reserved for future ones, but the emphasis is mainly on the latter (אַחֲרוֹנִים שִׁהְיֶה), which are in fact the subject of the remaining part of the verse. G's variant, on the other hand, shifts the emphasis to past generations and those immediately following *in the past* (אַחֲרוֹנִים שֶׁהָיוּ), meaning that there will remain no memory of the remote past as well as of the recent past. As Goldman 2004, 107 has proposed for the similar variant in 10:14^b, such a statement could have been perceived as too radical, because it could have been understood as also referring to events of sacred history as well as national history.

↔ Notes on translation

The preposition עִם is difficult. Most scholars adopt a literal translation (‘with’), which renders the sense of the verse quite vague. ‘Among’ has also been suggested, which here would indeed fit the context well (see Seow, 111). However, the same preposition occurs in the identical expression in Qoh 2:16 אֵין זְכוֹרוֹן לְחָכְמָם עִם הַכְּסִילִים, where it cannot mean ‘among,’ for the sages being not remembered ‘among’ the fools does not make any sense. In that passage, it means, rather, ‘such as,’ a meaning also possible for this preposition. Here we take it to have the same comparative nuance, and translate accordingly: ‘there is no memory of those who came before and also of those who came after; there will be no memory of them, as well as of those who will come after (them).’

1:13^a נַעֲשֶׂה ≡ ≡

📖 The ancient witnesses

M points נַעֲשֶׂה as a perfect here (‘everything that *has been done*’), together with most Greek Uncials (γενομένων), P and T. The rest of the Greek tradition (γινομένων), headed by codex *Vaticanus* and confirmed by S^vH, and Jerome's translations suggest a vocalisation as a participle: ‘everything that *is done*.’

* Proposed reconstructions and evaluations

Rahlfs 2006, 289 chooses the present *γινόμενων* as G*, whereas Gentry 2019, 132 sustains the past *γενομένων*.

Gordis 1955, 199-200, followed by Weeks 2020, 336, suggests that G and V may be vocalising נַעֲשֶׂה here.

✂ Proposed emendations and conjectures

Gordis 1955, 199-200 prefers the perfect of M, in light of שנעשו in Qoh 1:14. Schoors 1992, 97 also prefers M, claiming that QOH is referring here “to the whole of world history,” to “everything that has happened until today.” Weeks 2020, 327 translates “everything which is done” (and “everything which is achieved” in Weeks 2020, 336) which seems to indicate a participle, but it is not clear to us whether the author is emending or not.

1:13^b השמים ≡ ≡

👉 The ancient witnesses

M ‘under *the sky*’ has the support of the most important Greek mss and ΣΥΗ, as well as of the *codex Ambrosianus* of P. All the other witnesses give ‘under *the sun*.’

* Proposed reconstructions and evaluations

McNeile, 153 and Podéchar, 248 take τὸν ἥλιον as well as the readings of P, Jerome, and T to reflect an early Hebrew variant השמש. This retroversion is found in all the three critical editions of QOH¹⁷. In his edition of the Syriac text, Lane 1979b, 2 regards ܫܡܫܐ as original and emends accordingly ܫܡܫܐ of *codex Ambrosianus*, whereas Kamenetzky, 197 and Goldman 2004, 65, 66-7 prefer ܫܡܫܐ, arguing for an assimilation of P to the most common expression (see 1:3^b). Schoors 1985, 354 agrees and suggests either that ܫܡܫܐ is a correction towards G or that it goes back to השמש as reflected by many medieval mss. For Weeks 2020, 336 the former option is more probable.

✂ Proposed emendations and conjectures

Few authors emend to השמש with the Versions¹⁸. Most scholars are in favor of M¹⁹, and take השמש to be an assimilation to Qoh 1:3, 9, 14 (see variants-ad-loc). Hertzberg, 77 rejects the emendation and maintains M by analogy with 2:3 and 3:1. Fox 1989, 174 states that although the emendation is not necessary, השמש does have a good claim to authenticity, given the high

¹⁷ Driver 1905, 1136, Horst 1937, 1212, Horst 1975, 1337.

¹⁸ Ehrlich, 57-8, Horst 1937, 1212, Galling 1940, 54.

¹⁹ Podéchar, 248, Gordis 1955, 200, Goldman 2004, 66-7, Seow, 120-1, Weeks 2020, 336.

support for it among the witnesses. The interchange between the two readings, he maintains, may have emerged either in the transmission of texts or in the process of translation.

📖 Textual choice

We retain M with most scholars.

1:13^c הוּא ≡ ≡

📖 The ancient witnesses

M runs: 'it (is) a painful trouble (that) God has given to the sons of men etc.' The syntax is difficult and has troubled ancient interpreters. H1 and V read the pronoun, but render them as a demonstrative in the accusative: 'this (bad) occupation (= *hanc occupationem*) God gave to humans etc.' G has ὅτι: 'for God has given an evil trouble to the sons of men.' P omits the pronoun altogether, making ענין רע, like Jerome, the object of נתן: '(under the sun); an evil trouble God gave etc.' T omits as well, but adds a relative pronoun before the verb: 'an evil trouble *which* the Lord gave etc.'

The reading of SM is more problematic. SYH attributes to him ἄσχαλις ἡ ἐστὶν ἡ κακία ἡ ἡμετέρα lit. 'an evil trouble *is the one that* God gave,' which leads Goldman 2004, 67 to assert that SM is rendering the pronoun twice, the first as a copula, and the second as a demonstrative. Field, 381, however, retroverted long ago by τὴν ἀσχαλίαν τὴν πονηρὰν ἣν ἔδωκεν ὁ θεός 'the evil trouble that God gave', thus taking ἡ in both cases as equivalent to the article, and this retroversion has been accepted, with a substitution of πονηρὰν with κακήν, by Marshall, 51-2 and Gentry 2019, 132. The recently discovered ms 788 assigns to SM ἀσχαλίαν κακήν ἣν ἔδωκεν ὁ θεός 'a bad occupation that God gave,' which also does not render the pronoun. The witness of this reading, however, is not definitive, since it covers G's text from περισπασμόν onwards, leaving out ὅτι.

✂ Proposed emendations and conjectures

Most scholars believe that the Versions all go back to M. Euringer, 36 suggests that the cause of the rendering of the Versions is the absence of the relative pronoun אשר before נתן: if, he maintains, we supply it in translation, as the Hebrew syntax allows, then the different Versions will emerge as correct and as depending on M. Kamenetzky, 208 argues that P ignored the pronoun because of the absence of the relative, making ענין רע the object of נתן, and that G rendered freely for the same reason. Podéchar, 248 likewise imputes the versional evidence to the asyndetic relative clause: G and P would have not recognised it, and would have consequently made ענין רע the direct object of נתן. In so doing, however, הוּא was too much, hence G's rendering by ὅτι and P's prudent omission. Jerome would have translated *hanc occupationem* because of the

same embarrassment. Along the same line, Yi, 76-7 takes G to be interpretative: the Greek translator, in his opinion, brilliantly avoided the difficult asyndetic relative clause by using the $\delta\tau\iota$ in place of הוּא. Such $\delta\tau\iota$, he claims, is not really causal, but explicative, and served the translator to expose what QOH found in his research.

McNeile, 139, on the other hand, suspects a Hebrew variant for G, and Goldman 2004, 26 in his apparatus suggests that $\delta\tau\iota$ could derive from M via a corrupted כִּיָּא, a hypothesis which Weeks 2020, 337 seems also to follow.

🔗 Textual choice

The variety of renderings shown by the Versions – the insertion of the relative pronoun in K129 and R379 (אשר נתן) and in T (רִידֶה), the rendering of הוּא as an accusative in Jerome, and finally its complete omission in P – betrays a case-by-case translational adaptation due to the asyndetic relative clause (Podéchar, 248). It is hard, however, to extend this explanation to the literalistic Greek translation: if G rendered by $\delta\tau\iota$, it is highly likely, as Goldman 2004, 26 has proposed, either that he found כִּיָּא in his model, or that he misread הוּא for כִּיָּא. We take the first option to be the more probable. We maintain M, but we think that two arguments can be made in favour of the originality of כִּיָּא: first, it accounts for the absence of the relative pronoun אשר; and second, it makes good sense, providing a reason for QOH's research: 'I applied my mind to inquiring and exploring with wisdom on everything that has been done under the sky, for an evil trouble God gave to humans etc.'

1:13^d אלהים ≡ ≡

👤 The ancient witnesses

Against M, G reads the article here, as in 1:13^d 3:10^a, 7:18^b, and 8:13^b. The article is also found in a few medieval mss.

* Proposed reconstructions and evaluations

Goldman 2004, 67 points out that the Greek translator is very careful in rendering the article before אלהים: out of 42 occurrences of אלהים in G QOH, there are only four divergences between M and G where the latter attests the article against the former (see 👤), and three where the opposite occurs (Qoh 3:13, 5:18, 8:2). A Vorlage with האלהים, therefore, is likely in his opinion here, and probably original (see 📄). For Weeks 2020, 340, by contrast, the fact that G *always* renders אלהים with the article, and that it omits it in 3:13, 5:18, 8:2 where אלהים always occurs as the second element of a construct chain, seems to indicate adherence to an established form, rather than a slavish deference to the source-text.

✂ Proposed emendations and conjectures

Goldman 2004, 26, 67 accepts G האלהים as original, taking the omission in M to be a correction for theological reasons: the name of God with the article would appear as an abstract name, which could be perceived as an expression of philosophical relativism. The parallelism האלהים // האדם, moreover, would make G superior. Weeks 2020, 340 rejects this analysis as an overinterpretation, and maintains M.

1:15^a לְתִקֵּן ≡ ≡

👉 The ancient witnesses

M could be translated: ‘That which is crooked cannot *become straight*’ or ‘be made straight,’ with לְתִקֵּן pointed as *Qal*.

Among the ancient Versions, only P has a *Qal* and supports M (Kamenetzky, 208). All the other Versions translate with a passive, which is commonly imputed to a *Niphal* vocalisation, either לְהִתְקַן or לְתִקֵּן, with the syncope of the ה (Kautzsch 2006, § 51 l and Joüon and Muraoka 2006, § 51 b).

In 4QQoh^b only two letters גב are extant for this verse, and a ו can be reconstructed. Puech, 619-21 proposes reading להיות גבור for M לְתִקֵּן, to give: ‘ne peut être puissant/fort’ ‘cannot be powerful/strong,’ which would be, he believes, partly supported by the Versions. Weeks 2020, 135, 347, on the other hand, reads גבור לְתִקֵּן, which presupposes a *Piel*: “a strong man is unable to straighten (it).”

✂ Proposed emendations and conjectures

Several scholars emend to *Niphal* לְהִתְקַן²⁰ or to לְתִקֵּן²¹. Driver 1954b, 225, followed by Seow, 122 and Weeks 2020, 346-7, suggests the *Pual* לְתִקֵּן, which would have been lost “in consequence of its extreme rarity.”

Most scholars maintain M and translate the *Qal* as intransitive (‘become straight’). Hertzberg, 78 regards it as *difficilior*, and so also Goldman 2004, 67, who points out that, if the Masoretes intended a passive here, they would probably have pointed as a *Niphal*, so the *Qal* must be an old tradition.

📖 Textual choice

A *Vorlage* with *Niphal* לְהִתְקַן for the Versions is graphically distant from M and hence difficult to accept. A syncopated form לְתִקֵּן or a *Pual* לְתִקֵּן is more likely, but neither occurs in the *HB*.

²⁰ Siegfried, 30, McNeile, 57, Driver 1905, 1136, Zapletal, 101, Horst 1937, 1212, Galling 1940, 87, Zimmerli, 146, Whitley 1979, 14, Koehler and Baumgartner, 1784, Horst 1975, 1337.

²¹ Graetz, 57.

In favour of *Pual* is the fact that this is the regular passive of *Piel*, which is the only form attested in QOH for this verb (Qoh 7:13, 12:9; see also Sir 47:9). The *Pual*, however, is not documented elsewhere, whereas the *Niphal* exists in LH (Jastrow 1903, 1692).

With respect to the *Niphal*, which is more natural before להמלות, the *Qal* has the best claim to originality as the *lectio difficilior*. With respect to the *Pual*, by contrast, the *Qal* could be a trivialisation. The absence of any evidence of a *Pual* for this verb leads us to assume a *Niphal* for the Versions and to maintain M as *difficilior* and as an Aramaic loan from תִּקַּן, with an intransitive meaning (Podéchar, 251-2). The corresponding Hebrew would be לתכון (Kautzsch 1902, 92), which is found in one medieval ms reported by De Rossi (R586).

1:15^b להמנות ≡ ≡

👉 The ancient witnesses

M reads ‘what is missing cannot be counted,’ which is literally supported by G ‘and deficiency cannot be numbered (= ἀριθμηθῆναι)’ and H1 ‘and a decrease cannot be counted (= numerari)’. SYH reports the following fragment for TH: $\text{לֹא יִסְפָּרוּ אֲשֶׁר חָסְרוּ}$ ‘and the things that are missing cannot be counted by number,’ for which Field, 382 a proposed $\text{καὶ τὰ ὑστεροῦντα οὐ δύνανται ἀριθμηθῆναι}$ ψήφω (see G ψήφον for חשבון in Qoh 7:25) or, alternatively (but less likely, see the discussion in Marshall, 57) ψηφισθῆναι . V takes ‘the fools’ as the object to be counted (*stultorum infinitus est numerus* ‘and the number of fools is infinite’) and T the evil people: ‘and a man who is lacking in Torah and the commandments during his life, after his death is not permitted to be counted (= לאתמנאה) among the righteous in the Garden of Eden’ (Knobel 1991, 22).

A number of Syriac mss, including the *Ambrosianus*, show the variant $\text{לִמְלֵא$ ‘to be filled’, which could go back to the Hebrew להמלות or, in syncopated form (Kautzsch 2006, § 75 nn-rr), להמלות. On the face of it, Sm seems to support both M and P: $\text{ὑστέρημα μὴ δυνάμενον ἀναπληρῶσαι ἀριθμὸν}$ ‘and what is missing cannot fill (= להמלות) a number (= להמנות)’. An alternation between these two readings also seems to be found in the Talmud (*Hag.* 9b), where Bar He-He is reported to have said to Hillel that ‘to be counted’ in 1:15 cannot be applied to the case of the one who fails to bring offerings in time for the festival, and that ‘to be filled’ is to be said instead: אמר לו: בר הי הי להלל האי להמנות להמלות מיבעי להמנות לִמְלֵא ‘Bar He-He said to Hillel: (instead of) to be counted it ought to be to be filled.’

* Proposed reconstructions and evaluations

P לִמְלֵא is cited as a possible Hebrew variant by Williams, 12-3, and expressly connected to להמלות by Goldman 2004, 67-8.

Sm has often been retroverted to להמלות by scholars²², and also invoked as a ground for emendation (see ✂). Goldman 2004, 67, 26 considers his reading a conflation of M and P.

Regarding the Rabbinic citation, Levy, 70 was the first to adduce it as evidence for להמלות, and is followed in this by Gordis 1955, 201. Hag. 9b is also cited as a source for להמלות in the apparatus of Horst 1937, 1212 and Horst 1975, 1337.

✂ Proposed emendations and conjectures

Many scholars correct M to להמלות²³, or to להמלאות²⁴, often relying on the witness of Sm and Hag. 9b (see ✂). The correction is present in all the critical editions of QOH²⁵.

In favour of this emendation, Fox 1989, 176 claims that 'what is missing cannot be counted' in M is "a pointless truism," and that it does not fit with the general theme of this verse, which is a complaint about the unchangeability of the world.

Against this emendation, scholars usually claim that none of the Versions support it, and that M makes good sense as it stands²⁶. Podéchar, 225 points out that Sm could not have read להמנות, for ἀναπληρῶσαι is an active verb, and that he is simply paraphrasing M, rendering the sense rather than the individual words. Weeks 2020, 348 also denies any derivation of ἀναπληρῶσαι from להמנות: ἀναπληρῶσαι is regularly used for 'making up numbers,' and Sm is simply paraphrasing M with two words, understanding it as "a deficit cannot be reduced ('filled up') to reach the proper number" (in this he follows Fox 1989, 176, who, although emending, also regards Sm as a contextual translation made up of two words) The Rabbinic citation, he claims, is to be ruled out as a textual evidence: Bar He-He is not really attesting a variant, but rather playing on the words להמנות and להמלות. Even לחסר from P is not impossible, in his opinion, as a reflection of a Hebrew variant, since it could well be an error for the graphically similar לחסר. Goldman 2004, 66 states that, on the one hand, both the weight of the witnesses and the logic of scribal alteration clearly favour M, with most witnesses on the side of M and מלא being easier after חסר; on the other hand, the agreement between P and Sm, as well as the opposition between מלא and חסר in Qoh 1:7–8, and 6:2, 7, would render M uncertain. He does not emend, but considers the hesitation between להמנות and להמלות an old one, as the conflation in Sm proves.

Ehrlich, 58 argues that חסרון לא יוכל להמנות derives from a commercial idiom, and so also Dahood 1966, 266, who quotes a parallel term from the Ugaritic meaning 'deficit' that occurs in economic texts.

²² Graetz, 57, Zapletal, 101, Levy, 70, Williams, 12-13, Gordis 1955, 138, 201, Hertzberg, 78.

²³ Ewald 1837, 198, Nowack and Hitzig, 215, Wildeboer 1898, 126, Allgeier, 24, Galling 1940, 87, Galling 1969, 87, Fox 1989, 176.

²⁴ Graetz, 57, Oort, 92.

²⁵ Driver 1905, 1136, Horst 1937, 1212, Horst 1975, 1337.

²⁶ Euringer, 37, Podéchar, 225, Williams, 12-13, Odeberg, 14, Hertzberg, 78, Seow, 123, Weeks 2020, 348.

 Textual choice

We accept the evaluation of Sm formulated by Weeks 2020, 348: ἀναπληρωσαι is often used in G to mean ‘to reach the right number’ (see את מספר ימיך אמלא in Exod 23:26), so it is likely that Sm is interpreting M here in light of that usage.

From a strictly text-critical point of view, M is preferable. It has the support of the most important and ancient witnesses, and is non-harmonistic: מלא naturally recalls מלא, and Qoh himself plays on such opposition elsewhere (see ) . P and the Talmud are harder to assess, but they can be taken, if nothing else, as proof that the two readings were easily interchangeable: the confusion is indeed easy, both phonically and graphically, requiring only one change from ך to ך, which is well documented (Delitzsch 1920, 89 and Perles 1895, 53). An original להמלאות or להמלאת, on the other hand, is too distant from M, whereas להמלות would be difficult to defend, since it implies a syncopated form of the verb, which, although not impossible, is nevertheless exceptional.

1:16^{a-a} עם לבי  

 The ancient witnesses

M has ‘I spoke *with* my heart,’ and is supported by Aq-Sm (on which see Marshall, 58-9), P, and H1. All the other Versions read ‘*in* my heart’ (בלבי).

 Textual choice

The agreement of G with T makes the existence of a *Vorlage* with בלבי probable (against Klostermann, 62).

M seems *difficilior*: we find עם in the expression ‘to speak *with* my heart’ only here in Qoh, against ב used in Qoh 2:1, 15, 17, 18 and 3:17, 18 with לאמר, and in 2:15 with לדבר. The latter passage is probably at the origin of this variant (Weeks 2020, 353-4).

1:16^b הגדלתי  

 The ancient witnesses

M literally runs: ‘and I have increased, and have acquired wisdom more than anyone who was before etc.’ with a *Hiphil* form of גדל. Only T seems to support M: ‘I am the one who multiplied (= אסגית) and increased wisdom.’ The other Versions translate the verb by intransitive forms: thus G ἐμεγαλύνθην καὶ προσέθηκα σοφίαν ‘I am increased, and have acquired wisdom’ (Brenton, 819) or ‘I have become great and have added wisdom’ (Gentry 2007, 650); H1 *magnificatus sum et adieci sapientiam* ‘I am magnified and acquired wisdom’; V *magnus effectus sum et praecessi sapientia*; ‘I

am become great, and have gone beyond (all) in wisdom; and P אֲנִי גָדַלְתִּי וְיָדַעְתִּי עֲצָמוֹתָא וְעֲבָרְתִּי אֲנִי 'I have become great and increased wisdom.' These renderings seem to imply Qal הגדלתי: contrast וּגְדַלְתִּי לְפָנַי in Qoh 2:9, where M גְדַלְתִּי is rendered intransitively by the Versions, with the same verbs used here (with only V stepping out of line to give *et supergressus sum opibus* 'I surpassed in riches', probably because of Sm μεγέθει υπερέβαλον), with הגדלתי מעשי in 2:4, where M הגדלתי is rendered transitively (see 2:4^{a-a}).

Q Proposed translations and interpretations

A number of scholars take הגדלתי to be an instance of 'inwardly transitive' or 'intensive Hiphil' (see Kautzsch 2006, § 53 d, Joüon and Muraoka 2006, 54 e, f, Schoors 1992, 30) and translate 'I have become greater' or 'I was greater'²⁷.

Others understand it as used adverbially (see Joüon and Muraoka 2006, §§ 54 d; 124 n; 177, Kautzsch 2006, § 120 d): 'I have greatly increased (wisdom)'²⁸.

Whitley 1979, 14-5, Rose, 174, and Weeks 2020, 354 parse הגדלתי more simply as a transitive governing the following חכמה: 'I magnified and increased wisdom.'

* Proposed reconstructions and evaluations

A Vorlage גדלתי is attributed to the Versions by Podéchar, 253 and to G by Horst 1975, 1337. Graetz, 58 proposes the Hophal הִגְדַּלְתִּי (not attested for this verb).

Scholars usually agree in considering the reading in the Versions as secondary. Podéchar, 253 takes גדלתי to be the result of haplography of the ה due to the preceding הנה. Goldman 2004, 68 takes G to be an assimilation to Qoh 2:9, and M to be *difficilior* and to provide "a better literary unity." For Weeks 2020, 354-5, G would have rendered הגדלתי as גדלתי in 2:9, taking חכמה (= σοφία) as an accusative of respect, as Sm (υπερέβαλον σοφία) and V (*preacessi sapientia*).

✂ Proposed emendations and conjectures

Graetz, 58, followed by Galling 1940, 54, conjectures וּגְדַלְתִּי or the Hophal הִגְדַּלְתִּי. Ehrlich, 58 and Horst 1937, 1212 propose וּגְדַלְתִּי by analogy with Qoh 2:9. This conjecture is found in the apparatus of Horst 1975, 1337. Seow, 124 rejects it as unnecessary and, with most scholars, justifies M by way of Hebrew grammar (see Q).

☞ Textual choice

If הגדלתי is parsed as intransitive or adverbial Hiphil (1), then we can explain the renderings of the Versions either as a facilitation or as an inner-assimilation to Qoh 2:9. If, on the other hand,

²⁷ Lloyd, 17, Siegfried, 31, Zapletal, 102, Allgeier, 24, Sacchi, 123, Seow, 117, 124.

²⁸ Herzfeld, 36, Ginsburg, 273, Delitzsch and Keil 1875, 236-37, McNeile, 57, Podéchar, 253, Gordis 1955, 201, Barton 1908a, 86, Crenshaw, 74.

it is parsed as normal *Hiphil* with **הכמה** as object, then a *Vorlage* with **גדלתי** seems necessary, for the ancient translators would have no reason to understand **גדל** as intransitive in presence of an accusative. If, finally, it is an error, then the Versions could have either corrected it by conjecture or read from a *Vorlage* with the correct form **גדלתי**.

If we hold with the first hypothesis, there is, of course, no need to choose, and M would be, in any event, preferable as both linguistically *difficilior* and non-harmonistic; if we hold with the second, then **הגדלתי** (M) would be correct, and **גדלתי** (the Versions) could be explained by haplography; if we hold with the third, conversely, **גדלתי** (the Versions) would be correct, and **הגדלתי** (M) could be explained by dittography.

We prefer the second: the first, in our opinion, is unnecessarily complicated, whereas the third assimilates with 2:9. It is far more natural, with [Whitley 1979](#), 14-5, to understand **הגדלתי** as a transitive verb governing an accusative, exactly as in 2:4 – compare by contrast 2:9, where we find a *Qal* in M and an intransitive form in the Versions. This is the direction in which T seems also to lean (see [🔗](#)). M is, therefore, original, whereas the Versions depend on a corrupted *Vorlage*.

≡ Notes on alignment

We align T with M with [Podéchar](#), 253, on account of the parallel in Qoh 2:9. [Goldman 2004](#), 26 classifies T as indeterminate.

1:16^c היה ≡ ≡

🔗 The ancient witnesses

M has a singular verb ('more than anyone that *was* before me') and is supported only by an anonymous reading reported in the margins by SYH, which [Marshall](#), 59-60 suspects to be S_M or A_Q. All the other Versions read a plural: 'more than all (those) that *were* before me.'

Q Proposed translations and interpretations

Most scholars understand **כל** to refer to King Salomon's predecessors and translate with a plural²⁹. Others, such as [Ewald 1837](#), 195, [Heiligstedt 1847](#), 394, prefer the singular, and explain it variously. For [Ginsburg](#), 273, **כל** is distributive ('every one, any one'), whereas for [Wright 1883](#), 319, [Zapletal](#), 102, and [Podéchar](#), 253, it would have an impersonal/neuter meaning, as in Qoh 1:10. Several others argue that it is used collectively, expressing the totality of Qoh's predecessors³⁰. [Gordis 1955](#), 202 translates "*whoever* ruled before me," citing 1Chr 29:25. [Whitley 1979](#),

²⁹ Elster, 50, Graetz, 59, Delitzsch and Keil 1875, 236, Siegfried, 31, Podéchar, 253, Barton 1908a, 86, Sacchi, 123.

³⁰ Knobel 1836, 141, Preston and Mendelssohn, 149, Tyler 1874, 120, Podéchar, 253, Williams, 13.

15-6 denies any attribution to כל of a plural or a collective meaning, and thinks that it refers to a single predecessor (i.e. David).

✂ Proposed emendations and conjectures

Only Renan, 151 corrects to the plural הִיוּ. For Dahood 1952a, 37, הִיָּה is an error of a scribe who did not understand an original defective spelling הִי (see also Dahood 1952b, 227).

Most scholars maintain M and judge the plural either as an assimilation to Qoh 2:7³¹, or, more commonly, as a translational adaptation³². Goldman 2004, 66, followed by Weeks 2020, 356, also suggests the possibility that the singular is an intentional change: reading “all (the kings) who were before me over Jerusalem” – he claims – “may have raised a problem in regard to the pseudoepigraphy of the book,” Solomon being only the second of Jewish kings. 2:9 would be a subsequent adaptation to this verse along the same line.

📖 Textual choice

The plural in the Versions can be explained either as translational (so G, which usually translates כל by a plural), or as exegetical, with כל regarded as an allusion to Solomon's predecessors (as in T, which understands it to refer to ‘the sages’, (חכִּימִיָּא). A Vorlage with הִיוּ is, therefore, uncertain here.

1:16^{d-d} על ירושלם ≡ ≡

👉 The ancient witnesses

M ‘over Jerusalem’ is isolated. All the Versions, as well as a great number of medieval mss, give ‘in Jerusalem’ (בִּירוּשָׁלַם).

* Proposed reconstructions and evaluations

McNeile, 139 suspects a Hebrew variant and considers it as pre-Akiban. Retroversion בִּירוּשָׁלַם is found in many commentaries³³, as well as in both of the critical editions by Horst (Horst 1937, 1212 and Horst 1975, 1337; Driver 1905, 1136 mentions only the medieval mss), and in Goldman 2004, 68.

³¹ Ginsburg, 273.

³² Podéchar, 253, Goldman 2004, 66, Weeks 2020, 355.

³³ Podéchar, 253, Seow, 124, Weeks 2020, 355-6.

✂ Proposed emendations and conjectures

Scholars usually take the reading in the Versions to be facilitatory and assimilating to Qoh 2:7, 9, and retain M as *difficilior*³⁴.

Ehrlich, 58, by contrast, emends to בִּירוּשָׁלַם by analogy with those passages. For Goldman 2004, 68 the variants are synonymic: בִּירוּשָׁלַם could be an assimilation, but עַל יְרוּשָׁלַם could also be a later change “intended to ensure the attribution to Solomon in late transmission.” Weeks 2020, 355-6 prefers בִּירוּשָׁלַם as best supported, rejecting עַל either as an error arising from the previous variant (see 1:16^c) or, with Goldman, as an intentional change intended to affirm QOH's status as a king. Horst 1937, 1212 conjectures, but hesitantly, עַל יִשְׂרָאֵל בִּירוּשָׁלַם, apparently by analogy with 1:12.

📖 Textual choice

A *Vorlage* with בִּירוּשָׁלַם for the Versions is highly likely, given the support of G and its wide attestation also in the medieval tradition.

The choice between עַל יְרוּשָׁלַם and בִּירוּשָׁלַם is difficult, since internal and external criteria conflict here: on the one hand, the expression עַל יְרוּשָׁלַם in M is rare, whereas בִּירוּשָׁלַם is the most common form in QOH; on the other hand, עַל יְרוּשָׁלַם is *lectio singularis*, so that the weight of the witnesses strongly favours בִּירוּשָׁלַם. We prefer to follow external criteria here and emend following the Versions. עַל seems to have been introduced at a later stage in Rabbinic-M.

1:17^a וְדַעַת ≡ ≡

📖 The ancient witnesses

M reads ‘And I gave my heart to know wisdom, and to know follies and stupidity etc.’ with וְדַעַת read as an infinitive without ל governed by וְאֵתְנָה. The Versions, on the other hand, interpret וְדַעַת as a second complement of וְאֵתְנָה and presuppose, therefore, וְדַעַת, with the *zaqef qaton* shifted here from the previous חִכְמָה: ‘And I gave my heart to know wisdom and knowledge, follies and stupidity etc.’

✂ Proposed emendations and conjectures

Many authors emend with the Versions, for the sake of fluency and to maintain the parallelism with the following הוֹלְלוּת וְשִׁכְלוּת³⁵. Against this emendation, Ehrlich, 59 argues that לְדַעַת is not Hebrew. Levy, 71 points out that חִכְמָה is isolated against הוֹלְלוּת also in Qoh 2:12.

³⁴ Euringer, 37, Podéchar, 253, Rose, 174, Seow, 124.

³⁵ Ginsburg, 274, McNeile, 57, Driver 1905, 1136, Podéchar, 254-5, Galling 1940, 54, Gordis 1955, 202, Barton 1908a, 87, Hertzberg, 78, Galling 1969, 87, Fox 1989, 173, 277, Goldman 2004, 26, 68, Seow, 124 – Vaihinger, Wangerman.

For [Crenshaw](#), 69, the double infinitive is original as in 1:13. Also [Williams](#), 14 favors M. [Zapletal](#), 102-3 considers this word as a late addition or dittography from the following 'ידעתי', and eliminates it.

☞ Textual choice

We accept the proposed emendation and reprint M. There are several instances of the internal accusative לְדַעַת דַּעַת in the ^{HB} (against [Ehrlich](#), 59): see Prov 24:14, 17:27, Num 24:16, Dan 1:4. The masoretic pointing, however, must be explained, since it is, formally, *difficilior*. Perhaps, the Masoretes tried to soften the statement that Qoh gave himself 'to know wisdom and knowledge (as well as) follies and stupidity': as it stands, the text implies an equalisation between the two pairs of substantives. Interpreting וַדַּעַת as a verb clearly breaks this parallelism and restores an image of Qoh as a more detached investigator of human folly: 'to know wisdom and knowledge and to know (what are) follies and stupidity.' Other ideologically motivated variants seem to swirl around this verse, see variants-ad-loc.

1:17^b הוֹלָלוֹת ≡ ≡

👉 The ancient witnesses

The reading of M (lit. 'follies,' in the plural) is supported by AQ *πλάνας* and H1 *errores* 'errors,' as well as by T1 *παραφοράς* 'goings aside, derangements' (so in mss 788 and 161-248; [Field](#), 382 retroverts *περιφοράς* 'goings round, deviations' on the basis of SYH *ⲛⲟⲩⲁ* in Qoh 2:2, 12 and 7:26; a reading *περιφορὰν* is attributed to T1 by H1 in 2:2). V also supports M, but adds a conjunction before the noun. A conjunction is also found in T, which takes the noun to mean 'political intrigues' (*דמלכותא דחולחולתא*, lit. 'trickery of the government').

Almost all the Greek witnesses, followed by [Rahlfs 2006](#), 240 in his critical edition, give *παραβολὰς* 'parables,' which has been variously explained (see *). [Gentry 2019](#), 135, on the other hand, chooses *παραφοράς* (= M) for his critical text, taking it from a superlinear reading found in ms 788. P has *ⲛⲟⲩⲁ* 'parables,' which is certainly taken from G, and adds a conjunction before, as do several Lucianic mss.

Some Hebrew mss quoted by De Rossi and Grabe's edition of G read the singular: הוֹלָלוֹת and *περιφορὰν*.

* Proposed reconstructions and evaluations

For [Graetz](#), 58 and [Ginsburg](#), 274, G depends upon a different Hebrew *Vorlage*: מְשָׁלוֹת and תְּבוּנוֹת, respectively. [Goldman 2004](#), 68 suggests that the Greek translator read M הוֹלָלוֹת 'folly', but rendered *παραβολὰς* in order to avoid saying that Qoh was in search of 'folly and stupidity'

(see ☞). That παραβολὰς is original Greek would also be proven by the presence of the same word in the epilogue (Qoh 12:9): together, these two words would form a thematic *inclusio*

Most scholars, however, have preferred looking to the Greek tradition to explain παραβολὰς. Euringer, 39, followed by Podéchar, 255 and Barton 1908a, 87, suggests that παραβολή means here ‘deviation, error,’ and that this is the original Greek translation of מ הוֹלָלוֹת. The meaning ‘parable’ would be secondarily influenced by the context (by σοφίαν, γνώσιν, and, later, ἐπιστήμην). Gordis 1955, 202 assumes an inner-Greek corruption of ΠΑΡΑΦΟΡΑΣ into ΠΑΡΑΒΟΛΑΣ, a hypothesis already put forward by Williams, 14 and recently picked up by Gentry 2004a, 160-1 and Meade and Gentry (see ☞). Along the same lines, Weeks 2020, 360 thinks that παραβολὰς is an hyper-correction by a scribe, who, finding himself with a list of positive nouns including ἐπιστήμην, would have corrected παραφοράς into παραβολὰς, believing it to be an error.

The reading of P is unanimously viewed as a translation from G³⁶. As Kamenetzky, 209 long ago recognised, P is inconsistent in translating הָלַל in QOH, and evidently lacked a tradition for this word.

Q Proposed translations and interpretations

מ הוֹלָלוֹת occurs in the plural here, in Qoh 2:12, 7:25, and 9:3, and in the singular (הוֹלָלוֹת) in 10:13. Although the meaning is quite clear (‘madness, foolishness,’ from הָלַל ‘to boast’), morphological analysis is disputed. Most scholars translate it by a singular, considering the plural ending -וֹת either as a mark of intensity³⁷, or as a rare ending for -וֹת³⁸. Whitley 1979, 16 takes it as a plural from הוֹלָלוֹת ‘intrigue, schemes’ (Jastrow 1903, 339) attested in Rabbinic literature, but not in the HB.

☞ Proposed emendations and conjectures

Several authors have argued that הוֹלָלוֹת should be singular here, as the nearby nouns and as in Qoh 10:13³⁹. For Goldman 2004, 26, 68 the substitution of the singular with the plural is an ideological one: the Masoretes would have pointed הוֹלָלוֹת as a plural in order to impart a more positive sense (‘mad attitudes’ or ‘actions’) to the description of Qoh’s activity as a wise man. Both G’s exceptional rendering with the plural παραβολὰς and the replacement of שִׁכְלוֹת* ‘stupidity’ (G *ἀφροσύνη) with שִׁכְלוֹת ‘intelligence’ (= ἐπιστήμην) in the next word (see 1:17^c) would prove the assumption of an ideological reworking in this verse. For the same reasons, the singular should be preferred, with G, as well as in the other occurrences of this noun (see vars-ad-loc). The evaluation by Goldman has been criticised by Meade and Gentry with the following arguments: (1) הוֹלָלוֹת can be understood as both singular and plural (see Q); the singular rendering

³⁶ Kamenetzky, 209, Podéchar, 210, Schoors 1985, 354, Goldman 2004, 26, Weeks 2020, 359.

³⁷ Stuart, 146, Lloyd, 19, Delitzsch and Keil 1875, 238, Wright 1883, 321, Podéchar, 255, Crenshaw, 75.

³⁸ Knobel 1836, 129, Heiligstedt 1847, 293, Ewald 1863, § 165 c, König 1881a, III § 262 d, Nowack and Hitzig, 215-6, Wildeboer 1898, 126, Levy, 71, Williams, 14, Whitley 1979, 16, Schoors 1992, 66-7, Kautzsch 2006, § 86 1, Joüon and Muraoka 2006, § 88 k, Meade and Gentry, 4-5.

³⁹ McNeile, 57, Driver 1905, 1136, Brown et al., 239, Horst 1937, 1212, Barton 1908a, 57.

in Greek is a translational feature, and does not prove that this noun should be read as singular in the Hebrew source; (2) *παρὰβολὰς* is a mere mechanical corruption of *παρὰφοράς* (see *); (3) *שכלות* is a mere allograph of *סכלות*, and, in any case, that variant should not be used in the evaluation of the present case. Against Goldman, Weeks 2020, 360-1 likewise claims that the renderings of the Versions are very mixed for this word, and that it would be unwise to rely on their witness here, let alone read so much into it.

Graetz, 58 emends M to *מְשֻׁלוֹת*, which he takes to be the *Vorlage* of G and of T (following Spohn, 11, Graetz aligns M *הוֹלָלוֹת* with T *מִנְדַעָא* ‘knowledge,’ but this word corresponds to the Hebrew *וּדְעָת*, which is transposed after *הוֹלָלוֹת* in T’s paraphrasis).

Several commentators regard the words *הוֹלָלוֹת וּשְׁכָלוֹת* as an intrusion from the description of QoH’s excesses in chapter two or from other places, and have deleted or reworded accordingly. Ginsburg, 274 thinks that these two words ‘have crept into the text through the carelessness of a transcriber’ and eliminates them, to give: “for I have given my heart to know wisdom and knowledge – I know that even this is striving after the wind.” Fox 1989, 176-7 likewise regards them as an addition from 2:12 and 7:25, “made by a scribe seeking to provide a more acceptable target for the hebel-judgment.” Ehrlich, 58-9 omits verse 17 altogether, whereas Zapletal, 102-3 completely rewords verses 16 and 17 and eliminates *הוֹלָלוֹת וּשְׁכָלוֹת*, to yield the following text: “Und ich richtete meinen Sinn darauf, zu erkennen Weisheit. Und mein Sinn erschaute viele Weisheit; doch ich erkannte, daß auch dies ein Haschen nach Wind ist” ‘And I set my mind to know wisdom. And my mind beheld much wisdom; but I realised that this also is a chasing after the wind.’ Seow, 125 conjectures an original with *וּדְעָת שְׁכָלוֹת* ‘knowledge of prudence,’ in which *הוֹלָלוֹת* was later interpolated under the influence of 2:12, 7:25, and 10:13.

Jastrow 1919, 204, conversely, deletes *הַכְמָה וּדְעָת* and omits verse 18, suspecting an addition by a ‘pious editor.’

All these proposals rest on the assumption that ancient readers would have been uncomfortable with either QoH’s declaration that wisdom and knowledge are vanity, or with the assertion of his experience with folly and stupidity. In the first case, they would have attempted to weaken them by adding ‘folly’ and/or ‘stupidity’ (so Ginsburg, Ehrlich, Zapletal, and Seow); in the second, by adding ‘wisdom and knowledge’ (now out of place, according to Jastrow), or by altering the noun ‘folly’ (Goldman). Taking the same line of interpretation, but against any proposal of correction, Gordis 1937, 203-4 claims that *הוֹלָלוֹת וּשְׁכָלוֹת* should be read as the second object of the verb: ‘And I applied my mind and learnt that wisdom and knowledge *is madness and folly*.’ Such a reading, which would be guaranteed by the use of double accusatives as a feature of QoH’s style (see 7:21, 25, 26), would make the message coherent on a literary ground, while preserving at the same time the received text.

☞ Textual choice

The most likely reconstruction of G QOH seems to be that which assumes a mechanical corruption from παραφοράς (Gordis 1955, 202). A *Vorlage* with משלות (Graetz, 58-9) would have the support of Qoh 12:9 (παραβολῶν = משלים), but it is too distant from M. The proposal that παραβολὰς is the original translation of הוללות (Euringer, 38-9) is also to be excluded: although παραβολή may mean ‘moving side by side,’ hence ‘deviate’ (= περιφορά/παραφορά), this meaning is extremely rare (Liddell and Scott, 1305), and, in any case, παραβολή always occurs as the equivalent of משל in G. The hypothesis that the Greek translator *purposely* used παραβολὰς instead of παραφοράς for ideological concerns (Goldman 2004, 68) is also to be excluded: there are no other examples of this kind in G, which is otherwise very literalistic. As for the copulative conjunction, it is difficult to say whether its addition depends on a Hebrew *Vorlage*: P, V, and T are not strong witnesses for variants involving particles, whereas the conjunction in Lucianic mss could be an inner-variation. In any event, the conjunction is secondary and likely intended to smooth the asyndeton.

Regarding the proposed conjectures, there is no evidence that the plural would sound less ‘disturbing’ to the ancient reader than the singular, as Goldman suggests, nor does the preference of G for the singular in other places make its witness superior to M here. A singular, by contrast, would yield a text harmonising with חכמה, דעת, and especially שכלות, which is what both medieval mss and Grabe in his edition tried to achieve. M is, therefore, the non-assimilated reading.

≡ Notes on alignment

In the alignment of variants, we have given priority to semantics (‘follies’ *versus* ‘parables’) and only secondarily to the presence of the conjunction, which we consider less relevant here (see ☞).

1:17^c ושכלות ≡ ≡

👉 The ancient witnesses

M שכלות has been interpreted in two ways: as a noun meaning ‘intelligence,’ from שכל ‘prudence’ and as a graphic variant for סכלות ‘stupidity’ (Qoh 2:3, 12, 7:25, 10:1, 13), with an interchange of ש/ס frequent in LH as well as in Aramaic (see משמרות spelled מסמרות in 12:11). The former is *hapax legomenon* in the HB; the latter is attested here and in Sir 11:16.

The ancient Versions are divided: G, P, and T give ‘intelligence,’ thus confirming M; Jerome gives ‘stupidity,’ which may either point to a *Vorlage* with סכלות, or be the result of a reading of שכלות as a variant spelling for סכלות, thus confirming M as well.

Q Proposed translations and interpretations

A few commentators understand שכלות to mean ‘intelligence’⁴⁰. The majority parse שכלות as a variant for סכלות, and maintain M with the meaning ‘stupidity,’ or suchlike⁴¹. [Delitzsch and Keil 1875](#), 238, followed by [Euringer](#), 38-9 and [Hertzberg](#), 78, takes this as a case of enantiophony (ἐναντιόφωνον), and [Dale](#), 9 and [Plumptre](#), 111-2 claim that the ambiguity between these two words is even authorial.

✂ Proposed emendations and conjectures

Several scholars think M erroneous and emend to וסכלות⁴². [Goldman 2004](#), 68-9, followed by [Weeks 2020](#), 359-60, thinks that this variant arose in order to avoid associating the author with foolishness (see [1:17^b](#)).

📖 Textual choice

There are no decisive arguments in favor either of M שכלות as an allograph of סכלות, or of שכלות as a distinct lemma meaning ‘intelligence.’ The first implies a type of error that is well documented (see [Whitley 1979](#), 16, [Schoors 1992](#), 19-20), while the second has the support of G, P, and T. We opt for the first and, with most authors, take M to intend ‘stupidity’ (= סכלות). The alternative seems to us linguistically unlikely, in the absence of any other occurrence of שכלות = ‘intelligence’ in Hebrew or Aramaic. In any event, the spelling of M is confirmed by all the Versions, and must, therefore, be very old and belong to the Archetype.

We believe that this was not the reading of the Original: it would be unlikely that the author opted for a spelling which is potentially ambiguous. The case of משמרות usually cited in support of the allographic hypothesis cannot be compared, since that word occurs only once in QOH, whereas there are no fewer than five occurrences of סכלות with ‘normal spelling.’ We take the ש, therefore, to be an error of the Archetype, and correct it in our critical text. Whether this error was unconscious or, as [Goldman 2004](#), 68-9 suggests, ideologically motivated, is difficult to establish. It must be recognised, with [Williams](#), 14, that, if this is a mere copyist’s slip, then it is a rather unfortunate one, since it could have given rise to an exactly opposite understanding of the word. An ideological matrix for this variant, as well as for the other variants in this verse, is difficult to deny: the context lends itself well to ideological interpolations, not only because this is the first time the author presents himself as a wise man, but also because this is the only place in which he explicitly identifies himself with King Solomon (see verse 12).

⁴⁰ [Ginsburg](#), 274, [Graetz](#), 58-9, [Seow](#), 124-5.

⁴¹ [Knobel 1836](#), 129, [Herzfeld](#), 37, [Lloyd](#), 19, [Delitzsch and Keil 1875](#), 238, [Wright 1883](#), 321, [Euringer](#), 38-9, [Siegfried](#), 31, [Kamenetzky](#), 209-10, [McNeile](#), 57, [Levy](#), 71, [Podéchar](#), 255-6, [Gordis 1955](#), 202-3, [Barton 1908a](#), 87, [Hertzberg](#), 78, [Líndez](#), 186.

⁴² [Houbigant 1777](#), 133, [Stuart](#), 146, [Wildeboer 1898](#), 126, [Brown et al.](#), 698, [Williams](#), 14, [Crenshaw](#), 75, [Goldman 2004](#), 26, 68-9.

≡ Notes on alignment

Although we do not believe that a lemma שכלות ‘intelligence’ really exists (see [Ⓜ]), we align G, P, and T with M, since they confirm its spelling.

1:17^d ידעתי ≡ ≡

📖 The ancient witnesses

There are two variants here: the addition of the copulative conjunction in Sperber's ms of T and in V, and the addition of the first-person pronoun in some witnesses of the Greek tradition, including codices *Vaticanus* and *Sinaiticus*, and the Hamburg papyrus. The other Greek witnesses, headed by codex *Alexandrinus* and confirmed by ΣΥΗ, as well as the rest of the Versions (H1 and the other mss of T) support M.

* Proposed reconstructions and evaluations

Both [Rahlfs 2006](#), 240 and [Gentry 2019](#), 135 choose the reading witnessed by codex *Alexandrinus* in their critical editions, which makes G closer to M. Against this choice, [Goldman 2004](#), 69 thinks that the reading of codex *Vaticanus* is G*, and that it is most probably due to *Vorlage*. [Weeks 2020](#), 361 objects that there seems to be no reason why the pronoun should have been lost in such a *Vorlage*, and that its presence in G may well be a partial dittography from εἴγωω.

✂ Proposed emendations and conjectures

[Zapletal](#), 103 adds a conjunction, though not mentioning the Versions. [Podéchar](#)d, 256 maintains M with the following reasoning: on one side, a conjunction is expected here, as in Qoh 2:14; on the other, the evidence of V is not sufficient for emendation, and also in 3:12 there is no conjunction. [Goldman 2004](#), 69 considers the conjunction in P and V as a “spontaneous facilitation” (so also [Weeks 2020](#), 361). Regarding the personal pronoun, he regards the variants as synonymic: its omission, he claims, is more expected in this context, but the addition could be an assimilation to 2:1.

📖 Textual choice

The conjunction is a syntactic facilitation due to translation, here as well as before הוללות in V and T in 1:17^b. A Hebrew *Vorlage* with the pronoun is possible, and its loss in later copies can be explained by *homeoteleuton*. However, although witnessed by important mss, it is unlikely to be original, since it is less supported and looks like an assimilation to Qoh 2:1.

1:18^a כעס ≡ ≡

📖 The ancient witnesses

M reads ‘For in the abundance of wisdom is abundance of *rage*,’ which is supported by all the Versions, including the Three. Only G reads ‘is abundance of *knowledge* (= γνώσεως),’ which may presuppose the Hebrew דעת. A fourteenth-century Hebrew ms reads similarly בינה ‘understanding.’

* Proposed reconstructions and evaluations

A *Vorlage* with דעת is assigned to G in several commentaries⁴³, as well as in the edition by Horst 1975, 1337. Ginsburg, 275 takes the origin of this variant to be the assonance between כעס and דעת, whereas Podéchar, 257 thinks of a graphic error. Many authors, on the other hand, take γνώσις to be an inner-Greek corruption, due to a parallelism with σοφίαν καὶ γνώσις in verse 16 and 17, or to γνώσις later in verse 18⁴⁴.

✂ Proposed emendations and conjectures

G is considered inferior to M by all the authors, whether it depends on a Hebrew model or not (see *). For Goldman 2004, 27, G's variant is an example of theological change (whether on the Hebrew or Greek side, the author does not specify: judging from his commentary on הוללות, he seems to lean towards the second). This suggestion is considered probable by Weeks 2020, 362. Dale, 9 tries to justify G by arguing that it may be an assimilation to Gen 2:17, with ‘knowledge’ used in a “bad sense.”

📖 Textual choice

A Hebrew *Vorlage* for G is likely, since it explains better why none of the Greek witnesses has preserved the original reading, which the Revisors subsequently intended to restore (Marshall, 64). We accept the evaluation by Goldman 2004, 28 that this variant is an attempt to save wisdom from QOH's criticism (see also variant-ad-loc).

2:2^a מהולל ≡ ≡

📖 The ancient witnesses

M reads: ‘and to laughter I said: *mindless!*’ with מהולל pointed as a *Poal* participle from הלל, which is confirmed by Jerome's transliteration in his Commentary: *molal*. All the Versions render

⁴³ Knobel 1836, 129-30, Ginsburg, 275, Podéchar, 257, Marshall, 64, Seow, 125, Weeks 2020, 362.

⁴⁴ Euringer, 39, McNeile, 156, Williams, 15, Barton 1908a, 87.

with nominal forms: so G and Tη περιφορὰν ‘deviation’ (on which see 1:17^b); Aq πλάνησιν ‘error,’ in the accusative according to H1 and to an anonymous reading in Ms 539, and in the nominative according to mss 161-248 (see Marshall, 65-6); Sm θόρυβον ‘confusion,’ witnessed by H1; Jerome *amentiam* (H1) and *errorem* (V, apparently inspired by Aq); and finally T לִיצְנוּתָא ‘scoffing habits, sneering, irony’ (Jastrow 1903, 709).

The reading of P is problematic: ܡܘܫܐ is traditionally understood as a participle from הִנִּי ‘to please, to profit’ (Jastrow 1903, 358 a), and translated: ‘to what utility (is this)?’; more recently, however, it has been proposed to take it as the third-person pronoun: ‘what (are) these?’ In both cases, Hebrew *Vorlagen* have been suggested (see *).

* Proposed reconstructions and evaluations

Parsing ܡܘܫܐ as a verb from הִנִּי (see ܡܘܫܐ), Houbigant 1777, 133-4 suggests for P a Hebrew *Vorlage* with מִה הוֹעִיל or מִה יֵעַל “*quae utilitas*.” Janichs, 6, perhaps independently, also proposes מִה הוֹעִיל “*quaenam utilitas*” as *Vorlage*. This reconstruction, which has gained some acceptance in literature (see e.g. Zapletal, 109), has been criticised by many, starting with Nöldeke, 1225, who, in his review of Janichs’ work, accused him of not having sufficient knowledge of the Syriac language. Euringer, 41 also takes sides against Janichs’ proposal, and explains P’s translation as a free rendering due to the interrogative sentence found in the second part of the verse (so also Podéchar, 259). Similarly Kamenetzky, 210, who, on the one hand, proposes (as already Houbigant) מִה יֵעַל as graphically more likely, but in the end prefers to think that the Syriac translator had the same text as M, and that he rendered מְהוֹלֵל contextually. More recently, Gordis 1955, 205, followed by Weeks 2020, 373, suggests that P ܡܘܫܐ is not a plural participle from הִנִּי (“what do they avail”), but the third-person pronoun, and proposes that P may have vocalised M as מְהוֹלֵל (= מִה הוֹלֵל), reading the plural demonstrative of the Mishnaic Hebrew: ‘what are these?’ Goldman 2004, 69 takes up this suggestion and assigns P a *Vorlage* with מִה הוֹלֵל. Seow, 126, on the other hand, thinks that P is paraphrasing an original מִה הוֹלֵל or מְהוֹלֵל (see ✂).

✂ Proposed emendations and conjectures

Houbigant 1777, 133-4 emends M to what he takes to be the *Vorlage* of P (see *), and translates: “*De risu dixi: quid proderit?*” (Houbigant 1753, 283). Ehrlich, 59-60 proposes מְהוֹלֵל, by supposing a verb meaning ‘to hellenise.’ Seow, 126 questions the traditional renderings of מְהוֹלֵל as synonymous with הוֹלֵלוֹת (‘mad’ or suchlike), arguing that in the only other passage in which מְהוֹלֵל occurs (Ps 102:9), this verb has an active meaning. Claiming support from P (see *), he emends to מְהוֹלֵל, the *Poel* from הוֹלֵל, to give: “what does it boast?” This conjecture, in his opinion, would restore the parallelism with the second stichos, while preserving הוֹלֵל as a verbal form.

📖 Textual choice

A *Vorlage* with מָה הַלֵּלוּ for P (Goldman 2004, 69) is graphically too distant from M. It is easier, with Gordis 1955, 205, to assume that P read מַהֲלֵל as though it were מְהַלֵּל. The proposal by Seow, 126 finds no support in P, as Weeks 2020, 373, note 13 has rightly pointed out, and harmonises with the second part of this verse.

2:3^a תרתִי ≡ ≡

📖 The ancient witnesses

G adds a conjunction before the verb, with the exception of two mss (411 and 752, the former belonging to the category of *codices mixti*, the latter to the Catena group) and of the Coptic translation. A conjunction is also found in Sm and Th (it is missing for Sm in ms 252, but present in 161-248, see Marshall, 68-70, where some minor variants on the verb are also discussed).

The current text of P shows what appears to be a double translation of תרתִי בלבי למשוך. (1) כִּיִּין אֵת בִּשְׂרִי 'I examined in my heart to rejoice with wine my flesh'; and (2) אֲנִי הִטַּחֵם לִבִּי וְאֶחָד מֵעֵצֵי הַיָּדָע (= בִּשְׂרִי = כִּיִּין) and others, including the *Ambrosianus*, after אֲנִי הִטַּחֵם (= עֲשָׂה) at the end of the preceding verse (see Lane 1979b, 2 and Kamenetzky, 184 and *).

* Proposed reconstructions and evaluations

Regarding G, Rahlfs 2006, 240 chooses the reading without the conjunction as G*, relying upon the witness of H1, which he takes to be OL. Gentry 2019, 137, on the other hand, chooses the reading with the conjunction.

McNeile, 153, followed by Barton 1908a, 89, suspects a Hebrew *Vorlage* with וְתרתִי. Goldman 2004, 70 also thinks that G witnesses a textual variant here. For Weeks 2020, 379, on the other hand, the conjunction "is just as likely to reflect a variant in the Hebrew source-text as to have arisen from dittography of the following κατ-(εσκαψάμην)."

Regarding P, Janichs, 7 thinks that it translated M תרתִי twice (see 📖): the first time, the Syriac translator would have properly understood the Hebrew תרתִי as a form from תור, and translated it accordingly by ܬܪܬܝ; the second time, he would have mistakenly parsed תרתִי as related to Aramaic תְּרִין or ܬܪܝܢ and as used adverbially ('*secunda vice, iterum*'), and would have consequently used ܬܪܝܢܐ to render the sense. Euringer, 43 also takes the view that P double-translated M תרתִי בלבי למשוך כִּיִּין אֵת בִּשְׂרִי. Kamenetzky, 197, very differently, thinks that only the first reading corresponds to M here, whereas the second originally stood in the margin as a double translation of v. 20 (וּסְבוּתִי אֲנִי לִיאֵשׁ אֵת לְבִי), whence it would later be moved to v. 3 due to the similarity between לִיאֵשׁ (= לִיאֵשׁ) there and לִיאֵשׁ (= לִיאֵשׁ) here. A connection

with v. 20 is also suspected by [McNeile](#), 139, note 1. The analysis by Kamenetzky is shared also by the editor of P QOH ([Lane 1979a](#), 483) and [Weeks 2020](#), 378.

☞ Textual choice

The conjunction in G could be an inner-corruption by dittography, as suggested by [Weeks 2022](#), 379, but its presence in S_M and T_H, who revised G on a Hebrew model, seems rather to favour the existence of a *Vorlage* with ותרתִי. Whether this is preferable to M and related witnesses is difficult to say, because both are defensible.

2:3^b בלבי ≡

📖 The ancient witnesses

M has: 'I researched *with my heart* etc.' which is confirmed by S_M-T_H, Jerome, T, and a few Greek mss (46-337-631, belonging to *k*-group, and *codices mixti* 336-728). The rest of the Greek tradition reads a conditional conjunction (εἰ) instead of the preposition -ב, with לבי as subject: 'I examined *whether my heart* etc.'

* Proposed reconstructions and evaluations

[Rahlfs 2006](#), 240 chooses the reading closest to M (= ἐν καρδία μου) in his critical text, justifying it as a translation from the OL (i.e., Jerome's Commentary) and relying, perhaps, on an identical proposal by [Klostermann](#), 58, who assumes a graphic error from EN(TH)Καρδία to EIHΚαρδία (see also 2:3^c). The same reading is found in Grabe's edition, probably as a conjecture by the editor. [Gentry 2019](#), 137, on the other hand, prefers the majority reading εἰ ἡ καρδία μου.

[McNeile](#), 139 suggests that G's *Vorlage* was ותרתִי אני בלבי and that the translator misread אני for אם (= εἰ). In support of this, he also mentions P's double translation אַמפּבּ אַרְבּוּ גַּרְבּוּ אַרְבּוּ אַרְבּוּ, where a first-person pronoun is indeed found (see 2:3^a). [Barton 1908a](#), 89 accepts McNeile's reconstruction, whereas [Podécharid](#), 261 rejects it, claiming, as Klostermann before him, that an inner-Greek corruption from ἐν τῇ to εἰ ἡ is more likely. To support this assumption, he mentions the Greek ms 161, which in Qoh 2:6 reads ποιῆσαι for ποτίσαι, with a similar interchange η/τι. Against McNeile, [Weeks 2020](#), 379 also thinks that an inner-Greek development, perhaps with a misreading of ἐν, better explains the genesis of G's text. For [Euringer](#), 43, as well as for [Goldman 2004](#), 69-70, G is interpretative.

🔗 Proposed emendations and conjectures

[Zapletal](#), 109 adds אני before בלבי for metrical reasons. [Ehrlich](#), 60 considers תרתִי בלבי unintelligible and corrects to נתתי את לבי by analogy with Qoh 1:3 and 8:6.

☞ Textual choice

The reconstruction by [McNeile](#), 139 is suggestive and graphically likely: see the example of corruption נִי → ם cited by [Podéchar](#), 261 from 1Sam 17:32, where M לֶב אָדָם corresponds to G לֶב אֲדָנִי. No tradition, however, attests the pronoun: P's reading referred to by [McNeile](#), 139 has no value, since that reading translates verse 20, and the personal pronoun is taken from there. An inner-corruption in G is better as an explanation. Thus, there is no textual variant here.

2:3^c לַמְשׁוֹךְ ≡

👉 The ancient witnesses

M has an infinitive here ('I examined in my heart *to draw* with wine my flesh)', which is followed by all the witnesses, including Aq-Th (= ἐλκύσαι), but not by G, which has a future: 'And I examined if my heart *will draw* (= ἐλκύσει) like wine my flesh.' The Hamburg papyrus gives ελκυσε, which is taken by the editors of the papyrus ([Diebner and Kasser](#), 244) as well as by [Gentry 2019](#), 137 to be a writing for ἐλκύσαι, which would, if true, support M (see *). As G, a Hebrew ms from the tenth century (S127b) gives the future יִמְשֹׁךְ, with a defective spelling.

* Proposed reconstructions and evaluations

Against mss evidence, [Rahlfs 2006](#), 240 reads an aorist infinitive τοῦ ἐλκύσαι, probably drawing on a conjecture by [Klostermann](#), 58 (ἐλκύσαι, see var-precedente) to which he added an article to provide a Greek equivalent for לַ, according to the translation techniques of G Qoh. [Gentry 2019](#), 137, on the other hand, prefers the traditional reading ἐλκύσει.

Regarding the reading in the Hamburg papyrus ελκυσε, [Goldman 2004](#), 69-70 has justly pointed out that the absence of an article makes it unlikely that it is an infinitive, and hence G*. He proposes instead to take it as an aorist without augment parallel to the following ὠδήγησεν: 'And I examined whether my heart *has drawn* (= ελκυσε) my flesh [...] and (whether) and my heart *led me* (= ὠδήγησεν) in wisdom etc.'

[McNeile](#), 139, followed by [Barton 1908a](#), 89, explains the future in G as an error in reading the *Vorlage*: for him, the Greek translator would have mistakenly read לְבִי יִמְשֹׁךְ from an original לְבִי מְשֹׁךְ, by doubling the י by dittography. For [Goldman 2004](#), 69-70 and [Weeks 2020](#), 379, on the other hand, G's reading is a mere syntactic adaptation due to the previous corruption of ἐν τῇ to εἰ ἡ (see 2:3^b).

Q Proposed translations and interpretations

The verb לַמְשׁוֹךְ principally means 'to draw, pull' and the majority of Versions so understood it (G, Aq-Th, and Hi).

Most scholars, however, have preferred to translate ‘to sustain,’ ‘corroborate,’ or ‘refresh’ (i) on the basis of the context⁴⁵. In support of this interpretation, [Delitzsch and Keil 1875](#), 240-1, followed by many, cites a passage from the Mishna, *b.Hag.* 14a: בעלי אגדה שמושכין לבו של אדם כמים, in which he takes לַמְשׁוֹךְ to mean ‘to refresh’: “Die Haggadisten [...] *laben* des Menschen Herz wie mit Wasser” ‘The Haggadists [...] refresh the heart of man as with water’ (see ☞). From this meaning ‘to refresh’, he maintains, P would have derived his ‘to delight, to cause joy’, which [van der Palm](#), 122 and [Ginsburg](#), 278 expressly follow (ii).

Other translations (iii) strive to keep closer to the usual meaning of the verb by maintaining the idea of movement. T gives ‘to lead (the flesh into the wine tavern),’ whereas V, with an exactly opposing sense, renders ‘to detach (from wine),’ hence ‘to abstain’ (see 2:3^d). [Seow](#), 127 proposes ‘to induce’ (iv) invoking an Ugaritic root.

Other scholars understand the verb to have a temporal nuance, and emphasise the notion of prolonged action by paraphrasing ‘to indulge’ or suchlike (v)⁴⁶. Others, finally, take it to mean basically ‘to attract’ (vi), and translate figuratively by ‘to stimulate, allure, flatter’⁴⁷.

✂ Proposed emendations and conjectures

[Graetz](#), 59-60 conjectures לַמְשׁוֹחַ (“mit Wein einzureiben”), commenting that while others were satisfied to anoint themselves with oil, Qoh wished to do so with wine (!). He quotes Jer 22:14 in support, where an anonymous rich man is said to ‘paint with red’ (מְשׁוֹחַ בְּשֵׁשֶׁר) his house. [Bickell](#), 10 proposes לְשִׂמְחָה ‘to cheer,’ which is accepted by [Joüon 1930](#), 419, [Galling 1940](#), 54, and [Kuhn](#). [Kamenetzky](#), 238 conjectures לְבִשּׁוֹם or לְבִשֵּׁם ‘to sweeten’ ([Jastrow 1903](#), 179), trying to connect it with P. [Kroeber](#), 78, followed by [Zimmerli](#), 40 and [Horst 1975](#), 1337, proposes לַשְׂמוֹךְ (= לְסִמוֹךְ) ‘to support,’ with ש taken as a graphic variant of ס, as in Cant 2:5. The same meaning is attributed to the root מ.ש.כ by [Driver 1954b](#), 225-6, who quotes examples from Arabic and Aramaic.

📖 Textual choice

The conjecture by [McNeile](#), 139 is not parsimonious, for it assumes: (1) an original מְשׁוֹךְ not otherwise attested (ἐλκύσαι in Aq-Th and the Hamburg papyrus?); (2) the addition of ל in (proto-)M; and finally (3) a dittography of י from לְבִי in G. It seems better, with [Goldman 2004](#), 69-70, to understand this variant as translational reworking due to the preceding variant (the reading in the Hebrew ms is probably an error).

⁴⁵ Spohn, 13, Gesenius 1835, II 826, Ginsburg, 826, Delitzsch and Keil 1875, 240-1, Nowack and Hitzig, 217, Wright 1883, 324-5, Euringer, 43, Siegfried, 32, Wildeboer 1898, 127, McNeile, 58, Zapletal, 109-10, Driver 1954b, 224-5, Gordis 1955, 205-6, Barton 1908a, 88-9, Hertzberg, 79, Galling 1969, 87, Whitley 1979, 19, Crenshaw, 77-8, Michel, 18, Fox 1989, 177, 179, Koehler and Baumgartner, Weeks 2020, 381 – Lauha.

⁴⁶ Knobel 1836, 137, Preston and Mendelssohn, 155, Elster, 53, Sacchi, 125 – Mendelssohn.

⁴⁷ Herzfeld, 39-40, Heiligstedt 1847, 296-7, Lloyd, 22, Levy, 72-3, Podécharde, 259-60, Williams, 17, Allgeier, 25, Odeberg, 16, Líndez, 190, Goldman 2004, 70.

≡ Notes on alignment

Given the uncertainty in parsing *ελκυσσει* in the Hamburg papyrus (see *), we have preferred to classify it as indeterminate.

∞ Notes on translation

The most widely-accepted translation (i) ‘to sustain’ or ‘to refresh’ (see **Q**) is not well founded. The suggestion by **Delitzsch and Keil 1875**, 240-1 that such a meaning has parallels in LH is uncertain: as many scholars have pointed out⁴⁸, in the passage from the Mishna quoted by Delitzsch the verb does not mean ‘to refresh,’ but normally ‘to draw, attract.’ This traditional translation, moreover, attributes a positive sense to the verb and thus to the effects of wine: this is, in our opinion, an overinterpretation and does not fit the context, which is about a skeptical confrontation with what *others* consider to be the pleasures of life (laughter, joy, and, here, wine). We prefer to take the verb in its basic meaning ‘to attract’ (vi), and understand the point to be that QOH is trying ‘to make himself please the wine.’ This well expresses, we believe, the idea of QOH's attempt to consciously experiment (תִּרְתִּי) with common pleasures. P's understanding likely follows this line (‘to attract me with wine’ → ‘to delight me’).

2:3^d בִּיין ≡ ≡

📖 The ancient witnesses

G and TH read בִּיין against M בִּיין: ‘And I examined whether my heart will draw *as wine* (= *ὡς οἶνον*) my flesh.’ The sense is not clear (see **Q**), and indeed mss 161-248 offer a moralizing interpretation in a scholion to TH's reading: *ὡς γὰρ οἶνος μεθύσκει τὴν καρδίαν οὕτω καὶ σὰρξ τὴν ψυχὴν* ‘As wine intoxicates the body, so also the flesh the soul.’ Jerome seems to follow G in the body of his Commentary (Hr^{COM}): *Volui vitam meam trahere deliciis et carnem meam ab omnibus curis liberam quasi vino, sic voluptate sopire* ‘I wanted to attract life with delights and soothe my flesh from all worries, *almost as with wine* as with desire.’ Two mss (797, from the Catena group, and 339, a *codex mixtus*) read *εἰς οἶνον*, which is a reading that **Rahlfs 2006**, 240 chooses as original (see *). V reads *congitava in corde meo abstrahere a vino carnem meam*, which may underlie בִּיין: ‘I considered to abstain my flesh *from wine*.’ All the other Versions support M: ‘I examined whether my heart will draw *with wine* my flesh.’

* Proposed reconstructions and evaluations

Rahlfs 2006, 240 corrects G *ὡς* to *εἰς*, apparently assuming an internal mechanical error, as did **Drusius**, 18 and **van der Palm**, 122. The same conjecture is found in the text of Grabe's edition.

⁴⁸ Williams, 117, Corré, Gordis 1955, 205-6, Whitley 1979, 19, Seow, 127, Weeks 2020, 380.

Most scholars, however, take $\acute{\omega}\varsigma$ ($\sigma\acute{\iota}\nu\omicron\nu$) to be G* (so Gentry 2019, 137 in his critical edition) and retrovert it by בִּיין, by assuming a graphic corruption כ/ב⁴⁹. McNeile, 139 classifies בִּיין as pre-Akiban.

A *Vorlage* בִּיין has sometimes been conjectured for V⁵⁰, although most scholars tend to explain *in vino* as interpretative: so e.g. Goldman 2004, 70 (who proposes, nonetheless, a retroversion) and Weeks 2020, 379-80, who contrasts Jerome's rendering *in vino* in H1.

Q Proposed translations and interpretations

G's reading is untranslatable and the text in all likelihood corrupt. Euringer, 43 interprets: 'I tried to see whether my mind *will replace* wine,' 'to see if I can live without wine.' Such an interpretation, in his opinion, would have influenced V (so also Knobel 1836, 137). Siegfried, 32, followed by Zapletal, 110, interprets "den Leib so pflegen wie man den Wein zu behandeln pflegt" 'to treat the body as one treats the wine,' which is no less tentative than Euringer's interpretation. Brenton, 820 translates: "And I examined whether my heart would excite my flesh as *with* wine," which in fact emends, as the italics by the author indicate (see also the similar interpretation given by Hr^{COM} in $\text{\textcircled{L}}$). The translation by Gentry 2007, 651 "I looked about in my heart whether to draw my flesh *into wine*" is based on the critical text established by Rahlfs 2006, 240.

✂ Proposed emendations and conjectures

All commentators accept M and reject G as either meaningless or corrupt⁵¹. Houbigant 1777, 134 emends to בִּיין following V.

Corré, 417 conjectures בִּיין, interpreting מִשֶׁךְ as "to draw the foreskin, i.e. to hide circumcision," and בִּשְׂרָא as standing for the male organ: "I sought in my heart to render myself uncircumcised like Greeks." The reason of the change, in his opinion, would be "a 'Tikkun Soferim' or euphemistic change, since it was unthinkable to later generations that Koheleth could have considered indulging in a practice which would deprive him of his share in the World to Come."

☞ Textual choice

Exchange of ב to כ is easy, so a *Vorlage* for G is likely. Such an exchange is most probably accidental, but it is also possible that a scribe, feeling uncomfortable with Qoh's account, conjectured that a כ should replace the original ב, obtaining a nonsensical text in the end. As for V *a vino*, it is in all probability a moralising interpretation, which parallels that of לְמִשְׁוֹךְ as *abstrahere* (see 2:3^c). A *Vorlage* that read בִּיין is unlikely, though in principle not impossible.

⁴⁹ Euringer, 43, Siegfried, 32, Zapletal, 110, Podéchar, 262, Barton 1908a, 89, Goldman 2004, 70, Weeks 2020, 381.

⁵⁰ Houbigant 1777, 134, Ginsburg, 279.

⁵¹ van der Palm, 122, Ginsburg, 278-9, Euringer, 43, Siegfried, 32, Zapletal, 110, Goldman 2004, 70, Weeks 2020, 381.

2:3^e נִהַג ≡ ≡

👉 The ancient witnesses

M reads a present participle, which can be translated: ‘and my heart *behaving* in wisdom.’ SM gives ἵνα τὴν καρδίαν μου μεταγάγω εἰς σοφίαν ‘in order to lead my heart to wisdom,’ which influenced V *ut animum meum transferrem ad sapientiam*. Both seem to support M’s participle. P unexpectedly translates M with $\sigma\upsilon\lambda\epsilon\iota$ ‘to think, consider,’ which can be due either to תִּרְתִּי (= $\lambda\upsilon\sigma\iota$) at the beginning of the verse, or to an understanding of נִהַג as derived from הִנֵּה ‘to mourn; to think, to reflect’ (Kamenetzky, 210). The vocalisation is uncertain: Leiden edition does not show any pointing, but codex *Ambrosianus* indicates a participle.

The Greek tradition, on the other hand, has an aorist, which may underlie a perfect נִהַג (Weeks 2020, 382). A great number of Greek mss and H1 also add the first-person pronoun in the accusative: ‘and my heart *led me* in wisdom.’ T’s reading is indeterminate (see ≡).

* Proposed reconstructions and evaluations

Goldman 2004, 70 takes G’s aorist to be interpretative and to be following upon the interpretation G presents in the previous part of this verse. He does not explicitly connect G’s rendering to a *Qal* vocalisation of נִהַג, as Weeks 2020, 382 does. For both, however, M is to be maintained. Goldman takes it to be *difficilior*, and the various renderings of the Versions to resemble a “dynamic equivalent” translation.

✂ Proposed emendations and conjectures

Galling 1940, 54 conjectures a passive נִהַג, to give: “aber mein Herz *ließ sich führen* von der Weisheit” ‘but my heart *was guided* by wisdom.’

📖 Textual choice

The vocalisation of נִהַג as a *Qal* perfect by G and H1 opposes the sentence וְלִבִּי נִהַג בַּחֲכָמָה to the preceding תִּרְתִּי בְלִבִּי לְמִשְׁוֹךְ בֵּינִי אֶת בִּשְׂרִי, imparting an adversative nuance: ‘I considered to attract with wine my flesh *but* my heart *led* me to wisdom’ (see the paraphrasis by Jerome: *Volui vitam trahere deliciis [...] sed cogitatio mea, et ratio naturalis [...] retraxerunt me et deduxerunt ad sapientiam* ‘I wanted to attract life with delights [...] *but* my thought and the innate reasoning [...] drew me away and led me to wisdom’). This is a moralizing interpretation, which aims to moderate the preceding statement. Equally moralizing, though closer to M, is the reading by SM, which Jerome adopted in V. As for the addition of the personal pronoun in H1 and part of the Greek tradition, it is a syntactic facilitation independent from *Vorlage* (Podéchar, 261).

M’s vocalisation is *difficilior* and preserves, in our opinion, the original authorial intention, which is to declare Qoh’s enjoyment of pleasure *while* maintaining critical detachment.

≡ Notes on alignment

Goldman 2004, 27 puts Sm and V together into a separate group, and this is justifiable given the influence of the former on the latter. We have preferred to align them both with M, because of the formal equivalence between the present in Sm μεταγάγω, on which V *transferrem* depends, and the participle in M.

T is usually translated by a perfect: see Ginsburg, 504 “and my heart *conducted* with wisdom” and Levine, 29 “while my heart *acted* with wisdom.” Weeks 2020, 382 takes it to be a perfect. Knobel 1991, 24, on the other hand, seems to understand it as a participle in his translation: “while my heart *lead* a life of wisdom.” דבר, indeed, is susceptible to be parsed both as a participle, when in *Peal* (דְּבַר), and as a perfect, when in *Peal* (דִּבַּר) or in *Pael* (דִּבְרַ). In QOH, both *bini-anim* appear: see דבריין (*Peal* participle) in Qoh 4:9, מדרבר (*Pael* participle) in 4:16, and also T₁₁₀ מידבר (*Itpael* participle) in 7:11. For this reason we classify T as indeterminate.

As for P, Kamenetzky, 198 considers as original a vocalisation as a participle (دبر), but this is uncertain. We put P, which stands for the original Peshitta according to the Leiden edition, together with T as indeterminate, and align with M only codex 7a1 (codex *Ambrosianus*), which displays diacritical signs. Goldman also puts T with P in a separate group in his apparatus, but without a characterisation. The reason for this is not clear to us (perhaps a missing label ‘indet?’).

2:3^f בסכלות ≡ ≡

📖 The ancient witnesses

M ‘in stupidity’ is supported only by Jerome (*stultitiam*) and two mss of T (Zamora and Paris: בשטות עולימא ‘in the stupidity of youths’).

All the Greek witnesses give ‘on joy’ (ἐπ’ εὐφροσύνη or ἐπ’ εὐφροσύνη). εὐφροσύνη in P and ἐν ἐπιστήμῃ in three Origenic ms (253-475-637) seem to point to בשכלות ‘with intelligence,’ a reading also found in several Hebrew medieval mss. בשעת in Sperber's ms of T (T^S) is an inner-corruption for בשטות (= M).

* Proposed reconstructions and evaluations

Both Rahlfs 2006, 240 and Gentry 2019, 138 choose ἐπ’ ἀφροσύνη as G*, against the manuscript tradition. The same reading is also found in Grabe's edition, where it is likely a conjecture by the editor, and in the lemma of Jerome's Commentary, which is the source of Rahlfs' retroversion.

This view is usually followed also by commentators, who agree in taking ἐπ’ εὐφροσύνη as an inner-corruption from ἐπ’ ἀφροσύνη due to the preceding ἐν σοφία, rather than a misreading of M סכלות as שכלות, as in Qoh 1:17⁵² Euringer, 43 thinks of a free translation of M “per tropum.”

⁵² McNeile, 157, Podéchar, 261, Goldman 2004, 27, 70, Weeks 2020, 383.

The reading of P is often retroverted with **בשכלות**⁵³, and imputed either to a real *Vorlage* (so apparently Euringer, 43), as in 1:17, or to the Syriac translator, who would have been influenced by the preceding **בחכמה** (Kamenetzky, 211).

☞ Textual choice

G εὐφροσύνη, which is the standard translation of M שמה in G QOH (Qoh 2:1, 2, 10, 26, 5:19, 7:4, 8:15, 9:7), is an inner-corruption for ἀφροσύνη: see 2:12^b (*Codex Venetus*) and McNeile, 157 for other cases. An aural or graphic error is likely for P, although a *Vorlage* with **שכלות** cannot be excluded (see Hebrew mss). The Origenic ἐν ἐπιστήμῃ is more difficult to account for: Gentry 2019, 138 explains it by the influence of 1:17b, but a correction towards a Hebrew *Vorlage* is not in principle impossible. The presence, a word before, of **חכמה** as well as the intention to downplay the author's statements, may have favoured the emergence of all these variants.

2:3^g השמים ☰ ☷

👉 The ancient witnesses

M 'under the sky' is supported only by two mss of T (Paris and Sperber). All the other witnesses give 'under *the sun*.'

* Proposed reconstructions and evaluations

Commentators often assign the Versions a *Vorlage* with **השמש**⁵⁴. This retroversion is found in all the critical editions of QOH⁵⁵.

M is regarded as *difficilior* by many authors⁵⁶, since it is the less common expression in QOH (see Qoh 1:3, 13, vars-ad-loc).

✂ Proposed emendations and conjectures

Only Ehrlich, 61 and Zapletal, 110 emend to **השמש**, the former on the authority of the Versions, the latter by analogy with Qoh 2:11.

☞ Textual choice

We retain M, with most authors, as the non-assimilated reading.

⁵³ Euringer, 43, Kamenetzky, 211, Podéchar, 261, Goldman 2004, 27, 70, Weeks 2020, 383.

⁵⁴ Nowack and Hitzig, 217, Zapletal, 110, Podéchar, 261, Ehrlich, 61, Gordis 1955, 206, Barton 1908a, 89, Líndez, 192, Seow, 128.

⁵⁵ Driver 1905, 1137, Horst 1937, 1212, Horst 1975, 1337.

⁵⁶ Gordis 1955, 206, Líndez, 192, Goldman 2004, 79, Seow, 128, Weeks 2020, 385.

2:4^{a-a} הגדלתי מעשי ≡ ≡

📖 The ancient witnesses

M has ‘and I increased *my works*,’ and is followed by several Syriac mss, included codex *Ambrosianus*, and by Jerome. SM and a number of other Syriac mss have rendered the pronoun as a dative of interest (lit. ‘and I increased works *to me*’), which presupposes the Hebrew הגדלתי לי as found in one Babylonian ms. T has omitted the pronoun altogether (‘I increased good *works* in Jerusalem’).

G rendered the noun as singular: ‘I increased *my work* (= ποιημά μου).’

* Proposed reconstructions and evaluations

Goldman 2004, 70 claims that M's plural is *facilior*, because: (1) the plural is the currently attested form; (2) it alludes to all Solomon's deeds listed in the following verses; and (3) there is no reason why the Greek translator, who is very literalistic in the translation of this noun (see note at 5:5^b), should have rendered with a singular (see Qoh 2:11, where the plural מעשי is accordingly rendered by ποιήμασίν μου). If the Greek translator pointed the noun as a singular here, he probably meant to do so: perhaps he understood QOH/Solomon to be referring to an increasing of the “grandeur in action,” rather than of the “magnificence in deeds,” in the same terms in which he speaks of his wisdom in 1:16 (הגדלתי והוספתי חכמה). A singular vocalisation מעשי, however, would be a *hapax*, and for this reason Goldman does not propose any emendation in his apparatus.

Though denying a connection with 1:16, where G has used, unlike here, an intransitive verb, Weeks 2020, 397-8 makes a similar point: using the singular, the translator intended “to prevent an understanding in terms of individual works or actions (...), and to relate the statement more generally to QOH's achievements.”

2:5^{b-b} עץ כל פרי ≡ ≡

📖 The ancient witnesses

M has ‘tree of all (kinds of) fruit,’ which P and V follow, though with the plural: ‘*trees* of all kinds of fruit.’ The OL seems also to follow M, according to a citation of Jerome in his Commentary: “*Plantatur arbores, non omnes fructiferae, ut in Latinis codicibus habemus; sed omnes fructus.*”

The other witnesses have taken כל with עץ, rather than with פרי, to give: ‘every (kind of) tree of fruit.’ So G ξύλον πᾶν καρποῦ – ΣΥΗ has the plural ‘fruits’ (= פירות), against G; H1 *lignum omne fructiferum* ‘every fruit-bearing tree’; T ‘all trees of fruits’ – in Zamora's ms; Sperber and Paris read ‘all trees *producing* (= עברי) fruits.’

There are two possible readings for Aq: *κάρπιμον* ‘fruitful,’ attested by mss 252 and 788, and *παντός κάρπου* ‘of all fruit,’ witnessed by 788, but referring (erroneously according to [Gentry 2019](#), 139) to Qoh 2:6a. The former is incomplete: it could support either M, if it were (*πᾶν*) *κάρπιμον* ([Field](#), 383 a), or G, if it were (*ξύλον*) *κάρπιμον* ([Marshall](#), 74). The latter would confirm M.

* Proposed reconstructions and evaluations

A *Vorlage* *וכל עץ פרי* is suggested, though cautiously, by [Weeks 2020](#), 400.

☞ Textual choice

All the renderings in the Versions are in all likelihood translational: contrast Jerome in H1 *lignum omne fructiferum*, which would support a putative *Vorlage* *וכל עץ פרי*, with the correction he himself proposes for the OL: “*non omnes fructiferae [...] sed omnes fructus*,” which confirms that he is reading from M, parsing *כל* as an attribute of *פרי*, and that the two readings are equivalent for him. Thus, there is no different *Vorlage* and hence no variant readings here.

2:7^a קניתי ≡ ≡

☞ The ancient witnesses

Against M ‘I acquired’, P, one Greek ms and some witnesses of the Coptic translation, as well as several Hebrew mss add *לי*: ‘I acquired *to me*.’

* Proposed reconstructions and evaluations

A *Vorlage* *לי* for P is assumed by [Kamenetzky](#), 211 and [Podéchar](#), 262, as well as by [Horst 1937](#), 1212 and [Horst 1975](#), 1338 ([Driver 1905](#), 1137 only mentions medieval mss).

☞ Proposed emendations and conjectures

[Galling 1940](#), 56 emends with the medieval mss. [Podéchar](#), 262 claims that the presence of *לי* may have been original, and its omission may be due to the carelessness of a scribe. However, he does not propose any emendation. For [Goldman 2004](#), 71, [Seow](#), 129, and [Weeks 2020](#), 401, the addition is an assimilation to the preceding and following verses. For [Hertzberg](#), 79, M is to be retained for literary reasons as well: in this verse the author is saying that all these things had been acquired for himself; in verses 4, 5, 6, and 8, on the other hand, the addition of *לי* was necessary.

🔗 Textual choice

The addition in P is probably due to *Vorlage* (see Hebrew mss) rather than to an initiative of the translator, since לִי is not indispensable for the translation. In any event, it is to be rejected as an assimilation to nearby passages.

2:7^b היה ≡ ≡

👤 The ancient witnesses

M has a singular verb: 'I acquired servants and maidens, and servants *was* to me in the house,' against the plural found in all the Versions. This case resembles Qoh 1:10, where a singular היה follows a plural noun.

* Proposed reconstructions and evaluations

A *Vorlage* הִיוּ is assumed by Horst 1937, 1212, Horst 1975, 1338, and Krüger, 127. Goldman 2004, 27 considers the plural in the Versions as translational.

Q Proposed translations and interpretations

As in Qoh 1:10, scholars assume here either a neuter/collective use of the verb, which would summarise all the things QOH had acquired⁵⁷, or an impersonal expression 'there was to me'⁵⁸. An assimilation to the genitive בֵּית בְּנֵי⁵⁹, or to לִי⁶⁰ has also been proposed. Weeks 2020, 387, 402 takes לִי היה with the following מִקְנֵה, to give: "I acquired servants and maidservants, and home-born slaves. *I also had livestock etc.*"

🔗 Proposed emendations and conjectures

Only Houbigant 1753, 285 emends to הִיוּ. Most scholars maintain M as *difficilior* or non-harmonistic⁶¹. Though accepting that emendation to plural presents a strong solution, Weeks 2020, 402 regards the variants as synonymic: the plural in the Versions could be as facilitating as the singular in M in serving as an assimilation to the following לִי היה, which is confirmed by the Versions.

⁵⁷ Knobel 1836, 141, Herzfeld, 41, Elster, 56, Tyler 1874, 121, Delitzsch and Keil 1875, 243, Kamenetzky, 211, Zapletal, 11.

⁵⁸ Stuart, 154, Podéchar, 263, Kautzsch 2006, § 145 u, Seow, 129.

⁵⁹ König 1881a, § 349 g, Barton 1908a, 90.

⁶⁰ Crenshaw, 80.

⁶¹ Euringer, 44, Kamenetzky, 211, Hertzberg, 80, Goldman 2004, 71, Seow, 129.

2:7^c לִי

👉 The ancient witnesses

V transposes here the adverb הַרְבֵּה from 7b: *possedi servos et ancillas multamque familiam habui* 'I got servants and maidens, and I had *many* servants.' In his commentary, Jerome explicitly states that an adverb is lacking in 7a in the Hebrew text: *Diligentius nota quod in servis, et ancillis, et vernaculis multitudo non additur*. P renders the adverb twice, here and in 7b.

* Proposed reconstructions and evaluations

Kamenetzky, 211 regards אֲרַבְרָב in P as a later addition. Goldman 2004, 71 takes the addition of the adverb הַרְבֵּה by P and V to be translational. The Syriac translator would have added it in this position because he felt that it was necessary "to express the great quantity of flocks and herds Solomon possessed." For the same reason, Jerome would have moved it here from 7b, where he felt it to be unnecessary before the statement 'more than all those who were before me.'

2:8^{a-a} גַּם כֶּסֶף וְזָהָב

👉 The ancient witnesses

M's correlative conjunctions -וּ [כֶּסֶף] גַּם are confirmed by T, P, and part of the Greek tradition headed by codex *Sinaiticus* (= καὶ γὰρ ἀργύριον καὶ χρυσίον). Codex *Venetus* and SyH reflect כֶּסֶף וְזָהָב, whereas the other Uncials and the Hamburg papyrus give גַּם כֶּסֶף גַּם זָהָב. Jerome gives *argentum et aurum*, and so he formally aligns with the second group (see ≡).

* Proposed reconstructions and evaluations

Rahlfs 2006, 241, followed by Gentry 2019, 140, bases his critical text on codex *Sinaiticus* (= M). Podéchard, 264 suggests, but hesitantly, that codex *Venetus* might be pre-hexaplaric and reflecting the Hebrew כֶּסֶף וְזָהָב, whereas McNeile, 139 and Goldman 2004, 71 prefer *Vaticanus* and *Alexandrinus*, conjecturing a Hebrew variant גַּם כֶּסֶף גַּם זָהָב (so also Klostermann, 63). According to Goldman, it would indeed be easier to explain the omission of γὰρ in the G*, rather than its later omission.

✂ Proposed emendations and conjectures

Goldman 2004, 71 suggests that the omission of גַּם in proto-M "might be a spontaneous assimilation to the parallel pairs of words in the verse" (emphasis by the author), but does not emend. Weeks 2020, 403-4 thinks that, on the one hand, there is a very strong possibility that גַּם זָהָב (or

וְגַם זֶהָב) is original, but that, on the other, most Hebrew mss as well as a number of Versions favor M, and that it is a little easier to explain the variant as an assimilation to the immediately preceding גַּם כֶּסֶף.

≡ Notes on alignment

In his apparatus, [Goldman 2004](#), 28 considers V as indeterminate, and does not mention H1. Jerome is indeed inconsistent in rendering the copulative conjunctions וְ and גַּם, but he clearly omits the first גַּם here, as Greek codex *Venetus*, and with this we align it.

2:8^b וְסִגְלֵת ≡ ≡

👉 The ancient witnesses

The singular in M has perhaps the support of P, which lacks the *seyame* (so codex *Ambrosianus*). All the other Versions give a plural.

* Proposed reconstructions and evaluations

[Goldman 2004](#), 71 suspects a plural vocalisation as a possible *Vorlage* for the Versions.

✂ Proposed emendations and conjectures

[Goldman 2004](#), 28, 71 suggests that the singular might be an assimilation to the other parallel passages in the HB (Exod 19:5, Deut 7:6, 14:2, 26:18, 1Chr 29:3, Ps 135:4, Mal 3:17), and that the plural deserves consideration here, particularly in view of the *hapax* it would represent in BH.

📖 Textual choice

We think the plural is translational and assimilating. The Versions may have chosen a plural because they felt it better expressed the idea of King Solomon's riches, and because the list of those riches in verses 7-8 is mostly composed of plural substantives. They may even have vocalised סִגְלֵת accordingly, thus creating a new coinage, but this is uncertain.

The reading of P is difficult, its evaluation depending solely on the *seyame*. In any event, if P did understand סִגְלֵת as singular, it would hardly be an assimilation to other places in the HB, as Goldman's characterisation ("assim-usu?") suggests, since P is not consistent in his rendering of סִגְלֵת (see [Kamenetzky](#), 211).

2:8^{c-c} שדה ושרות ≡ ≡

📖 The ancient witnesses

M שדה ושרות is *hapax* and its meaning much debated (see *). From a strictly text-critical point of view, only a minority of G's mss and Aq follow M closely in reading a pair of singular and plural substantives from the same root: so G, according to codex *Vaticanus* and the Hamburg papyrus, confirmed by SYH: οἰνοχόον καὶ οἰνοχόας 'a male cup-bearer and female cup-bearers' or 'a cup-bearer and drinking cups' (see Gentry 2004b, 70); Aq κυλίκιον καὶ κυλίκια, lit. 'a little cup and little cups.' Added to this is the witness of Jerome, who in his Commentary transliterates M as "sadda et saddoth."

The rest of the witnesses give a plural for the second substantive. So do most Greek mss, including codices *Alexandrinus* (οἰνοχόους καὶ οἰνοχόας 'male cup-bearers and female cup-bearers') and *Venetus* (οἰνοχόους καὶ οἰνοχοούσας 'male cup-bearers and female cup-bearings'); SM, witnessed by H1: *mensarum species et appositiones* 'kinds of tables and settings'; H1 *ministros vini et ministras* lit. 'wine waiters and waitresses'; V *scyphos et urceos in ministerio ad vina fundenda* 'cups and table vessels for pouring wine,' and finally T: "and pipes (= וַמְרוֹבִין) which pour out tepid water and pipes which pour out hot water." P also gives a plural for the first substantive (ⲛⲗⲏⲙⲉⲗ), and probably depends on the Greek either of codex *Alexandrinus* or *Venetus* (see *).

* Proposed reconstructions and evaluations

There is a consensus on the reading of the G* οἰνοχόον καὶ οἰνοχόας⁶², which has the support of key mss such as codex *Vaticanus* and the Hamburg papyrus.

As for Aq κυλίκιον καὶ κυλίκια, both Marshall, 78 and Gentry 2019, 140 prefer the indirect tradition represented by a citation by Jerome (H1 "κυλίκιον et κυλίκια") and by SYH (ⲛⲗⲏⲙⲉⲗ ⲛⲗⲏⲙⲉⲗ), against the evidence of Greek mss 161-248 κυλίκιον καὶ κύλικας, because the use of two different lexemes in these latter (κυλίκιον and κύλιξ, respectively) for translating the one-lemma Hebrew reading seems less representative of Aq style.

As for TH, SYH states only that he is 'like the Septuagint.' οἰνοχόους καὶ οἰνοχοούσας is a conjecture by Marshall and Gentry, who take it from Origenic mss (V-253-475-637).

The reading of P is traditionally parsed as a pair of masculine (ⲛⲗⲏⲙⲉⲗ) and feminine (ⲗⲏⲙⲉⲗ) active plural participles from ⲛⲗⲏⲙ 'to give water,' and usually translated as 'male and female cup-bearers,' along the same line as G. Goldman 2004, 72, on the other hand, has suggested understanding the first as 'channel,' a meaning also attested for that form (Smith, II 4281), and to parse the second as a feminine plural passive participle (ⲛⲗⲏⲙⲉⲗ), meaning 'irrigated lands.' P's interpretation would thus not be distant from T 'channels,' and would consequently not depend on G, as is usually assumed⁶³. Weeks 2020, 410 criticises such a proposal, arguing that P ⲛⲗⲏⲙ is

⁶² Rahlfs 2006, 241, Gentry 2019, 140.

⁶³ Janichs, 7, Kamenetzky, 211, Podéchar, 264, Schoors 1985, 354.

regularly used with drinks and drinking, and that P does imitate G here.

It is generally agreed that the ancient Versions derived שרה ושרות from the Aramaic שרא or שרי 'to pour out'⁶⁴, and some authors suggest that a participial vocalisation שרה ושרות may explain their various renderings⁶⁵.

Goldman 2004, 71 explains the plural of the first substantive in the second group of witnesses (II) as due to a misreading of ה in שרה as נ, yielding a corrupted *Vorlage* שרם ושרות. Podéchard, 264, on the other hand, deems that the plural is due to the context, and explains it as an echo of the preceding שרים ושרות. To sustain his claim, he mentions the case of Jerome, who renders a singular in his Commentary – both in the lemma (*ministros*) and in the explanation (*sadda et saddoth*) – and with a plural in V (*scyphos*). Taking the same argument as Podéchard, Weeks 2020, 408 also rejects a different *Vorlage* for (II), imputing the plural to assimilation to the following word and to the preceding 'singers.'

Q Proposed translations and interpretations

Among modern interpreters, the most accepted view is that שרה means 'woman' and that שרות ושרות refer to the women of Solomon's court. The arguments usually mentioned in support of this interpretation are that Salomon was famous for being φιλογύναιος (1Kgs 11:1) and that an allusion to sensual pleasures is expected here, especially after תענוגות, which is taken to have erotic connotations as in Cant 7:7. Taking the construal singular + plural noun from the same root as a form expressing variety or multitude ('all sort of, many'), most translate: 'wives' or 'maidens'⁶⁶; '(harem) concubines'⁶⁷; 'mistresses'⁶⁸; 'female war prisoners'⁶⁹; 'ladies'⁷⁰; and 'loves' or 'delights'⁷¹.

The etymologies cited in support of these translations are extremely varied. One of the most accepted is שר 'breast,' which is taken to be a synecdoche for 'woman,' or שרר 'to assault (a woman),' hence 'to make a woman prisoner or slave,' but also 'to overpower,' hence 'powerful woman, princess.' Other etymologies rely on Arabic, Akkadian, Ugaritic, and even late Egyptian (see Whitley 1979, 22 and Weeks 2020, 411). Besides 'woman,' other meanings have been conjectured, such as: 'lady's chariots, palanquins'⁷², 'music, melodies'⁷³, and, 'great abundance, plenty of all sorts,' taken in connection with the preceding תענוגות⁷⁴. Along the same lines, Seow,

⁶⁴ Gesenius 1835, III 1365-6, Brown et al., 994, Koehler and Baumgartner, 808.

⁶⁵ Wright 1883, 330-1, Euringer, 45, McNeile, 58-9, Brown et al., 994, Zapletal, 112-3, Podéchard, 264-7, Driver 1954b, 239, Barton 1908a, 91, Whitley 1979, 21, Seow, 130-1.

⁶⁶ van der Palm, 91, 123, Knobel 1836, 132, Hitzig 1847, 138, Ginsburg, 285, Stuart, 154, Lloyd, 27-8, Delitzsch and Keil 1875, 244-6, Wright 1883, 285, 330-1, Euringer, 44-6, Levy, 74-5, Odeberg, 17, Hertzberg, 75, ?, Galling 1969, 87, Barthélemy 2015, 794-6 – Michaelis, Rosenmuller.

⁶⁷ Herzfeld, 42-3, Hitzig 1847, 138, Siegfried, 33-4, McNeile, 58-9, 96, Williams, 22, Galling 1940, 56, Barton 1908a, 77, 91, Fox 1989, 178, 181, Líndez, 192.

⁶⁸ Allgeier, 26, Gordis 1955, 140, 208-9, Whitley 1979, 21-2, Crenshaw, 69, 80-1.

⁶⁹ Drusius, 25, Preston and Mendelssohn, 157 – Ibn-Ezra, Desvieux, Mendelssohn, Heinemann.

⁷⁰ Gesenius 1847, 901, Heiligstedt 1847, 299-300.

⁷¹ König 1881b, II § 83 c, Wright 1883, 330-1.

⁷² Böttcher, 207-8, Graetz, 61, Montgomery, 242 – Rashi.

⁷³ Clericus, 683, Nachtigal, 79, 96-7 – Qimhi, Geier, Schmidt.

⁷⁴ Zirkel, 165-9, Ewald 1837, 199, Elster, 56, Hengstenberg, 79, Renan, 102, Bickell, 46, Zöckler, 56.

130-1 proposes ‘humanity’s treasures in chests,’ drawing on the post-biblical meaning of שרה ‘chest, box’ (Jastrow 1903, 1558). Judging attempts to identify the etymology of this word as uncertain and unsatisfactory, Weeks 2020, 387, 412-3 prefers to follow Sm, and translates: “a fine-wine table and settings.”

✂ Proposed emendations and conjectures

One of the most felicitous conjectures is שָׁרָה וְשָׂרוֹת ‘princess and princesses,’ which was first proposed by Euringer, 46, but ultimately rejected by him as unlikely that a scribe exchanged a meaningful reading for an obscure one. It has later been picked up by Podéchar, 264-7, who objects that the case dismissed by Euringer is not impossible: a scribe, he maintains, may have altered an original שָׁרָה וְשָׂרוֹת into שָׂרִים וְשָׂרוֹת because he considered the former to be a doublet of שָׂרִים וְשָׂרוֹת a few words before. The substantive שָׂרָה, in his opinion, is likely here, since it is the word found in 1Kgs 11:3 for the women of King Solomon’s court. Several authors accept this conjecture⁷⁵.

Another proposal is שָׂרָה וְשָׂרוֹת ‘many lands’ by Luzzatto, 57, which, despite its simplicity and despite the fact that שָׂרָה is mentioned in Qoh 5:8 in relation to kings, has attracted little support.

Many scholars regard שרה ושרות as a gloss either of שָׂרִים וְשָׂרוֹת⁷⁶, or of תַּעֲנוּגוֹת⁷⁷, and delete it. Ehrlich, 62 suggests that a scribe would not have understood the preceding שָׂרִים וְשָׂרוֹת and would have consequently glossed it as שָׂרִים וְשָׂרוֹת, from the Arabic سرياء وسيدات (Hebrew שָׂרִים וְשָׂרוֹת ‘male and female ministers’). Jastrow 1919, 206 thinks that the two terms were likely intended as variants to ‘singers and dancing maidens’ and that, not being understood, they were incorrectly spelled. Similarly, Zorell, 823 a thinks of a dittography from שָׂרִים וְשָׂרוֹת and deletes.

Podéchar, 267 also suggests that שרי has fallen from its original place before הַמְדִינֹת, then has been replaced in the margin and finally has crept into the current position.

📖 Textual choice

A Vorlage שָׂרִים וְשָׂרוֹת (Goldman 2004, 72) is, in our view, unlikely, since it presupposes a *scriptio defectiva* of the masculine plural suffix of which there are no examples in QOH. The plural of some Greek witnesses, P, V, and T is in all likelihood a translational harmonization imitating the pair שָׂרִים וְשָׂרוֹת a few words before. The singular is, by contrast, confirmed by the most ancient and literalistic translators (G, Aq), as well as by Jerome’s transliteration *sadda et saddoth*. Thus, there is no textual variant here: all the Versions confirm M, whose reading is, therefore, archetypal.

⁷⁵ Driver 1905, 1137, Brown et al., 994, Brown et al., 994, Delitzsch 1920, 80, 106, Sacchi, 127.

⁷⁶ Ehrlich, 62, Driver 1954b, 240, Horst 1975, 1338.

⁷⁷ Zapletal, 112-3, 119.

As to proposals for correction, the conjecture שרה ושרות is not impossible, since an exchange of ר to ך would be easy: such a switch, however, should have occurred twice, the first time in שרה and the other in שרות, or, alternatively, once in either of the two words, with the other corrected accordingly, which is unlikely. The hypothesis that M שרה ושרות is a gloss of שרים ושרות is unlikely as well, since the meaning of this last does not present problems: in fact, we would expect the opposite. A gloss of תענוגת is, perhaps, semantically more justifiable, but such a gloss would be, again, a corruption; thus the gloss-hypothesis poses a *petitio principii*.

As to meaning, proposed translations as well as etymologies are conjectural, and mainly rest upon the assumption that תענוגת has erotic connotations, which is far from certain: תענוג simply means ‘delight’ and never indicates by itself ‘people,’ as it would be necessary to assume here (Seow, 130-1). Moreover, the syntax of M, with a singular and plural noun joined by conjunction for expressing variety (‘of all sort’), has no parallel in the HB: the examples usually quoted⁷⁸ cannot be compared, since these involve either singular and plural nouns without a conjunction (e.g. דור ודורים in Ps 72:5) or singular and dual nouns (רהם רהמתים in Judg 5:30), or nouns in different gender (משען ומשענה in Isa 3:1).

Given the impossibility of going beyond the Archetype, as well as all the semantic and syntactic difficulties, we consider these two words corrupted and place a *crux*.

2:9^a שהיה ≡ ≡

See 1:16^c.

2:10^a לא ≡ ≡

✍ The ancient witnesses

P, T, and a number of medieval mss add a conjunction before the negation.

* Proposed reconstructions and evaluations

This variant is reported in the critical apparatus by Goldman 2004, 28, but without characterisation. Weeks 2020, 415 takes it to be a facilitation independent from *Vorlage*.

≡ Notes on alignment

Goldman 2004, 28 aligns Jerome with P and T, but Weeks 2020, 415 rightly points out that *nec* may not imply a conjunction. We have preferred to classify Jerome as indeterminate.

⁷⁸ Ewald 1863, § 172 b, König 1881a, § 91, Kautzsch 2006, § 122 v.

2:10^b מכל ≡ ≡

👉 The ancient witnesses

In M, S_M, and T the verb שמח is connected to the preposition מן. All the other Versions seem to read the preposition -ב.

* Proposed reconstructions and evaluations

A Hebrew variant for the Versions is assumed by [McNeile](#), 140 and [Podéchar](#), 268, as well as by [Goldman 2004](#), 72 and [Weeks 2020](#), 416, who propose emendation (see ✂)

✂ Proposed emendations and conjectures

[Goldman 2004](#), 72 emends with the Versions, taking M to be an assimilation to ³מכל. [Podéchar](#), 268, by contrast, defends M precisely because of this other occurrence. [Seow](#), 132 considers this emendation unnecessary, since the verb can govern either preposition. [Weeks 2020](#), 416 thinks an assimilation, either to ¹מכל or ³מכל, the most likely explanation, but does not exclude the possibility of an original parallelism with ³מכל.

👉 Textual choice

M could be *difficilior* here, occurring מן שמח only in Prov 5:18 (where it is likewise isolated, and taken by [Fox 2015](#), 121 to be *difficilior* as well) and in 2Chr 20:27. The Versions may have assimilated to common linguistic usage and to other *loci paralleli* in the book (Qoh 3:22, 4:16, 5:18, and 11:8, 9; in the first and third occurrences the object is עמל, as here). Given the two other occurrences of מכל in this verse, however, the versional בכל could be preferable as the non-assimilating reading. In Proverbs, the preposition מן may be an error as well (against Fox), whereas in Chronicles the same preposition may express separation, rather than cause or provenance (so [Whitley 1979](#), 22). Both evaluations seem to us possible. However, we prefer the versional בכל as the best attested and most ancient reading.

2:12^a והוֹלִלֹת ≡ ≡

👉 The ancient witnesses

M literally runs: 'And I turned to see wisdom and *follies* and stupidity,' with הוֹלִלֹת pointed as plural as in 1:17^b. All the Versions support M except for G, P, and S_M, which render by a singular (but cfr. *).

* Proposed reconstructions and evaluations

The reading of Aq is problematic: ms 252 (πλάνας) and SYH (Ⲡⲗⲁⲛⲁⲛ) indicates a plural, whereas mss 161-248 and 539 (this latter as an anonymous reading) give a singular (πλάνην). Both Marshall, 84-5 and Gentry 2019, 143 give preference to the former on a text-critical argument: the plural would be more difficult to account for if not original, whereas the singular could be explained as an assimilation to the G*.

✂ Proposed emendations and conjectures

Several scholars prefer the singular following the Versions and M vocalisation in Qoh 10:13⁷⁹. As in 1:17 (see 1:17^b), Ehrlich, 62 believes this root to mean 'to hellenise,' whereas Goldman 2004, 28, 72 suspects the plural in M to be an ideologically-motivated correction intended to avoid imputing 'folly' to Qohelet/Solomon.

Hertzberg, 76, 80 conjectures והִיא הוֹלִלּוֹת, supposing a loss of the נ and a subsequent adaptation: 'Und ich wandte den Blick, zu schauen auf Weisheit: doch sie ist Unverstand' 'And I turned my eyes to look upon wisdom: but it is foolishness.' Gordis 1955, 209-210 obtains a similar sense by deleting the ו: 'to know that wisdom and knowledge are madness and folly,' whereas Seow, 133 by understanding the ו to be explicative: "irrationality, that is, folly." Similar translations are also given by Stuart, 158-159 and Nowack and Hitzig, 221. Houbigant 1753, 284-5 conjectures והנה הוֹלִלּוֹת, claiming that והנה fell by haplography: "consideravi etiam qualis esset rerum peritia et intelligentia; et ecce, stultitia et imprudentia." A similar translation is also in Hitzig 1847, 140.

☞ Textual choice

There seems to be no sufficient elements for deciding between the plural and the singular: both are well attested and the readings of the most authoritative witnesses (Aq and G) are contrasting here. The semantic-based argument put forward by Goldman 2004, 68 that the plural would be more 'neutral' than the singular is suggestive, but cannot be proven. The translation by Gordis 1955, 209-210 and others on the same line should be rejected, as they contradict verse 13: the main point here is not that wisdom is madness, but that there is no clear advantage of wisdom over madness. M should be translated literally as we have done in , with Ginsburg, 288-89, Wright 1883, 332, and many other scholars.

⁷⁹ McNeile, 59, Driver 1905, 1137, Horst 1937, 1213, Goldman 2004, 28, 72.

2:12^{c-c} כִּי מָה הָאָדָם ≡ ≡ The ancient witnesses

M runs: ‘*what* (= מָה) is *the man* (= הָאָדָם) who will come etc.’ Two possible variants compete here: the first on the interrogative pronoun מָה, the second on the article before אָדָם. As for the first, M is confirmed by *SM* (τί δὲ ὁ ἀνθρώπος ‘*what indeed is man*’), *V* (‘*what is, I say, man*’), and *T* (‘*what advantage is to man*’). The rest of the Versions seem to have read מִי instead: ‘*who is the man*.’

As for the second variant, the Greek tradition is split: codex *Venetus* and a few minuscules attest the article (= M), while all the other witnesses, including most Uncials and the Hamburg papyrus, omit it.

* Proposed reconstructions and evaluations

The attribution of τί δὲ ὁ ἀνθρώπος to *SM* is based on ms 252; mss 161-248 assign it to *AQ* by mistake (see the discussion in [Gentry 2004a](#), 165).

[Klostermann](#), 58 corrects *G* toward *M* (τί ὁ ἀνθρώπος), assuming a graphic corruption *TIOANOS → TISANOS. Both [Rahlfs 2006](#), 241 and [Gentry 2019](#), 143 (see also [Gentry 2004a](#), 163-7) choose the reading with the article as *G**, whereas [McNeile](#), 140 and [Goldman 2004](#), 72 prefer the majority reading without the article.

[McNeile](#) reconstructs for *G* a *Vorlage* with כִּי מִי אָדָם, whereas [Goldman](#) assumes כִּי מָה אָדָם, with the ה of the article fallen by haplography. [Weeks 2020](#), 426 likewise sees the addition of the article as a correction toward the Hebrew, but denies a different *Vorlage* for *G*, leaning rather towards an inner-development explanation, along the same lines as [Klostermann](#).

Q Proposed translations and interpretations

Scholars usually translate *M* literally, understanding the question to be about *the kind* of man who will succeed *QOH/Solomon* to the throne (see [2:12^g](#)). [Gordis 1955](#), 211, followed by [Goldman 2004](#), 72, takes מָה to mean ‘*of what value*,’ citing numerous passages in which such a nuance would be implicit (Ps 8:5, 144:3, Num 13:18, Job 7:17, and 2Kgs 8:13).

 Proposed emendations and conjectures

Only [Graetz](#), 62 emends to כִּי מִי הָאָדָם following the Versions.

Several authors think that יַעֲשֶׂה has been lost here after מָה and integrate it into the text⁸⁰ assuming either a homeoteleuton from the ה of מָה, or an accidental omission favoured by the presence of the same verb at the end of the verse⁸¹. Through its restoration, they account for the

⁸⁰ [Oort](#), 92, [Driver 1905](#), 1137, [Horst 1937](#), 1213, [Galling 1940](#), 56, [Kroeber](#), 80, [Strobel](#), 42, [Horst 1975](#), 1338.

⁸¹ [Whitley 1979](#), 24, [Crenshaw](#), 83.

presence of the difficult *nota accusativi* a few words later, to give: ‘what *will* the man *do*, who will come after the king? (He will do) what has already been done’ (see 2:12^{e-e}). For the same reason, [Graetz](#), 63 would add לעשות after מלך (see also 2:12^d).

🔗 Textual choice

It is difficult to establish whether the Versions are paraphrasing or reading from different *Vorlagen*. A *Vorlage* with מֶה אָדָם (Goldman 2004, 72) is graphically close to M, but presupposes an unusual rendering of מֶה by τίς; a *Vorlage* with כִּי מִי אָדָם (McNeile, 140), on the other hand, is a literalistic retroversion of G, but it is distant from M and makes the reconstruction of the textual history difficult for this variant. On balance, we believe with [Klostermann](#), 58 that an inner-corruption is more parsimonious as an explanation. The cause of the change from τί to τίς may have been facilitated by the subject of the relative clause which follows (‘*who* is the man *who* will come’), and this is how the other Versions likely interpreted M as well.

We maintain M, therefore, as the *lectio difficilior*.

≡ Notes on alignment

Given the division within the Greek tradition regarding the article, we have classified the reading of SYH as indeterminate.

2:12^d הַמֶּלֶךְ ≡ ≡

👤 The ancient witnesses

M runs: ‘what is the man who will come after *the king* (הַמֶּלֶךְ)?’ The readings of AQ τοῦ βασιλέως and of TH <τοῦ> βασιλέως confirm M. Jerome supports M as well, understanding מֶלֶךְ to be God (see 2:12^{e-e}): Hr ‘who is the man, who can go after *the King* (= *regem*)?’ V ‘what is man, I say, that he can follow *the King*?’ The same interpretation is followed by P and T, which expands the text by adding the word ‘decree’: P ‘who is the man who will go after *the king in judgment* (= מֶלֶךְ בְּחֵטְא); T ‘what profit does man have to pray after *the decree of the King*’ (= נְזִירַת מַלְכָּא)?

G and SM, on the other hand, seem to have derived M מֶלֶךְ from the Aramaic מְלִיכָה ‘counsel’: G ‘who the man who will follow after *counsel* (= τῆς βουλῆς)?’; SM τί δὲ ὁ ἄνθρωπος ἵνα παρακολουθήσῃ βουλῆ lit. ‘what the man that he might follow after *counsel*?’

* Proposed reconstructions and evaluations

The hexaplaric tradition presents contradictory data for the Three. What we present for AQ (τοῦ βασιλέως) comes from ms 788, ms 252 giving βασιλέως only, without the article (see [Gentry 2019](#), 143). The same ms attributes βασιλέως also to TH. The attribution of βουλῆν to SM is conjectural:

βουλήν is found in mss 161-248, where it is attributed to Aq; ms 252 attributes the whole sentence to S_M, but gives a variant βασιλεί for this word (see the discussion in Gentry 2004a, 163-7 Marshall, 86-7).

The reading given by G and S_M is traditionally taken as derived from the Aramaic מְלִיכָא ‘counsel’ (see מְלִיכָא in Dan 4:24 and verb מְלִיכָא in Neh 5:7), and explained as an attempt at an interpretation of the difficult מֶלֶךְ on the part of the Greek translators⁸². Weeks 2020, 430-2 has recently criticised such an evaluation, with the following arguments: first, an interpretation of M as ‘counsel’ does not improve the understanding of the text, so that the renderings of G and S_M are not really exegetical; and second, there is nothing in the text that can be suspected to have compelled these translators to understand ‘counsel,’ nor is there evidence that they shared a similar understanding of the text or followed a common tradition of interpretation. If both read that way, he concludes, they must have had in front of them a *Vorlage* that *unambiguously* read ‘king,’ and that the *Vorlage* was probably הַמִּלִּיךְ, with מִיִּלִּיךְ being the Aramaic spelling of the term usual at that time. From such a *Vorlage*, evidently corrupt, Weeks hazards a conjecture on the text (see ✂).

The reading of P has been taken by Janichs, 7 and Euringer, 48 as a conflation of M (מֶלֶךְ = מַלְכָּא) with G (τῆς βουλής = ב.ג.א). Following Nöldeke’s criticism of Janichs that ב.ג.א does not translate the Hebrew βουλή (Nöldeke, 1225), Kamenetzky, 212 takes P ב.ג.א to be a later addition echoing the expression ב.ג.א in, e.g., Job 9:3, 22:4, or Qoh 12:14, and Goldman 2004, 72-3 likewise sees it as exegetical and arising from an interpretation of the verse similar to that given by T.

✂ Proposed emendations and conjectures

Several authors have found QOH’s reference to himself as ‘king’ pointless here, and have tried to derive a verb from מֶלֶךְ, so as to account for the subsequent *nota accusativi* as well. Graetz, 63 proposes reading אַחֲרַי ‘after me’ instead of אַחֲרַי ‘after’, and the *Niphal* infinitive הַמְלִיךְ ‘to counsel’ (see Neh 5:7) instead of הַמֶּלֶךְ, to give: “welche Mensch könnte nach mir kommen *zu überlegen* das, was ich bereits ausgeführt habe?” ‘what man could come *after me* to consider what I have already carried out?’ Alternatively, he suggests leaving הַמְלִיךְ as is, but adding לעשות immediately after, with את אשר as object (see 2:12^{e-e}). Ehrlich, 62 reads הַמְלִיךְ as does Graetz, but maintains אַחֲרַי, and takes the whole expression to mean ‘after a change of heart’ (“nach Aenderung der Gesinnung”).

Bickell, 12 likewise reads אַחֲרַי, but takes הַמְלִיךְ from מֶלֶךְ ‘to control, to dispose,’ and translates: “denn wie wird der beschaffen sein, welcher nach mir kommen und über das vor ihm Erworbene verfügen wird?” ‘For what will he be like who will come after me and *dispose of* what was achieved before him?’ (Bickell, 72). Alternatively, he suggests הַמְלִיךְ or לשלוט באשר, with a similar meaning. The second of these proposals has been accepted, more recently, by Fox

⁸² Goldman 2004, 28, 72-3, Barthélemy 2015, 796-9.

1989, 183 (“for what is [the quality of] the man who will come after me, [the man] *who will control* what [others] have already accumulated”) and Seow, 118, 134 (“For who is the person who will come after me? *Shall he control* what has already been achieved?”). Rose, 182-3 conjectures, along the same line, הַמֶּלֶךְ, but understands the verb to be intransitive: “et qui sera roi (qui regnera) sur ce que etc.” ‘and who will be king (who will reign) over what etc.’

From his reconstruction of G's *Vorlage* הַמֶּלֶךְ (see *), Weeks 2020, 430-2 conjectures an original מַה יֵלֵךְ, assuming a metathesis of מ with י and an error of misdivision (thus: הַמֶּלֶךְ → מַה יֵלֵךְ → מַה יֵלֵךְ). Accepting also a revocalisation of אֶתְרִי as אֶתְרִי, he translates the verse so emended: “what the person will be who comes after me, *what he will bring* that he has achieved already” (Weeks 2020, 420).

Finally, several authors that read אֶתְרִי maintain that הַמֶּלֶךְ is a gloss intended to specify that it is QOH who is speaking here (‘who is the man who will come after me, the king’), and omit it accordingly⁸³. On the proposal by Podéchar, 271 to read הַמֶּלֶךְ אֶתְרִי, see 2:12^g.

🔍 Textual choice

It is difficult to explain why G-Sm resorted to Aramaic for translating the apparently so simple מֶלֶךְ. The reconstruction by Weeks 2020, 430-2 of G's *Vorlage* is attractive, though ultimately impossible to verify. The traditional explanation of G's reading as derived from מֶלֶךְ, on the other hand, has in its favour two occurrences of that root in BA (see Q) and at least a parallel in Prov 31:3, where מַלְכִיִּין ‘kings’ is derived by G from the same Aramaic root and rendered with ὑστεροβουλία ‘hindsight’ (see Barthélemy 2015, 785 and Fox 2015, 389-90). Thus, all the Versions seem to confirm the consonantal text of M here, which is, therefore, archetypal.

There are several elements, however, that make one suspect a corruption in the Archetype. First, QOH never refers to himself in the third person; and second, it is unclear why he refers to himself as king, suddenly switching from statements of a sapiential nature (vv. 11, 12a) to a question of political succession, and then back again to the sapiential genre (v. 13) – a shift that apparently disturbed the Greek translators and influenced their rendering; third, the question of succession to Solomon's throne is irrelevant here and extraneous to QOH's thought in general. These content considerations are compounded by the syntactical difficulties in 12b, which begins with a *nota accusativi* and actually calls for a verb. Conjectures based on the verb מֶלֶךְ are to be rejected, since that verb takes ב or עַל, not אֶת. The *Hiphil* from the verb הִלַּךְ proposed by Weeks 2020, 430-2, whether derived from G's *Vorlage* or not, produces an interesting parallel between בּוֹא and הִלַּךְ, which seems to be a feature of QOH's rhetoric (see Qoh 1:4, 5:14, 15, 6:4, 8:10), but it does not seem to us to significantly improve the overall understanding of this verse – mostly because of the difficult, and probably equally corrupted עֲשׂוּהוּ at the end.

⁸³ Lauha, 56, Sacchi, 129.

2:12^{e-e} את אשר ≡ ≡

📖 The ancient witnesses

את אשר (lit. 'that which', in the accusative) is absent from key-mss of G, such as the Hamburg papyrus and the Uncials *Vaticanus*, *Alexandrinus*, and *Sinaiticus*, and from a number of medieval mss. It is found, on the other hand, in the majority of Greek witnesses (σὺν) as well as in TH and P, which parsed it as the preposition אִתָּא* 'with' (see 2:12^d and 2:12^g for complete translations).

The reading of Jerome and T are indeterminate: the former interprets the sentence את אשר עשוהו as an allusion to creation of man by God, the latter paraphrases as 'for behold (= רְהֵא), it has already been decreed etc.'

Q Proposed translations and interpretations

Rahlfs 2006, 241 relies on the witness of most Uncials (τὰ ὅσα) for his critical text, whereas Gentry 2019, 143 chooses the reading closest to M, relying on the authority of Origenic ms 637 and minuscules 161-248-252, as well as on translational techniques (see Gentry 2004a, 164-6). The omission of σὺν, he notes, must in any case be ancient, given its absence in the Hamburg papyrus. Podéchar, 269, on the other hand, regards its absence as original, and its addition as a hexaplaric correction.

Q Proposed translations and interpretations

If the first part of this verse is difficult in terms of meaning, this second part is difficult also in terms of syntax, with a *nota accusativi* not being preceded by any transitive verb. The ancient translators already struggled with such a construal: G renders it verbatim as usual, taking perhaps the accusative to be of respect: 'for who is the man [...] in all the things that he have made'? (see 2:12^g for some proposals of translation), TH and P rendered את אִתָּא by 'with,' while Jerome and the Targumist replaced M with a paraphrase.

Modern exegetes struggle as well to find a justification for את אִתָּא here. Those who maintain M as it stands usually construe את אשר as the object of the following עשוהו, to give: 'for what (is) the man that will come after the king, whom (= את אשר) they have made long ago?' Others take the clause starting with את אשר to be the answer to the previous question, parsing את אשר, in fact, as a nominative: so, e.g., Barthélemy 2015, 798 "car que [sera] l'homme qui viendra après le roi? *Ce qu'on a déjà fait de lui*" 'For what will the man be who comes after the king? *That which* has already been done to him.' Most authors, however, prefer to suppose that יעשה is implicit here (as in מִה הֵאָחֵר in Mal 2:15, often cited) and include it accordingly in translation, either before את⁸⁴, or after הַמֹּלֵךְ⁸⁵, to give, respectively: 'for what will the man who comes after me

⁸⁴ Knobel 1836, 149-50, Hengstenberg, 81-2, Hahn, 41, Stuart, 159-160, Lloyd, 30, Tyler 1874, 122, Plumptre, 118, Wildeboer 1898, 128-9, Siegfried, 34-5, Levy, 75, Williams, 24-5, Odeberg, 18-9, Hertzberg, 76, 80, Sacchi, 129, Schoors 1992, 156, Barthélemy 2015, 796-99.

⁸⁵ Zimmerli, 155, Fischer, 205, Krüger, 20, 23-4.

do? That which has already been done' and 'For what is the man who comes after the king? (He does) what has already been done.' Hertzberg, 80, followed by Schoors 1992, 156, invokes the phenomenon of *Aposiopesis* to account for the omission of the verb (Kautzsch 2006, 167 a).

Others prefer, with TH and P, to take את as an equivalent to ע, with a comparative nuance: 'what (is) the man that will come after the king, compared with him who they have appointed long ago?'⁸⁶. On a similar translation by Gordis 1955, 211, see 2:12^g.

✂ Proposed emendations and conjectures

Whitley 1979, 24 suggests, very implausibly, that the ו in עשוהו was originally prefixed to את with the force of 'but': "And what does the man do who comes after the king but that which he has already done."

📖 Textual choice

The witness of the most important among Greek mss and, in particular, of the Hamburg papyrus, seems to indicate that G* lacked σὺν and that this was later restored through hexaplaric correction (Podéchar, 269). If this is true, then a *Vorlage* without את is likely.

The omission is secondary, in any event, and can be explained either as a facilitation – the elimination of the *nota accusativi* giving a much smoother text: 'what is man who will come after the king who (= אשר) has made it?' – or as a mechanical corruption through *homeoarchton*: את אשר → אשר. Both the criterion of the *lectio difficilior* and the possibility of an accidental loss favour M as the reading of the Archetype. The evidence from medieval mss is difficult to evaluate: the omission of את could, at least in principle, hark back to the same Hebrew *Vorlage* as G*, but it might, more probably, have arisen independently in the medieval tradition as a secondary development. If polygenetic, then a mechanical corruption is, perhaps, more likely than a conscious omission dictated by the desire to improve the text (Weeks 2020, 428), given the usual adherence of medieval scribes to the *textus receptus*.

As to interpretations, we believe that את should be parsed as a *nota accusativi*, as elsewhere in QOH. A parsing of the את as preposition 'with' (Ewald 1837, 199-200, Gordis 1955, 211, etc.) is not impossible and does even have some support from the Versions. These ancient attempts, however, are probably exegetical and, more importantly, there are no other examples of such a usage in the book, where את אשר is always used to introduce direct cases, either nominative (Qoh 4:3) or accusative (5:3, 7:13). The integration of יעשה gives, of course, a more acceptable sense, but it is textually unjustifiable and an ellipsis is linguistically unlikely. The most immediate solution would be to link את אשר to the verb at the end, taking the pronoun in עשוהו to be retrospective (Schoors 1992, 211), but, due to the probable corruption of that verb (see 2:12^g), we are not able to grasp the general sense of the verse so construed, so we prefer to pose a *crux*

⁸⁶ Ewald 1837, 199-200, Heiligstedt 1847, 301-2, Elster, 58-9.

here as well.

≡ Notes on alignment

Gentry 2004a, 164 mentions H_i as a witness for אֵת. We prefer to classify H_i as indeterminate.

2:12^f כּבֵר ≡ ≡

👉 The ancient witnesses

M כּבֵר is witnessed with certainty only by T, and missing in G, T_H, and V (see 2:12^g for complete translations). As for P, the most probable equivalent to כּבֵר is ܟܢܘܢ: ‘who is the man who will go with the king in judgment? *How much less* with whom made him?’ but this is uncertain (see *). H_i gives *ante* (with a variant *atque* in several witnesses), which might correspond to כּבֵר, but this, too, is uncertain.

* Proposed reconstructions and evaluations

Euringer, 48-48 and Kamenetzky, 152 believe that P renders כּבֵר with ܟܢܘܢ. Most authors, however, are of the opinion that it lacked that word in its *Vorlage*⁸⁷. As for H_i, it is generally agreed that it lacked כּבֵר as well⁸⁸, though Goldman 2004, 73 allows that *ante* “might be spatial interpretation of כּבֵר.”

✂ Proposed emendations and conjectures

Several authors omit כּבֵר as secondary following the Versions⁸⁹. McNeile, 140 thinks that its absence in G reflects a pre-Akiban variant, and puts it under question mark in his critical translation ((McNeile, 140). According to Podéchar, 271, כּבֵר would be a marginal gloss introduced late in the text, and intended to establish the meaning of this obscure passage. For Euringer, 48-48, by contrast, it is original, because its omission is easier to explain than its later addition. Weeks 2020, 443 also believe that there is strong evidence against the originality of כּבֵר, but eventually includes it in his critical translation because it serves to clarify the sense.

There have been few proposals of correction of כּבֵר, based on the similar root כּבֵר: Houbigant 1753, 285 reads the third-person perfect, to give: “*nam quid est privatus homo, ut aemuleretur regem, eum videlicet, quem honoravit Creator eius?*”; Winckler, 351 conjectures substantive כּבוֹר: ‘what is the man who will follow the king to whom *honour* is due’ (“*der König, dem man Ehre erwissen*”).

⁸⁷ Klostermann, 63, Podéchar, 269, Barton 1908a, 93, Goldman 2004, 73, Weeks 2020, 433.

⁸⁸ Podéchar, 269, Weeks 2020, 433.

⁸⁹ McNeile, 97, 140, Podéchar, 271, Barton 1908a, 93, Goldman 2004, 29, 73.

🔗 Textual choice

P usually translates כִּבְר either with כ or with כ (Qoh 1:10, 2:16, 3:15, 4:2, 6:10, and 9:6), but never with כ. The two terms are linguistically different, the former meaning ‘already, from time,’ the latter ‘and so, then,’ and here probably ‘*multo minus*,’ ‘how much less’ (Smith, 1760). The word order too is against a כִּבְר-כ alignment. As for H₁, the standard translation of כִּבְר is *iam*, with the single exception of the difficult כִּבְר in 2:16, so that *ante* is anomalous here. All this, however, does not necessarily mean that P and H₁ did not read the word in their *Vorlagen*: both Jerome and the Syriac translator interpreted 12b quite freely, which could explain why כִּבְר is not faithfully represented. There are two other examples (not one, as Goldman 2004, 73 states) where P omits this particle for reasons of translation (the second occurrence in 3:15 and 9:7). Only G, therefore, witnesses a *Vorlage* that certainly did not read כִּבְר, and T_H ignores it as well in his revision of the G*, meaning that Origen had no knowledge of it either. Thus, the contrast is between G-T_H on one side and M-T on the other.

Given the general difficulty and probable corruption of the text, it is difficult to establish whether כִּבְר is more likely to have been omitted by accident (Euringer, 48-48) or added to facilitate understanding (Podéchar, 271). We prefer to rely on the authority of the most ancient witnesses in reconstructing the Archetype, and so we omit כִּבְר.

2:12^g עֲשׂוּהוּ ≡ ≡

👤 The ancient witnesses

M עֲשׂוּהוּ (lit. ‘they have already done it’, in the plural) is supported by a minority of Greek witnesses, headed by codex *Alexandrinus* and S_{YN}, as well as by T and T_H: G^A lit. ‘who is the man who will follow after counsel? Things that *they have made it* (= ἐποίησαν αὐτήν); T_H δὲ ἐλεύσεται ὀπίσω τοῦ βασιλέως σὺν τὰ ὅσα ἐποίησαν αὐτήν ‘(who is the man) who will go after the king? Things that *they have made it* (= ἐποίησαν αὐτήν); T renders the verb impersonally: ‘For what profit does man have to pray after the decree of the King and after the punishment? For by then *it is* already decreed against him and *done to him* (= וְאִיתְעַבְרַת לִיה) (Knobel 1991, 26).

The majority of Greek mss, including codices *Vaticanus* and *Sinaiticus*, P, and Jerome read a singular instead, which could point to the perfect עֲשָׂהוּ in the case of G and P, a reading also found in two mss by De Rossi (585 and the first hand of 304), and to the participle עֲשֹׂהוּ in the case of Jerome: G^{BS} ‘who is the man who will follow after counsel? Things that *he has made it* (ἐποίησεν αὐτήν); P ‘who is the man who will go after the king in judgment? Let alone with whom who *has made him* (= ἠσῆσεν)? H₁ ‘who is the man who can go after the King, after *His factor* (= *factorem suum*)?’; V ‘what is the man to follow the King, *His factor* (= H₁)?’ For proposals of exegesis of M as well as of the versional evidence, see Q below.

* Proposed reconstructions and evaluations

Rahlfs 2006, 241 bases his critical text upon the majority reading with the plural (= M), whereas Gentry 2019, 143 opts for the singular, relying on the witness of T_H and claiming that this is the *lectio difficilior* (see his discussion of this textual case in Gentry 2004a, 163-7).

As for the *Vorlage* of the Versions, scholars agree that it should have had a singular verb with the defective spelling עֲשׂוּהוּ⁹⁰ and usually assign a perfect to G, and a participle to P and Jerome. All three critical editions of the Hebrew text also claim support for עֲשׂוּהוּ from medieval mss (Driver 1905, 1137 numbers 68, whereas Horst 1937, 1213 and Horst 1975, 1338 says “multi”), but this is an inaccurate reading of the data provided by Kennicott and De Rossi, as Barthélemy 2015, 797 has rightly pointed out: as is well known, Kennicott does not provide any pointing for the variants in his collation, and De Rossi reports only two mss with עֲשׂוּהוּ (see ).

While admitting a *Vorlage* with the participle עֲשׂוּהוּ for P and Jerome, Euringer, 49-50 and Barthélemy 2015, 796 deny that G had a different text from M, and impute its reading to an interpretative rendering.

Q Proposed translations and interpretations

The translations presented in  make clear the difficulty ancient interpreters had in understanding this verse. Those of G and T_H are the most literalistic and, consequently, almost as difficult to translate as M. The presence of the feminine pronoun αὐτήν (or αὐτῆ) shows that both consider the pronoun in עֲשׂוּהוּ to refer to βουλή ‘counsel’ (see 2:12^d), apparently taking this verse to be a statement on the case of a man who is not able to put counsel into practice on all occasions. This is the way scholars usually translate G: see Ginsburg, 289 “for what man will follow after counsel as far as they use it?”; Brenton, 820 “for who is the man who will follow after counsel, in all things wherein he employs it?”; Whitley 1979, 23 “For who is the man who will follow after counsel in whatever things he uses”; and Gentry 2007, 651 “for who is the person who will come to follow the plan in as many things as he made it.”

T, on the other hand, seems to have understood this verse in political terms, as an affirmation of the superiority of the king's legal status over his subjects, whereas the phraseology employed by P (see 2:12^d), suggests an analogy with the well-known biblical theme of God's superiority over men, which is the line taken by Jerome.

As far as modern exegesis is concerned, there are two main interpretations: The first takes עֲשׂוּהוּ to mean ‘to make king, to crown’ and sees in it a reference to Solomon made king by the people (1Chr 29:22). The proposed translations are: ‘(for what is the man who will come after the king), him whom *they have made* (so) long ago?’⁹¹ or, with the plural עֲשׂוּהוּ used impersonally:

⁹⁰ Ginsburg, 288-90, Euringer, 49, McNeile, 59-60, Levy, 75, Podéchar, 269-71, Horst 1937, 1213, Horst 1975, 1338, Goldman 2004, 29, 73, Barthélemy 2015, 798.

⁹¹ Ewald 1837, 199-200, Heiligstedt 1847, 301-, Elster, 58-9, Delitzsch and Keil 1875, 249, Wright 1883, 332-4, Lindez, 203-4.

‘who has been made long ago?’⁹² A second interpretation takes עֲשֵׂה to mean literally ‘to do,’ and treats the verse as a question-answer sentence: ‘(for what is the man who will come after the king?) *What* (others) *have* already *done*’⁹³, or ‘what has already been done’⁹⁴. The general meaning is basically the same in both cases: the author would be asking through a rhetorical question whether the one who will come after the king (himself, that is, QOH/Solomon) will ever be better, wiser, or more experienced, than he. Most of the authors who emend also take a similar point.

✂ Proposed emendations and conjectures

Several scholars emend to the singular עֲשֹׂהוּ with the Versions⁹⁵, to give: “What is man [i.e. what can man do] that cometh after the king? That which *he* [the king] *hath done*” (so, e.g., [McNeile](#), 59-60, and similarly [Barton 1908a](#), 77, 92-3, [Whitley 1979](#), 23-4, and [Crenshaw](#), 69, 83). Taking אֵת to be the preposition ‘with’ (see [2:12^{e-e}](#)), [Gordis 1955](#), 209-11 translates: “of what value is the man coming after the king with what *he* (sc. the king) *has already done*,” i.e. “what can he add to what I have already attempted.”

[Goldman 2004](#), 29, 73, very differently, consider the suffix pronoun in עֲשֹׂהוּ to refer to הָאָדָם in the preceding stichos, to give: “what is the man who will come after the king? What *he* (the king) *has made him* [= the man].” He claims that this original reading in the singular “could appear too strong a warrant for a human subject,” for only God could make man, and that for this reason the Versions took God to be the subject of עֲשֵׂה and M altered the verb to get a plural.

As stated, however, most scholars maintain M, opting for an impersonal rendering and for the addition of יַעֲשֵׂה either in the text or in translation (see [2:12^d](#)). [Seow](#), 134 takes the plural to be *difficilior*, and the singular to be a harmonisation to the preceding יָבוֹא. [Lavoie 2017](#), 227-8 also prefers M as *difficilior*, seeing in this verse an allusion to Rehoboam.

A number of conjectures have been proposed. [Hitzig 1847](#), 140-1 reads an infinitive construct עֲשֹׂהוּ as in Exod 18:18, and translates: ‘For what will the man do who comes after the king? (He will do) what was long ago *his* (own) *doing*’ (“was schon länger her sein Thun war”). This suggestion is accepted by [Stuart](#), 158-61 and [Euringer](#), 49 (the latter with defective spelling עֲשֵׂהוּ). Though considering this verse as irremediably corrupt, and opting for a literal translation of M in his critical translation, [Podéchard](#), 271 proposes the following rewording: הַמְלֶאכָה אֲשֶׁר יַעֲשֵׂה: “que sera l’homme qui viendra après moi [...] et quelle sera l’oeuvre qu’il fera?” ‘what will the man be who comes after me [...] and what work he will do?’

Other conjectures are: עֲשִׂיתִי ([Graetz](#), 63, [Renan](#), 151); עֲשֵׂה ([Oort](#), 92); עֲשֵׂה הוּא ([Horst 1937](#), 1213, [Horst 1975](#), 1338, [Fischer](#), 205); and finally עֲשֵׂה יָדִי ([Rose](#), 184), by analogy with Qoh 2:11,

⁹² Ginsburg, 288-90, Nowack and Hitzig, 221-2, Podéchard, 269-71.

⁹³ Odeberg, 18-9, Hertzberg, 76, 80, Fox 1989, 182-3.

⁹⁴ Knobel 1836, 149-50, Lloyd, 30, Wildeboer 1898, 128-9, Zapletal, 114-5, Levy, 75, Williams, 24-5, Galling 1940, 56, Seow, 134, 152-3, Barthélemy 2015, 796-99.

⁹⁵ Renan, 151, McNeile, 59-60, Gordis 1955, 209-11, Barton 1908a, 77, 92-3, Whitley 1979, 23-4, Crenshaw, 69, 83, Schoors 1992, 156-7, Goldman 2004, 29, 73, Weeks 2020, 432-3.

and supposing an error due to *scriptio continua* (עשורו → עשוריי). Winckler, 351 and Zapletal, 114-5 delete 12b. Siegfried, 34-5, followed by Galling 1940, 56, inverts 12a and 12b.

🔍 Textual choice

Unless we take G as a paraphrase of M (Euringer, 49-50 and Barthélemy 2015, 796), which would be unusual, a *Vorlage* with a third-person singular seems certain. The same *Vorlage* likely underlies the other Versions as well, including Jerome, although their free renderings do not allow us to state this with the same certainty.

It is difficult to decide which *Vorlage* contains the archetypal reading: the singular (G) may indeed be harmonistic (Seow, 134), but the plural (M) may be interpretative and may even be trying to avoid a theological reading of 12b (Goldman 2004, 73). The tradition is split almost down the middle, so that even external criteria are fairly useless in establishing the reading of the Archetype. It is likewise impossible for us to decide on the basis of the meaning, since we find both M and the Versions, as well as the various interpretations and conjectures proposed, equally difficult to follow.

With some authors⁹⁶ we too take the text to be corrupt and place a defective reading עשורו which is reflected by G, P, and Jerome, and found in many medieval mss, as the reading of the Archetype. This way it is easier to explain the emergence of both the readings of the Versions and of M (*utrum in alterum*), at least from a graphic standpoint: as for the causes that originated them, we are not able to say.

2:13^{a-a} וראיתי אני ≡ ≡

👉 The ancient witnesses

P and V, as well as a few Hebrew mss, add the personal pronoun after the verb ('and I saw'), against M and the other Versions.

* Proposed reconstructions and evaluations

Kamenetzky, 236 takes this variant as one of those that presupposes a different Hebrew *Vorlage* for P, but acknowledges that the Syriac translator rendered this verse "somewhat more freely and more appropriately to the usage of the language" (Kamenetzky, 212).

⁹⁶ Zapletal, 114-5, Ehrlich, 62, Lauha, 53.

2:14^{b-b} גם אני ≡ ≡

👉 The ancient witnesses

גם is missing in a number of Greek mss, in P, H1, and in several Hebrew medieval mss.

Q Proposed translations and interpretations

For [Kamenetzky](#), 212, the omission of גם in P is secondary.

2:15^a אז ≡ ≡

👉 The ancient witnesses

M ולמה חכמתי אני אז יותר ודברתי can be translated literally: 'and why have I become wiser, then (= אז)? And I told etc.' The particle אז is confirmed by T: 'why am I, therefore (= בכך), wiser [...]?' And I told etc.' The Greek tradition is split: codices *Alexandrinus*, *Venetus*, and the second corrector of *Sinaiticus*, confirmed by S_{YN} and by a quotation from Jerome (*tunc*, see below) read אז (= τότε); the other Greek mss lack it. A certain number of minuscules read τό, which could be either a corruption of τότε or a dittography of ΕΓΩ ([McNeile](#), 140 n° 1). G shows, furthermore, a different verse segmentation: 'and to what purpose have I gained wisdom (= ולמה חכמתי אני)? Therefore, more and more I told (= אז יותר דברתי etc.,' with an omission of ו from דברתי (see 2:15^{b-b}). This misdivision is witnessed by Jerome's Commentary: '*Apertius in hoc loco sensum Hebraicum Septuaginta interpretes transtulerunt, licet verborum ordinem non secuti sint: Et quid sapiens factus sum ego? Tunc abundanter locutus sum etc.*'

The reading of P and Jerome are more difficult to evaluate. Neither P, nor H1 and V have a counterpart of אז in their translations. However, P and V might implicitly have rendered it in their conditional clauses: '(and I said:) if (= אם/si) the same fate occurs to the fool as well as to the wise, (then) why have I become wiser etc.' whereas Jerome, who does not render אז in the lemma of his commentary (H1 *et ut quid sapiens factus sum?* 'and for what have I become wise?'), seems to have read it in his explanation of this lemma (H1^{COM} '*quid ergo mihi prodest, quod secutus sum sapientiam etc.*' 'What was it to my advantage, then, that I pursued wisdom?'). On P and Jerome, see *.

* Proposed reconstructions and evaluations

Both [Rahlfs](#) 2006, 242 and [Gentry](#) 2019, 145 take τότε of G^{AVSC} to be the G*. Many commentators share this view, but divide on the cause that determined the loss of τότε in part of the Greek tradition. [Goldman](#) 2004, 73-4 claims that its omission could be due to the moving of ἐγώ from the end of the question to the beginning of the following sentence, thus: (1) καὶ ἵνα τί ἐσοφισάμην

[ἐγώ;] τότε περισσὸν ἐλάλησα, lit. ‘and to what purpose have I become wise, I? Then I have spoken more’ → (2) καὶ ἵνα τί ἐσοφισάμην[; ἐγώ] τότε περισσὸν ἐλάλησα ‘and to what purpose have I become wise? I then have spoken more’ → (3) καὶ ἵνα τί ἐσοφισάμην; ἐγὼ περισσὸν ἐλάλησα ‘and to what purpose have I become wise? I have spoken more.’ If we understand correctly, the absence of a subject in the second sentence (1) would have made the particle necessary as a connector between the two sentences; the shifting of the subject in first position in the second sentence (2), on the other hand, would have made it superfluous, thus favoring its omission. On similar lines, Schoors 1992, 29 and Barthélemy 2015, 801 claim that τότε has been omitted in order to obtain a more fluent Greek sentence.

Podéchar, 273, by contrast, argues that וְאֵל was needed to introduce the second sentence, since the Greek *Vorlage* did not have the conjunction before וְדַבַּרְתִּי (‘and to what purpose have I become wise? Therefore, I have spoken etc.’). If the Greek translator did not translate it, he maintains, this means that he did not read it in his *Vorlage*. Following McNeile, 140, who classifies the omission of וְאֵל as a pre-Akiban reading, he explains such an omission in the *Vorlage* by homeoteleuton from the ך of אֵל to the ך of דַּבַּרְתִּי (so also Williams, 26). Weeks 2020, 442 also thinks a mechanical error likely, suggesting a haplography from אֵלדַּבַּרְתִּי.

As for P and Jerome, it is generally assumed that they do not translate וְאֵל just for the sake of translation⁹⁷. Schoors 1992, 29 claims that V “perfectly renders the Hebrew in a good Latin sentence which does not need the adverb,” and that P “does not need the adverb either and is in any case under the influence of G^{BS}.” Goldman 2004, 29, 73 suggests that they could have rendered it implicitly, when they converted M’s direct clause וְאֵלדַּבַּרְתִּי etc. into a conditional clause (see ⚡). Kamenetzky, 213, 236, on the other hand, thinks that P did not have וְאֵל in its *Vorlage*. Spohn, 19-21, van der Palm, 125 and all the editors of the Hebrew text⁹⁸ conjecture a *Vorlage* without וְאֵל for G, P, and Jerome, and invoke their authority as a ground for emendation (see ⚡).

⚡ Proposed emendations and conjectures

Several scholars take וְאֵל to be a dittography of the following אֵל and eliminate it⁹⁹. Graetz, 64 also eliminates with the Versions, claiming that וְאֵל makes no sense. Horst 1937, 1213 and Horst 1975, 1338 hesitate between correcting וְאֵל to אֵל (see below) and omitting it altogether.

Others feel that an interrogative sentence, parallel to the preceding one introduced by לָמָּה, is needed here and formulate various conjectures to achieve the desired meaning. Zapletal, 115-6, 120 proposes אֵל זֶה יִתְרוֹן by analogy with אֵל זֶה טוֹב in Qoh 2:3, to give: “Und wozu bin ich weise geworden? *Ist es ein (wahrer) Gewinn?*” ‘And for what have I become wise? *Is it a (true) gain?*’ Dahood 1952a, 205 agrees with Zapletal, suggesting that a *scriptio defectiva* of אֵל זֶה may

⁹⁷ Euringer, 51, Podéchar, 272, Whitley 1979, 25, Schoors 1992, 29, Goldman 2004, 29, 73, Seow, 135, Barthélemy 2015, 799, 800.

⁹⁸ Driver 1905, 1137, Horst 1937, 1213, Horst 1975, 1338.

⁹⁹ van der Palm, 125, Spohn, 19-21, Kamenetzky, 213, note 1, Ehrlich, 63.

be the cause of the corrupted וְאֵל (see also Dahood 1952b, 227). Driver 1960, 123 adopts a similar explanation, conjecturing an original abbreviation וְאֵל. Whitley 1979, 24-5, followed by Líndez, 204, obtains a similar sense through a correction of וְאֵל into וְאֵל: “And why am I wise, *where is the advantage?*” On a different line, Jöüon 1930, 420 argues that וְאֵל וְאֵל is a corruption for וְאֵל, which he translates: “Il n’y a aucun avantage” ‘there is no advantage.’ Similarly, Galling 1940, 56 alters וְאֵל to וְאֵל and וְאֵל to וְאֵל, to give: “wozu bin ich weise, wo *es doch keinen Vorzug gibt?*” ‘why am I wise, when *there is no merit?*’

☞ Textual choice

We think it unlikely that τóτε was deliberately omitted or accidentally skipped within the Greek tradition, as it is often assumed. The shifting of the personal pronoun does not seem to make τóτε any less necessary, as Goldman 2004, 72-3 claims: on the contrary, this particle is even more necessary in G, which lacks the conjunction before the following verb, than in M, as Podéchar, 273 has so justly noted. A mechanical error (McNeile, 140, Weeks 2020, 442), whether on the part of the Greek translator (pseudo-variant) or of the copyist of the Hebrew *Vorlage* (real variant), is better suited in this case: being a particle, וְאֵל is easily prone to be dropped by accident, especially if the nearby words are graphically similar, as here. The case of medieval mss 107 and 211 reinforces this assumption. Thus, it is probable that the Hebrew source-text now witnessed by G^{BSC998} originally lacked the adverb. Whether or not this *Vorlage* is G*, it is difficult to say: it may be that the two branches of the Greek tradition go back to two distinct hyparchetypes, one without τóτε, resulting from a faulty (reading of the) Hebrew text, and the other, original, with it (McNeile); but it may also be possible that τóτε was originally missing in G* and then restored in post-hexaplaric times (Podéchar). In the former case we would have two parallel developments, in the latter a later correction. We would incline towards the latter, since hexaplaric corrections are a frequent phenomenon in the textual history of G QOH.

As for the other Versions, it is likely that the apparent omission in P and V is for linguistic/stylistic reasons, although the character of these translations does not allow us to be certain. The case of H1 is harder to assess, and largely depends on how much weight we assign to H1^{COM} *ergo*. If we take it as a genuine variant, then we could argue that Jerome read וְאֵל in his *Vorlage* and that he did not render it in order to maintain an acceptable Latin in the translation of his lemma; if, on the other hand, we take it as a simple paraphrasis, we could dismiss it as such and claim that he would have had no reason not to reproduce וְאֵל in the lemma if he had had it in his model, since, as it seems, he felt the conclusive nuance to be suitable and perhaps necessary in the context. Both scenarios are possible in our opinion. However, the fact that Jerome also omits וְאֵל in the lemma, but does reproduce it in the explanation (*quid mihi ergo prodest, quod secutus sum sapientiam et plus ceteris laboravi*), makes us lean towards the assumption of a free rendering, although this is quite uncharacteristic for this witness.

Thus, with the exception of a few, albeit important, Greek witnesses, וְאֵל is well attested in

the textual tradition. There are no sufficient grounds for emendation, therefore, nor do there seem to be strong reasons to conjecture on וְאִם, which perfectly fits the context here, and could be translated: ‘the same fate awaits the fool as well as the wise, *but then*, why did I become wiser?’

2:15^{b-b} וּדְבַרְתִּי בִלְבִי ≡ ≡

The ancient witnesses

Against M and the other Versions, G omits the copulative conjunction before the verb: ‘(and why have I become wiser, then?) *I told* (= ἐλάλησα) in my heart etc.’ G’s reading is confirmed by a quotation from Jerome’s Commentary (Hr^{COM}): (*Tunc abundanter*) *locutus sum in corde meo* etc. (see 2:12^a).

A minor variant regards the addition of the first-person pronoun in Sperber’s ms of T, in codex *Ambrosianus* of P, and in two Hebrew medieval mss.

* Proposed reconstructions and evaluations

There is a consensus that the omission of the conjunction is due to a Hebrew *Vorlage*¹⁰⁰. [Euringer](#), 51, and similarly [Podéchar](#), 273 and [Goldman 2004](#), 74, takes such an omission to be the cause of G’s misdivision of this last part of the verse (see 2:12^a). [McNeile](#), 157 also suggests that the omission is intentional: this harsh connection between וְיִתֵּר and וּדְבַרְתִּי, in his opinion, could be for polemical reasons and derive from the same source that produced the long interpolation (on which see 2:12^{c-c}). [Weeks 2020](#), 442, on the other hand, thinks it more likely that the conjunction was omitted once the interpolation (on which see 2:12^{c-c}) led τότε περισσὸν to be read as the beginning of a new sentence (thus. if we understand correctly: ‘And why have I become wiser, then, more and more? *And I spoke in my heart that this too is vanity*’ → ‘And why have I become wiser? Then more and more I spoke in my heart since the fool speaks from excess’)

G’s text is unanimously rejected, with the argument that its misdivision implies an adverbial use of וְיִתֵּר (‘*more and more* I said in my heart’) that would seem strange here.

Textual choice

The uniformity of the Greek tradition, as well as G’s understanding of the syntax of this stichos, makes the assumption of a Hebrew *Vorlage* very likely. Both the omission and the division of the text are secondary, for reasons of meaning. As for the addition of the first-person pronoun, we think that a *Vorlage* is likely and that it is secondary as well, probably an assimilation with וְאָמַרְתִּי אֲנִי at the beginning of the verse.

¹⁰⁰ [Kamenetzky](#), 213, [McNeile](#), 140, [Podéchar](#), 273, [Williams](#), 26, [Goldman 2004](#), 74.

2:15^{c-c} שגם זה הבל ≡

📖 The ancient witnesses

G has a long addition here and divides into two branches on the basis of its position in the text. Codices *Alexandrinus* and *Sinaiticus* have it after M בלבי: 'I said in my heart, because the fool speaks from excess (= διότι ἄφρων ἐκ περισσεύματος λαλεῖ), that this, too, is vanity,' a reading confirmed by Jerome's citation from G (H¹COM): *locutus sum in corde meo quoniam insipiens ex abundantia loquitur, quoniam hoc quoque vanitas* etc. Codices *Vaticanus* and *Venetus*, and the Hamburg papyrus, as well as P place it after הבל at the end of the verse: 'I said in my heart that this, too, is vanity, because the fool speaks from excess.' The Origenic group (codex *Venetus* and minuscules 253-475-637) places the addition in the same position, but repeats ὅτι καὶ γε τοῦτο ματαιότης: 'I said in my heart that this, too, is vanity, because the fool speaks from excess that this, too, is vanity.' SYH has a similar doublet (ⲉⲧ ⲉⲛ ⲧⲁⲓⲛⲁⲧⲁⲓⲧⲉⲧⲥ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ, retroverted by Marshall, 90 Gentry 2019, 145 as καὶ ἰδοὺ καὶ γε τοῦτο ματαιότης) and puts it under *lemnisk* (a possible variant for the *obelus*, see Swete 2009, 71 and Marshall, 49, note 12 for bibliography), meaning, perhaps, that it was not found in Origen's Hebrew Vorlage.

A minor variant concerns the elimination of זי in Zamora's ms of T and in one Hebrew medieval ms (K157).

* Proposed reconstructions and evaluations

Almost all scholars agree that the long insertion in G is a gloss by Christian hands, inspired by Matt 12:34 ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ and Luke 6:45 ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ¹⁰¹. Williams, 26 and Hertzberg, 80 also refer to יְהַסְכֵּל יְרֻבָּה דְּבָרִים (= καὶ ὁ ἄφρων πλεθύνει λόγους) in Qoh 10:14 as a source, and for Kamenetzky, 203 this is preferable, since in the relevant New Testament passages the subject is not the fool, as here, but the evil people (πονηροὶ and πονηρός, respectively). Weeks 2020, 443 agrees and also suggests 5:2 יְקוּל כְּסִיל (= καὶ φωνή ἄφρονος ἐν πλῆθει λόγων) as a possibility. The cause of the interpolation is generally ascribed in the desire to put the previous and following statements into the mouth of the fool rather than of the wise/QOH¹⁰². Ginsburg, 292-3 sees in the addition also a theological motivation, stating that the Greek translator was "anxious for the orthodoxy of the sacred writer," and similarly Williams, 26 observes that T "also thought that something should be said to soften the unorthodoxy," by adding: 'And I told myself that this, too, is vanity and there is only the decree of the word (Memra) of the Lord.' McNeile, 157 speaks, more generally, of "polemical reasons" (see also 2:12^b). On a completely different line, Dillmann, 11-2 sees G's reading as a double translation of יוֹתֵר דְּבַרְתֵּי.

¹⁰¹ Ginsburg, 501, Wright 1883, 334, Euringer, 51-2, McNeile, 157, Podéchar, 272-3, Williams, 26, Hertzberg, 80, Schoors 1985, 351, Horst 1975, 1338, Goldman 2004, 74.

¹⁰² Ginsburg, 292-3, Wright 1883, 334, McNeile, 157, Podéchar, 274, Williams, 26, Weeks 2020, 443.

T splits M **בשכבר הימים הבאים** into two sentences: the one with **כבר** (מה דהוה כבר 'everything that was long before'), the other with **באשר** interpreted as temporal (**כד ייתון יומיא** 'when the days will come'). Here is the text according to Zamora's ms: **ארום לית דוכרנא לחכימא עם שטיא לעלמא דאתי ובתר מיתת גברא מה דהוה כבר בימוהי כד ייתון יומיא דעתידין למהוי בתרוי כולא אשתכח** 'For there is no remembrance of the wise with the fool in the world to come, and after the death of a man, what was long before (= מה דהוה כבר) in his days, when the days will come (= כד ייתון יומיא) after him, everything will be forgotten.'

* Proposed reconstructions and evaluations

Euringer, 52-3 states that G read **כשכבר** in its *Vorlage* and that P is translating from G *καθότι*. Against Euringer, Kamenetzky, 213, followed by Podéchar, 274-5 and Weeks 2020, 444, claims that their translations are independently based on the same Hebrew text. Weeks suggests that H_i (*eo quod*) *ecce* may be due to an aural error based on the Greek, perhaps *ἰδέ* for *ἤδη*.

✂ Proposed emendations and conjectures

Relying upon the suggestion of an anonymous commentator, Ibn-Ezra emends M to **כשכבר**, and interprets: **הכל יהיה נשכח בימים הבאים כמו בזמן שעבר** 'everything will be forgotten in the coming days as in the past.' This emendation is accepted by Euringer, 52-3.

Kamenetzky, 213 conjectures **שְׁכַבְר**, taking **כרב הימים** of Qoh 11:1 as a parallel (Kamenetzky, 238). With a similar meaning, Winckler, 351 proposes **שבכבר** "denn, im verlauf der Zeit."

☞ Textual choice

There are three possible translations for **כאשר/באשר** in G QOH: (i) *καθώς*; (ii) *ἐν* + relative pronoun; and (iii) *καθότι*. The first occurs five times, four in correspondence with M **כאשר** (Qoh 5:3, 14, 8:7, and in the second occurrence of 9:2) and once in correspondence with M **באשר** (8:4); the second mostly occurs when M has **כאשר** (4:17, 8:16, in the first occurrence of 9:2, and in 11:5), and once with **באשר** (3:9); finally, the third only occurs with M **באשר** (2:16 and 7:2). The distribution of cases for (i) favours the correspondence *καθώς* = **כאשר**, so that the divergence in 8:4 is almost certainly due to a variant reading in G QOH. The distribution of cases for (ii) might likewise lead us to think that G QOH translates **כאשר** with *ἐν* + relative pronoun; however, *ἐν* + relative pronoun is a hyper-literalistic rendering of the Hebrew **באשר**, so we should conclude that in 4:17, 8:16, and 9:2(1) the *Vorlage* was rather **באשר**, against M. In those instances, M may have harmonised with the more common conjunction **כאשר** (see vars-ad-loc). As for *καθότι*, we believe that it translates **כאשר** here as well as in 7:2, for two reasons: (1) *καθότι* is a frequent translation of **כאשר** in the HB; and (2) if the *Vorlage* were **באשר**, there would be no reason why the translator should have not used *ἐν* + relative pronoun. G QOH might have chosen *καθότι* intended as causal, in order to differentiate it from the comparative *καθώς* = **כאשר**.

P most probably reads כשכבר, as in the first occurrence of M כאשר in 9:2 (כ) and in 5:14 (כ).

H1 never uses *eo quod* for translating M כאשר (*eo quod* is found in V in the first occurrence of כאשר in 9:2, but that passage is difficult, see 9:2^a and 9:2^b). However, since H1 attaches to M כשכבר a causative value, we can confidently align it with M here, since כאשר has such a value more often than כאשר (in QOH, כאשר is causal only in 8:16, where it is likely a corruption for כאשר, see 9:2^b).

As for V, one may be tempted to align it with G and P, but the comparative nuance may be exegetical. For this reason we prefer to classify it as indeterminate, together with T.

The original reading is difficult to determine on semantic grounds, given the impossibility of establishing with certainty the meaning of כאשר and כאשר, respectively. We would incline to retain M, since כאשר is the less common form.

כאשר Qoh.	T	G	Syr	P	Hy	V	Aq	Sm	Th	Value
4:17	בעידן ד (תיזיל)	ἐν ᾧ ἔσται	אמבא, ג (אול)	כא ג (אול)	cum	(ingrediens)			ἐν τῷ	Temporal
5:3	בעידן ד (תדר)	καθὼς ἔσται	אמבא ג (א)	אמבא, ג (נו)	cum	si				Temporal
5:14	די כמא ד (נפק)	καθὼς	אמבא ג (נפס)	אמבא ג (נפס)	sicut	sicut				Comparative
8:7	בעידן ד (יהא)	καθὼς	ג (אמבא)	אמבא	sicut	et		(τὰ ἐσόμμενα)		Comparative
8:16	כמא ד (יהבית)	ἐν οἷς	כמלפ	כמלפ	Quapropter	et		διὸ		Temporal?
9:2(1)	(במזלא תלייא)	ἐν τοῖς	ב (חלמא)	אמבא ג (לח)	In omnibus	eo quod		propterea quod		Comparative
9:2(2)	כ (גבר)	καθὼς	אמבא	ג (א)	sicut	et				Temporal
11:5	ד (מומתא) והי כמא ד (ליתך)	ἐν οἷς	כמלפ	כמלפ ג (א)	Quomodo	Quomodo				Comparative
באשר										
3:9	ד (הוא)	ἐν οἷς	כמלפ ג (א)	ב (חבוא) ג (א)	in quibus	de (labore suo)				Temporal/Relative
7:2	תמן	καθότι	כמלפ ג (א)	כמלפ ג (א)	in quo	in illa		διὰ τὸ		Causal/Relative
8:4	בתר בש (כבר)	καθὼς	אמבא ג (חלל)	אמבא ג (חלל)	Sicut	et				Causal/Comparative?
2:16	כד	καθότι	כמלפ ג (א)	אמבא (אמבא) ג (א)	eo quod	et (futura tempora oblivione cuncta) pariter				?

Table 6.1

2:17^a וּשְׁנֵאתִי ≡ ≡

📖 The ancient witnesses

A number of Greek Lucianic and Catena group mss, T, P, and V add the first-person pronoun after the verb. The addition is also found in several Hebrew mss. The rest of the Greek tradition and H1, on the other hand, confirm M. S^{YN} has the pronoun under *lemnisk*, which probably means that it was not found in Origen's model (see 2:15^{c-c}).

* Proposed reconstructions and evaluations

Kamenetzky, 213 supposes that the pronoun in P is a corruption from אֲתָ. Podéchar, 275 objects that this is unlikely, since T as well as the Hebrew and Greek mss have the pronoun despite the *nota accusativi*, and that the addition of the pronoun is an assimilation to וּשְׁנֵאתִי אֲנִי at the beginning of the following verse (so also Euringer, 53, Goldman 2004, 29, and Weeks 2020, 446). Weeks also suggests the possibility of a virtual repetition of -אֲתִי.

📖 Textual choice

A *Vorlage* is highly probable here, given the distribution of this variant reading within the textual tradition. The addition of the pronoun is easily explained as an assimilation, since a number of first-person verbs in the nearby verses have the pronoun: see וּשְׁנֵאתִי אֲנִי in Qoh 2:17, and וְאִמְרֵתִי אֲנִי and הִכְמַתִּי אֲנִי in 2:15. A similar variant is found in 2:15 in several mss of T, P, and of M (2:15^{b-b}).

2:18^{a-a} שְׂאֲנִי עֹמֵל ≡ ≡

📖 The ancient witnesses

M's verbal adjective עֹמֵל is rendered with present forms by most mss of G, by the Three (on which see Marshall, 93-4), and by H1. The rest of the Versions give past tenses.

* Proposed reconstructions and evaluations

Weeks 2020, 452 considers the versional variants as inner-assimilations to the most common form of the verb in Qoh 2:11, 19, 20.

📖 Proposed emendations and conjectures

Zapletal, 116 proposes to read שְׂאֲנִי עֹמֵלִיתִי, though not mentioning the Versions.

☞ Textual choice

A *Vorlage* that read עֲמֹלְתִי is not completely to be ruled out. It is secondary, however: the Versions are in all likelihood assimilating either with the other occurrences of this verb, or with the preceding שְׁנֵאתִי.

2:19^{a-a} וּמִי יוֹדֵעַ ≡ ≡

👉 The ancient witnesses

The present participle in M ('and who *knows*') has the support of G's perfect οἶδεν and of the indicative present of Jerome (Hr *scit*, V *ignoro*). Most mss of P have the future אֲדַע, which could point to a defective spelling of the verb with future vocalisation יִדַע. A number of Syriac mss and T give אֲדַע/יִדַע, which could be either participles or perfects. A defective spelling of the verb is found in three Hebrew mss.

* Proposed reconstructions and evaluations

Goldman 2004, 29 mentions P אֲדַע in his critical apparatus, meaning that he takes it as underlying a possible Hebrew variant. Weeks 2020, 454, on the other hand, thinks אֲדַע a graphic error for אֲדַע, which is well attested in the Syriac tradition.

☞ Textual choice

A *Vorlage* written defectively (see Hebrew mss) and vocalised as a future is not impossible for P, and could be explained as a secondary assimilation with the other future forms in the verse.

2:19^b וְיִשְׁלַט ≡ ≡

👉 The ancient witnesses

M reads: 'And who knows whether he will be wise *and will have power* (= וְיִשְׁלַט) over all my labour etc.' This reading is confirmed by P and Jerome, as well as by a number of Greek minuscules, confirmed by S_{YH}, and by A_Q.

The rest of Greek tradition and T_H, on the other hand, read a conditional conjunction before the second verb: 'And who knows whether he will be wise *and whether he has power* (= καὶ εἰ ἐξουσιάζεται) over all my labour etc.' Codex *Ephraemi* and several minuscules have the future tense: *and whether he will have power* (= καὶ εἰ ἐξουσιάζσεται). On A_Q and T_H, see *.

* Proposed reconstructions and evaluations

Both the readings of AQ and TH are conjectural: AQ *καὶ κυριεύσει* is reconstructed through mss 161-248, which give *κυριεύσει*, and through SYH, which gives the conjunction (כִּי כִּי אֲנִי, retroverted by Field, 384 as *καὶ ἔσται κύριος*); as for TH, SYH simply reports that he reads ‘as the Septuagint’: the reading *καὶ εἰ ἐξουσιάζεται* is a reconstruction by Gentry 2004b, 71 and Marshall, 96, to which we refer.

Regarding G, McNeile, 140, followed by Barton 1908a, 95, claims that the majority reading *καὶ εἰ ἐξουσιάζεται* is G* and that it is based on a *Vorlage* with השלט.

Against such reconstruction, Podéchar, 276 objects that it is unusual that such a *Vorlage* has not survived anywhere in the Greek tradition: neither in SYH, nor in the Greek revisors, nor in those Versions that could have been influenced by G (P and Jerome). The addition of the conjunction *εἰ* – he maintains – is most likely an inner-corruption, whereas the future form *ἐξουσιάζεται* is a later hexaplaric correction. Most authors, including the editors of G QOH, share Podéchar's view and take *εἰ* to be secondary¹⁰³. As for the verbal form, Klostermann, 58 prefers the future *ἐξουσιάζεται* and Gentry 2019, 148 choose this for his critical text (although in Gentry 2004b, 71-2 he claims that it is the *lectio facilior*). Rahlfs 2006, 242, on the other hand, edits *καὶ εἰ ἐξουσιάζεται*, and this choice is defended by Weeks 2020, 456, with the argument that the future is an assimilation to the Hebrew form.

☞ Textual choice

We agree with Podéchar, 276 that G is a corruption arisen (albeit very early, see the Hamburg papyrus) within the Greek tradition. Even if a *Vorlage* with והשלט existed, it would hardly be original: in the preceding verse, QOH has already stated that a stranger will inherit the fruits of all his labour, so that he cannot question again whether he will have the power over it (so rightly Ginsburg, 296).

2:20^a וסבותי ≡ ≡

☞ The ancient witnesses

M has וסבותי here, which can be translated by ‘and I turned away,’ in the sense of ‘I turned my back, I renounced.’ This meaning seems to have been understood by V only: *unde cessavi renuntiavitque cor meum* etc. ‘therefore, I left off, and my heart gave up etc.’ All the other Versions render ‘and I turned towards,’ which could point to ושבתי (see *). SM's reading *περιήχθη* (lit. ‘I was shut in, pressed’) is indeterminate (see Marshall, 98).

¹⁰³ Klostermann, 58, Rahlfs 2006, 242, Gentry 2019, 148, Weeks 2020, 456.

* Proposed reconstructions and evaluations

[Kamenetzky](#), 213 suggests that P as well as G translate as though the verb were ושבתי, as in Qoh 4:1, 7 (G και ἐπέστρεψα, P שׁבַח) and ושבתי in 9:11 (ἐπέστρεψα, שׁבַח), and against סבותי in 7:25 (ἐκύκλωσα, שׁבַח). [Schoors 1985](#), 354 takes this as a case of influence of G over P. [Weeks 2020](#), 456-7 suspects a Hebrew variant ושבתי, with a defective writing of the verb and an interchange שׁ/ס. He also notes that H₁, if not under the influence of G, may depend on the same *Vorlage*, for it renders *conversus sum* as in 4:1, 7 (cfr. , on the other hand, *circuivi* in 7:25).

☞ Textual choice

The consistency with which G, P, and H₁ differentiate between סבב and שב may indeed suggest that they are reading from a *Vorlage* with ושבתי. The two verbs, however, are used quite similarly here and in Qoh 7:25, so that the renderings by those Versions could be exegetical. This is certainly true for T, which translates חזרית in both cases. M is superior, in any case, since סבותי is the less common form.

2:20^{b-b} על כל ≡ ≡

☞ The ancient witnesses

Against M 'over all the labour,' supported by most Versions and a minority of Greek mss, G and H₁ read 'in all the labour.' Jerome's translation in V is a paraphrase and therefore difficult to assess, but it seems that he has taken על adverbially: *renuntiavitque cor meum ultra laborare sub sole* 'and my heart has given up to toil *any longer* in the sun.'

* Proposed reconstructions and evaluations

Both [Rahlfs 2006](#), 242 and [Gentry 2019](#), 148 choose the reading closest to M as G*. [McNeile](#), 140 takes G ἐν παντι to be pre-Akiban ([Barton 1908a](#), 95 seems to follow McNeile, although he states, against any evidence, that some Greek mss read ἐν μόχθῳ μου and that this points to a *Vorlage* with בעמלי). [Weeks 2020](#), 458 takes both G and H₁ to be an assimilation to בכל (עמלי) in the preceding verse (see 2:20^c).

☞ Textual choice

M is both linguistically *difficilior* and non-assimilating.

2:20^c העמל ≡ ≡

📖 The ancient witnesses

M 'the labour' has the support of P, V and two mss of T (Zamora and Paris). The Greek tradition is split: codices *Alexandrinus* and three Origenic mss (253-475-637) support M, whereas codices *Vaticanus* and *Sinaiticus*, confirmed by SYH, add the first-person pronoun: 'my labour.' The pronoun is also found in HI, in Sperber's ms of T, and in one medieval ms by De Rossi. Codices *Ephraemi* and *Venetus* omit the article. V reading *laborare* is indeterminate.

✂ Proposed emendations and conjectures

McNeile, 140 considers G τῷ μόχθῳ μου as pre-Akiban. Podéchar, 278 reconstructs a *Vorlage* with עמלי for (II), but leaves P out, due to the inconsistency of the Syriac translator in rendering suffix pronouns (as in Qoh 1:3 and 2:11). For Weeks 2020, 458, on the other hand, all the Versions are harmonising with עמלי (בכל) in the preceding verse (see 2:20^{b-b}). Rahlfs 2006, 242 edits τῷ μόχθῳ of G^A, whereas Gentry 2019, 148 chooses the reading without the article.

📖 Textual choice

The wide distribution of the variant with the pronoun makes the assumption of a *Vorlage* likely, in our opinion. Such a reading, however, is not original, but an assimilation to כל עמלי in preceding verses (Qoh 2:18, 19).

2:21^{a-a} ולאדם שלא ≡ ≡

📖 The ancient witnesses

M has literally: 'and to the man who did not work in it,' which is supported by all the witnesses except for G. This latter is split: most witnesses, such as codices *Vaticanus* and the first hand of *Sinaiticus*, give 'and a man to whom (= καὶ ἄνθρωπος ᾧ) he did not work in it'; Origenic and Lucianic mss, as well as a number of mss from the Catena group, give instead: 'and a man who (= καὶ ἄνθρωπος ὃς) did not work in it.' The readings of Aq and Th are partially extant in the hexaplaric tradition: for the former, SYH offers ἄνθρωπος, usually retroverted as ὃς οὐκ, which would support (II); for the latter, SYH only states that Th reads 'as the Septuagint' (see ≡).

* Proposed reconstructions and evaluations

Starting from Euringer, 53, several commentators take G^{BS*} καὶ ἄνθρωπος ᾧ to be a corruption from an otherwise unattested καὶ ἄνθρωπος ὃς (see ≡), which would support M¹⁰⁴. Rahlfs 2006,

¹⁰⁴ Klostermann, 58, McNeile, 157, Podéchar, 277, Gordis 1955, 214.

242 edits *καὶ ἄνθρωπος* δς from G^{VSC} in his critical text, whereas Gentry 2019, 149 prefers *καὶ ἄνθρωπος* ϛ̄ from G^{BS*}, as it is best supported and *difficilior* (see Gentry 2004a, 169). Rahlfs, in his view, would have chosen δς to bring G into line with M (which Gentry believes, therefore, to be represented by G^{VSC}). Weeks 2020, 460 agrees with Gentry regarding G*, but suggests that G could read from a source-text with **וְאֵדָם שְׁלוֹ לֵא**, perhaps via an intermediary **שְׁלוֹא**. He also acknowledges, however, that G's reading might be a translational choice, with the nominative *ἄνθρωπος* deliberately chosen to stand more directly in parallel with the previous *ἄνθρωπος*, and the dative ϛ̄ subsequently attracted by the following *ἀντϛ̄*.

📖 Textual choice

G's rendering is uncharacteristically less literalistic here, as Weeks 2020, 460 has pointed out. If it did not arise from an early corruption (Euringer, 53), then a *Vorlage* with **וְאֵדָם שְׁלוֹא** is likely. From this corrupted *Vorlage*, both the readings of G* (*καὶ ἄνθρωπος* ϛ̄) and of G^{VSC} (*καὶ ἄνθρωπος* δς) can be derived. The case, however, remain uncertain.

≡ Notes on alignment

McNeile, 157, followed by Podéchar, 277 claims support for *καὶ ἀνθρώπων* δς (= M) from all the Greek minuscules except for 106 (*καὶ ἄνθρωπος* δς). This is wrong: no ms preserves the dative *ἀνθρώπων* (Klostermann, 58, rightly, proposes *καὶ ἀνθρώπων* δς as a conjecture).

On the alignment of TH with G^{VSC} (II), see Gentry 2004a, 169-70.

2:22^{a-a} כִּי מִה הוּוּה ≡ ≡

👉 The ancient witnesses

M reads 'For what happens to men' and is supported by P 'And what is (= **לְמַה לְאִנְשֵׁי**) to men'; H1 'What, indeed, happens (= *quid enim fit*) to men'; and T 'For what benefit is (= **אֲרוֹם מִה הַנְּאִה אֵי**) to men.' S_M gives *τί γὰρ περιγέγονεν* 'What, indeed, was more,' with **כִּי** rendered by *γὰρ*. This reading apparently influenced V *quid enim proderit homini* 'For, indeed, what benefits man.'

Against M, G gives 'for it happens (= *ὅτι γίνεται*) to man,' without **מִה**.

* Proposed reconstructions and evaluations

Most scholars, including the editors of G QOH, take G *ὅτι γίνεται* to be a corruption through haplography from *ὅτι τί γίνεται*¹⁰⁵. Goldman 2004, 30, 74, on the other hand, argues that the received reading *ὅτι τί γίνεται* is G*, and that it depends on a *Vorlage* with **כִּי הוּוּה**, which indirectly witnesses the original Hebrew (see 📖). Not understanding its *Vorlage*, he claims, the Greek

¹⁰⁵ Euringer, 53, Klostermann, 58, McNeile, 158, Podéchar, 278, Rahlfs 2006, 242, Gentry 2019, 149, Weeks 2020, 463.

translator would have taken הוה as a verb, linking it to רעה רבה in the preceding verse: “(v. 21) for this, also, is vanity and great evil (v. 22) *since it happens* to men.”

The reading of Sm we present in our apparatus is taken from ms 788, as edited by Gentry 2019, 149: mss 161-248 give ὅτι γὰρ περιέγρονεν lit. ‘For, indeed, it was more,’ with an unusual double rendering of the Hebrew כִּי (see 𐤀), which is rightly taken by Marshall, 102 to be a corruption due to assimilation to G*.

✂ Proposed emendations and conjectures

Following G, Goldman 2004, 30, 74 emends to כִּי הֵנָּה, to give: ‘For it is *vain desire (emptiness)* for a man in all his trouble and project of his heart!’ with הֵנָּה as the substantive ‘desire’ (see Ps 55:12). This emendation, he claims, would create a strong parallelism with the following verse, which is about ambition and projects that allow no rest to the heart. The addition of מַה in M would be a facilitation.

Siegfried, 37 proposes כִּי מַה הוּא (see ms 11 by De Rossi) on the basis of Qoh 1:9, and translates: “*was ist dem Menschen bei allem seinen Mühen*” ‘*what is to man with all his toil.*’ Zapletal, 117 rightly objects that the text is different there, and prefers omitting the verb as unnecessary.

📖 Textual choice

An inner-corruption in G by haplography is likely, but a haplography in the Hebrew *Vorlage* cannot be excluded either.

The emendation proposed by Goldman 2004, 30, 74 is suggestive, but yields a *hapax*, הֵנָּה never being attested in the absolute state in the HB. Moreover, it seems to us that it breaks the unity with preceding and following verses, which are not about the cupidity or the ambition of men, but about the injustice deriving from the fact that strangers will enjoy the fruits of one's labour (vv. 18-21), and about the effect of overworking (v. 23). The question in M fits the context better and nicely introduces verse 23, which closes the reflection on the theme of work: ‘(v. 22) For what happens to the working man? (v. 23) That his days are sorrowful, and his business is anger, and his nights are sleepless.’ Goldman's assumption of a later addition of מַה in the proto-M is unconvincing as well: the syntagma כִּי מַה is a feature of QOH's *usus scribendi* (Qoh 2:12, 6:8) and here likely original.

2:23^a ענינו ≡ ≡

📖 The ancient witnesses

M can be translated: ‘For all his days (are) pains, and exasperation (is) *his work*’ (but cfr. ☉), which is supported by all the Versions excluding Jerome. Hi gives *curarumque* ‘and worries,’ which is strange for four reasons: (1) it makes ענין the predicate of ‘his days,’ rather than the

subject of a new nominal clause with כעס as predicate: *quia omnes dies eius dolorum et iracundiae curarumque* 'for all his days (are) of pains and wrath and worries'; (2) it has a copulative conjunction before the noun; (3) it changes the singular with a plural; and (4) it lacks the suffix pronoun.

V omits the word altogether: *cuncti dies eius doloribus et aerumnis pleni sunt* 'all his days are full of pains and tribulations,' with *aerumins* rendering כעס as in Qoh 5:16 (*aerumna*).

✂ Proposed emendations and conjectures

Euringer, 54 explains the absence of the suffix in both H₁ and V as depending on a *Vorlage* with misdivision of words (ענינו גם in place of מ גם ענין וגם). For Goldman 2004, 30, 74, on the other hand, Jerome would have read ענינו in both his translations. Weeks 2020, 465 considers the plural as translational: according to him, in H₁ Jerome would have taken ענין as collective, and would have omitted the suffix pronoun either as redundant or as the result of a misdivision (= Euringer); in V, he would have omitted the word altogether (see ≡).

📖 Textual choice

Jerome usually translates ענין with a singular. The only exceptions are here and V *curas* in Qoh 5:2 (see Table below).

Neither the retroversion by Euringer, 54 nor the one by Goldman 2004, 30, 74 is able to account for the readings of Jerome without resorting to the argument of a translational adaptation, to explain both the plural rendering of ענין (Euringer) and the omission of the pronoun (Goldman). If we hold with the former, then we can take H₁ *curarumque* to be due to the influence of the preceding מכאבים, which may also have determined the rendering of כעס by the plural *aerumnis* in V; if we hold with the latter, then we can see in the omission of the pronoun the result of a deliberate suppression, likely due to the presence of the same pronoun in ימי (dies eius). Both explanations are possible. Perhaps, in light of the fact that Jerome ordinarily translates ענין as singular, a plural *Vorlage* ענינו for H₁ is preferable here.

QoH	MT	T	G	Hy	V	Sm
1:13	ענין	גוון	περισπασμόν	<i>occupationem</i>	<i>occupationem</i>	ἀσχολίαν
2:23	ענינו	גווניה	περισπασμός αὐτοῦ	<i>curarumque</i>	<i>(aerumnis)</i>	
2:26	ענין	גוון	περισπασμόν	<i>sollicitudinem</i>	<i>adflictionem et curam superfluum</i>	ἀσχολίαν
3:10	הענין	גוון	τὸν περισπασμόν τὸν πειρασμόν G ^A	<i>occupationem</i>	<i>adflictionem</i>	
4:8	וענין	וגוון	καὶ περισπασμός καὶ πειρασμός G ^{AV}	<i>distentio</i>	<i>adflictio</i>	ἀσχολία
5:2	ענין	גוונין	†πειρασμοῦ†	<i>sollicitudinis</i>	<i>curas</i>	ἀνομίας
5:13	בענין	בגוון	ἐν περισπασμῶ ἐν πειρασμῶ G ^S	<i>distentione</i>	<i>adflictione</i>	ἀσχολίαν
8:16	הענין	גוון	τὸν περισπασμόν τὸν πειρασμόν G ^A	<i>occupationem</i>	<i>distentionem</i>	ἀσχολίαν

Table 6.2

≡ Notes on alignment

We do not understand why Goldman 2004, 30 in his apparatus aligns M ענינו with V *pleni sunt* (“ענינו G S T | *pleni sunt* V etc.”). Does he mean that Jerome used *pleni sunt* to render the idea of ‘tribulation’ implied in the Hebrew ענין? In the note of his commentary, Goldman 2004, 74 expressly associates the plural with Jerome’s “two translations,” assigning a *Vorlage* ענינו to both. Actually, Jerome shows no translation of M ענינו in V (see 𐤀): *pleni sunt* is plural because it is the verb of *dies eius*. If a counterpart of ענינו is to be found in V, this should be identified in *aerumnis*: with this translation, perhaps, Jerome wanted to render ענינו כעס as a single plural entity, which would also explain why in Qoh 5:16 he used the singular *aerumna* instead. This is, however, entirely speculative: V’s reading is better taken as an omission due stylistic reasons.

↻ Notes on translation

M can also be translated: ‘For through all his days, his work is pains and torment,’ with כל ימיו taken as a temporal adverb parallel to the following בלילה. We prefer, however, the translation presented in 𐤀, which has the support of the Masoretic pointing, which posits a disjunctive accent on מוכאבים, as well as of G.

2:24^a באדם ≡ ≡

𐤀 The ancient witnesses

M’s reading ‘There is no good *in man*’ is supported by T and by a large part of the Greek tradition, headed by codices *Sinaiticus* and *Venetus* (ἐν ἀνθρώπων), as well as by codex *Ephraemi* and many minuscules (ἐν τῷ ἀνθρώπων), especially Lucianic and of the Catena group. An anonymous reading found in the margin of S_{VH} (בבני = ἐν ἀνθρώπων) and S_M ἐν ἀνθρώποις ‘into men’ support M as well. On the other hand, codices *Vaticanus* and *Alexandrinus* followed by the rest of the minuscules, the text of S_{VH}, P, and H_I give ‘there is no good *to man*,’ which could point to לאדם as found in several Hebrew mss. Sperber’s ms of T gives בני אנשא, which is a corruption for באינשא. V omits באדם altogether and interprets the sentence as interrogative (see 2:24^b).

* Proposed reconstructions and evaluations

Both Rahlfs 2006, 243 and Gentry 2019, 150 choose ἐν ἀνθρώπων (G^{SV}) for their critical text. McNeile, 140, on the other hand, claims that ἀνθρώπων is G*, even if he does not exclude the possibility that an original ἐν may have dropped out accidentally in the sequence -ΘON[EN]AN-. Several of authors accept ἀνθρώπων and conjecture a *Vorlage* לאדם for G as well as for the other Versions¹⁰⁶.

¹⁰⁶ Klostermann, 63, Kamenetzky, 213, Driver 1905, 1138, Podéchar, 280, Horst 1937, 1214, Barton 1908a, 96, Goldman 2004, 74-5.

✂ Proposed emendations and conjectures

A number of authors emend with the Versions, to bring M into line with Qoh 6:12 and 8:15¹⁰⁷. Others have objected that this emendation would yield a smoother reading¹⁰⁸ and that M is sufficiently guaranteed by the similar כֹּמ in 3:22¹⁰⁹. Goldman 2004, 74-5 also suggests that the substitution of כּ by ל in the *Vorlage* of G may be due to theological reasons (see 2:24^b).

📖 Textual choice

The wide distribution of the variant ‘to man’ seems to guarantee the assumption of a Hebrew *Vorlage* לְאָדָם. The reading of this *Vorlage* seems to us *facilior* and is certainly harmonistic, and we reject it. A theological motivation cannot be excluded in light of the variants extant for the following words (see in particular 2:24^b).

2:24^b שִׂיאֲכֹל ≡ ≡

👉 The ancient witnesses

M literally runs: ‘There is no good in man *who eats* etc.’ This reading is literally supported only by codex *Alexandrinus* δς φάγεται: though attesting the same *Vorlage* as M, codices *Vaticanus* and *Sinaiticus*, and the Hamburg papyrus have a neuter relative pronoun (δ), which gives the sentence a completely different meaning: ‘It is no good to man *what he eats*.’ The same reading is found in the text of SYH and TH.

The rest of the textual tradition seems to have read מְשִׂיאֲכֹל: ‘There is no good for a man *but to eat*.’ So P and T: ‘There is nothing better for a man *except that* (= אֵילֵהֵיךָ דְ-גִ אֲכָל) he eat’; Hr: lit. ‘There is no good for a man *if not that* (= nisi quod) he eats.’

The Greek tradition has three different readings that could go back to the same *Vorlage*: (a) εἰ μὴ δ φάγεται lit. ‘if not what he eats,’ supported by codex *Ephraemi* and a number of minuscules; (b) πλὴν δ φάγεται ‘except for what he eats,’ by the second hand of codex *Venetus* and mss from *d* group; (c) πλὴν δς φάγεται ‘except that he eat,’ attested in Lucianic mss. As can be seen, only (c) would fully translate the sense of the aforementioned *Vorlage*. An anonymous reading found in the margin of SYH (אֲכָלָהּ אֵילֵהֵיךָ דְ-גִ אֲכָל) seems to translate (b) and may actually be the source of that reading (see Marshall, 103-4).

SM renders by an infinitive: οὐκ ἔστιν ἄμεινον ἐν ἀνθρώποις τοῦ φαγεῖν καὶ πιεῖν ‘It is not better in men *to eat and drink*,’ and seems to have influenced V, which transformed the sentence into a rhetorical question: *Nonne melius est comedere* ‘Is it not better *to eat*?’ On SM, see *

¹⁰⁷ Knobel 1836, 159, Graetz, 66, Siegfried, 37, Oort, 92, Driver 1905, 1138, Zapletal, 118, Podéchar, 280, Barton 1908a, 96, Barton 1908a, 26.

¹⁰⁸ Odeberg, 22, Goldman 2004, 30, Weeks 2020, 470.

¹⁰⁹ Ehrlich, 64, Hertzberg, 81.

* Proposed reconstructions and evaluations

Scholars usually take δ φάγεται of G^{BS} to be G*¹¹⁰ and treat the other variants as later developments. For [Klostermann](#), 58 and [Goldman 2004](#), 30, 74, on the other hand, εἰ μὴ (G^C) is original.

A *Vorlage* משיאכל for the second group of witnesses is often assumed (see ☞). For [McNeile](#), 140 and [Podéchar](#)d, 280, who take G* δ φάγεται to be following M here, משיאכל is the Hebrew *Vorlage* according to which G* was later corrected into εἰ μὴ (a) and πλὴν (b, c).

For Goldman, conversely, משיאכל is the basis of G* εἰ μὴ, whereas δ φάγεται (G^{BS}) and $\delta\varsigma$ φάγεται (G^A) would be later corrections towards M.

Besides משיאכל, others suggest that the Versions may have read כִּי אִם שִׂיאֲכַל, as in the parallel passages Qoh 3:12 and 8:15: so [Ewald 1837](#), 200 and [Zöckler](#), 60-1, who take this to be the *Vorlage* of P and T. [Barthélemy 2015](#), 802 takes a similar line, though believing that P and T are simply paraphrasing M on the basis of that text. [Seow](#), 139 likewise believes that the Versions do not depend on a different *Vorlage*, but that they are reading M contextually.

The reading by S_M reported in our apparatus (τοῦ φαγεῖν) and translated in full in ☞ comes from ms 788 (see [Gentry 2019](#), 150): before that ms was discovered, S_M was only known through the note in S_{YH}, which read $\Delta\text{ב} \text{פ} = (\text{טו}) \text{פ} \text{א} \text{ג} \text{ע} \text{י} \text{נ}$ (so [Field](#), 385 a).

☞ Proposed emendations and conjectures

Most scholars emend M to משיאכל with the Versions¹¹¹, assuming an error in M arising either through haplography of the initial מ due to באדם, or through the influence of Qoh 3:13 (וְגַם כָּל הָאָדָם שִׂיאֲכַל וְשָׂתָה). [Goldman 2004](#), 74 also suggests that the suppression of מ may be due to an intentional change, intended to correct the harsh statement that “there is nothing good in man but to eat and drink.” All modern critical editions of QOH suggest this emendation¹¹².

[Ewald 1837](#), 200, followed by [Zöckler](#), 60-1, emends to כִּי אִם שִׂיאֲכַל instead, by analogy with 8:15 and 3:12 (see *).

A few scholars defend M. [Seow](#), 139 holds that the reading of the Versions is a facilitation inspired by 8:15 (אִין טוֹב לְאָדָם תַּחַת הַשֶּׁמֶשׁ כִּי אִם לֹאֲכֹל וְלִשְׂתוֹת) and 3:12 (כִּי אִם לְשִׂמּוּחַ), and 3:22 (מֵאֲשֶׁר יִשְׂמַח). He maintains M, therefore, as *difficilior* and interprets the ש in משיאכל as the equivalent of כִּי, which in turn would stand for כִּי אִם (!): “there is no good among humanity that they should eat and drink,” he claims, would be simply elliptical for “there is no good among humanity (except) that they should eat and drink.” [Levy](#), 77 maintains M as well, and translates: “Kein Glück, (nämlich) *essen* und trinken und sich an seiner Arbeit freuen, entsteht durch der Menschen” “No happiness, (namely) *eating* and drinking and rejoicing in one's work, arises from man.” Even without denying the possibility of a haplography, [Barthélemy 2015](#), 802-3 considers

¹¹⁰ [McNeile](#), 140, [Podéchar](#)d, 280, [Rahlfs 2006](#), 243, [Barthélemy 2015](#), 802, [Gentry 2019](#), 150, [Weeks 2020](#), 471.

¹¹¹ [Spohn](#), 22, [Ewald 1837](#), 200, [Hitzig 1847](#), 143-4, [Heiligstedt 1847](#), 334, [Elster](#), 66, [Hengstenberg](#), 81, [Ginsburg](#), 300, [Stuart](#), 166, [Graetz](#), 66, [Lloyd](#), 36-7, [Delitzsch and Keil 1875](#), 256, [Nowack and Hitzig](#), 225, [Wright 1883](#), 336-7, [Euringer](#), 54, [Siegfried](#), 37, [Zöckler](#), 60, [Wildeboer 1898](#), 130-1, [McNeile](#), 60, 140, [Zapletal](#), 118, [Podéchar](#)d, 280, [Ehrlich](#), 64, [Williams](#), 30, [Odeberg](#), 22-3, [Galling 1940](#), 58, [Gordis 1955](#), 215-6, [Barton 1908a](#), 96, [Sacchi](#), 134, [Crenshaw](#), 89.

¹¹² [Driver 1905](#), 1138, [Horst 1937](#), 1214, [Horst 1975](#), 1339, [Goldman 2004](#), 30, 74-5.

the variety of conjunctions shown by the Versions, especially G, as the proof of a polygenetic variation, and maintains M with this translation: “ce n'est pas un bien *qui dépende de l'homme qu'il mange et qu'il il boive*” ‘it is not a good *that depends on man to eat and drink.*’ Weeks 2020, 470-1 similarly argues that the Versions are harmonising with QOH's most famous passages, and translates M literally as: “There is no good in the person *who eats and drinks and lets himself take pleasure in his business*” (Weeks 2020, 466), taking the point to be that there is nothing in men that makes them good or deserving before God. On this statement, Weeks claims, QOH will justify the statement on verse 26, namely, that the possession of pleasure is a mark of divine providence.

🔗 Textual choice

The witness of the Codex *Vaticanus* and the Hamburg papyrus seems to favour δ φάγεται (= M) as G*. The other Greek readings as well as the readings of the other Versions could be adaptations inspired by Qoh 8:15 and 3:12, 22, but a Hebrew *Vorlage* משיאכל cannot be excluded. If such a *Vorlage* existed, then the opposition between שיאכל and משיאכל should have been ancient, judging from their distribution among the witnesses.

We believe that משיאכל is original, regardless of whether the ancient translators read it or not. As it stands, M could only be translated ‘it is not good, in the case of man, *that he should eat and drink,*’ which makes little sense.

The loss of the מ in the original may be due to haplography, but may also be theological. Indeed, even witnesses that do translate M (see 🗨️) tried to soften QOH's hedonistic statement on human nature, by altering either the relative pronoun (G^{BS}, TH) or the sense of the whole sentence (S_M, V). Similar statements are admittedly also found elsewhere in the book (see 🗨️ and 2:25^b), but here the mention of the divine will may have been perceived as excessive, and hence favored the correction (the context of 3:12 and 9:7 is different, since there eating and drinking are not presented as the *only* activities granted to man by God, as here). Jerome too seems to have had trouble with QOH's statement: in his Commentary, he links this verse with the preceding one and takes the point to be that, since it is an injustice that a stranger feasts on the toil of another, then it is good, ‘as it were a gift from God’ (*et quasi Dei donum*), that one feasts on his own toil by drinking and eating and sparing with the fruits he has collected.

2:24^c ושתה ≡ ≡

🗨️ The ancient witnesses

M has: ‘There is no good in man who eats *and drinks,*’ with a perfect consecutive (see Schoors 1992, 86, but cfr. Joüon and Muraoka 2006, § 119 za). This reading is supported by part of the Greek tradition led by codex *Alexandrinus*, *Venetus*, and S_{YH} (‘there is no good to man who eats

and drinks'), by T ('There is nothing better for a man except that he eat *and drink*'), and by H_I ('there is no good to man except that he eat *and drink*'). The rest of the Greek tradition, headed by codex *Vaticanus* and the Hamburg papyrus, as well as by P seem to have read a relative pronoun before the verb: G 'It is no good to man what he eats *and what he drinks* (= καὶ ὃ πίνεται)'; P 'there is no good to man except that he eats and *that he drinks* (= ὅτι πίνεται).' The same reading is attested by a marginal note in S_{YH} (see 2:24^b). S_M and V paraphrase with an infinitive as in the preceding verb.

* Proposed reconstructions and evaluations

καὶ ὃ πίνεται is viewed as G* by all authors¹¹³.

McNeile, 60-1 takes the evidence of (II) to point to a Hebrew *Vorlage* with וְשִׁשְׁתָּה (or וְשִׁשְׁתָּה, in McNeile, 153). He also speculates that, if this is the original reading, then it is probable that the ש in M would have dropped out by haplography or by the influence of Qoh 3:13 (וּגַם כָּל הָאָדָם וְשִׂאכֵל וְשִׁתָּה). Barton 1908a, 96 conjectures וְשִׁשְׁתָּה, whereas Podéchar, 280-1 is apparently for וְשִׁשְׁתָּה, which he inclines to take as original Hebrew. Weeks 2020, 471-2 also postulates וְשִׁשְׁתָּה for G, but considers the two readings as synonymic: G וְשִׁשְׁתָּה may have arisen through confusion of the ש in וְשִׁתָּה with the relative ש, with a subsequent adjustment (thus: וְשִׁתָּה → וְשִׁשְׁתָּה → וְשִׁשְׁתָּה), but M could also be an assimilation to 3:13.

☞ Textual choice

A *Vorlage* with וְשִׁשְׁתָּה is possible for G. P's translation could depend on G, but the relative could also be due to the prepositional nexus -אֵלֶּיךָ used previously (see 2:24^b). Such a *Vorlage* might have good claims to originality, for it would allow us to explain M either by haplography or by assimilation to Qoh 3:13, whereas the opposite, a graphic confusion from M וְשִׁתָּה with subsequent adjustment (Weeks 2020, 472), while not impossible, seems more complicated.

2:24^d וְהָרְאָה ☞ ☞

☞ The ancient witnesses

M literally goes: 'There is no good in man who eats and drinks *and shows* (to) his soul (the) good in his labour,' with a perfect *Hifil* הָרְאָה preceded by a *waw consecutivum* (see 2:24^c). This reading is supported by a number of Origenic and Catena Greek mss, by H_I, and by T. All the other witnesses attest a relative pronoun before the verb: Lucianic mss give 'and *that he shows*' (καὶ ὃς δείξει), whereas the other Greek mss and A_Q (καὶ ὃ δείξει) as well as P (ἃν δείξει) give 'and *what he shows*.' V has another infinitive here 'Is it not better to eat and to drink *and to show* (= *et ostendere*) to his soul the good?' (see 2:24^c).

¹¹³ McNeile, 153, Podéchar, 280, Rahlfs 2006, 243, Gentry 2019, 151, Weeks 2020, 471-2.

* Proposed reconstructions and evaluations

McNeile, 60-1, followed by Barton 1908a, 96, suggests that the *Vorlage* of the second group of witnesses is וּשִׁירָאָה (or וּשְׁהֲרָאָה, in McNeile, 153), which later became וְהִרָאָה in M in order to fit the syntax after the loss of שׁ at the preceding variant (see 2:24^e), thus: (1) *וּשִׁישְׁתָּהּ וּשִׁירָאָה → (2) *וּשִׁישְׁתָּהּ וּשִׁירָאָה → (3) וּשְׁתָּהּ וְהִרָאָה. Podéchar, 280-1 proposes וּשְׁהֲרָאָה as a *Vorlage* and takes the witness by G and Aq to be a strong proof that the original Hebrew too had the relative.

☞ Textual choice

The witness of G and Aq favours the existence of a *Vorlage* with וּשִׁירָאָה. P may depend on G, but it could also have added the relative for the sake of syntactic fluency (see 2:24^e).

2:24^{f-f} ראייתי אני ≡

☞ The ancient witnesses

The personal pronoun is missing in codex *Ephraemi*, in P, and in one Babylonian ms. V does not translate וּרְאִיִּיתִי אֲנִי at all.

* Proposed reconstructions and evaluations

Kamenetzky, 214, 236 assigns P a *Vorlage* without the personal pronoun.

2:25^a יְחֹוֹשׁ יְיָ ≡ ≡

☞ The ancient witnesses

The meaning of יְחֹוֹשׁ יְיָ is much debated (see Q). Four groups can be distinguished among the Versions. (I) T has חֲשָׂא 'anxiety, fear': 'who is the man that *has fear* of the great judgment day etc.' (II) Aq and Sm have '[who will] *spare* (= φείσεται),' a reading found also in S_{YH} (= ܫܘܠܬܐ) and H_I (= *parcet*). Both (I) and (II) confirm M: the former derived יְחֹוֹשׁ from Aramaic חֲשָׂא 'to suffer' (Jastrow 1903, 512a), the latter seem to point to a parsing of יְחֹוֹשׁ from Aramaic חוּס 'to protect, spare, have consideration' (Jastrow 1903, 436b), with שׁ as a graphic variant for ס.

(III) G, P, and a fragment attributed by S_{YH} to T_H, on the other hand, give '[and who] *will drink* (= πλεται/ܠܘܥܘܬܐ),' which should presuppose the Hebrew יִשְׂתַּה. Finally (IV), V paraphrases 'and who *will abound in delights* (= *deliciis affluet*).'

sure or *abstain*, except it by His will?" This reading, in his opinion, would create an opposition between 'enjoy a pleasure' (יֹאכֵל) and 'abstain' (יְחֹשׁ), which is parallel to that between enjoyment (שְׂמֵחָה) and failure to enjoy (לֹאֲסוּף וּלְכַנּוּס) in the following verse. Finally (viii), [Seow](#), 118, 139-40 suggests root חָשׁ 'to gather': "For who will eat and who *will glean* without him?" which anticipates לֹאֲסוּף וּלְכַנּוּס of the following verse. [Whitley 1979](#), 28-9 suggests (ix) 'to consider,' comparing the Mandaic חוּשׁ/חֲשֵׁשׁ and the Rabbinical חוּשׁ 'to feel pain, consider': "For who eats and *considers*..." (so already [Braun](#), 111 on the basis of Mishnaic Hebrew).

* Proposed reconstructions and evaluations

A *Vorlage* יִשְׂתַּהּ for G is sometimes proposed in commentaries (see ⚡) and in critical editions¹¹⁹, and defended with the argument that the Greek translator is too literalistic to have created it on his own¹²⁰. Most authors, however, agree that *πίεται* is but a contextual interpretation suggested by the parallelism with שִׂיאֵכֶל וְשִׂתָּהּ in the preceding verse¹²¹, with P אֲנִי being the result of Greek influence¹²². [Euringer](#), 55 thinks that *πίεται* is a 'specific rendering' of יְחֹשׁ = 'to enjoy,' whereas [Hertzberg](#), 81, followed by [Gentry 2004a](#), 171, considers it a "Verlegenheitslesart," an embarrassing reading due to the failure by the Greek translator to find a suitable meaning for this verb. [Siegfried](#), 38 and [McNeile](#), 61, 158, on the other hand, speculate that both *πίεται* and *φείσεται* have arisen from an original *πέισεται*, from *πάσχω* 'to suffer.'

As for *φείσεται*, which [Rahlfs 2006](#), 248 edits in his critical text, is usually interpreted as the result of hexaplaric influence¹²³: Origen would have taken it from AQ-SM instead of *πίεται* of TH, which he apparently thought erroneous.

The reading of AQ-SM from SYH is אֲנִי אֲנִי (= *ὡσαύτως φείσεται*), which specifies that the readings of these two revisors were similar (*ὡσαύτως*) and against TH (see [Gentry 2004a](#), 173).

⚡ Proposed emendations and conjectures

Several scholars accept the יִשְׂתַּהּ of G, P, and TH¹²⁴, taking M יְחֹשׁ to be a dittography from the following יְחֹשׁ (so [Kamenetzky](#), 238). Most authors, however, claim that this reading is *facilior*¹²⁵, and retain M following one of the proposed interpretations (see Q).

[Ehrlich](#), 64, followed by [Galling 1940](#), 158, emends M to יְחֹשׁ with AQ-SM, SYH, and HI, to give: "denn wer kann geniessen oder geizen, wenn er – Gott – nicht will."

[van der Palm](#), 126-9 proposes יְחֹשׁ from the Hebrew חָצַץ 'to divide' or the Arabic حَظ "*commodorum copia ac felicitate proeditus fuit*," and translates: "*quis enim lautius et opulentiùs vixit quam*

¹¹⁹ [Driver 1905](#), 1138, [Horst 1937](#), 1214.

¹²⁰ [Seow](#), 139-40.

¹²¹ [Ginsburg](#), 301-2, [Levy](#), 78, [Barton 1908a](#), 97, [De Waard](#), 522, [Goldman 2004](#), 30, 75, [Seow](#), 139-40, [Barthélemy 2015](#), 803-5, [Weeks 2020](#), 474.

¹²² [Janichs](#), 8, [Kamenetzky](#), 214, [Podécharde](#), 283, [Schoors 1985](#), 355, [Weeks 2020](#), 474.

¹²³ [De Waard](#), 522, [Goldman 2004](#), 75, [Gentry 2004a](#), 173, [Marshall](#), 107, [Barthélemy 2015](#), 804.

¹²⁴ [Houbigant 1753](#), 286, [Graetz](#), 66-7, [Kamenetzky](#), 238, [Zapletal](#), 118, [Podécharde](#), 283, [Barton 1908a](#), 97.

¹²⁵ [Williams](#), 31, [Odeberg](#), 24, [Barton 1908a](#), 97, [De Waard](#), 523, [Seow](#), 139, [Weeks 2020](#), 474.

ego?” M would have arisen from a dittography of the last syllable of יְחֹשׁ, with a subsequent correction of יְחֹשׁ into יְחֹשׁ “ab indocto librario, cui יְחֹשׁ insolentius erat.” Ginsberg 1950, 11 conjectures יְחֹשׁ, from the Aramaic ܝܚܘܫ ‘to use’: “For who partakes, and who *uses*, except by His doing?”

☞ Textual choice

It is unlikely that G rendered M freely with *πίεται*: when confronted with *hapax legomena*, the Greek translator usually resorts to etymology from similar Hebrew or Aramaic roots (see 2:8^{c-c} and 4:14^a), and not to creative renderings. The Greek reading must, therefore, go back either to a Hebrew *Vorlage* יְשַׁתֵּה or be the product of a misreading of *φείσεται*, probably induced by *πίεται* in the preceding verse. Neither יְשַׁתֵּה nor *φείσεται* is attested in the manuscript tradition (P is likely under Greek influence, as often with difficult terms), so that both assumptions are possible.

In any event, the logic of textual criticism obliges us to prefer M over יְשַׁתֵּה, which is no doubt facilitating. As for the ‘to spare’ of Aq-Sm and H1, this, too, is secondary, and sounds like homiletic in this context: ‘who can destroy or spare except Him’ that is, God? (see Deut 7:16, where יְחֹשׁ ‘to spare’ is used with אֲכַל in the sense of ‘to destroy,’ as Sm ἀναλώσει here).

As for the meaning of יְחֹשׁ, the most commonly adopted translation, ‘to enjoy,’ is without solid etymological basis. The derivation from the Aramaic ܝܚܘܫ, Syriac ܝܚܘܫ etc. claimed by earlier commentators (iii) is, in the words of Ehrlich, 55, a pure “exegetische Gaukelei,” since those roots properly mean ‘to perceive bad sensations.’ For the same reason the translation ‘to feel (any) sensation’ (iv) cannot be accepted. The etymology from Akkadian and Ugaritic proposed by modern philologists is interesting, but the fact remains that this verb is unattested with this meaning in either Hebrew or Aramaic. The same can be said for etymologies based on Arabic roots: ‘to drink’ (v), ‘to be full of food’ (vi), and ‘to retain’ (vii). The most defensible translations are ‘to hasten’ (i) and ‘to worry, be anxious’ (ii), or even ‘to suffer,’ if we consider this verb as an Aramaicism (see T). The first, however, can be immediately excluded, since it gives little sense here; the latter two, on the other hand, are meaningful and could fit the context, as we argue below.

From a literary point of view, two main interpretations of this verse are possible, depending on whether it is seen as a conclusion to the previous one or as an anticipation of the following one: in the first case, it is assumed that M יְחֹשׁ is a synonym of יְאָכַל (groups III and IV, and translations i, iii, and iv-vi) and that it refers to men in general, to whom God gives the right to enjoy; in the second case, that it is an antonym and that it refers to the sinner mentioned in verse 26 (I, II and ii, vii, viii), whom God does not permit to enjoy the fruits of his own labour. Both interpretations are tenable. The former, however, does require יְחֹשׁ to mean ‘enjoy,’ which is far from certain; the latter, on the other hand, could count on a meaning of the verb as ‘to worry’ or ‘to suffer,’ which has the support of both BH and Aramaic. We choose the latter and understand

the point to be that only men (and not, say, animals) can either eat (what comes from their own labour) or worry (about it, hence suffer) and that this happens independently off the retributive principle illustrated in verse 26. This interpretation fits well, we believe, with the reflection QOH has triggered from verse 18: work in itself is not a value, because others will enjoy the fruits of one's labour (verses 18-21); for what comes to man from too much work, if not anger and sleepless nights (verses 22-23)? Better to eat and drink and enjoy the good coming from one's labour, for that is what God wills (verse 24); after all, who can drink and *worry* but man (see 2:25^b)? (It is said that) God favours the good, and gives sinners the trouble of harvesting for the good, but this is false! It is vanity and a chasing of the wind (verse 26). Read in this way, verses 24 and 25 become the expression of QOH's reflection on human life, which he had developed as a result of his own experience; verse 26, on the other hand, would represent the expression of a traditional thought, the retributive principle, which he refuses as a vain discourse.

2:25^b מַמְנִי ≡ ≡

📖 The ancient witnesses

The meaning of the expression מִן חוּץ מִנִּי is uncertain and debated (see Q). From a strictly text-critical point of view, witnesses can be divided in two groups, depending on whether they read a first-person pronoun (מַמְנִי; M, V, and T), or a third-person pronoun (מִמְנִי; G, P, H1, and a number of Hebrew mss).

Both readings pose two problems: the first is semantic and concerns the meaning of the compound preposition מִן חוּץ מִנִּי; the third is syntactic and concerns the identification of the referent of the suffix pronoun. The adverb חוּץ has usually a spatial sense in BH ('outside, apart'), but never occurs together with מִן, except here. On the other side, מִן חוּץ is frequent in LH and Aramaic, where it can mean either 'except' or 'without' (Jastrow 1903, 437 b-438 a). The first-person pronoun can theoretically refer either to God, who is mentioned at the end of the previous as well as in the following verse, or to QOH/Solomon, according to the traditional identification of the author of the book with king Solomon in the Jewish tradition.

The witnesses that support M seem to have taken מִן חוּץ מִנִּי in the sense of 'except' and consider the first-person pronoun to refer to QOH/Solomon: so T 'For who occupies himself with the words of the Torah and who is the man who has no fear of the great judgment day which will come besides me (= בַּר מַמְנִי)?' (Knobel 1991, 27); and V, which renders מִן חוּץ מַמְנִי by a comparative: 'Who then will devour and abound in delights as I (do) (= ut ego)?'

The other witnesses are problematic, since the Greek παρέκ and the Syriac ܩܘܢܝܢܐ (S_{YH}) and ܩܘܢܝܢܐ (P) can mean either 'except' or 'without,' and since it is unclear whether they mean the suffix to refer to God, as many that emend M with these Versions suppose (see ⚡), or to man, who is mentioned in the previous and following verse: G-P 'For who will eat and who will drink except/without him?'; S_{YH} 'For who will eat and who will spare except/without him?' Only H1

is unambiguous, both in the rendering of מִן הוּיָ as ‘without’ (= *sine illo*) and in referencing the suffix to God (see 2:25^a): ‘Who, indeed, will eat and who will spare *without Him?*’

Q Proposed translations and interpretations

Most modern scholars who maintain M consider the suffix pronoun in מִמֶּנִּי to refer to QOH/Solomon, and, with V, take the point to be that no one is able to enjoy life ‘like’¹²⁶, or ‘more than’¹²⁷ him, or ‘If not me’¹²⁸: see e.g. [Barthélemy 2015](#), 805: “hormis moi il n’y a ni vrai gourmet, ni vrai jouisseur” ‘apart from me, there is no true gourmet, no true enjoyer’; [Wildeboer 1898](#), 131: “Wer könnte wirklich essen und geniessen ausser mir = wenn ich, der reiche und mächtige König, es nicht kann. Ist es mir nicht einmal möglich, dann steht ein solcher Genuss überhaupt nicht in den Kräften eines Menschen, sondern hängt lediglich von der Willkür Gottes ab” ‘Who could really eat and enjoy except me = if I, the rich and powerful king, cannot. If it is not even possible for me, then such enjoyment is not at all within the powers of a human being, but depends only on the arbitrariness of God’; and [Levy](#), 78: “Kein Glück kommt durch den Menschen, denn wer könnte essen außer mir? Mir steht doch alles zu Gebot! Mein Streben nach Genuß war aber doch vergeblich” ‘No happiness comes through man, for who could eat but me? Everything is at my command! But my striving for pleasure was in vain.’

Other scholars have read this verse as a vindication of QOH’s right to enjoy the fruits of his own labour against the usurpers of verses 18-22, following in this the interpretation of medieval exegetes such as Rashi, Rashbam, and Ibn-Ezra: see the explanation by [Ginsburg](#), 301: “Nothing is better for man than to enjoy his labours, for who *except the labourer* (הוּיָ מִמֶּנִּי) has the first claim to do so?” [Weeks 2020](#), 467-8, quite differently, sees in ‘besides me’ the signal that what QOH has acquired as a knowledge does not apply to himself only, but to all humanity: the sense would be then “‘I have observed this to be true not just for me’ or ‘true of people besides me’.”

[Odeberg](#), 24, on a completely different line, reads in this verse the expression of a paradox: “who is it that eats when I eat, if not I myself? Is it perchance the food that eats?” whereas [De Waard](#), 520 makes the pronoun refer to God and argues that a quotation by God is implicit here: ‘Indeed – *he (God) says* – who can eat and enjoy *without me?*’

✂ Proposed emendations and conjectures

The great majority of authors emend M to מִמֶּנִּי with the Versions, causing the suffix to refer to God and interpreting: ‘For who eats and enjoy, *if God does not want it?*’¹²⁹. Several arguments

¹²⁶ [Knobel 1836](#), 160-1, [Tyler 1874](#), 24.

¹²⁷ [Herzfeld](#), 54, [Lloyd](#), 37-8, [Crenshaw](#), 90.

¹²⁸ [Wildeboer 1898](#), 131, [Levy](#), 78.

¹²⁹ [Houbigant 1753](#), 286, [Ewald 1837](#), 200, [Heiligstedt 1847](#), 305, [Hitzig 1847](#), 144, [Elster](#), 66, [Stuart](#), 166, [Graetz](#), 66-7, [Dale](#), 19, [Delitzsch and Keil 1875](#), 256-7, [Nowack and Hitzig](#), 226, [Wright 1883](#), 337-8, [Euringer](#), 54-5, [Zöckler](#), 61, [Siegfried](#), 38, [Wildeboer 1898](#), 131, [Oort](#), 92, [McNeile](#), 61, 158, [Driver 1905](#), 1138, [Zapletal](#), 118, [Podécharde](#), 282-3, [Ehrlich](#), 64, [Delitzsch 1920](#), 46, [Williams](#), 31, [Horst 1937](#), 124, [Galling 1940](#), 58, [Gordis 1955](#), 216-7, [Barton 1908a](#), 78, 97, [Zimmerli](#), 164, [Hertzberg](#), 77, 81, [Kroeber](#), 82, [Sacchi](#), 135-6, [Fox 1989](#), 185, 188, [Lindez](#), 215-6, [Horst 1975](#), 1339, [Goldman 2004](#), 30, 75, [Seow](#), 140-1 – [Bickell](#), [Haupt](#), [Zirk](#).

have been put forward in support of this emendation: (1) a translation ‘more than’ for *הוֹיֵן מִן*, supposed by most authors that defend M (see Q), is impossible¹³⁰: *מִן יִתֵּר מִן* would be required instead¹³¹; (2) the verse is intrusive in M as it stands: the question posed by the author, in which the king gives himself an unequalled right to eat and enjoy, would be unrelated to the one that precedes and follows¹³² and an allusion to Qoh 2:3–10 is difficult¹³³; (3) when QOH speaks about himself and his experiences, he does so in the past tense, never in the future¹³⁴; (4) it is neither relevant nor true that no one will eat or drink except QOH: verses 21–26 indicate that someone else will indeed do so¹³⁵.

The causes of the alteration of *מִמְּנֵי* to *מִמְּנֵי* are identified in: (a) the tendency to attribute everything to Solomon¹³⁶; (b) an unconscious change by a scribe who had in mind God or Solomon as subjects, likely prompted by nearby words ending in ם in this and preceding verse (*אֲנִי, רֵאִיתִי*)¹³⁷; (c) a theological correction meant to avoid the blasphemy that eating and drinking of people has its cause in God¹³⁸. With this emendation, the verse would give a better sense, paralleling the similar statements of 3:13, 5:18, and 9:7, where the ‘eat and drink’ of men is said to be dependent on God's will¹³⁹.

Against this emendation, [Barthélemy 2015](#), 804 claims that, for one thing, *הוֹיֵן מִן* can mean neither ‘apart from what comes from him’ nor ‘if it does not come from him,’ which is required to make sense from the proposed emendation; and that, above all, the third person suffix is a facilitation inspired by verse 24b: the translator(s) failed to understand that verse 25 is a demonstration of *אֵין טוֹב בְּאֲדָרָם* of verse 24, as well as verse 26 of *כִּי מִיֵּד הָאֱלֹהִים הִיא*. [De Waard](#), 520 considers M *difficilior*, and characterises the variant in the Versions as a translational adaptation independent from *Vorlage*. [Weeks 2020](#), 476–8 also retains M, arguing that it gives a much less ambiguous sense as compared to *מִמְּנֵי*, which, arising as a simple error, could refer either to God or to men.

[Dahood 1958](#), 269–70, followed by [Whitley 1979](#), 29, recognises that a third person referring to God is necessary here; however, he maintains M, arguing that the suffix ם stands for ן, as in Phoenician and in many instances in Hebrew Psalms, as well as in 11:3 (see 11:3^a).

[Kleinert 1909](#), 507 proposes reading *מִמְּנֵי*, a pausal form for *מִמְּנֵי* from *מְנֵי* ‘destiny’ (see Isa 65:11), and translates “except through destiny.”

¹³⁰ McNeile, 61, 158, Williams, 31, Goldman 2004, 75.

¹³¹ Delitzsch and Keil 1875, 256–7, Euringer, 55, Barton 1908a, 97.

¹³² Delitzsch and Keil 1875, 256–7, Seow, 139–40.

¹³³ Hertzberg, 81.

¹³⁴ Euringer, 55.

¹³⁵ Fox 1989, 188.

¹³⁶ Euringer, 55.

¹³⁷ Seow, 139–40.

¹³⁸ Wildeboer 1898, 131.

¹³⁹ Hertzberg, 81, Fox 1989, 188.

📖 Textual choice

The number of arguments put forward against M is decisive and speaks in favour of **מִמְנוֹ**. A direct speech by QOH/Solomon is definitely out of place here, no less than one by God, who never speaks in the first person in QOH. However, [Barthélemy 2015](#), 804 is right in stating that **חַוִּץ מִן** cannot mean 'if He does not want it,' as most scholars who emend assume, but 'except' or 'without.' We opt for the first meaning, but take the subject to be the man, who is mentioned in verse 24 and 25 and who is, in our view, the principal character of the whole section: making the suffix refer to God is inappropriate and is syntactically facilitating, God being the closest subject to which the suffix can refer. Barthélemy (and [Levy](#), 78 before him) is also right in affirming that this stichos is to be read in connection with **אֵין טוֹב בְּאָדָם**, as well as **כִּי מִיֵּד הָאֱלֹהִים הִיא** in connection with verse 26, where QOH presents and ultimately rejects the retributive principle.

This reading connects the rhetorical question posed in verse 25 to the statement **אֵין טוֹב בְּאָדָם** of the previous verse, making QOH's judgment on human destiny even more incisive: namely, that men have nothing left but to enjoy or to suffer in their life, regardless of the false logic of the retributive principle (see [2:25^a](#)). The reading **מִמְנוֹ** in M is readily explained as a simple graphic confusion of **וְ** (see Hebrew mss), but a theological motivation cannot be excluded: if **מִמְנוֹ** referred to God, as H1 and modern interpreters have it, and with **חַוִּץ מִן** understood as 'except' or 'without,' then the risk was indeed either to affirm a blasphemous anthropomorphism ('who can eat and enjoy *except* Him?') or to affirm an equally blasphemous worldview whereby the eating and enjoying of men has its cause in God (so [Wildeboer 1898](#), 131; see also [2:24^b](#)). The alteration of **מִמְנוֹ** to **מִמְנִי** served to suppress the blasphemous statement as much as to eliminate the interpretative problem ('him' = God or 'him' = man?) by referring the stichos to the author of the book.

2:26^a לתת ≡ ≡

👤 The ancient witnesses

M reads: 'and to the sinner (God) gave the job to gather and to accumulate, *to give* to the man (who) is good in front of God etc.' which is supported by G, SM, and H1. P, V, T, and a number of Hebrew mss add the conjunction before the verb: '*and* to give.'

* Proposed reconstructions and evaluations

[Kamenetzky](#), 214, 236 includes the reading of P among those that depend on a Hebrew *Vorlage*. [Weeks 2020](#), 481 refuses the conjunction as an error favoured by the preceding verbs.

☞ Textual choice

A *Vorlage* וּלְתַת is possible, but is to be rejected as a syntactic facilitation and as an assimilation to the preceding וּלְכַנוּס.

2:26^b גַּם ≡ ≡

👉 The ancient witnesses

M גַּם is supported literally by one Syriac ms (Ⲅ) and T (אף). Sm rendered גַּם by *ἀλλά*, and so does Jerome with his *sed et*.

The Greek tradition gives *ὅτι καὶ γε* ‘for even (this is vanity),’ which seems a translation of כִּי גַם reflected also in a number of Hebrew mss. Most Syriac mss, including the *Ambrosianus*, read Ⲅⲉⲙ ‘and even (this is vanity).’

* Proposed reconstructions and evaluations

A *Vorlage* כִּי גַם is assigned to G by [Klostermann](#), 63. [Weeks 2020](#), 481 also thinks a *Vorlage* possible for G, but rejects it as an attempt to connect the *hebel*-judgment to what precedes. The reading of P and Jerome, he claims, may derive from the same Hebrew source or be an adaptation inspired by the same desire.

☞ Textual choice

A *Vorlage* כִּי גַם is highly likely for G, which always has *ὅτι καὶ γε* in correspondence either with כִּי גַם (Qoh 4:14, 16, 8:12, 16, 9:12) or with שְׁנֵים (1:17, 2:15, 8:14). The readings of P and Jerome are harder to assess. P usually renders כִּי גַם by Ⲅⲉⲙ (1:17, 2:15, 4:14, 16, 8:14) or by -ⲁ ⲛⲓ (8:16, 9:12), and only once by a copulative conjunction (Ⲅⲉⲙ in 8:12, in the expression כִּי גַם יוֹדַע אֲנִי אֲשֶׁר etc.), so that it is unlikely that it depends on the same *Vorlage* as G. Jerome uses *sed et hoc* to translate כִּי גַם three times (in 4:16, both in H₁ and V, and in 8:14, only in V) and always in *hebel*-judgment expressions, so a *Vorlage* with כִּי גַם is not impossible here. The addition of *sed*, however, may also be imputed to the influence of *ἀλλά* by Sm (hence our alignment), whereas the addition of the conjunction in P can be a translational facilitation, as in the preceding variant (see 2:26^a).

We believe that כִּי גַם of G and, perhaps, Jerome, has good claims to originality. In the first place, גַּם זֶה הַבֶּל, כִּי גַם is rarer, being attested only once (4:16), against the most familiar זֶה הַבֶּל (9 times in total); in the second place, it is easier to explain the omission of כִּי, rather than its later addition: the omission can be due either to an assimilation to parallel passages (especially the closest 2:19, 21, 23) or to homeoteleuton caused by a skipping from the גַּם of הַאֱלֹהִים to that of גַּם.

3:1^a זמן The ancient witnesses

All the Greek witnesses, except for the cursive 253, the second corrector of the *Sinaiticus* and codex *Venetus* (χρόνοις), add the article before the noun.

Q Proposed translations and interpretations

Rahlfs 2006, 243 as well as Gentry 2019, 153 reconstruct an original Greek without the article. McNeile, 141, on the other hand, considers the reading with the article as a pre-Akiban and Barton 1908a, 103, who follows him, conjectures a Hebrew *Vorlage* with הזמן. Weeks 2020, 493 considers such a *Vorlage* likely, and also inclines to see it as original Hebrew: the loss of the article, he maintains, could be due to assimilation to the following עת, whereas there would be no reason for its later addition.

 Textual choice

The existence of a Hebrew *Vorlage* seems without doubt, for there is no reason why the Greek translator should have added the article. Thus, ὁ χρόνος is likely G*. Whether the article is original Hebrew also, it is difficult to say. Its omission in (proto-)M may indeed be the result of assimilation, as suggested by Weeks 2020, 493. Given the impossibility of evaluating the other Versions, however, we prefer to consider the variants as synonymic and not emend.

3:1^b השמים The ancient witnesses

M ‘under the sky’ is supported by key mss of G such as codex *Vaticanus* and the Hamburg papyrus, and by Jerome and T. A number of Greek mss, including the Origenic and the Catena group as well as the corrector of codex *Sinaiticus*, P, six mss of V and of M read ‘under the sun.’

Q Proposed translations and interpretations

Although similar to the variant in Qoh 1:13 and 2:3, few authors have commented on this variant. Kamenetzky does not include it in his list of Syriac variants, nor does McNeile in his list of Greek variants, whereas Podéchar, 286 only signals that G has τὸν ἥλιον, without proposing retroversions. The only exception are Klostermann, 64, who assigns השמים to G τὸν ἥλιον, and Weeks 2020, 495, who refuses it as an assimilation to the more usual form.

📖 Textual choice

We think a *Vorlage* השמש probable here, given its distribution in the textual tradition. P most probably read it, as in Qoh 1:13. השמש is an assimilation, however, and should be rejected.

3:5^a מַחְבֵּק ≡ ≡

📖 The ancient witnesses

M has: ‘a time for embracing and a time to abstain *from embracing*,’ with מַחְבֵּק pointed as a *Piel* infinitive. All the Versions read a substantive: thus G (ἀπό περιλήψεως or ἀπό περιλήμματος, with minor variants), P (مَحْبُوق), H1 (*ab amplexu*). V has the plural *a complexibus*.

The reading of T is difficult: The Zamora and Sperber mss give מונפפא, which Baer, 62, followed by Podéchar, 289-90 parses as a participle (comparing מַחְבֵּק found in several Hebrew printed editions), whereas Paris ms gives גפפא, which should be a noun, but is *hapax*.

* Proposed reconstructions and evaluations

Kamenetzky, 214 recognised long ago that P as well as G seem to have vocalised M as a noun and proposed מַחְיֵבֵק. Weeks 2020, 498 regards this vocalisation as possible for Jerome also. Yi, 274, on the other hand, claims that it is a feature of the Greek translation to render infinitive with substantives (see 4:17^d).

📖 Proposed emendations and conjectures

Weeks 2020, 498 claims that a substantive is preferable here, since the need of an infinitive corresponding to the preceding לחבק has already been met by לרחק. He translates accordingly: “a time for embracing and a time for avoiding *an embrace*” (Weeks 2020, 485). To restore the parallelism with the preceding stichos, Peters 1903, 245 similarly proposes reading חֵיק after לחבוק, quoting Prov 5:20 in support.

📖 Textual choice

The variants seem to us synonymic: a substantive may indeed fits better the parallelism with the preceding stichos, where two verbs (להשליך and כנוס) are paired with a substantive (אבנים), but the parallelism may be precisely the reason why the Versions vocalised מַחְבֵּק as a substantive.

3:10^a אלהים ≡ ≡

👉 The ancient witnesses

Against M, G reads the definite article before האלהים.

✂ Proposed emendations and conjectures

Goldman 2004, 31 prefers G's *Vorlage* האלהים, imputing its omission in M to a theological correction (see 1:13^d).

3:11^{a-a} את הכל ≡ ≡

👉 The ancient witnesses

The article before כל has the support of T and of part of the Greek tradition, headed by codices *Vaticanus* and *Sinaiticus* (τὰ σὺμπαντα). Codices *Alexandrinus* and *Ephraemi rescriptus*, as well as the corrector of *Sinaiticus* and several minuscules omit the article.

* Proposed reconstructions and evaluations

Rahlfs 2006, 244, followed by Gentry 2019, 155, edits σὺν τὰ πάντα, found only in ms 443, against τὰ σὺμπαντα of G^{BS}, apparently because the former is the normal rendering of the Hebrew את הכל in G QOH (see Qoh 7:15, 10:19, 11:5). Goldman 2004, 31, 75-6, on the other hand, claims that σὺμπαντα of G^A is G* and that it reflects a Hebrew *Vorlage* with את כל, which he inclines to take as original Hebrew: the omission of the article as well as of the relative before עשה (see 3:11^b) could be due, in his opinion, to a theological shift in proto-M.

📖 Textual choice

See 3:11^b.

3:11^b עשה ≡ ≡

👉 The ancient witnesses

M literally has: 'Everything He *has made* fine in its time.' This reading is supported by Jerome, T, and by codex *Sinaiticus*. The rest of the Greek tradition, as well as P, add a relative pronoun: 'Everything *which* He *has made* (is) beautiful in its time.'

* Proposed reconstructions and evaluations

McNeile, 158 thinks that, although שעשה is possible as a *Vorlage* of G ἀ ἐποίησεν and although it would yield a good sense, the relative α̂ could so easily have been doubled (from the α in the previous πάντα or ὅμπαντα, see 3:11^{a-a}) that it is safer to regard it as a Greek corruption. This view is shared by both Rahlfs 2006, 244 and Gentry 2019, 155, who edit ἐποίησεν in their critical text, as well as by Weeks 2020, 510-1. Goldman 2004, 76, by contrast, takes ἀ ἐποίησεν to be G* and to reflect a Hebrew variant אשר עשה. Weeks 2020, 510 considers P's reading as a translation from G.

✂ Proposed emendations and conjectures

Goldman 2004, 76 inclines, here and at the preceding variant, to take G's *Vorlage* את כל אשר עשה as original Hebrew, arguing that it would be "somewhat *difficilior*," and that M could be the result of a theological shift.

☞ Textual choice

It is easier to explain the presence of the relative in G as an internal corruption due to dittography (McNeile, 158), rather than its later omission in M. P would follow codex *Vaticanus* here, as it is often the case. The assumption of a dittography, however, is not able to account for the reading ὅσα ἐποίησε in mss 998 and 261, so a *Vorlage* with אשר עשה or שעשה cannot be ruled out.

The suggestion by Goldman 2004, 76 that the cause may be a theological correction is intriguing: indeed, the statement could be also read as 'Everything *that* God has made fine in his time,' which could lead to the unorthodox conclusion that not everything God has created is fine (this is actually our interpretation of Goldman's "theological shift," which the authors does not further discuss). Such a hypothesis, however, would require the omission of the article before הכל, which goes against the evidence of the most ancient and authoritative Greek witnesses (see 3:11^{a-a}). It is safer, therefore, to maintain M here.

3:11^{c-c} את העלם ≡ ≡

✍ The ancient witnesses

Two variants compete here: the first concern the addition of כל before the substantive עלם, which is found in several Greek mss such as the uncials *Vaticanus* and *Venetus* and several minuscules, as well as in one Hebrew ms by De Rossi; the other concern the substitution of עלם by עמל found in several mss of P, including codex *Ambrosianus*.

M has the support of codices *Alexandrinus* and *Sinaiticus*, as well as of most Greek minuscules, of the majority of Syriac mss, and of Jerome.

The text of SYH reads Ⲁⲗⲉⲙ , which is likely a corruption for Ⲁⲗⲉ (so Middeldorpf, 387 and our apparatus), whereas the margin gives ΣΥΝ ΤΟΝ ΑΙΩΝΑ, which corresponds to the reading of codices *Alexandrinus* and *Sinaiticus*.

T seems to have derived M הָעֵלָם from עָלַם ‘to hide,’ and rendered it as a verb: ‘He (God) concealed (= כָּסַי) from them (the sons of Israel) the Great name’ (see Q).

* Proposed reconstructions and evaluations

McNeile, 141 takes σὺμπαντα (or σὺν πάντα) of G^B to be pre-Akiban, and Barton 1908a, 105, who follows him, retroverts accordingly by אֵת כָּל עֵלָם . Podéchar, 292 agrees, but regards the addition of πάντα or of כָּל as a secondary development aimed at rendering the notion of duration in עָלַם more explicit. Klostermann, 58, on the other hand, takes σὺν τὸν αἰῶνα of G^{AS} to be G*, and so do both Rahlfs 2006, 244 and Gentry 2019, 156 in their critical editions. Cheyne, 276 and Euringer, 56 likewise consider the addition of πάντα as an inner-Greek development.

As for P, both Kamenetzky, 198 and Goldman 2004, 32 take Ⲁⲗⲉ to be a corruption for Ⲁⲗⲉⲙ , which would thus support M.

Q Proposed translations and interpretations

With regards to the exegesis of the difficult עָלַם , the proposed interpretations can be classified in three macro-categories: the first attaches to the word a physical sense: ‘world’ (i)¹⁴⁰; the second a temporal sense (ii); finally, the third sees in עָלַם a derivative from עָלַם ‘to hide’ (iii). Interpretation (i) has been sometimes paraphrased as ‘love of this world,’ of its pleasures¹⁴¹. Jerome seems to have understood it in this way in the explanation of his commentary: “*Dedit quoque Deus mundum ad inhabitandum hominibus, ut fruantur varietatibus temporum et non quaerant de causis rerum naturalium quomodo creata sint omnia*” ‘God also created the world to be inhabited by men, that they might enjoy the variation of time and not seek the causes of nature, as all things are made.’ Another, more common, explanation is ‘sense, knowledge of the world’¹⁴². So apparently V (*et mundum tradidit disputationi eorum* ‘and He delivered the world to their *disputation*’), Rashi (הַחִמְמַת הָעֵלָם), and Ibn-Ezra (הַתְּעַסְקִים , said of men). Ewald 1837, 205 and Elster, 70-1, on the other hand, take עָלַם more literally and take the point to be that man is a microcosm reflecting the macrocosm. With עָלַם understood as ‘world,’ the verse would basically state that man is so involved in worldly pleasures or affairs that he cannot understand the true plan of God.

The most common view, however, is that עָלַם should be understood temporally (ii), since the general context would require this (see in this verse the term עַת and the expression מְרֵאשׁ

¹⁴⁰ Clericus, 688, Knobel 1836, 170, Ewald 1837, 205, Heiligstedt 1847, 308, Elster, 70-1, Lloyd, 44-5, Zapletal, 126-8, Levy, 82-3, Jastrow 1919, 210-1, Gordis 1955, 221-2, Kroeber, 116 – Geier, Renan, Umbreit.

¹⁴¹ Preston and Mendelssohn, 174-5, Gordis 1955, 221-2.

¹⁴² Clericus, 688, Gesenius 1835, II 1036b, Knobel 1836, 170, Heiligstedt 1847, 308, Lloyd, 44-5, Cheyne, 210, Zapletal, 126-8 – De Wette.

וְעַד סוּף, and in verse 14 the adverbial לְעֵלָם). Most translate ‘eternity’¹⁴³. Other renderings are: ‘course of time’¹⁴⁴, ‘indefinite, prolonged duration’¹⁴⁵, ‘sense of the past’¹⁴⁶ ‘future’¹⁴⁷, ‘forever’¹⁴⁸. Some explain that men aspire to eternity by God’s will (*‘desiderium aeternitatis’*), but this aspiration is always frustrated because they are mortal¹⁴⁹. Others, that men have a notion of the individual seasons of life (Qoh 3:1–8) as well as of their sum (עֵלָם, *‘notio aeternitatis’*), yet in such a way that they cannot understand God’s work¹⁵⁰. Weeks 2020, 504-6 understands that God has placed into men a sense of perpetuity or future which gives them the illusion of working on their own behalf, thus inciting them to action.

Interpretation (iii) goes back at least to Rashi, who takes the defective spelling of the word to mean that the knowledge of the day of death is ‘hidden’ to men. Following the etymology from עֵלָם ‘to hide,’ several translate ‘obscurity’¹⁵¹, taking the verse as an affirmation that God wants to render His plans mysterious to mankind (see Döderlein, 26 “nur verhüllt er ihren Geist”). More recently, Dahood 1952a, 206 and Dahood 1962, 353-4, followed by Whitley 1979, 31-3, Youngblood, 405-7, and Holland, 93, suggested ‘darkness’ in the sense of ‘ignorance,’ as חֹשֶׁךְ at Job 37:19 and 38:2, and the verb עָלַם at 42:3. This meaning, they claim, would also be justified by the Ugaritic *glm* ‘to grow dark’ and ‘to cover over.’ Similarly, Crenshaw, 97-8 translates ‘the unknown.’ Several authors also emend M to make עֵלָם derive from עָלַם (see ✂).

✂ Proposed emendations and conjectures

Scholars usually dismiss the versional evidence either as translational or as secondary (see *).

Several conjectures have been proposed: הָעֵמָל ‘toil’¹⁵²; הָעֵלָם ‘knowledge,’ from the Arabic عِلْم¹⁵³; הָעֵלָם ‘what is hidden, secret,’ often in the Talmud¹⁵⁴, hence ‘ignorance’¹⁵⁵; הָנְעֵלָם or הָנְעֵלָם ‘what is hidden’¹⁵⁶; עָלָם or עָלָם ‘seal,’ from the Arabic عָلַם¹⁵⁷; הָעֵלָם ‘veil’¹⁵⁸; לְהִתְעַלֵּם ‘to refrain (from research)’¹⁵⁹.

¹⁴³ Herzfeld, 58-60, Ginsburg, 308-11, Delitzsch and Keil 1875, 262-5, Nowack and Hitzig, 228-30, Wright 1883, 195-6, 343, Wildeboer 1898, 133, McNeile, 61-2, 99, Williams, 38-9, Zimmerli, 167-8, Hertzberg, 96, 100, Strobel, 55, Líndez, 233-4, Seow, 158, 163.

¹⁴⁴ Galling 1940, 62, Hengel, 119-20.

¹⁴⁵ Nowack and Hitzig, 230, Podéchar, 292-5, Odeberg, 30-2.

¹⁴⁶ Jenni, 25, Krüger, 87.

¹⁴⁷ Dale, 22-3, Siegfried, 40-1.

¹⁴⁸ Weeks 2020, 504-6.

¹⁴⁹ Ginsburg, 308, Dale, 23, Delitzsch and Keil 1875, 262-5, Wright 1883, 195-6, Williams, 38-9, Líndez, 238-9.

¹⁵⁰ Grimm, 275-9, Nowack and Hitzig, 230, McNeile, 62-3, Podéchar, 295, Odeberg, 32, Sacchi, 142-3, Seow, 163, 172-3.

¹⁵¹ Holden, 13, Parkhurst, 382b.

¹⁵² van der Palm, 136, MacDonald, 212, Kamenetzky, 238, Günther, 79-80, Ginsberg 1963, 50, Fox 1989, 191, 193-4.

¹⁵³ Spohn, 26, Hitzig 1847, 147-8, Stuart, 173-8.

¹⁵⁴ Jastrow 1903, 1084.

¹⁵⁵ Graetz, 70, Barton 1908a, 105, Gault, 53-4, 57.

¹⁵⁶ Bickell, 11, Cheyne, 299.

¹⁵⁷ van der Palm, 134-7, Schmidt 1794, 127-8.

¹⁵⁸ Haupt 1905b, 17, 29.

¹⁵⁹ Ehrlich, 66.

🔗 Textual choice

The addition of πάντα before העלם in G seems secondary, and could be either exegetical, as supposed by Podécharid, 292, or, most probably, an assimilation to the similar σύν τὰ πάντα at the beginning of the verse.

As far as the meaning of M עלם is concerned, we consider none of the foregoing explanations to be satisfactory. The sentence את העלם נתן בלבם remains indeed enigmatic, whether we understand עלם as ‘world’ or as a noun denoting time. The first solution does make some sense (God have placed worldly pleasures or affairs in the human heart, so that he cannot understand the ultimate reason for things), but it is very doubtful that עלם could have such a meaning. The second solution (‘eternity,’ or the like) opens the way to a variety of speculations which are impossible to verify: That God placed a not better defined eternity (or the like) in the human heart is an idea which should be central in that it would reveal QOH's conception of the world, but it is neither taken up nor further explored in the book. Moreover, the two statements, that humans have some sort of transcendental feeling or knowledge (11b) and that they are not able to inquire into divine Providence (11c) are clearly contradictory, whichever way we decline the temporal semantics of עלם or the syntax of מבלי אשר. The third solution, too, makes good sense, but is highly questionable from a linguistic point of view: under no circumstances can עלם mean ‘ignorance,’ whether we accept the etymology from עָלַם ‘to hide,’ or resort to Ugaritic. It can only mean ‘what is hidden, secret’ and ‘darkness,’ respectively, which are no less enigmatic than ‘word’ or ‘eternity.’ In any case, both etymologies generate *hapax legomena*, whether we choose to revocalise or not.

Correcting M to העמל restores a text which is undoubtedly better, in our view, and not *facilior*: the corruption is a mere mechanical error, so that the rule of the *lectio difficilior* does not apply here. The advantages coming from this slight emendation have already been enumerated by Fox 1989, 194: it creates a continuity between the preceding as well as the following verse and, above all, it reinstates a theme dear to the author, that of human toil, with an echo in Qoh 8:17. This conjecture would also have some support from P, although it is likely that the transposition, whether already present in the Hebrew *Vorlage* or made by the Syriac translator or copyist, is accidental there.

3:12^b בם ≡ ≡

🕊 The ancient witnesses

M and G read: ‘And I know that there is no good *in them* except to rejoice and do well in *his* life,’ with a plural suffix in בם opposed to the singular one in בחייו. T confirms M but adds a gloss to בם: ‘I know by the spirit of prophecy that there is nothing good *in them* (= בהון), in men (= בבני אינשא), except to rejoice in the joy of the Torah and to do good during the days of his life.’

Jerome, on the other side, omits כּם, both in H1 ('I know that there is no good except to rejoice and to do good in his life') and in V ('And I know that there is nothing better than rejoicing and doing well in his life'). Two mss by Kennicott omit כּם as well.

P resolves the disagreement between כּם and כּחיי by changing the second suffix into a plural: 'And I know that there is no good *in them* (= כּחיים) except to rejoice and to do what is good *in their lives* (= כּחיים).'

Finally, three Hebrew mss read כּארם.

* Proposed reconstructions and evaluations

The omission by Jerome is considered a case of "allègement stylistique" by [Barthélemy 2015](#), 806.

Q Proposed translations and interpretations

The plural suffix has been variously explained. Maintaining the agreement in the plural, several scholars link the suffix either to כּני הארם of Qoh 3:10¹⁶⁰, or to the "various pursuits" of 3:2–8¹⁶¹, or to אַתְּ הַכֹּל 'all the thing that God has made' in verse 11¹⁶². Most scholars, however, defend the disagreement on grammatical grounds, taking the plural suffix in כּם as used collectively¹⁶³ and contending that it refers to הארם in 3:11¹⁶⁴, making a parallel with כּארם in 2:24¹⁶⁵. [Gordis 1955](#), 146, 222, on the other hand, understands כּם as כּחיים "in one's life, while one lives."

✂ Proposed emendations and conjectures

Several authors correct M to כּארם¹⁶⁶ or to לארם¹⁶⁷. [Barton 1908a](#), 106 regards כּם as a corruption of לם, which would in turn be an abbreviation of לארם, found in Qoh 8:15 and in the original text of 2:24 (see 2:24^a). [Podéchar, 297](#) proposes the same reconstruction, but claims that the opposite is also possible, namely that the corruption precedes the abbreviation (thus: לארם → כּארם → כּם). The abbreviation hypothesis has been revived more recently by [Driver 1964](#), 80, who regards כּם as an abbreviation of כּארם. While maintaining M and translating כּם as "in life" ([Gordis 1955](#), 146), [Gordis 1955](#), 222 suggests that כּם may be the result of "a dittography of the final letter of טוב and the Mem as a virtual dittography of the Kaph of כי which it resembled in the old script." [Crenshaw](#), 98 regards it as the result of a *homeoteleuton* (?).

¹⁶⁰ Herzfeld, 61, Hengstenberg, 108, Nowack and Hitzig, 230, Williams, 40, Barthélemy 2015, 806 – Rashi.

¹⁶¹ Tyler 1874, 126 – Rashbam.

¹⁶² Goldman 2004, 76.

¹⁶³ Kautzsch 2006, § 135p.

¹⁶⁴ Hahn, 59, Stuart, 178, Dale, 23, Lloyd, 46, Podéchar, 296-7, Odeberg, 32, Hertzberg, 100, Crenshaw, 92, 98, Krüger, 166, Seow, 163-4, Weeks 2020, 519.

¹⁶⁵ Knobel 1836, 171, Ginsburg, 311, Delitzsch and Keil 1875, 265, Wright 1883, 344, Siegfried, 41, Levy, 83, Fox 1989, 194.

¹⁶⁶ Graetz, 71, Zapletal, 128, Ehrlich, 66, Galling 1940, 62.

¹⁶⁷ Oort, 82, Podéchar, 297.

Various authors have spoken out against these conjectures¹⁶⁸, arguing that M is *difficilior* and that it can be explained on grammatical grounds (see Q).

🔗 Textual choice

If we want to retain M, the assumption of a collective plural seems the best (though *ad hoc*) solution. The plural בני אדם in Qoh 3:10 as well as the singular את הכל in 3:11 are too distant to serve as referents. The suggestion by Gordis 1955, 222 to take בם as בהיים is original, but difficult, as the author himself acknowledges, in view of בהיי at the close of the verse. As for the corrections, the abbreviation-hypothesis is unlikely, whereas both לאדם and באדם are harmonistic (Seow, 164).

An argument can be made, however, in favour of an original without בם. Rather than the result of a dittography, as supposed by Gordis 1955, 22, it is possible that בם is a gloss added by a scribe who, recalling similar expressions in 2:24, 3:22, and 8:15, inserted בם to make explicit that men are the subject here. The fact, however, that he used a plural instead of the singular used in those other verses goes against the *usus scribendi* and could therefore betray the non-authorial origin of בם. Such an omission would also have some textual support from H1 and two medieval mss, if not from V, where it is likely translational (Barthélemy 2015, 806).

3:13^a האדם ≡ ≡

🔗 The ancient witnesses

The article in M has the support of a few Greek mss, such as codex *Vaticanus* and related mss (68 and 534). All other Greek mss omit the article.

* Proposed reconstructions and evaluations

Both Rahlfs 2006, 244 and Gentry 2019, 156 (see also Gentry 2004b, 73) choose the reading with the article as G*. Goldman 2004, 32, 76, on the other hand, goes along with the rest of the Greek tradition, here as well as in 5:18^a. Weeks 2020, 520-1 agrees with Goldman and suggests that the article may have been introduced in M in both passages by analogy with Qoh 7:2 and 12:13.

3:13^b נחת ≡ ≡

🔗 The ancient witnesses

M has, literally: ‘And also every man who shall eat and drink, and see good in all his labour, a gift of God it (is).’ T supports M: ‘(it is) a gift given to him from God.’

¹⁶⁸ Hertzberg, 100, Fox 1989, 194, Goldman 2004, 76, Seow, 164, Weeks 2020, 518-9.

The Greek tradition is split: codices *Vaticanus* and *Ephraemi rescriptus*, and the Hamburg papyrus follow M (δόμα θεοῦ ἐστίν); all the others add a demonstrative pronoun before מתת: 'this (= τοῦτο) is a gift of God (= δόμα θεοῦ ἐστίν)'. SYH (מגמא אאלמא גאמבא אגא) and V (*hoc donum Dei est*) confirm this latter reading. As for the Syriac tradition, most mss conform to M; a few others, including *Ambrosianus*, have a double pronoun: 'this (is) a gift (= אגמבא אגא), it is of God (= מ, אגמא)'. Finally, H1 has a *lectio singularis*: *ex dono Dei est* '(this) is from a gift of God,' which should presuppose the Hebrew ממנתת (see 138).

// Loci paralleli

This verse strongly echoes Qoh 5:18, especially in its last part (זה מתת אלהים היא). Here is the list of witnesses and relative readings for that verse:

G τοῦτο δόμα θεοῦ ἐστίν

SYH מגמא אאלמא גאמבא אגא

P אגמא אגא מ, אגמא

T מתנה דאיתיהיבת ליה במזליה ומן קדם יי הוא

H1 *hoc dei donum est*

V *hoc est donum Dei*

* Proposed reconstructions and evaluations

Scholars agree in rejecting the versional evidence here. [Klostermann](#), 64 states that the addition of the pronoun τοῦτο in part of the Greek tradition is due to a double translation of הִיא, and [Weeks 2020](#), 522 likewise takes it to be an assimilation either to the same pronoun at the close of the verse or to Qoh 5:18. Both [Rahlfs 2006](#), 244 and [Gentry 2019](#), 157 chose the reading without the demonstrative for their critical text. [Goldman 2004](#), 32 judges the readings of P and V as 'explicatory.' [Kamenetzky](#), 198 regards P אגא as an assimilation to 5:18, whereas [Weeks 2020](#), 522 sees it as an attempt to combine M הִיא and G τοῦτο into a single reading.

☞ Textual choice

The addition of τοῦτο in G is likely due to a *Vorlage* that read זה מתת: the assumption of a double translation of הִיא ([Klostermann](#), 64), as well as that of an explicatory rendering ([Goldman 2004](#), 32), goes against the translational techniques of G QOH, which usually renders third-person pronouns with ἐστίν (see Qoh 2:24 and 5:18). The suggestion by [Weeks 2020](#), 522 that τοῦτο arose as an imitation of הִיא is likewise unlikely, in our view, הִיא being already covered by ἐστίν at the end of the verse, whereas that of an assimilation to the Hebrew of 5:18, although not impossible, does not seem necessary.

If not a mere translational adaptation, H1 could indirectly support such a *Vorlage*, when *ex dono* is analyzed as the result a misdivision of זה with a subsequent loss of ז by haplography

and an interchange מ/ה, thus: עמלו[מ]מתת → עמלו[ז]-המתת → עמלוזהמתת. P may well be a conflation, whereas V, if not imitating G, is likely translational.

The demonstrative pronoun is secondary, in any event. Its addition in the *Vorlage* of G (and, perhaps, of Jerome) may be due either to a spontaneous facilitation or to harmonisation with 5:18. M is superior, therefore, as it is both *difficilior* and non-harmonistic.

3:14^a יעשה ≡ ≡

👉 The ancient witnesses

M has a future here ('And I know that everything that God *will do*') and is supported by T ('I know from the spirit of prophecy that everything that God *will do*'). All the other Versions have the past tense: 'all that God *has done*.'

* Proposed reconstructions and evaluations

Most authors consider the versional evidence as translational. [Podéchar](#), 298 claims that the past is an allusion to the act of creation, and [Goldman 2004](#), 32 regards it as an interpretative reading. [Weeks 2020](#), 353, on the other hand, points out that if this reading is interpretative, then the ancient translators would have resisted making a similar change at Qoh 11:5. Thus, in his opinion, a *Vorlage* with עשה is likely here.

✂ Proposed emendations and conjectures

Only [Graetz](#), 71 emends with the Versions, and translates: "Ich habe erfahren, dass alles, was Gott *gemacht hat*, auf immer so bleiben wird" 'I have learned that everything God *has made* will remain so forever.' [Ginsburg](#), 312 silently emends in translation: "I knew that whatever God *hath made*." [Weeks 2020](#), 523 regards יעשה and עשה as synonymic: the future in M may be an assimilation to יהיה a few words later, whereas עשה in the Versions may be an assimilation to the same עשה at the end of the verse as well as to the past tenses which in the preceding verses describe the divine action.

👉 Textual choice

We agree with [Weeks 2020](#), 523 that a *Vorlage* with עשה is likely. We are inclined to see it as an assimilation to the two עשה in Qoh 3:11 as well as to the one in this same verse: an assimilation of M to the following יהיה seems to us less convincing.

3:15^a וְאִשֶּׁר ≡

📖 The ancient witnesses

Against M and most Versions ('*and what* is to be has already been') S_{VH} and P add 'all' before the relative ('*and all the things which* are to be have already been').

* Proposed reconstructions and evaluations

Kamenetzky, 215 points out the similarity between the renderings of S_{VH} and P, and compares both with G καὶ ὅσα. Weeks 2020, 527 takes a similar line, suggesting that both are interpretative renderings of G.

3:15^{b-b} אֵת נִרְדָּף ≡ ≡

📖 The ancient witnesses

There are two problems here: the absence of the article after the *nota accusativi* and the semantics of נִרְדָּף. The article is unanimously attested by G and A_Q (τὸν διωκόμενον), by S_M (τῶν ἐδιωξαομένων), and by one medieval ms (K213). Some other medieval mss omit the *nota accusativi*. Both the article and the *nota accusativi* are missing in Sir 5:3, which seems to be an indirect witness of this last part of the verse: כִּי יִי מִבְּקֶשׁ נִרְדָּפִים. P translates נִרְדָּף twice: 'and God will seek (= נִבְחַס) the persecuted (= לְנִרְדָּפִים) who is persecuted (= גִּבְעוּלִים)' (see *). In the explanation of his commentary, Jerome gives for G a variant reading with the neuter τὸ διωκόμενον, which he paraphrases as 'that which has passed away, expelled, ceased to exist' (*quod praeterit, quod expulsum est, quod esse cessavit*), and which he seems to follow in V: *Deus instaurat quod abiit* 'God restores that which is passed away.' For the understanding of נִרְדָּף in ancient and modern exegesis, see Q.

* Proposed reconstructions and evaluations

Weeks 2020, 527 points out that neither G nor A_Q nor P attests אֵת, whereas Salters 1976, 419 claims that G's *Vorlage* lacks the article, as in אֵת לֵב (= τῆν καρδίαν) in Qoh 7:7. He characterises the omission of the אֵת in Sir 5:3 as a correction, as does Seow, 165 for the omission either of the *nota accusativi* or of the article in medieval mss.

As for P, scholars usually take the second word גִּבְעוּלִים to be an explanatory gloss derived from the same root as the first לְנִרְדָּפִים¹⁶⁹.

¹⁶⁹ Janichs, 8, Euringer, 57, Kamenetzky, 215, Salters 1976, 420.

Q Proposed translations and interpretations

Most Versions pars אֵת נִרְדָּף as a masculine participle, which is what M's vocalisation נִרְדָּף indicates: 'the one who is persecuted.' So SM: ὁ δὲ θεὸς ἐπιζητήσει ὑπὲρ τῶν ἐκδιωκόμενων 'God will seek on behalf of those persecuted'; Hr: 'God will seek out the one who suffers persecution (= eum qui persecutionem patitur)'; and T: 'And on the great day of judgment the Lord will seek the needy and the poor from the hands of the wicked who pursues (= נִרְדָּף) him' (Knobel 1991, 30). G has a masculine accusative (τὸν διωκόμενον), so that the most proper translation should be "the one being pursued": so Gentry 2007, 651 and Weeks 2020, 528, but cfr. Brenton, 821 "that which is past"; Seow, 165 considers G ambiguous.

Such a contrast between a rendering of אֵת נִרְדָּף as a masculine (human subject, i) and as a neuter (basically, 'the past,' ii) is reflected in medieval as well as in modern exegesis. The former is adopted by Rashi, Rashbam, the Midrash, and a few (especially earlier) authors¹⁷⁰, who usually understand 15b to mean that God will comfort the persecuted (or conversely, will punish the persecutors; but cfr. the opposite view of Allgeier, 31: "Und Gott ahndet einen Verfolgten" "And God punishes a persecuted person," which he sees as an antithesis to 14d). Ehrlich, 67 sees in 15b the hand of a Pharisee glossator, who wanted to allude to the persecution of the Pharisees by the Sadducees: 'but God will avenge (= בִּקֵּשׁ) those who are persecuted.' More recently, the masculine rendering has been defended by Salters 1976, 419-22 and by Garrett, 160-2, who takes 15b to be an anticipation of the 'corruption and oppression' section of Qoh 3:16-17, as well as by Samet, 584-6, who sees in the contrast between 15b and 15a and between 14b and 14a the affirmation of Qoh's determinism.

At least since Ibn-Ezra, however, most authors follow (ii) and understand the point to be that God seeks the past and brings it again into being¹⁷¹. Delitzsch and Keil 1875, 266-7, followed by Herzfeld, 62 and Wright 1883, 345, also appeal to the Arabic مُرَدِّف 'analogous' or to אֵת נִרְדָּף 'synonym,' to sustain the idea of the past as a repetition of events. Levy, 83-4 takes אֵת נִרְדָּף to be a synonym of the preceding בִּקֵּשׁ (quoting parallels), and translates: "und Gott strebt wieder nach dem (schon einmal) Erstrebten" 'and God strives again for what has (already once) been striven for.' The point would be, in his opinion, that God brings out nothing new. This interpretation is accepted, though hesitantly, by Fox 1989, 191, 195-6, as well as by Weeks 2020, 501, 527, who points out the gerundial implications of the Niphal participle: "and it is God who will seek whatever is to be pursued." Similarly Galling 1940, 62: "Und Gott trachtet nach dem, das (der) verfolgt werden muß" 'And God seeks that (which) must be pursued.' For Seow, 158, 165, on the other hand, אֵת נִרְדָּף is a synonym of רָעָה 'to pursue,' and echoes רָעוּת רוּחַ 'pursuing the wind.' On such an

¹⁷⁰ Schmidt 1691, 97, Döderlein, 174, Holden, 14-5, Hengstenberg, 111-2, Graetz, 71-2, Haupt 1905b, 9, Zapletal, 129-30, Ehrlich, 67, Allgeier, 31.

¹⁷¹ Houbigant 1753, 287, van der Palm, 95, 138, Parkhurst, 486a, Gesenius 1835, III, 1267a, Knobel 1836, 173-4, Ewald 1837, 201, Preston and Mendelssohn, 179-80, Heiligstedt 1847, 309, Hitzig 1847, 149, Ginsburg, 313-4, Stuart, 179, Tyler 1874, 126, Lloyd, 47-8, Nowack and Hitzig, 232, Siegfried, 42, Wildeboer 1898, 134, McNeile, 63, 99, Podéchar, 300-1, Williams, 42, Odeberg, 33, Gordis 1955, 146, 223-4, Barton 1908a, 98, 107, Hertzberg, 96, 100, 108-9, Crenshaw, 92, 100, Líndez, 233-4 – Geier, Dathe, Bauer, Patrick.

understanding, the verse would state that God will look after what people have pursued in vain.

✂ Proposed emendations and conjectures

As far as the article is concerned, practically all scholars maintain M, with the argument that the article is not consistently used after a *nota accusativi*, in QOH (as אַתְּ לֵב in Qoh 7:7) and in BH in general. Only [Galling 1969](#), 93 corrects to אַתְּ הַנִּרְדָּף.

Several authors, whether following (i) or (ii), judge 15b to be intrusive. Among the former, [Galling 1940](#), 62 considers 15b as a gloss of verse 14 and eliminates it. Among the latter, [Graetz](#), 71-2 regards 15b as either misplaced from 3:17 (so [Haupt 1905b](#), 9, who moves it there) or a remnant of one or more verses now lost. Similarly, [Zapletal](#), 129-30 and [Jastrow 1919](#), 211 regard 15b as the work of a pious scribe, who felt the need to express his conviction that God would take care of the persecuted.

Several conjectures have been proposed: הַרְדִּיף ([Kamenetzky](#), 238): ‘God seeks *the persecutor*,’ moved to the end of verse 17; עֲתֵר נִדָּף ([Kuhn](#)): ‘Gott sucht *die verwehte Spur* immer wieder auf’ (quoted in [Hertzberg](#), 109); הַנִּפְחָד ([Budde](#)): ‘and God will claim *what is lacking*’ (quoted in [Levy](#), 83). [Driver 1954b](#), 226 takes אַתְּ to be an abbreviation for אֲתֵנוּ, and translates: “and God claims it (*sc.* each moment, present and future), as it passes on.”

📖 Textual choice

Although the rule in classical Hebrew requires the definite article after the *nota accusativi*, exceptions are known: see [Ewald 1863](#), § 277 d, [König 1881a](#), §288 g, [Kautzsch 2006](#), 117 c, [Joüon and Muraoka 2006](#), 125 h, and, for QOH, [Gordis 1946](#), 81-3 and [Schoors 1992](#), 164-65. Here, the addition of the article in the *Vorlage* of G (if any) and in ms K213, as well as the elimination of the *nota accusativi* in K30 etc. and in Sirach, are likely corrections ([Seow](#), 165). The loss of the article in M, however, could be explained as a later development by haplography due to the ת of the *nota accusativi* אַתְּ. The article is attested by the most ancient and literalistic witnesses (G and Aq), following which we emend.

As for the interpretation of נִרְדָּף, the vocalisation suggests a masculine, and so it is probable that the Masoretes understood it as ‘the one that is persecuted,’ as do most Versions. This is not certain, however, since a masculine can also stand for a neuter ([König 1881a](#), § 244a). In any event, such an interpretation makes no sense at all in the present context. Reading a neuter (נִרְדֵּף, ‘past,’ or suchlike) is no less problematic, since it would create a semantic *hapax*. The gloss-hypothesis, too, is to be rejected, since 15b clearly parallels 14b. In light of all of this, we prefer to propose a literal translation of אַתְּ הַנִּרְדָּף, posing it under question marks.

3:16^a הַרְשָׁע ≡ ≡

👉 The ancient witnesses

M runs: ‘and again, I saw under the sun the place of judgment, there *the wickedness* (= הַרְשָׁע), and the place of justice, there the wickedness.’ The reading הַרְשָׁע is supported by P (ⲛⲉⲩⲟⲩ) and Jerome, both in H1 (*impietas*) and in V (*impietatem*).

G gives ‘the wicked’ (ὁ ἀσεβής), which should presuppose הַרְשָׁע.

T’s paraphrase is complex, but it likely reflects הַרְשָׁע as well. Below the translation of **Knobel 1991**, 30 (with slight modifications) aligned with the text from Zamora’s ms and M: ‘And I further saw under the sun (= ועוד ראיתי תחת השמש // ועוד חזיתי תחות שמשא) in this world a place (= אתר // מקום) where the court (= בית דינא // המשפט) judges corruptly. There (= תמן // שמה) (they) declare the innocent guilty (= חייבא // הַרְשָׁע) in order to acquit the guilty in his case, and a place (= ואתר // ומקום) where an innocent man (= גבר זכאי // הצדק) is found there (= תמן // שמה), the guilty man (= גברא חייבא // הרשע) is found ruling over him on account of the sins of the evil generation.’

* Proposed reconstructions and evaluations

A *Vorlage* vocalised as הַרְשָׁע for G is proposed by many authors¹⁷². **McNeile**, 63 and **Seow**, 166 consider G’s translation to be under the influence of the following verse (see also 3:16^b), and **Goldman 2004**, 32 likewise regards it as a contextual assimilation.

👉 Textual choice

The substantive רְשָׁע occurs four times in the book (Qoh 3:16, 7:25, and 8:8), whereas רְשָׁע is more frequent (7 times: 3:17, 7:15, 8:10, 8:13, 8:14, 9:2). Here and later (see 3:16^c), the Greek translator as well as the Targumist probably vocalised to match the more familiar form. Another such instance is in 7:25^{b-b}. The mention of הַרְשָׁע together with הצדק in the following verse as well as in 9:2 may have favoured such an assimilation.

≡ Notes on alignment

Goldman 2004, 32 considers T indeterminate. As shown in 👉, however, it seems to align with G (so **Weeks 2020**, 538).

¹⁷² **McNeile**, 63, **Goldman 2004**, 32, **Gentry 2004a**, 167, **Seow**, 166, **Weeks 2020**, 538.

3:16^b הַצְדִּיק ≡ ≡

📖 The ancient witnesses

M הַצְדִּיק ‘the justice’ has the support of Aq (τῆς δικαιοσύνης), P (العدل), and Jerome (Hi *iustitia* and V *iudicium*). SYH also supports M against G, which is divided between τοῦ δικαίου ‘of the righteous man’ of codices *Vaticanus* and *Sinaiticus* and τῶν δικαίων ‘of the righteous men’ of codex *Alexandrinus* – this last confirmed by a quotation from Jerome's commentary: *et vidi etiam inter iudicum ipsa subsellia, non veritatem valere, sed munera* ‘And I have also seen under the sun that not the truth, but donations count among the benches of judges.’ The former reading, confirmed by the OL translation by Lucifer *iusti*, is probably the G* and seems to point to הַצְדִּיק, which seems reflected in T נָבֵר זָכָאי ‘the innocent man’ and is attested in two medieval Hebrew mss.

* Proposed reconstructions and evaluations

Both Rahlfs 2006, 244 and Gentry 2019, 158 choose τοῦ δικαίου of G^{B5} as G*. Goldman 2004, 32, 76 believes that this reflects a Hebrew variant הַצְדִּיק, whereas McNeile, 63, and much later Dahood 1952b, 228, suggest a defective הַצְדִּיק.

Many authors, however, have questioned the existence of a different *Vorlage* for G and the other Versions. McNeile, 141 himself, followed by Podéchar, 301 suggests that the Greek translator may have rendered M צָדִיק as a neuter adjective as in in Qoh 7:15 (בְּצָדִיקוֹ = ἐν δικαίῳ αὐτοῦ, ‘there is a just man perishing in his justice’), under the influence of the following verse, where צָדִיק and רָשָׁע are paired. Seow, 166 takes a similar line, as do Ginsburg, 314, who states that G confused the abstract with the concrete noun due to the succeeding verse, and Barthélemy 2015, 808, who speaks of a deliberate choice on the part of the Greek translator as well as of the medieval scribes and of the Targumist. Gentry 2004a, 167 likewise explains G as the result of the translator's decision to match his approach to רָשָׁע in 16b (see 3:16^a) and 16d (see 3:16^c).

✂ Proposed emendations and conjectures

For Ehrlich, 67, the repetition of ‘wickedness (is) there’ in M (שָׁמָּה הַרְשָׁע and שָׁמָּה הַרְשָׁע) makes this verse “vollends überflüssig”; he emends accordingly הַצְדִּיק to הַצְדִּיק and הַרְשָׁע to הַרְשָׁע (see 3:16^c). Goldman 2004, 32, 76 agrees that the parallelism in M is too flat and emends as well with G and T, suggesting an ideological cause for the variant: an original הַצְדִּיק would have been changed into הַצְדִּיק in proto-M “in order to avoid having the judge (who should be צָדִיק) declared ‘wicked’ (רָשָׁע).” He also quotes 7:19^a and 8:1^a as additional instances in which M attests a revision to soften Qoh's criticism of the wise and the righteous.

Against this emendation, many authors claim that it lacks support from the Versions (see *), and that it would break up the parallelism הַצְדִּיק מִמְּקוֹם הַמְּשַׁפֵּט/מִמְּקוֹם הַצְדִּיק.¹⁷³

¹⁷³ Seow, 166, Weeks 2020, 539.

🔗 Textual choice

See 3:16^c.

3:16^c הַרְשָׁע ≡ ≡

👉 The ancient witnesses

M הַרְשָׁע, a pausal form from הַרְשָׁע ‘wickedness,’ is supported only by Jerome (H1 *iniquitas* and V *iniquitatem*). T reads ‘the wicked man’ (גְּבוּרָא חַיִּיבָא), whereas G unanimously gives ὁ εὐσεβής ‘the pious’, with the exception of five mss and several printed editions, which read ὁ ἀσεβής (see *). P is ambiguous: 𐤇𐤊𐤁 may be vocalised either 𐤇𐤊𐤁 “*pravitas*” (= M) or 𐤇𐤊𐤁 “*iniquus*” (= G, T) (Smith, II, 2832b).

* Proposed reconstructions and evaluations

Rahlfs 2006, 244 adopts ὁ ἀσεβής for his critical text, thus bringing G closer to M. The same reading is found, probably as a conjecture, in the Aldine, in the Complutensis, and in Grabe's edition. Gentry 2019, 158, on the other hand, chooses ὁ εὐσεβής, and takes ὁ ἀσεβής to be the result of a subsequent correction towards Jerome and Aquila (Gentry 2004a, 167).

Greek ὁ εὐσεβής has been variously evaluated. Most scholars take it as an inner corruption for ὁ ἀσεβής¹⁷⁴. Dillmann, 12 and McNeile, 158, on the other hand, contemplate a conscious variant for the sake of orthodoxy. Podéchar, 301-2 agrees and also mentions Qoh 4:17 11:9^a in support. He also points out, however, the possibility of an influence from the following verse: the desire to see a parallelism between the righteous and the wicked, in his view, may have favoured the alteration of ἀσεβής to εὐσεβής, especially if the former was intended as a neuter (see 3:16^b). An influence from the following verse is recognised also by Seow, 166.

As for P, all the authors parse 𐤇𐤊𐤁 as a substantive, and align it accordingly with M¹⁷⁵. So also Weeks 2020, 538 but, rightly, with reservations (see 👉).

🔗 Proposed emendations and conjectures

Several authors consider the repetition of הַרְשָׁע in M to be unacceptable. Ehrlich, 67 emends to הַרְשָׁע ‘the wicked,’ and so does Goldman 2004, 32, 76 with G* ὁ ἀσεβής (see above) and T.

Graetz, 72 proposes הַרְשָׁע ‘the transgression,’ which has gained wide acceptance in commentaries¹⁷⁶ and a mention in three printed editions¹⁷⁷.

¹⁷⁴ Ginsburg, 314, Euringer, 57, Kamenetzky, 215, Gordis 1955, 224, Hertzberg, 100, Goldman 2004, 32, 76, Gentry 2004a, 167, Seow, 166, Weeks 2020, 538.

¹⁷⁵ Kamenetzky, 215, McNeile, 158, Gordis 1955, 224, Goldman 2004, 32, Gentry 2004a, 167, Seow, 166, Barthélemy 2015, 807, Weeks 2020, 538.

¹⁷⁶ Zapletal, 130, Williams, 43, Galling 1940, 62, Barton 1908a, 111, Galling 1969, 96 – Volz, Budde, Kuhn, Wölfel.

¹⁷⁷ Driver 1905, 1139, Horst 1937, 1215, Horst 1975, 1340.

Most scholars, however, take the repetition to be a feature of Qoh's style and mention וַאֲנִי לָהֶם מִנְחָם in Qoh 4:1 as an example: so, e.g., [Gordis 1955](#), 224 and [Crenshaw](#), 101 and, against the proposed emendations, [Hertzberg](#), 100, [Barthélemy 2015](#), 808, [Seow](#), 166, and [Weeks 2020](#), 538.

📖 Textual choice

The evidence is difficult to assess. On the one hand, the *Vorlage* that can be reconstructed from G and T has a positive literary value, since it creates a parallelism righteous/wicked that nicely introduces verse 17: 'and in the place of judgment, there the wickedness; and in the place of the righteous, there the wicked (v. 17). And I said in my heart, God will judge both the righteous and the wicked etc.' An ideologically motivated change of צָדִיק to זָכָר (3:16^b) as well as of רָשָׁע to רָשָׁע (see 3:16^a) in proto-M ([Goldman 2004](#), 76) is by no means improbable: it is hardly a coincidence that a similar alteration occurred in the Greek tradition – from ἀσεβής to εὐσεβής – can be interpreted in similarly ideological terms, and it is not difficult to imagine why Qoh's statements about justice could give rise to concerns of this sort. On the other hand, it may well be that the Versions simply harmonise with verse 17. Also, from a literary point of view, M's repetition of רָשָׁע resounds as somehow *difficilior*: textual variants could be explained with the desire by translators and scribes to create a *variatio*, as the case of P and Jerome seems to demonstrate: while following M, both translate רָשָׁע with two different lexemes (ἀσεβία and ἀδικία in P; *impietas* and *iniquitas* in H1 and V).

☰ Notes on alignment

Given the ambiguity of the consonantal text of P (see 📖), we prefer to classify it as indeterminate, following [Weeks 2020](#), 538.

3:17^a אמרתִי ☰ ☰

📖 The ancient witnesses

The tradition is split: on one side we have Greek codices *Sinaiticus* and *Venetus* (εἶπον or εἶπα), H1 (*dixi*), and T (אמרתי) which support M; on the other side, codex *Vaticanus*, the Hamburg papyrus (καὶ εἶπον), P (אמרתי), and V (*et dixi*), which seem to point to Hebrew ואמרתי, also found in one medieval ms by Kennicott (K57). Another small group of Greek witnesses (*Alexandrinus*, *Ephraemi rescriptus*, and a few minuscules) read ἐξεῖ 'there I said.'

* Proposed reconstructions and evaluations

Rahlfs 2006, 244 and Gentry 2019, 158 chose codex *Sinaiticus* (εἶπα) as the original Greek. Earlier scholars, on the other hand, take the reading with the conjunction to be G*¹⁷⁸, and also suggests a *Vorlage* with וואמרתי¹⁷⁹.

As for the reading with ἐκεῖ, McNeile, 141 and Podéchar, 302-3, followed by Weeks 2020, 539, explain it as a secondary corruption from καί, under the influence of ἐκεῖ ὁ ἀσεβής of verse 16 and ἐκεῖ εἶπα/εἶπον of verse 18.

✂ Proposed emendations and conjectures

To our knowledge, Levy, 84 is the only scholar who corrects to וואמרתי (“Da dachte ich wohl”), mainly for syntactic reasons.

📖 Textual choice

The witness of Greek mss (*Vaticanus* and the Hamburg papyrus and, indirectly, *Alexandrinus* and *Ephraemi*), as well as the other Versions make the hypothesis of a Hebrew *Vorlage* וואמרתי very likely here. The omission of the conjunction in proto-M can be explained as an assimilation to the identical expression in the following verse. Its addition, however, may be a syntactic facilitation: translators and copyists may have wanted to emphasise continuity between this verse and the previous one.

3:17^b ועל ≡ ≡

📖 The ancient witnesses

The conjunction before the preposition על is attested in M and in G: ‘for (there is) a time for every matter *and about* everything.’ A number of Catena mss, on the other hand, as well as four Hebrew mss lack the conjunction. Jerome has two versions of this reading in the lemma of his commentary: the first lacks the conjunction (*super* H1 280.268), the second reads it (*et super* H1 280.255). V omits the conjunction as well and renders the preposition by a dative: *et tempus omni rei tunc erit* ‘and there will be a time *for everything* then.’ SYH and P give ‘*and for everything*’ (לכל).

Q Proposed translations and interpretations

Weeks 2020, 540 takes P’s reading to be an assimilation to the preceding לכל (= לכל).

¹⁷⁸ Dillmann, 12, Kamenetzky, 215, McNeile, 141, Levy, 84, Podéchar, 302-3.

¹⁷⁹ Kamenetzky, 236, Horst 1937, 1215, Barton 1908a, 111, Weeks 2020, 539.

☞ Textual choice

The omission of the conjunction in Greek and Hebrew mss could be either accidental or the reflection of a *Vorlage*. The double reading in H1 is harder to assess: the fact that Jerome translates ׀ׁ with *et* in the second occurrence of his lemma, against *quia* in the first occurrence, makes one think that this latter reading is a simple paraphrase of the former. If this is true, then it is likely that Jerome had a *Vorlage* without the conjunction. Such a reading would be in some way *difficilior*, since an asyndeton seems harsh here. On balance, however, the versional support is slender for emendation, hence we maintain M.

3:17^d ׀ׁ ≡ ≡

📖 The ancient witnesses

The last stichos in M runs: ‘for there is a time for every action and for every work *there* (= ׀ׁ),’ which is supported literally by most Greek mss, such as *Alexandrinus* and *Sinaiticus* (= ἐκεῖ), by P (אבא), H1 (*ibi*), and T (אבא). SM interprets ׀ׁ temporally and renders τότε ‘then,’ as does Jerome in V (*tunc*).

A number of Greek mss, on the other hand, including codex *Vaticanus* and the mss of the *Catena* group, give καί. It must be noted that most Greek witnesses take ׀ׁ to belong to the next verse, thus: ‘(v. 17) for there is a time for every action and for every work (v. 18) *There* (= ἐκεῖ) I said in my heart etc.’ or ‘(v. 17) for there is a time for every action and for every work (v. 18) *And* (= καί) I said in my heart etc.’ (see ≡).

* Proposed reconstructions and evaluations

McNeile, 141 and Podéchar, 304 take καί (εἶπα) of G^B to be G* and ἐκεῖ to be a correction towards M.

The *Vorlage* of G*, in their opinion, did not contain ׀ׁ, and read a conjunction in the next verse instead (אבא). Barton 1908a, 111, by contrast, claims that ἐκεῖ was originally present in G, and that it was omitted in G^B for the sake of smoothness, due to its awkward position at the beginning of verse 18. Most authors choose the majority reading with ἐκεῖ and place it at the beginning of verse 18: so Rahlfs 2006, 244 and Gentry 2019, 159 in their critical editions, and Weeks 2020, 540-1. Against Rahlfs, Goldman 2004, 32, 76-7 claims that ἐκεῖ should be read instead within verse 17 (= M).

Q Proposed translations and interpretations

The meaning of M ׀ׁ is not clear in this context. Scholars usually divide between those who understand it locally (‘there’) and those who interpret it temporally (‘then’). The former take ׀ׁ

to allude: (i) to God, to the place where God dwells and judges¹⁸⁰; (ii) to tribunals, mentioned before in verse 16¹⁸¹; (iii) to this world, with שם taking up תחת השמש in Qoh 3:16¹⁸² or תחת השמים in 3:1¹⁸³. Several authors quote מִשָּׁם from Gen 49:24 as a possible reference to the place where God is. G ἐκεῖ and SVH and P ٱهه support this local meaning of שם.

Those who understand it temporally see an allusion to the future day of judgment, hence to the other world or Sheol (iv)¹⁸⁴. Tyler 1874, 126-7 understands it as ‘the appointed course of things,’ which would allude to the list of the seasons of human life in Qoh 3:1–8. שם has been understood temporally also by Jerome in V (*tunc*). In his commentary he gives *ibi*, which he paraphrases as a reference to divine judgment: *intellexi, non per partes Deum et per singulos iudicare, sed in futurum tempus reservare iudicium ut omnes pariter iudicentur et secundum voluntatem et opera sua ibi recipiant. Hoc est enim quod ait: <<Et tempus omni voluntati et super omne factum ibi>>, id est in iudicio, quando Dominus coeperit iudicare, tunc futura est veritas, nunc iniustitia dominatur in mundo* ‘I understood that God does not judge each case one by one, but that he reserves judgment for the future, so that all will be judged equally and receive there according to their will and effort. For this is what it says: <<And there is a time for everything and for every action>>, that is, in the judgment, when God has begun to judge, then there will be truth, now injustice prevails in the world.’ Similarly T: ‘I said to myself, The Lord will judge the innocent and the guilty on the great day of judgment, for a time is allotted to every matter and to every deed which they did in this world, for them to be judged *there*’ (Knobel 1991, 30). Ibn-Ezra, too, takes it as an allusion to the world to come (לעולם הבא). In support of this interpretation, Levy, 84, followed by Gordis 1955, 225, quotes שָׁמָּה in Job 1:21 and שָׁם in 3:17 and 3:19, which expressly refer to Sheol. Levy also suggests that here שם may anticipate לְמַעַלָּה of verse 21. Following a suggestion put forward by Plumptre, 134, Gordis 1955, 225 thinks that QOH’s intent is satirical here: “there is a time for every event and every deed – over there!” Goldman 2004, 77 adheres to the interpretation of Jerome and T, and understands the point to be: “be that as it may, there is a place where justice will be made.” Finally (v), Whitley 1979, 36-6 claims that שם has an asseverative meaning (‘too, also’): “for there is a time for everything and for every act *too*” (see also Whitley 1974, 394-8).

✂ Proposed emendations and conjectures

Many scholars think M corrupt. McNeile, 99, 63, followed by Zapletal, 131, eliminates שם with G^B, suggesting that it may have arisen in M as a dittography whether of the last two syllables of מַעֲשֵׂה, or the first two of אִמְרָתִי. Sacchi, 146-9 omits as well, seeing in שם the remnant of a group of letters that has now disappeared. Podéchar, 304 suggests זמן (a) by analogy with Qoh 3:1:

¹⁸⁰ Zirkel, 192-3, Heiligstedt 1847, 309-10, Elster, 74, Hengstenberg, 113-4, Lloyd, 49-50, Delitzsch and Keil 1875, 267-9, Wright 1883, 345-6 – Volck, Reynolds.

¹⁸¹ Clericus, 690, Zimmerli, 170, Lauha, 75, Crenshaw, 101-2, Fox 1989, 197-8, Laurent, 19-20, Weeks 2020, 542.

¹⁸² Hahn, 63, Ehrlich, 67.

¹⁸³ Galling 1940, 62.

¹⁸⁴ Schelling, 168, Knobel 1836, 179-81, Ginsburg, 314-5, Zöckler, 69-70, Levy, 84, Gordis 1955, 224-5, Goldman 2004, 77, Barthélemy 2015, 809-10 – De Wette.

זמ would have mutated into שם by corruption through interchange of ש/ז due to homophony, and the ן would have passed as a conjunction to the following אמרתִי. Alternatively, he suggests משפט (b), quoting parallel passages such as 8:5–6, where משפט is used together with עת, and 11:9 and 12:14, where it is used in conjunction with preposition על. M שם would be the result of mechanical errors: a copyist would have first shortened the word (מש), then another would have misunderstood it and transposed the letters. In the end, however, he rejects both proposals and places a *crux* in his critical translation. Williams, 43, 48-9 accepts the latter proposal (משפט), to give: “for there is a time for every purpose [...], and a judgment about all the work.” Hertzberg, 100-1 considers the former likely: זמן would have been corrupted into זנם through metathesis of מ and נ, and then into שם through interchange זנ/ש: ‘for there is a time to every thing, and a season for every work.’ However, following a conjecture already proposed by Siegfried, 43 (c), he finally chooses to move שם after לברם in the following verse, where it is, in his opinion, “dringend erwünscht,” and additionally emends it to שם (see below and 3:18^a). So also Galling in the second edition of his commentary (Galling 1969, 96): in the first edition (Galling 1940, 62) he conjectured תחת השמים (d) by analogy with 3:1 (see 18). Horst 1937, 1216 suggests שְׁמֵר (e), with God as subject. This conjecture is accepted by Krüger, 167, who translates: “über alles Tun wacht er”. Horst 1975, 1341 proposes מְשֹׁם “observatio” (f) on the basis of מְשִׁים in Job 4:20.

Other conjectures regard pointing only. The one which has achieved the broadest adherence is the perfect שָׁם of Houbigant 1753, 287 (g), with God as subject: ‘for a time for every matter and for every work (He) has appointed’¹⁸⁵. Herzfeld, 63-5, followed by Fürst and Vaihinger, reads the participle שֹׁם (h), from the Talmudic verb שִׁים: “über das Geschehene urtheilt er” ‘He judges what has happened.’ Dahood 1962, 354-5 suggests a passive *Qal* שָׁם from verb שִׁים (i) “it (time/place) has been appointed”, and translates: “For there is a proper time for every event, / And for every action there is an appointment.” Later, in Dahood 1966, 271, he proposes a noun שָׁם ‘proper place’ (l) (see also 11:3^a). This last solution is adopted by Líndez, 246: “Pues hay un tiempo para cada asunto y para cada acción un lugar” ‘For there is a time for every matter and a place for every action.’ Following Dahood’s first suggestion, Seow, 167 inclines toward seeing in שָׁם a verb form (“a gerund”) from the Hebrew verb שִׁים/שָׁם, which, he notes, can be used for the determination of events or setting of date. The verb would thus correspond to the Akkadian *šīāmu/šāmu* “to determine” and to *šimtu* “fate, destiny.” In the end, however, he prefers repointing שָׁם (m) “name, designation,” which yields a similar meaning, and which would also have the support of Qoh 6:10, where נקרא שמו “called by his name” would express, in his opinion, a predetermination of events: “for there is a time for every matter, and over every activity there is a destiny” (so already Chiesa 1974, 245-50). Fox 1989, 196 leaves שָׁם as it stands in M (see 18), but changes הַמַּעֲשֶׂה to הַנַּעֲשָׂה: “for there is a time for every matter, and upon all that is done there” (similarly Ehrlich,

¹⁸⁵ van der Palm, 138, Döderlein, 174, Nachtigal, 106, Holden, 82, Hitzig 1847, 150, Stuart, 182, Kleinert 1864, 7, Graetz, 72, Lloyd, 49-50, Delitzsch and Keil 1875, 268, König 1881a, 151, note 1, Renan, 151, Nowack and Hitzig, 232, Wildeboer 1898, 135, Driver 1905, 1139, Haupt 1905b, 9, Allgeier, 31-2, Barton 1908a, 111, Braun, 89, 92, Schoors 1992, 100-1 – Strobel, Scott, Ginsberg, Loretz (Qoh und der alte Orient), p. 256, Ruet., Kleinert, Theologische Studien und Kritiken 82, (1909), p. 524, Luzzatto, Archbishop Secker, Dathe, Hodgson, Boothroyd, Bauer.

67 הַנְּעִשָׂה, and before him Holden, 82 שְׁנַעֲשֶׂה).

Several scholars, interpreting ׀ as an allusion to the afterlife, eliminate the whole verse as a gloss of a pious interpolator¹⁸⁶. Others retain 17c, but consider it, nonetheless, a later addition¹⁸⁷. Like Podéchar, Odeberg, 34 judges 17c as corrupted “beyond any possibility of reconstruction.”

🔍 Textual choice

׀ is well attested in the textual tradition. G* probably read ἐκεῖ in the same position as M (Goldman 2004, 32): from there it was then moved to the beginning of verse 18 once corrupted into καί, and there it remained even later, out of inertia, when καί was corrected to ἐκεῖ on the basis of M. This explanation would account for the strange position of ἐκεῖ in the manuscript tradition, and it is also more parsimonious than imposing, as McNeile, 63, 141, two different corruptions in (proto-)M, a dittography that produced ׀ and a haplography of the conjunction before the following אַמְרַתִּי καί, moreover, is very likely a corruption of ἐκεῖ, and καί εἶπα is certainly *facilior* than ἐκεῖ εἶπα. Grounds for emendation would, in any event, be too slender, with only a few mss, important though they might be, such as codex *Vaticanus*, supporting a putative *Vorlage* without ׀. ׀ is, therefore, the reading of the Archetype.

The problem arises whether this is also the reading of the original. A literal translation of ׀ ‘there’ renders M obscure and, in fact, exegesis is needed to make some sense of it. Of the proposed interpretations, we can immediately rule out numbers (i) and (v). The use of ׀ as an *antonomasia* for God's place or suchlike (i) is poorly attested, if at all: the reading ׀ in Gen 49:24 quoted in support is doubtful and has been questioned (see BHS *ad loc.*, but cfr. BHQ). As for the asseverative use of ׀ (v), this is not impossible, but the instances are rather few (Whitley 1974, 394) and under debate. Interpretations (ii) and (iv) remain. For one thing, there is no attestation of ׀ used antonomastically for the other world (iv): quotations from Job (see 📖) are not comparable, since the Sheol is explicitly mentioned there. It is much more plausible that ׀ refers to places and that these should be sought in the nearby verses. We could consider it as referring to לַמַּעְלָה of verse 21, as suggested by Levy, 84, but also to מְקוֹם of verse 20. Even this solution, however, is untenable, for two reasons: first, we would expect ׀ to be placed *after* their concrete referents, not before; and most importantly, QOH's belief in an afterworld is not confirmed, and indeed is contradicted by other statements in the book, as has been rightly argued on several occasions: see Qoh 3:18–21, and especially 9:10, where it is said that the Sheol is a place ‘without action’ (וְאֵין מַעֲשֶׂה). The same holds true if we take ׀ temporally (‘then’) as an allusion to the afterworld, a use that is, by the way, dubious for this adverb (see Whitley 1979, 35, note 51) and here is interpretative (see Jerome). Thus, it is safer to consider ׀ as referring to an earthly place, namely, the tribunal cited at verse 16 (ii). This is the best interpretation if we

¹⁸⁶ Bickell, 7-8, 12, 69, Haupt 1905b, 9, Jastrow 1919, 212.

¹⁸⁷ Siegfried, 43, Barton 1908a, 111, Zimmerli, 171, Crenshaw, 101-2.

want to maintain M, and has on its side the parallelism with שמה found there (Barthélemy 2015, 810). However, it should be noted that, on such an understanding, verse 17c would contradict the message of verse 16: there, QOH has said that injustice is rampant in places of law; here, that such an injustice will be accounted for. An easy way to resolve from the contradiction is to envision, with Goldman 2004, 77, that QOH is expressing his own desire for the future: ‘there is injustice in tribunals, but, I say to myself, there will be *one day* or *somehow* a time for every matter and over any action *there*,’ but this is, in our view, an overinterpretation.

We believe that 17c (כי עת לכל חפץ ועל כל המעשה שם) should be read with a view towards 3:1 (לכל זמן ועת לכל חפץ תחת השמים) and that such a comparison proves that שם is what remains of a corrupted word. This was probably a noun, rather than a verb: although it is not impossible to find a verb far removed from its object (Schoors 1992, 100-1), the whole sentence, with the verb at the end, sounds awkward here. The presence of two different prepositions – ל(כל) in the first half, and על in the second – seems to reinforce this impression. By assuming a noun, by contrast, we would have a chiasmic structure (‘a season to every matter, and on every action a *šam*’) mirroring that in 3:1 (‘to everything a time and a season to every matter’). Conjectures that regard the consonantal text (a-f) are attractive, but difficult to accept, as they either involve too many passages (a-d) or do not match QOH’s *usus scribendi* or phraseology (e-f). As for those consisting in repointing, the optimal at present seems to be שם (m): it does not give rise to any linguistic *hapax*, as (i-l) do, and has the support of 6:10 (see ⚡). One may also conjecture שמו ‘a time for every matter, and over every activity *his destiny*,’ which would also explain the presence of אל before אמרתִי at the following verse, by a misdivision of words and subsequent suppression of ו in M by the influence of אמרתִי in 17a. Such a proposal, however, is uncertain, since it is not clear whether שם could mean ‘destiny’: the passage of 6:10 does not necessarily imply predestination, as Seow claims (see Weeks 2022, 125-6). One may, alternatively, translate literally (‘his name’), and take the point to be that every action will be given its right name (that is, its right judgment: good for the righteous and bad for the evildoer), but this is speculative. The name שם, furthermore, is awkward with על here, as rightly pointed out by Weeks 2020, 542. Given all these difficulties and in the absence of any better solution, we prefer, following Podéchar, 303 and Odeberg, 34, to place a *crux* in our critical text.

≡ Notes on alignment

As is known, the Göttingen Septuagint does not extensively report variants of misdivision of verses in its critical apparatus. The description we provide in ⚡ is summary and is based on the data provided by Gentry 2019, 159. A more detailed, though obviously neither complete nor up-to-date, description on variants of misdivision for this verse, can be found in McNeile, 141, to which we refer.

3:18^a לברם ≡ ≡

👉 The ancient witnesses

M literally has: 'I said in my heart, concerning the speech of the sons of man, *to test them* God,' with לברם parsed as an infinitive construct from ברר (see Q). An infinitive is also found in an anonymous Greek reading (τοῦ ἐλέγξαι αὐτοὺς ὁ θεός 'God *to test them*') transmitted in the margin of mss 161, 248, and 252 and attributed to Aq by Marshall, 120-1; and in Jerome, both in V (*ut probaret eos Deus* 'God *to test them*') and in the explanation of this verse in his commentary (Hr^{COM} *ut eligeret eos Deus* 'so that God may *choose them*'). T has an infinitive as well, but translates the verb twice: "I said to myself concerning people that wounds and evil diseases come upon them *in order to test them* (= בנין לנסואיהון) and *try them* (= ובנין למבחנהון)."

The other witnesses read a finite verb preceded by a conjunction: so G 'I said in my heart [...] *that God discerns them*' (ὅτι διακρινεῖ αὐτοὺς ὁ θεός) and H1 'that God *separates them*' (*quia separat illos Deus*). P reads a conjunction as well, but seems either to have derived לברם from ברא 'to create,' or to have read a Vorlage לבראם: lit. 'that God *has created them* (= גבא אנט אגמא).'

* Proposed reconstructions and evaluations

Klostermann, 64 characterises the reading by G as a translational adaptation ("*liberius translatum?*"). McNeile, 158, on the other hand, maintains that no other explanation can be offered except that ὅτι διακρινεῖ may have been a primitive corruption of τοῦ διακρίναι, due to a scribe who did not understand the ellipse of "it is" or "it happens" before על דברת (McNeile, 63). Podéchar, 305 agrees and suggests that P follows G's syntax.

As to the lexical variant attested by P, it is usually judged as an error¹⁸⁸, but cfr. ✂.

Q Proposed translations and interpretations

The morphology and syntax, as well as the meaning of M לְבָרָם are not clear.

With regard to the former, the traditional view is that it is an infinitive construct for לְבָרָם (Graetz, 73) or לְבָרָם (Zorell, 132, Joüon and Muraoka 2006, § 821) from the root ברר, plus a third-person plural suffix. אלהים is taken as the subject of the infinitive clause (Kautzsch 2006, § 115, 2, 3), and the ל as expressing purpose: 'I said in my heart (that) God *wants* or *is going to* test humans etc.' Gordis 1955, 226, on the other hand, regards לברם as a third-person perfect (בָּרָם) preceded by an asseverative ל: "God *surely has tested them*," a solution which others have followed¹⁸⁹.

As to the semantics, verb ברר usually means 'to select, choose; to purify' in BH, and 'to make clear, ascertain' in LH (Jastrow 1903, 197b). Despite this, most authors curiously translate 'to

¹⁸⁸ Ginsburg, 316, Euringer, 58, Kamenetzky, 215, Barton 1908a, 112.

¹⁸⁹ Whitley 1979, 36-7, Líndez, 251, Seow, 159, 167.

test, prove' (i)¹⁹⁰, a meaning which does not occur elsewhere for this verb, but which is attested, indeed, as early as by Jerome (*V probare*) and the Targumist. What this test that God places on men consists of is unclear, and not a few authors fail to specify. Those who do usually connect this verse to the previous one and understand the corruption spoken of there as God's way of showing that men are on the same level as beasts.¹⁹¹ T paraphrases that God tests men through wounds and evil diseases (see )

A few authors take the verb to mean 'to judge' (ii)¹⁹²; thus already G (*διακρινεῖ*), which has likely been influenced by the context of the preceding verse (Ginsburg, 316), or has developed such a nuance from the meaning that this verb has usually in BH, namely, 'to separate, choose' (McNeile, 64, Weeks 2020, 551).

Following this meaning, several scholars translate 'to separate, sift' (iii)¹⁹³ and, similarly, 'to select, choose' (iv)¹⁹⁴, which would mean that God has separated either men from animals (Weeks 2020, 544-5, 552) or men from Himself (Hertzberg, 111, Fox 1989, 198), only to show that men are like beasts. The former interpretation is that of Ibn-Ezra (שבחרם האלהים מכל תולדות) (הארץ) and of Jerome (*Hi^{COM} eligeret*), who quotes human speech as what differentiates men from animals.

Pointing out the proximity of this verb to ולראות (see 3:18^b), and relying upon the meaning 'to make clear' that בָּרַר has in LH, several translate 'to bring to light, show' (vi)¹⁹⁵, understanding the point to be that God wants to reveal to men their ferine nature. So already Rashi. Accepting the same interpretation, some early commentators also translate 'to explore, inquire' (v)¹⁹⁶.

Finally, a few others adopt the meaning 'to purify' (vi) of בָּרַר¹⁹⁷ and paraphrase the verse eschatologically, understanding that God will purify men in view of the final judgment.

Proposed emendations and conjectures

At least since Houbigant 1777, 135, P's reading has sometimes been invoked to emend M to לָבַרַם¹⁹⁸. Though proposing לָבַרַם in his critical apparatus (Goldman 2004, 33), Goldman 2004, 77 points out that M לָבַרַם may mean לָבַרַם as well, if a metaplasm between לִי"א and לִי"ה verbs, a common phenomenon in LH, is assumed. If this were the case – he rightly comments – it would be an interpretative problem, not a text-critical one.

¹⁹⁰ Ewald 1837, 201, 206, Tyler 1874, 127, Lloyd, 50, Plumptre, 135, Wright 1883, 346-7, Siegfried, 43, Zapletal, 131, 135, Williams, 43-4, Galling 1940, 64, Gordis 1955, 148, 226, Barton 1908a, 107, 111-2, Sacchi, 148, Crenshaw, 101, 103, Líndez, 251, Joüon and Muraoka 2006, § 821, Kautzsch 2006, § 67p, Barthélemy 2015, 812 – De Wette, Bauer.

¹⁹¹ Lloyd, 50, Plumptre, 135, Barton 1908a, 108.

¹⁹² Hitzig 1847, 150, Nowack and Hitzig, 233.

¹⁹³ Delitzsch and Keil 1875, 269-70, Kamenetzky, 215, Hertzberg, 97, 101, Galling 1969, 96, Weeks 2020, 543, 551-2.

¹⁹⁴ Herzfeld, 65, Ginsburg, 315, Wildeboer 1898, 135, Brown et al., 140b, Levy, 84-5, Whitley 1979, 36-7, Koehler and Baumgartner, 163a, Seow, 159, 167.

¹⁹⁵ Schmidt 1691, 87, Grotius, 437, Spohn, 29, Knobel 1836, 179, 181, McNeile, 99, 64, Podéchar, 304-10, Schoors 2004, 353-4 – Rosenmüller.

¹⁹⁶ Cappel, 484, van der Palm, 95, 138-9, Döderlein, 174, Schmidt 1794, 131, Gesenius 1835, I, 245, Heiligstedt 1847, 310, Stuart, 186-7.

¹⁹⁷ Clericus, 690, Hengstenberg, 115.

¹⁹⁸ Nachtigal, 107, Allgeier, 31-2, Irwin 1939, 299, Goldman 2004, 33, 77.

Several conjectures have been proposed. Graetz, 73 suggests לְהוֹרִתָם: “Ich meinte aber in meinem Herzen: wegen der Menschen (geschieht's), damit sie Gott belehre” ‘But I meant in my heart: because of men, that God *may teach them.*’ Ehrlich, 67 reads לֹא בָרַם: “Gott hat sie aus andern nicht auserlesen” ‘God *has not chosen them from others*’; Podéchar, 305 suggests לְמַרְם which would stand for לְהַמְרָם: “pour les affliger.” Siegfried, 43, followed by others¹⁹⁹, transposes מַרְם of verse 17 here, by additionally emending it to מַרְם (see 3:17^d): “Da dachte ich bei mir selbst: um der Menschen willen, um sie zu prüfen hat Gott das (so) ‘bestimmt’, damit sie einsehen, dass etc.” ‘Then I thought to myself: for the sake of the people, to test them, God has *ordained it* (this way), so that they would realise that etc.’ Fox 1989, 196, 198 considers the syntactic difficulties insurmountable, and poses a *crux*.

☞ Textual choice

It is tempting to assume an original Greek with τοῦ διακρίναι (McNeile, 158), following the translational technique of G QOH (see Qoh 2:3 and 7:25; the examples in 4:2, 8:9, and 9:11, where G translates with finite verbs, are not comparable, since the infinitives are absolute there, whereas in 9:1 the text is uncertain and likely corrupt, see 9:1^b). There is no mss evidence, however, of such a text in the Greek tradition. So far, a translational adaptation (Klostermann, 64) remains the best assumption: the harshness of Hebrew syntax suffices to explain why the Greek translator deviates from his usual literalism, which Aq – if τοῦ ἐλέγξει αὐτούς is Aquilanic, as it seems – would have intended to restore. A Greek influence on P, as proposed by Podéchar, 305, is unlikely, since these translations use two different verbs: in all likelihood, P smoothed the syntax independently. Jerome may have followed G in H_i (*quia separat*), but does follow M in V and in the body of his commentary (a singular combination, one must note: a literal translation in V and a paraphrastic one in H_i).

Regarding the relationship between P and M, there are three possibilities: (1) an original with לְבָרַם*, surviving only in the *Vorlage* of the Syriac tradition and corrupted into לְבָרַם everywhere else; (2) an original, or we would say, an authorial לְבָרַם = לְבָרַם by metaplasm (see ☞); (3) an original לְבָרַם from בָּרַר, which the Syriac translator paraphrased as לְבָרַם in order to overcome the lexical difficulty of the former. Goldman 2004, 33, 77 oscillates, in fact, between (1) and (2) in his apparatus and commentary, respectively. We judge (1) as the most unlikely, since it would be a *lectio singularis*. Hypotheses (2) and (3) are not textual, but interpretative variants, thus both equally possible. We accept (3), for the following four reasons: (1) there is no other occurrence of such a metaplasm for this verb in the H_B, nor it is possible to prove that the author wrote לְבָרַם but meant לְבָרַם; (2) בָּרַר seems *difficilior* respect to בָּרַא; (3) בָּרַא does not fit the syntax, which seems to point to a present or future action, whereas creation implies a past tense (Weeks 2020, 551); and (4) a reference to creation seems to us meaningless here (‘God has created man to see/to show that humans are beasts,’ or ‘so that they may see that

¹⁹⁹ Hertzberg, 101, Galling 1969, 96 – Budde, Blieffert 37, Nätscher, Wölfel 51, 55.

they are beasts'), unless we assume, with Goldman 2004, 77, that the ו before לִרְאוֹת is disjunctive ('God has created man, *but* they are like beasts'), which is uncertain (see 3:18^b).

As for the exegesis of M, none of the proposed interpretations is without problems. We exclude (i, ii) 'to prove' and 'to judge': the former is enigmatic, the latter assimilates with verse 16, and both rely on an unattested meaning of בָּרַר. Interpretations (iii) and (iv), by contrast, respect the original meaning of בָּרַר, but the statements 'God has separated men' and 'men are like beasts' are contradictory: hence Ehrlich's conjecture לֹא בָרַר as well as general references to the author's irony and to the drama of human condition (Seow, 173). We would incline towards interpretation (v), for it assigns to בָּרַר a LH meaning ('to clarify') which is not unlikely for a late book such as QOH. However, as Weeks 2020, 552 rightly points out, this verb means in fact 'to clarify,' and not 'to inform' or 'make someone know,' thus it cannot work with the plural suffix in לְבָרַר. Schoors 2004, 353-4 suggests that this suffix is proleptic for בְּנֵי הָאָדָם, which he takes as the subject of the following וְלִרְאוֹת, but it is uncertain that humans are the subject of וְלִרְאוֹת (see 3:18^a).

Since the textual tradition is uniform, we pose M לְבָרַר as the reading of the Archetype. Both the syntactic and lexical difficulties, however, lead us to the suspicion that such an Archetype is corrupt. We prefer therefore, following Fox 1989, 196, to pose a *crux* in the critical text and to put translation (v) under question marks.

3:18^b וְלִרְאוֹת ≡ ≡

✍ The ancient witnesses

M reads: 'to test them God *and to see* (= וְלִרְאוֹת),' with a *Qal* form that is followed only by T: 'The Lord did it so *to see* (= לְמַחֲזִי) if they will return in repentance etc.' (Knobel 1991, 30). All the other Versions seem to have read a *Hifil* instead, which could presuppose either וְלִהְרָאוֹת or an apocopated וְלִרְאוֹת: 'and *to show*.' So G and P, which render by two infinitives (καὶ τοῦ δεῖξαι and ὁμολογεῖν), and Jerome, who uses a third-person singular (Hi *et ut ostenderet* and V *et ostenderet*). A reading attributed to S_M by ms 252 gives an infinitive like G: καὶ τοῦ δεῖξαι αὐτοῖς 'and to show them.'

Greek codex *Alexandrinus* and the corrector of *Sinaiticus* also add τοῦτο after the verb: 'and to show *this*.'

* Proposed reconstructions and evaluations

A *Hifil* vocalisation לִרְאוֹת by the Versions is accepted by many authors²⁰⁰, see also ✂.

²⁰⁰ Knobel 1836, 181, Lloyd, 50, Delitzsch and Keil 1875, 269, Wright 1883, 347, Nowack and Hitzig, 233, Euringer, 57, Horst 1937, 1216, Whitley 1979, 37, Horst 1975, 1341, Krüger, 164, Barthélemy 2015, 812.

Q Proposed translations and interpretations

The main difficulty here is that the subject of וּלְרִאוֹת is uncertain. Three main solutions have been proposed.

(i) God: ‘God will test them and *God will see* that they are beasts’ (i.a)²⁰¹, or ‘*God will show* (see ) that they are beasts’ (i.b)²⁰². The former was certainly the understanding of HI, who renders with a third-person verb (see ) , as well as of Rashi (לְהִרְאוֹתָם), while the latter was the understanding of the Targumist, who explicitly translates a *Qal*. The other Versions probably also understood God to be the subject, although the use of the infinitive does not allow us to be certain (Pinker 2009, 91 states that T and P have the verb refer to the author – see below – but this is not correct for T, and questionable for P). Syntactically, this reading is usually justified by parsing לְבָרֵם as an infinitive form used instead of a finite verb (see 3:18^a), and וּלְרִאוֹת as an infinitive coordinated with it (Joüon and Muraoka 2006, § 124 p). Gordis 1955, 226-7, on the other hand, followed by Líndez, 251, sees in וּלְרִאוֹת an infinitive construct dependent on a finite verb – לְבָרֵם, which he regards as a perfect with the asseverative ל (see 3:18^a): “He surely has tested them and *He has shown*.” Seow, 167-8 goes further and also eliminates the ו before וּלְרִאוֹת, which would have been added, in his opinion, when לְבָרֵם was incorrectly parsed as an infinitive.

(ii) Humans: ‘God will test them and *they will see*’²⁰³. This is perhaps the most widespread view in literature. Syntactically, לְרִאוֹת is parsed as in the previous case (an infinitive construct coordinated to לְבָרֵם), whereas the absence of the subject is explained in various ways: by an ellipsis of בְּנֵי הָאָדָם, or by the presence either of the plural suffix in לְבָרֵם (Schoors 2004, 353-4) or of the pronoun הֵמָּה at the end of the verse (Weeks 2020, 554).

(iii) The author: ‘And I said in my heart [...] (that) God will test and *I saw*’²⁰⁴. This was also the understanding of Ibn-Ezra (וּרְאוֹתֵי שָׁהֵם כְּמוֹ בְהֵמוֹת לָהֶם). The syntax of this solution is explained in terms of an infinitive construct (לְרִאוֹת) dependent on a finite verb (אָמַרְתִּי) and in fact equivalent to a finite form (וּרְאוֹתֵי, Kautzsch 2006, § 113 z), a construction that has parallels in Qoh 2:3, 7:25, and 9:1. The ו before the infinitive is taken as a consecutive *waw* (Kautzsch 2006, § 114 p).

For the sake of completeness, we finally quote several authors who translate impersonally: see van der Palm, 95 “*Deum [...] homines explorando et attendendo ad eorum fata*” and Ehrlich, 67, who suggests that this verb has a gerundive value: “und es ist zu sehen.” An impersonal rendering is also given by Jerome in the explanation of his commentary: *Et cum tantum sermone*

²⁰¹ van der Palm, 95, 138-9, Knobel 1836, 179, 181-2, Herzfeld, 65, Tyler 1874, 127, Krüger, 164, Barthélemy 2015, 812.

²⁰² Knobel 1836, 179, 181-2, Ginsburg, 315-6, Graetz, 73, McNeile, 64, Zapletal, 131, 135, Podéchar, 305-6, Gordis 1955, 148, 226-7, Barton 1908a, 107, 112, Galling 1969, 96, Crenshaw, 101, 103, Fox 1989, 196, 198, Líndez, 251, Seow, 159, 167-8.

²⁰³ Knobel 1836, 181, Ewald 1837, 201, Hitzig 1847, 150, Heiligstedt 1847, 310, Hengstenberg, 115, Hahn, 64-5, Stuart, 186-7, Stuart, 186, Lloyd, 50, Lloyd, 50, Delitzsch and Keil 1875, 269, Plumptre, 135, Wright 1883, 347, Wright 1883, 347, Nowack and Hitzig, 233, Euringer, 57-8, Siegfried, 43, Wildeboer 1898, 135, Zöckler, 70, Williams, 44, Odeberg, 34-5, Hertzberg, 97, 101, Sacchi, 148, Schoors 2004, 353-4, Weeks 2020, 554.

²⁰⁴ Houbigant 1753, 287, Herzfeld, 65, Preston and Mendelssohn, 185, Levy, 84-5, Galling 1940, 64, Whitley 1979, 37, Goldman 2004, 77.

differamus a bestiis, tamen ostenditur nobis, quod iuxta corporis fragilitatem pecora sumus ‘And although we differ from beasts only in language, *we are nevertheless shown* how we are similar to beasts.’

✂ Proposed emendations and conjectures

Several authors emend to וְלִרְאוֹת (= לְהִרְאוֹת) with the Versions, taking God to be the subject²⁰⁵. Though not emending, others render ‘to show’ in their translations: see e.g. [Graetz](#), 73 (“und ihnen zeige”), [Galling 1969](#), 96 (“um zu zeigen”), and [Crenshaw](#), 101-3 (“and showing them”). [Seow](#), 159, 167-8 also omits the ו before the verb (see ex).

Against the proposed emendation, [Euringer](#), 57-8 claims that: (1) the change of subject in M makes it *difficilior*; (2) M gives good sense; and (3) the *Hiphil* requires an accusative or a suffix, otherwise one must assume an ellipsis. [Barthélemy 2015](#), 811-2 also retains M as it is “un peu plus difficile.” [Goldman 2004](#), 77 suggests that the cause that led the Versions to read a causative was the desire to avoid God being represented as ignorant of human nature.

[Pinker 2009](#), 293-5 conjectures לְבַר מִהֵאֱלֹהִים, either assuming an Aramaic loan of לְבַר ‘apart (from God),’ or an interchange ו/ר from an original Hebrew לְבַר ‘separated (from God),’ and regards the whole verse as a criticism of atheists: “I conferred in my heart, Regarding man, *Apart of God*, And in particular to conclude that they are animals, Self-centered.”

📖 Textual choice

We believe that M וְלִרְאוֹת should be considered as referring to QoH, and that this reading is superior, for reasons of sense, both to the reading with the *Hiphil* followed by the Versions and to the other interpretations of M. The idea of a ‘final revelation’ addressed to humans by God (i.b), or acquired by humans by themselves (ii), does not make any sense to us: it is not specified when or how human beings will realise that they are beasts, nor for what purpose they should become aware of this. It may be objected that the question should be shifted to the eschatological or otherwise metaphysical plane, but this would be an easy way out, and an unlikely one at that, in this context and in QoH in general. Even less likely would be to suppose that God will become aware of man's animal nature (i.a), not so much for reasons of orthodoxy (the Targumist does not seem to have had a problem in reading a *Qal*, though in a completely different context), but, again, for reasons of meaning.

Verse 18, by contrast, is best understood as an introduction to the list of things that QoH has realised, namely: that human beings are like beasts (verse 18); that a unique destiny belongs to humans and animals (verses 19-20); that no one knows what will happen after the death of both (verse 21); and that for this reason there is nothing left for man to do but rejoice in his work (verse 22). This dovetails perfectly with QoH's role as a wise man and is proven, we believe, by

²⁰⁵ [Knobel 1836](#), 179, 181-2, [Ginsburg](#), 315-6, [Graetz](#), 73, [McNeile](#), 64, [Zapletal](#), 131, 135, [Podéchar](#), 305-6, [Gordis 1955](#), 148, 226-7, [Barton 1908a](#), 107, 112, [Fox 1989](#), 196, 198, [Líndez](#), 251.

the introductory formulas וְאָמַרְתִּי at verses 17 and 18, as well as by וּרְאִיתִי of verse 22, which closes this section and echoes וּלְרֵאוֹת in the present verse.

It has been argued that וּלְרֵאוֹת is too far removed from וְאָמַרְתִּי to be taken as an infinitive counterpart of a finite verb (e.g. Gordis 1955, 227). The syntax, one must admit, is harsh, but perhaps precisely for this reason the Versions vocalised a *Hifil*, taking the nearest substantive, God, as the most obvious subject. On such an understanding, in sum, M might well be *difficilior*.

3:18^c בהמה ≡ ≡

📖 The ancient witnesses

P, T, and V read, or paraphrase, כְּבַהֲמָה '(humans are) like beasts,' against M '(humans are) beasts,' which has the support of G and H₁.

* Proposed reconstructions and evaluations

Houbigant 1753, 287 argues that both P and V have rendered as if the Hebrew were שֶׁבַּהֲמָה רֵמָה לָהֶם ("quod jumentum simile est illis") and rejects such a rendering. Kamenetzky, 215 judged P's reading as an attempt to soften M's statement that humans are beasts.

Several scholars feel that the comparison between humans and animals is not proper here, and reword accordingly (see 3:18^{d-d}).

📖 Textual choice

The evaluation of Kamenetzky, 215 regarding P could be extended also to V and T: by translating in that way, Jerome and the Targumist have in fact made it clear, consciously or unconsciously, that M is expressing here a comparison, rather than an identification (so Weeks 2020, 555).

3:18^{d-d} הַמָּה לָהֶם ≡ ≡

📖 The ancient witnesses

M literally has: '[to see that] they beasts *they* (= הַמָּה) to *them* (= לָהֶם).' Both הַמָּה and לָהֶם are attested by H₁ '[to show that] they themselves (= *ipsi*) are beasts to *themselves* (= *sibi*),' and by T 'But the wicked are like cattle who do not repent, therefore, *they* (= אִיִּנוּן) are chastened by them (by the wounds and evil diseases, see 3:18^a) in order to harm *them* (= לָהֶון).'

G reproduces הַמָּה (= εἶσιν, see 📖), but renders לָהֶם with καὶ γε αὐτοῖς and moves it to the beginning of the following verse (see 3:19^a), thus: 'to show that they *are* (= εἶσιν) beasts (v. 19). Also to *them* (= καὶ γε αὐτοῖς) is the spirit etc.' P also moves לָהֶם to verse 19: lit. 'and to show that they as beasts *are* (= ἄσπς). (v. 19) To *them* (= ἄσπς) one spirit comes etc. '

V omits **המה להם** altogether: *et ostenderet similes esse bestiis* 'to show that they are similar to beasts.' **המה** is missing in one MS by Kennicott (K82).

* Proposed reconstructions and evaluations

Scholars usually take the shifting of G *καί γε αὐτοῖς* (= **להם**) to verse 19 to be an internal error due to a lack of understanding on the part of the ancient translator²⁰⁶. **Klostermann**, 58 maintains *καί γε αὐτοῖς* within verse 18, and so do **Rahlfs 2006**, 244 and **Gentry 2019**, 159 in their critical editions.

A *Vorlage* **להם גם**²⁰⁷ or **להם וגם**²⁰⁸ is commonly conjectured for G. **Euringer**, 58-9, very differently, thinks that G *καί γε* (= **גם**) is a translation of **כִּי** in the following verse, and explains it, in fact, in terms of a theological intervention: the Greek translator would have wanted verse 19 not to count as a justification for the preceding one, which probably seemed too drastic to him (see 3:19^a).

As for **המה**, **McNeile**, 154 and, hesitantly, **Podéchar**, 306, maintain that G did not read it in its *Vorlage*. So also **Whitley 1979**, 38, **Crenshaw**, 103, and, more recently, **Goldman 2004**, 77-8.

Q Proposed translations and interpretations

There is great uncertainty in the grammatical classification of **להם**, as well as in the translation of the whole syntagma **המה להם**. In fact, this is one of those cases where the number of explanations and translations practically coincides with the number of interpreters. Here below we offer a short list, focusing in particular on formal proposals of classification.

One of the first attempts at explanation it is that of **Ewald 1863**, § 315a, who took **להם** as one of those instances in which a dative serves to express how "the action of a verb returns to, closes and completes itself," as in **לו הלך** 'he has gone' (better in Italian: '*se ne è andata*') in Cant 2:11; here, the dative together with the accumulation of personal pronouns is meant to create 'a kind of joking increase' ("eine solche scherzhafte steigerung"), as in Latin "*ipsissimi*" and in German "höchselbst" (x). Citing Ewald as his bibliographic reference, **Heiligstedt 1847**, 310 renders "*se sibi, se ipsos, ipsissimos*," **Ginsburg**, 316 "they, even they," and **McNeile**, 64 "for their part."

Against Ewald, **Delitzsch and Keil 1875**, 269-70 interprets **להם** as a dative of relation (x), translating "sie an sich selber," and paraphrasing 'they in reference to themselves,' that is, 'they in and of themselves, i.e., viewed as men (viewed naturally).' So also **Nowack and Hitzig**, 233 and **Wright 1883**, 347, who mention Delitzsch explicitly.

Podéchar, 306, 308-9 classifies **להם** as a dative of interest, quoting the authority of **König 1881a**, § 36 (x): "quant à eux," "par rapport à eux-mêmes," "en eux-mêmes."

²⁰⁶ **Gordis 1955**, 227, **Hertzberg**, 101, **Whitley 1979**, 38, **Pinker 2009**, 292.

²⁰⁷ **Dillmann**, 10, **McNeile**, 64, 154, **Goldman 2004**, 33, 77-8.

²⁰⁸ **Weeks 2020**, 555.

Levy, 85, followed by Brown et al., 515b, proposed the definition of *dativus ethicus* (x), mentioning Kautzsch 2006, § 119 s and translating: “sie nur Vieh sind” ‘they are *only* beasts.’

On the basis of Kautzsch 2006, § 119 s and of the corrections addressed to him by Joüon and Muraoka 2006, § 133 d, Weeks 2020, 556 speaks of “ל- of advantage” (x), and translates: ‘they see themselves as animals.’

Against Levy, Gordis 1955, 227 interprets לָהֶם as “*per se*,” “in themselves” (x), and translates: “they are nothing but beasts *in essence*.”

More recently, Whitley 1979, 37-8, followed by Crenshaw, 101, 103, proposes to take the ל as emphatic (x): “they are beasts, they *indeed*” (see also his article, Whitley 1975, 225-8; Crenshaw, 101, similarly: “they are *really* beasts”).

Finally (x), several authors simply refer לָהֶם to לְרֵאוֹת: so (apparently) Hitzig 1847, 150, and Stuart, 186-7 (“that they might see *for themselves* that they are beasts”), who is followed by Lloyd, 50-1.

Herzfeld, 65-6, arbitrarily, states that both הַמָּה and לָהֶם can be omitted in translation, as they were added for the sake of alliteration (see ✂).

✂ Proposed emendations and conjectures

McNeile, 64, 99, 154 and Goldman 2004, 33, 77-8 emend לָהֶם הַמָּה to גַּם לָהֶם, which they take to be the *Vorlage* of G, to give: “even in their own estimation.” McNeile explains הַמָּה as the result of a dittography of הַמָּה in the preceding בַּהֲמָה, whereas Goldman sees the whole הַמָּה לָהֶם either as a dittograph from גַּם לָהֶם or as “a conscious development in order to give a moral perspective to the harsh statement that they are ‘beasts to each other.’” With respect to M, G’s *Vorlage* is, in his opinion, superior as it is *difficilior*.

Crenshaw, 101, 103 and Whitley 1979, 37-8 would eliminate הַמָּה too as a dittograph, invoking the authority of G.

Several conjectures have been proposed involving either הַמָּה, or לָהֶם, or both.

Many authors delete הַמָּה as a dittograph of the last two syllables of בַּהֲמָה²⁰⁹. Ehrlich, 67 suggests רְמָה in place of הַמָּה, referring it to בַּהֲמָה: “dass das Vieh ihnen *gleich!*” ‘that the animals are similar to them (humans).’

Graetz, 73, followed by Williams, 44, theorizes that לָהֶם has crept by error into its current position from the following verse, and eliminates it. Siegfried, 43, followed by Barton 1908a, 112, thinks that it is a later gloss, inserted into the text to express the idea that men are but beasts. Fox 1989, 196, 198 deletes it as a “partial dittography” from the preceding בַּהֲמָה.

Jastrow 1919, 212, note 50 suggests that both הַמָּה and לָהֶם belong to the following verse, where they serve “to explain that men are like beasts in having the same fate.” Irwin 1939, 299 considers them to be “patently a dittography” of בַּהֲמָה and deletes both. Oort, 92 eliminates

²⁰⁹ Graetz, 73, Siegfried, 43, Oort, 92, Horst 1937, 1216, Barton 1908a, 112, Zimmerli, 175, note 3, Seow, 168 – Ginsber, 77.

them as well.

Other conjectures involve rewording the last words of verse 18. [Renan](#), 151 hesitates between correcting M into **הַמָּה לָהֶם לְרֵאוֹת שֶׁהֵם בְּהֵמָה** and eliminating **לָהֶם** as an intrusion from verse 19. [Galling 1940](#), 64 reads **לָהֶם שֶׁהֵמָּה** for M **לָהֶם שֶׁהֵם בְּהֵמָה הַמָּה לָהֶם**: “was sie nun eigentlich sind” ‘[to see] what they actually are now.’

[Driver 1954b](#), 227 rewrites **וּלְרֵאוֹת מִשֵּׁהֶם בְּהֵמָה הַמָּה** “to see what they are in themselves, whether they are (true) to themselves,” assuming that M is a conflation of two equally original different versions. Alternatively, he suggests striking **בְּהֵמָה** as a mere dittograph.

Most authors, however, maintain M. [Zapletal](#), 131 rejects any suppression of words with the argument that it would alter the stichos. Others do not fail, at times, even to emphasise the poetic merit of the received text: the repetition of personal pronouns has been appreciated for its ironic nuance (see [Ewald 1863](#), § 315 a mentioned in **Q**), and for its stylistic effect of ‘play of words’²¹⁰, as well as for its paronomastic/alliterative sound²¹¹. [Wildeboer 1898](#), 135 goes so far as to state that the repetition of the syllable **הַמ** aims at recreating phonically the moaning of man and animals: “Man glaubt im Klange schon das traurige Einerlei von Mensch und Tier, das den Prediger so schmerzt, zu hören.”

☞ Textual choice

The elimination of **הַמָּה** should be considered, in our opinion, a conjecture, and not an emendation: G likely took **הַמָּה** to be not the subject (like H₁ *ipsi*), but the copula, and translated it accordingly by εἰσιν ([Schoors 1992](#), 113, [Weeks 2020](#), 555), though the word order is, admittedly, unusual. In any event, even if **הַמָּה** were missing in G's translation, this would not automatically prove a dittography in the original Hebrew: its omission could still, and just as well, be explained as an internal error by haplography from **הַמָּה(ב)**, either on the part of the Greek translator or of the copyist of the Hebrew *Vorlage* (see the case of ms K82). The Greek testimony, therefore, is uncertain for this word.

G καὶ γε αὐτοῖς harks back in all likelihood to a Hebrew **גַּם לָהֶם**. However, it is unlikely that M arose as a dittography from such a reading, as suggested by [Goldman 2004](#), 77: first, it is not certain, as we have said, that G did not read **הַמָּה** in his *Vorlage*; second, **גַּם לָהֶם** is graphically too distant from M **הַמָּה לָהֶם**. If a mechanical corruption is to be assumed, and a superiority of G over M to be defended, then it seems more plausible that the *Vorlage* of G was **הַמָּה גַּם לָהֶם** (so in our apparatus), and that **גַּם** dropped out in proto-M through an imperfect homeoteleuton due to the similarity between the **ה** in **הַמָּה** and the **ם** in **גַּם**, thus: G **הַמָּה גַּם לָהֶם** → **הַמָּה [גַּם] לָהֶם** → M **הַמָּה לָהֶם**. Given the difficult syntax of this last part of the verse, however, the presence of **גַּם** seems secondary and facilitating ([Weeks 2020](#), 555), rather than *difficilior*, as Goldman claims. Also the hypothesis of a moralizing interpolation by M is unconvincing: actually, it seems to

²¹⁰ Levy, 85, [Gordis 1955](#), 227, [Pinker 2009](#), 292.

²¹¹ [Herzfeld](#), 65-6, [Delitzsch and Keil 1875](#), 269-70, [Wright 1883](#), 347, [Crenshaw](#), 103.

us that M is more peremptory in affirming that humans are beasts ('they, to themselves'), with respect to G's *Vorlage*, which sounds somehow as attenuating ('even to them') – assuming that both are to be translated and understood that way. Thus, no argument seems to favour one text definitively over the other. Other proposals of modification are arbitrary, since there is no clear evidence that the text is corrupt.

☞ Notes on translation

The grammatical classification of the syntagma **לְהֵמָּה לְהֵמָּה** is uncertain (see **Q**). We take it to convey some sort of reinforcement of the pronoun in **שֶׁהֵמָּה**, and we translate: 'that *they themselves* are beasts.'

3:19^a כִּי ≡ ≡

📖 The ancient witnesses

The causal conjunction **כִּי** in M ('For 'chance' are men etc.') has the support of H₁ (*quia*), T (**אֲרִיִּם**), and only two Greek minuscules, followed by S_{YH} (א אֲרִיִּם).

The rest of the Greek tradition is split: codex *Vaticanus* and the Hamburg papyrus read the negation οὐ (I): 'even to them (= *καὶ γε ἀνθρώποις*, see 3:18^{d-d}) (is) *not* the fate of men'; codices *Sinaiticus* and *Venetus*, as well as most minuscules read the comparative ὡς (II): 'even to them *as* the fate of men'; finally (III), codices *Alexandrinus* and *Ephraemi* omit: 'even to them (is) the fate of men.'

P reads the verb ἄγει 'to come': 'to them (= *ἄγει*) *comes* the fate of men.'

The reading of V *idcirco* 'therefore' is likely a translation of M (but cfr. ≡).

* Proposed reconstructions and evaluations

Scholars are divided about the evaluation of the Greek evidence and the reconstruction of the original Greek. Both **Rahlfs 2006**, 244 and **Gentry 2019**, 159 choose ὅτι (= M) in their critical text. Rahlfs justifies his choice on the basis of S_{YH} and the OL ("La"), that is, Jerome's commentary; Gentry also quotes mss 336-728, belonging to the Egyptian recension, the Coptic version according to the Hamburg papyrus, and three indirect sources (the Greek commentaries of Pseudo-Chrysostom, Metrophanes of Smyrna, and John of Damascus).

For **Euringer**, 58, the reading of group (III) is a voluntary omission: in his opinion, G translated **כִּי** with *καίγε* (= **ג**) in order not to make the present verse a direct consequence of the previous one (see 3:18^{d-d}). He evaluates the other readings as well in terms of dogmatic corrections: οὐ (I) would have been inserted to turn the sentence into a question ('Isn't there a destiny common to animals and humans?'), so as 'to remove the objectionable meaning' ("den anstößigen Sinn beseitigen"), in a way similar to the addition of *ἄμωμος* in Qoh 11:9; by the same token,

the addition of $\acute{\omega}\varsigma$ (III), which he regards as the *Vorlage* of $\Sigma\Upsilon\text{H}$, would have served to ‘soften the utterance’ (“den Ausspruch mildern”).

Klostermann, 58 proposes $\delta\tau\iota$ as original, taking $\sigma\upsilon$ of (I) to be a graphic corruption of it (so also Barton 1908a, 112), and the reading $\acute{\omega}\varsigma$ of (II) to depend on a *Vorlage* with כ(מקרה) in place of כִּי מקרה M.

McNeile, 141-2 chooses the omission of (III) as G^* : $\acute{\omega}\varsigma$ (II) would be either a misreading of M as כ(מקרה) , or a corruption from (III) by dittography from the preceding ($\alpha\upsilon\tau\omicron\iota\varsigma$). As for $\sigma\upsilon$, he oscillates between considering it as “an intentional corruption of $\delta\tau\iota$ for the sake of orthodoxy” similar to that of 11:9 (McNeile, 64), as “an orthodox gloss” (McNeile, 158), or as an accidental error from $\delta\tau\iota$, “since the unorthodox conclusion $\sigma\upsilon\nu\acute{\alpha}\nu\tau\eta\mu\alpha \acute{\epsilon}\nu \alpha\upsilon\tau\omicron\iota\varsigma$ is left untampered with” (McNeile, 64).

Podéchar, 310 considers $\sigma\upsilon$ as an ancient corruption for $\delta\tau\iota$, $\acute{\omega}\varsigma$ as a dittography from $\omicron\iota\varsigma$ (McNeile, 142), and the addition of $\delta\tau\iota$ ($\Sigma\Upsilon\text{H}$) as well as its omission (III) as corrections made according to M.

Goldman 2004, 33, 78 chooses $\acute{\omega}\varsigma$ as G^* , which would be the translation of a *Vorlage* with כ(מקרה) . Such a *Vorlage* would be an assimilation to the following כ(מנות) : ‘As the fate (= כ(מקרה)) of men, (so) the fate of beasts [...] As one *dies* (= כ(מנות)), so dies the other etc.’ The omission of $\acute{\omega}\varsigma$ in (III), on the other hand, would be the result of the shift of $\kappa\alpha\acute{\iota} \gamma\epsilon \alpha\upsilon\tau\omicron\iota\varsigma$ from the end of verse 18 to the beginning of verse 19 (see 3:19^e), thus: ‘(v. 18) they are beasts *even to them* (= $\kappa\alpha\acute{\iota} \gamma\epsilon \alpha\upsilon\tau\omicron\iota\varsigma$). (v. 19) *As* (= $\acute{\omega}\varsigma$) the fate of men etc.’ → ‘(v. 18) they are beasts. (v. 19) *Even to them* the fate of men etc.’ As for $\sigma\upsilon$ (I), he defines it “a very suspect negation,” thus implying that it could be a deliberate alteration or interpolation.

Weeks 2020, 557 claims that a dogmatic correction is unlikely in the early Greek text: the reading $\sigma\upsilon$, which he prefers as original on the basis of mss authority (above all, codex *Vaticanus* and the Hamburg papyrus), is better understood as a mechanical error from $\delta\tau\iota$, $\acute{\omega}\varsigma$ as a subsequent correction based on a *Vorlage* with כ(מקרה) , and its omission (III) as “a consequence of a perceived incoherence arising from either change.”

Thus, to sum up, three different reconstructions of G have been proposed: (i) a translational rendering (Euringer); (ii) a *Vorlage* without כִּי (McNeile); (iii) $\sigma\upsilon$ for $^*\delta\tau\iota$ (Klostermann, Podéchar, Barton, Weeks); and, finally (iv), $\acute{\omega}\varsigma$ (Goldman). Except for (ii), all the other reconstructions take M as original.

Regarding P, scholars agree with the analysis of Kamenetzky, 201, who takes כ(מקרה) to be a corruption for כ(מנות) ²¹². Such a corruption, according to Goldman 2004, 78, would have been favoured once M ל(הם) was moved here from verse 18, thus: ‘they are beasts *to them* (= ל(הם) // כ(מנות)). (v. 19) *For* (= כִּי // כ(מנות) *) the fate of men etc.’ → ‘they are beasts. (v. 19) *To them* (= כ(מנות)) comes (= כ(מנות)) the fate of men etc.’

²¹² McNeile, 141, Podéchar, 310, Goldman 2004, 33, 78, Weeks 2020, 557.

✂ Proposed emendations and conjectures

Despite the analysis provided in [McNeile](#), 142, in which he classifies *ὡς συνάντημα* of G^{VS} as a misreading of M as כִּמְקַרְהָ (see *), [McNeile](#) does emend M following that reading in his translation: “For *as* the mischance of the sons of men, so is the mischance of the beasts etc.” ([McNeile](#), 99). While not quoting G, [Siegfried](#), 43 also emends to כִּמְקַרְהָ “*Wie das Geschick der Menschen, so das Geschick des Viehs*” ‘As the fate of men, so the fate of animals’ (see 3:19^c).

📖 Textual choice

The reconstruction of the original Greek proposed by [Euringer](#), 58-9 (i) cannot be defended: that the Greek translator rendered כִּי with *καί γε* or misread כִּי for מִן is highly unlikely, both from the point of view of translational techniques and palaeographically. If *καί γε* were the counterpart of כִּי, moreover, we should expect the text to be **αὐτοῖς καί γε*.

The hypothesis of a Hebrew original without כִּי (ii) is improbable as well, for it requires no fewer than three independent changes: the addition of כִּי in proto-M; the interpolation of οὐ; and either a misreading of M as כִּמְקַרְהָ or an internal corruption into *ὡς* by dittography from (αὐτ)οῖς.

Posing οὐ as original Greek (iii) seems a more straightforward solution, for the corruption of *ὅτι* into οὐ would be easy. Under this scenario, the genesis of *ὡς* could be explained either by assuming a *Vorlage* with כִּמְקַרְהָ and envisioning a parallel development (כִּי → **ὅτι* → οὐ in part of the Greek tradition, and כִּמְקַרְהָ → *ὡς συνάντημα* in the other), or an extra-stemmatic contamination, with a correction of οὐ to *ὡς* ([Weeks 2020](#), 557), or, alternatively, a correction independent of the *Vorlage*, with an inner-Greek assimilation of *ὅτι συνάντημα* to *ὡς συνάντημα* due to the following *ὡς ὁ θάνατος*. The hypothesis of a mechanical corruption from (αὐτ)οῖς ([Podéchard](#), 310) is untenable with *ὅτι/οὐ* as original, since we should have had **καί γε αὐτοῖς ὡς ὅτι* or **καί γε αὐτοῖς ὡς οὐ*.

The last possibility is to posit a *Vorlage* כִּמְקַרְהָ for the whole Greek tradition (iv). To explain οὐ and the omission of *ὡς*, [Goldman 2004](#), 33 invokes the argument of a correction, a theologically-motivated one in the first case, and a syntax-driven one in the second case (see *). Both are unconvincing: far from changing the content of the verse, a negation οὐ does not really make sense in the present context (see 📖), whereas the text with *ὡς* does not seem to have been so problematic as to draw the attention of copyists, and indeed this is the most widespread reading among the Greek witnesses. If this scenario is the correct one, we think that οὐ and *ὡς* are best explained as mechanical corruptions: an interchange of letters that led ΩΣ to ΟΥ, and an error of *homeoteleuton* ΑΥΤΟΙΣ [ΩΣ] ΣΥΝΑΝΤΗΜΑ. Both are palaeographically possible: the former explains well how the meaningless οὐ arose; the latter is a chance-prone kind of error and, as such, can account for the survival of *ὡς* in the Greek tradition.

As to the value of G's *Vorlage* כִּמְקַרְהָ, it makes good sense and nicely has 19a parallel with

19b. Such a parallelism, however, is suspect, and likely due to assimilation (Goldman 2004, 33, 78). An influence of כְּמִקְרָה // ὡς συνάντημα in Qoh 2:15 or of a similar construction in 7:6 could have also favoured this. The absence of the connective כִּי, moreover, seems particularly difficult here, since it detaches verse 19 from the context.

≡ Notes on alignment

Goldman 2004, 33, 78 classifies V's reading as indeterminate, on the argument that Jerome does not usually translate M כִּי with *idcirco* in the lemma of his commentary. However, we find one occurrence of *idcirco* with כִּי in V, in Qoh 2:17 (כִּי רַע עָלַי, *et idcirco taeduit me*). For this reason we prefer, with Euringer, 58-9 and Podéchar, 310, to put V together with M.

Inexplicably, McNeile, 141 aligns H₁ with group (III) of Greek mss.

3:19^b מְקָרָה ≡ ≡

📖 The ancient witnesses

The absolute state מְקָרָה of M, here and in the following word ('For *chance* are the sons of men, and *chance* are the beasts') is not followed by any of the ancient Versions, which read a construct state instead: 'For *the fate* of men and *the fate* of beasts.'

The reading of T is dubious: it can be translated, with Knobel 1991, 30 and most commentators, either 'For *the fate* of guilty people and *the fate* of the unclean beasts is the same for all of them'²¹³ or, alternatively, 'For *chance* (are) guilty people and *chance* (are) the unclean beasts, the same for all of them'²¹⁴.

The Greek reading σύμβαμα ('event, chance') transmitted by ms 788 and attributed to S_m by Gentry 2019, 159 is indeterminate here.

Q Proposed translations and interpretations

Scholars explain M מְקָרָה in three ways: (i) as a predicate of both בְּנֵי הָאָדָם and הַבְּהֵמָה, denoting 'chance': 'For *chance* are the sons of men, and *chance* are the beasts;'; (ii) as a construct state with irregular *segol*; and (iii) as an error of vocalisation.

The first solution has been adopted especially by early commentators²¹⁵, and, more recently, by Barthélemy 2015, 814 (see ☞). The meaning of the statement has been understood variously:

²¹³ Ginsburg, 317, McNeile, 64-5, Podéchar, 310, Barton 1908a, 112, Levine, 32-3, Crenshaw, 103, Goldman 2004, 33, 78, Seow, 168.

²¹⁴ Delitzsch and Keil 1875, 270, Wright 1883, 347.

²¹⁵ Ewald 1837, 201, Heiligstedt 1847, 310, Hitzig 1847, 151, Elster, 75-6, Hengstenberg, 116-7, Ginsburg, 317, Stuart, 187, Delitzsch and Keil 1875, 270, Wright 1883, 347, Nowack and Hitzig, 233, Wright 1883, 347, Gietmann, 181, Zöckler, 70, Williams, 44-5, Allgeier, 32, Kautzsch 2006, § 93 rr, Barthélemy 2015, 814 – Bick..

that both men and beasts are prone to mere or blind chance²¹⁶, or to the same law of transitoriness²¹⁷, or to death²¹⁸.

The second solution was proposed long ago by Luzzatto and by several early commentators²¹⁹. McNeile, 64-5 accepts this line, following Baer, 61, who, in a note on מִקְרָה in Qoh 2:15, points out that a vocalisation with *segol* is also possible. Ehrlich, 68 cites the examples of מִשְׁנָה for מִשְׁנָה in Gen 43:15 and Jer 17:18. More recently, this solution has been defended by Gordis 1955, 227-8, who cites, besides the instances of Ehrlich, also the case of מִקְנָה for the construct מִקְנָה in Qoh 2:7. In the first edition of his commentary, Galling 1940, 64 takes מִקְרָה to be equivalent to מִקְרָה, whereas in the second edition (Galling 1969, 96) he opts for emendation (see ✂). In BHS, Horst 1975, 1341 suggests an equivalence between מִקְרָה here and מִקְרָה in 2:15. Relying on the examples provided by Kautzsch 2006, § 93 rr, Seow, 168 points out that the vocalisation of III-Weak nouns is not consistent in QOH (actually, it is not clear whether Seow considers this to be an instance of ‘irregular *segol*’ in a construct state or an error which he emends: his note on this variant is ambiguous and vocalic emendations are not signaled in his critical translation; Weeks 2020, 558 believes that he favors the first option). To highlight the interchangeability of both vocalisations, Weeks 2020, 558 cites the additional case of ms BM Or. 9879, in which the first מִקְרָה is pointed with a *segol* and the other two with a *sere*.

For (iii) see ✂.

Lloyd, 51 suggests, arbitrarily, that either יִקְרָה or ל should be supplied in translation after מִקְרָה: “For there is a *destiny* for men, and so there is a *destiny* for beasts.”

✂ Proposed emendations and conjectures

Many authors reprint M with a regular *sere*²²⁰.

Wildeboer 1898, 135 interprets the vocalisation of M as a dogmatic correction meant ‘to eliminate through exegesis’ (“hinweg zu exegetisieren”) the equality between men and beasts. This view is shared by Siegfried, 43, Zapletal, 131, and Goldman 2004, 78.

Against the assumption of a dogmatic interpolation, Williams, 44 writes: “Some commentators strangely suppose that the Masoretic text is a correction made to modify the comparison of man to beast. But in fact the very reverse is the case. It completely identifies chance with man, and chance with beast.” He defends M’s vocalisation, but admittedly translates as if a construct state were found in the text: “For that which befalleth the sons of men befalleth beasts; even one thing befalleth them.” Barthélemy 2015, 814 sees in the Versions a facilitating vocalisation which “would weaken the excellent and powerful reading of MT” (see ✂).

²¹⁶ Hitzig 1847, 151, Heiligstedt 1847, 310, Hengstenberg, 116-7, Ginsburg, 317.

²¹⁷ Elster, 75-6, Zöckler, 70.

²¹⁸ Delitzsch and Keil 1875, 270, Wright 1883, 347.

²¹⁹ Graetz, 73, McNeile, 64-5, Levy, 85, Ehrlich, 68.

²²⁰ Elster, 76, Tyler 1874, 127, Winckler, 351, Wildeboer 1898, 135, Siegfried, 43, Oort, 93, Driver 1905, 1139, Zapletal, 131, Podéchar, 310, Delitzsch 1920, 69, Odeberg, 35, Horst 1937, 1236, Barton 1908a, 112, Zimmerli, 170, Hertzberg, 101-2, Galling 1969, 96, Crenshaw, 103, Lindez, 251, Krüger, 168, Goldman 2004, 78, Schoors 2004, 300, note 36, Seow, 168 – Haupt, Michaelis.

🔗 Textual choice

The presence of a *segol* both in the first and in the second occurrence of מְקַרְהָ suggests that this was not simply a mistake in vocalisation: most probably, the Masoretes intended the word as a predicate. The regular construct form with *sere* in Qoh 2:15 (מְקַרְהָ הַכְּסִיל) as well as the presence of the otherwise difficult ו in the second וּמְקַרְהָ (see 3:19^d) seems to reinforce this assumption. The hypothesis of an interchangeability of *segol/sere* in construct state (ii) is uncertain, so that if we want to retain M the correct translation is (i).

The problem with this reading, however, is that this word never occurs as a predicate in the HB, but always as a substantive, as in the immediately following וּמְקַרְהָ אַחַד לָהֶם. Thus, despite being *difficilior*, it would be a semantic or syntactic *hapax*. For this reason we prefer to emend with the Versions and most scholars.

A theological reason is, in our opinion, likely for this variant. Against Williams, 44, the change in vocalisation *does* modify the perspective by which humans and animals are compared: as effectively summarised by Weeks 2020, 558, the reading of M makes them *subject to* the same fate, while the one witnessed by the Versions makes them *participants in* the same fate.

☰ Notes on alignment

We align T with M, with most authors.

3:19^c וּמְקַרְהָ ☰ ☰**👉 The ancient witnesses**

M vocalises the word in the absolute state, against all the Versions (see 3:19^b). SM omits the conjunction, though this could be due to the fragmentary status of the tradition. SYH gives ⲉⲙⲉⲛⲉⲛ ⲉⲛⲉⲛⲉⲛ, which is formally a translation of *καὶ γὰρ συνάντημα (= גַּם מְקַרְהָ). Sperber's ms of T gives וְאֵרוֹם 'and because' (וְאֵרוֹם being the standard translation for the Hebrew כִּי).

*** Proposed reconstructions and evaluations**

The reading by SM σύμβαμα 'event, chance' is actually a retroversion from SYH ⲉⲛⲉⲛⲉⲛ: ms 252 gives σύμβολα 'meeting by chance', which is a palaeographic error (see the discussion in Marshall, 122). Goldman 2004, 78 explains וְאֵרוֹם in T^s as an error for וְאֵרְעוֹן due to the presence of וְאֵרוֹם at the beginning of this verse. As for SYH, Gentry 2019, 160 takes *καὶ γὰρ* to be an intrusion from 18d.

🔗 Proposed emendations and conjectures

Many authors reprints to the construct state וּמְקַרְהָ following the Versions (see 3:19^b).

Winckler, 351 conjectures **כְּמִקְרָה** and reads: **מְקָרָה בְּנֵי אָדָם כְּמִקְרָה הַבְּהֵמָה** “denn das geschick des menschen ist *wie* das geschick des viehs” ‘for the fate of man *is like* the fate of cattle.’ Siegfried, 43 repoints to **מְקָרָה** and also omits the conjunction, to give: **כְּמִקְרָה בְּנֵי אָדָם מְקָרָה הַבְּהֵמָה** “Wie das Geschick der Menschen, so *das Geschick des Viehs*” ‘As is the fate of men, *so is the fate of* cattle.’

🔗 Textual choice

See 3:19^d.

3:19^d וּמְקָרָה ≡ ≡

👉 The ancient witnesses

M runs: ‘For chance are men and chance are beasts *and* one *fate* (= וּמְקָרָה) to them.’ All the Versions omit the ו before וּמְקָרָה: ‘For the fate of men and the fate of beasts, one *fate* (= מְקָרָה) is to them.’

V paraphrases heavily, but seems to read the ו: *et aequa utriusque condicio* ‘and the same is the condition of both (man and animals),’ but cfr. ≡.

Q Proposed translations and interpretations

Translations and subsequent interpretations of the ו in M strictly depend on how the two preceding **מְקָרָה** as well the ו before the second **מְקָרָה** are parsed. Three main solutions are possible: (i) if they are regarded as an absolute state used as a predicate (see 3:19^b), then the ו is a simple copulative conjunction, as in the translation provided in 🐾; (ii) if they are regarded as irregular construct states or emended accordingly to **מְקָרָה**, and the ו in the second **וּמְקָרָה** is interpreted as comparative (Kautzsch 2006, 161 a), then the present ו can also be maintained as copulative (ii): ‘For the fate of men, *so* the fate of beasts, *and* one fate is to them’²²¹, or, similarly, ‘For the fate of men *is like* the fate of beats, *and* one fate is to them’²²²; finally (iii), if the ו in the second **וּמְקָרָה** is interpreted as copulative, then the present ו is either to be parsed as emphatic²²³, or as a ‘*waw* of apodosis’ (Kautzsch 2006, § 143 d), with the sentence **וּמְקָרָה אֶחָד לָהֶם** read as a *nominativus pendens*: ‘For the fate of men *and* the fate of beasts – one fate is to them’²²⁴; alternatively, the ו is to be eliminated (see 🐾). Wildeboer 1898, 135 and Weeks 2020, 558 hesitate between this latter solution and the emendation.

²²¹ McNeile, 99.

²²² Knobel 1836, 179, Galling 1940, 64, Galling 1969, 96.

²²³ Ehrlich, 68, Gordis 1955, 227.

²²⁴ Levy, 179, Schoors 1992, 125, Seow, 168, Weeks 2020, 558.

✂ Proposed emendations and conjectures

Following the Versions, several scholars eliminate the ו²²⁵. Goldman 2004, 78 regards its addition in proto-M as the result of a theological concern about the direct comparison between men and animals, which brought the Masoretes to alter the vocalisation of the two מקרה as well as of העלה and הירדת (see vars-ad-loc). Weeks 2020, 558 seems inclined to delete the ו on the basis of G, explaining its addition in M as a parallelism with the preceding ומקרה (so already Podéchar, 310 and Hertzberg, 102). For Seow, 168, on the other hand, the reading of M is to be retained as *difficilior*.

📖 Textual choice

We emend to מקרה and accept the view by Goldman 2004, 78. An error by assimilation is also tenable, but in light of the variants of vocalisation in מקרה (see 3:19^b, 3:19^c), in העלה (3:21^b), and in הירדת (3:21^c) in verse 21 (but see also 3:21^a, 3:18^c, and 3:18^{d-d}), we think a conscious, theologically-motivated change more likely as a cause for this variant.

≡ Notes on alignment

Authors usually align V with M²²⁶. Schoors 1992, 125 agrees, but hesitantly, and Weeks 2020, 558 rightly points out that Jerome may be paraphrasing here. Formally, however, Jerome translates the ו, hence our alignment.

3:19^e להם ≡ ≡

👤 The ancient witnesses

M's reading 'one fate is to them (= להם)' is followed by H^r and most Greek mss. Greek codex *Venetus* along with the other Origenic mss and the second corrector of *Sinaiticus* add 'to them all' (τοῖς πᾶσιν αὐτοῖς), and so also read T (לכולהון) and P, which also repeats the word 'fate': לכל לכלם לכלם לכלם 'one fate, a fate to them all.' Four Hebrew mss give לכל. The reading of V *et aequa utriusque condicio* 'and the same condition is to them both' is indeterminate.

S^{YH} has לכלם לכלם lit. 'to them, all them'

and puts the first under *obelos* (see *).

* Proposed reconstructions and evaluations

Podéchar, 310 reconstructs two different *Vorlagen*: לכל for G^{SC} and S^{YH}

²²⁵ Driver 1905, 1139, Zapletal, 131, Podéchar, 310, Odeberg, 35, Horst 1937, 1216, Hertzberg, 102, Goldman 2004, 33, 78, Weeks 2020, 558.

²²⁶ McNeile, 154, Goldman 2004, 33, Seow, 168.

and לכלם for P and T, as well as for G^V (but cfr. ≡). Euringer, 59, on the other hand, regards all the variants to M as the result of a free translation. For Gentry 2019, 160, τοῖς πᾶσιν in G^{VSC} is taken from the following καὶ πνεῦμα ἐν τοῖς πᾶσιν (= וְרוּחַ אֶחָד לְכָל).

Kamenetzky, 215 characterises the repetition of 𐤁𐤁 in P as a free addition. Weeks 2020, 559 regards the substitution of ‘to them’ with ‘to them all’ as the result of Greek influence. Regarding S_{YH}, Klostermann, 59 points out that its reading is a mistake, and that either 𐤁𐤁 (= πᾶσιν) is to be put under *obelos* or 𐤁𐤁𐤀 (= αὐτοῖς) under asterisk. Podéchar, 310 and Gentry 2019, 160 go with the first solution.

☞ Textual choice

As shown in ☞, scholars usually explain the variants in each tradition as the result of independent changes: a free translation (Euringer, 59, Kamenetzky, 215), an internal assimilation (Gentry 2019, 160), and a case of contamination (Weeks 2020, 559). We believe that this is not parsimonious and that *Vorlagen* לכל and לכלם can be hypothesized, although with different level of confidence.

First of all, all the witnesses, except for V, show not only a high degree of literalism, but also a great consistency in rendering להם, לכל, and לכלם, respectively. As can be seen from the Table below, G, H_I, and T always differentiate between these three syntagmas; P and S_{YH} are less literalistic, but they do distinguish between להם (// 𐤁𐤁) and לכל/לכלם (// 𐤁𐤁𐤀). On the basis of the evidence gathered in the Table, we can confidently assign לכלם to T (see Qoh 2:14 and 9:11), and align H_I with M. The reading of V, on the other hand, is indeterminate: one may be tempted to align it with T, on account of the formal equivalence between *utriusque* here and in 2:14 (M כלם), but such a translation is in all likelihood due to the fact that two subjects are compared there (the wise and the foolish) as well as here (men and beasts). Regarding P, the linguistic similarity between P 𐤁𐤁𐤀 and T לכולהון, as well as the instances in 2:14 and 9:11, in which P uses 𐤁𐤁𐤀 to translate the Hebrew כלם, may induce us to align it with T. It is more likely, however, that P simply assimilates with 𐤁𐤁𐤀 (= לכל) that occurs immediately thereafter in the same verse, or, alternatively, that it depends on a *Vorlage* לכל that was already affected by assimilation: the reading of the Hebrew mss as well as the case of 4:16 and 9:3, in which P translates M לכל with 𐤁𐤁𐤀, favour this assumption. The case of G^{VSC} can be explained in the same way, i.e., either as an assimilation (Gentry 2019, 160) or as a translation from a *Vorlage* with כלם. In light of the similar case of T, the latter hypothesis is more parsimonious.

The case of S_{YH} is more problematic. Podéchar, 310 assigns to S_{YH} a Greek *Vorlage* αὐτοῖς πᾶσιν, and so does Gentry 2019, 160 in his critical apparatus, citing an identical reading from Metrophanes of Smyrna. But one can in fact doubt not only that the Syriac translator had before him αὐτοῖς πᾶσιν, but also that such a reading ever existed in the Greek manuscript tradition: αὐτοῖς πᾶσιν never translates לכל in the H_B, and indeed it never occurs in the Septuagint, except once in the first book of Maccabees (11:34). The reading of Metrophanes of Smyrna is in all

likelihood a *lectio singularis*, genealogically unrelated with SYH.

We think that SYH $\text{לְהֵם} \text{לְכָל}$ is best explained as a corruption for $\text{לְהֵם}^* \text{לְכָל}$, which we regard as an imperfect conflation of the two competing readings in question: $\alpha\upsilon\tau\omicron\iota\varsigma$ (= להם) and $\tau\omicron\iota\varsigma \pi\acute{\alpha}\sigma\iota\nu \alpha\upsilon\tau\omicron\iota\varsigma$ (לכלם). Obelizing this last, Origen would have wanted to bring G close to M.

Regarding the value of such readings, לכל can be immediately ruled out as an assimilation, either to the following לכל or to the very similar passage לכל מקרה אחד in 9:2. Two arguments can be put forward also against M להם. It can be an assimilation to להם in the preceding verse (see 3:18^{d-d}), but also the result of a theological interpolation: להם may have replaced לכלם to make the destiny of death valid only for beasts, which are mentioned a few words before: 'For chance are humans, and chance are beasts, and one fate is to *them* (i.e. to these latter)' – None of the ancient Versions, it is true, understood M this way, but this may have been nonetheless the original intention of proto-M tradents and, moreover, it must be remembered that *all* the ancient translators took מקרה to be a construct state, which syntactically excludes the possibility of ומקרה אחד להם as referring to beasts only. Conversely, an alteration of להם to לכלם would not seem to have any apparent reason.

The grounds for emendation may appear slim, לכלם being supported by T, a few Greek mss and, if our analysis is correct, indirectly by SYH. However, the fact that two independent branches of the textual tradition – the Greek and the Targumic – support it, might constitute, in our opinion, an argument in favour of its originality.

Qoh.	MT	T	G	Syr	P	Hy	V	Sm
3:1	לכל	לכל	τοῖς πᾶσιν	ܠܠ	ܠܠ	<i>omnibus</i>	<i>omnia</i>	παντὸς
3:19	לכל	לכל	τοῖς πᾶσιν	ܠܠܠܠ	ܠܠܠܠ	<i>omnibus</i>	<i>omnia</i>	πᾶσιν, ܠܠܠܠ ^{Syr}
4:16	לכל	לכל	τοῖς πᾶσιν	ܠܠܠܠܠܠ	ܠܠܠܠܠܠ	<i>universis</i>	<i>omnium</i>	
9:2	לכל	לכולא	ἐν τοῖς πᾶσιν	ܠܠܠܠܠܠ	ܠܠܠܠ(ܝ)	<i>in omnibus</i>	<i>universa</i>	<i>omnibus</i> ^{Hy} ἅπαντα ^{248',252}
9:3	לכל	לכולא	τοῖς πᾶσιν	ܠܠܠܠܠܠ	ܠܠܠܠܠܠ	<i>omnibus</i>	<i>cunctis</i>	
2:14	את כלם	ית כולהון	τοῖς πᾶσιν αὐτοῖς τοῖς πᾶσιν ²⁵³	ܠܠܠܠܠܠ	ܠܠܠܠܠܠ	<i>omnibus eis</i>	<i>utriusque</i>	πᾶσιν αὐτοῖς
9:11	את כלם	ית כולהון	τοῖς πᾶσιν αὐτοῖς	ܠܠܠܠܠܠ ܠܠܠܠܠܠ	ܠܠܠܠܠܠܠ	<i>omnibus his</i>	<i>in omnibus</i>	
1:11	להם	לון	αὐτοῖς ^{Rah} αὐτῶν ^{Gen}	ܠܠܠ	ܠܠܠܠ	<i>eis</i>	<i>eorum</i>	
3:18	להם	להון	αὐτοῖς	ܠܠܠܠ	ܠܠܠܠܠܠ	<i>sibi</i>		αὐτοῖς
3:19	להם	לכולהון	αὐτοῖς τοῖς πᾶσιν αὐτοῖς ^{Sc,V,253}	ܠܠܠܠܠܠ < ܠܠܠܠܠܠ	ܠܠܠܠܠܠܠ	<i>eis</i>	<i>utriusque</i>	
4:1	להם	להון	αὐτοῖς	ܠܠܠܠܠܠ	ܠܠܠܠܠܠ	<i>eos</i>		
4:1	להם	להון	αὐτοῖς	ܠܠܠܠܠܠ	ܠܠܠܠܠܠ	<i>eis</i>		
4:9	להם	להון	αὐτοῖς	ܠܠܠܠܠܠ	ܠܠܠܠܠܠ	<i>quibus</i>	<i>habent</i>	ἔχουσι
4:11	להם	להון	αὐτοῖς	ܠܠܠܠܠܠ	ܠܠܠܠܠܠܠܠܠ	<i>illis</i>	<i>fovebuntur</i>	
9:5	להם	להון	αὐτοῖς	ܠܠܠܠܠܠ	ܠܠܠܠܠܠ	<i>eis</i>	<i>habent</i>	
9:6	להם	להון	αὐτοῖς	ܠܠܠܠܠܠ	ܠܠܠܠܠܠ	<i>eis</i>	<i>habent</i>	

Table 6.3

≡ Notes on alignment

The analysis of Podéchar, 310 (see *) is uncharacteristically misleading: he assigns *αὐτοῖς πᾶσιν* to G^{SC} and *τοῖς πᾶσιν αὐτοῖς* to G^V, but both give *τοῖς πᾶσιν αὐτοῖς* (see Rahlfs 2006, 245 and Gentry 2019, 160).

Our alignment reflects the analysis discussed in 158: we put G^{VSC} and T together under the *Vorlage* לכלם, which we are inclined to take as original Hebrew, and P and the Hebrew mss in a separate group under a putative *Vorlage* לכל. We place S_{YN} in the former because it supports, in our opinion, לכלם.

3:19^f כן ≡

📖 The ancient witnesses

Against M and most Versions, which read ‘as one dies, so (= כן) dies the other,’ codex *Sinaiticus* and Jerome add ‘also’: ‘as one dies, so also dies the other.’ P has the same addition, but after the verb: lit. ‘as one dies, so dies also (= אר בלעזר אצמ) the other.’

📖 Textual choice

It is improbable that this variant goes back to a common *Vorlage* with 22: the different position of the adverb in P, as well as the unusual *καὶ* for 22 in G, indicate rather that the addition is a translational clarification (Euringer, 59-60, Weeks 2020, 559).

3:19^g ומותר ≡ ≡

📖 The ancient witnesses

The substantive מותר occurs twice in Proverbs (Prov 14:23 and 21:5), where it denotes ‘abundance, profit.’ In QOH it occurs only here, and it can be translated, according to the context, ‘advantage’ or ‘preeminence, superiority’: ‘and preeminence of the man over the beast, there is not.’ Both P and T translate it with a substantive, thus confirming M literally: P ‘and superiority (= οὐδὲν ἀνθρώπου) of man over beasts, there is not’; T ‘And the superiority (= ושאריות) of the guilty men over the unclean beast, there is none between them except the burial place.’ Jerome renders it with the adjective *amplius*: H_I *et amplius homini a pecori nihil est* ‘and nothing is more to man over beast’; V *et nihil habet homo iumento amplius* ‘and the man has nothing more over beast.’

The Greek tradition, on the other hand, reads the verb *περισσεύω* ‘to be over,’ and turned the sentence into a question: ‘and (in) what is superior (= καὶ τί ἐπερίσσεισεν) the man over the beast? Nothing!’ S_M and T_H read a question as well, but render by an adjective (*πλέον*) and a substantive (*περίσσεια*), respectively: S_M *καὶ τί πλέον ἄνθρωπος κτήνους*; ‘and (in) what a human is more than an

animal?' TH και τί περίσσεια τῷ ἀνθρώπῳ 'and (in) what is advantage to man?' Some Greek witnesses (codex *Venetus*, minuscule 253, and the second corrector of *Sinaiticus*) give και τίς περίσσεια 'and what superiority to man', which is likely due to TH's influence (Marshall, 123-4).

* Proposed reconstructions and evaluations

The reading of TH above comes from mss 161-248: Nobili, 927, mentioned by Field, 386, gives και τίς περίσσεια for TH, which lacks manuscript support.

It is generally assumed that G και τί ἐπερίσσευσεν, Sm και τί πλέον, and TH και τίς περίσσεια (according to Nobili, 927, see ) go back to ומתה יותר²²⁷ or, in defective spelling, to ומתה יתר²²⁸, as in the parallel passages in Qoh 6:8 (see 6:8^{a-a}) and 6:11 (M מזה יתר, G Sm τί περισσόν, see Marshall, 186-7). Goldman 2004, 79 assigns ומתה יותר to G and Sm only. Others proposed ומי יתר²²⁹. McNeile, 154 thinks that the *Vorlage* was written מיתר, and that the Greek translator and the revisors took it to be ומתה יותר (Barton 1908a, 112 agrees, but erroneously cites McNeile's retroversion as ומי יתר). Williams, 45 rejects McNeile's proposal, claiming that it would be "a very harsh construction in the Hebrew."

Against such reconstructions, Yi, 18-9 argues that it would be uncharacteristic for the Greek translator, who usually renders the participial form יותר/יתר by nouns or adjectives in QOH, to use a verb here: if he did so, he must have parsed M מותר as a verb, and a past one, such as a *Hiphil* מזה הותר or, with a syncopated form, מזה ותיר. Weeks 2020, 559 questions the existence of all these (real or virtual) *Vorlagen*: in his opinion, the fact that the Greek translator as well as the revisors rendered the sentence as a question proves that they are simply paraphrasing M.

✂ Proposed emendations and conjectures

McNeile, 65 emends M to ומתה יותר with G (see *), to give: "and what superiority hath the man over beast?" (McNeile, 99). Barton 1908a, 112 claims that McNeile's proposal has much in its favour, but ultimately retains M with this translation: "Man has no advantage over beasts, for both are vanity" (Barton 1908a, 107).

📖 Textual choice

Both ומי יתר and מזה יתר are improbable reconstructions of G's *Vorlage*. The former is the most likely from a palaeographic point of view, but ומי can only translate τίς of TH and G^{VSC}, not τί of G and Sm. These last presuppose מזה, but מזה יתר is graphically distant from M and, above all, this would be an unusual rendering for G QOH, as shown by Yi, 18-9. TH και τίς περίσσεια could well be a translation of מזה יתר (perhaps vocalised יִתֵּר, in the construct state), but TH is in all likelihood assimilating to Qoh 6:8 here.

²²⁷ van der Palm, 139, Podéchar, 311, Williams, 45.

²²⁸ Ginsburg, 318.

²²⁹ Barton 1908a, 107, 112, Crenshaw, 104.

All in all, it is better to assume that the Greek witnesses all read M מוטר, and that they paraphrased it somehow due to its rarity (Weeks 2020, 559). G ἐπερίσσευσεν could lead us to conjecture a verbal form from the root יטר, but any such proposal would result in a *hapax* and would be therefore impossible to verify. M should be retained, in any event: מוטר is *difficilior* respect to the aforementioned *Vorlagen*.

3:20^a הולך ≡ ≡

📖 The ancient witnesses

Part of the Greek tradition, headed by codices *Vaticanus* and *Sinaiticus*, and the Hamburg papyrus, lacks this verb.

M is supported by all the other Greek witnesses (*πορεύεται*), as well as by A_Q and T_H, who read ‘as the Septuagint’ according to S_{YH} (see Marshall, 124).

🔗 Proposed emendations and conjectures

McNeile, 142 suspects a Hebrew variant behind the omission in G^{BS}, which he takes as G*, and states that M may be due to an assimilation to אל מקום אחר הכל הולך in Qoh 6:6. Podéchard, 311 agrees and takes the transposition of *πορεύεται* after εἶνα in codex *Venetus* to be proof of a later insertion in the Greek tradition, but, more cautiously, argues that the omission could also be an inner-development. So Weeks 2020, 560, who suggests the sequence of the Hebrew words הכלהלכ as a possible cause.

📖 Textual choice

We agree with Weeks 2020, 560 that an imperfect *homeoteleuton* due to הכל can be the cause of G's omission. It may also be that the Greek translator skipped from the ל of הכל to the ל of אל, due to the graphic similarity between הכל and הלך/הולך.

3:20^b שב ≡ ≡

📖 The ancient witnesses

M reads a present tense (‘everything was from the dust and everything goes to the dust’) and has the support of most Greek witnesses (*ἐπιστρέφει*), as well as of P and Jerome. Codex *Vaticanus* and the Hamburg papyrus, on the other hand, read a future (*ἐπιστρέψει*), and a future is likewise attested in S_{YH} (بصه) and in T (עתידין למיתוב).

✂ Proposed emendations and conjectures

The evidence of the second group of witnesses leads [McNeile](#), 142, followed by [Barton 1908a](#), 112, to conjecture an ancient *Vorlage* מִי. He recognises, however, that ἐπιστρέψει may also be an inner-Greek corruption for ἐπιστρέφει due to a confusion φ/ψ. [Weeks 2020](#), 560 follows this latter option, arguing that the context may have prompted a copyist to substitute the present tense with the past.

[Podécharid](#), 311, on the other hand, claims that the constellation of witnesses strongly favours ἐπιστρέφει as original Greek. In any event, he maintains that if ἐπιστρέφει is to be taken as a corruption, then it is a very ancient one, and that ἐπιστρέφει represents a correction towards M.

📖 Textual choice

The parsimony principle would induce us to postulate a common ancestor with מִי for G (S_{YH}), and T, and the rule of the *lectio difficilior* to prefer such a reading to M מִי, which may have arisen by assimilation to the preceding הוֹלֵךְ. It is doubtful, however, whether G and T ever read such a *Vorlage*: T may have paraphrased according to the context and G be a *lectio singularis* due to inner-corruption.

3:21^a מִי ≡ ≡

👤 The ancient witnesses

Only two mss of T (Sperber and Paris 110) and V support M. All the other Versions, as well as a certain number of medieval mss, read a conjunction before מִי.

✂ Proposed emendations and conjectures

[Goldman 2004](#), 33, 79 regards the omission of the conjunction in M as a theological correction, and emends accordingly to מִי with the Versions. The conjunction would have been purposely omitted in proto-M in order to create a separation between this verse and the preceding one, so as to weaken QoH's unorthodox reflection about the fate of humans and animals. The addition of the conjunction before the second וּמִקְרָה at verse 19 would come from the same hands, whereas the vocalisation of מִקְרָה there (see [3:19^b](#)), as well of הַעֲלָה and הִירְדַת here (see [3:21^b](#)), would be the attempt by the Masoretes to impose such an interpretation.

[Williams](#), 46 recognises that the conjunction does create a close connection with verse 20, but rejects it claiming that it would weaken the question QoH is asking in this verse. [Weeks 2020](#), 560 sees no substantial change in meaning between the reading with the conjunction and the reading without. In his opinion, the fact that many medieval mss also omitted it invalidates the

thesis of a theological correction in proto-M and instead suggests that the omission was a simple error (which he corrects in his critical translation).

☞ Textual choice

We believe, with [Goldman 2004](#), 79, that the absence of the conjunction does create a perceptible distance between the previous statement, concerning the common fate of death that befalls all living beings (verse 20), and the subsequent one, which rails against man's claim to immortality. The omission alone does not suffice to prove a correction for this verse, but the Masoretic vocalisation of הָעֶלְיָהּ and הַיִּרְדָּת, as well as other clues of a later reworking in this section seems to point to the possibility that theological concerns about these verses must indeed have been stirring within the Jewish tradition.

In any event, the authority of the Versions as well as of the great number of medieval mss indicates that the omission of the conjunction was a secondary reading, whether voluntary or not.

3:21^b הָעֶלְיָהּ ≡ ≡

👉 The ancient witnesses

M's pointing with *qamats* before a guttural in הָעֶלְיָהּ and with *patach* and *dagesh* in the following הַיִּרְדָּת seems to indicate that the Masoretes took the הָ to be the determinative article ([Joüon and Muraoka 2006](#), 35 c-d), which is to be translated literally: 'Who knows the soul of the man *that goes up*, and the soul of the beast *that goes down*, into the earth?' All the Versions understood הָעֶלְיָהּ and הַיִּרְדָּת to be indirect interrogative clauses, which presupposes a pointing of הָ as an interrogative particle ([Joüon and Muraoka 2006](#), 102 l), with *patach* in the former case (הָעֶלְיָהּ) and with *chatef patach* and without *dagesh* in the latter (הַיִּרְדָּת): 'Who knows *whether* the soul of man *ascends*, and *whether* the soul of the beast *descends* down, into the earth?'

Q Proposed translations and interpretations

There are three ways of explaining the הָ here and in the following word: (i) as an article, according to the rules of the grammar; (ii) as an interrogative particle with irregular pointing of the article; (iii) as an interrogative particle erroneously (or intentionally) pointed as an article (see ☞).

The reading as an article (i) has been adopted by medieval exegetes. Among them, Ibn-Ezra takes the point to be human ignorance about the difference (הַהִפְרָשׁ) between the soul of the man and of the beast. Some (few) modern authors also follow this line. See [Hengstenberg](#), 118-21: "Who knows both, — the immortal soul of man, and the perishable soul of the beast, in

their difference from each other?" and others²³⁰. Laurent, 33 has more recently defended this interpretation, claiming that M's question is about the nature of the soul (רוּחַ).

Most scholars, however, take the הָ to be interrogative, on the basis of the following arguments: (1) וּמִי at the beginning of this verse calls for an interrogative clause, as in other similar passages (Qoh 2:19, 6:12); (2) the presence of the pronoun הֵיאֵל does not permit reading הָעֵלָה and הִירְדַת as appositions to רוּחַ; (3) an 'ontological' question about the nature of the spirit is out of place here; and (4) the interrogative הָ has the support of *all* of the ancient Versions, whereas M is isolated. Among those who adopt this solution, many claim that M's pointing should be left as it stands (ii), for it would be not unusual to have an interrogative הָ with full vowels and *daghesh* before gutturals²³¹. To support this claim, the following parallels are usually quoted for הָעֵלָה: Gen 19:9 הָאֱלֹהִים, Num 16:22 הָאֱלֹהִים, Deut 20:19 הָאֱלֹהִים, 1Sam 10:24 הָרֵאִיָּהֶם; and for הִירְדַת: Gen 18:21 הַבָּאָה, Lev 10:19 הַיִּיטָב, Isa 27:6 הַבָּאִים, 27:7 הַבְּמִכָּת, and Job 23:6 הַבְּרָב.

✂ Proposed emendations and conjectures

Among those who regard M as an error and correct accordingly²³², several have argued that the Masoretes *intentionally* changed the vocalisation to avoid questioning the immortality of human soul, and so as not to contradict the thought expressed in Qoh 12:7²³³.

Against this evaluation, it has been argued that: (1) other unorthodox statements are found in this section, such as in verse 19 (Crenshaw, 104); (2) if emended, the text would clearly contradict 12:7 (Delitzsch 1920, 69); and (3) equating men and beasts would go against the Genesis creation account, which would be too much, even for QOH (Hengstenberg, 120-1).

🗨 Textual choice

With the current pointing, the הָ can hardly be parsed as interrogative (ii): several of the quoted examples (e.g. Job 23:6) do not apply to QOH, since the vowel in the first letter of the word is a *schwa*, and others are questionable (see Podéchar, 312-3 and König 1881b, 238-40). Moreover, there seems to be some variability in manuscripts regarding those irregular cases: see, for example, Judg 6:31, which Kautzsch 2006, § 100 m reads as הָאֱלֹהִים, but which is pointed as הָאֱלֹהִים in M^L. It is likely that irregular vocalisations of this type are simply scribal errors due to analogy with the article, but a more in-depth study of the phenomenon would be required before one could pronounce on the subject. Here, however, the hypothesis of an accidental error is unlikely: the presence of two cases so close together seems to indicate that the pointing was intentional.

²³⁰ Holden, 16, Hahn, 66-8, Tyler 1869, 297, Dale, 27, Tyler 1874, 127 – Hogdson.

²³¹ Knobel 1836, 184, Herzfeld, 68, Kleinert 1864, 8, Stuart, 188-9, Graetz, 74, Lloyd, 52, Zapletal, 133, Ehrlich, 68, Gordis 1955, 228, Barton 1908a, 112-3, Seow, 168.

²³² McNeile, 65, Driver 1905, 1139, Horst 1937, 1216, Crenshaw, 101, 104-5, Fox 1989, 196, Horst 1975, 1341, Weeks 2020, 561.

²³³ Ewald 1837, 206, Heiligstedt 1847, 311, Hitzig 1847, 151-2, Elster, 76-7, Ginsburg, 318-20, Delitzsch and Keil 1875, 271-3, König 1881b, 240, Wright 1883, 191-2, 348, Nowack and Hitzig, 234, Siegfried, 44, Wildeboer 1898, 135-6, Podéchar, 312-3, Levy, 86, Williams, 47, Geiger 1928, 128, Galling 1940, 64, Hertzberg, 102, Galling 1969, 96-7, Lauha, 77, Lindez, 151-2, Krüger, 68, Schoors 2004, 300, Goldman 2004, 33, 79, Kautzsch 2006, § 100 m.

Thus, it is more natural to conclude that, if the Masoretes adopted the pointing typical of the definite article, then they took הִ to be an article, and so the correct interpretation of M is (i). Such an interpretation is not impossible and is even somehow *difficilior*, but, on the whole, the arguments against it are more convincing (see Q). We emend, M, therefore, and consider it, with most scholars, as the result of a doctrinal correction. The two main objections against such an explanation – that the equally scandalous verse 19 remains intact and that, if emended, verse 21 would contradict Qoh 12:7 – can be refuted, we believe, as follows. First, there are clues of a theological reworking in verse 19 as well, which significantly alter its content. Second, the subject of that verse is different from the present one, since there it speaks of bodily death, while here of the survival of the soul after death. With regard to the second objection, it can be answered that QOH is not denying the immortality of the human soul: if anything, he is indirectly, and provocatively, suggesting that animals too can have a soul, and that no one is able or can claim to have an ultimate knowledge on the subject. Doubts about the authorship of the epilogue could also be added to these arguments (König 1881b, 240), but this would be a literary criticism issue.

3:21^c הִיָּרְדֵת ≡ ≡

See 3:21^b.

3:22^a טוֹב ≡

The ancient witnesses

Against M and all the Versions ('And I saw that there is nothing better than etc.'), P adds כִּסְּ (‘nothing better *in them*'). The Hebrew reading טוֹב כִּם presupposed by P is found in one Babylonian ms.

* Proposed reconstructions and evaluations

Kamenetzky, 215, followed by Weeks 2020, 562, characterises the addition in P as an analogy with כִּסְּ (= יִדְעֵתִי כִּי אֵין טוֹב כִּם) in Qoh 3:12, whereas Gordis 1955, 228 thinks of a dittography of טוֹן[בְּמִן]אֲשֶׁר in the *Vorlage*.

3:22^b הָאֲדָם ≡ ≡

The ancient witnesses

Most Greek mss, including codices *Alexandrinus* and *Venetus*, and the Hamburg papyrus, omit the article, which is found, on the other hand, in codices *Vaticanus* and *Ephraemi* and a number

of minuscules.

* Proposed reconstructions and evaluations

Rahlfs 2006, 245 and Gentry 2019, 161 chose the reading with the article of G^{BC} (= M).

☞ Textual choice

The omission could be an inner Greek corruption, but its addition in proto-M could also be due to a partial dittography of the ך from the preceding ישמה.

3:22^c במה ≡ ≡

👉 The ancient witnesses

M's construction of ראה with כ (see Qoh 2:1) is rendered literally only by G: 'who shall bring him to see *in what* shall be after him?' All the other Versions render מה as a direct object ('to see *what*'). P renders כ, but adds א ('to see *in all that* will be after him').

* Proposed reconstructions and evaluations

Kamenetzky, 201 regards P's addition as an inner corruption from אכ*, whereas Weeks 2020, 563 wonders whether it might be an echo of the same addition in 3:15^a.

4:1^b דמעת ≡

👉 The ancient witnesses

Only G renders M's singular literally: '*and the tear of the oppressed.*' Sm, Jerome, and P have a plural. T has no counterpart for M ודנה דמעת העשקים.

Q Proposed translations and interpretations

Scholars unanimously take דמעה as a collective singular, quoting the parallels in Isa 25:8, Ps 39:13, 42:4. Lloyd, 54 suggests that the singular here is a metonymy for 'crying.'

☞ Textual choice

A presumptive *Vorlage* should be דמעוה, being the plural in *scriptio defectiva* דמעוה never attested. Here, however, the plural is best regarded as a translational choice of Sm and P. Jerome is likely influenced by Sm.

4:1^c ומיד ≡ ≡

📖 The ancient witnesses

The stichos **ומיד עשקיהם כח** posed difficulties for ancient interpreters. M has: ‘and from the hand (= ומיד) of the oppressed (is) power,’ which is supported literally only by G (= και ἀπὸ χειρὸς). P omits the conjunction and, according to the punctuation of codex *Ambrosianus* and Leiden’s edition, connects **ומיד עשקיהם** to the preceding **ואין להם מנחם**, which makes no sense: ‘and is not to them a comforter *from the hand* of their oppressors (= (سلاطه لسهم بحضاره من ايديهم).’ T has the same syntax as P, but makes three further changes in his paraphrase: it repeats **מיד עשקיהם** twice, supplies **אין** from the preceding **ואין להם מנחם**, and resolves the otherwise nonsensical **כח** by rendering it adverbially: “And I further observed all the violence which was done to the righteous and how they were oppressed in this world under the sun *by the hand of their oppressors* (= (מן יד דוחקיהון) and there is none to speak to them comforting words, and there is none to redeem them *from the hand of their attackers* (= (מן ידא דאונסיהון) with a strong hand *and with power* (= (ובחילא) and there is none to comfort them” (Knobel 1991, 30). Some Greek copyists seem to have struggled as well with the difficult syntax of this stichos, and either rendered **כח** as an adverbial accusative (see *ισχύς* in G^{BS}) or reworded (see G^V και ἀπὸ χειρὸς συκοφαντούντων αὐτοὺς, οὐκ ἔστιν ἰσχύς αὐτοῖς ‘and from the hand of their oppressors, there is no force to them’). V’s paraphrase – *nec posse resistere eorum violentiae* ‘[and I saw that] they (the innocents) were not able to resist their violence’ – probably rests upon the following parsing of M: ‘and from their oppressors (= ומיד עשקיהם), there is not (= אין) (to them) the strength to resist (= כח)’.

H1 reads ‘and in the hands (= *et in manibus*) of those who calumniate them,’ which could underlie a *Vorlage* with **וביד**.

As P and T, some medieval mss omit the conjunction before **מיד**.

* Proposed reconstructions and evaluations

Only Goldman 2004, 79 supposes a *Vorlage* **וביד** for H1. For Seow, 178 and Weeks 2020, 573, on the other hand, Jerome is simply paraphrasing M.

Q Proposed translations and interpretations

Scholars are divided on three points as far as the interpretation of M is concerned: the translation of the syntagma **ומיד**, either literally, ‘from the hand of,’ or paraphrased ‘on the side of’²³⁴; the rendering of the verb implied in the nominal clause **ומיד עשקיהם כח**: ‘from the hand *is*’ or ‘comes forth’²³⁵, ‘proceeds’²³⁶, or suchlike (e.g. ‘out of,’ Gordis 1955, 228); and the interpretation

²³⁴ Zöckler, 80.

²³⁵ McNeile, 65-6, Barton 1908a, 116, Schoors 2004, 170.

²³⁶ Podéchar, 320.

of כח either as ‘power’ or ‘violence’²³⁷. In general, however, the sentence is typically understood as the oppressors having power or exercising violence over the oppressed.

Dahood 1966, 271-2, by contrast, suggests taking מיד עשקיהם כח as a construct chain (lit. ‘from the hands-of their-oppressors-of force’), and translates: “And from the grip of their powerful oppressors, they have none to free them.”

✂ Proposed emendations and conjectures

Several scholars correct M to ביד²³⁸. Fox 1989, 201 rightly points out that, as it stands, M can only mean that the oppressed *received strength* from the hand of their oppressors, since מיד usually means to receive something from someone. Weeks 2020, 573-4 agrees, but replies that even with the emendation, “the force of כח is such that it would more probably mean that the extortioners lost or even transferred strength to their victims.” The current text is, in his opinion, either corrupt or missing something. Goldman 2004, 79 and Seow, 177-8 reject the emendation as *facilior* and not sufficiently supported by textual witnesses.

Few conjectures have been proposed. Galling 1940, 64 corrects ומיד into ונגיד and כח into מנכה: “und die gegenüber ihren Drängern kraftlos sind” ‘and against their oppressors they are helpless.’ Pinker 2011b, 402 suggests מנכה, with a haplography of the מ from עשקיהם and an interchange of ח/ה: “and from the hand of their oppressors – a blow.”

🗨 Textual choice

The proposed translations of M are interpretative: first, מיד cannot mean ‘on the side of,’ as על יד; second, כח means ‘force, power,’ and not ‘violence’ – V *violentia* and T ובהילא are interpretative too and influenced by the semantics of עשק. Equally interpretative is assuming an ellipsis of ‘goes out, proceeds,’ and similar. As it stands, M can only read: ‘from the hands of their oppressors (is) power,’ which is obscure. The proposal by Dahood 1966, 271-2 is interesting, but it does not seem to have parallels in Hebrew (see Kautzsch 2006, § 128 d, who questions other similar instances).

Rather than *lectio difficilior* (Goldman 2004, 79), therefore, the reading in M is *lectio impossibilis*. The emendation וביד seems straightforward, but the versional support is slender or absent altogether: the translation by Jerome could be interpretative or derive from a conjecture.

We believe that the suspicions of corruption put forward by Weeks 2020, 573-4 are well-founded, and we therefore prefer to place a *crux* from ומיד to כח.

²³⁷ Ginsburg, 321, Siegfried, 45.

²³⁸ Houbigant 1777, 136, Graetz, 75, Fox 1989, 201 – Luzzatto.

4:2^a ושבח

👉 The ancient witnesses

All the Versions have a finite form in the past ('and I praised') against the infinitive form in M (see Q).

Q Proposed translations and interpretations

Scholars usually parse M in three ways: (i) as a verbal adjective²³⁹; (ii) as a present participle *Piel*, with omission of the pre-formative מ²⁴⁰; and (iii), as an infinitive absolute²⁴¹. In support of (i), Ginsburg, 322 claims that verbal adjectives frequently occur with personal pronouns, and cite Exod 7:27 and 9:2. In support of (ii), on the other hand, the examples provided by Kautzsch 2006, § 52 s are usually mentioned. Most authors, however, especially the more recent ones, opt for (iii), arguing that the use of the infinitive absolute is a typical trait of QoH's style (see Qoh 8:9, 9:1, and 9:11).

✂ Proposed emendations and conjectures

Several authors emend to ושבחתי²⁴². Others conjecture מושבח, with an interchange מ/ו due to a scribal error (Siegfried, 45), or ומושבח, with the מ being dropped by haplography due to its similarity to the ש in the ancient alphabet (Euringer, 60-1). van der Palm, 140, following Drusius, 56, hesitates between מושבח and שבחתי.

Relying on Syriac and Phoenician usage, Driver 1954a, 128-30 suggests that ושבח might stand here for the third person perfect (שבח), whereas Driver 1964, 94 takes it to be an abbreviation without suffix for ושבחתי.

👉 Textual choice

There is no evidence for שבח being used as a verbal adjective in BH (i). The very examples cited by Ginsburg, 322 are doubtful, since they might also be participles, with a loss of מ due to haplography (Kautzsch 2006, § 52 s). A haplography may also explain the omission of the מ in the examples quoted in support of (ii), which invalidates the assumption of an apocope. Most of those examples, moreover, are from *Pual*, not *Piel*. M, therefore, is best parsed, with most scholars, as an infinitive absolute (iii). It is true that in QoH the infinitive absolute is always used with indefinite subjects, but examples with definite subjects and even with personal pronouns

²³⁹ Herzfeld, 70, Ginsburg, 322.

²⁴⁰ Gesenius 1835, III, 1352b, Knobel 1836, 186, Heiligstedt 1847, 313, Elster, 78, Siegfried, 45.

²⁴¹ Hitzig 1847, 153, Burger, 37, Hahn, 72, Hengstenberg, 125, Stuart, 194-5, Graetz, 75, Lloyd, 54-5, Delitzsch and Keil 1875, 275, Nowack and Hitzig, 235, Wright 1883, 349, Wildeboer 1898, 136, Zöckler, 80, McNeile, 66, Levy, 87, Podéchar, 321, Williams, 50, Odeberg, 37, Gordis 1955, 229, Barton 1908a, 116-7, Hertzberg, 102, Whitley 1979, 39-41, Crenshaw, 106, Schoors 1992, 178, Lіндеz, 258-9, Seow, 178.

²⁴² Driver 1905, 1139, Zapletal, 139, Ehrlich, 69, Horst 1937, 1216, Galling 1940, 64.

do occur in the HB (see [Kautzsch 2006](#), § 113 gg). Outside BH, this construction is also attested in Phoenician as well as in Qumranic literature (see [Whitley 1979](#), 39-41).

Regarding the Versions, the existence of a *Vorlage* common to *all* of them is highly improbable here. As rightly pointed out by [Podéchar](#), 321, none of the Versions adopted such a slavish translation technique as to render literally an infinitive form – here, an absolute infinitive – followed by a noun. Even if a *Vorlage* וְשִׁבַּחְתָּ did exist, it would still be facilitating or assimilating with וְשִׁבַּחְתָּ of the preceding verse ([Goldman 2004](#), 79), or with the identical form in Qoh 8:15, and would hence have to be rejected as secondary.

4:2^b אַת 𐤀 𐤀

📖 The ancient witnesses

A great number of Greek witnesses, headed by codex *Vaticanus* and the Hamburg papyrus, give 'I praised *all* the dead.' This reading is also found in Jerome's commentary on Ephesians (*laudavi ego omnes mortuos*, see [Gentry 2019](#), 163 and [Weeks 2020](#), 576), but not in H_I nor in V. The same addition is found in 4:3^{b-b}.

Q Proposed translations and interpretations

[Klostermann](#), 59 rejects the addition as non original, and so do the critical editions ([Rahlfs 2006](#), 245, [Gentry 2019](#), 163) and [Weeks 2020](#), 576. [McNeile](#), 142, on the other hand, suspects a Hebrew variant, and [Barton 1908a](#), 117 and [Podéchar](#), 321 retrovert accordingly by אַת כָּל הַמְּתִים.

📖 Textual choice

A *Vorlage* אַת כָּל הַמְּתִים for a part of G's tradition is possible. The addition of כָּל, however, might be due to the influence of כָּל (הַעֲשִׂים) in verse 1 – or of the corresponding Greek reading *πάσας* (*τὰς συκοφαντίας*), if the assumption of a *Vorlage* is rejected – whereas a subsequent omission would be more difficult to explain.

4:3^{b-b} אַת הַמְּעֵשָׂה 𐤀 𐤀

📖 The ancient witnesses

Zamora's ms of T and part of the Greek tradition, headed by codex *Vaticanus* and the Hamburg papyrus, add 'all the work.' The same addition is found in Jerome's commentary on Ephesians (*omne opus malum*, quoted by [McNeile](#), 154 and [Weeks 2020](#), 578, but not by [Gentry 2019](#), 164), whereas it is absent in H_I. M is supported by the two other mss of T as well as by most of the

Greek tradition, by P, and by H₁. S_{YH}, together with a few Greek minuscules, does not render the *nota accusativi*. S_M and V have a plural (see ⚡). On the reading of A_Q and T_H see ≡.

* Proposed reconstructions and evaluations

There are some minor variants in word order for the reading by S_M: the one quoted in our apparatus comes from the lemma in Marshall, 129, to which we refer (but cfr. also Gentry 2019, 164).

As for the similar variant in verse 2 (see 4:2^b), McNeile, 154 and Podéchar, 322 take G^{B₉₉₈} as G* and conjectures a *Vorlage* with את כל המעשה. Klostermann, 59 and Weeks 2020, 578, on the other hand, as well as the critical editions (Rahlfs 2006, 245 and Gentry 2019, 164) prefer the reading of G^{AVSC}. According to Weeks, the addition of ‘all’ is meant to clarify that QOH is not referring to a single deed. The plural of S_M and V would be due to the same intention (so also Podéchar, 322, who understands M המעשה to be collective). For McNeile, 154 note 1, the plural may be a translation of כל.

≡ Notes on alignment

A_Q and T_H are said to read ‘as the Septuagint’ in S_{YH}: Marshall, 130-1 takes this to refer to εἶδεν (= ראה) only, whereas Gentry 2019, 164 aligns them both with S_{YH} in his critical apparatus (that is, with G^{AVSC}). McNeile, 154, Barton 1908a, 117, and Podéchar, 321 believe that this reading supports the *Vorlage* with כל (G^{B₉₉₈}). We prefer, following Gentry, to place A_Q and T_H in the first group together with M, but, given the ambiguity, we classify this alignment as uncertain.

4:3^c נַעֲשֶׂה ≡ ≡

👉 The ancient witnesses

M has a perfect (‘the work that *has been done* under the sun’), together with P, H₁, and H₂. G and A_Q, on the other hand, have a participle (‘the work *done*’). S_M and V give a present (‘all the works that *are done*’).

* Proposed reconstructions and evaluations

Gordis 1955, 229 imputes the rendering by G and A_Q to a participle vocalisation נַעֲשֶׂה. He prefers, however, to retain M, and so does Weeks 2020, 578, claiming that “the versions strongly affirm that a past tense is intended.”

4:4^a עמל ≡ ≡

📖 The ancient witnesses

G adds the article before עמל in G. S_M and V read a plural.

* Proposed reconstructions and evaluations

Goldman 2004, 34, 79, followed by Weeks 2020, 582, thinks that G depends on a *Vorlage* with העמל, since the Greek translator is usually literalistic in rendering the article. Weeks takes the plural of S_M and V to be exegetical.

✂ Proposed emendations and conjectures

Weeks 2020, 582 emends M to העמל with G, arguing that it fits better with the following כשרון המעשה.

4:4^b היא ≡ ≡

📖 The ancient witnesses

M's pronoun has the support of T (היא) and of part of the Greek tradition headed by codex *Alexandrinus* (αὐτὸ), confirmed by S_{YH} (ܐܘܬܐ). Codices *Vaticanus*, *Sinaiticus*, and *Ephraemi rescriptus* give τὸ (ζῆλος). The pronoun is absent altogether in some other Greek witnesses, including codex *Venetus* and Lucianic mss, as well as in P and Jerome.

✂ Proposed emendations and conjectures

McNeile, 142 and Podéchar, 323 take G^{BS} as G* and suppose for this, as well as for P and Jerome, a *Vorlage* without the pronoun (כי קנאת איש). Barton 1908a, 117, by contrast, claims that the Greek translator could not have rendered היא, since it is a copula. Weeks 2020, 583 takes αὐτὸ as G*, with Rahlfs 2006, 245 and Gentry 2019, 165, questioning the existence of a *Vorlage*.

📖 Textual choice

The Greek translator usually renders the pronouns when they serve both as substantive and as copula (see the Table below). Thus, the omission cannot be a translational adaptation, as argued by Barton 1908a, 117. The omission in H₁ and P, which are equally literalistic with personal pronouns, seems to reinforce the assumption of a *Vorlage* (it may be objected that both are under Greek influence here, but this is unlikely for a grammatical variant like the one under examination). If such a *Vorlage* did exist, the addition of היא in proto-M could be due to a desire to specify

that only **קנאת איש** is **כשרון המעשה**. Its later omission, on the other hand, is more difficult to explain. The issue, however, remains uncertain. V is inconsistent in rendering the pronouns, so its omission is almost certainly translational.

א"ת

Qoh.	G	Syr	P	Hy	V	Aq	Sm	Th	Value
2:24	ἐστιν	ܡܕܘܟ	,ܡ	<i>est</i>	<i>est</i>				Copula
3:13	ἐστιν	ܡܕܘܟ	,ܡ	<i>est</i>	<i>est</i>				Copula
3:21	αὐτὸ αὐτῷ -	ܡܕ		<i>ipse</i>					Substantive
3:21	αὐτὸ αὐτῷ	ܡܕ	,ܡ	<i>ipse</i>					Substantive
4:4	αὐτὸ τὸ ὁ -	ܘܥܡ(ܐ)							Copula
5:5	ἐστιν	ܡܕܘܟ	,ܡ	<i>est</i>	<i>est</i>	<i>est</i>			Copula
5:8	ἐστι αὐτός ἐστι αὐτός	ܥܡ ,ܡܕܘܟ	ܥܡ	<i>est</i>					Copula
6:1	ἐστιν	ܡܕܘܟ	,ܡ						Copula
7:26	ἐστὶν	ܡܕܘܟ ,ܐ ,ܡ	ܡܕܘܟ ,ܡ ,ܐ	<i>est</i>	<i>est</i>				Copula
9:13	ἐστὶν	ܡܕܘܟ	,ܡ	<i>est</i>					Copula

Table 6.4

≡ Notes on alignment

The alignment in our apparatus follows the evaluation just presented.

4:5^b חִבֵּק ≡ ≡

👉 The ancient witnesses

M's participial vocalisation ('The fool *folds his hands*') has the support of P (ⲭⲥⲉⲩ), V (*conplicat*), T (ⲙⲛⲡⲉⲣ), and three Origenic mss (*περιλαμβάνει*). The reading ⲁⲛⲓⲥⲁ attributed to S_M by S_{YN} and usually retroverted as *περιπλέκεται* supports M as well. The rest of the Greek tradition (*περιέλαβεν*) and H_I (*complexus est*) give a past tense: 'The fool *folded his hands*.'

* Proposed reconstructions and evaluations

Goldman 2004, 79 regards the aorist *περιέλαβεν* as gnomic, whereas Weeks 2020, 585 suggests that it may reveal a perfect vocalisation of the verb as *ⲭⲥⲉⲩ*, with the present indicative *περιλαμβάνει* being a hexaplaric correction towards M.

✂ Proposed emendations and conjectures

Some authors have argued that the image of the fool crossing his arms does not fit either the rest of the verse or the next one. Winckler, 351-2, for example, suspects that a verb meaning 'to toil' is to be conjectured here ("der tor müht sein hände ab"). Following this hint, Zapletal, 140-1 conjectures *ⲙⲛⲡⲉⲣ* or *ⲙⲛⲡⲉⲣ* 'to corrupt, bring to ruin' ("verdirbt, richtet zu Grunde"). Similarly Podéchar, 324, who proposes *ⲙⲛⲡⲉⲣ* 'to tear to pieces' ("déchirer"), quoting Ezek 29:7 as an example. Neither of these two authors, however, accepts such conjectures in their critical translations.

4:5^c וְאָכַל ≡ ≡

👉 The ancient witnesses

The participle in M ('The fool folds his hands *and eats his flesh*') is supported by P (ⲁⲛⲓⲥⲁ, according to the pointing of codex *Ambrosianus*), V (*et comedit*), and three Origenic mss (*ἔσθλει*). G has an aorist: 'He folded his hand *and consumed* (= καὶ ἔφαγεν) his flesh.'

T has a future *ⲙⲛⲡⲉⲣ* (lit. 'he will eat') in his long paraphrase of M: 'The fool goes and folds his hands in the summer and does not want to labor, and in the winter *he eats* everything that he has, even his clothing which is on the skin of his flesh' (Knobel 1991, 31).

* Proposed reconstructions and evaluations

Goldman 2004, 34, 79 questions the existence of a real variant here, pointing out that the aorist of G may be translational (see 4:5^b). The future in T, he claims, is likewise translational and is likely due to the logic followed by the Targumist by which if the fool does not work, *he will not eat* either. Weeks 2020, 585 agrees and also suggests that the future may have been suggested by a reading of וְאָכַל as a consecutive form. A perfect vocalisation of וְאָכַל by G, he maintains, cannot be excluded.

≡ Notes on alignment

H_i gives *comedit*, which both Goldman 2004, 34 and Weeks 2020, 585 read as a present. However, it may well be a perfect, hence our classification as indeterminate. V gives *comedit* as well, but since at the previous variant it renders by a present (*conplicat*), here it is better parsed as a present (= M).

4:6^a נחת ≡

📖 The ancient witnesses

M מלא כף נחת as well as מלא הפנים עמל are understood as construct states by G and P, and translated accordingly with a chain of genitives: lit. ‘Better the fullness of hand of rest, than the fullness of hands of effort’ (see Q). In his commentary, Jerome translates the former as an adverb, the latter as a genitive: H_i ‘Better a handful with rest (*cum requie*), than fullness of hand of work (*plenitudo manuum laboris*).’ V and T, on the other hand, translate both times with adverbs: V ‘Better a handful with rest (*cum requie*), than both hands full with work (= *cum labore*)’; T ‘Better for a man is a handful of food with pleasure (= בהניית נפש) [...] than two hands full of food [...] with labor (= בטורחא).’ Sm translated נחת with an adverb (*μετὰ ἀναπαύσεως*, ‘with rest’), but seems to have omitted עמל altogether: indeed, mss 161 and 248 conveyed under his name the reading *πληρώματα ἀμφοτέρων χειρῶν καὶ κακώσεως πνεύματος* ‘fulness(es) of both hands with affliction of spirit,’ which translates M מלא הפנים and ורעות רוח, respectively. The addition of κόπτu after χειρῶν in Field, 387 is but a conjecture (Marshall, 134-5). On Sm see also ≡.

Q Proposed translations and interpretations

M נחת and עמל have been parsed either (i) as accusatives expressing the material of the thing measured²⁴³: ‘Better a handful of toil, than two handfuls of rest and affliction of spirit’; or (ii) as adverbial accusatives²⁴⁴: ‘Better a handful (gained) with rest, than two handfuls (gained) through

²⁴³ König 1881a, § 333 d, Kautzsch 2006, § 131 d.

²⁴⁴ Kautzsch 2006, § 118 q.

toil and affliction of spirit.’ The first interpretation is the one most frequently adopted by scholars²⁴⁵, who usually quote in support passages such as 1Kgs 17:12 **מְלֵא כֶּף קֶמַח**, or 2Kgs 5:23 **כְּכַרְיִים כְּכַרְיִים**, where the substantives denoting the unity of measures (**כֶּף**, **כְּכַרְיִים**) are used as apposition to the thing measured (lit. ‘a handful flour’ and ‘two talents silver,’ for ‘a handful of flour’ and ‘two talents of silver’). More recently, this analysis has been defended by Goldman 2004, 80, who, following a suggestion put forward by Gordis 1955, 249 on Qoh 6:5, interprets נחת as ‘satisfaction’: “Better one handful of *satisfaction* than two handful of *toil*,” and by Weeks 2020, 586: “better a palmful of *respite* than two hands filled with *business*.” Against this interpretation, it has been argued that it is difficult to imagine how ‘rest’ and ‘toil’ can be measured in handfuls: נחת and עמל would be better read as adverbial accusatives, as Sm, T and Jerome did²⁴⁶.

✂ Proposed emendations and conjectures

Houbigant 1777, 136 reconstructs for V a *Vorlage* with ונחת and ועמל, and emends accordingly. The same emendation is accepted by Ehrlich, 70, who does not quote the Versions, as well as by Horst 1937, 1216, who quotes Sm and T, and Horst 1975, 1341, who quotes only T. Galling 1969, 98 emends נחת to ונחת, but leaves עמל.

Ancient commentators proposed integrating the preposition ב before both terms: so Clericus, 693, who alternatively suggests עם, van der Palm, 96, and Luzzatto.

📖 Textual choice

From a text-critical standpoint, grounds for emendation are slim: Sm and T, which are invoked by Horst 1937, 1216 and Horst 1975, 1341 in support of ונחת and ועמל, are not sufficiently literalistic to be taken as a reliable source for variants. Jerome's *cum requie* is in all likelihood influenced by Sm, who is also the source of the reading *μετὰ ἀναπαύσεως* found in several Greek witnesses (Marshall, 134). These readings are almost certainly translational and should, if anything, be traced back to a *Vorlage* with עם or ב, which would be facilitations, in any case. It would be exceptional, moreover, that two corruptions in proto-M arose simultaneously in two places of variation so close to each other. Thus, there is probably no textual variant here.

As for the exegesis of M, each of the aforementioned interpretations has its problems. If we take נחת and עמל as accusatives of the thing measured (i), the point can only be that rest is better than exertion, a statement so “self-evident to the point of absurdity,” as pointed out by Gordis 1955, 231. Even if we agree, with Goldman 2004, 80 and Weeks 2020, 587-8, that the intended meaning is a criticism towards overwork along the line of Qoh 2:22–23, we should accept that ‘rest’ and ‘fatigue’ can be measured in handfuls, which, as Tyler 1874, 128 has remarked, implies a somewhat exaggerated use of metaphorical language. Parsing נחת and עמל as adverbial

²⁴⁵ Knobel 1836, 191, Heiligstedt 1847, 314, Burger, 38, Hahn, 74, Ginsburg, 365, Ewald 1863, §209 c, §287 h, Stuart, 199, Lloyd, 57, Delitzsch and Keil 1875, 276, Nowack and Hitzig, 236, Wright 1883, 352, Siegfried, 46, Wildeboer 1898, 137, McNeile, 66, Zapletal, 141, Podéchar, 324-5, Odeberg, 38, Barton 1908a, 118, Hertzberg, 102.

²⁴⁶ Graetz, 76, Tyler 1874, 128, Levy, 88, Williams, 52-3, Gordis 1955, 231, Seow, 179-80.

accusatives (ii) as the Versions gives a more immediate sense, but the absence of a verb makes this solution less appealing (so [Krüger](#), 168 and [Weeks 2020](#), 587; see [Gordis 1955](#), 150, who supplies two verbs in his translation: “Better a handful *acquired* with ease than two hands full *gained* through toil”). We lack, furthermore, the specification of *what* is gained, which implies a no less metaphorical use of כף and חפנים as units of measurement. On balance, we lean towards (ii) because it allows for a smoother translation.

≡ Notes on alignment

[Field](#), 387 aligns mss 248 with 298, claiming that both lack the asterisk in their text. But [Marshall](#), 134 and [Gentry 2019](#), 166 quote ms 248 as one of the sources for Sm's reading, and so we do.

4:6^b עמל ≡

👉 The ancient witnesses

See 4:6^a.

🔗 Proposed emendations and conjectures

In addition to the emendations presented at the previous note, we mention here that of [Dahood 1962](#), 355 and [Dahood 1968a](#), 89 f., followed by [Whitley 1979](#), 42-3, who proposes taking the מ in חפנים as *encliticum*, so as to restore the original construct state חפני עמל, which, in his opinion, would have been read by the Versions.

📖 Textual choice

As with the previous variant, there are no grounds for emendation. The assumption of a *Mem encliticum* is implausible and unnecessary, if one takes עמל to be an apposition or, alternatively, an adverbial accusative.

≡ Notes on alignment

No Sm reading for נחת has been transmitted to us, and it is uncertain whether Sm himself did not translate it or whether the scholiast did not record it (see [Marshall](#), 135). We report Sm's omission in our apparatus, but classify it accordingly as uncertain.

4:8^a וְאָח ≡ ≡

👉 The ancient witnesses

A few Greek minuscules (*καὶ ἀδελφός*), P (ⲛⲓⲛⲁ ⲁⲓⲛⲁ), and H1 (*et frater*) support M. The vast majority of Greek witnesses, confirmed by SYH, read *καὶ γε ἀδελφός* instead, which could underlie either וְאָח or וְאָח. The same *Vorlage* could also be assigned to T אָח אָח.

* Proposed reconstructions and evaluations

Both Rahlfs 2006, 246 and Gentry 2019, 167 choose the minority reading *καὶ ἀδελφός* as original Greek, against the opinion of most commentators, who take *καὶ γε ἀδελφός* to be G* and propose a *Vorlage* either with וְאָח²⁴⁷, or with וְאָח²⁴⁸. Weeks 2020, 594 defends such a reconstruction, claiming that the addition of *γε* may be an early error in the transmission of G and that T is to be used with caution when retroverting. The distribution of witnesses, he maintains, strongly favours M.

4:8^b עֵינַי ≡ ≡

👉 The ancient witnesses

The dual *Kethib* is supported by a single Greek ms – 125, ms 261 reading *οφθαλμο* (see Gentry 2019, 167) – and by V. All the other Versions as well as many medieval mss have the singular with the *Qerê*.

✂ Proposed emendations and conjectures

Most commentators accept the *Kethib* and explain both the Massora correction and the rendering of the Versions as a secondary variant due to the succeeding singular verb תִּשְׁבַּע²⁴⁹. It is usually claimed that non-agreement in number between noun and verb is not unusual in Hebrew (see Kautzsch 2006, § 145, Joüon and Muraoka 2006, § 150), especially with body parts with dual morphemes: see 1Sam 4:15 e Mic 4:11 (עֵינַי), 1Kgs 14:6, 12 (רִגְלָיִם), Qoh 10:12 (שַׁפְּתוֹת), and Deut 21:7 (יָדַי), this last with a *Kethib/Qerê* of the verb.

Few commentators accept the *Qerê* following the Versions²⁵⁰. Recently, the *Qerê* has been defended by Weeks 2020, 595, who argues: (1) it is not true that the plural is the *lectio difficilior*, in text-critical terms; (2) the distribution of witnesses as well as (3) QOH's own usage in Qoh 1:8 favour the singular.

²⁴⁷ Klostermann, 64, McNeile, 142, Podéchar, 325.

²⁴⁸ Barton 1908a, 118, Goldman 2004, 80.

²⁴⁹ Knobel 1836, 192, Herzfeld, 75, Heiligstedt 1847, 315, Hitzig 1847, 154, Elster, 80, Ginsburg, 326-7, Stuart, 200, Lloyd, 57, Tyler 1874, 128, Delitzsch and Keil 1875, 277, Nowack and Hitzig, 236, Wright 1883, 353, Euringer, 61, Siegfried, 46, Zöckler, 81, Levy, 88, Podéchar, 325, Williams, 53, Odeberg, 39, Barton 1908a, 118, Seow, 181.

²⁵⁰ Houbigant 1777, 136, Luzzatto, Graetz, 75-6, Hertzberg, 102, Sacchi, 156.

🔗 Textual choice

Two scenarios are possible for this variant. We can imagine that the Versions all read the plural (*K^ethîb*) in their Hebrew source-text, but rendered a singular so as not to violate the agreement with תשבּע – and, conversely, that V rendered with a plural verb in order to maintain the agreement with the plural subject. M would have to be retained in this case, not only because we would of course not have a real variant here, but also because the combination singular subject/plural verb or plural subject/singular verb, although attested, is exceptional, and hence *difficilior* (so rightly, in our view, Barton 1908a, 118 and Seow, 181).

Conversely, we can take the *K^ethîb* to be an ancient corruption and the *Q^erê* to be a correction reflecting an early original variant. We are inclined to accept this latter option, since the *Q^erê* frequently offers a better text in QOH and is often confirmed by the Versions. Here, moreover, the *Q^erê* has the support of the author's *usus scribendi*, as rightly pointed out by Weeks 2020, 595.

4:10^a יפלו ≡ ≡

👤 The ancient witnesses

Following the Masoretic accentuation, M should have: ‘For if *they fall*, one will lift up his fellow,’ with a plural verb which is supported by most Greek witnesses, all the recensors, and five Syriac mss. A singular, on the other hand, is attested in many Greek minuscules and in the Aldina, in a number of Syriac mss including codex *Ambrosianus*, in Jerome, and in T (יפול חד מנהון) ‘if either of them will fall’).

🔍 Proposed translations and interpretations

Most commentators claim that the plural verb is to be taken as an indeterminate singular (Kautzsch 2006, § 124 o) with partitive/distributive value: ‘if *they* will fall’ as ‘if *one of them* will fall’²⁵¹. The reading of the second group of witnesses, by this view, would not depend on a different *Vorlage* (יפל), but would intend to render in translation the partitive sense of the Hebrew verb²⁵², under the influence of שיפול in the following stichos²⁵³.

✂️ Proposed emendations and conjectures

Some scholars consider M as corrupt and correct it to יפל with the Versions, by adding after יהאחר either יהאחר: ‘if one (of the two) will fall, *the other* will lift up his partner’²⁵⁴, or יהשני: ‘if

²⁵¹ Clericus, 693, Knobel 1836, 193, Herzfeld, 75, Heiligstedt 1847, 315, Hahn, 75, Stuart, 200, Lloyd, 58, Wright 1883, 353, Siegfried, 47, Zöckler, 82, McNeile, 66, Ehrlich, 70, Williams, 53, Whitley 1979, 43.

²⁵² Ginsburg, 328, Gordis 1955, 232, Hertzberg, 102.

²⁵³ Seow, 182, Barthélemy 2015, 818.

²⁵⁴ Hertzberg, 102 – Budde.

one will fall, *the second* will left up his partner'²⁵⁵. Podéchar, 327, 332 takes הַשֵּׁנִי from verse 15, where he considers it to be out of place. Dahood 1968b, 243, following his theory of a Phoenician provenance of QOH, proposes to rewrite the stichos with *scriptio defectiva* as follows: אִם יִפֹּל הָאֶחָד יָקִים אֶת חֵבְרוֹ 'if one will fall, his partner will lift him up.' In this way, according to the author, continuity is re-established with the next verse, which has precisely that 'one who falls' (הָאֶחָד שִׁפּוּל) as its subject. Horst 1937, 1217 maintains the plural, but adds before it הַשֵּׁנִים. Similarly Galling 1940, 66, who places it after יפלו: "denn sommen *die zwei* zu fall, dann doch einer dem anderen aushelthen" 'because if *the two* fall, then one will help the other out.' In the second edition of his commentary, on the contrary, he proposes reading the singular, with *scriptio plena* יפול as in שיפול in the second part of the verse, and further emends את to אתו as Dahood 1968b, 243: "wenn der eine fällt, kann ihm seine Genosse aushelfen" 'if one falls, his comrade can help *him* out' (Galling 1969, 99).

☞ Textual choice

We take the singular attested by the Versions to be due to a misdivision of the text: the contiguity of יפלו with האחד could have led an ancient scribe to take האחד as subject and to correct accordingly M to יפל, thus: אִם יִפֹּלוּ הָאֶחָד → אִם יִפֹּלוּ הָאֶחָד → אִם יִפֹּל הָאֶחָד. Such a parsing could be considered as the result of an interpretative rendering, but a common *Vorlage* (see medieval mss) seems more parsimonious as a solution here.

The reading with the singular creates a sort of syntactic short-circuit, because either the subject of יפל or of יקים is missing: 'if one falls, (one) will lift up his friend' or 'if (one) falls, one will lift up his friend.' Hence the efforts of both ancient scribes and modern interpreters to make sense of it: see the addition of *ὁ ἕτερος* after *ὁ εἷς* (= האחד) in some Greek mss and the identical conjecture by Budde (⊗), or the addition of *ܐܠ* in some Syriac mss, which in fact corresponds to את conjectured by Dahood 1968b, 243. A modern example of the ambiguity of the reading with the singular is the difference in punctuation between the critical edition of H1's text by Adriaen, 286 ('*si ceciderit unus, eriget participem suum*') and the quotation of the same text by Barthélemy 2015, 817 ('*si ceciderit, unus eriget participem suum*'). M's יפלו, by contrast, follows quite naturally from השנים of the preceding verse and poses no particular problems. It is, moreover, best supported by the witnesses.

≡ Notes on alignment

The margin of SYH literally gives: ܐܠ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ (= *ὁμοίως πέσωσιν*, Field, 387 and Gentry 2019, 168). Only ܘܢܝܢܐ is recorded in our apparatus.

²⁵⁵ Driver 1905, 1140, Zapletal, 82, Podéchar, 327, Barton 1908a, 118.

4:10^b וְאֵילֹוּ ≡ ≡

👉 The ancient witnesses

M can be parsed in two ways: (i) as an allograph of לֹוּ אֵי 'woe to him,' comprising the interjective particle אֵי attested in the HB only here and in Qoh 10:16, but frequent in MH, and corresponding to BH אֵי (see Isa 6:5 and Jer 5:10): 'and woe to him, the one who falls, and there is no one to lift him up!'; and (ii) as an allograph of the conditional conjunction אֵלֹוּ 'if, whether,' attested elsewhere only in Qoh 6:6 in defective spelling, but frequent in Aramaic, and corresponding to classical Hebrew לֹוּ: 'and if the one falls, then there is no one to lift him up.'

Most Versions follow (i): see G και οὐαὶ αὐτῷ τῷ ἐνὶ ὅταν πέσῃ και μὴ ἦ δεύτερος τοῦ ἐγεῖραι αὐτόν 'but woe to him, to the one, when he falls, and there is not a second to lift him up' and H1 *et vae uni, cum ceciderit, et non est secundus, qui erigat eum* 'and woe to the one, when he has fallen, and there is not a second to lift him up.' Similarly P and V, which also omit the initial conjunction: P וְאֵילֹוּ, 'woe to him, to the one, for if he falls, there is no one to lift him up'; V *vae soli quia cum ruerit non habet subvalentem* 'woe to (him who is) alone, for when he goes down he has no one to help him.' On Jerome, see also ≡.

T, on the other hand, follows (ii): "and if (there is) one (= וְאֵילֹוּ חַד) who is innocent in his generation, when he falls (= בְּעִירָן דִּיפֹול) ill and lies sick, he has no fellow (= בְּדַרְרִיהָ) לִית לִיהָ in his generation to pray for him etc."

Q Proposed translations and interpretations

The vast majority of scholars maintain M, by parsing וְאֵילֹוּ as a 'legal' variant spelling of לֹוּ אֵי (i) 'woe to him'²⁵⁶. This seems to have been the understanding of the Masoretes too, who indeed pointed the contracted form אֵילֹוּ as if it were לֹוּ אֵי. Dahood 1952a, 38-9, on the other hand, thinks that אֵי is a *scriptio defectiva* for אֵי.

✂ Proposed emendations and conjectures

Several scholars take M to be an error due to misdivision of words, and emend to לֹוּ אֵי²⁵⁷. Seow, 182 judges this emendation 'an attractive alternative,' in the light of the parallel in Qoh 10:16.

Others follow T and emend to וְאֵילֹוּ²⁵⁸. Ehrlich, 71 attaches to it the meaning 'on the contrary' ("dagegen, dagegen wenn") frequent in the Mishna. Horst 1975, 1342 proposes the *scriptio plena* וְאֵילֹוּ. Weeks 2020, 595 recommends this emendation on grounds of simplicity: if we emend, he

²⁵⁶ Knobel 1836, 193, Herzfeld, 75-6, Heiligstedt 1847, 315, Hitzig 1847, 154, Hahn, 75, Ginsburg, 328, Ewald 1863, § 241, Stuart, 200, Lloyd, 58, Delitzsch and Keil 1875, 278, König 1881a, § 321 c, König 1881b, § 114 3 β, Wright 1883, 353, Siegfried, 47, Zöckler, 82, McNeile, 66, Zapletal, 142, Levy, 89, Hertzberg, 102, Whitley 1979, 43-4, Schoors 1992, 149, Kautzsch 2006, § 105 a, Barthélemy 2015, 818.

²⁵⁷ Clericus, 693, Houbigant 1777, 136, Burger, 39, Driver 1905, 1140, Goldman 2004, 34, 80, Seow, 182.

²⁵⁸ Graetz, 77, Ehrlich, 71, Horst 1937, 1217.

claims, we need not to postulate an inconsistency in the writing, and we are not forced to take the ך as anticipatory of האחד: ‘and woe to him, *to the one,*’ vs ‘and in case the one falls.’

📖 Textual choice

A two-token *Vorlage* לוי ואי for the second group of witnesses seems likely, if we look at the medieval codices. T should have had the same reading as M, pointed accordingly as איל/אלו. The absence of the conjunction in V and P is likely translational. Both readings give a good sense. The latter is syntactically smoother, as pointed out by Weeks 2020, 595. We prefer the former, however, since it is best supported by the witnesses and has a parallel in Qoh 10:16 (Seow, 182).

≡ Notes on alignment

It should be noted that both H₁ and V actually omit the pronoun in לו, translating as if the Hebrew were ואי לאחד. Such an omission might be due to a revision towards some Greek mss, which omit the pronoun αὐτῷ as well (see Gentry 2019, 168). Being a variant to G's text – or, in any event, a *Vorlage*-independent variant – we do not report it in our critical apparatus.

4:10^c שיפול ≡ ≡

📖 The ancient witnesses

The relative pronoun is reproduced literally only by T and S_{YH}. All the other Versions render by temporal or conditional conjunctions (see translations at 4:10^b). G gives ὅταν, which usually renders כש- (Weeks 2020, 598, see Qoh 9:12 and 10:3). P's reading seems a conflation of M's relative (-ו) and G's ὅταν (ⲉⲥ).

📖 Textual choice

A Hebrew variant כשיפול is questionable here: G's rendering may well be an interpretation, with the other Versions either imitating it or paraphrasing independently.

≡ Notes on alignment

Weeks 2020, 595 suggests that P's reading might be either a double translation of אילו or a paraphrase of G, as Jerome's. Both explanations are plausible. Goldman 2004, 34 place P into a separate group without characterisation. We prefer to treat P's reading as a conflation of M, which thus P confirms, with G, which P seems to imitate.

4:11^a שנים ≡ ≡

✍ The ancient witnesses

A great number of Greek witnesses have the article before M שנים, which might underlie a *Vorlage* with השנים as found in four Babylonian mss.

📖 Textual choice

M is to be preferred: the addition of the article is likely an assimilation to verse 9 or verse 12, which occurred either in the *Vorlage* or, more probably, in the Greek tradition (Gentry 2019, 168).

4:11^{b-b} וְתָם לָהֶם ≡ ≡

✍ The ancient witnesses

M has a third-person verb (וְתָם from תָּמַם 'to be warm') which is used impersonally: lit. 'then *it* will warm up to them.' Two Greek witnesses – codex *Ephraemi* (θερμάνη) and ms 766 (θερμάνει) – as well as T (שחין, see Jastrow 1903, 1549 a) follow M using a third-person verb in the singular. G (θέρμη) and H1 (*color*) read a substantive, which could point to the Hebrew תָּם: 'and *warmth* (will be) to them.' P renders this with a plural verb and omits לָהֶם: 'they will get warm (= يَتَسَاخָمُونَ).' V also translates with a personal verb form, but does render לָהֶם, using an adverb: *fovebuntur mutuo* 'they will warm each other up.' Both P and V omit the conjunction before תָּם.

* Proposed reconstructions and evaluations

A *Vorlage* with vocalisation וְתָם is assigned to G and H1 by Kamenetzky, 216, Goldman 2004, 34 and Weeks 2020, 599.

≡ Notes on alignment

Goldman 2004, 34 classifies P and V as indeterminate. For Podéchar, 328, by contrast, P would support M. P and V may indeed have read תָּם (= M) as well as תָּם (= G, H1). However, their translations share similar traits, such as the use of personal verbs and the omission of the initial conjunction, and for this reason we prefer to place them separately.

* Proposed reconstructions and evaluations

Most scholars take the omission of the pronoun in the Versions to be a translational adaptation: Seow, 183, for example, argues that the ancient translators omitted the pronoun because they considered it redundant, and Kamenetzky, 216 likewise suggests that P omitted it on account of the intransitive verb.

Others, by contrast, assume that the Versions depend on different *Vorlagen*, and commonly suggest reading a singular יִתְקַף without the pronoun (so Burger, 40). Podéchar, 329 proposes יִתְקַף for G, P, and T, whereas McNeile, 154, differentiates between יִתְקַף of G₂₅₃, S_M, and P, and יִתְקַף of G (this last accepted by Barton 1908a, 119 and, more recently, by Rose, 332-3, see ☞). Goldman 2004, 80-1 too assigns יִתְקַף to G and P. Weeks 2020, 601-2, however, questions the existence of such a *Vorlage*. In his opinion, the Greek translator would have pointed יִתְקַפֵּי, which he rendered as a passive: *καὶ ἐὰν ἐπικραταιωθῆ ὁ εἷς*, therefore, should not be translated by ‘and if the one *should prevail*’, as is generally done (see Brenton, 822 and Gentry 2007, 652), but by “and if the one *is defeated*.” With this pointing, in his opinion, the reading could also reflect the original Hebrew (see ☞).

Q Proposed translations and interpretations

M presents two problems: the semantics of the verb יִתְקַף and the syntax.

As far as the semantics is concerned, interpreters traditionally divide between those who translate ‘to prevail, overpower’²⁵⁹, and those who, starting already from Rashi and Ibn-Ezra, translate ‘to attack’²⁶⁰. The first translation is recommended by the meaning that this verb usually has in Aramaic and, apparently, in Qoh 6:10, which is the only other place it occurs in the HB. It has, moreover, the support of all the Versions, which also take the verb to mean ‘become (too) strong, prevail.’ The second translation, on the other hand, is proposed because it would be required by the context (see below).

As far as syntax is concerned, there are three possible translations of M:

(i) ‘If someone attacks him/prevails on him – the one (הַאֲחָד) – the two will stand in front of him (הַאֲחָד).’ In this case, the verb יִתְקַפֵּי is treated as impersonal and the suffix interpreted as proleptic of הַאֲחָד, which acts as an object complement in apposition; the suffix in נִגְדוּ refers to הַאֲחָד as well, and the syntagma עִמָּךְ נִגְדוּ takes the sense of ‘standing in front to help/assist.’ Thus Elster, 80-1.

(ii) ‘If someone attacks him/prevails upon him – the one – the two will stand against him (the aggressor/prevaricator).’ As in (i), the verb is used impersonally and the suffix in יִתְקַפֵּי is

²⁵⁹ Clericus, 693, Herzfeld, 76, Hitzig 1847, 154, Hahn, 75, Hengstenberg, 129-30, Ginsburg, 329, Stuart, 201, Dale, 32, Lloyd, 59, Tyler 1874, 129, Delitzsch and Keil 1875, 278, Nowack and Hitzig, 237, Wright 1883, 354, Bickell, Zöckler, 82, Siegfried, 47, Wildeboer 1898, 137, McNeile, 66, Brown et al., 1075 b, Levy, 89, Podéchar, 328, Williams, 54, Odeberg, 39, Seow, 182-3, Weeks 2020, 589, 599-600.

²⁶⁰ Zirkel, Gesenius 1835, III, 1518 b, Knobel 1836, 194, Heiligstedt 1847, 316, Elster, 80-1, Graetz, 77, Wright 1883, Gietmann, Haupt 1905b, Zapletal, 143, Galling 1940, 66, Gordis 1955, 232-3, Barton 1908a, 114, 119, Hertzberg, 99, 102, Sacchi, 156, Fox 1989, 204-5, Lindez, 264.

taken as proleptic of הֶאֱחָד. The suffix in נִגְדוּ, on the other hand, is considered as referring to the unspoken subject of the verb identifying the aggressor, and עִמּוֹ נִגַּד consequently takes on the negative connotation of ‘to stand against, in opposition.’ So most modern interpreters²⁶¹. Jerome (and Sm, on whom he depends) seems to support this interpretation in V (see 𐤁): he takes the subject of the verb to be indefinite (*quispiam* ‘someone’), the suffix in יִתְקַפּוּ to connote the victim (*contra unum*), and the suffix in נִגְדוּ the aggressor (thus, rightly, Weeks 2020, 601-2; Goldman 2004, 81 erroneously relates *unum* to the suffix of the verb and *quispiam* to הֶאֱחָד).

(iii) ‘If one (הֶאֱחָד) attacks/prevails upon someone, the two will stand against him (הֶאֱחָד, the aggressor).’ In this case, הֶאֱחָד is made the subject, and the suffix in יִתְקַפּוּ to refer to an indefinite subject (‘someone’) denoting the one who is attacked/overwhelmed. Thus a number of scholars²⁶², and also several who emend M (see 𐤁𐤀). This seems to have been the understanding of H1, who took הֶאֱחָד (= *unus*) to be the subject, and the suffix in יִתְקַפּוּ as probably referring to הֶאֱחָד (= *eum*) in the preceding verse (see 𐤁). The translations of G and P partially support this interpretation, as they too take הֶאֱחָד as subject and the suffix in נִגְדוּ as referring to this. T does not explicitly translate הֶאֱחָד, but this seems to be implied in נִבְרָא, which is clearly the subject: ‘and if a wicked and strong man arises etc.’

✂ Proposed emendations and conjectures

Several scholars think M corrupt and correct accordingly. One of the most common corrections consists in removing the pronoun in יִתְקַפּוּ, relying or not on the authority of the Versions (see *): so Burger, 40 (“*Et si unus adoritur duo huic resistent*” ‘And if one arises, the two resist him’), Oort, 93 (יִתְקַפּוּ), and, more recently, Goldman 2004, 35, 80-1 (יִתְקַפּוּ). According to Goldman, the traditional rendering of this verse (ii) would blur the idea of the “man alone,” and would make the suffix in נִגְדוּ ambiguous. The singular without suffix, by contrast, would better fit the parallelism with the preceding verse and would introduce the conclusion nicely: “*If one becomes strong (or prevails), two will stand in front of him. Still better than this equilibrium of strength are the three together (v. 12b): and the threefold cord is not quickly broken.*”

Weeks 2020, 589, 601-2, on the other hand, emends to יִתְקַפּוּ with G, and understands the plural as used impersonally, with הֶאֱחָד as indirect subject: ‘And if one man might be outmatched, two will stand before him.’

Conjectures have also been proposed. Winckler, 352 reads יִתְקַפּוּ and additionally changes נִגְדוּ into נִגְדוּם: “*wenn man den einzelnen überwältigt, so werden die zwei ihnen stand halten*” ‘if someone prevails over the one, the two will stand up to them.’

Graetz, 77 suggests יִתְקַפּוּם, with הֶאֱחָד subject and the suffix referring to שְׁנַיִם of the preced-

²⁶¹ Clericus, 693, Knobel 1836, 194, Herzfeld, 76, Heiligstedt 1847, 316, Hahn, 71, 75, Hengstenberg, 129, 130, Ginsburg, 329, Stuart, 201, Lloyd, 59, Delitzsch and Keil 1875, 278, Nowack and Hitzig, 237, Wright 1883, 290, 354, Siegfried, 47, Wildeboer 1898, 137, Zöckler, 82, McNeile, 66, Levy, 89, Podéchar, 328-9, Williams, 54, Odeberg, 39, Galling 1940, 66, Gordis 1955, 232-3, Barton 1908a, 114, 119, Hertzberg, 99, 102, Galling 1969, 99, Fox 1989, 204-5, Schoors 1992, 154, Seow, 182-3.

²⁶² Hitzig 1847, 154, Tyler 1874, 129, Nowack and Hitzig, 237, Haupt 1905b, 14.

ing verse: “Und wenn der Einzelne *sie angreift*, kann das Paar gegen ihn auftreten” ‘And if the one attacks *them*, the couple can act against him.’

Along the same lines, Ehrlich, 71 reads יִתְקַפּוּם אֶחָד (‘And if someone attacks *them*, the two will stand against him’), evidently thinking of an error of misdivision of words with the exchange ג/ו.

Joüon 1930, 420 proposes יִתְקַיֵּי יִתְקַיֵּי, assuming a haplography of the first word: “Et si un *un puissant* (= יִתְקַיֵּי) *maitrise* (יִתְקַיֵּי) l’homme isolé, les deux sauront lui tenir tête” ‘And if a *powerful man masters* the isolated man, the two will know how to stand up to him.’ This conjecture is quoted, but with reservations, by Horst 1975, 1342.

Zapletal, 143, 145 hesitates between יִתְקַפּוּם (Graetz) and יִתְקַיֵּי, but seems to follow Graetz in his translation: “Und wenn *sie* jemand *angreift*, so stehen zwei gegen ihn” ‘And if someone attacks *them*, they stand against him.’ Finally, Rose, 332-3 reconstructs an original וְאִם יִתְקַפּוּ הָאֶחָד יִתְקַיֵּי הָאֶחָד ‘and if *they are attacked*, the one *will be overcome*,’ with the second term later omitted by haplography. A passive verbal form, in his opinion, would also have the support of G (so already McNeile, 154, see *). We also mention for completeness the conjecture by Houbigant 1777, 136-7, who reads יִתְקַוּי as well, but from the root נִקַּי ‘to surround’: “*Quod si unus circumveniat, et duo illi adfuerint*” ‘if one is surrounded, then two will come to his rescue.’

☞ Textual choice

The most correct interpretation of M, in our opinion, is (i): ‘if someone overpowers the one (who is alone), two will stand before him (to help him).’ This interpretation is plausible due to the succeeding metaphor ‘and a three-ply rope is not quick to break,’ where the ‘three strands’ are made up precisely by the one who is the victim of abuse and the two who come to his rescue. Interpretations (ii-iii) are to be rejected because they sever the link with the metaphor, which consequently needs either to be paraphrased in the margin – ‘if one prevails, two will go against him *and all the better if there are three of them* and a three-pronged rope is not quick to break,’ see the explanation of Goldman above and of Fox 1989, 250 – or to be adapted in translation – see Sacchi, 156 “non si spezza facilmente una fune a più capi” ‘a *multi-strand rope* is not easily broken,’ with הַמְשַׁלֵּשׁ הַחֹט taken as a technical term denoting a twisted rope. Interpretations (ii-iii), moreover, do not fit the narrative that QOH is expounding from verse 9 onwards, which sees as its protagonists the solitary man on the one hand and the men who live in society on the other: if we interpret הָאֶחָד as the referent of the suffix in נִגְדָו (ii), in fact, a new figure is created, that of the prevailing man, who has no place in the general picture, whereas if we take הָאֶחָד as the subject of the verb (iii), then the protagonist of these verses, namely the man who suffers the disadvantages of being alone, completely disappears. This interpretation also commends the translation of יִתְקַיֵּי as ‘to prevail’: the translation ‘to attack’ is interpretative, and arises from the assumption that an aggression from an external enemy is being described here, which is not the case.

The same sense can also be achieved, and in a simpler way, in our view, if יִתְקַפּוּ is accepted as the original pointing, and if הַאֲחֵר is taken as the accusative: ‘if they will overpower the one (who is alone),’ to be taken as impersonal: ‘if the one (who is alone) should be overpowered, the two will stand in front of him.’ The Greek translator most likely pointed the verb in this way, as Weeks 2020, 600-1 has shown, though erroneously making הַאֲחֵר the subject.

≡ Notes on alignment

Podéchar, 329 places T within the second group of witnesses, under a *Vorlage* יִתְקַרְי. It is true that T does not formally render the pronoun, but this may well be the result of his paraphrase of the text. We prefer, therefore, to classify T's reading as indeterminate, with Goldman 2004, 35.

4:14^a הַסִּוְרִים ≡ ≡

👉 The ancient witnesses

According to traditional interpretation, M הַסִּוְרִים is a graphic variant for הַאֲסִירִים, a *Paul* participle from root אָסַר ‘to tie,’ with a syncope of א frequent in LH: literally, ‘house of tied ones,’ ‘house of prisoners,’ hence ‘prison’ (see Q). בֵּית הַאֲסִירִים also occurs in Judg 16:21 and 16:25 as *Q^{erê}*, opposed to *K^{ethîb}* בֵּית הַאֲסִירִים, and in the singular בֵּית הַאֲסִיר in Jer 37:15.

Both the Masoretes and most Versions understood it as ‘prison.’ The Masoretes vocalised the article with *qames* instead of the regular *patah*, suppressing the *dagesh* from the first radical (Kautzsch 2006, § 35 d). The Versions rendered it variously as: (I) ‘house of prisoners’ (codex *Vaticanus*, P, and H1); (II) ‘house of chains’ (codex *Alexandrinus*, confirmed by S^{YN}); (III) ‘prison’ (codex *Venetus* and S^M). The reading of V (IV) seems a conflation of (II-III): lit. ‘from prison and chains.’

T (V), however, likely derived הַסִּוְרִים from סוּר ‘to move away, to deviate,’ and understood it as a reference to the deviation par excellence, i.e. idolatry: ‘(since Abraham went out) from a family of *idol worshippers* (פְּלֹחֵי טַעוּתָא).’

✂ Proposed emendations and conjectures

The vast majority of scholars maintain M with masoretic pointing and translate ‘prison’²⁶³.

Others, especially early scholars, adopt the etymology followed by T סוּר and repoint הַסִּוְרִים. Ewald 1837, 207 makes a parallel with סוּרָה in Isa 49:21, and translates “verwerfen” ‘outcasts.’

²⁶³ Clericus, 694, Knobel 1836, 197, Herzfeld, 78, Heiligstedt 1847, 317, Burger, 40, Elster, 82-3, Hahn, 76, Hengstenberg, 131, Ginsburg, 331-2, Graetz, 77, Lloyd, 61, Tyler 1874, 129, Delitzsch and Keil 1875, 279, Wright 1883, 354, Euringer, 61-2, Siegfried, 47, Zöckler, 83, McNeile, 67, Zapletal, 143, Levy, 90, Podéchar, 331, Ehrlich, 71, Williams, 55, Allgeier, 34, Allgeier, 34, Galling 1940, 66, Gordis 1955, 234, Zimmerli, 179-80, Hertzberg, 103, Galling 1969, 99, Sacchi, 157, Crenshaw, 113, Schoors 1992, 40-1, Lindez, 267-8, Lindez, 267, Rose, 287, Krüger, 199, Lohfink, 72, Kautzsch 2006, § 35 d, Seow, 184, Parisi, 91.

Similarly [Schunck](#), 193-4 “Haus der Vertriebenen” ‘house of displaced people.’ Other propose translations are: ‘apostates’²⁶⁴, ‘revolters’²⁶⁵, ‘fugitives’²⁶⁶, ‘estranged’²⁶⁷, and ‘rebels’²⁶⁸.

[Haupt 1905a](#), 163 points out that the term suggests the name of the Syrians and the idea of apostasy or heathenism. An allusion to the royal house of Syria has also been seen by [Schlög](#), 163-5.

[Umbreit](#), 46 translates ‘Aus Dornenbüschen, seiner Wohnung’ ‘from thorn-bushes, his home,’ evidently by analogy with הַסּוּרִים in Qoh 7:6.

More recently, some scholars have seen in בֵּית הַסּוּרִים a reference to the act of birth. [Dahood 1962](#), 356-7 suggests deriving M from an Ugaritic root סרר meaning ‘bowels’ (“to go forth from *between the entrails*”), with בֵּית read as preposition ‘between’ (on which see [Schoors 1992](#), 121-2) and M לְמִלְךָ repointed as לְמִלְךָ with an emphatic *waw*: “For *from the womb even a king goes forth*.” [Whitley 1979](#), 45-6, followed by [Goldman 2004](#), 81, accepts both this etymology and the emphatic *waw*, but takes the whole expression בֵּית הַסּוּרִים to be an allusion to the maternal womb: “for from the womb even a king goes forth.”

Along the same lines, [Pinker 2008](#), 189-90 proposes בֵּית סְהוּרִים ‘the house of two crescents,’ from סְהָר ‘roundness’ (Cant 7:3), which would be a euphemism for the pudenda.

Other conjectures are the *Hofal* הַסּוּרִים or הוּסְרִים, from יָסַר ‘to bind’ ([Houbigant 1777](#), 137), and חוּסְרִים or חוּסְרִים ‘lacking ones, poor’ ([van der Palm](#), 97, 242, who finally translates “*ex vili conditione*”).

☞ Textual choice

Traditional etymology from אָסַר (‘prisoners’) as well as from סוּר (‘rebels, fugitives’) is not satisfying. As rightly pointed out by [Sacchi](#), 157, the context seems to suggest that the king should go out from a situation of poverty and humility (see נוֹלַד רַשׁ and מִסְכֵּן at the previous verse), rather than from a condition of social or political marginalisation. The translation by [Weeks 2020](#), 604, 610-1 “poor-house,” who relies upon an observation by [Seow](#), 184 that prisons in the Ancient Near-East were mainly for debtors, hence poor people, is no less arbitrary than the proposal by [Spohn](#), 35-6 or [Holden](#), 93 to take ‘prison’ figuratively as “from a mean condition” or “from a low origin,” or than the emendation by [van der Palm](#), 242. The traditional explanations of בֵּית הַסּוּרִים, moreover, induce us to assume that this verse alludes either to biblical characters or to specific historical facts known to the ancient public (see [Haupt 1905b](#), 28-9 and, more recently, the articles by [Schunck](#) and [Ogden](#)). This seems unlikely to us, here and in Qoh in general.

In our opinion, Dahood-Whitley's hypothesis fits the context better, creating a parallel with Qoh 5:14: כִּי אֲשֶׁר יֵצֵא מִבֶּטֶן אִמּוֹ. We accept it in our translation, albeit with reservations, since it is *hapax* and the etymology is uncertain.

²⁶⁴ [Holden](#), 19, 93.

²⁶⁵ [Parkhurst](#), 362 a.

²⁶⁶ [Hitzig 1847](#), 155, [Stuart](#), 202-3.

²⁶⁷ [Hitzig 1871](#), 567-8.

²⁶⁸ [Dale](#), 32, [Odeberg](#), 40, [Barton 1908a](#), 120-1.

4:14^b אֲנִי ≡ ≡

📖 The ancient witnesses

M's perfect אֲנִי is supported by Sm and T. P (according to the pointing of codex *Ambrosianus*) and Jerome translate with a present, which may depend on a reading of the perfect as gnomic or, less probably, on a vocalisation אֲנִי. G reads a future (אֲנִי). These variants could derive from the fact that the translators took the youth as subject, who 'goes out/will go out from prison to reign' (see Q for complete translations).

Q Proposed translations and interpretations

This verse poses two main problems: the identification of the subject of אֲנִי and of the suffix pronoun in בְּמַלְכוּתוֹ. Four main solutions have been put forward by critics.

The first (i) is to consider both the verb and the pronoun as referring to the youth: 'from *bet hassurim* he came out to reign, although in his (own) kingdom he was born poor.' The sense would be that the youth was born poor, but managed to gain access to the throne despite his humble origins²⁶⁹.

Alternatively (ii), one can think of אֲנִי as r to the youth and the suffix as alluding to the old and foolish king: 'from *beth hassurim* he came out to reign, although even in his (= the old king's) reign he was born poor.' In this case, the meaning is that the youth was born poor during the reign of the old king, whom he then succeeded²⁷⁰. G and H₁ seem to have followed this interpretation, by translating the verb in future/present and by linking the suffix to 'that one,' i.e. the old king: G 'For out of the house of chains he *will come forth* (= ἐξελεύσεται) to reign, for even *in the kingdom of that* (= ἐν βασιλείᾳ αὐτοῦ) he was born poor'; H₁ 'For from the house of prisoners *he comes out* (= egreditur) to reign, for even *in the kingdom of him* (= in regno eius) he was born poor.' P likely followed the same line of interpretation, although the pronoun in אֲנִי is ambiguous: 'Because from prison *he goes forth* (= يَخْرُج) to reign, for also *in his kingdom* (= مَلِكُوتِهِ) he was born poor.'

Another possibility (iii) is to have 14a refer to the young and 14b to the old, in alternating construction: 'this one (the young) came out of *beth hassurim* to reign, the other one (the old king) became poor during his (own) reign'²⁷¹. Such a distinction between two subjects is found in Sm, V, and T: Sm ὁ μὲν γὰρ ἐκ φυλακῆς ἐξῆλθε βασιλεῦσαι· ὁ δὲ καίπερ βασιλεὺς γεννηθεὶς ἡγορήθη 'The one got out of prison to reign; the other, born king, became poor'; V *quod et de carcere catenisque interdum quis egrediatur ad regnum et alius natus in regno inopia consumatur* 'For sometimes a man comes out of prison and chains to become a kingdom, and another born king is consumed in

²⁶⁹ Heiligstedt 1847, 317, Burger, 40-1, Stuart, 202-3, Zöckler, 83, McNeile, 66-7, Podéchar, 331, Williams, 55, Barton 1908a, 120, Whitley 1979, 46, Crenshaw, 112-3, Linde, 267-8.

²⁷⁰ Knobel 1836, 196-7, Hitzig 1847, 238, Hengstenberg, 131-2, Delitzsch and Keil 1875, 279-80, Wright 1883, 354-5, Nowack and Hitzig, 238, Siegfried, 47-8, Wildeboer 1898, 138, Zapletal, 143-4, Gordis 1955, 234-5, Zimmerli, 179-80, Hertzberg, 103, Galling 1969, 99, Fox 1989, 205, Lohfink, 72, Parisi, 91.

²⁷¹ Levy, 90-1, Seow, 184, Weeks 2020, 604, 609.

poverty.’; and T ארום מן גניסת פלחי טעוותא נפק אברהם ומלך על ארעא דכנענאי ארום ביומי ארום מלכותיה דאברהם איתעבד נמרוד מסכינא בארעא אברהם and reigned over the land of Canaan, for in the days of Abraham's reign Nimrod became poor in the land’ (from Sperber's ms). As can be seen, this interpretation is based on a translation of נולד as ‘to become (poor).’ Several scholars take the verb figuratively as ‘to become spiritually or intellectually impoverished’²⁷².

Finally (iv), one can see the whole verse 14 as referring to the old king, as a few commentators have suggested²⁷³, and as we ourselves prefer (see §5).

✂ Proposed emendations and conjectures

G's reading יִצֵּא is defended by Graetz, 78 and Ehrlich, 71.

📖 Textual choice

Interpretations (i-iii) are not convincing. The subject of the only verb in the preceding verse (יִדַע להזהר) is the aged king: ‘better a youth [...] than an old and foolish king, *who no longer knows how to take counsel.*’ There is nothing to suggest a change of subject between verse 13 and verse 14. In fact, verse 13 has a perfect (יָדַע) and all the verbs in verse 14 are also in the perfect (יִצֵּא and נולד). The future of G יִצֵּא as well as the present of H1 and P יִצֵּא are secondary variants arising from the interpretation of M בית הסורים as ‘prison’ (see 4:14^a), which led the ancient translators to place the youth as subject. Hypotheses (ii-iii), moreover, are based on a concessive use of כִּי נִם (‘from *beth hassurim* came out to reign, *though* in his kingdom he was born poor’), which does not seem to occur outside Qoh: Gesenius 1835, III 293 and Brown et al., 169 give only this and Qoh 8:12 as examples of such a usage. Hypothesis (iii), moreover, presupposes both a change of subject between 14a and 14b, which makes the pronoun suffix in במלכותו very ambiguous, and a translation of the verb נולד as ‘to become,’ which cannot be justified.

Also on the literary level there are good reasons to reject these interpretations. The fact that the young king came out of prison and ascended the throne coming from a situation of destitution (i); or that the young king, in the same conditions, succeeded to the throne of the old king (ii); or that the one came out of prison and the other was born poor (iii); all of this is completely irrelevant here. None of these statements follow on from the previous verse, which asserts that a poor youth is better than an old but foolish king: see the translation by V, who indeed took this verse as proverbial saying on the unpredictability of chance (‘there are those who come to reign (freed) from prison and chains, and those who, born kings, are consumed in poverty’).

If we abandon the traditional interpretation of *beth hassurim* as ‘prison,’ even without accepting the Ugaritic etymology of Dahood 1962, 356-7 and Whitley 1979, 45-6 (see 4:14^a), we can easily attribute the whole verse to the old king, as Allgeier, 34 and, more recently, Goldman

²⁷² Herzfeld, 78, Ginsburg, 331-2, Graetz, 79, Levy, 90-1, Ehrlich, 71-2, Seow, 184.

²⁷³ Hahn, 76-7, Allgeier, 34, Irwin 1944, 256, Goldman 2004, 81, Pinker 2008, 182.

2004, 81 have suggested. The syntax, as already mentioned, favours this understanding of the verse. Above all, this reading makes the passage from verse 13 more natural, restoring a clearer sense: There, QOH left it said that neither social background (מסכן) nor age (ילד) are values in themselves, but rather the possession of wisdom (חכם); here, QOH is reinforcing his assertion: the proof that social background does not count is given by the fact that even the old king was born poor - out of 'a woman's womb,' if we accept Dahood-Whitley's hypothesis - exactly like the young man.

4:16^b היה ≡ ≡

The ancient witnesses

M has literally: 'there is no end to all the people, to all that *was* in front of them.' The singular verb is supported by T, S_M, and Greek codex *Sinaiticus*. All the other Versions render with a plural verb: 'all those who *were*' (see Q for complete translations).

Q Proposed translations and interpretations

There are two ways of understanding M. The first (i) is to make the young king as subject of היה, and to interpret לפני היה as 'to be the leader of,' 'to lead (the people)': lit. 'there is no end to all (those) that (he, the young king) was in front of them,' hence 'there is no end to all the people before whom he (the young king) was.' This is the interpretation of the Targumist (לית סוף לכל) 'There is no end to all the people, the house of Israel, to all the righteous before whom he [Solomon] spoke') and of most scholars²⁷⁴.

Another possibility (ii) is to make כל the subject and to have the suffix in לפנייהם refer to both kings, the young and the old: 'there is no end to all the people, to all (those) who stood before them (the two kings).' Most Versions follow this syntax. S_M takes כל as an adjective of העם and translates with a singular verb: *Infinitus omnis populus, qui fuit ante utrumque*. G and H₁ render כל plural and conjugate the verb accordingly: 'there is no end to all the people, to all those who *were* before them.' P and V also have a plural verb, but read לפניו instead of לפנייהם, with the suffix referring to the young king: 'there is no end to all the people, to all those who *were* before him' (see 4:16^c).

Several scholars follow (ii), taking לפניו either in a spatial sense²⁷⁵, or in a temporal sense: 'to all those who have lived *before* the two kings'²⁷⁶.

²⁷⁴ Knobel 1836, 199, Heiligstedt 1847, 317, Burger, 41, Elster, 83, Hahn, 78, Hengstenberg, 132, Ginsburg, 333-4, Stuart, 204, Lloyd, 62, Delitzsch and Keil 1875, 281, Wright 1883, 356, Siegfried, 48, Wildeboer 1898, 138, Zöckler, 83, McNeile, 67, Zapletal, 144, Podéchar, 333-4, Ehrlich, 72, Williams, 55-6, Galling 1940, 66, Barton 1908a, 122, Zimmerli, 179-80, Galling 1969, 99, Fox 1989, 208, Líndez, 267-8, Rose, 290, Krüger, 199, Lohfink, 72, Seow, 177, Parisi, 91.

²⁷⁵ Clericus, 694, Herzfeld, 79, Tyler 1874, 129.

²⁷⁶ Ewald 1837, 207, Heiligstedt 1847, 317, Dale, 32-4, Levy, 92, Gordis 1955, 236, Whitley 1979, 46, Crenshaw, 114, Weeks 2020, 604, 621.

✂ Proposed emendations and conjectures

Only Graetz, 78-9 emends to הֵיוּ with the Versions (see 4:14^b).

📖 Textual choice

The interpretation followed by most Versions (ii) is a syntactic facilitation, which connects the verb to the closest substantive הָעַם: 'there is no end to all *people who* were etc.' The plural verb in G, P, and Jerome is a linguistic adaptation due to the plural rendering of כָּל (Goldman 2004, 66).

Such a syntax forces us to cause the pronoun in לְפָנֵיהֶם to refer to the two kings, who are explicitly mentioned only much earlier, in verse 13. This is unlikely, also because the subject is again singular at the end of verse 16 ('and they will not be happy with *him*'). It is precisely to solve this problem that both P and V applied לְפָנֵיהֶם to the young king (see 4:16^c). Thus, if we want to maintain M, the interpretation followed by T (i) is the correct one.

We think, however, that there are sufficient reasons to reject this as well. First, the syntax is patently difficult, as shown by the rendering of most Versions. Secondly, there is no agreement in number between the singular כָּל (הָעַם) and the plural pronoun in לְפָנֵיהֶם. Disagreement in number is not uncommon, but here it is suspect, since the putative subject הָעַם is found immediately before the pronoun in לְפָנֵיהֶם to which it would refer. Finally, there is considerable distance between the pronoun in בּוֹ at the end of the verse and its referent הַיְלֵד הַשֵּׁנִי in verse 15. This is not impossible, but one must concede that this contributes to a rather vague syntax. We get a better text if we correct, with van der Palm, 97, 143, הָעַם לְכָל into הָעַמִּל לְכָל, and if we consider the pronoun in לְפָנֵיהֶם as referring to הַחַיִּים, which is the only explicitly plural subject of these verses: 'there is no end to all the labour for those who have lived before them, even those who come after will not benefit from it.' The point here, in our opinion, is a criticism of political activity: people living under the sun are busy supporting the new king (verse 15); this involves endless effort for them as well as for past generations (16a); all in vain, because no one, not even posterity, will benefit from so much toil (16b). This correction has several elements in its favour: first of all, it creates a parallel with Qoh 4:8; it introduces the motif of enjoying (לְשִׂמְחָה) the fruits of one's labour, which is typical of Qoh's thought (see 2:2, 3:22, and 5:18); finally, it restores the opposition between past (כָּל אֲשֶׁר הָיָה לְפָנָיו) and future generations (הָאֲחֵרֵינִים), which is found elsewhere in the book (see 1:10, 11).

4:16^c לפניהם ≡ ≡

👤 The ancient witnesses

See 4:16^b.

* Proposed reconstructions and evaluations

Most authors regard the singular pronoun of P and V as translational²⁷⁷. [Kamenetzky](#), 216 states that P is not always literalistic in rendering suffix pronouns: here, the singular could have arisen by influence of the succeeding **מִי**, and so a *Vorlage* **לפניו** is uncertain. Though not excluding the existence of a *Vorlage*, [Weeks 2020](#), 620 thinks that the plural could have been inspired “by the awkwardness of reading a singular form governed by **אין קץ**.”

✂ Proposed emendations and conjectures

Only [Graetz](#), 78-9 emends to **לפניו** with P and V.

📖 Textual choice

Whether due to *Vorlage* or not, this variant is certainly *facilior* ([Podéchar](#)d, 334), and should be rejected.

4:17^a רגליך ≡ ≡

📖 The ancient witnesses

The *Kethîb* in M gives a dual: ‘guard *your feet*.’ The *Q^erê*, a great number of medieval mss, and all the Versions read a singular.

✂ Proposed emendations and conjectures

Several scholars accept the *Q^erê* and emend²⁷⁸. For [Gordis 1955](#), 237, who does translate with the singular ([Gordis 1955](#), 155), both the *Kethîb* and the *Q^erê* are equally satisfactory. [Schoors 1992](#), 34 states that the parallels of Isa 56:2 (**שֹׁמֵר יָדָיו**) and Prov 3:26 (**וּשְׁמֹר רַגְלֶיךָ**) seem to indicate that the singular is more common in phrases of this kind, although this is not enough to exclude the possibility of the dual here. [Weeks 2020](#), 627, 630 quotes the counter-example with the dual in 1Sam 2:9 (**רַגְלֵי חַסִּידָיו יִשְׁמֵר**), but finally translates with the singular.

[Hengstenberg](#), 134, [Ginsburg](#), 335 and [Zöckler](#), 89 defend the dual, claiming that the singular could be a harmonisation with some passages in Proverbs (Prov 1:15, 4:26, 25:17). [Líndez](#), 271 and [Seow](#), 193 also accept the dual. For [Dahood 1952b](#), 227 the variant arose from an original defective spelling.

²⁷⁷ [Delitzsch and Keil 1875](#), 281, [Podéchar](#)d, 334, [Barton 1908a](#), 122, [Goldman 2004](#), 35, [Seow](#), 177.

²⁷⁸ [Hitzig 1847](#), 158, [Burger](#), 42, [Stuart](#), 207, [Delitzsch and Keil 1875](#), 283, [Wright 1883](#), 357, [Euringer](#), 63-4, [Driver 1905](#), 1140, [Zapletal](#), 149, [Williams](#), 57, [Horst 1937](#), 1217, [Barton 1908a](#), 124, [Hertzberg](#), 119, [Galling 1969](#), 100, [Crenshaw](#), 114-5, [Horst 1975](#), 1342, [Goldman 2004](#), 81-2.

🔗 Textual choice

Given the distribution of the witnesses as well as the parallel passages reported by [Schoors 1992](#), 34, the singular seems to be preferred. The counter-example quoted by [Weeks 2020](#), 630 is not directly comparable, since a construct chain is found there. It seems that the dual is a variant that arose late within the Rabbinic-M tradition.

4:17^b כאשר ≡ ≡

📖 The ancient witnesses

M כאשר has the support of T and H_i (see ≡). The use of ἐν + relative pronoun by the Greek translator as well as by T_H seems to indicate that they read באשר. The *Vorlage* of the other Versions is impossible to determine: P uses the relative construct -ג, אֲשֶׁר with temporal nuance here only, whereas V has a present participle, with the same value: *custodi pedem tuum ingrediens domum Dei* ‘guard your foot *when you enter* into the house of God.’

For a synopsis on the alternation of כאשר/באשר see Table in [2:16^a](#).

* Proposed reconstructions and evaluations

The reading of S_M we quote in our critical apparatus is from [Marshall](#), 150 and [Gentry 2019](#), 171. The reasons behind such reconstruction are outlined in [Gentry 2004b](#), 151-2. [Field](#), 388 reconstructs ἐν τῇ (πορεύεσθαι), which is also found in some Greek mss.

A *Vorlage* כאשר is assigned to G and T_H by many²⁷⁹.

Q Proposed translations and interpretations

The frequency with which באשר and כאשר interchange in the textual tradition, as well as the uncertainty in reconstructing the various *Vorlagen* in each case, make it difficult to ascertain whether there exists some sort of specialisation in meaning: scholars usually treat them as synonyms ([Euringer](#), 64), and here both probably convey a temporal value – but cfr. [Weeks 2020](#), 632, for whom באשר is to be taken as instrumental: “(watch) the foot *with which* you walk.”

✂ Proposed emendations and conjectures

Several scholars consider כאשר as an error and maintain M²⁸⁰. So also [Euringer](#), 64, though hesitantly. Others leave the case unresolved (see [Goldman 2004](#), 35, 82 and [Weeks 2020](#), 632).

[Ehrlich](#), 73 deletes the כ, claiming that it arose by dittography of the כ in רגליך, and [Weeks 2020](#), 631-2 points out that there would be some support for such a correction in a *Sebir* note

²⁷⁹ [Euringer](#), 64, [McNeile](#), 142, [Podéchar](#), 335, [Horst 1937](#), 1217, [Barton 1908a](#), 124, [Horst 1975](#), 1342, [Goldman 2004](#), 82, [Gentry 2004b](#), 151-2, [Marshall](#), 150, [Seow](#), 193-4, [Weeks 2020](#), 632.

²⁸⁰ [Podéchar](#), 335, [Barton 1908a](#), 124, [Seow](#), 193-4.

reported by the Massora, according to which **אשר** should be read here. If this were a real variant, the meaning would be: “watch the step *that you take*.”

≡ Notes on alignment

Goldman 2004, 35 aligns T with M. Weeks 2020, 632, on the other hand, points out that T uses **בעידן ד** to translate **כאשר** only here and in Qoh 5:3, and that this may be a simple paraphrase, rather than a reflection of **באשר**, though this is uncertain. Actually, T has **בעידן ד** for M **כאשר** also in 8:7. In light of these occurrences, we prefer to align it with M, as Goldman. We likewise align H₁ – which Goldman neglects to quote in his critical apparatus – with M, since H₁ uses the temporal *cum* with **כאשר** also in 4:17 and in 5:3, whereas has *in* + relative pronoun only when M has **באשר** (see 3:9, 7:2).

4:17^c וְקָרֹב ≡ ≡

👉 The ancient witnesses

M literally reads: ‘*and close to listen is (better) than etc.*’, with **וְקָרֹב** parsed as an adjective (but cfr. Q). This parsing has the support of most of the Greek tradition: ‘[Keep your foot whenever you go to the house of God] *and (when you are) near (= καὶ ἐγγύς) to hear.*’

Some Greek mss (καὶ ἔγγισσον), supported by S_{YH} (ⲥⲏⲙⲁⲛⲁ), read an imperative: ‘*and come near to listen.*’ So also P ‘[For keep your foot when you go to the house of God] *and come near (= ⲥⲏⲙⲁⲛⲁ); it is better to hear etc.*’; S_M καὶ ἔγγιξε ὥστε ἀκούειν (see ≡) and H₁ *et appropinqua, ut audias* ‘and come near to listen’; and finally T ‘*and incline your ear (= וְתִהְיֶה מִקְרָב יְת אֹרְנֶךָ) to receive the teaching of the Torah etc.*’

V’s reading is indeterminate, since it omits the word: *multo enim melior est oboedientia* ‘for much better is *obedience*.’

* Proposed reconstructions and evaluations

The attribution to S_M of the reading καὶ ἔγγιξε ὥστε ἀκούειν which we present in our apparatus comes from ms 252 and is defended by Marshall, 151 and Gentry 2019, 171 on stylistic grounds. Mss 161 and 248 transmit it under the name of A_Q and as such it appears in the editions of Nobili, 929 and Field, 388 b.

Q Proposed translations and interpretations

There are three ways of parsing M **וְקָרֹב**:

(i) absolute infinitive with subject value (Kautzsch 2006, § 113 b): ‘*approaching to listen is better than*’;

(ii) absolute infinitive with imperative value (Kautzsch 2006, § 113 z, bb): ‘*approach to listen rather than*’;

(iii) adjective: ‘it is *better/preferable* to listen than.’

The first solution is the traditional one and is defended by most commentators²⁸¹.

The second has mainly been adopted by earlier interpreters like Rosenmüller, De Wette, Clericus, 694, van der Palm, 98, and, more recently, by Zapletal, 149-150, Podéchar, 335-6, Barthélemy 2015, 819-20, Goldman 2004, 82, and Weeks 2020, 632-3.

The third solution is followed by Herzfeld, 80 (“und kürzer ist es, zu gehorchen, als”); Ginsburg, 335-6 (“for it is nearer to obey than”); Gordis 1955, 237-8 (“it is more excellent to listen than”); Sacchi, 158-9 (“È meglio accostarsi al tempio con l'animo disposto all'ubbidienza”); Seow, 194 (“it is more acceptable to give heed than”); and Fox 1989, 209-10 (“for to obey is more acceptable than for fools to offer sacrifice”). Hengstenberg, 139 acquiesces in this interpretation, but translates in fact as an imperative: “and be ready to hear, which is better than.” Schoors 1992, 179 hesitates between (i) and (iii).

As can be seen, both (i) and (ii) assign the preposition מִן the function of expressing the comparative required by the context, without the aid of adjectives of any kind (see Kautzsch 2006, § 133 e).

✂ Proposed emendations and conjectures

Some commentators repoint to the infinitive construct וְקָרִיב (so Hertzberg, 119-20 “*und sich nahen, um zu hören, ist mehr, als*” ‘and drawing near to hear is more than’) or וְקָרִיב (Wildeboer 1898, 138 “Hüte deinen Fuss *so wirst du dem Gehorsamsein näher kommen, als wenn die Thoren Schlachtopfer bringen*” ‘Guard your foot and you will come closer to obedience, than when the fools bring sacrifices’; Gallig 1940, 66 reads וְקָרִיב, which is evidently a typo for וְקָרִיב: “und sei nahe dem Gehorsam” ‘and be close to obedience’). Graetz, 82 conjectures לְקָרִיב “[so oft du gehst in den Tempel] *zu opfern*” ‘whenever you go to the temple to offer.’

📖 Textual choice

No one of the proposed interpretations of M is without problems. An infinitive absolute (i-ii) would be *hapax*, since this verb never occurs in this form in the HB (Seow, 194). The syntax is awkward, with a series of three infinitives (וְקָרִיב, לְשָׁמַע, מִתַּת) juxtaposed to each other. The use of the preposition מִן with implicit comparative value (Kautzsch 2006, § 133 e) adds to the list of oddities and contributes to a further complication of the syntax.

Reading an adjective (iii) would make the syntax smoother and the presence of the comparative less problematic. However, it is not certain that וְקָרִיב could mean ‘(more) appropriate,

²⁸¹ Knobel 1836, 201-2, Ewald 1837, 203, Heiligstedt 1847, 319, Hitzig 1847, 158, Elster, 84, Hahn, 89, Stuart, 207-8, Lloyd, 64-5, Tyler 1874, 129-30, Delitzsch and Keil 1875, 283, Nowack and Hitzig, 241, Wright 1883, 357-8, Siegfried, 49, Zöckler, 89, McNeile, 68, Levy, 93, Williams, 58, Odeberg, 41, Barton 1908a, 124, Gallig 1969, 100, Whitley 1979, 119, Crenshaw, 114-5, Fox 1989, 210-11 – Zirk, Klein, Bick..

acceptable,' since the examples usually quoted (e.g. 1Kgs 8:59) do not perfectly fit the present context. The presence of the copulative conjunction ו before וקרוב represents a further obstacle, and in fact it is frequently dropped in translation (see Sacchi, 158 and Seow, 193) or rendered with another meaning (see 'for' by Ginsburg, 335, Gordis 1955, 154 and Fox 1989, 209-10; but cfr. Herzfeld, 80 quoted in , who does maintain it with copulative value). Moreover, as rightly pointed out by Weeks 2020, 632, the conjunction leads one to take וקרוב לשמע as a continuation of the כאשר clause, as in G's translation ('Guard your foot, whenever you go to the house of God and are near to hear', so Gentry 2007, 652), but it is unlikely that Qoh intended such a sense here.

One would be tempted to propose a reading with the imperative וקרוב, but this would clearly be a *lectio facilior*, and it would be difficult, moreover, to explain how and why M קרוב arose.

On balance, we prefer to maintain M and to follow (ii), for three reasons: unlike (i), the infinitive absolute with imperative force is (1) rather frequent in Hebrew; (2) it has some support from the Versions here; and finally (3), it nicely connects this section with the beginning of the verse, through the parallelism with the imperative שמר.

4:17^d מִתֵּת ≡ ≡

The ancient witnesses

M reads: 'And [?]come near' to listen *than the giving* of a sacrifice by the fools' (lit. 'And close to listen *than giving* the fools sacrifice'), with מִתֵּת parsed as an infinitive construct preceded by preposition מִן. This reading is supported literally by only three Greek witnesses (ὕπερ τὸ δοῦναι) as well as by an anonymous reading, probably S_M (see *), reported in the margin of S_{YH} (τὸ δοῦναι ἀφροσύναις θυσίαν 'the giving a sacrifice to follies').

The rest of the Greek tradition and A_Q-T_H give the substantive 'gift': G 'above the gift' (= ὑπερ δόμα) of the fools (be) your sacrifice!

A_Q-T_H δόμα τῶν ἀφρόνων θυσία 'gift of the fools (is) sacrifice.' H_I seems to follow A_Q literally: *donum enim insipientium sacrificium* 'gift of fools, indeed, (is) the sacrifice.'

P seems to follow G, but makes three further changes: it renders the noun as plural (אֲדָמָה 'gifts'), it adds אֶל before מִתֵּת in order to make the comparison explicit, and it moves זָבַח before הַכֹּסִילִים: "[and come near:] (it is) *better than the gifts* (= אֲדָמָה אֶל אֶל) of the sacrifices of the fools (= הַכֹּסִילִים הַזֵּבָחִים)" (see also 4:17^e).

The readings of V and T are indeterminate. V omits מִתֵּת altogether, and transposes as P: *multo enim melior est oboedientia quam stultorum victimae* 'for much better is obedience *than the victims of fools*'; T turns the verb into a participle: 'do not be like the fools who *offer sacrifices* (= מִקְרִבִּין) for their sins etc.'

* Proposed reconstructions and evaluations

The attribution to S_M of the marginal note in S_{YH} (לְחַבֵּד לְעֵלְיָהוּ וְכַחֲרָה, absent in the edition of Middelдорpf, 389) is proposed, though with reservations, by Marshall, 152 and Gentry 2019, 172, with the argument that the reading of A_Q-T_H is already known. The retroversion we present in our apparatus is by Field, 388 b.

McNeile, 68, 142 thinks that G ὑπὲρ δόμα and A_Q-H_I refer back to a *Vorlage* with מִתַּת and מִתַּת, respectively. These retroversions have received wide acceptance – Podéchar, 335-6 and the two editions by Horst (Horst 1937, 1217, Horst 1975, 1343) cite them both, whereas G מִתַּת is supposed also by Kamenetzky, 217, Zapletal, 150, and Hertzberg, 120 – but the former has been criticised. Dale, 34-5, for example, considers G's reading as merely translational. Barthélemy 2015, 819-20 argues that the infinitive with an abstract substantive is not impossible in Greek, and Yi, 274, followed by Weeks 2020, 634-5, likewise claims that it is usual for the Greek translator to render infinitives preceded by prepositions with substantives: examples of this usage are מְשַׁמֵּעַ = ἀπὸ ἀκροάσεως in Qoh 1:8, מְזַחֵק = ἀπὸ περιλήψεως in 3:5, בְּרִבּוֹת = ἐν πλῆθει in 5:10, and בְּשִׁפְלָה = ἐν ἀσθενείᾳ in 12:4. Goldman 2004, 35, 82 assigns to G a *Vorlage* with מִתַּת (so also Siegfried, 49), imputing מִתַּת either to an interpretative rendering (a syntactic facilitation, according to his critical apparatus), or to a conflation of M מִתַּת with מִתַּת by A_Q-T_H and H_I.

As for P, it has been either made dependent on the same *Vorlage* as G מִתַּת²⁸² or considered a free translation of G²⁸³. Horst 1975, 1343 seems to take P as depending on a *Vorlage* with טוב מִתַּת, which he considers superior to M (see ✂).

✂ Proposed emendations and conjectures

McNeile, 68, 101 emends M to מִתַּת with G, to give “and draw near to hear; *better than the gift of fools is thy sacrifice.*” Similarly Zapletal, 150 “*Besser als die Gaben der Toren seien deine Opfer,*” and Podéchar, 335-6 “*ton sacrifice (vaudra) mieux que l’offrande des insensés.*” Weeks 2020, 634-5 prefers A_Q-H_I מִתַּת as syntactically superior to M, and translates: “Watch your step, when you go to the house of God, and draw near to listen. *A sacrifice is what fools pay.*” Although without invoking the Versions, Allgeier, 34 long ago proposed the same correction: “Die Gabe der Toren ist Opfer” “*The gift of the foolish is sacrifice.*”

Other scholars have preferred following P in emending M. Horst 1975, 1343 integrates טוב before מִתַּת, and Galling 1940, 66 reads כי טוב הוא “und sei nahe dem Gehorsam, denn das ist besser, als wenn die Thoren Schlachtopfer bringen” ‘and be close to obedience, for this is better than for fools to offer sacrifices.’ Even without mentioning P, Siegfried, 49 follows it literally when he transposes הכסילים after זבח (מִתַּת זֶבַח הַכֹּסִילִים) and integrates טוב in translation, assuming an ellipsis: “nahen um zu hören ist (besser) als ein Thorenopfer darzubringen” “To come near to hear is (better) than to offer a fool’s sacrifice.”

²⁸² McNeile, 68, 142, Podéchar, 335, Horst 1937, 1217.

²⁸³ Kamenetzky, 217, Goldman 2004, 35, Weeks 2020, 634.

Most scholars, however, maintain M and understand it as ‘listening is better than for the fools to give a sacrifice’: so, e.g., Fox 1989, 210, who takes this to be the basic meaning of 17b despite possible corruptions of this last part of the verse, and Hertzberg, 118, 120, for whom M is superior to G’s מִמִּתַּת, which he dismisses as the result of a dittography of the מ, and also makes good sense.

Odeberg, 41 considers the text as irremediably corrupt.

☞ Textual choice

M is almost impossible and it can hardly mean ‘(listening) is better than the fools offering a sacrifice,’ as is generally understood. The integration of טוב before מִתַּת and the transposition of זָבַח before מִתַּת הַכֹּסִיילִים found in some ancient as well as modern translations are corrections that aim to make the text say just that.

If the author’s intention was indeed to compare the act of listening to the act of offering sacrifices – which is how both M and G seem to have interpreted – then the mention of the fools is difficult to explain: as Fox 1989, 210 has rightly pointed out, obedience is better than *anyone’s* sacrifice (to explain the incongruence, Fox states that QOH is only incidentally associating such behavior with fools here, as in Qoh 7:5; but in 7:5 fools are expressly compared with wise men, so their presence is justified there). Not to mention, as has repeatedly been noticed, that sacrifices are not ‘given’ in Hebrew (Podéchar, 335-6, Weeks 2020, 627, 635).

Reading the substantive מִתַּת (Allgeier, 34, Weeks 2020, 635) fits the context much better, since it allows us to get rid both of the comparative and of the harsh construct chain מִתַּת הַכֹּסִיילִים זָבַח. Thus emended, the text should be translated literally, with Aq-TH and H1: ‘gift of the fools is sacrifice.’ Within this new context, the mention of the fools is meaningful, and even necessary to frame QOH’s message correctly: in fact, what QOH is criticizing here is not the cult as such, but the way in which fools worship God, which consists precisely of sacrifices (4:17), much talking (5:2), and unfulfilled vows (5:3). It is not difficult to imagine how this statement could be misinterpreted as a general criticism of traditional religious practices (Hertzberg, 120): this may have led the Masoretes as well as the Greek translator – whether he read a substantive or a verb (see ≡) – to establish a comparison between a kind of devotion based on listening and another based on sacrifices, and to declare the superiority of the former over the latter. If not a mere dittography of the כ from the following כִּי, the addition of σου after θυσία in G (זָבַחךְ, see 4:17^e) may be an attempt to make such a comparison even more explicit.

≡ Notes on alignment

The examples provided by Yi, 274 strongly favour the assumption that G’s ὑπὲρ δόμα is a standard translation of M. In our apparatus, however, we prefer to put G into a separate group under a putative Vorlage מִמִּתַּת, for two reasons: (1) G’s reading is formally different from that of Aq-TH

and H₁, which lacks the preposition before the noun; and (2) a *Vorlage* מַמְתַּת cannot completely be ruled out. Indeed, in at least three of the four instances cited by Yi, a different *Vorlage* with a substantive can be assumed: חֶבֶק in 3:5^a, שָׁפַל in 12:4^b, and כָּרַב in 5:10^a.

4:17^e זבח ≡ ≡

The ancient witnesses

With the exception of codex *Sinaiticus* (θυσίας) and a few Origenic mss (θυσία and θυσίαν), the Greek tradition adds a second-person pronoun to the substantive זבח: ‘above the gift of the fools (be) *your sacrifice* (= θυσία σου)!’ P and V read the substantive as plural (see 4:17^d for complete translations).

* Proposed reconstructions and evaluations

A *Vorlage* זְבַחֶיךָ for G is often supposed²⁸⁴. Zapletal, 150 suggests זְבַחֶיךָ, evidently taking it as a pausal form (“dein Opfer”).

Kamenetzky, 217 thinks that P follows G θυσίας here (G^S), but also suggests that the addition of the *seyyame* in زُكْرُوم could be secondary.

Goldman 2004, 35 mentions both G's and P's variants in his critical apparatus, but leaves them without characterisation.

Proposed emendations and conjectures

McNeile, 68, 142 and Podéchar, 336 emend to זְבַחֶיךָ with G, and Zapletal, 150 to זְבַחֶיךָ. For Podéchar, the ך in זְבַחֶיךָ would have been fallen by the wayside in M by haplography. Seow, 194, conversely, suggests a dittography in G and rejects the emendation. Hertzberg, 120 rejects the emendation as well as unnecessary, both here and in the preceding variant.

Textual choice

See 4:17^d.

5:2^a החלום ≡ ≡

The ancient witnesses

Both G and S_M lack the article.

²⁸⁴ McNeile, 68, 142, Podéchar, 336, Horst 1937, 1217, Hertzberg, 120, Seow, 194.

* Proposed reconstructions and evaluations

McNeile, 154 suggests that the absence of the article in G may go back to a misdivision of words (באהחלום → באה-חלום → באה חלום) due to a parsing of חלום as feminine. Weeks 2020, 640 suggests that, since the parallel קול כסיל also lacks the article, two scenarios are possible: that the article was later inserted within M's tradition or that it has been omitted in G's source text for the sake of balance. Goldman 2004, 36, 82 too, apparently, takes the omission in G (and, perhaps, in S_M), as the consequence of a Hebrew variant.

5:2^b ענין ≡ ≡

📖 The ancient witnesses

M has 'For the dream comes with a lot of *worrying*,' and has the support of P (= חסס) and H_I (*solicitudo*). The reading περισπασμοῦ accepted by Rahlfs 2006, 247 and Gentry 2019, 173, which is the standard translation of M ענין, is a conjecture by Grabe: all the Greek tradition unanimously gives πειρασμοῦ, from πειρασμός 'temptation,' normally used to render the Hebrew מוֹסָה.

V and T have a plural substantive, whereas S_M has ἀποβήσεται ὄνειρος διὰ πλῆθος ἀνομιᾶς 'a dream will come through much *iniquities*,' which seems to presuppose a *Vorlage* with עון²⁸⁵ or עוון²⁸⁶.

📖 Textual choice

The only textual variant here is the *lectio singularis* by S_M (עוון): G's reading is no doubt an inner corruption (and not an infrequent one, see Table in 2:23^a), whereas the plural of V and T is likely due to the desire of emphasising the idea of quantity expressed by ברוב (Goldman 2004, 82). M is to be retained.

5:3^{a-a} אַתְּ אֲשֶׁר ≡ ≡

📖 The ancient witnesses

M says: 'what (= אַתְּ אֲשֶׁר) you vow, fulfill,' which has the support of Jerome, S_M, and T_H: H_I *quaecumque vovis, redde* 'everything you vow, fulfill'; V *quodcumque voveris, redde* 'whatever you have vowed, fulfill'; S_M ἐὰν εὐξῆ, a retroversion by Field, 389 a from S_{YH} ἅπαντα ἃ ἔσῃ: '(whatever) you vow (fulfill)'; T_H ὅσα εὐξῆ, from S_{YH} ἅπαντα ἃ ἔσῃ 'everything that you vow (fulfill).'

G reads a second-person pronoun in place of the *nota accusativi* and adds an unusual οὖν: 'you therefore (= σὺ οὖν) fulfill what (= ὅσα) you vow' (so Gentry 2019, 174, but cfr. *). οὖν is lacking in

²⁸⁵ Ginsburg, 338, Wright 1883, 359, Barton 1908a, 125.

²⁸⁶ Goldman 2004, 82, Weeks 2020, 641.

SYH – ‘you, all those things that (= אֲשֶׁר חָלַפְתָּ בְּאָזְנוֹתַי) you vow, fulfill’ – but it is found in Syriac MS 10c1 (ܘܢܝܢܐ), where it is most likely a direct translation from G.

The personal pronoun is also found in AQ (σὺ ὅσα εὐξῆς, from SYH וְנָוּוּ חָלַפְתָּ בְּאָזְנוֹתַי: ‘you, what you vow’) as well as in P (אֲשֶׁר כָּל מַדְבָּרֵי אֲשֶׁר בְּאָזְנוֹתַי ‘you, everything that you vow, fulfill’).

T attests both the personal pronoun and the *nota accusativi*: וְאֵת יֵת דְתַנְדָּר אֲשֶׁלָּם ‘and you, whatever you vow, fulfill.’

* Proposed reconstructions and evaluations

Euringer, 66 imputes all renderings of G, Aq, P, and T to a reading of אֵת as אֶת. Gentry 2019, 174 proposes אֶת for G, while Kamenetzky, 217 has אֶת for both P אֲשֶׁר and G סֵל.

At least since Grabe's time, however, scholars have been inclined to take G סֵל סֵל as a corruption of an original סֵל. Klostermann, 44, 59 suggests this as a correction and Rahlfs 2006, 247 explicitly follows him in his critical text. McNeile, 159 states that G סֵל is foreign to the Greek translation and that both סֵל סֵל (G) and סֵל (Aq, SYH) are corruptions of an original סֵל (= M). Podéchar, 338 also considers G סֵל as a corruption from סֵל, but does assign Aq and SYH a *Vorlage* with אֵת אֲשֶׁר. Horst takes a similar line in both of his critical editions (Horst 1937, 1218 and Horst 1975, 1343), taking סֵל to be G* and all the other Versions to be a translation from the Hebrew אֵת. Hertzberg, 129 apparently follows Horst 1937, 1218. The assumption of an inner-Greek corruption has been defended more recently by Schoors 1992, 26-7, who points out how “the copyists of the LXX seem to have had problems with the very un-Greek form סֵל + accusative.”

Goldman 2004, 82-3, by contrast, argues that it is unlikely that סֵל, which is so frequent in G QOH, transmuted into סֵל סֵל. According to him, the Greek reading “might be an alteration of a conflate reading” (author's emphasis), thus: CY (< אֶת) + CYN (< אֵת) = CY OYN → CY CYN. Though considering this reconstruction as possible, Weeks 2020, 648-9 claims that the evidence of both G and T compels us to consider seriously the possibility that the Archetype, and possibly the Original (see ☞), had both particles in the form of אֵת אֶת, and that all the other witnesses derived only one of the two from their respective copies.

☞ Proposed emendations and conjectures

Goldman 2004, 36, 82 holds that, although M has good claims to originality, our preference should go to אֶת of Aq, P, and T, because: (1) it is *difficilior*; (2) it has good literary value; and (3) it is easy to see how the pronoun could have been corrupted into the *nota accusativi*, especially if it was written defectively. The assumption of an original defective spelling of אֶת has been predictably defended by Dahood 1952a, 39-40 and Dahood 1952b, 227, who takes it as proof of a Phoenician provenance of the book.

Against this emendation, Weeks 2020, 648-9 points out that, even if אֶת does occur in Qoh

7:22, defective spellings of the second-person pronoun are very rare in the H^{B} (Schoors 1992, 26), and that to use it in the present context, before the object of the verb, would be positively to incite misunderstanding. A *nota accusativi* is more likely, since it is typical of QOH's style to place the object before the verb (Schoors 1992, 160). Although he suggests taking into account the possibility that the original may have been אַתְּ אַתְּהָ, reflected indirectly by G and directly by T (see *), he ultimately maintains M, arguing that אַתְּ אַתְּהָ could itself be a conflation or a dittography of M אַתְּ. M has been defended also by Euringer, 66, for whom it is sufficiently supported by the Versions, and by Hertzberg, 120, who considers the emendation unnecessary.

☞ Textual choice

Three reconstructions of the Archetype are possible for this variant: (1) אַתְּ (= M); (2) אַתְּהָ (Versions); (3) אַתְּ אַתְּהָ (M + Versions). In the first case, we may assume a vocalisation אֶתְּ by Aq and P, whereas for G we may suppose either an inner-corruption of סֶנְ into סֶנְ סֶנְ (McNeile), or, more plausibly, a conflation of two different readings, whether in Greek (סֶנְ with סֶנְ, Goldman 2004, 82) or in Hebrew (אֶתְּ with אַתְּ, Weeks 2020, 649), with סֶנְ later corrupted into the graphically similar סֶנְ: [C]YN → [O]YN. In the second case, we can explain G as a conflation of אַתְּהָ (= סֶנְ) with a reading of אַתְּהָ as אַתְּהָ (= סֶנְ), whereas M could be a later development by assimilation with the book's normal usage of אַתְּ אֲשֶׁר as object-marker (Qoh 2:12, 7:13) or else as nominative-marker (4:3). In the third case, the omission of אַתְּהָ in M could be explained as either an assimilation or as the result of an imperfect homeoteleuton from the ׀ in הַכְּסִילִים to the ׀ in אַתְּהָ, whereas the omission of אַתְּ in the other Versions could be due to homeoarchton from the אַ in אַתְּהָ to the אַ of אֲשֶׁר. As in (1), G סֶנְ should be interpreted as the result of an inner-corruption from סֶנְ. As for T, if the addition of the *nota accusativi* is not due to syntax, its reading could be due, in the first two cases, to a conflation of both אַתְּ (M) with אַתְּהָ/אַתְּהָ (the Versions), whereas in third case it would directly witness the Archetype's reading אַתְּ אַתְּהָ.

Among the three, (1) is perhaps the most unlikely, since it is difficult to explain why Aq and, if not under Greek influence, P should have vocalised אַתְּ as אֶתְּ within a context that clearly favours an understanding of אַתְּ as the *nota accusativi*: if they rendered with סֶנְ/סֶנְ, they probably had אַתְּהָ in their *Vorlage*. Scenarios (2) and (3) are equally possible, but the last is perhaps slightly preferable as it explains the variations as a result of mechanical corruptions due to vertical transmission, without having to resort to conflations (horizontal transmission). Both אַתְּהָ and אַתְּ אַתְּהָ have good claims to be the Original, as non-harmonistic readings: however, given the uncertainties in reconstructing the Archetype, we prefer not to emend.

5:5^a המלאך ≡ ≡

👉 The ancient witnesses

G and P read האלהים, against M המלאך, which has the support of all the revisors, Jerome and T.

* Proposed reconstructions and evaluations

A number of scholars take τῷ θεῷ by G and ἄγγελ by P to reflect a Hebrew variant with האלהים²⁸⁷, often suggesting a theological interpolation by M. For McNeile, המלאך is an “interesting example of rabbinic revision” (McNeile, 143) “made from fear of irreverence” (McNeile, 68); for Jastrow 1919, 216-7 and Whitley 1979, 48-9 it is the result of an attempt “to soften the anthropomorphism,” and for Crenshaw, 117 it “may have arisen as a distancing of God from the human arena.” Goldman 2004, 36, 83 too suspects a theological variant.

Many authors, on the other hand, claim that the reading of G and P is paraphrastic (‘God’ for ‘angel of God’)²⁸⁸ or explicative of the difficult המלאך²⁸⁹, and that it is not based on a different *Vorlage*. The Greek translation would have been induced to identify המלאך with אלהים by the mention of God found a few words later²⁹⁰, or by the expression לפני האלהים found at the beginning of the chapter. A theological correction is to be ruled out precisely because of these other references to God²⁹¹.

P would have either been corrected according to G²⁹² or influenced by it²⁹³. For Janichs, 8, P and G would be following a similar interpretative line.

✂ Proposed emendations and conjectures

A number of scholars emend M to האלהים supposing a theological variant in M²⁹⁴. Fox 1989, 209, 212 claims that both readings are equally likely to be original, but the Greek seems preferable on literary (and not theological) grounds, in light of the repetition of לפני האלהים in Qoh 5:1, which gives the passage a tighter structure: Do not make rash vows to God (לפני האלהים) so that you do not have to say to God (לפני האלהים) that your vow was a mistake.

Most authors, however, defend M, denying the existence of a real variant and claiming that המלאך is both *difficilior* and non-harmonistic (see *). M is defended also by Graetz, 83, on account of the distribution of the witnesses, and by Gordis 1955, 239.

²⁸⁷ McNeile, 68, 143, Driver 1905, 1140, Jastrow 1919, 216-7, Horst 1937, 1218, Gordis 1955, 239, Barton 1908a, 125, Whitley 1979, 48-9, Crenshaw, 117, Horst 1975, 1343, Goldman 2004, 36, 83.

²⁸⁸ Ginsburg, 343, Lloyd, 68, Williams, 60, Hertzberg, 120, Salters 1978, 97-8, Seow, 196.

²⁸⁹ Euringer, 67, Podéchar, 339.

²⁹⁰ Kamenetzky, 217, Podéchar, 339.

²⁹¹ Salters 1978, 97, Seow, 196, Weeks 2020, 251.

²⁹² Kamenetzky, 217.

²⁹³ Podéchar, 339, Schoors 1985, 356, Weeks 2020, 650.

²⁹⁴ Jastrow 1919, 216-7, Whitley 1979, 48-9, Horst 1975, 1343.

Perles 1911, 130 conjectured the *Piel* infinitive construct מִלְאָךְ from מלא, with a second-person pronominal suffix: “before thou fulfillest (the word)” (lit. ‘before your fulfilling (it).’ Once מלאך was incorrectly understood as a substantive, in his opinion, the article was added. On the same understanding, Dahood 1966, 282 arrived independently at the same solution, suggesting the *Nifal* infinitive construct הִמְלֵאךְ “before you have fulfilled it.” Comparing these two conjectures, Weeks 2020, 652 judges the former to be better graphically, because it accounts for the presence of the ה, but the latter to be preferable linguistically, because only in *Piel*, and not in *Nifal*, מלא means ‘to fulfil.’ In the end, he chooses the latter: “Don’t let your mouth get your body into trouble, and don’t say before *you have kept your word* that it was not meant” (Weeks 2020, 642).

Zapletal, 151 and Galling 1940, 68 delete לפני המלאך as a secondary addition.

☞ Textual choice

The literalism of the Greek translator goes against the assumption of an interpretative rendering and sufficiently guarantees the existence of a *Vorlage* with האלהים. That a theological concern is the cause of this variant cannot be ruled out: the counter-argument that there are other mentions of God in the chapter is not valid, since what *might* have disturbed a copyist here is not the mention of God *per se*, but the picture of someone stating in front of God that he committed שגגה against Him.

On the other hand, the presence of לפני האלהים in Qoh 5:1 does raise the suspicion that G’s reading is secondary, perhaps a harmonisation due to the unexpected מלאך. M could, therefore, be defended as both *difficilior* and certainly non-harmonistic.

The conjecture by Perles 1911, 130 is ingenious, but the following argue against it: (1) it requires the ה to be treated as a further corruption occurred later in the history of transmission; (2) the use of the infinitive construct with a suffix pronoun does not seem consonant with QOH’s *usus scribendi*; (3) it lacks the object, which needs to be supplied (see the translation by Weeks above in ☞); (4) nothing in the text makes us think that QOH is still speaking of the vow (נדר) mentioned in verse 3 and that שגגה refers to the sin that result from not fulfilling it; (3) QOH has used שלם twice to express the invitation to fulfill the vow: the use of another verb to express the same concept appears gratuitous at this point.

5:5^b מעשה ☞ ☞

☞ The ancient witnesses

M and P (see ☞) have the singular ‘the work of your hands,’ against the plural of all the other Versions and of some Hebrew mss.

* Proposed reconstructions and evaluations

A variant with plural מַעֲשֵׂה is conjectured by several commentators²⁹⁵ as well as by all three editors of QoH²⁹⁶. Hertzberg, 120 suggests that the cause of the variant may be an aural error, whereas Dahood 1952a, 40 imputes it to an original defective spelling מַעֲשֵׂה.

Schoors 1992, 23-4, on the other hand, noting the interchangeability of the singular with the plural in numerous passages in the HB, considers the variant to be merely “connected with translation techniques and idiomatic features of the receptor languages and not with a different or a defectively written *Vorlage*.” Against Schoors, Weeks 2020, 654-5 points out that the Greek translator is very literalistic in translating this noun (see 2:4^{a-a}) and that here the weight of the witnesses strongly favours the existence of an early variant.

✂ Proposed emendations and conjectures

Euringer, 67-8 prefers the plural, claiming that the singular may have been imposed by analogy with similar passages such as Deut 2:7, 14:29, and 16:15. Podéchar, 340 and Williams, 60 choose the plural as well.

📖 Textual choice

Of the twenty-one occurrences of this term in QoH, there are only five divergences between M and G. In four of these, M has the singular and G a plural: Qoh 5:5, 7:13, 8:17(1), and 11:5; in one the opposite is given: 2:4. T is even more literalistic than G, reading a plural in place of the singular only in 5:5 and in both the occurrences of the noun in 8:14. Jerome, on the other hand, is the least literalistic among the ancient witnesses: in H_i, the cases in which he reads a plural against the singular amount to the sum of the cases of both G and T, whereas there is only one case in which he reads a singular against the plural 3:22; in V, he prefers the plural to the singular in about half of the cases (see Table below). Thus, Jerome shows a strong preference towards the plural in both his translations.

Here, the convergence of the two most literalistic sources, G and T, as well as the evidence from medieval mss strongly favours the existence of a *Vorlage* with a variant reading. Whether this variant is original is difficult to say: M could be secondary, but it may well be that Versions assimilated to 2:11, where a plural is used in the similar expression ‘all *the works* (= מַעֲשֵׂה) that my hands have made.’

²⁹⁵ Euringer, 67-8, Podéchar, 340, Williams, 60, Hertzberg, 120, Weeks 2020, 654-5.

²⁹⁶ Driver 1905, 1140, Horst 1937, 1218, Horst 1975, 1343.

מעשה

Qoh.	MT	T	G	Syr	P	Hy	V	Aq	Sm	Th
2:17	המעשה	עובדא	τὸ ποίημα	ܥܒܕܐ	ܥܒܐ	opus	(universa)		τὸ ἔργον	
3:11	המעשה		τὸ ποίημα	ܥܒܕܐ	ܥܒܐ	opus	opus	τὸ ποίημα		
3:17	המעשה	עובדא	τῷ ποιήματι	ܥܒܐ	ܥܒܐ	factum	rei			
4:3	המעשה	עובדא	τὸ ποίημα	ܥܒܕܐ	ܥܒܐ	opus	mala	τὸ ποίημα	τὰ ἔργα	τὸ ποίημα
4:4	המעשה	עובדא	τοῦ ποιήματος	ܥܒܕܐ	ܥܒܐ	operis	industrias			
5:5	מעשה	עובדי	τὰ ποιήματα	ܥܒܕܐ	ܥܒܐ	opera	cuncta opera			
7:13	מעשה	עובדא	τὰ ποιήματα	ܥܒܐ	ܥܒܐ	opera	opera		opera	
8:9	מעשה	עובדא	ποίημα	ܥܒܐ	ܥܒܐ	opus	operibus			
8:11	†מעשה†	עובדיהון	ἀπὸ τῶν ποιούντων	ܥܒܕܐ	ܥܒܐ	facientibus	malos			
8:14	כמעשה	כעובדי	ὡς ποίημα	ܥܒܐ	ܥܒܐ	quasi facta	quasi opera		κατὰ τὰ ἔργα	
8:14	כמעשה	כעובדי	ὡς ποίημα	ܥܒܐ	ܥܒܐ	quasi facta	quasi (iustorum) facta		κατὰ τὰ ἔργα	ὡς ποίημα
8:17	מעשה	עובד	τὰ ποιήματα	ܥܒܐ	ܥܒܐ	opera	operum		τῶν ἔργων	
8:17	המעשה	עובד	τὸ ποίημα	ܥܒܐ	ܥܒܐ	opus	rationem		ἔργον	
9:10	מעשה	עובדא	ποίημα	ܥܒܐ	ܥܒܐ	opus	opus			
11:5	מעשה	עובדא	τὰ ποιήματα	ܥܒܐ	ܥܒܐ	opera	opera			
12:14	מעשה	עובדא	τὸ ποίημα	ܥܒܐ	ܥܒܐ	factum	quae fiunt		πράξιν	τὰ ἔργα
מעשים										
1:14	המעשים	עובדי	τὰ ποιήματα	ܥܒܕܐ	ܥܒܐ	opera	quae fiunt		τὰς πράξεις	
2:4	מְעָשֵׁי	עובדין	ποίημά μου	ܥܒܐ	ܥܒܐ	opera	opera		ἔργα	
2:11	מְעָשֵׁי	עובדי	ποίημασין μου	ܥܒܐ	ܥܒܐ	opera mea	opera			
3:22	במעשיו	בעובדוהי	ἐν ποιήμασιν αὐτοῦ ποιήματι αὐτοῦ	ܥܒܐ	ܥܒܐ	in opere suo	in opere suo			
9:7	מעשיך	עובדך	τὰ ποιήματά σου	ܥܒܐ	ܥܒܐ	opera tua	opera tua			

Table 6.5

Considering the distribution of the witnesses, the reading with the plural seems preferable.

≡ Notes on alignment

Euringer and Podécharid rightly note that P could have both singular and plural and that, in the absence of pointing, it is not possible to choose. Our alignment on this point follows Goldman 2004.

5:6^b אָתָּה ≡ ≡

👉 The ancient witnesses

The *nota accusativi* in M is supported by part of the Greek tradition, headed by codex *Alexandrinus*. S_M (ἀλλὰ τὸν θεόν) and H_I (*sed Deum time* ‘fear God’) apparently take אָתָּה as the *nota accusativi* as well. The rest of the Greek witnesses, confirmed by S_{YH}, as well as P and V read the second-person pronoun: ‘you fear God,’ reflecting probably אַתָּה (see * and ⲁⲩⲩ). T’s reading אָתָּה קָדְמָה ‘in front of (God)’ is indeterminate.

* Proposed reconstructions and evaluations

Most scholars take σὺν to be G*, and σὺ to be either a corruption²⁹⁷, or a later correction²⁹⁸. Schoors 1985, 356 considers σὺν the *lectio difficilior*, and Weeks 2020, 657 suggests a superlinear ν as the origin of the variant. Both Rahlfs 2006, 247 and Gentry 2019, 176 choose σὺν in their critical text. Goldman 2004, 36, on the other hand, prefers σὺ as G*, conjecturing, with many authors²⁹⁹, a vocalisation of M as אָתָּה. Others prefer אָתָּה instead³⁰⁰.

Unlike Qoh 5:3 (see 5:3^{a-a}), scholars usually take P to depend on the same *Vorlage* (or on the same understanding) as G³⁰¹. For Ginsburg, 501, followed by Schoors 1985, 356, on the other hand, P would be a later correction towards σὺ.

✂ Proposed emendations and conjectures

Several scholars accept the reading with the pronoun attested by the Versions: Zapletal, 153 and Seow, 197 choose אָתָּה אֱלֹהִים, presuming an error of misdivision of words: (אָתָּה אֱלֹהִים* → אָתָּה אֱלֹהִים). Barton 1908a, 125 prefers אָתָּה, whereas Lauha, 97 and Líndez, 271 the defective spelling אָתָּה.

²⁹⁷ Klostermann, 59, McNeile, 159, Podécharid, 341, Schoors 1985, 356, Weeks 2020, 657.

²⁹⁸ Euringer, 68, Williams, 61.

²⁹⁹ Horst 1937, 1218, Hertzberg, 120, Lauha, 97, Schoors 1985, 356, Líndez, 271.

³⁰⁰ Kamenetzky, 217, Zapletal, 153, Podécharid, 341, Barton 1908a, 125, Seow, 197.

³⁰¹ Kamenetzky, 217, Horst 1937, 1218, Barton 1908a, 125, Horst 1975, 1343, Weeks 2020, 657.

Most scholars, however, are in favour of M, questioning the existence of a Hebrew variant (see *). Euringer, 68-9 points out that in QOH and in general in the HB האלהים is always introduced by the *nota accusativi* when it depends on the imperative from the verb יִרָא. Podéchard, 341 claims that M is to be preferred even if the Versions were reading something different (אתה). Hertzberg, 120 also argues that M is to be preferred to אַתָּה. Goldman 2004, 83 considers the reading with the pronoun אַתָּה as clarifying the opposition ('but *you* just fear God'), and hence not necessary.

📖 Textual choice

The assumption of an early internal error in G (McNeile, 159 and others) is unlikely in our opinion: the wide attestation of the pronoun within the textual tradition makes it probable that the two different *Vorlagen* – or two different readings of the same *Vorlage* – are at stake here. The article before אלהים is well attested in the Greek tradition, so the reading אתה אלהים preferred by Zapletal, 153 and Seow, 197 is technically a conjecture. If a Hebrew *Vorlage* is to be reconstructed for G, this should be אַתָּה or אתה. In the latter case, either a haplography of the ה in M is possible (אתה אלהים* → M האלהים), or a dittography in the source-text of G (אַתָּה האלהים* → G אתה האלהים). אַתָּה האלהים, however, is more parsimonious as a reconstruction, because it does not require the alteration of the consonantal text. P is likely under Greek influence, whereas V is likely translational and due to the desire to give emphasis to QOH's admonition. The same desire could have prompted a reading of אַתָּה as a personal pronoun for G as well. This argument, combined with the fact that in the same expression in Qoh 12:13 QOH uses a *nota accusativi* before האלהים, seems to weigh in favour of M as both the reading of the Archetype and of the Original.

5:7^a שָׁמַר ≡ ≡

📖 The ancient witnesses

M reads literally: 'one high above (another) high *is guarding*,' with שָׁמַר pointed as a present participle. The Greek tradition is split: one part supports M, reading the present indicative φυλάσσει (so codex *Alexandrinus* and S_{YH}); while the other favours the infinitive aorist φυλάξαι (so codices *Vaticanus* and *Sinaiticus*, and the Hamburg papyrus).

* Proposed reconstructions and evaluations

Both Rahlfs 2006, 247 and Gentry 2019, 176 take φυλάξαι of G^{BS998} to be G*. Yi, 257 thinks that this reading may go back to a different vocalisation of the verb as the infinitive construct שָׁמַר, whereas for Weeks 2022, 14 the imperative may be the result of an understanding of the participle as attributive: 'there is a superior...*to stand guard*.'

coming to a land with a king and a cultivated ground.” Though recognising that these readings are very close, he prefers G, classifying M as ‘ideological’ in his critical apparatus.

For Weeks, on the other hand, a reading with על כל (which he translates: “above all the profit from a land, king of any cultivated ground,” Weeks 2022, 6), is preferable for two reasons: (1) because it is guaranteed by the combined witness of G and T; (2) because the link with the preceding verse, which is marked by the copulative conjunction, makes better sense (against McNeile): “one superior is above another, there are more superiors above them, but יתרון ארץ הוא על כל, profit from the land comes above everyone.” The point would be that profit is the most important thing (see T): indeed, it is ‘king’ (מלך) of any cultivated land (לשדה נעבד). The alteration of על כל to בכל in M would be an “interpretative hyper-correction,” which would have missed the precise point of Qoh’s metaphor, portraying profit as pervasive, rather than as the apex of the system.

☞ Textual choice

The distribution of the witnesses, and especially the convergence of G and T, strongly favours the existence of a *Vorlage* with על כל, making the assumption of an inner-Greek corruption (McNeile, 70, 159) and of a polygenetic variation less probable here. From a literary point of view, this *Vorlage* seems superior, because it restores a continuity with the previous verse (see ☞). From a text-critical standpoint, however, על could be an assimilation to מעל and על in the previous verse. We prefer to emend, accepting the evaluation by Weeks 2022, 17-8: על gives a better sense and is best supported.

☞ Notes on translation

We translate verses 7-8 as follows: ‘(v. 7) If you see injustice in the province, don’t be surprised, because one superior is above another, and other superiors above them, (v. 7) And above all is the profit of the land: (even) a king is served for the field (that is, for the proceeds from agriculture),’ parsing נעבד as a perfect and מלך as subject, with Gordis 1955, 240, Whitley 1979, 50-1, and many others. Reading מלך as an apposition to יתרון (‘profit is king’) as Weeks suggests (see ☞) seems to us excessively figurative.

☰ Notes on alignment

For Goldman 2004, 83, V *insuper* may be aligned with G. However, both the nature of the translation and the fact that Jerome follows M in H_i leads him to classify it as indeterminate. McNeile, 159 aligns V with M, whereas Podéchar, 343-4 takes *insuper* to be a translation of יתרון, corresponding to *amplius* in H_i. Euringer, 79 also thinks that *insuper* is not to be explained from בכל, but from the fact that Jerome understands God to be the King. We prefer to put V within the second group, for three reasons: (1) formally, *insuper* seems to us to correspond better to

על rather than to ב; (2) Jerome uses *insuper* to translate על in Lev 6:5 (Weeks 2022, 18); (3) it is possible that V follows SM here.

Goldman 2004, 83 states that “Rahlfs chooses the first hand of V (codex *Venetus*)” in his critical text, but we found no evidence of a distinction between first and second hand for that codex.

5:8^b הִיא ≡ ≡

👉 The ancient witnesses

The feminine pronoun of the *K^ethib* is supported with certainty by T, whereas the masculine of the *Q^erê* is sustained by P, S_{YH}, and a number of medieval mss. G, SM and T_H, and Jerome have the third-person of the verb ‘to be’ (see ≡; for complete translations, see 5:8^a).

* Proposed reconstructions and evaluations

Scholars often struggle to align the Greek and Latin readings with either the *K^ethib* or the *Q^erê*. Euringer, 69 does not align them to either; Kamenetzky, 218 simply states that P had the *Q^erê*, without mentioning G, and Podéchar, 344 comments only on P (הִיא) and T (הִיא). In both of his critical editions (Horst 1937, 1218 and Horst 1975, 1343), Horst reports only P (הִיא).

For Goldman 2004, 83, on the other hand, “the syntax of G and T_H makes it most probable that these witnesses have read the masculine pronoun,” and in his apparatus (Goldman 2004, 36) he also aligns H_i with הִיא. McNeile, 70 likewise assigns G a *Vorlage* with הִיא.

✂ Proposed emendations and conjectures

Euringer, 69 maintains the *K^ethib*, in the absence of definite witnesses to support the rival variant: P, he claims, is unreliable when taken alone, whereas S_{YH} has no value as a witness in its own right. Hitzig 1847, 161 argues that the *Q^erê* הִיא would become an unnecessary copula carrying an unjustified emphasis here, and that, if it were original, we should expect it to be placed after the subject (ויתרון ארץ הוא בכל). The *K^ethib* is to be preferred, in his opinion, and to be taken as a neuter (= ואת). So also Hertzberg, 121. Delitzsch and Keil 1875, 293 and Podéchar, 344 claim that the *Q^erê* was integrated later to create an agreement with ויתרון. Similarly Weeks 2022, 19, who thinks the *K^ethib* *difficilior*. A few authors have expressed their preference for the *Q^erê*³⁰².

≡ Notes on alignment

We have preferred, with most scholars, not to hazard an alignment for the Greek and Latin readings, classifying them as indeterminate.

³⁰² Houbigant 1777, 138, Anderlini, 17-8, Seow, 204.

5:9^a אֱהָב ≡ ≡

👉 The ancient witnesses

The participle in M is supported literally only by S_M (ὑπεραγαπῶν) and P (يحب, according to the pointing of codex *Ambrosianus*). Jerome probably also follows M in translating with a present. G, on the other hand, has a perfect, whereas T has a future.

* Proposed reconstructions and evaluations

Goldman 2004, 37 cites this variant in his critical apparatus, where he aligns P and Jerome with M and cites G and P separately, classifying this last as a contextual assimilation. For Weeks 2022, 23, note 11, the vocalisation by G of M אֱהָב as perfect אֶהָב is secondary, and is due to the fact that G understands the point to be that “nobody *has ever loved* a single product when there are many of them” (see 5:9^{b-b}).

👉 Textual choice

We accept the evaluations of both Goldman 2004, 37 and Weeks 2022, 23, note 11.

≡ Notes on alignment

The reading of S_M (καὶ τὸ) ὑπεραγαπῶν ‘and he who loves excessively’ is found in ms 788 quoted by Gentry 2019, 177. Marshall, 163 assigns to S_M the anonymous reading (καὶ τίς) ἠγάπησε ‘and who has loved’ found in mss 106 and 261. Since this has not been accepted in the edition of Gentry 2019, 177, we do not reproduce it in our critical apparatus.

5:9^{b-b} לֹא בַהֲמוֹן אֱהָב ≡ ≡

👉 The ancient witnesses

A literal translation of M is: ‘He who loves money, is not satisfied with money; he who loves *in abundance, no gain*’ (see Q). Jerome does not render the preposition בַּ before בַּהֲמוֹן, making הַמוֹן the direct object of אֱהָב: H_I *et qui diligit divitias, non fruetur eis* ‘and who likes riches, will not enjoy them’; V *et qui amat divitias, fructus non capiet ex eis* ‘and who loves riches, shall reap no fruit from them.’ P and T also take בַּהֲמוֹן to be the object, and both translate הַמוֹן by th Aramaic מְמוֹן ‘money’: P *וְהַמְּוֹן לֹא יִרְחַם* ‘and who loves money, will not keep it’; T ‘and he who loves (= לִית לִיה שְׂבַח) to gather much money (= מְמוֹן) there will be no gain to him (= לִית לִיה שְׂבַח) in the world to come.’ All these translations reproduce the negative conjunction לֹא.

G has a different text. First of all, it understands מִי not as an indefinite, but as an interrogative; then, it reads a personal pronoun after הַמוֹן in place of the negation לֹא, presenting three

competing variants: (I) codices *Vaticanus* and *Sinaiticus*, confirmed by *Syn*, read *αὐτῶν*: καὶ τίς ἠγάπησεν ἐν πλῆθει αὐτῶν γένημα lit. ‘and who loved in their abundance the product (of the earth)?’; codices *Alexandrinus* and *Ephraemi*, on the other hand, read *αὐτοῦ* (II): ‘and who loved in its abundance the product (of the earth)?’ The intended meaning seems to be: ‘who was able to truly enjoy the product of the earth, amidst all the abundance of it?’ see the translations of (I) by [Brenton](#), 823 “and who has loved gain, in the abundance thereof [in note: ‘of those things’]?” and by [Gentry 2007](#), 652 “And who loved produce in a great quantity of them?” Another variant is attested by a correction in codex *Venetus* and by Grabe's edition, which give *αὐτῷ* (III), to be translated, perhaps: ‘and (what about) who has loved in abundance? ‘To him’ (will be) the product (of the earth).’

The margin of ms 252 transmits a reading *δῶρα ἐν πλῆθει οὐκ* ‘gifts will not (come) in abundance,’ where the first letter of *δῶρα* and *οὐκ*, and possibly the name of the revisor(s), have been deleted because of the margin (see [III](#)). The same reading is also found in the text of mss 106 and 261 as καὶ τίς ἠγάπησε δῶρα ἐν πλῆθει οὐκ ἐλεύσεται ([Field](#), *Auctarium*, 25), alongside ἐν πλῆθει αὐτοῦ γεννήματα, which aligns with (II). See also [5:9^a](#), and [III](#) for the attribution.

* Proposed reconstructions and evaluations

[Euringer](#), 70-1 explains the omission of the negation in G by haplography of *ου after αὐτοῦ, which he considers G*, thus: ΠΛΗΘΕΙ-ΑΥΤΟΥ-[ΟΥ]-ΓΕΝΝΗΜΑ. αὐτῶν would be a post-hexaplaric correction, or at least a late one. [McNeile](#), 143, 159, on the other hand, considers both αὐτῶν and αὐτοῦ as corruptions of an original αὐτῷ, which would be the translation of a pre-Akiban reading לֵא (so also [Podéchar](#)d, 345-6), itself a corruption from an original Hebrew לֵא. A large number of scholars likewise assign G a *Vorlage* with לֵא, often without making a distinction between G's different readings³⁰³. [Whitley 1979](#), 51 reconstructs for G and T a *Vorlage* with לֵא לֵא, from which לֵא might have been lost in the original Hebrew through homonymy. [Crenshaw](#), 121 likewise assigns לֵא לֵא to G. [Goldman 2004](#), 83-4 takes αὐτῶν to be *difficilior* and the singular αὐτοῦ to be a harmonisation to the rest of the verse. αὐτῶν would depend on a *Vorlage* בַּהֲמוֹן, which would indirectly support an original בַּהֲמוֹן מִתְבוֹאָה. [Weeks 2022](#), 23-4 accepts Goldman's retroversion of G, but links the מ in G בַּהֲמוֹן to the following לֵא thus proposing two different originals based on the verb מִלֵּא (see [III](#)). Both [Rahlfs 2006](#), 248 and [Gentry 2019](#), 177 choose αὐτῶν in their critical text.

As for P, some authors claim that its rendering by מִמֶּנּוּ betrays a Hebrew *Vorlage* with the same reading³⁰⁴. [Kamenetzky](#), 218 considers this idea to be very questionable and suggests instead a free rendering for מִמֶּנּוּ.

³⁰³ [Clericus](#), 927, [Ginsburg](#), 348-9, [Dale](#), 38, [Klostermann](#), 65, [Gordis 1955](#), 241, [Whitley 1979](#), 51, [Seow](#), 205, [Pinker 2011a](#), 263.

³⁰⁴ [Graetz](#), 85, [Driver 1905](#), 1140, [Pinker 2011a](#), 263.

Q Proposed translations and interpretations

Scholars usually understand M in three different ways: (i) 'he who loves abundance (of riches), no profit!' with לא תבואה parsed as a *casus pendens*³⁰⁵; (ii) 'he who loves abundance (of riches), does not satiate himself with profit,' with an ellipsis of ישבע from the previous stichos³⁰⁶; (iii) 'he who loves abundance (of riches), (there is) no profit to him,' with an ellipsis of לו before תבואה, like T³⁰⁷.

✂ Proposed emendations and conjectures

Several scholars think that the ב before בהמון is not original because (1) אהב never takes such a preposition in the HB, and (2) the same verb is followed by an accusative in the immediately preceding stichos. Many therefore eliminate the preposition³⁰⁸, often taking it as the result of a dittography from the ב of אהב³⁰⁹.

Against this emendation, it has been argued that: (1) the preposition ב is confirmed by the agreement between M and G, as well as by all medieval mss³¹⁰; (2) its use is peculiar here and conveys a reinforcing meaning³¹¹; (3) the construction of אהב with ב is an analogy with *verba delectandi* or *gaudendi* such as רצה, הפיץ, and חשק³¹², and, in general, with verbs that imply a mental act (Ewald 1863, 556-7, Kautzsch 2006, § 1191), such as האמין and בטח³¹³; (4) the repetition of ב and ה in אהב, בהמון, תבואה, and הבל is an intentional alliteration³¹⁴. Weeks 2022, 22, very differently, points out that המון does not denote a value *per se* (e.g. 'riches'), but a quantity ('a lot of something'). He accordingly parses בהמון as an adverbial expression, taking כסף to be the implied object of אהב (so already Rashbam: ומי שהוא אוהב המנו של ממון; Rose, 296 judges this solution as having the fewest drawbacks): "whoever loves a lot of it" (Weeks 2022, 6). The rendering by G *ἐν πλῆθει* would support the reading of בהמון as an adverb.

Other corrections are those of Graetz, 85, who emends בהמון to ממון on the basis of P and T (see ) and of Pinker 2011a, 267-70, who conjectures בְּהִמּוֹת, with a confusion ת/ונ due to the absence of final letters in the ancient script: "who loves cattle would not be sated with crops." Alternatively, he suggests בְּהִמּוֹי 'cattle-drivers, cattle-raisers,' from בְּהִמּוֹ, which occurs in the Talmud and Midrashic literature: "He who desires cattle-raisers will not be sated with crop."

As for the negation לא, Whitley 1979, 51 emends M to לו לא, on the basis of G and T's

³⁰⁵ Knobel 1836, 215, McNeile, 70, Podéchar, 345-6, Hertzberg, 128, Galling 1969, 102, Crenshaw, 121, Rose, 296-7.

³⁰⁶ Zirkel, 224, Heiligstedt 1847, 322-3, Burger, 44, Hahn, 96-7, Ginsburg, 348-9, Stuart, 220, Dale, 38, Lloyd, 73, Siegfried, 52, Zimmerli, 192, Fox 1989, 214, Seow, 204-5, Pinker 2011a, 267.

³⁰⁷ Nowack and Hitzig, 247, Wildeboer 1898, 140, Zapletal, 155, Levy, 96, Ehrlich, 76, Allgeier, 35, Sacchi, 164, Lindez, 282.

³⁰⁸ Houbigant 1777, 138, Williams, 62-3, Galling 1940, 68.

³⁰⁹ Burger, 44, Driver 1905, 1140, Zapletal, 155, Podéchar, 345-6, Ehrlich, 76, Horst 1937, 1218, Gordis 1955, 241, Hertzberg, 128, Galling 1969, 102, Whitley 1979, 51, Crenshaw, 121, Fox 1989, 214, Lindez, 282, Horst 1975, 1343.

³¹⁰ Goldman 2004, 84, Pinker 2011a, 265.

³¹¹ Knobel 1836, 214-5, Hahn, 96-7, Lloyd, 73.

³¹² Heiligstedt 1847, 322-3, Hitzig 1847, 162, Delitzsch and Keil 1875, 294-5, Siegfried, 52, Zöckler, 92, McNeile, 70, Levy, 96, Goldman 2004, 84.

³¹³ Schoors 1992, 192-3, Seow, 204-5.

³¹⁴ Noegel, 8, Pinker 2011a, 265.

reconstructed *Vorlage* לא לו, to give: “He who loves riches *has no gain*.” Goldman 2004, 83-4 emends to מהבואה בהמון, which would indirectly be supported by G ἀτῶν (see *): “(He that loves money will never be satisfied with money) and the one who loves wealth *more than the harvest*, this too is vanity.” Relying on the same Greek *Vorlage*, Weeks 2022, 23-4 proposes two emendations: (a) בהמון ימלא “(he who loves money will not be sated with money), and who, loving בהמון, will be filled by תבואה?” Both the readings of M and of the source-text of G would be the result of a misdivision due to *scriptio continua* (בהמונימלא → לא); from the resulting plural form – whether in *scriptio plena* (בהמונים לא) or *defectiva* (בהמונם לא) – M would have omitted the obscure final מ, whereas G would have eliminated the negation לא, which resulted as redundant in a rhetorical question. Alternatively, he suggests (b) בהמון מלא, with the same meaning (see 𐤁). These conjectures would have the support of Qoh 1:8, where מלא occurs in parallel with שבע, as here. The translation he proposes of the text so corrected is: “No-one who loves money will ever have enough money, so *will* whoever loves a lot of it *be satisfied* by any yield?” (Weeks 2022, 6).

𐤁 Textual choice

The proposal by Graetz, 85 is untenable, for two reasons: (1) it is palaeographically unlikely; (2) there is no evidence that P and T rely on a *Vorlage* with מהמון. These Versions are in all likelihood interpreting M, like Jerome with his *divitias*. The noun המון is supported by G and is original.

As for the preposition ב, a dittography is not impossible, but it is unnecessary: the preposition is attested both in M and G – which have two different texts here, as rightly emphasised by Goldman 2004, 84. Its apparent omission by the other Versions is almost certainly translational.

As far as the negation לא is concerned, we accept the reconstruction of G's *Vorlage* בהמונם as proposed by Goldman 2004, 83-4: ἀτῶν is no doubt *difficilior* and cannot be a correction of ἀτοῦ, as suggested by Euringer, 70-1 and others: one would rather expect a correction of the plural into singular, as in codex *Venetus* and in Grabe's edition (see 𐤁). Apparently, the Greek translator endeavoured to make some sense of his corrupted *Vorlage* by having the plural pronoun in בהמונם refer to כסף through a *constructio ad synesin* (Euringer, 70). The alternative reading ἀτοῦ intended to reinforce this connection, by restoring the agreement in number between the pronoun and its referent.

As for the proposed corrections, the one by Whitley 1979, 51 rests on fragile foundations: in fact, it is based only on T, which may well be a paraphrastic translation, but not on G, which may have read לו (< ἀτοῦ), but certainly not לא. The proposal by Goldman 2004, 84 is not satisfying: the verse remains as if suspended, and the parallelism with the preceding stichos is interrupted (see his translation in 𐤁). His reconstruction of textual history, moreover, explains the genesis of the text of G (from בהמונם), but not of M. The two proposals by Weeks 2022, 23-4 are superior in this respect, but present problems: the former (בהמון ימלא) necessarily postulates the creation of a plural form of which there is no trace in the textual transmission; the

latter (בהמון מלא) dispenses with this step, but offers a worse parallel to ישבע, as the author himself acknowledges. The syntax of בהמון as well as the semantics of המון, moreover, remain dubious.

We posit מלא as the text of the Archetype, since it contains the faults of both (proto-)M and G, but we place a *crux* from בהמון to תבואה (see 5:9^c).

≡ Notes on alignment

The attribution of δῶρα ἐν πλῆθει οὐκ is uncertain. Goldman 2004, 36 assigns it to αλ', following Field, Auctarium, 25, whereas Marshall, 163-4 hazards an attribution to S_M, or T_H, or both, though with some hesitation. In his critical apparatus, Gentry 2019, 177 quotes only the anonymous reading in ms 252. We accept Marshall's analysis, classifying it as uncertain.

5:9^c תבואה ≡ ≡

👉 The ancient witnesses

G and V read 'product (of the land)' as M. T has a double translation of תבואה: "who loves to gather much money will have no *gain* (= שבה) in the world to come [...] because he does not deserve the reward of *the produce* (עלל) to eat" (Knobel 1991, 34).

P and H₁ render by a verb followed by a pronoun: 'and who loves money, will not *enjoy it*' (see 5:9^{b-b} for complete translations).

An anonymous reading found in the margin of ms 252 gives ἐλεύσεται, apparently taking תבואה as a verbal form from בא: 'and gifts will not *come*' (see 5:9^{b-b} for attribution).

* Proposed reconstructions and evaluations

While not excluding the possibility of a free rendering, Kamenetzky, 218 suggests תבואה as a possible explanation of P. Gordis 1955, 241, perhaps independently, proposes the same, and also takes this *Vorlage* as superior to M (see 🗞).

🗞 Proposed emendations and conjectures

Gordis 1955, 241 argues that the parallelism with the preceding stichos requires the presence of a verb here, as P recognises. He therefore conjectures תבואה (= תבואהו), to give: "if anyone loves wealth, *it will not* come to him." For the conjecture by Goldman 2004, 83-4 מותבואה, see 5:9^{b-b}.

🔗 Textual choice

The conjecture of [Gordis 1955](#), 241 is to be rejected as a harmonisation to the first part of the stichos. A verb is indeed missing here, and this is why P (ⲛⲟⲩⲁⲛⲟⲩ), Jerome (H1 *fruetur*, V *capiet*), and T (לִית) supplied one in translation. The author(s) of the reading in ms 252 (see 📖) also tried to make something of the verb בוא, as [Goldman 2004](#), 84 rightly notes ([Weeks 2022](#), 23 thinks that T לעלמא דאתי 'for the world to come' also reflects an attempted derivation from בוא. This is possible, but that expression frequently occurs in T in the midrashic parts of its translation). Gordis' conjecture, moreover, does not fit with the context: QOH is not saying that wealth never reaches the hands of those who desire it, but rather that those who have wealth do not fully enjoy it ([Whitley 1979](#), 51). This last part of the verse is corrupt (see 5:9^{b-b}).

5:10^a ברבות ≡ ≡

📖 The ancient witnesses

M has an infinitive construct (lit. 'and *in multiplying of* the goods'), which is supported literally by only a few Greek minuscules. Most of the witnesses give a substantive, underlying perhaps the Hebrew בָּרַב: the rest of the Greek tradition and Aq read ἐν πλῆθει, and H1 *in multitudine*; P has (ⲛⲟⲩⲁⲛⲟⲩ) ⲛⲟⲩⲁⲛⲟⲩ 'and *in multitude of* the goods,' from ⲛⲟⲩⲁⲛⲟⲩ 'large amount, multitude.' V and T render with an adjective: 'When goods (are) *many* (= *multae*/סניא) etc.'

🔗 Proposed emendations and conjectures

[McNeile](#), 143 assigns G, as well as P and Jerome, a *Vorlage* with בָּרַב, considering it pre-Akiban. [Weeks 2022](#), 25, on the other hand, thinks that it is more likely that the Greek translator has simply vocalised רבות differently and taken it either as a noun or as רבות 'many,' as T and V.

🔗 Textual choice

Both G ἐν πλῆθει and H1 *in multitudine* are standard translations of the Hebrew בָּרַב (see Table below). A *Vorlage* with the same reading, therefore, is not impossible here. However, it should be kept in mind that the Greek translator ordinarily renders infinitive constructs with nouns (see [Yi](#), 274 and 4:17^d), thus ἐν πλῆθει may well be a translation of M.

The same applies to H1: it is possible either that it read from a *Vorlage* with בָּרַב, or that it rendered the infinitive with a substantive (see מַחְבֵּק = *ab amplexu* in Qoh 3:5, בְּשִׁפְלָה = *in humilitate* in 12:4; but cfr. מִשְׁמֹעַ = *auditu* in 1:8, and the remarks in ≡ in 4:17), or that (3) it is under Greek influence.

P always uses the construct state ⲛⲟⲩⲁⲛⲟⲩ to render M ברב (with a frequent variant ⲛⲟⲩⲁⲛⲟⲩ with the same meaning): the fact that it employs the absolute state ⲛⲟⲩⲁⲛⲟⲩ + ⲛ only here *might*

indicate that the translator wanted to differentiate between this and the other occurrences, but this is uncertain.

The readings of T and V are difficult to determine. T renders M ברב with בסניאות in all instances except 1:18 (מוסני, a verb) and 11:1 (סניאין, an adjective). V uses the adjective *multus* indiscriminately whenever it encounters the root רב/רבב. In support of a *Vorlage* קרב for V here, one could cite 5:6 (קרב = *ubi multae sunt*), but, given Jerome's inconsistency, this is uncertain.

M, in any event, is superior: even if קרב existed, it would be an assimilation to parallel passages. The infinitive construct, moreover, is sufficiently guaranteed by the parallelism with the following ראות (see 5:10^e).

≡ Notes on alignment

Our alignment follows the lines drawn in [Ⓜ]. We put T and V together, without *Vorlage*, because their translations are very similar.

5:10^b הטובה ≡ ≡**👉 The ancient witnesses**

The article in M is supported by Aq (τῆς ἀγαθωσύνης) and a few Greek mss, probably as result of the influence by Aq (Marshall, 164). Rahlfs 2006, 248 chooses the reading with the article for his critical text, thus bringing G near to M. The rest of the Greek tradition lacks the article.

*** Proposed reconstructions and evaluations**

Rahlfs 2006, 248 chooses the reading with the article as G*, whereas Gentry 2019, 178 holds for the majority reading. Marshall, 164 considers the former as the result of the influence by Aq. McNeile, 143 assumes a Hebrew *Vorlage* טובה for G ἀγαθωσύνης, considering it pre-Akiban. Goldman 2004, 84, followed by Weeks 2022, 25, likewise claims that “the weight of the witnesses fully supports a Hebrew source of G without the article.”

✂ Proposed emendations and conjectures

Weeks 2022, 25 inclines to see G טובה as original, since it is more in line with Qoh's usage, the article before טובה appearing only here and in Qoh 6:3.

👉 Textual choice

We emend following the evaluation by Weeks 2022, 25.

≡ Notes on alignment

In the critical apparatus of Goldman 2004, 36 the readings of P, Jerome, and T are listed in full, but the reason for this is not clear. Since we are looking for the presence or absence of the article, we have preferred to classify these Versions as indeterminate.

5:10^c כשרון ≡ ≡**👉 The ancient witnesses**

P reads כשרון (= יתרון) against all the other witnesses: ‘and what is *the advantage* etc.’ A number of Syriac mss give כשרון (ܟܫܪܘܢ) ‘(and it is) success/prosperity’, which seems a calque from M

- (4) original Greek: *ὅτι ἄν ἀρχῆ τοῦ ὁρᾶν →
 (5) correction: *ἀλλ' ἢ τοῦ ὁρᾶν →
 (6) conflation of (4) and (5): *ὅτι ἄν ἀλλ' ἢ τοῦ ὁρᾶν →
 (7) haplography of ἄν: ὅτι ἀλλ' ἢ τοῦ ὁρᾶν.

Podéchar, 346 rejects this reconstruction with two arguments: (1) it is unlikely that at the time of G the *K^{ethib}* was already side-by-side with the *Q^{erê}*; and (2) it is difficult to accept that ἄν fell into the whole Greek tradition. The most likely hypothesis, according to him, is a corruption of ἀλλ' ἢ into ἀρχῆ (Euringer), facilitated by assonance. This is likely the view adopted by Klostermann, 59, who corrects G to ὅτι ἀλλ' ἢ, and by Rahlfs 2006, 248, who accepts that reading in his critical text. An inner-corruption of ἀρχῆ to ἀλλ' ἢ is assumed also by Kamenetzky, 188, note 1 and Horst 1937, 1218.

Goldman 2004, 84, very differently, explains ἀρχῆ as a translation of אֵל, quoting the parallel in Ezek 21:26 אֵל מִתְּרֵיבִי אֵל, lit. 'mother of the way', that is, 'beginning, entrance of the road,' translated in Greek as (ἐπι) τὴν ἀρχαίαν ὁδὸν '(on) the old way.' Gentry 2019, 178 mentions this explanation in his critical apparatus (see also Gentry 2006, 168).

Following McNeile, Weeks 2022, 27-8 also assumes that ἀρχῆ may have derived from a misreading of the *Q^{erê}* as רֵאשִׁית or, alternatively, as רֵאשׁ. He acknowledges, however, the difficulty in explaining the absence of a Greek equivalent for אֵל (ἄν in McNeile's reconstruction), and states that the Greek *Vorlage* "corrupted somehow in transmission," with רֵאשׁ/רֵאשִׁית became "entangled with אֵל."

As for the variant found in some Syriac mss, Kamenetzky, 188, note 1 thinks that it is a gloss reminiscent of אֵל מִתְּרֵיבִי אֵל in Zech 9:8 (= כִּי עַתָּה רֵאשִׁית בְּעֵינַי), with אֵל resulting from the influence of G ἀρχῆ. Lane 1979a, 483 takes it to be a conflation of אֵל מִתְּרֵיבִי אֵל in Qoh 1:14 (= אֵל מִתְּרֵיבִי אֵל כֹּל הַמַּעֲשִׂים) and אֵל מִתְּרֵיבִי אֵל in 2:14 (= הַחֲכָמִים עֵינָיו בְּרֵאשׁוֹ). Like Kamenetzky, but without resorting to the hypothesis of a gloss, Weeks 2022, 28 regards it as a direct translation from G.

☞ Textual choice

As Goldman 2004, 84 points out, G usually translates כִּי אֵל either by εἰ μὴ (Qoh 3:2, 8:15) or by ὅτι ἔάν (4:10, 11:8), but never by ὅτι ἀλλ' ἢ (ἀλλὰ itself is curiously absent in the Greek translation of QOH, as Weeks 2022, 27 rightly notes). It follows that ὅτι ἀλλ' ἢ cannot be G*, against Rahlfs.

None of the three reconstructions proposed so far is without difficulty. That of Euringer, 71-2 assumes two variations: from ἀλλ' ἢ to ἀρχῆ and from ἀρχῆ ὅτι to ὅτι ἀρχῆ. While the former cannot be ruled out – if not graphically, at least phonetically – there is no evidence for the latter in the textual tradition. That of Podéchar, 346 is simpler, as it assumes only that ἀλλ' ἢ was corrupted in ἀρχῆ by aural error. Both, however, hypothesise an original with ἀλλ' ἢ, which would have been corrupted into *all* but the three codices on which Rahlfs bases his critical text. One would rather expect the opposite, i.e. an original with ὅτι ἀρχῆ later corrected. The hypothesis by

McNeile, 143-59 of an exchange רֵאִיתָ/רֵאִיתָ (or even better: רֵשִׁיתָ, as suggested by Podéchar) is ingenious, but his general reconstruction presupposes two unlikely variations: the intrusion of the *Q^{erê}* into the text and a subsequent dropping of *אֵן*, to explain which McNeile is forced to conjecture a correction of an original *ὅτι ἄν ἀρχῆ* into *ἀλλ' ἦ* (5) and a subsequent conflation of this corrected reading with the original one (6). The reconstruction by Goldman 2004, 84 is certainly the most parsimonious – and this is why we accept it in our apparatus, albeit with reservations – but it is difficult to accept that a locution as trivial and frequent as כִּי אִם has been vocalised אִם by the Greek translator, producing a text that is absolutely meaningless. In any event, M is superior and well supported by the other Versions.

5:10^e רֵאִיתָ ≡ ≡

👉 The ancient witnesses

M has: '(and what attitude does its owner have), if not *the sight* of his eyes?' with both the *Kethîb* רֵאִיתָ and the *Q^{erê}* רֵאוֹת probably denoting a substantive (see Q). P (ܐܘܪܘܢܐ) and SM *θεωρία* (ὀφθαλμῶν αὐτοῦ) confirm M.

All the other Versions read a verb instead, taking עֵינָיו as an accusative of respect (Weeks 2022, 28): so G 'if not the priority' of *seeing* with his eyes?' and TH 'if not *seeing* (= τοῦ ὁρᾶν) with his eyes (= ὀφθαλμοῖς αὐτοῦ)'; H1 'if not that *he sees* (= *videat*) with his eyes (= *oculis suis*)'; V 'if not that *he beholds* (= *cernit*) the riches with his eyes (= *oculis suis*)'. T has a future due to his paraphrasis of this verse: 'what benefit is there for its owner who collected it, if he does not do from it charity so *he will see* (= יִהְיֶה) its reward in the world to come with its own eyes (= *בעֵינָיו*)?' (Knobel 1991, 34). A group of Syriac mss also give a verb: ܐܘܪܘܢܐ (ܐܘܪܘܢܐ/ܐܘܪܘܢܐ) lit. 'for what (is) first of *seeing* with eyes,' likely a translation from G (see 5:10^{d-d}). All these witnesses may depend on a *Q^{erê}* vocalised as רֵאוֹת (see ≡), an infinitive construct from רֵאָה, which is also found in the Babylonian tradition (Kahle, 82) and in one ms from Cairo Genizah (Horst 1975, 1343).

Q Proposed translations and interpretations

The *Kethîb* רֵאִיתָ is usually vocalised by recent interpreters as רֵאִיתָ³¹⁵, a construct state from רֵאָה or רֵאָיָה, which frequently occurs in LH with the meaning of "seeing, look, glance" (Jastrow 1903, 1436). Others, especially earlier scholars, vocalise רֵאִיתָ³¹⁶, which is *hapax* in Hebrew, often drawing an analogy with pairs of *Kethîb*/*Q^{erê}* such as שָׁבִית/שָׁבִית in, e.g., Job 42:10³¹⁷ or

³¹⁵ Herzfeld, 89, Siegfried, 52, Ehrlich, 76, Gordis 1955, 242, Crenshaw, 121, Schoors 1992, 35, Koehler and Baumgartner, 1163, Horst 1975, 1343, Rose, 298, Goldman 2004, 84, Seow, 205, Weeks 2022, 28.

³¹⁶ Gesenius 1835, II 1247 a, Herzfeld, 89, Hitzig 1847, 162, Delitzsch and Keil 1875, 295, Delitzsch and Keil 1875, 295, Nowack and Hitzig, 247, Zöckler, 92, Driver 1905, 1140, Podéchar, 346, Gesenius and Buhl 1915, 736, Odeberg, 44, Horst 1937, 1218, Gordis 1955, 242, Zorell, 748 a.

³¹⁷ Herzfeld, 89, Ginsburg, 349, Lloyd, 73-4, Wright 1883, 366.

הָאֲסוּרִים/הָאֲסוּרִים in Judg 16:21, 25³¹⁸. The lemma רֵאוֹת, from רֵאוֹה or רֵאוֹהָ “evidence, proof” (Jastrow 1903, 1436 b), has also been suggested³¹⁹.

As for the *Q^{erê}* רֵאוֹת, the Masoretic vocalisation points to רֵאוֹת, which is *hapax* as well. It is generally taken as a substantive with the same meaning, and explained as the result of the influence of the *K^{ethîb}*³²⁰, also a nominal form.

Recent scholars vocalise the *Q^{erê}* as a infinitive construct רֵאוֹת (see **III**), an attested form in the HB (see Exod 10:28, 29, Num 35:23, 1Sam 17:28; Weeks 2022, 28 also quotes the pair of *K^{ethîb}*/*Q^{erê}* רֵאוֹת/רֵאוֹת in Isa 42:20, stating that the *K^{ethîb}* has been pointed as an infinitive construct as here, but M reads the infinitive absolute רֵאוֹת there). Rose, 298 also takes the infinitive absolute רֵאוֹת as a possibility.

✂ Proposed emendations and conjectures

Euringer, 71 prefers the *Q^{erê}* vocalised either as רֵאוֹת or as רֵאוֹת, for two reasons: (1) it is highly unlikely that רֵאוֹת was introduced later in place of רֵאוֹת; and (2) רֵאוֹת is the rarest form (“die seltenere Form”). Ehrlich, 76 likewise takes the *K^{ethîb}* to be original, because it occurs in the Mishna, whereas רֵאוֹת is not attested in Hebrew. Seow, 205 also chooses the *K^{ethîb}*, because it is attested in Hebrew and because רֵאוֹת עֵינַי would mirror מֵרֵאוֹת עֵינַי in Qoh 6:9.

Several authors prefer the *Q^{erê}* רֵאוֹת, but do not specify their reasons³²¹. For Sacchi, 165, the *K^{ethîb}* does not make sense at all.

Goldman 2004, 84-5 is in favour of the *Q^{erê}* repointed as an infinitive construct רֵאוֹת, for two reasons: (1) it is the *lectio difficilior*, whereas the noun expressed by *K^{ethîb}* is a harmonisation with the preceding כְּשֵׁרוֹן; and (2) it constitutes a parallel with the infinitive construct בְּרֵבוֹת at the beginning of the verse, not only morphologically and phonetically, but also literarily: ‘multiplying (of riches)’/‘looking (at riches).’

Most scholars, however, regards the *K^{ethîb}* and the *Q^{erê}* as synonymic, and do not choose. Weeks 2022, 28-9 is of the opinion that there are no sound text-critical criteria to follow here, and that the decision ultimately depends on the literary taste of the individual author.

📖 Textual choice

We accept the consonantal text of the *Q^{erê}*, which has the support of practically all of the textual tradition, vocalizing it as רֵאוֹת with most Versions.

³¹⁸ Gordis 1971, 118-9, 177 note 167.

³¹⁹ Delitzsch and Keil 1875, 204, Euringer, 71.

³²⁰ Goldman 2004, 84, Weeks 2022, 25.

³²¹ Houbigant 1777, 138, Zöckler, 92, Barton 1908a, 131.

≡ Notes on alignment

Scholars are divided on the attribution of *Q^{erê} רְאִיתָ* to individual Versions: [Gordis 1971](#), 177 note 167 assigns it to G and P, [Schoors 1992](#), 35 to G and V, [Goldman 2004](#), 84 to all the Versions except SM and P, and [Weeks 2022](#), 28 only to G (so also [Yi](#), 20) and TH. Goldman classifies SM and P as indeterminate, stating that they may have read either the *K^{ethib} רְאִיתָ* or the *Q^{erê} רְאִיתָ*. We assign *רְאִיתָ* to all the Versions that read a verb, for reasons of formal equivalence.

5:11^a הַעֲבָד ≡ ≡

📖 The ancient witnesses

M reads: ‘and sweet (is) the dream *of the worker*,’ with *עֲבָד* vocalised as a present participle from *עָבַד* ‘to work.’ This reading has the support of several Greek witnesses such as codex *Venetus* (τοῦ δουλεύοντος), of SYH (ܐܘܒܪܐܘܬܐ), and of T (גברא רפלח ‘of the man *who works*’). The reading of SM and TH is difficult to assess (see *), but probably confirms G τοῦ δουλεύοντος. Jerome also reads a participle from *עָבַד*, but renders the construct state as a dative: ‘sweet is the dream *to the worker* (= *operanti*).’

The rest of the Greek tradition, which thus differs from SYH here, gives τοῦ δούλου ‘of the slave’, with *עֲבָד* read as a substantive (הַעֲבָד).

P is unclear: it renders with a dative as Jerome (ܐܘܒܪܐܘܬܐ), but the lack of pointing makes it impossible to determine with certainty whether it read a participle (عبد = M) or a substantive (عبد = G). On SM-TH and P, see also ≡.

* Proposed reconstructions and evaluations

The note in SYH states that SM and TH have the same text ‘as the Septuagint’ (ܐܘܒܪܐܘܬܐ). This is taken by [Field](#), 390 a, [Goldman 2004](#), 37, 85, and many others³²² to mean that they agree with G τοῦ δούλου. [Gentry 2006](#), 169-71, on the other hand, followed by [Marshall](#), 166 and [Weeks 2022](#), 29, suggests that the lemma to which the note refers comes from a non-hexaplaric MS with τοῦ δούλου. The note, therefore, would indicate that SM and TH corrected that reading in order to bring the Greek text closer to M.

As to P, several authors expressly align it with M *הַעֲבָד*³²³. [Goldman 2004](#), 37, 85 argues that, if the Syriac translator had wanted to express the noun (= G), then he would probably have rendered M with ܘܒܪܐܘܬܐ, which is the lemma used to translate *עָבַד* in Qoh 2:7 (עֲבָדִים = ܘܒܪܐܘܬܐ), 7:21 (עֲבָדֵךָ = ܘܒܪܐܘܬܐ), 9:1 (וְעֲבָדֵיךָ = ܘܒܪܐܘܬܐ), and 10:7 (עֲבָדִים = ܘܒܪܐܘܬܐ, and כְּעֲבָדִים = ܘܒܪܐܘܬܐ). The fact that it employs *عبد* ‘to cultivate’ here, a root also used in 5:8 where M has the verb

³²² [Nowack and Hitzig](#), 247, [Euringer](#), 72, [Siegfried](#), 52, [Podéchar](#), 347, [Horst 1937](#), 1218, [Barton 1908a](#), 131-2, [Crenshaw](#), 119, 122, [Horst 1975](#), 1344, [Seow](#), 205-6.

³²³ [Hitzig 1847](#), 162, [Wright 1883](#), 367, [Podéchar](#), 347, [Barton 1908a](#), 131-2, [Goldman 2004](#), 37, 85.

וְעַבְדֵם, would prove that it follows M. [Gentry 2006](#), 169 also aligns P with V and M, whereas in the apparatus of his edition he puts P together with a Greek reading τῷ δούλῳ witnessed by one minuscule (261) and three patristic quotations, in order to highlight, perhaps, the rendering with a dative ([Gentry 2019](#), 179). [Weeks 2022](#), 29, on the other hand, claims that P is semantically ambiguous and permits one to read both a participle and a substantive.

A *Vorlage* vocalised as הַעֲבָדֵךְ for G is frequently found in commentaries as well as in critical editions³²⁴.

✂ Proposed emendations and conjectures

The majority of critics are on the side of M against G³²⁵. According to some, the opposition here is not between master and slave, but between those who work and those who do not³²⁶. [Euringer](#), 72 too defends M, arguing that הַעֲבָדֵךְ is rarer and gives a better sense. [Seow](#), 205 takes G's reading to be interpretative and not based on a *Vorlage*, quoting examples from 2Kgs 10:23–19, where the Hebrew עֲבָד is rendered in Greek by δούλος. [Weeks 2022](#), 29 also maintains M, claiming that it is not necessary to take עַבְדֵם as referring to someone who works directly for the rich men.

[Fox 1989](#), 214-5, by contrast, argues that the comparison between the rich man and the worker makes no sense, because the rich man also works hard, and it is precisely this hard work that robs him of his sleep. [Goldman 2004](#), 85 also prefers the G's *Vorlage*: the theme of this verse and the preceding ones is that the possession of wealth is not necessarily followed by satisfaction or pleasure. The slave, in fact, who possesses no riches, is happy because his toil is carefree. The rich man, on the contrary, is always worried about his wealth. G's reading has been preferred also by [Spohn](#), 45 and [Schmidt 1794](#), 147.

📖 Textual choice

We emend M to הַעֲבָדֵךְ with G, accepting the evaluations by [Fox 1989](#), 214-5 and [Goldman 2004](#), 85.

☰ Notes on alignment

We align S_M-T_H with M, following [Gentry 2006](#), 169-71 (and [Gentry 2019](#), 179), and classify P as indeterminate with [Weeks 2022](#), 29. The reasoning based on translation techniques put forward by [Goldman 2004](#), 37 is interesting, but perhaps overly speculative when applied to a translation such as the Syriac one.

³²⁴ [Knobel 1836](#), 216, [Hitzig 1847](#), 162, [Ginsburg](#), 350, [Delitzsch and Keil 1875](#), 295, [Nowack and Hitzig](#), 247, [Wright 1883](#), 367, [Euringer](#), 72, [Siegfried](#), 52, [Podécharde](#), 347, [Horst 1937](#), 1218, [Gordis 1955](#), 242, [Barton 1908a](#), 131-2, [Hertzberg](#), 128, [Crenshaw](#), 119, 122, [Fox 1989](#), 214-5, [Fox 1989](#), 214-5, [Horst 1975](#), 1344, [Goldman 2004](#), 85, [Seow](#), 205-6.

³²⁵ [Knobel 1836](#), 216, [Ginsburg](#), 350, [Nowack and Hitzig](#), 247, [Barton 1908a](#), 131-2, [Crenshaw](#), 119, 122.

³²⁶ [Delitzsch and Keil 1875](#), 295, [Wright 1883](#), 367, [Hertzberg](#), 128.

5:11^{b-b} וְהַשְׂבֵּעַ לְעָשִׂיר ≡ ≡

👉 The ancient witnesses

M can be translated literally: ‘and the plenty to the rich man does not let him sleep,’ with both שֶׁבַע and עָשִׂיר parsed as two substantives: שֶׁבַע ‘plenty, abundance’ and עָשִׂיר ‘rich man.’ Only P translates M literally. Sm renders with a genitive construct (ἡ δὲ πληγσμὸν τοῦ πλουσίου οὐκ ἐᾷ καθεύδειν, lit. ‘but the being filled of the rich does not permits sleeping’), and so similarly Jerome, which is likely under his influence: H₁ ‘and the fulness of the rich (= *et saturitas divitis*) does not let him sleep’; V ‘but the fulness of the rich (= *saturitas autem divitis*) does not let him sleep.’

G interprets שֶׁבַע as participle שָׂבֵעַ ‘the one who is satiated,’ and לְעָשִׂיר as verb עָשָׂר: ‘and to the one who is satiated with being rich (= καὶ τὸ ἐμπλησθέντι τοῦ πλουτῆσαι), there is no one that lets him sleep’ (see ☞).

T interprets the whole verse as referring to the worker who receives just compensation after death: ‘and the wisdom of the Torah of the Lord (is) to the man rich (= לְגֹבֵר עֲתִיר) in wisdom, just as he kept himself busy (דָּמַעַסַּק) in it [...], so it will rest with him etc.’ Its *Vorlage* is difficult to determine: it confirms M לְעָשִׂיר (= לְגֹבֵר עֲתִיר), but freely rendered וְהַשְׂבֵּעַ with דָּמַעַסַּק.

* Proposed reconstructions and evaluations

G’s *Vorlage* is commonly reconstructed as וְהַשְׂבֵּעַ לְעָשִׂיר, with לְעָשִׂיר parsed as an infinitive construct without ה (plene spelling: לְהַעֲשִׂיר)³²⁷ and the vocalisation generally explained as a failure on the part of the Greek translator to understand both the construct state וְהַשְׂבֵּעַ לְעָשִׂיר (Gordis 1955, 242) and the rare noun שֶׁבַע (Yi, 25, Goldman 2004, 85). Weeks 2022, 30, on the other hand, suggests that the Greek translator wanted to account for the construct state וְהַשְׂבֵּעַ לְעָשִׂיר, which is irregular in classic Hebrew. Faced with the same difficulty, P would have opted for a literal rendering.

☞ Proposed emendations and conjectures

Most authors retain M, explaining G as an attempt at interpretation (see *).

Weeks 2022, 30 suggests that the more common שֶׁבַע ‘satiety’ is to be read here: M שָׂבֵעַ properly means ‘plenty (of crops),’ and this would be less suitable to express the idea of wealth, as compared to שֶׁבַע ‘satisfaction.’ In his opinion, “is not a full stomach that is at issue here, but the quest to fill a rich man’s stomach, and so to bring him to an elusive state of satisfaction.” So corrected, וְהַשְׂבֵּעַ לְעָשִׂיר should not be parsed as a construct state, but as an expression meaning “satiety in the case of,” “from the point of view of the rich man,” or “satiety provided for a rich man.” This would be how Sm understood M. On such an understanding, QoH would be “talking not about the rich man filling himself, but about the worker trying to satisfy the rich

³²⁷ Graetz, 85-6, Gordis 1955, 242, Goldman 2004, 85, Yi, 20, 25, Weeks 2022, 29-30.

man.” To express both interpretations, Weeks 2022, 6 translates: “but finding satisfaction for a rich man leaves him no chance to sleep.”

☞ Textual choice

The rare שָׁבַע as well as the difficult לְעֵשִׂיר are sufficient to explain why G vocalised its *Vorlage* as וְהַשְׁבַּע לְעֵשִׂיר, whether unconsciously (Goldman 2004, 85, Gordis 1955, 242) or consciously (Weeks 2022, 30). We maintain M, therefore, as the *lectio difficilior*, and translating it as ‘plenty’ (Weeks 2022, 30).

≡ Notes on alignment

Goldman 2004, 37 places T in the first group of witnesses that support M, but puts it in brackets. We prefer to classify it as indeterminate.

5:12^{a-a} רעה חולה ≡ ≡

👉 The ancient witnesses

M gives: ‘There is one (other) *sickening evil* I have seen under the sun,’ with חוֹלָה parsed as a participle. Only T supports this reading verbatim: ‘There is a *sore evil* (= בִּישְׁתָּא מֵרַעִיתָא) which I saw in this world under the sun etc.’ (so Ginsburg, 509, but cfr. ≡).

P, Sm, and Jerome make חוֹלָה the substantive and רעה the adjective, as if the Hebrew were חוֹלָה רעה: ‘an evil sickness.’

G does not render רעה and translates חוֹלָה as a substantive: ‘There is an *infirmity* (= ἀρρωστία) which I have seen.’

* Proposed reconstructions and evaluations

McNeile, 143-4, followed by Barton 1908a, 132 and Podéchar, 348, assigns G a *Vorlage* with רעה חלי, from which the first term would have accidentally been dropped. Rose, 293-4 proposes a *Vorlage* with חוֹלָה only. Goldman 2004, 85 assumes that two *Vorlagen* are possible: חלי and חוֹלָה. In the first case, G would have accordingly rendered with ἀρρωστία, as in Qoh 5:16 and in 6:2; in the latter case, G would have parsed חוֹלָה as a substantive, like Sm, P, and Jerome. For Weeks 2022, 38-9, on the other hand, the Greek translator would have read the same text as M, dropping רעה through homeoteleuton.

✂ Proposed emendations and conjectures

McNeile, 143-4 emends to יש רעה חלי, to give: “there is an evil, a sickness.” Barton 1908a, 132 accepts this as a reconstruction of G's *Vorlage*, but ultimately maintains M, claiming that it is

much more intelligible (curiously, he attributes יש רע חלי to McNeile, perhaps misled by the translation ‘an evil sickness’ that McNeile, 102 offers of his emendation). Podéchar, 348 too accepts McNeile's reconstruction of G, but maintains M.

Rose, 293-4 emends to חולה with G (see *), taking the addition of רעה as a facilitation by a redactor. Goldman 2004, 37, 85 does the same, arguing that רעה in M is a harmonisation with חולה רעה in Qoh 5:15, possibly under the influence of יש רעה ראיתי in 10:5. In his critical apparatus, he characterises the reading of M-group as ideological (“ideol?”).

Against Goldman's emendation, Weeks 2022, 38-9 claims that: (1) in 5:15 QOH says גם זה רעה חולה, which makes us suppose that he is referring back to רעה חולה in the current verse; (2) QOH never uses חלי alone or unqualified. M is, in his opinion, to be retained, even if it cannot be excluded that the actual text has undergone a corruption of some sort, and that the Versions might have read differently.

📖 Textual choice

We accept the analysis and the solution of Weeks 2022, 39 for this textual case. The rendering of the other Versions, here as well as in Qoh 5:15, is in all likelihood merely translational and due to the difficulty of the expression.

≡ Notes on alignment

Weeks 2022, 38 states that T reads “a bad sickness” as SM, P, and Jerome, and Knobel 1991, 34 apparently agrees when he translates “a grave illness.” But we think this is incorrect: T reads בישתא מרעיתא, where בישתא is the subject and מרעיתא the adjective. So rightly Knobel 1836, 217, Podéchar, 348, and Ginsburg, 509 in his translation (see 📖).

5:14^a כאשר ≡ ≡

📖 The ancient witnesses

A literal translation of M of the end of verse 13 and the first stichos of verse 14, including Masoretic accentuation, is the following: ‘(v. 13) and in his hand there is nothing (= מאומה:). (v. 14) As (= כאשר) he came out from his mother womb (אמו); naked he will go on as he came (כשבא) etc.’ If כיא is taken as a genuine variant (see *), then 4QO^a would go against all the textual tradition, eliminating the first correlation: ‘For (= כיא) he came out from the womb of his mother; naked he will go again as he came.’

* Proposed reconstructions and evaluations

The reading כִּיא from 4QQoH^a is taken by many to be a variant reading for M כִּיאֲשֶׁר³²⁸. Nebe, 312, followed by Rose, 300 and Goldman 2004, 37, 85, on the other hand, take it to be a plus (thus: כִּיא כִּיאֲשֶׁר).

✂ Proposed emendations and conjectures

Galling 1969, 102 maintains M as more correct. Weeks 2022, 42-3 accepts כִּיא as original, on two grounds: the first is that it is easier to take כִּיאֲשֶׁר as a secondary, facilitatory development, arising under the influence of the subsequent כִּשְׁבֵּא and the similar construction in Qoh 5:16, than to take כִּיא as a corruption from כִּיאֲשֶׁר; and the second is that כִּיא eliminates the first correlation, which is redundant – unless one ignores the *soph pasuq* in the preceding verse, thus: '(v. 13) and nothing is in his hand *as* (= כִּיאֲשֶׁר) he came out from his mother womb (אִמּוֹ); (v. 14) naked he will go on as he came (כִּשְׁבֵּא) etc.' He translates the text so emended by: "For he emerged from the womb of his mother naked; he will go on again as he came," ignoring the *zaqeph qaton* on אִמּוֹ.

✂ Proposed emendations and conjectures

The text as restored by Weeks 2022, 42-3 is undoubtedly better on literary ground. Following his analysis of this textual case as well as his interpretation of the context, we emend M with 4QQoH^a.

≡ Notes on alignment

In his critical apparatus, Goldman 2004, 37 puts T separately. The reason for this is not clear: T interpreted כִּיאֲשֶׁר as correlative, using הִי כִּמֹּה ד- as in Qoh 8:16 (כִּמֹּה ד-) and in 11:5 (הִי כִּמֹּה ד-). We align it accordingly with M and the other Versions.

5:14^b שִׁילָךְ ≡ ≡

👤 The ancient witnesses

M can be translated literally: 'and he will not pick up anything in his labour *that (he) will bring* in his hand,' with יִלָּךְ pointed as a *Hiphil* future written defectively (plene form: יִלְיָךְ), and with the rich man taken as subject. All the other Versions, except T (see below), seem to have read a *Qal* future instead (שִׁילָךְ), taking the subject to be מִאֲוִמָּה: 'and he will not pick up anything in his labour *that could go* in his hands.' So G 'and he will not receive anything in his labour *that it*

³²⁸ Mulenburg, 27, Galling 1969, 102, Ulrich 1992Ulrich 1992, 143-4, Horst 1975, 1344, Ulrich et al. 2000, 222, Seow, 207, Weeks 2022, 42.

should go (= ἵνα πορευθῆ) in his hand'; P 'and he will not receive anything in his labour *that it will go* (= ἄνευ) in his hand'; H1 'and nothing he will pick up of his labour, *that should go* (= *ut vadat*) in his hands'; S_M καὶ ἀπερχόμενος οὐδὲν ἀρεῖ τοῦ μόχθου αὐτοῦ ὃ συναπελεύσεται αὐτῷ 'and departing he will pick up nothing of his labour *which will depart together* with him'

V reads *et nihil auferet secum de labore suo* 'and nothing *he will take* with him from his labour,' with *auferet* translating both יִשָּׂא and M שִׁלְךָ, and *secum* rendering בִּידוֹ (see 𐤁𐤁). An influence of S_M (οὐδὲν ἀρεῖ τοῦ μόχθου αὐτοῦ) on V is likely here (Weeks 2022, 45, note 3).

T has a double translation, as Goldman 2004, 85-6 has noted: the Targumist seems to have translated M first as a *Hiphil* (= לְסוּבְרָא), and then, in the midrashic part of his translation, as a *Qal* (= אֲזִיל). Here below a Hebrew-Aramaic alignment with a translation of this part of the verse: 'and any (= וּמִדְּעָם // וּמֵאוּמָה) good reward *he will not receive in his work to carry* (= לֹא יִקְבִּיל) לְסוּבְרָא // בְּטוֹרְחָהּ לְסוּבְרָא // שִׁלְךָ // לֹא יִשָּׂא בְּעַמְלּוֹ שִׁלְךָ // בְּטוֹרְחָהּ לְסוּבְרָא // אֲזִיל // שִׁלְךָ) as a merit *in his hands* (= בִּידוֹ // בִּידוֹ).' On T, see 𐤁𐤁.

* Proposed reconstructions and evaluations

The reading presented in full in 𐤁𐤁 is a combination from two different sources: the first half, from the beginning to αὐτοῦ, is taken from ms 788; the second part is found as anonymous in 788 and with the name of S_M in mss 161 and 248 (see the apparatus in Gentry 2019, 180).

A *Vorlage* with *Qal* vocalisation for the Versions is often proposed by commentators³²⁹ and is found in all the critical editions of Qoh³³⁰

✂ Proposed emendations and conjectures

Hitzig 1847, 164 accepts the *Qal* on the authority of G, but interprets it as: "(für seine Muhe) die durch seine Hand geht" '(and he will not pick up anything) for his labour *which goes through his hand*.' König 1881a, 88, 194 b too prefers reading a *Qal* with G. For McNeile, 70, the *Vorlage* of the Versions gives a simpler sense ("and he shall carry away nothing, by his toil, *which can go with him*", McNeile, 102). Podécharde, 349 argues that both the uniformity of the witnesses and the *scriptio defectiva* in M favour the Versions (however, in his critical translation he does maintain M). Weeks 2022, 45 also thinks that the defective spelling is an argument in favour of the *Qal*: if the author or a scribe intended the *Hiphil* here, they would have used the more natural plene spelling, as in Qoh 10:20 (וִילִיךְ). A defective spelling invites ambiguity, especially since יִלְךָ occurs in the following verse.

The *Hiphil*, however, is generally preferred by scholars³³¹, with the following arguments: (1) it fits better with the subsequent בִּידוֹ ('to bring with his hands'), than the *Qal* ('to go with his

³²⁹ Hitzig 1847, 164, Lloyd, 75, Delitzsch and Keil 1875, 297, König 1881a, 88, 194 b, Euringer, 72-3, Siegfried, 53, Zöckler, 93, McNeile, 70, Driver 1905, 1141, Zapletal, 156, Podécharde, 349, Williams, 64, Horst 1937, 1218, Gordis 1955, 243, Barton 1908a, 132, Hertzberg, 129, Horst 1975, 1344, Goldman 2004, 85-6, Seow, 207, Weeks 2022, 45.

³³⁰ Driver 1905, 1141, Horst 1937, 1218, Horst 1975, 1344, Goldman 2004, 85-6.

³³¹ Lloyd, 75, Wright 1883, 368, Zöckler, 93, Williams, 64.

hands')³³²; (2) it is a linguistically rarer form³³³; (3) it is supported by the parallel in 10:20³³⁴; (4) the *Qal* anticipates יִלְקֶה in the following verse³³⁵.

Ehrlich, 77 conjectures כָּשִׁילֶה and omits בִּידוֹ, which he thinks intruded from verse 13: 'and naked he will go on as he came, and he will pick up anything with his labour *when he will go*.'

≡ Notes on alignment

Goldman 2004, 85-6 is right in highlighting that, since Euringer, scholars usually align T with the Versions³³⁶, and that, in the non-midrashic part of its translation, T supports M (see ) . He places accordingly T with M, though between brackets, in order to highlight that the alignment is only partial. We follow Goldman in our alignment, but omit T's second reading (= דְּהוּא אֲזִיל // שִׁילֶה) from our apparatus, for it comes from T's paraphrase, and it not absolutely certain that its purpose is to offer an alternative translation of M's lemma.

In his apparatus, Goldman 2004, 37 puts V separately, classifying its reading as an omission of M's lemma ("< V") due to stylistic facilitation ("facil-styl"). In his commentary, on the other hand, he evaluates V as "a free stylistic reduction, with *auferet secum* rendering both לֹא יִשָּׂא and בִּידוֹ שִׁילֶה" (Goldman 2004, 86). The classification of V as an omission is not optimal in our opinion, since it implies that V did not render שִׁילֶה, but did render יִשָּׂא (so Podéchar, 349). If V's *aufert* is interpreted as a reduction of שִׁילֶה and יִשָּׂא, then it is more appropriate to classify it as a substitution, as we have.

5:15^a וּגַם ≡ ≡

The ancient witnesses

The copulative conjunction before וּגַם is supported by P, H_I, and T. It is missing in 4QQoH^a and in one Syriac ms (7g2). G ordinarily uses *καί γε* for rendering וּגַם, but in Qoh 7:6, which is the only other place in which וּגַם occurs in the book, it also uses *καί γε*. G, therefore, is indeterminate, there as well as here (see 7:6^e). Likewise indeterminate is V's free translation with *prorsus: miserabilis prorsus infirmitas* 'a much deplorable evil' (but cfr. ≡).

Proposed emendations and conjectures

Following 4QQoH^a, Hertzberg, 129 omits the conjunction for stylistic reasons, וּגַם being, in his opinion, unnecessary and unexpected at the beginning of the verse. Seow, 207 thinks that the conjunction resulted from dittography of the וּ from בִּידוֹ in the preceding verse, and omits it

³³² Ehrlich, 77, Gordis 1955, 243, Hertzberg, 129, Seow, 207.

³³³ Euringer, 72-3.

³³⁴ Goldman 2004, 86.

³³⁵ Seow, 207.

³³⁶ Euringer, 72-3, McNeile, 70, Podéchar, 349, Williams, 64, Horst 1937, 1218, Horst 1975, 1344.

accordingly with 4QQoh^a and some medieval mss. Similarly, Weeks 2022, 45 is inclined to take the conjunction as secondary.

≡ Notes on alignment

Goldman 2004, 37 aligns G with M, but this is uncertain (see 🗍). Weeks 2022, 45 states that V did not render וּגַם at all, but *prorsus* can be aligned, at least quantitatively, with וּגַם (so Goldman 2004, 37).

5:15^{b-b} כל עמת ≡ ≡

🗍 The ancient witnesses

M can be translated: ‘†*exactly as*† he came, so he will go,’ with כל עמת parsed as an idiomatic expression denoting exact comparison (see Q). T supports M almost word-for-word, using the Aramaic prepositional nexus כל קביל/קבל in correlation with כדִין (= כֵּן), with comparative value: ‘*And also this is a sickening evil* (= וּאֵף דִּין בִּישְׁתָּא מֵרַעִיתָא) and there is no cure to it, *that as he came* (= דַּכְל קַבִּיל דַּאֲתָא) into this world lacking merit *so he will go* (= כַּדִּין יִיזִיל).’

All the other Versions seem to have read כִּי instead of כל. G uses γὰρ, which is a standard translation for כִּי in other books of the HB – but not in G Qoh, where it never occurs. P ܘܢ is likely a direct translation from G (see SYH), and H1 *quia* also presupposes כִּי. V’s reading *quomodo* seems to translate עמת only, and is therefore indeterminate here. For other views on the alignment, see ≡.

* Proposed reconstructions and evaluations

Many authors claim that the Versions support a *Vorlage* with כִּי לְעַמַּת³³⁷. Against such a reconstruction, Barthélemy 2015, 824-5 explains G γὰρ and P ܘܢ either as a “simple cheville de traduction” or as the desire to enhance as כִּי the initial כ of עמת כל. Ginsburg, 353 adopts a similar line in his attempt to explain how G, P, and V support an original with כִּי לְעַמַּת (see Q). Like Ginsburg, Kamenetzky, 218 and Horst 1975, 1344 take the Versions to attest כִּי לְעַמַּת.

Q Proposed translations and interpretations

M כל עמת has been treated in four different ways by scholars: (i) As a comparative syntagma expressing perfect conformity (*‘exactly as* he came, so shall he go’): so Ewald 1863, 347 a “ganz gerade wie,” König 1881a, §§ 277 l, 339 r, 371 n, who takes כל as an instance of the adverbial accusative (Latin *omnino*), and others³³⁸; (ii) as a calque from the Aramaic כל קבל, usually trans-

³³⁷ McNeile, 70-1, Podéchar, 350, Odeberg, 44, Horst 1937, 1218, Dahood 1952a, 40, 47, Galling 1969, 102, Goldman 2004, 37, 86, Weeks 2022, 46.

³³⁸ Gesenius 1835, 1043, Knobel 1836, 219, Gesenius and Roediger 1845, § 152 2 h, Heiligstedt 1847, 324-5, Lloyd, 76, Wright 1883, 368-9, Brown et al., 769, Zorell, 608 a.

lated as a comparative in correlation with כן: 'as he came, so he will go'³³⁹; (iii) as a spelling error for כְּלַעַמַת, namely a concretion of prepositions כ and ל and עמת, with the same meaning; (iv) as an error for כִּי לַעַמַת. For (iii-iv), see ✂.

✂ Proposed emendations and conjectures

Most authors, following a suggestion of Ibn Ghiyyat and Qimhi, conjecture an original with כְּלַעַמַת (iii), drawing an analogy with מְלַעַמַת in 1Kgs 7:20, and taking M as the result of the influence from the Aramaic כל קבל (see Dan 2:8, 12 and T's translation here), itself parsed as a compound of prepositions כ, ל, and קבל³⁴⁰.

Against this conjecture, Delitzsch and Keil 1875, 205, 298 claims that the comparative value is already present in עמת, and that consequently it cannot take the preposition כ. M should be retained, therefore, as an original (i.e. authorial) Aramaism (ii).

Following Delitzsch's objection, and noting that עמת never occurs isolated in BH, Podéchar, 350, followed by Odeberg, 44, emends M to כִּי לַעַמַת with the Versions, taking כִּי as declarative: "et c'est aussi un mal douloureux que, comme il est venu, ainsi il s'en ai," 'and this also is a grievous evil, that as he came so shall he go.' On the same understanding, Goldman 2004, 37, 86, followed by Weeks 2022, 46, explains M as the result of a graphic corruption due to *scriptio continua* and to an exchange of ו/י: *כילעמת → *כולעמת → כל עמת.

Though accepting the interpretation of M as an Aramaism (see Q) and denying that the Versions were reading a different text (see *), Barthélemy 2015, 824-5 does translate M as though it were כִּי לַעַמַת: "et cela aussi est un mal affligeant qu'il s'en aille juste comme il était venu" 'and it is also a grievous evil that he goes away just as he came.'

Levy, 97, very differently, conjectures כְּלַעַמַת, taking כל as subject: "Jeder muß gehen, so wie er kam" 'Everyone must go so he came.' Levy's conjecture is accepted, though with reservations, by Horst 1937, 1218.

In the first edition of his commentary, Galling 1940, 70 corrects עַמַת into לַעַמַת ("genau so"), whereas in the second edition he emends to כִּי לַעַמַת quoting the Versions (Galling 1969, 102).

Dahood 1952a, 40, 47 takes the original consonantal text to have been כלעמת, a calque from the Phoenician propositional pattern which the Versions, he claims, wrongly parsed as כִּי לַעַמַת.

☞ Textual choice

Interpretations (i) and (ii) take M to be original, on the basis either of Hebrew (i) or Aramaic (ii). (iii) and (iv), on the other hand, resolve in a conjecture (כְּלַעַמַת) and in an emendation (כִּי לַעַמַת), respectively. We accept (iv), taking the view of Goldman 2004, 86 as to the origin of the error. This emendation presents three advantages: (1) it is supported by most of the

³³⁹ Delitzsch and Keil 1875, 205, 298, Ehrlich, 77, Hertzberg, 129, Barthélemy 2015, 823-5.

³⁴⁰ Geiger 1845, 26, Ginsburg, 353, Lambert, 47-8, Rahlfs 1896, 587, Wildeboer 1898, 141, McNeile, 70-1, Driver 1905, 1140, Zapletal, 157, Gordis 1955, 243, Barton 1908a, 133, Whitley 1979, 53, Crenshaw, 123, Schoors 1992, 146-7, Lindez, 285, Horst 1975, 1344, Kautsch 2006, 161 b note 2, Seow, 207.

textual tradition; (2) it is graphically likely: the exchange ו/י is an easy one, and errors due to *scriptio continua* seem frequent in QOH; and (3) it restores עמת to its normal form (see Qoh 7:14). Conjecture בְּלִעְמַת, by contrast: (1) is *hapax*; (2) is semantically redundant; and (3) is itself based on a conjecture, according to which the Aramaic כל (קבל) should be parsed as ל + כ, instead as the more obvious כל 'all' (Margolis, 66).

≡ Notes on alignment

Goldman 2004, 37 puts T and V separately, characterising the reading of the former as a conflation, and leaving the latter without characterisation. We prefer to align T with M because it is the only witness to render כל. The assumption of a conflation does not seem secure to us: the -ד in דכל is more likely dictated by the need to connect in translation the first clause with the second (see 📖), rather than by the consultation of two independent sources (or by the intention to account for two reading traditions).

As for V, we have classified it as indeterminate, because it lacks a counterpart for כל.

5:15^c יתרון ≡ ≡

📖 The ancient witnesses

The article is supported by the majority of Greek witnesses, against codex *Venetus* and a few minuscules. M is supported also by 4QQOH^a and by S_M.

* Proposed reconstructions and evaluations

Rahlfs 2006, 248 and Gentry 2019, 181 choose the reading without the article of G^V for their critical editions. Weeks 2022, 46 shares this view, taking the addition of the article as a secondary improvement to the style (see 5:15^d).

5:15^d לו ≡ ≡

📖 The ancient witnesses

Part of the Greek tradition, headed by Uncials *Alexandrinus*, *Sinaiticus*, and *Venetus*, followed by S_{YH}, read αὐτοῦ ('and what is *his* advantage etc. '), against αὐτῷ of codex *Vaticanus*, the Hamburg papyrus, and all the other witnesses ('and what advantage is *to him* etc. '). P omits altogether ('and what is the advantage').

* Proposed reconstructions and evaluations

McNeile, 144 and Barton 1908a, 132 take αὐτοῦ of G^{ASV} to be G* and to depend on a *Vorlage* that read יתרונו and יתרונה, respectively. Rahlfs 2006, 246 and Gentry 2019, 181, on the other hand, are for αὐτῶ of G^{B998}. Weeks 2022, 46-7 likewise takes αὐτοῦ to be a secondary development.

≡ Notes on alignment

McNeile, 144 aligns P with M, but P omits לו altogether.

5:16^a יאכל ≡ ≡

📖 The ancient witnesses

The verb יאכל in M (lit. ‘and all his days in the darkness *he will eat*’) has the support of Jerome and T: H1 ‘and all his days *he eats* (= *comedet*) in the darkness’; V ‘All the days of his life *he will eat* (= *comedet*) in darkness’; and T ‘also all his days he dwelt in darkness so that *he ate* (= טעם) his bread alone etc.’ (Knobel 1991, 35). Most Greek witnesses, confirmed by SYH, read καὶ ἐν πένθει, which points to the Hebrew ובאבל: ‘all his days (are) in darkness *and in lamentation*.’ Codex Venetus and a few minuscules omit ἐν: ‘all his days (are) in the dark *and lamentation*.’

P presents a list of six substantives in this verse, against the three of M. Here is a Syriac-Hebrew alignment: ‘And also his days in darkness *he eats* (= יאכל // אכל) and in much anger (= אכזב // וכעס) † and in wrath (= אכזב // וכעס) and in mourning (= אכזב // יאכל) † and in sickness (= אכזב // וחלי) and in wrath (= אכזב // וקצף).’ As can be seen, וכעס and יאכל are rendered twice in the doublet אכזב אכזב, with the latter apparently taken from G (καὶ ἐν πένθει). Both are absent in ms 7g2, whereas אכזב is missing in the first hand of ms 8a1. Finally, seven Hebrew mss give ילך, which is also the reading of the Midrash.

4QQoh^a has a significant lacuna between M בחשך and וכעס. The editor of the fragment (Ulrich 1992Ulrich 1992, 144, Ulrich et al. 2000, 222 states that there was probably no ל before the latter, so it is possible that the text of 4QQoh^a was different from the present M.

* Proposed reconstructions and evaluations

Rahlfs 2006, 248 chooses καὶ πένθει of G^V as G*, whereas Gentry³⁴¹ and most scholars are for the majority reading καὶ ἐν πένθει.

Except for Levy, 97 and Wildeboer 1998, 141, who explain G as a conscious attempt to solve the difficulty implied by יאכל בחשך in M, a Hebrew *Vorlage* is generally assumed by scholars. The proposals divide between ובאבל, which is a literalistic rendering of καὶ ἐν πένθει, but is graphically more distant from M, and ואכל, which is less adherent to the Greek, but easy to

³⁴¹ Gentry 2006, 155-6, Gentry 2019, 181.

derive from the Hebrew through confusion of ו/י and ב/י. The latter is far more frequent in the literature: several propose it without vowels וּאֵכֵל³⁴², whereas others opt for וְאֵכֵל, with the definite article³⁴³ or for וְאֵכֵל, without it³⁴⁴. The lack of a Hebrew counterpart for ἐν is usually explained by an ellipsis of ב due to the preceding וּבְחֹשֶׁךְ³⁴⁵. The second retroversion וּבְאֵכֵל has been proposed by van der Palm, 151 and, more recently, by Goldman 2004, 86. Seow, 207 speculates that וּאֵכֵל is the original Hebrew Vorlage of G* καὶ πένθει, and that it later expanded into וּבְאֵכֵל, which would be the source-text of the majority Greek reading καὶ ἐν πένθει. Weeks 2022, 48 thinks this scenario possible and regards וּבְאֵכֵל as a later harmonisation with the preceding בְּחֹשֶׁךְ.

As for P, it is generally recognised that the original translation of M יאכל is אכל and that אכל is taken from G καὶ ἐν πένθει³⁴⁶, but there is no agreement on the characterisation of אכל: Janichs, 9 takes it as original, Kamenetzky, 198 as a gloss, Podéchar, 210 as a double translation, Gordis 1955, 244 as a conflation, Lane 1979a, 482 as a gloss or as a double translation, Ginsburg, 501, Schoors 1985, 351, and Weeks 2022, 50 as a revision towards G, whereas Goldman 2004, 86-7 speaks more generally of a doublet.

As for the Hebrew mss, Podéchar, 351 explains ילך by assimilation to Qoh 2:14 and 6:4, and Weeks 2022, 48 by metathesis of כ/ל.

Q Proposed translations and interpretations

There are two problems which this first hemistichos poses for exegesis: the syntactic value of כל ימיו and the meaning of the expression יאכל 'to eat in darkness.'

כל ימיו has been interpreted either as an accusative of time ('spends all his days eating in the darkness'), as in Qoh 2:3, or as the object of יאכל, with a figurative meaning ('consumes all his days in darkness'). The first solution is the one most adopted both in antiquity (see P, Jerome, and T) and by modern exegetes³⁴⁷; while the second has been proposed by Hitzig 1847, 163-4, and followed by Elster, 89 and, more recently, by Seow, 201. Driver 1954b, 228-9 argues that, if the first construal is the correct one, then the verb is to be taken as elliptical of לחמו as לא אכל "he ate not (his bread) = he lived not in prosperity" in Job 21:25 (and the similar ואכל שם in Qoh 7:12), otherwise, if the second is chosen, then a comparison with a similar Arabic expression 'consuming one's life' should be made.

The expression 'eating in the darkness' is enigmatic and various attempts have been made to explain it. T interprets it as an allusion to isolation: "also all his days he dwelt in darkness so that he ate his bread alone etc." Ginsburg, 354 takes the point to be that the poor man "avoids

³⁴² Burger, 45, Böttcher, 209, Delitzsch and Keil 1875, 298, Euringer, 73, Williams, 65, Barton 1908a, 133, Fox 1989, 216.

³⁴³ Nowack and Hitzig, 249, Siegfried, 53, Wildeboer 1898, 141, Zöckler, 93, McNeile, 71, 154, Driver 1905, 1141, Zapletal, 157, Levy, 97, Podéchar, 351, Ehrlich, 77, Odeberg, 45, Horst 1937, 1219, Galling 1940, 70, Horst 1975, 1344.

³⁴⁴ Knobel 1836, 219, Ewald 1837, 209, Heiligstedt 1847, 323, Elster, 89, Ginsburg, 354, Graetz, 87, Lloyd, 76, Wright 1883, 369, Gordis 1955, 244, Hertzberg, 129, Whitley 1979, 54-5, Barthélemy 2015, 825-7.

³⁴⁵ Podéchar, 351, Barton 1908a, 133.

³⁴⁶ Ginsburg, 501, Janichs, 9, Euringer, 73, Kamenetzky, 198, Podéchar, 210, Gordis 1955, 244, Schoors 1985, 351, Fox 1989, 216.

³⁴⁷ Knobel 1836, 210, Ginsburg, 353-4, Lloyd, 76, Delitzsch and Keil 1875, 298, Wright 1883, 292, Zöckler, 88, Wildeboer 1898, 141, Levy, 97-8, Gordis 1955, 158, Hertzberg, Whitley 1979, 55, Fox 1989, 215, Goldman 2004, 86, Weeks 2022, 32.

company for fear of the expenses connected therewith, or he is avoided by everyone in consequence of his mean and niggardly disposition.” *Levy*, 97, followed by *Gordis 1955*, 244, takes it to be an allusion to excessive thrift, comparing the expression ‘sleeping in the dark’ with which the Bedouins and *fellahin* of Palestine indicate one who saves on lamp oil. Others understand it figuratively, as a metaphor for destitution (*Seow*, 208) or sadness (*Stuart*, 223) and the like.

✂ Proposed emendations and conjectures

Several emend M to יֹאכֵל³⁴⁸, or יֹאכֵל³⁴⁹, or יֹאכֵל³⁵⁰ with G, claiming that this emendation resolves both the enigmatic ‘to eat in darkness’ and the difficult syntax of the verse. Though not emending, *Goldman 2004*, 86 suggests the possibility that וּבְאֹכֵל is to be taken as original: since in QOH only the wise man is reported to complain (Qoh 7:2, 4), the revisers of proto-M, he claims, would have been uncomfortable with this description of the complaining foolish businessman, and would therefore have altered the text in light of those passages.

Most authors, however, maintain M³⁵¹, as best supported by the Versions and as *difficilior* (*Euringer*, 73, *Seow*, 207, *Weeks 2022*, 49). *Fox 1989*, 216 thinks, furthermore, that the action of complaining would not be appropriate to describe the agitation of the wretch.

Graetz, 87 emends to יֵלֵךְ ‘he will go,’ following the Hebrew mss and the Midrash, as well as the parallel passages in 2:14 and 6:4. This emendation is considered likely by *Zapletal*, 157 in light of 6:4.

Several conjectures have been proposed: יֹאכֵל, ‘*lugebit*’ or ‘*luxerit*’ (*Houbigant 1777*, 138); וְאֹפֵל ‘and in the darkness’ (*Böttcher*, 209); הוֹלֵךְ ‘he goes’ (*Zapletal*, 157); יְכֹלֵי “(*omnes dies ejus consumuntur in tenebris*” (*Burger*, 45), from the root כָּלָה ‘to consume’, as in Job 7:6, Ps 31:11, and Jer 20:18. *Dahood 1966*, 272-3 suggests reading an *Aphel* imperfect from the same root, comparing Job 36:11 and Ps 90:9, to give: “All his days *he spends* in darkness”).

📖 Textual choice

The widely accepted reconstruction of G's *Vorlage* as וּבְאֹכֵל is formally a retroversion of the reading in codex *Venetus* καὶ πένθει, which is the only witness on which Rahlfs bases his critical text. The assumption by *Barton 1908a*, 133 of an ellipsis of ב (= ἐν) in וּבְאֹכֵל is not untenable, for it is not rare to find lists in which all substantives, especially if expressing kindred concepts, are made to depend on an initial preposition (see 5:16^b), but this is less likely here, given the literalism of G QOH. The suggestion by *Seow*, 207, that וּבְאֹכֵל later expanded to וּבְאֹכֵל, is not impossible, but unnecessarily complicates the picture. We believe that, if G* renders by καὶ ἐν πένθει, then it is

³⁴⁸ *Williams*, 65, *Barton 1908a*, 133.

³⁴⁹ *Ewald 1837*, 209, *Heiligstedt 1847*, 323.

³⁵⁰ *Siegfried*, 53, *McNeile*, 71, 154, *Driver 1905*, 1141, *Podécharde*, 351, *Odeberg*, 45.

³⁵¹ *van der Palm*, 151, *Knobel 1836*, 219, *Elster*, 89, *Ginsburg*, 354, *Lloyd*, 76, *Delitzsch and Keil 1875*, 298, *Wright 1883*, 369, *Zöckler*, 93, *Gordis 1955*, 244, *Hertzberg*, *Whitley 1979*, 54-5, *Fox 1989*, 216, *Seow*, 207, *Weeks 2022*, 49.

more parsimonious to postulate that the *Vorlage* was וּבְאֵבֶל. As for pointing, given the absence of the article in G, this should be וְכַאֲבֵל.

M is obscure and the proposed interpretations speculative: the biblical passages usually cited as parallels, such as Mic 7:8 אֲשֵׁב בַחֹשֶׁךְ ‘I will sit in the dark’ or Qoh 2:14 הוֹלֵךְ בַּחֹשֶׁךְ ‘he goes in the dark’ prove nothing, because the verbs are different there; likewise distinct is the case of 5:18, where אָכַל is construed with the preposition מִן and referred to as concrete objects (עֵשֶׂר וְנִכְסִים, ‘wealth and riches’), which are missing here. וּבְאֵבֶל undoubtedly gives a better text, with comprehensible meaning and simplified syntax, but it is unlikely as the reading of the Archetype, as it is graphically too far removed from M. An Archetype with וְאֵבֶל is more suitable palaeographically, but its attestation in the textual tradition is uncertain. M וְאֵבֶל looks like *difficilior* here, but it could just as well be the result of a corruption, and the fragment of 4QQoH^a could reinforce this suspicion. For this reason we prefer to pose a *crux*.

≡ Notes on alignment

With most critics, we align Jerome with M, against [van der Palm](#), 151, [Delitzsch and Keil](#) 1875, 298, [Nowack and Hitzig](#), 249, and [Wright](#) 1883, 369, who takes V *atque tristitia* to correspond to M אָכַל, but wrongly: *atque tristitia* is actually a translation of וְקִצְפָּה.

5:16^b וְכַעַס ≡ ≡

👉 The ancient witnesses

The vocalisation in M implies a verb: lit. ‘[and all the days of his life in the darkness he will eat] and *he got very irritated* etc.’ The other Versions read a noun and presuppose, therefore, a vocalisation וְכַעַס. G renders the following substantives by datives, thus interpreting them differently from the previous two: ‘[and all his days (are) in darkness and in lamentation] *and with much agitation* (= καὶ θυσμῶν).’ Jerome and T, on the other hand, repeat the preposition כּ from the preceding substantives: H1 ‘[and all his days he eats in the darkness] *and in much indignation* (= *et in indignatione*)’; V ‘[All the days of his life he will eat in darkness,] *and in many cares* (= *et in curis*)’; and T ‘[also all his days he dwelt in darkness so that he ate his bread alone] *and he lived in much sorrow* (= וּבְנִסִּים)’ ([Knobel](#) 1991, 35). P too repeats the preposition and renders וְכַעַס twice: ‘[And also his days in darkness he eats] *and in much anger* (= וְכַעַס // וְכַעַס) *and in wrath* (= וְכַעַס // וְכַעַס) etc.’ (see *and 5:16^a for a complete translation). Sperber’s ms of T gives וּבְנִסִּים ‘and in wealth’ against וּבְנִסִּים ‘and in sorrow’ of the other mss.

4QQoH^a reads כַּעַס, but shows traces of ink before and apparently has the כּ written over another letter (see [Ulrich](#) 1992Ulrich 1992, 144 and [Ulrich et al.](#) 2000, 222).

* Proposed reconstructions and evaluations

Of the doublet וְכַעַס וְכַעַס in P, the former is usually considered to be original: [Kamenetzky](#), 198 explains the latter as a catch-word placed before וְכַעַס (see 5:16^a) that erroneously crept into the text, and this explanation is usually accepted³⁵².

[Goldman 2004](#), 87 classifies the reading וְכַעַס in T^s as a probable corruption due to the repetition of the same word in the next verse.

✂ Proposed emendations and conjectures

Most critics emend to וְכַעַס with the Versions³⁵³, usually taking the whole hemistichos to be either a complement of the preceding verb וְכַעַס: ‘and all his days he eats in darkness and (with) much irritation and sickness and sorrow’³⁵⁴, or alternatively, if וְכַעַס is emended to וְכַעַס (see 5:16^a), to be a nominal clause depending on the preposition in וְכַעַס: ‘and all his days are in darkness and (in) much irritation and sickness and sorrow’³⁵⁵. [Euringer](#), 73 explains M as due to the desire to supply a verb in the current hemistichos, while [Goldman 2004](#), 38, 87 regards the *we-qatal* form as a syntactic facilitation due to the preceding imperfect וְכַעַס. Against such emendation, [Graetz](#), 87 and [Zöckler](#), 93-4 claim that a verb fits better with adverb וְכַעַס than a noun, whereas [Gordis 1955](#), 244 feels that the Hebrew syntax would require the repetition of preposition ו, as in the long list in Deut 28. [Whitley 1979](#), 55 objects that the example by Gordis is not decisive, as it is conditioned by the Deut. prose, and that examples of multiple regency can be found in poetry, as in Job 12:12, Jonah 2:4, and Isa 48:14 ([Podéchar](#), 351 also mentions Gen 14:9 and Exod 15:17 and refers to [König 1881a](#), 319 l for other examples).

[Driver 1954b](#), 229 conjectures וְכַעַס, assuming a loss of ו by haplography. [Sacchi](#), 166 deletes the ו in וְכַעַס, to give: “E in più ha vissuto tutti i suoi giorni nella tenebra: *si è annoiato molto, ha avuto molti guai e arrabbature*” ‘And moreover, he lived all his days in darkness: *he got very bored, had many troubles and anger.*’ [Weeks 2022](#), 32, 48, 52 omits the ו as well in his critical translation (“Also, for all his days he will feed in darkness, *off great resentment, pain, and anger*”), claiming support for this conjecture from 4QQOH^a.

☞ Textual choice

The second hemistichos in M is untranslatable as it stands: ‘[and all his days he eats in the darkness] and he is very angry and his sickness and sore,’ and it is not striking that translations that retain M וְכַעַס here are obliged to render the following וְכַעַס by verbal forms (see e.g. [Barthélemy](#)

³⁵² [Schoors 1985](#), 351, [Weeks 2022](#), 50.

³⁵³ [Spohn](#), [Ewald 1837](#), 209, [Heiligstedt 1847](#), 323, [Burger](#), 46, [Elster](#), 89, [Nowack and Hitzig](#), 249, [Euringer](#), 73-4, [McNeile](#), 71, 102, [Driver 1905](#), 1141, [Zapletal](#), 157, [Podéchar](#), 351, [Ehrlich](#), 77, [Odeberg](#), 44-5, [Horst 1937](#), 1219, [Galling 1940](#), 70, [Barton 1908a](#), 133, [Hertzberg](#), 129, [Dahood 1966](#), 272-3, [Whitley 1979](#), 55, [Crenshaw](#), 124, [Fox 1989](#), 216, [Goldman 2004](#), 87, [Seow](#), 208, [Weeks 2022](#), 32, 50-2 – [Bickell](#), [Desvoeux](#), Haupt.

³⁵⁴ [Crenshaw](#), 120, [Fox 1989](#), 215-6, [Seow](#), 201, [Weeks 2022](#), 32.

³⁵⁵ [McNeile](#), 71, 102, [Podéchar](#), 351, [Barton 1908a](#), 126, [Goldman 2004](#), 86.

2015, 827 “il mange dans l’obscurité/et il est très droite/et il a une maladie et de l’irritation” ‘he eats in darkness/and is very depressed/and has a disease and irritation,’ and the translation by Sacchi, 166 above).

Either a verbal form is required there, for which there is no textual basis nor strong linguistic evidence (see 5:16^c), or a noun is to be read here. We opt for the latter and emend to וְכַעַס with most critics, taking וְכַעַס in M to be a syntactic assimilation to יֹאכַל.

5:16^c וַחֲלִי ≡ ≡

The ancient witnesses

Only M reads the suffix pronoun: ‘[and all the days of his life in the darkness he will eat and he is vexed much] and his sickness and worry.’ All the Versions omit the suffix and seem therefore to depend on a *Vorlage* that read וְחֲלִי: G ‘[and all his days are in darkness, and in mourning, and with much sorrow,] and sickness (= καὶ ἀρρωστία), and wrath’; P ‘[And his days also he eats in darkness and in much anger and in wrath and in mourning] and in sickness (= ἄσθενεια) and in wrath’ H_r ‘[and all his days he eats in the darkness and in much indignation,] and in sickness (= et in infirmitate), and in anger’; V ‘[All the days of his life he will eat in darkness, and in many cares,] and in misery (= et in aerumna), and sorrow’; and T ‘[also all his days he dwelt in darkness so that he ate his bread alone and he leaved in much sorrow] and his life was in sickness (= ובמרעין) and anger’ (Knobel 1991, 35).

Proposed emendations and conjectures

Most critics emend to וְחֲלִי with the Versions³⁵⁶, arguing that the ו in וַחֲלִי is the result of dittography from the following וְקִצְף³⁵⁷.

Delitzsch and Keil 1875, 298-9 suggests וַחֲלִי לוֹ, to give: “und Aerger in Menge und Leid hat er und Ingrim” ‘and anger in quantity and sorrow he has and fury.’ Though not emending, other scholars have followed Delitzsch in their translation, arguing that the suffix in וַחֲלִי functions practically like a dative³⁵⁸, as in Gen 22:24, Num 12:6, and Ps 115:7 (but cfr. , on the other hand, König 1881a, 23, for which no biblical example is given to support this usage).

Graetz, 87 conjectures וַחֲלִי קִצְף, to give: “Auch dass er alle seine Tage in Dunkel ging und vielfach unmuthig war, und sein Leben war Ingrim?” ‘Also that he walked all his days in darkness and was often unruly, and his life was fierce?’ Levy, 97-8 leaves the suffix, but changes וְקִצְף into וְקִצְפָּה: “und ärgert sich viel und seine Krankheit ist der Verdruf” ‘and angers much, and his sickness

³⁵⁶ Ewald 1837, 209, Heiligstedt 1847, 323, Burger, 46, Elster, 89, Wildeboer 1898, 141, Zapletal, 157, Ehrlich, 77, Odeberg, 44-5, Galling 1940, 70, Whitley 1979, 55, Crenshaw, 124, Fox 1989, 216.

³⁵⁷ van der Palm, 151, Euringer, 73, Siegfried, 53, McNeile, 71, Podécard, 351, Barton 1908a, 133, Hertzberg, 129, Seow, 208, Weeks 2022, 51.

³⁵⁸ Ginsburg, 354, Lloyd, 76, Zöckler, 93-4, Gordis 1955, 244.

is annoyance.’ Williams, 65 achieves a similar meaning by omitting the initial ו in וקצף: “and wrath is his sickness.”

📖 Textual choice

M is certainly corrupt and is untranslatable (see 📖5:16^b). The proposed emendation וכעס has the support of all the witnesses and restores an acceptable sense.

5:17^{a-a} אשר ראיתי ≡

📖 The ancient witnesses

A number of Greek witnesses, including codex *Vaticanus* and a correction in codex *Sinaiticus*, omit the relative pronoun: ‘behold, *I have seen* (= εἶδον) to be good, that etc.’ against M and all the other Greek witnesses (ὁ εἶδον) and Versions: ‘behold, *what I have seen* to be good (is) that etc.’. The reading אגה ראיני in SYH (lit. ‘and seeing I have seen’) is actually a *lectio singularis*, but cfr. * SM’s reading ἐμοὶ οὖν ἐφάνη ‘it therefore appeared to me’ is indeterminate.

* Proposed reconstructions and evaluations

Both McNeile, 160 and Podéchar, 352 take the omission of ὁ in G^B to be an inner-corruption.

Field, 390 and McNeile, 160, note 2 explain SYH as a translation from a Greek exemplar that read ἰδὼν εἶδον in place of ἰδὸν εἶδον. Gentry 2019, 181 retroverts similarly by ἰδὼν or alternatively by ἰδεῖν.

≡ Notes on alignment

We align SYH with G^B following Gentry 2019, 181 (and before him Podéchar, 352 and McNeile, 160), since a Greek apograph without relative pronoun (ἰδὸν εἶδον) explains better the genesis of SYH’s variant. SM is impossible to align, as McNeile, 160, note 2 rightly laments, despite the similarity to *V hoc itaque mihi visum est*, which he likely influenced.

5:17^b אני ≡

📖 The ancient witnesses

P has a plus after the personal pronoun (‘And I, *Qohelet*, have seen’) against all the other witnesses.

* Proposed reconstructions and evaluations

P's addition is regarded as an inner-Syriac development by most scholars³⁵⁹ Weeks 2022, 52 suggests that the addition may have originated as a gloss to clarify the identity of the speaker (so also Janichs, 9), perhaps under the influence of Qoh 7:27.

5:18^a האדם ≡ ≡

📖 The ancient witnesses

Only Origenic mss, including codex *Venetus*, renders the article. The rest of the Greek tradition omits it.

* Proposed reconstructions and evaluations

As in Qoh 3:13 (see 3:13^a), both Rahlfs 1896, 248 and Gentry 2019, 182 choose the reading closest to M as G*. McNeile, 144, followed by Barton 1908a, 133, on the other hand, considers as original the reading without the article, assuming a Hebrew variant (כל) האדם. In the Akiban-recension, he claims, the article was added to אדם almost uniformly throughout the book (in 6:7, 7:2, 3, in both the occurrences in 8:17, and in 10:14). Goldman 2004, 87 too regards the majority reading as G* and is inclined to take it as *difficilior* in light of the following relative clause. Weeks 2022, 55 also questions the originality of the article, both in G and in M.

5:18^b זה ≡

📖 The ancient witnesses

A number of Syriac mss add a conjunction before the demonstrative: so codex *Ambrosianus*: 'even this (= אדם א) (is) a gift from God', and the second hand in 8a1: 'and even this (= אדם אא) (is) a gift from God'. The other mss follow M, which is confirmed by all the other Versions: 'this (אדם) is a gift from God.'

5:19^a מענה ≡ ≡

📖 The ancient witnesses

The exact meaning of the *Hiphil* מענה in M is much debated (see Q). Jerome follows M, taking the object to be the heart of men mentioned at the close of the verse: 'God occupies (Hi occupat, V occupet) his heart with delights' (see 5:19^{b-b}).

³⁵⁹ Ginsburg, 501, Janichs, 9, Kamenetzky, 218, Weeks 2022, 52.

G and P, on the other hand, add a pronoun after the verb, leading it to refer **הָאֵלֹהִים** in the preceding verse: 'God keeps him preoccupied (= *περισπᾶ αὐτόν/אל* *عنه*) with the joy of his heart.' An anonymous reading found in the margin of ms 336 and attributed to Sm by Marshall, 172-3 and Gentry 2019, 183 also gives a pronoun: οὐ γὰρ ἐπὶ πολὺ μνημονεύει τὰς ἡμέρας τῆς ζωῆς αὐτοῦ ὅτι ὁ θεὸς ἀσχολεῖ αὐτόν περὶ τὴν εὐφροσύνην τῆς καρδίας αὐτοῦ 'he does not long remember the days of his life, for God engages him around the joy of his heart.'

T's paraphrasis is heavy, lit. : 'For not many are the days of man's life that he should recognise the days of his life, how many of them will be good, and how many of them will be evil, because it is not entrusted to men; but from the Lord it is decreed about him, how many days he shall suffer (= *אִיסְתַּנְּה*), and how many days he shall be in the joy of his heart.' It is possible that the Targumist reads a suffix from his source-text when he renders 'it is decreed about him (= *אֵתְנִזֵּר עֲלָיו*),' but this is uncertain (see **Ξ**).

* Proposed reconstructions and evaluations

Many scholars assume either a *Vorlage* with **מַעֲנֶה**³⁶⁰ or with **מַעֲנֶה**³⁶¹ for G and P. McNeile, 144, on the other hand, proposes **עֲנֶהוּ**, with haplography of the **נ** from the preceding **הָאֵלֹהִים**.

As for P, Euringer, 74 states that it follows G; Kamenetzky, 218-9, followed by Hertzberg, 129 and Weeks 2022, 59, argues that *عنه* is a simple transcription from the Hebrew and that *אל* was added according to G, whereas Schoors 1985, 350 seems inclined to assume a *Vorlage* with **מַעֲנֶהוּ** common to both G and P.

For Seow, 209-10, it is still possible that the ancient translators added the pronoun because they felt it necessary, so a *Vorlage* would not be compulsory here.

Q Proposed translations and interpretations

Three main analyses are possible for M **מַעֲנֶה**: (i) as *Hiphil* from **עָנָה** 'to answer,' lit. 'God answers with the joy of his heart'; and (ii) as *Hiphil* from **עָנָה** 'to occupy, to keep busy,' lit. 'God keeps (him) busy with the joy of his heart'; and (iii) as *Hiphil* from **עָנָה** 'to be wretched,' lit. 'God afflicts (him) with the joy of his heart.' The first two roots are attested in QOH – the former in Qoh 1:13 and 3:10, the latter in 10:19 – but there is apparently no occurrence of the *Hiphil* for neither two in the HB: QOH always uses them in *Qal*, and dictionaries commonly cite only 5:19 to support either (i)³⁶² or (ii)³⁶³ – but cfr. Koehler and Baumgartner, 852 b for possible attestations of (i) in Prov 29:19 and Job 32:17. The third root, on the other hand, is not found in QOH, but there are a few occurrences elsewhere (1Kgs 8:35, 2Chr 6:26, and Isa 25:5).

³⁶⁰ Houbigant 1777, 138, Delitzsch and Keil 1875, 300-1, Euringer, 74, Barton 1908b, 65-6, Podéchar, 353-4, Odeberg, 46, Horst 1937, 1219, Gordis 1955, 245, Barton 1908a, 133-4, Sacchi, 168, Crenshaw, 125, Fox 1989, 218, Horst 1975, 1344.

³⁶¹ Hertzberg, 129, Whitley 1979, 56-7.

³⁶² Brown et al., 773 a, Clines, VI, 496 b.

³⁶³ Zorell, 613 b, Clines, VI, 500 a, Koehler and Baumgartner, 854 a.

Scholars usually adopt (1)³⁶⁴, and take the point to be that God ‘corresponds’ to man with the joy of his heart³⁶⁵, in the sense that He ‘consents’ favourably to man’s joy³⁶⁶, or that He ‘grants’³⁶⁷ or ‘provides’ it to him³⁶⁸. *Hitzig* 1847, 165, followed by *Stuart*, 227, takes the object to be indefinite, interpreting that God ‘causes all things to serve’ for the joy of man’s heart, whereas *Levy*, 99 understands that God ‘reveals Himself’ to man. None of the ancient translators seems to have followed this parsing of the verb.

Scholars who appeal to (ii), on the other hand, take the point to be that God ‘distracts’ man from the thought of the brevity of life with the joy that pleasures bring to the heart³⁶⁹. This parsing of מְעַנֶּה necessarily requires an object complement, which is usually considered to be implicit (so *Ginsburg*, 356, for whom אֹתוֹ is to be supplied) or integrated either in translation³⁷⁰ or in the text through emendation (see ⚡). G, P, and Jerome apparently take מְעַנֶּה to be an instance of (ii), but the first two read a complement object, whereas the third construes the verb differently (⚡).

T seem to have understood מְעַנֶּה either as *Hiphil* from עָנָה ‘to afflict’ (iii), or as *Piel* from the same root, which is far more frequent. Among modern interpreters, only *Houbigant* 1753, 291 seems to have followed this root: “*eo quod Deus, vel tum cum laetabatur, molestiis eum affecerit.*”

⚡ Proposed emendations and conjectures

Many emend M to מְעַנֶּה³⁷¹ or repoint to מְעַנֶּה³⁷², following G and P, to give: ‘God occupies him (= the man) with the joy of his heart’³⁷³ – but cfr. *Gordis* 1955, 245-6 “God provides him with the joy of his heart” from עָנָה (i) (see Q). The loss of the final ם in מְעַנֶּה is usually considered to be accidental, but *Goldman* 2004, 87 explains it as an intentional change aimed at avoiding reading the verb as a *Piel* (‘to afflict, torment’), “which would be odd in this context of joy.”

Driver 1905, 1141 proposes, though with reservations, to read the *Qal* עָנָה, and *Zapletal*, 158 emends accordingly, by assuming an error by haplography in M (see *McNeile*, 144), to give: “Weil Gott sich beschäftigt mit der Freude seines Herzens” ‘Because God is concerned with the joy of his heart’ (so *Zapletal*, 160).

Against such emendation, it has been argued that, with the *Hiphil*, the verse can only mean either that God ‘fatigues’ men with the joy of his heart, which is meaningless (so, e.g., *Delitzsch*

³⁶⁴ Clericus, 697, Ewald 1837, 209, Herzfeld, 94, Heiligstedt 1847, 325-6, Burger, 46, Elster, 90, Hahn, 96, Hengstenberg, 149, Graetz, 89, Dale, 40, Tyler 1874, 132, Lloyd, 78-9, Delitzsch and Keil 1875, 300-1, Wright 1883, 371, Nowack and Hitzig, 250, Euringer, 74, Zöckler, 95, McNeile, 71-2, 102, Williams, 66-7, Galling 1940, 70.

³⁶⁵ Delitzsch and Keil 1875, 300-1, Wright 1883, 371, Euringer, 74.

³⁶⁶ Clericus, 697, Heiligstedt 1847, 325-6, Burger, 46.

³⁶⁷ Ewald 1837, 209, Herzfeld, 94, Graetz, 89, Williams, 66-7.

³⁶⁸ Elster, 90, Nowack and Hitzig, 250, McNeile, 71-2, 102.

³⁶⁹ Knobel 1836, 211, Ginsburg, 356, Siegfried, 54, Wildeboer 1898, 141-2, Seow, 202.

³⁷⁰ Knobel 1836, 211, Wildeboer 1898, 141-2.

³⁷¹ Houbigant 1777, 138, Podéchar, 353-4, Odeberg, 46, Horst 1937, 1219, Gordis 1955, 245-6, Crenshaw, 125, Fox 1989, 218, Horst 1975, 1344, Goldman 2004, 38, 87.

³⁷² Hertzberg, 129, Whitley 1979, 56-7.

³⁷³ Podéchar, 353-4, Odeberg, 46, Barton 1908a, 126, Hertzberg, 129, Whitley 1979, 56, Crenshaw, 125, Fox 1989, 217-8, Goldman 2004, 87.

and Keil 1875, 300-1 and Euringer, 74), or that He ‘distracts’ him with joy, which is an unusual idea not taken up anywhere in QOH (so Gordis 1955, 245-6).³⁷⁴

☞ Textual choice

The most defensible translation of M מְעַנֶּה, in our view, is (ii) ‘to keep busy’: translation (i) gives a very odd sense and lacks versional support; (iii) has the support of T, but ‘God afflicts him with the joy’ is difficult to accept. The absence of an object could be explained by taking the verb as used intransitively: ‘God keeps one busy with the joy of one’s heart.’

As for the Versions, a *Vorlage* with מְעַנֶּהוּ does not seem necessary: a loss of the ך is not impossible *per se*, but nothing in the present context seems to favour it. The assumption by Goldman 2004, 87 that it has been removed voluntarily to avoid a reading of the verb as ‘to afflict’ is unconvincing, and the Targumist does not seem to have had problems in rendering the verb with that meaning. It is more parsimonious to assume that the Greek translator found himself in front of מְעַנֶּה, and that he pointed as מְעַנֶּהוּ to supply an object to the verb. P most likely faced the same difficulty and reverted accordingly to G. If this is true, there would be no consonantal variant here and both M and the Versions would preserve the reading of the Archetype.

M מְעַנֶּה and G מְעַנֶּהוּ are equally difficult, because both are *hapax*. Conjecture עֲנֶה has good claims to reflect the reading of the Original, for: (1) it is palaeographically justifiable by dittography of the ך in the preceding הָאֱלֹהִים; (2) it is consonant with the *usus scribendi* of the author, who in Qoh 1:13 and 3:10 likewise uses עֲנֶה with כּ; and finally (3) it would eliminate the linguistic difficulty implied by the *Hiphil* forms.

☰ Notes on alignment

Scholars usually align T with G under the same *Vorlage* מְעַנֶּהוּ³⁷⁵, apparently taking the context of T’s paraphrasis to require ‘the son of men’ to be the complement object. Euringer, 74, on the other hand, rightly warns that the character of T’s translation makes it difficult to reconstruct its *Vorlage*, and Goldman 2004, 38 cautiously classifies it as indeterminate. Like G, T may indeed have taken ‘the son of men’ to be the object of the verb and may also have rendered it explicitly in עֲלוּדֵי (see ⚡), but all of this can just as well be the result of an interpretation. Given the uncertainty, we prefer to follow Goldman and classify T as indeterminate.

³⁷⁴ Delitzsch and Keil 1875, 300-1, Euringer, 74, McNeile, 71-2, Seow, 202.

³⁷⁵ Euringer, 74, Horst 1937, 1219, Crenshaw, 125, Horst 1975, 1344.

5:19^{b-b} בשמחת לבו ≡ ≡

👉 The ancient witnesses

Jerome makes M לבו the object of מענה and takes בשמחת to be the complement: H1 *quia Deus occupat in letitia cor eius* 'For God occupies his heart in joy'; V *eo quod Deus occupet deliciis cor eius* 'For God occupies with delights his heart.'

Syh mistakenly replaced 'of his heart' with 'of him,' which is then repeated twice (see [Middendorpf](#), 391).

* Proposed reconstructions and evaluations

Some scholars think that Jerome read בשמחה in place of בשמחת³⁷⁶. [McNeile](#), 144, note 1 suggests that V *deliciis* may depend either on an erroneous reading of בשמחת as בשמחה or be due to a desire to supply a verb to מענה.

✂ Proposed emendations and conjectures

[Haupt 1900](#), 71 emends M to בשמחה לבו with V.

6:2^a יאכלנו ≡

👉 The ancient witnesses

P has a plus: 'yet God will not give him the power to eat from it *after him* (= אַחֲרָיו).'

* Proposed reconstructions and evaluations

[Kamenetzky](#), 219 takes P to be a later addition.

6:2^b זה ≡ ≡

👉 The ancient witnesses

Many Greek mss, including codices *Alexandrinus* and *Venetus*, read *καί γε τούτο* against *τούτο* of codex *Vaticanus* and the Hamburg papyrus (= M). Codex *Sinaiticus* also adds *ὅτι* before. The variant may underlie either *זה וגם* or *גם זה*. The latter is attested in a number of medieval Hebrew mss.

³⁷⁶ [Delitzsch and Keil 1875](#), 300-1, [Euringer](#), 74, [McNeile](#), 71-2, [Podécharde](#), 353-4, [Barton 1908a](#), 133-4.

Q Proposed translations and interpretations

Weeks 2022, 70 takes *καί γε τούτο* to be an inner-Greek assimilation to QOH's common usage.

6:2^{c-c} רע וחלי ≡ ≡

📖 The ancient witnesses

רע is absent in one Greek ms (534) and in P.

*** Proposed reconstructions and evaluations**

Kamenetzky, 219 claims that P omitted the second word as unnecessary, a suggestion considered unlikely by *Weeks 2022*, 71.

6:4^a ילך ≡ ≡

📖 The ancient witnesses

The future in M is reflected in Greek codex *Venetus* and in many minuscules of the Catena group (*πορεύεται*), together with P (Δ, ς) and T (ייזיל). The rest of the Greek tradition and Jerome read a present, whereas 4QQOH^a gives הלך, probably a perfect (see *).

*** Proposed reconstructions and evaluations**

A *Vorlage* vocalised הלך for G and Jerome is assumed by *McNeile*, 144, *Podéchar*, 356, and *Goldman 2004*, 87. *Weeks 2022*, 82 suggests הולך, arguing that the Greek translator would have had no reason to switch from the aorist ἤλθεν (= בא), to the present πορεύεται (= הלך), to the future καλυφθήσεται (= יכסה), if he had not found a *Vorlage* where the participle was explicitly expressed.

As for 4QQOH^a, it is generally argued that the proper vocalisation is the perfect הלך, on the argument that the propensity towards plene spelling by the author of this fragment would have probably produced הולך if a participle was intended, as in Qoh 6:6³⁷⁷.

✂ Proposed emendations and conjectures

Goldman 2004, 38, 87 prefers the perfect of 4QQOH^a, taking both the future in M and the participle in G-Jerome to be facilitations, with the first due to harmonisation to the following יכסה. *Seow*, 212, on the other hand, regards M as *difficilior*, considering the perfect and the participle as harmonisations to the preceding וּבא. *Weeks 2022*, 83 thinks that both M ילך and 4QQOH^a הלך

³⁷⁷ *Goldman 2004*, 87, *Seow*, 212, *Weeks 2022*, 82.

are interpretative attempts to make the man and the still-born as subjects, respectively. Since the participle הוֹלֵךְ reflected by G could take both as subjects, it would be more difficult, he claims, to explain how it originated, and is therefore to be preferred.

📖 Textual choice

We accept the evaluation by Weeks 2022, 83 of this textual case and emend M accordingly to הוֹלֵךְ with G.

6:5^a נחת ≡ ≡

📖 The ancient witnesses

There are two competing variants here: the first is morphological and concerns the number of the substantive נחת; the second is syntactic and concerns punctuation.

As to the former, M reads the singular noun נחת 'rest,' which has the support of P (نهد), Jerome (Hi *requiem*, V *distantiam*), and of some Greek witnesses, including codex *Ephraemi* (ἀνάπαυσις) and many minuscules of the Catena group (ἀνάπαυσιν). A reading attributed by SYH to AQ-TH gives a singular as well (ἀνάπαυσιν), and a singular is also found in a hexaplaric reading attributed to SM (διαφορᾶς, a genitive, see ≡ and below). 4QQoH^a gives an enigmatic נוחת, a term also found in Sir 30:17 in a similar context: טוב למות מחיי שוא ונוחת עולם מכאב נאמן 'Better to die than a life of vanity and eternal *rest* than constant pain.' The rest of the Greek tradition attests the plural (ἀναπαύσεις), whereas T seems to omit the word altogether (see translation below).

As far as syntax is concerned, M connects נחת to the following לזה מזה: 'Even the sun he has not seen and has not known (יָדַע); rest to this more than to this.' This construal is also reflected in P 'Moreover he has not seen the sun and did not know. Rest to this is better than to that'; and in Hi *et quidem solem non vidit, nec cognovit, requies huic magis quam illi* lit. 'and, after all, he has not seen the sun, nor known it, resting (is) to this more than to that.' Some witnesses, on the other hand, clearly show to have taken נחת as object of יָדַע, to give: 'Even the sun he has not seen; and has not known *rest* from this to this.' In the same manner, all those Greek witnesses that read an accusative (G ἀνάπαυσιν and ἀναπαύσεις; AQ and TH); SM καὶ οὐκ ἐπειράθη διαφορᾶς ἑτέρου πράγματος πρὸς ἕτερον 'and he did not experienced difference between one deed and the other'; V *non vidit solem neque cognovit distantiam boni et mali* 'He has not seen the sun nor known the distance of good and evil'; and finally T 'Also he did not see the light of the Torah and he does not know (the difference) between good or evil how to distinguish between this world and the other world.' On SM and 4QQoH^a, see *.

* Proposed reconstructions and evaluations

Both Rahlfs 2006, 249 and Gentry 2019, 186 choose *ἀνάπαυσις* as G*. So also McNeile, 160, Podéchar, 356, and Williams, 70, who take the plural suffix *-εις* in *ἀναπαύσεις* to be due to itacism in early mss, and Weeks 2022, 86, who suggests that it is more likely that Greek scribes took *ἀνάπαυσις* to be the object of *ἔγνω* and changed it accordingly to the accusative plural *ἀναπαύσεις*. For Goldman 2004, 39, on the other hand, *ἀναπαύσεις* is G*.

The hexaplaric data are contradictory on Sm. S_{YN} contrasts two notes in the margin: in the first it states that all the Three read *ܣܘܣ* (= *ἀνάπαυσιν*), whereas in the second that Sm reads *ܣܘܟ* *ܕܐܠ* *ܣܘܟ* *ܣܘܟܟܐܝܢ* *ܣܘܟܟܐܝܢ* *ܣܘܟܟܐܝܢ*, with *ܣܘܟܟܐܝܢ* = *διαφορᾶς* (the retroversion given in *ῥ*is by Field, 390 b, but the Greek is also found in some mss, placed at two different points in the text: after *ἀνάπαυσιν* in mss of *d* group and at the end of the verse in codex *Venetus* and other Origenic mss, see Gentry 2019, 186). Here below a literal translation of the second S_{YN}'s note with Syriac-Greek equivalents: lit. 'and he did not experienced (= *ܣܘܟܟܐܝܢ* *ܣܘܟ* // *καὶ οὐκ ἐπειράθη*) in the difference (= *ܣܘܟܟܐܝܢ* // *διαφορᾶς*) of one deed (= *ܣܘܟܟܐܝܢ* *ܣܘܟܟܐܝܢ* // *ἑτέρου πράγματος*) to the other (= *ܣܘܟܟܐܝܢ* *ܕܐܠ* // *πρὸς ἕτερον*).' The double attribution is explained by Marshall, 178-9 on the argument that the first note is simply grammatical and designed to indicate that all the Three read the singular *ἀνάπαυσιν* against the plural *ἀναπαύσεις* of G, whereas the second is both grammatical and lexical intended to convey that Sm had in fact a genitive from another lexeme (*διαφορᾶς*).

Weeks 2022, 88-9 points out that T does not have a direct equivalent to the Hebrew נחח and that Sm too fails to render it in his translation. Such an omission, he claims, cannot be casual nor is it likely that they omitted the word independently, and so a Hebrew *Vorlage* where (the certainly original) נחח was accidentally omitted imposes itself as an explanation.

As for נחח in 4QO^a and Sir 30:17, it has been parsed in three different ways: (1) as a construct state of an unattested singular noun נחח*³⁷⁸; (2) as a lemma of its own from form *quṭl*, which is typical of Qumranic Hebrew³⁷⁹; and (3) as a participle from נחח 'to descend'³⁸⁰ (see *⚡*on this latter).

Q Proposed translations and interpretations

Most scholars take נחח to mean 'rest' as in Qoh 4:6 and in 9:17 and translate this verse accordingly: 'Even the sun he has not seen and has not known it; this has more rest than the other,' closely following the syntax in M³⁸¹. Stuart, 231-2 suggests that עדי does not take the sun as its object, but is used intransitively, with an absolute sense: "it hath not seen the sun, nor had any knowledge." This view is shared by Wildeboer 1898, 142-3 and, more recently, by Seow, 202, 212

³⁷⁸ Zorell, 505 a, Koehler and Baumgartner, 680.

³⁷⁹ Fox 1989, 220, Koehler and Baumgartner, 692 b, Mizrahi, 66.

³⁸⁰ Mizrahi, 66.

³⁸¹ Houbigant 1753, 293, Knobel 1836, 211, Heiligstedt 1847, 327, Hitzig 1847, 167, Ginsburg, 361-2, Stuart, 231-2, Lloyd, 81, Nowack and Hitzig, 252, Wright 1883, 374-5, Euringer, 75-6, Siegfried, 55, Wildeboer 1898, 142-3, McNeile, 72, Podéchar, 356-7, Williams, 69-70, Odeberg, 47, Barton 1908a, 126, 134-5, Hertzberg, 128, Galling 1969, 103, Crenshaw, 120, 127, Líndez, 292, Seow, 202, 212-3.

(“he has no awareness”), who points out that **ידע שמש** never occurs in the **HB**.

On a different line, **Herzfeld**, 97-8 suggested long ago that **נחת** does not equate to ‘rest’ as elsewhere in **QOH** and in the **HB**, but is to be understood in connection with the following preposition **ל**, along the lines of **ל**-**ל** **ניח** ‘better to’ in the Talmud. He translates accordingly: “aber sie sieht auch nicht und kennt nicht die Sonne; *wohler ist dieser, als Jenem*” ‘but it also does not see and does not know the sun; *better is this one than that one.*’ The reference to Talmudic usage has received wide acceptance, also among more recent scholars³⁸².

✂ Proposed emendations and conjectures

Mizrahi, 166-8 proposes reading **נחת** ‘descending,’ claiming support for this emendation from **4QQOH^a** (see ✂), and understanding the point to be that “the still-born descends (**נחת**) to the dark underworld (**לילה**) from its dark being in the womb (**מזוה**), without even seeing the sunlight (**נבם שמש לא ראה ולא ידע**)”.

📖 Textual choice

The syntax in **M** is preferable as it is *difficilior*: the juxtaposition of **נחת** to **ידע** could lead to taking the former as the object of the latter, which would explain the accusative renderings of **G** as well as the paraphrases of **Sm** (**V**) and **T**. **Weeks 2022**, 88-9 is right in pointing out that **T** lacks an equivalent of **נחת** and that both **T** and **Sm** had no problem rendering **נחת** in the other occurrences in the book. The assumption that they did not read **נחת** at all, however, does not seem necessary: they may have read the unusual **נחת ידע** ‘to know rest’ (and **Sm** *διαφορᾶς* does align with **נחת**, at least quantitatively) and may have attempted to interpret it as ‘to know the difference, to distinguish,’ though the linguistic basis of such an interpretation remains unclear.

☰ Notes on alignment

Sm *διαφορας* could also be parsed as plural accusative and hence be aligned with **G**, but, as **Marshall**, 178 points out, *πειράω* commonly governs the genitive. He aligns the Greek **Sm** *διαφορᾶς* with the Syriac **Sm** ܠܘܨܘܘܬܐ, but this is an error: *διαφορᾶς* corresponds to ܠܘܨܘܘܬܐ(ܘ), an ܠܘܨܘܘܬܐ(ܘ) to *πράγματος* (see ✱).

G *ἀναπάσεις* could be either nominative or accusative plural: in the first case, **G** would follow the same syntax as **M**, while in the second it would align with **Sm**, **T**, and **V**. **Goldman 2004**, 39 is for the former, while **Weeks 2022**, 86 and most scholars (see, e.g. **Ginsburg**, 362) support the latter (Weeks attributes to Goldman a parsing of *ἀναπάσεις* as an accusative plural, but it seems to us that Goldman takes *ἀναπάσεις* to be a nominative, judging from his alignment of **G** with **M** in his critical apparatus and his note in **Goldman 2004**, 87). Both parsings are possible and do

³⁸² **Graetz**, 89, **Delitzsch and Keil 1875**, 303, **Gordis 1955**, 249, **Whitley 1979**, 58, **Weeks 2022**, 88-9.

not make any difference to our alignment: we agree with Weeks, however, and take *ἀναπαύσεις* to be accusative.

6:6^a ואלו ≡ ≡

📖 The ancient witnesses

Against M and all the Versions: ‘And even if (וְאִלֵּן, see 4:10^b) he lived a hundred years twice’, 4QQoH^a gives וְאִם לֹא, lit. ‘And even if he did not live a hundred years twice’ (but cfr. *).

* Proposed reconstructions and evaluations

Goldman 2004, 39 apparently considers וְאִם לֹא in 4QQoH^a to be the a negative conditional conjunction and classifies it as an error in his critical apparatus. For Seow, 213, on the other hand, וְאִם לֹא and וְאִלֵּן are synonymic and the Qumran scribe would be trying to restore the classical Hebrew form in place of the LH one. וְאִם לֹא in 4QQoH^a would not be, therefore, the negation לֹא, but the equivalent of לֹא/לֵי used in early texts³⁸³.

6:6^b פְּעָמַיִם ≡ ≡

📖 The ancient witnesses

M could be translated: ‘And even if he lived a hundred years *twice*,’ with pointing of פְּעָמַיִם as dual, which has the support of P (פְּעָמַיִם), Jerome (H1 *duplices*, V *duobus*), and T (פְּעָמַיִם). G, on the other hand, gives plural καθόδους, from κάθοδος lit. ‘descent; coming back,’ and here probably ‘cycle, recurrence’ (Liddell and Scott, 855 b): και εἰ ἔζησεν χιλίων ἐτῶν καθόδους ‘‘Though he has lived to the return of a thousand years’’ (Brenton, 824), ‘‘Even if he lived *recurrences* of a thousand of years’’ (Gentry 2007, 652). Aq apparently reads καθόδους as well here, according to a correction contained in the text of ms 248 (χίλια ἔτη καθόδους, see Gentry 2006, 162, 166 and Marshall, 179-80). Such a Greek translation should presuppose a plural pointing פְּעָמַיִם as in Qoh 7:22 (see also Exod 34:23, 24, Deut 16:16, 1Kgs 9:25, 22:16).

6:6^{c-c} הכל הולך ≡ ≡

📖 The ancient witnesses

M reads ‘everything goes,’ and has the support of 4QQoH^a, of several Greek mss, including codex *Alexandrinus* (τὰ πάντα πορεύεται, with a frequent variant πορεύσεται), of H1 (*omnia properant*), and of T (דְּכָל חַיִּיבֵי דְאֻלֵּין). The rest of the textual tradition transposes the two words: so codices

³⁸³ Muilenburg, 27, Whitley 1979, 58, Schoors 1992, 137, Weeks 2022, 90.

Venetus and *Sinaiticus* (πορεύεται τὰ πάντα), P (ⲛⲗⲏ ⲁⲓⲛ), and V (*properant omnia*). Codex *Vaticanus* and Hamburg papyrus omit τὰ πάντα, leaving only the verb.

* Proposed reconstructions and evaluations

Klostermann, 58 prefers G^{B98} as G*. McNeile, 144, 160 and Podéchar, 357 sustain G^{VSC} and suppose a *Vorlage* with הוֹלֵךְ הַכֹּל, taking the omission in G^B to be an error. Rahlfs 2006, 249 and Gentry 2019, 186 edit τὰ πάντα πορεύεται of G^A (= M). Though not excluding the possibility of a Hebrew *Vorlage* as the cause of the transposition in G^{VSC}, Weeks 2022, 98 takes the early evidence of 4QQOH^a to be an argument in favour of a late inner-Greek development, likely for stylistic reasons.

Regarding P, for Kamenetzky, 219 the transposition is a free rendering, whereas for Weeks 2022, 98 it is the result of Greek influence.

6:7^a לפיהו ≡ ≡

📖 The ancient witnesses

Against M and most Versions (lit. 'All labour of a man is to his mouth'), P and Jerome read *in his mouth*.

* Proposed reconstructions and evaluations

For Euringer, 76 the witness of V and P is not so reliable as to infer a Hebrew variant here, whereas for Barton 1908a, 135 the reading בפיהו presupposed by them is a corruption. Kamenetzky, 219 agrees with Euringer on P. Against Euringer, on the other hand, Weeks 2022, 98 thinks that a *Vorlage*, either in Hebrew or, more probably, in Greek, is possible both for P and for Jerome.

6:8^{a-a} כי מה יותר ≡ ≡

📖 The ancient witnesses

M has: 'for what does the wise man have over the fool?' This reading is supported by most Versions, including the majority of Greek witnesses, such as codices *Alexandrinus*, *Ephraemi*, and AQ-T^H (ὅτι τίς περισσεία), S^M (τί οὐν περισσόν), Jerome (Hⁱ *quid enim est amplius*, V *quid habet amplius*), and T (ארים מה יותר).

Some key-mss of G, such as codices *Vaticanus* and *Sinaiticus*, and the Hamburg papyrus, omit the pronoun and turn the question into a statement: ὅτι περισσεία 'for advantage (is) [to the wise].' P reads similarly: ⲛⲗⲏ ⲁⲓⲛ ⲛⲗⲏ ⲁⲓⲛ 'for there is advantage [to the wise].' S^{YN} puts the pronoun

,ⲓⲛⲁⲓⲛⲁⲓ (= τίς) under asterisk and attributes it to Aq-Tn, meaning that Origen did not find מִהּ in his Hebrew *Vorlage* and that its addition in Greek is a hexaplaric development.

4QQOH^a gives כַּמַּהּ יוֹתֵר 'How much more [has the wise man].'

* Proposed reconstructions and evaluations

Euringer, 77 considers the omission of the pronoun in G^{BS998} as an inner-corruption and Rahlfs 2006, 249 has ὅτι τίς περισσεία of G^{AC} in his critical text.

Though not excluding the possibility of an accidental omission, McNeile, 144-5 and Podéchar, 359 take ὅτι περισσεία of G^{BS998} to be G*, suggesting a *Vorlage* with כִּי מוֹתֵר as in Qoh 3:19 (see 3:19⁹). According to McNeile, such a *Vorlage* resulted as a corruption from M כִּי מִהּ יוֹתֵר, with the latter two words written perhaps מוֹתֵר. Goldman 2004, 39, 88 too claims that G* originally lacked the pronoun and makes a case about such an omission being ideological. Gentry 2006, 177-80 considers τίς a later hexaplaric addition from Aq intended to bring G into line with M, and takes ὅτι περισσεία to be G* following one ms (992, see Gentry 2019, 187), to give: "Whatever is an advantage of the wise over the fool?" (Gentry 2006, 180). Against such a proposal, Weeks 2022, 103 thinks it more plausible that *ὅτι τι περισσεία is G*, which would translate M verbatim, and that this later corrupted into ὅτι περισσεία of G^{BS998} by simple homeoteleuton.

Regarding P, Euringer, 77 believes that it is either a free translation of M or of G^B. Kamenetzky, 219 states that the presence of אֲנִי speaks against a translation from G and thinks instead of an influence from 2:13 (וְרֵאִיתִי אֲנִי שִׁישׁ יִתְרוֹן = אֲנִי שִׁישׁ אֲנִי אֲנִי). A Greek influence, however, is generally admitted by more recent scholarship³⁸⁴.

As for 4QQOH^a, Muilenburg, 25 speaks of a graphic variant of omission of the *mater lectionis* due to Phoenician influence. Weeks 2022, 102-3, note 1 rejects this explanation on the argument that the Qumran scribe tends towards plene spelling throughout the scroll, whereas Goldman 2004, 87 sees in it an ideologically motivated attempt to give an advantage to the חֶכֶם, along the same lines as the variant of 4QQOH^a in 7:19 (see 7:19^a).

☞ Textual choice

We take ὅτι περισσεία in G^{BS998} to be the reading of G's Archetype and τίς to be an addition inserted in order to make the Greek quantitatively correspond to the Hebrew. The omission of the pronoun can readily be explained by homeoteleuton of *τι in *ὅτι τι περισσεία (Weeks 2022, 103). However, τι is unattested, and the fact that 4QQOH^a also has a variant seems to suggest that the text was unstable on this point and to favour the assumption of a different Hebrew *Vorlage*. We think that this was מִהּ יוֹתֵר and that it arose by a skip from the ך in כִּי to the ך in יוֹתֵר. P could be either a free rendering of this *Vorlage* or of its Greek equivalent. This reading and that of 4QQOH^a, however, do produce a meaning that is suspiciously opposite to that of M (see ⲓⲛⲁⲓⲛⲁⲓ), and

³⁸⁴ Schoors 1985, 356, Goldman 2004, 88, Weeks 2022, 103.

so an ideological interpolation cannot be ruled out either. In any case, M would be superior.

6:8^{b-b} מִה לְעֵנִי ≡ ≡

📖 The ancient witnesses

M states: '[for what does the wise man have over the fool?] *What (is) to a poor man (who) knows to go amongst the living?*' Only S_M and H_I support M literally: S_M τί δὲ τῷ πτωχῷ 'what indeed to the poor man'; H_I *Quid pauperi, nisci scire, ut vadat contra vitam?* 'What (is) to the poor man, if not to know how to go against life?' V and T prefix a conjunction to the pronoun: V *et quid pauper nisi ut pergat illuc ubi est vita?* 'and what (to) the poor man, but to go there, where life is?'; T 'and what does that poor man have (= וּמִן אֵיךְ לָהֶוּא עֲנִיא) to do but to occupy himself with the Torah [...] so that he will know how to walk in the presence of the righteous etc.'

G reads διότι for the Hebrew מִה, makes the poor man the nominative, and turns the question into a statement: 'since the poor (= διότι ὁ πέννης) knows how to walk in the direction of life.' A few Greek mss give διὰ τί ὁ πέννης ('for what does the poor etc. '), and this seems to be the Vorlage of S_{YH} אֲנִי אֶפְשָׁר as well as of A_Q-T_H (see *). P has similarly 'for what does the poor man (= لِمَ يَعْرِفُ) know how to go towards life?'

* Proposed reconstructions and evaluations

The note in S_{YH} states that A_Q-T read 'as the Septuagint' (عنه = ὁμοίως τοῖς σ'). This is taken by Gentry 2006, 180 to mean that they read διὰ τί, on the arguments that διότι is uncharacteristic as a translation of the Hebrew מִה (in QoH, it appears only in Qoh 2:15, a later interpolation, see 2:15^{c-e}), and that S_{YH} has it that the text by Origen (σ') was διὰ τί. This use of hexaplaric evidence leads Gentry (and Goldman 2004, 88 before him) to propose, against Rahlfs 2006, 249, that G* had διὰ τί, and to suppose consequently a corruption of διὰ τί into διότι in the early transmission. On such a reconstruction, G would follow M, διὰ τί being a possible translation of מִה read as causal: "Whatever is an advantage of the wise over the fool? *Why does the needy know to walk before life?*". That G follows M, however, is assumed also by scholars who take the G* to have been διότι³⁸⁵. Goldman 2004, 88 regards διότι as an interpretation of מִה לְ along the same lines of the interpretation of לְמַה as final ἵνα τί (2:15, 5:5, and in 7:16, 17), and Gordis 1955, 250 adduces several examples from the H_B as well as from the Mishna in which both מִה (Exod 14:15, 17:2) and the expression מִה לְ (Jonah 1:6) mean 'why.'

Weeks 2022, 105, on the other hand, finds an interpretative rendering unusual for G and A_Q-T_H and thinks that a Hebrew Vorlage with לְמַה in place of מִה is to be seriously taken into consideration. This was the line pursued in particular by past scholarship: Euringer, 77 and Klostermann, 65 suggested long ago עֲנִי לְמַה, McNeile, 145, Podéchar, 359, and Horst 1937,

³⁸⁵ Ginsburg, 363-4, Delitzsch and Keil 1875, 305, Gordis 1955, 250, Crenshaw, 128-9, Goldman 2004, 88, Seow, 214.

1120 לַמָּה הָעֵנִי, whereas Kamenetzky, 220, as Weeks, לַמָּה לְעֵנִי, all of them assuming a dittography of the ל from the preceding הַכְּסִיל. The retroversion by Euringer has been picked up more recently by Ellermeier 1963b, 12, who believes that it partly preserves the original Hebrew text (see ☞).

* Proposed reconstructions and evaluations

Following G, Ellermeier 1963b, 12 emends M to לַמָּה אֲנִי, supposing an aural error of exchange א/ע and a later addition of ל before עֵנִי in M by a scribe inadvertently recalling לַחֲכָם in the previous stichos. Comparing the text so emended with וְלַמָּה חֲכַמְתִּי אֲנִי אִזּוּ יוֹתֵר in Qoh 2:15 and וְלֹמִי אֲנִי עֹמֵל in 4:8, he translates: “Was hat dann der Weise vor dem Toren voraus? *Warum* verstehe *ich* mich eigentlich darauf, vor den Menschen zu wandeln?” “What then does the wise man have over the foolish? *Why do I* actually know how to walk before men?” (Ellermeier 1963a, 20). This emendation is accepted by Galling 1969, 104: “*Warum* verstehe *ich* dann, vor der Lebenden zu wandeln?” “*Why* then *do I* understand how to walk before the living?”

Hertzberg, 130 conjectures לִיְיֹרֵעַ לְיֹרֵעַ, with a comparative מִ, to give: “Denn was hat der Weise vor dem Toren voraus – *vor dem Armen*, der es versteht, den Weg des Glückes zu gehen?” ‘For what does the wise man have over the fool – *over the poor man* who knows how to walk the path of happiness?’

☞ Textual choice

We think a *Vorlage* with לַמָּה probable for G: it is graphically likely and διὰ τὸ is easier to explain as a translation of לַמָּה (Exod 2:13, 5:22, Num 22:37, to mention just a few), rather than of מַה (Job 7:21, Jer 23:37 only, according to our findings). As for the noun, a *Vorlage* with עֵנִי (Euringer) is the most unlikely, since G has an article, whereas a literalistic הָעֵנִי (McNeile) is distant from M. On balance, it seems preferable to assume that G found לְעֵנִי and that it translated by the nominative ὁ πένης to make it agree with the following participle (in a way similar to that which led him to translate וְלֹאֲרָם שְׂלֵא עֹמֵל by καὶ ἄνθρωπος ὃς οὐκ ἐμόχθησεν in Qoh 2:21, although the context is admittedly different there).

We take this *Vorlage* to be original. A haplography of the ל in M is just as likely as a dittography in G, but מַה in M could also be explained by assimilation to מַה in the preceding stichos as well as to the expression לַמָּה which is so common in the book.

We emend M accordingly and translate: ‘*and to what (purpose) should the poor man know how to go amongst the living?*’

6:9^a מִהֲלֵךְ ≡ ≡

👉 The ancient witnesses

The infinitive in M (lit. ‘the seeing of the eyes is better *than going*’ of the soul) is supported literally by SM and V. Three readings are preserved of the former: Greek MSS and SYH give βέλτιον προβλέπειν ἢ ὀδεύειν αὐταρσκειᾶ ‘Better seeing *than going* with self-satisfaction,’ which Jerome translates in his Commentary as: *Melius est providere, quam ambulare, ut libet*. A citation in Evagrius of Pontus’ commentary on Ecclesiastes gives a plural substantive: βέλτιον πρὸς τὸν μέλλοντα βλέπειν ἢ ἐπὶ τοῖς παροῦσιν εὐφρανεῖσθαι ‘Better to see what is coming *than* to rejoice in *the things that are present*,’ but this seems a loose paraphrase of the former (Marshall, 182-3). V reads an infinitive as well: ‘Better to see what you desire *than* to desire (= *quam desiderare*) what you cannot know.’ P reads a substantive ‘Better is the sight of the eyes *than the wandering* (= רְדָמָה רָצוֹן) of the desire.’

G, on the other hand, renders by a participle: ‘Better is the sight of the eyes *than one going* (= ὑπὲρ πορευόμενον) with the spirit,’ and the same reading is found in H1 (= *super ambulantem*). A note in SYH states that TH read ‘as the Septuagint’ (ὁμοίως τοῖς ο’ = ὑπὲρ πορευόμενον, see Marshall, 183).

T’s use of a finite verb could underlie both an infinitive and a participle: ‘*It is better* for a men [...] *to see* a reward for his deeds [...] *than that he go* (= מֵאֵן דִּי יֵזִיל) to that world etc.’ (Knobel 1991, 37).

* Proposed reconstructions and evaluations

At least since Dillmann, 11 scholars have proposed that G could have vocalised M as participle מִהֲלֵךְ³⁸⁶. Goldman 2004, 88 tentatively suggests that this reading may be due to the desire “to avoid the idea of a soul’s wandering,” whereas Weeks 2022, 113 explains it as due to G’s understanding that this verb does not take נִפְעַל, which is accordingly rendered by a dative (ψυχῆ), as its subject.

Yi, 274-5, on the other hand, points out that G is not literal in rendering infinitives absolute in Hebrew (see 3:5^a).

6:10^a שְׁהִיָּה ≡ ≡

👉 The ancient witnesses

Against M and all the Versions, Jerome read a future tense here: ‘*what will be*, it has already been named.’

³⁸⁶ Kamenetzky, 220, Podéchar, 359, Goldman 2004, 88, Weeks 2022, 113.

* Proposed reconstructions and evaluations

The rendering of Jerome has been noted by [Euringer](#), 78, who suggests that he may have read שִׁיחִיה in his *Vorlage*. This view is shared by [Weeks 2022](#), 123, who explains it in terms of an adaptation to Qoh 6:12.

6:10^b שְׁהִתְקִיף ≡ ≡

📖 The ancient witnesses

With the *K^{ethib}* שְׁהִתְקִיף, which is most likely to be parsed as article followed by adjective (שְׁהִתְקִיף, see **Q**), M should state, literally: ‘Man cannot dispute with *the one* (who is more) *powerful* than he.’ The *Q^{erê}* gives שְׁתִּתְקִיף: ‘Man cannot dispute with (him) *who* (is more) *powerful* than he.’

G renders by an adjective preceded by an article: lit. ‘with *the strong* (= τοῦ ἰσχυροῦ) over him,’ with a variant with a comparative τοῦ ἰσχυροτέρου (‘with *the stronger*’) found in codex *Sinaiticus* and many mss of the Catena group, as well as in an anonymous marginal reading in mss 161-248 which [Marshall](#), 184-6 thinks SM or TH. It likely follows the *Q^{erê}*, taking the relative to be equivalent to the article (see *). P renders by an indefinite pronoun (ⲉ) followed by a relative (ⲁ) ‘with *whoever* (is) *strong* (= ⲁⲓⲛⲉⲛⲉ) than he.’ Unless ⲁⲓ is a free rendering of the relative-ⲁ in the *Q^{erê}*, P seems to be following the *K^{ethib}* שְׁהִתְקִיף here, with ⲉ equivalent to the article and ⲁ to the relative (but cfr. *). H₁ renders by *et non poterit iudicari cum fortiore se* ‘and he cannot contend with him (who is) *stronger* than himself’ and V similarly: *et non possit contra fortiorem se in iudicio contendere* ‘and he cannot contend in judgment against (him that is) *stronger* than himself,’ using a comparative form as some mss of G (see above). T paraphrases: ‘with the Master of the word *who* (is) *stronger* (= דִּתְקִיף) than he.’

Q Proposed translations and interpretations

The *K^{ethib}* שְׁהִתְקִיף has been parsed in four different ways: as a sequence of (i) relative + third-person perfect *Hiphil* (שְׁהִתְקִיף): lit. ‘Man cannot dispute with (whom) *who overcomes* him’³⁸⁷; (ii) relative + article + adjective³⁸⁸, vocalised either as שְׁהִתְקִיף³⁸⁹ or שְׁהִתְקִיף³⁹⁰, see 📖; (iii) relative + abbreviated third-person pronoun הוּא + adjective (שְׁהִתְקִיף): ‘Man cannot dispute with *him* (who is more) *powerful* than he’³⁹¹. [Gordis 1949](#), 109 (and [Gordis 1955](#), 253-4), very differently, suggests that the *K^{ethib}* is (iv) a conflation of the *Q^{erê}* and הִתְקִיף (article + adjective), both meaning “with the one Mightier than he.” This proposal has been accepted by [Hertzberg](#), 138, [Crenshaw](#), 131, and more recently by [Seow](#), 232-3, who also extends it to the *K^{ethib}/Q^{erê}* in Qoh

³⁸⁷ Herzfeld, 100, Hahn, 106, Dale, 45, Zapletal, 165.

³⁸⁸ Ewald 1837, 213, Hengstenberg, 155, Ginsburg, 366, Stuart, 235, Stuart, 235, Nowack and Hitzig, 254, Wright 1883, 378-9, Nowack and Hitzig, 254, Euringer, 78, McNeile, 73.

³⁸⁹ Wright 1883, 379.

³⁹⁰ Weeks 2022, 130.

³⁹¹ Driver 1905, 1141, Barton 1908a, 137, Driver 1964, 79, Whitley 1979, 61.

10:13. Horst 1937, 1220 seems to have put forward the same explanation before Gordis did, but his note in the critical apparatus is misleading, since it suggests that שְׁהִתְקִיף is a *real* variant. As Weeks 2022, 129 rightly notes, this is likely to be the cause of the claim by Schoors 1992, 36 that “some manuscripts have the variant שְׁהִתְקִיף.”

* Proposed reconstructions and evaluations

Commentators have generally been reluctant to make a judgment on possible *Vorlagen* for the Versions, and proposed alignments differ considerably. Hertzberg, 138 states that the Versions support the article (*K^ethîb*), whereas Goldman 2004, 39, 88 that they endorse the *Q^erê*, with G rendering the relative in שְׁהִתְקִיף by an article as in Qoh 1:9 e 1:14. Seow, 232-3 states that the *Q^erê* is supported only by P and T. Weeks 2022, 130 claims that the Versions can underlie both, but that P and T may slightly favour the *Q^erê*. For Kamenetzky, 220, by contrast, P would read the *K^ethîb*. Euringer, 78 thinks a reconstruction impossible: even G, he claims, is uncertain, because even if an article were missing in Hebrew, the relative could still be the reason why G used the article.

✂ Proposed emendations and conjectures

Most critics are for M with the *K^ethîb*³⁹². Euringer, 78, followed by McNeile, 73, argues that the article would have been removed to avoid a reading of שְׁהִתְקִיף as *Hifil*. The *K^ethîb*, Euringer claims, is original, because it is more likely that the ך was dropped or assimilated rather than added later.

A number of scholars prefer the *Q^erê*³⁹³. For Podéchar, 361, the ך of *K^ethîb* is to be rejected, whether it is the preformative of the *Hifil* (see Q), which is unknown for this verb in BH, or the article, which is not appropriate before an adjective in the attributive position. For Schoors 1992, 35-6, too, the *K^ethîb* is an impossible form.

≡ Notes on alignment

We agree with Euringer, 78 that an alignment is impossible. A case could be made for G reading the *Q^erê* and P the *K^ethîb* (see ⚡ and *), but this would be uncertain. The other Versions either lack the article or are not literalistic enough with grammatical variants to be used as textual witnesses.

³⁹² Burger, 49, Hengstenberg, 155, Dale, 75, Nowack and Hitzig, 254.

³⁹³ Podéchar, 361, Ehrlich, 81, Odeberg, 48, Galling 1940, 72, Schoors 1992, 35-6, Goldman 2004, 39, Seow, 232-3, Weeks 2022, 130.

6:12^a מֵה ≡**📖 The ancient witnesses**

The pronoun in M ('For who knows *what* is good to man') is missing in some key mss of G, including *Venetus*, *Vaticanus*, and Hamburg papyrus: 'For who knows the good to man.' SM paraphrases τίς γὰρ οἶδεν ὃ συμφέρει τῷ ἀνθρώπῳ 'For who knows *what* benefits man.'

*** Proposed reconstructions and evaluations**

McNeile, 145 thinks that the omission of the pronoun reflects G* and that it underlies a Hebrew *Vorlage* without מֵה. Weeks 2022, 133-4 agrees and notes that, if true, such a Hebrew text would express a thought similar to that in Qoh 2:3 and 8:15, where QOH speaks not about 'what is good' for man, but of his good in general. He further suggests that SM might lack the pronoun in his *Vorlage* as well.

📖 Textual choice

The omission of the pronoun seems to us too little supported (five Greek mss in total, albeit important) to affirm with certainty a Hebrew *Vorlage*. SM could have rendered the pronoun by a relative (see 📖), but it is, in any case, not sufficiently literal to be a reliable textual witness.

6:12^b בַּחַיִּים ≡ ≡**📖 The ancient witnesses**

M reads: 'For who knows what (is) good to man *in life*,' and has the support of codex *Vaticanus*, Hamburg papyrus, and SM (ἐν τῇ ζωῇ), along with H1 (*in vita*). T paraphrases consistently and omits the initial preposition before the noun: 'For who is the one who knows that will be good for a man in this world except to occupy himself with the Torah which is *the life* (= חַיִּים) of the world etc.' (Knobel 1991, 37)

The rest of the witnesses add a third-person pronoun after the noun: 'the good *in his life*.' So codices *Alexandrinus* and *Sinaiticus* (ἐν τῇ ζωῇ αὐτοῦ), followed by S_{YH}, P (حَيَاتِهِ), and V (*in vita sua*).

🔗 Proposed emendations and conjectures

Podéchar, 362 and a few others have commented on this variant. Weeks 2022, 134 states that, whenever it arose in Greek (from which both P and V would depend) or in Hebrew, it did so as a facilitation or as an assimilation to what follows.

As for P, [Kamenetzky](#), 220 states that it is impossible to decide whether the Syriac translator freely added the suffix, or inserted it as a correction towards G, or found it in his *Vorlage* בחייו. For [Schoors](#) 1985, 350 the first of these three alternatives is preferable.

6:12^c ויעשם ≡ ≡

The ancient witnesses

M reads literally: ‘The number of days of his life of vanity and *he will make them* as shadow etc.’ with the future of verb עשה ‘to make,’ and here probably ‘to spend’ (see [Whitley](#) 1979, 61). Only ΣM (ποίησῃ αὐτὸν) and ΗI (*et faciet eas*) render the future in M verbatim. V has a present (*praeterit*), whereas T has a participle and either omits the conjunction before ויעשם or shifts it before מספר: ‘and the whole number of days of his futile life [...] is considered (= חשיבין) in his life like a shadow’ ([Knobel](#) 1991, 37).

G renders by an aorist: καὶ ἐποίησεν αὐτάς lit. ‘and *he spent* them’ (with a variant αὐτά found in many and important mss). P has a perfect as well, but from t verb חצו ‘to pass, spend’ (see *).

* Proposed reconstructions and evaluations

[McNeile](#), 145 thinks that G and P read from a *Vorlage* with ויעשם, and [Podéchar](#)d, 362 suggests that G parsed M ויעשם as a consecutive form (ויעשם). So also [Yi](#), 163, who regards the consecutive form to be in accordance with G’s understanding of this verse as composed of two times, a past one and a future one (roughly: ‘no one will tell him what *will be* once his days are past’). [Weeks](#) 2022, 135 thinks this interpretation forced, there being nothing in the context to suggest a reading of ויעשם as consecutive, and follows [McNeile](#)’s proposal of a Hebrew *Vorlage* with ויעשם. Such a *Vorlage*, he argues, gives an odd sense and is inferior to M.

In light of the presumed meaning of the Hebrew עשה as ‘to spend time’ (see , [Euringer](#), 79 considers חצו as P*. [Kamenetzky](#), 199 and [McNeile](#), 145, by contrast, take it to be a corruption from חצו. [Weeks](#) 2022, 135 agrees and suggests a possible influence from G.

Proposed emendations and conjectures

[Renan](#), 152 conjectures ויעברו. [Sacchi](#), 174-5 reads אשר יעשם instead, to give: “E chi sa cosa è bene per l’uomo nella sua vita, nei giorni contati della sua vita vana, *che* l’uomo *passa* come un ombra?” ‘And who knows what is good for man in his life, in the numbered days of his vain life, *that* man *passes* like a shadow?’

6:12^d כצל ≡ ≡

👉 The ancient witnesses

M has: 'and (man) will spend them (the days of his life) *as a shadow*,' with כצל supported by most Versions.

The Greek tradition is split: Origenic and Lucianic mss (ὡς σκιά) support M, whereas the rest of the Greek tradition (ἐν σκιά), confirmed by SYH, supports a Hebrew variant with כצל: 'and (man) will spend them (the days of his life) *in shadow*.'

SM paraphrases by making צל the predicate of 'number of his days': 'Indeed, who knows what benefits man in his life during the number of his days of vanity, that he will make it *a shadow* (= σκέπηγ).' His reading, moreover, is uncertain (see *).

The Zamora and Paris mss of T support M; Sperber's ms gives בטילא, which is apparently a corruption but indirectly supports the variant with preposition ב.

// Loci paralleli

7:12^a, 7:12^b, 8:13^a.

* Proposed reconstructions and evaluations

The reading of SM is actually a conjecture by Field, 391, who restored כצל (= σκέπηγ) in the Syriac text of SYH, assuming a homeoteleuton from the preceding כצל (= כ) (see Marshall, 187).

A Vorlage כצל for G and the other Versions is often admitted by scholars³⁹⁴, but cfr. Dale, 45-6 and Seow, 234 (see ✂), for whom G is paraphrasing M.

Q Proposed translations and interpretations

The meaning of the statement changes considerably with the two variants: with the first, authors take the emphasis to be on the fleetingness of life, with 'as shadow' referring either to the days (i.e. 'they spend their days that fleet as shadow', so, e.g., Gordis 1955, 254 and most authors), or to men ('they spend as shadows their days', that is, they live briefly, so Podéchar, 362), comparing parallel statements as the one in Job 8:9 (see ✂); with the second, the expression 'being in the shadow' is considered to be an allusion to the condition of ignorance in which man finds himself, to whom 'no one will be able to tell what will be after.'

✂ Proposed emendations and conjectures

Hertzberg, 138-9 prefers G for three reasons: (1) the theme of the verse, in his opinion, is not the transience of human life, but its 'inscrutability' ("Undurchsichtigkeit"); (2) the expression כצל

³⁹⁴ Ginsburg, 368, Euringer, 78-9, McNeile, 145, Podéchar, 362, Horst 1937, 1220, Gordis 1955, 132, 254, Hertzberg, 138-9, Goldman 2004, 39, 88-9, Seow, 234, Weeks 2022, 136.

provides an ironic contrast to תחת השמש at the end of the verse; and (3) it is very likely that the unusual expression בצל has been replaced by כצל, which is frequently found in the HB to express the brevity of life (Job 8:9, 14:2, Ps 102:2). Goldman 2004, 39, 88-9 follows Hertzberg, taking G to be *difficilior* and M to be an assimilation either to Qoh 8:13, or to other places such as Ps 109:23, 144:4, and 1Chr 29:15.

Most authors, however, maintain or defend M. For Crenshaw, 131-2 the dominant theme is the transience of life, and the expression ‘spending time in the shade’ is inappropriate because it has positive connotations, as one would expect in a hot climate. For Seow, 234, M is sound, whereas G is either freely interpreting or assimilating to בצל in Qoh 7:12 (he does partly emend with G, however, when he translates ‘as in a shadow’). For Euringer, 78-9, M is sufficiently guaranteed by the high number of witnesses in its support, whereas for Gordis 1955, 254 it is “substantiated by P” (?). Against G and the proposed emendation, Weeks 2022, 137 makes three points: (1) צל is never used in the HB as a synonym of ignorance; (2) בצל seems to denote protection, as in 7:12; (3) stating that humans live ‘under the shadow’ would contradict the image of them ‘living under the sun’ given at the close of the verse. Taking the referent of the comparison to be the man (see Q), he translates: “The days of his life of illusion are finite, and he spends them as a shadow.”

☞ Textual choice

If M is taken to be original, then G could be explained either as an assimilation to the first occurrence of בצל in Qoh 7:12 or, more likely, as an assimilation to ἐν σκιᾷ in the similar passage in 8:13; if, on the other hand, G is original, then M could be an assimilation to כצל in 8:13 or to other numerous passages in the HB in which כצל is found to express a comparison between human life and shadow. The variant could also be a mere accidental graphic error, the interchange כ/צ being an easy one. Both scenarios are defensible on text-critical grounds. The choice of the original reading, therefore, depends upon our understanding of the general sense of the verse and on considerations of a literary nature. On balance, we prefer to maintain M, since it is doubtful that ‘being in the shadow’ could mean ‘being ignorant,’ as is often claimed by those who prefer G, whereas ‘being like a shadow’ gives a much more clear sense.

7:1^a שם ≡

☞ The ancient witnesses

Against M, which is supported by 4QQOH^a, G, P, and H_I (lit. ‘Better a name than a good oil’), several witnesses add the adjective ‘good’: ‘Better a good name, than a good oil.’ So S_M (ἀμεινον ὄνομα ἀγαθὸν ὑπὲρ μύρον εὐώδες); V (*melius est nomen bonum quam unguenta pretiosa*), and T (‘Better the good name (= טוב שמא טבא) the righteous acquire in this world than the anointing oil’). This

variant is found also in a family of Syriac mss, and SYH too has it, against G.

* Proposed reconstructions and evaluations

The addition is generally considered to be exegetical and independent from *Vorlage*. Substantive שם could alone mean ‘good name, reputation’ (see Prov 22:1), and the translators would have wanted to be explicit about that in their translations (so Euringer, 79 and Weeks 2022, 151-2). Goldman 2004, 40 classifies the addition as interpretative in his critical apparatus. For Podé-chard, 364 the translators would have taken טוב to be a qualifier of שם due to the parallelism of שמן טוב.

7:1^b הולדרו ≡ ≡

📖 The ancient witnesses

M reads a third-person suffix pronoun after the noun: lit. ‘(better) the day of the death than the day of *his being born* (= הַיְנִלְדוֹ)’. The pronoun is attested in part of the Greek tradition (γενέσεως αὐτοῦ), headed by codices *Alexandrinus*, *Ephraemi*, and by the second corrector of codex *Sinaiticus*, as well as by H1 (*nativitatis eius*). SYH and ms 788 put it under asterisk and attribute it to Aq, meaning that Origen did not find it in his Hebrew *Vorlage* and that it was added in Greek as the result of a hexaplaric revision.

The rest of the tradition omits the pronoun, to give: ‘(better) the day of the death than the day of *birth*.’ So Greek codex *Vaticanus* and the Hamburg papyrus (γενέσεως), confirmed by SYH, P (ⲁⲓⲁⲛⲁⲓⲁⲓⲁⲓ), and V (*nativitatis*).

The presence of the pronoun is difficult to establish in T, which takes the righteous and wicked man, respectively, to be the subject of the second hemistichos: ‘and the day that a man dies and departs for the tomb with a good name and merits (it is better) than the day when *a wicked man is born* (= דַּאֲתִילִיד רְשִׁיעָא) into the world’ (Knobel 1991, 38).

The witness of 4QQoH^a is uncertain as well, only three letters remaining and two of them, including the final ן, being reconstructed (see Ulrich et al. 2000, 221).

* Proposed reconstructions and evaluations

Rahlfs 1896, 250 and Gentry 2019, 190 take γενέσεως αὐτοῦ of G^{ACSC} to be G* and many authors are of the opinion that the omission of the suffix in G and the other Versions is merely translational³⁹⁵. Goldman 2004, 40, on the other hand, prefers the reading without the suffix in G^{BS998}, and a number of authors, especially early commentators, have followed this line conjecturing different *Vorlagen*: Bickell, 88, followed by Podéchard, 364, proposes הַיְלִיד, which Driver 1905, 1142 cites in his critical apparatus, whereas McNeile, 145, followed by Barton 1908a, 141, proposes הַיְלִיד.

³⁹⁵ Ehrlich, 81, Gordis 1955, 257, Seow, 235, Weeks 2022, 152.

Q Proposed translations and interpretations

The pronoun is generally taken to be referring to an indefinite subject (Ewald 1863, § 272 b, König 1881a, § 324 e) König 1881a, § 324 e: '(better) the day of the death to the day of *one's being born*' (so, e.g., Seow, 235 and most scholars). Herzfeld, 104, on the other hand, thinks of an ellipsis of אַדְרָם after the first טוֹב.

✂ Proposed emendations and conjectures

Some scholars have proposed removing the suffix because it is difficult to explain grammatically, emending with the Versions either to הוֹלֵד 'to be born'³⁹⁶ or to הוֹלֵדוֹת 'birth day'³⁹⁷. Taking the latter as original, Podéchar, 364 suggests that the suffix may have arisen as an error of misdivision, being originally a copulative conjunction prefixed to טוֹב in the following verse.

Against this emendation, it is generally argued that the omission of the pronoun is facilitating and that the Versions omitted it for this reason (see *). Gordis 1955, 257 claims that these emendations are difficult to accept without an article and that the oddity of the suffix is less disturbing if we look at other places where QOH seems to have experienced difficulty in rendering impersonal verbs, as in מֵאִישׁ שָׁמַע in Qoh 7:5. Weeks 2022, 152 maintains M arguing that there would be no reason for a later addition of the suffix. Odeberg, 51 and Williams, 74 defend M as well. Galling 1940, 72 understands it to mean "seines (der Betreffenden) Geboren-Werdens" 'of his (the person concerned) being born,' but actually translates with Versions ('Tag der Geburt'), omitting the suffix. Goldman 2004, 89 is inclined to take M as the *lectio difficilior*, but he also suggests the possibility that the suffix may have been added "as a kind of stylistic harmonisation with the end of v. 2 speaking of the 'living'," and seems to leave the question open.

📖 Textual choice

We think, with Goldman 2004, 40, that G* is G^{BS998} and that the addition of the pronoun in G is a hexaplaric revision (as in 6:8^{a-a}). An omission due to stylistic or linguistic reasons seems to us unlikely, given the literalism of the Greek translator. This text probably comes from a *Vorlage* הוֹלֵד, vocalised as an infinitive (הוֹלֵדוֹ) and rendered with a noun (γενέσεως) according to translational techniques of G (see comment on 3:5^a). P and H₁ likely depend on G, but it cannot be excluded that they too read from the same *Vorlage*.

The choice between the two variants is difficult because both are justifiable on text-critical grounds: the suffix could have been omitted or accidentally dropped in the *Vorlage* of G, but also secondarily added in (proto-)M to make the man the subject of this verse, so as to create continuity with the preceding verses.

³⁹⁶ McNeile, 104, 145, Barton 1908a, 138, 141.

³⁹⁷ Bickell, 88, Podéchar, 364.

≡ Notes on alignment

T is a free paraphrase and does not render the suffix verbatim. However, the juxtaposition of the verb to the substantive (lit. '(the day) of the wicked's being born') seems to be an attempt at translation of the suffix, and for this reason we hazarded an alignment of T with M. [Goldman 2004](#), 39, on the other hand, isolates T in his critical apparatus.

7:2^a מלכת ≡ ≡

📖 The ancient witnesses

M gives: 'It is better to go to the house of mourning, *than to go to the banquet house*,' with preposition מן followed by an infinitive construct. This reading is supported by a vast part of the Greek tradition, including Lucianic and Catena mss (ἡ πορευθῆναι), codex *Venetus* (παρὰ πορευθῆναι), and the second corrector of codex *Sinaiticus* (παρὰ τὸ πορευθῆναι). P (ⲁⲓⲛⲁⲓⲛⲁⲓ) and T (מלמיזל) also translate M. The rest of the Greek Uncials and Hamburg papyrus give ἡ ὅτι πορευθῆναι 'than that to go to the banquet house'. Jerome omits the verb altogether, to give, both in H_I and in V: *melius est ire ad domum luctus quam ad domum convivii*. 'It is better to go to the house of mourning than to the house of feasting.'

* Proposed reconstructions and evaluations

[McNeile](#), 161 explains ἡ ὅτι πορευθῆναι as an internal error, due to a doubling of η or of π in πορευθῆναι, thus:

(1) [H]ΠΟΡΕΥΘΗΝΑΙ > [HH]ΠΟΡΕΥΘΗΝΑΙ > [ΟΤΙ]ΠΟΡΕΥΘΗΝΑΙ, or (2) [H]ΠΟΡΕΥΘΗΝΑΙ > [HΠ]ΠΟΡΕΥΘΗΝΑΙ > [ΟΤΙ]ΠΟΡΕΥΘΗΝΑΙ. The reading found in G^V (παρὰ πορευθῆναι) and in G^{SC} (παρὰ τὸ πορευθῆναι) would be hexaplaric corrections (so also [Podéchar](#), 366). [Goldman 2004](#), 89, very differently, conjectures a Hebrew *Vorlage* מְשֻׁלְכֵת, with the relative pronoun introducing a comparison as מֵאֲשֶׁר in Qoh 3:22. [Weeks 2022](#), 154 accepts such a retroversion, but takes the addition of the relative pronoun to be a mechanical error by a scribe who, copying מלכת, was influenced by משתה a few words later. As for H_I, he suggests that an accidental loss of **ire* during the textual transmission is more likely than a conscious omission by Jerome, who is usually literalistic in his commentary.

7:2^b משתה ≡ ≡

📖 The ancient witnesses

Against the whole tradition, which gives 'house of *feasting*', 4QQOH^a reads שְׂמֵחָה lit. 'house of *joy*'. Three Origenic mss (codex *Venetus* and minuscules 253-475) prefix the article to the noun,

as do some medieval mss.

* Proposed reconstructions and evaluations

Goldman 2004, 39 and Seow, 236 consider 4QQoH^a an assimilation to בית שמחה in Qoh 7:4. Fox 1989, 227-8 takes it to be a synonymic substitution, due to the frequent juxtaposition of the two terms (as in, e.g., Esth 9:17, 18, 19, 22). For Weeks 2022, 153-4, on the other hand, the cause of the variant would be merely mechanical and due to confusion of letters, as in the substitution of M שמחה with משהתה witnessed by some medieval mss in Qoh 7:4.

✂ Proposed emendations and conjectures

Weeks 2022, 154 prefers 4QQoH^a on account of its antiquity, by translating: “house of celebration.”

7:2^c באשר ≡ ≡

👉 The ancient witnesses

G καθότι and P -ג אפ seem to have read from באשר (see 2:16^a).

* Proposed reconstructions and evaluations

A Hebrew variant באשר is admitted by McNeile, 145, Goldman 2004, 82, and Weeks 2022, 155.

7:2^d הוא ≡ ≡

👉 The ancient witnesses

4QQoH^a seems to point to הואה, which is common as a variant spelling of הוא at Qumran (see Reymond, 158).

G renders the third-person pronoun in M (lit. ‘for it is the end of every human’, see H1 est and T הוא) by the demonstrative τοῦτο (‘this is the end’). P seems to be a conflation of both G (אג) and M (,מ).

* Proposed reconstructions and evaluations

Goldman 2004, 89 takes the spelling in 4QQoH^a as proof that the scroll has been copied carelessly at this point (see 7:2^{e-e}), whereas Weeks 2022, 155 claims that that spelling is common at Qumran. Kamenetzky, 220 thinks that both G and P depend on a Vorlage that read זה.

7:2^{e-e} סוף כל ≡ ≡

📖 The ancient witnesses

Against all the textual tradition ('for it is *the end of every men*'), 4Q_{QOH}^a reads סוף כול: '*the whole end of man*' (see Ulrich et al. 2000, 223, Ulrich 1992Ulrich 1992, 145, Nebe, 312).

* Proposed reconstructions and evaluations

Goldman 2004, 89 regards 4Q_{QOH}^a as the result of careless copy, citing the spelling of the הוּא as הוּאָה as proof (see 7:2^d). For Weeks 2022, 155, by contrast, not only is 4Q_{QOH}^a not erroneous at this point, but its variant is original as it is clearly *difficilior*.

✂ Proposed emendations and conjectures

Weeks 2022, 155 emends M to סוף כול with 4Q_{QOH}^a, to give: "since it is *the whole end* of a human."

7:2^f האדם ≡ ≡

📖 The ancient witnesses

Important Greek mss such as *Alexandrinus*, *Vaticanus*, and Hamburg papyrus, as well as T_H (see *), omit the article (*ἀνθρώπου*) M, on the other hand, is supported by codex *Venetus* and other Origenic mss, by codex *Sinaiticus* and many minuscules of the Catena group (*τοῦ ἀνθρώπου*). A_Q, P, and V render by a plural.

// *Loci paralleli*

5:18^a.

* Proposed reconstructions and evaluations

The reading of T_H is a reconstruction by Gentry 2004b, 73-5. The note in S_{YH} states only that T_H is 'as the Septuagint' and, since Origenic mss give *τοῦ ἀνθρώπου* (see 📖), this is taken by Gentry to mean that T_H too had the same reading.

McNeile, 145 and Goldman 2004, 40 choose *ἀνθρώπου* of G^{AB998} as G*. Rahlfs 2006, 150 and Gentry 2019, 190, by contrast, edit *τοῦ ἀνθρώπου* of G^{V5} (= M), and Gentry 2004b, 75 justifies this choice on the basis of translation techniques. Weeks 2022, 155 agrees and finds it highly unlikely, against Goldman 2004, 87 (see also 3:13^a), that the Greek translator was faced with a *Vorlage* with כל אדם, and correspondingly unlikely that he translated *παντὸς ἀνθρώπου*.

7:2^g יתן ≡ ≡

👉 The ancient witnesses

M has, literally: ‘and the living *will give* his heart,’ which is difficult because of the lack of an object. Despite the difficulty, this reading is widely supported. S_M gives *καὶ ὁ ζῶν προσέξει τῆ διανοία* ‘and the living *will keep* in mind’, which Jerome translates in his Commentary as *Et qui vivit, respiciet ad mentem* ‘And he who lives, will consider (it) in his mind’. H₁ translates verbatim *et qui vivit, dabit ad cor suum* ‘and the one who lives, *will give* to his heart,’ whereas V *et vivens cogitat quid futurum sit* ‘and the living *thinks* what is to come,’ with *cogitat* rendering the Hebrew יתן אל לבו and likely influenced by S_M *respiciet ad mentem*. T supplies an object in his paraphrase: ‘the righteous will repent and *take* (= ייתן) *to heart* the matters of death.’

G, on the other hand, followed by P, has an addition after the verb: ‘the living will give *good* (= δώσει αγαθόν/אֲבִיבִים טוֹב) to his heart.’ Only two Greek minuscules (336 and 338) omit *ἀγαθόν*, whereas the *Vetus Itala* (La¹⁶⁰) gives: *et qui vivit, vivit ad cor suum* ‘and the one who lives, *lives* to his heart.’

* Proposed reconstructions and evaluations

Rahlfs 2006, 250 chooses the reading without *ἀγαθόν* for his critical text, claiming support for that reading from two mss (evidently 336 and 338), the *Vetus Itala* (Jerome's Commentary), and Origen (ΣΥΗ). Gentry 2019, 190, on the other hand, goes with the majority reading.

The addition in G and P has been variously explained. For Euringer, 80, G could depend on a *Vorlage* either with טובה or with טוב, arising as a dittograph from the following verse. Following a discussion by Delitzsch and Keil 1875, 311, who reports how much the Talmudists struggled to reconcile this verse with “Koheleth's Ultimatum” in Qoh 2:24 that there is nothing better than to eat and drink, Euringer also suggests that the addition of טובה is intentional, and meant precisely to harmonise this passage with others in which a more positive consideration of life's pleasures is expressed. Kamenetzky, 221 takes the addition to be an inner corruption due to dittography of *ἀγαθόν* from the following verse, and McNeile, 161 similarly suggests that it was probably caused by the influence of the six-fold recurrence of *ἀγαθόν* in 7:1–8. Others, such as Williams, 75 and Wright 1883, 381, are inclined to think that it is exegetical. Goldman 2004, 89 suggests that it could be an interpretation in light of the following verse, and in particular of the expression ייטב לב (so already Ginsburg, 370), but that it is also possible that טוב is original and that it was omitted in proto-M in order to avoid stating that the living ‘gives his heart to good’ (v. 2) and that ‘good (is) anger’ (טוב כעס v. 3). Weeks 2022, 156 thinks it likely that טוב or *ἀγαθόν* has been borrowed from the start of the next verse to supply an object to the verb in G or in its source-text.

As for P, Kamenetzky, 220-1, 237 states that it is difficult to establish whether אֲבִיבִים was added by the translator under the influence of G or integrated secondarily as a revision towards

G. Podéchar, 210 goes with the first explanation, whereas Ginsburg, 501 with the last. Schoors 1985, 352 deems the latter preferable since the verse is not difficult and the Syriac translator would have no need to resort to G, whose reading, by contrast, complicates the matter.

7:3^a לב ≡

👉 The ancient witnesses

A number of Greek mss, including codex *Vaticanus* and Hamburg papyrus, omit *καρδία*. This word is put under asterisk by SYH, which assigns it to Aq and TH, meaning that Origen was reading from a text which lacked the word and that he integrated it from the Revisors. The scribe of 4QQOH^a did not divide between the verb ייטב and לב (see Ulrich et al. 2000, 223-4).

* Proposed reconstructions and evaluations

The omission is unanimously considered to be a haplography in G due to *καρδία* at the start of the following verse³⁹⁸. As for 4QQOH^a, Weeks 2022, 156 suggests that, if it is not a mere error, the writing ייטבלב could reflect the status of the expression as a familiar idiom.

7:4^a בבית ≡ ≡

👉 The ancient witnesses

M states: ‘and the heart of the wise men (is) *in the house* of mourning,’ with preposition ב witnessed by most Versions, including G (ἐν οἴκῳ), P (בבית), and H1 (*in domo*). V does not render בית, but seems to have read the initial preposition: *cor sapientium ubi tristitia est et cor stultorum ubi laetitia* ‘The heart of the wise is *where* the mourning is, and the heart of the foolish is where the rejoicing is’ (but cfr. ≡). The preposition is clearly missing in 4QQOH^a and also in one ms of P (12a1). T takes the house to be the Temple and does not explicitly render the preposition: ‘The heart of the sages mourns *the destruction of the Temple* (= על חורבא בית מוקדשא).’

// *Loci paralleli*

The same variant is found (perhaps) in 4QQOH^a and in P in the second occurrence of the word at the close of the verse (see 7:4^b).

* Proposed reconstructions and evaluations

Muilenburg, 27 takes the reading in 4QQOH^a to be a genuine variant, claiming that the omission of ב before בית in the construct state has parallels in the HB (which he does not list) as well as

³⁹⁸ Field, 392, note 8, Euringer, 81, McNeile, 161, Podéchar, 367, Gentry 2019, 191, Weeks 2022, 156.

in Ugaritic. [Weeks 2022](#), 157-8 takes a similar line, and suggests that 4QQoH^a, and perhaps also Syriac ms 12a1, reflect a text in which a metaphor was originally intended (see [7:4^b](#)). For [Seow](#), 236, on the other hand, the omission is a simple haplography. [Goldman 2004](#), 40 leaves the variant without characterisation.

[Kamenetzky](#), 199 regards P אב as an error and corrects it to אבב.

✂ Proposed emendations and conjectures

See [7:4^b](#),

≡ Notes on alignment

[Goldman 2004](#), 40 classifies V as indeterminate, whereas [Weeks 2022](#), 158 states that V's interpretation of this verse "steers the text in rather the same direction as 4QQoH^a." We prefer to align V with M, because, although lacking a counterpart for בית, it does seem to have read the initial preposition ב, assigning to the stichos a local sense through *ubi*.

7:4^b בבית ≡ ≡

👉 The ancient witnesses

Preposition ב is absent in all mss of P except for codex *Ambrosianus*. Its presence in 4QQoH^a is uncertain, due to the broken edge of the ms.

* Proposed reconstructions and evaluations

[Ulrich 1992](#) [Ulrich 1992](#), 145-6 (and [Ulrich et al. 2000](#), 223-4) edits the text of 4QQoH^a as בית, with the circle indicating that a ink trace is visible. [Goldman 2004](#), 40 does not report this variant in his critical apparatus, considering 4QQoH^a as perhaps uncertain. [Seow](#), 236, on the other hands, states that 4QQoH^a omits the preposition and, as in the preceding variant ([7:4^a](#)), takes the omission to be due to haplography. The ב is missing also for [Weeks 2022](#), 157-8, who claims that there is no trace of the long stroke with which the scribe usually drew it.

[Kamenetzky](#), 199 takes אב to be erroneous, and corrects to אבב.

✂ Proposed emendations and conjectures

Relying on the antiquity of 4QQoH^a, [Weeks 2022](#), 157-8 emends M to בית here and at the preceding variant ([7:4^a](#)), to give: "The heart of wise men *is a house of* mourning, and the heart of fools *a house of* celebration" ([Weeks 2022](#), 145).

7:5^a גערת ≡ ≡

The ancient witnesses

4QQoH^a gives a plural for this word, which never occurs in the HB.

Proposed emendations and conjectures

[Weeks 2022](#), 158 emends M to plural גערות (“reproaches”) with 4QQoH^a, taking it to be *difficilior* and the singular in M to be an assimilation to normal usage. For [Seow](#), 256, the variants are synonymic.

≡ Notes on alignment

The Zamora and Paris mss of T (T^Z and T₁₁₀) certainly read a singular, and this is why we align them with M. We also align Sperber’s ms (T^S) with M, even if it has a variant (bene). [Goldman 2004](#), 40, on the other hand, classifies T as indeterminate, together with V.

7:5^{b-b} מאיש שמע ≡ ≡

The ancient witnesses

M, which has the support of all the Versions, could be translated literally: ‘better to listen to the rebuke of the wise *than a man who listens* to the praise of fools.’ V has a free translation: ‘better to be rebuked by the wise *than (= quam) to be deceived (= decipi)* by the flattery of the fool.’ T reflects מאיש in M, but makes it the subject of a relative clause in which the verb שמע is rendered by an infinitive: ‘It is better to sit in study in the house of learning listening to the rebuke of a man wise in the Torah than to be *to be a man who goes to hear (= מנבר דאזיל למשמע)* the sound of the music of the fool’ ([Knobel 1991](#), 38).

The first hand of 4QQoH^a is למוע, which was later corrected to לשמוע by the insertion of a superlinear ש (see [Ulrich 1992](#)[Ulrich 1992](#), 146 and [Ulrich et al. 2000](#), 223-4). If the initial מ was present, 4QQoH^a can be translated: ‘better to listen to the rebuke of the wise *than to listen (= מלשמוע)* to the praise of fools.’

* Proposed reconstructions and evaluations

[Weeks 2022](#), 160 suggests that T may have read a *Vorlage* with לשמע or vocalised M שמע as an infinitive, as an explanation of why it introduces here the contrast between an impersonal ‘listening’ in the first half of the verse and ‘a man who goes to listen’ in the second.

✂ Proposed emendations and conjectures

[Graetz](#), 93 and [Ginsburg](#), 371 emend M to מִשְׁמֹעַ on stylistic grounds, claiming that מִשְׁמֹעַ is a more elegant construction. The same emendation has been proposed more recently by [Fox 1989](#), 228, who, pointing out the unbalanced comparison we find in M between an action ('to hear') and a person ('than a man hearing'), explains M as the result of dittography of ש, followed by further adjustments in an attempt to make sense of the corruption. On the same understanding, [Weeks 2022](#), 160-1 emends to מִלְשִׁמֹּעַ with 4QQoH^a, assuming an aural error.

Most scholars, however, retain M and, following an explanation by [Delitzsch and Keil 1875](#), 312, consider the use of מֵאִישׁ שָׁמַע in place of מִלְשִׁמֹּעַ as intended to highlight the distinction between two different subjects³⁹⁹. [Gordis 1955](#), 259 and [Seow](#), 236 take M to be the *lectio difficilior* with respect to מִשְׁמֹעַ or מִלְשִׁמֹּעַ ([Gordis 1955](#), 256 cites this as a proof of QoH's difficulty in expressing the impersonal, as הוֹלְדוֹ in Qoh 7:1, see [7:1^b](#)).

≡ Notes on alignment

[Goldman 2004](#), 40 aligns T with M, presumably on the basis of 'the man' reflected in both. [Weeks 2022](#), 160 might be right in proposing that T either read from another *Vorlage* or vocalised M differently. The reading '(better than) a man that goes (to the house of learning)', however, could also have been suggested to the Targumist by the parallelism with the man going to the house of mourning in verse 2. The issue is uncertain, given the character of T's paraphrasis, and for this reason we prefer to classify T as indeterminate.

7:6^a כִּי ≡ ≡

👉 The ancient witnesses

Important Greek mss, such as codices *Vaticanus* and *Sinaiticus*, and the Hamburg papyrus lack the conjunction. SYH puts it under asterisk without providing the name of the revisors, which means that Origen did not find it in his Greek text, and that he restored it from (one of) them. The conjunction is also missing in three Syriac mss. SM gives *διὰ γὰρ φωνῆν* 'indeed, on account of the voice' (see Jerome's translation *per vocem enim*), which seems a rendering of the Hebrew causal conjunction as a preposition (see ≡).

* Proposed reconstructions and evaluations

[Rahlfs 2006](#), 250 chooses the reading without the conjunction for his critical text, thus bringing G into line with M. Most authors, however, take G^{BS998} to be G^{*400}. [Podécharde](#), 368 states that the

³⁹⁹ [Nowack and Hitzig](#), 257, [Wright 1883](#), 382, [Wildeboer 1898](#), 145, [McNeile](#), 74, [Podécharde](#), 367, [Williams](#), 75, [Odeberg](#), 51.

⁴⁰⁰ [McNeile](#), 145, [Podécharde](#), 368, [Goldman 2004](#), 40, [Gentry 2019](#), 193.

Greek translator might not have read כִּי in his *Vorlage* and Gentry 2008, 135 similarly proposes either a haplography in the *Vorlage* or an eye skip due to homeoarchton from the כִּי in כִּי to the כִּי in כְּקוֹל. Weeks 2022, 162 agrees, but also suggests the possibility that כִּי may have been integrated in (proto-)M to create a closer connection with the preceding verse.

Euringer, 81 incorrectly states that G does not attest any variants at this point.

✂ Proposed emendations and conjectures

Bickell, 15, followed by Siegfried, 58, eliminates the conjunction following G.

≡ Notes on alignment

Goldman 2004, 40 does not mention S_M in his critical apparatus, whereas Weeks 2022, 161 states that S_M witnesses the conjunction. That δὲ (Jerome *per*) reflects the Hebrew כִּי is uncertain, however, and S_M's translation of this verse is very free (see 7:6^b).

7:6^b הסירים ≡ ≡

👉 The ancient witnesses

The article is missing in key-mss of G such as codex *Vaticanus*, Hamburg papyrus, as well as in mss of the *d* group. It is formally absent also in S_M, whose translation of this verse is rather distant from the Hebrew (see *). Three sources are available for S_M: the Greek from mss 161-248, the translation of Jerome in his Commentary, and a note in S_{YH}, whose index is mistakenly put over גַּעְלָהּ (= הכסילים, see Goldman 2004, 89 and Marshall, 193-4). Here below a word-for-word alignment of these three sources with the Hebrew: 'because of the voice (= δὲ γὰρ φωνῶν // *per vocem enim* // כְּקוֹל) of *uninstructed*' (= ἀπαιδευτων // *imperatorum* // גַּעְלָהּ // הסירים) 'one is put in prison' (= ἐν δεσμωτηρίῳ γίνεταί τις // *quispiam colligatur* // תחת הסיר).

* Proposed reconstructions and evaluations

McNeile, 145 considers the reading without the article as G*, arguing that it is more likely that the article was added to complete the parallelism with הסיר, rather than omitted in G if it was present. Rahlfs 2006, 250 and Gentry 2019, 191, by contrast, edit the reading with the article.

ἀπαιδευτων in S_M has been explained as a translation either from כסילים⁴⁰¹ or from חסירים⁴⁰² "destitutus, carens"⁴⁰², or else as a derivation from root סור or סרר⁴⁰³. Field, 392 and Euringer, 81 also question that S_M's fragment refers to this part of the verse. Goldman 2004, 89 quotes S_M as τῶν ἀπαιδευτων in his commentary: the article, however, is given only by de Montfaucon, 64, as

⁴⁰¹ Knobel 1836, 240, McNeile, 74.

⁴⁰² Schleusner, I 260.

⁴⁰³ Goldman 2004, 89, Marshall, 193-4, Weeks 2022, 162.

Field, 392, note 14 points out, but it is absent in mss 161-248. Nobili, 932 and Field, Auctarium, 25 give, correctly, the reading without it.

7:6^c כן ≡ ≡

The ancient witnesses

S^{YN} reports two variants here: in its text, it puts under asterisk אכ (= και?) attributing it to S^M; in the margin, it reports that A^Q and T^H read ‘as the Septuagint’ (ⲁⲓⲛⲁⲓ ⲁⲓⲛⲁⲓ = ὁμοίως τοῖς ο’). The former means that Origen did not find any conjunction in his Greek text and that it supplied it from S^M, to give οὕτως και (γέλωσ τῶν ἀφρόνων) ‘so also the laughter of fools.’ Since usually the asterisk marks words that Origen had in his Hebrew *Vorlage* (see Marshall, 195), it is likely that he read a Hebrew conjunction before כן (see *). The latter means that A^Q-T^H read οὕτως (και γέλωσ), which is the only reading attested in G, as well as in M (= כן) and in the rest of the Versions: ‘so the laughter of fools.’

* Proposed reconstructions and evaluations

Marshall, 195 suggests that Origen added a conjunction because he thought this to be the genuine sense of Hebrew syntax, comparing a similar case in Qoh 4:6 (see 4:6^a). Weeks 2022, 162, on the other hand, thinks that the addition is due either to an error in the transmission or characterisation of the reading, or to a *Vorlage* that read either נם or ונם.

Textual choice

A Hebrew *Vorlage* is uncertain for S^M, since in Qoh 5:15, which is the only other occurrence of οὕτως και in G (unless it is S^M, see McNeile, 160), the corresponding Hebrew text is כן.

7:6^d הכסיל ≡ ≡

The ancient witnesses

G and P have a plural, against M which is confirmed by 4Q^{QOH}^a, Jerome, and T.

Proposed emendations and conjectures

For Podéchar, 368, the plural may be due to a *Vorlage* that read הכסילים or to assimilation in Greek to the same noun in the previous verse. Goldman 2004, 40 seems to lean towards this latter evaluation in his apparatus, whereas Weeks 2022, 163 favours the former.

✂ Proposed emendations and conjectures

Seow, 238 considers the Qumran reading as original, taking מִתְּנָה in M to be an attempt to substitute a root absent in QOH (עוה), with another (אבר) which is frequent in the book (see Qoh 3:6, 5:13, 7:15, and 9:6, 18).

📖 Textual choice

We agree with Seow, 238 and emend accordingly M to עוה with 4QOH^a, classifying M as the *lectio facilior* and the present in G as interpretative.

7:7^b מִתְּנָה ≡ ≡

👤 The ancient witnesses

M states, literally: ‘oppression makes the wise foolish and a gift destroys the heart,’ with מִתְּנָה the substantive of verb יֵאָבֵד. M has the support of S_M (in the citation by Jerome: *perdit cor matthana, donum*), and P (אברא ללבא אברא). T, too, understands M מִתְּנָה as ‘gift,’ but paraphrases freely by rendering it as an apposition to לֵב: ‘For the oppressors mock the sage [...] and destroy the wisdom of the sage’s heart [...] which is given to him as a gift’ (= לַמִּתְּנָה).

G, on the other hand, as well as Jerome, take the subject to be הַעֲשֵׂק at the start of the verse, and make לֵב the first element of a construct chain with מִתְּנָה, to which a third-person pronoun is added: ‘and the oppression makes the wise foolish and destroys the heart of his מִתְּנָה.’ Regarding the rendering of this substantive, the Greek tradition is split between εὐτονίας αὐτοῦ (‘and destroys the heart of his strength’) witnessed by Uncials *Alexandrinus* and *Sinaiticus*, confirmed by S_{YN}, and A_Q-T_H (according to Jerome); and εὐγενείας αὐτοῦ (‘and destroys the heart of his nobility’), found in codices *Vaticanus* and *Ephraemi*, and the Hamburg Papyrus. Jerome apparently follows the former both in H₁ (*et perdet cor fortitudinis eius*), and, with the suffix attached to לֵב instead of מִתְּנָה, in V (*et perdet robur cordis illius*). A group of Greek Origenic (such as codex *Venetus*) and Lucianic mss invert the terms, to give: ‘and destroys the strength of his heart’ (= εὐτονίαν τῆς καρδίας, with some mss omitting the article, see Gentry 2019, 192).’

Several Syriac mss, finally, have ‘(the gift destroys) who gives it’ (ܡܢܬܢܐ, 8a1^c 9c1) and ‘those who give it’ (= ܡܢܬܢܐ, 8a1^c 9c1) (see Lane 1979a, 489).

* Proposed reconstructions and evaluations

At least from Migne, 1116, scholars commonly agree in considering εὐγενείας in G^{CB}₉₉₈ as a corruption of εὐτονίας in G^{AS} through an intermediary ευγονια (thus: EY[T]ONIAS → *EY[Γ]ONIAS → EYTENEIAS) and the transposition in G^V to be due to a later reworking for the sake of sense⁴⁰⁴

⁴⁰⁴ Euringer, 83, McNeile, 161, Podéchar, 368, Goldman 2004, 40, 90, Rahlfs 2006, 250, Gentry 2019, 192.

– but cfr. [Graetz](#), 93, who retroverts G εὐγενείας αὐτοῦ as נִדְבָתוֹ. [McNeile](#), 161 reconstructs for G a *Vorlage* vocalised erroneously as מְתִנָּה, from an unattested root מִתַּן ‘be strong’ (whence מִתְנִים ‘hips, loins,’ understood as the place of physical strength) and with an archaic suffix third-person singular (= מְתִנִּי, see [Kautzsch](#) 2006, § 91 d). This *Vorlage* has been proposed also by [Driver](#) 1954b, 229-30, [Whitley](#) 1979, 63, [Michel](#), 127, and [Goldman](#) 2004, 90. [Weeks](#) 2022, 171, on the other hand, proposes מִתְנִי lit. ‘his loins,’ assuming a metaphorical use for ‘strength’, or the like.

✂ Proposed emendations and conjectures

Some scholars consider M to be corrupted due to linguistic difficulties such as the absence of the article after אֵת, the lack of agreement between the masculine verb יֵאַבֵּד and the feminine noun מְתִנָּה, and the unusual word order, with the subject מְתִנָּה placed at the end of the sentence.

[Driver](#) 1954b, 229-30 suggests either accepting the *Vorlage* of G מְתִנִּי (= מְתִנָּה, see ✱), “his stout heart,” or to correct to מְתִנָּה, without a suffix (“a stout heart”). The former proposal has been followed by [Whitley](#) 1979, 63 (“for oppression stupefies the wise man, and destroys his strong heart”) and [Michel](#), 126-7 (“und verdirbt seines sicheres Urteilsvermögen” ‘and spoils his safe judgment’).

Relying on Midrash QoH, which attests the existence of a *Kethib* מְתִינָה, the feminine of the Aramaic adjective מְתִינָן ‘careful, patient’ ([Jastrow](#) 1903, 860 b) – וַיֵּאבֵּד אֵת לֵב מְתִנָּה מְתִינָה כְּתִיב – אֵלּוּ הָיָה מִשָּׂה מְתִינָן הָיָה נִצּוּל “and a gift destroys the heart,” *Kethib* מְתִינָה, if Moses had been patient he would have been saved’ – [Graetz](#), 93 proposes either מְתִינָן (“und richtet das Herz der Besonnenen zu Grunde” ‘and destroys the heart of the prudent’), or מְתִינָה, the corresponding feminine, which he would take as an abstract noun (‘heart of prudence’). The same conjecture is proposed by [Renan](#), 152 and is mentioned by [Goldman](#) 2004, 91, who apparently parses מְתִינָה as a feminine adjective referring to לֵב. Citing *Pirke Avot* 1:1 – הוּוּ מְתִינָן בְּדִין – ‘be careful in judgment’ – [Driver](#) 1905, 1142, followed by [Williams](#), 76-7, suggests מְתִינָיִם, with a similar meaning. [Goldman](#) 2004, 91 thinks this possible and suggests that an original defective spelling מְתִינָם could be the origin of the reading in M. Alternatively, he conjectures מְתִינָה “poise, self control,” an antonym of מְהִירָה whose plene spelling מְתִינָה, he claims, could be at the origin of מְתִינָה in Midrash. Noting the discrepancy between מְתִינָה and הֵעֵשֶׂק [Hertzberg](#), 140 suggests that originally the ה may have been placed before מִתַּן as the article. [Margoliouth](#), 229, very differently, proposes reading מְתִינָה “teacher, instructor, doctor of the law,” a *Hiphil* participle from the root תִּנַּה ‘to teach’ ([Jastrow](#) 1903, 1681 b), to give: “and destroyeth the heart of an instructor.” [Rose](#), 394 understands the word similarly, deriving מְתִינָה from the same root, but parses it as a *Piel* participle (מְתִינָה?). Other, graphically more distant, conjectures are תְּבִינָה by [Ehrlich](#), 82, ‘heart of intelligence/prudence,’ hence ‘intelligent/prudent heart,’ for which he compares לֵבב חִכְמָה ‘wise heart’ in Ps 90:12, and מְבִינָן / מְבִינָם by [Horst](#) 1937, 1220.

A number of scholars, however, are for maintaining M. [Ginsburg](#), 372-3, and similarly [Euringer](#), 82-3 and, more recently, [Gordis](#) 1955, 260-1, believes that the parallelism עֵשֶׂק/מְתִינָה

speaks in favour of M. To this argument, Seow, 237-8 adds that the linguistic irregularities in M make it the *lectio difficilior*, a view which is shared by Barthélemy 2015, 832, who also thinks M superior from the point of view of syntax.

As an alternative to emendation, Goldman 2004, 91 believes that it is still possible to retain M, provided one understands מִתְּנָה as an adjective meaning “attentive, cautious,” which is comparable to the expression יִתֵּן אֵל לֵב in Qoh 7:2. Weeks 2022, 170 takes a similar line and translates “generous heart,” by comparing אִישׁ מִתֵּן ‘generous man’ in Prov 19:6.

🔗 Textual choice

The textual evidence seems to point to a consonantal text מִתְּנָה vocalised מִתְּנָה by M, S^M, P, and T, and מִתְּנָה by the rest of the witnesses. מִתְּנָה, therefore, is the reading of the Archetype.

We consider M's reading to be unsatisfactory not only because of linguistic irregularities (see above), but also for reasons of literary sense. The image of the gift that corrupts the heart does not fit well with the first part of the verse, where it speaks of the oppression that troubles the wise man, nor with the verses immediately preceding or following, which concern the merits of the wise man over the fool. M is unsatisfactory, whether it is the heart of the sage that is corrupted, as it seems to be – in which case we would be dealing with a strongly polemical element that is not developed elsewhere and is inappropriate – or whether it is a general maxim, which is clearly out of place here. The reading by G and the other Versions (‘the heart of his strength’) also seems to be rejected as meaningless, as is demonstrated by the free renderings by V and several Greek witnesses (‘the strength of his heart’). Among the proposals of correction, the one restoring the *K^{ethib}* מִתְּנָה found in the Midrash seems preferable (possibly with *scriptio defectiva* מִתְּנָה): ‘and the oppression destroys a calm/patient heart.’ This is more in line with the surrounding context, but this as well as other proposals is equally difficult to accept, since they all in fact constitute Aramaisms or *hapax legomena*. Given these difficulties and the impossibility of going back further than the Archetype, which we consider to be corrupt, we prefer to place a *crux* from אֵת to מִתְּנָה.

≡ Notes on alignment

Mss 161-248 have transmitted under the name of S^M the reading θεοδωρητον ‘gift of God,’ placing the index above the first word of the following verse (ἀγαθὴ = טוב). Since another of S^M's readings is attested for the following verse, Marshall, 367-8 would move the index to מִתְּנָה, but acknowledges the difficulty of such a conjecture (with ‘a gift from God’ that destroys the heart) and ultimately questions its attribution to S^M. This shift goes also against the witness by Jerome, who gives for S^M another reading here. We have not included the reading in question in our critical apparatus.

7:8^a דבר ≡ ≡

📖 The ancient witnesses

Except for Origenic mss (λόγου), confirmed by SYH and SM, G reads a plural here (λόγων), against M and all the other Versions, to give, literally: ‘The end of *words* is better than its beginning.’

* Proposed reconstructions and evaluations

Most authors take the plural in G to be the result of a *Vorlage* with דברים, due to dittography of the מ from the following מראשיתו⁴⁰⁵. This *Vorlage* is considered corrupted, since the plural does not agree with the singular suffix in מראשיתו (= ὑπὲρ ἀρχῆν αὐτοῦ). Though maintaining M in his translation (Barton 1908a, 138: “Better is the end of a *thing*”), Barton 1908a, 142 suggests that the other way around is also possible, that is, that the Original was דברים of G and that M resulted by haplography. Weeks 2022, 177-8, very differently, suggests that the Greek translator may have used the plural intentionally for interpretative purpose, because he understood QOH to be speaking not about a word or a specific matter, but about a speech or account, with the plural used collectively.

📖 Textual choice

The assumption of an interpretative rendering by G is unlikely in our opinion, the Greek translator being very careful as to singular and plural of substantives in his source-text. The context seems rather to favour a mechanical error, either a dittography in G's *Vorlage*: דבר[מ]ראשיתו → דבר[ממ]ראשיתו → דבר[מ]ראשיתו, with the former word read as דְּבָרִים or later expanded to דברים; or a haplography in M: דבר[מ]ראשיתו → דבר מראשיתו. The latter scenario seems more parsimonious from a palaeographic point of view, because it involves just one change in the text, whereas the former is more complex and presupposes a defective spelling of plural suffix for which there is no other example in the actual Hebrew text of QOH. The disagreement between the plural noun דברים and the singular suffix in מראשיתו is not impossible linguistically: the singular suffix may be used distributively (Kautzsch 2006, § 145 m), so that one may translate G's *Vorlage* as ‘The end of *words* is better than the beginning of *each*.’ This reading would also have some claim to be the *lectio difficilior*, whereas the singular דבר in M could be readily explained either as a correction to fit the syntax or as an assimilation in number to ארך רוח to fit the parallelism.

⁴⁰⁵ McNeile, 145, Podéchar, 369-70, Gordis 1955, 262, Hertzberg, 140, Goldman 2004, 40, Seow, 238.

7:10^a מַחְכְּמָה ≡ ≡

✍ The ancient witnesses

M reads: ‘Do not say, ‘What happened, that the past days were better than these?’ because you do not ask *from wisdom* about that.’ M מַחְכְּמָה is apparently isolated. G and P seem to read בַּחְכְּמָה ‘with wisdom.’ The other witnesses are indeterminate. S_M and H_I paraphrases with the adverb ‘wisely’: S_M οὐ γὰρ φρονίμως ‘for not *wisely*’; H_I *non enim sapienter interrogasti de hoc* ‘because you did not *wisely* ask about it.’ V seems to have preferred to dissolve the lithote implied in the text with his: *stulta est enim huiuscemodi interrogatio* ‘for this manner of question is *foolish*.’ T paraphrases as: ‘And you did not ask *wisely* (= עַל חִכְמָתָא) concerning this’ (Knobel 1991, 39, but cfr. ≡).

* Proposed reconstructions and evaluations

A *Vorlage* with בַּחְכְּמָה for G (P) is generally assumed by scholars⁴⁰⁶. Fox 1989, 230 claims that, if the Greek translator had found מַחְכְּמָה in his *Vorlage*, he would have had no problem in rendering by ἐκ σοφία, which is good Greek. Goldman 2004, 91 likewise states that the literalism of the Greek translator guarantees the existence of a Hebrew variant here. Gordis 1955, 262, and similarly Seow, 239, on the other hand, question the existence of a *Vorlage* and take G to depend on M (see ☞). Unlike in his first edition (Horst 1937, 1220), Horst 1975, 1346 proposes no retroversion in his critical apparatus.

☞ Proposed emendations and conjectures

Siegfried, 58 and Barton 1908a, 142 emend M to בַּחְכְּמָה with G. So also Fox 1989, 230, who considers בַּחְכְּמָה literarily superior: בַּחְכְּמָה would in fact indicate specifically the manner of the action (‘not wisely’), whereas M מַחְכְּמָה would emphasise the source or motive of the request, which, in his opinion, is less relevant here. Goldman 2004, 40 and Weeks 2022, 182, on the other hand, take בַּחְכְּמָה to be a facilitation, whereas for Gordis 1955, 262 and Seow, 239, it would be a matter of linguistic idiom and contextual rendering, respectively. In support of M, Seow also compares similar places in which someone speaks ‘out of something’ (Deut 4:36, Amos 1:2, Ps 14:2). Zapletal, 172, too, is against the emendation.

☞ Textual choice

We emend M to בַּחְכְּמָה with Fox 1989, 230. As rightly pointed out by Weeks 2022, 182, the parallels provided by Seow, 239 are not comparable, since in those instances the thing which one speaks out from is a place.

⁴⁰⁶ Siegfried, 58, McNeile, 145, Driver 1905, 1142, Podéchar, 370, Horst 1937, 1220, Barton 1908a, 142, Fox 1989, 230, Goldman 2004, 91, Weeks 2022, 182.

The retroversion of G's reading as כַּזַל ... כַּזַל* and of the other Versions as כַּזַל* ... כַּזַל is widely assumed⁴⁰⁷. Kamenetzky, 221 takes P to be a free translation, as if the Hebrew were כַּזַל ... כַּזַל* and Goldman 2004, 91 proposes this as a possible retroversion for P. Gordis 1955, 263 accepts a *Vorlage* only for G (as Driver 1905, 1142 in his critical apparatus), taking the readings of P, Sm, and Jerome to be interpretative: the passage, he claims, is difficult, so it is not surprising to find those Versions paraphrasing M in terms of a comparison between wisdom and money. This approach would be proven by the translation in T, which establishes a comparison while maintaining M. Weeks 2022, 185 takes a similar approach and sees the contrast here to be between only M כַּזַל and G כַּזַל. For Euringer, 84, G would witness to a Hebrew variant כַּזַל only in the second occurrence of the word (see 7:12^b).

Three different reconstructions of textual history have been proposed for this and the following variant. According to McNeile, 145-6, the reading of the Archetype (his 'Akiban-recension') would have been the corrupted כַּזַל ... כַּזַל*, later corrected to כַּזַל ... כַּזַל (Sm, P, Jerome), and then modified again into כַּזַל ... כַּזַל (M). Goldman 2004, 91 sees two possible scenarios. The first, which he mistakenly ascribes to McNeile, with an original כַּזַל ... כַּזַל (Sm, P, Jerome), later corrupted to כַּזַל ... כַּזַל (G), to eliminate the too strict equation between wisdom and money and to give greater prominence to the former; finally, the whole would be harmonised as in the text of M. The second scenario, which he accepts in his critical apparatus (see ⚡), poses G as original and takes both M and the rest of the Versions as the result of harmonisation to כַּזַל and כַּזַל, respectively.

⚡ Proposed emendations and conjectures

A number of scholars believe that M is meaningless and emend to כַּזַל ... כַּזַל with Sm, P, and Jerome⁴⁰⁸. Goldman 2004, 41, 91-2 thinks that, as it stands, M does not fit well with verse 11, with which this verse should be in parallel. He emends accordingly to כַּזַל ... כַּזַל with G, omitting the ה from G's *Vorlage* כַּזַל and, comparing Qoh 5:8-9, understands the point to be that the wise man has no need to look for money (with נַחֲלָה in verse 11 taken as an reference to land property, contrasted with כֶּסֶף 'money' in this verse), "for to be *in the shadow* of wisdom (not only) is *like being in the shadow* of money, but wisdom has the advantage of giving life to its owner." Weeks 2022, 186-7 too feels that verse 11 should be more strictly connected to the preceding verse, and takes G's *Vorlage* כַּזַל ... כַּזַל, with the suffix in כַּזַל referring back to נַחֲלָה, to serve the purpose better. He explains the sense of the text so emended as follows: "(wisdom is good with an inheritance because) in its shade, that wisdom (is) in the shade of money."

The following conjectures have been proposed: בַּעַל הַחִכְמָה בַּעַל הַכֶּסֶף 'he who possesses wisdom also possesses money,' proposed by Torczyner, 280 and accepted by Whitley 1979, 64-5;

⁴⁰⁷ Kamenetzky, 221, McNeile, 145-6, Driver 1905, 1142, Podéchar, 372, Horst 1937, 1220, Gordis 1955, 263, Barton 1908a, 143, Whitley 1979, 64, Goldman 2004, 91, Seow, 239.

⁴⁰⁸ McNeile, 104, 145-6, Podéchar, 372, Barton 1908a, 143.

הכסף לצל החכמה כצל הכסף by [Siegfried](#), 59: “*der Schutz der Weisheit ist wie der Schutz des Geldes*” ‘the protection of wisdom is like the protection of money,’ along the lines of P; לא החכמה כצל הכסף by [Galling 1940](#), 74: “*nicht ist Weisheit wie flüchtige Geld*” ‘wisdom is not like fleeting money’; בטל החכמה בטל הכסף by [Hirschberg](#) (cited by [Gordis 1955](#), 264): “when wisdom ceases, the money ceases”; אצל החלמה אצל הכסף by [Kugel](#), 42: “for he who has saved up wisdom has saved up money,” with אצל taken as a verb; and finally בצל החכמה בצל הכסף, by the same author: ‘he who has cut off (= gained) wisdom, has cut off (= gained) money,’ from verb בצל not otherwise attested.

[Euringer](#), 84, [Fox 1989](#), 232 e [Seow](#), 239 sustain M as against the rest of the Versions.

☞ Textual choice

SM, on which Jerome depends, seems to have read this first בצל in light of the following כצל and to have taken the main point to be a comparison between wisdom and money. P acted similarly and preferred to omit the preposition כ altogether. This preposition has the support of both M and G and it is plausible that it was in the Archetype. As for the suffix in G's Vorlage בצלה, we consider it original as does [Weeks 2022](#), 186-7, taking the omission of the suffix in proto-M to be due to haplography.

As for the second בצל, with the exception of T, M is isolated, whereas כצל has the support of most witnesses and is likely archetypal. Its alteration to בצל may be a simple graphic error or the result of an assimilation to the first בצל. We reconstruct, therefore, an Original with בצלה כצל ..., taking QoH to be stating that ‘wisdom, in the shade of an inheritance (= בצלה), is like the shadow (= כצל) (i.e. protection) that money gives, for it makes the wise live.’

7:12^b בצל ≡ ≡

See 7:12^a.

7:13^a מעשה ≡ ≡

👉 The ancient witnesses

The Greek and Latin traditions give a plural here, against M and the other Versions (S_{YH} included, see [Gentry 2019](#), 195).

// *Loci paralleli*

2:4^{a-a}, 5:5^b.

* Proposed reconstructions and evaluations

A *Vorlage* מַעֲשֵׂי is proposed only by Podéchar, 373, Horst 1937, 1221, and presumably McNeile, 154. Euringer, 84 states that it is not possible to establish the existence of a *Vorlage*, and Weeks 2022, 195 too claims that, unlike in the similar variant in 5:5^b, a Hebrew variant is uncertain.

7:13^b אשר ≡ ≡

📖 The ancient witnesses

G and H₁ add the noun ‘God’ after the relative pronoun: ‘Behold the works of God, for who will be able to straighten *him who God* has made crooked?’ So also T: ‘for who is so wise that he can make it straight even one of them (that) *God* (אֵלֵהוּי) the Master of the word made him crooked?’ Along similar lines, S_M and V add the demonstrative pronoun (*ille*). M is supported only by P, which has a passive here: ‘whom he is made crooked.’

✂ Proposed emendations and conjectures

A few authors have commented on this variant. McNeile presents two contrasting evaluations: in McNeile, 146 he classifies this variant among the pre-Akibans, meaning that it points to a Hebrew *Vorlage*, whereas in McNeile, 146 he expressly denies this possibility, claiming that “it is very unlikely that האלהים would have been omitted had it stood in the pre-Akiban text.” Hertzberg, 140 cites this variant, which he rejects, stating that H₁ translates from G here. For Weeks 2022, 195 both the additions in G and H₁ and in P are exegetical and show that the translators took QOH to be referring to people affected by God.

7:14^a יהיה ≡ ≡

📖 The ancient witnesses

The Greek, confirmed by A_Q-T_H and S_{YH}, reads יהיה (‘On the day of prosperity *live* joyfully’), in place of יהיה in M and all the other Versions.

* Proposed reconstructions and evaluations

Retroversion יהיה is proposed by several⁴⁰⁹. Euringer, 85 is for maintaining M, although, he states, both readings give good sense, whereas Barton 1908a, 143 takes יהיה to be a corruption. Weeks 2022, 196 takes the variants to be synonymic but leans towards G in his translation (‘live the good life’).

⁴⁰⁹ Euringer, 85, Euringer, 84-5, McNeile, 154, Zapletal, 173, Podéchar, 374, Horst 1937, 1221, Gordis 1955, 265, Barton 1908a, 143, Horst 1975, 1346, Marshall, 204, Weeks 2022, 196.

✂ Proposed emendations and conjectures

Ehrlich, 83 thinks that **וּבְיוֹם** is not Hebrew and conjectures **רָאָה**.

≡ Notes on alignment

The $\xi\sigma\sigma$ is attributed to S_M by Field, 393 a and Marshall, 204; in the critical edition of Gentry 2019, 195 the name of S_M is omitted, evidently an error.

7:14^b וּבְיוֹם ≡ ≡

🕊 The ancient witnesses

M reads 'and on the evil day (= **וּבְיוֹם רָעָה**) consider (= **רָאָה**), even this etc.' as P, H_I, and some Greek mss of the Origenic group, confirmed by S_{YH}. The rest of the Greek tradition repeats the verb twice: *καὶ ἰδέ ἐν ἡμέρᾳ κακίας ἰδέ* 'and consider in the day of adversity, consider etc.'

S_M and V take **יוֹם רָעָה** to be the object of the verb: S_M 'diem vero malum intueri' 'and consider the bad day'; V 'et malam diem praecave' 'and beware beforehand of the evil day.' T does not reproduce the preposition **בְּ**, paraphrasing: 'and on the day that God makes good for you also be good [...] so that a evil day does not come to you. See and consider, even this etc.'

* Proposed reconstructions and evaluations

McNeile, 162 takes G's reading to be a corruption. In his opinion, G originally had *καὶ ἐν ἡμέρᾳ κακίας ἰδέ* as G^V (= M), but when a stichometrical arrangement was adopted by which *ἰδέ* was connected to *καὶ γε σὺν*, a scribe would have supplied a second *ἰδέ* for *καὶ ἐν ἡμέρᾳ κακίας*, thus: *καὶ ἐν ἡμέρᾳ κακίας ἰδέ, καὶ γε σὺν τοῦτο* 'and in the evil day consider, even this' → **καὶ ἐν ἡμέρᾳ κακίας, ἰδέ καὶ γε σὺν τοῦτο* 'and in the evil day, consider even this' → *καὶ ἰδέ ἐν ἡμέρᾳ κακίας, ἰδέ, καὶ γε σὺν τοῦτο* 'and consider in the evil day, consider, even this.' Relying on the witness of Origen (S_{YH}) and on G^V and kindred mss, Rahlfs 2006, 251 edits *καὶ ἐν ἡμέρᾳ κακίας ἰδέ*, thus bringing G into line with M. Klostermann, 60 would omit the second *ἰδέ*, to give: *καὶ ἰδέ ἐν ἡμέρᾳ κακίας καὶ γε σὺν τοῦτο* 'and consider in the evil day, even this,' and this is the text as proposed by Gentry 2019, 195. For Goldman 2004, 41, 92-3, G* is reflected in the majority reading, which, in his opinion, is a conflation of two textual forms: the one attested in M **וּבְיוֹם רָעָה רָאָה** and the original Hebrew **וּבְיוֹם רָעָה בְּיוֹם רָעָה** (see ✂), with the former resulting from an attempt to provide an introduction to what follows ('and in the evil day, look: even this etc.'). Euringer, 85 preceded both McNeile and Goldman in proposing for G an explanation based on verse segmentation and the assumption of a conflated reading, respectively (though Euringer, like McNeile and unlike Goldman, thinks of inner-Greek developments). Another explanation has been proposed by Hertzberg, 140, who suggests that the repetition of *ἰδέ* in G could be explained as a misreading of **רָעָה**.

✂ Proposed emendations and conjectures

[Goldman 2004](#), 41, 92-3 emends M ראה רעה וביים רעה to וראה ביום רעה, taking the verb to mean “be content with,” and the whole expression “consider being content with.” [Weeks 2022](#), 198 accepts Goldman's proposal, but rejects his interpretation of the verb and translates M more literally: “but think about a day of bad things.”

📖 Textual choice

Two things argue in favour of M and against G: the parallelism with the preceding stichos (lit. ‘and in the good day *you be*, and in the bad day *you look*’) and the absence of an object for ראה, which led S_M-V to take יום as object (see 📖) and P to add ‘your soul’ (see 7:14^c). The shift of ראה to the first position (G) seems an attempt to solve this syntactic difficulty, by avoiding at the same time a reading of ראה as the verb governing the following גם את זה. This attempt evidently failed, as the second ראה survived in the textual tradition reflected by G. An original with ראה in the first position gives a smoother text, in our view (against [Goldman 2004](#), 91, who considers it *difficilior*), and breaks the parallelism.

7:14^c ראה ≡

📖 The ancient witnesses

There are two variants here: the absence of the verb ἰδέ in some Greek mss and the addition of an object (‘your soul’ = ψυχή) in P.

* Proposed reconstructions and evaluations

[McNeile](#), 161 takes the absence of ἰδέ in G to be an intentional omission to avoid the repetition of the verb. [Euringer](#), 85 and [Kamenetzky](#), 221 consider the addition in P as explicatory, whereas [Weeks 2022](#), 197 sees it as the desire to provide ראה with a verb (see 7:14^b).

7:14^d את ≡ ≡

📖 The ancient witnesses

Most Greek witnesses, including Uncials *Alexandrinus* and *Sinaiticus*, do not attest the *nota accusativi*, against codex *Vaticanus* and Hamburg papyrus. את is attested with certainty in T ית (and indirectly in יתכין, a corruption from ית דין, in Sperber's ms).

* Proposed reconstructions and evaluations

McNeile, 162 takes the reading with the *nota accusativi* to be G*, and so do both Rahlfs 2006, 251 and Gentry 2019, 195 in their critical text. For Goldman 2004, 41, 93, on the other hand, its absence is original.

✂ Proposed emendations and conjectures

Goldman 2004, 41, 93 emends M by omitting אל with part of the Greek tradition, claiming that the particle was added for the sake of emphasis (“even *that one* as this one has God created,” emphasis by the author). Weeks 2022, 198 judges this interpretation of אל as well as its elimination as unwarranted, and maintains M.

7:18^{a-a} אל תנח ≡ ≡

📖 The ancient witnesses

M reads: ‘do not hold back your hand,’ with the *Hiphil* of the verb נח (lit. ‘give rest’) which is confirmed by most Versions, although rendered variously: P has נח ‘to relax, to leave’ and T similarly נח ‘to leave, abandon’; Jerome uses ‘let go’ (Hi) and ‘withdraw’ (V); a few Greek witnesses, including codex *Venetus* and kindred mss, read μὴ ἀφῆς ‘to relax, let go,’ which is also found in AQ and SM, whereas TH has μὴ ἀνῆς ‘to let go.’ The rest of the Greek tradition gives μὴ μιάνης ‘do not contaminate,’ which is apparently a corruption.

* Proposed reconstructions and evaluations

Euringer, 86 takes the reading of TH μὴ ἀνῆς to be G* and μὴ μιάνης to be either a corruption from that reading due to dittography of the first syllable followed by itacism – thus: MHANHΣ → *MH[MH]ANHΣ → MH[MI]ANHΣ – or an error by a copyist who found μὴ ἀνῆς already affected by itacism (MIANEΣ) and added μὴ to make sense of the text. Both the choice of μὴ ἀνῆς as G* and the first explanation by Euringer are widely shared⁴¹⁰. Rahlfs 2006, 251 and Gentry 2019, 197 edit as μὴ ἀνῆς, the former on a retroversion of the OL (that is, Hi), the latter on the basis of the reading contained in the margins of mss 161-248 (that is, TH, whose name is not recorded). Against this reconstruction, Goldman 2004, 93 objects that neither is the supposed original μὴ ἀνῆς attested elsewhere in the Greek tradition outside the witnesses of TH nor the intermediary *MH[MH]ANHΣ. He regards μὴ μιάνης as G* and conjectures a *Vorlage* that read תניח, a corruption of תניח from זנח ‘to contaminate.’

⁴¹⁰ McNeile, 162, Hertzberg, 141, Seow, 255, Weeks 2022, 218.

7:19^a תעז ≡ ≡

👉 The ancient witnesses

G is supported by 4QQoH^a, T, and by 14 mss by Kennicott: ‘the wisdom *helps* (= תעז) the wise man more than ten governors.’ M has תעז, a *Qal*, which is always intransitive in the HB (‘to be strong’). The other witnesses support עז, but make it transitive: so Sm ἐνισχύσει τὸν σοφόν (‘wisdom) *will strengthen* the wise man’ (see *), and similarly P حصر (‘strengthens’) and Jerome *confortabit* (‘will comfort’).

* Proposed reconstructions and evaluations

The attribution of ἐνισχύσει τὸν σοφόν to Sm is a conjecture by Marshall, 211-2 based on translational techniques: mss 161-248 attribute it to Aq, whereas ms 252 gives the reading as anonymous.

Some scholars argue that G read from a *Vorlage* with תעז⁴¹¹, which would correspond to the reading found in 4QQoH^a. This correspondence, affirmed by some,⁴¹² has been questioned by Seow, 256, who objects that the Greek βρηθός is sometimes used to translate the Hebrew עז ‘strength’ (Exod 15:2, Ps 27:2, 59:17, 62:8, 81:1). For Gordis 1955, 269, on the other hand, G would have taken M תעז as an abbreviation of תעזר.

Q Proposed translations and interpretations

Scholars commonly take M תעז to be used in an absolute way: ‘wisdom *is strong*’ or ‘*is a strength* for the wise man more than ten governors.’ So, e.g., Knobel 1836, 253 “die Weisheit *beweiset sich* (bei) dem Weisen *als stärker*” ‘wisdom *proves to be stronger* with the wise,’ Podéchard, 378 “la sagesse *se montre pour le sage plus forte*,” and Ginsburg, 382 “wisdom alone is greater strength to the wise.” Others translate the verb transitively (‘the wisdom *strengthens*’ or ‘*gives strength*’), against biblical usage and along the same line of Sm, P, and Jerome:

see, e.g., Hertzberg, 141 “die Weisheit *gibt dem Weisen Kraft*.” Dahood 1966, 274 takes the ל before לחכם to be comparative, to give: “wisdom is stronger *than* the wise man.”

✂ Proposed emendations and conjectures

Some scholars emend M to תעזר with the Versions⁴¹³. Graetz, 96 emends for reasons of sense, whereas Weeks 2022, 221-2 does so mainly on the authority of 4QQoH^a. Crenshaw, 142 and Seow, 256, on the other hand, defend M as *difficilior*. For Fox 1989, 232, the variants are synonymic, and both mean ‘to help.’ Goldman 2004, 41, 92-3 (see also Goldman 2006, 89-91) conjectures תעז, a *Hiphil* with meaning ‘to make bold,’ comparing Prov 7:13 and Exod 21:29 and עז פנים in Qoh

⁴¹¹ Graetz, 96, Kamenetzky, 222, Horst 1937, 1221, Hertzberg, 141, Galling 1969, 107, Fox 1989, 232.

⁴¹² Hertzberg, 141, Fox 1989, 232, Horst 1975, 1346, Goldman 2004, 41, Weeks 2022, 221.

⁴¹³ Graetz, 96, Strobel, 112, Galling 1969, 107, Weeks 2022, 221-2.

8:1. This reading, he maintains, fits better with the general context, which is rather critical of wisdom (v. 16) and of the possibility of attaining it fully (v. 20). The Qumran and Masoretic readings would be an attempt to soften such a criticism, attributing to the verb a more positive meaning ('to help' and 'to strengthen,' respectively).

🔗 Textual choice

G βοηθέω is the standard Greek translation of the Hebrew עזר in the Septuagint, so that, although it does not occur elsewhere in QOH outside this verse, there is no reason to doubt a *Vorlage* with תעזר here. The witness of T, which in all likelihood read the same verb, also favours the existence of a common *Vorlage*.

Three arguments tell in favour of תעזר being the reading of both the Archetype and the Original: the antiquity of 4QQOH^a as well as the convergence of G and T, two stemmatically distant textual traditions; the fact that the verb עזר never construes with ל in BH, neither in the *Qal* (= M) nor in the *Hiphil* (Goldman 2004, 41), whereas עזר ל is a common idiom; and finally, the change of תעזר to תעז, e.g. through accidental loss of the ר, is easier than the contrary. Against the first argument it has been objected that it is precisely the rarity of the construal עזר ל that caused the root substitution, and against the second, consequently, that the variant is not so much dictated by palaeographic context as by reasons of meaning. We prefer to give more weight to external criteria here, and accept the emendation.

7:19^b לחכם ≡

👉 The ancient witnesses

P read the plural here, against all the Versions.

* Proposed reconstructions and evaluations

Kamenetzky, 199 takes the plural to be an error and corrects it to לחכם.

7:19^{c-c} אשר היו ≡ ≡

// *Loci paralleli*

7:20^{a-a}.

7:20^{a-a} אשר יעשה ≡ ≡// *Loci paralleli*7:19^{c-c}.7:21^a הדברים ≡ ≡**👉 The ancient witnesses**

The article in M has the support of many Greek minuscules (τοὺς λόγους), including Lucianic mss and mss of the Catena group, as well as of SM (τοῖς λαλουμένοις, see 7:21^b). All the Uncials omit it.

*** Proposed reconstructions and evaluations**

Rahlfs 2006, 251 edits the reading with the article to bring G nearer to M, whereas Gentry 2019, 198 is for the majority reading. Weeks 2022, 224 supposes a *Vorlage* that read דברים.

7:21^b ידברו ≡ ≡**👉 The ancient witnesses**

The Greek tradition is bipartite: codex *Alexandrinus* (λαλήσουσιν), with many minuscules, supports M verbatim: ‘the things that *they will say*,’ with the verb used impersonally for ‘the things that *are said*.’ Codices *Vaticanus* and *Sinaiticus*, and the Hamburg papyrus add: ‘the things that *impious* (ἀσεβεῖς) will say,’ an addition which is also found in P (يذمرون) and in T (ימללון רשעים). SM and V render the verb passively, making הדברים the subject: ‘the things that *are said*.’

*** Proposed reconstructions and evaluations**

A Hebrew variant with רשעים is sometimes supposed by scholars⁴¹⁴. For Siegfried, 60, the addition in G and P is due to the desire to connect this verse with the preceding one. McNeile, 162-3, similarly, thinks that it is improbable that רשעים would have dropped out, had it been present: ἀσεβεῖς is best understood as an addition by an early scribe, inserted partly to give a subject to the verb and partly, perhaps, under the influence of the previous verse. The same cause, he claims, would have affected T independently. Against Siegfried, Kamenetzky, 222 objects that, if G and P had intended to create continuity with the preceding verse, they would have used ἀμαρτωλοί and رسله, respectively, to indicate ‘the sinners.’ As Ginsburg, 501 before him, he claims that

⁴¹⁴ Graetz, 97, Podéchar, 381, Horst 1937, 1221, Barton 1908a, 145, Hertzberg, 141, Seow, 258, Weeks 2022, 224.

גג was added in P secondarily. [Schoors 1985](#), 352, on the other hand, takes it to be original and, following [Ginsburg](#), 501, suggests Haggadic influence.

✂ Proposed emendations and conjectures

Except for [Graetz](#), 97, who emends to ידברו רשעים with the Versions, all scholars maintain M, taking the addition in G, P, and T to be secondary⁴¹⁵, and due either to the desire to make the subject explicit and recalling verse 20⁴¹⁶ or to restrict Qoh's warning to the words of the wrongdoers only⁴¹⁷. [Euringer](#), 86-7 also suggests a harmonisation with Qoh 4:17. [Seow](#), 258, with others⁴¹⁸, takes the addition to be a gloss ("an explicatory plus") and prefers the shorter reading in M. [Goldman 2004](#), 94 characterises M as *difficilior*.

7:22^a גג ≡ ≡

👉 The ancient witnesses

Only T reproduces גג. Aq, P, and Jerome have no equivalent for it, whereas G (on which see [7:22^b](#)) renders it with καί.

* Proposed reconstructions and evaluations

Against manuscript evidence, [McNeile](#), 163, followed by [Gentry 2019](#), 199, integrates γε after καί. [Weeks 2022](#), 226 thinks that G found no גג in its source-text.

7:22^b ידע ≡ ≡

👉 The ancient witnesses

M has the support of P, Jerome, and T: 'for even at other times your heart *knows* (= ידע) that you too have cursed others.' G renders ידע פעמים רבות ידע twice, with ידע translated as if it were ידע: the first as 'for very often (= ὅτι πλειστάκις) *he will hurt you* (= πονηρεύσεται σε)' and the second as: 'and many times (καὶ καθόδους πολλὰς) 'he will afflict (= κακώσει) your heart' (or, with καρδία σου taken as subject, as in codex *Vaticanus*: 'and your heart will afflict you'), evidently referring the two verbs to the backbiting servant in the previous verse. This reading is only partially supported by S_{YN}, which omits σε. The interchange ידע/ידע is confirmed by Aq, who gives: ὅτι πρὸς πλεονάκις καιροῦ πονηρεύσεται καρδία σου 'for on many occasions your heart *will act wickedly*'

⁴¹⁵ [Knobel 1836](#), 255, [Wright 1883](#), 391, [Barton 1908a](#), 145.

⁴¹⁶ [Siegfried](#), 60, [McNeile](#), 162-3, [Weeks 2022](#), 224.

⁴¹⁷ [Euringer](#), 86-7, [Hertzberg](#), 141, [Fox 1989](#), 236.

⁴¹⁸ [Hertzberg](#), 141, [Fox 1989](#), 236, [Goldman 2004](#), 94.

(or, with καρδίαν σου ‘your heart’ as object, as in ms 252: ‘for on many occasions *he will hurt your heart*’). Kennicott reports one ms (K1) with ירע.

✂ Proposed emendations and conjectures

The genesis of the Greek reading has been explained in different ways. At least as early as [de Montfaucon](#), 67 scholars have usually seen in it a conflation of two translations, the first (ὅτι πλειστάκις πονηρεύσεται σε) from Aq⁴¹⁹, and the second (ὅτι και καθόδους πολλάς κακώσει) from G* or from an Aquilanic revision of it⁴²⁰. The attribution to Aq has been questioned by [Field](#), 394, who, going against both Montfaucon and [Nobili](#), 933, takes the use of πρὸς for the Hebrew ׀ג to be a feature of Sm's style (later on, however, [Field](#), Auctarium, 26 attributes it to Aq on the basis of mss 161-248 and 252). Following Field, [Podéchar](#)d, 381 and [Goldman 2004](#), 42, 94 also attribute ὅτι πλειστάκις πονηρεύσεται σε to Sm. For [McNeile](#), 163, on the other hand, G's reading would be a mix of different Versions, with πονηρεύσεται and καρδία taken from Sm and πλειστάκις from Th. He takes the latter to be a corruption of an original ὅτι και γε καθόδους πολλάς κακώσει καρδίαν σου, with γε inserted after και to make it correspond to the Hebrew ׀ג (see 7:22^a) and σε deleted as a dittography from κακώσει. [Gentry 2019](#), 199 accepts McNeile's reconstruction of G* in his edition, placing πλειστάκις πονηρεύσεται σε between square brackets (meaning deletion) and γε between angular brackets (meaning integration) – in his previous article, however, [Gentry 2006](#), 187 takes καρδία in G^{B998} to be G*, and translates accordingly: “For, in fact your heart will cause harm many times, so that even you cursed others.” For [Ginsburg](#), 384, G's double translation is original and is due to the desire to connect this verse to the preceding one. His double rendering of ירע with ירע, he maintains, is interpretative and aims, according to “the Haggadic mode of interpretation,” at rendering the two meanings that the *Hiphil* of verb ירע has, namely ‘to do evil’ (as though the Hebrew were פּעַמִּים רַבּוֹת יָרַע לְךָ) and ‘to afflict’ (פּעַמִּים רַבּוֹת יָרַע לְכָךְ). [Rahlfs 2006](#), 251 too takes the double translation to be original and interpretative (“*sunt duae interpretationes eiusdem textus*”).

A Hebrew variant ירע or a misreading of M ירע as ירע is largely supposed by scholars⁴²¹

✂ Proposed emendations and conjectures

Only [Graetz](#), 97 emends to ירע, implausibly proposing a translation of it as ‘to regret’: “vielemal wirst du selbst *bereuen*, dass Du (in Uebereilung) Andere geschmächt hast” ‘many times you yourself *will regret* that you (in haste) have harmed others.’ All other scholars take ירע as an error due to misreading and consider G's text as meaningless (see ✂). Although maintaining

⁴¹⁹ Wright 1883, 392, Zapletal, 177, Gordis 1955, 270, Barton 1908a, 146.

⁴²⁰ Podéchar, 381, Gentry 2006, 185, 187, Marshall, 213-5, Weeks 2022, 225-6.

⁴²¹ Knobel 1836, 255, Ginsburg, 384, Graetz, 97, Wright 1883, 392, Euringer, 87, Siegfried, 60, Podéchar, 381, Williams, 83, Horst 1937, 1221, Gordis 1955, 270, Barton 1908a, 146, Hertzberg, 141, Crenshaw, 144, Goldman 2004, 42, 94, Gentry 2006, 184, note 26, Seow, 259, Weeks 2022, 225-7.

M, [Weeks 2022](#), 226-7 claims that not only is ירע a genuine Hebrew variant, but also that the resulting text has some chance of being original.

7:23^a רַחֲקָה ≡ ≡

📖 The ancient witnesses

Only P confirms M in reading an adjective: 'I said to myself: I should become wise, but it (wisdom) (is) *far* (= רַחֲקָה) from me.' The rest of the Versions render with a verb, which should presuppose the Hebrew רַחֲקָה: 'but *it has moved away* from me.' G also connects the two last words of this verse with the following one, to give: '(v. 23) I said to myself: I should be wise; (v. 24) but it *has allontaned* from me farther than it was; and what is deep, who can find it?'

* Proposed reconstructions and evaluations

A *Vorlage* with רַחֲקָה is proposed by [Goldman 2004](#), 42, 94 (see also [Goldman 2006](#), 80-5) and by [Weeks 2022](#), 245.

✂ Proposed emendations and conjectures

[Goldman 2004](#), 42, 94 prefers both רַחֲקָה of G's *Vorlage* and its verse segmentation (see 7:24^{a-a}). For [Weeks 2022](#), 245 the variants are synonymic.

7:24^{a-a} מֵה שְׁהִיָּה ≡ ≡

📖 The ancient witnesses

M reads 'far (is) what has been,' which is supported only by T: 'Behold, it has long been far (= אֵיתָרְחַק) from the sons of men to know all *that has been* (= מֵה דְהוּהָ) since ancient times.' All the other Versions seem to have read from a *Vorlage* with מֵה שְׁהִיָּה: 'and it (wisdom) was far from me (v. 24) Far (= רַחֲוִק) *beyond than all that has been*,' which presupposes רַחֲוִק used adverbially. So G 'and it was far from me (v. 24) Far (= μακρὰν) *beyond what has been* (= ὑπὲρ ὃ ἦν).' Jerome does not render רַחֲוִק, taking it evidently from the preceding verse: H₁ 'And wisdom became more distant from me (v. 24) *More than what has been* (= *magis quam erat*); V 'and it moved away from me (v. 24) *Much more than what has been* (= *multo magis quam erat*).' P also renders with a comparative, but shows two further changes: like T, it adds 'everything' (כֹּל) before the verb, it renders רַחֲוִק as substantive (רַחֲוִק 'distance') and additionally transposes it after שְׁהִיָּה, to give an almost untranslatable: כֹּל גַּם מֵה שְׁהִיָּה רַחֲוִק lit. 'and it (was) distant from me (v. 24) *More than everything that has been* (is) distance.'

* Proposed reconstructions and evaluations

A *Vorlage* with משהיה is commonly assumed by scholars⁴²², and usually seen as secondary. Barton 1908a, 147-9 regards it as a corruption, whereas Euringer, 87-8 assumes that it arose from metathesis of the ה, presumably: רחוק[מה]שהיה → רחוק[המ]שהיה → רחוק[ה מ]שהיה.

For Seow, 259, on the other hand, the reading of the Versions is probably the result of the influence of the idiomatic expression מן רחוק in the previous verse and in other parallel places.

As for P, Goldman 2004, 95 reconstructs a *Vorlage* with מכל שהיה, whereas Kamenetzky, 199, who would eliminate ל with several mss (Kamenetzky, 199), thinks that it follows G, a hypothesis that Schoors 1985, 356 shares. Weeks 2022, 246 takes this as a possibility, but also suggests, as Janichs, 10-1 before, that P may depend on the same *Vorlage* as G.

✂ Proposed emendations and conjectures

Goldman 2004, 94-5 emends to משהיה with the Versions taking it to be *difficilior*, and translating: “(v. 23) I though, ‘I shall get wisdom’, but it fled away from me, (v. 24) farther than any reality.”

Graetz, 98 conjectures מי ישיגנו, comparing מי ימצאנו in the following stichos, to give: “Fern, fern, wer kann's erreichen? und tief, tief, wer kann's finden?” ‘Far, far, who can reach it? and deep, deep, who can find it?’.

Most critics favour M, taking משהיה to be a corruption (see *). Ginsburg, 385 argues that a comparative is impossible here, because it would require רחוקה in the preceding verse and רחוק in the present one to have the same gender (so also Weeks 2022, 247). Euringer, 88 prefers M in light of the parallelism with מי ימצאנו, whereas Fox 1989, 239-40 does so for literary reasons: QOH, he claims, “nowhere suggests that his investigation brought him *farther* away from the understanding he sought.” Hertzberg, 142 and Gordis 1955, 270-1 are for M as well and reject the emendation.

7:24^{b-b} וְעִמְקָ עִמְקָ ≡ ≡

✍ The ancient witnesses

The double adjective in M – lit. ‘and deep deep (= וְעִמְקָ עִמְקָ), who will find it?’ – is isolated. G and Jerome take עמק עמק to be a pair of substantive + adjective – ‘and a profound depth (= και βαθὺ βάθος/et *alta profunditas*), who will find it?’ whereas P, which has the second term in the plural, seems to have understood it as a pair of substantives making up a superlative – ‘and what is deepest (= אַחַד אַחַד אַחַד אַחַד), who can find it?’. T reads a substantive both times: ‘and the secret (= וְרִי) of the day of death, and the secret (= וְרִי) of the day when the King Messiah will come, who

⁴²² Ginsburg, 385, Euringer, 87-8, McNeile, 146, Podéchar, 383, Horst 1937, 1221, Gordis 1955, 270-1, Barton 1908a, 147-8, Hertzberg, 142, Crenshaw, 145, Fox 1989, 239-40, Horst 1975, 1347, Seow, 259, Weeks 2022, 246.

is he that will find out by his wisdom?’ (this in the Zamora and Paris mss: Sperber’s ms gives ודיומא for ורז יום in both occurrences of the word). On P and T, see [III](#).

* Proposed reconstructions and evaluations

For G and Jerome, [Euringer](#), 88, and later [Kamenetzky](#), 222, propose a *Vorlage* with vocalisation וְעִמְּוֹק עִמְּוֹק, whereas [Goldman 2004](#), 95 וְעִמְּוֹק עִמְּוֹק. As for P, [Kamenetzky](#), 222 and [Hertzberg](#), 142 propose עִמְּוֹק עִמְּוֹק (“kein gutes Hebräisch,” Kamenetzky observes, the most correct form being וְעִמְּוֹק עִמְּוֹק). For [Seow](#), 260, it is likely that all the Versions are freely interpreting M.

✂ Proposed emendations and conjectures

All critics maintain M. [Euringer](#), 88 argues that here the adjective is required by the parallelism with רַחֲוֹק. [Goldman 2004](#), 95, followed by [Weeks 2022](#), 250, considers that the rendering with a noun may act as a syntactic facilitation, intended to provide a clear referent to the suffix pronoun in ימצאנו at the end of the verse.

[Galling 1940](#), 76 conjectures וְעִמְּוֹק עִמְּוֹק, to give: “Fernes bleibt fern (רַחֲוֹק) und Tiefes tief (= וְעִמְּוֹק עִמְּוֹק), wer kann es ergründen?” ‘Distant things remain distant and deep things (remain) deep, who can fathom them?’

≡ Notes on alignment

[Goldman 2004](#), 42 puts P alone and classifies T as indeterminate. Both read pairs of substantives, however, and might consequently reflect an interpretation of M עִמְּוֹק עִמְּוֹק as adjectives-nouns. The issue is uncertain, however, so we prefer to classify both as indeterminate.

7:24^c ימצאנו [III](#)

📖 The ancient witnesses

M has a masculine pronoun here, which could refer either to עִמְּוֹק or to מִה שֶׁהִיא: ‘and that which is deepest, who can find it?’. Uncials Greek mss (except *Sinaiticus*) and Hamburg papyrus, as well as P and T support M in reading the masculine. Codex *Sinaiticus*, on the other hand, and a number of Greek minuscules, especially from the Catena and *d* groups, followed by SYH, have the feminine, which can only refer to the wisdom mentioned in verse 23. The reading in Jerome is ambiguous: he formally attests the feminine, but this could refer either to *sapientia* in verse 23 or to *alta profunditas* (= עִמְּוֹק עִמְּוֹק). SM gives δ οὐδείς εὐρήσει (presumably: ‘which nobody will find’), which could support M. The exact referent of relative pronoun δ is uncertain, however, and the reading is fragmentary, εὐρήσει having been restored by conjecture (see [Marshall](#), 217-8)

* Proposed reconstructions and evaluations

Goldman 2004, 95 argues that the masculine pronoun may be the cause that led (proto-)M to alter the original רחקה in verse 23 to רחוק (see 7:23^a), and עִמֹּק to עִמֹּק in G's *Vorlage* (see 7:24^{b-b}). In both cases, the variant would have arisen for the purpose of providing a referent to the suffix pronoun in יִמְצְאֵנִי.

≡ Notes on alignment

Goldman 2004, 42 aligns Jerome *eam* with that part of the Greek tradition, headed by codex *Sinaiticus*, that reads a feminine. Given the syntactic ambiguity (see ⚡), we prefer to classify Jerome as indeterminate in our apparatus.

7:25^a ולבי ≡ ≡

⚡ The ancient witnesses

Against M (lit. 'I turned about, and my heart, to know etc.')

and the other Versions, S_M and V, as well as T, prefix the preposition ב to the noun: S_M *Pertransivi universa sensu meo, scire, et disserere et investigare* 'And I went through all the things with my mind, to know and to discuss and to inquire'; V *Lustravi universa animo meo ut scirem* 'I have surveyed all things with my mind, to know'; T 'turned to think in my heart (= בלבבי), and to know.' Many medieval mss also give בלבי.

* Proposed reconstructions and evaluations

Scholars usually retrovert the reading by S_M, Jerome, and T as בלבבי, claiming support for that retroversion from medieval mss⁴²³. Against the other editions, Horst 1975, 1347 only makes a comparison between the mss and the Versions, without retroverting their *Vorlage*, and Weeks 2022, 254 similarly suggests that בלבבי may not be an ancient variant.

Q Proposed translations and interpretations

There are two ways of understanding the syntax in M: the first, following the Masoretic accentuation, would be to take both אני and ולבי as a unique subject depending on the verb סבֹּתִי, to give: 'I turned, I and my heart, to consider etc.' So, e.g. Ginsburg, 385-6 and most interpreters. The second, against the accentuation, would be to separate the two subjects and to link ולבי to the succeeding verbs: 'I turned around, and my heart (began) to consider.' So, e.g., Herzfeld,

⁴²³ Knobel 1836, 260, Ginsburg, 385-6, Graetz, 98-9, Delitzsch and Keil 1875, 325, Wright 1883, 393, Euringer, 88-9, Kamenetzky, 222, McNeile, 75, Driver 1905, 1142, Podécharde, 384, Ehrlich, 85, Williams, 85, Gordis 1955, 271, Barton 1908a, 148, Hertzberg, 137, 142, Crenshaw, 145, Horst 1975, 1221, Goldman 2004, 95, Seow, 260, Barthélemy 2015, 836.

118 'Ich wandte mich nun, und meine Begehr war, zu erkennen,' and similarly [Delitzsch and Keil 1875](#), 325, [Levy](#), 110, and others.

✂ Proposed emendations and conjectures

A number of scholars emend to בלבי following the Versions, claiming that M is linguistically impossible⁴²⁴. Most scholars, however, are against this emendation, claiming that בלבי is a later correction intended to solve the syntactic difficulty in M⁴²⁵. [Goldman 2004](#), 95 takes בלבי to be interpretative, and [Weeks 2022](#), 254 suggests that it is probably the interpretation of Qoh's statement as a reference to intellectual activity that has given rise to בלבי. [Euringer](#), 88-9 and [Levy](#), 110 prefer M also because it is best supported.

A number of conjectures have been proposed: ואתנה לבי ([Siegfried](#), 61), as in Qoh 1:17; ונתתי לבי ([Zapletal](#), 177) and ונתתי לבי (Driver 1905, 1142), as in 1:13; ונתון לבי לתור ([Horst 1975](#), 1347); [Sacchi](#), 188 rewords as לתור בלבי לבקש חכמה (סבותי אני), whereas [Galling 1940](#), 76 omits ולבי לדעת ו-.

📖 Textual choice

A Hebrew *Vorlage* בלבי is possible, given its wide distribution in the textual tradition. It is secondary, since it is syntactically *facilior* and harmonising with the more common expression בלבי (see Qoh 2:1, 15 and 3:17, 18). M has the support of the most ancient and authoritative witnesses, is linguistically *difficilior* and non-harmonistic.

7:25^{b-b} רשע כסל ≡ ≡

👤 The ancient witnesses

The last part of this verse in M reads, literally: '(I turned about, and my heart, to know) *wickedness, foolishness* and the stupidity, folly,' with רשע כסל in asyndeton. M is apparently isolated. G takes the pair of substantives to form a construct chain, parses the latter as an adjective (רשע), and inverts the order: ἀσεβοῦς ἀφροσύνη lit. 'of the wicked the foolishness' (ΣΥΗ avoids the transposition, to give more simply: ἀφροσύνη ἀσεβῶν 'the foolishness of the wicked'). The other Versions, too, read a construct chain, but parse the former as an adjective: so P and Jerome ('the wickedness of the fool') and T ('the sin of the fool').

⁴²⁴ [Graetz](#), 98, [Renan](#), 152, [Winckler](#), 352, [McNeile](#), 75, [Ehrlich](#), 85, [Gordis 1955](#), 271, [Barton 1908a](#), 148.

⁴²⁵ [Euringer](#), 88-9, [Euringer](#), 88-9, [Wildeboer 1898](#), 148, [Podécharid](#), 384, [Hertzberg](#), 142, [Crenshaw](#), 145, [Goldman 2004](#), 95, [Seow](#), 260, [Barthélemy 2015](#), 836.

* Proposed reconstructions and evaluations

McNeile, 75, 146, 163 thinks that G's *Vorlage* was רשע כסל, arguing that the Greek translator would have had no problem in rendering ἀσεβείαν ἀφροσύνης, were he to have found a text identical to M. Podéchar, 385 too supports the existence of a *Vorlage* with the transposition. For Euringer, 90, on the other hand, G would simply reflect a misreading of M as a construct state and Goldman 2004, 95 suggests that it was the absence of a conjunction between רשע כסל in M that caused such a misreading in G as well as in the other Versions, and that, if it were a genuine variant, we would expect an article before כסל to fit better the construct chain. Weeks 2022, 267-8 thinks the absence of a conjunction possible as a cause, but additionally proposes two other explanations: that G “may be trying to deal with רשע by making it the source of knowledge,” to achieve the sense “to know of/from an impious man: folly and...and...”; and that he translated from a *Vorlage* that read either רשע כסלות וסכלות, with כסילות ‘stupidity’ (Prov 9:13), or רשע כסלה וסכלות, with כסלה *hapax*. Both can explain the presence of M's article in the following וחסכלות by metathesis (see 7:25^c), but the former, the author acknowledges, is graphically distant from M, whereas the latter presupposes a word not otherwise attested. He also suspects a corruption for the second word רשע and suggests רשת from the following verse as a possible correct form.

As for P, Jerome, and T, Weeks 2022, 264 proposes that they either read כסיל or took M to be a defective spelling of it (כסל). Kamenetzky, 223 suggests for P a vocalisation of כסל as כסיל or possibly סקל.

Q Proposed translations and interpretations

The pairs ‘wickedness’/‘stupidity’ as well as ‘stupidity’ and ‘foolishness’ (see following variants) have been parsed mainly in two different ways: (i) as union of accusative and predicate, respectively: ‘to know that *wickedness is foolishness* and *stupidity is folly*,’ or, alternatively, ‘to know *wickedness as foolishness* and *stupidity as folly*’; and as (ii) as a list of simple accusatives: ‘to know *wickedness, foolishness, stupidity, folly*’.

Most modern interpreters, at least since Ewald 1837, 211 (see also Ewald 1863, § 284 b) have adopted solution (ii): see Ewald 1837, 211 “um zu erkennen den Frevel als Thorheit und die Nartheit als Unsinn,” Barton 1908a, 146 “to know that wickedness is foolishness; and folly, madness” and others⁴²⁶.

Considering this translation as artificial and the examples listed in Ewald 1863, § 284 b as insufficient, Ginsburg, 386-7 follows (i), to give: “in order to know the cause of wickedness, vice, and mad folly.” Ehrlich, 85 too rejects the translation with double accusative, claiming that it would anticipate the result of Qoh's investigation, whereas only the intention is expressed by

⁴²⁶ Herzfeld, 118, Heiligstedt 1847, 339, Burger, 55, Elster, 101, Hengstenberg, 184, Stuart, 260-1, Graetz, 99, Lloyd, 101, Delitzsch and Keil 1875, Nowack and Hitzig, 265, Wright 1883, 393, Siegfried, 61, Levy, 110, Podéchar, 384-5, Williams, 85-6, Odeberg, 56, Gordis 1955, 271-2, Crenshaw, 144, Seow, 261.

the author here. Along the same lines also, more recent interpreters such as [Hertzberg](#), 137, [Fox 1989](#), 240, and [Goldman 2004](#), 96.

The readings adopted by the early Versions (see [☞](#)), on the other hand, have received little acceptance. Some ancient interpreters followed it using the genitive, but with the second term in an abstract sense, in accordance with the Masoretic vocalisation: see [Clericus](#), 705-6 (“*ut nossem improbitatem stultitiae, et dementiam insane factorum*”), [van der Palm](#), 104 (“*impietatem stultitiae et stultitiam insaniae*”), and, more recently, [Weeks 2022](#), 252, 268 (“and to know *the wrongness of folly*”).

✂ Proposed emendations and conjectures

[McNeile](#), 75, 106, 146 emends M to כסל רשע with G, to give: ‘and to know *the folly of wickedness*.’ [Ehrlich](#), 85 omits כסל altogether and rewords the last part of the verse as ולדעת רשע וסכלות והללות.

7:25^c והסכלות ≡ ≡

☞ The ancient witnesses

G omits the article and shows two competing variants as translations of סכלות: the *hapax ὁχληρίαν* ‘*turbulentia, molestia*’ ([Schleusner](#), II 614-5), attested by all the Uncials and the Hamburg papyrus, and *σκληρίαν* lit. ‘hardness,’ found in numerous mss of the Catena group. Aq και ἀφροσύνην και πλάνας does not attest the article as well (see [*](#)). Jerome takes והסכלות הללות as a construct chain (‘the error of the imprudent men’) and translates סכלות by the plural noun-adjective *imprudantium*, departing from his usual translation of this term as *stultitia* in Qoh (see // and Qoh 10:1, 13).

// Loci paralleli

2:3^f, 2:12^b.

* Proposed reconstructions and evaluations

[Goldman 2004](#), 42, 96 conjectures that Aq read και ἀφροσύνην και πλάνας, which is now confirmed by ms 788. In the following verse, after *πικρότερον* (= בור), some hexaplaric mss give και ἀφροσύνην (or εὐφροσύνην) πλάνας (or πλάνα), which is a corruption of the former (see 7:26^c).

A *Vorlage* without the article is conjectured by [Fox 1989](#), 240, [Goldman 2004](#), 42, 95-6, and [Seow](#), 261. [Weeks 2022](#), 267-8 suggests that the article in M may be the result of metathesis from כסלות וסכלות or from כסלה וסכלות in G's *Vorlage* (see 7:25^{b-b}), thus: *כסל[ות]וסכלות → M כסל[ות]וסכלות or *כסל[ות]וסכלות → M כסל[ות]וסכלות.

✂ Proposed emendations and conjectures

Goldman 2004, 42, 95-6 emends to וסכלות following G and arguing a theological interpolation in M: according to him, the article, which gives rise to two nominal clauses, “makes clear that Qoh, as any good חכם, did indeed find that wickedness *is* folly and folly *is* wildness,” as in Qoh 1:17. Fox 1989, 240 omits the article with G for literary reasons, arguing that reading the last part of the verse as two nominal clauses “produces a banality and leaves the last clause without relation to the context.” For the conjecture by Ehrlich, 85, who omits the article as well, see 7:25^{b-b}.

Most scholars, however, are for M. Euringer, 89 retains the article arguing that it is more likely that it was present and later dropped out, rather than that it was secondarily integrated. For Seow, 261, the omission of the article in G's *Vorlage* is secondary. For Hertzberg, 142, the article is unusual and must therefore be maintained as *difficilior*.

📖 Textual choice

We emend to וסכלות with Fox 1989, 240 and Goldman 2004, 42, 95-6.

≡ Notes on alignment

According to Goldman 2004, 95-6, the fact that Jerome translates with another state construct (see 7:25^{b-b}) indicates that the article was also absent in his *Vorlage* as in G's. He puts their readings, however, within two separate groups in his apparatus (Goldman 2004, 42). We accept the evaluation by Goldman, and group Jerome with G.

7:25^d הוֹלָלוֹת ≡ ≡

👤 The ancient witnesses

M הוֹלָלוֹת (lit. ‘follies’) has the support of Jerome (*errorem*, see 7:25^c) and of the Sperber and Paris mss of T הלחלתא ‘worry, distress’. The other witnesses give two potential variants: the first concerns the presence of a copulative conjunction, which is attested by G (καὶ περιφοράν), AQ (καὶ πλάνας), P (ⲕⲁⲓ ⲡⲓⲗⲁⲛⲁⲥ), and Zamora's ms of T וחולחולתא, lit. ‘and trickery,’ a likely corruption of the reading in the two other mss, see 1:17^b); the second concerns the number of the noun, which is singular in the same witnesses except AQ and Sm ἔννοιαν θορυβώδη ‘confused thinking.’

// *Loci paralleli*

1:17^b, 2:12^a.

* Proposed reconstructions and evaluations

The variant from Aq comes from ms 788 (see 7:25^c): mss 161-248 as well as an anonymous reading in ms 539 give only *πλάνας*, whereas ms 252 has *πλάνην* (not reported in our critical apparatus, see Marshall, 221 and Gentry 2019, 200).

Euringer, 89-90 imputes the conjunction in G to a *Vorlage* resulted from metathesis of the ו, presumably: הַוְּלִלְלוּת → הַוְּלִלְלוּת. An internal development, he argues, is unlikely in this case, because if the Greek translator had been confronted with the same text as M, he would probably have taken the noun pair הַוְּלִלְלוּת הַוְּסַכְלוּת as a construct chain (**ὄγληρίαν περιφοράς*), as in the previous noun pair. Also for Seow, 261 the conjunction can be due to metathesis, or alternatively to the influence of Qoh 2:12.

✂ Proposed emendations and conjectures

A number of scholars emend M to וְהוֹלִלְלוּ following G⁴²⁷. McNeile, 146 and Fox 1989, 240 emend relying on the parallel passages in Qoh 1:17 and 2:12, where הַוְּלִלְלוּת and סַכְלוּת are also coordinated. For Hertzberg, 142, the conjunction is original and would be dropped either because of the immediately preceding syllable (-וּת) or because of the following one (-הוּ). The singular, but without the initial conjunction, is also recommended by Driver 1905, 1143 and Horst 1937, 1221 (see // for similar emendations). Weeks 2022, 266-8 accepts the conjunction as original.

📖 Textual choice

We follow Weeks 2022, 266-8 and emend to וְהוֹלִלְלוּ with G, but maintaining the vocalisation in M (see the comment note in 1:17^b).

7:26^a וְמוֹצֵא ≡

👤 The ancient witnesses

The participle in M is supported by G and H_i, whereas P, V, and T read a past tense.

✂ Proposed emendations and conjectures

Barton 1908a, 148 notes that in LH the participle is used in place of other verb forms, in this case of the perfect, and refers to König 1881a, 239 g. For Hertzberg, 157, the use of the present tense is deliberate and is intended to emphasise that the search is still in progress: 'I am finding,' or 'I find, for example, that etc.' For Weeks 2022, 273, the past in P, V, and T is a contextual adaptation, and hardly reflects a different Hebrew text.

⁴²⁷ McNeile, 146, Ehrlich, 85, Hertzberg, 142, Fox 1989, 240, Goldman 2004, 42, 96-7.

7:26^b אַנִּי The ancient witnesses

G adds the personal pronoun *αὐτῆν*, which can refer either to *ἀφροσύνη* (= סכּלּוּת, so [Euringer](#), 91) or to *σοφίαν* (= חכמה, [Goldman 2004](#), 96) in the preceding verse: ‘and I find *it* (foolishness/wisdom) [...] more bitter than death is woman [...]’. *SYH* puts the pronoun under *obelos*, meaning that Origen found it in his Greek text, but not in his Hebrew *Vorlage*. The personal pronoun is absent in P and V.

 Proposed emendations and conjectures

Critics agree in considering the Greek reading as a secondary addition, intended to create a link with the previous verse (so [Euringer](#), 91, [Hertzberg](#), 142, [Seow](#), 261), or to provide an object to the verb *εὐρίσκω* ([McNeile](#), 163).

For [Goldman 2004](#), 96, on the other hand, the pronoun depends on a *Vorlage* with אַתָּה, which was either the original reading in G's *Vorlage*, or, more likely, in his view, a later addition made after מֵר corrupted to וְאִמֵּר by dittography, as so to supply an object to the verb (see 7:26^c).

 Proposed emendations and conjectures

On the emendation by [Weeks 2022](#), 273-7, who accepts אַתָּה as original, see 7:26^c.

7:26^c מֵר The ancient witnesses

The Greek tradition is bipartite: codex *Alexandrinus* and most minuscules follow M, which reads, literally: ‘And I find more *bitter* than death the woman’; codices *Vaticanus* and *Sinaiticus*, and the Hamburg papyrus read: ‘(v. 25) and I turned [...] to know the wickedness of the wicked and stupidity and folly (26) and I find it *and I say* (= καὶ ἐρῶ): *bitter* than death the woman.’ Codex *Venetus* and other hexaplarised mss, together with the corrector of codex *Sinaiticus*, have a similar addition (καὶ εἶπον or καὶ εἶπα), but also read a long sentence taken from Aq (see 7:25^d).

 Proposed reconstructions and evaluations

[McNeile](#), 163 thinks that καὶ ἐρῶ may be a gloss, inserted to supply a verb to govern σὺν τῆν γυναιῖκα, εὐρίσκω already being occupied by αὐτῆν. He claims, however, that the correction in codex *Sinaiticus* as well as the similar readings in the other mss (see ) seem to suggest that the corruption was in the Hebrew *Vorlage*, and that אַנִּי[וְאִמֵּר]מֵר was misread as אַנִּי. The assumption of a dittography from מֵר is accepted by [Podéchar](#), 386 and [Hertzberg](#), 142. [Horst](#)

1937, 1221 characterises both the readings in G^B and in G^{SV} as ‘double translation’ (“transl dupl”). Following McNeile in part, Goldman 2004, 96 sees two possible scenarios for the history of the Greek text: (1) an original *Vorlage* with אֶתְהּ (= ἀὐτὴν, see 7:26^b), to which וְאָמַר (= καὶ ἐρῶ) would have been added to make it introduce the rest of the verse as well as verses 27-28, thus: וּמוֹצֵא אֲנִי מֵר → אֶתְהּ מֵר → וְאָמַר אֲנִי אֶתְהּ וְאָמַר מֵר; (2) a *Vorlage* identical to M, with subsequent dittography of מֵר and addition of the pronoun: מֵר → וּמוֹצֵא אֲנִי מֵר → וּמוֹצֵא אֲנִי וְאָמַר מֵר → וּמוֹצֵא אֲנִי אֶתְהּ וְאָמַר מֵר. This second reconstruction is more likely in his opinion, because it would only require one to supply a א. Weeks 2022, 273-7 accepts Goldman's reconstruction of G's *Vorlage*, but takes it to be original (see ✂).

As for the reading in the hexaplarised mss, Goldman 2004, 96 regards it as a later reworking of a reading by Aq, taking καὶ εἶπον/εἶπα as a correction from the original καὶ ἐρῶ (so already Euringer, 91).

✂ Proposed emendations and conjectures

Weeks 2022, 273-7 emends M to וְאָמַר מֵר, to give: “If I found her, *I would say*, ‘More bitter than depth is this woman.’” In favour of this emendation, and against McNeile's and Goldman's reconstructions (see *), he claims that, for one thing, it is unlikely that a scribe would have added וְאָ to the corrupted text resulting from dittography (אֲנִי מֵר מֵר) in order to get a verb (וְאָמַר), rather than deleting the dittograph itself, which was evidently erroneous; and secondly, that the dittography-hypothesis obliges us to take אֶתְהּ as a further development (see 7:26^b), motivated by a desire to connect Qoh's finding here, with his research in the preceding verse. Taking G's *Vorlage* as original is simpler and allows us to translate מֵצֵא at the beginning of the verse with its normal sense of ‘finding,’ rather than ‘thinking,’ as is required if we retain M.

7:26^d מצודים ≡ ≡

👉 The ancient witnesses

Part of the Greek tradition, headed by codices *Vaticanus*, *Venetus*, and *Ephraemi*, as well as by Hamburg papyrus and many minuscules, read the singular θήρευμα here, against the plural θηρέυματα found in codex *Alexandrinus* and T^H (see Gentry 2004b, 75-7 and Marshall, 223) and παγιδεύματα in Aq. Jerome, probably following S^M δίπτυον θηρευτικόν ‘hunting net,’ and P, perhaps following G, have a singular as well, whereas T has a plural as M.

* Proposed reconstructions and evaluations

McNeile, 146, followed by Barton 1908a, 148, takes the reading with the singular to be G* and proposes a *Vorlage* with וּמוֹצֵר. Rahlfs 2006, 252 and Gentry 2019, 202, on the other hand, edit the plural θηρέυματα.

As for P, [Kamenetzky](#), 223 argues that **סכך גולה** is actually a transposition of the two terms in M **מְצוּרִים וְחַרְמִים**, with **סכך** corresponding to **חַרְמִים** and **גולה** to **מְצוּרִים**, and claims support for this conjecture from Qoh 9:12, where P **סכך גולה** translates Hebrew **מְצוּרָה**.

7:26^e אסורים ≡ ≡

📖 The ancient witnesses

The plural in M is confirmed by Jerome's transliteration of M in his Commentary (*assurim*) and by H_i and V (*vincula*). According to Jerome, A_Q reads a plural participle: *vinctae sunt manus eius* 'her hands *are bound*,' which depends on the parsing of M not from **אָסוּר** 'lace, constraint,' but as the participle **אָסוּרִים** from **אָסַר** 'to bind.' T has a plural verb as well: 'her hands *are bound* (**אֶתְכַפִּיפֶת**) so that she cannot work with them.'

G, on the other hand, has the singular **δεσμὸς** (= **אָסוּר**): 'a lace (is) in her hand' (see [7:26^f](#)), with only Origenic mss reading the plural **δεσμοὶ** as M. P reads a singular verb: 'she has bound (**אָסוּהָ**) her hands.' Sperber's manuscript of T also seems to read a verb: 'her hands *are bound* (**אֶתְכַפִּיפֶת**) so that she cannot work with them.'

* Proposed reconstructions and evaluations

[McNeile](#), 146, followed by [Podéchard, 386, \[Goldman 2004\]\(#\), 96-7, and \[Weeks 2022\]\(#\), 284, considers probable a *Vorlage* **אָסוּר בִּידֵיהָ** for G, assuming a corruption from an original with *scriptio defectiva* **אָסוּרִים** \(see \[7:26^f\]\(#\)\). \[Goldman 2004\]\(#\), 96-7 suggests that the opposite is also possible, that is, that **אָסוּר בִּידֵיהָ** assimilated to the preceding plural nouns through alteration of the **כ** into **מ**. For \[Euringer\]\(#\), 91-2, on the other hand, G is simply paraphrasing M.](#)

As for P, [Kamenetzky](#), 199 argues that the original translation should have been **אָסוּהָ** ('laces'), which became **אָסוּהָ** after the dittography of **טוֹב** (= **טוֹב**) (see [7:26^g](#)).

✂ Proposed emendations and conjectures

[Goldman 2004](#), 96-7 claims that both M **אָסוּרִים יְדֵיהָ** and G's *Vorlage* **אָסוּר בִּידֵיהָ** have their own literary value: the first generates alliteration and unfolds the metaphor continuously ('the woman *is* laces, her heart *is* nets, her hands *are* restraints'); the second has the advantage of the alternation of three singulars ('woman,' 'heart,' 'constraints') and three plurals ('traps,' 'laces,' 'hands'). [Weeks 2022](#), 284 prefers M arguing that the desire for consistency is what might have caused the suppression of the variant in G.

[Driver 1905](#), 1143 proposes to prefix an initial conjunction to the noun in M (**וְאָסוּרִים**), and this conjecture is accepted by [Zapletal](#), 178, [Podéchard, 385, \[Horst 1937\]\(#\), 1221 and \[Horst 1975\]\(#\), 1347.](#)

7:26^f ידיה ≡ ≡

👉 The ancient witnesses

The reading χεῖρες αὐτῆς chosen by [Rahlfs 2006](#), 252 does not have the support of any Greek witness, but it is a retroversion from H1. The Greek tradition unanimously gives εἰς χεῖρες αὐτῆς, ‘in his hands’ (see 7:26^e for translations).

* Proposed reconstructions and evaluations

See 7:26^e.

✂ Proposed emendations and conjectures

See 7:26^e.

7:26^g טוב ≡

👉 The ancient witnesses

Against all the witnesses, P reads: ‘she has bound her hands from what is good (אֲבָ, אֶ); who is good (אֲבָ, אֶ) before God will escape from her etc.’ with טוב translated twice.

* Proposed reconstructions and evaluations

[Kamenetzky](#), 199 assumes that P’s double אֲבָ, אֶ is the result from dittography, and that it was this dittography that led it to translate אֲסוּרִים in M as a verb (see 7:26^e). [Goldman 2004](#), 97 and [Weeks 2022](#), 284 accept Kamenetzky’s evaluation.

7:27^{a-a} אמרה קהלת ≡ ≡

👉 The ancient witnesses

With the sole exception of five minuscules, the Greek tradition reads an article before the noun: εἶπεν ὁ Ἐκκλησιαστής (= אמר הקהלת).

✂ Proposed emendations and conjectures

Practically all critics, starting at least from [Houbigant 1777](#), 139-40, agree in correcting M to אמר הקהלת⁴²⁸, assuming an error of misdivision of words in M. Three main arguments are

⁴²⁸ [Houbigant 1777](#), 139-40, [van der Palm](#), 161, [Knobel 1836](#), 262, [Heiligstedt 1847](#), 340, [Stuart](#), 263, [Lloyd](#), 102, [Delitzsch and Keil 1875](#), 327, [König 1881a](#), § 251 d, [Nowack and Hitzig](#), 266, [Wright 1883](#), 394, [Euringer](#), 92, [Siegfried](#), 61, [Wilde-](#)

put forward in favour of this emendation: (1) all the other occurrences of קהלת are masculine (Qoh 1:1, 2, 12; 12:8, 9, 10); (2) הקהלת also occurs in 12:8; and (3) the article has the support of G. Against the emendation, Ginsburg, 388 objects that (1) the term קהלת describes Solomon as wisdom personified, and can therefore be either masculine or feminine; (2) in 12:8 the article has a precise meaning (that of connecting ‘the Qoh’ of the epilogue with the character who speaks in the *beginning* of the book, see Ginsburg, 472), which would be taken out of context here (by the same argument, the emendation is also rejected by Herzfeld, 121, 188); (3) the reference to the ancient Versions is not justifiable, due to linguistic differences.

Sacchi, 189 omits the ה altogether, rejecting both the emendation, on the argument that קהלת is a common, not a proper name, and אמרה M, on the argument that the feminine verb may have been suggested by the feminine form of the noun.

≡ Notes on alignment

Several authors⁴²⁹ align T with M, presumably on the basis of the absence of a feminine suffix in the verb. Weeks 2022, 298, by contrast, suggests that T may show an awareness of the article when he adds ‘said Qohelet, who is called Solomon, the King of Israel,’ which is otherwise unnecessary, and suggests that P, which uses a masculine verb, seems to translate as if the Hebrew were אמר קהלת. We prefer to follow Goldman 2004, 42 and classify both T and P as indeterminate.

7:28^a אדם ≡ ≡

👉 The ancient witnesses

The entire Greek tradition, against the critical text established by Rahlfs 2006, 252, adds an initial copulative conjunction to the noun.

* Proposed reconstructions and evaluations

A variant in G's source-text is suspected by McNeile, 146, Podéchar, 387, and Weeks 2022, 302.

8:1^a כהחכם ≡ ≡

👉 The ancient witnesses

M reads ‘who (is) as the wise man?’ without syncope of the article after כ (Kautzsch 2006, § 35 n), and has the support of P (כה החכם) and H₁ (*Quis ut sapiens*). G has (a likely corrupted)

boer 1898, 148, Zapletal, 179, Levy, 111, Podéchar, 386-7, Ehrlich, 85, Williams, 87, Galling 1940, 76, Gordis 1955, 274, Hertzberg, 143, Fox 1989, 241, Kautzsch 2006, § 122 r, Seow, 264, Weeks 2022, 298-9.

⁴²⁹ Wright 1883, 394, Euringer, 92, McNeile, 146, Podéchar, 386-7.

‘who knows *wise men* (= οἶδεν σοφούς)?’ which is confirmed by SYH, by Jerome's translation in his Commentary (*quis novit sapientes*), and also by a variant in the tradition of P (כחכמים or כחכמים על חכמים) ‘who knows the wise?’. Many minuscules of the Catena group alter σοφούς to σοφίαν, to give: ‘who knows wisdom?’.

AQ's τίς ὧδε σοφός and SM's τίς οὕτως σοφός (‘who (is) *so wise?*’) seem to reflect the Hebrew כהכם. V *quis talis ut sapiens est* (lit. ‘who (is) such that (he is) like the wise man?’) as well as the explanation of this verse in Jerome's Commentary (Hr^{COM} *ita ut sapiens* ‘who (is) so wise?’), are likely under the influence of the hexaplaric tradition. T does not translate כ before the noun: ‘who is *the wise* who can oppose the wisdom of god etc.’ (but cfr. III).

* Proposed reconstructions and evaluations

The reading ὧδε σοφός by AQ is a reconstruction from ms 252 (ὧδε) and mss 161 and 252 (σοφός): for the first word, mss 161-248 give οἶδεν, for the second ms 248 gives the accusative σοφόν. SM οὕτως σοφός is found in ms 788: ms 252 gives οὕτως σοφός (see [Marshall](#), 229-30 and [Gentry 2019](#), 204).

G's reading is usually explained, at least as far back as [Euringer](#), 93-4, who in turn depends on Bickell, as a phenomenon of inner-corruption from an original ὧδε σοφός, with ὧδε written mistakenly OΔE and then corrupted to οἶδεν due to the influence of the succeeding οἶδεν λύσιν, and σοφός altered to σοφούς to supply an object to the verb⁴³⁰. So [Gentry 2019](#), 204 in his critical edition, as against [Rahlfs 2006](#), 252, who edits οἶδεν σοφούς with the mss. As with AQ, whose reading is identical, and SM, G would, therefore, depend on a *Vorlage* with כהכם⁴³¹.

✂ Proposed emendations and conjectures

A few scholars emend to כהכם with the Versions⁴³². [Fox 1989](#), 244 considers the variant as ideological: the word division in M, he claims, produces a sentence that gives a positive evaluation of the wise man (‘no one else is like the wise man’), whereas G is negative (‘no one is so wise as to understand the meaning of anything’). The question in the following part of the verse (‘who knows the meaning of anything?’ so [Fox 1989](#), 237) recommends taking this latter as original. [Seow](#), 277 emends claiming that the article is always syncopated in QOH (Qoh 6:8, 7:19).

Several scholars have spoken out against this emendation, on various arguments. [Euringer](#), 94 prefers M as it is best supported. [Goldman 2004](#), 97 states that “the syntax of the verse recommends keeping the rather unusual use of the article after the preposition as in M, a use which seems to be a feature of late Biblical Hebrew.” [Weeks 2022](#), 312-3 claims that כה is incorrect, because it means ‘in this way’ in BH, not ‘so,’ as would be required here. [Gordis 1955](#), 276 regards

⁴³⁰ [Klostermann](#), 60, [McNeile](#), 164, [Podéchar](#), 389, [Williams](#), 89, [Hertzberg](#), 143, [Fox 1989](#), 244, [Goldman 2004](#), 97, [Seow](#), 277, [Barthélemy 2015](#), 838-9, [Weeks 2022](#), 312.

⁴³¹ [Euringer](#), 93-4, [McNeile](#), 164, [Podéchar](#), 389, [Horst 1937](#), 1222, [Hertzberg](#), 143, [Fox 1989](#), 244, [Goldman 2004](#), 97, [Marshall](#), 229, [Seow](#), 277.

⁴³² [Hertzberg](#), 143, [Fox 1989](#), 244, [Seow](#), 277.

the emendation as unnecessary.

Also Ehrlich, 86 corrects to כֹּה חֲכָם, but takes כֹּה to mean ‘here’ as in Gen 31:37, and translates: “wer kann hier weise sein?”. Galling 1940, 78 conjectures מוֹכִיחַ כֹּה חֲכָם (“Wer urteilt wie der Weise?” ‘who judges like the wise man?’), which is mentioned in Horst 1975, 1347. For Zapletal, 185, only חֲכָם would be original.

🔗 Textual choice

We accept the evaluations by Fox 1989, 244 and Seow, 277 and accordingly emend M to read כֹּה חֲכָם with G*.

☰ Notes on alignment

Goldman 2004, 97 states that the paraphrasis by T, which takes ‘the wise’ to be God, may reflect the article in M. We accept this evaluation and, as Goldman in his apparatus (Goldman 2004, 43), we put T separately, because it formally lacks the preposition כֹּ.

8:1^b וְעַזְ ☰ ☰

👉 The ancient witnesses

M is isolated in its reading of וְעַזְ as a substantive: ‘(a man's wisdom lights up his face) and the arrogance of his face will be changed.’ The other Versions read the adjective וְעַזְ instead, taking it as a substantive denoting a person. G, P, and T translate ‘impudent’ with פְּנִיּוֹ ‘his face’ as the second term in the construct state, lit. : ‘and the impudent (G, T)/the impudent men (P) of face’; H₁ and V translate ‘strong’ and ‘powerful’, respectively, with פְּנִיּוֹ taken as object of the verb: ‘and the strong/most powerful man will change his face’.

* Proposed reconstructions and evaluations

A Vorlage vocalised וְעַזְ for the Versions is largely accepted⁴³³.

🔗 Proposed emendations and conjectures

Several authors emend to וְעַזְ with the Versions⁴³⁴. McNeile, 76 argues that M עַזְ never occurs with the meaning ‘impudence, boldness’ required here, and that this is the meaning of the expressions עַזְ פְּנִיּוֹ in Deut 28:50 and Dan 8:23, as well as of the verbal expressions הִעֲזָה פְּנִיָּהּ in

⁴³³ Graetz, 101, Wright 1883, 395, Euringer, 94, Siegfried, 62, McNeile, 76, Driver 1905, 1143, Zapletal, 185, Podéchar, 390, Ehrlich, 87, Williams, 90, Horst 1937, 1222, Gordis 1955, 276, Barton 1908a, 151, Hertzberg, 143, Crenshaw, 149-50, Horst 1975, 1347, Goldman 2004, 97-8, Seow, 278-9, Weeks 2022, 320.

⁴³⁴ Siegfried, 62, McNeile, 76, Ehrlich, 87, Goldman 2004, 43, 97-8.

Prov 7:13 and הָעוֹ אִישׁ רָשָׁע בְּפָנָיו in 21:29. Ehrlich, 87 explains the construct chain in M as an attempt to establish a parallelism with חֲכַמַת אָדָם in the preceding stichos. Graetz, 101 proposes to correct the second term in the construct chain as well, to give: וְעוֹ פָּנִים, “und der Trotzige wird gehasst” ‘and the defiant is hated.’

Most critics, however, defend M against the emendation. Gordis 1955, 276 believes that those who would accept G should of necessity correct פָּנִי to פָּנִים – as did Graetz, 101, and as also presuppose the similar translations by Siegfried, 62 “der frech von Miene ist” (‘who is bold of countenance’) and McNeile, 76 “he that is bold (impudent, coarse) of countenance.” Zirkel, 281, Euringer, 94, and Hertzberg, 143 maintain M to fit the parallelism with חֲכַמַת אָדָם. Podéchar, 390 argues that, although עוֹ never has a negative meaning, the influence of the expression עוֹ פָּנִים and, here, the juxtaposition with פָּנִי, may have altered the original meaning of the noun. For Seow, 278-9 it is precisely the uniqueness of M’s reading that prompts an argument for originality, while the alternative variant is best explained as an attempt to conform to the more common expression. Weeks 2022, 320 argues that there is no good reason to consider the noun עוֹ as problematic here: the fact that the Versions read an adjective depends on their understanding of the verb which follows (see 8:1^c), and both readings are in principle legitimate. Against the Versions are also Ginsburg, 391, Wright 1883, 395, Barton 1908a, 151, Levy, 112, and Williams, 90.

Horst 1937, 1222 conjectures וְעוֹ אָפּוֹ.

☞ Textual choice

The reading in M seems to be due to the influence of the parallelism with the preceding stichos, as noted by Ehrlich, 87. Although linguistically *difficilior*, עוֹ פָּנִים lacks parallels. It also obliges the acceptance of a passive vocalisation for the following verb, which does not seem to us to be original (see 8:1^c). For these reasons we reject it and vocalise as the Versions.

8:1^c יִשְׁנָא ≡ ≡

🦋 The ancient witnesses

M’s consonantal text gives יִשְׁנָא, from שָׁנָא ‘to hate,’ which is confirmed by G only (see below). Both the vocalisation and the diacritical point on ש, however, indicate that the verb is a *Pual* from שָׁנָה ‘to change’: ‘and the arrogance of his face *will be changed* (= יִשְׁנָא),’ which presupposes an irregular spelling of ל”ה verbs as ל”א verbs, frequent in LH (Kautzsch 2006, § 75 rr). Such a spelling is confirmed by a note in the *Massora Magna*, which specifies that ‘(verb יִשְׁנָה) is written with א’ (‘כַּת א’). G and P read יִשְׁנָא, taking it to be a *Niphal* from שָׁנָא: ‘And the impudent *will be hated* (= יִשְׁנָא).’ All the other Versions translate as if the Hebrew were יִשְׁנָה, from שָׁנָה, which is the reading found also in a number of medieval mss. There are also traces of an oscillation

between the spelling with **ס** and that with **ה** in the Rabbinic literature, in the form of a *K^ethîb/Q^erê*. In *Taanit* 7b we read: *ועויו פניו ישונה אל תיקרי ישונה אלא יישנא* ‘and the arrogance of his face will be changed (= יִשְׁנָה); do not read *will be changed*, but *will be hated* (= יִשְׁנָה).’ As reported by Kennicott, the Bible edition by Van der Hooght (witness no. 659). reports a *K^ethîb/Q^erê* notation that states that ‘ה (should be read) in place of א’ (ה במקום א).

As for vocalisation, only T supports M: ‘his ways (of the impudent) are changed from good to evil.’ Jerome vocalised the verb as *Piel*, making פניו the object: ‘and the strong (Hi)/mighty (V) man will change (= יִשְׁנָה, or possibly יִשְׁנָה) his face.’

* Proposed reconstructions and evaluations

The critical edition of V by Gasquet, 159 reports a variant reading *commutabit* in place of *commutavit* chosen for the critical text, and Goldman 2004, 98 suggests that, if the latter is not translational, then *commutabit* may also be V*.

On the proposals of retroversion, see ✂.

✂ Proposed emendations and conjectures

Many scholars emend with the Versions, following either G and P יִשְׁנָה⁴³⁵, or Jerome, with spelling יִשְׁנָה⁴³⁶ or יִשְׁנָה⁴³⁷.

Additionally, conjectures have been proposed. Driver 1905, 1143 would read the *Qal* יִשְׁנָה (presumably: ‘it will change his face’), comparing Lam 4:1. Allgeier, 5-6 conjectures יִשְׁנָהנו (‘and the boldness will change it’, that is, his face), with the suffix pronoun referring back to פניו and taken as the cause of אֲנִי in the following verse (see 8:2^a).

Allgeier's proposal is accepted (or restated independently) by several⁴³⁸ and is mentioned by Horst 1975, 1347 in his critical apparatus. Seow, 278, following Galling 1940, 78, adopts it, but takes the subject to be אָדָם mentioned earlier, to give: ‘One's wisdom brightens one's countenance, so that one changes one's impudent look’ (Seow, 276).

Rose, 243 too conjectures יִשְׁנָהנו, but from שָׁנָה ‘to elevate’ (see Koehler and Baumgartner, 1599 a): ‘La force de sa face élèvera a un rang très haut [anoblira]’ ‘The strength of his countenance will elevate to a very high rank [ennoble].’ Against Allgeier and similar proposals, Goldman 2004, 98 points out that, firstly, the suffix disappeared from the Greek tradition, which does not read אֲנִי in the following verse either; and that, secondly, a dittography of the **ס** would be required to account for the formation of the pronoun in M.

Scholars who maintain M, on the other hand, take the point to be that the boldness in the

⁴³⁵ Graetz, 101, Siegfried, 62, McNeile, 76, Ehrlich, 87.

⁴³⁶ Hitzig 1847, 181, Stuart, 269-70, Horst 1975, 1347, Goldman 2004, 43, 98.

⁴³⁷ Zirkel, 281, Winckler, 352, Zapletal, 185.

⁴³⁸ Galling 1940, 78, Hertzberg, 143-4, Fox 1989, 245-6, Seow, 278.

face of the wise man is changed (mitigated, masked) by wisdom⁴³⁹. Euringer, 95-6 considers the renderings of the Versions to be the result of their difficulty in interpreting the final consonant of the verb. Weeks 2022, 321 maintains M as well, but prefers the normalized spelling with ך found in numerous mss, and translates: “A person's wisdom will light up their face, but the strength of their face *will be dimmed*.”

🔍 Textual choice

We reject M and the traditional interpretation of Gordis 1955, 277 and others: the statement that wisdom illuminates a man's face and mitigates his expression does not seem pertinent, and indeed ranks poorly as an introduction to the series of recommendations that follow: if the possession of wisdom is already sufficient to assume a decent demeanour, it is not clear why it is necessary, in the following verses, to warn the wise man from adopting inappropriate behaviour in the presence of authority.

The best way to restore an object to the verb, which seems necessary here in view of the parallelism with תִּאִיר פְּנֵי in the preceding stichos, is to vocalise אֲנִי as Jerome (the spelling with the א is certain, confirmed not only by the Talmud but also by the *Vorlage* of G), to give: ‘a man's wisdom lights his face, but the arrogant (אָרְגָוֶה) will change his countenance.’ In this way, two distinct personalities are compared, as elsewhere in the book: the man who exercises wisdom, to whom the advice in the following verses is directed, and the arrogant, who is unable to contain himself.

8:2^a אֲנִי ≡ ≡

👤 The ancient witnesses

The juxtaposition of the personal pronoun אֲנִי with the following imperative שְׁמֹר makes M untranslatable: ‘I the mouth of the king watch.’ The pronoun is also attested by SM, who, however, translates the imperative with an indicative: ἐγὼ παραινῶ ῥῆσιν βασιλέως φυλάσσειν ‘I exhort: observe the king's speeches’ (see 8:2^b). Jerome's ‘I watch the mouth of the king’ seems to follow SM. With the exception of Origenic mss, which take ἐγὼ (παραινῶ) from SM, the other Versions do not have anything that could correspond to the pronoun in M. Only T has a *nota accusativi* in the same position, but it is doubtful whether this is a reflection of its *Vorlage* (see *) or if it is due instead to the determinate noun פִּי that follows: ‘watch *your* mouth.’

⁴³⁹ Ginsburg, 391, Delitzsch and Keil 1875, 331, Nowack and Hitzig, 268-9, Wright 1883, 395-6, Levy, 112, Podéchar, 389-90, Williams, 90, Gordis 1955, 277.

* Proposed reconstructions and evaluations

The absence of the pronoun in the Versions has been explained in four different ways: (1) as the proof that they did not read it in their *Vorlage* (so, e.g., McNeile, 76, 155); (2) as an omission in translation of the *nota accusativi* אָתָּה⁴⁴⁰; (3) as an omission in translation of the second-person pronoun אָנִי, to which the following imperative would refer (Spohn, 61); or (4) as a translational choice for the sake of sense (so, e.g., Wright 1883, 396).

Q Proposed translations and interpretations

Commentators who translate M frequently assume the ellipsis of a *verbum dicendi* (אָמַר, אָמַרְתִּי or the like), and usually translate ‘I say, observe the decrees of the king,’⁴⁴¹. Gordis 1955, 277-8 proposes, on a similar line, that אָנִי itself means here ‘I declare’ and mentions examples from Rabbinic literature (*B. Kid.* 44a) and also from the HB (Hos 12:9, Jer 50:7) where אָנִי is used without a verb and with the same meaning. Goldman 2004, 99, suggests, on the other hand, that the following שְׁמוֹר could be read as an infinitive with אָנִי subject, and that Jerome as well as Sm likely understood in this way.

✂ Proposed emendations and conjectures

The following emendations have been proposed: (1) the *nota accusativi* אָתָּה⁴⁴²; (2) the second-person pronoun אָנִי⁴⁴³; and (3) the elimination of the pronoun, either as dittograph from the verb יִשְׁנֵא in the preceding verse (so Graetz, 101-2, but see also Allgeier, 5-6 in 8:1^c), or as dittograph from פִּי, with subsequent corruption due to the אָ from the same verb (thus: פִּי → פִּיפִי → אָנִיפִי, so McNeile, 155). Goldman 2004, 98-9 omits as well and, taking a completely different approach, believes that the pronoun was inserted for theological reasons: without the pronoun, he claims, there would have been a risk of connecting ‘the oath of God’ (שְׁבוּעַת עֲלֵהִים) in this verse with the warning ‘do not hurry/concern’ (אַל תְּבַהֵל) in the following one, to give an ambiguous: ‘(v. 2) Observe what the king tells you and regarding (or: on account of) the oath of God do not hasten (or: concern) (v. 3) do not leave his presence etc.’ Supplying a subject to verb שְׁמוֹר, which was read as infinitive (see Q), the pronoun would have prevented the risk of a theological reading of this passage. Scholars who emend M with (1-3) claim support for those emendations from the Versions (see *).

As for conjectures, the following have been proposed: (4) אָמַרְתִּי אָנִי, with אָמַרְתִּי fallen out by error, by analogy with Qoh 2:1, 15, 3:17, 18 and other passages⁴⁴⁴; (5) אָנִיפִי ‘in the presence of

⁴⁴⁰ Houbigant 1777, 297, Euringer, 95-6, Driver 1905, 1143, Podéchar, 391, Williams, 90-1, Horst 1937, 1222, Galling 1940, 69, Barton 1908a, 152, Horst 1975, 1347.

⁴⁴¹ Knobel 1836, 271-2, Heiligstedt 1847, 343, Ginsburg, 391-2, Lloyd, 106, Delitzsch and Keil 1875, 332, Nowack and Hitzig, 269, Levy, 112-3, Gordis 1955, 277-8.

⁴⁴² Houbigant 1777, 297, Euringer, 95-6, Driver 1905, 1143, Podéchar, 391, Williams, 90-1, Odeberg, 58, Sacchi, 191, Horst 1975, 1347.

⁴⁴³ Spohn, 61, Horst 1937, 1222.

⁴⁴⁴ Nowack and Hitzig, 269, Wright 1883, 396, Siegfried, 62, Driver 1905, 1143.

(a king),’ an Aramaic loan⁴⁴⁵; (6) בְּנִי ‘my son,’ as often in Proverbs and also in 12:12⁴⁴⁶; (7) אִמְרֵי ‘(king’s) speeches’⁴⁴⁷; (8) אֵל⁴⁴⁸; (9) אַפִּי “the anger of (a king)”⁴⁴⁹. Finally (10), some suggest to read participle שֹׁמֵר in place of imperative שְׁמֹר in the next word (see 8:2^b), along the lines of Jerome⁴⁵⁰.

☞ Textual choice

The proposed emendations to M, certainly corrupt, are unconvincing on the whole. Conjectures integrating missing elements (1) or substituting graphically related words for the pronoun (3-7) all seem to us more or less equivalent and unlikely. The hypothesis of a *Vorlage* with אַת (3) is slightly preferable, but would require a definite noun (אַתּ פִּי הַמֶּלֶךְ), as in the similar passage in Qoh 12:13 (אַתּ מְצֹוֹתַי שְׁמֹר). An Archetype without the pronoun, which might be reflected in the *Vorlage* of G and P, is uncertain, because it does not explain why and how the pronoun was added in proto-M, yielding a nonsensical text. Given the uncertainties in reconstructing the Archetype and guessing the Original, we prefer to pose a *crux*.

8:2^b שמור ☞ ☞

☞ The ancient witnesses

Only Jerome gives a present indicative for the imperative in M: *Hı ego os regis custodio V ego os regis observo*.

* Proposed reconstructions and evaluations

Scholars have explained the reading by Jerome in two ways: (1) as an attempt to solve the difficulty implied by the preceding personal pronoun אֲנִי, which Jerome, unlike the other witnesses, translates (see 8:2^a); (2) as a parsing of שמור as an infinitive with אֲנִי as subject (Goldman 2004, 99); (3) as a witness to a Hebrew variant with *scriptio defectiva* and participle vocalisation שֹׁמֵר (see ☞).

☞ Proposed emendations and conjectures

Hitzig 1847, 182, followed by Stuart, 271, and Ehrlich, 87 emend to שֹׁמֵר with Jerome.

⁴⁴⁵ Dahood 1958, 311, Whitley 1979, 71-2, Michel, 94, note 25.

⁴⁴⁶ Wildeboer 1898, 149, Kamenetzky, 239, Zapletal, 185.

⁴⁴⁷ van der Palm, 165-6.

⁴⁴⁸ Renan, 152.

⁴⁴⁹ Weeks 2022, 329-32.

⁴⁵⁰ Hitzig 1847, 182, Stuart, 271, Ehrlich, 87.

8:3^{a-a} אל תִּבְהַל ≡ ≡

📖 The ancient witnesses

Two variants are contrasted here: one on the vocalisation of the verb, the other on verse division. As to vocalisation, the pointing in M indicates a *Niphal* (תִּבְהַל), which usually means ‘to be troubled, frightened,’ whereas all the Versions seem to have read *Piel* תִּבְהַל ‘to hasten,’ as in Qoh 5:1 and 7:9.

As for verse division, M, P, and Jerome place אל תִּבְהַל at the opening of verse 3: ‘Observe the king’s speech and regarding (or: on account of) the oath of God (v. 3) *do not be frightened* from his presence go away’ (see Q). T also supports this formulation: ‘and in the time of God’s anger, do not cease to pray before him, *hurry* (= אִיתְּבְהִיל) before him, go pray and seek mercy from Him so that you will not stand in an evil thing’ (but cfr. ≡)

G, by contrast, links the imperative to verse 2: ‘on account of the oath of God *do not hasten* (v. 3) go out from his presence.’ SM too divides in the same way: και παραβῆναι ὄρκον θεοῦ μη σπεύσης ‘and do not hasten to transgress the covenant of God.’

Q Proposed translations and interpretations

The following four main translations of M have been proposed:

(i) ‘Respect the king’s order *because of* (or: *according to*) the oath of God (v. 3) Do not be afraid, leave his presence, do not persist in a bad situation’;

(ii) ‘Respect the king’s order *because of* (or: *according to*) the oath of God (v. 3) *Do not hasten to leave* his presence, do not persist in a bad situation.’ Both take the expression ועל דברת שבועת אלֹהִים to be causal (‘respect the king *because of* the oath’) or adverbial (‘respect the king *according to* the oath’), and either omit the initial ו or consider it to be emphatic or explicative.

The first translation reflects the ordinary meaning that תִּבְהַל has in the *Niphal*, that is, ‘to be afraid,’ and its general sense is that one should respect the king’s will as the sacred oath prescribes and not be afraid in his presence: so, e.g., Crenshaw, 148 “keep a king’s command because of a sacred oath. Be not dismayed. Leave his presence, do not persist in an unpleasant situation,” and similarly Heiligstedt 1847, 343 and Wildeboer 1898, 150. Seow, 276, quite differently links the imperative to מִפְּנֵי (see Gen 45:3 and Job 23:15) and isolates תִּלַּךְ, to give: “Keep the king’s command, yea, according to the manner of a sacred oath. Not be stupefied at his presence, leave! Do not persist in a harmful thing.”

The second translation, which is the most widely accepted among scholars, is based on two presuppositions: (1) that the *Niphal* of תִּבְהַל could mean ‘to hasten,’ exactly as the *Piel*, an equivalence in support of which scholars usually quote Prov 28:22 and Zeph 1:18 or LH usage; and (2) that אל תִּבְהַל connects to the following תִּלַּךְ to give: ‘do not hurry to leave,’ with אל תִּבְהַל used adverbially and תִּלַּךְ used in place of an infinitive form (here, לְהִלָּךְ or לִלְכֹת, see Kautzsch 2006,

§ 120 ag). On this understanding, QOH would be advising obedience to the king and would be warning against taking leave of him too quickly, as in the similar **מִקִּוּמֶךָ אֵל תִּנְחָה** in Qoh 10:4: so e.g., [Barton 1908a](#), 149 “Observe the command of a king, even on account of the oath of God. (v. 3) Do not rashly go from before him, nor stand in an evil matter;” [Gordis 1955](#), 172 “Keep the king's command, because of the oath of loyalty. Do not hasten to leave his presence, but do not persist in a matter distasteful to him,” and many others⁴⁵¹.

With the third and fourth translations, on the other hand, QOH would be advising that one should not ‘fear’ (iii) or ‘hasten’ (iv) in front of the king on account of the oath of God, and that one should leave his presence and not get involved in bad situations. On (iii) and (iv), see ✂.

✂ Proposed emendations and conjectures

A number of authors prefer to assign **אֵל תִּבְהַל** to the preceding verse with the Versions⁴⁵² [Fox 1989](#), 246-7 argues that the traditional interpretation that wants ‘Qoh’ to be advising not to hurry out of the king's presence does not accord with the later advice not to tarry in a bad situation, and that adopting the division of the text in G and P would resolve this contradiction. He translates accordingly: “obey the king's orders, and with regard to the oath of God (3) be not hasty. Leave his presence; do not tarry in a bad situation.” The sense of this interpretation would be a general exhortation to caution: when the king is angry and things are bad, then it is better to leave. M, on the contrary, would exhort one not to leave his spot, making obedience to the king “a moral issue based on an oath sworn in God's name.” [Weeks 2022](#), 334 shares the same view and suggests that the Masoretes resorted to *Niphal* to avoid precisely that contradiction. [Horst 1937](#), 1222 and [Horst 1975](#), 1347 also repoint to *Piel* to achieve that meaning, by analogy with the other occurrences of **בְּהַל** in the book (Qoh 5:1 and 7:9). While accepting this verse segmentation, [McNeile](#), 76 and [Zapletal](#), 185-6, by contrast, prefer translating the *Nifal* with its normal meaning, to give: “but on account of [your] oath to God *be not frightened*” ([McNeile](#), 26), “beachte das Gebot des Königs, und *sei nicht bestürzt* wegen des Eides” ([Zapletal](#), 191).

Most commentators, however, defend M against such an emendation⁴⁵³, maintaining the *Niphal* and adopting one of the two interpretations proposed in **Q**.

📖 Textual choice

We think, with [Wildeboer 1898](#), 150, [McNeile](#), 26, and [Seow](#), 279-80, that the traditional translation of M **אֵל תִּבְהַל** as ‘do not hurry’ is incorrect: if the Masoretes pointed a *Niphal*, they probably intended to differentiate it from the *Piel* in Qoh 5:1 and in 7:9. The other occurrences of a presumptive *Niphal* with the meaning ‘to hasten’ (Prov 28:22, Zeph 1:18) are questionable

⁴⁵¹ [Knobel 1836](#), 272, [Herzfeld](#), 124-5, [Ginsburg](#), 393, [Stuart](#), 271-2, [Lloyd](#), 107, [Delitzsch and Keil 1875](#), 333, [Nowack and Hitzig](#), 270, [Wright 1883](#), 396, [Levy](#), 121, [Podéchar](#), 392, [Williams](#), 91-2, [Galling 1940](#), 78, [Hertzberg](#), 162, [Goldman 2004](#), 99.

⁴⁵² [Graetz](#), 103, [Siegfried](#), 62, [McNeile](#), 76, [Zapletal](#), 185-6, [Fox 1989](#), 246-7, [Weeks 2022](#), 334.

⁴⁵³ [Ginsburg](#), 393, [Podéchar](#), 392, [Williams](#), 91, [Gordis 1955](#), 278, [Barton 1908a](#), 152.

and perhaps equally incorrect. We believe, therefore, that M should be understood, with [Seow](#), 280: ‘do not be afraid at his presence,’ with ^לנבהל governing מפני as in Gen 45:3 and Job 23:15.

As for pointing and verse division, both M and the Versions are problematic. M’s syntax is almost impossible, hence the omission of the ׀ or its parsing as emphatic or explicatory (see **Q**). G is syntactically smoother, but the general sense is no less obscure than that of M – for the most part, of course, because of the enigmatic ‘oath of God.’ On balance, we prefer to follow the Versions as to both verse division and vocalisation, to give: ‘observe the king’s command, and because of the oath of God do not hasten to leave his presence, do not insist in a dangerous discourse, for he does whatever pleases him.’

≡ Notes on alignment

[Goldman 2004](#), 43 thinks T indeterminate as to verse segmentation, whereas in his commentary he seems inclined to align it with the rest of the Versions ([Goldman 2004](#), 99). It seems to us, on the contrary, that T follows M here, being ^לאתבהל (= M ^לתבהל) placed before מן קדמוי (= M ^למפניו) ‘in front of him,’ which is in verse 2.

8:3^b אל ≡ ≡

👉 The ancient witnesses

All the Versions, except G, and many Hebrew mss read a conjunction before אל. The reading in T, which renders by a consecutive clause here – ‘hurry before him, go pray and seek mercy from Him so that you will not (= ^לאל) stand in an evil thing’ – is indeterminate, whereas that of Sm is uncertain: ms 788 gives μη (ἐπιμνε), which could support M, whereas mss 161-248 attest the verb only.

* Proposed reconstructions and evaluations

[Kamenetzky](#), 236 includes this reading among those for which P would depend on a Hebrew Vorlage different from M (^לואל). [Driver 1905](#), 1143 assigns this Vorlage also to Jerome, and [Weeks 2022](#), 335 thinks it possible that medieval mss as well may depend on it. Both he and [Goldman 2004](#), 43 takes the conjunction to be a facilitation.

8:4^a באשר ≡ ≡

👉 The ancient witnesses

The preposition ב in M is supported for certain by T באתר ‘in the place’ and perhaps by Sm διὰ τὸ (τὸν in ms 161) ‘on account of.’ G καθὼς, P (בגלל), ^לבגלל, and H1 sicut seem to depend on a

Vorlage that read כֹּאשֶׁר. See 8:4^b for complete translations of the Versions.

// *Loci paralleli*

2:16^a.

* Proposed reconstructions and evaluations

A *Vorlage* כֹּאשֶׁר is conjectured by many⁴⁵⁴.

8:4^b דְּבַר ≡ ≡

👉 The ancient witnesses

M states: ‘inasmuch as *a word* of the king is power, and who will say him what are you doing?’ with the substantive דְּבַר confirmed by SM *διὰ τὸ λόγον βασιλέως ἐξουσιαστικὸν εἶναι* ‘because of the word of a king is powerful,’ V *et sermo illius potestate plenus est* ‘And his word is full of power,’ and T ‘In the place where *the Memra* (= מִימְרָא) of the king who rules the world has been pronounced.’

All the other witnesses render by a verb. The Greek tradition is split. Codex *Venetus* with a few mss and S^{YN} and, perhaps, T^H (see ≡), give *λαλεῖ* in the same position of M דְּבַר: *καθὼς λαλεῖ βασιλεὺς ἐξουσιάζων καὶ τίς ἐρεῖ* ‘as a king *speaks* having power, and who will say to him etc.’ So also P: ‘in whatever way the king *speaks* (= אָמַר), (he) commands.’ A^Q renders by the aorist *ἐλάλησε*, which seems to be the source of H^I’s ‘*sicut dixerit rex, potestatem habens*’ ‘as the king *has spoken*, he has power.’ Codices *Alexandrinus*, *Ephraemi*, and many minuscules, on the other hand, move *λαλεῖ* after *ἐξουσιάζων*, whereas codex *Venetus*, *Sinaiticus*, and Hamburg papyrus omit it altogether. Nor, apparently, did Origen read the word in his Greek text as witnessed by a note in the margin of S^{YN}: lit. ‘Origen the word ‘to speak’ did not remember in the (books?) of Ecclesiastes’ (but cfr. *).

* Proposed reconstructions and evaluations

The note in S^{YN} referred to Origen is usually taken to mean that he did not read *λαλεῖ* at all in his Greek text (so, e.g., Goldman 2004, 99-100), which would somehow support the reading without that word in G^{BS*998}. Gentry 2008, 137-8, on the other hand, assumes that the expression *ἐν τοῖς τοῦ Ἐκκλησιαστοῦ* in S^{YN} refers to commentaries on Ecclesiastes by Origen, which would reflect an Egyptian text close to G^{B998}, and not the Hexapla as reflected by S^{YN} and Origenic mss like G^V.

As for G, until the publication of the critical text by Rahlfs 2006, 252, who chooses the reading *λαλεῖ* (*βασιλεὺς*) from G^V (= M), scholars used to consider the omission in G^{BS*998} as G*, on the

⁴⁵⁴ Euringer, 97, Klostermann, 66, McNeile, 147, Kamenetzky, 223, 236, Driver 1905, 1143, Podéchar, 393, Horst 1937, 1222, Gordis 1955, 279, Hertzberg, 162, Goldman 2004, 43, 82, Marshall, 231-2, Weeks 2022, 336.

main argument that the different position of $\lambda\alpha\lambda\epsilon\acute{\iota}$ in the manuscript tradition betrays a later addition⁴⁵⁵. Goldman 2004, 99-100, 43 shares this view and suggests that דבר may have been omitted in the *Vorlage* of G* to prevent 'the word of the king' being juxtaposed to רע דבר in verses 3 and 5. Gentry 2008, 135-8, on the other hand, confirms Rahlfs' choice, imputing both the omission and the transposition to inner syntactic-stylistic developments: by excluding a Hebrew *Vorlage* without דבר (or a homeoteleuton on the part of the Greek translator due to the ר), he claims that the reading of באשר as כאשר (see 8:4^a) would have led the Greek translator to render דבר as a verb, and that the resulting text, being awkward Greek, would have therefore been altered in the textual transmission. Gentry's evaluation is accepted by Weeks 2022, 336-7.

As for the vocalisation, the most widely proposed reconstruction of G's *Vorlage* is the Piel דִּבֶּר⁴⁵⁶. Kamenetzky, 223 proposes דִּבֶּר for G-P and דִּבְרָה for Aq. Gordis 1955, 279 proposes either דִּבְרָה or דִּבֶּר for G. Horst gives דִּבְרָה for all the Versions in both his critical editions (Horst 1937, 1222 and Horst 1975, 1347).

≡ Notes on alignment

The note in S_{7H} states that T_H reads 'as the Septuagint' (ⲉⲃⲁⲓⲛ ⲉⲃⲁⲓⲛ = ὁμοίως τοῖς ο'). This is taken by Field, 395 and others⁴⁵⁷ to mean that T_H read $\lambda\alpha\lambda\epsilon\acute{\iota}$ as in the text of S_{7H} (the fifth column of Origen's Hexapla) and this is basically the view by Gentry and Marshall, to which we refer for further details⁴⁵⁸. Goldman 2004, 100, on the other hand, wonders whether the note in S_{7H} also refers to the position of $\lambda\alpha\lambda\epsilon\acute{\iota}$ in the text, and presumably for this reason he omits T_H from his critical apparatus. We follow Goldman in this, and classify T_H as insufficient. Goldman's objection, of course, can also be applied to Aq, whose reading is fragmentary. The context of Aq's reading, however, seems to be indirectly witnessed by Jerome, who apparently follows him in H₁.

8:4^c שלטון ≡ ≡

👉 The ancient witnesses

The substantive שלטון in M (lit. 'power, authority, government') is confirmed by S_M and V, who render it as a predicate: 'the word of the king is *power*'. All the other witnesses read a verb instead (see 8:4^b for complete translations).

* Proposed reconstructions and evaluations

Goldman 2004, 100 assumes a *Vorlage* with שליט for the Versions, comparing Qoh 8:8.

⁴⁵⁵ Euringer, 97, McNeile, 147, Podéchar, 393.

⁴⁵⁶ Euringer, 97, Gordis 1955, 279, Hertzberg, 162, Gentry 2004b, 79, Marshall, 232.

⁴⁵⁷ Euringer, 97, McNeile, 147, Podéchar, 393.

⁴⁵⁸ Gentry 2004b, 79, Marshall, 232-3, Gentry 2008, 137.

≡ Notes on alignment

Goldman 2004, 43, 100 makes H_i depend on M and suspects an influence from S_M, but H_i has a verbal form here (*potestatem habens*), which is the same used at Qoh 8:8 to translate שליט.

8:5^a שומר ≡ ≡**👉 The ancient witnesses**

The article is missing in G, with the exception of Origenic mss.

*** Proposed reconstructions and evaluations**

McNeile, 147 takes the omission to be G* and its addition in the rest of the Greek tradition to be an error by dittography from the ה in יעשה in the preceding verse. Weeks 2022, 337, on the other hand, following Yi, 242-3, points out that it is a feature of the Greek translation to add an article to participles when they act as substantives and considers the omission of the article is a hexaplaric correction.

8:5^b ומשפט ≡ ≡**👉 The ancient witnesses**

G omits the conjunction, making עת ומשפט 'time and judgment' a construct state: 'a wise heart knows the time of judgment.' The conjunction is also missing in some Hebrew mss. Hamburg papyrus reads γωνσσεως, likely a corruption due either to the following verb γωνσσαι or to γωνσσις in verse 6.

*** Proposed reconstructions and evaluations**

McNeile, 147 assumes a Hebrew *Vorlage* without the conjunction, imputing its addition to a later harmonisation with ומשפט in the following verse. A Hebrew *Vorlage* משפט is widely accepted⁴⁵⁹. Most authors, however, consider עת ומשפט in M as a hendiadys and assume the Greek translator to have translated accordingly⁴⁶⁰.

✂ Proposed emendations and conjectures

Weeks 2022, 323, 338-9 omits the conjunction and additionally takes עת ומשפט to be the object of the first ידע, to give: "(v. 5a) One who obeys a command will experience no dangerous word

⁴⁵⁹ Driver 1905, 1143, Horst 1937, 1222, Fox 1989, 247, Horst 1975, 1347, Weeks 2022, 339.

⁴⁶⁰ Ginsburg, 395, Delitzsch and Keil 1875, 335, Wright 1883, 398, Euringer, 97, Wildeboer 1898, 150, Zapletal, 186, Gordis 1955, 279, Crenshaw, 151, Fox 1989, 247.

or time of judgment. (5b) The heart of a wise man knows (v. 6) that etc.” (see 8:5^c).

📖 Textual choice

A stylistic exegesis on the part of G is unlikely, both because of its literalism and because it renders the conjunction in **עַתָּה וּמִשְׁפָּט** found in the following verse. The conjunction, therefore, was probably missing in the *Vorlage*.

We accept the evaluation by [McNeile](#), 147 and emend accordingly with the G: unless we assume an accidental loss, the absence of the ך is difficult to account for, whereas its addition (= M) could be explained as a harmonisation with verse 6.

8:5^c יָדַעַ ≡ ≡

👉 The ancient witnesses

The future tense in M (‘the heart of the wise *will know* time and justice’) is isolated, all the Versions rendering by a present. Some medieval mss also give יִדְעַ.

* Proposed reconstructions and evaluations

[Podéchar](#), 394-5 claims that the Versions vocalise as the perfect יָדַעַ, whereas [Goldman 2004](#), 43, 100 sees a present participle יִדְעַ. [Weeks 2022](#), 344 thinks that both these retroversions are possible for G, but problematic for the other Versions, which are less literalistic.

✂ Proposed emendations and conjectures

[Podéchar](#), 394-5 emends to יָדַעַ, whereas [Goldman 2004](#), 43, 100, taking M to be a harmonisation with verses 6-7, emends to יִדְעַ. [Weeks 2022](#), 344 emends as well, arguing that what led the Masoretes to point a future is the chiasmic structure of the verse. Claiming support from G, he construes verse 5 and 6 differently: “(v. 5a) One who obeys a command will experience no dangerous word or time of judgment. (v. 5b) The heart of a wise man knows: (v. 6) that for every matter etc.” ([Weeks 2022](#), 323).

📖 Textual choice

There seems to be a contradiction in M between 5b, which states that the wise *will know* (יָדַעַ) time and judgment, and 7b, in which it is said that man does not *know* (יִדְעַ) what will be. Critics have tried to remedy this contradiction through exegesis, for instance by interpreting יָדַעַ of 5b not as ‘knowing,’ but as ‘experiencing’: so, e.g., [Delitzsch and Keil 1875](#), 335 (‘zu erleben bekommen’) and [Wildeboer 1898](#), 150 (‘erfahren’). Others take the point to be that the wise *should know* time and judgment, or that he knows that *there is* a time of judgment: the verb would then come to

mean “to be aware of,’ ‘knowing about,’ rather than knowing the details” (so Fox 1989, 247). The contradiction is resolved by adopting the participial vocalisation reflected in the Versions and by taking the pointing in M to be an assimilation to ידע in 5a (the proposal by Goldman 2004, 100 that M harmonises with verse 6, where no verb is found, and verse 7, where ידע is pointed as a participle, is unclear to us).

8:6^a רעת ≡ ≡

📖 The ancient witnesses

M is supported by S_M, P, Jerome, and T: ‘and the *evil* (= רעת) of the man is much upon him.’ G and T_H, on the other hand, read רעת ‘knowledge,’ which is also found in one medieval mss (K3).

* Proposed reconstructions and evaluations

A *Vorlage* with רעת, or a misreading of M as רעת, is unanimously accepted by scholars⁴⁶¹ and equally unanimously rejected as an error of interchange ר/ר, as Jerome already pointed out in his Commentary. Euringer, 98 offers two other reasons why it cannot be original: (1) the syntagma עליו goes better with ‘evil’ than with ‘knowledge’; (2) the context clearly speaks of the ‘afflictions’ of man: the assertion that ‘knowledge is great about man’ would contrast sharply with the theme of human ignorance expressed in verse 7 (so similarly Hertzberg, 162).

🔗 Proposed emendations and conjectures

Only Houbigant 1777, 140, to our knowledge, accepts the Greek reading, translating: “*nam suus est cuique rei usus, suaque tempestivitas, quam prudentia hominis in sua habet potestate*” (Houbigant 1753, 297).

8:7^a שיהיה ≡ ≡

📖 The ancient witnesses

P and V give a past tense here: ‘because (man) does not know what *has been*,’ which presupposes שיהיה, also found in a few medieval mss. This reading is also reflected in Jerome, who, as an explanation of the lemma *futurum est* (= M) in his Commentary, writes: *quia nescit quid factum sit; et quid futurum sit post eum, quis annuntiabit ei?*, specifying that the latter is a literal translation of the Hebrew (*de verbo ad verbum nunc ex Hebraeo sermone transtulimus*).

⁴⁶¹ Houbigant 1777, 140, Knobel 1836, 275, Ginsburg, 395-6, Wright 1883, 398, Euringer, 98, Siegfried, 63, McNeile, 147, Podéchar, 395, Horst 1937, 1222, Gordis 1955, 279, Barton 1908a, 152, Hertzberg, 162, Crenshaw, 152, Horst 1975, 1347, Goldman 2004, 44, Weeks 2022, 348.

* Proposed reconstructions and evaluations

A *Vorlage* שְׁדִיָּה is sometimes proposed in the literature⁴⁶². As for the double, contradictory reading by Jerome, *Weeks 2022*, 348-9 suggests that he may have based his translations either on two versions, one in Hebrew and the other in Latin, or on two different Hebrew readings.

✂ Proposed emendations and conjectures

The witness of P and V is rejected by scholars, on the argument that an allusion to past events is not relevant in the present context, which is about the ignorance of the future⁴⁶³. Only *Zapletal*, 187 emends to שְׁדִיָּה on the basis of Qoh 6:12 and 10:14 (see also *due-varianti-dopo*).

8:7^{b-b} כִּי כֹאשֶׁר ≡ ≡

👤 The ancient witnesses

There are two parts of speech subject to variation here: the conjunction כִּי and the preposition כֹּ in כֹּאשֶׁר. Both are attested with certainty in G (ὅτι καθὼς) and H1 (*sicut enim*, see below): '(7a) for (man) does not know what is to come, (7b) for when (= כִּי כֹאשֶׁר) it will be, who will tell him.' Two mss of T (Zamora and Paris) also reflect them: 'For who is so wise to know what will be with him at the end, for when it shall be (= אֲרוֹם בְּעֵידָן דִּיהָא) the will of the Lord to afflict him, who is he that will tell him it?' The rest of the Versions did not translate (or did not have) the preposition כֹּ: S^M 'who in fact will announce to him *the things that will come* (τὰ ἐσόμενα)'; P 'and *what will be in the end, who will tell him*'; V 'since he ignores past things, *things that will come (et ventura)* he cannot learn them'; T (according to Sperber's m^s): 'for it shall be (= אֲרוֹם דִּיהָא) the will of the Lord to afflict him, who is he that will tell him it?'. As in the preceding variant, the witness of Jerome is contradictory: the lemma of his Commentary supports M – H1 *sicut enim erit, quis annuntiabit ei?* 'for as it will be, who will announce it to him' – whereas in the explanation of the lemma he omits the preposition, claiming to translate literally from the Hebrew (see 8:7^a) – H1^{COM} *et quid futurum sit post eum, quis annuntiabit ei?* 'and what will happen after him, who will announce it to him?'

* Proposed reconstructions and evaluations

Most scholars retrovert the reading in the Versions as אֲשֶׁר⁴⁶⁴. *Podéchar*, 396 also suggests וְאֲשֶׁר for V, as in Qoh 10:14, assuming an influence from parallel passages such as 3:22, 6:12, 7:14, and 10:14. *Goldman 2004*, 100 too takes the versional אֲשֶׁר to be secondary and retains M as *difficilior*.

⁴⁶² Ginsburg, 396, Kamenetzky, 224, *Podéchar*, 396, *Gordis 1955*, 280, *Hertzberg*, 162, *Weeks 2022*, 348-9.

⁴⁶³ Ginsburg, 396, *Gordis 1955*, 280, *Hertzberg*, 162.

⁴⁶⁴ *Podéchar*, 396, *Horst 1937*, 1222, *Hertzberg*, 162, *Crenshaw*, 152, *Horst 1975*, 1348, *Goldman 2004*, 100.

Euringer, 98-9 claims that T, P, and Sm are freely translating M (so also Kamenetzky, 224 for P). Weeks 2022, 349-50 takes a similar view, questioning the existence of a Hebrew *Vorlage*.

✂ Proposed emendations and conjectures

Although not mentioning the Versions, Galling 1940, 78 emends to אֲשֶׁר, to give: “und wer kann ihm *das Geschehen* künden” ‘and who can tell him *what is happening*.’ Zapletal, 187 conjectures וְאֲשֶׁר by analogy with Qoh 6:12 and 10:14, and translates: “(was da ist), *und was sein wird*” ‘(what is there), and *what will be*’ (Zapletal, 191, see also 8:7^a). Hertzberg, 162 claims that M כִּי כִּאֲשֶׁר arose through dittography from וְכִאֲשֶׁר, which he translates: “*und wie es kommt*” ‘and just as it comes.’

8:8^a שלטון ≡ ≡

👉 The ancient witnesses

M שלטון ‘power’ is confirmed by P, V, and T, as well as by codex *Vaticanus* and the Hamburg papyrus (ἐξουσία): ‘and there is no *power* in the day of death.’ Most Greek mss, by contrast, give the participle ἐξουσιάζων ‘governing’, and a participle is also found in H1 (*potens*): ‘and there is no (man) *governing* in the day of death.’

// Loci paralleli

8:4^c.

* Proposed reconstructions and evaluations

Weeks 2022, 351 suggests that the participle in G may be due to an accidental repetition of שליט from the first half of the verse.

8:8^b המות ≡ ≡

👉 The ancient witnesses

The most important Greek mss omit the article, against codices *Venetus* and other hexaplarized witnesses.

* Proposed reconstructions and evaluations

Rahlfs 2006, 253 edits a text in line with M, whereas Goldman 2004, 44, 100 and Gentry 2019, 207 prefer the majority reading. Weeks 2022, 351 shares this view, pointing out a parallel with G's

equivalent to במלחמה, also without the article. He also thinks it possible that יום מות is original, and that it may indicate a personification of death.

8:8^c במלחמה ≡ ≡

The ancient witnesses

Against M ‘in the war,’ which is supported by all the Versions, G and P have ‘in day of war.’

* Proposed reconstructions and evaluations

Rahlfs 2006, 253 edits ἐν τῷ πολέμῳ against all the traditions, claiming support in his apparatus from “La”, that is, the lemma of Jerome's Commentary (Hi).

A *Vorlage* with ביום מלחמה is sometimes proposed by scholars⁴⁶⁵. McNeile, 147 believes that the variant arose in G due to dittography of the syllable במ in במלחמה, thus: [במ]לחמה → [במבמ]לחמה → [ביום] מלחמה. Gordis 1955, 280 sees in ביום מלחמה an example of “leveling” with the preceding ביום המות, and so also Seow, 283, who prefers M as the shorter reading. Most scholars, on the other hand, see in it an inner-Greek corruption, due to the parallelism with the preceding ἐν ἡμέρᾳ θανάτου⁴⁶⁶. Euringer, 99 claims that it is as difficult to imagine a *Vorlage* with ביום מלחמה, from which יום would have dropped out to generate the actual M, as it is to assume an original with מלחמה, to which ב would have been added without noticing the absence of יום. Schoors 1992, 194 thinks that G wanted to render explicit the temporal or circumstantial nuance of the preposition ב in במלחמה. Weeks 2022, 353 objects that both an inner-development due to harmonisation and a creative rendering would be unusual for G, and that a Hebrew *Vorlage*, probably resulting from harmonisation, seems to impose itself in this case. Both are possible original readings, in his opinion: it is either possible that יום fell out through dittography to give M, as McNeile argues, or that a homeoteuton has occurred, with the copyist's eye jumping from the final ם in ביום to the initial one in מ, to give G's *Vorlage*. Goldman 2004, 44, 100, too, hesitates between the two readings: the omission of יום in M, he argues, could be due to a desire to avoid the parallelism with the preceding stichos, but its addition in G could be explained by assimilation to the preceding expression, perhaps intended to clarify the rare משלחת.

As for P, Janichs, 11 takes P to be a translation from G, and similarly Schoors 1985, 357 thinks that this is clearly a Greek reading in P's text. Kamenetzky, 224 claims that P is a free addition as in G, and that both translators arrived at the same result led by the parallelism with ביום המות.

⁴⁶⁵ McNeile, 147, Zapletal, 187, Horst 1937, 1222, Gordis 1955, 280, Barton 1908a, 152-3, Goldman 2004, 100, Seow, 283, Weeks 2022, 353.

⁴⁶⁶ Euringer, 99, Podéchar, 397, Gordis 1955, 280, Salters 1992, 171, Schoors 1992, 194.

8:9^a אַת 𐤀 𐤀

👉 The ancient witnesses

G and P have a copulative conjunction before the *nota accusativi*.

* Proposed reconstructions and evaluations

McNeile, 147 suspects a Hebrew variant for G and P. Podéchar, 398 conjectures a *Vorlage* with וַאֲת, assuming a dittography of the ו from בעליו in the preceding verse. Weeks 2022, 355, too, is inclined to see a Hebrew variant here, suggesting either a haplography or an intentional omission as possible causes of the absence of the conjunction.

8:9^{c-c} עַת אֲשֶׁר 𐤀 𐤀

👉 The ancient witnesses

M reads, literally: ‘I have seen all this and given my heart to every work that is done under the sun *at the time when* (= עַת עֲשֶׂה) one man dominates another man to his own hurt,’ which is supported by most Versions, including: AQ καιρὸς ὡς ἐκυρίεσεν ὁ ἄνθρωπος ‘a time when dominates a man’; P ‘and a time (there is) that (= וְאִתּוֹ אֲשֶׁר) a man rules over another man to hurt him,’ with an initial conjunction; and T ‘at the time when (= בְּעֵיֶדן) man rules over man to afflict him.’ V likely supports M as well, though more freely: ‘sometimes (= interdum) one man rules over another to his own hurt.’

G, on the other hand, reads τὰ ὅσα ‘the things that’ (with a variant πάντα ὅσα in the Catena group and ΣΥΗ), which seems to translate אַת: ‘things that (= τὰ ὅσα) a man has power over man to afflict him,’ which is evidently meaningless, and usually paraphrased as: “all the things wherein man has power over man” (Brenton, 826) or

“whatever things (*with respect to which*)” (Weeks 2022, 355).

The reading by H1, which renders the Hebrew with a simple conjunction *et*, is indeterminate: *et dominatus est homo homini, ut affligeret eum* ‘and a man rules over a men, to afflict him.’ The reading by S_M is problematic as well: mss 161-248 give ἔστιν ὅτε ἐξουσιάσεν ἄνθρωπος ἀνθρώπου εἰς κακὸν ἑαυτοῦ lit. ‘there is when a man rules over a man to his own hurt,’ which would support M, but the recently discovered ms 788 gives καὶ ὅσων for the Greek τὰ ὅσα, which seems to depend on G, but it is difficult to read in context (see *and 𐤀).

* Proposed reconstructions and evaluations

A *Vorlage* with **לִרְע** for G is often assumed by scholars⁴⁶⁷. Euringer, 99-100 thinks the Greek reading is a correction by a scribe who did not understand the use of **לִרְע**. Against Euringer, McNeile, 147 claims that **לִרְע** is an early variant.

As for Sm, Weeks 2022, 355-6 suggests that his reading may be a conflation of M (ἔστιν ὅτε) with G (καὶ ὄσω).

✂ Proposed emendations and conjectures

Sacchi, 194 conjectures **לִרְע**: “quando un uomo domina su un altro uomo” ‘when a man dominates another man.’

8:9^{d-d} לִרְע לֹ ≡ ≡

👉 The ancient witnesses

M gives a noun here (‘one man dominates another man to his own hurt’) and is supported by Sm and V. All the other Versions render with a verb instead: ‘one man dominates another man to hurt him.’

Q Proposed translations and interpretations

There are two possible interpretations of the last stichos in M. With the former, the sense is that the evil due to the oppression of the powerful man ultimately falls on him: see e.g. Clericus, 709 “in suam ipsius perniciem” (emphasis by the author), and similarly Herzfeld, 127-8, Hitzig 1847, 184, Stuart, 276, and Goldman 2004, 100. With the latter, the point is that the powerful oppress men and afflict them. This seems to be the interpretation followed by the Versions and by most modern commentators⁴⁶⁸. Seow, 283-4 points out that both readings are possible: the first is justified by the next verse, which speaks of evildoers whose deeds are forgotten; the second by the previous verse, and in particular by the statement that not even the evildoer escapes the evil committed.

* Proposed reconstructions and evaluations

It is often claimed that Versions either vocalised M as **לִרְע**, an infinitive from **רָעַע** with syncope of the ה⁴⁶⁹, or read from a different *Vorlage* **לִרְעַע**⁴⁷⁰. Euringer, 99-100 and, more recently, Gold-

⁴⁶⁷ Houbigant 1777, 140-1, Ginsburg, 398, Euringer, 99-100, McNeile, 147, Kamenetzky, 224, Podéchar, 398, Horst 1937, 1222, Gordis 1955, 282, Hertzberg, 163, Whitley 1979, 74, Crenshaw, 153, Seow, 283-4, Weeks 2022, 355.

⁴⁶⁸ Knobel 1836, 277, Ginsburg, 398, Delitzsch and Keil 1875, 337, Podéchar, 398.

⁴⁶⁹ Euringer, 99-100, Podéchar, 398, Hertzberg, 163, Crenshaw, 153, Yi, 21, Weeks 2022, 356.

⁴⁷⁰ Graetz, 105, Siegfried, 63, Driver 1905, 1143, Zapletal, 188, Horst 1937, 1222, Crenshaw, 153, Horst 1975, 1348, Yi, 21, Weeks 2022, 356.

man 2004, 100, think that the ancient translators are simply paraphrasing and that there is no variant reading here (so also Gordis 1955, 282 and Hertzberg, 163).

✂ Proposed emendations and conjectures

Graetz, 105, Siegfried, 63, and Zapletal, 188 emend to לְהִרְרֵעַ.

8:10^a קְבָרִים ≡ ≡

📖 The ancient witnesses

Against M ('And I saw evil people *buried*'), G reads a plural substantive here: lit. 'I have seen evil people *to tombs* (= εἰς τάφους) brought.' A minority of Greek mss, confirmed by ΣΥΗ, have the singular εἰς τάφον 'to the tomb.'

* Proposed reconstructions and evaluations

Scholars generally consider G's reading to be the result of a different vocalisation קְבָרִים⁴⁷¹, and more rarely of a different consonantal text: קָבֶר⁴⁷², לְקָבֶר⁴⁷³, or לְקָבָרִים⁴⁷⁴.

✂ Proposed emendations and conjectures

Some scholars accept the Greek reading קְבָרִים as original⁴⁷⁵. Gordis 1955, 284-6 and Seow, 284 emend to קָבֶר: according to Seow, 284-6, this is the G*, reflected in ΣΥΗ and later corrupted into the plural due to the influence of the preceding רְשָׁעִים, and M is the result of dittography of the מ from the following מוֹבָאִים (see 8:10^b), with subsequent integration of the plural suffix: קָבֶר → קָבָרִים → קְבָרִים. On similar lines, Ehrlich, 89 proposes לְקָרֶב.

One conjecture that has been particularly influential is the one generally attributed to Burkitt, 25-6, קְרָבִים, which would mean "coming near to God in the Temple," thus 'officiate': "and further I have seen wicked men *at worship*," which is accepted by many⁴⁷⁶. This conjecture had in fact already been imagined by Podéchar, 401, who mentions Lev 21:17, 18 and Num 7:2, 18 in support, and translates: "j'ai vu des méchants *officier* (?) dans la maison de Dieu" 'I have seen wicked men *officiating* (?) in the house of God' – a meaning that the verb קָרַב would also have in Qoh 4:17, according to Goldman 2004, 101-2.

⁴⁷¹ McNeile, 147, Driver 1905, 1143, Podéchar, 399, Horst 1937, 1222, Galling 1940, 78, Fox 1989, 249, Horst 1975, 1348, Weeks 2022, 363.

⁴⁷² Gordis 1955, 285, Seow, 284.

⁴⁷³ Ehrlich, 89.

⁴⁷⁴ Ginsburg, 398.

⁴⁷⁵ Driver 1905, 1143, Galling 1940, 78, Whitley 1979, 74-6, Fox 1989, 249.

⁴⁷⁶ Serrano, 168 f., Driver 1954b, 230, Zimmerli, 215, Hertzberg, 170, Crenshaw, 154, Michel, 220, Líndez, 360, Goldman 2004, 44,100-1, Weeks 2022, 363.

Other proposals are: קְבוּצִים (Graetz, 106-7), on the basis of a passage in the Talmud (see Gordis 1955, 285 on this): “und so habe ich gesehen, Frevler *zusammengerottet* kamen aus heiliger Stätte” “and so I have seen, wicked men *gathered together* come out of the holy place”; כְּבָרִים or נְכָבְדִים ‘honoured’ (Bickell, 13), and מְקַרְבִים (Burkitt, 25-6).

Euringer, 101 and Barthélemy 2015, 843, on the other hand, take G to be a free and facilitating translation and maintain M. So also Siegfried, 63-4, who compares M רְאִיתִי רְשָׁעִים קְבָרִים to קְבָרִים מְקַלְקֵלְךָ in 7:21. Podéchar, 401, after reasoning over possible conjectures, gives up in the face of the text's impenetrability (thus also Odeberg, 60).

* Proposed reconstructions and evaluations

We accept the proposed conjecture קְרָבִים, since it makes good sense and resolves most of the exegetical difficulties resulting from קְבָרִים, which is the corrupted reading of the Archetype. The conjecture fits well also from a literary point view: reference to burial seems misplaced here, since being buried is not a privilege of the few, but a fundamental right of every man, as Qoh seems also to imply (see Qoh 6:3). Translations that attempt to make the burial of the wicked an example of injustice, imagining ‘state funerals’ with processions to or from the temple, are to be rejected as over-interpretations of a corrupted text.

8:10^b וּבְאֵן ≡ ≡

📖 The ancient witnesses

M is supported literally by Aq and Hr: ‘I have seen evil people buried *and they came*.’ Sm has a free translation of M: οἱ ὁπότε περιῆσαν ‘who also when they *were yet living*,’ which is followed by V verbatim (*qui etiam cum adviverent*). P apparently also follows M, but reads a present participle: ‘and from the holy place *they come* (= ܩܪܒܐ) and they went etc.’

G, on the other hand, has εἰσαχθέντας, a passive aorist, lit. : ‘I have seen evil people to tombs *brought*,’ which has been variously explained (see *).

T paraphrases heavily, transposing both וּבְאֵן and וְהִלְכֵנוּ to a metaphysical plan: ‘And indeed I have seen sinners who are buried *and erased* (= וְאִישְׁתִּיצְאוּ) from the world, from the holy place where the righteous dwell, and went to be burnt in Gehenna, and are forgotten among the inhabitants of the city and as they did to others, so it was done to them; this too is vanity.’

* Proposed reconstructions and evaluations

G's reading has been retroverted as מוּבְאֵן⁴⁷⁷, or as וּבְאֵן⁴⁷⁸, or as the imperfect וּבְאֵן, vocalised either as the active וּבְאֵן or passive וּבְאֵן (Goldman 2004, 44, 100-1, see 📖). Ginsburg, 398-401,

⁴⁷⁷ McNeile, 77,147,155, Driver 1905, 1143, Ehrlich, 89, Horst 1937, 1222, Galling 1940, 78, Gordis 1955, 284-286, Barton 1908a, 155, Whitley 1979, 74, Sacchi, 195, Fox 1989, 250, Horst 1975, 1348, Seow, 284.

⁴⁷⁸ Podéchar, 401, Driver 1954b, 230, Zimmerli, 219, Hertzberg, 170, Crenshaw, 154.

very differently, retroverts וּבָאוּ.

As for P, [Kamenetzky](#), 224-5 explains the participle as the result of the influence of the preceding קְבָרִים. For [Weeks 2022](#), 365, on the other hand, a reflection of the same *Vorlage* וּבָאוּ would form the basis of G.

✂ Proposed emendations and conjectures

Many authors emend M to מוּבָאוּ⁴⁷⁹ with G, assuming a haplography of the מ due to the preceding קְבָרִים. Others prefer וּבָאוּ⁴⁸⁰, or assuming a corruption due to the following וּמְקוֹם through haplography of the מ and subsequent interchange ו/י, thus: G וּבָאוּ וּמְקוֹם → *וּבָאוּ through haplography of the מ and subsequent interchange ו/י, thus: G וּבָאוּ וּמְקוֹם → *וּבָאוּ → M וּבָאוּ וּמְקוֹם (so [Hertzberg](#), 170), or either, through haplography of -ים before -וּ (so [Weeks 2022](#), 363). Taking a completely different line, [Goldman 2004](#), 44, 100-1 emends to וּבָאוּ with G, suggesting that the variant in M arose after the original וּבְמִקְדָּשׁ corrupted into וּמְקָדָשׁ (see 8:10^{c-e}). Connecting this verb to what follows in the verse, he translates: “And I have seen wicked men approaching (God), and they come (= וּבָאוּ) and they walk etc.” [Weeks 2022](#), 363-6 emends to (מְקוֹם) וּבָאוּ instead, supposing an error of misdivision and dittography of י as ו in M (וּבָאוּ מְקוֹם → וּבָאוּ מְמָקוֹם → וּבָאוּ יְמְמָקוֹם → וּבָאוּ וּמְמָקוֹם), and a misdivision with interchange ו/י in A-Q-TH (וּבָאוּ מְמָקוֹם → וּבָאוּ מְמָקוֹם → וּבָאוּ וּמְמָקוֹם), and translates: ‘And then I saw wicked people who approach and enter the holy place.’

[Siegfried](#), 64, very differently, argues that וּבָאוּ is what remains of an ancient gloss וּבָאוּ בְשָׁלוֹם, and deletes it. [Horst 1937](#), 1222, by contrast, proposes וּבָאוּ שְׁלוֹם.

M is preferred by [McNeile](#), 77,147, for whom G's *Vorlage* resulted from dittography, and by [Euringer](#), 101 and [Barthélemy 2015](#), 843, for whom G is simply interpreting. For [Podécharde](#), 401, followed by [Odeberg](#), 60, and [Sacchi](#), 195, the text is irremediably corrupt.

📖 Textual choice

The first proposal of retroversion of G's *Vorlage*, מוּבָאוּ, can hardly explain how the plural suffix -ים altered to the -וּ of וּבָאוּ in M, as [Podécharde](#), 399 rightly noted. Retroversion וּבָאוּ presents the same problem, and the attempts to solve it through the involvement of the following וּמְקוֹם ([Hertzberg](#), 170) or of a hypothetical מְקוֹם ([Weeks 2022](#), 366) appear complicated.

The most parsimonious reconstruction is in our opinion וּבָאוּ by [Goldman 2004](#), 100, which only requires one change from וּבָאוּ to וּבָאוּ (וּבָאוּ → וּבָאוּ). This is the reading of the Archetype and is likely original: ‘I saw wicked *who officiated*; they came etc.’ For a summary of the textual changes occurred in this verse, see last-variant-verse.

⁴⁷⁹ [Driver 1905](#), 1143, [Ehrlich](#), 89, [Galling 1940](#), 78, [Gordis 1955](#), 284-286, [Barton 1908a](#), 155, [Whitley 1979](#), 74, [Crenshaw](#), 154, [Fox 1989](#), 250, [Seow](#), 284.

⁴⁸⁰ [Driver 1954b](#), 230, [Zimmerli](#), 215, [Hertzberg](#), 170, [Weeks 2022](#), 366.

8:10^{c-c} וממקום קדוש ≡ ≡

👤 The ancient witnesses

M is supported literally only by P, Hr, and Sperber's ms of T: 'And then I saw wicked men buried and they came *and from a holy place* (= וממקום קדוש) they proceed.' [Rahlfs 2006](#), 253 and [Gentry 2019](#), 208 reconstruct a Greek text identical to M, but without any support in the textual tradition. The other Versions can be divided into three groups: (1) Aq and the other two T mss omit the conjunction: 'and they came *from a holy place* and they proceeded'; (2) G omits מקום to read ממקדש: 'and then I saw wicked people brought to the tombs *and from the Temple* (ΣΥΗ: *and from the Holy house*) and they proceeded'; (3) Sm and V omit the conjunction and read the preposition כ before the noun: Sm ἐν τόπῳ ἁγίῳ ἀνεστρέφοντο 'in a holy place they were coming about'; V *in loco sancto erant* 'in a holy place they were.' On Sm see ≡.

* Proposed reconstructions and evaluations

A few critics recognise real textual variants here. [McNeile](#), 147, 164, followed by [Podécharid](#), 399, assigns to Aq a *Vorlage* with ממקום, and thinks that the omission of מקום in G is an internal corruption due to a misunderstanding of του as an abbreviation of τόπου. [Gordis 1955](#), 285 proposes the same for Aq, but for G restores וממקדוש or וממקום קדוש. [Goldman 2004](#), 101 proposes וממקדש for G.

As for Sm-V, a *Vorlage* וממקום קדוש is proposed by [Ginsburg](#), 398 and [Marshall](#), 241 (assuming apparently a free translation, because neither renders the initial conjunction in M). For [Gordis 1955](#), 285, on the other hand, both Sm and M confirm M. [Weeks 2022](#), 366 holds that Sm based his translation on a *Vorlage* with מקום.

✂ Proposed emendations and conjectures

[McNeile](#), 147 emends to ממקום with Aq, to give: "I saw wicked men buried, and they came *from a holy place* [where they ought never to have been tolerated]." Without mentioning the Versions, [Graetz](#), 107 emends in the same fashion, taking the ו to be a dittography from the preceding יבאו.

[Galling 1940](#), 78 conjectures במקום: "und so sah ich, dass man Frevler zu Grabe trug *an heiliger Stätte*" 'and so I saw that the wicked were buried *in the holy place*' (so earlier [van der Palm](#), 167, but with an initial conjunction וממקום).

Also [Goldman 2004](#), 101 argues that the preposition כ is original and conjectures וממקדש. Such a preposition, he claims, is required by the verb הלך 'to enter' and would have changed to מ once קרבים altered to קברים (see 8:10^a), in order to correct the nonsensical expression that 'buried' wicked men (M) or wicked men 'brought to tombs' (G) 'enter into the sanctuary.' After corruption, וממקום would have been linked to יהלכו, which would thus have taken on the incorrect meaning, frequent in many translations, of 'to come from, go out' and the original

יבאו (G) would have changed to ובאו (M) to avoid associating the Temple with evil people (see 8:10^b). Later, וממקדש became וממקום מקדש to enlarge the concept of ‘sanctuary’ and to include, perhaps, that of ‘synagogue.’ According to his reconstruction, the original text should have been: “and I have seen wicked man approaching (God); they come and walk *in the sanctuary*.” Weeks 2022, 364 emends to מקום, arguing that this was the *Vorlage* of Sm.

Most critics, however, are for M. Euringer, 101-2, and similarly Barthélemy 2015, 843-4, take G as a Greekisation of the Hebrew expression, and the omission of the conjunction in Aq as a correction dictated by the need not to leave ‘and from the holy place’ without a verb (see also 8:10^d), thus: ‘and they came (καὶ ἦλθον) and from the holy place and proceeded’ → ‘and they came from the holy place and proceeded.’ Barthélemy 2015, 843-4 considers the reading with the conjunction to be original as it is *difficilior*.

Textual choice

With McNeile, 147, we take the conjunction before וממקום in M, G etc. to be a simple dittograph, and emend to ממקום following Aq. With Graetz, 106, we connect יבאו with ממקום, to give: ‘I saw wicked people officiating, coming *from the sanctuary* etc.’

Notes on alignment

The Greek fragment of Sm found in mss 161-248 and, as an anonymous reading, in ms 252, lacks the conjunction, whereas the Syriac fragment in SyH has it (a discrepancy noted by Podéchar, 399, but not signalled either by Marshall, 240-1 or by Gentry 2019, 208 in the critical apparatus). We prefer not to distinguish between these readings, giving priority to the Greek witnesses and following the alignment of Goldman 2004, 101.

We do not understand why Goldman aligns Aq with M putting it between brackets: a conjunction is clearly absent in the fragment transmitted under the name of Aq (καὶ ἦλθον ἐκ τόπου ἁγίου). The conjunction is also missing in two of the three mss of T, and this, too, is not reported either in his critical apparatus or in his commentary.

8:10^d יהלכו

The ancient witnesses

The tradition is bipartite: Sm, Jerome, and P support M, while G, Aq-Th, and T read a conjunction before the verb: ‘(and from the sanctuary) and they proceeded’ (see 8:10^{e-c} for complete translations). Except for H1 *egressi sunt*, moreover, all the other witnesses render with a past tense.

* Proposed reconstructions and evaluations

Rahlfs 2006, 253 edits a text without the conjunction – in his apparatus this reading is classified as his own conjecture, but the conjunction is in fact absent in a few minuscules. The *Vorlage* of G as been reconstructed either as יהלכו⁴⁸¹ or as the imperfect consecutive ויהלכו⁴⁸². Gordis 1955, 285 erroneously assigns the former also to Sm.

✂ Proposed emendations and conjectures

McNeile, 147 and Barton 1908a, 155 emend to ויהלכו following the Versions, to give: “and they used to go about” (McNeile, 77, Barton 1908a, 153). Zapletal, 188 emends in the same way, but transposes ויהלכו after ובאו: ‘man kam und man ging aus.’ Most critics, however, defend M.

For Barthélemy 2015, 842-3 the reading in G is merely translational. For Euringer, 101-2 it can be explained by the influence of the preceding ובאו, whereas M is favoured by both the parallelism and the general structure of the sentence. M is also sustained by Ginsburg, 399, Podéchar, 399, Gordis 1955, 285, and Seow, 285.

Among conjectures we mention: יהללו by Ehrlich, 101 “werden sie gepriesen,” which is accepted by Horst 1937, 1222 and quoted by Horst 1975, 1348; and יהללו or יתהללו by Graetz, 106-7 “es wurden gerühmt.” Following Hitzig 1847, 184, Whitley 1979, 76 reports the verb to give the *Qal* יהלכו, but, taking מקום קרוש to be “decent burial (of the righteous),” he understands the verb to mean ‘to depart from life,’ and, comparing other passages in QOH where הלך is used to denote ‘departure’ (Qoh 3:20, 6:4, 9:10, 12:5), translates the whole verse: “And then I saw the wicked brought to their graves, while the righteous depart life (יהלכו) without (מן) decent burial, and are forgotten by the community (בְּעִיר).”

☞ Textual choice

G certainly read a conjunction in its *Vorlage*, since there would not be any reason for the Greek translator to add it in that position, where it makes the syntax harsh.

We emend M to ויהלכו with G and the other Versions and link it with the following verb, to give: ‘(I saw wicked people officiating, coming from the sanctuary) and went around town bragging that they had done so’ (see 8:10^e for a summary of the transmission history of this verse).

≡ Notes on alignment

We prefer not to isolate V as Goldman 2004, 44, but to align it with M on the basis of the absence of the copulative conjunction, which is the main variation phenomenon here.

⁴⁸¹ Ginsburg, 399, Euringer, 101-2, Podéchar, 399, Gordis 1955, 285, Barthélemy 2015, 842-3, Weeks 2022, 368.

⁴⁸² Euringer, 101-2, McNeile, 147, Barton 1908a, 155.

8:10^e וישתבחו ≡ ≡

👉 The ancient witnesses

M is supported by P and T only: ‘and they are forgotten in the city.’ The Greek tradition and Jerome seem to have read from a *Vorlage* with וישתבחו ‘and they are praised,’ which is also found in several Hebrew mss. Sm lacks the conjunction, whereas Aq and Th, which render by a reflexive nuance και ἐκαυχῆσαντο (‘and they boast themselves’) are also likely to be dependent on the same *Vorlage*.

* Proposed reconstructions and evaluations

The versional evidence is usually retroverted as וישתבחו⁴⁸³. Siegfried, 64 reconstructs וישבחו for Aq.Th.

✂ Proposed emendations and conjectures

Many authors emend וישתבחו with G and the other Versions⁴⁸⁴.

Scholars who maintain M usually claim that אשר כן עשו refers to ‘the righteous’ (‘those who have acted well’) and that, with emendation, one is obliged to translate it as ‘and I saw wicked [...] and they boasted/were praised for doing so,’ which is improper and would eliminate the opposition righteous-wicked picked up again in Qoh 8:14⁴⁸⁵. For Seow, 285-6, וישתבחו is to be rejected as an anticipation of ושבחתו in 8:15. Also against M are Delitzsch and Keil 1875, 338-9, Euringer, 102, Ginsburg, 398-401, Siegfried, 64, and Wildeboer 1898, 151.

📖 Textual choice

It may be useful to offer an overview on the history of the transmission of this verse. The text we pose as the original is as follows: ובכן ראיתי רשעים קרבים יבאו ממקום קדוש והלכו וישתבחו: ‘and so I have seen wicked people officiating, they come from a holy place and go bragging to the city that they did so.’ In moving from the Original to the Archetype, two corruptions occurred: The first, inherited by all surviving traditions, concerns the metathesis of קרבים into קברים; the second, present in all witnesses except Aq and part of the Targumic tradition, is the dittography of the ו in וממקום due to יבאו. The corrupted text of the Archetype, which comes to coincide with the Greek *Vorlage*, must therefore have run like this: רשעים קברים יבאו: ‘wicked men buried came and from the holy place and they went and they were praised in the city for having done so.’ To solve the nonsensical

⁴⁸³ Houbigant 1777, 141, van der Palm, 167, Knobel 1836, 278, Ginsburg, 398-401, Graetz, 106-7, Lloyd, 112, Delitzsch and Keil 1875, 338-9, Wright 1883, 402, Euringer, 102, Winckler, 352-3, Siegfried, 64, Wildeboer 1898, 151, McNeile, 155, Zapletal, 188, Podéchar, 399-400, Ehrlich, 101, Burkitt, 26, Serrano, 168 f., Gordis 1955, 285, Barton 1908a, 155, Hertzberg, 170, Crenshaw, 154, Fox 1989, 251, Goldman 2004, 44, Seow, 285-6, Barthélemy 2015, 842-4, Weeks 2022, 369.

⁴⁸⁴ Houbigant 1777, 141, van der Palm, 167, Knobel 1836, 278, Graetz, 106-7, Renan, 152, Wright 1883, 402, Winckler, 352-3, McNeile, 155, Zapletal, 188, Ehrlich, 101, Burkitt, 26, Serrano, 168 f., Gordis 1955, 285, Barton 1908a, 155, Crenshaw, 154, Goldman 2004, 44, Weeks 2022, 369-70.

⁴⁸⁵ Podéchar, 399-400, Hertzberg, 170, Fox 1989, 251.

‘wicked men *buried* came’ generated after the first corruption, the proto-M altered יבאו to ובאו, to give: ‘I saw wicked men buried and (wicked men that) went,’ whereas G interpreted: ‘I saw wicked men *brought to tombs*.’ At this point, the וייהלכו in ו would have been omitted in proto-M, either by accident or to distinguish between the wicked man and the holy place (Goldman 2004, 101), and verb הלך would have accordingly been connected to the preceding statement: רשעים קברים ובאו וממקום קדוש יהלכו וישתבחו ‘wicked men buried and they came and from the holy place they went (= go out).’ Finally, וישתבחו would be altered to וישתכחו in the proto-M. Here, too, one can think of a simple graphic corruption, but intervention with theological motives cannot be excluded: the wicked who leave the sanctuary are *forgotten* (not *praised*) in the city.

8:11^a מַעֲשֵׂה ≡ ≡

📖 The ancient witnesses

If we follow the accents, M could be translated: ‘since no judgment is made, *the evil deed* (is done) quickly,’ with פתגם in the absolute state with *qamats*. If we disregard accents and take פתגם to be in the construct state, then M has: ‘since *judgment of a evil action* is not made quickly,’ which is how the Versions construed the sentence.

As for textual variants, G, P, and H₁ seem to depend on a *Vorlage* with מַעֲשֵׂי, with preposition מן followed by a participle: ‘since pitgam of those who do evil is not quickly done.’ T seems to have a double translation of the passage, with the former close to the other Versions, and the latter to M: ‘since the matter of punishment of the wicked (רשיעיא // מַעֲשֵׂי רעה) is not made quickly for their evil deeds (על עובריהון בישיא) (Knobel 1991, 42). SM supports M: διὰ γὰρ τὸ μὴ γενέσθαι ταχὺ τῆν ἀπόφασιν περὶ τοῦ κακοῦ ταχέως ‘because of judgment about the evil not being done quickly.’

* Proposed reconstructions and evaluations

The *Vorlage* of the Versions is usually reconstructed as מַעֲשֵׂי⁴⁸⁶.

As for *V contra malos*, scholars usually align it with the rest of the Versions⁴⁸⁷, but Podéchar, 401-2 hesitates, whereas Goldman 2004, 102 suggests an erroneous בַּעֲשֵׂי.

As for T, Graetz, 107 takes the former translation רשיעיא to reflect מַעֲשֵׂי, whereas for McNeile, 147 T would follow M. Goldman 2004, 102, similarly, claims that the former translation רשיעיא is implemented in the context of T's paraphrase.

For Ginsburg, 402 and Gordis 1955, 286, on the other hand, the Versions would simply be paraphrasing M, as Rashi in his commentary: שאין הקדוש ברוך הוא ממהר להפריע מן עושי

⁴⁸⁶ Spohn, 65, Knobel 1836, 280, Ginsburg, 402, Graetz, 107, Delitzsch and Keil 1875, 340, Nowack and Hitzig, 274, Wright 1883, 402, Euringer, 102, McNeile, 147, Zapletal, 189, Podéchar, 401-2, Williams, 97, Gordis 1955, 286, Barton 1908a, 156, Hertzberg, 170, Crenshaw, 155, Weeks 2022, 374.

⁴⁸⁷ Knobel 1836, 280, Ginsburg, 402, Graetz, 107, Delitzsch and Keil 1875, 340, Nowack and Hitzig, 274, Wright 1883, 402, McNeile, 147, Zapletal, 189, Barton 1908a, 156.

הרעה

✂ Proposed emendations and conjectures

Spohn, 65 and Driver 1905, 1143 emend M to מַעֲשֵׂי with the Versions. Most interpreters maintain M on the main argument that פִּתְנָם does not mean ‘revenge’ or ‘punishment,’ which would somehow allow the reading reflected by the Versions, but ‘verdict, sentence’⁴⁸⁸. For Barton 1908a, 156, the parallelism with Qoh’s usage of מַעֲשֵׂה in Qoh 5:5, Lam 4:2, and Cant 7:2 favors M. Goldman 2004, 102 suggests an assimilation to 11b-12a. Knobel 1836, 280, too, rejects the emendation by Spohn.

Several conjectures have been proposed: (1) מַעֲשֵׂי by Euringer, 102: “Werke der Bosheit”; (2) מַעֲשֵׂה by Graetz, 107, with the versional reading at the singular, but translated with a plural (“an den Uebelthätern”), as often for this substantive; (3) עֲשֵׂה by Zapletal, 189, “den Täter”, with omission of the מ due to dittography.

☞ Textual choice

We take פִּתְנָם to be in the construct chain, with *qamats* in place of the regular *patach* as in Esth 1:20 פִּתְנָם הַמֶּלֶךְ ‘the decree of the king.’ The *zaqef* likely arose from an erroneous parsing of פִּתְנָם as an absolute state, and should be ignored because it makes odd sense: ‘since no judgment is made, the evil deed (is done) quickly, therefore evil people do evil.’

We accept the conjecture by Euringer, 102 מַעֲשֵׂי, because it creates an antecedent to the following בָּהֶם, which is otherwise redundant: ‘since no judgment of *deeds of evil* is made quickly, for this reason is the heart of man full of *them* – and not *in them* (the men), as it is generally understood – to do evil.’ This interpretation is supported by T: ‘therefore the heart of the men is full of *them* בָּהֶון (= עוֹבְרֵיהֶון בִּישֵׂא) to do evil.’ The vocalisation in the Versions could be explained as an assimilation to רַע עֲשֵׂה in the following verse, as suggested by Goldman 2004, 102, whereas M could be either a mechanical error, through corruption of the י in מַעֲשֵׂי to ה due to the following הֲרַעָה, or an assimilation to the common form מַעֲשֵׂה.

8:11^b רע ≡ ≡

👉 The ancient witnesses

G τὸ πονηρόν and ΣΥΗ 𐤒𐤍 seem to point to the substantive הֲרַעָה, whereas P and T have an adjective as M.

⁴⁸⁸ Delitzsch and Keil 1875, 340, Nowack and Hitzig, 274, Podéchar, 401-2, Williams, 97.

* Proposed reconstructions and evaluations

This variant is found in [Goldman 2004](#), 44, who takes M to be a probable assimilation to רַע in the following verse. [Weeks 2022](#), 375, by contrast, sees in G an assimilation to the preceding הַרְעָה // τὸ πονηρόν.

≡ Notes on alignment

Unlike [Goldman 2004](#), 44, we align P with M, because in P the adjective is masculine (cfr. , on the other hand, ΣΥΗ which has a feminine taken as an abstract noun).

8:12^a אָטָה ≡ ≡

👉 The ancient witnesses

Jerome and T read a present participle ('sinner') as M. A participle is also found in P (ⲁⲗⲗⲁ according to codex *Ambrosianus*) and in ΣM (ἁμαρτῶν, translated *peccans* by Jerome; ἁμαρτάνων in ms 788). ΣM's reading in Syriac, on the other hand, points to a perfect, which is also the reading in G and ΣΥΗ.

✂ Proposed emendations and conjectures

[Kamenetzky](#), 225 retroverts G as אָטָה. [Weeks 2022](#), 375 claims that the *Qal* vocalisation depends on the fact that the Greek translator rendered אָטָה verbatim as a relative pronoun (ὅς), rather than as a conjunction (see verse 11).

≡ Notes on alignment

[Goldman 2004](#), 45 classifies P as indeterminate. We place it with M on the basis of the diacritical marks in codex *Ambrosianus*. Neither [Marshall](#), 243-4 nor [Gentry 2019](#), 209 notes the discrepancy between the Greek and Syriac tradition for ΣM.

8:12^b עָשָׂה ≡ ≡

👉 The ancient witnesses

The participle in M is supported by all the witnesses except for G, which reads a perfect here.

✂ Proposed emendations and conjectures

[Goldman 2004](#), 45, 102 records this variant. On the evaluation by [Weeks 2022](#), 375, see 8:12^a.

8:12^c רע ≡ ≡

👉 The ancient witnesses

Only T reads with certainty an adjective as does M. The other witnesses give a feminine adjective taken as an abstract noun: so the Syriac fragment of Sm, P, and SyH. The Latin is indeterminate.

✂ Proposed emendations and conjectures

This variant is recorded only by [McNeile](#), 148, who claims that the article in G may be a ditto-graph from the preceding עשה, or its absence in M the result of homeoteleuton. [Goldman 2004](#), 44 has a similar variant for the same word at the close of the preceding verse (see 8:11^b). So also [Weeks 2022](#), 375.

8:12^d מאת ≡ ≡

👉 The ancient witnesses

M probably reads: 'For a sinner does evil a *hundred times* (= מאת)' (see Q), which is confirmed by P (𐤒𐤌𐤁) and Jerome (*centies*). T paraphrases 'one hundred years (= מאה שנין)' and a Babylonian Hebrew ms gives likewise מאת שנה. Most witnesses of G, confirmed by SyH, give ἀπὸ τότε, which probably reflects the Hebrew מאז, lit. : 'he who sinned did evil *from then*,' i.e. 'for old, always.' The reading ἀπέθανεν by the revisors of G, which is also found in some hexaplarized mss such as codex *Venetus*, seems to derive from a form of the verb מות, likely מת or מית: 'he (the evildoer) died.'

* Proposed reconstructions and evaluations

Most scholars assign G a *Vorlage* with מאז⁴⁸⁹. [McNeile](#), 148 deems that מאז arose from a faulty copying of ומאריך: the scribe would have started to write מאר, but, having noticed the lack of the initial ו, he wrote the word again, to give מארומאריך, which would have generated both ומאז ומאריך in G's *Vorlage* and מאת ומאריך in M. Alternatively, he suggests an original/Archetype with מאד (see ✂). For [Podéchar](#)d, 402-3, on the other hand, מאז would be the result of an aural interchange of ז with ת, whereas for [Schoors 1992](#), 29 and [Goldman 2004](#), 45, 102 it would be a corruption due to the following ומאריך, which G took to have a temporal value (see 8:12^e), roughly: 'the sinner who has sinned has done evil a *hundred times* (= מאת) and all his life (ומאריך) = καὶ ἀπὸ μακρότης)' → 'the sinner who has sinned has *always*. (מאז) done evil, and all his life.' For [Seow](#), 287, by contrast, the exact opposite is true: it is the (faulty) interpretation of מאריך

⁴⁸⁹ [Houbigant 1777](#), 141, [Knobel 1836](#), 280, [Wright 1883](#), 403, [Bickell](#), 13, [Siegfried](#), 64, [McNeile](#), 148, [Driver 1905](#), 1143, [Zapletal](#), 189, [Levy](#), 115, [Podéchar](#)d, 402-3, [Ehrlich](#), 90, [Williams](#), 97, [Horst 1937](#), 1222, [Gordis 1955](#), 287, [Barton 1908a](#), 156, [Hertzberg](#), 170, [Fox 1989](#), 252, [Schoors 1992](#), 29, [Horst 1975](#), 1348, [Goldman 2004](#), 45, 102, [Seow](#), 287, [Barthélemy 2015](#), 846, [Weeks 2022](#), 376.

that led G to read מֵאָה here (see 8:12^e). Euringer, 103 and Gordis 1955, 287, very differently, think that G read מֵעֵת.

As for the revisors, a *Vorlage* with מֵת or מֵיֵת is often proposed⁴⁹⁰. Goldman 2004, 45, 102 speaks, more generally, of a derivation from the root מוֹת due to ignorance of lexical information (“ign-lex”). Weeks 2022, 378 objects that it is implausible that the revisors could have linked מֵאָה to מוֹת and rather thinks that the reading of the Archetype was מֵת: this would have been parsed as a verb by the Three and would have either been taken as a spelling of מֵאָה or expanded with a א under the influence of מֵאָרִיךְ by M and G.

Q Proposed translations and interpretations

Most scholars parse מֵאָה as an adverbial form (‘a hundred times’) by analogy with אַהֲתָ (e.g. Job 40:5) or with רַבַּת (Ps 65:10)⁴⁹¹, which would be an equivalent of מֵאָה פַּעַמִּים, as Ewald 1863, § 269 d (“hundertmal”) and Gesenius 1835, II 765 (‘centies’) assume (see מֵאָה in Prov 7:10). This seems to be the understanding of Jerome, who gives *centies* in both his translations.

Others, along the same line as T מֵאָה שְׁנַיִן, take מֵאָה to be a brachylogy for מֵאָה שְׁנַיִם⁴⁹², while others a brachylogy for מֵאָה פַּעַמִּים⁴⁹³, with ellipsis of פַּעַמִּים (see Kautzsch 2006, § 134 r Joüon and Muraoka 2006, § 142 q).

Gordis 1955, 287, very differently, interprets it as an archaic form for the absolute state, on the same line of דַּעַת or דַּרְאָת.

✂ Proposed emendations and conjectures

Most interpreters maintain M, adopting one of the three explanations given above. Several emend to מֵאָז with G: so Houbigant 1777, 141 “*Sed, ut improbus ob eam causam male agat*”; Bickell, 13, Siegfried, 64 (“Sünder böses thut *von jeher*”), Ehrlich, 90, and, more recently, Fox 1989, 252 (“For an offender may do evil *for years*”). This emendation is also recommended by Driver 1905, 1143.

McNeile, 148 considers both M and G unsatisfactory and proposes two alternative conjectures: (1) an original without מֵאָה, which would be the result of corruption from the following מֵאָרִיךְ (see *); (2) an original with מֵאָד ‘much’ (neither of the two is accepted in his critical translation). This last proposal has been followed by Barton 1908a, 153, 156: “Although a sinner does evil *exceedingly*, and prolongs his days.” Podéchar, 402-3 restores the absolute state מֵאָה. Horst 1937, 1222 proposes מֵאָה (= מֵאָהֲתָ), and this conjecture is picked up by Hertzberg, 167, 170, who takes it adverbially (“Kann doch ein Sünder *hundertmal* Böses tun” ‘A sinner can do evil *a hundred times over*’) and by Seow, 287, who, apparently, takes it to be used absolutely (“an

⁴⁹⁰ Knobel 1836, 280, Wright 1883, 403, Euringer, 103, McNeile, 148, Podéchar, 402-3, Horst 1937, 1222, Gordis 1955, 287, Barton 1908a, 156, Horst 1975, 1348, Barthélemy 2015, 846.

⁴⁹¹ Knobel 1836, 280, Herzfeld, 132, Heiligstedt 1847, 348, Stuart, 279, Lloyd, 113, Delitzsch and Keil 1875, 341-2, Nowack and Hitzig, 274, Wright 1883, 403, Wildeboer 1898, 152, Zapletal, 189, Levy, 115, Weeks 2022, 376.

⁴⁹² Ginsburg, 403, Luzzatto.

⁴⁹³ Graetz, 107, Barthélemy 2015, 846.

offender does the evil of *hundreds*”). [Galling 1940](#), 80 conjectures וַיִּמְאַרְיֵךְ, to give: “und lebt doch lange” ‘yet he lives long.’ So also [Horst 1975](#), 1348 (וַיִּמְאַרְיֵךְ). Taking a similar line, [Weeks 2022](#), 376-8 moves here the ו from וַיִּמְאַרְיֵךְ, to give וּמוֹתוֹ: “because a sinner doing wrong (is) putting off *his death* for himself.”

☞ Textual choice

If not simply corrupted, M is best taken adverbially, and this is probably what the Masoretes were thinking of when they vocalised. A brachylogy is to be excluded, because there is no case of a state construct governing an implied noun. Also to be excluded is the idea of an archaic absolute state, which is unlikely in such a late book (so [Seow](#), 287).

As for the putative *Vorlage* of G, this is definitely מֵאֵז and not מַעַת, which would otherwise have been rendered ἀπὸ καιροῦ, as [Fox 1989](#), 252 rightly points out. Its is difficult, however, to understand how it arose, as it is מָת or מֵיִת which is implied by the revisors. Given the uncertainties, we prefer to pose a *crux*.

The proposed conjectures מֵאֵת, מֵאֵה, and מֵאֵד are facilitations and should be rejected; וַיִּמְאַרְיֵךְ is graphically too distant from M and the Versions, whereas מוֹתוֹ ([Weeks 2022](#), 376-8), despite being closer, presupposes an idiom (‘to prolong, i.e. postpone the death of someone’) which does not seem to occur elsewhere.

8:12^e וַיִּמְאַרְיֵךְ ≡ ≡

☞ The ancient witnesses

M is supported for certain by P and H1, which read a verb, lit. : ‘and (the sinner) *prolong* (the life) to him (= himself).’ T also follows M, although rendering with a substantive and taking the subject to be God, lit. : ‘it is given to him a *prolongation* (= אַרְכָּה) (of life).’ God is the implicit subject also in S_M: ἀμαρτῶν γὰρ ὁ κακοῦργος ἀπέθανεν μακροθυμίας γενομένης αὐτῷ (or: γινομένης) αὐτῷ, lit. ‘for sinning, the wrongdoer is dead, *indulgence having been* to him,’ which is the basis for V *et per patientiam sustentatur* ‘and with patience he is borne.’

G, on the other hand, gives: ‘he who has sinned has done evil from the old *and from the length* (= καὶ ἀπὸ μακρότητος) of them,’ reading וַיִּמְאַרְיֵךְ and understanding perhaps ‘from the whole length of their existence.’ The same is found in S_{YH}, which, however, mistakenly read ματαιότητος (= κενωσι) for μακρότητος.

* Proposed reconstructions and evaluations

Retroversion וַיִּמְאַרְיֵךְ comes from [McNeile](#), 148, and is often proposed by subsequent scholars⁴⁹⁴. [Ginsburg](#), 403-4 retroverts καὶ ἀπὸ μακρότητος αὐτῶν as מֵאֵרְכָם, whereas [Horst 1937](#), 1222 and

⁴⁹⁴ [McNeile](#), 148, [Podéchar](#), 402, [Schoors 1992](#), 29, [Goldman 2004](#), 102, [Seow](#), 287, [Weeks 2022](#), 377.

Hertzberg, 170 as וְיִמְהַרֵּיךְ (see ✂).

Q Proposed translations and interpretations

Following Sm and V, some modern interpreters suggest taking God as the implicit subject and to supply אִפּוֹ to the verb, in place of יָמִים: so Ehrlich, 90 “und er – nämlich Gott – gewährt ihm Aufschub,” and similarly Levy, 115 “und Er ist langmütig gegen ihn”, and Siegfried, 64 “weil er (Gott) ihm gegenüber seinen Zorn hinauschiebt.”

✂ Proposed emendations and conjectures

Hertzberg, 170 emends M to וְיִמְהַרֵּיךְ, to give: “und zwar von dem Langmütigsein ihm gegenüber” ‘and that is from being long-suffering towards him’ taking the point to be that a sinner can do evil a hundred times, only because he is granted indulgence (see Hertzberg, 167). On the conjecture by Weeks 2022, 376-8, see 8:12^d

📖 Textual choice

The subject of the verb is certainly the sinner (הַטָּא), and the implied object is יָמִים, as in Qoh 7:15 and as made explicit in the next verse. There is no reason to think of a change of subject, which would be sudden here, as Sm, followed by V, and several modern commentators do (see 🗑️). The conjecture by Hertzberg, 170 is to be rejected for the same reason, but also because the causal meaning required to make sense of the stich (‘weil’) is actually absent in M.

The reason why G parsed M as וְיִמְהַרֵּיךְ is difficult to determine. In any event, it is erroneous.

8:12^f לוּ ≡ ≡

🗑️ The ancient witnesses

Against M לוֹ and all the Versions (‘to him’), G read αὐτοῖς ‘to them’ (see 8:12^e for complete translations).

* Proposed reconstructions and evaluations

Most authors explain αὐτοῖς as an inner-Greek corruption⁴⁹⁵, due to the *iota* under αὐτῷ being juxtaposed in the uncial script and hence altered to αὐτοῖς. Rahlfs 2006, 253 evidently shares this view when he edits αὐτῷ, relying on the OL (i.e., Jerome’s Commentary, which he took to be OL).

Goldman 2004, 45, 102, on the other hand, suspects a Hebrew variant לָהֶם, which he explains as an assimilation to the second part of the verse. Ginsburg, 404 retroverts מְהַרְרָם instead (see 8:12^e).

⁴⁹⁵ Euringer, 103, McNeile, 164, McNeile, 403, Weeks 2022, 377, note 11.

8:13^a כצל ≡ ≡

📖 The ancient witnesses

M reads, literally: 'it will not be good for the evil one and cannot lengthen the days *as shadow*,' which has been variously understood (see Q). Against M and all the other Versions, G read כצל instead. The first hand of codex *Sinaiticus* and two minuscules (645 and 766) have a conflated reading $\acute{\omega}\varsigma \acute{\epsilon}\nu \sigma\alpha\iota\acute{\alpha}$. SM does not render כצל in the translation given by Jerome: '*neque longo supererit tempore quia non timuit a facie Dei*' 'nor long will he survive because he has not feared God.'

// *Loci paralleli*

6:12^d, 7:12^b.

* Proposed reconstructions and evaluations

A *Vorlage* with כצל is commonly suggested by scholars⁴⁹⁶ and unanimously rejected, on various arguments: Wright 1883, 403 takes it to be an assimilation to Qoh 7:12, whereas Goldman 2004, 102 as *difficilior*. For Seow, 288, on the other hand, it would be an attempt to ease the awkward syntax.

Q Proposed translations and interpretations

The syntax of this stichos, and in particular the referent of the comparison, are unclear. We believe that the various interpretations can be summarised by four main proposals, depending on whether כצל is linked to: (i) the subject רשע: 'the wicked man, *who is like a shadow*, does not prolong his days,' that is, he is short-lived (so Fox 1989, 249 "and, like a shadow, he will not last long" and similarly Weeks 2022, 359); this is the most widely-adopted interpretation among scholars; (ii) to יארִיך: 'the wicked man does not prolong, *as the shadow does*, his days,' with an allusion to the shadow that lengthens in the evening as the sun goes down (so Barton 1908a, 154, Levy, 115); (iii) to the object ימים: 'the wicked man does not prolong his days, *which are like shadow*' (so Williams, 98 "neither shall he prolong (his) days, (which are) as a shadow," Seow, 276 "and they will not prolong their shadowy days," and also T 'and in this world *the days* of his life are short, and flee and go away *like a shadow*'); (iv) to what follows, by ignoring the punctuation: 'he cannot prolong his days, *as a shadow* are those who do not fear God' (so Stuart, 281 "as a shadow is he who doth not fear God," and Jerome in V '*sed quasi umbra transeant qui non timent Deus*').

⁴⁹⁶ Wright 1883, 403, Euringer, 103-4, McNeile, 148, Zapletal, 189, Podéchar, 403-4, Williams, 98, Horst 1937, 1223, Gordis 1955, 288, Barton 1908a, 156, Hertzberg, 170, Crenshaw, 155-6, Goldman 2004, 102, Seow, 288, Weeks 2022, 379.

✂ Proposed emendations and conjectures

Joüon 1930, 423 conjectures כצדיק, to give: 'Le bonheur n'appartiendra pas au méchant et il ne fera pas de longs jours *comme le just*, parce qu'il ne craint pas Dieu' 'Happiness will not belong to the wicked and he will not have long days *like the righteous*, because he does not fear God.' **Torczyner**, 280 conjectures בשל (אשר), as in Qoh 39:13: "Und gut wird es nicht ergehen dem Bösewicht und er wird nicht lange leben, *darum weil er nicht fürchtet vor Gott*" 'And it shall not fare well with the wicked, neither shall he live long, *because he fears not God.*'

📖 Textual choice

We accept M in the sense of the first of the proposed interpretations (see Q). The shadow as a metaphor for the transience of human life is normal in QOH and in the HB in general (see Qoh 6:12). The same meaning is also reached with (iii), but the syntax excludes this possibility. The second interpretation is suggestive, but it is unprecedented and misplaced here.

G seems facilitating in light of the difficult syntax of the verse.

8:13^b אלהים ≡ ≡

📖 The ancient witnesses

The article is reflected in G and is found in a large number of medieval mss.

8:16^a כאשר ≡ ≡

📖 The ancient witnesses

M reads כאשר ('When I gave my heart to know'), which is supported for certain by T כמאד ('As I gave my heart to know'). G reads ἐν οἷς, which reflects the Hebrew כאשר 'since,' which is also found in two medieval mss. A causal conjunction is also found in P (כאשר) and V (*quapropter*). The reading in V, which uses a simple copulative conjunction, is indeterminate. The reading of Sm is problematic: ms 788 gives διὸ (ἐταξα) 'therefore I set,' which is also found in hexaplaric mss such as codex *Venetus* and which could translate M, whereas mss 161-248 have ἐν οἷς διὸ (ἐταξα) 'in which, therefore, I set,' which is close to G (see ≡).

// Loci paralleli

2:16^a.

* Proposed reconstructions and evaluations

A Hebrew variant באשר is supposed by several⁴⁹⁷.

As for Sm, Marshall, 251-2 claims that ἐν οἷς reflects G* and its Vorlage באשר, whereas διὸ is a translation of M כאשר. Weeks 2022, 389 objects that translations of double readings are exceptional, and that it is likely that ἐν οἷς has been secondarily drawn from G or, less probably, that Sm has introduced διὸ interpretatively. The former proposal may indeed receive some support by the newly discovered ms 788, which gives διὸ only for Sm.

≡ Notes on alignment

The alignment of P and H1 is difficult (see our comment in 2:16^a), and for this reason we prefer to classify them as indeterminate, against, e.g., Goldman 2004, 45, who aligns P with M and H1 with Sm. We feel the same way about Sm διὸ (which we take to be the original with ms 788 and Weeks 2022, 389), against Gentry 2019, 212, who aligns both διὸ in G^v and *quapropter* in H1 with M.

8:16^b חכמה ≡ ≡

✍ The ancient witnesses

All the Uncials Greek mss read an article, against M and a number of minuscules.

* Proposed reconstructions and evaluations

Rahlfs 2006, 254 chooses the reading without the article and brings G into line with M. Gentry 2019, 212, by contrast, goes with the majority reading. So also McNeile, 148 and Weeks 2022, 389.

8:17^a מעשה ≡ ≡

✍ The ancient witnesses

The singular in M ('the work of God') is supported by T and P. G and Jerome read the plural, as well as Sm: καὶ κατέμαθον ὅτι πάντων τῶν ἔργων τοῦ θεοῦ οὐ δύναται ὁ ἄνθρωπος εἰσευρεῖν 'And I learnt that of all works of God, the men cannot find etc.'

// Loci paralleli

2:4^{a-a}, 5:5^b, 12:14^{b-b}.

⁴⁹⁷ Kamenetzky, 225, McNeile, 148, Podéchar, 406, Horst 1937, 1223, Goldman 2004, 45, 82, Marshall, 251-2, Weeks 2022, 389.

* Proposed reconstructions and evaluations

A Hebrew variant נעשי is suggested by Podéchar, 407 and, apparently, by Goldman 2004, 70-1, 45. McNeile, 155 includes this among the pre-Akiban readings. Podéchar, 407 judges the plural as secondarily introduced on account of the כל that comes before. Euringer, 104 seems to exclude the possibility of a Hebrew variant with the plural here, arguing that the singular is used collectively. Similarly Weeks 2022, 390 (but cfr. 5:5^b).

8:17^b האדם ≡ ≡

👉 The ancient witnesses

With the exception of one minuscule (443), G omits the article here. For Sm see 8:17^a.

// *Loci paralleli*

3:13^a, 5:18^a, 7:2^f.

* Proposed reconstructions and evaluations

McNeile, 148 takes G's reading to be pre-Akiban. McNeile, 144 (see 5:18^a) claims that the pre-Akiban recension lacked the article and that this was later added in the pre-Akiban recension throughout the book. Goldman 2004, 45, 87 apparently thinks of a Hebrew variant without the article as well, although his suggestion that '5:18 should be approached with a look at 7:2, where G no longer reflects the article' is quite vague. A variant אדם is conjectured by Weeks 2022, 392, with the sole exception of Sm, which he judges interpretative.

9:1^{a-a} אל לבי ≡ ≡

👉 The ancient witnesses

M's 'and I gave to my heart (= אל לבי)' is supported only by G (εἰς καρδίαν μου). Most witnesses, including three Greek minuscules (ἐν καρδίᾳ μου) and ΣΥΗ (قلبي) point to בלבי. T gives 'For all this I have taken to heart (= על לבבי)', which is likely a paraphrase. Many medieval mss (not reported in our critical apparatus) give את לבי.

* Proposed reconstructions and evaluations

The variant is recorded, with mention of medieval mss only, in the apparatus of Driver 1905, 1144, Horst 1937, 1223, and Horst 1975, 1349.

117). Several authors, on the other hand, think of an ellipsis of the verb היה (והייתי לבור)⁴⁹⁸.

* Proposed reconstructions and evaluations

Many authors claim that G and P read from a *Vorlage* with זה ולבי ראה את כל זה⁴⁹⁹. Goldman 2004, 46, 102-3 objects that only P attests that *Vorlage* verbatim and that the Greek translator would have no reason to transpose the verb in its current position (see )⁵⁰⁰. Weeks 2022, 406, as others before him⁵⁰⁰, replies that the transposition is an inner-Greek phenomenon, and that P is a revision of G (so already Kamenetzky, 226 and Schoors 1992, 357, note 64). It was probably an awareness of the discrepancy between the proposed *Vorlage* and the current G text that led Horst 1937, 1223, and later Sacchi, 198, to propose חָזָה (חִזָּה) as a *Vorlage*.

A Hebrew *Vorlage* is denied by Delitzsch and Keil 1875, 346, followed by Euringer, 106, and by Levy, 117, who argue that the Greek and Syriac translators failed to understand the Hebrew text and corrected it as a result.

✂ Proposed emendations and conjectures

Many scholars emend to ולבי ראה with G⁵⁰¹, often assuming a haplography and a ו/י interchange in M: ולביר-אה-את-כל-זה → ולבי-ראה-את-כל-זה → ולבור את כל זה (so Podéchar, 407-8, Goldman 2004, 103, and Weeks 2022, 407).

Those who accept M, by contrast, explain the *Vorlage* of G as an error of misdivision with a subsequent interchange of ו/י and ת/ה: ולבור-ראת → ולבו-ראת → ולבי ראה (so Ginsburg, 409), invoking a possible influence from Qoh 1:16 (Seow, 297). Euringer, 106 thinks a mechanical change improbable and explains the variant as an attempt to make the text clear. So also other authors, who take M to be *difficilior*⁵⁰². Also against the emendation are van der Palm, 170, Odeberg, 62, and Williams, 101, who think that the repetition of the noun in G is not characteristic of Qoh's style, unlike the passage from finite forms (נתתי) to infinitive (לבור).

Some scholars conjecture וְלָתוּר as in 1:13, 2:3, and 7:25⁵⁰³. Brown et al., 101b hesitates between G ולבי ראה and ולתור. Horst 1937, 1223 suggests לְבִיר as a form corresponding to לְבִאֵר, presumably 'to explain.' Driver 1964, 92 suggests an abbreviated form of the substantive and a third-person verb (ולבי בר = ולב' בר) and translates: "and my heart (mind) has explored, all this," which he takes to be confirmed by G and P as well as by V. Delitzsch 1920, 19 reconstructs

⁴⁹⁸ Delitzsch and Keil 1875, 346, Wright 1883, 405, Siegfried, 65, Wildeboer 1898, 152.

⁴⁹⁹ Houbigant 1777, 141, van der Palm, 170, Spohn, 67-8, Herzfeld, 137, Ginsburg, 409, Graetz, 108, Nowack and Hitzig, 277, Wildeboer 1898, 152, McNeile, 148-9, Kamenetzky, 226, Driver 1905, 1144, Zapletal, 196, Podéchar, 407-8, Ehrlich, 91, Ehrlich, 91, Williams, 101, Gordis 1955, 289, Barton 1908a, 158, Hertzberg, 171, Whitley 1979, 78, Crenshaw, 159, Fox 1989, 256, Schoors 1992, 357, note 64, Goldman 2004, 46, 102-3, Seow, 297, Barthélemy 2015, 847, Torczyner, 171.

⁵⁰⁰ McNeile, 148-9, 164, Fox 1989, 256.

⁵⁰¹ Houbigant 1777, 141, Spohn, 67-8, McNeile, 107, 148-9, Driver 1905, 1144, Zapletal, 196, Podéchar, 407, Ehrlich, 91, Barton 1908a, 158, Zimmerli, 218, Hertzberg, 171, Gallig 1969, 113, Whitley 1979, 78, Fox 1989, 254, 256, Schoors 1992, 357, note 64, Goldman 2004, 46, 102-3, Torczyner, 171, Weeks 2022, 406-8.

⁵⁰² Delitzsch and Keil 1875, 346, Levy, 117, Gordis 1955, 289, Crenshaw, 159.

⁵⁰³ Graetz, 108, König 1881a, § 413 s, Renan, 152.

an original with *scriptio defectiva* ולבראת, a hypothesis that Dahood 1952a, 41 accepts. Sacchi, 198 omits זה כל את altogether, supposing a contamination from G (see *).

☞ Textual choice

Three arguments tell against M and in favour of G's *Vorlage*. The first is that the verb בור is *hapax*. The second is that the hypothetical meaning 'to examine,' which is derived by analogy with the equally problematic verb ברר in Qoh 3:18, is not suitable in this context, for what QOH is describing here is not an explanation, but a statement of fact (Hertzberg, 171). The third argument is palaeographic: if, on the one hand, it is true that both the change from G's *Vorlage* to M and that from M to G are likely, it is not true, on the other, that their cost is equal, as is generally assumed. There is no doubt that the most parsimonious hypothesis is the one that posits the *Vorlage* of G as the reading of the Archetype: in fact, it implies only two corruption phenomena, a haplography of אה in ראה before את and the interchange י/ו in לבי (see ☞). If, by contrast, we take M as the original, we have to assume the corruption of both ו into י and of ת into ה, as well as a dittography of אה and its subsequent corruption to אאת, which is attested for certain in M and G, thus: ולבוראתכלזה → ולבו-ראת-כל-זה → זה → (dittography) ולבי ראה כל זה → (graphic corruption) זה ולבי ראה אה כל זה. The number of steps is excessive, as lamented by Euringer, 106 (who invokes a conscious alteration on the part of the Greek translator, in the attempt to save M).

≡ Notes on alignment

We think that S_M and Jerome read M, but we have wanted to give emphasis both to the omission of the conjunction and to the semantic similarity of their readings by placing them within a separate group. Goldman 2004, 46 places S_M separately and Jerome with M.

9:1^c הארם ≡ ≡

👉 The ancient witnesses

The article in M is found in most Uncial Greek mss, excluding codex *Sinaiticus* and mss of the Catena group. The text of S_{YH} puts ⲛⲟⲩⲁ (= ὁ ἄνθρωπος) under asterisk by attributing it to Aq. This is taken by Field, 397 b to mean that both the article and the noun were asteriskised, which would indicate that Origen found neither of the two in his Greek text, and that he supplied them from Aq. Marshall, 258, followed by Gentry 2019, 215, on the other hand, argues that the asterisk originally referred to the article only (✱ὁ ἄνθρωπος) and that, when this text was translated into Syriac, there was, of course, no way to put the asterisk on the article only.

The reading by S_M is uncertain, since mss 161-248 attest the article, while ms 252 does not.

* Proposed reconstructions and evaluations

A *Vorlage* with ארם for Aq is supposed by Weeks 2022, 411, who accepts the argument by Marshall, 258. Comparing the similar expression אִישׁ וְאִין מְקַבֵּץ אִישׁ in Isa 13:14, also without the determinative article, he suggests that ארם might be original and that the more frequent הארם displaced it.

9:2^a הכל ≡ ≡

📖 The ancient witnesses

In M, the end of the preceding verse and the beginning of this one have: '(v. 1) everything (is) in front of them. (v. 2) *Everything* (is) as to everything,' which is usually understood as a proverbial expression roughly meaning 'everyone has the same fate' (see Gordis 1955, 176). M is supported by T, which interprets freely: '(v. 1) Everything is decreed by providence to happen before them. (v. 2) *All* (= כולא) depends upon providence [...]. The same fate belongs to the innocent etc.' (Knobel 1991, 44).

The rest of the tradition points towards הכל in place of הכל. G reads: '(v. 1) everything (is) in front of them (v. 2) *vanity* (= ματαιότης) in them etc.>'; the reading by Sm for the close of verse 1 has been preserved in Greek as: τὰ πάντα ἔμπροσθεν αὐτῶν ἄδηλα 'everything in front of them (is) *uncertain*', and in Latin for both the close of verse 1 and the beginning of verse 2 as (v. 1) *sed omnia coram eis incerta* (v. 2) *propterea quod omnibus eveniunt similia*, which certainly influenced V: *sed omnia in futuro servantur incerta (eo quod universa aequae eveniant)* 'But all things are kept *uncertain* in the future (because all things equally happen).' P has the conflated reading: חל ומצאח, חבלא ' (v. 1) everything is in front of him *vanity* (v. 2) *everything* (is) as to everything.' Hr gives *In omnibus eventus unus*, which apparently corresponds to the Hebrew לכל מקרה (כאשר) לכל מקרה (כאשר) and which lacks, therefore, a specific counterpart for הכל (see 9:2^b).

* Proposed reconstructions and evaluations

Retroversion הכל for G and the other Versions is often suggested by interpreters⁵⁰⁴.

As for P, most scholars take it to be a conflation of both M (כל = הכל) and G (חבלא = הכל)⁵⁰⁵. Kamenetzky, 226, 237 states that if P is not a reworking, possibly according to G, then it derives from a Hebrew *Vorlage* that read: '(v. 1) הכל לפניו הכל (v. 2) הכל כאשר לכל.' Schoors 1985, 352, on the other hand, assumes that P formerly stuck to M and that the G reading was inserted afterwards (so already Ginsburg, 410).

⁵⁰⁴ Houbigant 1777, 141, van der Palm, 171, Knobel 1836, 289-90, Ginsburg, 410, Graetz, 109-10, Nowack and Hitzig, 277-8, Wright 1883, 406, Euringer, 107-8, Siegfried, 66, Wildeboer 1898, 153, McNeile, 149, Driver 1905, 1144, Zapletal, 196, Levy, 117, Podéchar, 408-9, Ehrlich, 92, Williams, 102, Odeberg, 63, Horst 1937, 1223, Gordis 1955, 289-90, Barton 1908a, 159, Hertzberg, 171-2, Whitley 1979, 78-9, Schoors 1985, 352, Fox 1989, 257, Horst 1975, 1349, Goldman 2004, 46, 103, Seow, 298-9, Barthélemy 2015, 851, Weeks 2022, 411-2.

⁵⁰⁵ McNeile, 149, Gordis 1955, 289-90, Goldman 2004, 46, 103, Weeks 2022, 412.

✂ Proposed emendations and conjectures

Many authors think M corrupt and emend to הבל, by placing it at the end of verse 1⁵⁰⁶. Zapletal, 196 would do the same, but ultimately omits הכל לפניהם הבל on metrical grounds.

Some authors have spoken out against this correction, with various arguments⁵⁰⁷. Gordis 1955, 289-90 argues that this is to be rejected because the theme of verse 1 and 2 is not the vanity of the whole, but the uncertainty of the future, and this is better expressed if we retain M. Seow, 298-9 puts forward the hypothesis that the reading of the Versions may be due to the frequency of the motto 'everything is vanity' in the book. For Euringer, 107-8 and Crenshaw, 159, M gives sense and should be maintained.

Hertzberg, 171-2 conjectures that an original with הכל הבל was at the beginning of verse 2, and translates: "(1) Alles liegt vor ihrer Zeit. (2) Alles ist Eitel, weil etc." "(1) Everything is before their time. (2) Everything is vain because etc." (Hertzberg, 169). Sacchi, 199 omits הבל, taking it to be a dittography from the following כאשר, and translates "Una stessa è la sorte che tocca a tutti" 'One and the same is the fate that befalls everyone.'

📖 Textual choice

M makes no sense either here or at the close of the previous verse ('everything is in front of them'). We accept the proposed emendation הבל, which has also the advantage of starting the verse with כאשר, as is usual.

↔ Notes on translation

We understand הבל not as 'something vain, ephemeral,' but as 'something absurd, incomprehensible,' as implied in Qoh 8:10, 14 (Podécard, 409), and translate '(v. 1) everything in front of them is *absurdity* (v. 2) since etc.' In fact, if one wanted to respect the etymology of the word, one could even suggest the translation: 'everything is for them *smoky*' (see McNeile, 107: "everything before them *is a vapour*"). This easily gives the word the sense of 'uncertainty' required by the context, as rightly understood by Sm, Jerome, and Gordis 1955, 289-90.

9:2^b כאשר ≡ ≡

📖 The ancient witnesses

A literal translation of M could be: 'everything (is) *as* (= כאשר) to everything' (see 9:2^a). The initial preposition כ is supported for certain only by P, which reads: 'everything (is) *as* to everything (= כלל וכלל).' G renders by ἐν τοῖς πᾶσι (vanity) *in* all the things (one fate to all etc.),'

⁵⁰⁶ Houbigant 1777, 141, Graetz, 109-10, Renan, 152-3, Siegfried, 66, McNeile, 149, Driver 1905, 1144, Podécard, 408-9, Ehrlich, 92, Odeberg, 63, Horst 1937, 1223, Barton 1908a, 159, Fox 1989, 257, Horst 1975, 1349, Goldman 2004, 46, 103, Weeks 2022, 411-2.

⁵⁰⁷ Ginsburg, 410, Euringer, 107-8, Gordis 1955, 289-90, Crenshaw, 159, Seow, 298-9.

which seems to point to **כאשר** (see *). H_I gives *in omnibus eventus unus*, which, if not a rendering of **לכל מקרה אחד** only – in which case Jerome would have neglected to translate **כאשר לכל** altogether – could be a translation from G *ἐν τοῖς πᾶσι* (see *). A counterpart of **כאשר**, by contrast, is missing for certain in T: “All (// **הכל**) depends upon providence and from Heaven is decreed what will happen. *The same fate belongs to the innocent and to the guilty* (// **מקרה אחד** (לצדיק ולרשע) etc.” (Knobel 1991, 44).

S_M and V render by a causal clause, which could be either an interpretation of M or a translation from **כאשר** (see ≡): S_M *propterea quod omnibus eveniunt similia* ‘because to everyone similar things happen’; V *eo quod universa aequae eveniant* ‘because all things equally happen.’

// Loci paralleli

2:16^a.

* Proposed reconstructions and evaluations

The genesis of G's rendering is difficult to establish. According to Ginsburg, 410, G would have omitted the relative pronoun, by reading **בכל** in place of **לכל**. According to Euringer, 107 and Barthélemy 2015, 851, on the other hand, *ἐν τοῖς πᾶσι* would correspond to **לכל**, which means that G omitted **כאשר** altogether. So also Hertzberg, 172, who thinks that G reads **לכלם** in place of **לכל**, through dittography of the **מ** from the following **מקרה**. For McNeile, 149, on the other hand, *ἐν τοῖς πᾶσι* would have resulted from haplography of TOIΣ from EN OIΣ TOIΣ ΠΑΙΣΙΝ, which would point to a *Vorlage* with **כאשר**.

This *Vorlage* is commonly accepted by scholars⁵⁰⁸.

As for H_I, Goldman 2004, 46 aligns it with G, suspecting Greek influence. For Weeks 2022, 412, by contrast, H_I's translation would show no trace of **כאשר**.

✂ Proposed emendations and conjectures

Many authors, especially those who read **הבל** in place of **הכל** at the previous variant (see 9:2^a), emend M to **כאשר** with G, to give: ‘(v. 1) everything is vanity (v. 2) *inasmuch as/since* one fate is to everyone etc.’⁵⁰⁹. Goldman 2004, 46, 103, who usually considers the variants **כאשר/כאשר** as synonymic, commends this emendation arguing that M **כאשר** is secondary: once **הבל** corrupted to **הכל**, he claims, **כאשר** became “the obligatory reading” (so also Crenshaw, 160, who does maintain M).

Some authors have rejected this emendation, on various arguments⁵¹⁰. Seow, 299 objects that a *Vorlage* with **כאשר** is not certain, since G often translates **כאשר** with *ἐν* + relative pronoun, as

⁵⁰⁸ Driver 1905, 1144, Podéchar, 409, Ehrlich, 92, Horst 1937, 1223, Gordis 1955, 290, Barton 1908a, 160, Fox 1989, 257, Horst 1975, 1349, Goldman 2004, 103, Weeks 2022, 411-2.

⁵⁰⁹ McNeile, 107, 149, Driver 1905, 1144, Zapletal, 196, 201, Ehrlich, 92, Horst 1937, 1223, Barton 1908a, 159-160, Fox 1989, 257, Horst 1975, 1349, Goldman 2004, 46, 103, Weeks 2022, 411-2.

⁵¹⁰ Ginsburg, 410, Euringer, 107, Podéchar, 409, Gordis 1955, 290, Hertzberg, 172, Crenshaw, 160, Seow, 299.

in Qoh 4:17, 8:16, 11:5 (which implies, of course, that in those instances the *Vorlage* of G and M were identical, see //). For [Gordis 1955](#), 290, even if we emend, we would expect באשר מקרה לכל אחד, with a word-order similar to ומקרה אחד להם in 3:19.

[Siegfried](#), 66 omits כאשר, thus making this verse beginning from לכל מקרה אחד: “Alle (haben) dasselbe Geschick” ‘All (have) the same fate.’ [Galling 1940](#), 80 conjectures אשר: “Eins aber ist, *das* allen zukommt, nämlich ein Geschick” ‘But there is one thing *that* belongs to everyone, namely a fate.’

🔍 Textual choice

We accept the reconstruction of G's *Vorlage* proposed by [McNeile](#), 149: a *Vorlage* – or a free translation – with בכל corresponding to M כאשר לכל ([Ginsburg](#), 410) is unlikely, as it is a free translation of לכל ([Euringer](#), 107, [Barthélemy 2015](#), 851).

It is difficult to choose between M and G on a semantic basis only, not least because both can assume the causal nuance that is required here ([Fox 1989](#), 257). We decide in favour of G כאשר, taking the comparative כאשר as the reading that resulted once הבל corrupted into הבל, thus: ‘(v. 1) everything (is) *vanity* (= הבל) in front of them (v. 2) For (= כאשר) one fate is to everyone’ → ‘(v. 1) everything (is) in front of them (v. 2) *Everything* (= הכל) as (= כאשר) to everything, one fate is to everyone etc.’

☰ Notes on alignment

The alignment of S_M and Jerome is uncertain. [Goldman 2004](#), 46 aligns them with M, but Jerome ordinarily renders כאשר with comparative prepositions, using causal conjunctions only in Qoh 8:16 (H_i) and in the second instance in 9:2 (V, likely following H_i; see 2:16^a for an overview). Many authors, moreover, take V-S_M to confirm G⁵¹¹. In fact, the only literal translation of M here is that of P.

As for H_i, we believe, with [Goldman 2004](#), 46, 103, that it depends on G, and align accordingly, unlike [Weeks 2022](#), 412 (see *).

9:2^c לטוב ☰ ☰

👤 The ancient witnesses

M, supported by T, has: ‘to each (is) one destiny, to the righteous and the wicked, *to the good* and to the pure and the impure.’ The rest of the Versions add ‘and to the bad’ after ‘to the good’: ‘to each (is) one destiny, to the righteous and the wicked, to the good *and to the bad* to the pure and the impure.’

⁵¹¹ [Euringer](#), 107, [McNeile](#), 149, [Zapletal](#), 196, [Podéchar](#)d, 409, [Barton 1908a](#), 160.

* Proposed reconstructions and evaluations

A *Vorlage* with לטוב for G and the Versions is often conjectured⁵¹².

✂ Proposed emendations and conjectures

Scholars who maintain M (T) and reject the Versions⁵¹³ put forward the following arguments: (1) לטוב is the only element to be picked up again in 2b (כטוב), whereas ולרע would result as isolated; (2) M offers a chiasmic rhythm – with לטוב corresponding to ולזבח and ולטהור ולטמא – which could be an indication of originality; (3) the addition found in the Versions is best explained as either a tacit correction by the translator (Gordis 1955, 290) or as a later correction (Wildeboer 1898, 153, Goldman 2004, 103) meant to restore the parallelism with the other pairs of nouns in the sentence, since (4) there is no reason why an original ולרע should have been dropped. In contrast, those who reject M following the Versions⁵¹⁴ claim that: (1) ולרע is required by the context and, thus, the parallelism is original (Graetz, 110); (2) it is unlikely that it is a translational adaptation, given that all the Versions have it (Podéchar, 410), including the most literalistic such as G (Fox 1989, 257); (3) the loss of ולרע in M is likely accidental and due to homoiarcton (Seow, 299), or, more generally, a corruption that occurred late in the textual transmission of M (McNeile, 149).

Taking a completely different line, many scholars eliminate ולטוב⁵¹⁵, claiming that the word is unnecessary and likely due to dittography either from ולטהור (Ehrlich, 92) or from כטוב (Zapletal, 196).

☞ Textual choice

The variant in the Versions is almost certainly due to *Vorlage*: it is unlikely that the ancient translators all came to the same understanding and inserted a gloss at the same point in the text independently. Euringer, 108 advances a curious argument that the originality of M is proven by the fact that T, usually so paraphrastic, refrains from expanding here. We think that T's example proves the exact opposite, i.e., that the absence of ולרע was evidently not perceived as problematic and did not necessarily require intervention, even by a free translator like the Targumist. Relying on the authority of the Versions, we emend to לרע, which we consider superior literally in that it restores the parallelism. The loss of ולרע, which some deem inexplicable, does not seem to us impossible in a sequence of substantives preceded by the same conjunction and

⁵¹² Houbigant 1777, 141-2, van der Palm, 171, Ginsburg, 410, Graetz, 110, Lloyd, 119, Euringer, 108, Wildeboer 1898, 153, McNeile, 149, Driver 1905, 1144, Podéchar, 410, Horst 1937, 1223, Gordis 1955, 290, Fox 1989, 257, Horst 1975, 1349, Seow, 299, Barthélemy 2015, 851, Weeks 2022, 413-4.

⁵¹³ Knobel 1836, 290, Ginsburg, 410, Euringer, 108, Gordis 1955, 290, Hertzberg, 172, Goldman 2004, 46, 103, Barthélemy 2015, 851.

⁵¹⁴ Houbigant 1777, 141-2, van der Palm, 171, Graetz, 110, McNeile, 149, Driver 1905, 1144, Podéchar, 410, Sacchi, 199, Fox 1989, 257, Seow, 299, Weeks 2022, 413-4.

⁵¹⁵ Siegfried, 66, Wildeboer 1898, 153, Zapletal, 196, Levy, 117, Ehrlich, 92, Ehrlich, 92, Galling 1940, 80, Barton 1908a, 160, Líndez, 349-50, Horst 1975, 1349.

preposition (homeoarchton).

9:2^e הַנִּשְׁבַּע ≡ ≡

The ancient witnesses

M is isolated: '[one destiny is to all...] as the good, so the sinner, *the one who swears*, so the one who fears the oath.' All the other Versions read הַנִּשְׁבַּע as the first term of another comparison: '*as the one who swears (כֹּנֶשֶׁבַע)*, so the one who fears the oath.'

* Proposed reconstructions and evaluations

Most scholars disregard the versional evidence as the result either of a free translation or of linguistic necessity (e.g. [Euringer](#), 108, [Seow](#), 299). For [Podéchar](#)d, 410 and others⁵¹⁶, on the other hand, the unanimity of the Versions, and especially the witness of T, make a *Vorlage* with כֹּנֶשֶׁבַע likely.

Proposed emendations and conjectures

A few authors emend to כֹּנֶשֶׁבַע following the Versions⁵¹⁷. Without mentioning the Versions, [Gordis 1955](#), 291 emends on linguistic grounds, claiming that the comparison requires the conjunction כִּי. [Sacchi](#), 199 emends on literary grounds, to maintain the parallelism. Most authors stick with M, emphasising the peculiarity of the change of construct with respect to the pairs of comparatives that go before (e.g. [Ginsburg](#), 411, [Barton 1908a](#), 160). [Goldman 2004](#), 46, followed by [Weeks 2022](#), rejects the reading of the Versions as an assimilation to the context. [Podéchar](#)d, 410 argues that if we read כֹּנֶשֶׁבַע, we parallel 'the one who swears' with the good, and 'the one who fears the oath' with the wicked man, which is not the intention of QOH: 'the one who swears', he claims, alludes to the one who does not care much about the seriousness of oaths, while conversely, 'the one who fears the oath' is the scrupulous and careful man.

Textual choice

From a text-critical point of view, כֹּנֶשֶׁבַע is no doubt a contextual assimilation ([Goldman 2004](#), 46) and should be rejected. It is unlikely to be original also from a literary point of view, as [Podéchar](#)d, 410 has argued: the call to seriousness in religious practices is a theme felt by QOH, see Qoh 5:1 and the following verses.

⁵¹⁶ [Kamenetzky](#), 226, [McNeile](#), 155, [Horst 1937](#), 1223, [Galling 1940](#), 80, [Sacchi](#), 199, [Horst 1975](#), 1349, [Weeks 2022](#), 414.

⁵¹⁷ [Horst 1937](#), 1223, [Galling 1940](#), 80, [Sacchi](#), 199, [Horst 1975](#), 1349.

≡ Notes on alignment

Zamora's and Sperber's mss of T lack a portion of text because of parablepsis, and for this reason they are classified as indeterminate.

9:3^a יהוֹלִלוֹת ≡ ≡

👉 The ancient witnesses

M reads: 'the heart of men is full of evil and *follies* (are) in their heart,' which is supported only by H₁ ('errors') and T ('intrigues'). G, S_M, V, and P, on the other hand, have a singular. P reads the singular as well, but has an addition: '*bad error*.' The reading of A_Q is problematic, since both the singular and the plural are attested. On the revisors, see *.

// *Loci paralleli*

1:17^b, 2:12^a, 7:25^d, Qoh 10:13.

* Proposed reconstructions and evaluations

There are two readings ascribed to S_M: the nominative *αὐθάδεια* in ms 248 and the genitive *αὐθαδείας* in mss 252 and 788. Field, 398 reports the reading by Nobili, 935 in the nominative (*αὐθάδεια*), but in Field, Auctarium, 26 he prefers the reading of ms 252, considering it better ('*emaculatus quam Hexaplis*'). Goldman 2004, 103 claims that the genitive reading is original and that it should be read as the second complement of the verb *ἐπληρώθη* ('full of evil and *error*'), according to the translation given by Jerome in H₁ '*repletur malitia et procacitate*.' So also Marshall, 260 and Gentry 2019, 260.

The reading by A_Q in the singular *πλάνη* is found in mss 252 and 788 (this latter also ascribes it to T_H), the plural *πλάναι* in ms 252. Marshall, 260 chooses the plural for the lemma in his edition, taking the singular to be an assimilation in number to G, whereas Gentry 2019, 260, presumably on the authority of ms 788, chooses the singular and does not even cite the other with the singular in his apparatus (see 2:12^a for a similar case).

The addition in P is taken by Kamenetzky, 226 and Goldman 2004, 103 to come from Qoh 10:13.

🔗 Proposed emendations and conjectures

Some authors vocalise M with the singular יהוֹלִלוֹת with the Versions⁵¹⁸, see 1:17^b and 2:12^a.

⁵¹⁸ McNeile, 79, Driver 1905, 1144, Horst 1937, 1223, Barton 1908a, 160, Goldman 2004, 46, 103.

≡ Notes on alignment

As for S_M, we report the reading with the genitive, which we take as the original, and omit the reading with nominative, since it does not make any difference to our alignment. As for A_Q, we report both the singular and plural readings. Goldman 2004, 46 aligns A_Q with M, presumably following Field, 398 a, who gives *πλάνη* for A_Q.

9:3^b וְאַחֲרָיו ≡ ≡

📖 The ancient witnesses

M has a singular suffix: ‘and the heart of men is full of evil and follies in their heart in their life *and after him* (= וְאַחֲרָיו) to the dead,’ which has been variously explained (see Q). T has a singular as well, but the tradition does not agree as to what it should refer to: ‘and after the days (יְיָמוֹהֵי) of a man’ (T^Z), ‘and after the end (סוֹפוֹ) of a man’ (T₁₁₀), ‘and after the end (סוֹפֵיהֵי) of an oppressor’ (T^S).

The rest of the Versions have a plural. G reads ‘and after *them* (= και ὀπίσω αὐτῶν).’ Jerome gives uses a neuter pronoun, both in H_I and V: *et post haec* ‘and after these things.’ P and S_M have a plural as well, but render the preposition אַחֲרֵם by substantives: P אַחֲרֵם ‘and their end’; S_M τὰ δὲ τελευταῖα αὐτῶν ‘but their end’ (pronoun αὐτῶν is missing in mss 161-248, but is present in ms 788 and in the Syriac).

* Proposed reconstructions and evaluations

The *Vorlage* of G is usually retroverted as וְאַחֲרֵיהֶם⁵¹⁹, whereas that of S_M as וְאַחֲרֵיהֶם (from אַחֲרֵיהֶם ‘end’, see Qoh 7:8 and S_M’s translation by τέλος)⁵²⁰. Siegfried, 66 proposes וְאַחֲרֵיהֶם for S_M. whereas McNeile, 149, Horst 1975, 1349, and Weeks 2022, 423 ascribe וְאַחֲרֵיהֶם both to G and S_M. As for Jerome, most take the plural to be a free interpretation of M with an adverbial sense⁵²¹. For Horst 1975, 1349 and Weeks 2022, 423, on the other hand, Jerome would depend on the same *Vorlage* as G.

Q Proposed translations and interpretations

Most scholars interpret M וְאַחֲרָיו as a temporal adverb (‘afterwards’) and understand, literally: ‘(and follies in their heart etc.) *and after that*: to the dead,’ which would mean that, after thinking and acting badly, what awaits man is death. So Barton 1908a, 158 “madness is in their hearts

⁵¹⁹ McNeile, 149, Horst 1937, 1223, Gordis 1955, 291, Barton 1908a, 160, Hertzberg, 172, Horst 1975, 1349, Seow, 300, Weeks 2022, 423.

⁵²⁰ Driver 1905, 1144, Ehrlich, 92, Horst 1937, 1223, Gordis 1955, 291, Barton 1908a, 160, Hertzberg, 172, Goldman 2004, 103.

⁵²¹ Delitzsch and Keil 1875, 349, McNeile, 149, Goldman 2004, 103.

while they live, and after it, – to the dead!” and others similarly⁵²². The singular suffix is taken to be an archaic form, as in יחרו⁵²³. Prov 28:23 and Jer 51:46 are usually quoted as examples of a similar use of the preposition אחר.

Other scholars, by contrast, consider the suffix as referring to בני האדם or to חיים and understand ‘and after them’ as ‘after they have finished living’⁵²⁴. Several passages are quoted where אחריו refers to בן אדם (Qoh 3:22, 6:12 and 7:14) as well as others where disagreement between suffixes and referents are found (e.g. 3:12 and 9:1).

✂ Proposed emendations and conjectures

Most scholars maintain M in one of the two interpretations above and take the plural attested by the Versions as a contextual assimilation⁵²⁵. For Goldman 2004, 103, M is *difficilior*.

Siegfried, 66 emends with Sm to ואחריתו, to give: “sein (des Menschen) Ausgang,” whereas Driver 1905, 1144 and Galling 1940, 80 emend to אחריתם “ihr Ende bei den Toten.”

Several conjectures have been proposed. Relying on בְּאַחֲרֵי הַחַיִּים 2Sam 2:23, which is in itself difficult, Montgomery, 243 would read the substantive אחרים ‘end,’ and translates: “His end is to (be with) the dead,” claiming some support for this emendation from Sm (he states that Ehrlich emends in the same way, but mistakenly: Ehrlich, 92-3 does not emend and instead retroverts Sm’s reading as ואחריתם, see *; he also states that Driver-Kittel emends to אחריתו, which is wrong: Driver 1905, 1144 proposes אחריתם, see above). So also Ginsberg 1952, 56 “And his future is to the dead.” For Seow, 300 neither M nor the Versions make sense in this position. He claims that the last three words should be moved to the following verse and that ואחריו is to be read as אַחֲרֵי, an unknown substantive with meaning ‘finality’: “Indeed, who is the one who chooses? Unto all the living there is certitude, and unto the dead is *finality*” (Seow, 296). Horst 1937, 1223 conjectures כן ואחרי כן, whereas Weeks 2022, 424 parses אחר not as the preposition אחר but as the substantive אָחור ‘back part’ (presumably: אַחֲרֵי), comparing a similar use with suffix and preposition אל in Ezek 8:16 (אִישׁ אַחֲרֵיהֶם אֶל הַיֵּכָל), and translating: “and the back of each is to the dead.”

9:4^a יבחר ≡ ≡

👉 The ancient witnesses

With the *Kethib*, M has: ‘For who is the one who *will be chosen*? For all the living there is reassurance, for it is better etc.’ with יבחר vocalised as Pual יְבַחַר and with a *zaqeph qaton* on it. With the *Qerê*, instead: ‘For who *will be connected* (= יִחְבֵּר)?’. All the Versions go with the *Qerê*, but

⁵²² Knobel 1836, 291, Heiligstedt 1847, 351, Stuart, 288, Graetz, 111, Lloyd, 120, Wildeboer 1898, 153, Zapletal, 197, Levy, 117, Podéchar, 411, Williams, 104, Odeberg, 63, Hertzberg, 172.

⁵²³ Ehrlich, 92-93, Gordis 1955, 291, Crenshaw, 160, Barthélemy 2015, 852-4.

⁵²⁴ Herzfeld, 142, Ginsburg, 411, Delitzsch and Keil 1875, 349, Nowack and Hitzig, 278, Wright 1883, 407, McNeile, 79.

⁵²⁵ Kamenetzky, 226, Podéchar, 411, Gordis 1955, 291, Hertzberg, 172, Goldman 2004, 46, 103, Barthélemy 2015, 852-4.

ignore the Masoretic accentuation, by connecting יבחר to כל המתים: 'For the one who *will be connected* to all the living, there is reassurance, for it is better etc.' G and H₁ translate by an active verb: G 'For who is the one *who has a part* (= *κοινωνεί*) with all the living?'; H₁ 'For who is the one who *communicates* (= *communicet*) with all the living?' P and T, by contrast, render by passive/reflexive forms: P 'Whoever *is joined* (= *יצא*) with all the living?'; T 'For who is the man who *adheres* (= *יתחבר*) to all the words of the Torah and has hope to acquire the life of the world to come?' (Knobel 1991, 44). S_M, followed by V, paraphrases freely, but his translation seems to reflect an understanding of the *Q^{erê}* in terms of 'unity' (continuity) to life: S_M τίς γὰρ εἰς αἰὲν διατελέσει ζῶν lit. 'who indeed will *for ever persevere* by living?' translated by H₁ as *Quis enim potest in sempiternum perseverare vivens?*; V *nemo est qui semper vivat* 'There is no one who lives forever.'

Q Proposed translations and interpretations

Scholars usually point the *K^ethîb* in M either as *Pual* יבְּחַר⁵²⁶ or as *Nifal* יִבְחַר⁵²⁷ and understand the question to be about 'who is the one who will be chosen to escape the death.' Others point to a *Qal* יִבְחַר⁵²⁸ and understand: 'who is the one who will choose whether to live or die?'

✂ Proposed emendations and conjectures

The vast majority of scholars emend M to יִבְחַר with the *Q^{erê}* and the Versions⁵²⁹, taking QOH to be stating that 'there is hope for those who live', see, e.g. Barton 1908a, 159: "For whoever is joined to all the living, there is hope (for him)." Weeks 2022, 427-8 chooses the *Q^{erê}* as well, but prefers the *Qal* (rare for this verb, presumably: יִבְחַר) claiming that this is the understanding of the Versions, and translating: "for when any associates with all the living, there is reassurance." (Weeks 2022, 418).

Some authors have spoken out against this emendation, with two main arguments: (1) the expression 'the one who is connected to the living,' to refer to 'the living,' is unusually sophisticated (Podéchard, 411-2) and can hardly be taken as collective in Hebrew (Graetz, 111); (2) the syntax is harsh and כל is superfluous⁵³⁰.

Seow, 296, 300 prefers the *K^ethîb* in the *Qal*, claiming that the *Pual* is not attested for this verb, and translates: "Indeed, who is the one who *chooses*? Unto all the living there is certitude." Podéchard, 411-2 thinks that the end of the previous verse and the beginning of the next are corrupted, and reconstructs them as follows: ואחריו יבְּחַרְנוּ אֵל הַמֵּתִים מִי יִשְׁאֵר "etensuite *ils sont réunis aux morts: car qui restera?* Pour tous les vivants il y a de l'espérance etc." "and

⁵²⁶ Ginsburg, 411-2, Wildeboer 1898, 153, Levy, 118.

⁵²⁷ Graetz, 111, Delitzsch and Keil 1875, 349-50, Siegfried, 66, Gordis 1955, 294, Hertzberg, 172.

⁵²⁸ Herzfeld, 142-3, Stuart, 288-9, Nowack and Hitzig, 278-9, Seow, 300.

⁵²⁹ Houbigant 1777, 142, Knobel 1836, 292, Heiligstedt 1847, 351, Stuart, 288-9, Delitzsch and Keil 1875, 349-50, Euringer, 108-9, McNeile, 79, Driver 1905, 1144, Zapletal, 197, Williams, 104-5, Odeberg, 63, Horst 1937, 1224, Galling 1940, 80, Gordis 1955, 294, Barton 1908a, 160-1, Hertzberg, 172, Sacchi, 200, Lіндеz, 350, Horst 1975, 1349, Goldman 2004, 46, 103.

⁵³⁰ Ginsburg, 411-2, Levy, 118, Podéchard, 411-2.

then *they are reunited* with the dead: For who *will remain*? For all the living there is hope etc.” Alternatively, he conjectures יִפְדָּה: “car qui sera racheté (de la mort)?” “for who *will be redeemed* (from death)?”

🔗 Textual choice

Despite syntactic difficulties – the anacoluth ‘who is connected to all the living, there is reassurance (to him)’ and the unnecessary כל – the *Q^{erê}* is the only reading that fits well with what follows, which is about the advantages of the living over the dead. The rhetorical question implied in the *K^{ethîb}* (‘who can choose whether to live or die?’) does not make sense in the present context. The *Q^{erê}* is to be preferred, as it is literarily superior and supported by all the Versions. The *K^{ethîb}* evidently arose late in the textual transmission from an error due to metathesis, which the Masoretes tried to remedy by punctuation, placing the *zaqef qaton* above.

9:4^{b-b} לכלב חי ≡ ≡

🔗 The ancient witnesses

None of the Versions render the ל in M (lit. ‘to a living dog is better than a dead lion’), and all take כלב חי as the subject (‘to a living dog is better than a dead lion’). G, moreover, has a definite article before both the noun and the adjective: ὁ κύων ὁ ζῶν ‘the living dog.’

* Proposed reconstructions and evaluations

McNeile, 149 suspects a Hebrew variant החי for G, but additionally raises the possibility that the article in G could reflect the attempt of a scribe who wanted to create a parallelism with τὸν λέοντα τὸν νεκρόν ‘the dead lion.’ Weeks 2022, 433 thinks a *Vorlage* with החי possible, and also suggests that the ל, which is absent from all the witnesses except S_M, could have been missing in G’s source-text (thus: הכלב החי). The current M, he argues, possibly arose through a reduplication כלכלב read as כי לכלב.

9:5^a יודעים ≡ ≡

🔗 The ancient witnesses

Against the present tense in M and all the Versions, G has a future here.

* Proposed reconstructions and evaluations

A *Vorlage* with ידעו is suspected by McNeile, 149, who argues that M is the result of assimilation to the second יודעים in the verse. So also Weeks 2022, 434

✂ Proposed emendations and conjectures

[Weeks 2022](#), 418, 434 emends to ידעו with G and treats it as modal, to give: “the living *may know* that they will die.”

9:5^{b-b} עור להם ≡ ≡

📖 The ancient witnesses

M reads, literally: ‘and there is *no more* (reward) *to them* (= עור להם),’ which is isolated. G, P, and H₁ transpose the two words, whereas T has no counterpart to עור. V paraphrases freely, resolving the dative construction as *nec habent ultra* ‘neither have they (a reward) any more.’

* Proposed reconstructions and evaluations

[McNeile](#), 149 thinks that agreement of the Versions points to an early reading עור להם, but also suggests that the transposition might have arisen early in the Greek tradition, owing to ἀπὸ τῶν ἔτι in the following verse. So also [Weeks 2022](#), 434.

9:6^a וחלק ≡ ≡

📖 The ancient witnesses

Important Greek mss, such as *Vaticanus*, *Sinaiticus*, and *Venetus*, read καὶ γε here, against καὶ of codex *Alexandrinus*.

* Proposed reconstructions and evaluations

[McNeile](#), 149 claims that καὶ γε of G^{BSV} is G* and that it points to a Hebrew variant גם חלק. [Weeks 2022](#), 434 proposes גם חלק, but ultimately thinks that the variant is an inner-Greek phenomenon. Both [Rahlfs 2006](#), 255 and [Gentry 2019](#), 218 edit καὶ with G^A.

≡ Notes on alignment

[McNeile](#), 149 cites Jerome's *sed et* in support of G, but H₁ reads *et pars* here, and *sed et* at the beginning of the verse (// גם אהבתם).

9:7^a כּבֵר 𐤀 𐤁

📖 The ancient witnesses

There is no counterpart to M כּבֵר in codices *Alexandrinus*, *Ephraemi* and many minuscules (against ἡδῆ in others MSS and in the Revisors), in P, and in V (against H1 *iam*).

* Proposed reconstructions and evaluations

The variant has been noticed by [Euringer](#), 109, who sees the omission as secondary, and by [Hertzberg](#), 172. [Kamenetzky](#), 227, 236 suggests that the word may have been absent in the *Vorlage* of P due to a haplography from כִּי to רָצָה. This explanation is followed by [Weeks 2022](#), 441 and extended to the other Versions also. For [Gentry 2003](#), 17, on the other hand, the absence of ἡδῆ could be due to haplography of successive syllables which are similar in sound, or to an intentional omission due to the fact that it was felt as redundant.

9:9^a וְאֵה 𐤀 𐤁

📖 The ancient witnesses

G and P read an initial conjunction before the verb. The reading by S^M ἀπόλαυσον ζωῆς ‘have enjoyment of life,’ which is the basis of V *perfruerе vita*, shows no conjunction, but this could be due to the note.

* Proposed reconstructions and evaluations

[Rahlfs 2006](#), 255 brings G near to M by choosing the reading without a conjunction, claiming support for it from the OL (which, according to him, is represented by H1).

Q Proposed translations and interpretations

[Kamenetzky](#), 236 takes the variant in P to be due to a *Vorlage* with וְאֵה, on which G would also depend. [McNeile](#), 150 considers G's reading as pre-Akiban.

✂ Proposed emendations and conjectures

[Kamenetzky](#), 227 deems that this variant could be original, because this verse is a continuation of the preceding one. [Hertzberg](#), 172 emends to וְאֵה with G for stylistic reasons. Though not excluding the possibility of a Hebrew variant, [Weeks 2022](#), 442 is inclined to see the conjunction as secondary and, unlike [Kamenetzky](#), prefers to link this verse with the suggestions in the verse following.

9:9^b נָתַן 𐤀 𐤀

📖 The ancient witnesses

The Greek and Latin traditions render by a passive here ('all the days of your vain life that you *have been given* under the sun'), against the *Qal* in M, which evidently takes God, mentioned at verse 7, to be the subject. T follows M, but makes the subject explicit: 'all the days of your vain life, which the Lord *has given* (= יִהַב) you.' So also medieval ms 95, which replaces the following לך with אֱלֹהִים. P's omission of the verb is due to homoteleuton of part of the verse (see 9:9^{c-c}).

* Proposed reconstructions and evaluations

McNeile, 150, followed by Goldman 2004, 104, deems that τὰς δοθείσας is foreign to the style of translation of G QOH and suspects that it was supplied either from SM or TH (see 9:9^{c-c}). Podéchar, 416 explains the passive in both G and V as the result of a *Niphal* vocalisation. Weeks 2022, 444 takes this possibility into account, but also suggests that the Greek translator, and Jerome after him, may have understood the verb in M to be used impersonally. He claims, however, that a Hebrew variant נָתַנִּים or נָתַנָּם might also have existed, since there seems to be no reason why the Greek translator, as M, did not take God to be the subject here. This variant would have some claim to originality, with M reflecting assimilation to the expression used three times earlier. Goldman 2004, 47, on the other hand, prefers the *Qal*, classifying the passive as a syntactic facilitation.

📖 Textual choice

We believe that the Greek translator had the same consonantal text as M and that he vocalised it as a *Niphal* to avoid having the subject ('God') to be placed so distant from the verb. This may indicate a facilitation, as Goldman 2004, 47 points out, with M reflecting the more difficult reading from the point of view of syntax. As the subject כָּל יְמֵי חַיֵּי הַבָּלֶךְ is plural, however, the *Niphal* could equally claim to be the *lectio difficilior*. It is, moreover, the non-harmonistic reading, whereas the *Qal* is by far the most common expression in the book: see Qoh 1:13, 2:26, 3:10, 5:17, 18, 8:15, and others.

9:9^{c-c} כָּל יְמֵי הַבָּלֶךְ 𐤀 𐤀

📖 The ancient witnesses

The Greek tradition can be divided into three groups as to the attestation of these three words. A first group is composed of codices *Sinaiticus*, *Venetus*, and *Ephraemi*, which confirm M (πάσας ἡμέρας ματαιότητός σου). To these can be added the reading by Aq πᾶσαι αἱ ἡμέραι ἀτμοῦ σου, which

influenced the now corrupted *πᾶσαι ἡμέραι ἡμέραι ἀτμοῦ σου* in Hamburg papyrus and codex *Vaticanus* (this latter corrected by a second hand, who erased the entire reading completely). In the second group we find codex *Alexandrinus*, with some mss from the Catena and *d* groups, which omit the three words. In the third group fall some Lucianic mss and other minuscules, which omit the whole stichos, from אשר נתן to הבלך, owing to homeoteleuton from the first הבלך.

The rest of the tradition can be divided similarly: Jerome supports M (group 1); T omits the three words (2); P and some Hebrew mss the whole stichos (3).

A marginal reading found in ms 252 states that 'the rest' (οἱ λ' = οἱ λόποι) read ἀτμοῦ for Hebrew הבלך.

* Proposed reconstructions and evaluations

McNeile, 150, followed by Goldman 2004, 47, 104, believes G* to be represented by those mss that lack the whole stichos (group 3), reasoning that codex *Vaticanus* originally lacked כל ימי הבלך, and that the Greek translation of the stichos is likely from Sm or Th, since τὰς δοθείσας is uncharacteristic as a translation of נתן on the part of G QOH (see 9:9^b).

Kamenetzky, 227, 336 considers the omission in P to be due to *Vorlage*.

✂ Proposed emendations and conjectures

Several authors omit, considering M a repetition due to a gloss or to dittography from the preceding כל ימי חיי הבלך⁵³¹. McNeile, 108, 150 and Gallig 1940, 82 omit the whole stichos.

Others maintain M, taking the repetition to be intentional and poetically effective⁵³². For Barthélemy 2015, 855-6 the omission of the stichos is the result of homeoteleuton, whereas the omission of כל ימי הבלך in the Versions is a stylistic lightening.

📖 Textual choice

There is no evidence that G* did not read the whole stichos. The first part (אשר נתן לך תחת) (השמש) is found in all the tradition with the exception of a few mss that omit due to homeoteleuton, and therefore indirectly support M. The same goes for P: only a *Vorlage* identical to M could explain an eye-skip from the first הבלך to the second, as several have rightly claimed⁵³³. The situation is different with the last three words כל ימי הבלך. Their absence in codices *Alexandrinus* and *Vaticanus*, the latter supplemented with a reading by Aq, could in fact be G*. A text without כל ימי הבלך may also have good claim to originality, with the addition being the result of vertical dittography (Seow, 302) from the preceding כל ימי חיי הבלך (albeit an imperfect one, since it lacks חיי), but the omission could also be intentional, if these three words were felt as

⁵³¹ Delitzsch and Keil 1875, 354, Nowack and Hitzig, 280, Euringer, 109-10, Siegfried, 67, Kamenetzky, 227, Driver 1905, 1144, Zapletal, 198, Podéchar, 415-6, Ehrlich, 94, Williams, 109, Barton 1908a, 166, Hertzberg, 172-3, Lindez, 359, Seow, 302.

⁵³² Knobel 1836, 296, Ginsburg, 417, Lloyd, 123, Levy, 118-9, Gordis 1955, 296, Fox 1989, 259.

⁵³³ Podéchar, 415-6, Gordis 1955, 296, Hertzberg, 172-3.

unnecessarily repeated. Its absence in so many different branches of the textual tradition would argue in favour of a Hebrew *Vorlage* and of the antiquity of its variant.

9:9^e בחיים ≡ ≡

The ancient witnesses

G and T, as well as some mss of P, read the second-person suffix pronoun.

* Proposed reconstructions and evaluations

McNeile, 150 suspects a Hebrew *Vorlage* for G, but also raises the possibility of an internal-error due to the frequent repetition of σου in verses 7-9. Retroversion בחיך is found in Horst 1937, 1224 and Horst 1975, 1350. For Seow, 302, a different *Vorlage* is not necessary, since the Greek translators may simply be rendering the sense of the Hebrew idiom.

Proposed emendations and conjectures

Galling 1940, 82 emends with G. Weeks 2022, 445 is inclined to think that a later addition of the pronoun is more likely than its omission, and maintains M.

9:10^a בכחך ≡ ≡

The ancient witnesses

If we follow the masoretic accentuation, M could be translated literally: ‘whatever your hand will find to do *with your strength*, do it!’ with a disjunctive accent on בכחך. While supporting M in reading the preposition ב, P, Jerome, and T connect בכחך to the following imperative, to give: ‘whatever your hand will find to do, *with your strength* do it!’ G shares the same syntactic understanding, but reads ככחך for בכחך ‘everything your hand will find to do, do it *according to your strength*.’

* Proposed reconstructions and evaluations

A *Vorlage* with בכחך is usually assumed⁵³⁴.

⁵³⁴ Euringer, 110, McNeile, 150, Zapletal, 199, Podéchar, 416-7, Fox 1989, 259-60, Goldman 2004, 47, 105, Seow, 302, Weeks 2022, 446.

✂ Proposed emendations and conjectures

Only Fox 1989, 259-60 and Goldman 2004, 47, 105 emend with G. Most scholars argue that, if we ignore accentuation, M conveys the same meaning, and can therefore be maintained⁵³⁵. Joüon 1930, 424 conjectures בחיך to create an antithesis with בשאל that follows.

📖 Textual choice

G seems to us *difficilior* and it is certainly non-harmonistic, ככה being more common as an adverb. ככה also fits better with QOH's thought that it is good to work within one's means. It is possible to achieve the same meaning with M as well ('work with your hand'), but with G it is certainly more effective ('work according to your strength').

9:11^a לחכמים ≡ ≡

👉 The ancient witnesses

Greek codex *Vaticanus* and Hamburg Papyrus, followed by a number of minuscules, read the singular here (τῷ σοφῷ), against the plurals in M (לחכמים) and in the rest of the Greek tradition (τοῖς σοφοῖς). Aq and Th are reported to be 'as the Septuagint' (= τοῖς σοφοῖς) in SyH, whereas ms 248 (but not mss 161, 539, and 788, nor SyH) ascribes to Sm a reading with τῷ σοφῷ (see Marshall, 267-9).

* Proposed reconstructions and evaluations

McNeile, 165 thinks that the singular is an inner-corruption, from ΤΟΙΣΣΟΟΦΟΙΣ to ΤΟΙΣΟΦΟΙ. Discussing the identical reading from Sm, Marshall, 268 suggests that τῷ σοφῷ might go back to a corrupted *Vorlage* לחכם, arisen through haplography from the first מ to the final one in לחכמים, and that τοῖς σοφοῖς is an assimilation to the other dative plurals in the verse. Weeks 2022, 450, rejecting McNeile's evaluation, shares this view.

9:12^a ידע ≡ ≡

👉 The ancient witnesses

G has an aorist here, against the future in M (ידע) and the present in Jerome (*nescit*). A past tense is found also in T (אשתמודע). The reading in P is indeterminate.

⁵³⁵ Euringer, 110, McNeile, 150, Zapletal, 199, Podéchar, 416-7, Barton 1908a, 166-7, Seow, 302.

* Proposed reconstructions and evaluations

Goldman 2004, 47 suggests in his apparatus that G and T point to a *Vorlage* with the perfect (יָדַע). Weeks 2022, 452 objects that it is uncertain whether G vocalised as perfect, rather than translating with a gnomic aorist (as Yi, 155 assumes), and whether T supports that vocalisation.

9:14^a אליה ≡ ≡

📖 The ancient witnesses

M is supported literally only by H1 *ad eam*: ‘and a mighty king comes to it.’ G ἐπ’ αὐτήν, P حَلَمَ, and V *contra eam* seem to have read עליה ‘against it’. T seems to follow M, but paraphrases heavily, making a comparison between the small city and the human body on one hand, and the mighty king and bad inclinations on the other, with the latter that ‘enter the body’ (לֹות גופא) to seduce it.

* Proposed reconstructions and evaluations

The variant is signalled by McNeile, 150, who suspects an early Hebrew variant עליה.

9:14^b מצודים ≡ ≡

📖 The ancient witnesses

M uses מְצוֹד ‘tool for catching prey,’ ‘net,’ from צוֹד ‘to hunt,’ which is confirmed by T במצדתין only (but cfr. below). The other Versions translate with more war-specific terms: ‘palisades, trenches’ (G χάρακας, P قلمح), ‘(siege) machine’ (H1 *machinam*), ‘fortification’ (SM ἀποτειχισμα, but plural ἀποτειχίσματα in ms 788) and ‘fortifications’ (V *munitiones*), which are usually associated with a *Vorlage* with מְצוֹדִים, plural of מְצוֹד ‘war works,’ from verb צוֹר ‘besiege, surround.’ Two Hebrew mss give מצודים. While following M, T also tries to recreate a war scenario involving a siege in its paraphrasis: ‘and (the king) builds around it a place to lie (= אתר למיתב), because he wishes [...] to catch him in the great snares (= במצדתין רברבין) of Gehenna.’

✂ Proposed emendations and conjectures

Many scholars emend to מְצוֹדִים with the Versions⁵³⁶, assuming an interchange ר/ד in M and an assimilation to מְצוֹדָה in the close Qoh 9:12 and to מְצוֹדִים in 7:26.

⁵³⁶ Spohn, 65, Winckler, 353, Winckler, 353, McNeile, 80, Driver 1905, 1145, Podéchar, 419-20, Williams, 112, Odeberg, 65, Horst 1937, 1225, Galling 1940, 82, Barton 1908a, 167, Crenshaw, 166, Horst 1975, 1350, Goldman 2004, 48, 104-5, Seow, 309.

A number of scholars have spoken out against this emendation⁵³⁷, on three main arguments: (1) the plural of מְצוֹר, מְצוֹרִים, is *hapax*, whereas מְצוֹרִים is found in 7:26; (2) מְצוֹרִים is anomalous: if מְצוֹר were the right lemma here, we should rather expect מְצוֹרוֹת, from מְצוֹרָה, which occurs in Isa 29:3; (3) מְצוֹר could mean ‘siege work’ as well, as possibly in Job 19:6, where God is said to ‘surround’ Job with his מְצוֹר (early commentators also consider M as referring to lemmas מְצָר and מְצוֹרָה which would mean ‘stronghold, fortress’ in, e.g., 1Chr 11:7, Isa 29:7). To overcome the second of these objections, Weeks 2022, 468 proposes reading the singular מְצוֹר, taking the plural in G to be translational and M to be the result of two alterations: a graphic corruption from מְצוֹר to מְצוֹר and a further correction to מְצוֹרִים.

🔗 Textual choice

The Greek word *χάραξ* is never used to translate מְצוֹר, whereas it is found once as a translation of מְצוֹר in Deut 20:19. G's *Vorlage* has, therefore, a basis. P could translate from the same *Vorlage* (so Kamenetzky, 228, 236) or be under Greek influence: *ملمح* is used in 20:19 as well, and it is a derivative from *χαράσσωμα*. S and V are harder to assess: they could depend on the versional מְצוֹרִים, but they could just as well be rendering M contextually, as T with its אֶתֶר לְמִיתָב (see 📖).

The identification of the reading of the Archetype and possibly of the Original is difficult, the choice being between the received reading מְצוֹרִים, which is attested elsewhere in the book, but hardly fits the present context, and מְצוֹר, which is semantically more plausible, but is *hapax*. On balance, we think the emendation preferable: מְצוֹרִים is linguistically *difficilior*, with M arisen either as a correction or as a harmonisation to Qoh 7:26 and 9:12, or simply as a graphic error. The other way around, an original with מְצוֹרִים later corrupted into מְצוֹר, is theoretically possible, but would be justifiable only as a graphic corruption.

9:15^a חכם ≡ ≡

🔗 Textual choice

Greek codex *Alexandrinus* and *Venetus*, with other minuscules, Jerome, and T read a conjunction before the noun, against all the other witnesses. The conjunction is also found in many Hebrew medieval mss.

* Proposed reconstructions and evaluations

A *Vorlage* with וחכם for the Versions is suggested by Driver 1905, 1145 and Horst 1937, 1225.

⁵³⁷ Knobel 1836, 303, Ginsburg, 419, Delitzsch and Keil 1875, 358, Euringer, 110-1, Zapletal, 200, Levy, 120, Ehrlich, 95, Gordis 1955, 300-1.

✂ Proposed emendations and conjectures

Spohn, 75 and Galling 1940, 82 emend with the mss. Hertzberg, 181, 183 emends as well mentioning the Versions also, understanding the conjunction to connote antithesis: “ein Mann, arm, aber weise.”

Most scholars, however, maintain M and take the asyndeton between מוסכן and חכם to be intentional and to form a kind compound-adjective, as poor-wise in English: so Stuart, 298 (“a wise poor man”), Podéchar, 420 (“un pauvre homme sage”), and Seow, 310, who sees in מוסכן an allusion to a social class (“a wise commoner”). Gordis 1955, 391 regards the addition of the conjunction in the mss and the Versions as facilitating and the asyndeton in M as emphatic: “a poor man, *but* wise.” Weeks 2022, 470, too, takes the addition to be a facilitation, comparing ילד וחכם in Qoh 4:13. Taking חכם to be a noun, he translates: “a poor man, a wise man.”

9:17^a מושל ≡ ≡

👤 The ancient witnesses

M runs, literally: ‘The words of the wise are heard in quiet (more) than the shouting of *the one ruling* over foolish men,’ with the present participle מושל as singular. Against M and all the Versions, G read a plural participle: ‘than the shouting of *those ruling* (= ἐξουσιαζόντων) among follies’ (cfr. ἐξουσιαζόντος by SM).

// Loci paralleli

7:8^a.

* Proposed reconstructions and evaluations

McNeile, 150, followed by Podéchar, 422, conjectures a plural *Vorlage* with the defective spelling מושלם for G, suggesting a possible dittography of the מ from the following ב, as in Qoh 7:8 (see 7:8^a). Goldman 2004, 48 classifies G's variant as an assimilation to the context. Weeks 2022, 473 takes a similar line, suggesting an assimilation to the plural חכמים in G's source text.

↔ Notes on translation

Following Weeks 2022, 471-4, we construe preposition מן with נחת, rather than with נשמעים, as is normally done, to give: ‘The words of the wise are heard in quiet *away from* the shouting of the one ruling over foolish men.’ The alternative solution yields an incomprehensible text (see 🗑️) and requires exegetical integrations in translation (e.g. ‘the words of the wise are heard more *clearly* than etc.’).

9:17^b בכסילים ≡ ≡

👉 The ancient witnesses

Against M כְּסִילִים 'foolish (men)', which is confirmed by all the Versions, G translates (ἐν) ἀφροσύναις 'follies' – cfr. ἐν ἀφροσιν in Qoh 5:3.

* Proposed reconstructions and evaluations

McNeile, 150 thinks that the Hebrew text of G reads defectively בכסילים, and that the translator took it to be read as בכסלים, the plural of כָּסֶל. For Weeks 2022, 473, on the other hand, it would be more simply a scribal slip or series of slips, perhaps *via* a singular ἀφροσύνη.

10:1^{a-a} זבובי מות ≡ ≡

👉 The ancient witnesses

M reads a pair of nouns in a construct chain: 'flies of death' (זבובי מות), taking them as the subject of the singular verb יבאיש (see 10:1^b). Only H1 translates the construct chain verbatim (*muscae mortis*). G reads μῦλαι θανατοῦσαι 'death-bringing flies,' whereas T 'as a fly that causes death' (כדיבבא דגרים מותא). P and V give 'dying flies' (موتة جوارح, *muscae morientes*). SM reverts the construct chain, to give: 'the death of the flies' (μυῶν θάνατος), a reading which is also found in the group of Origenic mss, including codex *Venetus*.

* Proposed reconstructions and evaluations

McNeile, 165 suggests that μῦλαι θανατοῦσαι is a corruption from μῦλαι θανατοῦ, arising through dittography of the first syllable of the following word, thus: θανατοῦ σαπριοῦσιν → θανατοῦ[σαπ] σαπριοῦσιν → θανατοῦ[σαι] σαπριοῦσιν. For Goldman 2004, 105, on the other hand, it would simply be an interpretation of M along the line of T. Pointing out the rendering of מות as a participle by G, P, and V, Weeks 2022, 477 suggests a *Vorlage* זבובים מתים, but ultimately agrees with Goldman.

🔗 Proposed emendations and conjectures

The disagreement between plural subject (זבוב מות) and singular verb (יבאיש) has led many scholars to correct M variously as זבוב מות 'a fly of death'⁵³⁸, as זבוב מת 'a dead fly'⁵³⁹, or as זבוב ימות 'a fly (that) dies,' with an asyndetic relative clause meaning 'if/when a fly dies'⁵⁴⁰.

⁵³⁸ Siegfried, 69, Zapletal, 206, Whitley 1979, 83.

⁵³⁹ Ehrlich, 96-7, Horst 1937, 1225, Sacchi, 204, Horst 1975, 1351.

⁵⁴⁰ Houbigant 1777, 142-3, Luzzatto, 78, Graetz, 117, Perles 1895, 43, Galling 1940, 84, Fox 1989, 264-5, Seow, 311.

Those who choose to retain M, on the other hand, put forward the following arguments: (1) disagreement in number between noun and verb is a known phenomenon in the HB as well as in QOH⁵⁴¹; (2) the noun is used collectively⁵⁴²; (3) or distributively⁵⁴³; (4) the verb is governed by מות⁵⁴⁴.

🔍 Textual choice

None of the Versions seem to depend on a different *Vorlage*. The only possible variant is the singular in T, but this is uncertain given the character of its translation, and it could well be a linguistic adaptation to the singular verb יבאיש – as it is the plural verb in the other Versions (see 10:1^b). There are probably, therefore, no textual variants here.

We think that a singular should be read, both to restore the agreement with the following singular verb and to make the metaphor fit the second half of the verse: ‘just as one fly is able to corrupt a whole ounce of oil, so a little of foolishness can ruin wisdom and honour’ (see the notes on following variants). We read, therefore, זבוב ימות, assuming a word misdivision in the Archetype, a kind of error frequent in the book.

10:1^b יבאיש ≡ ≡

📖 The ancient witnesses

M has a singular verb here (יבאיש). S_M and T, which previously read a singular subject (see 10:1^{a-a}), have a singular verb as well, whereas the other Versions have the plural.

* Proposed reconstructions and evaluations

The plural in G and in the other Versions is taken as a translation of יבאישו by some⁵⁴⁵. On the reconstruction by Podéchar, 424-5, who restores יבאישו מעשה for G, see 10:1^c.

🔗 Proposed emendations and conjectures

Some of the authors who read the plural מות זבובי with M (see 10:1^{a-a}) emend יבאישו to יבאיש to restore the agreement⁵⁴⁶, explaining the loss of the final ך in M as a palaeographic error due to the ך in the following יביע (so Goldman 2004, 48, 105, Weeks 2022, 479-80, and, apparently, McNeile, 80).

⁵⁴¹ Wildeboer 1898, 155, Levy, 121, Gordis 1955, 303-4, Líndez, 372.

⁵⁴² Delitzsch and Keil 1875, 360-1, Euringer, 111-2.

⁵⁴³ Ginsburg, 422-3.

⁵⁴⁴ König 1881a, III, 349 g.

⁵⁴⁵ McNeile, 155, Kamenetzky, 228, Goldman 2004, 48, 105-6, Weeks 2022, 479-80.

⁵⁴⁶ Winckler, 353, McNeile, 80, Driver 1905, 1145, Podéchar, 424-5, Goldman 2004, 48, Weeks 2022, 479-80.

🔗 Textual choice

We think it more likely that the plural of the Versions is a linguistic adaptation due to the presence of the plural subject, rather than a reflection of a Hebrew *Vorlage*. The singular is original and offers a better parallel to **מעט** at the close of the verse (see 10:1^{a-a} and 10:1^g).

10:1^c יביע ≡ ≡

👤 The ancient witnesses

M reads: ‘flies of death corrupt, *make oil ferment*,’ with **יביע** parsed as *Hifil* from **נבע** ‘to flow,’ and usually understood as meaning ‘cause to ferment, turn rancid.’ None of the Versions support M. G and P read a substantive, whereas the other Versions omit the word altogether. Here below a word-for-word alignment with M and a translation: G ‘death-bringing flies will corrupt (*σαπριοῦσιν // יבאיש*) a preparation (= *σκευασίαν // יביע*) of perfumed oil (*ἐλαίου ἡδύσματος // שמן הרוקח*); P ‘dying flies cause to stink (*מציח // יבאיש*) a measure (= *מסר // יביע*) of perfumed oil (= *מסר מסר // שמן הרוקח*); Sm ‘the death of the flies will corrupt (*σῆψει // יבאיש*) the fragrant oil of a perfumer (= *ἔλαιον εὐώδες μυρεψοῦ // שמן הרוקח*)’ (with minor variants attested in ms 539, see Gentry 2019, 225); H₁ ‘flies of death contaminate (= *polluunt // יבאיש*) the oil of a preparation (*oleum compositionis // שמן הרוקח*); V ‘dying flies ruin (*perdunt // יבאיש*) the fragrance of the oil (*suavitatem unguenti // שמן הרוקח*).’ T does have a second verb, but it is uncertain whether it is an interpretative translation of M **יביע** or rather a part of the midrashic discourse: ‘And the evil inclination which dwells at the gates of the heart is like a fly that causes death in the world because it makes the sage stink (*דמסרי // יבאיש*) when he sins and destroys (= *ומחבל*) the good name which previously resembled anointing oil which was scented by perfumes (*למשח רבותא דמבשם בכוסמין*) // שמן הרוקח’ (Knobel 1991, 46, with modifications).

* Proposed reconstructions and evaluations

Many, especially earlier, scholars argue that G, P, and the other Versions did not render **יביע** in their translations⁵⁴⁷, and explain such an omission either as the result of a lack of understanding on the part of the ancient translators or as proof that the word was originally missing in the Hebrew (see ✂). Pointing out that *σκευασία* is the word used by T_H to render the Hebrew **מרקחה** in Ezek 24:10, McNeile, 80 thinks that *σκευασίαν* is not G, but T_H. Euringer, 112 recognises that G *σκευασίαν* does correspond to M **יביע** and explains the rendering of G as the result of a free translation, and that of P as a mistranslation of G as *σκέυος* – an explanation that Kamenetzky, 228 and, more recently, Fox 1989, 265 also pursue. Podéchard, 424-5, very differently, suggests that G read **מעשה** (a retroversion picked up in the apparatus of Horst 1937, 1225), comparing

⁵⁴⁷ van der Palm, 174, Ginsburg, 423, Wright 1883, 418, Siegfried, 69, McNeile, 80, Driver 1905, 1145, Barton 1908a, 168, Crenshaw, 169.

the translation of this term as *κατασκευή* in Num 8:4. [Hertzberg](#), 183 suggested that *σκευασίαν* is a corruption from *σκευοῦσιν* (for *σκευάζουσιν*), and that *ἔλαιον* from codices *Sinaiticus* and *Vaticanus* is to be preferred to *ἐλαίου*, to give: *μύϊαι θανατοῦσαι σαπριοῦσιν σκευοῦσιν ἔλαιον* ‘death-bringing flies will prepare the oil,’ with the verb having an ironic sense similar to “fertigmachen” in German. The majority view among recent scholars, however, is that *σκευασίαν* is a corruption from an original *σκεῦος* ‘vessel’ and that this is a translation of a *Vorlage* with *נביע*.⁵⁴⁸ P would reflect the correct Greek reading as well as, indirectly, the Hebrew *Vorlage* of G.

[Goldman 2004](#), 105 has questioned such a reconstruction, on two main arguments: (1) it is unlikely that *נביע*, which fits so well in the context, corrupted to *יביע*; (2) *σκεῦος* never translates *נביע* in the Septuagint; (3) P's rendering by *קרב* is influenced by *קרב* (= *כלי קרב*) in Qoh 9:18, so that it cannot be taken as an indirect attestation of *נביע*. Relying on the witness of TH in Ezek 24:10 (see above), he proposes that G originally had *זבובי מות יבאישו מרקחת שמן* “Dead flies make smelly the preparation (= מרקחת) of perfumed oil,” and that *יביע* in M is a corruption. [Weeks 2022](#), 478-80 accepts Goldman's criticism of the majority view, but prefers *רוקח* (with a similar meaning) to *מרקחת*, and suggests that *יביע* has been dropped by G to due its graphic similarity to nearby words (*יבאישויבעשמנ*) (see ☞).

☞ Proposed emendations and conjectures

Many authors eliminate *יביע*, either as a gloss explicative of *יבאיש*⁵⁴⁹, or as dittography⁵⁵⁰, or else as a variant⁵⁵¹. [Goldman 2004](#), 48 also omits, although he does not explain on what basis, either in his apparatus or in the commentary. Other scholars emend to *נביע* with G⁵⁵². [Podéchar](#)d, 424-5 emends to *מעשה*, claiming that M is the result of a long series of corruptions from an original *יבאישו מעשה* (or better: *מעש*, without *mater lectionis*), which we summarise as follows: *יבאישומעש* → *יבאיש-ומעש* (misdivision) → *יבאיש ימעש* (confusion ו/י) → *יבאיש יבעש* (confusion מ/ב) → *יבאיש יבע* (loss of the ש through haplography before שמן) → *יבאיש יביע* (insertion of the י by analogy with the preceding verb).

Most authors maintain M, however, arguing that the asyndeton in *יבאיש יביע* parallels that of *מכבד מוכמה*⁵⁵³. [Gordis 1955](#), 304-5 claims that *יביע* is a substantive with י as preformative, meaning “the flowing vessel” – a suggestion that was already put forward by [Graetz](#), 116 (“den Brodelnapf” ‘the bread bowl’). Imputing its loss in the Versions to a mechanical error (see Versions), [Weeks 2022](#), 479-80 also believes that *יביע* is original, but, criticizing its usual translation as ‘to cause to stink’, takes *שמן* as its subject and *בשם* as object (see 10:1^{d-d}), translating: “perfumer/s/anointing oil pours forth fragrance.”

⁵⁴⁸ [Gordis 1955](#), 304-5, [Fox 1989](#), 265, [Horst 1975](#), 1351, [Seow](#), 312, [Barthélemy 2015](#), 863.

⁵⁴⁹ [Siegfried](#), 69, [McNeile](#), 80, [Barton 1908a](#), 168.

⁵⁵⁰ [Driver 1905](#), 1145, [Ehrlich](#), 97, [Horst 1937](#), 1225, [Galling 1940](#), 84.

⁵⁵¹ [Zapletal](#), 206.

⁵⁵² [Sacchi](#), 204, [Fox 1989](#), 265, [Horst 1975](#), 1351, [Seow](#), 312.

⁵⁵³ [Delitzsch and Keil 1875](#), 361, [Euringer](#), 112, [Levy](#), 121-2, [Barthélemy 2015](#), 863.

☞ Textual choice

The traditional translation of יביע as ‘to ferment, bubble’ has no basis and is but a contextual interpretation: the word is almost certainly corrupt. The proposed reconstructions of G’s *Vorlage* are philologically grounded (though based on Greek-Hebrew equivalents taken from outside QOH), but too distant from M and untenable from the point of view of the textual history. Podéchar, 424-5 strives to build a closer connection with M, but the number of steps in his reconstruction is excessive. We think, with Gordis 1955, 304-5, that the Versions all depend on the same corrupt text as M and that their readings are in fact conjectures: G apparently deemed a verb inappropriate in this position after יבאיש and guess at the sense by rendering with a noun from the same root; P, as it is often the case with difficult words, resorted to G by translating interpretatively; the other Versions took the easiest way out and omitted יביע altogether. יביע, therefore, is the reading of the Archetype.

As for the original reading, יביע is hardly a gloss of יבאיש, which is clear (we would rather expect the contrary) and also a dittography from that word seems unlikely. Goldman 2004, 48 suggests eliminating יביע in his apparatus, but this would be, again, difficult to sustain historically.

On balance, we think that נביע remains the best candidate as the original reading: it fits perfectly with the context and is palaeographically plausible – the argument by Goldman 2004, 105 that יביע is *difficilior* loses its force, since the error that generated it is mechanical.

10:1^{d-d} שמן רוקח ≡ ≡

☞ The ancient witnesses

M has a noun followed by a participle: ‘oil of a perfumer (= רוקח),’ which seems to be followed by T, lit. : ‘anointing oil (למשח רבוהא) that smells of odours (= דמבסם בבושמין).’ All the other Versions read two substantives: G ‘a preparation of oil (= ἐλαίου) of balsam (= ἡδύσματος),’ which is translated by SYH as ‘a preparation of fragrance (= רוקח) of oil (= רוקח);’ P ‘a measure of oil (= רוקח) scented/fragrant (= רוקח);’ H1 ‘the oil of a preparation (= oleum compositionis);’ V ‘the fragrance of the oil (= suavitatem unguenti).’ Sm has both of the nouns and the verb: ‘oil (ἐλαιον/רוקח) perfumed (εὐώδες/רוקח) of a perfumer (μυρεψοῦ/רוקח).’ A fragment attributed to Aq in the commentary of Olympiodorus gives μύρον ‘myrrh,’ likely a translation of M רוקח (so Marshall, 279-80, but cfr. *).

* Proposed reconstructions and evaluations

The *Vorlage* traditionally attributed to the Versions is the substantive רוקח or רוקח ‘mixture of perfumes’⁵⁵⁴. Goldman 2004, 105, on the other hand, pointing out that ἡδύσμα never translates

⁵⁵⁴ Euringer, 113, Podéchar, 425, Hertzberg, 193, Horst 1975, 1351, Horst 1975, 1225.

the root רִקַח, but is a standard translation of בִּשְׂמֵם, reconstructs for G a *Vorlage* with שֶׁמֶן בִּשְׂמֵם ‘fragrant oil,’ with the latter word confirmed by S_M εὐώδης. Weeks 2022, 478-9 accepts Goldman's reconstruction and also cites A_Q μύρον and T בְּבוֹשְׂמִין דְּמַבְסֵם as possible witnesses for the Hebrew בִּשְׂמֵם.

✂ Proposed emendations and conjectures

Weeks 2022, 479-80 emends M to שֶׁמֶן רוֹקַח בִּשְׂמֵם with G and translates: “flies of death *cause a stench* (בִּישׁוֹ), *perfumer's/lanointing oil* (= שֶׁמֶן רוֹקַח) pours forth (= יִבִּיעַ) *fragrance* (בִּשְׂמֵם).”

10:1^e מחכמה ≡ ≡

👉 The ancient witnesses

M literally gives: ‘more precious *than wisdom* (= מחכמה) than glory folly a little,’ which is usually taken to mean ‘a little folly is more precious than wisdom, than glory,’ with חכמה taken as the second term of comparison and סכלות as the first.

G reverts the order, moving מַעַט at the close of the verse before חכמה: ‘more precious *a little of wisdom* (= ὀλίγον σοφίας) than glory of great folly.’

S_{YH} has a reading that seems a conflation of M and G: ‘more precious is *than wisdom* (= מַעַט סַכְלָה // M), better than glory of *a little folly* (= מַעַט חֲכָמָה // G).’ Only P, Jerome, and T support M מחכמה: P ‘more precious *than wisdom* (= מַעַט סַכְלָה) and than much glory (is) a little folly’; H₁ ‘more precious *than wisdom* (= *super sapientiam*) and glory is a little folly’; T ‘and how much more beautiful and precious *than the wisdom* (= מִן חֲכָמָה) of the wise and the riches of the rich men (is) the man whose folly is little and slight?’ V is ambiguous, in that *sapientia* and *gloria* could be either nominative (‘wisdom and glory are more precious than a little folly in time’) or ablatives of comparison: *pretiosior est sapientiā et gloriā parva ad tempus stultitia* ‘more precious *than wisdom* (= מחכמה) and glory is a little folly in time.’

* Proposed reconstructions and evaluations

A *Vorlage* with מַעַט חכמה for G is often conjectured⁵⁵⁵. For McNeile, 150-1, followed by Barton 1908a, 168-9, the *Vorlage* of G for the whole stichos is: יִקַּר מַעַט חֲכָמָה מִכְבוֹד סַכְלוֹת רַב. This would have been corrected by ‘Rabbinic revisers’ in order to align the content of the second stichos, initially a praise of wisdom, into line with the first one, producing three different *Vorlagen*: יִקַּר מַעַט חֲכָמָה מִכְבוֹד וּמִכְבוֹד רַב סַכְלוֹת מַעַט in P; יִקַּר מַעַט חֲכָמָה וּמִכְבוֹד סַכְלוֹת מַעַט in Jerome, and finally the current M. For most scholars, however, G simply shows a different construal of the Hebrew (so, e.g., Gordis 1955, 303-4 Weeks 2022, 481).

⁵⁵⁵ van der Palm, 173-4, Ginsburg, 423-5, Graetz, 116-7, Delitzsch and Keil 1875, 361, Euringer, 113-4, McNeile, 150-1, Kamenetzky, 229, Podéchar, 424-5, Ehrlich, 97, Gordis 1955, 303-4, Barton 1908a, 168-9, Fox 1989, 265, Goldman 2004, 106, Seow, 312.

The discrepancy between G and SYH has been noted by Euringer, 113, who sees it as a conflation, and by Podéchar, 425, who regards $\text{מַחְכְּמָה} \text{ מֵעַט}$ (= מחכמה) as an attempt to bring SYH closer to M (*via* P?).

✂ Proposed emendations and conjectures

Few authors emend to $\text{מַחְכְּמָה} \text{ מֵעַט}$ following G. So Graetz, 116-7: “Werthvoller ist *ein wenig Weisheit* als die grosse Ehre der Thortheit” ‘A little wisdom is more valuable than the great honour of thoroughness’; and Barton 1908a, 161 “More valued is a little wisdom than the great glory of folly.”

Podéchar, 424-5 conjectures $\text{יָקָר} \text{ רַב} \text{ חֲכָמָה}$ (“la valeur de beaucoup de sagesse”, with יקר taken as substantive ‘value’), assuming a haplography of the ר in רב due to יקר and a subsequent alteration of the ב to מ. On his conjecture as well as on those by Ehrlich, 97 (וחכמה), and Siegfried, 69 and Zapletal, 206 (החכמה) see 10:1^{d-d}.

Most authors retain M, asserting a general misunderstanding of this verse on the part of the ancient translators⁵⁵⁶.

📖 Textual choice

The statement that folly is ‘more יקר than wisdom’ could be interpreted in two ways. If connected to the preceding metaphor, the substantive יקר could be understood as ‘weighty’ and the comparison taken to mean that even a little bit of folly ‘is enough’ to ruin the whole work of wisdom and the honour that goes with it. This is, we think, the sense of the Hebrew, which is in line with the last stichos in Qoh 9:18, where it is said that ‘one sinner sends much good to ruin.’ יקר, however, could also be understood positively as ‘valuable, precious’ (see T ‘more beautiful and precious’) and the comparison be taken to mean that folly ‘is more important’ than wisdom. Although in line with certain traits of Qoh’s thought, this reading might have seemed excessive, hence the interventions on the source-text of G, namely, the shifting of מעט before מחכמה with deletion of the מ and the addition of רב in the position of מעט.

10:1^f מכבוד ≡ ≡

👉 The ancient witnesses

M construes מחכמה and מכבוד as a pair of nouns in asyndeton: ‘more precious than wisdom than glory (is) folly.’ G confirms M, but construes מכבוד with סכלות, as though they were in a construct chain: ‘more precious (is) a little of wisdom than glory of (= ὑπὲρ δόξαν ἀφροσύνης) great folly.’ SYH has an addition absent in G: ‘more precious is than wisdom, better (= אַף) than glory

⁵⁵⁶ Knobel 1836, 307-8, Nowack and Hitzig, 284, Wright 1883, 218-9, Euringer, 113-4, Gordis 1955, 303-4, Gordis 1955, 303-4, Hertzberg, 183, Weeks 2022, 480-1.

etc.’ Jerome and T shows the same understanding of M, but add a conjunction before מַכְבוֹד: *Hi pretiosa est super sapientiam et gloriam* ‘more precious than wisdom *and* glory’; T ‘and how much more beautiful and precious than the wisdom of the wise *and* the riches (= וּמִן עוֹתָר) of the rich men etc.’ P reads the conjunction as well and adds an adjective: ‘more precious than wisdom *and* than much glory (= אֶחָד מִן אֲשֶׁר יִשְׁבַּע אֱלֹהִים).’

* Proposed reconstructions and evaluations

Kamenetzky, 229 wonders whether P goes back to a *Vorlage* with וּמִן עוֹתָר or, more likely in his view, is a translation from G *δόξαν ἀφροσύνης μεγάλην*, found, e.g., in codex *Alexandrinus*. Goldman 2004, 106 apparently thinks of a conflation of M (מַכְבוֹד // מַעֲט) with G’s *Vorlage* for *μεγάλης* (אֶחָד מִן אֲשֶׁר // רַב). A conflation is the explanation commended by Weeks 2022, 482 – actually, Goldman is quite hermetic in his note, and Weeks takes him to believe that P read from a *Vorlage* with רַב (as Kamenetzky, see above). We think Goldman intended to allude to a conflation instead.

✂ Proposed emendations and conjectures

Only Sacchi, 204 reads וּמַכְבוֹד with the Versions and mss. Most authors agree that the וּ is a facilitation⁵⁵⁷ or a secondary development⁵⁵⁸, to be rejected because it disturbs the parallelism with the asyndeton in יְבִישׁ יְבִיעַ.

Several conjectures have been proposed that attempt to read a verb in place of מַכְבוֹד, to give: ‘a little bit of foolishness *ruin* wisdom and glory’, from the root אָבַד and ‘a little foolishness *is worth* more than wisdom and glory’, from the root כָּבַד. We might mention הִתְאַבֵּד by Ehrlich, 97: “ebenso kann ein wenig Torheit die Weisheit (וְהַחֲכָמָה) *nutzlos machen*” ‘likewise, a little foolishness *can make* wisdom *useless*’; Podéchar, 424-5: “un peu de folie *détruit* la valeur de beaucoup de sagesse (רַב הַחֲכָמָה) (see 10:1^e); and הִתְאַבֵּד by Siegfried, 69: “Den ganzen Wert der Weisheit (וְהַחֲכָמָה) *verdirbt* ein Wenig Torheit” ‘All the value of wisdom *is spoiled* by a little folly’; and by Zapletal, 206 and Galling 1940, 84, with similar translations. Fox 1989, 265 proposes הִתְקַבֵּד: “A little folly *outweighs* wisdom,” whereas Horst 1937, 1225 and Horst 1975, 1351 לְמַכְבִּיר ‘in abundance,’ comparing Job 36:31.

📖 Textual choice

The conjunction in the Versions could be translational, but a *Vorlage* cannot in principle be excluded. It is, in any event, a syntactical facilitation.

⁵⁵⁷ Barthélemy 2015, 863-4.

⁵⁵⁸ Delitzsch and Keil 1875, 361, Wright 1883, 218-9, Euringer, 113-4, Podéchar, 424-5.

10:1^g מַעַט ≡ ≡

📖 The ancient witnesses

מַעַט in M is supported by S^M (ἀν μικρά), by most mss of P, including codex *Ambrosianus* (A), by H^I (*parva*), and also by S^{YH} (ܩܘܗ ܩܘܠܘܢܐ). G and T^H (μεγάλης) as well as a number of Syriac mss (ܩܘܠܘܢܐ) read 'great folly.' V renders מַעַט adverbially (*ad tempus* 'at a time'). For complete translations, see 10:1^e.

* Proposed reconstructions and evaluations

G's *Vorlage* has variously been reconstructed as רב⁵⁵⁹, רבה⁵⁶⁰, or הרבה⁵⁶¹. [van der Palm](#), 173-4 explains רבה as a dittography from לב חכם, and [Goldman 2004](#), 106 similarly רב as a dittography from לב. For [Weeks 2022](#), 481, on the other hand, it would be a gloss, or a double translation, intended to render the twofold meaning of Hebrew כבוד as honour (δόξαν) and as 'weight' (μεγάλης).

As for V, [Gordis 1955](#), 303-4 suggests that it may depend on a reading of מַעַט as adverbial or on a Hebrew *Vorlage* with מַעַת. [Goldman 2004](#), 196 suggests בעת.

✂ Proposed emendations and conjectures

[McNeile](#), 150-1, followed by [Barton 1908a](#), 168-9 follows G, claiming that M has been later revised to match this stichos with the metaphor in the preceding one (see 10:1^e). [Podéchar](#)d, 424-5 thinks רב original, but vocalises it as a noun (רב) and moves it before יקר (see 10:1^e).

📖 Textual choice

See 10:1^e.

10:3^a כְּשֶׁהִסְכֵּל ≡ ≡

📖 The ancient witnesses

The article in the *K^ethib* is confirmed by S^M ὁ ἄφρων (according to the corrected reading in ms 252: the original was ὁ ἄφρων, see [Marshall](#), 281-2). G aligns with the *Q^erê*, which lacks the article.

In codex *Leningradensis*, the *Q^erê* is marked only by a note of the Masora that states that the ה is superfluous ('יִתִּיר ה'). The standard notation of *Q^erê* in current critical editions is an addition by the editors (a similar case in 10:10^b).

⁵⁵⁹ [McNeile](#), 150-1, [Podéchar](#)d, 424-5, [Barton 1908a](#), 168-9, [Goldman 2004](#), 106.

⁵⁶⁰ [van der Palm](#), 173-4, [Siegfried](#), 69.

⁵⁶¹ [Graetz](#), 116-7.

// *Loci paralleli*6:10^b.

* Proposed reconstructions and evaluations

Most authors parse the *K^ethîb* as a sequence of preposition כּ + relative ׀ + article ה + adjective סָכָל, and the *Q^erê* as a syncopated form without the article. Horst 1937, 1225, Horst 1975, 1351, and Seow, 232-3, on the other hand, take the *K^ethîb* to be a conflation of the *Q^erê* with a variant כְּהַסְכָּל. Weeks 2022, 488 suggests the possibility that the ה is orthographic and serves as a vowel-letter for the *segol*.

A Hebrew variant without the article for G is often proposed⁵⁶²

✂ Proposed emendations and conjectures

Most authors maintain the *K^ethîb*, on the following arguments: (1) for the euphony given by two contiguous sibilants⁵⁶³; (2) for reasons of meaning, given that the subject being spoken of is the same as the one in the immediately preceding verse⁵⁶⁴; (3) because it is easier to explain the dropping or syncopation of the article than its later addition⁵⁶⁵; and finally, (4) because the form with the article is rarer and thus *difficilior*⁵⁶⁶. Weeks 2022, 488 suggests an assimilation in the *Q^erê* to the indeterminate כְּסִיל in the preceding verse.

Only Galling 1940, 84 prefers the *Q^erê*.

10:3^b חסר ≡ ≡

📖 The ancient witnesses

M חסר is supported literally by H₁, which renders by a verb (*minuitur*) and by V, S_M, and T, which have an adjective (lit. 'lacking'). G, on the other hand, reads the future ὑστερήσει.

// *Loci paralleli*9:5^a.

* Proposed reconstructions and evaluations

McNeile, 151 takes G to depend on a Hebrew *Vorlage* with יחסר. Weeks 2022, 488 considers this possible, on the argument that G usually renders Hebrew participles verbatim, except here

⁵⁶² Podéchar, 427, Horst 1937, 1225, Gordis 1955, 308, Horst 1975, 1351, Goldman 2004, 48, Seow, 313.

⁵⁶³ Podéchar, 427, Gordis 1955, 308, Hertzberg, 183.

⁵⁶⁴ Stuart, 303, Lloyd, 131.

⁵⁶⁵ Euringer, 114, Podéchar, 427, Hertzberg, 183.

⁵⁶⁶ Euringer, 114, Seow, 313.

and Qoh 9:5. He suggests that the ׀ may have arisen either through haplography due to the preceding ׀ in וּלְבוּ – in which case וְאָמַר should be read as a consecutive form – or through dittography of the same letter (an explanation that he eventually prefers, thus maintaining M).

10:3^c וְאָמַר ׀ ׀ ׀

The ancient witnesses

M has, literally: ‘And also when the fool goes on the road his heart is absent *and he said* (= וְאָמַר): he is a fool!’ which has been interpreted variously. None of the Versions support the perfect in M, reading a present tense instead. Only H1 reproduces M verbatim: *Sed et in via, cum stultus ambulat, cor eior minuitur; et dicit, omnis insipiens est* ‘But even on the way, when the fool walks, his heart fails; *and he says*, all are fools.’ S_M and V omit the initial conjunction: S_M ἀλλὰ μὴν καὶ ἐν ὁδῷ ὁ ἄφρων περιπατῶν ἀνόητος ὢν ὑπολαμβάνει περὶ πάντων ὅτι ἄφρονες εἰσὶν ‘but going the fool on the way being mindless *he assumes* of all that they are fool,’ translated by H1 as: *sed et in via stultus cum ambulat, ipse insipiens suspicatur de omnibus, quia stulti sunt; V sed et in via stultus ambulans cum ipse insipiens sit omnes stultos aestimat* ‘And walking the way, while he himself is foolish, *he considers* everyone foolish’; T reads the conjunction, but takes כָּל to be the subject (see 10:3^d): ‘*And also when the fools walks in a rebellious path his heart is lacking* in wisdom and he does things which are not right to be done, *and all say* (= וְכֹלֵא אָמַר׀ן that he is a fool’.

G and P, on the other hand, read a relative pronoun in place of the copulative conjunction: G ‘and whenever a fool walks by the way, his heart is absent, *and what he thinks about* (= καὶ ἃ λογίζεται) is all folly’; P ‘and also the fool when he goes on the way his heart is absent and *all the things that he thinks* (= וְכֹלֵא אָמַר׀ן) are folly.’

Q Proposed translations and interpretations

M has been interpreted in three ways: (i) ‘And (the fool) says: everyone is fool!’ with the ׀ in לְבוּ taken to mean ‘concerning’; this is how S_M and Jerome, as well as many modern commentators, understand M⁵⁶⁷ (ii) ‘and (the fool) tells everyone that he (himself) is a fool,’ that is, the fool proclaims or reveals his foolishness⁵⁶⁸; (iii) ‘and everyone says he is a fool,’ with כָּל taken as subject (see 10:3^d); so T and, among moderns, [Galling 1940](#), 84 (“Und alle Welt sagt”), and [Weeks 2022](#), 485 (“and everyone says he's obtuse”).

⁵⁶⁷ Knobel 1836, 309, Herzfeld, 154, Heiligstedt 1847, 359-60, Ginsburg, 426, Stuart, 303irr, Lloyd, 131, Wildeboer 1898, 155, McNeile, 109, 165, Levy, 122, Barton 1908a, 161, Sacchi, 204, Fox 1989, 261, 265-6, Seow, 313.

⁵⁶⁸ Graetz, 117, Delitzsch and Keil 1875, 363, Nowack and Hitzig, 285, Wright 1883, 420, Williams, 118, Gordis 1955, 308, Hertzberg, 183-4, Whitley 1979, 84, Crenshaw, 170.

* Proposed reconstructions and evaluations

The reading by S_M given in  is from mss 161-248 and 252 (the first part, from ἀλλὰ to ἀνόητος) and from ms 788 (from ἀνόητος to εἰσίν). The reading in this last ἀνόητος ὧν ὑπολαμβάνει confirms H_i (*ipse insipiens suspicatur*) and is probably the original: the other mss give ἀνόητος ἃ ὑπολαμβάνει, with the relative pronoun taken from G (so already Field, 399, see Marshall, 281-2).

For McNeile, 165 and Podéchar, 427 the relative pronoun is not G*: the original would have run καὶ λέγει τὰ πάντα, which then corrupted into καὶ ἃ λέγει τὰ πάντα and finally into the current καὶ ἃ λογιέται πάντα. Goldman 2004, 106 thinks this improbable and suggests either a haplography of the relative pronoun ψ or אָשׁר in the *Vorlage* or an interpretative translation. Weeks 2022, 489 questions the existence of a *Vorlage* and suggests that the relative may have been introduced secondarily so as better to accommodate λογιέται once this corrupted from G* καὶ λέγει τὰ πάντα. For Euringer, 115, all the Versions are interpreting M.

✂ Proposed emendations and conjectures

Gordis 1955, 308 emends to אָמַר with the Versions.

10:3^d לַכֹּל ≡ ≡ The ancient witnesses

The ל in לַכֹּל is supported by S_M (περὶ πάντων) and, apparently, by V (*omnes*). The other Versions seem to have read הַכֹּל instead, by taking it either as object of the verb אָמַר ('and all the things that the fool says is foolishness', so G and P) or as subject ('and everyone says that he is fool', so T). See 10:3^c for complete translations.

* Proposed reconstructions and evaluations

McNeile, 151, 165 conjectures that, if G* was καὶ λέγει τὰ πάντα, as he claims, then τὰ πάντα points to הַכֹּל. The same *Vorlage* is proposed for the current G πάντα by Podéchar, 427 and several others (see ✂).

✂ Proposed emendations and conjectures

A number of authors emend M to הַכֹּל with the Versions, taking it as the subject as in T⁵⁶⁹.

⁵⁶⁹ Siegfried, 69, Zapletal, 206, Podéchar, 427, Galling 1940, 84, Weeks 2022, 488-9.

10:3^e סְכֹל ≡ ≡

👉 The ancient witnesses

Against M סְכֹל 'fool,' confirmed by all the Versions, G and P read 'folly.'

* Proposed reconstructions and evaluations

McNeile, 81 explains G as the result of a vocalisation of M as the substantive סְכֹל. For Weeks 2022, 489, note 1, on the other hand, G's translation as ἀφροσύνη simply depends on its understanding of כל as 'everyone,' not 'everybody.'

10:5^c שִׁיֵּצֵא ≡ ≡

👉 The ancient witnesses

The verse in M goes: 'there is an evil (that) I have seen under the sun as the error *that comes out* of the presence of who is in charge,' with a feminine present participle preceded by a relative pronoun, which is apparently isolated in the tradition.

Codices *Alexandrinus*, confirmed by SYH, and a few minuscules have an aorist, and P and T a perfect, which could point to שִׁיֵּצֵא. The other Greek witnesses read the aorist but omit the relative (שִׁיֵּצֵא). The relative is also missing in Sm and Jerome, but these read the present participle, as M.

* Proposed reconstructions and evaluations

Most scholars take the omission of the relative in most parts of the G tradition to be accidental⁵⁷⁰. So also Rahlfs 2006, 256 and Gentry 2019, 227, who choose the reading with the pronoun (= M) for their critical editions. McNeile, 151, by contrast, takes the omission to be G* (so also Goldman 2004, 49), assuming a Hebrew variant שִׁיֵּצֵא.

✂ Proposed emendations and conjectures

Goldman 2004, 49, 107 contests the traditional understanding of M and of the Versions on two arguments: first, verses 6-7 can hardly function as an example of the 'error that comes out' (שִׁיֵּצֵא) from the ruler, as is commonly assumed; second, the expression לִצְאת מִן usually means 'to leave the presence of somebody.' He conjectures accordingly שִׁיֵּצֵא, taking the subject to be 'someone': 'the inadvertence *that someone leaves* the presence of the ruler,' comparing the similar warning not to leave one's spot contained in the preceding verse.

⁵⁷⁰ Euringer, 115, Podéchar, 428, Barton 1908a, 176, Weeks 2022, 500.

🔗 Textual choice

We accept the proposed interpretation by [Goldman 2004](#), 49, 107, which brings this verse into line not only with the preceding one, but also with Qoh 8:3 (אֵל תְּבַהֵל מִפְּנֵי תֹלֵךְ) see 8:3^{a-a}). The recommendation not to leave one's spot in the event of an assault by a powerful person is characteristic of QOH and is certainly original here. However, the omission of the relative in part of the Greek tradition as well as, possibly, in Sm remains to be explained. Goldman's conjecture, moreover, returns a text with an harsh syntax, literally: 'the inadvertence *that the outgoing* from the presence of the powerful.' To express what [Goldman 2004](#), 107 means, we would rather expect a construct state, something like כְּשִׁנְתָּ הִיָּצָא 'as the error of the one who goes out.' We would suggest כְּשִׁנְתָּ הִיָּצָא and translate accordingly: 'There is another evil that I have seen under the sun, namely: *the fool who leaves* the presence of who is in charge,' with the extant readings explainable as the result of an error of misdivision in the archetypal כְּשִׁנְתָּ הִיָּצָא, which corresponds to the *Vorlage* of codices *Vaticanus* and *Sinaiticus*, with a relative added in proto-M to fix the syntax, and the participle vocalised as a feminine once שִׁנְתָּ was taken as the subject.

10:6^a הַסְּקָל ≡ ≡

👤 The ancient witnesses

M has 'stupidity has come to the honours,' against all the Versions, which read 'the fool.'

// *Loci paralleli*

10:3^e.

* Proposed reconstructions and evaluations

Many authors accept a different vocalisation הַסְּקָל for the Versions (see ✂). Most authors, however, take סְקָל in M to be an instance of an abstract term used in place of the concrete term⁵⁷¹, and impute the versional evidence to a recognition of this linguistic device on the part of the ancient translators⁵⁷².

✂ Proposed emendations and conjectures

A number of authors emend to הַסְּקָל with the Versions⁵⁷³. [Euringer](#), 115 emends to maintain the parallelism עֲשִׂירִים // עֲשִׂירִים. [Hertzberg](#), 184 objects that this is not a true parallelism, because עֲשִׂירִים is plural. So also [Barthélemy 2015](#), 864-5: the use of the abstract singular is peculiar, and acquires

⁵⁷¹ [Knobel 1836](#), 314, [Heiligstedt 1847](#), 361, [Stuart](#), 304, [Lloyd](#), 132, [Nowack and Hitzig](#), 286, [Fox 1989](#), 267, [Seow](#), 314.

⁵⁷² [Ginsburg](#), 428, [Wright 1883](#), 421-2, [Schoors 1992](#), 220.

⁵⁷³ [Siegfried](#), 70, [Zapletal](#), 207, [Podécharde](#), 429, [Horst 1937](#), 1225, [Galling 1940](#), 84, [Barton 1908a](#), 176.

greater force precisely because it is contrasted with the plural of עשירים, עבדים and of שירים, to which the Versions would assimilate semantically. Most authors stand for M, assuming the use of the abstract for the concrete as stated in Q and taking it as the *lectio difficilior*⁵⁷⁴. Graetz, 118, Renan, 153, and Ehrlich, 98 conjecture הַשָּׁפֵל 'the humble', whereas Kamenetzky, 239 to מסכן.

☞ Textual choice

We emend following the Versions. M can be explained as an assimilation to the abstract noun שגנה in the following verse, with which the Masoretes probably intended to create a connection. Alternatively, and perhaps more likely, the use of an abstract name could derive from a desire to tone down the polemics: stating that foolishness has come to honours is undoubtedly less drastic (against Levy, 123 and Williams, 119) than stating that fools occupy positions of power, which could sound like a direct political attack.

10:9^a בוקע ≡ ≡

☞ Textual choice

P, Jerome, and many Hebrew mss add an initial conjunction. T has a very long paraphrase for this verse and might reflect a conjunction, but this is uncertain. Here below a word-for-word alignment with M 'King Solomon the prophet said, "It was revealed to me that Manasseh the son of Hezekiah will sin and *worship* (= ולמסנר // ומסיע?) images of stone (= דאבנין). Therefore he will be delivered into the hand of the king of Assyria who will bind him with fetters because he made light of the words of Torah which were originally written on tablets of stone. Therefore, *he will suffer for them* (= יצטער בהון // יעצב במ); and (Rabshakeh) his brother *will worship* (= ורב = ורבקה אחיה עתיד למסנר // ובוקע?) images of wood (עצים // דקיסין) and forsake the words of the Torah which were put in the ark of acacia wood. Therefore he shall be burned in a fire by the angel of the Lord"' (Knobel 1991, 48).

* Proposed reconstructions and evaluations

This variant is cited in Horst 1937, 1225, who groups the Versions with medieval mss, and in Goldman 2004, 49. For Weeks 2020, 507 the variant is a secondary facilitation, although its wide distribution could indicate that it arose early in the Hebrew text tradition.

≡ Notes on alignment

Goldman 2004, 49 aligns T with those witnesses that read the article. Given its long paraphrase and the difficulty of identifying the corresponding Hebrew words, we have preferred to classify

⁵⁷⁴ Gordis 1955, 310, Crenshaw, 171, Líndez, 375.

it as indeterminate.

10:10^a לֹא ≡ ≡

📖 The ancient witnesses

M could be translated literally: ‘if the iron becomes blunt and he (הוּא) *does not* (= לֹא) damage the face,’ which is usually taken to refer to the ‘surface of the blade’ (פְּנִים) becoming blunt and not being sharpened/polished (קִלְקַל). Jerome confirms the negative conjunction in M, but renders פְּנִים adverbially (as though it were לְפָנִים) and קִלְקַל as ‘to damage’ (Hr) or ‘to dull’ (V): ‘if one blunts the iron and it is *no longer* as it was before (= *et hoc non ut prius*), but it will be damaged (*conturbatum erit*) / blunt (*hebetatum erit*).’ An adverbial rendering of פְּנִים is found also in T “And when the people of Israel sin, the heavens become hard as iron (בְּרוֹזֶל) so that [...] generation does *not* (= לֹא) pray before (פְּנִים) the Lord” (Knobel 1991, 48).

The negative conjunction is absent, on the other hand, in G and P, which seem to have understood פְּנִים as the ‘face’ of the one who uses the iron instrument (the woodcutter in the preceding verse, apparently, in G and the warrior in P) and קִלְקַל as ‘to upset, shock’: ‘if the iron falls (ἐκπέσῃ) / becomes blunt (ῥομφ) and he the face upsets (ἐτάρραξεν / 𐤀𐤎𐤁).’ A similar interpretation is followed by Jerome in his Commentary (Hr^{COM}): *si retusum fuerit ferrum et faciem eius turbaverit*. Greek codex *Venetus* and three other hexaplaric mss (253-475-637) add the pronouns ἐαυτῷ and αὐτοῦ, respectively, which could reflect לוֹ as found in one Oriental ms and, perhaps, in the reading in Hr^{COM} mentioned above: *et faciem eius turbaverit*.

* Proposed reconstructions and evaluations

Euringer, 116 suggests that G originally had αὐτὸς αὐτῷ (= לוֹ הוּא), with αὐτῷ either fallen out through parablepsis (“*vitium oculis*”) or omitted because it was difficult (so similarly Ginsburg, 431-3). He attributes the same *Vorlage* לוֹ to P and Hr^{COM} as well (so also Gordis 1955, 311). McNeile, 151, very differently, conjectures an original with לוֹא, omitted in the *Vorlage* of G (the pre-Akiban text) and then restored in the revised text, either as לֹא (M) or as לוֹ (the Oriental tradition, G^V, and G²⁵³). That לֹא and לוֹ are both early variants, he claims, is proven by the uncertainty shown by Jerome in his Commentary. A *Vorlage* with לוֹ for the Origenic mss and one without the negative conjunction for G and P is proposed also by Podéchar, 432, Horst 1937, 1225, and Weeks 2022, 510.

✂ Proposed emendations and conjectures

Weeks 2022, 512 emends to לוֹ and, following G-P, takes the subject to be human: “If the blade takes a deflection and he messes up his own face” with לוֹ having a reflexive value.

☞ Textual choice

The absence of the negative conjunction in G, as well as its unusual position in M before the object פניו, makes it probable that לא is a corruption. Its omission in G could be a homeoteleuton from the א in הווא (better would be לווא, as suggested by McNeile, 151, but this reading is unattested, as far as we know). The original probably was לו as found in the Oriental tradition as well as in HⁱCOM – the readings in the Origenic mss are probably independent attempts to make the meaning of the Greek text clearer: ‘and he his (own) face upsets.’

10:10^b הכשיר ≡ ≡

👉 The ancient witnesses

The *Kethîb* is usually interpreted as an infinitive construct *Hiphil* (= הַכְּשִׁיר) from the root כִּשַׁר, whereas the *Qerê* הכִּשֵׁר as an infinitive absolute (= הַכְּשֵׁר). It is difficult to give a translation of M. In the H^B, this verb only occurs two other times, always in the *Qal* and meaning ‘to be suitable’: Qoh 11:6 (וַיִּכְשֶׁר) and Esth 8:5 (וַיִּכְשֶׁר). The *Hiphil* here may have the causative value of ‘make suitable,’ hence ‘prepare,’ which is frequent in post-biblical Hebrew. If one takes into account the conjunctive accent that links this word to the previous one, M could be translated: ‘the advantage of making fit/preparing (is) wisdom.’

None of the Versions has a form referable to the infinitive in M, neither in the *Kethîb* nor in the *Qerê*. G, S^M, and P have an adjective: G ‘advantage of the strong (= τοῦ ἀνδρείου) (is) wisdom’; S^M προέχει δὲ ὁ γοργευσάμενος εἰς σοφίαν ‘excels the one who applies to wisdom’; P ‘advantage of the skilful men (= ἁγίων) (is) wisdom.’ Jerome and T read a substantive instead: Hⁱ ‘and what remains of the force (= fortitudinis) is wisdom’; V ‘and after industriousness (= industriam) wisdom follows’; T ‘there is pleasure in them on account of the abundance of the excellence (= אכשרות) of their wisdom’ (Knobel 1991, 48). If it is true that all these readings depend on the participle הַכְּשִׁיר (see *), then the Versions would support the *Qerê* – it should be noted that, as in 10:3^a, the *Qerê* notation is missing in codex *Leningradensis*, and the variant is simply marked by a note of the Masora stating that the ם is redundant (‘יתיר ם’).

* Proposed reconstructions and evaluations

The *Vorlage* of the first group of witnesses is usually individuated in the *Qal* participle הַכְּשִׁיר⁵⁷⁵. Goldman 2004, 107 proposes הַכְּשִׁיר for the first and הַכְּשֵׁר, a late substantive meaning ‘fitness, legitimacy’ (Jastrow 1903, 262, כּוּשֵׁר), for the second.

⁵⁷⁵ McNeile, 82, Podéchar, 432-3, Horst 1937, 1225, Schoors 1992, 37, Horst 1975, 1351, Goldman 2004, 107, Seow, 318.

✂ Proposed emendations and conjectures

The verse is notoriously difficult and not a few authors consider it hopelessly corrupt⁵⁷⁶. Ginsburg, 434, Euringer, 117-8, and Wright 1883, 424-5 prefer the *Kethib*, but parsed as the infinitive absolute הכְּשִׁיר as the *Qerê*, read as the *nomen rectum* of יִתְרוֹן: 'the advantage of repairing (has) wisdom.' McNeile, 82 reads הכְּשִׁיר with the Versions and translates: "an advantage to *the successful man* is wisdom." Driver 1905, 1145 cites this emendation in his critical apparatus. Fox 1989, 268 achieves the same meaning with the adjective הַכְּשִׁיר "the skilled man," modelled on the Aramaic כְּשִׁירָא: 'but the advantage of *the skilled man* is wisdom.' Others propose the infinitive construct הַכְּשִׁיר, by ignoring Masoretic accentuation and understanding, roughly: 'it is an advantage *managing* knowledge'⁵⁷⁷. Schoors 1992, 34 rejects the reading of the Versions as a facilitation and prefers the *Qerê* הַכְּשִׁיר, praising the translation by Gordis 1955, 312 (who maintains the *Kethib*, though, see below). Weeks 2022, 521-2 suggests reading the third-person *Hiphil* הַכְּשִׁיר, of which the *Qerê* הכְּשִׁיר would be the defective spelling, and translates: "And it is profit that makes wisdom appropriate."

Other corrections are more invasive. We mention וְאֵין יִתְרוֹן וְכִשְׁרוֹן by Galling 1940, 84 and וְיִתְרוֹן חֲכָמָה הכְּשִׁיר by Winckler, 353, followed by Barton 1908a, 177 ("But the advantage of wisdom is to give success", Barton 1908a, 169).

Most authors maintain M in the *Kethib*, however, hazarding various interpretations. We mention: Podéchar, 432-3 "mais l'avantage de mettre en état (l'outil) est propre à la sagesse," Gordis 1955, 312 "It is an advantage to prepare one's skill in advance," and Seow, 318 "an advantage is to make wisdom appropriate."

The critical note in Horst 1975, 1351 that M is to be read is ambiguous.

📖 Textual choice

In verses 8-9 QOH made a list of various occupations and the dangers to which some workers expose themselves. This verse speaks of the possibility of the iron of an instrument becoming dull or damaged, and that this led to an intensification of effort during work. Finally, the next verse speaks of the snake that, unenchanted, bites, to the disadvantage of the caster (or: without the caster, after the fact, being able to remedy it). Taking this general context into account, we understand the main point in the present stichos to be that the advantage of wisdom is *the making fit*, that is, the preparation of tools (the woodcutter), and of arts or techniques (the snake charmer). This sense can be achieved by adopting the *Qerê* as in the translation we proposed above, or retaining the consonantal text of the *Kethib*, but still vocalising the absolute infinitive of the *Qerê* (Euringer, 117-8). The meaning does not change much even if one reverts to the constructive state (Hitzig 1847, 199 and others), or if one accepts the *Vorlage* of the Versions (McNeile, 82), only in this case the emphasis is shifted from the action (the being ready) to the person (the

⁵⁷⁶ Graetz, 120, Renan, 152, Ehrlich, 99, Hertzberg, 184.

⁵⁷⁷ Hitzig 1847, 199, Elster, 120, Zöckler, 140, Levy, 124-5, Horst 1937, 1225.

one who is ready). From a text-critical point of view, however, the vocalisation of the Versions seems a facilitation. It may depend on the fact that the *Hifil* of this verb is never attested (Seow, 318), but also on an assimilation to the substantivised participles in the preceding verses. The construct state, on the other hand, is not supported by any tradition. We therefore retain M (*Q^{erê}*), which seems to us to make better sense and to be *difficilior*.

10:11^a הַנְּחָשׁ 𐤇𐤍𐤅𐤃 𐤇𐤍𐤅𐤃

👉 The ancient witnesses

The Greek tradition is divided as to the attestation of the article. Codices *Venetus* and *Ephraemi*, but also the Hamburg papyrus, read the article as M, whereas all the other mss omit it. ΣΥΗ witnesses that ‘the Three’ read as G, which Marshall, 291 takes to mean that they read ὄφις. T has a plural noun.

* Proposed reconstructions and evaluations

McNeile, 151 and Goldman 2004, 49, 107 take the reading without the article to be G*. For McNeile the variant is an inner-Greek development due to the similarity between the first letter of the word and that of the article, whereas for Goldman it is due to *Vorlage*. Both Rahlfs 2006, 257 and Gentry 2019, 229 retain the article in Greek (= M).

✂ Proposed emendations and conjectures

Goldman 2004, 49, 107 emends M to נַחֵשׁ with G, deeming it *difficilior* and literarily superior due to the assonance. For Weeks 2022, 524 the variants are indifferent.

10:14^a יִרְעֵ 𐤇𐤍𐤅𐤃 𐤇𐤍𐤅𐤃

👉 The ancient witnesses

The future in M is confirmed by T only. G has a perfect and Jerome a present. P is indeterminate due to the lack of diacritical points.

// *Loci paralleli*

9:12^a, 10:15^c.

* Proposed reconstructions and evaluations

Goldman 2004, 107 suggests that P may be either a perfect due to the influence of G, or more likely a participle, given its complement גַּם־וְיָדַע . Jerome, on the other hand, would have used the present because he understood the imperfect in M to be gnomic.

10:14^b שיהיה $\equiv \equiv$

👉 The ancient witnesses

Only T supports M in reading a future: ‘Man will not know what *he will be* and what will be after him, who will tell him?’ The rest of the Versions have the past tense, which presupposes a *Vorlage* with שיהיה, a reading also found in four medieval Hebrew mss.

// *Loci paralleli*

Qoh 1:9, 8:7^a.

* Proposed reconstructions and evaluations

Goldman 2004, 107 takes the past in the Versions to be the result of contextual exegesis: the ancient translators, he claims, understood this verse to be an opposition between what was before and what will be after an individual's lifetime. Weeks 2022, 530 objects that this would be uncharacteristic of G QOH and that the past is due to a *Vorlage* with שיהיה. The same *Vorlage* is proposed by Driver 1905, 1146, Horst 1937, 1226, and Horst 1975, 1351, as well as by many commentators (see ✂).

✂ Proposed emendations and conjectures

Several authors emend M to שיהיה with the Versions⁵⁷⁸, asserting that M is tautological (so Knobel 1836, 322, McNeile, 155), whereas, by emending, a contrast is created that has a parallel in Qoh 1:9. M could be an assimilation to 8:7 or a scribal error (Euringer, 118). Goldman 2004, 107 suggests that M may be an ideologically motivated correction, should the statement that man does not know the past be perceived as also referring to events in the Holy Scriptures.

Most authors, however, defend M⁵⁷⁹, on the following arguments: (1) it is not true that M is tautological: in the second part of this verse בְּאַחֲרָיִי is found, which could indicate the future after death as opposed to the future of earthly life (so Ginsburg, 438-9); (2) it is difficult to justify the claim that man does not know the past; (3) the verb in the past tense is unacceptable, given the

⁵⁷⁸ Houbigant 1777, 144, Knobel 1836, 322, Renan, 153, Euringer, 118, McNeile, 155, Zapletal, 209, Weeks 2022, 530.

⁵⁷⁹ Houbigant 1777, 144, Knobel 1836, 322, Heiligstedt 1847, 364, Ginsburg, 438-9, Graetz, 122, Lloyd, 137-8, Delitzsch and Keil 1875, 371, Nowack and Hitzig, 289-90, Wright 1883, 427, Podéchar, 435, Ehrlich, 99, Williams, 124, Gordis 1955, 313-4, Barton 1908a, 177-8, Crenshaw, 174, Seow, 319.

presence of יָדַע a few words before. The ancient translators intended to eliminate the apparent repetition, not fully understanding the author's thought, and moved by the analogy with 1:9.

🔗 Textual choice

The assumption that *all* the Versions intervened independently, to modify a text that does not present any apparent difficulties, is implausible. Even assuming the dependence of all the Versions on G, as Podéchar, 435 does, the reading by Sm, which is a revision of G towards M, would still have to be explained. The distribution of the witnesses is against M, which we reject. The reading in M could be ideological, as suggested by Goldman 2004, 107. That the statement that man is ignorant of the past could be perceived as problematic if connected to sacred history is confirmed, we believe, by Jerome, who took such an ignorance to be about 'what the past is' (*quid sit*) and to be referred to the fool only, not to men in general.

10:15^a הכסילים ≡ ≡

👉 The ancient witnesses

The plural noun in M is supported by P, Jerome, and by some Greek mss such as codices *Vaticanus* and *Ephraemi*, and the Hamburg papyrus. The rest of the Greek witnesses, T and a few Hebrew mss read the singular. See 10:15^b for complete translations.

* Proposed reconstructions and evaluations

A *Vorlage* with the singular הכסיל is reported in the critical apparatus of Driver 1905, 1146, Horst 1937, 1226, and Horst 1975, 1352.

✂ Proposed emendations and conjectures

Podéchar, 436-7 emends to הכסיל with the Versions and mss. Sacchi, 208 emends as well to restore the agreement with the following verb (see 10:15^b), but does not mention the Versions. See 10:15^b on conjectures that involve the reading of the singular.

🔗 Textual choice

See 10:15^b.

10:15^b תיגענו ≡ ≡

👉 The ancient witnesses

This verse presents two grammatical problems: the first is given by **הכסילים**, which does not agree with the singular suffix in **תיגענו**; the second is given by **עמל**, which is masculine in all occurrences in the book, but here is treated as feminine.

Both readings are supported by the Hamburg papyrus (μόχθος τῶν ἀφρόνων κακώσει αὐτὸν) and by SYH (מל אכאז געלע געלע אכאז מל); a marginal reading gives the variant אכאז, with a plural suffix). The rest of the witnesses can be divided in two groups: those who read all as in the plural ('the fatigue of the fools fatigues them'), and those who read the singular ('the fatigue of the fool fatigues him'). The first includes codices *Vaticanus* and *Ephraemi* (μόχθος τῶν ἀφρόνων κακώσει / κοπώσει αὐτούς), P (אכאז געלע געלע אכאז מל), and Jerome (*Labor stultorum affliget eos*). The second includes codices *Alexandrinus* and *Venetus-Sinaiticus* (μόχθος τοῦ ἀφρόνος σκοτώσει / κοπώσει αὐτὸν), and T: 'The labour of a fool (= טרחות שטיא) who labours in folly wears him (= מושלהי ליה).'

* Proposed reconstructions and evaluations

Greek readings *κακώσει* (G^{B998}) and *σκοτώσει* (G^A) are corruptions of *κοπώσει* found in G^{SCV}. *κοπώσει* is probably also the reading by SM (SYH אכאז) and AQ, who is reported to read as G in SYH (see Marshall, 297-8). The reading אכאז (= *κακώσει*) in SYH reported in ¹ is taken from codex *Ambrosianus*: אכאז edited by Middelдорpf, 656 is a retroversion from *σκοτώσει* in G^A.

Graetz, 122 and Podéchar, 436-7 conjecture a *Vorlage* with **תיגענו** for G^{BC}, Jerome, and P.

Q Proposed translations and interpretations

M was understood primarily in three ways: (1) 'the fatigue of fools fatigues them' (or, with the singular: 'the fatigue of the fool fatigues him'), in the sense that the fool is fatigued by his own behaviour, which is described in verses 12-14; in this case the suffix in **תיגענו** refers to **כסיל**, which in translation can be rendered in the plural as well as in the singular⁵⁸⁰; (2) 'the fatigue of the fools fatigues him (= the man),' with the suffix referring to **אדם** in the previous verse⁵⁸¹; (3) 'the fatigue of fools fatigues him who does not know how to go to town,' with the suffix anticipating the relative pronoun placed at the beginning of the second stichos⁵⁸².

✂ Proposed emendations and conjectures

Most authors maintain M, defending the lack of agreement in both gender and number with examples given by grammar, and understanding the verse in one of the interpretations proposed

⁵⁸⁰ Gordis 1955, 314-5, Crenshaw, 175.

⁵⁸¹ Heiligstedt 1847, 362-3, Weeks 2022, 532-3.

⁵⁸² König 1881b, § 348 v, Siegfried, 71, Barton 1908a, 178.

above⁵⁸³. Whitley 1979, 86-8 resorts to Ugaritic, parsing the ת in תיגענו as the masculine preformative of the form *Taqtul*, and הכסילים as an instance of an ancient singular genitive in י with enclitic ם.

Some authors correct the verb to ייגענו to make it agree with the succeeding relative pronoun (see Q)⁵⁸⁴ or with the restored singular הכסיל at the preceding variant⁵⁸⁵. A particularly successful conjecture is that of Ehrlich, 99: הַכְּסִיל מְתִי יִיגְעֵנוּ: “the fatigue of the fool, when will it tire him?”⁵⁸⁶. Fox 1989, 269-70 suggests הכסיל מייגענו (“The fool's toil exhausts him”), assuming an interchange either of מ/ת or of י/ת.

Zapletal, 209 conjectures הכסיל לְמִנְתּוֹ יִיגְעֵנוּ: “(Die Arbeit) des Toren ermüdet ihn zu Tode” ‘(The work) of the fool tires him to death.’

☞ Textual choice

M is almost certainly corrupt: it is implausible to assume two consecutive violations of the rules of grammar. The most immediate emendation is הכסיל, which would solve the problem of agreement with both the singular suffix in תיגענו and with the subsequent ידע, and which would also have some support from G and T (see 10:15^a). This would not explain, however, how the plural arose in M. One may also correct ייגענו to תיגענו to make the verb agree with the masculine substantive עמל, but again, the genesis of M would remain unclear.

As for the plural suffix read by some Versions, this could indeed reflect תיגעים, but this *Vorlage* as well as the corresponding translations make no sense here. In all likelihood, all the Versions are reading from the same text as M, which must be ancient judging from the witness of the Hamburg papyrus (the reading in SYH is likely a late correction towards M). M contains, therefore, the reading of the Archetype. The conjecture by Ehrlich, 99 is graphically plausible and fits the context, but it presupposes a defective spelling of the plural suffix (כסלם, later misdivided as כסיל-מתִי), for which there are no other instances in the current Hebrew text. Given the difficulties, we prefer to pose a *crux*, proposing an interpretative translation (see ☞).

☰ Notes on alignment

The hexaplaric fragments of Aq and Sm only refer to the lemma of the verb and are, therefore, insufficient for alignment.

⁵⁸³ Knobel 1836, 322-3, Herzfeld, 163-4, Heiligstedt 1847, 362-3, Ginsburg, 439-40, Stuart, 309, Lloyd, 138, Delitzsch and Keil 1875, 372, Wright 1883, 427-8, Levy, 125-6, Podéchar, 436-7, Gordis 1955, 314-5, Barton 1908a, 178, Crenshaw, 175, Líndez, 379-80, Seow, 319-20, Barthélemy 2015, 867.

⁵⁸⁴ König 1881b, § 249 m, Siegfried, 71, Barton 1908a, 178, Weeks 2022, 531-2.

⁵⁸⁵ Sacchi, 208.

⁵⁸⁶ Horst 1937, 1226, Galling 1940, 86, Zimmerli, Hertzberg, 193, Lauha, Horst 1975, 1352, Goldman 2004, 50, 108.

10:15^c יָדַע ≡ ≡

📖 The ancient witnesses

See 10:15^b

10:16^a אָרֶץ ≡ ≡

📖 The ancient witnesses

Against M and the other Versions, G and P seem to read from the Hebrew עִיר.

* Proposed reconstructions and evaluations

McNeile, 166 takes G πόλις to be an inner-Greek corruption, due to assimilation to πόλις in the preceding verse. So apparently also Podéchar, 438, who does not propose a retroversion. Other scholars do retrovert to עִיר⁵⁸⁷, but reject this as an assimilation as well. This variant is curiously absent from the apparatus of all the critical editions of QoH, as well as from the list of P's variants by Kamenetzky.

🔗 Proposed emendations and conjectures

Weeks 2022, 540 emends M to עִיר with G, claiming that it is difficult to see what may have led a scribe to repeat 'city' from the preceding verse, either in Greek or in Hebrew.

10:17^a בְּשֵׁתִי ≡ ≡

📖 The ancient witnesses

M reads: 'Blessed is the land where [...] your ministers eat at the right time, in prowess and not *in drunkenness*,' with *hapax* שְׁתִי usually parsed as a form from verb שָׁתָה, and regarded as a late variant for שְׁתִּיה (Esth 1:8) along the line of שְׁבִי/שְׁבִיָּה, בְּכִי/בְכִיָּה etc. (see Joüon and Muraoka 2006, § 96 Aq). The ancient Versions struggled with this term. Only P seems to follow M: 'in prowess and not *in feasting* (= בְּשִׂעוּרָה).' G has a verb: 'and whose princes will eat in due time, with strength, and *will not be ashamed* (= αἰσχυνθήσονται),' which seems to depend on a parsing of M as derived from בְּשֵׁת (see *). H1 gives *in confusione* 'in confusion,' which presupposes the same root (see the expression בְּשֵׁת פְּנִים rendered by *confusio* in Jer 7:19, Ps 44:16, and Dan 9:7). V reads 'for refreshment and not *for lust* (= *ad luxuriam*),' which seems an interpretation of M. T renders by חֲלָשׁוֹת 'weakness,' probably led by the opposition to גְּבוּרָה.

⁵⁸⁷ Gordis 1955, 315, Hertzberg, 193, Seow, 329.

* Proposed reconstructions and evaluations

G' reading has been retroverted as בוש⁵⁸⁸, בוש⁵⁸⁹, or, more commonly, as בִּשְׁת (ב) ⁵⁹⁰. McNeile, 166 claims that the G* should have had *αἰσχύνῃ* and that this corrupted to a verbal form under the influence of the preceding *φάγονται*. Weeks 2022, 542-3 objects that such a corruption is unlikely and think it more probable that G did find a verbal form in the future, proposing the *Qal* יבשו, the *Hiphil* יבישו, the *Polel* יבששו, or the *Hithpolel* יתבששו. As for T, Ginsburg, 442 claims that הלשות depends on an erroneous derivation of M from נשה 'failing in strength,' whereas Graetz, 125 from תש (Weeks 2022, 542 similarly from תשש). For Podéchar, 439, it will only be a contextual interpretation due to the antithesis with גבורה.

✂ Proposed emendations and conjectures

Houbigant 1777, 144 emends to בבשת with G, and Weeks 2022, 543 to יבששו. Ehrlich, 100 corrects to בשתייה, citing Esth 1:8.

10:19^a ויין ≡ ≡

📖 The ancient witnesses

Witnesses can be divided into two groups here: those who support M in reading ויין and those who add 'and oil' (ושמן) after ויין. Each of these groups can in turn be divided into two, depending on whether the witnesses read ויין in the nominative or the accusative.

As for the first group, M has the support of part of the Greek tradition, T_H, Jerome, and T. Most Greek witnesses, T_H, and T read ויין in the nominative, by making it the subject of the verb ישמח (see 10:19^b): G 'they prepare bread, and wine (= και οἶνος) cheers the living'; T_H και οἶνος τοῦ εὐφρανθῆναι τοὺς ζῶντας '(they prepare bread) and wine to cheer the living' (from T_H שמח ויין וישם, see ≡); T 'For joy (= לחוכא) the righteous make bread (= עבדין צדיקיא לחים) to feed the hungry poor and the wine (= והמרא) which they pour for the thirsty will be joy for them (= יהא לכון) in the world to come.' Two Greek minuscules (68 e 534) and Jerome, on the other hand, read ויין in the accusative, rendering the following verb impersonally: 'they prepare bread and wine (= οἶνον, H₁ et vinum, V ac vinum) to cheer (= τοῦ εὐφρανθῆναι, ut epulentur) the living.'

As for the second group, ושמן is found in Greek codices *Sinaiticus* and *Vaticanus*, in the Hamburg papyrus, and in P. The latter three read ויין in the accusative: 'they prepare bread and wine and oil that cheer (= και οἶνον και ἔλαιον τοῦ εὐφρανθῆναι, שמח ויין וישם) the living.' Codices *Sinaiticus* and *Venetus* read a nominative instead, thus lacking agreement with the following verb: 'they prepare bread, and wine and oil (= και οἶνος και ἔλαιον) cheers (= εὐφραίνει) the living.'

⁵⁸⁸ Ginsburg, 442.

⁵⁸⁹ Kamenetzky, 230, Zapletal, 210.

⁵⁹⁰ Houbigant 1777, 144, Wright 1883, 430, Euringer, 118-9, McNeile, 166, Podéchar, 439, Horst 1937, 1226, Gordis 1955, 317, Hertzberg, 194, Crenshaw, 176, Horst 1975, 1352, Seow, 330.

✂ Proposed emendations and conjectures

Critics argue that the addition of G and P is a gloss, due to the analogy of parallel passages such as Ps 105:15 and 4:8⁵⁹¹, or Qoh 9:7, 8⁵⁹². [Hertzberg](#), 194 explains שמן as a dittograph from ישמח. [Goldman 2004](#), 108 takes this variant as well as the following one (see 10:19^b) as the consequence of a reading of ויין as accusative. According to him, there would be three moments in the textual transmission: M is placed at the origin, with ויין in the nominative; in a second moment, ויין would have been read as accusative and the following verb modified accordingly to fit the syntax (ישמח → לשמח, see 10:19^b); finally, the gloss would have been added. In translation: ‘and they prepare bread *and wine cheers* the living’ (M, G^A) → ‘and they prepare bread *and wine to cheer* the living’ (Th, Jerome, T) → ‘and they prepare bread *and wine and oil to cheer* the living’ (G^B, P). These variants are to be rejected, in his opinion, since they are facilitations and, following Ps 105:15 and Qoh 9:7, 8, they attribute a positive meaning to this verse which is to be ruled out, given the negative connotation of שחק in Qoh.

✂ Proposed emendations and conjectures

[Graetz](#), 125-6 emends with G, to give: “Als Spass achten sie Brod, Wein *und Oel* – das die Lebenden erfreut.”

📖 Textual choice

We accept the evaluation by [Goldman 2004](#), 108 for this textual variant, and maintain M. A case could be made, however, in favour of a Greek *Vorlage* with ועשים לחם ויין ושמן ישמח חיים (‘they bake bread, and wine and oil *cheers* the living,’ with ויין ושמן subjects of a singular verb, see codices *Sinaiticus* and *Venetus* in א and וקטרת ישמח-לב in Prov 7:9), from which ושמן would have been dropped in proto-M by homeoarchton with ישמח, and ישמח later altered to לשמח to avoid having two subjects with a singular verb (see 10:19^b).

☰ Notes on alignment

[Field](#), 401, followed by [Marshall](#), 301 and [Gentry 2019](#), 233, retroverts Th אגגא with the nominative οἶνος. [Goldman 2004](#), 108, by contrast, claims that an accusative is also possible. We prefer the nominative: if the accusative were intended, we would expect either Δ before אגגא ([Marshall](#), 301), or a relative pronoun before the verb, as in P (אגגא* אגגא).

⁵⁹¹ [Euringer](#), 119, [McNeile](#), 166, [Podéchar](#), 440, [Goldman 2004](#), 108, [Seow](#), 332.

⁵⁹² [Hertzberg](#), 194, [Goldman 2004](#), 108, [Weeks 2022](#), 547.

10:19^b ישמח ≡ ≡

👉 The ancient witnesses

M, some Greek mss, and T read an imperfect '(and wine) cheers life.' Greek codex *Vaticanus*, T_H, and Jerome have an infinitive, perhaps a translation from לשמח: 'in order to cheer life.' P has an imperfect, which could in principle be a rendering of both.

* Proposed reconstructions and evaluations

The reading by G and the other Versions is usually retroverted as לשמח⁵⁹³. Houbigant 1777, 144 retroverts P as ישמחו.

✂ Proposed emendations and conjectures

Houbigant 1777, 144 emends with P ישמחו. McNeile, 83, 111, followed by Barton 1908a, 179, emends to לשמח following G, to give: "Men prepare a feast for laughter, and wine *to make life glad*." Most scholars, however, claim that לשמח is either a facilitation or a translational adaptation due to the addition of שמן (see 10:19^a). Podéchar, 440 also objects that לעשות יין never occurs with the meaning 'to prepare wine.'

≡ Notes on alignment

McNeile, 152 aligns P with G. But P could also be a free rendering of M, as Kamenetzky, 230 seems to suggest, with a plural verb preceded by a relative as a consequence of the addition of 'oil' after ויין (see 10:19^a). We prefer to place it with G with McNeile, because of the formal equivalence of P with the Syriac reading by T_H.

10:20^a ובחדרי ≡ ≡

👉 The ancient witnesses

M ובחדרי (lit. 'and in the rooms of your lying), with the first term of the construct chain in the plural, is supported only by G ἐν ταμείοις. All the other Versions give the singular ובחדר, which is also the reading of a few medieval mss.

* Proposed reconstructions and evaluations

The variant ובחדר is recorded in the apparatus of Horst 1937, 1226 and Horst 1975, 1352, with mention of both the Versions and the mss. Goldman 2004, 50 rejects the versional evidence as

⁵⁹³ Kamenetzky, 230, McNeile, 83, 152, Podéchar, 440, Horst 1937, 1226, Barton 1908a, 179, Crenshaw, 176-7, Goldman 2004, 108, Weeks 2022, 547.

interpretative. Following [Barthélemy 2012](#), 556-7, [Weeks 2022](#), 560 takes a similar line, arguing that the Versions recognised the idiomatic use that this noun could have in the plural, as in Ezek 8:12.

✂ Proposed emendations and conjectures

[Driver 1954b](#), 233 emends M to ובהדרר with the Versions, to fit the parallelism with the singular מדע.

10:20^b משכבך ≡ ≡

👉 The ancient witnesses

G reads a plural here, lit. ‘and in the rooms of *your lyings* (= κοιτώνων σου),’ against M and the other Versions – including SYH, which has the singular together with a number of Greek mss.

* Proposed reconstructions and evaluations

[McNeile](#), 152, followed by [Podéchar](#)d, 440-1, takes G to point to a Hebrew variant משכבך. None of the editors of QOH mentions this variant.

10:20^{c-c} את הקול ≡ ≡

👉 The ancient witnesses

The textual tradition is bipartite: codex *Vaticanus* and the Hamburg papyrus (σου τήν φωνήν, on which see *) and Origenic mss (τήν φωνήν), H1 (*vocem*) and T (קלא) support M את הקול: ‘for a bird of the sky will carry *the voice*’ The rest of the tradition adds the second-person pronoun after the noun: ‘your voice.’ So most Greek mss (τήν φωνήν σου), confirmed by SYH and AQ-TH, P (אל), and V (*vocem tuam*).

* Proposed reconstructions and evaluations

Scholars usually deny the existence of a *Vorlage* for this variant. [McNeile](#), 166, followed by [Podéchar](#)d, 440-1, takes the reading σου τήν φωνήν in G^{B998} to be a corruption of an original σὺν τήν φωνήν (= M), which is what both [Rahlfs 2006](#), 258 and [Gentry 2019](#), 234 conjecture in their editions. [Gentry 2004a](#), 155-6 defends Rahlfs' choice, arguing that the difficult σὺν would have been misread to σου and then moved into a more natural position after the noun, to give the majority reading τήν φωνήν σου.

Kamenetzky, 231 takes P to be a free translation independent of G. For Weeks 2022, 561, on the other hand, a Hebrew *Vorlage* could claim some support not only from V and P, but also from the revisors (on whose reconstruction see Gentry 2004a, 156-7 and Marshall, 303-4).

The versional evidence is in any event rejected by scholars. Euringer, 119-20 claims that it is easier for the suffix, which is rather expected here, to be added than to be deleted, and Podéchar, 440-1 that it does not fit well with the tone of this second part of the verse, which, unlike the first, expresses a general truth. The variant is absent in all the critical editions of QOH.

10:20^d הכנפים ≡ ≡

☞ Textual choice

The article in the *Kethîb* is confirmed with certainty by G τὰς πτέρυγας and SM τὰ πτερωτὰ (see *). The readings by AQ καὶ ὁ κυριεύων πτέρυγος and by TH καὶ ὁ ἔχων πτέρυγας are uncertain because they are retroversions from SYH. Greek ms 298 and a number of medieval Hebrew mss omit the article, with the *Q^erê*. The other witnesses are indeterminate.

* Proposed reconstructions and evaluations

The reading by SM presented in  comes from ms 788: ms 252 gives it as anonymous, whereas mss 161-248 assign it to AQ. SYH has a singular, retroverted by Field, 401 as καὶ τὸ πτερωτόν.

Scholars are usually for maintaining the *Kethîb*⁵⁹⁴. Euringer, 119-20, followed by Podéchar, 440-1, deems that the *Kethîb* is preferable for three reasons: (1) because of the parallelism with עוֹף הַשָּׁמַיִם; (2) because there is no grammatical rule forbidding the article; and (3) because it is easier to explain an omission than an addition. Weeks 2022, 560, by contrast, argues that it is more likely that the article was added to match the preceding expression than that one was lost (see ☞). For Seow, 334, both the *Kethîb* and the *Q^erê* are possible.

☞ Proposed emendations and conjectures

Weeks 2022, 551, 560 prefers the *Q^erê*, by translating the whole expression בעל כנפים as: “and anything with wings will broadcast a speech.” Ehrlich, 101 conjectures על כנפים, whereas Horst 1937, 1226 the singular כנף.

≡ Notes on alignment

Goldman 2004, 50, 108 aligns AQ with the *Kethîb*, TH with the *Q^erê*, and classifies SM as indeterminate. We do not understand the reasons for this alignment: according to Field, 401 (on whom Goldman depends) all three of the revisors would have read the article. We have preferred to

⁵⁹⁴ Houbigant 1777, 145, Ginsburg, 446, Euringer, 119-20, Podéchar, 440-1, Hertzberg, 194.

include only Sm in the alignment, since his readings are attested in Greek, and to classify the other revisors as indeterminate.

10:20^e דבר ≡ ≡

The ancient witnesses

G and P add the second-person pronoun to the noun, against M and all the other Versions. P has, moreover, the noun in the plural.

* Proposed reconstructions and evaluations

The reading *λόγον* without the pronoun chosen by [Rahlfs 2006](#), 258 is a conjecture based on a retroversion from Jerome. [Gentry 2019](#), 234 edits *λόγον σου* with the mss.

[McNeile](#), 152 suspects for this variant a Hebrew *Vorlage* and so does [Weeks 2022](#), 561. As for the suffix in דְּבַר (see 10:20^{c-c}), [Euringer](#), 119-20 seems inclined to explain G as an inner-development. [Podécharid](#), 440-1 claims that, in both cases, the suffix is not original.

Proposed emendations and conjectures

[Hertzberg](#), 194 emends M to דְּבַרְךָ with G, assuming a haplography of the ך in M.

11:3^a יהוּא ≡ ≡

The ancient witnesses

The verb in M has been variously explained. Most parse it as an apocopated form for יְהִיָּה from the verb הִיָּה, synonym of הָיָה, drawing an analogy with יְהִיָּה/יְהִיָּה⁵⁹⁵ and explaining the presence of the א either as a variant spelling due to the long vowel⁵⁹⁶, or by confusion between לִיָּה and לִיָּע verbs⁵⁹⁷, or else as an intentional spelling adopted to avoid an identification with the abbreviated form of the Tetragrammaton⁵⁹⁸. Other scholars suggest an Aramaism from the verb יְהִיָּה⁵⁹⁹. [Gordis 1955](#), 320-1, followed by [Seow](#), 336 and [Goldman 2004](#), 108-9, suggests that it is a conflation of יהוּא with יהִיָּה.

All the Versions read the future of verb 'to be,' but it is uncertain whether they are interpreting M or reading from a *Vorlage* with יהִיָּה. A few Hebrew mss read יהוּא.

⁵⁹⁵ [Herzfeld](#), 174, [Stuart](#), 315, [Lloyd](#), 145, [Wright 1883](#), 433, [Euringer](#), 121, [Wildeboer 1898](#), 160, [Levy](#), 128, [Hertzberg](#), 199, [Lindez](#), 387.

⁵⁹⁶ [Ginsburg](#), 450, [König 1881b](#), I 597-8, [Nowack and Hitzig](#), 295, [Kautzsch 2006](#), §§ 23 i.

⁵⁹⁷ [Seow](#), 336.

⁵⁹⁸ [Delitzsch and Keil 1875](#), 381, [Montgomery](#), 244.

⁵⁹⁹ [Knobel 1836](#), 334, [Ewald 1863](#), § 192 c, [Whitley 1979](#), 93.

✂ Proposed emendations and conjectures

Kautzsch 2006, § 75 s thinks that M is a scribal error and that it must be corrected to הוּא, a correction that some have followed⁶⁰⁰. Houbigant 1777, 146 and van der Palm, 188 hesitate between הוּא and יהיה, and Galling 1940, 86 between הוּא and יהי. Zapletal, 218 and Podéchar, 444-5 propose יהוה. Dahood 1966, 271 conjectures הוּא שְׁמִי, assuming a substantive שֵׁם 'place' which would also be attested in Qoh 3:17 (see 3:17^d), and a third-person suffix with ך which he sees also in 2:25 (see 2:25^b): "that is its proper place."

11:5^a כאשר ≡ ≡

👉 The ancient witnesses

G εν οἷς presupposes כאשר, which links this verse to the preceding one: 'among whom [those who chase the wind and watch the clouds] no one knows which way etc.' This reading is confirmed also by Aq εν ῶ.

P and SM read a causal conjunction.

// Loci paralleli

2:16^a.

* Proposed reconstructions and evaluations

A Vorlage with כאשר is often assumed by scholars⁶⁰¹, and usually rejected, on the argument that it breaks the correlation with the following ככה⁶⁰².

✂ Proposed emendations and conjectures

On the conjecture by Goldman 2004, 50, 109, see 11:5^{b-b}.

11:5^{b-b} אינך יודע ≡ ≡

👉 The ancient witnesses

G omits the suffix pronoun, reading probably אין יודע (see οὐκ ἔστιν εἰδώς in Qoh 9:1) and considering it as referring to the participles in the preceding verse (see 11:5^a).

⁶⁰⁰ Graetz, 130, Renan, 153, Siegfried, 72, Weeks 2022, 568.

⁶⁰¹ Ginsburg, 451-2, Euringer, 122, McNeile, 85, 155, Kamenetzky, 231, Podéchar, 446, Horst 1937, 1226, Gordis 1955, 321-2, Barton 1908a, 193-4, Hertzberg, 200, Horst 1975, 1352, Goldman 2004, 50, 109, Seow, 336-7, Weeks 2022, 568-9.

⁶⁰² Euringer, 122, Gordis 1955, 321-2, Barton 1908a, 193-4, Hertzberg, 200, Seow, 336-7.

* Proposed reconstructions and evaluations

McNeile, 167 conjectures an original Greek with $\xi\sigma\eta$, which would have then been miscopied as $\xi\sigma\tau\iota$ by error ($E\Sigma H \rightarrow E\Sigma TI$). Similarly Podéchar, 447 ($E\Sigma HI \rightarrow E\Sigma TI$). Goldman 2004, 50, 109 and Weeks 2022, 568-9 reconstruct for G w *Vorlage* with אין יודע (see אִין).

✂ Proposed emendations and conjectures

Goldman 2004, 50, 109 prefers G's *Vorlage* as *difficilior*. By assigning באשר אין יודע to the preceding verse and taking מה to have comparative value, he translates: "(v. 4) He who watches the wind will not sow and he who looks at the clouds will not reap, for he does not know. (v. 5) Just as the path of the spirit etc." Weeks 2022, 569, too, considers אין יודע original, claiming that the addition of the suffix in M could be due to an assimilation to איןך יודע in Qoh 11:6. Linking מה דרך הרוח אין יודע to the preceding verse, he translates: "(v. 4) Whoever keeps watch on the wind will never sow, and whoever keeps an eye on the clouds will never reap (v. 5), since nobody knows (= אין יודע) what the way of the wind is" (Weeks 2022, 551).

☞ Textual choice

The reconstruction by Goldman 2004, 50, 109 is unlikely in our view, for two reasons: (1) the position of באשר אין יודע ('for he does not know') at the close of verse 4 gives odd sense; (2) the correlation of כאשר with ככה is fitting and necessary, and it is difficult to understand how this can be guaranteed by מה, as Goldman 2004, 109 wants. We think G's *Vorlage* corrupt: by reading באשר, G's source-text has indeed linked this verse to the previous one, but in this new context the suffix of איןך had to be omitted, to ensure syntactic continuity. An error by haplography of the final ך after ן cannot be excluded either.

11:5^c כעצמים ≡ ≡

✍ The ancient witnesses

M gives, literally: 'just as you do not know the way of the wind like the bones (= כעצמים) in the belly of a pregnant (woman), so you do not know the work of God etc.' which is difficult and likely corrupt (see *). The preposition כ in M is confirmed by all witnesses except for T, which reads כ 'just as you do not know how the breath of the spirit of life enters into the body (בנוף) of an embryo lying in the womb of its pregnant mother, and just as you do not know whether it is male or female until it is born, so you do not understand the work of the Lord, who has done everything with wisdom.' The reading בעצמים is also found in several medieval mss by De Rossi. P reads the preposition כ (= אִין), but omits the term for 'bones': אִין וְאִין גְּבִלְתָּהּ 'like the way of a pregnant woman.' As pointed out long ago by Kamenetzky, 192, 200,

the text is probably corrupt and to be corrected to *כַּעֲצָמֵי וּבֶטֶן אִמָּה וְזֶמְרָה וּבֶטֶן אִמָּה* 'like the bones of a pregnant woman,' a correction that has some support from the reading *כַּעֲצָמֵי וּבֶטֶן* (אִמָּה וּבֶטֶן) witnessed by a family of Syriac mss.

Q Proposed translations and interpretations

The sentence introduced by כַּעֲצָמִים is usually interpreted either as a second comparison, which follows the one of the wind: 'just as you do not know the way of the wind, (so) as the bones in the belly'⁶⁰³, or as an elliptical sentence: 'just as you do not know the way of the wind (nor do you know) how the bones in the belly etc.'⁶⁰⁴.

✂ Proposed emendations and conjectures

Many authors think M meaningless and emend to כַּעֲצָמִים⁶⁰⁵, assuming an interchange כ/ב. Gordis 1955, 321-2, followed by Crenshaw, 180 and Seow, 336-7, argues that, if two comparisons were intended here, we should probably expect a conjunction before כ: 'as you do not know the way of the wind and how (you do not know how) the bones etc.'

Weeks 2022, 570-1 objects that T does not support כ, but כ, as the double translation in its paraphrasis suggests (see *ל*), and maintains M by linking *כַּאֲשֶׁר אֵין יוֹדֵעַ מַה דֶּרֶךְ הַרוּחַ* (see 11:5^{b-b}) to the preceding verse, to give: "(v. 4) Whoever keeps watch on the wind will never sow, and whoever keeps an eye on the clouds will never reap (v. 5), since nobody knows (= אֵין יוֹדֵעַ) what the way of the wind is. Like an embryo in the belly of a pregnant woman, just so you will not know what God does, he who will do everything" (Weeks 2022, 551).

📖 Textual choice

M is almost certainly corrupt and needs considerable adaptation in translation to give a meaningful text, such as the elimination of the preposition כ (so Barton 1908a, 180, 193-4: "As thou knowest not what the path of the wind is. Nor the bones in the womb of a pregnant woman," and similarly Stuart, 316), or the integration of verbs ('as the bones are formed/grow'; so already V *et qua ratione conpingantur*; Ginsburg, 450-2 "as the formation in the womb of the pregnant"; and Líndez, 387 "cómo se forman los huesos"). The difficulties in M are readily overcome if one emends M to כַּעֲצָמִים with medieval codices and, perhaps, T. The origin of the variant could be theological, as Goldman 2004, 109 has suggested, but a simple graphic corruption is likely as well. The proposal by Weeks 2022, 569-71, here and at the preceding variant (11:5^{b-b}), is original and equally valid in our view. On literary grounds, however, we slightly prefer the traditional emendation.

⁶⁰³ McNeile, 110, Hertzberg, 199-200.

⁶⁰⁴ Lloyd, 146.

⁶⁰⁵ Houbigant 1777, 145-6, Graetz, 130-1, Renan, 153, Driver 1905, 1146, Zapletal, 219, Levy, 129, Podéchar, 446, Ehrlich, 102, Williams, 134, Odeberg, 68, Horst 1937, 1226, Gordis 1955, 321-2, Crenshaw, 180, Fox 1989, 276, Horst 1975, 1352, Goldman 2004, 50, 109, Seow, 336-7, Weeks 2022, 569-71.

11:6^a ולערב ≡ ≡

✍ The ancient witnesses

With the exception of codex *Sinaiticus* and many mss of the Catena group (καὶ εἰς ἑσπέραν), which confirm M ולערב, G and P read 'and in the evening,' which reflects the Hebrew בערב.

* Proposed reconstructions and evaluations

Retroversion בערב for G and P is proposed by [Barton 1908a](#), 194 and [Hertzberg](#), 200 (and by [Weeks 2022](#), 571-2, but hesitantly), and rejected as an assimilation to the preceding בבקר. [McNeile](#), 167 treats G καὶ ἐν ἑσπέρα an inner-Greek corruption.

11:9^a לבך ≡ ≡

✍ The ancient witnesses

This verse in M has: 'Joy in your boyhood and gladden your heart in the days of your youth and go the ways of *your heart*.' Greek codices *Alexandrinus*, *Sinaiticus*, and *Ephraem* contains an addition: 'and go the ways of *your heart blameless/innocent* (= καρδίας σου ἄμωμος).' Codex *Vaticanus* and the Hamburg papyrus omit 'your heart' by error. S^{YN} puts 'your heart' under lemnisk (see [2:15^{c-c}](#)), which perhaps means that Origen did not read it in his Hebrew *Vorlage*. A note in S^{YN} states that the Three read 'likewise' (= καρδίας σου, see [Marshall](#), 319-20).

* Proposed reconstructions and evaluations

Most scholars take the addition of ἄμωμος in G^{ACS} to be an inner-Greek gloss taken from parallel passages such as, e.g., Ps 101:2 and 119:1, and intended to tone down the 'hedonistic' invitation by the author⁶⁰⁶. [Goldman 2004](#), 109, by contrast, thinks of a Hebrew *Vorlage* (presumably תמים, which is the ordinary Hebrew for ἄμωμος). [Weeks 2022](#), 592-3 objects that the gloss-hypothesis does not explain the loss of καρδίας σου in some Greek witnesses: it is easier, he claims, that ἄμωμος (or תמים) originally replaced καρδίας σου (or לבך) either as a deliberate alteration, or as an echo from parallel passages, or even as a conjecture.

⁶⁰⁶ [Knobel 1836](#), 342, [Ginsburg](#), 455, [Delitzsch and Keil 1875](#), 386, [Euringer](#), 122-3, [McNeile](#), 85, [Podéchar](#), 451-52, [Hertzberg](#), 205, [Hertzberg](#), 205, [Fox 1989](#), 279, [Gentry 2003](#), 20-2, [Seow](#), 349-50.

11:9^b וּבִמְרֵאִי ≡ ≡

👉 The ancient witnesses

Two variants are contrasted here: one concerns the addition of the negative conjunction in part of the Greek tradition; the other the alternation of the plural and singular of the noun. As for the former, the negative conjunction is attested in the Greek witnesses closest to codex *Vaticanus*: ‘(and proceed in the ways of your blameless heart) and *not* in the sight of your eyes’.

As for the latter, M points to a plural, which is usually translated as ‘the things seen,’ i.e. ‘all that your eyes see.’ The Versions, on the other hand, presuppose the singular מְרֵאִה ‘sight.’ The only exception is the text of the Targum edited by Lagarde and cited by Euringer, 123 and Seow, 349-50, which reads בְּחַזְיוֹנִי (not reported in our critical apparatus). A note in the *Masora parva* reports that the ם is ‘absent in the language’ (‘לִית בְּלִישׁ’), which seems to mean that the Masoretes took מְרֵאִי to be equivalent to מְרֵאִה, which is the reading found in many medieval MSS.

✂ Proposed emendations and conjectures

Many authors emend to מְרֵאִה⁶⁰⁷, on the main arguments that the plural usually means ‘appearance, aspect’ (see Dan 1:15 and Cant 2:14), and never ‘sight,’ and that the plural may be an assimilation to the preceding דְּרָכָי. Others are for M⁶⁰⁸, arguing that it is *difficilior*: the singular is the expected form here and there would have been no reason to replace it with the plural. The singular, moreover, is also found in Qoh 6:9, and this could be at the root of the variant in the Versions and in the MSS. Weeks 2022, 593-4 is for the singular (“but amongst what is before you”) and regards מְרֵאִי either as a variant spelling for מְרֵאִה or as a graphic error.

👉 Textual choice

The addition of the negation seems an interpolation of a theological nature along the same lines as the previous variant and is likely independent from *Vorlage*. As far as the plural/singular alternation is concerned, the arguments put forward in support of one or the other form seem to us equally valid. We prefer to give more weight to the testimony of the Versions here and emend accordingly to the singular, which appears also less problematic from a semantic point of view.

⁶⁰⁷ Houbigant 1777, 146, Stuart, 318, Driver 1905, 1146, Williams, 138, Horst 1937, 1225, Gordis 1955, 325, Horst 1975, 1353, Seow, 349-50.

⁶⁰⁸ Ginsburg, 455, Euringer, 122-3, Goldman 2004, 109.

12:4^a וְסָגְרוּ ≡ ≡

👉 The ancient witnesses

The Versions have an active verb here: ‘and they will close the doors in the market,’ with only P supporting the passive in M. T has a paraphrasis that does not allow the establishment of the adopted vocalisation: ‘and your feet are prevented (= כבילין) from going out into the street etc.’

* Proposed reconstructions and evaluations

Goldman 2004, 52, 109 mentions a reading by Aq in support of M: according to him, the verb κλεισθήσονται, which Greek mss 161-248 refer to G ταπεινωθήσονται (// וישחו), is a translation of וסגרו vocalised as passive. Marshall, 330 and Gentry 2019, 241, on the other hand, take κλεισθήσονται to be a corruption for κλιθήσονται.

👉 Textual choice

M seems a facilitation due to the absence of an explicit subject, but the Versions may be assimilating with the other active verbs in the verse.

≡ Notes on alignment

We think the proposal by Goldman 2004, 109 to be no less conjectural than the assumption of a graphic corruption in the textual transmission. We accept the witness by Aq for this variant, but, unlike Goldman, who takes it as a fact, we classify it as indeterminate.

12:4^b בְּשִׁפְלָה ≡ ≡

👉 The ancient witnesses

The vocalisation in M points to an infinitive: lit. ‘in the lowering of the voice of the mill.’ All the other Versions read a substantive: ‘in the weakness of the voice of the mill,’ which could underlie the Hebrew שִׁפְלָה. S^m and T cannot be classified: the former has a participle (ἀχρειωθείσης τῆς φωνῆς ‘the voice being rendered useless’), which could derive from either a verb or a noun; T interprets allegorically, referring the lowering of the mill noise to the loss of appetite in old age: ‘(when) the appetite for food will go away from you.’

// Loci paralleli

Qoh 1:8, 3:5^a, 4:17^d, 5:10^a, 12:4^b.

☞ Textual choice

M is certainly *difficilior* (Weeks 2022, 626). The reading in the Versions may depend on **בְּשִׁפְלֵי** in Qoh 10:6 – although G has *ἐν ταπεινῶ* there, P has **בְּשִׁפְלֵי**, and V *deorsum*, but cfr. H1 *in humili*.

12:4^{c-c} ויקום לקול ≡ ≡**📖 The ancient witnesses**

The reading in M – lit. ‘and it will rise to the voice (= **ויקום לקול**) of the bird’ – is supported verbatim by G, P, and H1. Some Greek mss, such as codex *Sinaiticus* and *Venetus*, have a plural verb (*καὶ ἀνασπῆσονται*). SM gives *καὶ παύσεται φωνῆ τοῦ στρούθλου* ‘and a sound of the bird will cease’ (with a variant in the dative *τῆ φωνῆ* attested as anonymous in ms 788), which has been variously explained (see *). T paraphrases with a second-person verb: ‘and you will wake (= **ותהא מתער**) from your sleep *by the sound* (= **על עיסק קל**) of the bird.’

*** Proposed reconstructions and evaluations**

The reading by SM has been reconstructed as **ויקוד קול** (Siegfried, 75), **וידום קול** (Podéchar, 459), or **ויקמל קול** (Levy, 133-4).

Q Proposed translations and interpretations

Some scholars take the subject in M to be indefinite, and translate: ‘on the day when *one will rise* to the song of the bird’⁶⁰⁹, which is felt as referring to the old man by those who see in these verses an allegory of old age⁶¹⁰. Others make the subject the noise of the grindstone in the previous verse, which ‘shall rise like a bird’s song,’ that is, ‘shall grow thin,’ with reference to the change of voice in old age⁶¹¹. Others make the subject **צפור**, breaking the construct state: ‘and the bird will rise (= begin) to sing,’ as a sign of misfortune or a bad omen⁶¹².

✂ Proposed emendations and conjectures

Various scholars consider M corrupt and emend accordingly. Most of the emendations consist of the deletion of the preposition **ל** and the replacement of the verb meaning ‘extinguish, cease,’ on the same line as SM: (a) **ויקמל קול**⁶¹³; (b) **ויקמל קול**⁶¹⁴; (c) **וידום קול**⁶¹⁵; (d) **ויקוד קול**⁶¹⁶. Ginsberg

⁶⁰⁹ Graetz, 135, Nowack and Hitzig, 301, Wright 1883, 436, Gordis 1955, 333, Crenshaw, 186-7.

⁶¹⁰ Herzfeld, 181, Barton 1908a, 195, Barthélemy 2015, 871-3.

⁶¹¹ Heiligstedt 1847, 376, Delitzsch and Keil 1875, 395, Galling 1940, 88, Hertzberg, 205.

⁶¹² Ginsburg, 460, Tyler 1874, 19, Fox 1989, 303-4.

⁶¹³ Wildeboer 1898, 163, Kraetzschmar, 530, McNeile, 88, Levy, 133-4 – De Jong.

⁶¹⁴ Zapletal, 227-8, Podéchar, 459, Strobel, 161, Sacchi, 217, Líndez, 403.

⁶¹⁵ Kamenetzky, 239, Podéchar, 459 – Volz.

⁶¹⁶ Siegfried, 75.

proposes (e) ויקול קל or ויקל קול, from an Ugaritic root ‘to fall.’ Horst 1937, 1227 (and later Horst 1975, 1353) proposes (f) ויקום לו קול, presumably ‘and his voice rises.’

Others maintain M against any emendation. For Goldman 2004, 109 the contrast between ‘rising’ (יקום) and ‘prostrating’ (ישח), as well as that between the external voices (the noise of the grindstone and the bird’s song) and the human song (בנות השיר), is original and should be kept. So also Seow, 358, who takes the preposition ל to be asseverative (“it rises, indeed, the sound of birds”). Gordis 1955, 333 and Hertzberg, 205 are also for M.

☞ Textual choice

All the Versions agree with M: the plural in Greek codices and in V is in all likelihood an assimilation to the other plural verbs in the verse (Goldman 2004, 109, Weeks 2022, 626). The emendation וידום קול, which is based on Sm παύσεται, though not unfounded (see G in Jer 25:37, 48:2, and Sm in Job 30:27, Jer 14:17, Lam 3:49), is graphically far from M. More graphically plausible is the conjecture ויקמל, which, however, poses problems on the semantic level: the root קמל is found in the HB in Isa 19:6 and in 33:9, where it possibly means ‘to languish, to rot’ (said of plants), and is attested in Syriac with the meaning of ‘to rot, to decay, to mildew’ (said of foodstuffs, see Smith, 3647). It is therefore hardly applicable to the sound of the voice. Improbable both graphically and semantically is ויקול/ויקל taken from the Ugaritic.

No less unsatisfactory are the various interpretations of M. The rendering with an indefinite subject (‘and one will arise’) is to be ruled out, because it breaks the verb-subject parallelism of the immediately preceding and following verses (Líndez, 403). Moreover, the general image is not relevant to the picture of decay and abandonment that the author is sketching here (Fox 1989, 303). Even less valid is the proposal to make the verb refer to the elder, who is never mentioned. A better text is obtained if צפור becomes the subject: ‘and the bird will rise to sing.’ Without thinking of songs foreboding misfortune or mourning (see Q), one can assume more simply that the author wanted to contrast a man-made context (the city) with a landscape that is or becomes desolate (so more or less Seow, 358). But such an antithesis has neither precedent nor sequel in the chapter, and it is in any case impossible to get M to say this: קול is never attested as an infinitive, and a construct with the noun is uncertain and would rather require לקול (so Delitzsch and Keil 1875, 395, who compares לקום למשפט in Ps 76:10). But even in this way the text is unconvincing: a singing bird cannot be a symbol of desolation, which is the subject of these verses. A plural noun would perhaps be more effective, or a verb that emphasises the intentionality of the singing, as a metaphor for nature taking over (as Seow, 358 suggests by paraphrasing the passage), but any conjecture in this direction would be no more certain than those already proposed. Given all these difficulties, we pose a *crux*.

12:5^a גַּם ≡ ≡

👉 The ancient witnesses

The conjunction גַּם in M is supported with certainty only by Sperber (אָף) and Paris mss of T (אִוִּף). The rest of the Versions seem to point to וְגַם. G has καί γε, which can be a translation either of גַּם or of וְגַם (see //). Codex *Vaticanus* and the Hamburg papyrus omit γε, but this is in all likelihood an inner-Greek phenomenon (see *). V's *quoque* is indeterminate.

// Loci paralleli

5:15^a, 7:6^e.

* Proposed reconstructions and evaluations

McNeile, 152 suggests that G^{B998} καί (εἰς) may either be the reflection of *Vorlage* with וְ(מִגְבוּהַ) (see 12:5^b), later developed to M גַּם מִגְבוּהַ by a doubling of the initial גַּ, or the result of a haplography of γε in the sequence ΚΑΙΓΕΕΙΣ. Podéchar, 462 reconstructs a *Vorlage* with וְ(מִגְבוּהַ), which he also prefers as original (see 12:5^b). Weeks 2022, 631 takes G καί γε as well as the other Versions to reflect וְגַם.

✂ Proposed emendations and conjectures

Weeks 2022, 631 emends to וְגַם with the Versions, following his understanding of this verse as a continuation of the preceding one.

12:5^b מִגְבוּהַ ≡ ≡

👉 The ancient witnesses

The Masoretes point גְבוּהַ as the adjective מִגְבוּהַ (lit. 'from *what is high*'). All the Versions have the noun, which presupposes the Hebrew גְבוּהַ. A few Greek mss, including codex *Vaticanus* and the Hamburg papyrus, give εἰς in place of the majority reading ἀπό.

* Proposed reconstructions and evaluations

Kamenetzky, 232 points out the different vocalisation for for G and P. Weeks 2022, 632 also includes Sm and Jerome.

As for the inner-Greek variation, McNeile, 167 takes the substitution of the preposition ἀπό with εἰς as an intentional change intended to make some sense of the following verb ὀψονται. For Podéchar, 462, on the other hand, it would point to a different *Vorlage* וְ(מִגְבוּהַ).

✂ Proposed emendations and conjectures

Podéchar, 462 emends M to וּבְנִבְהָ with G, and translates: “Et en haut” ‘And on high.’

12:5^c יִרְאֵי ≡ ≡

📖 The ancient witnesses

There are two variants here: the root substitution in G and S_M: רִאָה ‘see’ in place of M יִרְאֵי ‘fear’; and the singular in P ‘he will fear’ against the plural in M ‘they will fear.’ Only Jerome and T support M, the latter with a second-person verb: ‘You will even be afraid etc.’ (see 12:5^b).

* Proposed reconstructions and evaluations

A *Vorlage* with defective spelling and vocalisation יִרְאֵי for G is generally admitted⁶¹⁷. Kamenetzky, 232, 236 retroverts P as יִרְאֵי, and considers this as one of those P variants arising from a different *Vorlage*.

✂ Proposed emendations and conjectures

Some authors regard the plural as the result of the dittography of the ך from the following וְהִתְחַתִּים and emend accordingly to יִרְאֵי⁶¹⁸, taking the verb to be used impersonally: ‘one will be afraid’ – none of those who emend make reference to P, however; McNeile, 89, who seems to be the first to have proposed the assumption of dittography, ultimately maintains M in his translation. Others consider this emendation unnecessary⁶¹⁹, claiming that the plural can function as an indefinite verb as well. Goldman 2004, 110 thinks the plural to be *difficilior*. Seow, 360 vocalises יִרְאֵי “even from on high *they see*,” taking the verb ‘fear’ to be an assimilation to וְהִתְחַתִּים. Podéchar, 462 proposes to read the substantive יִרְאָה ‘fear,’ to fit the parallelism with וְהִתְחַתִּים: “Et en haut (= וּבְנִבְהָ) *c’est la crainte*” ‘And on high is fear’ – a conjecture that Graetz, 137 had already advanced.

📖 Textual choice

As for the root, we prefer to maintain M ‘fear,’ precisely because of the correspondence *in crescendo* between יִרְאֵי and וְהִתְחַתִּים and because of the antithesis between גְבוּהָ and דֶרֶךְ, lit. : ‘they will fear from a high and terror in the street.’

⁶¹⁷ Graetz, 136, Delitzsch and Keil 1875, 397, Euringer, 126, Kamenetzky, 232, Podéchar, 462, Williams, 147, Horst 1937, 1227, Horst 1937, 1353, Gordis 1955, 334, Hertzberg, 207, Whitley 1979, 97, Crenshaw, 187, Goldman 2004, 52, Seow, 360, Weeks 2022, 631.

⁶¹⁸ Driver 1905, 1147, Gordis 1955, 334, Barton 1908a, 195, Galling 1969, 120 – Lauha.

⁶¹⁹ Williams, 147, Hertzberg, 207, Seow, 360.

M is also to be retained in the defective spelling, which is confirmed by G and Sm: the *scriptio plena* found in many medieval mss is probably a late correction intended to fix the meaning of an ambiguous verb (Euringer, 126).

As far as the number of the verb is concerned, no argument is in our opinion decisive: the subject is in fact so difficult to identify (plural/singular with indefinite value? the daughters of song?) that it is impossible to decide on the basis of internal criteria. The plural may depend on the verbs in the preceding verse, but the singular may depend on וַיִּקְרָא or on the singular verbs in the following verse – we see no reason, in any event, why M should formally be *difficilior*, as Goldman 2004, 109 argues. We prefer to assign decisive weight to the testimony of the Versions, and thus read the plural with M.

12:5^d וַיִּנְאֵץ ≡ ≡

📖 The ancient witnesses

M reads: ‘And the almond tree *will blossom*,’ with וַיִּנְאֵץ parsed as an imperfect *Hiphil* from נִצַּח ‘bloom,’ expanded with a א that a note in the Masora declares superfluous (‘וַיִּנְאֵץ א’). This parsing is confirmed by all the Versions. P has a double translation of this word: ‘and insomnia *will fall* upon him’ (lit. : ‘it shall bloom/fall upon him the wakefulness,’ מִנְדַּח חִלְמוֹת, חִלְמוֹת) and ‘and the almond tree *will bloom*’ (חִלְמוֹת חִלְמוֹת).

Sm gives καὶ ἀποκοιμᾶται γρηγορῶν ‘and the one who watches *falls asleep*’ (*et obdormiet vigilans* in the translation by Jerome), which could point to an imperfect from נִאֵץ ‘to despise’ (see *). Both the double readings of P and Sm are due to the derivation of the following word שְׂקָד ‘almond tree’ as a form from the verb שָׁקַד ‘to keep watch.’

* Proposed reconstructions and evaluations

Most authors take M וַיִּנְאֵץ to be a variant spelling of וַיִּנְצַח from נִצַּח ‘bloom’⁶²⁰. Others see an imperfect from נִאֵץ ‘to despise’, and mention Sm in support. Following Levy, 135, Goldman 2004, 110 reconstructs for Sm a *Vorlage* with וַיִּנְאֵץ הַשְּׂקָד ‘and he will despise the sentry,’ thus ‘he will fall asleep’ – before Levy, Euringer, 127 evaluated Sm similarly.

✂ Proposed emendations and conjectures

Most authors maintain M as equivalent to וַיִּנְצַח. Others prefer the ‘normalised’ spelling וַיִּנְצַח, taking M to be a scribal slip⁶²¹. A number of authors prefer the root נִאֵץ. Most think of the *Hifil* וַיִּנְאֵץ, a contracted form for וַיִּנְאֵץ, with intransitive meaning: ‘and the almond tree *will cause*

⁶²⁰ Heiligstedt 1847, 379, Delitzsch and Keil 1875, 397-8, Zapletal, 228, Levy, 134-5, Williams, 147-8, Galling 1940, 88, Gordis 1955, 334, Gordis 1955, 334, Barton 1908a, 196, Hertzberg, 207, Hertzberg, 207, Crenshaw, 187, Fox 1989, 306.

⁶²¹ Wright 1883, 257-8, Driver 1905, 1147, Horst 1937, 1227, Lindez, 403, Horst 1975, 1353, Kautzsch 2006, § 73 g.

disgust'⁶²². Other proposed alternatives are the *Qal* ויִנְאֵץ 'and he rejects the almond'⁶²³; the *Niphal* ויִנְאָץ 'and it will be despised'⁶²⁴; and the *Pual* ויִנְאָץ 'and it is rejected'⁶²⁵.

☞ Textual choice

The unusual vocalisation of ויִנְאֵץ as well as the note in the Masora betray a real *Kethîb*/*Qerê* here, with two competing variants: the *Kethîb* from ויִנְאֵץ and the *Qerê* from ויִנְאָץ. The Masoretes evidently intended to correct a variant reading which should have been ancient, given the witness by Sm (Wright 1883, 257-8). This explanation is in our view more likely than seeing in M an 'irregular' form of ויִנְאֵץ, for which it is difficult to find parallels (Seow, 361). If the ancient translators, who were obviously reading a non-vocalised text, had been confronted with ויִנְאֵץ, they would most likely have understood it literally, i.e. as a form of ויִנְאָץ, which is very common in the HB – and Jerome, as rightly remarked by Weeks 2022, 637, almost certainly had no knowledge of ויִנְאָץ, or would not otherwise have confessed his ignorance about the reasons of Sm's interpretation of this passage (*Symmachus nescio quid in hoc loco sentiens, multo aliter interpretatus est*). The variant in M is secondary and could have arisen as a misreading or a correction of ויִנְאָץ, which is a rare verb (Cant 6:11, 7:13).

12:5^e ויסתבל ≡ ≡

☞ The ancient witnesses

None of the Versions translates literally the Hebrew verb, which at *Qal* means 'to carry a burden' and at *Hitpael*, never attested, perhaps 'to be a burden to oneself.' G and Jerome have 'to grow fat', P 'to increase,' and T 'to swell.' Some medieval mss report ויסתכל 'to be stupid.' The reading *παχυσθη* ascribed to Aq by ms 788 is likely a corruption from *παχυσθη* attested in G.

* Proposed reconstructions and evaluations

In his apparatus, Horst 1975, 1353 seems to suggest an association between M ויסבל and the reading ויסתכל found in medieval mss. Goldman 2004, 110 assumes that G translated in such a way as to include both roots, on the argument that Greek *παχύνω* 'to grow fat' is attested in the *Koine* also with meaning 'to daze, to dull.'

☞ Textual choice

It is doubtful that the opposition between סבל and סכל is ancient: G's reading is probably an attempt at an interpretation of the *Hitpael* in terms of what causes the grasshopper to become a

⁶²² Knobel 1836, 352-3, Herzfeld, 183, Ginsburg, 462, Stuart, 326, Seow, 361.

⁶²³ Hitzig 1847, 212, McNeile, 89.

⁶²⁴ Wildeboer 1898, 163 – DeJong.

⁶²⁵ Podéchar, 462-3.

burden. וְיִסְתַּכֵּל found in the mss is either a facilitation of a rare verbal form (Seow, 363), or, most probably, a graphic error. The association between ‘to grow fat’ (סָבַל) and ‘to become stupid’ (סָכַל) suggested by Goldman 2004, 110 is likely coincidental: it is known in Hebrew with the verb שָׁמַן (see Isa 6:10), as well as in other modern languages.

12:5^f וְתַפֵּר ≡ ≡

📖 The ancient witnesses

M has וְתַפֵּר from פָּרַר, which is always transitive in the *Hiphil* (see Q). The active form in M is supported by a reading reported in the commentary of Olympiodorus and attributed to TH by Marshall, 333 and Gentry 2019, 242 (διανοίγεται ἢ κάππαρις ‘and the caper is open’) as well as by the second of the two readings in P (see below). Aq has an active verb as well, but from the root פָּרַה ‘to bear fruit’ (see *). The other Versions confirm the M root פָּרַר, but translate with passive verbs. G reads ‘and the caper will be scattered (= διασκεδασθῆι),’ with διασκεδάζω (or διασκεδάννυμι) ordinarily used for the Hebrew פָּרַר. Jerome likely follows G with his *et dissipabitur*. P has a double translation: (1) וְיִסְתַּכֵּל ‘and will be scattered,’ which seems to follow G, and (2) וְיִסְתַּכֵּל ‘and will cease,’ with וְיִסְתַּכֵּל from וָסַר ‘to cease, finish.’ Sm has a passive both in the Greek of mss 161-248 and 252 (καὶ διαλυθῆι ‘and it was dispersed’) and in the Latin translation given by Jerome (*et dissipabitur*); a note in SyH gives two readings: the Syriac וְיִסְתַּכֵּל ‘and it will be dissolved, released,’ from וָסַר ‘untie, release,’ and the medio-passive Greek διαλύεται, also found in ms 260. T has a passive as well, but from the root מָנַע, which means here ‘being withheld from/avoid (sexual arousal).’

* Proposed reconstructions and evaluations

The passive forms found in the Versions are usually imputed to a vocalisation of M תַּפֵּר as *Hophal* תַּפֵּר⁶²⁶ or תַּפֵּר⁶²⁷, with a doubling of the first syllable typical of ‘Aramazing’ forms (see Joüon and Muraoka 2006, § 82 h). Weeks 2022, 640-2 suggests that the Versions derived תַּפֵּר from פָּרַר II ‘split, shake’ (see Brown et al., 830 b and Koehler and Baumgartner, 975 a), attested in Isa 24:19, Ps 74:13, and Job 16:12.

The *Vorlage* of Aq is generally reconstructed as וְתַפֵּרָה⁶²⁸, with the dittography of ה from the following word. Goldman 2004, 111 suggests וְתַפֵּר with a syncope of the ה typical of לִיָּה verbs (Kautzsch 2006, § 75 p).

As for P, Gordis 1955, 334 and Weitzman 1999, 85 regard וְיִסְתַּכֵּל as a translation of M, whereas Kamenetzky, 200, 233, Euringer, 127, Podéchar, 463, and Goldman 2004, 111 considers it as a translation inspired by Sm.

⁶²⁶ Siegfried, 75, McNeile, 90, Zapletal, 229, Podéchar, 463, Barton 1908a, 196, Hertzberg, 207, Goldman 2004, 52, 110.

⁶²⁷ Horst 1937, 1227, Hertzberg, 207, Whitley 1979, 99, Crenshaw, 187, Líndez, 404, Horst 1975, 1353.

⁶²⁸ Podéchar, 463, Horst 1937, 1227, Whitley 1979, 99, Horst 1975, 1353, Seow, 363, Weeks 2022, 641.

Q Proposed translations and interpretations

The *Hifil* of פִּרַר is always transitive in BH and means ‘to break’ or ‘make void,’ said of covenant, alliance, etc. In the absence of an object, most assume an intransitive meaning here: ‘and the caper will be empty’ (Gesenius 1835, II § 1131), hence ‘it will be impotent,’ ‘it will lose effectiveness,’ either as an appetite stimulant⁶²⁹, or as an aphrodisiac⁶³⁰, according to the allegorising interpretation of this chapter that sees the old man as the unexpressed subject. Stuart, 328 and Lloyd, 157 regard the verb as elliptical of, e.g., בְּרִית, and take the point to be that ‘the caper will not fulfil its function of,’ or the like. Others translate ‘and the caper will open’⁶³¹ or ‘burst’⁶³² to release the seeds. Weeks 2022, 640-2 achieves a similar sense by parsing M as פִּרַר II: “and the caper-berry split open” (see *). Pointing out the scenario of the death of vegetation that QOH is describing here, Seow, 363 suggests ‘it will detach itself (from the plant),’ by resorting to an Ugaritic root with that meaning.

✂ Proposed emendations and conjectures

Many authors⁶³³ emend M to *Hophal* תִּפֵּר or תִּפֵּר, (see ✂) and translate: ‘the caper will be rendered ineffective/unnecessary’⁶³⁴ or ‘it will break/burst’⁶³⁵.

Moore, 63-4 prefers פִּרַה with Aq. Perles 1895, 30, followed by Hertzberg, 207 and Fox 1989, 280, 306, reads תִּפֵּרָה. Graetz, 137 conjectures וְתִפֵּר from רִפָּה ‘losing strength’ (“und schlaff wird die Kapper”).

📖 Textual choice

We follow the Versions and emend to *Hophal* תִּפֵּר. The reading by Aq from פִּרַה ‘to fruit’ is *facilior* and improper here, since it refers to a fruit. The *Qal* of פִּרַר II (Weeks 2022, 641-2) would be *hapax*.

≡ Notes on alignment

We take ܐܘܒܝܢܐ to be the original Syriac translation of M, with Gordis 1955, 334 and Weitzman 1999, 85. An influence from Sm is not impossible in principle, but the evidence is weak: the verbs are different both semantically (‘cease’ *vs* ‘disperse’) and morphologically (active *vs* passive). The alignment reflects our understanding of P’s readings. As for the preceding variant, we quote

⁶²⁹ Heiligstedt 1847, 381, Ginsburg, 464, Delitzsch and Keil 1875, 402, Wright 1883, 264, Wildeboer 1898, 164, Williams, 149-50.

⁶³⁰ Gordis 1955, 334-6.

⁶³¹ Levy, 135.

⁶³² Nowack and Hitzig, 304, Barthélemy 2015, 873-5.

⁶³³ Siegfried, 75, McNeile, 90, Brown et al., 830b, Zapletal, 229, Podéchar, 463, Galling 1940, 88, Dahood 1958, 312-3, Barton 1908a, 196, Crenshaw, 187, Líndez, 404 – Nötscher.

⁶³⁴ McNeile, 90, Brown et al., 830b, Podéchar, 463, Barton 1908a, 196, Crenshaw, 187.

⁶³⁵ Siegfried, 75, Zapletal, 229, Galling 1940, 88, Dahood 1958, 313, Líndez, 404.

both the text of the Leiden edition and that of codex *Ambrosianus*. The Masoretic vocalisation is either an error or conceals a special meaning that escapes us.

12:6^a יִרְחֹק ≡ ≡

👉 The ancient witnesses

Neither the *Kethib* nor the *Qerê* gives a clear sense. The *Kethib* is יִרְחֹק, from רָחַק ‘to be distant,’ which can be vocalised either at *Qal* יִרְחֹק (‘before the silver rope *slips away*? see 📖), or at *Niphal*, which does not occur elsewhere for this verb (‘will be removed’? see Gesenius 1835, § III, 1284 “*amotus est*” and Koehler and Baumgartner, 1221 b). The *Qerê* is יִרְתֹּק, from רָתַק, attested only in Nah 3:10 in the *Pual* with the meaning ‘be bound, put in chains.’ Admitting the same meaning for the *Niphal*, one can translate M: ‘before the silver rope *will be tied*.’

The versional evidence is difficult to assess. G has ἀνατραπή, from ἀνατρέπω, which in the active means ‘to overturn, overthrown,’ in the passive ‘to be turned upside down, overthrown,’ and here perhaps ‘upset, destroyed’ – SYN paraphrases ἄγασσιν ‘will fail, cease (to function?).’ SM gives κοπήναι ‘is cut,’ Jerome *rumpatur* ‘it breaks,’ and P σπασθῆναι ‘it snaps,’ which are usually explained as translations from יִנְתֹּק as in Qoh 4:12, where the same verbs are used. T reads ‘before your tongue becomes *dumb*,’ which suggests a passive form (*Niphal*?) of the *Qerê* יִרְתֹּק: ‘to be bound’ → ‘to be impeded’ (said of tongue) → ‘to be dumb.’

* Proposed reconstructions and evaluations

McNeile, 156, 168 suggests that G ἀνατραπή is a corruption from ἀναρραγή or ἀπορραγή and that these go back to a *Vorlage* that read יִנְתֹּק as in Qoh 4:12, where G = ἀπορραγήσεται. This reconstruction has been accepted by Podéchar, 407 and, more recently, by Fox 1989, 307, and many authors who accept יִנְתֹּק as the preferred reading (see 📖) claim support from G⁶³⁶. Seow, 365, very differently, deems that G as well as the other Versions read the *Qerê* יִרְתֹּק, wrongly vocalising it as the *Hiphil* of the Aramaic verb רָתַק: ‘to hit (with a fist),’ hence ‘break, crush.’ Weeks 2022, 647 similarly thinks that G read יִרְתֹּק by interpreting it as ‘knock over.’ For Goldman 2004, 111, on the other hand, G would have freely interpreted the *Kethib* by vocalising it as a *Niphal*. Euringer, 129 and Barthélemy 2015, 876 believe that G depends on the *Kethib* as well.

As for SM, P, and Jerome, a *Vorlage* with יִנְתֹּק is generally assumed⁶³⁷. For Euringer, 129 and Barthélemy 2015, 876-7, by contrast, their *Vorlage* is the *Qerê*.

⁶³⁶ Ehrlich, 104, Williams, 151, Galling 1940, 88, Gordis 1955, 337, Barton 1908a, 196, Hertzberg, 207, Hertzberg, 207, Whitley 1979, 100, Whitley 1979, 100, Crenshaw, 188, Lindez, 404.

⁶³⁷ Euringer, 129, McNeile, 168, Podéchar, 407, Ehrlich, 104, Williams, 151, Galling 1940, 88, Gordis 1955, 337, Barton 1908a, 196, Hertzberg, 207, Whitley 1979, 100, Fox 1989, 307, Lindez, 404, Koehler and Baumgartner, 1221 b, Seow, 365, Barthélemy 2015, 876-7, Weeks 2022, 647.

✂ Proposed emendations and conjectures

Most scholars deem M corrupt in both the *Kethîb* and the *Qerê* and, following a proposal that goes back to Pfannkuche, 43, correct it to יִנְתַּק by analogy with Qoh 4:12⁶³⁸. Goldman 2004, 52, 111 suggests that the cause of the variation should be sought in a scribe who, not recognising that עַד אֲשֶׁר לֹא is an Aramaism from עַד דְּלֹא and that the לֹא has no negative force ('before,' and not 'before not') introduced a verb of opposite meaning to try to glean some sense from the expression עַד אֲשֶׁר לֹא יִנְתַּק, thus: 'before the silver rope will break (= יִנְתַּק)' → 'before the silver rope will not be tied (= יִרְחַק).' (Before Goldman, Barthélemy 2015, 877 used the same argument to explain the origin of the *Kethîb*, but the logic of this reasoning escapes us).

Hitzig 1847, 214 conjectures יִרְחַק, assuming a metathesis ר/ח and relying on the meaning 'tear' that this root has in Arabic. Stuart, 329-30 achieves the same meaning by vocalising the *Niphal* יִרְחַק.

Few authors are for the originality of M. Ginsburg, 465 accepts the *Kethîb* vocalised at *Qal* יִרְחַק: "before the silver cord goeth asunder." So also Zöckler, 160, followed by Wright 1883, 266, note 1: "before that the silver cord gives way." Knobel 1836, 357 prefers a *Niphal* vocalisation (יִרְחַק): "ehe losgeht die silberne Schnur" 'before the silver cord is loosened.' Some authors choose the *Qerê* vocalised as *Niphal* יִרְחַק⁶³⁹, justifying this as an instance of 'privative *Niphal*,' a denominative form that expresses an hostile action with respect to the substantive from which it derives: here 'to be severed' from רִתּוּק 'chain,' just as Isa 5:6 יִנְמַר 'be pruned' from זְמוּרָה 'twig' (so Gordis 1955, 337). To the objection by, e.g., Delitzsch and Keil 1875, 404-5 and Nowack and Hitzig, 305 that the main examples of this usage are at *Piel* ('privative *Piel*', e.g. שָׁרַשׁ 'to uproot,' see Kautzsch 2006, § 52 h), some have responded that the *Niphal* is used in place of *Piel* for those verbs lacking the *Qal* (Kautzsch 2006, § 51 f), and that this is the case here: the *Niphal* יִרְחַק, in sum, would be a passive substitute for the *Piel* with privative value (so Barthélemy 2015, 876-7, Levy, 137-8, and Heiligstedt 1847, 382). Seow, 365 too accepts the *Niphal* יִרְחַק, but understands it as 'to be smashed,' drawing from the meaning that this verb has in Aramaic ('to knock,' and here "struck by a blow", see *).

📖 Textual choice

It is impossible to say with certainty which *Vorlage* G responds to.

A translation from יִנְתַּק is highly unlikely, for the Greek translator would have had no reason not to use the same verb as in Qoh 4:12, all the more so since 'be broken' is the most natural meaning in this context – a corruption of ἀνατραπή from ἀναρραγή or ἀπορραγή (McNeile, 156, 168) is to be ruled out, those forms being unattested and graphically far apart. It is also difficult

⁶³⁸ Gesenius 1835, III, 1317, Heiligstedt 1847, 382, Delitzsch and Keil 1875, 405, Euringer, 129, Siegfried, 75, Wildeboer 1898, 164, McNeile, 168, Driver 1905, 1147, Brown et al., 935, Zapletal, 230, Podéchar, 407, Ehrlich, 104, Williams, 151, Odeberg, 70, Horst 1937, 1227, Galling 1940, 88, Gordis 1955, 337, Barton 1908a, 196, Hertzberg, 207, Hertzberg, 207, Whitley 1979, 100, Whitley 1979, 100, Sacchi, 219, Crenshaw, 188, Fox 1989, 307, Linde, 404, Horst 1975, 1353, Goldman 2004, 52, 111, Weeks 2022, 648 – Ewald, Rüet.

⁶³⁹ Heiligstedt 1847, 382, Kamenetzky, 233, Levy, 137-8, Gordis 1955, 337, Barthélemy 2015, 876-7.

to demonstrate that G read the *Q^{erê}*: there is nothing in common between G ‘be destroyed’ (or, more literally, ‘be overturned’) and the *Q^{erê}* ‘being bound.’ Assuming an Aramaism is also problematic, since that verb in Aramaic means ‘to punch’ (*Qal*) and ‘to knock’ (*Hiphil*), not ‘to break.’ If ἀνατραπή does translate וְתִרְץ, then it must be a guess at meaning – easier to justify, in any event, than assuming a translation from the *Kethîb*, as suggested by [Barthélemy 2015](#), 876 and [Goldman 2004](#), 111.

As for the other Versions, a *Vorlage* with וְתִרְץ is not in principle impossible, because it presupposes only one change נ/ר. Such an exchange, however, is not among the most frequent, those letters possessing different shapes and sizes. It is also questionable whether Sm and P could be taken as reliable witnesses of a reading which is otherwise unattested: on balance, it seems easier to assume that they, too, read the *Q^{erê}* and hazarded an interpretation in light of 4:12 (if not paraphrasing independently, Jerome likely draws from Sm). For us, therefore, the opposition is between the *Kethîb* and the *Q^{erê}* only.

It is difficult to establish which one is archetypal, for the exchange ח/ת could, of course, go in either direction. It seems more likely, however, that the difficult וְתִרְץ evolved to וְתִרְץ, rather than the contrary – the argument put forward by [Goldman 2004](#), 11 that עַד אֲשֶׁר לֹא played a role in the corruption process (see ⚡) could also be used in favour of וְתִרְץ: ‘before the silver rope will be tied (וְתִרְץ) → ‘before the silver rope will not break (וְתִרְץ),’ even if this does not seem necessary to us.

The *Q^{erê}* is unlikely as the Original, for it gives an unclear sense. A privative *Niphal* (‘untie’? ‘unravel’?) would fit the context perfectly, if only the existence of such a grammatical category were more grounded. The frequently suggested correction וְתִרְץ achieves a similar meaning, but it has little (if any) support in the textual tradition, is not so obvious palaeographically, and harmonises with 4:12. Nevertheless, it remains so far the best solution here, and we therefore adopt it.

12:6^b וְתִרְץ ≡ ≡

👉 The ancient witnesses

M reads: ‘and (before) the golden sphere runs,’ with a *Qal* imperfect from רוץ which has the support of Aq-Th (καὶ δράμη) and Jerome (*et recurrat*) (but cfr. Q). The other Versions seem to have parsed תִרְץ from רִצַּץ ‘to contuse, break’ and to have vocalised a *Niphal*, which for this verb is תִרְוץ (see Ezek 29:7 and [Kautzsch 2006](#), § 67 t): G and Sm ‘and (before) the golden globe is bruised’ (from συσθλίβω and θλάω, respectively); P ‘is shattered’ (from عجم); T ‘(your skull) is broken’ (from רעע; so Zamora and Paris ms: Sperber’s mss gives a corrupt רעותא).

Q Proposed translations and interpretations

Most authors hold that וְנָרַץ is an irregular imperfect *Qal* from נָרַץ (regular form: נָרַץ), with the lengthening of the vowel *u* to *o* typical of ע"ע verbs (see Kautzsch 2006, § 67 q and Joüon and Muraoka 2006, § 82 m), translating, in fact, as the Versions⁶⁴⁰. Seow, 366 suggests an impersonal use of the verb: “one crushed=(it) is crushed” (see Joüon and Muraoka 2006, § 155 b).

A few parse M from רוץ ‘run’: so e.g. Desvoeux, Hengsternberg, and Ginsburg, 466, who prefer it to רָצַץ for three reasons: (1) the irregular imperfect forms of verbs ע"ע are rare; (2) רָצַץ at the *Qal* always has a transitive meaning; (3) תָּרוּץ is parallel in meaning to the preceding רָחַק (see 12:6^a), just as נָרוּץ (see 12:6^c) is parallel to the following תִּשְׁבֵּר.

✂ Proposed emendations and conjectures

A number of authors emend M to the *Niphal*, either with *scriptio defectiva* וְנָרַץ⁶⁴¹ or *plena* וְנָרַץ⁶⁴². Wildeboer 1898, 164 proposes reading the *Qal* from רָצַץ (וְנָרַץ).

📖 Textual choice

רָצַץ is always transitive in the *Qal*. The only exception is נָרַץ in Isa 42:4, but this too is probably an error, to be corrected to the *Niphal* נָרַץ with G θραυσθήσεται (so Brown et al., 954, Zorell, 788, Goldman 2004, 111, and BHS). The impersonal use proposed by Seow, 366 (see Q) is unconvincing, for two reasons: (1) there are no other examples for this verb; (2) if the author had intended the intransitive/passive sense, he would certainly have used the *Niphal*, which is in fact attested shortly afterwards (see 12:6^c). We think the best solution is to repoint M to the *Niphal*, which is the sense required here, maintaining the *scriptio defectiva*. The Masoretic vocalisation is either an error or perhaps depends on a reading of the preceding *K^{ethib}* as *Qal* (see 12:6^a), to complete the parallelism (‘before the silver rope goes away and the golden sphere will escape’ so Ginsburg, 466).

12:6^c וְנָרַץ ≡ ≡

📖 The ancient witnesses

M, with Jerome (*et confringatur*) and Greek ms 253 (καὶ συντριβῆ), reads the perfect *Niphal* from רָצַץ: ‘(before) the pulley will break to the well,’ with a conversive *waw*. The other Versions read

⁶⁴⁰ Herzfeld, 185, Hitzig 1847, 214, Stuart, 330, Lloyd, 159, Delitzsch and Keil 1875, 405, Nowack and Hitzig, 305, Wright 1883, 437, Levy, 138, Gordis 1955, 338, Sacchi, 219, Crenshaw, 188, Seow, 366.

⁶⁴¹ Zapletal, 230, Ehrlich, 104, Williams, 152, Horst 1937, 1227, Galling 1940, 88, Lindez, 404, Horst 1975, 1353, Goldman 2004, 52, Weeks 2022, 652.

⁶⁴² Siegfried, 76, McNeile, 90, Driver 1905, 1147, Brown et al., 954, Zapletal, 230, Podéchar, 407, Hertzberg, 207, Fox 1989, 280, 307.

the imperfect *Qal* from רָוץ, suggesting a *Vorlage* with וַיִּרְוץ: '(before) the pulley will plunge over the well.'

* Proposed reconstructions and evaluations

A *Vorlage* with וַיִּרְוץ⁶⁴³ or וַיִּרְץ is sometimes suggested⁶⁴⁴.

✂ Proposed emendations and conjectures

Podéchar, 467-8 emends to the imperfect וַיִּרְוץ, to bring this verb into line with the other verbs in verses 6-7, but rejects the וַיִּרְוץ of G, P, and T. Graetz, 139-40 (וַיִּרְוץ), Goldman 2004, 52, 111 and Weeks 2022, 654-5, on the other hand, accept it, on the main argument that אל better fits with רָוץ 'to run' than רָצץ 'to crush.'

📖 Textual choice

The existence of a *Vorlage* with וַיִּרְץ is supported by the agreement of G and T, which rarely share variants, and cannot be imputed to exegesis, even in the case of the Targumist. We emend to וַיִּרְץ, which better fits the preposition אל, taking וַיִּרְץ in M to be an assimilation to the immediately preceding תִּשְׁבֵּר.

12:6^d אל ≡ ≡

👉 The ancient witnesses

M has: '(before the pulley will break) to (= אל) the well,' which is supported only by two mss of T (Zamora's and Sperber's, לִנּוּ). All the other Versions seem to point to על: '(before the pulley will break) over the well.' The Paris ms of T reads בְּנּוּ 'within.'

* Proposed reconstructions and evaluations

This variant is signalled by Kamenetzky, 233 and Gentry 2019, 244. Weeks 2022, 655 suspects a Hebrew variant על.

✂ Proposed emendations and conjectures

Weeks 2022, 653-55 prefers על as witnessed by G, taking the point to be that the windlass (הַגִּלְגָּל) "spun free over" the cistern (הַמְּבוּעַ), after the pitcher (כֵּר) has broken.

⁶⁴³ Graetz, 140.

⁶⁴⁴ McNeile, 152, Podéchar, 407-8, Horst 1937, 1227, Horst 1975, 1353, Goldman 2004, 52, 111, Weeks 2020, 654.

☞ Textual choice

A *Vorlage* with על for G (and the other Versions, if they do not depend on G) is likely. We retain אל in M, which is non-assimilating (cfr. the preceding על המבוע in this verse and על הארץ in the following one) and fits better with the emended text ויריץ (see 12:6^c).

12:7^{a-a} על הארץ ≡ ≡

☞ The ancient witnesses

M reads: 'And the dust will return to (= אל) the earth,' which has the support of G (ἐπι) and T (עילוי). A number of Greek mss from the Catena group (εἰς τῆν γῆν), confirmed by SYH, as well as P (ⲉⲗⲁⲣⲉ), give 'will return over the earth,' which presupposes אל found in many medieval mss. Jerome's *in terram suam* 'to his hearth,' seems to depend on the same reading, except for the addition of the pronoun, which is isolated.

* Proposed reconstructions and evaluations

Kamenetzky, 236 takes this P variant to be based on a Hebrew *Vorlage* (אל).

☞ Proposed emendations and conjectures

Horst prefers אל with P and the medieval mss in both his editions (Horst 1937, 1228 and Horst 1975, 1353). Weeks 2022, 657 maintains M, taking אל הארמה to be a secondary assimilation to אל האלהים in the second stichos.

12:9^b העם ≡ ≡

☞ The ancient witnesses

M 'the people' has the support of all the Versions, including Aq and Sm, but not of G (excepting the Origenic group of mss), which reads 'the man.'

☞ Proposed emendations and conjectures

Scholars tend to consider G a pseudo-variant, due either to graphic error (with ANON, common abbreviation for ἀνθρωπον, misread as ΛΑON, so Rahlfs 2006, 260, who edits τὸν λαόν with G^V), or to aural error (Gordis 1955, 342), or to translational techniques (as part for the whole: so Euringer, 131 and Seow, 384, who quote several examples where Greek ἀνθρωπος translates עם). McNeile, 91, 153, on the other hand, suspects a Hebrew variant האדם (so also Podéchard, 473 and Wright 1883, 440) and suggests that, were it original, the editor would praise "the writer as

though he were Solomon, ascribing world-wide effects to his teaching.” Goldman 2004, 52, 112 advances the hypothesis that M is an ideological variant and G original, but does not develop this argument in the commentary, nor does he prefer G in his apparatus.

✂ Proposed emendations and conjectures

Graetz, 141 emends M to שָׁמַעַ with G.

12:9^c שָׁמַעַ ≡ ≡

👉 The ancient witnesses

Verb שָׁמַעַ always occurs in the *Hiphil* in the HB , with the meaning ‘to listen.’ This is the only occurrence in the *Piel* (see Q for proposals of translation). Except G, all the Versions translate with a verb. AQ-SM, P, and T understand ‘to pay attention, listen,’ which is the meaning of the *Hiphil*. Jerome renders ‘to cause to hear’ in Hi (*et audire eos fecit*) and ‘to narrate’ in V (*et enarravit quae fecerit*). G, on the other hand, reads a substantive (שָׁמַעַ), but in a different context: ‘and ear (= καὶ οὖς) will scrutinise the order of the parables’ (see following variants). The second corrector of codex *Sinaiticus* adds a third-person pronoun: ‘and his ear (= καὶ οὖς αὐτοῦ).’

* Proposed reconstructions and evaluations

A *Vorlage* with שָׁמַעַ is generally assumed for G⁶⁴⁵, and refused as the result of the Greek translator's inability to recognise in שָׁמַעַ a verb.

Euringer, 132, Podéchar, 473, and Horst 1937, 1228 suggest that AQ-SM, P, and T read the *Qal* שָׁמַעַ, which, however, never occurs for this verb. For Podéchar, Jerome would have read the *Piel* as M, but attributed a causative sense to it. Euringer, 132 sees in the addition of the pronoun in G^{SC} either a correction or a misdivision of the Hebrew (וְשָׁמַעַ חֲקַר for וְשָׁמַעַ חֲקַר).

Q Proposed translations and interpretations

Most critics take M שָׁמַעַ to be an instance of an unattested verb from the same root of שָׁמַעַ ‘scales’, meaning ‘weighing, pondering’⁶⁴⁶. Others prefer ‘to pay attention’ with AQ-SM, P, and T, equating in fact the *Piel* with the *Hiphil*⁶⁴⁷. Following V, some others, especially early scholars, opt for ‘to narrate’⁶⁴⁸.

⁶⁴⁵ Knobel 1836, 364-5, Ginsburg, 472, Kamenetzky, 234, McNeile, 153, Podéchar, 473, Horst 1937, 1228, Gordis 1955, 342, Barton 1908a, 199, Crenshaw, 190, Goldman 2004, 52, 112, Seow, 384, Weeks 2022, 674-5.

⁶⁴⁶ Knobel 1836, 364-5, Herzfeld, 189, Heiligstedt 1847, 384, Hitzig 1847, 217, Ginsburg, 472, Stuart, 336, Graetz, 141, Lloyd, 162, Delitzsch and Keil 1875, 414, Nowack and Hitzig, 309, Wright 1883, 492, Siegfried, 76, Wildeboer 1898, 166, McNeile, 153, Brown et al., 24, Zapletal, 231, Podéchar, 473, Williams, 156, Galling 1940, 88, Gordis 1955, 342, Barton 1908a, 199, Hertzberg, 216, Crenshaw, 190, Goldman 2004, 112.

⁶⁴⁷ Levy, 139, Whitley 1979, 102, Sacchi, 220, Fox 1989, 322-3, Linde, 414, Lohfink, 85-6, Seow, 384, Weeks 2022, 674-7.

⁶⁴⁸ Clericus, 724, van der Palm, 194 – Hengstenberg.

↻ Notes on translation

We believe that the original meaning of M is ‘to heed (the sayings of wisdom),’ which is the only one supported by ancient witnesses (Aq-Sm, P, T, and indirectly also G, through וְחִקֵּר). The existence of a verb וְחִקֵּר ‘to ponderate, examine’ is very doubtful, and if that had been the intended meaning, we would more likely have found שָׁקַל (Fox 1989, 322-3). The idea of wisdom as aural transmission is well known in the HB (see Seow, 384), and in QOH (Qoh 7:15, 9:17).

12:9^d וְחִקֵּר וְחִקֵּר

📖 The ancient witnesses

M reads ‘and he examined,’ which is supported by Aq, P, and T. Sm and Jerome renders by a present: ‘and examining, he composed etc.’ G has a future (‘and ear will scrutinise the order of the parables’) which likely depends on a *Vorlage* with וְחִקֵּר (וְחִקֵּר).

* Proposed reconstructions and evaluations

A *Vorlage* with וְחִקֵּר has been suggested by Kamenetzky, 234, McNeile, 153, Goldman 2004, 112, and Weeks 2022, 675. Euringer, 132 and Podéchar, 473 reconstruct חִקֵּר.

12:9^e וְחִקֵּן וְחִקֵּן

📖 The ancient witnesses

M reads ‘and he arranged (many parables),’ which is supported by Sm, Jerome, and T (except Zamora’s ms, which lacks a portion of text due to homeoteleuton). Aq and P read a conjunction before the verb (וְחִקֵּן), which is also found in a number of medieval mss. G renders by the substantive κόσμιον (‘and ear will scrutinise the order of parables’), which never occurs in the Septuagint and which has variously been reconstructed (see *). On Aq-Sm, see וְחִקֵּן.

* Proposed reconstructions and evaluations

The proposals for the *Vorlage* of G are: וְחִקֵּן⁶⁴⁹; וְחִקֵּן⁶⁵⁰; וְחִקֵּן⁶⁵¹, וְחִקֵּן⁶⁵², all of which are *hapax*, except the latter that occurs in Aramaic (see Jastrow 1903, 1666).

The variant with the conjunction in Aq and P is reported by a few authors⁶⁵³ and is missing in all the critical editions of QOH. Kamenetzky, 236 takes וְחִקֵּן to have been in the *Vorlage* of P

⁶⁴⁹ McNeile, 153, Kamenetzky, 234, Driver 1954b, 234, Gordis 1955, 342, Whitley 1979, 102, Seow, 385.

⁶⁵⁰ Goldman 2004, 112.

⁶⁵¹ Whitley 1979, 102, Seow, 385.

⁶⁵² Wright 1883, 441, Driver 1954b, 234.

⁶⁵³ McNeile, 153, Kamenetzky, 236, Podéchar, 473, Fox 1989, 322-3, Seow, 385, Weeks 2022, 677.

(although in [Kamenetzky](#), 234 he judges the conjunction as a free addition).

✂ Proposed emendations and conjectures

[Fox 1989](#), 310, 322-3 takes the conjunction witnessed by Aq to be original. For [Euringer](#), 132, [Podéchar](#), 473, and [Seow](#), 385, by contrast, it would be a facilitation to smooth the asyndeton. [Weeks 2022](#), 674, 677 claims that the absence of the conjunction is intentional and aims at avoiding a reading of וַאֲזַן וַחֲקַר תִּקַּן as a unique sequence, so as to give emphasis to Qoh's activity as a composer: "And he listened and he examined. *He perfected* a great many sayings."

📖 Textual choice

We are inclined to take the addition of the conjunction as both an assimilation to the preceding pair of verbs and as a facilitation to avoid the asyndeton. The conjunction is also missing in G and its absence is confirmed by Sm. The reading וַחֲקַר תִּקַּן must be ancient, however, judging from the witness of Aq and P.

≡ Notes on alignment

Ms 252 gives και κατεσκεύασεν (παροιμίας) for Aq, whereas ms 248 has κατεσκεύασεν and attributes it to Sm. [Marshall](#), 342-3 defends the attribution of ms 248 on the argument that Aq ordinarily renders Hebrew נושֵׁל by παραβολή. The recently discovered ms 788, however, now confirms the witness of ms 252 and gives συνέθηκε (παροιμίας) for Sm. Thus, Sm does not read the conjunction before the verb, like M and Jerome, whereas Aq, like P, does.

12:10^a וְכָתוּב ≡ ≡

👉 The ancient witnesses

M has a past participle followed by the substantive וְשֵׁר, giving literally: 'Qohelet tried to find pleasant words and (what is) written (with) righteousness (are) words of truth' (see **Q**). T seems to support M, although it renders by a finite verb: 'yet it was written (= וְכָתוּב or וְכָתַב) in the Torah [...] appropriate are the words and true.' G has a past participle as M, but treats כָּתוּב וְשֵׁר as a construct chain: γεγραμμένον εὐθύτητος, 'a writing of righteousness,' which presupposes a vocalisation וְכָתוּב. H1 makes וְכָתוּב depend on בְּקֶשׁ, probably parsing it as an infinitive absolute (וְכָתוּב): *multum quaesivit Ecclesiastes, ut inveniret [...] et scriberet recte*. All the other Versions have an active verb: 'and he wrote'. So Sm και συνέγραψεν ὀρθῶς 'and he rightly wrote,' a reading also found in codex *Venetus* and other Origenic mss; P וְכָתוּב בְּיָדָיו, lit. 'and he wrote righteousness,' corrected in some mss as וְכָתוּב בְּיָדָיו 'with righteousness' and as וְכָתוּב בְּיָדָיו 'with truth'; V *et conscripsit*

sermones rectissimos. All these renderings could point to a *Vorlage* with the perfect וְכָתוּב. The reading וְכָתוּב is documented in five medieval mss.

* Proposed reconstructions and evaluations

Scholars usually assume that M and the *Vorlage* of G are identical⁶⁵⁴, while others, more precisely, highlight that G has a construct chain here, and that its *Vorlage* should be vocalised accordingly as וְכָתוּב⁶⁵⁵. The readings of S^m, P, and Jerome are retroverted either as the infinitive absolute וְכָתוּב⁶⁵⁶ or as the *Qal* וְכָתַב⁶⁵⁷. Weeks 2022, 679 assigns the former to H_I, the latter to S^m and V.

Q Proposed translations and interpretations

There are three possible translations of M: (i) ‘Qohelet tried to find pleasant words and what is written with righteousness are words of truth,’ with דְּבַרֵי אֱמֶת as subject and וְכָתוּב יִשָּׁר as predicate (or vice versa) and with יִשָּׁר as adverbial accusative (Kautzsch 2006, § 118 m)⁶⁵⁸; (ii) ‘Qohelet tried to find pleasant words and what is written with righteousness, (and also) words of truth,’ with both וְכָתוּב יִשָּׁר and דְּבַרֵי אֱמֶת taken as object of לְמַצָּא⁶⁵⁹; (iii) ‘and what is written (is) exactitude, words of truth,’ with יִשָּׁר taken as a substantive⁶⁶⁰.

✂ Proposed emendations and conjectures

Several authors, deeming M difficult, emend to וְכָתוּב with S^m, P, and Jerome⁶⁶¹, translating either by active verbs: ‘and he wrote’ (so e.g. Fox 1989, 310), with the infinitive construct taken as a substitute for a finite verb after another infinitive (see Kautzsch 2006, § 113 z), as in Qoh 4:2, 8:9, 9:11; or by making וְכָתוּב depend on לְמַצָּא: ‘he tried to find *and to write*’ (e.g. Gordis 1955, 190 and already H_I).

Others emend to וְכָתַב⁶⁶². Driver 1905, 1147 and others⁶⁶³ hesitate between the two forms. van der Palm, 194, Knobel 1836, 365, and McNeile, 92 reposit to וְכָתוּב.

Others conjecture וְלִכְתוּב⁶⁶⁴. For Euringer, 133, Barthélemy 2015, 877-9, and Goldman 2004, 112, M is *difficilior*.

⁶⁵⁴ Gordis 1955, 342-3, Fox 1989, 310, Seow, 385, Barthélemy 2015, 877-9.

⁶⁵⁵ Knobel 1836, 365, Lloyd, 163, Wright 1883, 441, McNeile, 92, Podéchar, 474.

⁶⁵⁶ Lloyd, 163, Delitzsch and Keil 1875, 415-6, Euringer, 133, Driver 1905, 1147, Podéchar, 474-7, Fox 1989, 310, Goldman 2004, 112, Seow, 385.

⁶⁵⁷ Graetz, 141, Kamenetzky, 234, Podéchar, 474-7, Horst 1937, 1228, Barton 1908a, 199-200, Hertzberg, 216, Whitley 1979, 102, Lindez, 414-5, Horst 1975, 1354, Goldman 2004, 112, Barthélemy 2015, 877-9.

⁶⁵⁸ Knobel 1836, 365, Herzfeld, 190, Heiligstedt 1847, 384-5, Levy, 139-40 – Haupt, Ewald, Elster.

⁶⁵⁹ Delitzsch and Keil 1875, 415-6, Nowack and Hitzig, 310, Wright 1883, 441, Weeks 2022, 659 – Kleinert, Rüetschi.

⁶⁶⁰ Goldman 2004, 112, Barthélemy 2015, 877-9.

⁶⁶¹ Hitzig 1847, 217, Stuart, 337-8, Lloyd, 163, König 1881a, 218, c, Podéchar, 474-7, Williams, 156-7, Gordis 1955, 342-3, Whitley 1979, 102, Fox 1989, 310, 323-4, Lindez, 414-5, Seow, 385.

⁶⁶² Graetz, 141, Renan, 153, Horst 1937, 1228, Horst 1975, 1354 – Köhler, Spohn.

⁶⁶³ Cheyne, 231, Gietmann, 330, Barton 1908a, 199-200.

⁶⁶⁴ Bickell, 22, Siegfried, 76, Zapletal, 232, Galling 1940, 88, Hertzberg, 216.

📖 Textual choice

Both וְכָתוּב (Hi) and וְכָתַב (Sm, P, V, and medieval mss) seem facilitations, arising from an understanding of this stich as a continuation of the description of QOH's activities as a wise man, begun at verse 9. M seems to us *difficilior* and we retain it. The shift of emphasis from QOH's activity to his written work ('and what is written is exactitude, words of truth,' see Q) serves as an introduction to the following verses, which have as their subject a reflection on the sapiential genre.

12:13^a נשמע ≡ ≡

👉 The ancient witnesses

M נִשְׁמָע is ambiguous (see Q). The group of Origenic mss as well as Aq-Th (on which see Gentry 2003, 25-6 and Marshall, 353) give ἀκούεται, which points to a third-person perfect (נִשְׁמָע): 'everything *has been heard*.' T renders by a future: 'everything that is made in the world [...] *will be announced* etc.' which seems to depend on a parsing of M as a participle (נִשְׁמָע). V has *audiamus*, which betrays a parsing as a first-person plural of the imperfect (נִשְׁמָע). Hi gives 'the end of the whole speech *is easy to listen to* (= *auditu perfacilis est*),' which may underlie either a participle or a third-person perfect (נִשְׁמָע). All these witnesses, in any event, support M in the consonantal text. G gives the imperative singular ἀκούε, which should point to שְׁמַע (or שְׁמָע, in pausal form). An imperative is also found in P. SyH has the plural imperative ἄκούετε (= ἀκούετε in ms 475).

* Proposed reconstructions and evaluations

Euringer, 135, followed by Barton 1908a, 201, takes ἀκούεται of G^V to be G*: this would have later corrupted into ἀκούετε through itacism, and then to ἀκούε through assimilation to the other imperatives in the verse. Gentry 2003, 26 also considers ἀκούε as secondary and ἀκούετε to be a "obvious etacistic corruption of ἀκούεται." As Rahlfs 2006, 260 before, he edits ἀκούεται from G^V, on the argument that ἀκούεται "correctly renders the 3 m. sg. niph'al perfect in the Hebrew." The reconstruction by Euringer and Gentry is accepted by Weeks 2022, 692. McNeile, 93-4, 153 and most authors⁶⁶⁵, on the other hand, take the majority reading to be original, supposing a Hebrew variant שמע. As for P, Kamenetzky, 235-6 hesitates between an inner-assimilation to the succeeding imperatives ירא and שמור – as the free addition of the conjunction before את האלהים (Kamenetzky, 235-6) would suggest – or a Hebrew *Vorlage* with שמע.

⁶⁶⁵ Graetz, 143, Siegfried, 77, McNeile, 93-4, 153, Driver 1905, 1147, Podéchar, 483, Horst 1937, 1228, Galling 1940, 90, Gordis 1955, 345, Goldman 2004, 53, 112.

Q Proposed translations and interpretations

Scholars basically divide between those who parse מַעֲשֵׂה as a third-person singular of the perfect in pausal form (non-pausal form: מַעֲשֵׂה): ‘all *has been heard*,’ along the same line of A_Q-T_H and, perhaps, H_I⁶⁶⁶; and those who prefer a first-person plural of the imperfect in pausal form with cohortative value: ‘we all *listen*,’ as in V⁶⁶⁷.

✂ Proposed emendations and conjectures

Siegfried, 77 and Galling 1940, 90 prefer מַעֲשֵׂה in G, to give: ‘listen to the final word of all.’

≡ Notes on alignment

We have not divided the first group into witnesses who read the participle and the perfect or the imperfect in pausal form, because it is impossible to establish the correct category for M. The first grouping is therefore based only on the consonantal text.

↔ Notes on translation

We parse M as the third-person perfect in pausal form, by analogy with הַכֹּל נִשְׁכַּח in Qoh 2:16 הַכֹּל נִשְׁכַּח, with Ginsburg, 477, Whitley 1979, 104-5, and Williams, 162-3.

12:14^a מַעֲשֵׂה ≡ ≡

📖 The ancient witnesses

Two variants are contrasted here: the presence of the article in G and the plural in T_H, P, and V. T_H has also a plus: ‘the works of *the man*.’

* Proposed reconstructions and evaluations

Goldman 2004, 112 considers a Hebrew variant with the article possible for G, whereas he judges the plural rendering in T_H, P, and V as a contextual rendering. Weeks 2022, 695-6 suggests the Greek translator might have considered the article to be implicit after אֵת, and compares Qoh 8:17, where אֵת כָּל מַעֲשֵׂה = σὺν πάντα τὰ ποιήματα (see 8:17^a). Gordis 1955, 345 takes the absence of the article after the *nota accusativi* to reflect an archaism and the influence of Aramaic.

⁶⁶⁶ Ginsburg, 477, Delitzsch and Keil 1875, 420, Wright 1883, 444-5, McNeile, 93-4, 112, Podéchar, 483, Levy, 142, Williams, 162-3, Barton 1908a, 197, 201, Whitley 1979, 104-5, Crenshaw, 189, 192, Fox 1989, 310, Lіндеz, 418-9, Seow, 390, Weeks 2022, 691.

⁶⁶⁷ Houbigant 1753, 306, Knobel 1836, 371, Herzfeld, 194, Heiligstedt 1847, 386, Hitzig 1847, 222, Stuart, 344, Lloyd, 167, Wildeboer 1898, 167, Zapletal, 233, Ehrlich, 107, Ehrlich, 107, Galling 1940, 90, Hertzberg, 217.

12:14^{b-b} על כל ≡ ≡

✍️ The ancient witnesses

M has the support of all the witnesses except G ἐν παντί (= בכל). SM likely read περὶ παντός (= M), as witnessed by an anonymous reading in ms 252 and by the translation of Hr: mss 161-248 have a conflation of G (ἐν παντί) with M (περὶ παντός), likely due to a scribe taking the lemma in G to be part of SM's reading (see [Marshall](#), 356-7).

* Proposed reconstructions and evaluations

[Euringer](#), 135 considers G to be either a free translation or an assimilation to Ps 119:84. [Weeks 2022](#), 697 takes ἐν to be an inner-Greek error for ἐπι (see Qoh 11:9) facilitated by the preceding ἐν κρίσει.

Part III

Constitutio Textus

Chapter 7

Critical Text

- 1 **1** דברי קהלת בן דוד ^a מלך בירושלים ^a 2 הבל הבלים אמר קהלת ^a הבל הבלים הכול הבל
2 3 מה יתרון לאדם בכל עמל ^a שיעמול תחת השמש ^b 4 דור הולך ודור בא והארץ לעולם עומדת
3 5 וְזָרַח ^a השמש ובא השמש ואל מקומו שואף [זורח ^c הוא שם] 6 הולך אל דרום וסובב אל צפון סובב
4 סובב הולך ^a הרוח ועל סביבותיו שב הרוח 7 כל הנחלים הולכים אל הים והים איננו מלא אל מקום
5 שהנחלים הולכים שם הם שבים ללכת 8 כל הדברים ינעים לא יוכל איש לדבר לא ^a תשבע עין
6 לראות ולא תמלא אוזן משמוע 9 מה שהיה הוא שיהיה ומה שנעשה הוא שיעשה ואין כל חדש תחת
7 השמש 10 איש דבר שיאמר ^a ראה זה חדש הוא כבר היה לעולמים אשר היה ^b מלפנינו 11 אין זכרון
8 לראשונים וגם לאחרונים שיהיו ^a לא יהיה להם זכרון עם שיהיו לאחרונה 12 אני קהלת הייתי מלך
9 על ישראל בירושלים 13 ונתתי את ליבי לדרוש ולתור בחוכמה על כל אשר נעשה ^a תחת השמים ^b
10 הוא ^c עניין רע נתן אלהים ^d לבני האדם לענות בו 14 ראיתי את כל המעשים ^a אשר נעשו תחת

1 1:1^a מלך בירושלים T {A} | G P^{Mss} (interp) | P Hi V (harm) ↗

1 1:2^a קהלת M^L | G הקהלת ↗

2 1:3^a עמל G^{Mss} Aq P {a} | G Jer T (assim) ↗

2 1:3^b השמש G P Jer T (assim?) | Syh P^{Mss} ↗

3 1:5^a וְזָרַח G^{Mss} (Aq) | G* (Sm) T (assim) | G^{Mss} P Jer (facil-synt) ↗

3 1:5^c זורח G P | G^{Mss} Hi V T M^{3Mss} (facil-synt) ↗

4 1:6^a הולך G Sm Hi V | P T (facil-synt) ↗

5 1:8^a לא G^{Mss} Jer | G* P T M^{22Mss 2Edd} (facil-synt) ↗

7 1:10^a שיאמר Sm Hi T | G HiSm P Hi^{Com} V (metath) ↗

7 1:10^b היה HiSm | G Jer T sic M^{7Mss} ↗

8 1:11^a שיהיו Q^b G^{Mss} Jer T (assim?/ideol?) | G* P M^{1Ms} ↗

9 1:13^a נעשה G* P T | G^{Mss} Jer ↗

9 1:13^b השמים G* P^{Mss} | G^{Mss} P Jer T M^{70Mss 1Ed} (assim) ↗

10 1:13^c הוא Jer | G* כיא ↗

10 1:13^d אלהים M^L | G M^{4Mss} האלהים ↗

10 1:14^a אשר נעשו Q^b M^{2Mss} {c} | M^L שנעשו ↗

11 השמש והנה הכול הבל ורעות רוח 15 מעוות לא יוכל לְהִקְוֹן^a וחסרון לא יוכל להימנות^b 16 דיברתי
 12 אני^a עם ליב^a לאמור אני הנה הגדלתי^b והוספתי חוכמה על כל אשר היה^c לפני בירושלם^d וליבי
 13 ראה הרבה חוכמה ודעת 17 ואתנה ליבי לדעת חוכמה וְדַעַת^e הוֹלְלוֹת^b וסכלות^e ידעתי^d שגם זה
 14 הוא רעיון רוח 18 כי ברב חוכמה רב כעס^a ויוסף דעת יוסף מכאוב
 15 2 אמרתי אני בליבי לכה נא אנסכה בשמחה וראה בטוב והנה גם הוא הבל 2 לשחוק אמרתי
 16 מְהוֹלָל^a ולשמחה מה זה עושה 3 תרתי^a בלבי למשוך ביין^d את בשרי וליבי נְהַג^e בחוכמה ולאחוז
 17 בסכלות^f עד אשר אראה אי זה טוב לבני האדם אשר יעשו תחת השמים^g מספר ימי חייהם
 18 4 הגדלתי מְעֵשִׂי^a בניתי לי בתים נטעתי לי כרמים 5 עשיתי לי גנות ופרדסים ונטעתי^a בהם עץ כל
 19 פרי 6 עשיתי לי ברכות מים להשקות מהם יער צומח עצים 7 קניתי^a עבדים ושפחות ובני בית היה^b
 20 לי גם מקנה בקר וצאן הרבה היה לי מכל שהיו לפני בירושלם 8 כנסתי לי^a גם כסף וזהב^a וסְגָלַת^b
 21 מלכים והמדינות עשיתי לי שרים ושרות ותענוגות בני האדם^c שדה ושרות^c וְגַדְלַתִּי^q והוספתי
 22 מכל שהיה^a לפני בירושלם אף חוכמתי עמדה לי 10 וכל אשר שאלו עיני לא אצלתי מהם לא^a

- 11 1:15^a P] לְהִקְוֹן^a G Hi V T (facil) ↗
 11 1:15^b להמנות G Sm <Th> PM^{ss} Hi V T {a}] P (harm) ↗
 12 1:16^a עם ליבי^a Aq-Sm <Aq> P Hi] G V T M^{1Ms} (assim) ↗
 12 1:16^b הגדלתי T] גדלתי G P Hi V M^{1Ms} (hapl) ↗
 12 1:16^c היה^c Syh^mg] היה^c G P Jer T sic M^{1Ms} (interp) ↗
 12 1:16^d בירושלם^d G P Jer T M^{161Ms} 28Edd {a}] M^L על ירושלם ↗
 13 1:17^a וְדַעַת^e G P Hi V T {a}] M^L וְדַעַת (ideol) ↗
 13 1:17^b הוֹלְלוֹת^b G* Aq Th Hi {c}] וְהוֹלְלוֹת G^{Mss} P V T sic M^{2Ms} (facil-synt) | הוֹלְלוֹת G^{Mss} M^{7Ms} 8Edd (assim) ↗
 13 1:17^c (וסכלות) Jer M^{128Ms} 5Edd] ושכלות G P T (err-graph/ideol?) ↗
 13 1:17^d ידעתי^d G* Hi T^{Mss} {a}] וְיִדְעֵנִי P V T^{Mss} (facil-synt) | וְיִדְעֵנִי? G^{Mss} (assim) ↗
 14 1:18^a כעס^a <Aq-Th> <Sm> P Hi V T {a}] G (ideol) ↗
 16 2:2^a מְהוֹלָל^a Hi^M G Aq <Sm> <Th> Hi V T {a}] P (assim) ↗
 16 2:3^a תרתי^a G^{Mss} P Hi V T] G* Sm <Th> ↗
 16 2:3^d ביין^d P Hi T] <כײן> G Th Hi^{Com} (err-graph) | <מײן> V (ideol) ↗
 16 2:3^e נְהַג^e Sm PM^{ss} V {B}] G Hi (ideol) ↗
 17 2:3^f בסכלות^f G* Jer T] <בשכלות> G^{Mss} P M^{6Ms} (aur/ideol) ↗
 17 2:3^g השמים^g T^{Mss}] השמש G P Jer T^{Mss} M^{4Ms} (assim) ↗
 18 2:4^a מְעֵשִׂי^a P Jer {D}] הגדלתי מְעֵשִׂי? G | הגדלתי לי מְעֵשִׂי? Sm PM^{ss} sic M^{1Ms} ↗
 18 2:5^a ונטעתי^a G* P V^{Mss} T {a}] נטעתי? G^{Mss} Jer sic M^{4Ms}
 19 2:7^a קניתי^a G* PM^{ss} Hi V T] קניתי G^{Mss} P* M^{31Ms} 3Edd (assim) ↗
 19 2:7^b היה^b M^L] היה^b G P Hi T sic M^{1Ms} ↗
 20 2:8^a גם כסף וזהב^a G* P T {a}] גם כסף וזהב G^{Mss} Jer M^{6Ms} | גם כסף וזהב G^{Mss} M^{1Ms} 1Ed (assim) ↗
 20 2:8^b וסְגָלַת^b P] וסְגָלַת G Aq Sm Jer T (assim) ↗
 21 2:8^c שדות^c ושרות^c Hi^M G^{Mss}* Aq] <שרם שרות> G^{Mss} <Th> HiSm P Hi V T (harm) ↗
 22 2:9^a שהיה^a M^L] שהיו G P Jer T sic M^{1Ed} ↗
 22 2:10^a לא^a G] ולא P T M^{18Ms} (facil-synt) ↗

23 מנעתי את ליבי מכל שמחה כי ליבי שמח בכל^g עמלי וזה היה חלקי מכל עמלי 11 ופניתי אני
 24 בכל מעשי שעשו ידי ובעמל שעמלתי לעשות והנה הכול הבל ורעות רוח ואין יתרון תחת השמש
 25 12 ופניתי אני לראות חוכמה והוללות^a וסכלות^b כי מה האדם^c שיבוא אחרי + המלך^d את אשר^e
 26 f— עשהו^g + 13^a וראיתי אני^a שיש יתרון לחוכמה מן הסכלות כיתרון האור מן החושך 14 החכם
 27 עיניו בראשו והכסיל בחושך הולך^a וידעתי^b גם אני^b שמקרה אחד יקרה את כולם^a 15 ואמרתי אני
 28 בליבי כמקרה הכסיל גם אני יקרני ולמה חכמתי אני אז^a יותר^b ודיברתי בליבי^b שגם זה הבל
 29 16 כי אין זכרון לחכם עם הכסיל לעולם בשכבר^a הימים הבאים הכול נשכח ואיך ימות החכם עם
 30 הכסיל 17 ושנאתי^a את החיים כי רע עליי המעשה שנעשה תחת השמש כי הכול הבל ורעות רוח
 31 18 ושנאתי אני את כל עמלי^a שאני עמל^a תחת השמש שאניחנו לאדם שיהיה אחריי 19 ומי יודע^a
 32 החכם יהיה או סכל וישלט^b בכל עמלי^b שעמלתי ושחכמתי תחת השמש גם זה הבל 20 וסבותי^a
 33 אני לייאש את ליבי^b על כל^b העמל^c שעמלתי תחת השמש 21 כי יש אדם שעמלו בחוכמה וברעת
 34 ובכשרון^a ולאדם שלא^a עמל בו יתננו חלקו גם זה הבל ורעה רבה 22 כי מה הוה^a לאדם
 35 בכל עמלו וברעיון ליבו שהוא עמל תחת השמש 23 כי כל ימיו מכאובים וכעס עניינו^a גם בלילה

- 23 2:10^b בכל G P Hi V M¹³Mss {a, c}] מכל Sm T (assim) ↗
 25 2:12^a והוללות Aq-Th Hi V T] והוללות G Sm P ↗
 25 2:12^b וסכלות G* <Aq> P Jer] <ושכלות> G^{Mss} T M¹⁰Mss 1Ed (aur/ideol)
 25 2:12^c כי מה האדם Sm V T] כי מי האדם G P Hi sic M¹Mss (facil) | כי מי אדם G* (facil) ↗
 25 2:12^d המלך Aq Th P Jer T] המלך G Sm (err-voc) ↗
 25 2:12^e את אשר G <Th> P] אשר G^{Mss*} M⁵Mss (facil/homeoarcht) ↗
 26 2:12^f— G <Th> V] כבר T (explic) ↗
 26 2:12^g עשהו G^{Mss*} P Jer M⁷⁵Mss 3Edd {A}] עשהו G <Th> T | עשהו G^{Mss*} P M²Mss | עשהו Jer ↗
 26 2:13^a וראיתי אני G Hi T {a}] וראיתי P V M³Mss 2Edd (homot?) ↗
 27 2:14^a הולך G <Th> P Jer T {a}] ילך? Syh sic M⁶Mss (assim)
 27 2:14^b גם אני G* T {a}] אני? G^{Mss} P Hi sic M⁴Mss ↗
 28 2:15^a אז G* Hi^{Com} T {a}] <—> G^{Mss} Hi M²Mss (hapl) ↗
 28 2:15^b בליבי בליבי P Hi V T^{Mss} {F}] דברתי בליבי G M²Mss | דברתי אני בליבי P^{Mss} T^{Mss} M²Mss (assim) ↗
 29 2:16^a בשכבר Hi] (כשכבר) G P M²Mss ↗
 30 2:17^a ושנאתי אני G* Hi] ושנאתי G^{Mss} P V T M¹⁵Mss (assim) ↗
 31 2:18^a עמל עמל G* Aq-Th <Sm> Hi] שאני עמלתי G^{Mss} P V T (assim) ↗
 31 2:19^a ומי יודע G Hi V {a}] ומי ידע M²Mss 1Ed | ומי ידע P (assim) ↗
 32 2:19^b וישלט G Aq P Jer T {a, F}] והשלט G* <Th> ↗
 32 2:20^a וסבותי V] וישבתי? G P Hi T (assim) ↗
 33 2:20^b כל על כל G* P T {a}] בכל G^{Mss} Hi (facil/assim) ↗
 33 2:20^c העמל G^{Mss} P T^{Mss}] עמל G* | עמלי G^{Mss} Hi T^{Mss} M¹Mss (assim) ↗
 34 2:21^a ולאדם שלא P Hi V T] ואדם שלו לא G* <Th> (crrp) | ואדם שלא G^{Mss} <Aq> (crrp) ↗
 34 2:22^a מה הוה G Sm P Hi V T {D, F}] כי הוה G (hapl?) ↗
 35 2:23^a ענינו G P T {a}] ענינו Hi ↗

36 לא שכב לבו גם זה הבל הוא 24 אין טוב באדם^a משיכאל^b ושתה^c והראה^d את נפשו טוב בעמלו^e
 37 גם זה ראיתי אני כי מיד האלהים היא 25 כי מי יאכל ומי יחוש^a חוץ ממנו^b 26 כי לאדם שטוב לפניו
 38 נתן חוכמה ודעת ושמחה ולחוטא נתן עניין לאסוף ולכנוס לתת^a לטוב לפני האלהים ^bכי גם זה
 39 הבל ורעות רוח
 40 3 לכול זמן^a ועת לכל חפץ תחת השמים^b 2 עת ללדת ועת למות עת לטעת ועת לעקור נטוע
 41 3 עת להרוג ועת לרפוא עת לפרוץ ועת לבנות^a 4 עת לבכות ועת לשחוק עת ספור ועת רקוד^b 5 עת
 42 להשליך אבנים ועת כנוס אבנים עת לחבוק ועת לרחוק מִחֶבֶק^a 6 עת לבקש ועת לאבד עת לשמור
 43 ועת להשליך^a 7 עת לקרוע ועת לתפור עת לחשות ועת לדבר^b 8 עת לאהוב ועת לשנוא עת מלחמה
 44 ועת שלום^a 9 מה יתרון העושה באשר הוא עמל^b 10 ראיתי את העניין אשר נתן אלהים^a לבני האדם
 45 לענות בו 11 את הכול^a עשה^b יפה בעתו גם עאת העמל^c נתן בליבם מבלי אשר לא ימצא האדם את
 46 המעשה אשר עשה האלהים מראש ועד^d סוף^e 12 ידעתי^a כי אין טוב [בם^b] כי אם לשמוח ולעשות טוב
 47 בחייו 13 וגם כל האדם^a שיאכל ושתה וראה טוב בכל עמלו מתת^b אלהים היא 14 ידעתי כי כל אשר
 48 יעשה^a האלהים הוא יהיה לעולם עליו אין להוסיף וממנו אין לגרוע והאלהים עשה שיראו מלפניו
 49 15 מה שהיה כבר הוא ואשר להיות כבר היה והאלהים יבקש^b את הנרדף^c 16 ועוד ראיתי תחת

- 36 2:24^a באדם G* Sm T {a}] לאדם G^{Mss} P Hi M^{3Mss} (harm/ideol?)[↔]
 36 2:24^b משיכאל G^{Mss} Sm P Hi V T] שיאכל G* (Th) (ideol)[↔]
 36 2:24^c ושתה G Hi T] ושישתה G* P[↔]
 36 2:24^d והראה G Hi T] ושיראה G^{Mss} (Aq) P[↔]
 36 2:24^e בעמלו G P Hi] (מעמלו) Sm V T
 37 2:25^a יחוש^a T] יחוש^a G^{Mss} (Aq-Sm) Hi (theol?) | ישתה G (Th) P (facil)[↔]
 37 2:25^b ממנו G P Hi M^{8Mss} {a}] ממני V T[↔]
 38 2:26^a לתת G Sm Hi] ולתת P V T M^{5Mss} 1Ed (facil-synt/assim)[↔]
 38 2:26^b גם^b G M^{4Mss} 1Ed] גם Sm PM^{ss} T (homot?/assim?) | וגם^c P[↔]
 40 3:1^a זמן G Sm (assim?)] הזמן G*[↔]
 40 3:1^b השמים G* Jer T {a}] השמש G^{Mss} P VM^{ss} M^{6Mss} (assim)[↔]
 42 3:5^a מחבק M^L] מחבק G P Hi V (assim?)[↔]
 44 3:10^a אלהים M^L] האלהים G M^{1Ms}[↔]
 45 3:11^a את הכל^a G* T] את כל G sic M^{1Ms}[↔]
 45 3:11^b עשה G Jer T (theol?)] שעשה^c G^{Mss} P[↔]
 45 3:11^c את העמל^c Palm] את העלם G PM^{ss} Hi V (metath) | את כל העלם G^{Mss} M^{1Ms} (assim) | את העמל^c P[↔]
 46 3:11^d ועד G P] עד^e G^{Mss} PM^{ss} Jer T
 46 3:12^a ידעתי G Hi T {a}] ידעתי^b P V
 46 3:12^b במ G P T (gloss?)] —? Jer sic M^{2Mss} | באדם M^{3Mss} (harm)[↔]
 47 3:13^a האדם G] אדם G[↔]
 47 3:13^b מתת G* PM^{ss} T] זה מתת G P V (harm) | מממתת^c Hi[↔]
 48 3:14^a יעשה G P Jer M^{2Mss} (assim)[↔]
 49 3:15^b את הנרדף^c G (Aq) Sm sic M^{1Ms} {a, c}] את נרדף M^L (hapl) | נרדף M^{5Mss} (corr)[↔]

50 השמש מקום המשפט שמה הַרְשַׁע^a ומקום הצדק^b שמה הַרְשַׁע^c 17 אמרתי^a אני בליבי את הצדיק
 51 ואת הרשע ישפוט האלהים כי עת לכל חפץ ועל^b כל המעשה^c †שם^d 18 אמרתי אני בליבי על
 52 דברת בני האדם †לברם^a †האלהים וְלִרְאוֹת^b שהם בהמה^c הַמָּה^d להם^d 19 כי^a מִקְרָה^b בני האדם
 53 וּמִקְרָה^c הבהמה מקרה^d אחד להם^e כמות זה כן מות זה ורוח אחד לכול ומותר^g האדם מן הבהמה
 54 אין כי הכל הבל 20 הכול הולך^a אל מקום אחד הכול היה מן העפר והכול שב^b אל העפר 21 ומי^a
 55 יודע רוח בני האדם הַעֲלָה^b היא למעלה ורוח הבהמה הַיִרְדָּת^c היא למטה לארץ 22 וראיתי כי אין
 56 טוב מאשר ישמח האדם^b במעשיו כי הוא חלקו כי מי יביאנו לראות במה^c שיהיה אחריו
 57 4 ושבתי אני ואראה את כל העשוקים אשר נעשים תחת השמש והנה^a דמעת העשוקים ואין להם
 58 מנחם † ומיד^c עושקיהם כוח † ואין להם מנחם 2 ושבח אני את^b המתים שכבר מתו מן החיים אשר

- 50 3:16^a הַרְשַׁע P Hi V] הַרְשַׁע G T (assim) ↗
 50 3:16^b הצדק Aq Syh P Hi V] הצדיק G T M²Mss ↗
 50 3:16^c הַרְשַׁע Hi V] הַרְשַׁע G* T ↗
 50 3:17^a אמרתי G Hi T] ואמרתי G^{Mss} P V M¹Mss ↗
 51 3:17^b ועל G* P Hi T {a}] על[?] G^{Mss} Hi sic M⁴Mss ↗
 51 3:17^c המעשה G] מעשה G^{Mss}
 51 3:17^d †שם † G Sm P Hi V T] —? G^{Mss} sic M¹Mss ↗
 52 3:18^a †לברם † G Aq Hi Hi^{Com} V T] (לְבָרָאִם) P ↗
 52 3:18^b וְלִרְאוֹת † T] וְלִרְאוֹת † G Sm P JerHi^{Com} (facil) ↗
 52 3:18^c בהמה G Hi] כבהמה[?] P V T (explic/theol?) ↗
 52 3:18^d להם^d P Hi T] להם גם G (facil) ↗
 52 3:19^a כי G P Hi V T] כ(מקרה) G^{Mss} (assim) ↗
 52 3:19^b מִקְרָה^b G P Hi V T {a}] מִקְרָה^b M^L (theol) ↗
 53 3:19^c וּמִקְרָה^c G P Hi V T {a}] וּמִקְרָה^c M^L (theol) ↗
 53 3:19^d מקרה^d G P Hi T M⁵⁰Mss 1Ed {a}] ומקרה V (assim/theol) ↗
 53 3:19^e להם^e G* Hi (assim?/theol?)] לכול † P sic M⁵Mss ↗
 53 3:19^g ומותר P Hi V T] וימה יותר † G Sm Th (facil) ↗
 54 3:20^a הולך G (Aq-Th) P Hi V T] — G^{Mss} (homot) ↗
 54 3:20^b שב G* P] ישב †? G^{Mss} Jer T ↗
 54 3:21^a ומי^a G P Hi T M^{ss} M⁷⁴Mss 3Ed {a}] מי V T M^{ss} (theol?) ↗
 55 3:21^b הַעֲלָה^b G P Hi V T] הַעֲלָה^b M^L (theol) ↗
 55 3:21^c הַיִרְדָּת^c G P Hi V T {a}] הַיִרְדָּת^c M^L (theol) ↗
 56 3:22^b האדם G] אדם G ↗
 56 3:22^c במה^c G] מה †? Sm Hi V T sic M²Mss (assim/facil) ↗
 57 4:1^a והנה G Sm Hi] הנה †? G^{Mss} P
 58 4:1^c ומיד G] מיד †? P T sic M³Mss | (וביד) Hi ↗
 58 4:2^b את G P Jer T {a}] את כל † G^{Mss} (assim) ↗

59 המה חיים עדנה³ וטוב משניהם את^a אשר עדין לא היה אשר לא ראה^b את המעשה^b אשר נעשה^c
 60 תחת השמש⁴ וראיתי אני את כל עמל^a ואת כל כשרון המעשה כי היא^b קנאת איש מרעהו גם זה
 61 הבל ורעות רוח⁵ הכסיל^a חֲבֵקֵךְ את ידיו וְאָכַל^c את בשרו⁶ טוב מלא כף נחת ממלא חפניים עמל
 62 ורעות רוח⁷ ושבתי אני ואראה הבל תחת השמש⁸ יש אחד ואין שני גם בן ואח^a אין לו ואין קץ
 63 לכל עמלו גם עֵינֹב^b לא תשבע עוֹשֵׂר ולמי אני עמל ומחסר את נפשי מטובה גם זה הבל ועניין
 64 רע הוא⁹ טובים השנים מן האחד אשר יש להם שכר טוב בעמלם¹⁰ כי אם יפלו^a האחד יקים את
 65 חברו לְיָאֵי לְיָאֵי האחד שיפול^c ואין^d שני להקימו¹¹ גם אם ישכבו שנים^a וְיָחֵם להם^b ולאחד^c איך יחם
 66 וְיָתְקֶפוּ^a האחד השנים יעמדו נגדו והחוט המשולש לא במהרה ינתק¹³ טוב ילד מסכן וחכם
 67 ממלך זקן וכסיל אשר לא יִדַע^a להיזהר עוד¹⁴ כי מבית הַסּוּרִים^a יִצָּא^b לְמַלְךָ^c כי גם במלכותו
 68 נולד רש¹⁵ ראיתי^a את כל החיים המהלכים תחת השמש עם הילד השני אשר יעמוד תחתיו¹⁶ אין
 69 קץ לְכָל הָעֵמֶל^a לכל אשר היה^b לפניהם^c גם האחרונים לא ישמחו בו כי גם זה הבל ורעיון רוח

- 59 4:3^a את T] —? G P sic M⁷Mss
 59 4:3^b את המעשה^b G <Aq-Th> Sm P Hi V T^{Mss}] את כל המעשה? G^{Mss} T^{Mss} | המעשה? G^{Mss} sic M²Mss[↔]
 59 4:3^c נעשה^c P Hi T] נעשה? G Aq Sm V[↔]
 60 4:4^a עמל^a G^{Mss}] העמל G* M¹Mss[↔]
 60 4:4^b היא G T] — G^{Mss} P Hi[↔]
 61 4:5^a הכסיל^a G <Aq-Th> <Sm>] כסיל G^{Mss}
 61 4:5^b חֲבֵקֵךְ G^{Mss} Sm P V T] חֲבֵקֵךְ G* Hi[↔]
 61 4:5^c וְאָכַל^c G^{Mss} P V T] וְאָכַל G*[↔]
 62 4:8^a ואח G P Hi] אח G* T[↔]
 63 4:8^b עֵינֹב^b M^Q G* P Hi T M⁵⁷Mss 15Edd {a, D}] עניין M^K G^{Mss} V[↔]
 64 4:10^a יפלו^a G* <Aq-Sm-Th> P^{Mss}] יפל G^{Mss} P Jer T M²Mss (interp)[↔]
 65 4:10^b לְיָאֵי לְיָאֵי G Hi M²²Mss 22Edd {a, D}] וְיָאֵי לְיָאֵי M^L (misd) | וְיָאֵי לְיָאֵי P V (facil-synt) | וְיָאֵי לְיָאֵי T[↔]
 65 4:10^c שיפול^c Syh T] כשיפול? G Hi V[↔]
 65 4:10^d ואין^d G Hi] אין? P V T sic M¹Ms
 65 4:11^a שנים^a G] השנים G M⁴Mss (assim)[↔]
 65 4:11^b וְיָחֵם להם^b G^{Mss} T] וְיָחֵם להם G* Hi | הם להם? P V sic M¹Ms[↔]
 65 4:11^c ולאחד^c G^{Mss} <Aq-Sm> T (assim)] והאחד G P Hi V[↔]
 66 4:12^a וְיָתְקֶפוּ^a G P {F}] וְיָתְקֶפוּ Sm Hi V[↔]
 67 4:13^a יִדַע^a G HiSm T] יִדַע Aq | יִדַע Jer
 67 4:14^a הַסּוּרִים^a M^L] הַסּוּרִים <האסורים> G P Hi M¹Ms | הַסּוּרִים <האסורים> G^{Mss} Sm V | הַסּוּרִים T M¹⁰Mss 7Edd[↔]
 67 4:14^b יִצָּא^b Sm T] יִצָּא G (interp) | יִצָּא? P Hi V (interp)[↔]
 67 4:14^c לְמַלְךָ^c G Sm P T] לְמַלְךָ? Hi V
 68 4:15^a ראיתי^a G P^{Mss} Jer T] וראיתי P sic M¹Ms
 69 4:16^a לְכָל הָעֵמֶל^a Palm {D}] לכל העם rel
 69 4:16^b היה^b G^{Mss} HiSm T] היה? G* P Jer sic M¹Ms[↔]
 69 4:16^c לפניהם^c G* HiSm Hi T] לפניו? G^{Mss} P V (facil)[↔]

70 17 שְׁמוֹר רְגֵלְךָ^a כַּאֲשֶׁר^b תֵּלֵךְ אֶל בֵּית הָאֱלֹהִים וְקָרַב^c לְשִׁמּוֹעַ מִתַּת־הַכְּסִילִים זָבַח^e כִּי אִינִם יוֹדְעִים
 71 לַעֲשׂוֹת רַע
 72 5 אֶל תִּבְהַל עַל פִּיךָ וּלְיָבֶכְךָ אֶל יִמְהַר לְהוֹצִיא דְבַר לִפְנֵי הָאֱלֹהִים כִּי הָאֱלֹהִים בְּשִׁמּוֹם וְאֵתָה עַל
 73 הָאָרֶץ עַל כֵּן יִהְיוּ דְבָרֶיךָ מַעֲטִים 2 כִּי בֹא הַחֲלוֹם^a בְּרַב עֲנִיּוֹן^b וְקוֹל כְּסִיל בְּרַב דְּבָרִים 3 כַּאֲשֶׁר
 74 תִּידוֹר נָדַר לְאֱלֹהִים אֶל תֵּאָחֵר לְשִׁלְמוֹ כִּי אִין חֲפִץ בְּכִסְיִים^a אֵתָה אֶת אֲשֶׁר^a תִּידוֹר שְׁלֹם 4 טוֹב
 75 אֲשֶׁר לֹא תִידוֹר מִשְׁתִּידוֹר וְלֹא תִשְׁלֹם 5 אֶל תֵּתֵן אֶת פִּיךָ לְחַטֵּיא אֶת בְּשָׂרְךָ וְאֶל תֵּאמַר לִפְנֵי הַמֶּלֶךְ^a
 76 כִּי שִׁנְגָה הִיא לְמָה יִקְצוֹף הָאֱלֹהִים עַל קוֹלְךָ וְחִיבָל אֶת מַעֲשֵׂי^b יָדֶיךָ 6 כִּי בְרַב חֲלוּמוֹת וְהַבְּלִים
 77 וּדְבָרִים הַרְבֵּה כִּי^a אֵת^b הָאֱלֹהִים יֵרָא 7 אִם עוֹשֶׂק רֵשׁ וְגִזְל מִשְׁפָּט וְצַדִּיק תִּרְאֶה בְּמַדִּינָה אֶל תִּתְמָה
 78 עַל הַחֲפִץ כִּי גְבוּהָ מַעַל גְּבוּהָ שְׁמֵר^a וְגְבוּהֵם עֲלֵיהֶם 8 וְיִתְרוֹן אָרֶץ^a עַל כָּל^a הַיָּא^b מֶלֶךְ לְשִׁדָּה נַעֲבַד
 79 9 אוֹהֵב כֶּסֶף לֹא יִשְׁבַע כֶּסֶף וְיִמִּי אֶהְיֶה^a † † בְּהַמוֹן מִלֵּא^b תְּבוּאָה^c † † גַּם זֶה הַבֵּל 10 בְּרַבּוֹת^a טוֹבָה^b רַבּוֹ
 80 אוֹכְלֵיהָ וְמָה כִּשְׁרוֹן^c לְבַעֲלֶיהָ^d כִּי אִם^d רְאוּת^e עֵינָיו 11 מִתּוֹקָה שְׁנַת הָעֶבֶד^a אִם מַעֲט וְאִם הַרְבֵּה יֹאכַל
 81 וְהַשֶּׁבַע לְעֹשִׂיר^b אִינְנוּ מְנִיחַ לוֹ לִישׁוֹן 12 יֵשׁ^a רַעַה חוֹלָה^a רְאוּתִי תַחַת הַשֶּׁמֶשׁ עוֹשֶׂר שְׁמוֹר לְבַעֲלָיו

- 70 4:17^a רְגֵלְךָ^a MQ G* P Jer T M¹⁴¹Mss 16Edd {a, E}] MK G^{Mss} רְגֵלְךָ^a ↗
- 70 4:17^b כַּאֲשֶׁר^b Hi T] G (Th) M²³Mss 4Edd ↗
- 70 4:17^c וְקָרַב^c G*] וְקָרַב^c G^{Mss} Sm P Hi T ↗
- 70 4:17^d מִתַּת־הַכְּסִילִים^d (Aq-Th) Hi] מִתַּת־הַכְּסִילִים^d G^{Mss} Sm (theol) | מִתַּת־הַכְּסִילִים^d G* P (theol) ↗
- 70 4:17^e זָבַח^e G^{Mss} (Aq-Th) Sm P Hi V T {a}] זָבַח^e G* (ditt/theol?) ↗
- 73 5:2^a הַחֲלוֹם^a M^L] הַחֲלוֹם G Sm ↗
- 73 5:2^b עֲנִיּוֹן^b G P Hi V T] (עוֹן) Sm (crrp) ↗
- 74 5:3^a אֶת אֲשֶׁר^a G PM^{ss} T {a, A}] אֶת אֲשֶׁר^a G^{Mss} (Sm) (Th) Hi V | אֶתָה אֲשֶׁר^a (Aq) Syh P* ↗
- 75 5:5^a הַמֶּלֶךְ^a (Aq-Sm-Th) Hi V T] הַמֶּלֶךְ G P (harm) ↗
- 76 5:5^b מַעֲשֵׂי^b G Hi V T M⁸Mss {a}] מַעֲשֵׂה P (aur) ↗
- 77 5:6^a כִּי^a G* Hi V T] —? G^{Mss} P sic M¹Ms
- 77 5:6^b אֵת^b G (Sm) Hi {D}] אֵתָה G^{Mss} P V (explic) ↗
- 78 5:7^a שְׁמֵר^a G^{Mss} P Hi T {a, F}] שְׁמֵר^a G* (interp) ↗
- 78 5:8^a כָּל^a G* Sm V T {a, F}] כָּל^a G^{Mss} Th P Hi (interp) ↗
- 78 5:8^b הַיָּא^b MK T] הַיָּא^b (הוּא) MQ G^{Mss} P M²⁶Mss 2Edd ↗
- 79 5:9^a אֶהְיֶה^a Sm P Hi V T {a}] אֶהְיֶה G (assim) ↗
- 79 5:9^b בְּהַמוֹן^b Weeks] בְּהַמוֹן לֹא G^{Mss} Sm-Th Hi V (crrp) | בְּהַמוֹן G* (crrp) ↗
- 79 5:9^c תְּבוּאָה^c G V T] תְּבוּאָה^c P Hi (harm) ↗
- 79 5:10^a בְּרַבּוֹת^a G^{Mss}] בְּרַבּוֹת^a G* Aq P Hi (assim) ↗
- 79 5:10^b טוֹבָה^b G* {D}] טוֹבָה G^{Mss} Aq ↗
- 80 5:10^c כִּשְׁרוֹן^c G Sm PM^{ss} Hi V T] כִּשְׁרוֹן^c P* sic M¹Ms (harm) ↗
- 80 5:10^d אִם^d G^{Mss} Sm (Th) P Hi V T {a}] אִם^d G* P^{Mss} (err-voc) ↗
- 80 5:10^e רְאוּת^e G* (Th) PM^{ss} Hi V T {a}] רְאוּת^e MK G^{Mss} Sm P | רְאוּת^e MQ | רְאוּת^e M⁶¹Mss 2Edd ↗
- 80 5:11^a הָעֶבֶד^a G {F}] הָעֶבֶד G^{Mss} (Sm-Th) Jer T (err-voc) ↗
- 81 5:11^b לְעֹשִׂיר^b Sm P Hi V] לְעֹשִׂיר^b G (exeg) ↗
- 81 5:12^a רַעַה^a G^{Mss} T] רַעַה^a (הוּלָה) G* (homot) | רַעַה^a Sm P Hi V (exeg) ↗

82 לרעתו¹³ ואבד העושר ההוא בעניין רע והוליד בן ואין בידו מאומה¹⁴ כיא^a יצא מבטן אמו ערום
 83 ישוב ללכת כשבא ומאומה לא יישא בעמלו שִׁילֶךְ^b בידו¹⁵ גם^a זה רעה חולה^b בְּכִי לְעַמְתָּ שְׂבֵא כֵן
 84 ילך ומה יתרון^c לו^d שיעמול לרוח¹⁶ גם כל ימיו בחושך וַיֹּאכַל^a וְכָעַס^b הרבה וחלי^c וקצף¹⁷ הנה
 85 אשר ראיתי אני טוב אשר יפה לאכול ולשתות ולראות טובה בכל עמלו שיעמל^c תחת השמש מספר
 86 ימי חייו אשר נתן לו האלהים כי הוא חלקו¹⁸ גם כל האדם^a אשר נתן לו האלהים עושר ונכסים
 87 והשליטו לאכול ממנו ולשאת את חלקו ולשמוח בעמלו זה מתת אלהים היא¹⁹ כי לא הרבה יזכור
 88 את ימי חייו כי האלהים עֲנָה^a בשמחת לִיבו^b
 89 16 יש רעה אשר ראיתי תחת השמש ורבה היא על האדם² איש אשר ייתן לו האלהים עושר ונכסים
 90 וכבוד ואיננו חסר לנפשו מכל אשר יתאוה ולא ישליטנו האלהים לאכול ממנו כי איש נוכרי יאכלנו
 91 זה^b הבל^c וחלי^c רע^c הוא³ אם יוליד איש מאה ושנים רבות יחיה ורב שיהיו ימי שניו ונפשו לא תשבע
 92 מן הטובה וגם קבורה לא היתה לו אמרתי טוב^c ממנו הנפל^c⁴ כי בהבל בא ובחושך הולך^a ובחושך
 93 שמו יכוסה⁵ גם שמש לא ראה ולא ידע נחת^a לזה מזה⁶ ואלו^a חיה אלף שנים פְּעָמִים^b וטובה לא ראה
 94 הלא אל מקום אחד^c הכֹּל הולך^c⁷ כל עמל האדם לפיהו^a וגם הנפש לא תימלא⁸ כי^a מה יותר^a

- 82 5:14^a Q^a {c, F}] כאשר G P Jer T (assim) ↗
 83 5:14^b שִׁילֶךְ T] שִׁילֶךְ G Sm P Hi V ↗
 83 5:15^a גם Q^a G^{Mss} P^{Mss} M^{4Mss} {c}] וגם P Hi T ↗
 83 5:15^b לְעַמְתָּ בְּכִי לְעַמְתָּ M^{1Ms} (misd) ↗ | כל עמת T (crpp)
 84 5:15^c יתרון Q^a G Sm {c}] היתרון G* ↗
 84 5:15^d לו Q^a G Sm Hi V T {c}] (יתרון)? G ↗
 84 5:16^a וַיֹּאכַל P Hi V T] וַיֹּאכַל G* P | וַיֹּאכַל? G^{Mss} ↗
 84 5:16^b וְכָעַס G P Hi V T] וְכָעַס M^L (assim) ↗
 84 5:16^c וחלי G P Hi V T] וחליו M^L (ditt) ↗
 85 5:17^c שיעמל G P T] שעמל G Jer
 86 5:18^a האדם G] אדם G* ↗
 88 5:19^a עֲנָה Driver {D}] מְעַנָּה Hi V (ditt) | מְעַנָּה G Sm P (ditt facil) ↗
 88 5:19^b בשמחת לבו G P T] (בשמחה לבו) Hi V (exeg) ↗
 91 6:2^b זה G P Hi V] זה גם G M^{28Mss} 3Edd (assim) ↗
 91 6:2^c רע וחלי G Hi V T] וחלי G^{Mss} P ↗
 92 6:3^c ממנו הנפל ממנו G* P Hi V T] הנפל Q^a G^{Mss}
 92 6:4^a הולך G Hi V {B}] ילך G^{Mss} P T (interp) | הֶלֶךְ Q^a (interp) ↗
 93 6:5^a נחת G (Aq-Th) (Sm) P Hi V] נחת Q^a ↗
 93 6:6^a ואם לו G P Hi V T] ואם לו Q^a ↗
 93 6:6^b פְּעָמִים Q^a P Hi V T] פְּעָמִים G Aq ↗
 94 6:6^c הכל הולך Q^a G Hi T] הולך הכל G^{Mss} P V | הולך G^{Mss} ↗
 94 6:7^a לפיהו G T {a}] בפיהו P Jer ↗
 94 6:8^a כי מה יותר Q^a (ideol) | כי יותר G P M^{1Ms} (hapl/ideol?) | יותר Q^a (ideol) ↗

95 לחכם מן הכסיל למה לעני^ב יודע להלוך נגד החיים⁹ טוב מראה עיניים מִהֶלֶךְ^א נפש גם זה הבל
 96 ורעות רוח¹⁰ מה שהיה^א כבר נקרא שמו ונודע אשר הוא אדם ולא יוכל לדין עם שהתקיף^ב ממנו
 97 11 כי יש דברים הרבה מרבים הבל מה יותר לאדם¹² כי מי יודע מה טוב לאדם בחיים^ב מספר
 98 ימי חיי הבלו ויעשם^ג כצל^ד אשר מי יניד לאדם מה יהיה אחריו תחת השמש
 99 17 טוב שם משמן טוב ויום המות מיום הולדו² טוב ללכת אל בית אבל מלכת^א אל בית משתה^ב
 100 באשר^ג הוא^ד סוף כל^ה האדם^ה והחי יתן^ה אל ליבו³ טוב כעס משחוק כי ברוע פנים ייטב לב⁴ לב
 101 חכמים בבית^א אבל ולב כסילים בבית^ב שמחה⁵ טוב לשמוע גערת^א חכם^ב מאיש שמע^ב שיר כסילים
 102 6 כיה^א כקול הסירים^ב תחת הסיר כן^ג שחוק הכסיל^ד גם^ה זה הבל⁷ כי העושק יהולל חכם ויעוה^ה
 103 † את לב מתנה^ה †⁸ טוב אחרית דבר^א מראשיתו טוב ארך רוח מגבה רוח⁹ אל תבהל ברוחך
 104 לכעוס כי כעס בחיק כסילים ינוח¹⁰ אל תאמר מה היה שהימים הראשונים היו טובים מאלה כי

- 95 6:8^ב לעני^ב G (Aq-Th) P | מה לעני (Sm) Hi (assim) | וימה לעני V T sic M⁹Mss^כ
 95 6:9^א מִהֶלֶךְ Sm P V | מִהֶלֶךְ G* (Th) Hi^כ
 96 6:10^א שהיה G P T {a} | שיהיה Hi V (assim)^כ
 96 6:10^ב שהתקיף M K | שִׁתְקִיף M Q M⁶⁹Mss 5Edd^כ
 97 6:12^ב בחיים G (Sm) Hi T | בחייו G P V M¹Ms (assim)^כ
 98 6:12^ג ויעשם (Sm) Hi V T {F} | ויעשם G P^כ
 98 6:12^ד כצל^ד G^{Mss} P Hi V T^{Mss} {F} | <כצל> G T^{Mss} M¹Ms (assim)^כ
 99 7:1^ב הולדו^ב Q^a G Aq Hi T {c} | הֶלֶךְ G^{Mss} P V^כ
 99 7:2^א מלכת^א G^{Mss} P T {a} | מִשְׁלָכֶת? G*^כ
 99 7:2^ב משתה^ב G* P Jer T | שמחה Q^a M¹Ms | המשתה G^{Mss} M⁸Mss^כ
 100 7:2^ג באשר^ג Hi V | <כאשר> G P M²Mss^כ
 100 7:2^ד הוא^ד Q^a Hi T {c} | זיה? G^כ
 100 7:2^ה סוף כל^ה G P Hi V T | סוף Q^a^כ
 100 7:2^ה האדם G | אדם G (Th)^כ
 100 7:2^ה יתן טוב G P (explic)^כ
 101 7:4^א בבית^א G P* Hi V | בית Q^a P^{Mss}^כ
 101 7:4^ב בבית^ב G P^{Mss} Hi V T | <בית> P^כ
 101 7:5^א גערת^א G P Hi T | גערות Q^a^כ
 101 7:5^ב מאיש שמע^ב G P Hi | מלשמוע? Q^a^כ
 102 7:6^א כיה^א Q^a G P Jer T {a, c} | — G P^{Mss} (homeoarcht?)^כ
 102 7:6^ב הסירים G | סירים G^{Mss} Sm^כ
 102 7:6^ג כן^ג G Aq-Th P Jer T | גם? (Sm)^כ
 102 7:6^ד הכסיל^ד Q^a Jer T {c} | הכסילים G P (assim)^כ
 102 7:6^ה גם^ה Q^a T^{Mss} M²Mss {a, c} | וגם P Jer T^{Mss}^כ
 102 7:7^א ויעוה^ה Q^a {c} | ויאבד G^{Mss} Jer (facil) | ויאבד? G* Hi^{Aq-Th} HiSm P T^כ
 103 7:7^ב מתנה^ה HiSm P T (crpp) | מִתְנָה G (Aq-Th) Hi V (crpp)^כ
 103 7:8^א דבר^א G^{Mss} Sm P Hi V T (hapl?/assim?) | דברים G*^כ

105 לא בחכמה^a שאלת על זה 11 טובה חוכמה עם נחלה ויותר לרואי השמש 12 כי בצלה^a החוכמה
 106 כצל^b הכסף ויתרון רעת החוכמה תחיה בעליה 13 ראה את מעשה^a האלהים כי מי יוכל לתקן את
 107 אשר^b עיוותו 14 ביום טובה היה^a בטוב וביום^b רעה ראה גם את^d זה לעומת זה עשה האלהים על
 108 דברת שלא ימצא האדם אחריו מאומה 15 את הכול ראיתי בימי הבלי יש צדיק אוכד בצדקו ויש
 109 רשע מאריך ברעתו 16 אל תהי צדיק הרבה ואל תתחכם יותר למה תשומם 17 אל תרשע הרבה
 110 ואל תהי סכל למה תמות בלא עתך 18 טוב אשר תאחוז בזה וגם מזה^a אל תנח^a את ידך כי ירא
 111 אלהים^b יצא את כולם 19 החוכמה תעזר^a לחכם מעשרה שלישים שהיו^c בעיר 20 כי אדם אין צדיק
 112 בארץ שיעשה^a טוב ולא יחטא 21 גם לכל הדברים^a אשר ידברו^b אל תיתן ליבך אשר לא תשמע
 113 את עבדך מקללך 22 כי גם^a פעמים רבות ידע^b ליבך אשר גם את קיללת אחרים 23 כל זה ניסיתי
 114 בחוכמה אמרתי אחכמה והיא רחוקה^a ממני 24 רחוק^a מה שהיה^a עמק עמק^b מי ימצאו 25 סבותי
 115 אני וליבי^a לדעת ולתור ובקש חוכמה וחשבון ולדעת^b רשע כסל^b וסכלות^c הוללות^d 26 ומוצא אני^b

- 105 7:10^a בחכמה G P] ML (err-graph) מחכמה ↗
 105 7:12^a בצלה G* {F}] בצל T (hapl) | כצל Sm P Hi V (err-graph) ↗
 106 7:12^b כצל G Sm P Hi V {a}] בצל T (err-graph/assim) ↗
 106 7:12^c הכסף G] כסף G^{Mss} ↗
 106 7:13^a מעשה Syh P T] (מעשי) G HiSm Jer ↗
 107 7:13^b אשר P] אשר האלהים G Hi T (explic) | אשר הוא HiSm V (explic) ↗
 107 7:14^a היה (Sm) P Hi T] (חיה) G (Aq-Th) ↗
 107 7:14^b וביום G^{Mss} P Hi] G* (facil-synt) וראה ביום ↗
 107 7:14^d את G* T] —? G sic M^{7Mss} ↗
 110 7:18^a תנח G (Aq-Sm) <Th> P Hi V T] (אל תניח) G* (crrp) ↗
 111 7:18^b אלהים ML] האלהים G Sm M^{1Ms} ↗
 111 7:19^a תעזר Qa G T {a, c}] תעז Sm P Jer (err-graph) ↗
 111 7:19^c שהיו Qa {c}] אשר היו ML ↗
 112 7:20^a שיעשה Qa {c}] אשר יעשה ML ↗
 112 7:21^a הדברים G^{Mss} Sm] דברים G* M^{2Mss} ↗
 112 7:21^b ידברו G^{Mss} Sm Hi V] ידברו רשעים G* P T (explic) ↗
 113 7:22^a גם T] — Aq P Hi V ↗
 113 7:22^b ידע P Jer T] ידע G Aq M^{1Ms} (err-graph) ↗
 114 7:23^a רחוקה P] רחוקה G Hi V T (metath) ↗
 114 7:24^a שהיה T] משהיה G P Hi V (metath) ↗
 114 7:24^b עמק עמק ML] עמק עמק G Jer (facil-synt) ↗
 115 7:25^a ולבי G P Hi] בלבי HiSm V T M^{90Mss} 1Ed (harm) ↗
 115 7:25^b כסל ML] כסל רשע P Hi V T ↗
 115 7:25^c וסכלות G Aq Hi V M^{2Mss} {a}] ML (ideol) והסכלות ↗
 115 7:25^d הוללות Sm Jer T^{Mss}] הוללות Sm | והוללות M^{34Mss} | הוללות (Aq) | הוללות G P T^{Mss} ↗
 115 7:26^b אני G^{Mss} Hi T] אתה אני G ↗

116 מר^c ממות את האשה אשר היא מצודים^d וחרמים ליבה אסורים^e ידיה^f טוב לפני האלהים יימלט
 117 ממנה וחוטא יילכד בה²⁷ ראה זה מצאתי^a אמר הקהלת^a אחת לאחת למצוא חשבון²⁸ אשר עוד
 118 ביקשה נפשי ולא מצאתי אדם^a אחד מאלף מצאתי ואשה בכל אלה לא מצאתי²⁹ לבד ראה זה
 119 מצאתי אשר עשה האלהים את האדם ישר והמה ביקשו חשבונות רבים
 120 8 מי^a אכה חכם^a ומי יודע פשר דבר חוכמת אדם תאיר פניו וְעַזְבֵּן פָּנָיו יִשְׁנָא² †אני^a † פי מלך
 121 שמור^b ועל דברת שבועת אלהים³ אאל תִּבְהַלֵּל^a מפניו תלך אל^b תעמוד בדבר רע כי כל אשר
 122 יחפוץ יעשה⁴ באשר^a דְּבַר^b מלך שלטון^c ומי יאמר לו מה תעשה⁵ שומר^a מצווה לא ידע דבר
 123 רע ועת משפט^b יִדְעֵ^c לב חכם⁶ כי לכל חפץ יש עת ומשפט כי רעת^a האדם רבה עליו⁷ כי איננו
 124 יודע מה שיהיה^a כי כאשר^b יהיה מי יגיד לו⁸ אין אדם שליט ברוח לכלוא את הרוח ואין שלטון^a
 125 ביום המות^b ואין משלחת במלחמה^c ולא יימלט רשע את בעליו⁹ את^a כל זה ראיתי ונתון את ליבי

- 116 7:26^c מר^c G (Aq-Sm-Th) P Jer T] G (ditt) †
 116 7:26^d מצודים G (Aq) ‹Th› T] G^{Mss} Sm Hi V †
 116 7:26^e אסורים Hi^M G^{Mss} Hi^{Aq} P Jer T] אסור G* †
 116 7:26^f ידיה G^{Mss} Sm Hi^{Aq} P Hi V T] בידיה G †
 117 7:27^a אמר הקהלת^a G*] אמרה קהלת G^{Mss} (misd) †
 118 7:28^a אדם G^{Mss} P Hi V T] ואדם G* †
 120 8:1^a אכה חכם^a G Aq Sm P^{Mss} Hi^{Com} V] כהחכם P Hi (misd/ideol?) †
 120 8:1^b ועזבן G P Hi V T {a}] מְעַזְבֵּן M^L (assim) †
 120 8:1^c ישנא^a Hitzig] ישנא M^L | ישנא G P | ישנה M^{19Mss} 1Ed | ישנה T M^{5Mss} | ישנה Hi V †
 120 8:2^a אני^a † G^{Mss} Sm Jer] —? G* P †
 121 8:2^b שמור G Sm P T] שְׁמֹר Hi V (facil) †
 121 8:3^a אל תִּבְהַלֵּל^a G Sm P Jer T {F}] אל תִּבְהַלֵּל M^L †
 121 8:3^b אל^b G] ואל P Hi V M^{129Mss} 5Edd (facil) †
 122 8:4^a באשר Sm T] כאשר G P Hi M^{19Mss} 4Edd †
 122 8:4^b דְּבַר^b Sm V T] דְּבַר G (Aq) P Hi | —? G^{Mss} †
 122 8:4^c שלטון^c Sm V] שליט G P Hi T †
 122 8:5^a שומר G^{Mss}] השומר G* †
 123 8:5^b משפט^b G M^{18Mss} 2Edd] ומשפט P Hi V T (harm) †
 123 8:5^c יִדְעֵ^c G P Hi V T M^{11Mss} 2Edd {a}] יִדְעֵ M^L †
 123 8:6^a רעת^a Sm P Hi V T] ‹רעת› G ‹Th› M^{1Ms} (err-graph) †
 124 8:7^a שיהיה^a G Hi T] שהיה P Hi^{Com} V M^{5Mss} †
 124 8:7^b כי כאשר^b G* Hi T^{Mss}] כי אשר Sm P Hi^{Com} V T^{Mss} sic M^{1Ed} †
 124 8:8^a שלטון^a G* P V T] שליט G Hi †
 125 8:8^b המות^b G^{Mss}] מות G* †
 125 8:8^c במלחמה^c G^{Mss} Sm Hi V T] ביום מלחמה G* P †
 125 8:9^a את^a G^{Mss} Jer T] ואת G* P †

126 לכל מעשה^b אשר נעשה תחת השמש^c עת אשר^c שלט האדם באדם^d לְרַע לו^d 10 ובכן ראיתי רשעים
 127 קְרָבִים^a יבאו^b מִמְקוֹם קְדוֹשׁ^e והלכו^d וישתבחו^e בעיר אשר כן עשו גם זה הבל¹¹ אשר אין נעשה
 128 פתנם מְעֵשִׂי^a הרעה מהרה על כן מלא לב בני האדם בהם לעשות רע^b 12 אשר הָטָא^a עֲשָׂה^b רע^c
 129 † מאת^d † וּמְאָרִיךְ^e לו^f כי גם יודע אני אשר יהיה טוב ליראי האלהים אשר ייראו מלפניו¹³ וטוב
 130 לא יהיה לרשע ולא יאריך ימים כצל^a אשר איננו ירא מלפני אלהים^b 14 יש הבל אשר נעשה על
 131 הארץ אשר יש צדיקים אשר מגיע אליהם^a כמעשה^b הרשעים ויש רשעים שמגיע אליהם כמעשה^c
 132 הצדיקים אמרתי שגם זה הבל¹⁵ ושיבֹחתי אני את השמחה אשר אין טוב לאדם תחת השמש כי אם
 133 לאכול ולשתות ולשמוח והוא ילוּונו בעמלו ימי חייו אשר נתן לו האלהים תחת השמש¹⁶ כאשר^a
 134 נתתי את ליבי לדעת חוכמה^b ולראות את העניין אשר נעשה על הארץ^c כי גם^c ביום ובלילה שינה
 135 בעיניו איננו רואה¹⁷ וראיתי את כל מעשה^a האלהים כי לא יוכל האדם^b למצוא את המעשה אשר
 136 נעשה תחת השמש בשל אשר יעמול האדם לבקש ולא ימצא וגם אם יאמר החכם לדעת לא יוכל
 137 למצוא

- 126 8:9^b מעשה^b G] המעשה G^{Mss} M^{5Mss}
 126 8:9^c עת אשר^c Aq Sm P V T] 〈את אשר〉 G Sm M^{1Ms} (aur) ↗
 126 8:9^d לְרַע לו^d Sm V] G 〈Th〉 P Hi T M^{1Ms} ↗
 127 8:10^a קְרָבִים^a Podécharde] קְרָבִים P Jer T (metath) | קְרָבִים G (metath) ↗
 127 8:10^b יבאו^b G] וּבאו Aq Sm P Hi V T (err-graph) ↗
 127 8:10^c מִמְקוֹם קְדוֹשׁ^e Aq T^{Mss} M^{4Mss}] וּמְקוֹם קְדוֹשׁ G P Hi T^{Mss} (ditt) | וּמְקוֹרֶשׁ G* (ditt) | (במקום קדוש) Sm V M^{6Mss} ↗
 127 8:10^d והלכו^d G* 〈Aq-Th〉 T {a}] יהלכו G^{Mss} Sm P Hi V (err-graph) ↗
 127 8:10^e וישתבחו^e G 〈Aq-Th〉 Sm Hi V M^{24Mss} 1Ed {a}] P T (err-graph/theol?) ↗
 128 8:11^a מְעֵשִׂי^a Euringer] מְעֵשָׂה Sm T (assim) | 〈מְעֵשִׂי〉 G P Hi V (assim) ↗
 128 8:11^b רע^b P T] הרעה G (assim) ↗
 128 8:12^a הָטָא^a Sm P Jer T] הָטָא G (interp) ↗
 128 8:12^b עֲשָׂה^b Sm P Jer T] עֲשָׂה G (interp) ↗
 128 8:12^c רע^c T] הרעה G P ↗
 129 8:12^d מאת^d Hi^M P Jer T M^{1Ms} (crpp?)] 〈מאזו〉 G | 〈מת〉 G^{Mss} 〈Aq-Sm-Th〉 Sm ↗
 129 8:12^e וּמְאָרִיךְ^e Sm P Hi V T] וּמְאָרִיךְ G (err-voc) ↗
 129 8:12^f לו^f G^{Mss} Sm P Hi T] להם? G* (assim) ↗
 130 8:13^a כצל^a G^{Mss} P Jer T] 〈בצל〉 G* (facil) ↗
 130 8:13^b אלהים^b M^L] האלהים G M^{59Mss} 4Edd ↗
 131 8:14^a אלהים^a G 〈Aq〉 P Hi T] 〈עלהם〉 G^{Mss}
 131 8:14^b כמעשה^b G* P] 〈כמעשי〉 G^{Mss} Sm Hi V T
 131 8:14^c כמעשה^c G* 〈Th〉 P] 〈כמעשי〉 G^{Mss} Sm Hi V T
 133 8:16^a כאשר^a T] 〈באשר〉 G M^{2Mss} ↗
 134 8:16^b חכמה^b G^{Mss}] החכמה G* ↗
 134 8:16^c גם^c G* Hi T] כי^c G^{Mss} P
 135 8:17^a מעשה^a P T] 〈מעשי〉 G Sm Hi V ↗
 135 8:17^b האדם^b G^{Mss} Sm] אדם G* ↗

138 9 כי את כל זה נתתי^a אל ליבוי^b ולכי ראה^b את כל זה אשר הצדיקים והחכמים ועבדיהם ביד
 139 האלהים גם אהבה גם שנאה אין יודע האדם^c הכול לפנייהם² הבל^a באשר^b לכול מקרה אחד
 140 לצדיק ולרשע^e לטוב ולרע^e ולטהור^d ולטמא ולזובח ולאשר איננו זובח כטוב כחוטא הנשבע^e
 141 כאשר שבועה ירא³ זה רע בכל אשר נעשה תחת השמש כי מקרה אחד לכול וגם לב בני האדם
 142 מלא רע והוללות^a בלבבם בחייהם[†] ואחריו^b אל המתים[†] כי מי אשר יחבר^a אל כל החיים יש
 143 בשחון כי לכלב חי^b לכלב חי^b הוא טוב מן האריה המת⁵ כי החיים יודעים^a שימותו והמתים אינם
 144 יודעים מאומה ואין^b עוד להם^b שכר כי נשכח זכרם⁶ גם אהבתם גם שנאתם גם קנאתם כבר אבדה
 145 וחלק^a אין להם עוד לעולם בכל אשר נעשה תחת השמש⁷ לך אכול בשמחה לחמך ושתה בלב
 146 טוב יינך כי כבר^a רצה האלהים את מעשיך⁸ בכל עת יהיו בגדיך לבנים ושמן על ראשך אל יחסר
 147 ראה^a חיים עם אשה אשר אהבת כל ימי חיי הבלך אשר נתן^b לך תחת השמש^c כל ימי הבלך^c כי
 148 הוא^d חלקך בחיים^e ובעמלך^f אשר אתה עמל תחת השמש¹⁰ כל אשר תמצא ירך לעשות ככחך^a
 149 עשה כי אין מעשה וחשבון ודעת וחוכמה בשאול אשר אתה הולך שמה¹¹ שבתי וראה תחת השמש
 150 כי לא לקלים המרוץ ולא לגבורים המלחמה וגם לא לחכמים^a לחם וגם לא לנבונים עושר וגם לא

- 138 9:1^a על לבי | T[↔]? על לבי | G^{Mss} HiSm P Jer | בלבי^a G*] אל לבי^a 9:1^a ↔
- 138 9:1^b ולכי ראה^b | T (crrp) | ולבור^b | HiSm Hi V sic M^{3Mss} (facil)[↔]
- 139 9:1^c האדם G*] אדם G^{Mss} (Aq) M^{2Mss} ↔
- 139 9:2^a הבל^a G (Sm) V] הכל P T (err-graph)[↔]
- 139 9:2^b באשר^b G Hi] כאשר P (err-graph)[↔]
- 140 9:2^c לטוב ולרע^e G P Jer] לטוב T (homeoarcht)[↔]
- 140 9:2^d ולטהור^d G* P^{Mss} Hi T] לטהור G^{Mss} P* V M^{10Mss}
- 140 9:2^e הנשבע^e M^L] כנשבע G P Hi V T^{Mss} M^{4Mss} (assim)[↔]
- 142 9:3^a והוללות^a Aq Hi] והוללות G Aq Sm P Hi^{Com} V T[↔]
- 142 9:3^b ואחריו^b G^{Mss} T] ואחריהם G* Jer | ואחריהם Sm P[↔]
- 142 9:4^a יחבר^a M^Q G Sm P Hi V T M^{29Mss} 4Edd {a}] יבחר M^K (metath)[↔]
- 143 9:4^b לכלב חי^b Sm (ditt?)] הכלב החי G P Jer T[↔]
- 143 9:5^a יודעים^a G^{Mss} P Jer T] ידעו G*[↔]
- 144 9:5^b עוד להם^b M^L] עוד להם G P Hi | להם? T sic M^{3Mss} ↔
- 145 9:6^a וחלק^a G P Hi V T] גם חלק G^{Mss} ↔
- 146 9:7^a כבר^a G (Aq-Sm-Th) Hi T] (-) G^{Mss} P V (hapl)[↔]
- 147 9:9^a ראה^a G^{Mss} Sm Hi V T] וראה G* P[↔]
- 147 9:9^b נתן^b T] נתן G Hi V (exeg)[↔]
- 147 9:9^c הבלך^c G Aq Hi V] -? G^{Mss} T | (-) G^{Mss} P M^{19Mss} (homot)[↔]
- 148 9:9^d הוא^d G T^{Mss}] (היא) Syh P Jer T^{Mss} M^{10Mss} 1Ed
- 148 9:9^e בחיים^e P Jer] בחייד G P^{Mss} T (assim)[↔]
- 148 9:9^f ובעמלך^f G P V T] ובעמל G^{Mss} Hi
- 148 9:10^a ככחך^a G {F}] בכחך P Hi V T (err-graph/assim)[↔]
- 150 9:11^a לחכמים^a G (Aq-Th) P Jer T] (לחכם) G^{Mss} Sm (hapl)[↔]

151 לְיֹדְעִים חֵן כִּי עַת וּפָנַע יִקְרָה אֶת כֹּלָם ¹² כִּי גַם לֹא יִדְעֶה ^a הָאָדָם אֶת עֵתוֹ כַּדָּגִים שְׁנֹאחֲזִים בַּמְצֹרָה
 152 רַעַה וּכְצִיפְרִים הָאֲחֻזֹּת בַּפַּח כַּהֵם יֹקְשִׁים בְּנֵי הָאָדָם לְעַת־ ^c רַעַה כְּשֵׁתְפוּל עֲלֵיהֶם פִּתְאוּם ¹³ גַּם זֶה
 153 רֵאִיתִי חֹכְמָה תַּחַת הַשֶּׁמֶשׁ וּגְדוּלָה הִיא אֲלֵי ¹⁴ עֵיר קִטְנָה וְאֲנָשִׁים בָּהּ מַעֲט וּבֹא אֵלֶיהָ ^a מֶלֶךְ גְּדוֹל
 154 וּסְבַב אֹתָהּ וּבִנְהָ עֲלֶיהָ מְצֹרִים ^b גְּדוֹלִים ¹⁵ וּמִצָּא בָּהּ אִישׁ מִסְכֵּן חָכֵם ^a וּמִיֵּלֵט הוּא אֶת הָעֵיר בַּחֹכְמָתוֹ
 155 וְאָדָם לֹא זָכַר אֶת הָאִישׁ הַמִּסְכֵּן הַהוּא ¹⁶ וְאִמְרָתִי אֲנִי טוֹבָה חֹכְמָה מְגֹבֶרֶת וְחֹכְמַת הַמִּסְכֵּן בְּזוּיָהּ
 156 וּדְבָרָיו אֵינֶם נִשְׁמָעִים ¹⁷ דְּבָרֵי חֲכָמִים בְּנַחַת נִשְׁמָעִים מִזְעָקַת מוֹשֵׁל ^a בְּכִסְיִלִים ¹⁸ טוֹבָה חֹכְמָה מִכְּלֵי
 157 קָרֵב וְחוּשָׁא אֶחָד יֵאבֵד טוֹבָה הַרְבֵּה
 158 **10** ^a זָבוּב מוֹת ^a יִבְאִישׁ ^b גְּבִיעַ ^d שֶׁמֶן רֹקֵחַ ^d יִקְרַח מִחֹכְמָה ^e מִכְּבוֹד ^f סְכָלוֹת מַעֲט ^g ² לֵב חָכֵם לִמְיֹנֵו
 159 וּלֵב כְּסִיל לְשִׁמְאָלוֹ ³ וְגַם בְּדֶרֶךְ כְּשֶׁהִסְכֵּל ^a הוֹלֵךְ לִיבּוֹ חֲסֵר ^b וְאָמַר ^c הַכֹּל ^d סְכָל ^e הוּא ⁴ אִם רוּחַ
 160 הַמּוֹשֵׁל תַּעֲלֶה עֲלֶיךָ מִקּוֹמְךָ אֶל תַּנַּח כִּי מִרְפָּא יִנַּח חֲטָאִים גְּדוֹלִים ⁵ יֵשׁ רַעַה רֵאִיתִי ^a תַּחַת הַשֶּׁמֶשׁ
 161 כְּשֶׁנִּגְנַב הַיָּצָא ^e מִלְּפָנָי הַשְּׁלִיט ⁶ נִיתֵן הַסְּכָל ^a בְּמִרְמוּמֵי רֵבִים וְעֹשִׂירִים בְּשִׁפְלֵי יִשְׁבוּ ⁷ רֵאִיתִי עֲבָדִים עַל
 162 סוֹסִים וְשָׂרִים הוֹלְכִים כְּעֲבָדִים עַל הָאָרֶץ ⁸ חוֹפֵר גּוֹמֵץ בּוֹ יִפּוֹל וּפּוֹרֵץ גֵּדֵר יִשְׁכְּנוּ נַחֲשׁ ⁹ מִסִּיעַ אֲבָנִים
 163 יִיעֲצֵב בָּהֶם בּוֹקַע ^a עֲצִים יִסְכֵּן בֶּם ¹⁰ אִם קָהָה הַבְּרוּזֵל וְהוּא לֹא פָּנִים קִלְקַל וְחִיָּלִים יִגְבֵּר וְיִתְרוֹן

- 151 9:12^a יִדְעֶה Jer] יִדְעֶה G T[↔]
 152 9:12^c לְעַת־ G* T] בְּעַת־? G^{Mss} P Hi sic M^{1Ms}
 153 9:14^a אֵלֶיהָ Hi T] (עֲלֵיהָ) G P V M^{3Mss}[↔]
 154 9:14^b מְצֹרִים G P Hi M^{2Mss}] T (harm) מְצֹרִים[↔]
 154 9:15^a חָכֵם G* P] וְחָכֵם G^{Mss} Hi V T M^{140Mss} 9Edd (facil-synt)[↔]
 156 9:17^a מוֹשֵׁל Sm P Hi V T] G (assim) מוֹשֵׁלִים[↔]
 156 9:17^b בְּכִסְיִלִים Sm P Hi V T] G[?] בְּכִסְיִלִים[↔]
 158 10:1^a זָבוּב מוֹת Siegfried] זָבוּבִי מוֹת G Sm P Hi V | זָבוּב מוֹת T (exeg)[↔]
 158 10:1^b יִבְאִישׁ G^{Mss} Sm T] יִבְאִישׁוֹ? G* P Hi V[↔]
 158 10:1^c גְּבִיעַ G P] G^M (err-graph) | — Sm Jer M^{1Ms} (exeg)[↔]
 158 10:1^d שֶׁמֶן רֹקֵחַ Sm] שֶׁמֶן רֹקֵחַ G P Hi V T[↔]
 158 10:1^e מִחֹכְמָה P Hi T] מַעֲט חֲכָמָה G (ideol)[↔]
 158 10:1^f מִכְּבוֹד G] וּמִכְּבוֹד Hi V T M^{145Mss} 30Edd (facil-synt)[↔]
 158 10:1^g מַעֲט G^{Mss} (Sm) P Hi T] רַבָּה G* (Th) P^{Mss} (ideol) | (בְּעַת־) V[↔]
 159 10:3^a כְּשֶׁהִסְכֵּל M^K G^{Mss} Sm {A, F}] מִקְּשֵׁסֶכֶל M^Q G* M^{17Mss} 2Edd (assim)[↔]
 159 10:3^b חֲסֵר Sm P Hi V T] יַחֲסֵר G (ditt)[↔]
 159 10:3^c וְאָמַר M^L] וְאָמַר? Sm Hi V T sic M^{5Mss} | וְשָׂאֲמַר? G P[↔]
 159 10:3^d הַכֹּל G P Hi T {a}] לְכֹל Sm V[↔]
 159 10:3^e סְכָל Sm Hi V T] סְכָל? G P[↔]
 160 10:5^a רֵאִיתִי M^L] שְׂרֵאִיתִי G P Jer T
 161 10:5^b כְּשֶׁנִּגְנַב ct] כְּשֶׁנִּגְנַב rel
 161 10:5^c הַיָּצָא ct] הַיָּצָא M^L | הַיָּצָא G P T | הַיָּצָא G^{Mss} | הַיָּצָא? Sm Jer | הַיָּצָא M^{2Mss}[↔]
 161 10:6^a הַסְּכָל G Aq Sm P Jer T] הַסְּכָל M^L (assim/ideol?)[↔]
 163 10:9^a בּוֹקַע G*] וּבּוֹקַע G^{Mss} P Jer M^{45Mss} 3Edd (facil-synt)[↔]
 163 10:10^a לְהֵאֲרֹחַ G^{Mss} Hi Com M^{1Ms}] לֹא Jer T (aur) | (—) G* P M^{4Mss} (homeot)[↔]

164 הַקָּשֶׁר^b חֹכְמָה¹¹ אִם יִישׁוֹךְ הַנְּחֹשׁ^a בְּלֹא לַחֵשׁ וְאִין יִתְרוֹן לְבַעַל הַלְּשׁוֹן¹² דְּבָרֵי פִי חֲכָם חָן וּשְׁפָתוֹת
 165 כְּסִיל תְּבַלְעֵנוּ¹³ תַּחֲלִילַת דְּבָרֵי פִיהוּ סִכְלוֹת וְאַחֲרִית פִּיהוּ הוֹלְלוֹת רַעָה¹⁴ וְהִסְכֵּל יִרְבֵּה דְּבָרִים לֹא
 166 יִדְעֵהָ^a הָאָדָם מִזֶּה שֶׁהִיא^b וְאִשֶׁר יִהְיֶה מֵאַחֲרָיו מִי יִגִּיד לוֹ¹⁵ עֲמַל[†] הַכְּסִילִים^a תִּיגַעְנֻב[†] אֲשֶׁר לֹא
 167 יִדְעֵהָ לְלַכַּת אֶל עִיר¹⁶ אִי לֶךְ אֲרִיץ^a שְׂמֹלֶכֶךְ נַעַר וּשְׂרִיךְ בְּבוֹקֶךְ יֹאכְלוּ¹⁷ אֲשֶׁרִיךְ אֲרִיץ שְׂמֹלֶכֶךְ בֶּן
 168 חוֹרִים וּשְׂרִיךְ בַּעַת יֹאכְלוּ בְּגִבּוֹרָה וְלֹא בְּשֵׁתִי^a ¹⁸ בַּעֲצָלָתִים יִימָךְ הַמְקָרָה וּבְשִׁפְלוֹת יָדַיִם יִדְלוֹף
 169 הַבַּיִת¹⁹ לְשַׁחֵק עוֹשִׂים לָחֵם וְיִין^a יִשְׂמַח^b חַיִּים וְהִכְסֶּף יַעֲנֶה^c אֶת הַקּוֹל^c ²⁰ גַּם בְּמִדְעַךְ מֶלֶךְ אֶל תְּקַלֵּל
 170 וּבַחֲדָרַי^a מִשְׁכַּבְךָ^b אֶל תְּקַלֵּל עֲשִׂיר כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ^c אֶת הַקּוֹל^c וּבַעַל הַכְּנַפַּיִם^d יִגִּיד דְּבַר^e
 171 **11** שְׁלַח לַחֲמֹךְ עַל פְּנֵי הַמַּיִם כִּי בִרְבַב הַיָּמִים תִּמְצָאֵנוּ² תָּן חֶלֶק לְשִׁבְעָה וְגַם לְשִׁמוֹנָה כִּי לֹא תִדַע
 172 מִזֶּה יִהְיֶה רַעָה עַל הָאָרֶץ³ אִם יִימְלְאוּ הָעֵבִים גֶּשֶׁם עַל הָאָרֶץ יִרְיָקוּ וְאִם יִפּוֹל עֵץ בְּדָרוֹם וְאִם בְּצַפּוֹן
 173 מְקוֹם שִׁפּוֹל הָעֵץ שֶׁם יִהְיֶה^a ⁴ שׁוֹמֵר רוּחַ לֹא יִזְרַע וְרוּאָה בַּעֲבִים לֹא יִקְצוֹר⁵ כֹּאשֶׁר^a ^b אֵינְךָ יוֹדַע^b
 174 מִזֶּה דֶרֶךְ הַרוּחַ בַּעֲצָמִים^c בְּבִטָּן הַמַּלְאָה כִּכָּה לֹא תִדַע אֶת מַעֲשֵׂה^d הָאֱלֹהִים אֲשֶׁר יַעֲשֶׂה אֶת הַקּוֹל
 175 ⁶ בְּבוֹקֶךְ זֶרַע אֶת זֶרַעַךְ וְלַעֲרַב^a אֶל תִּנַּח יָדְךָ כִּי אֵינְךָ יוֹדַע אִי זֶה יִכְשַׁר זֶה אוֹ זֶה וְאִם שְׁנֵיהֶם כֹּאחֵד
 176 טוֹבִים⁷ וּמִתּוֹק הָאוֹר וְטוֹב לְעֵינָיִם לְרֹאוֹת אֶת הַשֶּׁמֶשׁ⁸ ^a כִּי אִם^a שְׁנַיִם הִרְבֵּה יַחֲיֶה הָאָדָם בְּכוֹלָם
 177 יִשְׂמַח וְיִזְכּוֹר אֶת יְמֵי הַחוּשֶׁךְ כִּי הִרְבֵּה יִהְיוּ כָּל שְׂבָא הַבַּל⁹ שְׂמַח בַּחוּר בִּילְדוּתֶיךָ וְיִשְׁיַבֵּךְ לִיבְךָ

- 164 10:10^b הַקָּשֶׁר^b MQ {F} | M^K הכשיר | M^{47Mss 2Edd} הכשר | G Sm P (facil/assim) | Hi V T (facil) ↗
 164 10:11^a הנחש^a G | G^{Mss} נחש ↗
 166 10:14^a ידע^a T | ידע^a G | ידע^a Jer ↗
 166 10:14^b שהיה^b G* Sm P Hi V M^{4Mss} {a, F} | G^{Mss} T (theol) ↗
 166 10:15^a הכסילים^a G* P Hi V | G^{Mss} T M^{7Mss 1Ed} הכסיל ↗
 166 10:15^b תיגענו^b G^{Mss} T | (תיגעם) G P Hi V | M^{2Mss} ייגענו ↗
 167 10:15^c ידע^c G Sm T | ידעו^c (Sm) P Jer (facil-synt) ↗
 167 10:16^a ארץ^a G^{Mss} Jer T | עיר^a G* P (assim) ↗
 168 10:17^a בשתי^a P V T | יבושו^a G | קבִּבְשָׁת^a Hi ↗
 169 10:19^a ויין G (Th) Hi V T (homeoarcht?) | G^{Mss} P[?] ויין ושמן ↗
 169 10:19^b ישמח^b G T | לשמח^b G^{Mss} (Th) P Jer (facil-synt) ↗
 169 10:19^c את הכל^c G Sm P T | הכל^c G^{Mss} Jer M^{1Ms} ↗
 170 10:20^a ובחדרי^a G | ובחדר^a P Jer T M^{6Mss} ↗
 170 10:20^b משכבך^b G^{Mss} P Hi V T | משכביך^b G* ↗
 170 10:20^c את הקול^c G Hi T | קולך^c G P V ↗
 170 10:20^d הכנפים^d M^K G* Sm | מנפים^d M^Q G^{Mss} M^{28Mss 3Edd} ↗
 170 10:20^e דבר^e G^{Mss} Hi V T (hapl?) | דברך^e G* P ↗
 173 11:3^a יהוא^a M^L | יהיה^a G Sm P Jer T | הוא^a M^{5Mss} ↗
 173 11:5^a כאשר^a Jer T | (באשר) G Aq M^{3Mss} | כי^a Sm P ↗
 173 11:5^b יודע^b Aq Sm P Hi V T | אין יודע^b G (hapl) ↗
 174 11:5^c בעצמים^c T M^{44Mss 1Ed} | בעצמים^c G Hi V (err-graph/theol) ↗
 174 11:5^d מעשה^d G^{Mss} T | (מעשי) G* P Jer ↗
 175 11:6^a ולערב^a G Hi T | ובערב^a G P M^{1Ed} (assim) ↗
 176 11:8^a כי אם^a G^{Mss} P Hi T | אם כי גם אם^a G* | אם^a HiSm V ↗

178 בימי בחורותך והלך בדרכי ליבך^a ובמראה^b עניך ודע כי על כל אלה יביאך האלהים במשפט
 179 10 והסר כעס מליבך והעבר רעה מבשרך כי הילדות והשחרות הבל
 180 12 וזכור את בוראיך בימי בחורתך עד אשר לא יבואו ימי הרעה^a והגיעו שנים אשר תאמר
 181 אין לי בהם חפץ² עד אשר לא תחשך השמש והאור והירח והכוכבים ושבו העבים אחר הגשם
 182 3 ביום שיזועו שומרי הבית והתעוותו אנשי החיל ובטלו הטוחנות כי מיעטו וחשכו הרואות בארובות
 183 4 וסגרו^a דלתיים בשוק בשפּל^b קול הטחנה^c ויקום לקול^c הציפור וישחו כל בנות השיר⁵ גם^a
 184 מנבּה^b יראו^c וחתחתים בדרך ויגץ^d השקר ויסתבל^e החגב ותפר^f האביונה כי הלך^g האדם אל
 185 בית עולמו וסבבו בשוק הסופדים⁶ עד אשר לא ינתק^a חבל הכסף ותריץ^b גולת הזהב ותישבר כד
 186 על המבוע ויך^c הגלגל אל^d הבור⁷ וישוב העפר^a על הארץ^a כשהיה והרוח תשוב אל האלהים
 187 אשר נתנה⁸ הבל הבלים אמר הקוהלת הכול הבל⁹ ויותר שהיה קוהלת חכם עוד למד^a דעת את
 188 העם^b ואין^c וחקר^d תקן^e משלים הרבה¹⁰ ביקש קוהלת למצוא דברי חפץ וכתוב^a יושר דברי אמת
 189 11 דברי חכמים כדרבונות וכמשמרות נטועים בעלי אסופות ניתנו מרועה אחד¹² ויותר מהמה בני
 190 היוהר עשות ספרים הרבה אין קץ ולהג הרבה יגיעת בשר¹³ סוף דבר הכול נשמע^a את האלהים

- 178 11:9^a לבך G (Aq-Sm-Th) P Jer T] G (theol) [↔]
- 178 11:9^b ובמראה G P Jer T M¹¹⁰Mss 60Edd {a}] M^L ובמראי G^{Mss} (theol) [↔]
- 180 12:1^a הרעה G* P Hi V T {a}] רעד? G^{Mss} Sm
- 183 12:4^a וסגרו P] וסגרו G Jer [↔]
- 183 12:4^b בשפּל M^L] בשפּל G P Jer (facil) [↔]
- 183 12:4^c ויקום לקול G* P Hi T] ויקומו לקול G^{Mss} V | וידום קול? Sm [↔]
- 183 12:5^a גם T^{Mss}] וגם? HiSm P Hi T^{Mss} [↔]
- 184 12:5^b מנבּה M^L] ומנבּה G HiSm P Hi V T | ומנבּה? G^{Mss} [↔]
- 184 12:5^c יראו Jer T {F}] יראו? G HiSm (err-voc) | יירא? P sic M⁵Mss [↔]
- 184 12:5^d ויגץ G Th P Hi V T M³Mss 2Edd {a, F}] וינאץ Sm [↔]
- 184 12:5^e ויסתבל G Aq Th P Jer T] (ויסתכל) M³³Mss 13Edd (facil/err-graph) [↔]
- 184 12:5^f ותפר G Sm P Jer M¹Mss {a, F}] ותפר Th P | ותפר Aq (facil) [↔]
- 184 12:5^g הלך M^L] הלך? HiSm Jer T | G
- 185 12:6^a ונתק Pfannkuche {F}] ינתק M^K | ינתק MQ G T M⁴⁷Mss 4Edd | ינתק? Sm P Jer [↔]
- 185 12:6^b ותריץ G Sm P T] ותריץ Aq (Th) Syh Jer (err-voc/assim) [↔]
- 186 12:6^c ויך G* P T] ויך G^{Mss} Jer (assim) [↔]
- 186 12:6^d אל T^{Mss}] (על) G P Jer M¹Mss (assim) [↔]
- 186 12:7^a על הארץ G* T] (אל הארץ) G^{Mss} P Jer M²⁴Mss 2Edd (assim) [↔]
- 187 12:9^a למד G* (Aq-Sm) Jer T^{Mss}] למד? G^{Mss} P T^{Mss}
- 188 12:9^b האדם G^{Mss} Aq-Sm P Jer T] האדם G* [↔]
- 188 12:9^c ואין Aq Sm P Hi V T] ואין G (facil) [↔]
- 188 12:9^d וחקר Aq P T] וחקר? G | וחקר? Sm Hi V [↔]
- 188 12:9^e תקן Sm Hi V T^{Mss}] תקן G | ותקן Aq P M¹²Mss 1Ed (facil-synt/assim) [↔]
- 188 12:10^a וכתוב G* | וכתוב Hi (facil) | וכתוב? G^{Mss} Sm P V sic M⁵Mss (facil) [↔]
- 190 12:13^a נשמע G (Aq-Th) Hi V T] נשמע G P [↔]

191 ירא ואת מצוותיו שמור כי זה כל האדם ¹⁴ כי את כל מעשה^a האלהים יביא במשפט^b על כל נעלם
192 אם טוב ואם רע

191 ^{12:14a} מעשה^a Sm Syh Hi T | המעשה G | (מעשי) Th P V[ⓧ]
191 ^{12:14b} על כל^b (Sm) P Hi V T | בכל^c G[ⓧ]

Chapter 8

Translation

1 ¹ Words of Qohelet, son of David, king in Jerusalem. ² Vanity of vanities, says the Qohelet, vanity of vanities, all is vanity. ³ What gain is it to man in all *“the toil”*^a that he toils under the sun? ⁴ A generation comes and a generation goes, yet the earth remains forever. ⁵ And the sun rises, and the sun sets, and to his place he yearns [**he rises there**]. ⁶ It goes towards south and turns towards north; turning turning goes the wind and on its turns returns the wind. ⁷ All rivers go to the sea and the sea is never filled; to the place where rivers go, there they return to go. ⁸ All words are exhausted, man will not be able to speak; the eye will not be sated in seeing and the ear not filled with hearing. ⁹ What has been is what will be and what has been done is what will be done and there is nothing new under the sun. ¹⁰ There is a saying that might say: ‘Look, this is new!’ (But) It has already been in the eons that were before us. ¹¹ There is no memory of the ancients, and also of the descendants who will be, there will be no memory of them, just as with those who will come after (still). ¹² I am Qohelet, I was king over Israel in Jerusalem. ¹³ And I have given my heart to investigate and explore through wisdom all that has been done under the sun – it is a hard occupation (that) God has given men to be occupied with. ¹⁴ I have seen all the deeds that have been done under the sun, and behold: it is all vanity and chasing of wind. ¹⁵ What is crooked cannot become straight and what is missing cannot be counted. ¹⁶ I have spoken with my heart, saying: ‘I, behold, I have amplified and increased wisdom more than anyone who was before me *in Jerusalem*^d; and my heart has seen much wisdom and knowledge.’ ¹⁷ ‘And may I grant my heart to know wisdom *and knowledge*^a, folly *and senselessness*^c.’ I have found that this too is a worrying about wind. ¹⁸ For in the excess of wisdom there is excess of torment, and he who increases wisdom increases sorrow.

2 ¹ I said in my heart: ‘Come! Let me put you to the test with joy, and consider the good (that comes from it)!’ But behold, even this is vanity. ² To laughter, I said: ‘Mad!’ And to joy, ‘What does it accomplish?’. ³ And I researched with my heart how to lure my flesh with wine

– while my heart conducts itself with wisdom – and how to abide in foolishness, until I saw what good it is to men, that they may do under the sky in the number of days of their life. ⁴ I magnified my works, built houses for myself, planted vineyards for myself. ⁵ I made for myself gardens and parks and planted in them a tree for every fruit. ⁶ I made for myself pools of water from which to irrigate a forest sprouting with trees. ⁷ I bought servants and maidservants and home-born slaves; I also had livestock – herds and flocks; I had more than all those who were before me in Jerusalem. ⁸ I amassed for myself also silver and gold and treasure of kings and of the provinces; I made myself songsters and songstresses, and delights of men, †*šiddah and šiddot*†. ⁹ And I expanded and increased more than anyone who was before me in Jerusalem; even my wisdom was with me. ¹⁰ And all that my eyes demanded, I did not deny them; I did not deprive my heart of any joy, for my heart rejoices *in all^b* my toil, and this was my portion of all my toil. ¹¹ And I turned to all the works that my hands had done and the toil I had toiled to accomplish, and behold: all is vanity and a chasing after wind, and there is no gain under the sun. ¹² And I turned to consider wisdom and folly and senselessness, for what is the man who is to come †**after the king whom they have ^{–f} made**†? ¹³ And I have seen that there is a gain to wisdom over foolishness, like the gain of light over darkness. ¹⁴ The wise man, his eyes are in his head, while the fool proceeds in darkness; yet I also know that a single fate will befall them all. ¹⁵ And I said to my heart: ‘Like the fate of the fool, (so) shall it also happen to me; and how then have I become wiser?’ And I have said in my heart that this too is vanity. ¹⁶ For there is no memory in the wise man, just as in the fool, of eternity, for already in the days that have passed all has been forgotten; even how the wise man dies just as the fool. ¹⁷ And I hated life because everything that is done under the sun was bad for me, because everything is vanity and a chasing of the wind. ¹⁸ And I hated all my toil that I toil under the sun, which I will leave to the man who will come after me. ¹⁹ And who knows whether he will be wise or senseless? Yet he will have control over all the labour I have toiled over and for which I have become wise. This too is vanity. ²⁰ I then turned away from exasperating my heart with all the effort I had put in under the sun. ²¹ For there is a man whose toil is in wisdom and knowledge and skill, and to a man who has not toiled in it he will have to leave his portion: this too is vanity and great evil. ²² For what comes to man with all his toil and with the worry of his heart, which he toils under the sun? ²³ For all his days are sorrow and torment his occupation; even at night his heart does not rest: this too is vanity. ²⁴ There is no good in man *but to eat^b* and drink and allow himself to see the good in his toil; this too I have seen that it is from the hand of God. ²⁵ For who will eat and who will suffer *if not him^b*? ²⁶ For to the man who is good in his sight he has given wisdom and knowledge and joy, and to the sinner he has given the task of gathering and amassing, to leave (then) to the one who is good before God: *^bfor also^b* this is vanity and chasing after wind.

3 ¹ For everything there is a moment, and a time for every deed under the sky. ² A time

to give birth and a time to die; a time to plant and a time to uproot the planted. ³ A time to kill and a time to heal; a time to demolish and a time to build. ⁴ A time to weep and a time to laugh; a time to mourn and a time to dance. ⁵ A time to throw stones and a time to gather stones; a time to embrace and a time to refrain from embracing. ⁶ A time to seek and a time to lose; a time to cherish and a time to discard. ⁷ A time to tear and a time to sew; a time to be silent and a time to speak. ⁸ A time to love and a time to hate; a time for war and a time for peace. ⁹ What is the gain of the worker in what he toils for? ¹⁰ I have seen the occupation that God has given to men to be occupied with. ¹¹ Everything he has made fine in its time, even *the toil^c* he has placed in their hearts, lest man discover the work that God has done from start to finish. ¹² I realised that there is no good [*in them^b*], except to rejoice and to do good in one's life. ¹³ And also, every man who eats and drinks and sees the good in all his toil is also a gift from God. ¹⁴ I realised that everything God will do, it will be forever; to this there is nothing to add, and from this there is nothing to subtract; and God has acted so that (men) be afraid before him ¹⁵ What has already been, is already; and what will be, has already been; and God will seek that which is to be pursued. ¹⁶ And further I have seen under the sun: the place of judgement, there lies wickedness; and the place of justice, there lies wickedness. ¹⁷ I said in my heart: 'The righteous and the wicked, God will judge, for there is a time for every deed and concerning every work †*there^d*†.' ¹⁸ I said in my heart about men †*to show them^a*† God and I saw that they themselves are beasts. ¹⁹ For *the fate of^b* the sons of men *and the fate of^c* the beast, a single *fate^d* is theirs; just as the death of the one, so the death of the other, and a single spirit is to all; and a superiority of man over beast, there is not, for all is vanity. ²⁰ Everything goes towards a single place; everything arose from dust and everything returns to dust. ²¹ *And who^a* knows the spirit of man, *whether it ascends^b* upwards, and the spirit of the beast, *whether it descends^c* downwards, to the earth. ²² And I saw that there is no better thing than for man to rejoice in his works, because it is his portion, indeed: who will bring him to see what will be after him?

4 ¹ I then turned to consider all the injustices that are done under the sun, and behold: the tears of the oppressed, and there is not for them a comforter; †*and from the hand^c of their oppressors, power,*† and there is not for them a comforter. ² And I praise the dead who have already died more than the living who are living still. ³ And better than both (is) he who has not yet existed, who has not seen the evil work that is done under the sun. ⁴ And I have seen all the toil and all the zeal of work – it is man's envy of his neighbour; this too is vanity and a chasing after wind. ⁵ The fool crosses his hands and gnaws his flesh. ⁶ Better one handful (with) ease than two handfuls (with) effort and chasing after wind. ⁷ I then turned to consider the vanity under the sun. ⁸ There is one and there is no second; not even a son or a brother is his; and there is no end to his toil, moreover *his eye^b* is not satisfied with wealth: 'For whom then do I toil and deprive my soul of good?' This too is vanity and mischief. ⁹ Better than one alone, the two, to

whom there is a good reward in their toil. ¹⁰ For if they fall, one will lift his companion; ^b*and woe to*^b the one alone who falls, and there is not another to lift him. ¹¹ When two lie (together), then it will be warm for them, while for the single, how does it get warm? ¹² If *they attack*^a the one alone, the two will stand in front of him; and a three-stranded rope is not easily broken. ¹³ Better a child poor but wise than a foolish king who can no longer hear reason ¹⁴ For out of [?]*the womb*[?] he came forth to reign; for even in his own kingdom he was born poor. ¹⁵ I have seen all the living busying themselves under the sun with the next child who is going to take the place of each. ¹⁶ There is no end ^a*to all the toil*^a for all those who lived before them; yet descendants will not enjoy it, for that too is vanity and a worrying about wind. ¹⁷ Watch *your step*^a when you go to the house of God and draw near to listen; *gift*^d of fools is sacrifice, because they do not know that they are doing wrong.

5 ¹ Do not hasten with your mouth, nor let your heart rush to utter a word before God, for God is in heaven and you on earth; therefore, let your words be few. ² For the dream comes in the excess of activity, and the voice of the fool in the excess of words. ³ When you make a vow to God, do not delay in fulfilling it, for there is no benevolence with fools; ^a*you, what you*^a vow, fulfil. ⁴ Better that you do not vow than that you vow and do not fulfil. ⁵ Do not let your mouth cause your flesh to sin, and do not say before God that it was an error, for will God anger at your voice and will destroy *the works of*^b your hands. ⁶ For in the excess of dreams and illusions, (come) also many words; but fear God. ⁷ If oppression of the poor and subtraction of right and justice you see in the province, do not be astonished at the matter, because one superior stands over another superior, and on both (there are) other superiors. ⁸ And the gain of the land is ^a*above all*^a: (even) a king is served for the field. ⁹ He who loves money will not be sated by money, and he who loves [†]*abundance*^b *filled with*^b *the product*[†]; this too is vanity. ¹⁰ In the multiplying of *goods*^b, those who devour them multiply, and what faculty is there for the owner, if not *seeing*^c (with) his eyes? ¹¹ Sweet is the sleep of *the slave*^a, whether he eats little or much, while abundance, to the rich man, does not let him sleep. ¹² There is a sickening evil (that) I have seen under the sun: a wealth kept for its owner, to his detriment. ¹³ And that wealth was lost in a bad deal, and (to him) a son was born and there is nothing in his hand. ¹⁴ *For*^a he came out of his mother's womb, naked he will go again, just as he came, and nothing will he gain by his labour that he can carry in his hand. ¹⁵ This *too*^a is a sickening evil, ^b*that just as*^b he came, so shall he go; and what gain is it to him, who toils for the wind? ¹⁶ Also all his days [†]*in darkness*^a[†] he eats, and (with) much *torment*^b *and sickness*^c and rage. ¹⁷ Behold what I have seen of good, that it is good to eat and drink and see the good in every toil that (man) toils under the sun (for the) number of days of his life that God has given him, for this is his portion. ¹⁸ Also, every man to whom God has given wealth and possessions and allowed him to eat from it and take his portion and rejoice in his labour: it is a gift from God. ¹⁹ For he will not remember much

of the days of his life, for God *keeps one occupied^a* with the joy of one's heart.

6 ¹ There is an evil I have seen under the sun and it is great upon man: ² A man to whom God has given wealth and possessions and prestige, and whose soul lacks nothing of all that he desires, but to whom God does not grant to eat from it, so that a stranger will eat of it: this is vanity and is an evil sickness. ³ If a man were to reproduce a hundred times and live a hundred years and were many the days of his years, but his soul was not satisfied with good and there were no tomb for him, I say: better than him an abortion. ⁴ For in vanity he has come and in darkness, and in darkness his name shall be shrouded. ⁵ For not even the sun has seen and known; resting more to this than to that. ⁶ And if he lived a thousand years twice, but did not see the good, would they not all go to only one place? ⁷ Every toil of man is for his mouth, yet the soul is not filled. ⁸ For what is it more to the wise man than the fool? *^bTo what end^b* should the poor man know how to go among the living? ⁹ Better the sight of the eyes than the wandering of the soul: this too is vanity and a chasing of wind. ¹⁰ That which has been, its name has already been named, and that which is man has been recognised, and he will not be able to dispute with him who is stronger than he. ¹¹ Indeed, there are many words that multiply vanity: what is more to man? ¹² For who knows what is good for man in life? Few (are) the days of the life of his vanity, and he will spend them as a shadow. For who shall tell man what shall be after him under the sun?

7 ¹ Better a (good) name than a good oil, and the day of death to the day of one's birth. ² Better to go to the house of lament than to go to the house of the feast, for that is the end of man, and the living will set his mind. ³ Better torment than laughter, for in the affliction of the face the heart will be glad. ⁴ The heart of wise men is in the house of mourning, while the heart of fools is in the house of feasting. ⁵ Better to listen to of the wise to the song of fools. ⁶ For as the sound of kindling under the pot, so is the laughter of the fool; this *also^e* is vanity. ⁷ For oppression will make the wise foolish, *and will pervert^a †a calm heart†*. ⁸ Better the conclusion of a thing than its beginning; better the patient of spirit than the proud of spirit. ⁹ Be not hasty to be tormented in your spirit, for torment in the lap of fools rests. ¹⁰ Do not say: 'What was it, that the previous days were better than these?' For not *with wisdom^a* have you asked about that. ¹¹ Good is wisdom with a legacy; and a gain for those who see the sun. ¹² For *in its shadow^a*, wisdom is *like the shadow of^b* money, and the advantage of knowledge is (that) wisdom makes those who possess it live. ¹³ Consider the work of God, for who can correct what He has made crooked? ¹⁴ In the day of prosperity, live in goodness, and in the day of distress, consider: this, too, together with that, God has done, so that man can discover nothing after him. ¹⁵ All I have seen in the days of my vanity: there is a righteous man who perishes in his righteousness and there is a wicked man who prolongs (his days) in his wickedness. ¹⁶ Do not be too fair and do not act too wise: why should you upset yourself? ¹⁷ Do not be excessively wicked and do not

be foolish: why should you die when it is not your time? ¹⁸ It is good that you take (some) of this, but also from that do not withdraw your hands, for he who fears God avoids (the excess of) both. ¹⁹ Wisdom *helps*^a the wise man more than ten governors who have been in the city. ²⁰ For there is no man (so) righteous on earth who does good and does not sin. ²¹ Even to all the words that will be spoken, lend not your heart, lest you hear your servant speaking ill of you. ²² For also many times your heart knows that you too have spoken ill of others. ²³ All this I have experienced with wisdom; I have said: 'That I may become wise,' but it is far from me. ²⁴ Far away is what has been, and what is deep down, who can uncover it? ²⁵ I have turned, I and my heart, to know and explore and seek wisdom and a reasoning, to know wickedness, foolishness, *and senselessness*^c. ²⁶ And I find more bitter than death the woman, who is snares, and nets her heart, chains her hands; good in the sight of God he who shuns her, while the sinner will be trapped in her. ²⁷ Look, this I have found, said Qohelet: *'I went through the reasoning one by one?'* ²⁸ *'that my soul persisted in searching, but did not find?'*; one man out of a thousand, I found, but one woman out of all, I did not find. ²⁹ Only this, look, I have found: that God made man simple, but they sought countless reasonings.

8 ¹ Who is *so wise*^a as to know the interpretation of things? A man's wisdom illuminates his face, while *an impudent man*^b *changes*^c his face. ² *I*^a the king's order observe, and by reason of the oath of god ³ *do not hasten*^a to leave his presence, do not insist in a dangerous discourse, for whatever pleases him, he does. ⁴ For the word of the king is law; who can tell him: 'What are you doing?' ⁵ He who observes the command will not experience a bad word, and a wise heart *knows*^c (that there is) *a time of judgement*^b. ⁶ For for every action there is a time and a judgement, for the evil of man is much upon him. ⁷ For he does not know what it will be, for when it will be, who will tell him? ⁸ There is no man to control the wind, to imprison the wind, and there is no government in the day of death; and there is no leave in war, and wickedness cannot save the one who commits it. ⁹ And all this I have seen, and I have given my heart to every action that has been done under the sun, (at) the time when commands man over man, to his detriment. ¹⁰ And so I have seen wicked people *officiating*^a, *coming*^b *from a holy place*^c *and going*^d *bragging*^c to the city that they have done so. ¹¹ From the moment that judgment of *evil works*^a is not made quickly, therefore the heart of men is full of them, to do evil. ¹² For the sinner does evil *†a hundred times†*^d and prolongs to him (his days), yet I know that it will be good to the God-fearing, that they tremble before him. ¹³ While good will not be to the wicked and, like a shadow, he will not prolong (his) days, because it does not fear before God. ¹⁴ There is a vanity that is fulfilled on earth, namely: there are righteous to whom it touches as the work of the wicked, and there are wicked to whom it touches as the work of the righteous; I have said that this too is vanity. ¹⁵ And I have praised joy, for there is no other good for man under the sun but to eat and drink and rejoice, and it will accompany him in his toil for the days of his life

that God has granted him under the sun. ¹⁶ When I gave my heart to know wisdom and to see the business that is done on earth, (that is) that both by day as by night the sleep in his eyes does not let him sleep, ¹⁷ then have I seen every work of God, that man shall not discover the work that is done under the sun, for which man shall labour in seeking and will not find; and though the wise man may say that he knows, he cannot find.

9 ¹ For all this I have given to my heart, ^b *and my heart has seen^b* all this, that the righteous and the wise and their works are in the hand of God; even love, even hatred, does not man know that everything before them is ² *vanity^a*. *For^b* to all is one destiny: to the righteous and to the wicked, ^c *to the good and to the bad^c*, to the pure and to the impure, and to the sacrificer and to him who does not sacrifice; as the good, so the bad, he who swears, as he who fears the oath. ³ This is evil in all that is done under the sun, that one destiny is to all, and also the heart of the sons of man is full of evil and folly is in their hearts, in their lives, [†] *and after that^b to the dead[†]*. ⁴ For him who *will be united^a* to all the living, there is reassurance, because as with a living dog, it is better than a dead lion. ⁵ For the living know that they will have to die, while the dead know nothing, and there is no longer a reward for them, for the memory of them will be forgotten. ⁶ Even their love, even their hatred, even their envy, is already lost and a part is no longer theirs forever in all that is done under the sun. ⁷ Go, eat your bread with joy and drink your wine with a glad heart, for already your work has pleased God. ⁸ At all times be your clothes white and be oil on your head not lacking. ⁹ See life with the woman you loved all the days of the life of your vanity, who gave to you under the sun all the days of your vanity, for this is your part in life and in your toil that you toil under the sun. ¹⁰ Everything your hand finds to do, *according to your strength^a*, do it, for there is neither work nor reasoning nor knowledge nor wisdom in the Sheol towards which you are going. ¹¹ I turned to consider under the sun that running is not for the agile, nor war for the strong, nor bread for the wise, nor wealth for the intelligent, nor favour for the learned, for time and chance affect them all. ¹² For moreover, man knows not his hour, as fish which are caught in an evil net, and as birds caught in the snare; like them are entrapped the sons of man in the fatal hour, when it falls upon them suddenly. ¹³ This too I have seen: wisdom under the sun and great it is for me. ¹⁴ A small city and few men in it; and a great king comes towards it and surrounds it and builds great *siege-machines^b* against it. ¹⁵ And there was to be found in it a poor, wise man, and he saved the city with his wisdom, yet no one remembers that poor man. ¹⁶ Then I said: wisdom is better than strength, and the poor man's wisdom is despised and his words are not heard. ¹⁷ The words of the wise are heard in quiet, away from the shouting of the one ruling over foolish men. ¹⁸ Wisdom is better than instruments of war and a single sinner sends much good to ruin.

10 ¹ *A (single) fly^a* of death spoils *a (whole) ounce^c* of perfumer's oil; more expensive than wisdom, than prestige is a little foolishness. ² The heart of the wise man is on his left, while the

heart of the fool on his right. ³ And moreover, along the path, when the fool proceeds, his heart is absent, and he says: '*Everyone^d* is a fool!' ⁴ If the wrath of a mighty one assails you, do not forsake your seat, for calm appeases great sins. ⁵ There is an evil, I have seen under the sun; *like the fool^b who turns away^c* from the presence of those in command. ⁶ *The fool^a* is placed in high places, while the rich lie below. ⁷ I have seen slaves on horseback and princes, like slaves, proceeding on earth. ⁸ He who digs a pit, may fall into it, and he who demolishes a wall, a snake may bite him. ⁹ He who carries stones, may be injured by them, he who chops wood, may be endangered by them. ¹⁰ If the iron blunts and distorts *to him^a* the face, then efforts must increase, but the advantage of wisdom is (precisely) *to prepare (for use)^b*. ¹¹ If the snake bites without a spell, then there is no gain for the caster. ¹² The words of the mouth of the wise man are a grace, while the lips of the fool consume him. ¹³ The beginning of the speeches of his mouth are senseless and the end of his mouth a terrible folly. ¹⁴ The fool multiplies words; does not man know what *has been^b* and what will be after him, who will tell him? ¹⁵ The effort *†of fools^a fatigues him^{b†}* who does not know how to go to the city. ¹⁶ Woe to you, O land whose king is a child, and your ministers feast in the morning. ¹⁷ Happy are you, O land whose king is the son of notables and your ministers eat on time, in prowess and not in drunkenness. ¹⁸ Through laziness the roof can collapse, and through inertia of the hands the house can leak. ¹⁹ To cheer themselves they eat bread and wine cheers life, but money worries everyone. ²⁰ Speak not evil of the king even in your mind, nor curse the rich man in your bedchamber, for a bird of heaven shall bring forth the voice, and a winged being will report the speech.

11 ¹ Send your bread upon the surface of the waters, for at the end of many days you shalt find it. ² Give it a portion of seven or of eight, for you know not what of evil will be on earth. ³ If the clouds fill, rain pours down on the earth, and if a tree falls in the south, or if in the north, where it falls, it will be there. ⁴ Who watches over the wind, will not sow, and he who looks to the clouds, will not reap. ⁵ Just as you do not know the way of the spirit *in the bones^c* in the womb of a pregnant woman, so you will not know the work of God who will do everything. ⁶ In the morning sow your seed and in the evening do not rest your hand, for you do not know whether it will succeed at this or that or whether both are equally good. ⁷ And sweet is the light and it is good for the eyes to see the sun. ⁸ For if man were to live many years, he would rejoice in them all and remember the days of darkness, for they would be many; all that comes is vanity. ⁹ Rejoice, O child, in your childhood and may your heart gladden you in the days of your childhood; and go into the ways of your heart *and in the sight^b* of your eyes and know that God will bring you to judgment on all this. ¹⁰ And remove torment from your heart and make evil pass from your flesh, for childhood and the dawn (of life) are vanity.

12 ¹ And remember your creator in the days of your childhood, until the days of evil come and reach the years of which you will say: 'I do not find (any) use in them'. ² Until the sun

and the light and the moon and the stars darken, and the clouds return after the rain. ³ In the days when the guardians of the house shall be stirred, the men of valour shall be cured, and the grinders shall cease, for they are made few, and the eyes fog up in the skylights. ⁴ And shall the doors be closed along the way, in the weakening of the sound of the grindstone, †^c *and will rise up in song*^c † the bird, and the daughters of song will fade away. ⁵ And also from on high they shall fear, and terror in the street; and the almond tree *shall blossom*^d, and the locust shall drag itself, *and shall split*^f the caper, for man proceeds to the abode of his eternity, and will wander the complainers in the street. ⁶ Until the silver rope *is broken*^a and the golden cruet *is smashed*^b and the jug at the spring is shattered *and plunges*^c the pulley into the well. ⁷ And returns the dust to the earth, as it was, and the spirit return to God, who gave it. ⁸ Vanity of vanities, said Qohelet, vanity of vanities, all is vanity. ⁹ And besides (the fact) that Qohelet was a sage, he also taught knowledge to the people; and he listened and researched and composed many sayings. ¹⁰ And Qohelet applied himself to find words of value; and what is written is exactitude, words of truth. ¹¹ The words of the wise are like goads, like nails driven in; the collections of sayings are given by a single shepherd. ¹² And besides those things, my son, be careful: to do many books, there is no end, and too much study is wear and tear on the flesh. ¹³ End of speech, all has been heard; fear God and observe his precepts, for this is all man. ¹⁴ For every work God will bring forth into judgement, (also) concerning that which is hidden, whether it be good or evil.

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