Professor Margoliouth and the 'Original Hebrew' of Ecclesiasticus.

BY PROFESSOR ED. KÖNIG, PH.D., D.D., ROstock.

II.

A special series is made up of passages in which Professor Margoliouth thinks to account for a 'nonsense' in H by recourse to the Persian language.

(1) The series begins with 42. The expletives which Margoliouth (p. 13) showers upon the text of H I find superfluous. For, seeing that it is an established fact (see above, 2 ad init.) that the text of H has come down to us in a corrupt form, it may be that in this instance too the words offered in the marginal note exhibit the original text. This suggests that also in v. 25 we should turn from the text to the marginal note, the language of which may mean, 'And the house of a woman that likes to scorn pours forth scorn.' The feminine form בָּשׁ הָוָה may be due to the influence of the feminine genitive בָּשׁ הָוָה of Ex 26, etc. (see my Syntax, § 349a), and 'the house of a woman' might all the more readily be simplified by G into 'woman' (יוֹתְנִית), because ויִ, 'house,' is a frequent term for 'woman' in later Hebrew (Levy, NHWB i. 224b). Then v. 25 forms a climax ad petus, and the final נָחָה of the original, to which also דָּלָבָה points, may have been dispelled by נָחָה, because the latter stood at the end of v. 24 and v. 25, and thus a homoioteleuton took place. Schlatter (p. 39) prefers the text of v. 25. He regards the terminal word נָחָה as original, and renders, 'And in the house of a scorrer (fem.) the woman chatters.' But mere 'chattering' would be no such abhorrent quality; and in this way neither could G have been derived from H, nor H from G. Finally, Margoliouth (p. 13) seeks to restore the text of v. 25 from the Persian language. He invites us to translate the four words of this text literally into Persian, and then we shall see what was meant by banks מַרְבִּיפֶּר הָאֱלֹהִים. I have sought to follow his directions, but have failed to discover a sound sense for v. 25. Margoliouth says expressly that the Persian word for 'woman' is to have the indefinite article and the accusative sign. Well, the Persian word for 'woman' is خانم, the indefinite article is خ (i), and the accusative sign is یә (ra).

The Persian rendering of v. 25, as proposed by Margoliouth, would thus have ended with the accusative san-ira, and this would have been reproduced by the Hebrew retranslator as נָחָה. But neither do I see how this san-ira of the Persian translation could originate from נָחָה, unless it were נָחָה, nor how it could give a good sense to the נָחָה of H.

(2) Regarding 43, I cling, in the first place, to the idea that the en ḫτασιο of G is connected with רָאשׁ. Or may not רָאשׁ, 'form' (יוֹתְנִית, 'image'), be contained in נָחָה? 'Picture' and 'appearance' are cognate notions. Or did אַמְוָא originate from אַמְוָא, and the latter from רָאשׁ, 'at his rising or appearing' (2 Ch 2610b)? Neither supposition is easy; but is there then no connexion between en ḫτασιο and רָאשׁ? Let us, however, assume that רָאשׁ is, with the marginal note, to be changed into נָחָה. Then the rendering would be, 'The sun, when it goes forth, causes the beams of light to stream out.' For, as is written, is the אַמְוָא of Ps 19, so is the נָחָה borrowed from Ps 19, where it is used for the beams of light. The latter conclusion is commended also by the circumstance that the commencement of 43 still deals with the illuminating function of the sun, and that it is only from the closing words of v. onwards that the author comes to speak of his warmth.—Margoliouth, for his part, is full of praise (p. 9) for G in 43, namely, θέλω en ḫτασιο διαγιγέλλων en ἑξείδιον. But, if the hebrew and did
not speak of the light-giving quality of the sun, this latter function would not be touched on at all. Moreover, if the sun was referred to as 'proclaiming by his appearance,' the following, 'by his forthcoming,' would be tautological; and if \( \text{πρὸς} \ \text{ὄπτασία} \) was intended to mean 'by his shining,' the sun would do this all the time he shines, and not merely at his rising.

The main point, however, is the following. Margoliouth (p. 9) attaches his explanation of 43\(^{sn} \) to \( \text{διαγγέλλων} \), 'proclaiming,' which, in my opinion, is borrowed somewhat mechanically from Ps 19\(^{ss} \), the Greek of H having been forced into the background by a reminiscence of \( \text{τιμήθη υπερ} \) of Ps 19\(^{ss} \). Let us see whether the explanation of Margoliouth is to be preferred. He presupposes that \( \text{τιμή} \) means 'warmth, heat,' and discovers the common source of 'proclaiming' (G) and 'discharging heat' (H) in Persian-Arabic. For 'between the Persian word for “speech” (ستاکهدن) and the Arabic word for “heat” (ستاکهدن), which a Persian may use if he likes, there is nothing but the context to distinguish.' Notwithstanding, the case does not appear to me to be quite so simple. For it is assumed that the retranslator's Persian friend who, according to Margoliouth, translated G for him, chose precisely the phrase, \( \text{sukhun afshandan} \) as the equivalent of \( \text{διαγγέλλων} \), and that the retranslator himself supposed that he had before him not a Persian but an Arabic word. Besides, the Persian translator of G would thus have dropped either \( \text{πρὸς} \ \text{ὄπτασία} \) or \( \text{ἐξ ἔξωθεν} \). Perhaps, then, my suggestion as to the connexion between \( \text{πρὸς} \ \text{ὕπαρ} \) and \( \text{διαγγέλλων} \) deserves the preference.

(n) 43\(^{sn} \) reads in H, 'and also moon by moon the times (or seasons) return: a dominion over the end (i.e. forming the boundaries of time), and a sign for the hidden time (i.e. the latest future).’ In the eyes of Margoliouth (p. 11), this is 'a piece of nonsense.' I wait with composure to see whether many will agree with him in this judgment. Meanwhile let us examine his view of G and S. G offers, 'and the moon in all things to her season, showing of times and a sign of eternity,' while S is to be rendered, 'and the moon ariseth to her time, a showing of times and a sign from everlasting.' According to Margoliouth 'the Syriac and the Greek help us to excellent sense,' and he derives H from G thus: 'The corrupt Greek “in all” has been literally rendered \( \text{παῦρ} \) and that word sometimes means “the moon.”' (He means by this that the Persian \( \text{بار} = \text{with}, \ \text{تار} \) and \( \text{بار} = \text{every one, all}, \) and that the Arabic \( \text{بًعیرن}, \ \text{bāhirun}, \) signifies “mirabilis, splendens luna.”) He adds that the Greek 'unto her time' was probably rendered by the words \( \text{بار بًار} \) (the Persian \( \text{بار} = \text{at}, \) and \( \text{بار} = \text{time} \) [Germ. \text{Maft}]). The Hebrew plural \( \text{לתא} \) is not taken into account by Margoliouth. On the other hand, he thinks to derive the \( \text{חתא} \), 'are returning,' in such a way that the final letter of \( \text{بار} \) (namely, \( \text{ا} \)) was supplied with a point and read as \( \text{بط} \) [Persian \( \text{بار} \) = 'again,' 'back.' I confess that this derivation of H in 43\(^{sn} \) appears to me neither necessary nor probable.

(o) 43\(^{sn} \) is wanting in S and reads in G, 'By His command He hurried down the snow,' whereas H has, 'His might marks out the lightning.' Margoliouth (p. 10) thinks that he can derive this last with certainty from a Persian source, because 'snow' = Persian \( \text{بًار} \), \( \text{بار} \), and 'lightning' = Persian \( \text{بًر} \), \( \text{تًر} \). But here again one may be permitted to offer certain objections. Let us assume that H had a Persian exemplar before him, yet we must ask if in this exemplar not only were the forms of \( \text{بار} \) and \( \text{تًر} \) precisely alike, but also the important points in \( \text{بار} \) and \( \text{تًر} \) respectively neglected? Hence I venture, in spite of Margoliouth's confident opinion to the contrary, to suggest that the coincidence of 'snow' (G) and 'lightning' (H) with the Persian \( \text{بار} \) and \( \text{تًر} \) is a fortuitous one. Further, I regard the \( \text{بار} \) of H as more original than the 'snow' of G. The latter version might consider it necessary to avoid 'lightning' in v.13\(^{sn} \) because it employed \( \text{ἀποτραπότης} \) in v.13\(^{ss} \). The 'snow,' moreover, appears to me as almost too usual a phenomenon to be presented as the subject of a special Divine command. Besides, snow is spoken of in v.17\(^{sn} \). And why, finally, should the supposed Persian translator of G have replaced 'by His command' by 'and His might?'
The meaning of the Sumerian expression, 'the great to see in it nothing else than Irkalla, or Nirgal. 'ark', the favourite Rebus puns of the Babylonians, and shipped in the temple of the god Ib (not Nin-ib) at the city of Asshur, a 'great Ma-nu' (not Ma-a-nent is the god of pestilence and death, who have the predicate, 'great,' the minative prefix, 'wood, tree,' is read in

Notes, pp. 526) Mr. John cites from Lenormant had already

IN the August number of THE EXPOSITORY TIMES (p. 3, line 2, ' Manu the great ' as the name of a god answer to one another in Hebrew? Cf. my

infinitive with

Syntax, § II.) the Persian translation of G. By the way, Margoliouth's theory that H is 'a translation of a corruption of a Persian. In this way I have come to the conclusion that the text of H is neither in such a bad condition that it exhibits a corrupt form of G and S, nor is based upon a—corrupted—exemplar of a Persian translation of G. By the way, Margoliouth's theory that H is 'a translation of a corruption of a Persian translation' (p. 10) is in contradiction with his assumption (p. 20) that a Persian friend of the retranslator translated G for him into Persian.

Contributions and Comments.

The God Mani.

In the August number of The Expository Times (p. 526) Mr. John cites from W.A.I. iii. 66, col. 3, line 2, 'Manu the great' as the name of a god worshipped in the temple of Ninib at Asshur. Lenormant had already offered the interpretation, 'Manou le grand, qui préside au sort' (evidently in allusion to the Arab. maniyat, 'fate,' 'death-lot,' and the well-known goddess Manât). The text of W.A.I. iii. 66 is made up of a long list of gods which I have transcribed in full in P.S.B.A. xxii. pp. 117-131, and partly explained (Assyriological Notes, § 40). There, amongst the gods worshipped in the temple of the god 1b (not Nin-ib) at the city of Asshur, a 'great Ma-nu' (not Ma-a-nu nor Ma-a-ni) is named. Now, since there is a well-known ideogram ma-nu, which, with the determinative prefix, 'wood, tree,' is read in Semitic eru, and since, on the other hand, among the gods who have the predicate, 'great,' the most prominent is the god of pestilence and death, Girra-gau (the Sumerian gal = 'great'), or, in a later transformation, Irkalla, I should be disposed to view the expression, 'the great ma-nu (or eru)', as one of the favourite Rebus puns of the Babylonians, and to see in it nothing else than Irkalla, or Nirgal. The meaning of the Sumerian manu is probably 'ark' (eru and erinnu, cf. יִרְנָה) along with the

λαρόσει have both a future sense? G, moreover, took נָש in its most obvious sense, namely, 'heat' (Is 49:10, where the LXX reproduces נָש by the same word κατάρον, which is used by G in Ecclus 43:29), but נָש possessed also a second sense, namely, 'the parched ground' (Is 35:7), and this was intended here. This meaning of נָש was not, however, present to the mind of every reader, and hence the marginal note exhibits the easier expression, בִשׂ ו, rafoh, which in Job 8:16 signifies 'the green.' There is thus no need to trace back the wisdom of H to the Persian כַּר ה, which signifies 'fat,' and to take this word 'in its secondary sense of "mildness," "softness."'

In this way I have come to the conclusion that the text of H is neither in such a bad condition that it exhibits a corrupt form of G and S, nor is based upon a—corrupted—exemplar of a Persian translation of G. By the way, Margoliouth's theory that H is 'a translation of a corruption of a Persian translation' (p. 10) is in contradiction with his assumption (p. 20) that a Persian friend of the retranslator translated G for him into Persian.

1 So Ges. Wörterb., s.v. יִרְנָה.