the translation that sections “A” (i 1-viii 11) and “C” (ix 11-15) were done by one translator while section “B” (viii 12-ix 10) was done by another. This phenomenon may be explained in terms of a targum theory or a lectionary theory. However, there is no absolute proof that the LXX arose from a targum or a lectionary background. Without conjecturing how the LXX came about it seems safe to say that the LXX Book of Amos represents a compilation or redaction rather than one single prototype.

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A NOTE ON PROVERBS XXV 27

LUTHER’s translation of the second half of this verse may be held to be an accurate commentary upon the difficulties presented to scholars by it: „Wer schwere Dinge forschet, dem wird es zu schwer“. The Hebrew text of the verse runs:

אָלָל לְכֵם לְהַרְבּוֹתָם אֶחָד שָׁבַה חֹנְכֵם כְּבוֹד;

The R. V. translates: “(It is not good to eat much honey:) So for men to search out their own glory is not glory.” R.V. margin provides the alternative: “But for men to search out their own glory is glory.” These translations, in meaning diametrically opposed to one another, are obtained either by understanding that the force of the negative before the athnah is to be carried over after it, or by supplying the word “men” as an antecedent for the suffix (otherwise without antecedent) of the word דָּבָר. The latter is hardly satisfactory; the former may be deemed to be unduly harsh 2).

The translations of the second half of the verse by the ancient versions indicate considerable variety of interpretation. The LXX 3) renders: τῷ ἐκ λόγων ἐνθύμησος, which would seem to mean: “. . . but one ought to honour esteemed words.” On the basis of this A. J. BAUMGARTNER 4) suggests a) that לָבֹאר (Hiph. imper. of

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1) I am indebted for suggestions to Professor J. A. EMERTON.
2) cf. GESENIUS/KAUTZSCH 152z; nothing analogous to the usage presupposed by R. V. is cited. Targ. and Pesh. understand the force of the negative to have been carried over in a different and more likely manner; see below.
3) The minor Greek versions may be held to multiply confusion, and are not cited.
4) État du Livre des Proverbes (1890), p. 223.
The meaning is: "... and hold-precious words (which are) glory." (i.e., glorious words). The Targ.\(^1\) (with which, practically, the Pesh. shows verbal identity) also indicates the reading肾脏; it may be translated: "... and to search out praising words (is not good)." The Vulg. reads: \((Sicut qui mel multum comedit non est ei bonum,) sic qui scrutator est maiestatis opprimetur a gloria.\) To this translation we shall advert below.

Two modern attempts at a solution to the crux of 27b may be noted; both have the merit of following closely the M.T.:

1) PERLES \(^2\), followed by EITAN \(^3\), suggests that肾脏 is here cognate with Arab. كَذَب despised/spurned, and, with the authority of the Vulg., restores the text to read: 133肾脏 כֹּבֶד; the second half of the verse is then rendered: "... and he who despises glory is honoured."

2) DRIVER \(^4\) accepts PERLES’ restoration of the text, but retains the pointing肾脏; he translates: "... the search for honour is honourable." PERLES’ restoration of the text is attractive; for only pointing and word division in one place are changed. Further, the Vulg.’s scrutator maiestatis is positive versional evidence for his suggested pointing肾脏 כֹּבֶד. The difficulty, however, remains that the parallelism (or progression of meaning) afforded by PERLES’ suggestion is not impressive: thus, the first half of the verse means that one can have too much of a good thing; the second, that by abstaining from a good thing one will eventually obtain it. DRIVER’s suggestion, too, has the fault that antithetical parallelism is hardly achieved.

The same scholar, however, has suggested in relation to Isa. viii 23 that כֹּבֶד in the Hiph. can mean dealt heavily with/oppressed \(^5\). If, then,

\(^1\) The text (LAGARDE) runs:

\(^2\) Analokten zur Textkritik (1922), p. 20.


\(^5\) Feitschrift für W. Eilers (1967), p. 47. See also J. A. EMERTON in J.S.S. 14 (1969) p. 164. DRIVER cites: a) Acc. kubahtu made heavy > damped down (e.g. a fire), vexed/annoyed. b) Aram. כֻּבֶד made heavy/oppressed. We may also compare Arab. كَذَب struggled with difficulties, and כֻּבֶד distress/difficulty (see B.D.B. p. 457a). Heaviness is, therefore, not only associated with glory but also with distress in some Semitic languages.