

The Septuagintal Rendering
of Hebrew Synonyms
in the Book of Proverbs.

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List of Abbreviations.

- Bamngartner, Bm.....Bamngartner, A. J. Sur l'état du
texte du Livre des Proverbes.
- Bleek.....Bleek, F. Einleitung in das A. T.
- Buhl.....Buhl, Frants. Canon and Text of the
Old Testament (tr. by John Macpherson).
- Delitzsch.....Delitzsch, F. Das salomonische Spruchbuch.
- Dys.....Dyerenck, Joh.^o. Kritische Scholien.
- Graetz, Gr.....Graetz, H. Emendationes in pterogue
Israe scripturae Veteris Testamenti
Libros.
- Heidenheim, Hdhm.....Deutsche Vierteljahrschrift für eng-
lisch - theologische Forschung und
Kritik VIII 1865, IX u. X 1866.
- Hitzig, Hitz.....Hitzig, F. Die Sprüche Salomos.

List of Abbreviations.

- Jäger, Jäg.....Jäger, J. G. *Observationes in Proverbiorum
Salomonis versionem alexandrinam,*
Heldorf et Leipzig, 1788.
- Sagard, Sag.....Sagard, Paul de. *Anmerkungen zur
griechischen Uebersetzung des Proverben,*
1863.
- Mühlau.....Mühlau, F. *Geschichte der hebräischen
Synonymik* [ZDMG, 1863]
- Linkess.....Linkess, H. *Die syrische Uebersetzung
des Proverben* [ZAW, 1894]
- Smith, O. J. G.....Smith, W. B. *The Old Testament in
the Jewish Church.*
- Humbreit.....Humbreit, F. W. G. *Commentar über
die Sprüche Salomons. Heidelberg, 1820.*

List of Abbreviations

MT.....Masoretic Text [ed. Baer-Deitzsch 1880]

Lxx.....Greek Version [Swete: The Old Testament in Greek, 1891]

Hb = Hebrew Text. R.V. = Revised Version

Σ.....Codex Sinaiticus

Σ^{ca}.....Corrector of text of Σ of 7th c.

A.....Codex Alexandrinus of 5th c.

B.....Codex Vaticanus.

C.....Codex Ephraemi Syri

C^a.....Corrector of text of C of 6th or 7th c.

Preface.

The subject of this thesis is one of those suggested last year by a member of the Faculty. It is also the general plan followed in obtaining and classifying the material. Whatever else of credit may attach to the thesis has been due to hard and persistent labor on the part of the writer.

The title "Septuagintal Rendering of Hebrew Synonyms in the Book of Proverbs" is not the most appropriate. For the thesis in its present form has taken on a wider scope. As however the body of the thesis (pp. 1-87) is concerned with the establishing of Hebrew synonyms by aid of the LXX the title has been retained.

The chief authorities consulted during the progress of the work have been Mikhlau whose *Geschichte der hebräischen Synonymik* has been closely followed

except in the minor details and Buhl who has furnished the information concerning the Alexandrine translation and Baumgartner whose book has been at my right hand continually. Steady use has been made of this book because aside from Baumgartner's own few suggestive theories and many plausible conjectures it contains citations from the works of Jäger, Lagarde and Vogel - works inaccessible to the student in this city and the more to be regretted because of their exceeding worth. So also citations from the works of Hitzig and Delitzsch have been obtained through Baumgartner. The reliability of his citations is frequently insured by the similar ones which Cinkus makes.

I shall now describe the plan that has been pursued in the body of the thesis. The *Lex to Pro-*

verbs has been made the basis for a determination of Hebrew synonyms. Whenever two or more Hebrew words have been found translated by the same Greek word, the latter has been regarded as a link-word binding the Hebrew words. The Hebrew words thus determined constitute synonyms to one another. A lack of time has made it impossible to establish all the groups of synonyms existing in the book of Proverbs. The principal groups have however been determined, see Index to Groups of Synonyms.

I have stated that a given set of Hebrew synonyms is connected by a given link-word. Instances now arise where one of the Hebrew synonyms has been rendered by a Greek word which is a corruption of the Greek link-word. Thus it has been found by examination that $\text{יִבְנֶה, זָדַן, יָצַח} = \alpha\sigma\theta\epsilon\nu\eta\varsigma$. Now in a passage as 10, 15^b where MT $\text{יִבְנֶה, זָדַן, יָצַח} = \text{LXX } \sigma\upsilon\nu\tau\epsilon\rho\iota, \beta\eta\alpha\sigma\epsilon\beta\omega\nu$ the word $\alpha\sigma\epsilon\beta\omega\nu$ is a cor-

rupted form of $\alpha\theta\epsilon\nu\omega\nu$.

Often one of the given set of synonyms has not been rendered at all by the Lxx as in a free translation, paraphrase or an addition.

Again where one Greek link-word binds a set of Hebrew words instances may arise (these abound in Proverbs) where the given link-word is a rendition of a Hebrew word different from any one of the given set of Hebrew words yet resembling one of them in certain letters. To illustrate. It has been determined that a set of Hebrew words $\text{קָדַד, אָרַח, נִתְּבַד, מִלֹּד, מִלֵּו}$ are translated by the same Greek word $\tau\pi\beta\omicron\varsigma$. In an instance as $\epsilon\iota, \alpha^2$ where $\eta\tau\tau\cdot\tau\pi\beta\omicron\varsigma$ it can be readily seen that Lxx read erroneously τ for η i.e. קָדַד for $\eta\tau\tau$.

There is afforded here opportunity for the display of ingenuity. Many of these restorations of text of

Lxx the commentators Baumgartner and Graetz have hit upon. I myself have by independent means also been enabled to discover in some passages the reading of the text which the Lxx preserves. But the masters par excellence in this field are Jäger and Lagarde. Their restorations while occasionally forced are in the majority of cases correct.

Synonyms: their growth.

A synonym (synonymos) implies a coincidence of meaning in two or more words. An exact coincidence is impossible. Two words however nearly they may approximate each other in meaning are yet distinguishable by slight shades of difference.

The "dawn of language" is marked by a very limited number of words. Forces are at work to add to the store of vocabulary. Prose is not satisfied with the constant repetition of the same word: variations are sought. So too Poetry not content⁺ with the language of Prose, seeks new expressions wherewith to fill out its meter. Thus it is that synonyms come into being.

The sources that give rise to synonyms are various and it becomes impossible in an advanced stage

of a language to trace all synonyms back to the sources. The fact is, synonyms tend to become more and more estranged from their original derivation.

It is the sole burden of the comparatively late science, philology, to investigate the origin of words and give an account of their evolution.

History of the literature upon Hebrew Synonyms.

The subject of Hebrew synonyms has received comprehensive treatment at the hands of both Jewish and Christian savants and the literature bearing upon such synonyms is extensive.

S. D. Suggatto in the introduction to his first treatise on synonyms [בכירה ה'ת"ס 1825 p. 26] gives a good systematised account of the earliest workers in this field. His words are: "the sages of the Mishna and Talmud applied themselves at intervals to a discrimination between synonyms [הלשונות הנרדפים]. Thus they distinguished between כבוד [טובה] נדר, נדבה [בבז מפיץ] נשך, תרבות [בסדר שים] אחר, אחר [ממנות] חליפה, תמורה [נקדושין דף ל"ג] מורס, ערבות [בסדר שים] אחר, אחר [ממנות] חליפה, תמורה [נקדושין דף ל"ג] מורס, [מכילתא] רמה בט, דה בים [שביוצות] שוא, שקר [חגיגה י"ב] רקיץ, ושחקים. Likewise at a later period the sages of Israel devoted themselves more or less to investigate the differ-

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erence of meaning in synonyms. And to pass over
the great investigators Rashi, Aben Ezra, David Kimchi
and others let us mention that Rabbi Shmuel wrote
upon the difference between מי and מימי, the authors of
the Josephoth [שבסלי] upon the difference between קם and
הבן. Rabbi Moses ben Nachman [בפירושו על התורה] drew
a distinction between ריב and תלונה, between מיקניהם
and בוחמתם. Rabbi Joseph Albo [בפרק ניד] distinguished
between שקר and כזב: Rabbeinu Nissim
between בגלל and למען, between לו and אליו. R. Eliskaja b.
Manoach [החדיקוני], a famous commentary to the Penta-
teuch first printed at Venice in 1524 discriminated
between בשמים and סמים, between יום and יומם. Don Is-
aac Abarbanel [בפירושו התורה] discriminated between
אפיס, לעזים and גרי. Rabbi Obadiah b. Jacob Ephraim
[teacher of Renshin born 1550] between גרי and לעזים, אפיס

and ח"פ and the author of ספר חסד [a cabbalistic treatise] between בוטח and חוסה."

In this review Suzzatto has failed to record two not unimportant books treating of synonyms. Reference is here made to the מורה נבוכים of Maimonides and the ח"פ of the Baraita, Aaron b. Elia of Nicodemia, who patterned his work after that of Maimonides. Some groups of synonyms discussed by both authors are the following:

ח"פ ח"מ.ו. מורה נבוכים [דמות, פלם	c. 22]			
ח"פ ח"מ.ו. מורה נבוכים [חב"ט, חדה, דאה	c. 4	"	c. 31]	
ח"פ ח"מ.ו. מורה נבוכים [ק"מ, ח"מ, י"ב	c. 12, 13, 15	"	c. 37-39]	
ח"פ ח"מ.ו. מורה נבוכים [ח"פ, קרב, נגש	c. 18	"	c. 46]	
ח"פ ח"מ.ו. מורה נבוכים [ח"פ, ח"מ, ח"מ	c. 22f	"	c. 44]	

Suzzatto continues thus in his sketch: "and further you will find in the writings of the sages explanations

but only such as concern single words in single places: the majority of explanations are of such passages where through two words one and the same idea is conveyed [He has in mind passages as Gen. 20, 9 וַיֹּאמֶר הוּא אֱלֹהֵי אֲבֹתַי, Mikhlan] And here is unknown to the earlier writers a fact which all later writers admit but which was first taught by the great preacher Blair [י"ב ע"ד] that one cannot find two words in any language, in the Hebrew likewise, exactly alike in meaning. And the first of the sages of Israel who set about to declare this fact was one of the German grammarians, Rabbi Reuben ben Aaron Hallew who was engaged in a controversy with that illustrious grammarian, Rabbi Solomon Zalman Hanan in the book פְּבוֹתוֹת אֶהְיֶה where on page 41 he wrote these words: לֹא אֶמְצֵא לְקוֹלָם שִׁיחִי שְׁנֵי שִׁדְּשִׁים אֶם שֶׁ שְׁנֵי מִשְׁקָלִים יִרְדּוּ עַל דְּבַר אֶחָד בְּפָיִן. But the man who

gave himself to an investigation of the matter of synonyms and who began to write thereon special treatises was that well-known savant, Naftali Herz Wessely." This last assertion by Luzzatto is incorrect for he has overlooked three books that appeared prior to the time of Wessely.

Literature before Wessely. Abraham ben Isaac Bederschi wrote what appears to have been the first treatise on Hebrew synonyms under the title *מנחת שמואל*. The Spaniard Schelomohen Meschulliam di Piera (Piera = Dafira, name of birth-place) was the author of the tripartite lexicon *מנחת שמואל* the third division of which [*מנחת שמואל*] deals with synonyms. But the work of greatest importance before the time of Wessely was the *מנחת שמואל* of Solomon Urbino.

Wessely and his successors. The well-known Hartwig Wessely [Naftali Herz Wessely 1793] appears in this as in other

fields of Hebrew literature epoch-making. While undertaking the translation of the Book of Wisdom [חכמת שלמה] from French into Hebrew, his mind fastened upon the necessity of a proper discrimination between synonyms. A part of his study he embodied in his large work, לבנין. Wessely's investigations upon the subject of synonyms are also to be found in דיוח חן [a commentary to חכמת שלמה] in לבנין [a commentary to Pirke Aboth] and in the commentary to Leviticus [Mendelssohn's Pentateuch חזקוניו השלום].

Three writers of less note follow Wessely. The first of these is the poet Isaac Moses Hallei Satanow, author of the dictionary ספר השו"ס. This work consists of two parts the first שפת אמת the second דברי אהרן, the latter being a lexicon patterned after the אוהל מועד of Solomon Urbino. Jehuda Levi Margalioth is the author of ספר הסליחה ומעשר, the second part of which forms a

lexical treatise. Shajjim ben Arie Isak in the first part
of his דרך חיים discusses groups of synonyms as the
following: נרח, נתיב, משפיל, טפאל, שביל, מסלול:

חשה, הסה, שתק, חרש, דום

אבה, חסץ, יאל, רצה

דאב, ירה, פגם, פייב, און, אבל, אנה

Samuel David Suggatto [ש"ד] born in Trieste 1801] was a
learned exegete [cf. commentary to Isaiah] and grammar-
ian [cf. his Hebrew Grammar]. Exegesis and grammar naturally
led him to the subject of Hebrew synonyms and his labors
in this direction are fruitful. Traces of his work upon
synonyms lie scattered throughout the pages of the
זכור. Remarks upon the subject of synonyms also
occur in Kerem Bshemeth II where on page 163 he speaks
of בגלל, על, טן, בצד, בצבור, למען, מפני - מילות הסבה הנקשרות על שם
and on page 165 of למען - מילות הסבה הנקשרות עם סף על

Joseph Johnson's מילין is a dictionary containing words and their synonyms. Löwinson [Isaachar ben Jehuda] in ספריו devotes some discussion to synonyms as does also Meier Libusch Malbin in his commentary to Isaiah.

The labors of Wessely, Luzzatto and others in the field of Hebrew synonyms were, none will gainsay, valuable. But their labors were after all of a limited and circumscribed character. Only single groups of synonyms were dealt with. But a work in the nature of a treatise comprising the entire resources of the Hebrew tongue (as found in the O.T.) with a methodical classification of synonyms was too stupendous a task for such men. This work was however accomplished taking rank in consequence as the best production that has thus far appeared on Hebrew synonyms, a work that Dr Mühlau styles 'the crown the literary efforts in this direction'. The work is the

דרכי יצחק and its author the Breslau rabbi, Solomon
ben Jehigman Pappenheim [1740-1814]

In addition to the great number of Jewish treatises on
synonyms, several productions by Christian savants are
deserving of mention. The Bishop Jo. Plantarinius is the author
of a meritorious thesaurus of synonyms, *planta vitis seu*
thesaurus synonymis. In this work the synonyms are grouped
alphabetically according to the most usual word: thus
the *verba videndi* are grouped under *ראה*. These synonyms
are excerpted from biblical and rabbinical literature. Syn-
onyms of *ראה* from the Bible: *ראה* *videre fixis oculis* Num 21, 9:
ראה *videre de longe* Ps 33, 14: *ראה* *videre item de longe et ex*
alto Ps 14, 2: *ראה* *attolere oculos suos* Is. 51, 6: *ראה* *aspicere totius*
oculis 1 Sam. 18, 9: *ראה* *aspicere huc et illuc, circumspicere*
Is 15, 3: *ראה* *intrinseci seu cernere e loco alto* Num 23, 9. Synonyms

of רצה in Rabbinical literature: אֲדִיק intueri fixis oculis :
 חִסּוּחָא: inspicere diligenter: דִּק דִּק וְדִיק cernere, intueri:
 videre oculo maligno: כָּל intueri cum intelligentia: סֵר videre
 oculo averso: שֹׁחַ conspiciere considerate. Samuel Morheims, George
 Leuschner (מתכנת רדיפת השמות ודרכי לשון הקודש) and J.
 Borcejus (observationes de distinctiori significatione selectarum
 Hebraismi vocum) followed Plantarinius. Herman Samuel Lei-
 manus wrote several dissertations upon de differentiis vocum
 Hebraicarum. Among the synonyms discussed are אֵשׁ and אֵדם
 יֵצֵר עֵשֶׂה כָּעַל, בָּצַר and בֹּרַר, כִּלְמָה and בִּשְׁת, פֶּלֶס and מִצְדָּנִים
 and דָּרַשׁ and חָקַר שָׂאֵל בִּקֵּשׁ, בָּרָא and יָצַר עֲשֵׂה כָּעַל, בָּצַר and בֹּרַר, כִּלְמָה and בִּשְׁת, פֶּלֶס and מִצְדָּנִים
 and דָּרַשׁ and חָקַר שָׂאֵל בִּקֵּשׁ, בָּרָא and יָצַר עֲשֵׂה כָּעַל, בָּצַר and בֹּרַר, כִּלְמָה and בִּשְׁת, פֶּלֶס and מִצְדָּנִים
 in his dissertatio epistolica qua decadem differenti-
 arum Hebraicarum comments upon these ten groups:
 שׁוּמֵן, אֵשׁ עֵין פֶּשַׁע חֲטָאָה, דָּשָׂא and עָשָׂב, דִּרְבָּן and מִלְמָד
 , אֲשָׁפִים and נָחַשׁ, קוֹסֶם עֵיוֹן, שִׁוֵּר and מִלֵּךְ מוֹשֵׁל, חֵלֶב and
 שֶׁשׁ and בָּד, שׁוֹכֵר and חֲפוּצָה, שָׁרַר and פֶּתַח דָּלֵת, הָרִיעַ and תִּקַּץ

The last noteworthy production on synonyms was
that by George Huegt of the Schulthens' school entitled
*dissertatio philologica de linguae hebraeae synonymis
ex origine illustrandis.*

History of the Lxx.

The prologue to the translation of the book of Jesus ben Sirach furnishes credible testimony that the Law, Prophets and Hagiographa existed in a Greek translation about the year 130 B. C.

The grandson of ben Sirach writes these words:
"whereas many and great things have been delivered to us by the Law and the Prophets and by others that have followed their steps my grandfather Jesus when he had much given himself to the reading of the Law and the Prophets and other books of our fathers (ΤΟΥ ΝΟΜΟΥ ΚΑΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΤΩΝ ΑΛΛΩΝ ΠΑΤΡΙΩΝ ΒΙΒΛΙΩΝ) and had gotten therein good judgment was drawn on also himself to write something pertaining to learn-

ing and wisdom etc." The *crux interpretum* in this passage is "and other books of our fathers." Unmistakeably it refers to the collection in the canon now known as Hagiographa. But whether the phrase is intended to cover all the books of Hagiographa or only some is a debatable question.

The Greek translation particularly that to the *Septuagint* met at first with a favorable reception among the Jews.

Megillah 1, 5. "The Scriptures may be written in every tongue. R. Himeon b. Gamaliel says they did not suffer the Scriptures to be written except in Greek."

But the welcome extended to this translation became at a later day a source of regret: condemnation

sets in owing to mutilations of the text.

Masseketh Sopherim. "Seventy elders wrote for King Ptolemy the Law in Greek and this day was for the Israelites just as hard as the day on which the golden calf was made."

Megillah Taanith. "The Law was in the days of King Ptolemy written in the Greek language and darkness covered the world for three days."

The corruption of the Greek text began early.

The epistle of Aristas states that the Jews cursed all corrupters of the Greek text. Justin Martyr [163 A.D.] affirms that alterations and additions were made upon the text by Christians.

The discontent prevalent against the Greek translation rendered it imperative that new translations be made.

There are the new translations by Aquila, Theodotian and Symmachus, indicative of a reactionary tendency against the use of the Lxx. Following these came the Hexapla edition of Origen [243 A.D.] the Hexaplar Recension by Eusebius, the Recension of the Lxx text by Lucian [died as martyr about 311 A.D.] and by Hesychius, bishop of Egypt [died also a martyr's death].

We are in possession of a large number of manuscripts, uncial and cursive, containing the Lxx text. Of the uncials, the codex Vaticanus has preserved the most original readings. [Buhl 139, Bleek 550]

The chief uncial manuscripts are the Vaticanus [Rome], the Alexandrinus [London] and the Sinaiticus [St. Petersburg]

General Characterisation of the LXX.

The Greek translation of the Old Testament was known through the centuries as "the version of the LXX." Ewald was the first to make plain the paradox of such a name and his opinion has since been concurred in by all authorities. For manifestly the LXX is not one version but a number of versions. The lever of criticism proceeds with regard to the LXX as it once did with respect to the Iliad and Odyssey. A conspicuous diversity in style in the different books, striking mannerisms and peculiarities constitute no small argument against the unity and for the complexity of the Greek translation.

A composite authorship is apparent even in the Pentateuch where the books have been most faithfully rendered [Frankel, Einfluss p. 4. Die Uebersetz-]

ung des Pentateuchs ist von verschiedenen Männern
ausgegangen]. Of the so-called "historical books" Sam-
uel and Kings are notorious for the divergence be-
tween Lxx and MT. Approaching to an examination
of the translation to the Prophets and the Hagiographa
we are confronted with scrupulous literalness in some
books and with most marked deviations in others.
I quote from Buhl: "several of the Prophets and
the Hagiographa are very inadequately, sometimes
very badly, translated so that indeed they run
through the whole scale from the freest paraphrases
to the most rigid imitation of the very order of
word and phrase in Hebrew. Nactus est Isaias inter-
pretem sese indignum, remarks Zwingli with
good reason, for the translation of that book is
in fact of such a kind that one has more cause

to admire its readers than its author. One of the most wilfully translated books is the Book of Job, whose translator wished to pose as a poetarum lector; while among those that have been rendered with painful literalness are: Ezekiel, Chronicles, The Song and Ecclesiastes." The various books of the canon appear thus to have been committed for translation to individual hands.

But the many deviations between MT and LXX make it necessary that we push our enquiry beyond that of individual authorship. The additions, omissions, corrections and interpolations force speculation upon the agencies operative at the time of the translation.

In the present Greek translation we are made aware of the fact that the men who undertook the translation were above all literateurs. They were en-

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dowed with an aesthetic feeling for which the Greeks have ever been famed. Furthermore the motives that moved them were far from such as would bind a translator in our times (Smith, O.T. 6 p. 91). A modern work undergoing translation is deemed the sacred property of the author whose style may not be tampered with nor words altered. But the set of men who did the translating of the Old Testament sought to render the Hebrew into a classical Greek. Where the Hebrew was lacking they added, where it was redundant they curtailed where the text seemed in their eyes incorrect they corrected and where the Hebrew appeared to them of a tenor the same as that of other writings in Hebrew literature or in their own literature they interpolated.

This last assertion, the relation of certain

passages in the Old Testament with the
Greek classics derives its support from
the investigations of Jäger to be found
in his book, *Observationes in Crv. Salom.
versionem alexandrinam.*

The Lxx to Proverbs.

The book of Proverbs is a collection of sayings, moral and practical. These sayings which are sometimes woven into a connected discourse and bound by a logical thread are in the main detached and disconnected. Such single sayings are the very specimens of brevity. Add now the natural conciseness of the Hebrew language and it is readily discernible that the Grecian (or Grecians?) who undertook to translate the book of Proverbs was in the presence of a task far from easy. His it was to interpret the terse often enigmatic Hebrew into intelligible Greek. In such an undertaking it was necessary that the translator adopt a policy of free translation. And such will the Lxx to Proverbs be found. 'Literalism is not the rule but the exception'. Free

translation and paraphrase abound.

The Lxx to Proverbs differs yet in other respects from the M.T. These differences, technically known as 'variants' are exceedingly numerous and their multitude naturally leads to the formation of a hypothesis that the Lxx followed a text different from that upon which was based the M.T. That such a hypothesis contains elements of truth will be shown in the 'Textual Value of the Lxx to Proverbs'. A large proportion of variants however are due to the translator's adherence to certain rules of interpretation. Such hermeneutical principles as gathered from the Notes (pp. 1-87) will explicate many of the seeming divergences between Lxx and M.T., which might otherwise be attributed to a difference of texts.

1. Double translations of single words. 24,7 חכמה = σοφία και

έννοια; 27,24 יסח = κρατος και ισχυς; 30,33 ב'ר = κρισεις και μαχαι

2. Addition of qualifying adjective. 3,9 צדיקים = απο δων

δικαιων πονων; 10,17 ע"ה לך = οδός δικαίας ζωής

3. Addition of qualifying phrase. 10,22 יתן יי' = εulογια

Κυριου επι κεφαλιν δικαίου; 11,13 תוע = βουλή εν συνέδριω.

4. Change of singular nouns to the plural. 13,2 שנים = ψυχαι;

15,18 ק' ד' ב' = καρδια δικαιων; 16,11 יפוע = τα έργα αυτου;

26,24 תנבוא = λογους

5. Change of concrete nouns to abstract. 5,5 א'ס' =

αφροσύνη. Change of abstract nouns to concrete. 20,22

ע' = τον εχθρον

6. Change of form of sentence. Hb. exhortatory, Lxx de-

claratory: 19,27 ת' ב' י' = υιος απολειπομενος

φυλαξαι παιδείαν. Hb. interrogatory, Lxx declaratory: 20,6

א' ב' י' = ανδρα δε πιστον εργον ευρειν.

7. Conversion of synthetic distich into antithetic.

17,4 MT

Lxx

an evil-doer giveth heed to an evil-doer giveth heed to wicked lips: and a liar wicked lips: but a righteous hearkeneth to a mischievous man does not hearken to a tongue	mischievous tongue.
--	---------------------

For further conversions of this sort cf 10,18 and 11,17

Conversion of an antithetic distich into a synthetic.

11,16 MT

Lxx

אֶשֶׁת הָאֱדוֹמִי תִתֵּן כְּבוֹד וְיָרִיבִים יִתְמַכּוּ	δο[κ]οι [ανδρ]ων επιεικων ημεν
וְיָשָׁר	ξαν ος δε ανδρων επιεικων- ται πλουτω.

9. Influence of the Midrash. "The Lxx in many passages assumes the character of a Midrash which mirrors the contemporary conception of the Bible" (Buhl).

13,9 MT

Lxx

XXX

The light of the righteous rejoiceth (נִשְׂמָח)	The light of the righteous is ever-enduring (דִּיא תַּאֲוֹס)
--	---

Heidenheim states that Lxx is based upon a passage in Midrash where the righteous man is compared to a light which burns always while the wicked man to a light that is soon extinguished.

In the above we have stated some of the subjective processes employed by the translator to Proverbs, which have contributed to differentiate the Lxx from the MT. But still other grounds exist for the divergences between the two versions.

A. Errors due to the Hebrew text.

The Hebrew text was originally written in scriptio continua. This fact will explain errors in the Lxx as the following:

- a. two words united into one word

18,3 אב אב = εἰς βάθος κακῶν = אבבב

23,17 אב אב = οὐκ ἐγγύμενος = אבבב

b. one word separated into two words

12,4 ויתו ויתו = ἐν ὅλῳ ... ἀνδρα ἀπολλυσι = ויתו ויתו

24,7 ויתו = ἐκ στόματος κυρίου = ויתו

31,1 ויתו = ὑποθεῖς = ויתו

c. false division of words

28,3 ויתו = ἐν ἀσεβείαις συκοφαντεῖ = ויתו ויתו

28,15 ויתו = πτωχὸς ὧν = ויתו

The Hebrew text consisted of consonants unaccompanied by vowels. As a consequence the Lxx makes all sorts of confusion.

10,14 ויתו = ἐγγύμενος = ויתו

11,18 ויתו = σπέρμα = ויתו

19,6 ויתו = κακός = ויתו

25,19 ויתו = κακὸν = ויתו

15, 20 בְּשָׂרִים = ἐν σωματί = שָׂרִים

20, 21 יָמָיו = ἐν ἐθνείοις = יָמָיו

21, 8 לֹא = οὐ = לֹא

B. Errors due to the condition of Hebrew Mss.

The Hebrew manuscripts were in a bad condition.

There is abundant evidence that the Greek translator had before him manuscripts filled with corrections and marginal glosses.

C. Errors of the translator (or translators?)

a. inadvertence in the reading of words. Letters within words are frequently transposed.

1, 18 בְּיָדָיו = ἐν ἀρεβείοις = בְּיָדָיו

8, 26 לֹא = κύριος = לֹא

14, 32 בְּתַמָּוֶם = ἐν ταύταις οὐρανίοις = בְּתַמָּוֶם

19, 19 לֹא = ἀνὴρ = לֹא

19, 22 תְּבוּאָה (תְּבוּאָה) = καρπός = תְּבוּאָה

20, 11 אַם = meta = ם

20, 29 חַכְמָה = σοφία = כחם

21, 21 דְּרָךְ = εὐσθ = רדף

24, 26 חַכְמַיִם = σοφους = נבכים

28, 23 אֶרְחוּ = εδους = אחרי

30, 3 אֵל = θεός = לא

31, 8 דְּמִדָּה = λογος = לאלם

b. words derived through false etymology

29, 4 אִישׁ תְּרוּמוֹת (derived from אִישׁ תְּרֻמִּית = ανιρ δε παρανομος = איש תרומות)

ל. רַמְיָה

c. the interchange of letters similar in appearance

א-ד 24, 2 שַׁד (שוד) = ψευδ = שׁוֹי; 19, 26 און = αφοεις = ן

א-ה 17, 9 שִׁנָּה = σινω = שינה

ב-ב 28, 16 תְּבוּאוֹת = προσδων = תבובות

ב-ב 19, 22 תַּבְּעָת = καρπος = תעוֹת

ב-ב 29, 16 רַב = μεγαλη = רב

ג-ת 21, 30 תבונה = ἀνδρία = אַנְדְּרִיָּה

ד-ה 16, 26 פיהו = ἀπώλειαν = אִפְיָהוּ

ד-ח 17, 28 מרחיש = ἐπαρωτησάντι [σοφίαν] = מִרְחִישֵׁי

ד-י 23, 28 תאבד = ἀπολείται = תִּבְדֹּד; 22, 8 בשרו = σάρκα αὐτοῦ = בְּשָׂרוֹ

ד-ת 13, 15 תא = ἐν ἀπώλειαν = תִּפְּחֵל

ה-א 31, 8 דאדם = λόγος = דְּמִלָּה

ה-ב 25, 28 מן = βουλή = מִנְחָה

ו- 22, 29 תהיה = ορατικοί = תִּהְיֶינָה

ו-ב 19, 24 לך = ἀδικῶς = לְפָנֶיךָ

ו-ד 30, 9 יהיה = ορα = תִּהְיֶינָה

ו-ה 10, 3 היות = ὧν = הֵיוֹת; 19, 28 חן = χάρις = חֵן

ז-ב 21, 21 תהיה = οδός = תִּהְיֶינָה

ז-ב 11, 15 רר = δίκαιος = רָר

ז-ב 11, 30 חכ = παρανομιῶν = חֲכָמִים

ז-ב 18, 19 מדין = ψυχή = מִדְּיָן; 24, 26 חכמים = σοφοί = חֲכָמִים

ז-ב 19, 24 מן = πανουργός = מִנְחָה

γ-ק 1380 קר = κακος = γר

γ-ס 15, 10 קר בַּתְּחִלָּה = υπο των παριοντων = קר בִּיחִיל

γ-ק 21, 28 קצנל = φυλασσιμενος = קצנל

ו-ו 6, 16 וו = οτι χαιρεי = וו

D. Errors inherent in the Greek text.

a. There are traces throughout the Lxx to Proverbs of the introduction of glosses and double translations at the hands of revisers and copyists.

Glosses, cf 9, 6; 16, 21^a

Doublets, cf 2, 2^b; 4, 10^b; 5, 23^a; 9, 10^b; 14, 22; 16, 17; 29, 25; 31, 30^b

b. corruptions in the Lxx

10, 25 תיִס = εκηλινας, a corr. of ακλινης

13, 1 קרָא = εν απωλεια, a corr. of απειλη

14, 33 תיִס = ανδρος, a corr. of ενεδρος

15, 27 תיִס = γνωσται, a corr. of ηγσται

28, 25 תיִס קרָא = κρινει εικη: Lagarde εγρειρει νεικος

Other deviations of Lxx from MT.

The additions in the Lxx to Proverbs are numerous: and theories are various as to the reason of their appearance in the Greek text. Baumgartner after having thoroughly sifted the Lxx presents the entire list of additions in his Preface. Some of them bear a resemblance to other verses in the book of Proverbs [17, 16 cf 17, 19^b + 20^b; 16, 32^a cf 24, 5^b] to verses in Psalms [1, 7 cf Ps 111, 10] in the Wisdom of Solomon [9, 6^a cf Wisd. of Sol. 6, 22] and in the Wisdom of Sirach [26, 11 cf Wisd. of Sir. 4, 21]

The omissions in the Lxx to Proverbs form a considerable number. They embrace 1, 16; 4, 7; 7, 25^b; 8, 29^a; 11, 3^b - 4; 11, 10^b - 11^a; 13, 6; 15, 31; 16, 1-3; 18, 23-24; 19, 1-2; 20, 14-19; 21, 5; 21, 18^b; 22, 6; 23, 23. Of these, two admit of possible explanation. Verse 11, 4 [לֹא יִיָּדָע בְּיָמָיו] was omitted in the Lxx because, as stated by Heidenheim, it favors the rabbinic doctrine

of justification by good deeds and particularly by charity - a late proverb therefore. The other omission in 11, 10^b-11^a is clearly due to oversight on the part of the translator and forms the only instance of homioteleuton to be found in the LXX to Proverbs

11, 10 H^b בסוב עדיקים תעליץ קריה [באבד רשעים רנה

11, 11 בברכת ישירים תרום קרת] ובפי רשעים תהרס

11, 10 L^a πολλοὶ σωθήσονται κατὰ σωακὰς τοῦ δικαίου καὶ ὁ ἀδίκος ἐν ἀλάλῃ

11, 11 στομασὶν δὲ ἀσεβῶν κατεσχαφή.

As to the remaining omissions two hypotheses suggest themselves. They are due either to the negligence of the copyist (possibly of the translator) in the transcription of the verses or are due to the mutilated condition of the original text that was used. This latter hypothesis is in a line with that advanced by the critic Graf with respect to a portion of the omissions in the book of Jeremiah.

The transpositions in the Lxx to Proverbs are strange:
there is an utter disregard of the order of the Hebrew.
Verses 30, 1-14 are placed after 24, 22. Then follow 24, 23-34 and
then 30, 15-31, 9. After these verses come 25-29 and 31, 10-31.
No clear light can be obtained as to the motive of these
transpositions. Perhaps it is best to hold with Smith
O. J. C. that the transpositions of Lxx prove Proverbs to be
not one continuous writing but a collection of various
proverbial books and tracts."

Textual Value of the Lxx to Proverbs.

A consideration of the textual value of the Lxx involves a decision as to the authenticity of the Lxx and MT. Do both versions or in the cases of disagreement does the MT or the Lxx contain the *hebraica veritas*? The problem rests, in the cases of agreement between the two versions: the MT then represents the true text. It is when the two versions are at variance that the problem is beset with difficulty. Here the versions constitute the only evidence that can be had as to the worth of the one version over against the other. Such evidence lends itself to different interpretations, different conjectures and hypotheses: and a single fixed conclusion is an impossibility (there are exceptional cases).

No positive conclusion (also with some exceptions) can therefore be made in deciding upon the textual value of the Lxx to Proverbs. In such decision reason is our only guide: conjecture our only method.

The study of Proverbs which is embraced in the Notes (pp. 1-87) shows the MT to be authentic in the majority of instances: and such would have been found the fact if investigations had been pursued through every verse of L.

The Lxx on the other hand is replete with variations from the MT. Many as the glosses and additions are plainly the work of later hands and are omitted from the present consideration of the value of the Lxx. The number of variants due solely to the translator as pointed out in the "Lxx to Proverbs" are in the disfavor of the Lxx and the textual worth of the Lxx is here impaired.

But aside from the above variants and others

which must be attributed to the fault of the copyist, there exist in the Lxx deviations that are to all appearances due to the use of a text divergent from that of the MT. For upon no other hypothesis are these variations to be explained away. There are instances as 14,24^c and 14,32^b that are proof positive - as far as such proof can be obtained in this matter - that the text which the Lxx embodies is correct, the text of the Hebrew version wrong. These are the variants that have been gathered as indicative of a divergent text.

MT

Lxx

11,30^b

וְלִקְחָם נַפְשֵׁי חַיִּים וְלִקְחָם נַפְשֵׁי חַיִּים

ταρανομομων=חַיִּים נַפְשֵׁי חַיִּים

14,17^b

וְאֵלֶּיךָ יָשָׁב וְאֵלֶּיךָ יָשָׁב

αληρ δε φρονιμος πολλα υπο-

NT

LXX

φερει (אָפֿי:)

14,21^a

αταμαζων πενητας (לִפְנֵי)

αμαρτανει

14,24^a

σεφανος συφων πανευρος

(מִצְרַיִם)

14,32^b

δε πεποιθως τη εαυτου δε-

δικαιο (בְּתִמְנֹתַי) ιδιτη

15,28^a

καρδια δικαιων μελετωσιν

πιστει (לְאִמְנוֹתַי)

18,2^b

μαλλον γαρ αγαται (= αγαται) αφο-

כִּי-אִם בְּהוֹלֵלֹת לִבּוֹ = וְהָטַח

מחשבות על טעמים וצ' וספרים על כס מרדכי אמרים לאהמה
(לע: צ'מ'ט) ועד

23,4^a ד' תג' ג' תג' παρακτεινου (γ' α' τ' α') πεινης
ων πλουσιω.

1
Wisdom - Words.

חכמים: ידע, בין, הערים

חכמים = πανουργος, בין, ידע, חכמים

ובאדם מבין ידע כן יעריך MT 28,2^b

Ἐκ αὐτοῦ δὲ πανουργὸς καταβέσσει αὐτὰς

ידע = καταβέσσει αὐτὰς = ידע, an erroneous reading of יעריך (lag).

חכמים: ערום, נבון

חכמים = σοφός³⁹

חכמים = πανουργος : ערום = πανουργος⁷

חכמים = φρόνιμος : נבון = φρόνιμος⁴

שפתים יסק מטיב דברים נכחים MT 24,26

Ἐκ χειρὸς δὲ φιλοσοφῶντων ἀποκριόμενα λόγους ἀγαθούς.

Ms AC has σοφους: in all likelihood this is the

translation for חכמים. מ and נ are similarly confused in 18, 19: מדונים = ψυχή = מרומים.

14, 24^a MT שרש חכמים שרש

• Lxx στεφανος σοφων πανουργος

שרש = πανουργος: Lxx read either שרש חכמים, which is preferable to the massoretic reading.

+

15, 1^a MT מצינה רך ישיב חמה

Lxx οργη απολλυσιν και φρονιμους αποκρισιν
δε υποπιπτονσα αποστρεφει θυμον.

The words οργη... φρονιμους are out of place.
Fager strangely enough and we think erroneously
regards them as a changed reading of 14, 35^b:
τη δε εαυτου ευτροφια αφαιρειται ατιμιαν =
מצינה רך ישיב חמה. וצברתו תהיה כביש has been corrected from

ευστροφία to οργη and כביש instead of being rendered by ατιμωσαν has been read ב'ב= και φρονιμους.

17,10 MT תחת גררה במבין

Lxx συντριβει απειλη καρδιαν φρονιμου.

Lxx read בל before במבין(ב)

17,21 MT יד כסיל לתוגה לו ולא ישמח אבי נבל

Lxx καρδια δε αφρονος οδονη τω εκκτημενω αυτην, ουκ ευφραίνεται πατηρ επι τω απαιδευτω.

Lxx adds υιος δε φρονιμος ευφραίνει μητερα αυτου which are a repetition of 10,1 with the substitution of εκ for πα.

18,14 MT רוח אש יכלכל חַלְהוּ

Lxx θυμον ανδρος πρηνει θεραπων φρονιμος

Lxx read חַלְהוּ, cf. 19,6 where חַלְהוּ = θεραπευουσι (Qm).

כל אחי-רש שנאהו אף כי מרצהו רחוק ממנו 19,7 MT

מרדף אמרים לא המה

Λαα πας ος αδελφον πτωχον μισει και φιλος

μακραν εσται [εννοια αγαθη τοις ειδοσιν

αυτην εγγει ανηρ δε φρονιμος ευφρησει

αυτην. ο πολλα κακοποιων τελεσιουργει

κακιαν] ος δε ερεθισει λογους ου σωθησ-

ται

The words in brackets are added.

ל'א המה = ου σωθησεται = ל'א ח'ה (lag). Bm. objects to

ח'ה and would read י'ח'ה. The adoption of this

reading renders clear the meaning of the verse:

all the brethren of the poor man hate him, yea

also his friends hold aloof from him; he who

hangs on words, promises (as the poor man does

on those of his brothers and friends) will not be rescued.

חִכְמָה: דָּעַת, בִּינָה, מוֹסֵר, תְּבוּנָה

חִכְמָה-תְּבוּנָה: סוֹפִיא = מוֹסֵר: סוֹפִיא² = בִּינָה: סוֹפִיא³⁴ = דָּעַת: סוֹפִיא = חִכְמָה.

קנה חכמה קנה בינה אל תשכח 4,5^a MT

LXX ηη επιλαθῃ

Ms. Sinaiticus (8⁶²) contains the translation of the

MT arranged inversely: ηη επιλαθῃ σοφίαν καὶ σμῆν

The LXX has omitted the translation of the words

קנה חכמה קנה בינה. Lagarde notes the proximity

of v.7, which is lacking in the LXX. His con-

jecture is that v.7 was originally written on the

margin of a Hb. ms. & copyist read the verse

badly and abbreviated it thus [ראשית חכמה]

: קנה חכמה [ובכל קנינד] קנה בינה

it at the beginning of v.5. At the time when

the sacred text was fixed, both v.7 and its

abbreviated portion in v.5 were incorporated.

Baumgartner rejects this too complicated hypothesis ascribing the omission to negligence on the part of the translator.

וְכִן בִּקְיָ לְחַמֵּה אֶרְרָה בְּרִצִּיר כּוּאֶכְלָה מִטְּוֶה

Λακ εἶσι μαζεται θερους την τροφην, πολλην τε εν

τω αμητω ποιεῖται την παραθεσιν

The Λακ is a free rendering of the Hb. But the Λακ contains the following lengthy addition: ἡ πορ-
ευθητι προς την μελισσαν, και μαθε ως εργατις
εστι, την τε εργασιαν ως σεμνην ποιεῖται ἡς τους
πονους βασιλεις και ιδιωται προς υγιειαν προσ-
φερονται. ποθεινη δε εστι πασι και επιδοξος, και
περ ουσα τι ρωμη ασθενης, την σοφίαν τιμησ-
ασα προηχθη. This addition is clearly of a
later origin. Firstly because the figure is car-
ried out as in a narration not as in a gnome.

7
Secondly the appendix commends the activity of the bee whereas that insect is accorded no such praise throughout the Old Testament (Bm).

גם איל מחרש חכם יחטב אטם שפתיו ובין MT 28, 27

Λα ανοητω επερωτησαντι σοφια σοφια λογισθη-

εται, ενθεν δε τις εαυτον ποιησας δοξει φρονι-

μος ειναι

The Hb. 28^b appears to be freely rendered by Lxx^{28^b}
Banngartner believes however that Lxx^{28^b} = Hb. 28^a
Lxx^{28^a} corresponds to Hb. 28^a but for the word
επερωτησαντι. Jäger supposes that מחרש was
read מדרש = Lagarde thinks that the Lxx read
מדדש

תפארת בחורים כחם והדר דקנים שיבה MT 29, 20

Λα κοσμος γενηται σοφια

Lxx read for חכם. חכמה. According to Jäger, 'sapere'

i. e. the infinitive of חָכַם = חִכּוּם. The massoretic text seems in this instance to have preserved the 'Urtext', inasmuch as its words contain the best meaning. Against the Greek rendition it may be argued that strength, not wisdom, is the glory of youth as the "white hairs of old age, a symbol of the the experience acquired by years" is the beauty of old men.

22,4^a MT יִרְאֶת יְהוָה חִכּוּם

LXX γένεα σοφίας φόβος Κυρίου

LXX = a strange rendering of the Hb. חִכּוּם = σοφίας.

חִכּוּם might be interpreted in the sense of humiliation, i. e. the education through which a child must pass in order to attain wisdom (Bm)

31,5^a MT וְיִשְׁכַּח מִחֻקֵּי יְשׁוּעָה

LXX ἵνα μη τιοντες επιλαθωνται της σοφιας.

ΠΥΤ = φρόνησις: ב'נ' = φρόνησις^b: תבונה = φρόνησις^b

9,16^b MT לב-סור

Lxx και τοις ενδεσσι φρονησεως

16,32 MT ויך מלכד ברומן מבור ומשל

Lxx κρεισων ανηρ μακροθυμος ισχυρου, ο δε κρατ-

ων οργης κρεισων καταλαμ βανομενου πολιν

Mss ^{ica} and ^{ic} add at end of 32^a the words και

ανηρ φρονησιν εχων γεωργιου μεγαλην which have been reproduced from 24,5.

21,30^a MT תבונה ואין חכמה

Lxx ουκ εστιν σοφια, ουκ εστιν ανδρια

תבונה = ανδρια = גבורה

25,16^a MT וג' חסר תבונות ודב משיקות

Lxx βασιλευς ενδεης προσδων μεγας συνοφαντης

Lxx read αικια. Mss ^{ica} reads correctly χρηματων

A similar confusion of α and λ occurs in 25, 13

where כַּיָּאֵת = $\epsilon\lambda\lambda\omicron\sigma$ $\omega\sigma\pi\epsilon\rho$ = כַּצֶּנֶת

Understanding - Words

הַבֵּין: הַשְׂכִּיל

$\nu\sigma\iota\nu^2$ = הַשְׂכִּיל: $\nu\sigma\iota\nu^3$ = הַבֵּין

$\sigma\upsilon\nu\acute{\iota}\eta\sigma\iota\varsigma^2$ = הַשְׂכִּיל: $\sigma\upsilon\nu\acute{\iota}\eta\sigma\iota\varsigma$ = הַבֵּין

$\nu\sigma\acute{\iota}\eta\mu\alpha^4$ = הַשְׂכִּיל: $\nu\sigma\acute{\iota}\eta\mu\alpha$ = הַבֵּין

$\sigma\upsilon\nu\epsilon\tau\omicron\varsigma^2$ = הַשְׂכִּיל: $\sigma\upsilon\nu\epsilon\tau\omicron\varsigma$ = הַבֵּין

וישר הוא יִכֵּן דרכו MT 21, 29^b

Lxx ο δε ευθης αυτος συνει τις οδους αυτου

Lxx read יִכֵּן. Many of the mss. have יִכֵּן: in one Spanish mss. (De Rossi) the Kethib is יִכֵּן and the Kere יִכֵּן

פגוש דב שכול באיש MT 17, 12^a

Lxx εμπεσειται μερμνα ανδρι του μου

Jäger has happily reconstructed this verse

שָׁשׁ דָּאָבָה בָּאִישׁ שִׁכָּל

שכל אדם האריך אפו MT 19, 11^a

Λα ελεημων ανηρ μακροθυμει

Grabe reads νοημων for ελεημων

לחכם-לב יקרא נבון MT 16, 21^a

Λα τοις σοφοις και συνετοις παυλοις καλουσιν

Another ms. has συνετοις και σοφοις and still another σοφοις και φρονιμοις. The double rendering by Λα of the phrase לחכם-לב involves a gloss. Lagarde supposes that the words συνετοις και φρονιμοις were but marginal annotations intended to rectify the translation of נבון = παυλοις (נבלי?) and which were inserted into the Greek text after σοφοις,

instead of being substituted for φαυλους.

17, 24^a MT את פני מביך חכמה

Lxx προσωπον συνετον ανδρος σοφου.

The Greek translation is no Greek. It is probable that the authentic reading was after some mss. προσωπον συνετου ανδρος σοφου (Bm).

31, 30 MT קרן קהן והבל היפי שש יראת יהוה היא תתלהלל

Lxx ψευδεις αρεσκειαι και ματαιον καλλος

γυναικος, γυνη γαρ συνετη εulογεiται,

φοβον δε κυριου αυτη αινειτω

In 30^a the Lxx has joined שש to יפי v. 30^b has been translated twice by the Lxx. The second stichos seems more authentic as it follows upon Lxx 30^a: שש has been joined to יפי and φοβον = translation of יראת. γυνη γαρ συνετη εulογεiται was perhaps placed upon the mar-

gin and later incorporated into the text.

אל כל אשר יבנה ישכיל MT 17,8

Lxx ου δ' αν επισφραγισθησεται

ישכיל = εσφραγισθησεται = יִכְוֶסֶדּוּ (dag.). We

believe however that the Lxx read יִצְלִיחַ as

in 28,13 (יִצְלִיחַ = ουκ εσφραγισθησεται).

בִּינָה: שִׁכָּל, תְּבוּנָה

בִּינָה = συνέσις: שִׁכָּל = συνέσις: תְּבוּנָה = συνέσις

יראת הוה ראשית דצת חכמה ומסר אוילים בידו MT 1,7

Lxx αρχη σοφιας φοβος θεου [συνεσις δε αγαθη

πασι τοις ποιουσιν αυτην. ευσεβια δε εις

θεον αρχη αισθησεως] σοφιαν δε και

παιδειαν ατε βεις εξουθενηθουσιν

Lxx has added two sentences. The first

of these sentences συνεσις....αυτην is a copy of B.

110, 10

2, 2^b MT לתבונה לבך תטה

LXX και παραβαλεις καρδιαν σου εις συνεσιν παρα βαλεις δε

αυτην επι νοουθετησιν τω υιω σου

LXX translates 2^b twice and in two different manners.

Baumgartner considers the words of the MT authentic.

His hypothesis is that the LXX after having translated the first stichos added the words of the second stichos which could only have resulted from a false reading of some Hebrew text. Perhaps the fragment read תטה לבך לתבונה. Such a reading is out of place since it destroys the parallelism of the verse which לבך תטה preserves.

9, 6 MT ופלאים יחיו ואשרו דרך ביתך

LXX απολεπετε αφροσυνην ινα εις τον αιωνα βασιλευσητε

Υ και ζητήσατε φρονήσιν και κατορθώσατε εν γνώσει
 συνέσει

αφροσύνην = Π'ΑΠΘ. Other versions as well as Lxx took
 Π'ΑΠΘ as object in the abstract sense: says Rashi, תחת
 תורתך. Lagarde would correct Lxx thus: ἀπολείπετε
 ἀφροσύνην και ζησατε, και ορθή οδω φρονήσατε παιδείαν.
 Lagarde regards the words ινα..... βασιλευσητε as ac-
 cretions, φρονήσιν as a note on the margin explica-
 tory of συνέσει placed after ζησατε, which phrase then
 lacked meaning so that ζησατε was replaced by
 ζητήσατε: finally the word γνώσει (γνωτ?) a gloss for
 ορθή οδω = תחת. Sm. accounts for ινα.... βασιλευσητε
 otherwise: the first translator wrote βιωσητε, before
 which he inserted εις τον αιωνα. A later translator changed
 βιωσητε to βασιλευσητε, after Wisdom of Solomon 6, 23.

Folly- Words

א'ל:כסילנבלבצרפתיבליגלחסר-לב

ל'א = ἀπαίδευτος : ל'כס = ἀπαίδευτος² : לב = ἀπαίδευτος

ל'א = ἀσεβής : ל'כס = ἀσεβής³

ל'א = ἀφρων⁴ : ל'כס = ἀφρων³⁹ : רב = ἀφρων² : פת = א'פ?

לב = ἀφρων : לבליגל = ἀφρων³

לב-רס = ἀφρων

27,20 MT לא תבדיל לא תגבנה ויגידהם לא תשבנה

Lxx αἰσῆς καὶ ἀπώλεια οὐκ ἐπιμπλάνται

ωσαύτως καὶ οἱ ὀφθαλμοὶ τῶν ἀν-

θρώπων ἀπληστοὶ βδελύγμα Κυρίου

στηρίζων ὀφθαλμόν καὶ οἱ ἀπαιδευτοὶ

ἀκρατεῖς γλώσσης.

Lxx adds βδελύγμα....γλώσση

17,24 MT ויגידהם לא תבדיל

Lxx οἰκετὶς νομῶν κρατήσῃ δεσποτῶν (לבב)

αφρωνων

20, 1^o MT וכל שגה בו לא חכם

Lxx πας δε αφρων τοιουτοις συμπλεκεται

חכם אל = αφρων, a free rendering. Cf. 20, 3^o

אלגלגל וכל איש לו חכם which the Lxx translates by

the same words πας δε αφρων τοιουτοις συμ-

πλεκεται. It is impossible to determine

which translation was the original, that

to v. 1 or to v. 3. For while αφρων applies better

to איש than to חכם אל, συμπλεκεται is bet-

ter suited to שגה than to אלגלגל (Bm).

10, 14^o MT ופי איש כוחה קרבה

Lxx στομα δε προπετους εγγιζει (קרבה) συντριβη

איש פי = στομα προπετους, a literary touch

אֵלֶּת: כְּסִילוֹת

אֵלֶּת = אֲפֶרֶן³: כְּסִילוֹת = אֲפֶרֶן²

אֵלֶּת = אֲפֶרֶסֶן¹: פֶּתִיּוֹת = אֲפֶרֶסֶן¹ = פֶּתִיּוֹת?

רגליה ירדות מות שאול צעדיה יתמכו 5,5 MT

Ἰτα τὴς γὰρ ἀφροσύνης οἱ πόδες καταγύουσιν τοῖς

χρωμένοις αὐτῇ μετὰ θανάτου εἰς τὸν

ἀδην (לְשָׁוֶל מוֹת taken together) τὰ δὲ ἰχνη

αὐτῆς οὐκ ἐρείδεται (לֹא יִתְמָכּוּ)

The introductory words τὴς γὰρ ἀφροσύνης equivalent to ἀφρονος γυναικος (jäg) are added parenthetically. They serve to indicate clearly the subject of the verse.

לֹא יִתְמָכּוּ כְּסִיל בְּתִבְיָנָה כִּי־אִם בְּהִתְגַּלּוֹת לְבָבוֹ 18,2 MT

Ἰτα σὺ χρειαὴν ἔχει σοφίας ἐνδεῆς φρενῶν

μαλλον γὰρ αἰεταὶ ἀφροσύνη

לְבָבוֹ בְּהִתְגַּלּוֹת = αἰεταὶ ἀφροσύνη. Jäger would cor-

rect to εἶναι to ἀγαθὰ as a repetition of יִחַפֵּץ in
 2^a and for בְּהַתְּגִלוֹת reads with the לֹא בְּתַחבִּלוֹת
 which word occurring three times in Pro-
 verbs is thrice rendered κυβερνήσις. Baum-
 gartner on this ground rejects the emendation
 of Jäger and would substitute בְּהוֹלִלּוֹת לְבֹ
 as הוֹלִלּוֹת is found in Eccl. 10, 13 translated
 by ἀφροσύνη. Heidenheim explains the reading
 ἀφροσύνη on the assumption that נִלּוֹת-גִּלוֹת
 נִלּוֹת had been read נִבְלָה!

Righteousness - Words

צד־ק: ישר

צד־ק = δικαίος⁶: ישר = δικαίος⁵

כבד את־יהוה מהונך ומיראשית כל־תבואתך 3,9 MT

Λαλτμα τον κυριον απο των δικαιων πονων,

και απαρχου απο των καρπων δικαιοσυνης

δικαιων and δικαιοσυνης are unnecessary additions.

The allusion that Lagarde sees in the Λαλ to the thought in Dt 23,19 - לא תביא אתנך זונה - is far-fetched.

ארח לחיים שומר מוסר וצב תוכחת מתן 10,17 MT

Λαλ οδους δικαιας ζωης φυλασσει παιδεια,

παιδεια δε ανεξελεγκτος πλαναται

לחיים = δικαιας ζωης.

מכסה שנאה שפתי־שקר 10,18^a MT

The words ἐπὶ κεφαλὴν δικαίου are added by way of paraphrase. One mss. omits the words.

11,7 MT תבא תצא ויתחלת אינים בזה

Lxx τελευτησαντος ανδρος δικαίου ουκ ολλυται

ελπις, το δε καυχημα των ασεβων ολλυται.

..... תבא תצא ... = ... ανδρος δικαίου... ουκ ολλυται., an instance of litotes. Baumgartner notes this as another example (cf 10, 18) of a verse becoming antithetic at the hands of the translator, while the Hb. forms a synthetic sentence.

11,16 MT ויגדו ימי ימי כבוד תתמך בן נח

Lxx γνη ευχαριστος ερειπει ανδρι δοξαν, [θρονος

δε ατιμιας γνη μισουσα δικαια, πλουτου

οκνηροι ενδεεις γινονται] οι δε ανδρειοι

ερειδονται πλουτω

The Lxx at variance with the Hb. The Hb. states a parallelism between the woman who by her grace is able to obtain glory and the עֲשֵׂרָה who by their violence acquire riches. Baumgartner accounts for the additions in the Lxx as follows: the Lxx finding without doubt that the two parts of the verse were not sufficiently marked placed after 16^a of the Hb. a stichos ὁπορος... δίκαια which seemed to fit well with the preceding γυνή... δόξαν. And likewise in order to continue the parallelism placed πλουτοῦ... γινόνται before 16^b. Baumgartner adds: we have in this verse an illustration of an antithetic distich converted into a synthetic distich.

דאגה בלב-א'ש ישחנה ודבר טוב ישמחה MT 12,25

Λxx φοβερος λογος (ηλκτ ρβτ) καρδιαν πρασσει
 ανδρος δικαιου, αγγελια δε αγαθη ευφραίνει
 αυτον.

δικαιου is superfluous.

13,9 MT ργτ· ρ·γψ ρβ ρμψ· ρ·ρ·τς-ρδ

Λxx φως δικαιοις δια παντος, φως δε ασεβων
 σβεννυται.

Λxx contains this addition: ψυχαι δολιαι πλανωνται

ενα μαρτιας, δικαιοι δε οικτειρουσιν και ελεωσιν

The words δικαιοι...ελεωσιν seem to be a reminiscence of Ge. 37, 21^b: ο δε δικαιος οικτειρει και διδοι

ב.ח.מ.ב.ר. ת-לג γברי וגמי לבנה-ן

Λxx υπαρξίς ~~επιστου~~ αζομενη μετα ανομιας ελθ-

σων γινεται, ο δε συναγων εαυτω μετ' ευ-

σεβειας πληθυνθησεται δικαιος οικτειρει

και κίχρα

Lxx a good rendition of the Hb. The addition δικαιοι

.. κίρα reads similar to that in v.9

13,23 MT רב-זכל ניר רשעים ויש נספה בלא משפט

Lxx δικαιοι ποιησουσιν εν πλουτω ετη πολλα,

αδικοι δε απολουνται συντομως.

Lxx read ישרים for רשעים. The Lxx to the verse bears little resemblance to the MT. Baumgartner believes the verse to be composed of disordered fragments. This much we gather from the Lxx,

δικαιοι = ישרים subject: ποιησουσιν εν πλουτω =

probably זכל, verb: ετη πολλα = ניר רב object [נir]

meaning originally 'light': from this came the idea of a long life, many years, cf נir v.9,

[fig.] αδικοι is an addition due to the words

בלא משפט. The Lxx states then: the righteous

live in plenty many years, while the wicked

die an early death.

15,28 MT לב צדיק יהגה לצנות ופי רשעים ביץ רצות

Lxx καρδια δίκαιων μελετωσιν πιστεϊς (ל'צנות),

στομα δε ασεβων αποκρινεται κακα

Lxx renders לב צדיק in the plural.

16,11 MT פלס ומצדני משפט ל'היה מן שחו כל-אבני-כיס

Lxx ροπή ζυγού δικαιοσύνη παρα Κυρω, τα δε

εργα αυτου (כל מן שחו) σταθμια δίκαια

כיס = σταθμια δίκαια

17,4 MT מן מן קש'ב על-שפת און שרר מדין על-לשון הות

Lxx κακος υπακουει γλωσσης παρανομων, δικαιος

δε ου προσεχει χειλεσιν ψευδεσιν

שרר = δικαιος : another instance of conversion of synthetic verse into antithetic. Several

ms. read αδικος δε προσεχει

19,22 MT תצות אדם קטן ושוב דש מ'יש כדב

Lxx καρπος (πικρα read תַּבְּרָא cf 10,16 and 15,6) av-

ὅρι ἐλεημοσύνη, κρείσσων δὲ πτωχὸς δίκαιος

η πλουσιος ψευδης

The second half of the verse has been taken by the Lxx in a sense altogether different from that of the Hb.

אֶלְתֵּרָא יֵן כִּי תֵאָדָם כִּי יֵתֵן בְּכִסּוֹ יֵחַלֵּךְ בְּכוֹשֵׁרִים 23

ΛΑΧ ΜΗ ΜΕΘΥΣΚΕΘΕ ΕΝ ΟΙΝΟΙΣ, ΑΛΛΑ ΟΜΙΛΕΙΤΕ

ἀνθρώποις δικαίοις, καὶ οὐ μίλειτε ἐν περὶ πτατοῖς

εαν γαρ εις τας φιαλας και τα ποτηρια διως

TOUS OΦΘΑΛΜΟΥΣ ΣΟΥ, ΥΣΤΕΡΟΝ ΠΕΡΙΠΑΤΗΣΕΙΣ

γυνυνοτερος . τερου

Sagarde has thus far best accounted for the Greek reading. $\mu\eta\ \mu\epsilon\theta\upsilon\sigma\kappa\epsilon\theta\epsilon$ are due to $\text{מִן מֵתָה$ having been read מִן מֵתָה [Margolis in Notes on Proverbs proposes מִן מֵתָה], $\epsilon\upsilon\ \sigma\iota\upsilon\sigma\iota\varsigma = \text{כִּי יִי}$ [Pinknes rejects

then is holding to the reading of the MT ין after a
 verb קו as in 7,18 כרוך דדים; ἀλλὰ ὁμιλεῖτε ἀνθρώποις
 δικαίοις = במישרים, יתאדם, יתאדם being a denominative
 verb formed from אדם and with meaning 'to as-
 sociate with men'. καὶ ὁμιλεῖτε ἐν περιπατοῖς = יתהלך
 ἐν γὰρ εἰς [τάς φιάλας καὶ] τὰ ποτήρια ὡς ὀφθαλμοὺς
 σου = כי יתן בכיס ייניך; ὑστερον περιπατήσεις γυμνότερος
 [υπερο] = אחריתו יתהלך במישרים, אחריתו being repeated by
 dittography from v. 32

18, 21^a MT חכר-פנים לא-טוב

Lxx ος οὐκ αἰσχυνεται προσωτα δικαιων οὐκ αγαθος
 δικαιων an addition: Lxx a mis understanding of the
 Hb.

קִּדְשׁ:קִדְשׁ

קִּדְשׁ = דִּיקַּיִסוֹנָה:קִּדְשׁ = דִּיקַּיִסוֹנָה¹³

3,92 MT תִּפְסִיחַ כָּל-בְּבוֹבֵי

Lxx και απαρχου απο των καρπων δικαιοσυνης

δικαιοσυνης added.

3,16 MT יָמִים בִּימֵינוּ בְּשִׁמְצוֹלָהּ וְשִׁר יִכְבֹּד

Lxx ημερας γαρ βίου και ετη ζωης (v. 2. 2¹¹ η βιοη) εν

τη δεξια αυτης, εν δε τη αριστερα αυτης πλου-

τος και οξυα

Lxx contains addition: εκ των στωματος αυτης εξαπο-
ρευεται δικαιοσυνη, νομον δε και ελεον επι γλωσσης φορει.

Bannergartner sees in this appendix a resemblance to

31,26 וְשִׁר יִכְבֹּד לְשׁוֹנָהּ יְדֵי תִּפְסִיחַ וְתִּפְסִיחַ בְּחִכְמָהּ. νομον και

ελεον = תִּפְסִיחַ: the verb φορει is an addition, only

a few mss. have it

16,17 MT כְּסֵלֶם יִשְׂרָאֵל סוֹר מִדָּרֶךְ שִׁמְרָה נִפְשׁוֹ נִצָּר דְּרָכֹו

Lxx τριβοι ζωης εκκλινουσιν απο κακων, μηκος δε
 βιου οδοι δικαιοσυνης. [ο δεχομενος παιδειαν
 εν αγαθοις εσται, ο δε φυλασων ελεγχους
 σοφισθησεται] ος φυλασσει τας εαυτου οδους
 τηρει την εαυτου ψυχην, αγαπων δε ζων
 αυτου φεισεται στοματος αυτου

17^a and 17^b have both a double translation. The
 observation of Baumgartner is probable: that
 the revision of the verse was made at the same
 time as the original translation and placed a-
 longside of it. A double translation occurs al-
 so in 14, 22.

13, 2 MT סנה ע'גל ופניו ב'ש' ל'כא' ש'ח'פ' ר'פ'נ

Lxx απο καρπων δικαιοσυνης φαγεται αγαθος,
 ψυχαι δε παρανομων ολουνται αωροι

Lxx and MT somewhat at variance. Several mss.

read $\gamma\beta\psi$ for $\lambda\alpha$. With this reading 13,2^a is exact reproduction of 12,14^a. Lxx has rendered $\text{פֶּרִי דְעֵץ הַיָּדָיִם}$ by $\alpha\pi\omicron\ \kappa\alpha\rho\tau\omega\nu\ \delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta\varsigma$. Baumgartner and Pinkuss both take this verse as a reminiscence of 11,30 $[\epsilon\kappa\ \kappa\alpha\rho\tau\omicron\upsilon\ \delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta\varsigma\ (\text{פֶּרִי דְעֵץ הַיָּדָיִם} = \text{קִדְשֵׁי הַיָּדָיִם}) \dots \alpha\phi\alpha\iota\rho\omicron\upsilon\nu\tau\alpha\iota\ \delta\epsilon\ \alpha\omega\rho\omicron\iota\ \psi\upsilon\chi\alpha\iota\ \pi\alpha\rho\alpha\nu\omicron\mu\omega\nu]$. $\alpha\phi\alpha\iota\rho\omicron\upsilon\nu\tau\alpha\iota\ \alpha\omega\rho\omicron\iota$: Capellus supposes that Lxx read $\alpha\phi\alpha\iota\rho\omicron\upsilon\nu\tau\alpha\iota\ \alpha\omega\rho\omicron\iota$. Bm. surmises the reading of the text to have been $\alpha\phi\alpha\iota\rho\omicron\upsilon\nu\tau\alpha\iota\ \alpha\omega\rho\omicron\iota$, Pinkuss $\alpha\phi\alpha\iota\rho\omicron\upsilon\nu\tau\alpha\iota\ \alpha\omega\rho\omicron\iota$. The reconstruction of the MT through the Lxx:

$\text{פֶּרִי דְעֵץ הַיָּדָיִם יֵאָכֵל וְנֶפֶשׁ בְּגֵדִים תִּשְׂמָה (תִּשְׂמָה, תִּשְׂמָה)}$

From the fruits of righteousness a good man eats while the soul (the existence) of transgressors is a wasting away (wastes away).

21, 16^a MT $\text{אִם תִּפְּקֶה נֶדֶרְךָ הַשֶּׁכֶל}$

Lxx $\alpha\nu\eta\rho\ \pi\lambda\alpha\nu\omega\ \mu\epsilon\nu\omicron\varsigma\ \epsilon\acute{\xi}\ \sigma\omicron\lambda\omicron\upsilon\ \delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta\varsigma\ (\text{קִדְשֵׁי})$

Wickedness - Words

רַע (רָעָה): רָשָׁע

רַע = ἀδικία: רָשָׁע = ἀδικία

רַע = ἄδικος: רָשָׁע = ἄδικος

רַע = ἀδίκως: רָשָׁע = ἀδίκως

רַע = παράνομος: רָשָׁע = παράνομος

הָרָעָה (fem. of רַע) = ἀσεβής: רָשָׁע = ἀσεβής⁶⁶

טוב לשבת על-פנת-גג מאשת נדונים ובית חבר 21,9 MT

Lxx κρείσσον οικείν ἐστὶ γωνίας υπαίθρου ἢ ἐν κελον-

α μένοισ μετὰ ἀδικίας καὶ ἐν οἴκῳ κοινῶ

Lxx paraphrastic

בחי' יוטל את-הגורל ומיהוק כל-משפט 16,33 MT

Lxx εἰς κόλπους ἐπέρχεται πάντα τοῖς ἀδικοῖς,

παρα δὲ Κυρίου πάντα τὰ δίκαια

The Lxx is substantially equivalent to the Hb.

Baumgartner: the word זְרִיזָה though not directly translated lies beneath the phrase, of which the sense seems to be that if the decisions of chance seem sometimes to be favorable to the unjust only, a day cometh when each one will receive from the Eternal the just retribution which he merits.

17,1^b MT מִבֵּית מִלֵּא זְרִיזָה רִיב

Lxx η οικος πολλων αγαθων και αδικων θυματων

μετα μαχης

Lxx a paraphrase of the Hb.

16,5^b MT יְדֵי תִזְ אֶל יְדֵי קֶרֶן

Lxx χειρι δε χειρας εμβλων αδικως ουκ αθω-

ωθησεται

αδικως added for purpose of clarification. 16,5^b is out of place forming no contrast to 5^a. It finds

15,18 MT בִּרְשׁוֹ יִשְׂרָאֵל יִתְּנֶה לָּאִשָּׁה מִן הַמָּוֶלֶת

Lxx ανηρ θυμωδης παρασκευαζει μαχας, μακροθυμος

δε και την μελλουσαν καταπραυνει. μακροθυμος ανηρ

κατασβεσει κρισεις, ο δε ασεβης εχειρει μαλλον

מִן הַמָּוֶלֶת = ασεβης = ομη ψα (Bm). Lxx contains a double translation of MT. The second translation (the inverted order of which is due to the 'inadvertence of the copyist') is in the opinion of Bm. authentic while the first translation represents a later attempt to render more accurately the sense of the Hb.

18,22 MT הַיָּמִין הַיְּמִינִים הַיְּמִינִים הַיְּמִינִים הַיְּמִינִים

Lxx ου ευρεν γυναικα αγαθην ευρεν χαριτας,

ελαβεν δε παρα θεου ιλαροτητα. [ος εκβαλλει

γυναικα αγαθην εκβαλλει τα αγαθα, ο δε

κατεχων μοιχαλida αφρων και ασεβης].

The addition in Lxx is a simple transformation
of the original rendering (dag.)

21,22 MT עֵד גְּבִרִים צִלָּה חָכַם וִירָדָה מִבְּסוּחָהּ

Lxx πολεις οχυρας επεβη σοφος και καθειλεν το
οχυρωμα (τις η βρ) εφ' ω επεποιθεισαν οι
ασεβεις.

The Lxx paraphrases מִבְּסוּחָהּ by the words το
οχυρωμα εφ ω επεποιθεισαν οι ασεβεις, adding
clearness to the Hb.

21,30^a MT וְאֵין צַחַד לְבָגַד יְהוָה

Lxx ουκ εστιν βουλη προς τον ασεβη.

יהוה לְבָגַד = προς τον ασεβη Umbreit: der Uebersetzer
erklärte wohl, der welcher Gott feindlich gegen-
über steht. Jäger conjectures the reading of the
Lxx to have been יהוה לְבָגַד = θεομαχον = ασεβης! Am.
proposes יהוה לְבָגַד : לְבָגַד would be sufficient.

Some mss. read correctly κατεναντι Κυριου.

ןִיִּאֵ, ףִשׁ, ףִשׁ, ףִשׁ, ףִשׁ, ףִשׁ

ףִשׁ = ἀσέβεια : ףִשׁ = ἀσέβεια : ףִשׁ = ἀσέβεια

ףִשׁ = κακός : ןִיִּאֵ = κακός³

1, 14^b MT ןִיִּאֵ ףִשׁ ףִשׁ ףִשׁ

Λαλτή γὰρ ἀσέβεια τὴν ἐαυτῶν ψυχὴν ἀφαιρουνται

ןִיִּאֵ ףִשׁ = τὴ ἀσέβεια = ןִיִּאֵ ףִשׁ (Om)

28, 3^a MT ןִיִּאֵ ףִשׁ ףִשׁ ףִשׁ

Λαλ ἀνδρείος ἐν ἀσέβειαις δυσκοφαντεὶ πτωχοῦς.

Λαλ read ןִיִּאֵ ףִשׁ ףִשׁ ףִשׁ (dag.)

29, 25 MT ןִיִּאֵ ףִשׁ ףִשׁ ףִשׁ ףִשׁ

Λαλ φόβηθεντες καὶ αἰσχυνθέντες ἀνθρώπους ὑπ-

εσκέλισθησαν. ὁ δὲ πέποιθως ἐπὶ Κυρίῳ εὐ-

φρανθήσεται. ἀσέβεια ἀνδρὶ δίδωσιν σφάλμα,

ὅς δὲ πέποιθεν ἐπὶ τῷ δεσποτῇ σωθήσεται

Of the two Greek translations the first seems to be authentic while the second is a correction more in accord with the Hb.

והם לדמים יארבו יצנפנו לנפשתם MT 1,18

Λα αὐτοὶ γὰρ οἱ φόνου μετεχόντες θησαυρίζουσιν

εαυτοῖς κακά

κακά = נפ, dropped from the MT (Hdhn.)

ישחרוני ולא ימצאני MT 1,28^b

Λα ἡμετέροισιν με κακοί, καὶ οὐχ ευημεροῦσιν

κακοὶ added.

אל תקנא באיש חמס MT 3,31^a

Λα μη δειδῶς (תקנה) κακῶν ἀνδρῶν οὐδεὶς

οὐδεὶς = חמס. οὐδεὶς = חמס. κακῶν ἀνδρῶν = באיש חמס

עשה דאת אפוא בני והנצל כי באת בכף-רעך לך והתרפס MT 6,3

ורהב רעך

According to the rule of Lagarde the second reading may be set down as authentic while the first represents a later attempt to bring the Greek more in conformity with the Hb. by a closer translation. Lagarde reconstructs the text from the second reading thus: (dtg) $\text{וְהָיָה כִּי יִשְׁמַע הָעָם שֶׁלֹּא הָיָה כִּי יִשְׁמַע הָעָם שֶׁלֹּא הָיָה}$ (Vesseling $\text{וְהָיָה כִּי יִשְׁמַע הָעָם שֶׁלֹּא הָיָה}$). Pinkuss disputes the authenticity of the words $\text{παρὰ τεκτασιν αγαθοις}$.

15,23 MT $\text{וְהָיָה כִּי יִשְׁמַע הָעָם שֶׁלֹּא הָיָה}$

$\text{Λα οὐ μὴ υπακυσῇ ὁ κακὸς αὐτῇ, οὐδὲ μὴ εἰπῇ}$

$\text{καίριον τί καὶ καλὸν τῷ κοινῷ}$

MT makes good sense: Λα a misunderstanding of the MT.

16,30^b MT $\text{וְהָיָה כִּי יִשְׁמַע הָעָם שֶׁלֹּא הָיָה}$

$\text{Λα ορίξει δὲ τοῖς χεῖλεσιν αὐτοῦ πάντα τὰ κακά}$

$\text{וְהָיָה כִּי יִשְׁמַע הָעָם שֶׁלֹּא הָיָה}$ = $\text{πάντα τὰ κακά} = \text{וְהָיָה כִּי}$. A verb lacking in Λα .

Some mss. read ορίξει πάντα τα κακά repeating the first ορίξει.

18,3^a MT בבוֹא רָשָׁע בֵּן אָם - בּוֹד

Lxx όταν ἔλθῃ ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ

אם רָשָׁע = εἰς βάθος κακῶν = אָם רָשָׁע (Jäg.)

19,6^b MT וְכָל-הָרָע לִפְנֵי שֹׁמֵן

Lxx πᾶς δὲ ὁ κακὸς γινεται ονειδὸς ἀνδρὶ

וְכָל-הָרָע = κακὸς = וְכָל-הָרָע

19,27 MT וְכָל-בְּנֵי לִשְׁמֹן מוֹסֵר מַצְחֵי-חַיִּים

Lxx υἱὸς ἀπολειπομένου φυλάξαι παιδείαν

πατὴρ μελετήσει ρησεις κακᾶς.

Hb. exhortatory: Lxx declaratory. Hb. not entirely clear: hence the confusion in the Lxx. Umbreit understands Hb. as an advice to a 'son' to cease listening to instruction which has the intent to lead astray from the words of wisdom.

Nes. κ^{ea} and A: εαυτου + κακα

30,11^a MT קלל ב'ו י'ו ד'ו

Lxx εκγονον κακον τατερα καταραται

30,12^a MT ב'ו י'ו ד'ו ט'ו

Lxx εκγονον κακον δικαιον εαυτον κρινει

30,13^a MT ב'ו י'ו ד'ו ט'ו-ד'ו

Lxx εκγονον κακον υψηλους οφθαλμους χει

30,14^a MT ב'ו י'ו ד'ו ט'ו-ד'ו

Lxx εκγονον κακον μαχαιρας τους οδοντας χει

Lxx in these four translations more explicit than Hb. While Hb. states indefinitely there is a generation etc., the Lxx remarks expressly a wicked generation etc.

27,21 MT מ'ו ד'ו ו'ו י'ו ד'ו ט'ו-ד'ו

Lxx δοκιμιον αργυρω και χρυσω πυρωσις, ανηρ δε

δοκιμαζεται δια στοματος εγκωμιαζοντων

40
αὐτοῦ (וְהַלֵּלֵי-ו) καρδία αὐτοῦ ἐκζητεῖ κακά, καρ-

δια δὲ εὐθεῖα ζητεῖ νουνοσ

וְאֵץ לְהַפְשִׁיד לֹא יִנְקָה מִן הַטֹּב

Λα ο δὲ κακός οὐκ ἀτιμωρητός ἐσται

וְאֵץ לְהַפְשִׁיד = ο δὲ κακός. Halm: Λα read וְאֵץ. But what

as to the translation of וְאֵץ! Baumgartner sees in Λα

the idea of the Hebrew, the two words of the latter

having been translated by one in the former: such

a supposition is untenable, being contrary to the

custom of the Greek translator to Proverbs. Linker:

either Λα read וְאֵץ לְהַפְשִׁיד (= וְאֵץ) he who runs to

wickedness = the wicked one or Λα read וְאֵץ and

omitted לְהַפְשִׁיד

אֵין וְאֵץ לְהַפְשִׁיד

אֵין = ἀδικός: אֵין = ἀδικός

11x = παράνομος; 17x = παράνομος

11, 30 MT כְּרִי-צִדִּיק וְיָחִים וְלֶקַח בְּפִשּׁוֹת חֲבֵם

Lxx εκ καρπον δικαιοσυνης φυεται δενδρον ζωης, αφαιρ-

ουνται δε αωροι ψυχαι παρανομων

αφαιρουνται δε [αωροι] ψυχαι παρανομων = שָׁמָּה בְּפִשּׁוֹת חֲבֵם. Lxx is intelligible: MT not so

14, 9 MT אֲוִלִּים יִלְיָ אִשָּׁם וּבֵין יִשְׂרָאֵל רָצוֹן

Lxx οικιαι (βίη) παρανομων οφειλουσιν καθαρισμυν, οικιαι

δε (ουβίη) δικαιων δεκται

MT and Lxx in bad condition. Gr. proposes יִלְיָ for יִלְיָ

The adoption of this reading together with the corrections suggested by the Lxx viz. בֵּין (not בית) and אֲוִלִּים for אֲוִלִּים would render good sense.

בֵּין אֲוִלִּים יִלְיָ אִשָּׁם וּבֵין יִשְׂרָאֵל רָצוֹן

Among the wicked there abideth a feeling of guilt: while among the righteous good-will.

Lxx read ω for ψ

רשץ לא יבין דעת MT 19.7b

Lxx ο δε ἀσεβὴς οὐ νοεῖ γινώσκον, καὶ πτωχὸς οὐχ

ὑπάρχει νοῦς ἐπιγινώσκων

In second translation πτωχὸς = ω = ψ abbreviated (ω)

רָאשׁ: רָאשׁ, רִישׁ, רִישׁ, רִישׁ, רִישׁ

ω = $\pi\epsilon\nu\acute{\alpha}$: ω = $\pi\epsilon\nu\acute{\alpha}^2$: ψ = $\pi\epsilon\nu\acute{\alpha}^3$: ψ = $\pi\epsilon\nu\acute{\alpha}^2$: ψ = $\pi\epsilon\nu\acute{\alpha}$

אֲבִיּוֹן: דָּל, עָנִי, בָּרָךְ

ψ = $\delta\sigma\theta\epsilon\nu\acute{\eta}\varsigma$: ω = $\delta\sigma\theta\epsilon\nu\acute{\eta}\varsigma$: ψ = $\delta\sigma\theta\epsilon\nu\acute{\eta}\varsigma$: ψ = $\delta\sigma\theta\epsilon\nu\acute{\eta}\varsigma$: ψ = $\delta\sigma\theta\epsilon\nu\acute{\eta}\varsigma$

ψ = $\pi\acute{\epsilon}\nu\eta\varsigma$: ω = $\pi\acute{\epsilon}\nu\eta\varsigma^2$: ψ = $\pi\acute{\epsilon}\nu\eta\varsigma^2$

בד לרשץ חושא ומחון קנ"ם שריו MT 14.21

Lxx ο αἰμαζὼν πένητας ἀμαρτάνει, ἐλεων δὲ πτωχὸς

μακάριστος

45
Lxx read שׁל for יהׁל, which is preferable
23,4^a MT להׁל שׁל תגׁל

Lxx μη παρεκτεινους [πενης ων] πλουσιω

Hitzig: Lxx להׁל שׁל תגׁל, do not reach out
i.e. strive, to be rich.

10,15^b MT מׁל דׁל תת

Lxx συντριβη ασθενων

Grabe changes ασθενων to ασθενων after one ms.

Truth - Words

מׁל, מׁל, מׁל

מׁל = πίστις³ : מׁל = πίστις²

מׁל = πιστός² : מׁל = πιστός³

15,28^a MT להׁל יהׁל דׁל

Lxx καρδιαι δικαιων μελετωσιν πιστεις

להׁל יהׁל = πιστεις = מׁל (Vog.)

לע-נאוק לנבל שפת-יתר MT 17,7^a

Λα οὐχ ἀρμυσει ἀφρονι χεῖλη πιστά

יתר = πιστά

ודרך צדיקים נמלט MT 11,21^b

Λα ο δε σπειρων δικαιοσυνην (דרך צדי Bm.)

λημψεται μισθον πιστον

The words μισθον πιστον are the translation of שקר צדק

(v. 18)

וציר צמחים מרפא MT 13,17^b

Λα αγγελος δε σοφος ρυσεται αυτον

צמחים = σοφος. Some mss. read πιστος.

Falsehood - Words

שקר: כזב

שקר = ψευδής^a: כזב = ψευδής^b

כי שד יהא לבם MT 24,2^a

Λα ψευδη γαρ μελετα η καρδια αυτων

טש = ψευδη = שיש = טיש (Bm.) s and t confused again in

19, 28 קין = κρίσις = קין

Guard- Words

שמר: נצר

שמר = διατηρεῖν : נצר = διατηρεῖν

שמר = τηρεῖν⁴ : נצר = τηρεῖν⁷

שמר = φυλάσσειν² : נצר = φυλάσσειν⁵

23, 18^a MT כי-אם יש חרות

Lxx εαν γαρ τηρηθης αυτα

Lxx read תשמרם כי-אם (Bm)

31, 2^a MT מזה-ברי וזה-בר-בטני

Lxx τι, τέκνον, τηρησεις; τι; ρησεις θεν. πρωτο-

γένες, σοι λεγω, υιε. τι, τέκνον εμης κοιλιας

Lxx contains additions.

8, 34^a MT אשרי-דס שמך לי

Λα μακαριος ανηρ ος εισακουσεται μου, και ανθρωπος
ος τας εμας οδους φυλαξει.

The second stichos original: the first due to the
reading of 32^b (the Λα to which is wanting as it
is also to v.33). v.32^b אָשֶׁר דִּרְכֵי יִשְׁמַר

v.34^a אָשֶׁר אֲדָם

The Greek translator read אָשֶׁר אֲדָם דִּרְכֵי יִשְׁמַר
and translated μακαριος ανθρωπος ος τας εμας οδους
φυλαξει when a later translator recognised the
error and translated 34^a literally μακαριος ανηρ
ος εισακουσεται μου. The two translations were
then combined by a copyist.

19,27^a MT בן־לִבְנֵי לִשְׁמֹר מוֹסֵר

Λα υιος απολειπομενος φυλαξει παιδειαν πατρος

Lagarde's reconstruction: — בן לִשְׁמֹר מוֹסֵר אֵל

אֵלֶּה/מֹשֶׁר = φυλαξει was read for מֹשֶׁר

21,28^b MT רבד' פנל' פמיון ו'ס'י

Ἐκ αὐτοῦ δὲ υπηκοῦς φυλασσομενος λαλησει

פנל' = φυλασσομενος = רבד'. MT preferable. Umbreit translates well: der Sündenzeuge ist verloren, wer auf Wahrheit hört kann reden.

Deliverance - Words

נצל: פל' ט

לנצ' = ר'ז'עין²: ט'נ' = ס'ז'עין

10,25^b MT ט'ז'יף תי' ק'ד'ט'י

Ἐκ δικαίου δὲ ἐκκληinas σωζεται εἰς τὸν αἰῶνα

Semmler (quoted by Sm): ἐκκληinas = ἀκλινης and σωζεται is an addition.

15,24^b MT תומ' מושא'ל תי' ר'נ'ל'

Ἐκκ ινα ἐκκληinas ἐκ τοῦ αἰῶν' σωθῇ

תומ' = σωθῇ = ר'נ'ל' (Sm.)

15,27^b MT ו'שנ' מ'תנ'ת' י'ה'י

Lxx ο δε υιων δωρων ληυσεισ σωζεται

77. Π' = σωζῆται. Other mss. read more correctly ἡσεται

ל'ז ה'מה MT 19.7^b

L_{xx} ου σωθυσεται =

לא. מ'ל'ט or לא. ק'י'ח

Destruction - Words

אֵבֶד: סָפָה הָמִית בָּרַת

דבך = ἀπολλύναι : פפס = ἀπολλύναι : ת״מח = ἀπολλύναι

דבא = םללואי : ברא = םללואי

הוא ימות בג'ן מוסר $5,23^a$ MT

ΕΛΛΗΝΟΤΕΧΝΟΛΟΓΙΑ ΜΕΤΑ ΑΓΓΛΕΥΤΩΝ

καὶ ἀπώλετο δι' ἀφροσύνην

The second translation is more exact.

וכרקב בפצמותיו מבישר מ^ט 4, 12

Ὡς ὡς περ δὲ ἐν ξυλῷ σκωληξ, οὕτως ἀνδρα ἀπολ-

λυσιν γυνή κακοποιός.

Vogel has offered an ingenious reconstruction:

וכרַב בַּץ. מוֹתוֹ מִבִּישָׁה

23, 28^o MT תַּעֲרַב כַּחֲתָהּ תַּעֲרַב

Λακ οὗτος γὰρ συντομῶς ἀπολείται

תַּעֲרַב = ἀπολείται = תַּאֲרַב (lag.)

9, 18^o MT וְלֹא-יֵדַע כִּי-רַפְּאִים עָם

Λακ ο δε ουκ οιδεν οτι γιγενεις παρ' αυτη ολλυνται

עָם = παρ' αυτη ολλυνται.

13, 2^o MT וְנַפְשׁ בְּגֵדִים מְחֻמָּה

Λακ ψυχαι δε παρανομων ολουνται αωροι

מְחֻמָּה = ολουνται αωροι: מְחֻמָּה מְחֻמָּה cf. p. 31

25, 19 MT וְרַגְלֵהּ וְרַגְלֵהּ מְבֹטָה בַּיּוֹם זֶה

Λακ οδος (for οδους) κακου και τους παρανομων

ολεϊται εν ημερα κακη

Λακ a misreading of the MT. The reconstruction

of the text through the Lox would be about:

שן רפה ורגל בוגד (ואזעלס) ביום רפה

א' ד' ז' ב' ד' ו' ו'

$$\tau \cdot x = \text{ἀπώλεια}^2 : \gamma \mid \tau \beta x = \text{ἀπώλεια}$$

ולץ לא-שמוץ גצרה $13,1^b$ MT

Λαλούς δε ανήκοος εν απώλεια

π747: εν απωλεια. Lxx should read απειλη (fag).

and ϵ_{gas} in v.8 ($\pi\gamma\lambda = a\pi\epsilon\lambda\mu$)

13, 15^b MT ודרך בגדים איתך

Ἰσχυροὶ δὲ καταφρονούντων ἐν ἀπώλεια

$\gamma\pi\cdot\chi = \varepsilon\tau$ απωλεία = $\square\tau\cdot\chi$ (jäg.)

נפיש קעטל' צמלה לו כ' אכף קליו פיהו MT 16,26

ΛXX αυτη εν ποσει ποει εαυτω και εκβιαζεται

ΕΑΥΤΟΥ ΤΗΝ ΑΠΩΛΕΙΑΝ. Ο ΜΕΝΤΟΙ ΣΚΟΛΙΟΣ ΕΠΙ ΤΩ

εαυτου στοματι φορει την απωλειαν.

אִיָּהֶב: עָרַח. הִלֵּשׁ. שָׂן

בְּהִיא = φίλος² : עָרַח = φίλος¹⁸ : הִלֵּשׁ = φίλος : שָׂן = φίλος

14.20^a MT שֶׁרַח שָׂן שָׂן - עָרַח

Lxx φίλοι μισήσουσιν φίλους πτωχούς

Lxx paraphrastic

18.1^a MT עָרַח שָׂן שָׂן

Lxx προφασεις (עָרַח שָׂן) ζητεί ανιρ βουλομενος

χωρίζεσθαι απο φίλων

עָרַח = χωρίζεσθαι απο φίλων, Lxx free.

25.10^a MT עָרַח שָׂן שָׂן

Lxx μη σε ονειδίσκει μεν ο φίλος.

עָרַח = ο φίλος = עָרַח (Bm.)

עָרַח: עָרַח

עָרַח = φίλια⁶ : עָרַח = φίλια

Hatred - Words

שׂוֹנֵא: בִּשְׂנֵא: שׂוֹנֵא

שׂוֹנֵא = ἐχθρός³: בִּשְׂנֵא = ἐχθρός²

שׂוֹנֵא = μισεῖν¹⁹: שׂוֹנֵא = μισεῖν

14, 17^b MT וְאִשׁ מְדַמֵּית יִשְׂנֵא

Ἐκ ἀνὴρ δὲ φρονιμὸς πολλὰ ὑποφέρει

שׂוֹנֵא = ὑποφέρει = שׂוֹנֵא or שׂוֹנֵא (Delitzsch) as cf 18, 14

20, 22^a MT שׂוֹנֵא - מִן

Ἐκ τισομαι τὸν ἐχθρόν

מִן = τὸν ἐχθρόν = concr. for abstract.

17, 9^b MT וְשֹׂנֵא בְּדַבָּר מִפְּרִיד אֶלָּא

Ἐκ οὗ δὲ μισοὶ κρυπτεῖν διιστησὶν φίλους καὶ οἰκείους

וְשֹׂנֵא = οὗ δὲ μισοὶ = שׂוֹנֵא!

Rejoicing- and joy- Words

שִׂמְחָה: שִׂחָק

שִׂמְחָה = εὐφραίνειν⁵: שִׂחָק = εὐφραίνειν (= to express one's joy by laughter)

שִׂמְחָה: שִׂחָק

שִׂמְחָה = εὐφραίνειν⁶: שִׂחָק = εὐφραίνειν²

גִּיל: שִׂשׁ, שִׂחָה

גִּיל = χαίρειν²: שִׂשׁ = χαίρειν cf 6, 16^a: שִׂחָה = χαίρειν cf 24, 19^a

שִׂשׁ-הִנֵּה שִׂבָּא יְהוָה MT 6, 16^a

Lxx οτι χαρει πωσιν οis μισει ο θεος

שִׂשׁ = οτι χαρει = שִׂשׁ (Am.)

גִּל-תִּתֵּן בְּמַרְצֵי־מָוֶת MT 24, 19^a

Lxx μη χαρει επι κακοποιοis

גִּל-תִּתֵּן = μη χαρει = גִּל (Lag.)

שִׂמְחָה: שִׂשׁ, שִׂחָה

שִׂמְחָה = εὐφραίνειν²: שִׂשׁ, שִׂחָה = εὐφραίνειν

Brief- Words

צב: צב, תוגה, סמר

צב = ל'טת: צב = ל'טת: תוגה = ל'טת

תוגה = ל'טת: סמר = ל'טת

25,20^b MT ושר בשמים ל לב-ד צ

Lxx ουτως προσπεσον παθος εν σωματι (צב: צב: צב)

καρδιαν λυτει ουτως λυπη ανδρος βλαπτει καρδιαν

Lxx misread Hb. ουτως... λυτει and ουτως... καρδιαν for

a 'doublet'.

Speech - Words

דבר: אמר, נאם, בשה

דבר = εἶπεν: אמר = εἶπεν¹³

דבר = λέγειν: אמר = λέγειν⁶: נאם = λέγειν: בטא (12, 18) = λέγειν

23,35^a MT חכני

Lxx ερεις δε τυπτοιςιν με

Lxx supplies ερεις, absolutely essential to the context.

R.V. follows Lxx, They have stricken me, shalt thou say...

מהשפ'לך לפני נדיב אשר ראו קינד MT 25,7^b

Λαλῶν ἡ ταπεινωσαι σε ἐν τρισμυριασιν δυνάστου αἰδον οἱ

οφθαλμοί σου λέγε

The words in MT קינד אשר ראו are evidently a gloss: so even Umbreit, at all times thoroughly conservative, holds. The Lxx translates the gloss literally but with the addition of λέγε. This possibly due to a repetition of אמר of 7^a

כי טוב אמר..... אשר ראו

קינד

דבר: אמר, אמרה, מלה, שפה

λογος = שפה: λογος = מלה: λογος = אמרה: "λογος = אמר: 3^a λογος = דבר

^b λογος = דבר: 6^a λογος = אמר: 7^a λογος = דבר

נתי ידי ואין מקשיב MT 1,24^b

Λαλῆτε ἑαυτοῖς λογους καὶ οὐ προσεχετε

Lxx renders sense of the Hb. But: the Hb. expresses the act which an orator makes in speaking, the Lxx sees in the act the thing which it signifies i.e. the discourse.

1,29^b MT וידעת יהוה לא בחדו

Lxx τον δε λογον του κυριου ου προειπαντο

ידעת = τον λογον = אמר? Lagarde views λογος as a correction of a Christian. A majority of mss. have the better translation φοβον.

12,5^b MT תחבילות דשעים מרמה

Lxx κυβερνωσιν δε ασεβεις δολους (x λογους)

מרמה = λογους.

17,14^a MT פוטר מים רשעים מדון

Lxx εξουσιαν διδωσιν λογοις αρχη δικαιοσυνης

מים = λογους = מילים. Lxx utterly at variance with MT

25,12^b MT מוכיח חכם על-דן שמעך

Lxx λογος σοφος εις ευηκοον ους

חֲסִידֵי שֵׁן = λόγους = חֲסִידֵי (Hitzig, who cites Job 7,13^b where חֲסִידֵי = λόγους)

25,27 MT כבודם כבוד יחקר לטוב ויחבר

Λακ εσθίειν μέλι πολὺ οὐ καλὸν τιμὰν δὲ χρῆ

λόγους ἐνδοξούς

דבר מְכָרָד = λόγους ἐνδοξούς = כבודם כבוד

26,18 MT ומית דקים חזים ומית

Λακ ὥστερ οἱ ὠμῶμενοι προβαλλουσιν λόγους εἰς ἀν-

θρώπους ὁ δὲ ἀντήσας τῷ λόγῳ πρῶτος ὑπο-

σκελισθήσεται

MT original: Λακ represents a paraphrase.

26,24^b MT ובקרבו ישיב מרמה

Λακ ἐν δὲ τῇ καρδίᾳ τεκταινεται λόγους

מרמה = λόγους ὡς in 12,5^b

30,33^b MT ומיץ אפים יוציא ריב

Λακ εἰς δὲ ἐξέληκτος λόγους, ἐξέλκυσονται κρίσεις καὶ

μάχαι.

םפס = *logous*. The play upon words פס and םפס has been lost in the Lxx.

31,8^a MT ד-ל'א ל'א ם פתח-פי

Lxx ανοιγε τον στομα λογω θεου, και κρινε.....

ל'א = *λογω θεου*. The emendation to *λογω θεου* proposed by Lagarde. Reconstruction after the Lxx:

..... פתח-פ' ל'א ד' ודין

Life - Words

ם.א.י.ח.ם.ל'חם

ח = βίος : ימי חיים = βίος : לחם (*livelihood*) = βίος

יח = ζωή⁴³ : חם = ζωή³

31,3^b MT דרכיך למחות טלכין

Lxx και τον νουν και βιον εις υστεροβουλαν

Lxx paraphrastic

3,16^a MT ארץ ימים בימינה

Lxx μηκος γαρ βίου και ετη ζωης εν τη δεξια αυτης

The words και ετη ζωης an addition

5,9^a MT פן-תתן לאחרים קודך

Lxx ινα μη προη αλλοις ζωην σου

קודך = ζωην σου = ק"ח (Bm.)

10,3^b MT יהדות רשעים יהדות

Lxx ζωην δε ασεβων ανατρεψει

יהדות = ζωην = ח"ת (Bm.)

18,4^b MT בחל נבץ מקור חכמה

Lxx ποταμος δε αναπηδουει και πηγη ζωης.

חכמה acc. to Lxx should read ח"ח: several mss. have this reading. The phrase מקור ח"ח occurs several times in Proverbs, see 10,11 : 13,14 : 14,27.

23,3^b MT והוא לחם כדבים

Lxx ταυτα γαρ εχεται ζωης ψευδους.

חיי כזבים = ψευδους = לחם כזבים

Death - Words

מִוֶּת: שְׁאוֹל

מִוֶּת = מוֹת: שְׁאוֹל = מוֹת

מִוֶּת = θάνατος: שְׁאוֹל = θάνατος

2,18^b MT ואל רפאים נטגלתיה

Lxx και παρα τω αυη μετα των γυγενων τους αξονας
αυτης

רפאים = γυγενων, cf 9,18:21,16. The words παρα τω αυη
are a marginal note in Lxx that was incorporated (Bm)
Perhaps better to regard παρα...../γυγενων as a remi-
niscence of 9,18 (כי רפאים שם בעמק שואל קראתה) and
therefore a paraphrastic translation of רפאים.

18,6^b MT ופיו למהלמות יקרא

Lxx το δε στομα αυτου το θρασυ θανατον επικαλειται

(μαρτυρία... θάνατος = ה'מ'ה = μαρτυρία θάνατος = למחלמות

θάνατος (fig.) למות +

לו בצל מדמות יקראו MT 24,8^b

Ἐὰν ἀπαθῆντο ἅπαντα θανάτου.

read as being a repetition of last three letters of מדמות (fig.) לבצל מדמות מות יקרה אא

Judgment - Words

ר.יב: מ'שפ'ט, א'מר

ר.יב: מ'שפ'ט = מ'שפ'ט: מ'שפ'ט = ר.יב

מ'שפ'ט = מ'שפ'ט: מ'שפ'ט = ר.יב

וּפִי רִשְׁעִים יִבְלַע-אֵן MT 2,28^b

Ἐὰν ὁ μαθεσθῶν καταπιεσθῇ κρίσις

(Bm) דין = מ'שפ'ט = א'ן

Strife - Words

ר.יב: מ'דון, מ'צה, מ'דן, מ'דן

מ'צה = מ'צה: מ'צה = מ'דון: מ'צה = ר.יב

וְדָמָא = κρίσις: וְדָמָא = κρίσις: וְדָמָא = κρίσις

וְדָמָא = νεῖκος²: וְדָמָא = νεῖκος

17.14^b MT וְלִפְנֵי הַתְּגִלָּה הָרִיב בְּשׁוֹשׁ

Lxx προηγείται δε της ενδελιας στασις και μαχη

שׁוֹשׁ = στασις και μαχη: Lxx read שׁוֹשׁ (Bm.)

30.22^b MT וְלִפְנֵי דִּי דְמוֹת דְּאִם

Lxx εαν εκτεινης την χειρα σου μετα μαχης, ατιμασθησθ

מַחֲסֵ = μαχης: Lxx had a different massoretic reading

Grace - Words

וְחַיִּים

וְחַיִּים = χάρις⁹: וְחַיִּים = χάρις³

7.5^b MT מִבְּרִיָּה אֲמַרְיָה הַחֲלִיקָה

Lxx εαν σε λογοις τοις προς χαριν εμβληται

Lxx a free rendering

15.17^a MT שׁוֹשׁ וְהַבְּהִימָה יִדְקֶה אֶרֶץ

Lxx κρεισσων ξενισμος μετα λαχανων προς φιλιαν και

χαριν.

תבן=φιλαν και χαριν. It is a habit of the Greek translator to render one Hb. word by two Greek words, cf 24,7 חכמה=σοφια και εννοια: 30,33 ברכה=κρισις και μαχη
17,17^b MT יולד לזרה ואח

Λα αδελφοι δε εν αναγκαις χρησιμοι εστωσαν

18,22^c MT מוכא אשה מזה ביו

Λα ος ευρεν γυναικα αγαθην (טובה) ευρειν χαριτας

ביו=χαριτας: some mss read τα αγαθα

30,7^b MT אל-תמנץ במטב בסם אמוס

Λα μη αφελις μου χαριν προ του αποθανειν με

χαριν added.

Anger- Words

אף: חמה, רוח, נהם, עברה, כעס

אף=θυμός: חמה=θυμός⁹: רוח=θυμός²: נהם=θυμός: עברה=θυμός

אָרְגָּהּ = אָרְגָּהּ⁴ : אָרְגָּהּ³ = אָרְגָּהּ³

אָרְגָּהּ = אָרְגָּהּ³ : אָרְגָּהּ³ = אָרְגָּהּ³

Way - Words

דָּרַךְ : אֶרַח : נֶתְבַּח מִסְלָה

דָּרַךְ = דָּרַךְ⁵⁴ : אֶרַח = דָּרַךְ⁵⁴

דָּרַךְ = דָּרַךְ³ : אֶרַח = דָּרַךְ³ : נֶתְבַּח = דָּרַךְ⁴ : מִסְלָה = דָּרַךְ³

2,22^a MT וְשָׁמַיִם מִצָּרָיִם יִכְרַתוּ

Λαχ οδοι ασεβων εν γης σλουνται

οδοι a repetition of אֶרַח in אֶרַח³ (20^b)

3,26^a MT כִּי־יִהְיֶה בְּכֶסֶלְךָ

Λαχ ο γαρ κυριος εσται επι πασων οδων σου

בְּכֶסֶלְךָ = אֶרַח³ = אֶרַח³ (20^b)

4,10^b MT וַיִּדְּבֹוּ לָךְ שְׁנוֹת חַיִּים

Λαχ και πληθυνθησεται ετη ζωης σου, ινα σοι γενωνται

πολλαι οδοι βίου

second translation authentic : so jäger and lagarde

hold. (Om.) ארחות = סוסים = שניות.

הולך עקשות פה MT 6,12

αγαθὰ σου ὁδοὶ παρασκευασταὶ ἄλ

αα free

ופי תהפכות שנאתי MT 8,13

(רץ) καὶ ὁδοὶ διαστραμμέναι ἐν ἧς ἀπομαρτυρεῖται ἄλ

αα free

גם במקללו יתזכר-נצר אם-דרך ואם-ישר פקלו MT 20,11

ἐν τοῖς (Om.) ὁδοῖς αὐτοῦ (ditg. שניהם) αὐτὰ ποιοῦν οὐ καὶ ἄλ

(יתלכד) ποδοθεύεται (במקלליו) αὐτοῦ μαρτυρεῖται

καὶ εὐθεία ἡ ὁδὸς (רץ בך) ὁδὸς μετὰ

(Om.) וישר פקלו αὐτοῦ

Lxx a bad reading of MT. Umbreit translates MT well:

Schon der Knabe laest in seinem Werken sich erkennen
ob rein und gerade wird sein Thuen seyn.

רדף מדקה וחסד MT 21,21

Lxx odos δικαιοσυνης και ελεημοσυνης

דדד = odos = דדד

22, 19^b MT הודיעתך היום אף-אתה

Lxx και γνωριση (ד'ח'ד'ח'ד'ח' Bm.) σοι την οδον σου

Lxx free.

25, 19^a MT שן דהן

Lxx odos kakou

שן = odos: Lxx read either ש.ב.ל (Dys.) or odos is a corruption of odous

26, 6^a MT מן צה רגלים המם שחך

Lxx εκ των εαυτου οδων ονειδος ποιειται (πισται Grabe)

ם-לגל = οδων: Lxx should read ποδων.

28, 23 MT בוכיח אדם אחרי חן יסא

Lxx ο ελεγχων ανθρωπου οδους χαριτας εχει

יחקר = odous = יחקר (jäg)

אולם שמחה לחסר-לב MT 15,21

Λαλ ανοητου τριβοι ενδεως φρενων

שמחה=טריבוי=מסלה? Some correct τριβοι to τρυφοι. Λαλ

contains in all probability the original reading.

Folly is the path to the foolish whereas an intelligent man goes upon a straight path.

Work - Words

פַּעַל: עָבַד, עָשָׂה

לַעֲשׂוֹת = עֲבָדָה: עָבַד = עֲבָדָה

לַעֲשׂוֹת = עֲבָדָה: עָשָׂה = עֲבָדָה

לַעֲשׂוֹת = עֲבָדָה: עָשָׂה = עֲבָדָה

רק דדון יתן מזה MT 13,10

Λαλ κηκος (77) μεθ' υβρεως πρασσει κακα

Λαλ free

25,28 MT אשר אין-מחצה לדוח

Λαλ ουτως ανηρ ος ου μεταβουλης τι πρασσει

26,19 MT $\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

26,19 MT $\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

$\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

$\lambda\alpha$ free.

פָּעַל : פָּעַלָה, מְפַעֵל, מְפַעֵלָה, מְפַעֵלִים, מְפַעֵלִים

פָּעַל : מְפַעֵל, מְפַעֵלָה, מְפַעֵלִים, מְפַעֵלִים : פָּעַלָה : מְפַעֵל : מְפַעֵלָה, מְפַעֵלִים, מְפַעֵלִים

20,6 MT $\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

$\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

22,8 MT $\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

22,8 MT $\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

$\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

31,17 MT $\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

$\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

$\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

$\lambda\alpha\ \mu\iota\sigma\upsilon\delta\epsilon\rho\sigma\tau\alpha\iota$: $\lambda\alpha$ misunderstands MT

Strength - Words

עז: עז

עז: עז: עז: עז

6.2^u MT פ"י פ"י פ"י פ"י

Λα παγίς γαρ ισχυρα ανδρει τα ιδια χιλη

παγίς γαρ ισχυρα = מִיָּדָה: ισχυρα added for emphasis

14.29^p MT וקשר-רוח מרים דולת

Λα ο δε ολιγοψυχος ισχυρος αφρων

דולת = ισχυρος αφρων: Λα free

27.27^a MT ידי צדים ללחמך ללחם ביתך

Λα υιε παρ' εμου εχεις ρησεις ισχυρας εις την

βωην σου

Bm reconstructs צדים ללחמך ובי דברים. Hd-hm: Λα

translated דברי owing to Targum which renders

צדים by דברי: דברי. Λα translated צדים twice. One

translation due to bad reading of Aramaic (i.e. דברי)

the other due to bad punctuation of Hb (i.e. ט'יז)

ט'יז: כח, גבורה חסן

ט'יז: חסן: גבורה: כח: ט'יז: חסן

כי לא לפילם חסן MT 27,24

Λα οτι ου τον αιωνα ανδρι κρατος και ισχυς

κρατος και ισχυς a double translation of one Hb. word

Law - Words

תורה: דת מצוה

תורה: דת: מצוה: דת: דת: מצוה: דת: מצוה

שמוץ בני מוסר אבין MT 15,2

Λα ανους, υις, παιδειαν πατρος σου

Ms B C reads νομους for παιδειαν. This due to inattention on part of translator. He either thought of תורה (Gen.) or he read מוסר for מוסר (dag.): latter conjecture improbable.

7,10^b MT קדשים ביה

Lxx και βουλη αγίων συνεσις, το γαρ γινωσι νομον δι-

ανοιας εστιν αγαθη

Second stichos authentic: first stichos a correction

Nation - Words

גוי, לא, ג

גוי = εθνος⁴: לא = εθνος: ג = εθνος

20,3^b MT ושבט לגר כסילים

Lxx ουτως παβδος εθνει παρνομω

לגר = εθνει: לא? Same error to be found in 19,20.

29,9^a MT ופסא-תא-ש

Lxx κρινει εθνη

תא פסא = κρινει εθνη = פסא

30,31^b MT ומלך אלקים ומג

Lxx και βασιλευς δημηγορων ενεθνει

ומג = ενεθνει = ומג

17,26 MT שר' גלי נד' בים לה' כ' ל' ט' ב' ש' ג' א'

Λα ζημιουν ανδρα δικαιον ου καλον, ουδε οσιον επιβουλ-

ευν δυνασταις δικαιοις

ουδε οσιον: *this addition natural*

18,5 MT ש' א' נ' ג' ד' ט' ב' כ' ל' ט' ב' ש' ג' א'

Λα θανασαι προσωπον ασεβους ου καλον, ουδε οσιον

εκκλινειν το δικαιον εν κρισει

ουδε οσιον *an addition as in 17,26.*

21,15 MT ש' א' נ' ג' ד' ט' ב' כ' ל' ט' ב' ש' ג' א'

Λα ευφροσυνη δικαιων ποιει κριμα, οσιος δε ακαθ-

αρτος παρα κακου¹ργοις

οσιος = οσιων repeated (Bm.) *it was supplied from the thought of the preceding, as in 17,26 and 18,5*

14,32^b MT ש' א' נ' ג' ד' ט' ב' כ' ל' ט' ב' ש' ג' א'

Λα ο δε πεποιθως τη εαντου οσιότητι δικαιος

Λα *read* *ισα*, *to be preferred to reading of MT.*

Great - Words

רב גדול

רב = μέγας: גדול = μέγας

וכחוסה נשגבה במשכנתו MT 11, 19

Lex η δε δοξα αυτης (Hitg. וכבודיה) μεγα ετισκιαζει (Bm. משכנתו)

נשגבה = μεγα

רב רבן אפה ואפה MT 16, 20

Lex σταθμιον μεγα και μικρον και μετρα διδω

רב רבן = σταθμιον μεγα και μικρον: Lex free

וישי דתשטמ-כח MT 24, 5

Lex και ανηρ φρονησιν εχων μεωργιον μεγαλον

כח-γמרג = μεωργιον μεγαλον = פמ מרגר רב מרגר (cf. 18, 15)

מרגר = פמ (בקררים 27). Hitgiz changes μεωργου το λωργου = פמ γמרג

כח-מרגר MT 26, 25

Lex εαν σου δεχται ο εχθρος μεγαλη τη φωνη

Lex paraphrastic

בפשץ איש רץ מוקש 29.6^A MT

ΟΙ ΧΑΙΡΕΤΑΙΝ ΟΥΤΙ ΑΝΘΡΩΠΟΙ ΜΕΓΑΛΗ ΠΑΙΣ

ⲡⲣⲓⲛ ϣⲉ = ⲙⲉⲃⲁⲗⲏ ⲡⲁⲣⲓⲥ = ⲡⲣⲓⲛ ⲛⲓ

Man- Words

אִשׁ: אָדָם, בֶּן לִגְבוּרָה, אֶתוֹשׁ

$\psi\chi = \acute{\alpha}\nu\eta\rho^{64}$; $\sigma\tau\kappa = \acute{\alpha}\nu\eta\rho^{65}$; $\lambda\varphi\zeta = \acute{\alpha}\nu\eta\rho^{66}$; $\gamma\beta\lambda = \acute{\alpha}\nu\eta\rho^{67}$; $\omega\upsilon\kappa = \acute{\alpha}\nu\eta\rho^{68}$

ימיהו אשה משכלת MT 14, 19

Lxx para de theou arugetai ויטן אנדר

Lxx free.

גרל-חמה בשא צש MT 19, 19

Lxx kakopwv avnp ζωοθηεται

גרל (dag) גרל-אנדר-גרל

ידת יהוה לחים MT 23, 19

Lxx phobos kyriou eis zwhv avnp

ידת יהוה eis zwhv avnp

חדת איש בהיר במלכותו MT 24, 29

Lxx opatikon avnp kai zwh eis tois epheois autou

חדת (dag) איש חדת = opatikon avnp = חדת איש

רחב-נפש יגדה מדון MT 25, 28

Lxx apistos avnp ηαυ ηαυ (vziakos dag.)

רחב-נפש = apistos avnp. This translation evidently not

based upon hb. but an inference from the second

half of the verse פוֹיְבִי אוֹ דֵּי פִּתְּפוּיָהּ

29, 27^a MT לִי־וְאֵלֶּיךָ בְּיָמֶיךָ

Lxx βελύγμα δικαιος ανηρ αδικω

correct ανηρ to ανδρι and Lxx read לִי־וְאֵלֶּיךָ בְּיָמֶיךָ

31, 22^a MT הָלַךְ הַנָּשִׁי בְּיָמֶיךָ

Lxx διόσας χλαίνας εποίησεν τω ανδρι αυτης

הל=τω ανδρι αυτης=הלך cf v. 23

31, 31^b MT וַיִּהְיוּ בְּשָׂרֵיךָ בְּשָׂרֵי

Lxx αινεισθω εν τυλαις ο ανηρ αυτης

בְּשָׂרֵיךָ=ο ανηρ αυτης=הלך. Perhaps the translator's eye

rested upon 23^a (הלך בְּשָׂרֵיךָ בְּשָׂרֵי)

27, 15^a MT וַיִּהְיוּ בְּיָמֶיךָ

Lxx σταγόνες εκ βαλλουσιν ανθρωπον εν ημερα χειμερινη

εκ του οικου

ΤΤΙΘ=εκβαλλουσιν ανθρωπον εκ του οικου: Lxx paraphrastic.

God - Words

יְהוָה: אֱלֹהִים, אֱלֹהִים, אֱדֹן

יהוה = θεός²: אֱלֹהִים = θεός³: אֱדֹן = θεός

יהוה = κύριος⁴: אֱלֹהִים = κύριος: אֱדֹן = κύριος

יהוה = δεσπότης: אֱדֹן = δεσπότης

3,18^b MT ותמכיה מאשר

Lxx και τοις σπεριδο μενοισ επ' αυτην ως επι κυρον

Attempts at reconstruction are futile. Lagarde: ως επι

κυριν = כיה in ותמכיה = כִּיָּה = כִּיָּה abbreviated.

3,34^a MT אל ללמים הוא יליץ

Lxx κυριος υπερηφανοις αντιτασσεται

Κυριος added

4,27 MT אל-ספ-ימין ושמאלו חסר רגלך מרץ

Lxx μη εκκλινης εις τα δεξια μηδε εις τα αριστερα,

αποστρεψον δε τον ποδα απο οδου κακης [οδους γαρ

τας εκ δεξιων οιδεν ο θεος, διεστραμμεναι δε εισιν

α. εἰ ἀριστερων, αὐτος δὲ ὁρθῶς ποιῇται τὰς
τροχίας σου, τὰς δὲ πορείας σου ἐν εἰρήνῃ προᾶξει]

In appendix the words αὐτος δὲ προᾶξει approximate the thought of v. 26

8, 26^a MT יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

Lxx κυριος εποιησεν χωρας και διοικητους

In Lxx τῷ overlooked and εἰ translated κυριος = ἰσχυρ
εἰς abbreviated

10, 5^a MT בְּרִכּוֹת לְדָוִד מִיְּדֵי קִי

Lxx ευλογια κυριου ἐπὶ κεφαλὴν δικαίου

Lxx adds κυριου

17, 2^a MT בֶּן מִבִּישׁ

Lxx δεσποτων αφρονων

Lxx read בְּבִישׁ מִבִּישׁ (Bm)

22, 11^a MT אָהַב סְהֹר לֵב

Lxx αγαπα κυριος οσias καρδιας

Kyrios added

כי גדלם MT 23, 11

Lxx καὶ κυριουμένουσ αυτοὺς Kyrios

Kyrios explicatory

פיהו MT 24, 7

Lxx ἐκ στόματος Κυρίου

Lxx read 'יה' (dag)

ואמרתי מי יהיה MT 30, 9

Lxx οὐκ εἶπεν τίς εἶπεν καὶ αὐτὸς

(Sm.) מי יחדה = οὐκ εἶπεν τίς = כיהיה

ולא למדתי חכמה MT 30, 3

Lxx θεὸς δέδωκεν με σοφίαν

(Sm.) ואל' למדתי = με δέδωκεν θεὸς = ולא למדתי

דברי למואל מלך MT 31, 1

Lxx οὗτο θεὸς ἐξηγήσατο λόγοι μου καὶ οὐκ

Lxx meaningless (dag) דברי' למו' אל' read Lxx

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