

## PROVERBS



Society of Biblical Literature



The Hebrew Bible: A Critical Edition

Ronald Hendel, General Editor

Number 1

# PROVERBS

AN ECLECTIC EDITION WITH  
INTRODUCTION AND TEXTUAL COMMENTARY

Michael V. Fox

SBL Press  
Atlanta

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## SERIES FOREWORD

This series, *The Hebrew Bible: A Critical Edition* (HBCE), offers a new model for a critical edition of the Hebrew Bible. The other current scholarly editions are diplomatic editions that present a single manuscript of the Masoretic Text supplemented by one or more text-critical apparatuses. The HBCE is an eclectic edition that combines the best (or earliest) readings from various sources into a critical text, with the data and analyses provided in the accompanying apparatus and text-critical commentary.

The HBCE editions aim to restore, to the extent possible, the manuscript that was the latest common ancestor of all the extant witnesses. This earliest inferable text is called the archetype. The archetype is not identical to the original text (however one defines this elusive term) but is the earliest recoverable text of a particular book. To be more precise, the HBCE will approximate the corrected archetype, since the archetype, like all manuscripts, will have scribal errors that can be remedied.

Many books of the Hebrew Bible circulated in multiple editions in antiquity, and sometimes these editions can be wholly or partially recovered. In such cases, the HBCE text will be plural, approximating the archetypes of each ancient edition. The critical text will consist of two or more parallel columns, which will be aligned to indicate the differences between the editions. In some cases the later editions are not wholly recoverable, and the available evidence is treated extensively in the text-critical commentary. The presentation of multiple ancient editions distinguishes the HBCE from the other critical editions.

Establishing the earliest attainable text and editions of each book is only part of the task. In the extensive text-critical commentary, we lay out the reasons for the preferred readings (including warranted conjectures), and we analyze the scribal and exegetical motives that gave rise to the secondary readings. Although many variants are simply the result of scribal error, others are deliberate revisions, motivated by the desire to explain, update, harmonize, and even expurgate the text. Our critical

edition therefore moves both backward and forward in time—backward to the earliest inferable texts and editions, and forward to the plethora of changes and interpretations that occurred during the textual life of the Hebrew Bible. In other words, the critical text establishes a book's form, and the commentary explores the panorama of inner-biblical interpretations that are embedded in the texts, editions, and early translations.

As a new model, the HBCE raises afresh many fundamental issues in textual criticism. What is a biblical book? Which stage of the biblical text is more authentic? Is the biblical text a unitary object, or is it irreducibly plural, dispersed in time and space? What do we mean by the original text? What were the hermeneutical rules of ancient scribal revisions? How did interpretive tendencies differ among the various scribal/textual traditions? How do we read a plural text of the Hebrew Bible? The HBCE reframes these issues in the light of the new data and methodological refinements of the post-Qumran era.

The HBCE does not claim to be a final or perfect text. It offers a sophisticated and comprehensive presentation of textual data, analyses, and conclusions. It consists of rigorous and innovative scholarship and aims to provide an essential resource for future research. In the light of textual resources undreamt of in previous generations, we propose to renew the pioneering researches of our predecessors and raise to a new level the textual criticism of the Hebrew Bible.\*

Ronald Hendel  
General Editor

\* For further discussion of the theory and method of HBCE, see the project website: [hbceonline.org](http://hbceonline.org).

## PREFACE

The present volume aims at reconstructing a significant stage in the development of the biblical book of Proverbs.<sup>1</sup> I will later (in §1.2) define this stage, but first I must emphasize that I am not seeking to produce a different Bible or even a different form of the Bible. As Hugh Williamson rightly says (though intending a criticism), the present edition “is not a Bible, new or old” (2009, 175). “Bible” is a socioreligious concept. Whatever a religious community in the Jewish and Christian traditions considers sacred scripture is the Bible for that community, and external scholarly adjudication is irrelevant. A community’s canon alone is relevant to the study of its theology, exegesis, and practices. The HBCE text thus can claim to be a Bible only in an extended sense: it aims to uncover an early stage of books that would enter the Hebrew canon.

The heart of this volume is the commentary, which provides an apparatus, then assembles the data, evaluates them, and decides on the correct form, or sometimes the correct forms, of the verse. The critical text assembles the decisions reached in the commentary into a single text. On a fundamental level, this is what critical exegetical commentaries do as well. They must include text-critical decisions, and these decisions together imply a virtual eclectic text. In fact, once a commentator modifies even a single word, she is accepting the validity of the unmodified words, at least by default. An eclectic edition brings together a scholar’s critical decisions into a single text.

An eclectic text is a bolder way of displaying emendations because it places the editor’s decisions front and center for the reader’s critical engagement. This gives the emendations the prominence they deserve, if one is to take them seriously as the basis for interpretation. Moreover,

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1. The series that includes the present volume was originally slated for publication as the Oxford Hebrew Bible (Oxford University Press). Earlier publications, including some of my own essays, referred to it that way.

they are set in context rather than being put forth singly and marginally. The reader can better judge how well they serve the text that has been constructed.

#### ACKNOWLEDGEMENTS

I have benefited from the corrections, criticisms, and ideas of my graduate assistants in the course of this project: Jason Michele, Jonathon Wiley, Eric Tully, and Catherine Bonesho. On Ms. Bonesho's work, see §3.3. I also thank the Andrew W. Mellon Foundation for an Emeritus Fellowship for the completion of this project. I have benefited from the corrections and insights of my copy editors: Sarah Shectman, James Spinti, Eve Levavi Feinstein, and Keith Stone. In spite of the diligence of these and other readers, errors may have slipped through. Especially problematic was a tendency for strings of Hebrew and Syriac words to get disordered in the software, and some cases may have escaped notice. If the reader finds any errors, please notify me at [mvfox@wisc.edu](mailto:mvfox@wisc.edu), and they will be corrected in future printings. This email address can also be used for substantive discussion.

Above all I thank Ronald Hendel, the founder and editor of the HBCE project. We worked together closely throughout the project, and our lengthy discussions of questions great and small helped me understand what had to be done and how to do it.

## ABBREVIATIONS AND SIGLA

Italics in verse numbering designate G additions, which have letter designations in Rahlfs 1979. For example, 9:12*a* is the first G addition after 9:12, whereas 9:12*a* is the first half of M 9:12 and 9:12*aa* is the first half of G 9:12*a*. It should be noted that some G additions are not given their own numbers in Rahlfs but are attached to the M verses; for example, G 15:1*a* is an addition and is not the same as M 15:1.

Works cited ad loc. by author's name: Baer (1880), Baumgartner (1890), Clifford (1999), Delitzsch (1873), Ehrlich (1913), Grabe (1707–1720), Jäger (1788), Kennedy (1928), Kuhn (1931), de Lagarde (1863), McKane (1970), Meinhold (1991), Pinkuss (1894), Plöger (1984), Skehan-Di Lella (1987), and Toy (1899). Also cited ad loc. are the medieval commentaries and ABP, BAJP, CSP, H-P, Kenn, and KR (see below).

### SIGLA

「...」	“ceilings,” used in the critical text to mark a reading not in M <sup>L</sup>
]	separator in apparatus entry (primary reading to left, secondary reading/readings with comment to the right)
+	plus
+ <i>pre</i>	a plus preceding the lemma
>	a minus, an absence in
*	retroversion from Greek, Aramaic, etc., where there is no equivalent Hebrew text
< >	conjectural emendation
( )	(parentheses) added elements, words judged to be secondary to their literary units though present in proto-M <sup>1</sup>

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1. These sigla were known as antisigma-sigma in classical Greek texts and occa-

( )	parentheses in English translations: words added to literal translation for greater clarity
[ ]	brackets in English translations: components that are not part of the translation, such as variants
:	(raised :) plural-marker (syame) in Syriac transliteration
⋈	(overdot) uncertain letter
#	fragmentary reading in Qumran text
1	first (second, etc.) occurrence in a verse
± conj	a conjunction added or subtracted in copying or translation
//	parallel
⌢	omitted text in cases of homoi
→	changes to
↔	change is possible in either direction
≠	not equal; substantively not the same
≈	approximately equal; close enough so as not to indicate a different text
...	ellipsis
"	in Hebrew letters, indicates lexical root (e.g., ש"מ)
§	section in the introduction of this volume

## ABBREVIATIONS

## Greek Letters, for Hexaplaric Sources

α'	Aquila
αλ'	ὁ ἄλλος, οἱ ἄλλοι (an unidentified marginal reading in the Septuagint tradition; taken from Field 1875)
γ'	The Three
ε'	Quinta
εβρ'	ὁ ἑβραῖος
ετ'	οἱ ἕτεροι
θ'	Theodotion
λ'	οἱ λοιποὶ
ο'	οἱ ἐβδομήκοντα
σ'	Symmachus
ABP 1	Michael V. Fox, <i>Proverbs 1–9</i> , Anchor Bible 18A, 2000

sionally in Hebrew texts from the Dead Sea. Their use in the Critical Text in the present volume follows an ancient practice. See Tov 2012.

ABP 2	Michael V. Fox, <i>Proverbs 10–31</i> , Anchor Bible 18B, 2009
AEL	Miriam Lichtheim, <i>Ancient Egyptian Literature</i> , 1973–1980
abs	absolute (state)
accent(s)	accents changed or omitted consequent on emendation
add	addition (added elements; see Roberts 1950; Zuntz 1956)
adj	adjective
anaph	anaphora (transfer of material from texts elsewhere in S)
antic	anticipation
assim	assimilation (bringing a word or phrase into conformity with a frequent usage elsewhere; this may happen in Hebrew transmission or in translation)
assoc	association (the association of two words in a semantic field; for example, מראה and מאור in Prov 13:50)
aur	aural variant
Bab	manuscript with Babylonian vocalization
b.	Babylonian Talmud
BAP	David-Marc d’Hamonville, <i>La Bible d’Alexandrie: Les Proverbes</i> , 2000
BH	Biblical Hebrew, including the language of Ben Sira
BHQ	<i>Biblia Hebraica Quinta</i>
BHS	<i>Biblia Hebraica Stuttgartensia</i>
<sup>c</sup>	correction in manuscript, e.g., G <sup>Ac</sup>
CAL	Comprehensive Aramaic Lexicon: <a href="http://cal1.cn.huc.edu/">http://cal1.cn.huc.edu/</a>
CATSS	Computer Assisted Tools for Septuagint/Scriptural Study: <a href="http://ccat.sas.upenn.edu/gopher/text/religion/biblical/lxxmorph/">http://ccat.sas.upenn.edu/gopher/text/religion/biblical/lxxmorph/</a>
CB	Catherine Bonesho, personal communication or online annotations (see §3.3)
CD	Covenant of Damascus
CBH	Classical Biblical Hebrew (preexilic)
cf.	<i>confer</i> , compare
CG	Cairo Genizah biblical manuscripts (data from BHQ)
cj	conjecture (emendation)
comment(ary)	the commentary of the present volume
conj	conjunction
context	influence of context on translator or copyist
conv	converse translation (creating synonymy by negation of its opposite)
corr	correction (proposed correction in a version)

CSP	Johann Cook, <i>The Septuagint of Proverbs</i> , 1997
cst	construct
CTAT	Dominique Barthélemy, <i>Critique</i> , 1982–2005
D-stem	<i>piel</i> (Aram. <i>pael</i> )
dbl	double translation
dbl rd	double reading (conflation of two variants <sup>2</sup> )
DCH	D. J. A. Clines, ed., <i>Dictionary of Classical Hebrew</i> , 1993–2011
dial	dialectal variant
diath	diathesis (change of passive to active or active to passive)
displ	displaced
distant dittog	distant dittography (dittography of a letter or small group of letters at a short distance; for example, Prov 15:15: distant dittog גי → גי <sup>3</sup> )
distant haplog	distant haplography (haplography of a letter or small group of letters at a short distance; the opposite of the preceding)
dittog	dittography (the addition of one of two identical letters or words that are in sequence)
div	word misdivision or misdivision of letters
DJD	Discoveries in the Judaean Desert (Oxford: Clarendon and Oxford University Press)
Dp-stem	D passive stem, <i>pual</i>
Dr-stem	D reduplicated stem, <i>polel</i>
DSS	Dead Sea Scrolls
Dt-stem	<i>hitpael</i> (Aram. <i>etpaal</i> )
ed(d)	edition(s)
elab	elaboration (addition of words, phrases, or sentences to fill out and expand the idea or image of the preceding stich or verse, as in Prov 13:9: fin ] + 2 stichoi G [9a] [elab])
equal	equally plausible as primary reading
err	error
etym	etymological (translation based on the etymology, or pseudo-etymology, of a Hebrew word)

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2. On the phenomenon, see Talmon 1960.

3. The assumption is that the scribe's eye was caught by the ך ahead of the point where he was copying, so that he wrote it before as well as after the ך.



exeg	exegetical (see §3.1.4)
expan	expansion in translation
explic	explication (an addition controlling the sense of the text to exclude alternative [and presumed erroneous] readings)
fem	feminine
fin	final
G	Greek version. G is used in reference to both the translation and the translator. <sup>4</sup>
	G <sup>A</sup> : Codex Alexandrinus
	G <sup>B</sup> : Codex Vaticanus
	G <sup>S</sup> : Codex Sinaiticus
	G <sup>V</sup> : Codex Venetus = H-P MS 23
	* the original reading of a manuscript
	c corrector, i.e., the one who has replaced the original and still recognizable text by another text
	p a part of a group of manuscripts
	rel the remaining manuscripts
	s suppletor, i.e., one who has supplied certain words which either were not originally in the manuscript or which have been lost
G-stem	<i>qal</i>
GELS	Johan Lust et al., <i>A Greek-English Lexicon of the Septuagint</i> , 1992–1996
GKC	Gesenius-Kautsch-Cowley, <i>Gesenius' Hebrew Grammar</i> , 1910
Gp-stem	G passive stem
graph	graphic error
gram	change of grammatical feature
H-stem	<i>hiphil</i>
HALOT	Ludwig Köhler et al., <i>Hebrew and Aramaic Lexicon of the Old Testament</i> , 1994–2000
haplog	haplography (loss of one of two identical letters or words that are in sequence)
harm	harmonization (eliminating a tension or contradiction between two passages)

4. The edition used is Rahlfs's *Septuaginta*. Unless otherwise indicated, this is treated as the original or differing from the original only inconsequentially. See OG.

HB	Hebrew Bible (including Aramaic portions)
homoi	homoioarkton, homoioteleuton, homoiomeson, or homoiologon (The abbreviation “homoi” refers to the ocular leap between similar beginnings, ends, middles, or whole words and the omission of text between. It is often hard to distinguish among these phenomena, and “homoi” will include them all.)
H-P	Robert Holmes and James Parson, eds., <i>Vetus Testamentum graecum cum variis lectionibus</i> , 1798–1827
Hp-stem	H passive stem, <i>hophal</i>
IBHS	Bruce K. Waltke and Michael O'Connor, <i>Introduction to Biblical Hebrew Syntax</i> , 1990
ideol	ideologically motivated change or rendering
impf	imperfect
impv	imperative
indep	independently (when two versions attest independently to a variant)
inf	infinitive
init	initial
interp	interpretation (an element added to a translation to explain the verse or a component thereof, i.e., a gloss)
JPSV	Jewish Publication Society Version
juss	jussive
Kenn	Benjamin Kennicott, <i>Vetus Testamentum hebraicum cum variis lectionibus</i> , 1776–1780
KR	Kennicott and de Rossi readings taken together.
l, ll.	line, lines
LBH1	Late Biblical Hebrew, first phase (mid-sixth to mid-fifth centuries)
LBH2	Late Biblical Hebrew, second phase (mid-fifth to approx. second centuries)
lig	ligature
lit.	literally
LSF	Friedrich Delitzsch, <i>Lese- und Schreibfehler im Alten Testament</i> , 1920
LSJ	Henry George Liddell et al., <i>A Greek-English Lexicon</i> , 1996
logic	making the text, whether in Hebrew or in translation, conform to a putatively logical standard
M	Masoretic Text

	M <sup>A</sup> : Aleppo Codex
	M <sup>K</sup> : <i>ketiv</i>
	M <sup>L</sup> : Leningradensis, B19
	M <sup>MSS</sup> : manuscripts from Kennicott-de Rossi (KR)
	M <sup>Q</sup> : <i>qere</i> <sup>5</sup>
	M <sup>RB</sup> : Second Rabbinic Bible (1524–1525)
	M <sup>Y</sup> : Yemenite manuscript, Cambridge University, Add. Ms. 1753
m.	Mishnah
masc	masculine
metath	metathesis (reversal or transposition of letters or words, AB → BA)
mg	marginal reading
MGELS	Takamitsu Muraoka, <i>A Greek-English Lexicon of the Sep- tuagint</i> , 2009
Mid.	Midrash
Minhat Shai	Jedidiah Solomon ben Abraham Norzi
misinterp	misinterpretation
m.l.	<i>mater lectionis</i>
mod	linguistic modernization
moral	moralization
Mp	Masorah Parva (Mp <sup>L</sup> in Leningradensis; Mp <sup>A</sup> in Aleppo)
MS(S)	manuscript(s)
mult	multiple occurrences
N-stem	<i>niphal</i>
near dittog	dittography of graphically similar letters
near haplog	haplography of graphically similar letters
near syn	near synonymy (words sharing the same general sense for practical purposes)
NETS	Albert Pietersma and Benjamin G. Wright, eds., <i>A New English Translation of the Septuagint</i> , 2007
norm	normalization (bringing a word or phrase into confor- mity with normal usage)
num	change of grammatical number
Ost	ostrakon

---

5. In the apparatus to the critical text, I cite the *qere* as M<sup>Q</sup>, without indicating the source manuscript of each. That information is given in the tables in §2.2.3.2.

Oc	Occidentalis: the reading of the Palestinian Masoretes; cf. Or.
OG	Old (original) Greek, or differing from the original only inconsequentially
OL	Old Latin (Vetus Latina) translation
om	omission
Or	Orientalis: the presumed reading of the Babylonian Masoretes. See §2.2.4.
orth	change (or misconstrual) of orthography
OS	Old (original) Syriac Peshitta
Pap	Papyrus
paleo	paleo-Hebrew script
parab	parablepsis (skipping over letters or words, regardless of the cause)
pass	passive
per	person
pf	perfect
phon	phonetic (a variant induced by a phonetic similarity but not necessarily because the word was actually <i>heard</i> differently; that would be “aur[al]”) <sup>6</sup>
pl	plural
pm	first hand ( <i>prima manus</i> )
poss	possessive
proto-G, S, P	the stemmatic precursor of these versions (see §1.2)
ptcp	participle
xQxx <sup>x</sup>	Qumran text; cited from DJD
rab	rabbinic (a rendering according to a rabbinic usage in an ancient translation)
re	regarding
ref	referenced by; with reference to (used in citing an idea from an unavailable secondary source, often taken from Baumgartner 1890 and de Lagarde 1863)
reform	reformulation (This is a proverb created by modification of an older one. This is a deliberate process and central to

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6. The similarity may be heard by the “inner ear.” A phonetic variant may be dialectal, as perhaps in the case of  $\text{b}/\text{d}$  interchanges; see the comment on Prov 16:21.

	the development of a proverbial transmission. It occurs within the M tradition as well as in later transmission.)
rel	<i>reliqui</i> (all manuscripts besides the ones cited)
rep	repetition of noncontiguous word or phrase, e.g., the second קָדַשׁ in Prov 22:21)
RH	Rabbinic (Mishnaic) Hebrew
S	Syriac: the Peshitta translation (Leiden edition). (S is used in reference to both the translation and the translator. Unless otherwise indicated, S refers to the main text in Leiden.)
SD	Wolfgang Krauss and Martin Karrer, eds., <i>Septuaginta Deutsch</i> , 2009
SDEK	Kraus and Karrer, <i>Septuaginta Deutsch: Erläuterungen und Kommentare</i>
sep	separation of one letter into two (cf. lig)
sfx	suffix
sg	singular
sim	similarly
Sir	Ben Sira (Ecclesiasticus) <sup>7</sup>
SL	Michael Sokoloff, <i>A Syriac Lexicon</i> , 2009
slot	slot variant (replacement of a redundant or difficult word by a simpler expression in the “slot” vacated)
smooth	smoothing (improving the flow of a passage by grammatical changes)
syn	substitution of synonym
SyrH	Syro-Hexapla
TAD	Bezalel Porten and Ada Yardeni, <i>Textbook of Aramaic Documents</i> , 1993
T	Targum, the Aramaic translation (for other manuscripts, see Healey 1991, 3–4)
T <sup>Be</sup>	Targum in MS Berlin Orientalis 1213 (data from BHQ)
T <sup>L</sup>	Targum Proverbs in de Lagarde 1873
T <sup>W</sup>	Targum Proverbs in Walton’s Polyglot

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7. The Hebrew text of Ben Sira edited by Pancratius C. Beentjes (1997) is used in this volume. References to Ben Sira specify the manuscript only when there are differences significant to the matter under discussion. For abbreviations of the manuscripts and discussion of textual witnesses, see Skehan and Di Lella 1987, 52–59.

T <sup>Z</sup>	Targum Proverbs in Zamora text (= San Bernardo 116-Z-40): Díez Merino 1984
theol	theologically motivated change
transf	transfer of a phrase or sentence from another verse
transp	transposition (change in sequence of letters, words, or verses, e.g. ABC → BAC)
unc	uncertain
vso	verso
V	Vulgate
V <sup>A</sup>	Vulgate Codex Amiatinus
var(s)	variant(s)
vocal	difference of vocalization
y.	Jerusalem Talmud (Yerushalmi)

## 1. IS TEXT CRITICISM POSSIBLE?

There can be no edition of the work of a writer of former times which is satisfactory to all readers, though there might, I suppose, be at least half a dozen editions of the works of Shakespeare executed on quite different lines, each of which, to one group of readers, would be the best edition possible. (McKerrow 1939, 1)

As the demand increases for the plays of Shakespeare, so new editors will arise all with notions and new readings of their own,—till it will end perhaps by every intelligent man turning editor for himself. (anonymous reviewer, *Athenaeum*, 1853)

The editor [of an eclectic text] thus presents to the readers a personal view of the original text of the book of Genesis or Kings. Needless to say, the reconstruction of such an Urtext requires subjective decisions, and if textual scholars indulged their textual acumen, each scholar would create a different Urtext. (Tov 2008b, 246)

### 1.1. THE CHALLENGE

Text criticism of all literature presents severe conundrums to scholars who undertake it. (To those who do not, the problems are still there, just ignored.) The Hebrew Bible, in particular the book of Proverbs, raises a special set of issues. I will discuss them and explain the theoretical basis for my choices, placing them in the context of textual critical theory generally, with examples from editorial practice in other literatures.

The thorniest issue is what the eclectic text will represent, to the degree it succeeds. It cannot be the *Urtext*, the original text of a book, the form it had immediately subsequent to its composition and prior to any corruption. This goal is feasible for some biblical books, at least as a heuristic. But in the case of Proverbs, it is unclear what its *Urtext* could even refer to. Hezekiah's collection? Or the four collections in chapters 10–29 prior to later additions, which in my view include chapters 1–9 and

30–31?<sup>1</sup> Anyway, in a sense the book of Proverbs is *all* additions, since it is, by its own testimony, an anthology of anthologies, themselves agglomerations of proverbs, epigrams, and poems, some deriving from oral literature, others having antecedents in written wisdom, others composed afresh. At what stage do “additions” become “later”? To this complexity we can add the likelihood that proverbs are constantly being reshaped.<sup>2</sup> The border between *Urtext* and additions blurs. The goals have to fit the reality of the text at hand.

## 1.2. THE GOALS

The primary goal of The Hebrew Bible: A Critical Edition (HBCE) is to reconstruct the corrected archetypes of biblical books. I understand “archetype” as the *latest* form ancestral to the extant text-forms. This is not the *Urtext*, the original form the book had. Nor is the textual archetype the particular manuscript that was ancestral to the extant text-forms. The textual archetype is an ideal: the form of the archetype free of the errors that the authors (one surmises) would have wanted fixed. It is the *work*, as defined below. The goal of reconstructing an archetype is a heuristic, and it is unlikely that it can ever be fully attained.

In the case of Proverbs one cannot reasonably aim to recover the full archetype. The book is too multiplex, the resources too scanty, and the translations too polymorphous and ambiguous to make this goal feasible. Still, the archetype is not entirely beyond reach. When the text makes good sense and is witnessed to by the extant versions, the chances are that we have the archetype, and this is true of much of the book of Proverbs. Moreover, I will sometimes reconstruct words and phrases I consider ancestral

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1. In ABP 1.44–47, 322–30, and 2.499–500, I trace the development of Proverbs. The earliest level comprises chapters 10–29 as a whole. This stage is, of course, composite. It includes four collections (10:1–22:16; 22:17–24:22; 24:23–34; 25:1–29:27), which are themselves compiled from sayings of an indeterminable array of ages and authors. Later, chapters 1–9 were prefixed as an introduction to the book. Within this introduction I distinguish two stages. The earlier is a cycle of ten poems I call “Lectures”: I. 1:8–19; II. 2:1–22; III. 3:1–12; IV. 3:21–35; V. 4:1–9; VI. 4:10–19; VII. 4:20–27; VIII. 5:1–23; IX. 6:20–35; X. 7:1–27. Later, and at different times, five independent poems were interspersed among (but not inside) the Lectures. These I designate “Interludes.” They are: A. 1:20–33; B. 3:13–20; C. 6:1–19; D. 8:1–36; E. 9:1–18. It is impossible to determine when the four appendices in chapters 30–31 were added.

2. See ABP 1.487–93 and the literature cited there.



to both M and G (more precisely, G's Hebrew source text) and thus belonging to their archetype. But I cannot do this with sufficient consistency to compose a continuous reconstruction of the archetype. We cannot reconstruct the hyparchetypes of G, M, and S, merge them into one form, and call this the archetype. In any case, we should not assume that the text lines of M, G, and S were all that ever existed.

Instead of reconstructing the archetype, I define three practical goals for this volume:

1. To reconstruct the corrected hyparchetype of the Masoretic book of Proverbs, or proto-M. This is what the HBCE text aims to represent. I understand "hyparchetype" as Paul Maas defined them in his classic handbook on editing (1956, 6). Hyparchetypes are "reconstructed variant-carriers," that is to say, deviating text-forms that derive from a single non-extant source text (at some remove) but not from each other. Their relation is collateral. I define my goal as the corrected hyparchetype because I want to correct errors even if (as is very likely) many were already in the text that reached G's lineage.

2. To recover ancient Hebrew variants (regardless of their validity) and to evaluate them. To this end I will examine the ancient translations, primarily G, S, and the regrettably few fragments from Qumran. These variants will be available in the apparatus and commentary for the reader's evaluation.

3. To reconstruct non-M hyparchetypes, which in practice means proto-G and, to a lesser extent, proto-S. These are the text-states ancestral to the source text used by the Greek and Syriac translators. If extensive reconstruction of either were possible, it would receive its own column as a parallel edition, but given the uncertainties of retroverting the translations of this book, reconstruction is feasible only sporadically. The results will be given in the commentary and used in the critical text only when, in my view, they represent the corrected proto-M.

The basic integrity of the hyparchetypes should be maintained. One hyparchetype should not be imposed on the other, certainly not when the differences arise from deliberate innovations rather than just errors. Respecting the integrity of the hyparchetypes is particularly relevant to Proverbs, in which hyparchetypal proverb forms can be equally valid variant proverbs, such as exist within the Masoretic book of Proverbs itself.<sup>3</sup>

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3. For example, Prov 13:14 and 14:27. Variant proverbs within M are precisely catalogued and interconnected by Snell 1993; see esp. 35–42.

Nevertheless, the text of one line of the stemma can legitimately be corrected with the help of a reading from a parallel edition.

### 1.3. THEORY AND PRACTICE

I follow Thomas Tanselle's distinction among "document," "text," and "work" (1989, 14–18). A document is an artifact—such as a manuscript or a printing—that carries a text. The text may be carried by one document or by many, or by oral performance. The text exists apart from the documents. (Thus if all documents of a certain poem were lost but the poem exactly remembered, its text would still exist.) Behind the text is the *work*, the ideal form of the text.<sup>4</sup> According to Tanselle, "the work is a historical act of intention, an ideal and enduring configuration created by an author but embodied (inevitably) in a flawed form."<sup>5</sup> When a text holds errors, we can aim to correct them only by envisioning the work, which has a sort of platonic existence, abstracted from any of its particular textual instantiations. To take the example of Proverbs: The *documents* I mostly use are my printed copy of BHS and the digitized copy. They (and other copies of BHS) hold the same *text*. That text has errors, as does every text of Proverbs, including the one preserved in the Aleppo Codex. Text criticism aims to reconstruct the text that best embodies the work, or one stage of it.<sup>6</sup>

It is very unlikely that there actually was a document that held the exact text of proto-M. That is because changes, deliberate and unintended, were surely introduced at different times, some even before the later parts of the book were added. I wish to be clear that the text I have produced,

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4. "Ideal" does not mean perfect. Tanselle (1996b, esp. 12–13) argues against this misconstrual of his views. As he explains, "The only sense in which intentionalist editors construct 'ideal' texts is that those texts may not have existed in physical form before the editors produced them; but such editors do not think of their texts as perfect in any sense, nor do these editors believe that they are uncovering the 'idea of a text' underlying any particular executed text" (13).

5. Tanselle's principles, as summarized by Cohen and Jackson 1991, 106.

6. Hendel (forthcoming) examines these issues in a different conceptual framework, the philosophy of art, but comes to conclusions compatible with the ones described here. Hendel uses a distinction, formulated by Charles Peirce, between "type" and "token." In brief, "A book as a discourse is a type (an abstract semiotic object), and the physical object with its visible symbols is its token" (section I). I understand "type" to be comparable to "work" and "token" to "document." Texts are *instantiated* by tokens but are not identical to them. In Hendel's view, the text also is a type.

however successful, never had physical existence. It is a construct. It can be defined as the proto-M *as it should have* been, the text the authors and editors wanted us to read. This goal is heuristic: approachable but not wholly attainable.

Defining my primary goal as the reconstruction of the corrected Masoretic hyparchetype provides some guidelines for deciding what material to excise as extraneous or to mark as later. I am aiming for a stage that hypothetically existed prior to the text of the proto-MT, without *its* errors and intrusions.

Copyist errors (whether early or late) can certainly be removed. For example, חצבה in Prov 9:1 is (I argue in the commentary) a copyist error, which I emend to הצבה, based on G. Moreover, glosses unrepresented in G can be eliminated as secondary to proto-M and moved to the apparatus (which makes them, in HBCE's format, *marginal* glosses). In Prov 5:22a, for example, the phrase אֵת הַרְשָׁע is not represented in G or S, and it is not integrated into the Hebrew syntax. In the case of 23:23, an entire verse is eliminated from the HBCE text.

There are a large number of pluses in G-Proverbs, consisting of lines, verses, and even full poems. Some, perhaps most, were composed in Greek; for example, the epigram on the bee in 6:8a–8c certainly was. But even when I think that an addition had a Hebrew basis and that I can retrovert it (for example, 9:12a–12b), I will confine it to the commentary. Such additions arose in the proto-G tradition in or prior to translation. In practice, the distinction between originally Hebrew and originally Greek additions is very hard to determine.

The Septuagint also has minuses of stichoi and couplets, which are unlikely to be the translator's deliberate doing. Many of these minuses are accidental omissions, such as Prov 1:16, "for their feet run to harm; they rush to shed blood." (The verse is essential to the context and probably lost in G through parablepsis.) Other minuses are less easily explained, as, for example, several verses in 15:27a–16:9 (see the introduction to that section in the commentary); 18:23–19:2; and 20:14–19. It is quite likely that M continued to develop after the G transmission went its own way, but unless there is evidence that they are additions to proto-M, I maintain them in the HBCE text. To be sure, scribes are more likely to add than to deliberately subtract, but for an editor to mechanically insist on the shorter text does an injustice to the diversity and complexity of scribal practice.<sup>7</sup>

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7. For example, the large plus in 4QSam<sup>a</sup> in 1 Sam 11 (about Nahash's gouging

More problematic are presumptive scribal additions that reached G as well as M and were therefore present in proto-M. These may be short glosses such as נָשִׁים in 14:1 or sentences such as 8:13a, “The fear of the Lord means hating evil.” I am trying to reproduce not just proto-M but a *better*, more *correct* form of that text, that is, the corrected hyparchetype. I argue that some components in proto-M are extraneous to the literary integrity of *the unit they are in*. These are marked in the HBCE text by parentheses, which I use in a way comparable to the ancient scribal sigla antisigma-sigma. These are almost identical in form to modern parentheses and are found in Qumran texts and even in M itself, where they were thought to be inverted-*nuns* (see Tov 2004, 201–2, and figs. 8.1 and 8.2). These sigla usually marked words as extra, that is to say, words that the scribe knew to be absent from another copy of the work. By identifying some components as additions prior to proto-M, I am able to approximate the earlier work without disrupting proto-M’s integrity. The components I identify as secondary are certainly not the only additions embedded in the proverbial collections, but the presence of such components is hard to detect in groups of unorganized or loosely clustered proverbs.

Lateness of one literary unit relative to another does not bring it special marking, since this description would fit most of the book. For example, the first part of the book of Proverbs, chapters 1–9, was prefixed to the proverb collections, chapters 10–29, or perhaps 10–31 (see note 1). But prior to these chapters there was no book of Proverbs.

In all this, it must be emphasized, my reconstructions and literary-critical proposals are based on exegesis, which I first provided in ABP and include, in less detail, in the commentary of the present volume. None of them can claim certainty.

#### 1.4. AUTHORS AND EDITORS

As an editor I try to recover the text the authors intended. My goals are in line with the position formulated by Thomas Tanselle, as developed in

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out the right eyes of the men of Reuben and Gad) is original, and its absence in M is accidental (thus Tov 2012, 311–13). In two Esther texts I have worked on, G-Esther and the Alpha Text (Fox 1991), there are demonstrable deliberate omissions. A redactor copied the Septuagint’s additions into an older form of the Alpha Text but omitted some material (listed in Fox 1991, 62–68). That at least some omissions are deliberate is shown by the way that the editor will connect the words just before and after into a new and intact sentence. I call this “cutting-and-splicing” (65–68).

his *A Rationale of Textual Criticism* (1989) and in numerous essays. The editor aims to construct the text that best represents the work. This is not a mechanical task but requires engaged exegesis and literary judgments. “An editor, only through his analysis and understanding of the meaning of the work in the light of his knowledge of the author and his times, will be in a position to use authorial active intention as a basis for editorial choice” (Tanselle 1976, 210).

In the 1980s and 1990s, as the author lost his privileged place in literary theory, editorial theory shifted toward a nonintentionalist paradigm. In this conception, the work as a whole exists in diachronicity, in fluctuating and multiple forms, while each text-form is an autonomous “textual moment.” This view of text and editing holds considerable interest for biblical text criticism, because the Bible demonstrably exists in temporal extension, and this fact legitimates the production of different types of editions with different goals. But the diachronic perspective does not exclude the intentionalist paradigm, insofar as this aims at authorial intention.<sup>8</sup> But this is an editorial choice, not an absolute verity. An editor could choose to represent the form of the text known to traditional Jewish scholarship, in which case nothing but inner-Masoretic variants would be relevant. The Masoretic enterprise was a preservationist, not creative, effort. The editing of a Masoretic edition, such as the Jerusalem Crown, is oriented not to the moment (or period) of creation but to the time of textual fixation by the Ben Asher Masoretes. Yet even here intention may be relevant, insofar as an editor seeks to recover the intention not of the creators but of the preservationists. The preservationists’ intention is relevant insofar as the editor has to determine the intention of numerous Masoretes whose notes often had to be decoded and evaluated. I choose the kind of intentionalist paradigm that aims at *authorship*, which to my mind makes sense only as an intentional act.

“Author” does not mean only the original author. There can be many authors in the course of a book’s development, all of whom had something they wanted to communicate. In the case of Proverbs, authorship

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8. Tanselle (1996a) surveys the increasing interest in the “collaborative or social aspects of text-production” and the “increased concern with textual instability and the significance of versions” (52). He applauds this broadening of perspective but protests at the reductionist tendency to caricature the concern with authorial intention, as if it insisted on one and only one right text by one and only one author. Intentionalist editing accommodates collaborative authorship and textual instability (54–56 and *passim*). The HBCE is able to do both.

is extremely diffuse and multiplex, distributed among innumerable and indeterminable individuals—authors of sayings, collectors and editors, and scribes who made *intentional* modifications. We may think of the author as a construct comprising that collectivity. It is a collectivity that promoted a certain worldview and ideology, and it is one with a “memory,” in the sense that the later contributors knew their predecessors’ work and both emulated it and went beyond it with literary and ideological innovations. The book of Proverbs has literary and conceptual coherence thanks to the cohesive force of tradition in the genre. Sages transmit old wisdom and use it as a model in the shaping of their own. Ideas evolve, expand, and retreat, but never in self-conscious opposition to earlier ones.

The book of Proverbs is not a haphazard assemblage of bits and pieces but a deliberate work whose growth was controlled by composers<sup>9</sup> who shaped the work by *selection*, choosing to incorporate sayings that were pertinent to their ideology; by *composition*, whether of stichoi, verses, or longer units; and by *placement*, through frequent clustering of sayings on a single topic. Given the complexity of the book’s history, this collective authorship cannot be reduced to a “final editor.” The collective author (or composer) is a personification of an abstraction. But given the homogeneity of the book’s ideology and style, as well as the fact that the successive contributors to the book were aware of and influenced by the earlier compositional levels, collective authorship is a valid way of conceiving how the book communicates meaning.<sup>10</sup>

Proverbs is ultimately the creation of individuals who intended us to understand certain things. I do not know what we can read for—or write for—other than the communication of intention. Indeed, the very existence of speech and writing is a commitment to the recoverability of intention, and this recoverability is constantly confirmed when other people correctly retrieve the intentions we ourselves encode in speech and writing.

The recovery of intention is the essence of interpretation, and interpretation addresses units larger than the variants in question. That is why a careful holistic reading of a document can override typographical errors. If you read a sentence of mine with a meaningless typo (or, worse, a *mean-*

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9. This term was suggested to me by Bernard Levinson, who suggests it as a way of embracing authors who create by both original composition and active editing, activities that are in practice often indistinguishable.

10. See ABP 1.322–30 for a discussion of part of the process.

*ingful* one), I hope you will mentally emend the text by reference to the “ideal” of the author’s intention that you reconstruct from the wider context.<sup>11</sup> This text may never have existed precisely in a single text-form, but it is correct. Nothing other than the intended text is worth the reader’s time. As Tanselle says,

Of all the historical activities of textual study, the effort to reconstruct the texts of works as intended by their creators takes us deepest into the thinking of interesting minds that preceded us. We must respect the documents that make our insights possible, but we cannot rest there if we wish to experience the works created by those minds. (1989, 92)

### 1.5. TEXT AND INTERPRETATION

Different eclectic texts can be created, depending on stated goals, and no text is definitive and final. This is because, to a large extent, every edition is produced in tandem with interpretation. That is not to say that the text produced is “just” an interpretation, a “reading” that is idiosyncratic or (according to one notion of authorship) spun off by a social or ideological context. It is, rather, a *truth claim* based on interpretation. Each choice is, at some point, right or wrong, not just more or less interesting. Still, critics, true to the word’s etymology in *krinein*, are making judgments, and judges cannot remove themselves from their position between facts and verdict and still render a credible decision.

This is not *all* that text criticism is. There are preparatory steps, namely, the gathering of variants (including ones retroverted from the ancient versions) and consideration of bibliography, the history of physical books. When enough exemplars are available, it is also necessary to establish a stemma to determine the historical sequence of variants and eliminate some demonstrably later ones. Mainly one must eliminate erroneous mutations. This leaves an irreducible set of competing variants for consideration by the critic, who must at this point exercise literary judgment,

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11. I take a simple illustration of “correct archetype” from my own history of errors. In ABP 1:365, line 1, the “archetype” (i.e., the printed form) reads, “The association of two passages on kingship is more striking and may have played a role in the movement of 31:1–9, but it does explain why chapter 30 also was split in two.” The correct archetype is “but it does not explain.” The physical archetype of this sentence makes sense superficially but not in context. I hope that the critical reader will reconstruct the correct form.

both exegetical and aesthetic. The following commentary is full of literary judgments. For example, in Prov 26:25 I establish two variants, דולקים (“burning”) and חלקים (“smooth”). I prefer the latter on the grounds that “smooth [that is, dishonest] lips” better fits the imagery and the topic of the thematic cluster in 26:20–28, namely, hostile speech. In 18:16, of the two Masoretic variants, צדק (“righteous”) and ארץ (“earth”), I prefer the latter, on the grounds that “all the judges of the earth” fits the universalism of this chapter and that the paradigmatic parallelism it provides is more coherent here.

A critical edition is constructed by means of an active engagement with the author’s meaning, as transmitted by the text and interpreted by the editor. Hence every edition is an ideal *construction of meaning*, and the editor is a collaborator in its creation. Tanselle writes: “[A]ll editorial work, *including that devoted to documentary editions*, is—like all other acts of reading—a construction of meaning, which may or may not have a historical orientation; when editors publish their work they are simply offering new documents that can serve in their turn as the grounding for further creations of meaning” (2001, 67). Erne, who titles his study *Shakespeare’s Modern Collaborators*, writes, “Since every Shakespeare play has been perceived to need emendation in a number of passages, every modern editor can be said to be participating in this authorial reconstruction” (2008, 20). The value of the construction will be judged by its conformity with authorial meaning, as recovered by interpretation. It should be stressed that those who prefer a Masoretic reading or an entire Masoretic edition are in effect participating in this construction of meaning, albeit passively, by aligning themselves with one text-state, a medieval one.

## 1.6. MODELS OF EDITORIAL PRACTICE

Bible scholars are much impressed by the uniqueness of the Hebrew Bible and wonder if editorial practices applied to other texts are valid here as well.<sup>12</sup> The Bible is undoubtedly unique, but other works are unique as well. Biblical text-critical theory and practice must be comparable to what happens in other areas or risk being solipsistic, defensive, and celebratory. The modern editor of a biblical book faces a situation similar to what editors of many other works must deal with, and biblical text critics can ben-

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12. See, for example, Williamson 2009, 163–64.



efit from attention to the theory and practices of text criticism and editing in other fields, for they often present similar problems and are amenable to similar solutions. The following two examples are intended as models for thinking about editorial practices in biblical text criticism. It goes without saying that no model will completely fit a distant domain of literature.

### 1.6.1. Shakespeare

Shakespearian editorial practice provides illustrations of well-thought-out approaches to problems familiar to Bible text critics (which is not to say that the Shakespearians have solved *their* problems!). *King Lear* is an interesting example, because it exists in two significantly divergent forms, the Quarto of 1608 (Q1, slightly modified and reprinted in Q2, 1619) and the First Folio of 1623 (F). Scholarly consensus holds that Q was prepared from Shakespeare's holographs or "foul papers" (his working drafts, meant for theater use) in 1608, two years after the completion of the play and while the play was still being performed—and constantly reworked—under Shakespeare's direction. In spite of its proximity to the author, the Q text, especially in its earliest impression, is flawed.<sup>13</sup> F differs from Q in significant ways, including major pluses and minuses that bear strongly on the play's meaning and aesthetics. There are two basic ways to deal with this duality.

Until the 1960s, editors produced eclectic editions. Furness's 1880 Variorum *King Lear* takes F as the copy-text while embedding readings from the Quartos. (Earlier, Q was the copy-text.) Furness regarded Q as by far the inferior. The Variorum's upper apparatus records all variants not in the eclectic text. Subsequent editions as well have typically used F as the copy-text and corrected it by reference to Q, usually with a limited critical apparatus. The important Arden edition (1997, with *Lear* edited by R. A. Foakes) conflates F and Q, embedding in its F copy-text some 300 lines absent from F while retaining some 110 lines absent from Q (and marking all such passages).

Most contemporary Shakespearians, however, oppose conflation. The dominant view now is that Q and F are different recensions, each

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13. The consistent application of the "lectio difficilior" rule to *Lear* would result in a maximal mess. Albrektson (1981) has shown the failure of this rule in Bible studies. In fact, its original intent was to identify glosses that made a difficult text easier to understand, not to validate whichever variant was the least comprehensible.

with its own integrity.<sup>14</sup> Though the path from Q to F was complex and is in dispute, the consensus is that the latter incorporates some of Shakespeare's own revisions.<sup>15</sup> Hence the Oxford second edition prints the two versions as two distinct plays. Taylor (in Wells and Taylor 1986), recognizing the integrity of Q and F, chose to use Q1 as a copy-text with collations from the "variant states" in other Q printings. Nevertheless, his edition incorporates certain F readings when Q is certainly corrupt. Weis (1993, 41–46) sets Q and F on facing pages but corrects both texts as necessary. Halio, most interestingly, published companion volumes, one (1992) based on F, the other (1994) on Q, each with its own introduction and commentary. Both texts are critical editions and use the other for corrections but are not conflated. Even editors committed to the integrity of each version must sometimes correct Q from F or F from Q (Wells and Taylor 1986, 8).

None of the extant text-states of *Lear* is considered correct, and unless an editor is producing a diplomatic edition, decisions must be made that aim at a better form than any surviving document. Moreover, it is recognized that there is not necessarily a single correct form. All critical editors of *Lear* are producing text-forms that did not exist previously. They all aim at restoring some phase of Shakespeare's intention, which is imperfectly recorded in several text-states. None of the major *critical* editions of Shakespeare merely reproduces a particular printing—Q1b, say—and relegates all variants, even preferred ones, to the apparatus. (That would be the Biblia Hebraica approach.) There are publications that simply reproduce a particular printing for its historical and academic value, but they are not intended to be critical editions. One uncritical edition was produced by G. Holderness (1995), a professor of cultural studies, who is in effect a Q-fundamentalist. He deconstructs the critics (whose preference for F, he explains, entails "a distinct complicity with both authorial intentionality and with a conservative critical agenda that invests its desires in the surviving male protagonists of the tragedy" [41]) and repudiates the practice of emendation as lacking "philosophical justification" and as

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14. See the comments of Foakes (1997, 110–46); Weis (1993, 34–40); and Taylor (Wells and Taylor, 1986, 81–86). The following account is based primarily on the discussions by Weis (1993, 4–7, 34–40) and Halio (1992, 58–91).

15. The relation between Q and F calls to mind the relation between G-Jeremiah and M-Jeremiah, as described by Tov (1985) and others, though the revisions in the latter were not authorial.

“foreground[ing] the editor at the expense of the text” (9). A similar resistance to emending M is not unknown in Bible studies.

The present volume of HBCE will use the first approach, conflation, taking M<sup>L</sup> as its copy-text and correcting from other editions, mainly G-Proverbs, in spite of the priority of the former and the integrity of the other editions. While the HBCE approach is innovative, even radical, in Bible studies, it is the standard practice among serious Shakespearian editors and, I believe, in other fields as well.

The aim of reconstructing a stage prior to any existing documentation legitimates combining elements from different versions or editions—such as Q and F for *Lear* or G and M for the Bible—a procedure that some have objected to.<sup>16</sup> We are using documents and versions not as goals in themselves but as evidence of the work that lies behind them.

#### 1.6.2. Jane Austen

The complexity of the growth and transmission of Shakespearian texts, together with their attendant uncertainties, resembles biblical textual history in significant ways. But we can also find parallels in editorial treatments of works with a very different, simpler kind of history, in which most details of composition, production, and publication are known. R. W. Chapman’s 1923 Oxford edition of Jane Austen, recognized as a model of editorial care and brilliance, takes a particular printing as copy-text but make changes as necessary. These are minor, but their presence makes his unquestionably authoritative edition into a “composite.” Indeed, the sub-

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16. G. Brooke objects to eclectic texts of the Bible on the grounds that they “minimize the contribution of individual scribes and the specific creative traditions to which they may severally belong” (2005, 39). But this is precisely what noncritical editions, and even the best diplomatic editions, do by enshrining one text-state as *the* text, giving the impression that any variant from *this* is somehow a divergence from the correct text-form. This, in fact, is precisely the mentality Brooke objects to.

When properly annotated, an eclectic edition, such as the Arden and second Oxford editions of Shakespeare, preserves variants that would otherwise not come to public attention and gives them context in the history of the text. Brooke is certainly right that “each scriptural book has its own complex story to tell” (40). But an eclectic edition, with an apparatus, parallel columns for different editions, and a commentary that inquires into the textual history in all its complexity, is better equipped to tell the “complex story” than a diplomatic text that just lists variants below.

title of Chapman's edition is "the text based on collation of the early editions." It also includes conjectural emendations.<sup>17</sup>

Chapman does not try to reproduce Austen's original orthography, even though we can sometimes be quite sure what it was. (We have the autographs of two "cancelled" chapters from *Persuasion*.) He does not "restore" *friend* to *freind* (which Austen considered correct), *could* to *cd*, *admiral* to *adml*, or *Captain Wentworth* to *Capt. W.* (That would be like returning the Hebrew text to its unvocalized state and removing vowel letters.) Nor does Chapman restore Austen's frequent capitalization of nouns and her extensive use of dashes that appeared as paragraph divisions in printing. My point is that an edition can aspire to represent the most authentic text and to correct errors without attempting to replicate or restore the physical details of the original text-form. If this makes Chapman's edition a hybrid (and it does), it is an honor to have that label attached to HBCE.

### 1.7. IN CONCLUSION

The following principles hold true of all critical texts, whether or not they are presented in eclectic form:

1. Every critical edition is a construction of meaning.
2. Every critical edition is an attempt to recreate the *work*, which is an ideal verbal construction.
3. The primary goal of textual criticism is representation of authorial intent, even when the author is an anonymous collectivity.
4. Different valid critical texts can be created, depending on stated goals and the nature of the text under study.
5. Every critical edition is an innovation.
6. A critical text (whether eclectic or diplomatic) is a hypothesis, which, however uncertain, is still a truth claim, one based on data and its interpretation and falsifiable by arguments in the same mode.

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17. My favorite emendation: "p. 240, l. 30: *for it* A.C. Bradley: *it for* 1818 This elegant correction is perhaps not absolutely certain, but I have not been able to resist it" (Chapman's note in *Persuasion*, 295).

Textual criticism of the Hebrew Bible, of which an eclectic edition is just a structured manifestation, proceeds in spite of contradictions and insoluble dilemmas. But this is true of text criticism in other literatures too. In “The Monsters and the Textual Critics,” T. Davis states three propositions:

1. Textual criticism is necessary.
2. Textual criticism is impossible.
3. Textual criticism is universal.

In other words, we must go on, we can’t go on, we go on. (1998, 95)

In this spirit I will go on.

The *Athenaeum* reviewer’s observation about the plethora of editions appearing in 1853 (see the epigraph), foreseeing “every intelligent man turning editor for himself,” is, in a modified sense, my goal. It is true that every trained critical reader of the Bible is his or her own editor. When I undertake a serious reading of, say, Isaiah, I use the various tools available, especially the commentaries, to get ideas for variants. Some I accept, others I reject. In the process I form my own virtual critical edition, which is the “book” of Isaiah I read. It does not, and will not, appear in print, but it is still an “edition,” and it is my own. I would like every intelligent reader of the book of Proverbs to be able to use the present edition and textual commentary in a similar way: to construct a virtual edition—a text-form that will include some of the variants I propose—and, undoubtedly, others I reject, and others I never thought of. This reader’s virtual edition is the one that he or she considers most effective in understanding and appreciating the book of Proverbs in its formative stages. Producing this edition is truly collaborative work, the kind that sustains all scientific efforts.



## 2. THE HEBREW TEXTS

### 2.1. HEBREW RESOURCES

#### 2.1.1. The Masoretic Text (M)

2.1.1.1. The Leningrad Codex (M<sup>L</sup>). Codex Leningradensis, or, more precisely, the digitized form of the *Biblia Hebraica Stuttgartensia*, is the copy-text on which the HBCE text is based. This codex is the oldest complete text of the Hebrew Bible. The colophon dates it to 1008 or 1009. Codex Leningradensis underwent corrections based on a Ben Asher text, and its vocalization is close to Aleppo's (see Tov 2012, 45).

2.1.1.2. The Aleppo Codex (M<sup>A</sup>). The Aleppo Codex (or כתר ארם צובה), dated to the tenth century CE, is the best representative of the Ben Asher school of Masoretes and has vocalization and Masoretic notes added by Aaron ben Asher. It is generally agreed to be the most authoritative Masoretic codex. Its text is very close to its Masorah. Most of the Pentateuch is thought to have been burnt in anti-Jewish riots in Syria in 1948 (though, in one view, it was gradually stolen [Friedman 2012]), but two-thirds of the codex, including Proverbs, survived intact. Collation with the Leningradensis of Proverbs shows only orthographic differences and fairly minor differences in vocalization policy, in particular Aleppo's more extensive use of compound (*hatef*) vowels for simple vocalic *shewa*. None of the differences are substantive variants that bear on the meaning of the text.

2.1.1.3. Yemenite Codex (M<sup>Y</sup>); Cambridge University, Add. Ms. 1753. Also consulted was a codex inscribed by Sa'adia ibn Yehoshua ibn Sa'adia in Yemen in 1577 CE. This is available in microfilm and is used by BHQ.

2.1.1.4. Kennicott-de Rossi Variants. Two great collections of consonantal variants were assembled by Benjamin Kennicott in 1776–1780 and Giovanni Bernardo de Rossi in 1784–1788 (KR). The manuscripts and

printed editions collated are late medieval and Renaissance. In the absence of more than fragmentary evidence of the Hebrew Proverbs from ancient times, occasional attention will be given to these variants, in spite of the severe problems attendant on their use.

Kennicott's collection is full of errors, de Rossi's less so. Moshe Goshen-Gottstein (1960, 434), one of the few to examine a large number of these manuscripts directly, estimated that 95–99 percent of the hundreds of manuscripts collated are useless as a source of ancient variants. Moreover, the lack of information about the relations among the manuscripts means that counting manuscripts is useless. Multiple manuscripts in the collations may descend from one. Still, a reading in “many” manuscripts<sup>1</sup> is less likely to be a late creation than a reading in only one, since an old reading had more time to penetrate different manuscripts lines.

In the absence of an evaluation of the manuscripts used and their stemma, KR readings are poor evidence for premedieval variants. In a few cases, they agree with an ancient variant, and we may weigh the possibility that the variant survived in a minor Masoretic line. But the KR variant may have arisen for the same reason as the ancient variant and independently of it (Goshen-Gottstein 1954, 433). KR readings are occasionally mentioned as reflecting agreement with a variant and *possible* support for it. It is to be noted that KR manuscripts often agree with the *qere*, suggesting that the latter was sometimes a textual variant—or became one. KR's most important value is to exemplify the *kinds* of changes that arose in the course of transmission. They are cited for their insight into the transmission process and never undergird an emendation on their own.

### 2.1.2. Qumran Fragments

The manuscript discoveries in the Judean Desert, in particular in the vicinity of Qumran, have energized biblical text criticism since the 1950s. Attention became especially vigorous in the wake of the full publication of the Qumran texts in the 1990s and early 2000s. Unfortunately, only a few fragments of Proverbs remain. These are:

4QProv<sup>a</sup> (= 4Q102), with parts of 1:27–2:1

4QProv<sup>b</sup> (= 4Q103), with parts of 13:6b–9b; 14:6–10; 14:31–15:8;  
and 15:19b–31.

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1. BHS designates more than twenty manuscripts as “multi.”



In 4QProv<sup>b</sup>, the right column is written stichographically, with one couplet per line, showing that the stichometric division of Hebrew verse, based on parallelism, was recognized in ancient times. The script of 4QProv<sup>a</sup> belongs to the mid-first century BCE, that of 4QProv<sup>b</sup> to the turn of the era. There is also a quotation (or paraphrase) of 15:8 in the Damascus Covenant XI, 20–21.

The critical edition of the Qumran fragments appeared in *Qumran Cave 4* (DJD XVI), 181–86 = Ulrich et al. 2000. Ulrich notes the following variants:

4QProv<sup>a</sup>

1:32a: מושכת for M משובת

4QProv<sup>b</sup>

14:34: וחסר for M וחסד (uncertain)

15:19: סוללה for M סללה

15:28: יהגה omitted

All the fragments are accounted for in the commentary.

## 2.2. THE TREATMENT OF THE HEBREW TEXT

### 2.2.1. Vocalization

In accordance with HBCE policy, the eclectic text of Proverbs maintains the vocalization of the copy-text except when emendation is deemed necessary. Emendation of vowels is required either when the consonantal text is modified or when the consonants are maintained but the copy-text's vocalization is deemed mistaken.<sup>2</sup> In the commentary I also vocalize meaningful variants that are not chosen for the HBCE text.

Avoiding vocalic emendation would create a strange situation in which the editor emends consonantal graphemes that are (mostly) ancient while treating as sacrosanct the graphemes that are indisputably medieval. *Matres lectionis* are in principle no different from the Tiberian vowels, except that their *usage* is more ancient. The particular vowel letters in

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2. Williamson's objections to unvocalized reconstructions (2009, 165–67, referring to the planned Oxford Hebrew Bible) were valid for the earlier stage but are not relevant to HBCE.

M are not necessarily ancient. As a perusal of KR shows, the process of adding vowel letters continued beyond the Masoretic period, including in L and other Masoretic manuscripts.

All words retroverted from the versions are vocalized so as to represent intentions implicit in the translation. When, for example, G renders the second word in Prov 3:24 as  $\kappa\acute{\alpha}\theta\eta$ , he not only saw תשב but also thought—and possibly spoke—a word that means “you will dwell.” Whatever the actual sound was, it would be represented in Tiberian vocalization as תִּשֶׁב.

The intentionalist paradigm of editing, discussed in §1.4, provides a rationale for both maintaining the Tiberian graphemes and emending vocalization in a much earlier consonantal text. In either case, the editor is accepting a certain interpretation of the authorial intention. To be sure, in the period when the archetypes and hyparchetypes were formed, the vocalization existed only in the minds of authors and readers and in oral reading, except insofar as it was represented by vowel letters. But the intentionalist paradigm makes such mental forms relevant and their representation appropriate. The vocalization represents, ideally, the way the authors *would have* vocalized the text had they been using the Tiberian phonemic system and vocalic graphemes. This is a stretch, but we face it every time we read M. And if the HBCE text is a hybrid, so is the Masoretic one.

The Tiberian vocalization maintains important and ancient information, though it is, of course, not infallible (see Joosten, forthcoming). Of course, the Tiberian vocalization does not accurately represent the phonetic realities of the varieties of Hebrew spoken in the biblical period. That kind of representation belongs to historical linguistics. However, the reconstructed portions of the Hebrew text represent the phonetics of the inferred ancient text in the same way that the Tiberian vocalization does for the Masoretic sections. Since there was probably a one-to-one correspondence between Tiberian full vowels and the ancient vocalic phonemes, the distortion is minimal. In any case, this approach to the vocalic elements of the text produces an ancient-medieval hybrid with modern reconstructions that aim to restore an earlier stage of the text’s development.

Even when aiming at establishing an ancient text-state, one is justified in both maintaining and modifying the medieval vocalization. Failure to do so would diminish the clarity of the text and conceal (rather than resolve) obscurities. Nevertheless, vocalization is not without cost, for it can exclude intentional and interesting ambiguities. Gary Martin (2010)

emphasizes the potential significance of visual ambiguities and insists that they should often be maintained and appreciated.

The book of Proverbs, which claims to hold “enigmas” (1:6), should be a prime source of puns and ambiguities, both aural and visual. Tur-Sinai’s 1947 monograph on Proverbs is a treasury of enigmas, though one can never be certain where they actually reside. One striking case is 25:23: רוח צפון תחולל גשם ופנים נועמים לשון סתר. The translation I prefer is “As a north wind brings rain, so a sly tongue brings angry looks” (ABP). Tur-Sinai (1947, 29–30) proposes a secondary meaning in the same words: “Hide [your] spirit [= emotions] [before your superiors] and you will cause a rain [of good will], [but be careful that your expression does not reveal the way you feel,] because an angry face is a language [that can reveal] what is hidden.” The Hebrew does permit this amazing expansion of the terse original. Strictly speaking, Tur-Sinai’s reading would require the vocalizations צפון for צפון and לשון סתר for לשון סתר, but a reader of the consonantal text who was alert to potential ambiguities could choose to understand it both ways at once. While I must opt for one vocalization in the HBCE text, the scholar should be alert to productive ambiguities in the consonantal text, and the commentator should draw attention to them. Some of them are noted in ABP and in the commentary in the present volume.

### 2.2.2. Accents

HBCE policy calls for the preservation of the Masoretic accents, except in emended words, where they are deleted. There is little choice but to omit them when emendations other than very minor ones are made in the text of Proverbs, because its accent system (shared by Psalms and Job) is not well enough understood to allow for reshaping the accent structure of a verse, and a change of one accent may undermine the integrity of the accentual unit or the entire verse.

It is admittedly inconsistent to delete accents while supplying vocalic graphemes just because the latter seem more important nowadays. The Tiberian vocalic system and the accentuation grew together and are in many ways interdependent. Thus emending one and not the other can result in incongruence. This incongruence is present, though obscured, in diplomatic editions such as the Biblia Hebraica series, which proposes emendations of words while usually ignoring the accents. It is one of the peculiarities of biblical text criticism that we will emend the ancient level of the text while holding the medieval level sacrosanct. An eclectic edition,

however, cannot escape the fact that the emendation of the former has consequences for the latter.

In the HBCE text I delete the accents in emended words, with certain exceptions: (1) I retain the *'atnah* when the syntax is undisturbed. A verse without its first dichotomy marked would be anomalous. Since most of Proverbs is composed of couplets with the dichotomy clear from the parallelism and syntax, this is usually unproblematic. (2) I maintain the *silluq* at the end of the verse because every verse *must* end with one. (3) The *maqquph* is retained or sometimes added when a new vocalization requires it. The *maqquph* belongs to the vocalic as well as the accentual system. (4) I also retain the accent when the change I make is trivial and could have no effect on the syntax, as when I use a *defectiva ketiv* but retain the vowels, which in principle belong to the *qere*. (5) Finally, I retain the accent even in subordinate dichotomies when an emendation leaves the syntax unaffected, as when replacing הַצִּבְרָה by הַצִּבְרָה in 9:1. It seems best to leave the accent system of a verse intact if this can be done with confidence.

But emendations can disturb the accents of phrases outside the marked emendations, as when the change involves omissions, additions, or transpositions, as happens notably in 7:23. I do not see a solution for this besides omitting the accents of the affected unit. This omission is an emendation too, though it is incomplete because I cannot show what the new accents should be, and as such will be marked with ceiling brackets.

It should also be noted that the *petuhot* and *setumot* are represented, as in most printed editions, by פ and ס, respectively. In the codices they are shown more prominently and accurately as blank lines for *petuhot* and a space within the line for *setumot* (as in Prov 24:23). The *petuhot* mark the beginnings of *pisqa'ot* (paragraphs), which in Proverbs largely correspond to recognizable literary units. The practice of *pisqa'ot* is found in some Qumran manuscripts, though their divisions do not usually match the Masoretic ones. See further Yeivin 1980, 42–44.

The analogy of the Shakespearian model, discussed in §1.6.1, can help us think about the treatment of the Masoretic accents. Elizabethan punctuation was ambiguous and fluid, and scribes and printers tended to regard it as *their* prerogative. Shakespeare himself punctuated lightly, since he wrote for his own theater and would be present to prompt the players in their phrasing (see Wells and Taylor 1986, xlii). One of his copyists, Ralph Crane, is known to have imposed his own system of punctuation on the texts he transcribed. Stage directions, act-scene numeration, and speaker designations were introduced largely in the First Folio (1623) and

are often wrong. Modern editors typically try to maintain the accidentals of the best texts, but they are often forced to alter some and add others (Oxford second edition [edited by Wells in Wells and Taylor 1987, xlii; cf. McKerrow 1939, 40–43]). The editors do *not* simply wipe out the punctuation marks in an attempt to restore the state of Shakespeare’s drafts or even his fair copies. The Masoretic accents, like many of the accidentals in the early Shakespearian editions, were added as an aid to *performance*.

### 2.2.3. *Ketiv* and *Qere*

2.2.3.1. Practices in This Edition. In the case of *ketiv-qere* variants, the default for the HBCE text is the *ketiv*. The *ketiv*, after all, is the *text*. The Masoretes make the *ketiv* (כְּתִיב; pl כְּתִיבִין, *ketivin*) the default, while they relegate the *qere* (קֶרִי; pl קֶרִיִּין, *qerayin*) to the margin, in the Massorah Parva. (In the present volume, the nonpreferred form is relegated to the apparatus, with the commentary). In fact, the entire text in a Masoretic manuscript is the *ketiv*. Another reason to use the *ketiv* as the default is that many of the *qerayin* serve as a “*sic*,” a warning *not* to write the *qere* form, even if the word is to be understood this way. We know this to be the case when a stabilizing note in the Mp of one manuscript turns up as a *qere* in another. For example, Mp<sup>A</sup> in 3:27 has just יתיר י (“a superfluous *yod*”), which tells the copyist to write ידִיד, not ידד. Mp<sup>L</sup> has ידד ק (“ידד is read”). See further below, §2.2.3.3.5.

In the codices, including Leningradensis and Aleppo, the *ketiv* holds the vowels that properly belong to the *qere*. In the HBCE text, if the vocalization of the *qere* fits the *ketiv*—as it often does, since the *qere* is typically an orthographic disambiguation—it is maintained without further remark. If the *qere* is preferred, it is marked by “ceilings” (‘... ’), for it is a departure from the copy-text and therefore an emendation. Likewise, if the *ketiv* is preferred but is given a vocalization other than what stands in the copy-text, the departure from the copy-text is indicated by ceilings as well. (In the tables below, the vowels are placed on the *qere*.) In the apparatus to the HBCE text, I cite the *qere* as M<sup>Q</sup>, without indicating the source manuscript. That information is given in the tables below. Mostly the *qerayin* are found in M<sup>L</sup>.

In the apparatus, I align the versions—G, S, V, and T—with the appropriate member of each pair, insofar as this is possible. In some cases, the versions may witness to the presence of the *qere* in their source manuscripts, but the evidence is usually ambiguous. When a translation agrees

with a *plene* writing, which is usually the *qere*, this may indicate only that the translator interpreted the *defectiva* writing in the same way as the *qere* does. Moreover, all the versions are flexible in representing grammatical number. When I group the versions with members of a *ketiv-qere* pair, they are to be understood as data, not necessarily support, for one of the members. For the purpose of aligning the versions with members of a pair, I treat the translation as precise and mimetic, though of course it is not necessarily so.

2.2.3.2. *Ketiv-Qere* Pairs in Proverbs. The following are the *ketiv-qere* pairs marked as such in M<sup>L</sup>, plus some absent from M<sup>L</sup> but present in M<sup>A</sup> or M<sup>Y</sup>, as noted. Mp notes other than *qerayin* are mentioned. Sometimes a *qere*-type reading is implied by a note in the Mp, and these virtual *qerayin* are given in parentheses.<sup>3</sup> As for the relation between the members of the pairs, it is the *qere* that has to be explained, because it is a comment on the *ketiv*, but that is not to say that the *qere* is somehow wrong. It may be the historically correct text. In the tables, I call the *ketiv* or the *qere* “correct” only when I consider one member alone to fit the context or to have a grammatically correct form, in other words, the one usual in the Tiberian pointing. My considerations are explained in the commentary. Usually both forms are possible. Unless otherwise noted, the *qerayin* in the following table are shared by M<sup>L</sup> and M<sup>A</sup>. The Mp column gives Mp notes on the word in question other than 'ק.

Table 1. Graphic Interchange ו'/ו				
verse	<i>ketiv</i>	<i>qere</i>	Mp	comments
3:30	תרוב	תָּרִיב		<i>qere</i> is correct

3. While many Mp notes can serve as virtual *qerayin*, they should be distinguished from actual *qerayin*, which are marked as such in a manuscript. The Mp in BHS, produced by G. E. Weil, does this frequently, but BHQ does not. Dotan also supplies a *qere* in his edition of the Leningradensis “whenever the reader’s convenience requires a *qere* and the manuscript has a *yatir* (= superfluous) indication instead of a *qere* ... but not everywhere the ms has a *yatir*” (2001, xx–xxi). This seems to me to mix modern hypotheses with a medieval source in an edition that (unlike the present volume) claims to replicate that source. But it is clear that earlier Masoretes created *qerayin* just as some editions, including the Second Rabbinic Bible, BHS, and Dotan, do, and this is one reason not to assume that *qerayin* are textual variants.

4:16	יכשולו	יִכְשִׁילוּ		alternatively, both may be expansions of יכשלו
11:3	ושדם	וְשָׁדִם		<i>qere</i> is correct
12:14	ישוב	יָשִׁיב		
17:13	תמיש	תְּמוּשׁ		<i>qere</i> is correct
17:27	וקר	יָקַר		<i>ketiv</i> is correct
18:17	יבא	וּבָא		
20:30	תמריק	תִּמְרוֹק		
23:5	התעוף	הִתְעַף		
23:5	ועיף	יָעוּף		<i>qere</i> is correct
23:24	גול יגול	גִּיל יָגִיל		<i>qere</i> is correct
23:31	בכיס	בְּכֹס	ו' ק' M <sup>pA</sup>	<i>qere</i> is correct
31:4	אי	אֵא		correct form is אֵא
31:27	M <sup>A</sup> הילכות [sic]; Q in M <sup>A</sup> only: הִלְכוֹת		Q in M <sup>A</sup> only: הִלְכוֹת	

Table 2. Other Graphic Interchanges, Including Homoioteleuton				
verse	<i>ketiv</i>	<i>qere</i>	Mp	comments
3:15	מפניים	מִפְנִינִים		homoio; <i>qere</i> is correct
19:19	גרל	גָּדַל		ד/ר; <i>qere</i> is correct
20:16	נכרים	נְכָרִיָּה		ה/ם; <i>ketiv</i> is correct
20:21	מבחלת	מְבַהֶלֶת		ה/ח; <i>qere</i> is correct
21:29	יכין	יָבִין		ב/כ; <i>qere</i> is correct, with דרכו, see in table 5

Table 3. Metathesis of Letters				
verse	<i>ketiv</i>	<i>qere</i>	Mp	comments
1:27	כשאוה	כְּשׁוֹאָה		ו/א; <i>qere</i> is correct
19:16	יומת	יָמוֹת		ו/י (or grammar)
23:26	תרצנה	תַּצְרְנָה		צ/ר; <i>qere</i> is correct
31:27	M <sup>A</sup> הילכות [sic]	M <sup>A</sup> הַלִּיכּוֹת		a correction

Table 4. Aural Interchange				
verse	<i>ketiv</i>	<i>qere</i>	Mp	comments
19:7	לא	לוֹ		uncertain
26:2	לא	לוֹ		<i>ketiv</i> is correct
27:20	ואבדה	וְאֶבְדּוּ	Mp <sup>A</sup> לִי	

Table 5. Number Disambiguation or Number Variants (Some of the <i>ketivim</i> ending in ו could actually be singulars, but the <i>qere</i> treats them as plurals.*)				
verse	<i>ketiv</i>	<i>qere</i>	Mp	comments
2:8	חסידו	חֲסִידָיו	Mp <sup>A</sup> has only חס' ג'; i.e., this precise word occurs 3x <i>defectiva</i> .	Mp notes that the <i>ketiv</i> should be written <i>defectiva</i> .
3:27	ידיך	יָדֶיךָ	Mp <sup>A</sup> has only יתיר י'	
3:28	לרעיך	לְרַעֲךָ		orthographic normalization
6:13	בעינו	בְּעֵינָיו M <sup>A</sup> Y	Mp <sup>L</sup> nul	
6:13	ברגלו	בְּרַגְלָיו M <sup>A</sup> Y	Mp <sup>L</sup> has only חס' ח'; i.e., 8x <i>defectiva</i> .	



6:16	תועבות	תועבות M <sup>AY</sup>	'יתיר in Mp <sup>L</sup> .	
16:27	שפתיו	שִׁפְתּוֹ		Unusually, the <i>ketiv</i> is the orthographically ambiguous form; שפתו must have been a known variant, of which the <i>ketiv</i> was a disambiguation.
21:29	דרכיו	דְּרָכּוֹ		as in 16:27
22:8	יִקְצֹר	(יִקְצֹר־)	ג' מל' Mp <sup>A</sup> ; יתיר ו' Mp <sup>L</sup>	Both Mp and M <sup>AL</sup> remind the copyist to write the word <i>plene</i> ; Mp <sup>L</sup> implies that the correct Tiberian form, though an actual <i>qere</i> , is not given; M <sup>Y</sup> has neither a <i>qere</i> nor a Mp note.
22:11	טהור	טְהָר־ (also M <sup>YK</sup> )	ל' ומל' Mp <sup>A</sup> has only (i.e., this is the only occurrence written thus; elsewhere this precise form is written <i>plene</i> ).	
22:14	יפול	יִפֹּל־	M <sup>Y</sup> has יפל as its <i>ketiv</i> .	
22:20	שלשום	שְׁלִישִׁים		<i>Ketiv</i> and <i>qere</i> are both (mistaken) <i>plene</i> writings of consonantal שלשים, with the <i>ketiv</i> showing a ו→י change; see the commentary.
22:25	ארחתו	אַרְחָתּוֹ	תיו ק' Mp <sup>A</sup> :	
23:6	תתאו	תִּתְּאוֹ	M <sup>AY</sup> nul	cf. 23:3: תִּתְּאוֹ
24:1	תתאו	תִּתְּאוֹ	אי ק' Mp <sup>L</sup> ; M <sup>AY</sup> nul	cf. 23:3: תִּתְּאוֹ

24:17	איבִּיךְ	אוֹיְבִיךָ M <sup>AY</sup>	יתיר י' Mp <sup>L</sup> :	
26:24	בשפתו	בְּשִׁפְתָיו		
30:10	אדנו	אֲדָנִיו		
* Singular/plural <i>ketiv-qere</i> variants and ostensive singular/plural <i>ketiv-qere</i> variants are frequent, and it is usually difficult to give preference to one or the other. Gordis 1971, 86–92, has a list of such pairs. Usually the <i>qere</i> is a plene guide to reading the <i>defectiva ketiv</i> .				

Table 6. Grammatical Variants				
verse	<i>ketiv</i>	<i>qere</i>	Mp	comments
2:7	וצפן	יִצְפֹּן		verb tense or mode
4:16	יכשולו	יִכְשִׁילוּ		different expansions of יכשולו
13:20	הלוד	הוֹלִיד		verb tense or mode
13:20	וחכם	יִחְכְּם		verb tense or mode
20:4	ישאל	וְשָׁאֵל		verb tense or mode
22:3	ויסתר	וְנִסְתָּר		verb tense or mode
23:24	יולד	וְיוֹלֵד		± conjunction
23:24	וישמח	יִשְׁמַח		± conjunction
27:10	ורעה	וְרָעָה		normalization
27:24	דור	וְדוֹר		± conjunction
28:8	ובתרבית	וְתִרְבִּית		+ preposition
28:16	שנאי	שָׁנָא		number
30:18	וארבע	וְאַרְבַּעַה		normalization
31:16	נטע	נָטְעָה		normalization

31:18	בליל	בְּלִילָה		normalization of archaic form
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Table 7. Erroneous Form in the <i>Ketiv</i> (Mp protects the difficult <i>ketiv</i> while allowing the verse to be read comprehensibly)				
verse	<i>ketiv</i>	<i>qere</i>	Mp	comments
8:17	אהביה	אֶהְבִּי		<i>qere</i> is correct
8:35	מצאי M <sup>A</sup>	מָצָא	יתיר י' Mp <sup>L</sup>	<i>qere</i> is correct

Table 8. Synonyms or Different Word Forms				
verse	<i>ketiv</i>	<i>qere</i>	Mp	comments
3:34; 14:21; 16:19	ולעניים	וְלַעֲנָוִים		see the commentary on 3:34
6:14	מדנים	מִדִּינִים		
18:19; 21:19; 23:29; 25:24; 26:21; 27:15	מדונים	מִדִּינִים		
15:14	ופני	וּפִי		<i>qere</i> is correct
20:20	באישון	בְּאַשּׁוֹן		

2.2.3.3. Theories of the Origins and Functions of the *Ketiv-Qere* Readings. The *ketiv-qere* variants have been explained in various ways. They are surveyed for the entire Bible and evaluated by Robert Gordis (1971, 7–28) and for the Pentateuch and Former Prophets by Maimon Cohen (2007, 2–7). I consider all these explanations as at least partly valid but suggest a way of most effectively explaining the systems in §2.2.3.3.5.

2.2.3.3.1. A Variety of Types. Gordis (1971) argues that the *qere* system includes different types of annotations. He hypothesizes three phases in

the development of the *qere* system: (1) the substitution of readings for the Tetragrammaton and of euphemisms for terms considered indecent; (2) the addition of readings to disambiguate the base text (this must have happened, he notes, before the addition of vowel signs); and (3) the collation of worthwhile readings from other manuscripts.

2.2.3.3.2. *Qere* as Correction. The idea that the *qere* readings are corrections of a faulty text is no longer accepted. It was first proposed by Abrahanel in the introduction to his commentary on Jeremiah and accepted by several Reformation scholars (see Gordis 1971, 12). Various scholars have objected that the Masoretes were conservators of a tradition and correction would have run contrary to “the spirit of the Masorah” (1971, 24). Moreover, many cases of *qere* are faulty and can hardly be considered corrections. In addition, the *qere* is “superior” to the *ketiv* (in grammatical and semantic appropriateness) in only a minority of cases (two hundred in Gordis’s calculation; 1971, 23–24), so textual correction does not seem to be the motive.

2.2.3.3.3. Collation: *Ketiv* and *Qere* as Manuscript Variants. Observing that many *qerayin* are inferior to the *ketivin* or even devoid of meaning or contrary to grammar, Harry Orlinsky (1960) argued that they cannot be corrections. Instead he proposed that both the *ketiv* and the *qere* derive from mechanical collation of three manuscripts. The majority reading became the *ketiv*, the minority one the *qere*. Orlinsky conjectures that when there were three variants, the collators (now exercising judgment) dismissed the least likely one (1960, 191–92).

Orlinsky’s theory is pure conjecture, and the Qumran Bible manuscripts have not supported it. Moreover, if the purpose of the system were to preserve variants, the Masoretes could have listed two marginal variants as well as one, and it is unlikely that their manuscripts always agreed on at least two forms. Another objection is that the *qere* is very often an expansion of the *defectiva* writing of the third masculine plural suffix, the one in which there is the most frequent ambiguity (see Gordis 1971, 87–92). There is no reason to think that two of three manuscripts would consistently have the *plene*. Also, some Mp notes, such as אִי ק' in 24:1 and some others in the tables, are not a means of preserving variants and belong entirely to the realm of scribal practice.

Orlinsky says, puzzlingly, that there was no attempt to mark *plene-defectiva* issues (1960, 189), as would be expected if the *qere* were a correc-

tion. But in fact *plene* writings are common and well-exemplified among the *qerayin* (see Gordis 1971, 86–92 and the lists above in §2.2.3.2). For further arguments against the collation theory, see Albrektson 1978.

2.2.3.3.4. Two Traditions. In a thorough study of all the *ketiv-qere* pairs in the Aleppo Codex of the Pentateuch and Former Prophets, Cohen (2007) argues that the system of *qerayin* originated in the oral reading tradition. (This was earlier suggested, briefly, by James Barr 1981, 36.) Cohen objects to atomistic approaches and seeks to provide a single, inclusive explanation that can account for every detail of the system (2007, 9). Cohen argues that the *ketiv* is the written tradition and the *qere* the oral reading tradition. They are equally valid traditions that (he conjectures) go back to the biblical authors (310). Cohen states his adherence to “the philological approach, the approach that accepts the text as it is written, as it is set before us today” (9). He precludes explanations that posit textual errors, though he does not deny the possibility of their existence.

Certain objections may be raised to the written-oral dichotomy, especially as formulated by Cohen:

1. A monocausal explanation may be reductionist and force diverse phenomena into a single mold.<sup>4</sup>

2. There are certainly textual errors in the *ketiv-qere* systems (examples in Proverbs are 1:27; 19:19; 20:21; 23:5, 26; and 26:2). They do not disappear just because one claims loyalty to a “philological” explanation. Sometimes both forms are wrong, from a literary-philological point of view; see Gordis 1971, 155.

3. Likewise, while one may claim that the two *systems* are, in principle, “equally valid,” this is not true of individual variants. Some are simply wrong, and when this is the case, it is almost always the *qere* that is correct or at least closer to the grammatical norm. In Proverbs, I consider the *ketiv* preferable to the *qere* only in 17:27; 20:16; and 26:2, but these are my literary judgments and in the commentary I explain how a scribe could have assumed that the *qere* was better and produced it as a cue to the meaning of the verse.

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4. By way of analogy—a strong one—consider that modern footnotes serve several different functions (citation of source; addition of information; statement of tangential thoughts or data; interaction with others’ ideas). What they share is an attempt to clarify something in the body of the text.

Cohen strains credulity when he rationalizes erroneous forms such as עָשָׂר *ketiv* (supposedly meaning “made ten times as much” = “made a lot”; Cohen 2007, 278–79) for עָשָׂה *qere* (1 Kgs 22:49; Cohen 2007, 278–72); or כָּלְבוֹ *ketiv* (supposedly meaning that Caleb looked “like his heart”) for כָּלְבִי *qere* (1 Sam 25:3; Cohen 2007, 285–86); or וִידָא *ketiv* (supposedly meaning “made distant”) for וַיֵּדָח *qere* (2 Kgs 17:21; Cohen 2007, 279–81); or חִי *ketiv* (with אִישׁ חִי supposedly meaning an “animal-like man,” hence a swift soldier) for חֵיל *qere* (2 Sam 23:20; Cohen 2007, 296). The midrash-like logic of these explanations is a flaw. However, it does suggest ways the early readers could impose sense on an erroneous *ketiv* without considering it *wrong*. The *qere* was meant to show how to understand the *ketiv*, not how to fix it.

4. We might also question whether the *qerayin* consistently represent an oral tradition. Most of the *qere* readings are clarifications of an ambiguous writing, such as בְּרִגְלָיו/בְּרִגְלוֹ, and make no difference to pronunciation. A scribe may have heard the word pronounced, and that pronunciation may have derived from a “tradition” (especially if it is right), but it is also possible that the scribe chose the plural rendering because that made sense to him. A great many times, the *defectiva* plural was vocalized as /āw/ with no comment. Why was the “tradition” ignored there? The frequent agreements of *qerayin* with ancient translations may show only that a translator and a Masorete came to the same conclusion. There are hundreds of *plene/defectiva* variants in the KR collections and even in the better controlled group of Masoretic manuscripts listed in Breuer 2003, so we need not assign the *plene* writings in *qerayin* to a tradition. They simply exist.

Even if pronunciations were preserved in oral reading, the *qere* is more than a recording of what was heard. For example, oral readings would have preserved the pronunciation /titāw/ for תִּתָּאוּ, and this was later noted in the Mp as אִיו ק'. But the oral tradition did *not* preserve the spelling תִּתָּאִיו. This kind of *qere*, and there are many examples, was meant for copyists.

5. In any case, there is no evidence for a single, continuous oral tradition parallel to the textual transmission. There were undoubtedly reading practices that maintained one or another pronunciation. These are evidenced in the Nahal Hever Minor Prophets manuscript, which adjusts the Greek translation toward M, including its vocalization (Barthélemy 1963, 169–98).<sup>5</sup> But this is not evidence for a single tradition stream extending

5. Examples from 8Hev XIIgr (“R”): Hab 1:5, ἐκδιηγῆται is changed to ἐκδιηγ[ή]θη = M’s passive קִטְפָּר; Hab 1:16, ἐλίπανεν is changed to ἐλίπανθη = M’s G-stem שָׁבַן. The

from authors to the *qerayin*. Moreover, the books not meant for public reading, such as Proverbs, Job, Ezra-Nehemiah, and Chronicles, could not have supported a precise and unchanging oral tradition.

6. Cohen is right that the *qerayin* readings are not corrections, for, as he says, the nature of the Masoretic enterprise was to preserve texts, not to correct them (2007, 6). Further, if the Masoretes were correctors, why did they leave numerous flawed variants in the written text untouched? But to speak, as many do, of “corrections” is a biased formulation, for whatever the *qerayin* do, they do not “correct” the body text. They are not textual corrections, similar to modern emendations, not even in cases in which a scholar might judge a *qere* preferable from a grammatical, literary, or historical standpoint. The *qerayin* are incorporated in the Mp along with numerous other annotations without tampering with the text proper.

§2.2.3.3.5. The *Qerayin* as Cues. The *qere* typically provides some form of normalization or disambiguation of the *ktiv*. When one of the members of a pair is wrong by grammatical norms (for example, showing numerical noncoordination) or is semantically inappropriate, it is usually the *ktiv* that is faulty (e.g., Prov 3:15, 30; 4:16; 8:17, 19; 19:16, 19; 20:21; 23:24, 26, 31; 31:4, 16). In Proverbs, the *qere* is in some sense faulty in 17:27; 20:16; and 26:2, and even these instances could have been accounted for reasonably, if mistakenly, by exegesis. The imbalance in favor of the *qere* shows that the assembling of *qerayin* did not proceed by mechanical collation or even the wish for preservation of readings. Their function was rather to help the copyist record the text accurately, which meant reminding the scribe how the text is *not* to be written and, perhaps incidentally, informing the oral reader how it is to be pronounced.

The Masoretes did not create all the *qerayin* on their own. Some *qerayin* may have existed in manuscripts and possibly were known to the Masoretes in that form, but this does not mean that the ones recorded in the Mp, including the correct ones, were intended to preserve an alterna-

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following statistics (taken from Tov 1990a, 147–53) show how the sources align with regard to vocalization: (a) R = M ≠ G: 15x (+ 5x in reconstruction); (b) R = G ≠ M: 21x; (c) G = M ≠ R: 2x; (d) R ≠ M, G 6x. The group (a) is where R probably shows a dependence on an oral practice similar to M's. Overall, R moves closer to M's vocalization but not in a radical fashion that might show a fully developed reading tradition at this time. None of the above cases have *qerayin*. There are no cases extant of R correcting toward a *qere*.

tive textual form. It is just that the variant was used as the source of the *qere*-cue.<sup>6</sup>

A clue to the function of the *qere* readings is the way they and their equivalents actually appear in the Mp. The Mp often gives the *qere* in an abbreviated form. For example, in Prov 23:6, where the *ketiv* is תתאו, the note in Mp<sup>L</sup> is איו ק'. Or Prov 24:17, where the *ketiv* is אויבך, M<sup>L</sup> specifies י יתיר ("an extra *yod*"). That is to say, the word is to be *understood* without the plural marker *yod* but *written* with it. This is not a correction but the equivalent of "*sic*," and it only implies that one is to understand the word as a singular, אויבך. In this case, M<sup>A</sup> and M<sup>Y</sup>, have a full *qere*, אויבך.

The *qerayin* had various origins, but they all serve as prompts to what was supposed to be the correct writing, pronunciation, and understanding of the text. The *qerayin* functioned much like the *sebirin*, except that the latter were to be thought but not pronounced.

#### 2.2.4. Oriental (מדנחאי) and Occidental (מערבאי) Readings

For the sake of completeness I have noted some places where the Oriental and Occidental readings differ, when the difference is more than trivial and not confined to *qere*-*ketiv* specification. The identification of the Oriental readings is very problematic, for there are many differences among the manuscripts that purport to list them. The best resource for these readings is Hayut 2013. The sources of the Oriental readings are cited and discussed by Hayut; see esp. 95–98.

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6. In Gordis's judgment, in cases where the *ketiv* and *qere* are not equally satisfactory or unsatisfactory, the *ketiv* is the better 12.34 percent of the time, while the *qere* is superior in 18.57 percent of the cases (1971, 82).



### 3. THE VERSIONS

#### 3.0. INTRODUCTION

In the absence of major documentary evidence in Hebrew other than M itself, the commentary will have to give close attention to the versions, inquiring into the possibility that they transmit ancient Hebrew variants, whether right, wrong, equally valid, or (as often) uncertain.

The most important version is G-Proverbs. It will be examined in considerable detail because it undoubtedly witnesses to a different Hebrew text of Proverbs, indeed to a different edition, and some of its variants can be recovered by careful probing. S-Proverbs will also get close attention. While largely aligned with M, S sometimes witnesses independently to Hebrew variants. Their recovery is complicated by the extensive use S makes of G in this particular book. I do not consistently mention T and V. T-Proverbs is a transposition of S into Western Aramaic characters and morphology, with strong assimilation to M. V basically works from M with consultation of G, and it almost always reflects one or the other. T and V are cited only in limited circumstances: in cases of *ketiv-qere*, when they show some independence of M and G, when they confirm a variant in an unexpected way, and sometimes when I just find their interpretation interesting and want to mention it among the others.

References to textual scholarship prior to the mid-nineteenth century are usually based on Baumgartner, Pinkuss, or (most often) Lagarde. These are commonly cited as “ref,” that is, “refers to.” Jäger’s seminal *Observationes* (1788) proposed some of the best retroversions and emendations, and the present study uses many of them.

It should be noted that “M” very often refers to the consonantal text transmitted in the Masoretic tradition, not the Masoretic Text proper, with its vowels and accents. The versions often use the consonantal M while understanding it differently than the Tiberian tradition does. Such interpretations may be called “implicit vocalization.”

3.1. THE SEPTUAGINT (G)<sup>1</sup>

## 3.1.1. Edition Used

The Septuagint (G) is by far the most valuable of the versions for the study of the book of Proverbs. It is central to the study of the book's early interpretation, its transmission history, and its textual development. The commentary of this volume will probe it carefully to determine where it provides a different text.

As my working edition I use, *faute de mieux*, Rahlfs's *Septuaginta*. I give attention only to substantive inner-Greek variants (taken from Rahlfs or Holmes-Parsons [HP]; the Brooke-McLean Cambridge Septuagint does not include Proverbs). By "substantive" I mean variants that are, in my judgment, relevant to text-critical decisions. I occasionally call attention to interesting variants in the minuscules by referring to "manuscripts," that is, manuscripts collated in HP. In the absence of a stemma, listing of particular minuscules would be of little value.

The lack of a critical edition of G-Proverbs is unfortunate, but the effects are mitigated by the fact that changes later introduced in G are mostly Hexaplaric in origin and adjust toward M.<sup>2</sup> Hence the inability to identify some of these changes may camouflage true variants but would not create false ones. Peter Gentry's Göttingen edition is some years off, but I am reassured by the assessment he has graciously allowed me to quote: "The problem of the relationship between LXX and MT Proverbs is notorious and vexing. Scholars should not expect miracles from a forthcoming critical edition of the LXX text in resolving this issue, for a critical edition will not yield a radically different text from that of Rahlfs's" (pers. comm., March 17, 2010).

## 3.1.2. The Date of G-Proverbs

The dating of G-Proverbs can be determined only loosely. A mid- to late second-century BCE dating is reasonable. Johann Cook (1993) supports this dating on the grounds of the translator's familiarity with Hellenistic literary style and his supposed suspicion of foreign thought. Michael Dick (1990, 21, 50) advocates an early second-century dating for G-Proverbs

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1. The latter part of this chapter is based in part on Fox 2005.

2. The Hexaplaric variants are listed and discussed by Fritsch 1953.

because it does not accept the belief in an afterlife, which became prominent later, as well as its generally universalistic outlook. However, the “universalistic” outlook is native to wisdom literature. Also, while belief in the afterlife is unlikely to come to expression prior to the second century, it could appear later and is irrelevant to the *terminus ad quem*. External sources are not much help in this matter. The Greek of Ben Sira is not dependent on G-Proverbs, and while the Wisdom of Solomon shows dependency on G-Proverbs in a few verses, most clearly Wis 6:14 on 1:21, its own dating is in dispute.

The unity of G-Proverbs has not been established. There is no reason to assume multiple translators. While different translation styles are present, they are distributed throughout the book, not clumped together in a way that would point to different hands at work in different places. The additions composed in Hebrew, such as 9:12*a*–12*b*, were most likely already in the Hebrew source text. (Otherwise we would have to posit that they existed in different manuscripts and were translated and imported later.) Some of the additions composed in Greek may be the translator’s work, but others were probably inserted later. For example, the epigram on the bee in 6:8*a*–*c* is written in an ornate literary Greek unlike the rest of the book, and its attitudes are distinctively Greek; see the commentary. It is unlikely that the translator would have paused in his work to compose an epigram in a different style. The poem in 9:18*a*–*d* also shows evidence of a Greek origin. The Hexaplaric and pre-Hexaplaric adjustments to M are, of course, later than the original.

### 3.1.3 The Order of G-Proverbs

The most striking difference between G-Proverbs and M-Proverbs is in the order of the last third of the book. After 24:22*e*, G proceeds as follows (using M’s numbering): 30:1–14; 24:23–34; 30:15–31:9; 25:1–29:27; 31:10–31. There are also small-scale divergences, such as 8:32*b* appearing after 8:34; several displacements in 15:27*a*–16:9; and 31:25 and 26 being switched. There are numerous additions and omissions; see these entries in §7.3.1 below. There is no single explanation for all these variations. (The terminology is not meant to prejudice the decision as to which text had the original order.)

I see nothing that would deliberately motivate the changes in either direction. Cook believes that Prov 31:1–9 was displaced from its M order to join 29:27, which mentions the ἀδικός, to 31:10, which speaks of the

ἀνδρεία, thereby creating a contrast (between bad man and good woman) of the sort that the translator favors (CSP 312–15). Also, according to Cook, the translator wanted 31:1–9 immediately before 25:1–8, since both speak of kingship. However, the literary gains are too trivial to justify such a major dislocation, especially since moving a few verses would have accomplished the same thing. In any case ἄδικος and ἀνδρεῖος are not elsewhere in antithesis. M-Proverbs' order is certainly correct at least in chapters 30–31, because 30:1–14 form with 30:15–33 a series of independent poems and epigrams that are radically different from the proverb collections but belong together as an appendix to the book. Prov 30:11–14 in particular belongs with the list-epigrams in 30:15–33.

In G-Proverbs, there are in fact only two large blocks of text differently located: 30:1–14 (15 verses) and 30:15–31:9 (28 verses). It is likely that the Septuagint's order resulted from accidental displacement of these blocks. This is unlikely to have happened by shuffling of leaves in a Greek codex (as happened in Sira 30:25–33:13a/33:13b–36:16), because the two blocks are of different sizes. Possibly a copyist in Greek or Hebrew skipped over major blocks (perhaps by rolling up his scroll then reopening too far along), after which he returned to incorporate the skipped material. In any case, the different large-scale ordering seen in G-Proverbs has no inherent connection to the translator's other changes and shows no signs of being the translator's doing.

### 3.1.4. The Character of G-Proverbs

For the most part, G-Proverbs aims at a faithful representation of the intentions of the Hebrew text and is best understood in terms of that goal. Whether one accepts Cook's dictum that "the Septuagint should principally be seen as an *exegetical writing*" (CSP 12, emphasis original), depends on one's own purposes. It can indeed be approached as exegesis, and G-Proverbs certainly has a place in the study of the history of interpretation of the book of Proverbs. In fact, some of my own comments are relevant to that study. But for text-critical purposes, G-Proverbs must be taken seriously as a translation that aims at representing the message of the Hebrew book and for the most part succeeds.

Of course, all translations, except perhaps the most mindless, are based on exegesis, though this tends to be noticeable only when one disagrees with the interpretation. The category "exegetical" is too broad to help us explain most differences from the Hebrew of M-Proverbs (or,

more precisely, from a mimetic translation of that text, with a precise and rigid mapping of components of the source text into the target language).<sup>3</sup> “Exegetical” is more usefully reserved to describe added words, phrases, or lines that are intended to explain another element in the translation.

Cook’s main thesis, developed in CSP and numerous articles, is that G-Proverbs is a Jewish Hellenistic document that is both interpretive and religiously conservative. By this he means that it states and promotes specifically Jewish doctrines, above all the centrality of the law of Moses, and does not introduce foreign ideas to any significant degree. I largely agree with this assessment (though I do not think that the law is *central* in this translation; see the comment on 13:15). I am also persuaded by Dick’s arguments (1990) that G-Proverbs does not promote Hellenistic doctrines but at most vaguely reflects some common Hellenistic notions. At the same time, I would not deny many of d’Hamonville’s observations in BAP on the impress of Greek literature and thought on the translation. We can also accept that the translation was (erratically) influenced by Greek stylistic choices (as argued by Gerleman 1956, 11–35; BAP 92–99). It is only to be expected that an Alexandrian Jew (as the translator presumably was) would imbibe tropes, prosodic patterns, and ideas borne by his environment as well as his ancestral traditions. I only claim that these qualities do not overwhelm the underlying Hebrew text or preclude the recovery of variants.

To call G-Proverbs “free” is imprecise and insufficient, because there are many kinds of freedom, many ways of diverging from the source text. “Free” does not explain what is going on. Moreover—and I think this is the case in G-Proverbs—a translator may diverge from a mimetic rendering toward what seems like freedom because he feels compelled to represent the meaning of M—or of a variant Hebrew source—correctly, as he understands it, not because he is playing loose with the sacred book.

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3. “Literal” is confusing because it also serves as an antonym of “metaphorical.” But a metaphor, if translated “literally,” remains metaphorical, whereas if it is translated “freely,” it becomes a “literal” statement. The term “mimetic” comes from the translation theorist James S. Holmes (1988, 25–28), who describes translation in terms of mapping theory. A large-scale map (such as, say, a map of a country) represents the basic contours and main landmarks in the territory. A small-scale map (such as a map of a town) can show the details of the territory (such as streets) in their right places and proportions. Mimetic translation is of the latter sort. It attempts to map the maximal number of linguistic features of the source onto the receptor text and aims at consistency in correspondences between the vocabulary of the source and the target. See further Fox 2002.

I prefer to describe the translation technique of G-Proverbs as “flexible.” By this I mean that the translator uses a variety of techniques.<sup>4</sup> Sometimes he maps his source closely, sometimes paraphrases, sometimes expands the quantitative representation of Hebrew words, sometimes reduces it, and sometimes just guesses at the meaning. This flexibility makes it almost impossible to characterize the translation as a whole in quantifiable terms. The fact that the translator chooses a broad mapping in one verse, grasping the meaning of a Hebrew proverb in a Greek sentence that does not align neatly with the components of the source, proves little about his approach elsewhere. At most it is suggestive of the kinds of things the translator *can* do. It is no more justifiable to extrapolate from the broadly mapped verses to the translator’s overall technique and call his translation “free” than to deduce from the (numerous) narrowly mapped ones that he is “literal.” We have to proceed verse by verse and decide each case on its own.

When we allow for the translator’s flexibility, G-Proverbs proves to be, on the whole, an honest rendering of a Hebrew original *as the translator understood it*. To make this translation usable for text-critical purposes, I attempt to explain its most noticeable departures from the Hebrew. For this purpose, M is, for practical reasons, the starting point but is not presumed to be the translator’s source text. We seek to understand the constraints under which the translator operates and to see through the translation to the source text behind it. Only by exegesis of the translation as a literary text is it possible to understand the knowledge, assumptions, motivations, and ideas that resulted in the translation, and thereby to recover some of the variants he worked with.

Four principles should be kept in mind as relevant to all the versions: (1) However interpretive or paraphrastic the translator may be in translating the Hebrew, he is not necessarily translating a text identical to M. (2) When a translation represents the same text as M, it does not actually

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4. I use “technique” in the limited sense proposed by Aejmelaeus 1993, 65–76. It is what the translator *does*, what appears in the result, without implying a deliberate system or working procedure. Aejmelaeus writes, “Translation technique cannot be anything more than a collective name for all the different renderings used by a translator. Study of translation technique aims at describing the end-product of a translator’s work. It cannot be a question of discovering the system used by the translator, because there was none” (69). (However, systems did emerge among the later “revisers.”) If one ascribes intentions, attitudes, and inclinations to a translator, these are descriptions of tendencies evident in the end product. But this is also true when we speak about literary texts and their authors.

*support* it, as people commonly say. It only *agrees* with it. (3) A variant in the translator's source may be wrong. One cannot disprove the existence of a variant by showing it to be bad Hebrew or inappropriate to its context. (4) If we cannot determine what text underlay G, we must default to ignorance, not to M.

### 3.1.5. A Profile of G-Proverbs

3.1.5.0. Introduction. G-Proverbs has a set of characteristic features, both large-scale and small. None are unique to G-Proverbs, but taken together they give a sense of its particular character.

These features arise in three phases in the book's development: the Hebrew source text used by the translator, the OG translator's own activity, and the subsequent inner-Greek transmission. It is often difficult to determine which phase a particular instance belongs to. If scholars have tended to ascribe most M-G differences to the translator, this may be due to an inclination to assume that what one sees in a translation originated in translation. Cook says that a determination that the translator handled his text freely "could naturally lend support to a view that would ascribe deviations from the M to the translator" (CSP 31). ("Inevitably" might be a more fitting adverb.) But this reasoning is circular. Cook's assessment of the degree of the translator's "freedom" rests in large measure on the assumption that the translator is working from M. In any case, translational freedom, if that's what it is, may obscure variants without thereby supporting M.

In the commentary I try to determine how each variant arose, but this is often impossible. Still, we should note that all the *types* of variation found in G (and the other translations), other than language-dependent ones, are well attested in single-language redaction and transmission. The appendix to Fox 2005 provides examples from Ben Sira and Ptahhotep.

The production of variants is one way that wisdom literature evolves; indeed, this is true of M-Proverbs itself, as shown by the numerous proverbial doublets, in which one must have emerged as a variant of the other or both emerged as derivatives of a common source. To be sure, variants of all sorts are well attested in other genres as well. Still, though I cannot quantify this, it seems to me that wisdom literature is especially malleable and even invites manipulation. This may take the form of additions, rephrasings, lexical variation, glosses, rearrangement, and more. After all, wisdom literature claims to transmit not the words of God but rather the teachings

of sages who learned from earlier sages. The scribes who followed could view themselves as part of the creative wisdom tradition as well.

It is difficult to generalize about the translation technique of G-Proverbs because there are many different practices at work, often in the same verse. They range from strict mimetic translation to paraphrastic and expansive renderings, some of which have only slight contact with the Hebrew. G-Proverbs even includes new passages that are not translations at all. There is no “typical” verse, no characteristic translation which could show us what to expect elsewhere. To quantify the divergences from M and take an average would be like mixing the colors of a painting together and declaring that its typical hue is brown.

Still, whatever the techniques that gave rise to the translation, G does have its own literary profile, a set of features that together give it its distinctiveness. We could describe these features without respect to their origin, because G-Proverbs now exists as a work with its own integrity. (However, I exclude Hexaplaric and other recensional pluses, since these only obscure the translation’s distinctiveness. For fuller discussion and additional examples, see the commentary.) The following categories are overlapping. Thus “resolving metaphor” may be a way of enhancing the tone, and so on. They are separated below for purposes of illustration. Significant differences from M are marked in italics.

3.1.5.1. Mimesis. The most frequent translation technique in G-Proverbs is mimetic or formal rendering. Here are three examples out of scores:

10:2

*l' yw'y<sup>l</sup>w      'wšrwt   rš<sup>c</sup>      wšdqh   tšyl      mmwt*  
οὐκ ὠφελήσουσιν θησαυροὶ ἀνόμους, δικαιοσύνη δὲ ῥύσεται ἐκ θανάτου.

10:9

*hwlk      btm   ylk      bṭḥ,      wm'qš      drkyw*  
ὁ πορεύεται ἀπλῶς, πορεύεται πεποιθώς, ὁ δὲ διαστρέφων τὰς ὁδοὺς αὐτοῦ  
*ywd<sup>c</sup>*  
γνωσθήσεται.

9:1

*hkmwt   bnth      byth      ḥšbh      'mwdyh   šb'h*  
ἡ σοφία ὠκοδόμησεν ἑαυτῇ οἶκον, καὶ ὑπῆρξεν στύλους ἐπτά.



The last verse, too, is an exact literal translation, but of a different Hebrew text, with **הַצְבָּה** for **הַצְבָּה**. Translation of a different source text has nothing to do with translational freedom. Of course, it is necessary to tease the variant out of the translation before evaluating the way the translation maps its source. *Circularity is avoided only by bringing a variety of factors to bear on the reconstruction of the source and not simply translating the Greek into Hebrew.*

In most verses, G is close to M, apart from trivial differences in number, tense, and function of words and a certain looseness in representing parts of speech. When G goes without mention in the commentary, it is because the translation is functionally identical to M. In verses where G maps the Hebrew closely, deviation from M is more likely to be a textual variant.

3.1.5.2. Moralism.<sup>5</sup> M-Proverbs is, to say the least, already a heavily moralizing book, judging behavior as good or bad, rarely with ethical shadings. G-Proverbs only increases this moralism. Where a saying in M might be read as utilitarian, G usually makes sure that it is not. Here are a few examples of many:

- M 2:11 promises that “shrewdness (**מִזְמָה**) will watch over you, good sense (**תְּבוּנָה**) protect you.” Both of these faculties are in some cases utilitarian. The former can even be misused (e.g., Prov 12:2; 14:7; 24:8). G defines the effective qualities as *βουλή καλή* “good counsel” and *ἐννοια δόσια* “pious understanding” to make it clear that only moral and religious virtues provide protection.
- M 3:9 advises making offerings to God. G stipulates that one must give only what was earned *honestly* (though this was never in doubt).
- M 6:30 says, “People don’t despise a thief if he steals to fill his belly when starving,” thereby recognizing that crimes are not equally reprehensible. G, however, does not want to allow for the possibility that a thief could ever avoid capture and disgrace. He adds the notion of the thief’s being caught and changes the public’s lack of contempt into lack of surprise, translating, “It is not surprising if

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5. See further “moral and/or religious emphasis, moralizing” in §7.3.1 below.

one who steals is caught, for he steals in order to fill his soul, when he hungers.”

- M 9:17, at the end of Folly’s invitation, reads, “Stolen water is sweet, and secret food a delight.” It is not certain whether it is Folly or the teacher now speaking. Lest one think it is the teacher and imagine that he is affirming the goodness of illicit pleasures, G places the words unambiguously in Folly’s mouth. This makes them a continuation of her deceitful invitation. The Hebrew is much subtler, allowing that the enticements of Folly, especially in female form, though deadly, really are (momentarily) sweet. The Greek does not want you to think this even for a moment.
- M 19:22b, “better a poor man than a deceitful one,” might be thought to imply that every poor man is honest. Moreover, the stich does not provide a clear antithesis between the two parties being compared. G excludes the wrong inference and sharpens the antithesis by translating: “better a *righteous* poor man than a *rich* deceiver.” There is a certain finesse in the way that the translator infers the notion of righteousness by reversal of its antonym “deceitful” and extracts the concept of wealth from “poor” by reversal of each component. He is probably construing the proverb correctly.
- M 21:22 praises the strategic power of wisdom by declaring that a wise man can take down a fortress. G explains that the fortress was one “on which the *impious* relied.” After all, why else would the wise man attack it, and why would the city fall if it did not deserve it?
- M 28:20b warns that “he who hastens to get rich will not go unpunished.” But since hastening for wealth is not in itself a crime, G converts the action into evil: “but the evil man will not go unpunished.”

Not all moralizing additions in G originated with the translator. The following was present in his Hebrew source text: M 18:22a, “He who finds a wife finds something good,” might be thought to mean that *any* woman is a blessing. G begins, “He who has found a *good* wife has found happi-

ness,” to make it clear that only marriage with a good woman is a blessing. This verse was cited with טובה in some Hebrew sources as well (b. Ber. 8a; b. Yeb. 63b; Mid. Shoḥer Tov 151ab). This shows that we cannot automatically assign heightened moralism to the translator.

The following addition entered subsequent to OG: G 22:16 reads, “He who lays false charges against the wretched increases his own [sc. wealth],” which is an expression of indignation. G<sup>ScA</sup> and some manuscripts enhance moral clarity by adding κακά, hence “increases his own troubles.”

Moreover, there are moralizing additions that never reached G. In 5:22a, M has, “His—the evildoer’s (את הרשע)—iniquities will trap him.” The phrase “the evildoer’s” is not integrated in the Hebrew syntax, and it is lacking in G. The phrase is an epexegetical gloss in the Hebrew. We easily recognize moralizing additions in G, such as an added δίκαιος or κακός. This example shows that the same process went on in Hebrew transmission.

A valuable assessment of the place of moralism in G-Proverbs is the essay by Dick (1990, esp. 21–26).

3.1.5.3. Refinement. Sometimes the concern that shapes G’s translation is not so much morality as tonality. The translator seeks to make certain actions and persons seem more refined, enhancing their propriety and dignity.

- M 3:34 says that God mocks mockers. G says that he “opposes” them, ascribing to God a less vivid but more dignified action
- M 6:3 urges the man who has given surety to “go and grovel” to his neighbor to get released from the obligation. G converts this into a more decorous “Go without being lax.”
- M 9:3 says that Wisdom sends forth her *maidservants*. G uses the masculine δούλους (“manservants”), on the assumption that it would not be proper to send around maidservants to bring in male guests.
- M 22:3a observes that “the shrewd man sees trouble and hides”—a behavior which, though prudent, is not particularly noble. By giving a different sense to רעה and deriving ויסתר from יסר, G pictures a different situation: “When a clever man sees a bad man being punished severely, he takes instruction.”

- M 28:25 says that the man who trusts in the Lord יִדְשֵׁן—literally “will be made fat.” G’s “will be attentive” has a more edifying quality.

3.1.5.4. Improving the “Logic.” The translator sometimes makes a verse more logical, or, more precisely, brings out the logic he considers implicit in it. The logic in question is of course the translator’s own, insofar as this can be deduced from the changes he has made.<sup>6</sup> This category overlaps with resolving metaphor (§3.1.5.5) and disambiguation (§3.1.5.6).

- M 4:25 says that you should let your eyelids “go straight.” Since eyelids do not actually go straight, G says that they should “*assent*” (νευέτω) to righteousness.”
- M 5:9 warns that an adulterer could leave his “glory” (הוֹדוֹ) in a foreigner’s house. It is not evident how one can leave one’s “glory” somewhere. G helps out by construing הוֹד as “life.” The fool will leave his life there, literally, by getting himself killed.
- M 8:27b has God inscribing a “circuit on the abyss.” G-Proverbs has God locating his throne *upon the winds*. This is based on the idea that the circuit of the heavens is on high (Isa 40:22), which is the location of God’s throne (Isa 66:1).
- M 9:13a calls Lady Folly the “woman of folly (פִּתְיוֹת).” The translator mistakenly equates פִּתְיוֹת with פֶּת (“morsel”) and then must add “lacking” to make sense of the sentence.
- M 10:18a reads: “Deceitful lips cover up hatred.” This means that dishonest people speak flattery while concealing the hatred they feel. But G is puzzled that covering up hatred should be wrong and goes so far as to reverse the meaning of its source by making “righteous lips” do the covering up. This is close to a “correction” of the source text, making it mean what it somehow *must* mean.
- M 12:23a says that the shrewd man “covers up (כִּסֶּה) knowledge.” A failure to understand why one would “cover up” knowledge is

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6. See “logic (apparent logic), adjustment for” in §7.3.1.

probably what prompted the translator to render כִּסֵּה (a word he knew) as if it were כִּסֵּא “throne”; hence: “The intelligent man is a throne of knowledge.”

- M 15:12b says that the fool will not go *to* the wise. This is not illogical, but G still adjusts the wording to his notion of what is meant by “going”: going *with* someone as companion (influenced by 13:20) rather than going *to* someone for instruction.
- M 16:12a, “The doing of evil is the abomination of kings,” might be thought to mean that kings inevitably shun evildoing. G’s “An abomination to the king is he who does evil” prevents this construal by ascribing the hated actions to another person. This construal of the Hebrew is grammatically feasible but probably wrong.
- M 26:7 and 9 speak of proverbs in the mouths of fools. By translating מַשַּׁל as “transgression” and “bondage,” G avoids ascribing proverbs of any sort to fools. Proverbs, after all, are the domain of the wise.
- M 30:3 declares, “and I have not learned wisdom”—a strange admission coming from Solomon. By reading וְלֹא as if it were וְאֵל and ignoring the grammatical form of לִמְדַּתִּי, G has him say the expected: “God taught me knowledge” (cf. 1 Kgs 3:12, etc.).
- In 31:10, G avoids the metaphor of the excellent woman’s “price” with its possibly indelicate implications.
- It is in accordance with the translator’s “logic” (that is to say, inherited assumptions) to avoid ascription of authorship to anyone besides Solomon; see the comment on 10:1.

3.1.5.5. Resolving or Changing Metaphors.<sup>7</sup> One can resolve figurative language into its literal sense or change the figures themselves in order to improve the logic—as in the preceding category—and to add clarity.

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7. See “metaphor, resolving and explicating” in the septuagintal index.

- M 12:6a says that “the words of the wicked are an ambush for blood.” Lest the reader wonder how words can be an ambush, G substitutes the more expected “deceits.”
- M 14:11a promises that the tents of the righteous “will flourish.” Tents may stand or fall, but they don’t really “flourish,” so G provides the more obvious “will stand.”
- M 17:28 praises the man who “shuts his lips.” G explicates this (rather unnecessarily) as “whoever makes himself silent.”
- M 23:2a uses a vivid metaphor for self-control at a meal: “put a knife to your throat.” G substitutes an expansive, nonmetaphorical sentence affirming the propriety of eating what is given you: “And lay your hand [sc. on what is placed before you], knowing that it is right for you to prepare such things.”
- M 27:24 reads, “For wealth [יָסֵד] is not forever, nor does a crown endure generation after generation.” The metaphor of a crown has puzzled commentators. G explains it: “For *power and strength* do not belong to a man forever, nor does he transmit (them) from generation to generation.” The translator assumed, reasonably, that “crown” was equivalent to the parallel יָסֵד, which can mean “power.”

In this category we can include G’s tendency to avoid literal translation of body parts and other concrete symbols, either by leaving them untranslated or by replacing them with more abstract terms (SDEK, 1957). For example, in G 8:2–3 “head,” “hand,” and “mouth” are left untranslated, and in G 1:24 “stretch out hand” becomes “stretch out words.”

Occasionally G introduces a metaphor of its own. In 16:28 G adds the vivid image of a “torch of deceits,” which the troublemaker kindles. In 23:31, G warns that a drunkard will become “naked as a pestle.” But such metaphorical rewritings are rare.

3.1.5.6. Disambiguation.<sup>8</sup> In a sense, all the practices listed here are forms of disambiguation. But a particular form of paraphrase worth noting is G’s

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8. See “disambiguation, paraphrase” in the septuagintal index.

removing the ambiguity from a verse that may be read in more than one way, rather than leaving it to the reader to tease out the intended sense.

- M 5:4a says of the seductress that “her end is as bitter as gall.” This might be thought to mean that she herself will suffer a hard death, although it is the foolish youth’s death that is relevant to the context. Hence G plays on *אחרית* to produce the unambiguous “Later you will find her more bitter than gall.”
- G 25:13 expansively explicates the terms of the analogy between “the chill of snow in harvesttime” and a reliable messenger by explaining that the snow “is beneficial against heat.”<sup>9</sup> This verse might belong in “overexplanation” (§3.1.5.8) as well.
- G 28:14 adds *δι’ εὐλάβειαν* for clearer definition of what kind of fear is being praised, namely, respectfulness.
- M 31:1, beginning with *דברי למואל*, ascribes the following instruction to an otherwise-unknown wise man. To make it clear that Solomon is the speaker in Prov 31, as G believes is the case for the entirety of Proverbs (see the comment on 10:3), G reads the phrase as *לְמוֹ דְּבָרֵי אֱלֹהִים* “my words are to God.”

3.1.5.7. Elaboration.<sup>10</sup> G has (apart from Hexaplaric incursions) numerous additions of a stich or more. Some of these are doublets or internal expansions of a verse. Some have enough independence to be considered a verse on their own, and Rahlfs gives them added letters (which here are italicized). Some additions were introduced in the Hebrew transmission that led to OG’s source text; others were produced by the translator; and others are the works of later Greek scribes. I attempt to identify the source of the additions in the commentary (and see “additions” in the septuagintal index), but this is often impossible. Still, they are all similar in character and share the same ideology, except in regard to a few nuances.<sup>11</sup> In

9. Examples of paraphrase are 5:4; 6:25; 7:6–17; 8:27; 10:4; 10:5; 10:24; 12:25; 16:7; 17:16a; 23:27; 24:15; 25:13; 28:17; 30:1; 30:8; 31:5.

10. See “additions” in §7.3.1.

11. G 6:8a–c develops the Greek topos of the bee. G 9:10a introduces the theme of (Mosaic) law. G 9:12a–c and 9:18a–d warn against foreign ideas and culture, a concern

describing G-Proverbs it is legitimate to bring them all into consideration. All are anchored in their context and almost all develop the idea stated in the preceding M verse.

The first four examples were composed, as far as I can tell, in Greek.

- G 4:27*a* elaborates on the admonition in 4:27. Whereas 4:27 exhorts the reader to make his way straight, inclining to neither the right nor the left, G 4:27*a*, following a Greek, not a Hebrew, notion, distinguishes the right from the left as the good from the bad.
- G 9:10*a* is a doublet of 9:10*c*, but it also extends the principle stated in 9:10*ab*—that the beginning of wisdom is the fear of the Lord—by saying that to know the law is good intellect.
- G's proverb on the educated son (10:4*a*) seems to elaborate the verse that comes *after* it, which contrasts two kinds of son.
- G and M of 13:9 say that the light of the wicked will be extinguished. This image can refer to misery, or to death, or to ignorance. G adds 9*a* to show that it means (or *also* means) the darkness of sin.

Some additions were probably inserted later than OG:

- G 6:11*a* is likely a later addition based on a misunderstanding of the preceding verse. It distinguishes two kinds of runners. This recalls G's handling of 4:27*a*.
- The epigram on the bee in 6:8*a–c* was added in Greek as a further example of industrious creatures.
- The epigram in 9:18*a–d* that warns against close contact with the foreign culture was added to explain that the enticements of Lady Folly in the preceding verses are cultural as well as sexual.

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not found in M-Proverbs. G 17:6*a* holds out promise of spiritual wealth, an image not found in M. None of this is in any way *contrary* to M.



The following set of elaborations took place partly in Hebrew, partly in Greek:

- M 18:22a reads, “(a) He who finds a wife finds something good, (b) and receives favor from the Lord.” This praises marriage as an inherent good. In the Greek, the observation develops in three stages: (1) G 18:22a: “He who finds a *good* wife has found something good.” The first “good” was present in the Hebrew (see the commentary). (2) G 18:22aa: “He who expels a good wife expels happiness [lit. “the good”; pl].” This is based on a non-Masoretic Hebrew text of G 18:22a (with “good”) but understood with a different vocalization. (3) G 18:22ab: “but he who retains an adulteress is foolish and wicked.” This supplements G 18:22aa. Its absence in S shows that it was added *after* OG. We see three phases of intervention, each one refining the preceding and drawing out its implications. Phase 1 restricts the scope of the original Hebrew, teaching that not every wife, but only a good one, is a blessing. Phase 2 explains why a man should hold such a wife fast. But, lest this be thought to preclude divorce, Phase 3 makes it clear that this action is sometimes necessary.

Like all of G-Proverbs’ tendencies, elaboration, too, is not invariable. Occasionally G will do the opposite, omitting words as being redundant. For example, in 25:21 “bread” and “water” are clearly implied by “feed” and “give drink” and are omitted. Similarly 25:28.

3.1.5.8. Overexplanation.<sup>12</sup> All the above features go beyond mimetic translation in clarifying the text, but sometimes the clarifications are not really necessary. One gets the impression that the translator lacks confidence in readers’ ability to figure things out for themselves. Some of the above examples illustrate this tendency. Further examples:

- G 8:21a: “If I tell you things that happen daily, I shall (also) remember to recount things of old.” It is obvious that 8:1–20 describes the present, 8:21–36 the past. Still, the translator inserts G 8:21a to distinguish the two phases, taking the reader by the hand through the progress of the narration.

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12. See “overexplanation” in §7.3.1.

- M 16:11b says that “all the weights of the purse are [God’s] work. G explains that “*honest* weight-stones are his works.” This precludes the (unlikely) misunderstanding of the verse as meaning that God is responsible for dishonest weights.
- G 22:13 prefixes “The sluggard makes excuses and says” to explain the sluggard’s intent, though this is obvious from the rest of the verse.
- In G 22:14a, after a warning on the danger of evil speech, a third stich adds a banal conclusion, “But it is necessary to turn away from a crooked and evil way.”
- In 25:22b, to “and the Lord will repay you,” G-Proverbs adds “with good,” though the repayment for the recommended behavior could hardly be otherwise.
- M 26:27 speaks of one “who digs a pit,” to which G adds “for his neighbor,” lest one think that the warning concerns digging legitimate holes.<sup>13</sup>

3.1.5.9. Enhancing Parallelism.<sup>14</sup> G-Proverbs often enhances the correspondence between the semantic or morphological components of a couplet. According to Gerleman (1956, 23–26), there is a strong tendency to make couplets antithetical, which almost always produces or strengthens parallelism (17–23). In a book about parallelism in G-Proverbs, Tauberschmidt (2004) identifies “secondary parallelism,” meaning parallelism created or enhanced by the translator. Though I find Tauberschmidt’s study defective in many ways and have criticized it in a review (Fox 2004), it is fair to say that he has described one of this translator’s practices, and I will note occurrences in the commentary. However, as the following examples show, the enhancement of parallelism is often linked to other motives and causes as well. Moreover, secondary parallelism often arises in Hebrew too.

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13. Examples of overexplanation are 8:21a; 14:20; 16:11; 19:22; 22:13; 22:14a; 25:22; 26:27; 27:25.

14. See “parallelism” and “antithesis” in the septuagintal index.

- M 1:23bc: “Behold I pour out to you my spirit, // I make my words known to you.” G 1:23bc: “Behold, I will bring forth to you the utterance (ῥῆσιν) of my spirit, // I will teach you my word (λόγον).” The translator adds ῥῆσιν as a parallel to λόγον (Tauberschmidt 2004, 33–34). At the same time, the addition provides an explanation of the idiom “pour forth spirit.”
- M 1:24: “Because I called and you refused me, I stretched out my hand and no one paid heed.” G: “Because I called and you did not listen, I spoke at length and you gave no heed.” Where M has a gesture parallel to speaking, G has speaking in both sides of the parallel.
- M 17:4: “An evil man hearkens to the lip of iniquity [i.e., an iniquitous person]. // Deceit [רָקַשׁ, i.e., a deceitful person] listens to the tongue of destruction.” G 17:4b: “but a righteous man does not hearken to deceitful lips” (δίκαιος δὲ οὐ προσέχει χεῖλεσιν ψευδέσιν). According to Tauberschmidt (2004, 44), G creates antithesis by “changing” רָקַשׁ into δίκαιος. But the added negative must be noted as well. It is more accurate to say that G *preserves* parallelism by converse translation. As often, G modifies the parallelism of a verse that already had its own.

Secondary parallelism may also arise in the Hebrew, as in the following case:

- M 14:33: “Wisdom rests in the heart of the sensible man, but in the midst of dolts it makes itself known.” G: “In the good heart of a man there is wisdom, but in the heart of fools it is *not* perceived (οὐ διαγινώσκεται).” It may be true that “the second colon correspond[s] to the first colon in a contrastive manner” (Tauberschmidt 2004, 204), but, contrary to Tauberschmidt, this is not the translator’s doing. The negative is witnessed by Theodotion and Aquila and must have been in G’s source text. The negative was inserted in the Hebrew transmission for the sake of logic, because the notion of wisdom being known among fools seemed outlandish.

- M 27:9: שֶׁמֶן וְקִטְרֶת יִשְׂמַח לֵב וּמִתַּק רֵעֵהוּ מֵעֵצַת נֶפֶשׁ. Literally, “Oil and incense make the heart rejoice, and the sweetness of his friend more than the counsel of the soul.” The meaning is uncertain. G 27:9: “By myrrh and wines and incense the heart is pleased, // but by misfortunes the soul is rent.” This is based on a different Hebrew text, which ends: וּמִתְקַרְרָה מֵעֲצַבַּת נֶפֶשׁ; see the commentary.

Tauberschmidt knows that quite often G-Proverbs *violates* the parallelism found in M, and he even dedicates a chapter (2004, 109–64) to explaining why this happens. Though he lists almost as many verses that disturb parallelism as ones that enhance it, Tauberschmidt feels he must find a motive for each violation, as if the “fondness” for parallelism were a foundational demand requiring any departure from it to have a special reason. (Tauberschmidt does not, in practice, include textual differences among the reasons.)

In fact, the most we can conclude is that sometimes the translator tightens the parallelism, and sometimes he does not. This is not a useless conclusion, for it alerts the text critic to the possibility that in any particular case tighter parallelism may be the translator’s doing. This conclusion does not, however, provide a strong heuristic principle that can claim priority over competing explanations.<sup>15</sup>

3.1.6. Translation as Control. This chapter began by questioning the usefulness of the concept “free” to characterize G-Proverbs. I suggested that a better characterization of the translator’s approach is *flexible*—meaning that he applies a variety of means to achieve his goals. On the basis of the above profile, I further suggest that his main goal, evinced mostly in ways he departs from a mimetic translation, is *control*: control over the way the reader understands each segment of the book. The translator is trying to guide the reader to the exact intent of the text—*his* text, as *he* understands it. To this end he eliminates ambiguities, stabilizes indeterminacies, and draws stark moral distinctions wherever these tactics are needed to prevent misunderstandings, and often when they are not. He is not merely translating “freely,” making the text mean whatever he wishes it to mean. He is letting the text convey what he thinks its author wants it to mean.

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15. Examples of enhanced parallelism are 1:23bc; 2:15; 7:8; 7:17; 8:4; 8:14; 8:16; 8:20; 14:33; 15:13; 15:20; 15:22; 15:26; 17:4; 21:14; 24:11; 27:6; 27:9; 28:15; 30:23.

The translator is a participant in the creative process that transforms old wisdom into new. These observations also apply, *mutatis mutandis*, to the scribes who shaped and transmitted the Hebrew text that reached the translator and also to the Greek scribes who made contributions of their own to the dynamic book.

3.1.7. Indicators of Hebrew Variants in G-Proverbs. Given the flexible character of the Greek translation, it is admittedly difficult to identify variants in it and apply them to text criticism. There are, however, a number of criteria that help in the task. These cannot catch all variants, and my decisions in the commentary will sometimes suffice with slimmer arguments. But the following indicators are a good starting point.

3.1.7.1. A Component That Does Not Serve the Translator's Purposes. When a divergence from M does not serve a translator's ideological or literary agenda but can be explained in terms of scribal error, the difference is likely due to a Hebrew variant. G-Proverbs' flexibility would have allowed him to produce a rendering that promoted his ideology. For a fuller discussion of the following examples (and many others), see the commentary.

- 13:11. M: "(a) Wealth will grow less *than a vapor* (מהבל), but he who gathers carefully (על יד) gains increase." G: (a) ὑπαρξίς ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται, (b) ὁ δὲ συνάγων ἑαυτῷ μετ' εὐσεβείας πληθυνθήσεται. (c) δίκαιος οἰκτῖρει καὶ κίχρη. ("(a) Property gathered hastily with illegality dwindles, (b) but he who gathers for himself with piety will be increased. (c) The righteous man has mercy and lends.") G has a strongly moralistic-pietistic emphasis. This is created by the addition of "with illegality" and the rendering of the obscure יד על as "with piety," and also the moralizing (if somewhat extraneous) addition in 13:11c. But G's "gathered hastily" does not serve this purpose. A textual rather than interpretive explanation is called for. G's source text had מבהל (מְבַהֵל) rather than מהבל, or, more precisely, the doublet מבהל מבהל. (A recovered variant can be wrong, or partly wrong.)
- 13:19b. M: "What dolts loathe is turning away from evil (מרע)." G: "but the works of the impious [pl] are far from knowledge (μακρὰν ἀπὸ γνώσεως)." M's "from evil" would only have enhanced G's moralism, which permeates the entire translation and is underscored

in this verse by the addition of “the pious” and “the impious.” G’s “from knowledge” comes from **מדע**, understood as **מִדָּע**. Other adjustments were made to accommodate this variant.

3.1.7.2. An Awkwardness in G. The translator uses a good, fluent Greek style, and with rare exceptions the proverbs make good sense in Greek. Awkwardness of style or obscurity of thought may be a sign that the translator is trying to force sense out of a corrupt text. The retroversion of this text must be supported by a scribal explanation for the change.

- 10:21a. M: “The lips of the righteous man shepherd (**ירעו**) many.” G: “The lips of the righteous *know* (**ἐπίσταται**) lofty things.” G’s metaphor of lips “knowing” something is a strange one. It arose because the translator had to make sense of a graphic variant, namely, **ידעו**, which he construed as **יִדְעוּ**.
- 21:20. M: “A delightful treasure *and oil* (**ושמן**) are in the habitation of the wise, but a foolish man swallows it up.” In 21:20a, M sets oil apart as something distinct from and parallel to treasure, then in 20b refers back to the two nouns by a singular suffix (on **יבעלנו**). G: “A desirable treasure *will rest* (**ἀναπαύσεται**) on the mouth of the wise man, but foolish men will drink it down.” G 20a is smooth, but G 20b asserts that fools will ingest and absorb the wise man’s words, which is precisely what fools would *not* do. The difficulties are clues to corruptions in both versions. M has **ושמן** (a **כו** → **מ** ligature), where G had, correctly, **ישכון**. M has **בנוה**, correctly, where G had **בפי** or an erroneous **בפה** (a **נו** → **פה** ligature). M and G must be combined to restore the correct proverb, namely, **אוצר נחמד ישכון בנוה חכם וכסיל אדם יבלענו**.

3.1.7.3. Ambiguity in the Hebrew. Sometimes the relation between M and G is best explained by triangulating an ambiguous variant behind both.

- 10:3. M: “The Lord will not let the soul [= appetite] of a righteous man starve, but he rebuffs the *disaster* (?) [**והות**] of evildoers.” G: “The Lord will not let (the) righteous soul starve, but he will overthrow the *life* [**ζωήν δέ**] of the impious [pl].” It does not make good sense to say that God will rebuff the evildoer’s “disaster,” as M has it, but neither is G’s “life” a suitable object of “rebuff.” **ζωήν δέ** =

וְחַיָּה can mean “life,” as G thought, but also “appetite,” as in Job 33:20 and 38:39. The original וְחַיָּה was easily corrupted into M’s וְחֹת. Note that G does not have to be *right* in order to witness to a variant.

3.1.7.4. External Support. External support for a variant in the Septuagint is hard to come by. In Proverbs, S depends heavily on G, so agreement may just show dependency. But sometimes S offers independent attestation by agreeing with the posited Hebrew of a G variant while treating it *differently* from the way G does.

- In 11:6, where M has וְבִהוּת, G’s τῇ δὲ ἀπωλείᾳ αὐτῶν represents וְבִהוּתִם. This is supported by S’s וְבִהוּתִם and V’s *in insidiis suis*, which have the suffix as G does but render the word quite differently.
- In 11:26a, S’s translation, “He who withholds produce in distress shall abandon it to his enemies,” is independent of G’s “May he who withholds grain leave it to the gentiles.” This suggests that וְשִׁבְקָהוּ represents וְשִׁבְקָהוּ independently of G’s ὑπολείπειτο, where M has יִקְבְּהוּ.

The Greek of Ben Sira occasionally supports G (of which it is not derivative). In 6:5a, where M has מִיד, G’s ἐκ βρόχων = מִמְצוֹד. Sir 27:20, which is based on Prov 6:5a, has ἐκ παγίδος. This sentence shows that the translator of Ben Sira had a word for “trap” in his Hebrew source.

3.1.7.5. A Combination of Indicators. Most effective in establishing a Hebrew variant is an argument based on mutually reinforcing clues.

- 14:32b. M: “while the righteous man trusts *in his death* (בְּמוֹתוֹ).” A close translation would be ideologically unproblematic in G, but G reads, “but he who trusts *in his own piety* (τῇ ἐαυτοῦ ὁσιότητι),” reflecting בְּתוֹמוֹ. S supports this variant by rephrasing it independently of G. Also in support of בְּתוֹמוֹ is the displaced doublet of this verse in S 14:35c, “who trusts that he has no sins.”

A combination of indicators can sometimes enable restoration of an entire verse or more, at least approximately. It is of special interest (though

often impossible) to know which of the major G additions had a Hebrew source-text. I propose such a restoration in the commentary on 9:12a–b.

### 3.1.8. Factors That Are Neutral with Respect to the Underlying Text

3.1.8.1. Elegance. Though awkwardness in translation can be a clue to a variant Hebrew reading (§3.1.7.2), the opposite is not true: literary elegance does not in itself indicate original composition. Elegance in the translation, displayed in literary qualities such as described by Gerleman (1956, 11–35) and d’Hamonville (BAP 92–99), does not disprove the existence of a Hebrew variant or make the source text unrecoverable. Although literary graces would be unlikely to arise from a rigidly mimetic rendering, they do not make the translation opaque to variants in the base text.

- 11:10b–11a. G is missing these lines. As it stands, G 11:10a+11b (11:10–11 in Rahlfs) form a nice couplet, cast in a tidy ABA'B' pattern and the antithetical form that Greek favors even more than M. But the couplet came about by homoioarkton from קרייה to קרת, resulting in the loss of 11:10b–11a in G’s source text. The translator dealt with a faulty text creatively.
- 24:7–10. There are variants, some quite faulty, in G’s source text of these verses. The translator shapes them into a coherent epigram; see the commentary at 24:10.
- 29:22. M: “An angry man *provokes* (יגרה) conflict, and a wrathful one is full of transgressions.” G: “A hot-tempered man digs up (ὀρύσσει) conflict, and an angry man digs out (ἐξέωρτυξεν) sins.” The translator created a paronomasia by using ἐξέωρτυξεν in the second stich. But this is still a clue to a variant, because it presupposes יברה (as in Prov 16:27; 26:27, etc.) instead of M’s יגרה.

3.1.8.2. Interpretation. Interpretive motives in the rendering of a verse do not disqualify it as evidence for textual variants. Even when the interpretive elements may seem to violate the intention of the original, the scribe or translator who introduced them very likely thought that he was clarifying the author’s intent.

It is important to remember that for purposes of assessing the translator’s techniques and ideas, it is not what the Hebrew text means but what



the translator *thinks* it means that counts. For that matter, this is true of the text critic too: what the text means cannot be distinguished from what he or she thinks it means. For practical purposes, there is no escape from gauging the translator's interpretation by one's own—often uncertain, sometimes shifting—understanding.

- 1:10–11. Cook calls this “the most convincing example of religious motivation guiding the translator. ... The translator contrasts the religious and the unrighteous even more explicitly than the Hebrew (MT) does” (CSP 408). In fact, however, G offers a straightforward translation, even in Cook's English rendering: “(10) ‘My son, let not impious men lead you astray, and do not consent, if they invite you saying: (11) ‘Come with us; partake in bloodshed, and let us hide a just man unjustly in the earth’” (NETS). The G-M correspondences are found elsewhere, and in any case the Hebrew words are not less religious than the Greek. The translation is representing the religious coloration of M. It is interpreting the verse, but *correctly*.
- 11:7. M: “When the wicked man dies, hope is lost, and the expectation of strength (ותוחלת אונים) perishes.” G: “When a just man dies, hope is not lost, but the pride (καύχημα) of the wicked perishes.” G's rephrasing, which goes so far as to add a negative, makes the verse allude to the afterlife. Still, καύχημα represents a variant, תהלת.

3.1.8.3. Alternate Proverbs. It is in the nature of proverbs to constantly evolve, both in oral and in written transmission (two media that are, as David Carr has shown [2005, 3–14 and *passim*], thoroughly intertwined and mutually supportive). The variants that arise include “memory variants” (see §4.3.4.2) but are also, or mostly, *literary* variants, as people adapted old sayings to new uses or simply put the impress of their own style on them.

Often both the M and G forms differ considerably but make equally good sense. We can accept both as variant proverbs, without determination of priority. After all, we find many alternative proverbs *within* M-Proverbs.<sup>16</sup> Readers consider them equally valid and do not assimilate

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16. These are catalogued and interconnected by Snell 1993.

one to the other. In such cases of alternate proverbs within the versions, I judge both forms “equal.” I use M as the default for the HBCE text without thereby implying that it is preferable. In some cases both G and M may have evolved from a common ancestor and have equal priority. But even a determination of the priority of one would not invalidate the other. This reasoning can be used in defense of M’s influential **במותו** in 14:32b. It was not the original form, but it became a significant proverb.

- 14:27a. M: “The fear (**יראת**) of the Lord is a fount of life.” G: “The command (**πρόσταγμα**) of the Lord is a fount of life.” G’s **πρόσταγμα** was probably influenced by 13:14, which says something similar about **תורת חכם**. It is not certain just what Hebrew word underlies **πρόσταγμα**, whether **תורת** or **מצות**, but in either case both M and G have validity as alternate proverbs. G’s form arose by synonym substitution and stands in relation to M in the same way as M 14:27 does to M 13:14, or M 2:16 to 7:5. Or—M’s form arose by synonym substitution, etc. Neither variant should be adjusted to the form of its doublet.
- 17:24. M: “Releasing water—the start of a quarrel, so before a quarrel breaks out, leave off!” G’s reconstructed source text (see the commentary) means, “Releasing words starts a quarrel, so before a quarrel breaks out, leave off.”

The phenomenon of alternative proverbs exists not only between M and G, or in different verses in Proverbs, but occasionally even within a single verse, with the *ketiv* and the *qere* carrying different forms of a proverb, as in 13:20a: *ketiv*: **הלוך את חכמים וחכם** (“Go with the wise and become wise”); *qere*: **הולך את חכמים יחכם** (“He who goes with the wise will become wise.”)<sup>17</sup>

Scholars (paremiologists) have studied proverb variation extensively, and one clear conclusion is that proverbs are constantly mutating, in both

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17. For further probing of valid variants, see Martin 2010, who speaks of “multiple originals.” In a discussion of Hab 2:4, Martin suggests that variants can arise not only from scribal error but also from “an alternate possibility—that a scribe took no pains to carefully distinguish his ך from his ך in some cases because the text made sense, in some way, either way. The reading is left intentionally open to allow for both options” (2010, 252).

oral and written transmission, whether because of slippage of memory, or because one form felt more natural to a new speaker, or because someone wished to change the message or its impact.<sup>18</sup>

### 3.2. THE PESHITTA (S)<sup>19</sup>

#### 3.2.1. The Background of the Syriac Translation

A late third- or early fourth-century CE dating for S-Proverbs is most likely. Citations in Aphraat show that Proverbs had been translated by the fourth century. Citations in homilies 337 and 344 show traces of G's influence (ܐܬܪܬܐ = βοηθούμενος in Prov 18:19 and the omission of ܠܡܝܢ and ܡܝܡ in 25:21). Ephrem, writing about 373 CE, seems to have known S-Proverbs.<sup>20</sup> S's deep familiarity with G suggests a western locale, probably Edessa, a religious center where the influence of Greek Christianity was especially strong.

The debate about the religious origins of S is complex and unresolved. For one thing, the various books of the Bible could have been translated in different social and religious settings. However, S-Proverbs' use of G gives a clue to *its* origins. The translator has a fair knowledge of Hebrew. The only way to attain this was in a Jewish school, where the Bible and other Hebrew texts were studied by endless recitation and repetition. This means that the translator must have been Jewish, at least at first. But he also knew Greek (as some Jews of Edessa did); and not only that, he used G in a way that suggests he regarded it as canonical and authoritative. S not only looks to it for help in hard passages but sometimes translates it alongside of and even instead of M. The Septuagint was not accepted by Jews outside Hellenistic Egypt. Christians in the east, in contrast, held it in high regard and studied it. The translator was very likely a Christianized

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18. See ABP 2.491–93 for some references and examples. A case that interested me was the evolution of John F. Kennedy's dictum, "Ask not what your country can do for you; ask what you can do for your country." It is possible to trace the saying, or its basic structure, back to 1925. Sometimes it was transmitted orally, sometimes in writing, with changes of all sorts happening in both media.

19. This survey is based on Fox 2013, which has further examples and discussion, especially with regard to the religious-social origins of the Peshitta.

20. On the dating, see Pinkuss 1894, 107–8.

Jew, either an individual convert or a member of a Jewish group that had accepted Christian doctrines.<sup>21</sup>

### 3.2.2. S-Proverbs' Dependence on G-Proverbs

The most striking feature of S-Proverbs is its deep and frequent dependence on the Septuagint. Pinkuss's 1894 work on S-Proverbs includes a section on S-G agreements. Pinkuss lists many specific agreements and concludes that they are too numerous and too specific to have all arisen independently. While Pinkuss does not categorically exclude the possibility of later adjustments to G, he sees no evidence of this happening. He notes that some S-G agreements are attested as early as the fourth century CE, too early for a major revision toward G. I would add that a great many S-G agreements—such as the ones I use as examples below—are so thoroughly interwoven into the Syriac sentences that they cannot be explained as later interpolations unless we suppose that the interpolator simply exchanged one word with its synonym. J. Joosten (1995, 63–72), examining the doublets in S-Proverbs (see §3.2.2.6), also affirms S-Proverbs' dependence on G. As for the character of S-Proverbs overall, he concludes, "One sometimes gets the impression that the author of Peshitta Proverbs accorded as much importance to the LXX version as to the Hebrew" (65). M. Weitzman too supports S-Proverbs' dependence on G (1999, 70–86).

S's direct dependence on G is not hard to show. Evidence is indisputable in cases where S renders G's major additions, which do not exist in M (see §3.2.2.7). Direct dependence is demonstrable also when S agrees with G in unexpected and even strange ways, which are required by neither context nor language. In none of these examples (nor in many others) is the S-G affiliation of the sort that can derive from a shared non-M variant. There probably are such variants elsewhere, but they are hard to identify. One must show that G and S are interpreting the same Hebrew consonantal form differently in a way that can be explained by an ambiguity in that form.

- 7:10b: S's translation of the well-known verb נָצַח by ܢܚܝܐ is unique and must derive from G's ἐξίπτασθαι, because the notion of "fly

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21. The theory of a Judeo-Christian origin has several supporters. Among the recent arguments for a Judeo-Christian origin, see van Peursen 2004, 243–62.

away” or “flee” makes sense only in the context of G’s interpretation.

- 10:14: S translates וּפִי אוֹיִל—hardly an obscure phrase—as כְּסִיפִי (a rash mouth”), which can only come from G’s narrow rendering, στόμα δὲ προπετοῦς.
- 15:15: Where M has “a perpetual feast,” S has a more cautious “is always at rest,” which is taken from G.
- 16:10: S’s אָפֵי (“goes astray”) for M’s מַעֲלֵ must be based on G πλανηθῆ. S uses אָפֵי for πεπλάνηται in Prov 9:12b, where no Hebrew is available. When S is based on the Hebrew, מַעֲלֵ is not translated אָפֵי. Since the notion of straying is not required by the context, S must be taking it from G.
- 17:12: M (“Better to come upon a bear bereft of her young than a dolt in his folly!”) is clear and its vocabulary known to S. Still, S follows G’s idiosyncratic “Cares will befall an intelligent man, but fools are preoccupied with evils.”
- 18:3a: S’s אֶל־אֵבֶל אֶל־אֵבֶל (“to the depth of evils”) must derive from εἰς βάθος κακῶν, a phrase with no warrant in M.
- 24:34b: S’s rendering of מְגַלֵּשׁ as “runner” must be based on G’s δρομεύς, because this understanding of מְגַלֵּשׁ is unparalleled in S, even in the doublet in 6:11.

It is theoretically possible that in all the cases of S = G (other than the G additions), both versions were drawing on otherwise-unknown interpretative traditions. But evidence for these traditions is lacking, and to invoke this possibility is to argue from silence. Neither T-Proverbs, it should be emphasized, nor the Jewish commentators who drew on it, can serve as evidence of an independent Jewish interpretative tradition. This targum (§3.4) is essentially a modified transcription of S-Proverbs and as such served as a medieval conduit for G’s interpretations into Jewish exegesis.

My working assumption is that when the three versions agree, S is dependent on M. To be sure, it is possible in this case that G is his source,

but my working assumption avoids inflating G's impact. Similarly, when S agrees with G in miscellaneous components of a verse but the basic idea is closer to M, I treat M as the source of the other components so as not to exaggerate the dependency on G. When, however, G is the controlling force in a verse and determines its gist, its imagery, or its poetic structure, I treat G as the source of the minor shared components as well, since it would have been difficult and unnecessary for S to have looked back to M for the details.

In the following I give one or two examples of each type of use of G and cite some others (without providing a complete catalogue). The examples are discussed in the commentary. Italics indicate where S follows G, not M.

3.2.2.1. S = M. S most often provides a straightforward, reasonably accurate translation of M. The following is one example among many. In the commentary, when S is an uncomplicated rendering of M (as S understands it), it usually receives no further discussion.

1:31

וַיֹּאכְלוּ מִפְרֵי דֶרֶכָם וּמִמַּעֲצוֹתֵיהֶם יִשְׂבְּעוּ

And they will eat of the fruit of their way and will be sated by their plans.

וַיֹּאכְלוּ מִפְרֵי דֶרֶכָם וּמִמַּעֲצוֹתֵיהֶם יִשְׂבְּעוּ

And they ate of the fruits of their ways and were sated by their thoughts.

This verse is typical of the way that S often translates M word-for-word, with slight variations in number. Variations of this sort will not usually receive further mention.

6:16

שֵׁשׁ הֵנָּה שֵׁנָא יְהוָה וּשְׁבַע תּוֹעֲבוֹת נִפְשׁוֹ

(a) There are six things the Lord hates, (b) and seven that are the abominations of his soul.

ὅτι χαίρει πᾶσιν, οἷς μισεῖ ὁ κύριος, συντριβεται δὲ δι' ἀκαθαρσίαν ψυχῆς

(a) For he rejoices in all things that the Lord hates, (b) and he is shattered through impurity of soul.



### 3.2.2.2.2. Borrowing Components from G to Solve an Ideologically Neutral Interpretive Problem

20:5

מים עמקים עצה בלב איש ואיש תבונה ידלנה

(a) A plan is deep water in the heart of a man, (b) but a man of understanding can draw it up.

ῥῥωρ βαθὺ βουλή [var λόγος] ἐν καρδίᾳ ἀνδρός, ἀνὴρ δὲ φρόνιμος ἐξαντλήσει αὐτήν.

(a) A counsel [var: a word] is deep water in the heart of a man, (b) but a prudent man will draw it out.

חכמה חלמה בלבם נחלמה. חכמה נחלמה

(a) Deep is a word in the heart of the king, (b) but a wise man can draw it up.

Here S is basically working from M, though he mistakenly attaches מים to the preceding verse, in spite of the grammatical noncoordination in the resulting עצה עמקים. Then חלמה = λόγος, a variant found in some manuscripts; see comment. Next, on the basis of 25:3, S replaces “man” by “king.” S may consider it necessary to specify what kind of man has counsel deep in his heart, seeing that many men lack this trait. Thus by a combination of mistakes and choices, S creates a proverb of his own. Other examples are 5:6; 13:2; and 24:34.

### 3.2.2.2.3. Borrowing Components from G to Solve an Apparent Logical or Ideological Difficulty

12:23

אדם ערום כִּסֵּה דעת ולב כסילים יקרא אולת

(a) The shrewd man covers up knowledge, (b) but the heart of dolts cries out folly.

ἀνὴρ συνετὸς θρόνος αἰσθήσεως, καρδία δὲ ἀφρόνων συναντήσεται ἀραΐς.

(a) The intelligent (man) is a *throne* of knowledge, (b) but the heart of the foolish will meet with curses.



זו ארעא זינען בחינה און גיגחא סלכא נקבלא מין לבשעא  
 (a) A clever man is a *throne* of knowledge, (b) but the heart of fools calls  
 evil [or “for evil”].

On the surface, at least, M seems to say that a wise man should conceal knowledge, whereas Proverbs often recommends speaking it. To solve this ostensive logical problem, G treats כסה as if it were כָּסָא. S does the same. This is a deliberate exegetical choice, since S knows what כסה means. In the second stich, S looks to the Hebrew text, deriving יקרא from קרא, not קרה, and using a broader term for אולת, namely, בשעא, as in 15:14. S uses both his sources while giving his own interpretation to the verse as a whole. Other examples are 12:17; 28:21; and 29:21.

3.2.2.3. Working from G but Making Changes. Sometimes S takes the thought or basic structure of the verse from G but looks back to M for individual components or introduces innovations of his own. In a type already discussed (§3.2.2.1), M is foundational; in this type, however, G is the starting point. In examples of the latter type, since S follows G in some notable specifics and in its overall sense, it is reasonable to assign the entire verse to G’s influence.

12:25a

דאגה בלב איש ישחנה

Worry in a man’s heart brings him low [translation uncertain].

φοβερὸς λόγος καρδίαν ταρασσει ἀνδρὸς δίκαιου.

A *frightening word* disturbs the heart of a just man.

חלעא נשלאא לבס נחבא ולסא

A *frightening word* disturbs the heart of a man.

Attempting to make sense of an obscure sentence, S incorporates most of G 12:25a, adopting the meaning given to דאגה and the syntax of the clause. But he immediately returns to M and omits δίκαιου, thereby, surprisingly, removing the moralizing element.

## 3.2.2.4. Conflation of M and G: Taking One Line from M and One from G

12:17

יִפִּיחַ אֲמוֹנָה יִגִּיד צֶדֶק וְעַד שִׁקְרִים מִרְמָה

(a) The faithful witness speaks what is right, (b) but the witness of lies—deceit.

ἐπιδεικνυμένην πίστιν ἀπαγγέλλει δίκαιος, ὁ δὲ μάρτυς τῶν ἀδίκων δόλιος.

(a) A righteous man declares what is *clearly* honest, (b) but the testimony of the wicked is deceitful.

הַיָּשָׁרִים נִשְׁמָעִים בְּחֵן וְהַיָּשָׁרִים נִשְׁמָעִים בְּחֵן

(a) The righteous man speaks faithfulness *that is visible*, (b) but the witness of iniquity is deceitful.

וְהַיָּשָׁרִים = δίκαιος (treating צֶדֶק as צִדִּיק or understanding it as an abstract-for-concrete metonymy); הַיָּשָׁרִים = ἐπιδεικνυμένην. The word order is also close to G, placing “faithfulness” first. S 12:17b resembles M in having “witness” for “testimony.” Other examples are 17:12 and 29:21.

3.2.2.5. S = G. Sometimes S translates a verse of G in its entirety, usually in order to deal with an exegetical or theological difficulty. In these cases, it is clear that S is relying on G alone and is doing so to preserve some of the components he found only in that source.

7:10

וְהִנֵּה אִשָּׁה לִקְרָאתוֹ שִׁית זִוְנָה וְנִצְרָת לֹב

(a) And now: a woman (comes) toward him, (b) in harlot’s garb, her intent hidden.

ἡ δὲ γυνὴ συναντᾷ αὐτῷ, εἶδος ἔχουσα πορνικόν, ἣ ποιεῖ νέων ἐξίπτασθαι καρδίας.

(a) The woman meets him, having a whorish *appearance*, (b) *who/which* makes the hearts of youths fly away.

וְהִנֵּה אִשָּׁה לִקְרָאתוֹ שִׁית זִוְנָה וְנִצְרָת לֹב

(a) And a woman comes out to meet him, *in the appearance* of a harlot, (b) *who/which* makes the heart of youths flee.

G is responding to an apparent problem in M: guarding one's heart should be a virtue, as in Prov 4:23, not a sign of the woman's wickedness. S follows G's guess, with no reference to M. S's כַּחֲבֹרֵר ("scatters" or "disturbs") is an interpretation of the *hapax* ἐξίπτασθαι, not a rendering of נִצְרָת. Sa'adia, as BHQ notes, translates the verse similarly, but he comes on this notion via T, which received it from S. Other examples are 11:31 and 19:7c.

3.2.2.6. Translating or Paraphrasing G alongside M, Thereby Producing Doublets. Joosten (1995, 63–72) examines seven double translations in S and argues that they were available to the S-translator rather than being produced by an inner-S interpolator. Here is one example:

14:23

בכל עֵצָב יִהְיֶה מוֹתָר וּדְבַר שְׁפָתַיִם אֵךְ לְמַחֲסוֹר

(a) In all striving there is profit, (b) but mere talk just leads to neediness.

ἐν παντὶ μεριμνῶντι ἔνεστιν περισσόν, ὁ δὲ ἡδὺς καὶ ἀνάλγητος ἐν ἐνδείᾳ ἔσται.

For [lit. "in"] everyone who takes care there is a profit, but the comfortable and indifferent will be in need.

כל הַיֵּצֵב אֵינֶה מוֹתָר מִן הַמַּחֲסוֹר. אֲכֵלָה גְּדוּלָּה בְּכָל הַיֵּצֵב. וְכָל הַיֵּצֵב אֵינֶה מוֹתָר מִן הַמַּחֲסוֹר. וְכָל הַיֵּצֵב אֵינֶה מוֹתָר מִן הַמַּחֲסוֹר.

(a) In all about which you are anxious, there is one profitable thing. (b) And he who is poor in his life [or "dwelling"] will be comfortable and happy. (c) The Lord heals all pain, (d) but the utterance of evildoers' lips will cause them loss.

S 14:23ab ≈ G. The second couplet, 14:23cd, is dependent on a text close to M. Neither translation is a correction toward M. See Joosten 1995, 67–68. Other examples are 11:29; 14:9; 14:22; 14:23; 14:32; 18:22–22aa; and 23:31.

3.2.2.7. Incorporating Greek Additions. G has numerous additions: epigrams, verses, and lines that are not found in M. There are about twenty-five additions of at least one couplet in length. S transmits six of them: 9:12a–c; 9:18a–d; 11:16cd; 13:13a; 25:20a; and 27:21a. S clearly considers these additions integral to the book and wishes to preserve them in his

own version. The puzzle, which remains open, is why he does not translate them all.<sup>22</sup>

In no case is there reason to think that S has a Hebrew source of the additions he translates. To the contrary, there is some evidence that S is working from the Greek. For example, in 9:18a, S *יצא* “jump” reflects, but misunderstands, *ἀποπήδησον*, which can mean “jump” or (as intended here) “get away.”

3.2.2.8. Following G in an Omission. S follows G in omitting the ascription *משלי שלמה* (“Proverbs of Solomon”) in 10:1a, though he does not consistently avoid implications of non-Solomonic authorship elsewhere, as G does. See the commentary on 10:1.

### 3.2.3. A Profile of S-Proverbs

The translator of S-Proverbs was not a passive servant of the Hebrew or the Greek. Rather, he actively exercised his judgment about which components of each source, if any, he would import into his own product. This is translational flexibility, a quality to be measured not by the degree of divergence from the wording of the original but by the scope of the translator’s autonomy vis-à-vis his source text, as manifest in the range of options he employed himself in representing his sources. Weitzman aptly compares the OT-Peshitta’s translation technique to Jerome’s (1999, 79). Jerome worked basically from the Hebrew but often—and to varying degrees—turned to the Septuagint. Verwijs’s remarks on S-Amos can be applied to S-Proverbs as well: “The translator of the Peshitta shows respect for the Septuagint in using it to make choices about words, to solve problems with the Hebrew text, and to inform about the theological meaning of the text” (2005, 40).

Given S’s wide-ranging dependence on G, S is usually shaky evidence for Hebrew variants when the two versions agree. (Again, aligning S with G in the apparatus indicates agreement, not support.) Shared variants may lie behind the versions, but S cannot simply serve as an independent wit-

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22. The additions not translated in S are G 3:22a; 4:27ab; 6:8a-c; 6:11a; 7:1a; 8:21a; 10:4a; 12:13a; 13:9a; 16:17a-f; 17:6a; 17:16a; 18:22a; 19:7cd; 22:8a; 22:9a; 22:14a; 24:22a-e; 25:10a; 26:11a; 27:20a. This is apart from corrupt doublets (11:12a) and displaced verses (15:27a; 15:28a; 15:29ab; 20:9a-c; 28:17a). In any case S does not follow G’s arrangement.

ness to them. To use S as a textual witness, we need to see independence in S's handling of a Hebrew variant that can be retroverted from both versions. For further features and practices of S, see "phenomena" and "topics" in the Syriac index.

### 3.3. VULGATE

Jerome translated Proverbs into Latin in 398 CE, toward the end of his career (d. 405 CE). He worked from the Hebrew with the help of the Septuagint and with heavy reliance on the literalistic translations, especially Aquila.

Jerome's Hebrew source was almost identical with the consonantal M. He drew on Christian and rabbinic exegesis (C. Gordon 1930). The Vulgate offers little evidence for textual variants in Proverbs. I mention it on the few occasions when it arguably supports a variant to M. I also occasionally mention an interesting interpretation in V, but its main value, not exploited here, is for the history of interpretation. V is cited in *ketiv-qere* notations; see §4.3. The electronic text I used is based on Fischer and Weber, *Biblia Sacra*, 1983, and variants are cited from its apparatus.

I have consulted the Old Latin version only sporadically. This much-neglected version requires a study in its own right. Jerome's use of it in Proverbs is unclear.

I have benefited from a set of annotations prepared by Catherine Bonesho. It is to be hoped that these annotations will grow into a full study of V-Proverbs. In the meantime, Ms. Bonesho has made a draft of her annotations available at [https://www.academia.edu/8534503/Annotations\\_to\\_Vulgate-Proverbs](https://www.academia.edu/8534503/Annotations_to_Vulgate-Proverbs). The document includes an index of translational phenomena in V-Proverbs.

### 3.4. THE TARGUM (T)

#### 3.4.1. Edition Used

No critical edition of T-Proverbs is available. My default text is de Lagarde's *Hagiographa Chaldaice* (1873) (T<sup>L</sup>), which is based on *Rabbinic Bible* II (Venice 1525). (Unmodified "T" in practice refers to T<sup>L</sup> and is used when there are no significant variants.) I sometimes cite T<sup>Z</sup> = Zamora (= San Bernardo 116-Z-40; Díez Merino 1984), T<sup>W</sup> (Walton's Polyglot, 1628–1655), and T<sup>P-110</sup> (Paris Hebreu 110, taken from Goldstein's collation in

chapters 1–9 and elsewhere from Healey’s textual notes). As a rule of thumb, whichever variant is closest to S is the earliest. Binyamin Goldstein of Yeshiva University has graciously let me use a draft of his diplomatic edition of T-Proverbs. This work in progress had reached chapter 9 when I used it. When completed it will be an important contribution to the field.

### 3.4.2. The Date of T-Proverbs

M. Weitzman (1994, 81–83) brings evidence for Jewish use of T-Proverbs by medieval rabbis, allowing him to date this translation to the last third of the first millennium CE. The Targum of Proverbs, unlike many other targumim to the Hagiographa, shows very little midrashic paraphrase or expansion. T-Proverbs’ features are described most thoroughly by Melammed (1972, 18–20, 54–72).

### 3.4.3. T-Proverbs’ Relation to M and S

The main peculiarity of T-Proverbs is that it is directly and extensively dependent on the Syriac. T-Proverbs transcribes the Syriac into square script, with dialectal and orthographical adjustments toward Western Aramaic. T departs from S only to conform to M (as T understands it) or to make some minor changes in orthography and lexical choices.

The theory of T-Proverbs’ dependence on S, first proposed by Johann A. Dathe (1764), is now the consensus. Dathe’s hypothesis has been supported by Hermann Pinkuss (1894, 110–13), Ezra Z. Melammed (1972), Luis Díez Merino (1984, ch. 3 and p. 307), and Robert J. Owens (1998). The latter surveys and evaluates the various theories.

Other theories have fallen by the wayside. Siegmund Maybaum (1871) argued for Syriac dependence on the Targum but had few followers. S’s strong dependence on G (see §3.2.2) shows this to be impossible. Armand Kaminka (1931–1932) maintained that the numerous T-G agreements are evidence of a common source in a pre-Tannaitic Hebrew text. This tortuous theory is vitiated, however, by the fact that almost all the T-G agreements appear also in the Syriac (e.g., 1:21; 6:30; 7:22; 8:13), whereas there are a great many instances where S and G agree against T. Pinkuss (1894, 110), counts more than one hundred instances of T = S = G; see also Kaminka (1931–1932, 178–79). The few cases where T seems closer to G than to S are mostly incidental to harmonization of T with M (e.g., 6:7a) or due to coincidental agreement in interpretation.

T-Proverbs is nearly identical to S-Proverbs in about 300 of its 915 verses (Kaminka 1931–1932, 171). Daniel C. Snell (1993) counted the words that T and S share (setting aside G pluses) and found a 72 percent correlation. The thorough study by Melammed (1972) found 410 verses dependent on S. Disagreements of T with S are almost always due to T's attempt to adjust to M. In some cases, T's Syriac source text apparently differed from the extant S manuscripts.

Because T-Proverbs is derived from S and adjusts to M, it has little text-critical value. Very rarely, T may support a minor variant independently. This may happen when T uses a synonym of a word in S without thereby adjusting to M. One case is **הַצְבָּה** for **הַצְבָּה** in 9:1.

In the commentary, “S (T)” or “T = S” means that T treats the verse in the same way as S, apart from trivial adjustments. Since this is usually the case, T is mentioned only when an apparent divergence might lead one to think otherwise. When there is a *ketiv-qere* pair, T is aligned in the apparatus with the appropriate item as possibly representing the medieval source text T used when adjusting S to M. But this datum is really relevant only when T and S agree with different members of the pair.

Following are examples of T-Proverbs' transliteration and modification of S-Proverbs into Aramaic script and usages. In these examples, the Syriac script is transposed into the Aramaic for clarity. A raised colon (:) is used for *syame* (the Syriac plural marker).

### 3.4.3.1. T = M

3:25

M: **וּלְתִירָא מִפְּתָאִים וּמִשְׂאֵת רְשָׁעִים כִּי תִבָּא**

Do not fear a sudden terror or the disaster of wicked men when it comes.

S: **לֹא תִדְחַל מִן דְּלוּחִיָּא דְּמִן שְׁלִיָּא וּמִן חֲאָפָא דְּחֲטִיָּא: מָא דֵּאֲתָא**

Do not fear sudden turmoil or the violence of wicked men when it comes.

T: **לֹא תִדְחַל מִן דְּחִלְיָא מִן שְׁלִיָּא וּמִן חִפָּא דְּרִשְׁיָעִי כְּדִי יִתִּי**

Do not fear sudden terror or the violence of wicked men when it comes.

T might be considered a close translation of M, though it in fact copies S, with slight variations (**דְּחִלְיָא** is semantically closer to M). T uses a western form of “when” and removes the initial conjunction, in agreement with S.

3.4.3.2.  $T \approx M$ 

6:10

M: מעט שנות מעט תנומות מעט חבק ידים לשכב  
A bit of sleep, a bit of snoozing, a bit of clasping hands to lie down....

S: קליל תנום וקליל תדמך וקליל תסים אידך על חדיך  
You briefly sleep and briefly slumber and briefly place your hand on your breast....

T: קליל שינתא קליל נומתא קליל תחבק ירך למדמכא  
A little sleep and a little slumber, and you briefly clasp your hands to sleep....

T uses S as a starting point but then adjusts to M. Whereas S (influenced by G) treats the three actions as verbs, T makes the first two into nouns, as in M. The third action, however, it translates as a verb, following S. T adjusts to M also by using the same Aramaic verb as in the Hebrew (חבק) and adding an equivalent of לשכב, which is lacking in S.

3.4.3.3.  $T = S \neq M$ 

26:7

M: דליו שקים מפסח ומשל בפי כסילים  
Legs dangle from a cripple, and a proverb in the mouth of dolts.

S: אן תתל הלכתא לחגירא תקבל מלתא מן פומה דסכלא  
If you could give walking to the cripple, you could receive a word from the mouth of the fool.

T: אין תיתל הליכתא לחגירא תקביל מילתא מן פומיה דסיכלא  
If you could give walking to the cripple, you could receive a word from the mouth of the fool.

T maintains S's radical paraphrase exactly, in spite of its difficulty, though the Hebrew is not especially difficult.







## 4. POLICIES AND PROCEDURES

### 4.1. ANCHOR BIBLE PROVERBS

I often refer to ABP, my Anchor Bible Proverbs commentary. The ABP includes textual notes at the end of both volumes, which I sometimes cite here, usually *ad loc*. I have sometimes changed my mind since writing those notes, and I have even more often developed and sharpened my argumentation. I do not usually remark on differences from ABP, for that commentary now stands on its own, and the reader might sometimes find its decisions preferable. Note that in the present volume, “commentary” refers to the textual comments in chapter 5 of the present volume, not the ABP.

### 4.2. TRANSLATIONS

I frequently quote verses or *stichoi*<sup>1</sup> of the versions, particularly G, as needed for the clarity of the commentary. I translate foreign languages (Hebrew, Greek, Syriac, Aramaic, and Latin) into English. Though I assume knowledge of Hebrew on the reader’s part, translation should help readers who do not know all the other languages well enough to follow the argument, and it should provide them with some tools to make critical decisions of their own. Moreover, the meaning of the Hebrew and the versions is not self-evident. By translating citations, I clarify my own understanding for the reader’s consideration. Verses and *stichoi* that are not translated can be presumed to be close representations of M.

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1. In this volume, “stich” (or “line,” as in ABP) refers almost always to a component of the primary dichotomy, which is usually marked by an *’atnah*. A verse is typically a couplet (two *stichoi*). Rarer are monostichs and tristichs. One may also speak of a quatrain, a unit of two closely associated couplets (e.g., 1:15 + 16).

## 4.3. AMBIGUITY OF CITATIONS IN THE APPARATUS

4.3.1. Agreement  $\neq$  Support

In the apparatus, the association of a translation with a variant indicates that the translation agrees with the variant but does not necessarily add evidence in support of its validity or even its existence. The notation “G S,” for example, may mean only that S used G. Since S sometimes does witness independently to variants, it must be cited even if I think that S derives from G or that the agreement is coincidental or translation-dependent. These matters are considered in the commentary. I have not usually cited V and T in the apparatus, because V is dependent on M and G, and T is dependent on M and S, so the agreement of V and T with one of their sources may be presumed, except in rare cases. Given the willingness of all the versions to vary grammatical number and tense, these features will usually go unmentioned.

## 4.3.2. Lexical Assumptions

To construct the apparatus I must sometimes make the working assumption that the versions understood the variants as I do. Of course, if a word occurs frequently enough, the concordance can show how the translators understood it, but this is often not the case. Words may be difficult and sentences obscure. For example:

20:20 באישון  $M^K$  G (αἱ δὲ κόραι) ] באישון  $M^Q$ ; באישון\* S (אֵשֶׁן  
 בבֶּלֶא T (אֵשֶׁן אֵשֶׁן) ( $M^Q$   $M^K$  G: orth, equal; S T: graph ב → א)

In the commentary I draw a distinction between אֵשֶׁן (“time”) and אֵשֶׁן (“pupil” of the eye) that the translators might not have recognized, but in order to align the versions with the variants, I must assume that the distinction was known to the sources cited. This is only a starting assumption and may be modified after further examination.

## 4.3.3. Atomizing Changes

The change from one word-form to another can take place by a series of steps or all at once. For the sake of the analytical description, I try to factor

the change into its minimal components, but I do not assume that they actually occurred in sequence. For example:

19:28 M S (לַעֲבֹדָה) עד בליעל\* G (ὁ ἐγγυώ-  
μενος παῖδα ἄφρονα) (graph ד → ר, dittog ב → בב, near dittog ב  
→ בנ, dittog ב → בב)

In other words, a series of graphic errors led from ערב בן to עד בליעל. In fact, it seems likely that the confusion happened at once, in the moment that a scribe glanced at the letters and misunderstood them. In 25:27 I emend וְהָקֵר דְּבָרִים מִכְּבֹד to וְחָקֵר כְּבֹדָם כְּבוֹד. I describe the theoretical steps leading to M as דְּבָרִים → דְּבָרִים, וְחָקֵר → וְחָקֵר, but I do not think that the changes were discrete. Other examples of textual changes atomized for descriptive purposes are found in 2:18; 6:5; and 18:6.

#### 4.3.4. Written and Perceived, Written and Remembered

It is very difficult, and sometimes impossible, to distinguish a written, textual variant from a perceptual or “pseudo” variant, one that did not exist in writing, and it must be granted that some of the variants I propose may be of the latter sort.<sup>2</sup> Nontextual variants are of three sorts:

4.3.4.1. Perceptual Variants. If a translator looks at a Hebrew letter or word and mistakes it for a similar-looking one, he creates what I would term a perceptual variant. This too has a claim to reality. Whatever the ontology of the perceptual variant, it existed for at least a moment in a translator's mind and (like the lost textual variant) is preserved only in a translation (or possibly in a citation elsewhere). The trace at least shows us what *could* have happened in textual transmission and makes the retroversion more credible.

Sometimes the relation of the translation to the source enables us to make a case for written variation. An example is 13:19b. M: “What dolts

2. Tov (1997, 88–89, 162–71) speaks of pseudo-variants that may have only existed in the translator's mind. He observes that there are hardly any criteria for distinguishing these from written variants. However, in §3.1.7 I do offer some ways to recognize written variants (proposed earlier in Fox 2005). Whenever we sense that the translator is struggling with his text, it is likely that he has slowed down to focus on the physical form of his text.

loathe is turning away *from evil* (מרע).” G: “but the works of the impious [pl] are *far from knowledge* (μακρὰν ἀπὸ γνώσεως).” M’s “from evil” would only have enhanced G’s moralism, which permeates the entire translation and is underscored in this verse by the addition of “the pious” and “the impious.” G’s “from knowledge” comes from מדע, understood as מִדָּע. Other adjustments were made to accommodate this variant. In this case, a perceptual (mental) error is less likely than a graphic one. People are likely to see what they expect to see. The translator would be less likely to see the מרע and transform it mentally into the difficult מדע. The translator’s rather strained efforts to accommodate the latter indicate that the ר/ד confusion was in his source text and not just a slip of perception.

4.3.4.2. Memory Variants. Memory variants arise in oral transmission but can accompany a written text. Like scribal errors, these too result in written variants. David Carr argues that literary transmission often involves “a mix of oral and written dynamics” (2011, 17); the former belong to memory variants. These are “the sorts of variation typical of memory-reconstructive processes: substitution of synonymous terms, radical adaptation of the tradition, etc.” (2011, 17).

Carr takes the book of Proverbs as “a potential illustration” of these dynamics (2011, 25–34). He states his conclusions cautiously and emphasizes that we cannot know how any particular variant was formed, but he believes that there are some indicators of orality. To take one example, Prov 16:2 reads כָּל דֶּרֶךְ אִישׁ זָךְ בְּעֵינָיו וְתָכֵן רוּחוֹת יְהוָה; 21:2a reads כָּל דֶּרֶךְ אִישׁ יִשְׂרָאֵל בְּעֵינָיו וְתָכֵן לְבוֹת יְהוָה. Assuming that 21:2 was written later than 16:2, it may be that a scribe had memorized (or simply remembered) 21:2 but accidentally substituted synonyms. Since the changes in meaning are slight, “[t]hey are as likely or more likely to be the results of shifts in memory as the product of conscious alteration” (28). This assumes that conscious alteration produces only significant changes. It may be that a scribe chose to vary the earlier proverb slightly, to produce a new one. An example that runs counter to Carr’s explanation is 19:9 (עַד שִׁקְרִים) (לא ינקה ויפיה כזבים יאבד עד שקרים לא ינקה ויפיה) in relation to 19:5 (כזבים לא ימלט). It is hard to believe that the scribe forgot the second stich of 19:5 while inscribing the intermediate three verses. This must be deliberate variation, even though—or perhaps *because*—the message does not change, allowing the second verse to drive home the teaching of the first.

Carr identifies some types of variants as characteristic of memory transmission: “exchange of synonymous words, word order variation,

presence and absence of conjunctions and minor modifiers, etc.” (2011, 33). But these are not exclusive to oral transmission or even predominant in it. As far as I can tell, there are no diagnostic criteria distinguishing memory variants from visual ones—though some variants, such as graphic confusions and metatheses of letters, are diagnostic of visual errors. (Aural variants too can occur in written transmission, when a scribe dictates the text to a copyist.) Some variant types could have arisen either way.

The oral-written dichotomy (which Carr himself has done much to elide) may not after all be of fundamental importance to interpreting and editing a text. A text may be transmitted in different media, including speech that is recalled and speech that is recorded in writing. In the end, the process is not crucial to the resulting text, which in either case comes to us in written form, in documents.

4.3.4.3. “Midrashic” Variants. A translation might reflect not what the translator saw but what he thought it must say. There are mental manipulations that could make sense of a text that is wrong, obscure, or unacceptable. I call them (loosely) “midrashic” because they recall the sorts of exegetical rereadings familiar from classical midrash. For example, Peshar Habakkuk transforms עַמֵּל into מַעַל (1QpHab 1:5–6), probably without having the latter in his source text, and CD 7:14–15 revises סִכּוֹת of Amos 5:3 into סֹכֶת “tabernacle,” which may actually be original. These examples and sources are taken from Bernard M. Levinson (2011, 183), who discusses the way the Septuagint manipulates Deut 13:10. For other examples, see Scriba 1995, 148–50 (though these examples could be graphic errors); Junker 1936, 162–74; and de Waard 1993. There is no clear way to identify this sort of pseudovariant, especially since they may well seem to be the better, more expected reading.

#### 4.4. What Goes into the Critical Text?

For reasons explained in §1.3, I use parentheses in the critical text to mark components I consider to have been in proto-M (because they are shared by G). I do this only for additions that are, in my view, intrusive in the units in which they are embedded.

An emendation must finally stand on its own. Support from the ancient translations and even other Hebrew texts can at best show that a variant *existed*, not that it is valid. Even a Hebrew variant may be wrong. Retroverting a variant from the versions adds layers of difficulty, and even

if the recovery of the Hebrew source text is successful, the variant may be wrong. When no extant variant provides a meaningful reading, I may resort to conjecture, which is sometimes necessary but never certain.<sup>3</sup> Fully aware of these obstacles to recovering the text from the sources, I will embed variants only when they have a strong enough claim to validity that they could stand on their own without versional support.

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3. For a vigorous defense of the necessity of conjecture in New Testament text criticism, see Wettlaufer 2012.



## 5. TEXTUAL COMMENTARY WITH CRITICAL TEXT

מִשְׁלֵי שְׁלֹמֹה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל: 1:1

2 לְדַעַת חֲכָמָה וּמוֹסֵר לְהַבִּין אִמְרֵי בִינָה: 3 לְקַחַת מוֹסֵר הַשֶּׁכֶל  
צֶדֶק וּמִשְׁפָּט וּמִיִּשְׁרָיִם: 4 לְתַת לִפְתָּאִים עֲרָמָה לְנַעַר דַּעַת וּמִזְמָה:  
5 יִשְׁמַע חֲכָם וַיּוֹסֶף לָקַח וְנִבְּזוֹן תַּחֲבֻלוֹת יִקְנֶה: 6 לְהַבִּין מִשְׁלֵי  
וּמְלִיצָה דְּבַרֵּי חֲכָמִים וְחִידוֹתָם: 7 יִרְאֵת יְהוָה רֵאשִׁית דַּעַת חֲכָמָה  
וּמוֹסֵר אֲוִילִים בָּזוּ: 8 שְׁמַע בְּנִי מוֹסֵר אָבִיךָ וְאַל־תִּטָּשׁ

1:1

G translates מֶלֶךְ יִשְׂרָאֵל as  $\delta\varsigma \epsilon\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\sigma\epsilon\nu \epsilon\nu \text{I}\sigma\rho\alpha\eta\lambda$  ("who ruled in Israel"). Compare the rendering of מַלְכֵי יְהוּדָה by a relative clause in Isa 1:1 and 1 Kgs 4:1. G does not represent מֶלֶךְ (= מֶלֶךְ) בִּישְׂרָאֵל\*.

1:3

G: (a)  $\delta\acute{\epsilon}\xi\alpha\sigma\theta\alpha\acute{\iota} \tau\epsilon \sigma\tau\rho\omicron\phi\acute{\alpha}\varsigma \lambda\omicron\gamma\omega\nu$ , (b)  $\nu\omicron\eta\eta\sigma\alpha\acute{\iota} \tau\epsilon \delta\iota\kappa\alpha\iota\omicron\sigma\acute{\upsilon}\nu\eta\eta\nu \acute{\alpha}\lambda\eta\theta\eta$  (c)  $\kappa\alpha\iota \kappa\rho\acute{\iota}\mu\alpha \kappa\alpha\tau\epsilon\upsilon\theta\acute{\upsilon}\nu\epsilon\iota\nu$ . "(a) To receive twistings of words, (b) to understand true righteousness, (c) and to guide justice straight." G creates three stichoi from M's two.

G 1:3a:  $\sigma\tau\rho\omicron\phi\acute{\alpha}\varsigma \lambda\omicron\gamma\omega\nu$  ("twistings of words," i.e., convoluted sayings) is a puzzling translation of מוֹסֵר, which is otherwise rendered by  $\pi\alpha\iota\delta\epsilon\acute{\iota}\alpha$ ,  $\sigma\phi\acute{\iota}\alpha$ , and synonyms. In both Sir 39:2-3 (no Hebrew preserved) and Wis 8:8,  $\sigma\tau\rho\phi\acute{\eta}$  is associated with  $\alpha\acute{\iota}\nu\acute{\iota}\gamma\mu\alpha\tau\alpha$  ("enigmas"). Sir 6:22 (Hebrew) reveals an "etymological" interpretation of מוֹסֵר in the sense of twisted and difficult, probably associating it with סוֹר ("turn aside") (CSP 50). G may also be playing on השֶׁכֶל and the homonymous שֶׁכֶל "cross"; cf. Gen 48:14 (Kuhn).

G 1:3b: G adds  $\acute{\alpha}\lambda\eta\theta\eta$ , an adjectival elaboration of "righteousness" for moral emphasis. CSP (64) notes that G often adds adjectives for explication, e.g., ( $\pi\alpha\iota\delta\acute{\iota}$  +)  $\nu\acute{\epsilon}\omega$  in 1:4 and ( $\kappa\lambda\omicron\iota\delta\acute{\omicron}\nu$  +)  $\chi\rho\acute{\upsilon}\sigma\epsilon\omicron\nu$  in 1:9.

G 1:3c: G translates וּמִיִּשְׁרָיִם as an infinitive, possibly thinking of an Aramaic infinitive. De Lagarde retroverts  $\kappa\alpha\tau\epsilon\upsilon\theta\acute{\upsilon}\nu\epsilon\iota\nu$  to לְמִישֵׁר, an Aramaizing infinitive, but this is distant graphically. G shows considerable flexibility in the treatment of grammatical forms.

S has  $\text{מִשְׁלֵי וְיִרְאָה}$  ("instruction and fear") for מוֹסֵר הַשֶּׁכֶל. Since S is flexible in its treatment of the *waw*-conjunctive, this is not evidence for מוֹסֵר וְהַשֶּׁכֶל (contra BHS), especially since S's idea that הַשֶּׁכֶל means "fear" is peculiar and unparalleled in its other occurrences in Proverbs.

## 1:4

G translates פתאים as ἀκάκοις “innocent.” In contexts where the פתי has not yet sinned, G uses ἄκακος (1:22; 8:5; 14:15; 21:11). If one has sinned, he is an ἄφρων (7:7; 9:4, 16; 14:18; 19:25; 22:3; 27:12). (ἄκακος is also used for forms of תמים in 2:21 [some G MSS] and 13:6.) In this way the translator reinforces moral polarities by dividing an ambiguous class into two morally antithetical groups (see Giese 1990, §2.11–13). For M’s נער G 1:4b has παιδὶ δὲ νέω (“the young youth”), adding an adjective to emphasize that the verse refers to the earliest stage of instruction and more clearly distinguishing the elementary stage of education in 1:2–4 from the advanced stage in 1:5–6.

## 1:7 init + 2 stichoi G (7ab) (anaph)

G: (a) ἀρχὴ [G<sup>BS</sup>; var: ἀρετὴ G<sup>A</sup>] σοφίας φόβος θεοῦ, (b) σύνεσις δὲ ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτήν. (c) εὐσέβεια δὲ εἰς θεὸν ἀρχὴ αἰσθήσεως, (d) σοφίαν δὲ καὶ παιδεύειν ἀσεβεῖς ἐξουθενήσουσιν. “(a) The beginning [var: ‘best’] of wisdom is the fear of God, (b) and (it is) a good understanding for those who perform it. (c) And piety toward God is the beginning of knowledge, (d) but the wicked hold wisdom and instruction in contempt.” Fritsch (1953, 170) regards 1:7ab as OG and 1:7cd as Hexaplaric (but unmarked). Within 1:7a, the variant ἀρετὴ is an alternative interpretation of ראשית and not a permutation of the majority reading ἀρχή (see ABP 1.67). Whether ראשית means “first” or “best” is still a matter of dispute.

The prefixed couplet, 1:7ab, is taken from Ps 111[110]:10: ראשית חכמה יראת יהוה שכל טוב לכל־עֲשִׂיהָם. (For the phenomenon of anaphora, the transfer of material from another part of G, see Heater 1982, 6 and passim.) CSP considers all four stichoi to be OG, with the translator responsible for the quotation from Psalms. However, since the addition in G 1:7a differs somewhat from the Greek of Ps 111[110]:10a (which reads ἀρχὴ σοφίας φόβος κυρίου), as well as from G-Prov 9:10, it was likely transferred in the Hebrew transmission and present in G’s source text.

## 1:8

G: (a) ἄκουε, υἱέ, παιδεύειν [G<sup>B</sup>; var: νόμους G<sup>ScA</sup>] πατρός σου (b) καὶ μὴ ἀπίσση θεσμούς μητρός σου. “(a) Hear, son, the instruction [var: ‘laws’] of your father, (b) and do not reject the rules of your mother.”

υἱέ: In accordance with Greek style, G-Proverbs never represents the semantically superfluous possessive suffix of the vocative בְּנִי. This and

תּוֹרַת אִמָּךְ: 9 בִּי | לִוִּית חֵן הֵם לְרֹאשֶׁךָ וְעֲנָקִים לְגִרְגָּתֶיךָ: 10 בְּנִי  
 אִם-יִפְתּוֹךָ חֲטָאִים אֶל-תִּבְאָ: 11 אִם-יֵאמְרוּ לָכֶּה אֶתָּנוּ נִאֲרָבָה  
 לָדָם נִצְפָּנָה לְנָקִי חֲנָם: 12 גְּבֻלָּעַם כְּשֶׁאֹל חַיִּים וְתַמִּימִים כִּיּוֹרֵדִי  
 בּוֹר: 13 כָּל-הָזֶן יִקָּר נִמְצָא נִמְלֵא בְּתִינוּ שָׁלָל: 14 גִּזְרֶיךָ תִּפְּלִי  
 בְּתוֹכָנוּ כִּי־ס אֶחָד יִהְיֶה לְכַלְנוּ: 15 בְּנִי אֶל-תִּלְךָ בְּדֶרֶךְ אֶתָּם מִנֶּעַ

similar differences in the treatment of the vocative belong to translation style and will not be noted further, but see the index.

παιδείαν in G<sup>B</sup> looks like an adjustment to the expected rendering of מוֹסֵר. CSP regards it as original and BHQ explains it as an assimilation to G 1:8b. By the variant reading νόμους, G is contrasting the “laws” of the father with the “rules” of the mother; cf. G 6:20. The weightier word is νόμος, being the standard designation of the divine as well as the paternal *torah*. θεσμός means “custom,” “rule.” (In Jewish Hellenistic literature, θεσμός means “custom,” “rule,” “mode of practice,” both pagan [5 Sib. 19] and Jewish [T. Naph. 8:10]. θεσμός refers to the Torah proper only in the mouth of a hostile gentile (4 Macc 8:7). (In Sir 28:19 read δεσμοῖς with G<sup>BS</sup>.) The choice of θεσμός ascribes lesser authority to the mother’s words.

S מוֹסֵר for מוֹסֵר is based on the variant νόμους. Elsewhere S translates מוֹסֵר as מוֹדֵר (“instruction”).

### 1:9

At the end of 1:9a, G adds δέξῃ (“will receive”) to the end of the sentence. It apparently made more sense to the literal-minded translator to say that you will *receive* a reward, represented by beads, than that Torah *is* beads. For M’s וְעֲנָקִים G has κλοιὸν χρύσεον (“golden necklace”), for rhetorical heightening. S (sim T) explicates לִוִּית חֵן (“a wreath of grace”) as כְּסֵפֶה (“beauty”; also in 4:9), perhaps because it does not know the meaning of the *dis legomena* לוֹיָה (BHQ).

### 1:10

G’s βουλευθῆς (“[nor] should you consent”) agrees with M’s vocalization תִּבָּא (from אב”ה “be willing”), as does S’s אֶלְפֵּס (“be persuaded”). Many MSS KR write this *plene*: תִּאבָּה. Two MSS KR normalize this as תִּבּוּא, i.e., תִּבָּא (“come”), a reading reflected also in the Greek tradition; see BHQ.

1:12 מְלִלָה חֶסֶד אֱלֹהִים נִתְּנָה, חֶסֶד M S (וְתַמִּימִים כִּי־רָדִי בּוֹר ]

וְנִכְרִית מֵאֶרֶץ זָכָר \* G (καὶ ἄρωμεν αὐτοῦ τὴν μνήμην ἐκ γῆς) (anaph)

For unclear reasons, G has זָכָר וְנִכְרִית מֵאֶרֶץ זָכָר in 1:12b. This clause is based on Ps 34:17b = Ps 109:15b. G-Prov 1:12b differs from these verses in word order, number (“his memory” here, “their memory” in Psalms), and lexical choice (ἄρωμεν here, τοῦ ἐξολεθρεῦσαι in Ps 34[33]:17b, and ἐξολεθρευθεῖν in Ps 109[108]:15b). Hence the borrowing was present in G’s Hebrew source.

1:13

G τὴν κτήσιν αὐτοῦ (“his property”): G and S often add possessive pronouns, generally for clarity but also sometimes when the Hebrew is unambiguous. Such additions will henceforth go unmentioned, except in the rare cases where they are relevant to determining the source text. More often, G removes possessive pronouns it considers unnecessary. For examples, see “possessive adjective/pronoun” in the index.

1:14

G: (a) (b) = M; (c) καὶ μαρσίππιον ἐν γεννηθῆτω ἡμῖν (“and let us have one purse”). The last stich is a Hexaplaric doublet of 1:14b. It is marked in part by an asterisk in SyrH and is lacking in OL.

1:15 בְּנִי M S (,בֵּי) ] > G (unc)

G does not represent “my son.” Both readings are possible in Hebrew. The additional “my son” in M does seem to overload the line, but the same imbalance is caused by “my son” in M 1:10, and compare the asymmetries in 3:12, 28. G has the vocative υἱέ where M lacks בְּנִי in 2:17; 9:12; 23:22; 24:1; and 27:27. M’s בְּנִי is not represented in G 1:15; 5:20. M’s plural is translated with a singular in 5:1; 7:24; 8:32. In the other nineteen cases (see index), בְּנִי = υἱέ. When G ≠ M in this regard, there is no criterion for determining originality, since either version may have added the word to adjust to the common usage.

For M נְתִיבָתָם (sg), G, S, and 2 MSS KR have the plural “paths,” perhaps because the verse is speaking about a plurality of people. This need not indicate an original consonantal variant. Variation in grammatical number is frequent in the versions, including G, V, and S (but less so in T, which tends to correct toward M). There is also considerable number variation in Hebrew manuscripts. The variations usually have no clear motivation. Only variations that are significant to interpretation or present in ancient manuscripts will be mentioned.

רָגְלָם מִנְתִּיבָתָם: 16 כִּי רָגְלֵיהֶם לָרַע יָרוּצוּ וַיִּמְהָרוּ לְשַׁפְּדֵם:  
 17 בִּי־חָנָם מִזֶּרֶה הִרְשֵׁת בְּעֵינַי כָּל־בַּעַל כָּנָף: 18 וְהֵם לְדָמָם יֵאָרְבוּ  
 יִצְפְּנוּ לִנְפֹשֹׁתָם: 19 כֹּן אֲרָחוֹת כָּל־בָּצַע בָּצַע אֶת־נַפְשׁ בְּעָלָיו  
 יִקָּח: פ 20 חֲכָמוֹת בַּחוּץ תִּרְנָה בָּרַחְבוֹת תִּתֵּן קוֹלָהּ:  
 21 בְּרֹאשׁ הַמִּיּוֹת תִּקְרָא בִּפְתָחַי שְׁעָרִים בְּעִיר אֲמַרְיָה תֹאמַר:

1:16 M S G<sup>A MSS</sup>] > G<sup>B S\*</sup> = OG (homoi כִּי בִּי)

OG lacked this verse. (In the MSS that have this verse [notably G<sup>ScA</sup>], it is sometimes placed before, sometimes after 1:17, supporting the likelihood that in those MSS it is a later restoration.) De Lagarde considers M 1:16 a later addition based on Isa 59:7. Nevertheless, the verse is integral to context and original. Its literary function is to present an ambiguity (Whose blood are they really hastening to shed?) that is resolved in the continuation. This technique is a feature of the entire passage; see ABP. Isa 59:7 may draw on Proverbs, or both may draw on a common wisdom source. The latter is more likely because, as Ehrlich notes, it is unlikely that a glossator would remove “innocent” while importing it into Isaiah.

1:17

G: οὐ γὰρ ἀδίκως ἐκτείνεται δίττα περρωτοῖς. “For not unjustly are nets spread out for birds.” The added negative probably indicates that the translator understood the verse as a rhetorical question, which he then converted into a negative indicative to the same effect. (For examples of this technique in G-Job, see Orlinsky 1958, 244–46.) The translator understood “birds” as a metaphor for the wicked or gullible youths, whose fate is “not unjust.” ἀδίκως corresponds to חָנָם only here and in Prov 1:11 and introduces a moralizing component into the adage. The “birds” who are ensnared “not unjustly” must be the fools and criminals spoken of in the next verse.

S: וְהֵם לְדָמָם יֵאָרְבוּ כִּי בִּי חָנָם. “And wrongfully [בְּחַטָּא, as in 1:11b, cf. G] do they spread nets on a bird.” S condenses. The presence of חָנָם here and in 1:11b led S to assume that both verses refer to the ensnaring of victims.

BHS is mistaken in saying that כָּל is omitted in the versions. In fact, כָּל בַּעַל כָּנָף is translated as a unit by a word meaning “birds.”

## 1:18

G: (a) αὐτοὶ γὰρ οἱ φόνου μετέχοντες θησαυρίζουσιν ἑαυτοῖς κακά, (b) ἢ δὲ καταστροφή ἀνδρῶν παρανόμων κακή. “(a) For the very ones who take part in murder store up evils for themselves, (b) and the downfall of lawbreakers is evil.” μετέχοντες associates M’s יִאָרְבוּ with עָרַב “mix,” etc. This is an aural confusion (though perhaps in the mind rather than the ear of the copyist) that would be more likely to arise in Hebrew copying than in translation. G understands this verse to mean that the bandits are harming themselves and states this plainly. (M’s “for their blood” is deliberately ambiguous.) דָּמָם is construed as דָּמִים. S follows G’s interpretation.

G 1:18b develops the idea of G 1:18a, emphasizing the disaster awaiting the wicked. It is too unlike M 1:19 to be a paraphrase of it and thus to serve as evidence for reading אַחֲרִית there (*pace* Mezzacasa; BHS on 1:19). (In any case, that word is never translated καταστροφή.) G frequently adds κακός for moral emphasis; see the index.

## 1:19

G τῇ γὰρ ἀσεβείᾳ (“for by impiety”) is a moralizing expansion and does not represent בעולה for M’s בעליו (contrary to Jäger; de Lagarde; Mezzacasa; Toy). Rather, בעליו is implicit in G’s “their own soul.” Characteristic of G-Proverbs is the frequent use of words emphasizing the religious dimension of wickedness, in particular by using ἀσέβεια/ἀσεβής as the standard translation of רשע (SDEK 1958). This is not an innovation but a matter of foregrounding an aspect of the Hebrew word’s semantic content.

## 1:20

G: (a) Σοφία ἐν ἐξόδοις ὑμνεῖται; (b) = M. “(a) Wisdom praises herself in the exits.” The middle ὑμνεῖται (for תרנה “cries aloud”) is to be understood reflexively (sim 8:3), since Lady Wisdom is singing her own praises in this chapter. Similarly S מְבַהֵלָה.

## 1:21 M S (כָּל־מִקְוֵה) ] G (τοιχώνας) (graph ה → ח)

G: (a) ἐπ’ ἄκρων δὲ τοιχῶν κηρύσσεται, (b) ἐπὶ δὲ πύλαις δυναστῶν παρεδρεύει, (c) ἐπὶ δὲ πύλαις πόλεως θαρροῦσα λέγει. “(a) On the heights of the walls she cries, (b) at the gates of the princes she sits constantly, (c) at the gates of the city she says boldly” (continues in 1:22).

In G 1:21a, rather than M’s hapax הַמִּיֹּת (“bustling places,” “cross-

22 עַד־מָתִי | פְּתִים תֵּאָהָבוּ פְתִי וְלִצִּים לְצוֹן חֲמָדוֹ לָהֶם וְכִסְיֵיהֶם  
 יִשְׁנְאוּ־דַעַת: 23 תָּשׁוּבוּ לְתוֹכְחָתִי הִנֵּה אֲבִיעָה לָכֶם רוּחִי אוֹדִיעָה  
 דְּבָרִי אֶתְכֶם: 24 יַעַן קָרָאתִי וַתִּמְאַנּוּ נְטִיתִי יָדִי וְאִין מִקְשִׁיב:  
 25 וַתִּפְרְעוּ כָל־עֲצָתִי וְתוֹכְחָתִי לֹא אָבִיתֶם: 26 גַּם־אֲנִי בְּאִדְכֶם  
 אֲשַׁחֵק אֲלַעֵג בְּבֹא פְחַדְכֶם: 27 בְּבֹא כְשׁוֹאָה | פְּחַדְכֶם וְאִדְכֶם  
 כְּסוּפָה יֵאָתֶה בְּבֹא עָלֵיכֶם צָרָה וְצוּקָה: 28 אֲזִי יִקְרָאֲנִי וְלֹא אֶעֱנֶה  
 יִשְׁחַרְגְּנִי וְלֹא יִמְצָאֲנִי: 29 תַּחַת כִּי־שָׁנְאוּ דַעַת וַיִּרְאֵת יְהוָה לֹא  
 בַּחֲרוּ: 30 לֹא־אָבוּ לַעֲצָתִי נֹאצּוּ כָל־תוֹכְחָתִי: 31 וַיֹּאכְלוּ מִפְּרִי

roads”), G’s *τειχέως* = חומות or חומיות (“walls”). The latter would be a variant plural of חומות, a form attested at Amarna (Tur-Sinai 1947, 105) and in Ugaritic and Phoenician (Dahood 1963, 5). (BHQ ascribes the rendering to ignorance of the meaning of M’s word, but the translator caught the gist of הַמָּה in 7:11; 9:13; and 20:1 and could have rendered it appropriately here.) Nevertheless, M is right, for Wisdom is going about the busy streets of the city, to people, not on the walls. G 1:21b is taken from G 8:3, q.v.

S’s *כְּלָל* (“streets”) is a correct interpretation of חַמְיֹת “bustling places.” T saw *כְּלָל* but understood it as Aramaic *בִּירְתָא* (“fortress,” “palace”). This reading may be earlier than T; see b. Ber. 53b: *בראש הבירה* (“at the top of the fortress”).

# 1:22

G (continuing 1:21): (a) “Ὅσον ἂν χρόνον ἄκαχοι ἔχωνται τῆς δικαιοσύνης, οὐκ αἰσχυνθήσονται. (b) οἱ δὲ ἄφρονες, τῆς ὕβρεως ὄντες ἐπιθυμηταί, (c) ἀσεβεῖς γενομένοι ἐμίσησαν αἰσθησιν (23a) καὶ ὑπεύθυνοι ἐγένοντο ἐλέγχους. “(a) As long as the innocent possess righteousness, they will not be put to shame, (b) but the fools, being desirous of pride, (c) having become impious, hated knowledge.” What is notable about G 1:22–23a is not the introduction of antithesis (observed by Dick 1990, 22) but the way the verse is cast as a generalization in intricate Greek syntax. This style makes Sophia into something of a philosopher.



## 1:23

G (continuing 1:22): (a) καὶ ὑπεύθυνον ἐγένοντο ἐλέγχους. (b) ἰδοὺ προήσομαι ὑμῖν ἐμῆς πνοῆς ῥῆσιν, (c) διδάξω δὲ ὑμᾶς τὸν ἐμὸν λόγον. “(a) and became subject to reproofs. (b) Behold I will extend to you the utterance of my breath, (c) and I will teach you my word.” G 1:23a continues 1:22c, with its syntax ignored for the sake of cohesion. In 1:23a, G adds ῥῆσιν (“utterance”) to parallel λόγον (“word”). This addition clarifies what is meant by “pouring out” one’s spirit.

## 1:24

G: (a) ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπηκούσατε (b) καὶ ἐξέτεινον λόγους καὶ οὐ προσείχετε. “(a) Then I would call but you did not listen, (b) and I would stretch out words but you did not pay attention.” Since Wisdom is chastising fools for their obtuseness, G assumes that she is speaking of past events in 1:24–25. The verbs of Wisdom’s actions are imperfects, to show that her efforts were ongoing.

καὶ οὐχ ὑπηκούσατε turns וְלֹא־שָׁמְעוּ into its antonym and then negates it. Klein (1976, 515–37) and R. Gordon (1999, 3–21), writing about this device in the Targumim, call it “converse translation.” Orlinksy (1958, 231–38) discusses its use in G-Job. For examples, see the comments on 9:6b; 11:7a; 11:29a; 15:22a, 32b; 17:4b; 26:20a; 30:3a; 31:30b. In 1:24b, G’s substitution of λόγους for דְּבָרִים is based on the logical assumption that Wisdom works through words, not gestures.

S’s מַלְ (‘‘my voice’’) represents the same interpretation as G but expresses it independently. Since מַלְ is not an adjustment to G, it is probably the original, with the variant מַלְ (‘‘my hand’’) being a later adjustment to M.

1:27 כְּשֹׂאָה M<sup>Q</sup> ] כְּשֹׂאָה M<sup>K</sup> (metath וָא → אָו)

The *ketiv* form is not found elsewhere and is clearly a mechanical error.

G (a)–(c) = M; (d) ἢ ὅταν ἔρχηται ὑμῖν ὄλεθρος. “(d) Or when there comes to you destruction.” This is a doublet of 1:27c. ὄλεθρος is a condensation of וְצָרָה וְצוּקָה. Both are represented in 1:27c, but in reverse order, θλίψις καὶ πολιρκία (the latter associated with מַצּוֹר).

S omits 1:27aa by homoi  $\text{פַּחַדְכֶּם} \sim \text{פַּחַדְכֶּם}$ .

דְּרַבְּכֶם וּמִמַּעֲצֵיתֵיהֶם יִשְׁבְּעוּ: 32 כִּי מְשׁוּבַת פְּתִים תִּהְיֶה וְשִׁלּוֹת  
פְּסִילִים תֵּאבְּדֶם: 33 וְשִׁמְעֵ לִי יִשְׁכֹּן-בֵּטַח וְשָׁאֵן מִפֶּחַד  
רָעָה: פ 2:1 בְּנֵי אִם-תִּתְקַח אֲמַרִי וּמִצּוֹתַי תִּצְפֹּן אֶתָּךְ:  
2 לְהַקְשִׁיב לַחֲכָמָה אֲזַנְךָ תִּטֶּה לִבְךָ לְתַבּוּנָה: 3 כִּי אִם לִבִּינָה  
תִּקְרָא לְתַבּוּנָה תִּתֵּן קוֹלְךָ: 4 אִם-תִּבְקֹשֶׁנָּה כִּכְסֹף וְכַמְטָמוּנִים  
תַּחֲפֹשֶׁנָּה: 5 אֲזִי תִבְּיוּ יִרְאֵת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא: 6 כִּי-יִהְיֶה  
יִתֵּן חֲכָמָה מִפִּיו דַּעַת וְתַבּוּנָה: 7 'וּצֹפֵן' לַיִּשְׂרָאֵל תּוֹשִׁיָה מִגֵּן לַהֲלָכִי

1:32 משובת M G (ἀνθ' ὧν γὰρ ἡδίστους) S (מחפצות) 4QProv<sup>b</sup> מושכת  
(graph כ → ב, metath שו → וש)

In 4QProv<sup>b</sup> מושכת is clearly a mechanical error deriving in two steps from משובת (= M).

G: (a) ἀνθ' ὧν γὰρ ἡδίκουν νηπίους, φονευθήσονται, (b) καὶ ἐξετασμός ἀσεβεῖς ὀλεῖ. “(a) For inasmuch as they wronged the innocent, they shall be murdered, (b) and interrogation will destroy the wicked.” As in G 1:17, the translator regards naive youths—such as the son being addressed—as potentially the direct victims of the wicked. ἐξετασμός associates **וְלֹשׁ** with **שִׁאשׁוּא** (“question,” etc.) and pictures judicial interrogation. ἐξετασμός in Wis 4:6 is part of the final judgment of the sinner.

2:1 M S אִמְרֵי וּמִצְוֹתַי [ G \* אִמְרֵי מִצְוֹתַי (ῥῆσιν ἐμῆς ἐντολῆς)  
(near haplog ι' → ')

G reads **אִמְרֵי מִצּוֹת**, implicitly vocalized as **אִמְרֵי מִצּוֹתִי**.  $\acute{\alpha}\mu\acute{\rho}\iota s = \text{אִמְרֵי}$ .  $\acute{\alpha}\mu\acute{\rho}\iota s$  singular = plural **אִמְרֵי** in 4:5 and 7:24 (G<sup>A</sup>).

2:2 לבך M S (لحک) ] לבנד\* G (τῶ υἱῶ σου) (near dittog ב → בנ)

G: (a)(b) = M; (c) παραβαλεῖς δὲ αὐτήν ἐπὶ νουθέτησιν τῷ υἱῷ σου. “(c) and you will direct it to admonition for your son.” τῷ υἱῷ σου = לְבִנְךָ. This arose by near dittography of the similar-looking ב and נ (for the phenomenon, see Kennedy 1928, 44). This stich has the obelus in SyrH and is OG. However, both the verb παραβαλεῖς and the direct object αὐτήν in 2:2c presuppose καρδίαν in 2:2b, and that stich too must be original. This implies that the translator is accommodating two variants he is aware of: לְבִנְךָ and לְבֶכְךָ. Though arising from scribal error, G’s “to your son” introduces the interesting idea of the listener’s gaining wisdom to teach his own son; see ABP 1.81.

G 2:2 is best read as consequent upon verse 1, since verse 2 does not start with *καί*. In this way G turns the understanding of wisdom into a *reward* for accepting the father's precepts. (For a similar notion in Egyptian wisdom, see ABP 1.76–77.)

## 2:3

G: (a) *ἐὰν γὰρ τὴν σοφίαν ἐπικαλέσῃ* (b) *καὶ τῇ συνέσει δῶς φωνήν σου*, (c) *τὴν δὲ αἰσθήσιν ζητήσῃς μεγάλη τῇ φωνῇ*. “(a) For if you call to wisdom, (b) and to understanding give your voice, (c) and seek knowledge in a great voice.” *בִּינָה* is here translated *σοφία* (elsewhere in the HB only in Prov 3:5). This rendering is perhaps under the influence of 1:20, where the figure that calls out is called *σοφία*. (*בִּינָה* is usually translated *φρόνησις* or *σύνεσις*.) Though 2:3c is lacking in G<sup>BS</sup> and given an asterisk (incorrectly) in SyrH, it is OG. The more literal 2:3b is Hexaplaric and missing from important MSS (Fritsch 1953, 178; CSP). G 2:3c is a second translation of 2:2b.

V has *cor tuum* (“your heart”) for M G “your voice,” to supplement the demand to *call* to wisdom by the injunction to *pay attention* to it as well.

T translates *אִמָּא* as *אִמָּא* (“mother”) = *אִמָּא*, though it was certainly using a vocalized Hebrew text. This is a midrashic parsing found in b. Ber. 57a and elsewhere. It is unusual for T to diverge from both M and S.

## 2:6 מִפִּי M S (מִפִּי מִפִּי) ] מִפִּי\* G (ἀπὸ προσώπου αὐτοῦ) (syn)

G's “presence/face” for M's “mouth” suggests to Toy that G is avoiding the notion of verbal inspiration of wisdom. But theological inhibitions about such an idea would not have been necessary at a time when wisdom could easily be identified with Torah. *מִפִּי* and *מִפִּי* both mean, approximately, “from him,” and the latter could appear as an accidental synonym variant of the former. On this synonym pair, and this verse in particular, see Talmon 1975, 350 and n. 109.

2:7 וַצֵּן M<sup>K</sup> ] יִצְפֶּן M<sup>Q</sup> (gram, equal)

לְהִלְכֵי תָם M S (לְהִלְכֵי תָם) ] לְהִלְכֵי תָם\* G (τὴν πορείαν αὐτῶν) (div, metath *כי* → *יכ*)

The *qere* and the *ketiv* are both future tense.

G's לְהִלְכֵי תָם (“for their going”) arose by graphic error and does not make good sense.

תם: 8 לְנָצַר אֲרָחוֹת מִשֹּׁפֵט וְדָרַךְ חֲסִידוֹ יִשְׁמֹר: 9 אֲזִי תִבְיוּ צֶדֶק  
 וּמִשֹּׁפֵט וּמִיִּשְׁרִים כָּל־מַעְגַּל־טוֹב: 10 כִּי־תָבוֹא חֲכָמָה בְּלִבָּךְ וְדַעַת  
 לִנְפֹשְׁךָ יִנָּעַם: 11 מִזְמָה תִּשְׁמָר עָלֶיךָ תִּבְנוּנָה תִּנְצָרָכָה: 12 לְהַצִּילָךְ  
 מִדֶּרֶךְ רָע מֵאִישׁ מְדַבֵּר תִּהְפְּכוֹת: 13 הָעוֹזִבִּים אֲרָחוֹת יִשָּׂר לִלְכֹת  
 בְּדַרְכֵי־חֶשֶׁד: 14 הַשְּׂמֵחִים לַעֲשׂוֹת רָע יִגְּלוּ בַתִּהְפְּכוֹת רָע:  
 15 אֲשֶׁר אֲרָחֲתִיהֶם עֲקָשִׁים וְנִלְוִזִּים בְּמַעְגְּלוֹתָם: 16 לְהַצִּילָךְ  
 מֵאִשָּׁה זָרָה מִנִּכְרִיָּה אִמְרִיָּה הַחֲלִיקָה: 17 הָעוֹזֶבֶת אֱלוֹהֵי נַעֲוִירָהּ

2:8  $M^K$  ] חֲסִידוֹ  $M^Q$  G (εὐλαβουμένων αὐτόν) S (,مؤمنين)  $\approx$  V  
 (*sanctorum*)  $\approx$  T (דְּצַדִּיקִין) (orth)

The plural, indicated by the *qere*, is correct. Since the singular חֲסִיד does not take first- or third-person singular suffixes, the *ketiv* is a *defectiva* writing of the plural. V and T<sup>L</sup> do not represent the possessive suffix.

Singular/plural *ketiv-qere* variants, and ostensive singular/plural *ketiv-qere* variants, are frequent, and it is usually difficult to give preference to one or the other. Gordis has a list of such *ketiv-qere* pairs (1971, 86–92). Usually the *qere* is a *plene* guide to reading the *defectiva ketiv*, as here. See §2.2.3.2, n. 21.

## 2:11

G: (a) βουλὴ καλὴ φυλάξει σε, (b) ἔννοια δὲ ὁσία τηρήσει σε. “(a) Good counsel will guard you, (b) and pious understanding will keep you.” G makes it clear that only *good* counsel and *pious* understanding will protect you (and not just *מִזְמָה*, which often refers to a morally dubious shrewdness). The faculties mentioned in the Hebrew, both *מִזְמָה* and *תְּבוּנָה*, can be misused and are not inherently virtuous. (Examples of the former are Ps 10:22; 21:12; of the latter, Ezek 28:4.) See ABP 1.34, 37–38.

## 2:15

G’s αἱ τροχαὶ αὐτῶν (“their courses”) omits the preposition of במַעְגְּלוֹתָם to tighten the parallelism. V, S, and (consequently) T follow suit.

## 2:16–20

G replaces M’s warning against the “Strange Woman”—that is to say, the adulteress (see ABP 1.139–41)—with one against “evil counsel,”

mentioned in G 2:17. The “evil counsel” (κακή βουλή) in 2:17 is neither Hellenistic wisdom (*pace* Hengel 1974, 1:155; CSP 138) nor the rabbinic concept of the evil inclination (as argued by CSP 136–37). When the passage is read in the context of G-Prov 2 as a whole, it becomes clear that the evil counsel is the urgings and insinuations of the evil man, who “speaks nothing reliable” (2:12) and whose influence would dislodge the naive from the right path (2:16). “Evil counsel” comprises everything that such people, male and female, encourage susceptible young men to do. An example is quoted in 1:11–14. *This* is the evil counsel that is incidentally personified in G 2:18. Such blandishments can be withstood only with the support of the βουλή καλή “good counsel” (2:11), which is the wisdom that comes from teachers and God. Given the conceptual reshaping of this passage and the syntactic reformulations (notably, the translator overriding the second-person plural setting of the passage), Hebrew variants are not retrievable, except for those in 2:18 and, perhaps, 2:19.

Since in 5:3; 6:24–25; and 7:6–17 G recognizes the Strange Woman as an actual woman, he could have read the present passage similarly. The decision to view the woman of 2:16–20 as an allegory for all illicit counsel was a deliberate reinterpretation, in the midrashic vein.

## 2:16

G: (a) τοῦ μακράν σε ποιῆσαι ἀπὸ ὁδοῦ εὐθείας (b) καὶ ἀλλότριον τῆς δικαίας γνώμης. “(a) So as to make you far from the straight way (b) and alienated from the righteous judgment.” Thinking that the agent of חֲזִילֵךְ was the evildoers, the translator found it necessary to rewrite this and the next verse (BHQ).

## 2:17

G: (a) υἱέ, μή σε καταλάβῃ κακή βουλή (b) ἢ ἀπολείπουσα διδασκαλίαν νεότητος, (c) καὶ διαθήκην θείαν ἐπιλελησμένη. “(a) My son, let not evil counsel capture you, (b) (the counsel) which abandons the teaching of youth (c) and forgets the godly covenant.” G starts the new section by adding a sentence (G 2:17a), cf. 8:21a. G begins the new line with υἱέ, assimilating it to the customary M usage. This happens also in 9:12; 19:20; 23:22; 24:1; and 27:27. G associates אָלֵךְ with אֶלֵּךְ “learn,” “teach.”

S’s אָבִיכָא (“foster-father”) also associates אָלֵךְ with teaching, perhaps influenced by G. T<sup>Z</sup> מַרְבִּיתָא (“training”). T<sup>L</sup> מַרְבִּינָא (“trainer”), from S.

וְאֶת־בֵּרִית אֱלֹהֶיהָ שָׁכַחָה: 18 כִּי שָׁחָה אֶל־מֹת 'נְתִיבָתָהּ' וְאֶל־  
 רַפָּאִים מִעֲגֻלָּתֶיהָ: 19 כָּל־בָּאֶיהָ לֹא יִשׁוּבוּן וְלֹא־יִשְׁיִגּוּ אַרְחוֹת חַיִּים:  
 20 לִמְעַן תִּלְדַּךְ בְּדֶרֶךְ טוֹבִים וְאַרְחוֹת צְדִיקִים תִּשְׁמָר: 21 כִּי־יִשְׁרִים  
 יִשְׁכְּנוּ־אָרֶץ וְתַמִּימִים יִוְתְּרוּ בָּהּ: 22 וְרָשָׁעִים מֵאָרֶץ יִכְרֹתוּ וְבוֹגְדִים  
 יִסְחֹוּ מִמֶּנָּה: פ 3:1 בְּנֵי תוֹרָתִי אֶל־תִּשְׁכַּח וּמִצּוֹתַי יִצָּר  
 לִבָּךְ: 2 כִּי אָרֶךְ יָמִים וְשָׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ: 3 (חֶסֶד וְאֶמֶת  
 אֶל־יַעֲזֹבֶךְ) קִשְׁרָם עַל־גְּרוֹזֹתֶיךָ כְּתָבָם עַל־לִוַח לִבָּךְ: 4 וּמִצָּאֲחֹן

2:18 שחה M ] שתה\* G (ἔθετο) σ' (ωρισευ) (graph ח → ת)  
 → מות נת (near haplog (כח) S (τὸν οἶκον αὐτῆς) M G [ביתה] <נתיבתה>  
 (בי → יב metath מות, מות)

M makes better sense if we emend נתיבתה to ביתה (“her path”) (BHS), which provides a feminine singular subject for שחה. It is the path to the woman’s house (rather than the house itself) that is heading down to Sheol.

τῷ θανάτῳ τὸν οἶκον αὐτῆς, (b) καὶ παρὰ τῷ ἄδῃ μετὰ τῶν γεγενῶν τοὺς ἔξοντας αὐτῆς. “(a) For she has placed her house beside death, (b) her courses beside Hades with the earthborn.” G reads כי ביתה שתה אל- (for she has set her house toward Death). ἔθετο = שתה, a graphic error facilitated by the difficulty of M’s image of the house sinking down to death. However, שית would not govern אל in this sense. (In Job 7:17 אל has its expected meaning, “toward.”) In 2:18b, καὶ παρὰ τῷ ἄδῃ is OG; μετὰ τῶν γεγενῶν is from θ' and εβρ'.

S כח, which BHQ says comes “via” שכה, is actually an inner-S scribal error. The word was taken accidentally from S 2:17 (Toy). אֶשְׁכַּח (“thresholds”) represents אַלְמוֹת, associated with אולם “porch” (BHQ).

2:19 שנות חיים M ≈ S (שנה שנה) ] שנות חיים\* G (ἐνιαυτῶν ζωῆς) (assim)

Neither G 2:19b (with τριβους εὐθείας “straight paths”) nor the doublet in 2:19c (with ἐνιαυτῶν ζωῆς “years of life”) translates M’s “ways of life.” De Lagarde considers 2:19c original. Perhaps G is conflating two variants, שנות חיים and ארחות ישר. In G 4:10c (= OG), “ways of life” ≈ M “years of life.” Both 2:19c and 4:10c are rather awkward and unlikely to have been the translator’s innovation. In both cases, the changes prob-

ably occurred in Hebrew copying and were influenced by the same phrases elsewhere (שְׁנוֹת חַיִּים in 3:2; 4:10; and 9:11; אֶרֶח חַיִּים and the like in 2:19; 5:6; 10:17; 15:24).

### 2:21

G 2:21ab, though absent in G<sup>B<sup>MSS</sup></sup>, are OG (CSP 144–45), while 2:21cd are Hexaplaric.

### 2:22 יִסְחוּ CG, Bab MS Ba ] יִסְחוּ M (vocal, gram)

Instead of יִסְחוּ, a CG MS and one with Babylonian vocalization (Ba = Berl. Or. 680; cf. BHK, BHQ) vocalize יִסְחוּ (or יִסְחוּ, a G-stem passive. BHQ weighs the possibility (likely, I think) that this is the earlier vocalization. With the disappearance of the G-passive, יִסְחוּ was vocalized as an active G-stem, understood as an impersonal plural. The unvocalized form was necessarily treated as a passive in the versions.

### 3:1

For M's וּמִצְוֹתַי (= S וּמִצְוֹתַי), G has τὰ δὲ ῥήματά μου (“my words”). Elsewhere in Proverbs (4:5; 7:24; 8:8; 17:27), ῥῆμα = (ם) אִמְרֵי (always pl). Nowhere else does ῥῆμα represent מִצְוָה. Still, there is much variation in the treatment of words for “words,” “commandments,” and “teachings,” since they are functional synonyms, and variations can occur in Hebrew or in translation.

### 3:2

S וְיִסְפוּ לָךְ (“will be added to you”) may reflect consonantal יוֹסֵפוּ, which could be understood as an H-passive (for M's יִסְפוּ “they shall add”), but S may simply be compensating for the lack of an explicit subject.

### 3:3 יְעֹזֵבךְ ... חֶסֶד M G S (add)

כתבם עלי-לוח לבך M S (חֶסֶד לֹא יַעֲזֹבְךָ) ] > G (homoi ἡ ἀγάπη)

In M, the first line, 3:3a, “Let not kindness and faithfulness abandon you,” is probably a gloss on the preceding verse (thus Meinhold; Plöger; ABP). The line intrudes between the pronoun “them” in 3:3b and its antecedents (“teaching” and “precepts”) in 3:1–2. Also, the word חֶסֶד (“kindness”) appears only here in Prov 1–9, suggesting that it is not native to the usages of this unit. While thematically pertinent in a general way, 3:3a adds a message intrusive at this point, namely, that you should regard the

וְשִׁכְל־טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם: פ 5 בְּטַח אֶל־יְהוָה  
 בְּכָל־לֵבָב וְאֶל־בֵּינֶתְךָ אֶל־תִּשְׁעֶן: 6 בְּכָל־דֶּרֶכְךָ דַּעְהוּ וְהוּא יִישֹׁר  
 אַרְחֶיךָ: 7 אֶל־תִּהְיֶה חֶכֶם בְּעֵינֶיךָ יֵרָא אֶת־יְהוָה וְסוּר מִרָע:  
 8 רַפְאוֹת תִּהְיֶה לְשִׁרְךָ וְשִׁקּוֹי לְעֶצְמוֹתֶיךָ: 9 כִּבְדֹּת אֶת־יְהוָה מֵהוֹנָךְ  
 וּמִרְאשִׁית כָּל־תְּבוּאַתְךָ: 10 וְיִמְלֹאוּ אֶסְמֶיךָ שִׁבְעַת יְתִירוֹשׁ יִקְבִּיד  
 יִפְרָצוּ: פ 11 מוֹסֵר יְהוָה בְּנֵי אֶל־תִּמְאָס וְאֶל־תִּקְץ  
 בְּתוֹכָהֶם: 12 כִּי אַתְּ אֲשֶׁר יֶאֱהָב יְהוָה יוֹכִיחַ וְכָאֵב אֶת־בֶּן יִרְצֶה:

blessings that come with piety as the bounty of God's grace rather than as simply your own deserts. (This is the only viable interpretation of this line. The חסד in this line can only be God's kindness toward the pupil, not the pupil's toward others, since חסד is always conferred by a superior on an inferior [in status or power]; see ABP 1.145. In any case, a person's own "kindness" and "faithfulness" would not be said to "abandon" him. The failure would be for *him* to abandon *them*.)

G: (a) ἐλεημοσύναι καὶ πίστεις μὴ ἐκλιπέτωσάν σε, (b) ἄφαισαι δὲ αὐτάς ἐπὶ σῶ τραχήλῳ, καὶ εὐρήσεις χάριν. "(a) Let mercies and faithfulness not abandon you. Bind them on your neck, and you will find favor." OG (G<sup>BS\*</sup>) lacks 3:3c. The line was supplied (from θ', according to SyrH) in various forms and positions in G<sup>AMSS</sup>. Since the third stich is entirely germane and needed for the parallelism, the omission was almost certainly accidental, arising from a homoioteleuton from ך at the end of 3:3b to ך at the end of 3:3c. OG (G<sup>B</sup>) joins 3:4a to 3:3c.

S: (a) וְשָׁלוֹם וְאֱמֶת לֹא יַעֲזָבוּךָ "And peace and blessing and truth will not abandon you." S makes the first clause into an indicative statement of promise and adds another term to the two blessings in M: "kindness" and "faithfulness." 3:3bc = M.

3:6 M S (,החכ) \*הדעהו G (γνώριξε αὐτήν) (near dittog ד → ה) + 1 stichos G (later addition)

G: (a) ἐν πάσαις ὁδοῖς σου γνώριξε αὐτήν, (b) ἵνα ὀρθοτομήῃ τὰς ὁδοὺς σου, [(c) ὁ δὲ πούς σου οὐ μὴ προσκόπῃ]. "(a) In all your ways know her, (b) that she may make your ways straight, [(c) and your foot not stumble]." G probably had הדעהו (= הִדְעָהּ), because it uses γνώριξε only for the H- and A-stems of ידע (or a synonym), never for the G-stem, and there would be no reason for דעהו to throw the translator off track. Once he



understood the verb in 3:6a as “make known” rather than “know,” he took the direct object to be *wisdom* (hence the feminine *αὐτήν*). The result, “In all your ways, declare [or ‘teach’] it,” accords with G’s assumption that the wisdom mentioned in 3:5 is of the virtuous sort. (G has “do not exalt yourself for your wisdom,” rather than M’s “Do not rely on your wisdom.” The translator assumes that though one *should* rely on his wisdom he should not *boast* about it.).

Some G manuscripts add the thematically related line from 3:23b, *ὁ δὲ πούς σου οὐ μὴ προσκόπτῃ* (asterisked in SyrH; omitted in G<sup>BSA</sup>). This example is significant because it shows that the transference of clauses and lines from elsewhere in the book is a reality of scribal practice in the Greek tradition and need not be ascribed to the translator.

3:8 *יְשַׁרְיָ\** G (τῷ σώματί σου) S (لحمي) ] *יְשַׁרְיָ* M (vocal)

M’s “healing ... for your navel” does not make good sense. We should follow G and S in reading a word for “your flesh.” The minimal change would require vocalizing *יְשַׁרְיָ* = *לְשַׁרְיָ* with the *א* elided (for the phenomenon see GKC §23f). Also possible are *לְבַשְׁרָךְ* or *לְשַׁרְרָךְ*. G 3:22a, which is based on this verse, refers to flesh and indicates that the author of that verse saw one of the synonyms for flesh here.

### 3:9

G: (a) *τίμα τὸν κύριον ἀπὸ σῶν δικαίων πόνων* (b) *καὶ ἀπάρχου αὐτῷ ἀπὸ σῶν καρπῶν δικαιοσύνης*. “(a) Honor the Lord from your honest labors (b) and offer to him from your fruits of righteousness.” By adding “honest” and “of righteousness,” G makes it explicit that one should make sacrificial donations only from *honest* earnings. *καρπὸς δικαιοσύνης* appears in 11:30 and 13:2 as well. “All” is omitted in G 3:9b.

### 3:10

G has *πλησμονῆς σίτου* (“satisfaction of grain”) for *שבע* “abundance.” A note in SyrH says that this word is found in neither the Greek nor the Hebrew. BHQ (ref CTAT) considers *σίτου* to be the original and to represent *שֶׁבַר* “provisions” (mentally if not graphically); and see the comment on 6:16. In spite of SyrH, the phrase may be an OG double rendering of M’s *שבע*, with *σίτου* specifying the type of “abundance” intended.

### 3:12

Where M has *וַיַּבֵּא* (“as a father”), G’s *μαστιγοῖ δέ* (“and afflicts”) construes the word as *וַיַּבֵּא* or perhaps *וַיַּבֵּא*, though the D-stem is not

13 אֲשֶׁרִי אָדָם מֵצֵא חֲכָמָה וְאָדָם יִפְּקֵי תְבוּנָה: 14 כִּי טוֹב סָחָרָה  
 מִסְּחָר־כֶּסֶף וּמִחֲרוֹץ תְּבוּאָתָהּ: 15 יִקְרָה הִיא מִפְּנִינִים וְכָל־  
 רִחְפָּצִים לֹא יִשְׁוּוּ־בָּהּ: 16 אַרְדֹּךְ יָמִים בְּיָמֶיהָ בִּשְׂמֹאלָהּ עֶנְשָׁר  
 וּכְבוֹד: 17 דְּרָכֶיהָ דְּרָכֵי־נָעִם וְכָל־נִתְיבוֹתֶיהָ שָׁלוֹם: 18 עֵץ־חַיִּים  
 הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכֶּיהָ מֵאֲשֶׁר: 19 יְהִיָּה בְּחֲכָמָהּ

actually used in Hebrew (it is in Aramaic). An *al tigre* interpretation in Mid. Ps. 94:2 says, וְכֹאֵב וְכֹאֵב אֵל תִּקְרָא וְכֹאֵב אֵלָּא וְכֹאֵב (“Do not read וְכֹאֵב but rather וְכֹאֵב”). This shows that G’s construal does not require consonantal alteration, so G is not evidence for וְכֹאֵב in the source text (contra BHS). Perhaps the *defectiva* spelling was used to allow for a visual pun. G adds *πάντα*, as often, for emphasis.

S: (a) = M; (b) אָבִי אֶחָד גּוֹאֵל לְבִיתוֹ “and like a father who punishes his son.” S understands יִרְצֶה as “punishes,” perhaps influenced by the phonemic similarity of רָצָה and גָּזָה and possibly aware of the midrashic interpretation mentioned above. T follows S.

3:15 מִפְּנִינִים M<sup>Q</sup> ] מִפְּנִינִים M<sup>K</sup> (homoi ִי־)

מִפְּנִינִים ] + 2 stichoi G (15bc)

מִפְּנִינִים G (τίμιον) ≈ S (מִבֶּטֶן) V (*quae desiderantur*) T (מִדְעָם) ] חֲפָצִים  
 M (graph מ → ב)

G: (a) τιμιωτέρα δὲ ἐστὶν λίθων πολυτελών, (b) οὐκ ἀντιτάσσεται αὐτῇ οὐδὲν πονηρόν. (c) εὖγνωστός ἐστιν πᾶσιν τοῖς ἐγγίζουσιν αὐτῇ, (d) πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστίν. “(a) She is more precious than costly stones. (b) No evil can oppose her. (c) She is familiar to all who approach her. (d) No valuable equals her worth.” Stichoi (a) and (d) adjust to M, except that stich d witnesses to חֲפָצִים. Stichoi (b) and (c), which diverge sharply from M, have the obelus in SyrH and are OG. They cannot be reconciled to M, and there is no evident motive for the translator to have composed them. M’s sentence was translated in the expected fashion in 8:11b and would have presented no problem here. De Lagarde (following Grabe) emends πονηρόν to ποθητόν (“longed for”), but the latter never corresponds to חֲפָץ. Moreover, ἀντιτάσσεσθαι (“resist,” “oppose”) usually connotes hostility (cf. 3:34), making πονηρόν a suitable subject.

It is unclear if G 15bc arose in Hebrew or Greek. For the sentiment, see Sir 6:18–22, a passage influenced by Prov 3:13–18. Ben Sira advises the reader to draw close (קָרַב) to Wisdom, for she yields her bounty to those

who accept her discipline but is troublesome to the fool. Prov 3:15c is partly echoed in Sir 4:24a, **כִּי בְאוֹמֶר נִוְדַעַת חֲכָמָה**, translated *ἐν γὰρ λόγῳ γνωσθήσεται σοφία*.

Where M has **חֲפָצִים**, all the versions reflect **חֲפָצִים**, the form used also in 8:11. S's **כִּלְכִּל** ("anything") witnesses to **חֲפָצִים** independently of G. V's *quae desiderantur* ("which are desired") = **חֲפָצִים**, understood as "desired things." (**חֲפָצִים** could have been rendered "which you desire"; cf. Isa 58:13.) The suffix of M's **חֲפָצִים** is the only second-person singular in this literary unit (3:13–18 = Interlude B in my terminology; see §1.1; footnote 1). In chapter 8 (Interlude D), which is based on the present unit, the addressees are "people" (8:4) or "sons" (8:32), addressed in the plural, not an individual student.

### 3:16 *fin*] + 2 stichoi G (16a) (elab)

G: (a) *μῆκος γὰρ βίου καὶ ἔτη ζωῆς ἐν τῇ δεξιᾷ αὐτῆς*, (b) *ἐν δὲ τῇ ἀριστερᾷ αὐτῆς πλοῦτος καὶ δόξα*. "(a) For length of living and years of life are in her right hand, (b) and in her left are wealth and honor." To "length of life," G adds *καὶ ἔτη ζωῆς*, a phrase imported from 3:2 in Hebrew or Greek. According to Gerleman (1956, 25), this was intended to make the line "materially conformable to" (i.e., quantitatively balanced with) its parallel (1956, 25, comparing 3:16; 17:15; 23:21). But since many additions produce imbalance (e.g., 3:23a; 5:22b; 10:22b; 12:4b), the occasional creation of balance can be fortuitous.

### 3:16a

G: (a) *ἐκ τοῦ στόματος αὐτῆς ἐκπορεύεται δικαιοσύνη*, (b) *νόμον δὲ καὶ ἔλεον ἐπὶ γλώσσης φορεῖ*. "(a) From her mouth proceeds righteousness, (b) and she bears mercy on her tongue." G 3:16aa resembles Isa 45:23a, and 16ab is based on Prov 31:26b[25b]. Since in both cases the affinity is to the Hebrew rather than the Greek, the couplet was probably present in the source text (Tov 1990b, 49). Tov retroverts the couplet to **מִפִּיהָ עֲלֵי לְשׁוֹנָה תִּצָּא צְדָקָה וְתוֹרַת חֶסֶד**. The addition adds religious virtues to the practical benefits noted in 3:16.

### 3:18

G: (a) *ξύλον ζωῆς ἐστὶ πᾶσι τοῖς ἀντεχομένοις αὐτῆς*, (b) *καὶ τοῖς ἐπεριδομένοις ἐπ' αὐτήν ὡς ἐπὶ κύριον ἀσφαλῆς*. "(a) It is a tree of life for them who cleave to it, (b) and for those who lean on her, (she is) as firm as [leaning] upon the Lord." G enhances the religious message by asserting that to embrace wisdom is to embrace God.

יִסְד־אַרְץ כּוֹנֵן שְׁמַיִם בְּתִבּוּנָה: 20 בְּדַעְתּוֹ תְּהוֹמֹת נִבְקְעוּ וְשִׁחָקִים  
 יִרְעֻפוּ-טל: 21 בְּנֵי אֶל-יִלְזוּ מֵעֵינֶיךָ נֶצֶר תְּשִׁיָּה וּמִזְמָה: 22 וַיְהִי  
 חַיִּים לְנַפְשֶׁךָ וְחֹן לְגִרְגְּרֶיךָ: 23 אִזּוּ תִלְךָ לְבֶטֶח דְּרָכֶךָ וְרִגְלֶךָ לֹא  
 תִּגְוֹף: 24 אִם-יִתְשֹׁב לֹא-תִפְחַד וְשִׁכְבְּתָּ וְעַרְבָה שְׁנִתְּךָ: 25 אֶל-  
 תִּירָא מִפְּחַד פְּתָאִם וּמִשְׁאֵת רְשָׁעִים כִּי תִבָּא: 26 כִּי-יִהְיֶה יְהִיָּה

As for ἐπερειδομένοις, G-Proverbs assumes that תִּמְךָ means “support,” hence “make/be firm” (as in RH). G is not familiar with the sense “grasp,” which is required in Prov 3:18 (ἐπερειδομένοις); 4:4 (ἐρειδέτω); 5:5 (ἐρειδεται), 22 (N-stem; translated σφίγγεται, as required by context); 11:16a (emend to ἐρειδεις; see the comment), 16b (ἐρειδονται; in G 16d); 29:23 (ἐρειδεις); and 31:19 (ἐρειδεις). תִּמְךָ means “support” in 28:17 and is translated, relevantly, ἐν ἀσφαλείᾳ. G’s limited understanding of the meaning of תִּמְךָ sometimes led to infelicities.

De Lagarde believes that ὡς ἐπὶ κύριον reflects a dittography, ותמכיה, but the unique rendering of מאשר as “firm” (as in MH מאושר “strong”) shows that the translator is deliberately importing a religious theme.

In S 3:18b, גִּמְסִיכִי (“who hope”) should be emended to גִּמְסִיכִי (Dp-stem, “support”), as in 5:5 (Pinkuss). The plural גִּמְסִיכִי (= T) belongs to the Syriac idiom, and it is not evidence for מאשרים, as BHS implies.

3:20 ירעפו M G (ἐρρύψαν) S (ωι) ] יערפו M<sup>MSS</sup> (metath → רע → ער)

The metathesis found in some MSS KR seems to have been ancient; cf. Sir 43:22, מערף ענן טל. But only M’s “drip” is meaningful here.

3:21 ילזו M ] ילזו\* G (παρᾶρρηξ) (metath → לז → זל)

G translates the difficult ילזו as “(do not) slip aside” (= ילזו) (thus K<sup>95pm</sup>), from נזל (“flow”) (cf. Baumgartner). G is unlikely to be seeing ילזו and construing it as “flow” because in the nearly identical 4:21 ילזו is translated ἐλάττωσις, which would fit in the present verse, too.

S has טל (“be trivial”); sim T גִּזְלֵן. Since S does the same in 4:21, this is probably an exegetical association with טל “be trivial,” rather than a graphic metathesis. It may be a case of “exegetical metathesis”; on the phenomenon, see de Waard 1993, but also the comment on 11:27.

3:22 fin M ] + 2 stichoi G (22a) (assim to 3:8)

3:22a רפאות תהי לשרך ושקוי לעצמותיך\* G

G: (a) ἔσται δὲ ἰασις ταῖς σαρκί σου, (b) καὶ ἐπιμέλεια τοῖς σοῖς ὀστέοις. “(a) And it will be healing for your flesh, (b) and care for your bones” (continues in 3:23). This translates 3:8 but in a wording different from the Greek of that verse, which is τότε ἰασις ἔσται τῷ σώματί σου καὶ ἐπιμέλεια τοῖς ὀστέοις σου. If the translator wished to copy G 3:8, he would have reused the wording he had just composed, whereas in translating he might render the same Hebrew with slight differences. Hence this expansion (which embellishes the statement of wisdom’s benefits in 3:22) was probably in G’s Hebrew source text (Tov 1990b, 50), probably in the wording of M 3:8. Like 3:8, 3:22a also reflects “your flesh.”

3:23

G’s πεποιθώς (“being confident”) and ἐν εἰρήνῃ (“in peace”) are a doublet corresponding to M’s לבטח. The former is closer to M and presumably later, but the latter is lacking in SyrH (ܕܡܪܝܢ ܒܥܝܪܐ) and G<sup>V</sup>.

3:24 תשב\* G (κάθη) SyrH (ܟܬܒ) ] תשָׁכַב M S (ܟܬܒ) (near dittog ב → כב)

G: (a) ἐὰν γὰρ κάθη, ἄφοβος ἔσῃ, (b) ἐὰν δὲ καθεύδῃς, ἡδέως ὑπνώσεις. “(a) For if you sit, you will be without fear, (b) and if you lie down, you will sleep pleasantly.”

M’s “(when) you lie down” in both stichoi is pointlessly repetitious. G’s “(when) you sit” fits into a sequence of actions that represent the totality of a day’s activities: walking (3:23), sitting down (3:24a), going to sleep (3:24b).

S turns the conditional into an indicative, “You will sleep (ܟܬܒ), etc.” S reflects the repeated תשכב, as in M, but creates variation by rendering it differently in each stich.

3:26 בכסלך M ≈ S (ܟܬܒ) ] במסלתך\* G (ἐπὶ πασῶν ὁδῶν σου) (graph כ → מ)

G: (a) ὁ γὰρ κύριος ἔσται ἐπὶ πασῶν ὁδῶν σου, (b) καὶ ἐρείσει σὸν πόδα, ἵνα μὴ σαλευθῇς. “(a) For the Lord will be on all your paths, (b) and will keep your foot firm, so that you not be shaken.” For ἐρείσει, de Lagarde prefers τηρήσει (G<sup>297</sup> ≈ V), which, however, looks like a harmonization.

G has מַסְלֶה (“in your paths”); thus Toy. ὁδός = מַסְלֶה in Judg 20:31, 32, 45. כ and מ are very similar in several scripts, early and late. More

בְּכִסְלֶךְ וְשֹׁמֵר רִגְלֶךָ מִלֶּכֶד׃ 27 אֶל־תִּמְנַע־טוֹב מִבְּעָלְיוֹ בְּהִיּוֹת לְאֵל  
 יִדְּךָ לַעֲשׂוֹת׃ 28 אֶל־תֵּאֱמַר לִרְעֶךָ לֵךְ וְשׁוּב וּמַחֲרֵ אֶתְּךָ וְיֵשׁ  
 אֶתְּךָ׃ 29 אֶל־תִּחְרַשׁ עַל־רַעְךָ רָעָה וְהוּא־יֹשֵׁב לְבִטָּח אֶתְּךָ׃  
 30 אֶל־תִּרְיֵב עַם־אָדָם חֲנָם אִם־לֹא גִמְלָךְ רָעָה׃ 31 אֶל־תִּקְנֵא  
 בְּאִישׁ חֲמֵס וְאֶל־תִּבְחָר בְּכָל־דַּרְכָּיו׃ 32 כִּי תִזְעַבְתָּ יְהוָה נִלְוֹז וְאֶת־

problematic is the + ת. Perhaps במסלתך had behind it the lexical variant בכסלתך (כסלה = כסל in Job 4:6).

G uses *σαλεύειν* for *לכד* only here, but proposed corrections of the Greek (see de Lagarde; Baumgartner) are graphically distant. G 3:26b is explicating the metaphor of keeping the foot from being trapped.

S *حبا* indirectly attests to M by paraphrasing בְּכִסְלֶךְ as “with you,” associating כָּסָל with the homograph that means “side” (“at your side” = “with you”). Thus V *in latere tuo*.

3:27 יִדְּ M<sup>Q</sup> G (ἡ χεὶρ σου) T (בידך) ] יִדְּ M<sup>K</sup> S (أيدى) (num)

The *qere* is preferable because the expression לֹא־יִדְּ consistently uses the singular of “hand” in the main Masoretic tradition (Gen 31:29; Deut 28:32; Mic 2:1; Neh 5:5).

G: (a) μὴ ἀπόσχῃ εὖ ποιεῖν ἐνδεῇ, (b) ἡνίκα ἂν ἔχῃ ἡ χεὶρ σου βοηθεῖν. “(a) Do not refrain from doing good to the needy, (b) whenever your hand may be able to help.” G’s phrasing, especially in translating לְבַעְלִיו (“its possessor”) as ἐνδεῇ (“needy”), turns the proverb into an exhortation to almsgiving.

S (T) omits מִבְּעָלְיוֹ, perhaps puzzled as to how one could do good to its “owner.” (The Hebrew actually means “one to whom it [a benefit] is due”; see ABP.)

3:28 לִרְעֶיךָ M<sup>Q</sup> ] לִרְעֶיךָ M<sup>K</sup> (norm)

fin ] + 1 stich G (28c) (elab = 27:1b)

The *ketiv* is a *plene* writing of a singular noun, namely, רָעָה (Gordis 1971, 180 n. 219; GKC §93ll). (The singular is required by the following verse.) The *qere* derives the word from the more common רַעַ; cf. the *ketiv-qere* pair in Prov 27:10, where also רַעַ is the *qere*.

G: (a) μὴ εἰπῇς Ἐπανελθὼν ἐπάνηκε καὶ αὐρίον δώσω, (b) δυνατοῦ σου ὄντος εὖ ποιεῖν, (c) οὐ γὰρ οἶδας τί τέξεται ἡ ἐπιούσα. “(a) Do not say, ‘Go

away and return and tomorrow I will give,' (b) when you are able to do (it), (c) for you do not know what the morrow will bring forth."

G lacks a word for לרעך, for unclear reasons (BHQ suggests homoiokarton). G adds a third stich, 3:28c. This is the equivalent of M 27:1. Since the Greek of 27:1 is different (γινώσκεις for οἶδας), 3:28c was not taken from there but was present in G's source text and translated separately. Judging by M 27:1, G's source text would have had, approximately, כִּי לֹא יוֹם תִּדְעַ מָה יֵלֵךְ יוֹם. G 3:28c is a deliberate scribal expansion that derives from an ancient wisdom tradition. The logical association between doing good to other people (3:28ab) and ignorance of the morrow (3:28c) is not self-evident. (Toy calls 3:28c "a not very appropriate gloss, taken from 27:1.") Yet the topos is used often in Egyptian wisdom, especially to bolster advice to treat others well, on the grounds that one does not know what will happen in his own future. See the instructions of Anii (21.4–10; cf. AEL 2.142); Ptahhotep (lines 339–50, especially 343, 345; cf. AEL 1.69); Amenemope (§18 = 19.11–15; cf. AEL 2.157); O. Petrie 11 (vso. 5); and Pap. Ramesseum I (A 18). (For Egyptological bibliography and discussion of sources, see ABP 1.19–23; 1.427–28.)

3:30 מ<sup>Q</sup> תריב ] מ<sup>K</sup> תרוב G (φιλεχθρήσης) S (ⲙⲓⲛⲁⲗⲁ) (graph ' → ι)

G makes 3:30b a warning: "lest (μή) he do some harm to you," rather than M's "if he has not done you harm," so as not to seem to tolerate revenge.

S omits 3:30b to the same effect (Pinkuss).

3:31

G: (a) μὴ κτήσῃ κακῶν ἀνδρῶν ὀνειδῆ, (b) μὴδὲ ζηλώσῃς τὰς ὁδοὺς αὐτῶν. "(a) Do not acquire the disgrace of evil men, (b) and do not envy their ways." G derives תִּקְנֶה from קָנָה ("acquire"). (Compare how G equates כֶּסֶף with כֶּסֶף and translates it θρόνος in Prov 12:23.) G adds κακῶν to "men" for moral emphasis (or, to the same effect, double-translates חָמָס). חָמָס is rendered ὀνειδος, as in 26:6 and Job 19:7. For M's תִּבְחַר, G has ζηλώσῃς. G uses ζηλοῦν for אֲשַׁר (D-stem) in Prov 4:14b and רָאָה in 6:6b. Hence the choice of ζηλώσῃς is probably a deliberate translation of תִּבְחַר, a way of warning against the sin of envy. It does not represent a variant, תִּתְחַר (contra BHS).

3:32

G: (a) ἀκάθαρτος γὰρ ἕναντι κυρίου πᾶς παράνομος, (b) ἐν δὲ δικαίοις οὐ συνεδριάζει. "(a) Impure before the Lord is every transgressor, (b) and he



יִשְׂרָאֵל סוּדוֹ: 33 מֵאַרְתָּ יְהוָה בְּבֵית רָשָׁע וְנֹהָ צְדִיקִים יִבְרָךְ:  
 34 אִם-לִלְעָצִים הוּא-יִלְיֶין וְלִלְעָנִים יִתֵּן-חֶן: 35 בְּבוֹד חֲכָמִים יִנְחֻלוּ  
 וְכִסְיִלִּים מְרִימִים קָלֹון: פ 4:1 שְׁמָעוּ בָנִים מוֹסֵר אָב  
 וְהִקְשִׁיבוּ לְדַעַת בִּינָה: 2 כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל-תַּעֲזָבוּ:  
 3 כִּי-בֶן הָיִיתִי לְאָבִי רַךְ וְיָחִיד לִפְנֵי אָמִי: 4 וַיִּרְנֵי וַיֹּאמֶר לִי יִתְמָד-

will not sit among the righteous.” Having misidentified the antecedent of the suffix of “his counsel” as the transgressor, the translator added the negative to make sense of the sentence (cf. 1:17). Less likely is de Lagarde’s surmise (following Grabe) that *ou* is a dittography of the following *su*, an event unlikely in uncials. *ἀκάθαρτος* for *תועבה* is a peculiarity of G-Proverbs. In translating *יהוה תועבת*, G-Proverbs often but inconsistently prefers the Aramaic-sounding circumlocution “before the Lord,” using *ἐναντι* (3:32), *ἐνώπιον* (11:1; 20:10), or *παρά* (16:5; 17:15); cf. 8:7. This usage reduces anthropopathism.

3:34 M<sup>K</sup> ] ולענוני M<sup>Q</sup> V (*et mansuetis*) T<sup>L</sup> ] (syn, equal)

Hebrew ענוים (“humble”) and עניים (usually “poor”) are very similar graphically and not always distinguishable semantically. The pair occurs in the Bible eight times, with each member serving sometimes as the *qere*, sometimes as the *ketiv* (see Gordis 1971, 121). Note especially that in Ps 9, ענוים is the *qere* in verse 13, while עניים is the *qere* in verse 19. In Proverbs, the pair occurs in Prov 3:34; 14:21; and 16:19, always with ענוים as the *qere*, regardless of the sense required by context. Neither form can be explained as dialectal preference, modernization, or normalization. Possibly a combination of graphic and semantic similarities gave rise to scribal variants in both directions. ענוים occurs in Proverbs only in this *ketiv-qere* pair. עני, which always means “poor,” occurs in 15:15 (ὀφθαλμός err); 22:22 (πτωχός); 30:14 (τοὺς ταπεινούς); 31:5 (τοὺς ἀσθενείς), 9 (πένητα), 20 (πένητι). The plural עניים occurs in 30:14 (ταπεινούς) with no *qere*. In Proverbs, עני can mean “poor” (as is clear in 14:21) and “humble” (as is clear in 3:34 and 16:19). Apparently, עני could also mean “humble,” as in Isa 66:2; see HALOT 856ab. V’s *mites* and *mansuetis* as well as T’s ענוני witness to ענוים, at least in Proverbs. G does not distinguish the two words.

G, S, T, and V ignore the difficult particle אם, on which see ABP.

Instead of the undignified image of God “mocking” (יליץ) humans, G



says that God ἀντιτάσσεται “opposes” (used also in 3:15b) mockers. For similar reasons, S uses **וַיִּסְמָךְ** (“and he will demolish”), though Lady Wisdom is said to “mock” (**וַיִּסְמָךְ**) in S 1:26.

For **וַיִּסְמָךְ** S has **וַיִּסְמָךְ** (“and he protects [lit. ‘hovers over’] the wise”). This should be emended to **וַיִּסְמָךְ** (“and will have mercy toward the meek”). Also in 13:15 S understands this phrase as “show mercy,” though it translates differently there.

3:35 **יִמְּךָ** → **יְמִימֶיךָ** M (**מְרִימִים** [ **מְרִימִים** ])

Since the versions had little choice but to use plural verbs to match the plural “fools,” they do not necessarily represent a plural **מְרִימִים** in their source text. Nevertheless, **מְרִימִים** is a reasonable conjecture (ABP 1.163), with M explicable as haplography. **הַרִימִים** can mean “separate,” “remove,” hence “take away.” Whereas wise sons inherit honor (14:29), fools receive society’s contempt as their portion (3:35). See the discussion in ABP 1.169. V treats **מְרִימִים** as a noun, *exaltatio*. S leaves the sense vague: **וַיִּסְמָךְ** (“receive trouble”).

In 3:21–35, G places greater emphasis on moral and charitable obligations than does M. In G, 3:27 requires charity to the poor. This is a possible but not necessary interpretation of M; cf. ABP. In 3:29–30a, G precludes the inference that devising evil and quarreling without cause sometimes *are* permitted. In 3:30b, G similarly excludes the inference that revenge is permissible.

4:3 **לִבְנֵי** M G (**ἐν προσώπῳ**) S (**בְּבֶרֶךְ**) **לִבְנֵי** M<sup>MSS</sup>; cf. *sebir* **לִבְנֵי** (graph **ב** → **פ**)

For M’s **וְיָחִיד** G has **ὁπακούσας καὶ ἀγαπώμενος** (“obedient and beloved”). “Obedient” is a reasonable paraphrase of **רַךְ** (lit. “soft”), and **יָחִיד** is translated **ἀγαπητός** in Gen 22:2, 12, 16; Amos 8:10; Zech 12:10; and Jer 6:26.

For M’s **לִבְנֵי**, several MSS KR have the awkward **לִבְנֵי** (“to the sons of”), a graphic error. (This happened in the reverse direction in Ps 80:3a.) A Masoretic notation (see Baer 1880, 33) identifies this verse as one of two verses (along with Ps 80:3) in which **לִבְנֵי** and **וְיָחִיד**, that is, readers *think* **לִבְנֵי** but *pronounce* and write **לִבְנֵי**. This note attests to the antiquity of the mistake but validates the other reading.

4:4–5a **מִצוֹתַי** M (**מִצוֹת**\*) G (**ἐντολάς**) (**יִו** → **יִו**)

**וְיָחִיד** M ] > G (unc)

**וְיָחִיד** M S (**וְיָחִיד** **וְיָחִיד**) ] > G (theol)

G: (4a) οἱ ἔλεγον καὶ ἐδίδασκόν με, (b) Ἐρειδέτω ὁ ἡμέτερος λόγος εἰς σὴν

דְּבַרִּי לִבְדָּ שְׁמַר מִצֻּתַי וְחִיָּה: 5 קִנְה חֲכָמָה קִנְה בִּינָה אֶל־תִּשְׁכַּח  
 וְאֶל־תֵּט מֵאֲמַר־יָפִי: 6 אֶל־תַּעֲזֹבָה וְתִשְׁמְרֵךְ אֶהְבָּה וְתִצְרָךְ: 7 רֵא  
 שֵׁית חֲכָמָה קִנְה חֲכָמָה וּבְכָל־קִנְיָנֶךָ קִנְה בִּינָה: 8 סִלְסֵלָה  
 וְתִרְוֹמֶמְךָ תִּכְבֶּדְךָ כִּי תַחֲבִקְנָה: 9 תִּתֵּן לִרְאשֶׁךָ לֹו־תִחַן עֲטָרָת  
 תַּפְאָרֶת תִּמְגֶּנֶךָ: 10 שְׁמַע בְּנִי וְקַח אֲמָרִי וִירְבוּ לָךְ שְׁנוֹת חַיִּים:

καρδίαν. (5a) φύλασσε ἐντολάς, μὴ ἐπιλάβῃ. “[The subject is ‘father’ and ‘mother,’ from the preceding verse] (a) who would say [pl] and teach [pl] me: (b) ‘Let our word rest firmly on your heart. (5a) Keep the commands, do not neglect (them).’” The only meaning of תַּמְ known to the translator of G-Proverbs (and G elsewhere, with one or two exceptions) is “lean on,” “support”; see the comment on 3:18. By translating דְּבַרִּי as “our word” and treating the verbs in 4:4a as plural, G—and this must be deliberate—makes both parents the teachers (see ABP 1.82–83). G reverses the order of the verbs, putting them in their “logical” sequence: saying before teaching. G begins verse 5 with the end of M 4:4b (שְׁמַר מִצֻּתַי), without representing וְחִיָּה, which was lost for unclear reasons. (It is supplied in G<sup>MSS</sup> and SyrH.)

Much of 4:4b–5a is lacking in G<sup>B</sup> (= OG), namely, קִנְה חֲכָמָה – י וְחִיָּה קִנְה בִּינָה. The Hexaplaric words κτῆσαι σοφίαν κτῆσαι σύνεσις were evidently added early in a margin, whence they were copied into G<sup>S</sup> after μὴ ἐπιλάβῃ and G<sup>A</sup> after ῥῆσιν ἐμοῦ στόματος. G<sup>A</sup> adds two lines translating M 4:5 literally. M 4:5a is supplied in SyrH with an asterisk. These variants belong to the attempt to harmonize G with M and, contrary to McKane, show nothing about the Hebrew source text. M 4:5a must be original because its feminine singular nouns are presupposed by the next verse. The first י was lost by near haplography. The reason for the (subsequent) loss of וְחִיָּה is unclear. BHQ observes that the sentences that command one to “get” (קִנְה) wisdom are omitted in G 4:5, 7; 23:23 and obscured by a strange translation in 16:16.

BHQ (following CTAT) suggests that the translator hesitates to concede that wisdom is the possession of humanity rather than the sole possession of God. This explanation is reasonable, but it must be noted that the translator is not consistent in this concern. G is willing to translate יִקְנֶה דַּעַת literally in 18:15, though דַּעַת is a synonym of the other wisdom words. In any case, I consider 23:23 in its entirety a later intrusion in M.

S translates תָּמַךְ as הִתְחַזַּק (“Let [my word] become strong”). Like G, S understands תָּמַךְ to mean “support,” “rest [something] upon,” hence “be strengthened.” We should not retrovert to תָּמַךְ, contrary to Pinkuss.

At the end of 4:4b, S adds וְכַדְתָּ חֵטְאִי כַּחַד עֵינִי (“and [keep] my law as the pupil of the eye”), taken from 7:2b. The motive of such transferences, though inconsistently applied, seems to be to enhance the resemblance of passages that are near doublets, on the assumption that what is true in one passage is worth expressing in others.

S lacks אַל תִּשְׁכַּח. S probably omitted it as being adequately covered by וְאַל תִּפְּסֶה (“and do not turn aside”).

#### 4:7 M S ] > G (ideol)

This verse is absent in OG. The possibility that it is a later addition in M must be weighed, since it interrupts the exhortations to keep wisdom (4:6) and cherish it (4:8). It is unlikely that the translator omitted this verse since it is largely a repetition of 4:5 (contrary to SDEK), because OG lacks much of that verse anyway. Omission of repetitions could explain, perhaps, 11:4 (cf. 10:2) but not most of the G minuses. Note how 9:16 repeats 9:4 and 19:9 repeats 19:5, in spite of their proximity. Snell (1993, 23–33) says that G reflects most repetitions while varying the wording.

Whatever the reason for the absence, if M 4:7 is retained, the four verses are organized in a parallel structure:

- A. Get wisdom (4:5).
- B. Keep Wisdom and she'll reward you (4:6).
- A'. Get wisdom (4:7).
- B'. Keep Wisdom and she'll reward you (4:8).

#### 4:10 שְׁנוֹת M S (שָׁנָה) ] אֲרָחוֹת\* G (ὁδοί) (assim)

G: (a) Ἄκουε, υἱέ, καὶ δέξαι ἐμούς λόγους, (b) καὶ πληθυνθήσεται ἔτη ζωῆς σου, (c) ἵνα σοι γένωνται πολλὰ ὁδοὶ βίου. “(a) Listen, son, and receive my words, (b) and years of your life will be multiplied, (c) so that the ways of life may be many for you.” G 4:10c is OG (and alone present in Sahidic, per BHQ). The doublet in G 4:10b is closer to M 4:10b and is recensional. The assimilation of “years” to “ways” (אֲרָחוֹת) is discussed in the comment on 2:19. In 4:10bc, as in 9:11, G and S add “your,” to bring out the possessive implicit in לְךָ.



4:16 יכשולו M<sup>Q</sup> V (*subplantaverint*) T (דעבדין תיקלא) ] יכשולו M<sup>K</sup>; ישנו\*  
G (κοιμῶνται) (M<sup>K</sup>: gram; G: distant dittog ישנו 4:16a)

The *ketiv* (יכשולו) and the *qere* (יכשילו) are different expansions of consonantal יכשול (ketiv = “stumble”; qere = “cause to stumble”). The *defectiva* writing allows for the metathesis that produced G’s ישכבו. The qere is preferable, because the sentence calls for an evil *act*, not a bad consequence.

G: (a) οὐ γὰρ μὴ ὑπνώσωσιν, ἐὰν μὴ κακοποιήσωσιν. (b) ἀφῆρηται ὁ ὕπνος αὐτῶν, καὶ οὐ κοιμῶνται. “(a) For they will not sleep if they do not do evil. (b) Their sleep is removed, and they do not fall asleep.” Probably a copyist duplicated ישנו from 4:16a (cf. BHQ), which G translated differently for variety’s sake. It is also possible that κοιμῶνται = ישכבו (BHS; Heidenheim) for יכשולו or, earlier, יכשלו. In either case, the translator had to ignore אס-לא.

S has חַסְרָא (“until”) for אס-לא (twice). In 4:16bβ, חַסְרָא וְחַסְרָא (“until they do their will”), S was apparently trying to make sense of the awkward intransitive יכשולו or a *defectiva* יכשלו. S understood “if they do not stumble” to mean that the wicked stumble into *sin*, and only then can they sleep. Pinkuss retroverts S to ימשולו (“rule”); that, however, would not produce S.

#### 4:19

G’s σκοτειναί (“dark”) and S’s אַחֲמָשׁ (“dark”) lack the כ of באפלה. Several MSS KR have the more obvious (and prosaic) באפלה (“in darkness”).

4:21 יליוזו ] יליוזו M (graph י → י)

M treats the verb in 4:21a as if it were an H-stem from the unattested יליוז, but this would be transitive, which does not fit the context, and in similar passages the verb is intransitive (יליוז N- or G-stem). M’s spelling here is a graphic error, which led to an anomalous pointing. We should emend to יליוזו (יליוז G-stem), as in 3:21. θ’ χελευσασθήτωσαν = יליוזו, which he associated with יליץ “mock.” For S אַחֲמָשׁ (“be trivial”), see the comment on 3:21.

G (continuing 4:20): (a) ὅπως μὴ ἐκλίπωσίν σε αἱ πηγαί σου, (b) φύλασσε αὐτάς ἐν σῇ καρδίᾳ. “(a) so that your springs not abandon you. (b) Guard them in you heart.” The translator misread מעיניך (“from your eyes”) as מַעֲיִנֶיךָ (“your springs”) and made the apparently missing direct object “them” (αὐτάς) refer to the springs rather than to the father’s words. G correctly translated מעיניך in the nearly identical 3:21a, and it may be that an exegetical tradition led the translator to treat the word as “your

שְׁמַרְם בְּתוֹךְ לִבְבְּךָ: 22 כִּי־חַיִּים הֵם לְמַצְאֵיהֶם וּלְכָל־בְּשָׂרוֹ מִרְפָּא:  
 23 מִכָּל־מְשֶׁמֶר נָצַר לִבְךָ כִּי־מִמֶּנּוּ תוֹצֵאוֹת חַיִּים: 24 הָסֵר מִמֶּךָ  
 עֲקָשׁוֹת פֶּה וּלְזוֹת שְׁפָתַיִם הִרְחַק מִמֶּךָ: 25 עֲיִיזָה לְנֹכַח יְבִיטוּ  
 וְעַפְעָפִיךָ יִישְׁרוּ נִגְדֶּךָ: 26 פֶּלֶס מַעְגַּל רַגְלֶךָ וְכָל־דְּרָכֶיךָ יִכְנוּ:  
 27 אֶל־תִּטְ־יָמִין וּשְׁמָאוֹל הָסֵר רַגְלֶךָ מִרָע: 1:5 בְּנִי לְחֻכְמָתִי

springs” in 4:21 in spite of the resulting complication, namely, the implication that the springs should be preserved in the heart. G must understand “springs” as Torah. The teachings of Torah or the father are the “founts” of life in 10:11; 13:14; 14:27; 16:22. These verses use מקור not מעין, but G uses πηγῇ there as in 4:21.

The different preposition of S’s حَتَّى resulted from understanding the verb as “be trivial.”

#### 4:22

In G 4:22a, the direct object αὐτάς must again refer to the springs. (The variants αὐτῶν in SyrH and some manuscripts and αὐτήν in G<sup>B</sup> [sc. ῥήσει in 4:20] are inner-G adjustments.) καὶ πάσῃ σαρκί (“and for all flesh”) for M’s “and for all his flesh” universalizes the benefit of wisdom.

#### 4:25

G: (a) = M; (b) τὰ δὲ βλέφαρά σου νεύτω δίκαια. “(b) and let your eyelids assent to righteousness.” G has the gist of M but a different image. In Prov 21:1, νεύειν (“to nod,” hence “affirm”) = חפץ (“wish”). G is being logical: the eyelids do not actually go straight, but they can gesture affirmation. Sir 27:22 (G) uses διανεύειν of winking the eye.

#### 4:26 M S (يُضَلِّقُ) ] הַכִּי(י) \* G (κατεύθυνε) α' σ' θ' (ἐτοίμαζε) (unc)

G: (a) ὁρθὰς τροχιάς ποιεῖ σοῖς ποσὶν (b) καὶ τὰς ὁδοὺς σου κατεύθυνε. “(a) Make tracks straight for your feet, (b) and make your ways go aright.” G lacks “all” in 4:26b, but it seems necessary in the Hebrew both for line length and for emphasis. For M’s יכנו (N-stem), G has κατεύθυνε, a transitive singular imperative; α', σ', and θ' have ἐτοίμαζε, likewise singular imperative transitive; and Heb 12:13a has ὁρθὰς ποιεῖτε, a plural imperative transitive. (Hebrews recasts the sentence as plural to fit the context.) Thus there is independent evidence for the existence of a variant הַכִּי(י), although it is hard to see how this arose from יכנו or the reverse (or why

the change would take place in translation). Perhaps the imperative in the second stich was influenced by the imperative in the first.

S: *סְרַח אֶת רַגְלְךָ מִדֶּבַר וְכָל דְּרָגְתְּךָ יִשְׁרָה*. (b) = M. “(a) Remove your foot from bad paths (b) and all your ways will be right.” S 4:26a is based on M 4:27b (*הסר רגלך מרע*) (Pinkuss), not on M 4:26a.

#### 4:27 fin ] + 4 stichoi G (27a–27b) (elab)

G: (a) *μὴ ἐκκλίνῃς εἰς τὰ δεξιὰ μηδὲ εἰς τὰ ἀριστερά*, (b) *ἀπόστρεψον δὲ σὸν πόδα ἀπὸ ὁδοῦ κακῆς*. “(a) Do not turn aside to the right or to the left, (b) but turn your foot away from the evil way.” See 4:27a, b.

#### 4:27a

G: (a) *ὁδοὺς γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ θεός*, (b) *διεστραμμένοι δὲ εἰσιν αἱ ἐξ ἀριστερῶν*. “(a) For God knows the ways on the right, (b) but those on the left are perverted.” In contrast to 4:27, the added 4:27a equates the right and left with good and evil respectively, which is a Greek, not a biblical, cliché. This identification disturbs the original metaphor of a single true path. The injunction in 4:27 *not* to incline to the right puzzled a Greek scribe, who “corrected” it in 4:27a.

#### 4:27b

G: (a) *αὐτὸς δὲ ὀρθὰς ποιήσει τὰς τροχιάς σου*, (b) *τὰς δὲ πορείας σου ἐν εἰρήνῃ προάξει*. “(a) And he will make your paths straight, (b) and your journeys he will guide in peace.” This sentence rephrases M 4:27 in a way that introduces God’s activity (Dick 1990, 27) and construes the straightness as well-being rather than rectitude.

G 4:27a and 27b are two distinct restatements of 4:27. Since the OG translator found M 4:27 clear, we may regard both as later scribal interpretations of that verse. Both additions are absent in S but are present in some manuscripts of V. Since 4:27b is directly related to 4:27, it was probably the earlier addition. Then a Greek scribe inserted 4:27a directly after the verse to which *it* responds. (My assumption is that a scribe who is “responding” to a verse in OG would have inserted his addition right next to it. Consequently, whichever of two additions is adjacent to it is the later.)

#### 5:1 לתבונתי M ] לאמרי\* G (ἐμοῖς δὲ λόγοις) S (,יְהוָה) (syn)

For לתבונתי G has ἐμοῖς δὲ λόγοις = לאמרי (S supports this rather than לדברי; cf. 4:10, 20; etc.). תבונה is not translated λόγος elsewhere. This



הַקְשִׁיבָה לְתַבּוּנָתִי הַט־אַזְנֶךָ: 2 לְשֹׁמֵר מְזֻמוֹת יִדְעֵת שְׁפִתֶיךָ יִנְצְרוּ:  
 3 אֶל תִּקְשִׁיב לְאִשֶּׁת אֹהֶל־כִּי נִפֹּת תִּטְפֹּנָה שְׁפִתַי זֶרָה וְחֶלֶק

synonym interchange is due to assimilation to 4:20b, probably in the Hebrew, since the wording in Greek there is somewhat different.

## 5:2

G: (continuing 5:1) (a) ἵνα φυλάξῃς ἔννοιαν ἀγαθὴν. (b) αἰσθησιν δὲ ἐμῶν χειλέων ἐντέλλομαι σοι. “(a) so that you may guard good understanding. (b) And the knowledge of my lips I command you.” There are three differences between M and G. (1) G adds ἀγαθὴν (“good”) to מְזֻמוֹת, to provide a moralizing enhancement, though ἔννοιαν itself introduces the moral connotation that מְזֻמוֹת lacks. (2) G has “my lips” for M’s “your lips.” The translator was apparently convinced that דַּעַת שְׁפִתֶיךָ is a bound phrase, and since the wisdom to be kept was the father’s not the son’s, he simply adjusted the possessive to “my.” (3) G translates יִנְצְרוּ as ἐντέλλομαι, though the latter verb always renders צוה. Not finding a subject for יִנְצְרוּ (it is actually “your lips”), the translator takes the “I” that he has provided in the possessive of “my lips” and makes the verb into something that the father is doing. Confusion with or assimilation to the frequent צוה (BHQ) is unlikely, and no variants are indicated. The translator is not being “free.” Rather, his own misconceptions about דַּעַת שְׁפִתֶיךָ lead him astray, step by step.

5:3 אֶל תִּקְשִׁיב לְאִשֶּׁת אֹהֶל־כִּי \*G (μὴ πρόσεχε φαύλη γυναῖκα; cf. V [ne intenderis fallaciae mulieris], rab) ] > M S (unc)

זֶרָה M S (זֶרָה) ] \*G (γυναικὸς πόρνης) (phon 7 → 1, near syn)

G: (a) μὴ πρόσεχε φαύλη γυναῖκα, (b) μέλι γὰρ ἀποστάζει ἀπὸ χειλέων γυναικὸς πόρνης, (c) ἥ πρὸς καιρὸν λιπαίνει σὸν φάρυγγα. “(a) Do not hearken to the base woman, (b) for honey drips from the lips of the harlotrous woman, (c) who for a season anoints your throat.”

M lacks a sentence after 5:2. The motivation in 5:3a (“For the strange woman’s lips drip honey”) does not motivate the exhortation in 5:1–2 to listen to wisdom and hold fast to it. The other Strange Woman passages follow up the exhortation to gain wisdom with a sentence promising protection from the woman’s temptations: “to save you from a strange woman, an alien who speaks smooth words” (2:16); “to guard you from another man’s wife, from the smooth talk of the alien” (6:24); “to guard



you from a strange woman, an alien who speaks smooth words” (7:5). Literary considerations justify the conjectural addition of a sentence to fill the logical gap between verses 2 and 3.

Midrash Proverbs begins a homily on 5:3 with **בני הזהר מאשה זונה** (“My son, beware of a whoring woman”). This sentence is not cited as part of the verse proper, but it closely resembles G and suggests that a sentence like this was known even if it was not in the text the midrash uses. One might supply a couplet along the lines of 7:5: **לְשֹׁמֵרְךָ מֵאִשָּׁה זֹנָה** (“to keep you from the strange woman, from the alien who speaks smooth words”). Thus Toy, Scott, Whybray (1994, 23), ABP, and others. An alternative is to retrovert G 5:3a to (approximately) **אֵל תִּקְשִׁיב לְאִשָּׁה זֹנָה**. Other linking sentences that use the vetitive (**אֵל** + impf) are 1:10; 3:27; and 4:14. It is, to be sure, possible that the translator himself provided the linking sentence for the same reason I do, and it is possible that he reformulated an existing Hebrew sentence. However, I am using G as evidence for the linking sentence because it is not purely conjectural, as it would be to use 7:5 here (thus ABP). My basic claim is that there was such a sentence; the precise wording is harder to recover. Perhaps **φάυλη γυναικί** = **אִשָּׁה זֹנָה**, on the pattern of **אִשָּׁה כְּסִילוֹת** in 9:13; cf. **ἀνὴρ φάυλος** = **אִישׁ אוֹיֵל** in 29:9. Some V MSS have a similar sentence at the end of 5:2: *ne intenderis fallaciae mulieris* (with variants) (“Pay no heed to the wiles of a woman”). The mechanism of the loss is unclear.

In G 5:3b, **γυναικὸς πόρνης** (“harlotrous woman”) represents **זֹנָה**, which is an error for **זֹרָה** (likewise in 23:27; see Kaminka 1931–32, 178; and compare Prov 5:3 with 6:7; 7:4; and probably 21:6). Though the graphic resemblance between **נ** and **ר** is not great, it seems certain that the letters were occasionally interchanged. **ר/נ** interchange can also be induced by the phonetic resemblance between the liquids **נ** and **ר**. Examples are **נְבוֹכַדְנֶאצַּר** → **נְבוֹכַדְרֶאצַּר** (2 Kgs 25:22; sim 2 Kgs 24:1, etc.). This is a phonetic change, not a scribal error. See also **רְחוֹם/נְחוֹם** (Neh 7:7; Ezra 2:2); **וִיתֵר** (2 Sam 22:33)/**וִיתֵן** (Ps 18:33); **תִּאֲנָה** (Ps 91:10)/**תִּרְאָה** (11QPsAp<sup>a</sup>); see also Kennedy 1928, 100–101. In the present case (and in Prov 23:27), another catalyst for **זֹרָה/זֹנָה** interchange could be the pragmatic synonymy of the terms in the context of the Strange Woman.

In 5:3c, G has a puzzling **ἢ πρὸς καιρόν** (“who, for a season”) for M’s **וְחֹלֶק**, though the two are not compatible and no interpretive motive presents itself. Nor is a graphically similar variant evident for either the Greek or the Hebrew. De Lagarde emends **πρὸς καιρόν** to **πρὸ ἐλαίου** =

מִשְׁמֶן חֶכֶה: 4 וְאַחֲרִיתָהּ מָרָה כְּלֻעָנָה חֲדָה בְּחֶרֶב פִּיּוֹת: 5 רִגְלָהּ  
 יִרְדּוּת מוֹת שְׁאֹל צָעֲדֶיהָ יִתְמָכוּ: 6 אֶרֶח חַיִּים פֶּן־תִּפְלֹס נָעוּ  
 מִעֲגֻלָּתֶיהָ לֹא תִדַּע: פ 7 וְעַתָּה בָּנִים שְׁמַעוּ־לִי וְאַל־תִּסּוּרוּ

משמן. The latter, however, is already represented by G λιπαίνει (“lubricates”).

For M’s חכה (“her palate”), G has σὺν φάρυγγα (“[lubricates] your palate,” i.e., kisses you), and may have read חככה (“your palate”)—a dit-tography of כ. However, this is uncertain, since G will add (and subtract) possessive pronouns fairly freely.

S explicates the metaphor of palate as חֲלֻמִּים (“her words”), cf. S 2:16; 7:5. In S, the adjective חלק is understood to mean “smooth” only here; elsewhere S usually construes the word etymologically, from the notion of “divide,” and translates it with a form of

#### 5:4

G: (a) ὕστερον μέντοι πικρότερον χολῆς εὐρήσεις (b) καὶ ἡκονημένον μάλλον μαχαίρας διστόμου. “Later, however, you will find her more bitter than gall, (b) and sharper than a two-edged sword.” G rephrases 5:4a to avoid a misunderstanding. M’s “but her end is as bitter as gall” might be thought to mean that she herself dies a hard death, whereas it is the fool’s death that is relevant to context. This is an example of how G-Proverbs guides and limits interpretation without necessarily distorting the meaning or imposing an ideological shift. The comparative degree of the adjectives “more bitter” and “sharper than” serves for literary intensification (cf. 6:6). However, כ and מ are very similar in many square scripts, and the variants מלענה and מחרב are possible. S too uses the comparative ( , “from wormwood,” “from the sword”).

#### 5:5

G: (a) τῆς γὰρ ἀφροσύνης οἱ πόδες κατάγουσιν (b) τοὺς χρωμένους αὐτῇ μετὰ θανάτου εἰς τὸν ᾗδην, (c) τὰ δὲ ἴχνη αὐτῆς οὐκ ἐρείδεται. “(a) For the feet of folly lead (b) those who consort with her down to Hades with death. (c) Her steps are not firm.” G substitutes “folly” for M’s suffixed “her.” De Lagarde and Jäger explain ἀφροσύνη as a synecdoche for the foolish woman. This is possible, but the use of the abstraction favors an allegorical identification of the woman described here with folly itself, and this is reinforced by 5:19.

Though both G and S translate ירדות (“go down”) as causal, “bring down” (cf. G 7:27), they do not reflect a variant (מורידות?). Both versions seek to make it clear that not only does the wicked woman die; she *kills*. In Jer 9:17, both G and S treat the G-stem of ירד as causative. Even Nahmias construes ירדות in the present verse as causative and compares 1 Sam 23:6 and Jer 9:17.

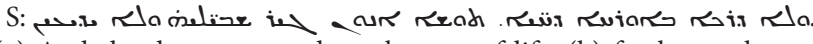
G’s assumption that תמך means “lean on,” hence “be supported,” “be firm,” rather than “grasp” (see the comment on 4:4) causes a number of tangles. The translator is obliged to supply a negative (here, in οὐκ ἐρείδεται) so as to avoid an intolerable statement, namely that folly’s steps *are* firm. He joins “Sheol” to the first clause (5:5b) rather than taking it as the direct object of תמך. To make sense of מות שאול, he treats מות as an adverb of means rather than location.

Such contortions show that it is inadequate to characterize G as “free” just because it differs from M (or, more precisely, our interpretation of it). The translator is trying to render his Hebrew text as precisely as possible. When his linguistic assumptions differ from the ones current today, his translation may still be bound to the Hebrew text *as he understood it*; see §3.1.4 in the Introduction.

S understands תמך as “support” (משכך) but takes “Sheol” as its subject: משכך מלכות שאל (“Sheol supports her steps”).

## 5:6

G: (a) ὁδοὺς γὰρ ζωῆς οὐκ ἐπέρχεται, (b) σφαλераὶ δὲ αἱ τροχιαὶ αὐτῆς καὶ οὐκ εὖγνωστοι. “(a) For she goes not upon the ways of life. (b) Her courses are slippery and not well-known.” σφαλераὶ “slippery” means more precisely “likely to make one stumble.” She goes on paths that are rough or slippery. G produces a more obvious metaphor than M’s “her courses wander.” M’s לא תדע was parsed as second-person singular (“you do not know”) and converted into an adjectival construction: “not well-known.” In other words, the paths are foreign or alien; hence one who treads them stumbles (5:6a) and gets lost (5:6b). Compare the image in 9:12b.

S: . “(a) And she does not tread on the way of life, (b) for her paths are a trackless wasteland and not known.” The singular “way” = M (and adjusts to the usual metaphor of the Two Ways, one of which is the way to death). S learned “not well-known” from G but dealt with the difficult metaphor of paths “wandering” independently.

מֵאֲמֵרֵי־פִי: 8 הֲרַחֵק מֵעַלְיָהּ דֶּרֶךְךָ וְאַל־תִּקְרַב אֶל־פֶּתַח בֵּיתָהּ:  
 9 פֶּן־תִּתֵּן לְאַחֵרִים הוֹדֶךָ וְשִׁנְתִּיךָ לְאַכְזָרִי: 10 פֶּן־יִשְׁבְּעוּ זָרִים כֶּחָד  
 וְעֲצִיב בְּבֵית נָכְרִי: 11 וְנִהְמַת בְּאַחֲרִיתָךְ בְּכָל־זֶה בְּשִׂרְךָ וּשְׂאֵרְךָ:  
 12 וְאַמְרָתְּ אִיךָ שִׁנְאַתִּי מוֹסֵר וְתוֹכַחַת נֶאֱמַן לְבִי: 13 וְלֹא־שִׁמְעַתִּי  
 בְּקוֹל מוֹרִי וְלִמְלַמְדִּי לֹא־הִטִּיתִי אָזְנִי: 14 בְּמַעַט הֵייתִי בְּכָל־רָע  
 בְּתוֹךְ קֹהֵל וְעַדָּה: 15 שְׁתֵּה־מַיִם מִבּוֹרֶךְ וְנִזְלִים מִתּוֹךְ בְּאֵרְךָ:  
 16 'פֶּן' יִפּוּצוּ מַעֲיֻנְתֶּיךָ חוּצָה בְּרַחֲבוֹת פְּלִגֵּי־מַיִם: 17 יִהְיוּ־לְךָ

5:7

G changes “sons” to the singular *υἱέ* for the sake of consistency with 5:1; similarly in 7:24 and 8:32.

5:8

G: (a) = M; (b) *μη ἐγγίσης πρόθυραις* [*G<sup>A</sup>*] *οὐκ ἔλθων αὐτῆς*. “Do not approach the front doors of her house.” (The variant used in Rahlfs, *πρὸς θύραις* [*G<sup>BS</sup>* etc.], is ungrammatical and corrupt [Zuntz 1956, 129].) *πρόθυραις* (often for פֶּתַח) is emphatic: Don’t approach *even* her outer doors. The plural *οὐκ ἔλθων* is not due to “scribal inadvertence” (Toy) but used in reference to a residential complex; cf. 7:8.

5:9

For M’s הוֹדֶךָ (“your glory”), G has *ζωήν σου* (“your life”). Since it is unclear how one could leave his “glory” in a foreigner’s house, G construed הוֹד (uniquely) as *life*, influenced by the parallel “your years” (contrary to BHS and ABP, which emend to חֵיֶיךָ).

S has *سُلْبِي* (“your wealth” or “your strength”). Pinkuss believes that S read הוֹנֶךָ (“your wealth”), which *سُلْب* sometimes means. It is more likely that S intended “your strength” as a clarification of M’s “your glory.” Strength, referring here to sexual power, is a metonymy for offspring; see ABP 1.195.

For M’s לֹא־אֲכָזְרִי, G has the plural *ἀνελεήμοσιν* (“to cruel men”), under the influence of the parallel plural. G often smoothes out sudden shifts in number. S also uses the plural: *لَا تَلْجِ إِلَى غَلَبَةِ الْغَالِبِينَ*. T<sup>Z</sup> has *לְבַר עַמְמִין* (“to a foreigner”) and T<sup>L</sup> has *לְנוֹכְרִין* (“to aliens”). These may reflect an association of אֲכָזְרִי with זָר (“foreign”) (as in Rashi to Job 19:13), under the influence of Prov 5:10.

5:11 וְנִחַמְתָּ M ] וְנִחַמְתָּ\* G (καὶ μεταμεληθήσῃ) S (נַפְשְׁךָ וְנִחַמְתָּ) (graph ה → ח)

G has καὶ μεταμεληθήσῃ (“and you repent”) = וְנִחַמְתָּ, as does S (“and your soul repents”). ἐπ’ ἐσχάτων translates באַחֲרִיתֶךָ. It should be noted that G-Proverbs frequently omits the possessive suffix of אַחֲרִית (14:13; 20:21 [G 20:9b]; 25:8; 29:21) and once (24:14) adds a suffix of its own.

For M’s בָּשָׂרְךָ וְשָׂרְךָ G has σάρκες σώματός σου and S has בָּשָׂרְךָ וְשָׂרְךָ, both meaning “the flesh of your body.” This is probably a correct interpretation of the hendiadys.

5:13

Whereas M divides the line between מוֹרִי and לְמַלְמֶדִי, G (παιδεύοντός με καὶ διδάσκοντός με) joins the words as direct objects of “I did not listen” and consequently creates an imbalance between the two parts of the verse.

5:15

G: (a) πῖνε ὕδατα ἀπὸ σῶν ἀγγείων, (b) καὶ ἀπὸ σῶν φρεάτων πηγῆς. “(a) Drink water from your vessels, (b) and from the wells of your spring.” It is difficult to align G with M, except in the basic image of drinking from one’s own water sources. בּוֹר is not translated by ἀγγείον elsewhere; נוֹזִים is ignored (perhaps considered as included in “water”); σῶν φρεάτων πηγῆς is a double translation of מִתּוֹךְ בְּאֵר; and בּוֹרֶךְ and בְּאֵר are treated as plurals. The motives for these divergences from M are hard to discern. Baumgartner understands “vessels” as an allusion to a wife, noting that a wife is called a cup (כּוֹס) in b. Ned. 20b and perhaps a vessel (σκεῦος) in 1 Thess 4:4. Certainly this is the intention of the verse’s metaphor in the Hebrew, but the plural of “vessels” and “wells” runs contrary to it.

5:16 פֶּן\* G ? (μὴ) ] > M S (near haplog פְּנִיפּוּצוֹ → יְפִיפּוּצוֹ)

פֶּלֶג M ] פֶּלֶג\* ≈ G (διαπορεύεσθω) S (פֶּלֶג) (graph י → ו)

It is uncertain if μὴ (G<sup>BS\*</sup>) represents פֶּן (“lest”), which is missing but seems called for in M, or if the translator was forced to supply a negative particle to make sense of the verse (thus BHQ), an expediency taken in 1:17a; 3:32b; 5:5c; et al. (It is removed in G<sup>ScA</sup> 5:16.) פֶּן is usually translated ἵνα μὴ in G-Proverbs, but it is represented by a simple μὴ in 25:10. I would supply it in any case as a conjectural emendation. The translator construes מַעֲיִנְתֶּיךָ (“your springs”) as מִמַּעֲיִנְתֶּיךָ (“from your springs”). He must then supply a subject (“the waters”) from 5:15. Gerleman (1956,

לְבִדְךָ וְאֵין לְזָרִים אֶתְךָ: 18 יְהִי־מְקוֹרְךָ בְּרוּךְ וְשִׁמְחַ מֵאֲשֶׁת נְעוּרֶיךָ:  
 19 אֵילַת אֲהָבִים וַיַּעֲלֵתֶחָן דְּדִיהָ יִרְנֶה בְּכַל־עֵת בְּאֶהְבָתָהּ תִּשְׁגָּה

18) offers this verse as an example of a Greek predilection for antithetical parallelism. The antithesis arose, however, either because G had פָּן in his source text or because he wished to keep the reader from thinking that a man's "waters" (sexual powers) *should* be spilt outside.

In 5:16b, M has פְּלִי ("channels of"). (Hence: "through the plazas, as channels of water.") G reads an erroneous פִּלְגוֹ. A literal translation would have been, "In the plazas, water flows." To make sense of this form, G translated it as a jussive and added possessive pronouns to define whose "water" this was. Hence: εἰς δὲ σὰς πλατείας διαπορευέσθω τὰ σὰ ὕδατα ("and let your water flow in your plazas"). In other words, your spring should *not* flow outward (5:16b) but rather should flow in *your* territory. That is to say, you should avoid adultery so that your descendants will be in your own home, not the cuckold's. Since פְּלִי would have caused no difficulties, the translators are probably trying to accommodate a more difficult פִּלְגוֹ.

S: וַיִּשְׁפְּךָ מַיִם בְּשׁוּמְךָ וּבִשְׁׁמֶיךָ. (a) And your waters will overflow in your streets (b) and in your streets they will flow." S combines M's "your springs" and "your waters" into מַיִם ("your waters"), which are probably to be understood as the male generative powers or as the semen itself (Isa 48:1; RH). S (lacking a negative in 5:16b) understands the spilling of waters as a blessing, namely fecundity, not as something to be avoided. Since S is independent of G in this verse, its וַיִּשְׁפְּךָ ("will flow," "let [them] flow") is some support for the variant פִּלְגוֹ, a verb treated loosely as a future/jussive.

### 5:17

G: (a) ἔστω σοι μόνῳ ὑπάρχοντα, (b) καὶ μηδεὶς ἀλλότριος μετασχέτω σοι. (a) Let her belong to you alone, (b) and let no stranger partake with you." G adds a verb in 5:17b. (In Hebrew, the force of the verb יָהִי carries into the second clause.) M's זָרִים is treated as singular, probably reflecting the assumption of a singular paramour.

S: וְלֹא יִשְׁׁמְךָ אֲנָשִׁים אֲלֵיכֶם. (a) And let them be to you alone, and strangers not partake with you." S too supplies "partake" in the second clause but maintains the plural of M. Since S would not need this verb, it is probably getting it from G. This is another example of S combining elements of the two versions.

5:18 מַאֲשַׁת M ] בַּאֲשַׁת rab M<sup>MSS</sup> G (μετὰ γυναικός) S (אִשָּׁה חַבִּיבָה) V (*cum muliere*) (graph מ → ב)

G: (a) ἡ πηγή σου τοῦ ὕδατος ἔστω σοι ἰδία, (b) καὶ συνευφραίνου μετὰ γυναικός τῆς ἐκ νεότητός σου. “(a) Your fount of water—let it be for you alone, (b) and rejoice with the wife of your youth.” Where M has בָּרוּךְ, G has σοι ἰδία (“to you alone”). This was accidentally introduced into this verse by the translator or copyist, from the preceding verse. לְבַדְךָ (“for you alone”) (Baumgartner ref Vogel) is graphically distant from בָּרוּךְ.

For M’s מַאֲשַׁת וּשְׂמַח (“get pleasure from the wife [of your youth]”), G has καὶ συνευφραίνου μετὰ (“and rejoice with”) = וּשְׂמַח ב —a reading supported by the above-mentioned sources and found in Mid. Shohet Tov, ad loc. See ABP 1.202.

### 5:19

G: (a) ἔλαφος φιλίας καὶ πᾶλος σῶν χαρίτων ὁμιλείτω σοι, (b) ἡ δὲ ἰδία ἡγείσθω σου καὶ συνέστω σοι ἐν παντὶ καιρῷ. (c) ἐν γὰρ τῇ ταύτης φιλίας συμπεριφερόμενος πολλοστός ἔσῃ. “(a) A doe of affection and a filly of your graces, let her be together with you. (b) And may your own one guide you and associate with you at all times, (c) because, consorting in the affection of this one, you will become very great.”

There are some significant variants in implicit vocalization: (1) דְּדִיָּה (G ἡ δὲ ἰδία) for M דְּדִיָּה. The translator correctly understood דְּדִיָּה “her love” to mean her lovemaking, which he euphemized as “your own one”; cf. S אִשָּׁה חַבִּיבָה. (2) יְרֵיָה (G ἡγείσθω σου; ≈ S אִשָּׁה), for M יְרֵיָה. (3) תְּשֻׁנָּה (G πολλοστός ἔσῃ), for M תְּשֻׁנָּה.

G a: This stich is expansive. It adds a possessive pronoun to הָ—“your graces” (σῶν χαρίτων)—as well as a verb, ὁμιλείτω σοι (“let her *be together* with you”). The idea of being “together with” is taken from stich c.

G b: ἡ δὲ ἰδία corresponds to דְּדִיָּה, which G understood as דְּדִיָּה (“her love”) and construed as an abstract-for-concrete metonymy meaning *her*—your wife herself, who is “your own one.” It is the opposite of תִּשְׁמַח מִן הָאִשָּׁה (“the one who is not your own”) = נִכְרִיָּה in 5:20. Baumgartner suggests that ἡ δὲ ἰδία (“your own one”) = לְבַדָּה, for M’s דְּדִיָּה, but that is graphically distant.

The clause ἡγείσθω σου shows that the translator is not only thinking of a mortal woman, because he would not have considered it desirable to let a man’s wife “lead” him. The verb ἡγεῖσθαι, especially with the genitive, implies rule and control as well as guidance. In G it commonly translates words for various types of rulers and chiefs, particularly מוֹשֵׁל. Without displacing the literal sense of the verse, the translator implies an



תָּמִיד: 20 וְלִמָּה תִשָּׁגָה בְּנִי בְּזָרָה וְתִחַבֵּק חֵק נְכָרִיָּה: 21 כִּי נָכַח |  
 עֵינַי יְהוָה דְּרָכֵי־אִישׁ וְכָל־מַעְגָּלָתוֹ מִפֶּלֶס: 22 עֲוֹנוֹתָיו יִלְכְּדֵנּוּ <sup>1</sup> <sup>1</sup>  
 וּבְחִבְלֵי חַטָּאתוֹ יִתְמָד: 23 הוּא יָמוּת בְּאֵין מוֹסֵר וּבָרַב אֲוִלָּתוֹ

allegorization of the woman as personified Wisdom, an idea inspired by the implicit vocalization of יְרוּךְ as “guide you”; see below. M<sup>K188</sup> introduces this vocalization into the orthography as יורוך.

G adds *συνέστω σοι*, perhaps to elaborate on the idea of “leading you.” *ὁμιλείτω σοι* has the obelus in SyrH and is OG. *συνέστω* too may be original, because it does not look like an adjustment to M’s יְרוּךְ. OG clearly wishes to emphasize the notion of *being with* this woman, as is shown by *ὁμιλείτω σοι* in 5:19a. Skehan (1946, 291) proposes that *ὁμιλείτω σοι* and *συνέστω σοι* translate *אתך תנחה* and *תשייחך* of 6:22, which, he believes, originally belonged after 5:19 (in the order 6:22bca). But G in 5:19 does not correspond to the proposed wording, and the theory is convoluted. Still, it is likely that the translator was influenced by the *idea* of *wisdom* guiding a man and being with him, expressed in 6:22 and often implicit; e.g., 3:3; 4:5; 7:3–4; 8:35.

*συμπεριφερόμενος* is based on *תִּשָּׁגָה* “go astray,” for which G provides a more decorous “go about with” (Baumgartner). The second rendering, *πολλοστός ἔσῃ*, parses the word as *תִּשָּׁגָה* = *תִּשְׁגָּא* (“you will become great”) (Cappelli; BHQ recognizes this as a doublet). G prefers spiritual to sexual allusions and neutralizes them in 5:19–20.

G’s reading is supported by Zalcman, who argues that שָׁג"ה elsewhere has negative connotations, whereas here *תִּשָּׁגָה* would refer to the blessing of a large family. And indeed there may be a visual pun residing in the consonantal *תִּשְׁגָּה*, suggesting that a man loyal to his wife will both “lose himself” in his wife and increase. As for *תִּשָּׁגָה*, we should be open to the possibility of playful misuse of words, especially in sexual contexts. Further, the parallel line urges the youth to “slake [his] thirst on her lovemaking [יָדִים],” a phrase recalling Cant 5:1b, where the lovers are told to “get drunk” on love; see further ABP.

G 5:19b and 19c are probably an OG doublet preserving two interpretations of M 5:19b. As G understands it, the Hebrew would be vocalized as *אֵילַת אֲהָבִים וַיַּעַלְתָּ־חֹן, יְדִידָהּ יְרוּךְ בְּכָל־עֵת בְּאֶהֱבָתָהּ תִּשְׁגָּה/תִּשָּׁגָה תָּמִיד*.



S: אֵלֶּלָה גִּזְעָהּ הַנִּיגָהּ הַנִּשְׁחָהּ אִתְּעַלֵּם לֵב כָּל וָכֶּ. (a) A doe of love and an ibex of love—(b) learn her ways at all times and take pleasure in [or ‘pasture in’] her love.” In S 5:19b, “her ways” looks like a euphemism for דְּדִיָּה, understood as “her lovemaking.” At the same time, “her ways” is probably a reflex of the underlying allegorical identification of the woman with Wisdom, and the metaphor of “love” is explained as “ways,” calling to mind Wisdom’s ways (3:17; 4:11; 8:32; 9:6). S sums up בָּאֵהֱבָתָה תִּשְׁגָּה תִּמִּיד as אִתְּעַלֵּם (and feed upon her love”), taking the image, though not the exact phrase, from Cant 6:2. Pinkuss retroverts to דְּרִכֶּיהָ, but that is graphically dissimilar.

Following S’s line of interpretation, T reads אֵילָתָא דִּרְחֻמוֹתָא וְדִיצְתָא: “A gazelle of love and a doe of kindness, learn good behavior (אֵילָתָא) at all times and in her love grow strong (דִּרְחֻמוֹתָא תִּגְרָם T<sup>LZ</sup>; var: תִּגְרָם T<sup>P110</sup>, ‘study’).” The latter variant is in line with rabbinic interpretation of Torah study as love and is probably original. On T’s interpretation and its rabbinic sources, see ABP 1.393.

5:20 M S (כֹּה) ] > G (equal)

G: (a) μὴ πολὺς ἴσθι πρὸς ἀλλοτρίαν (b) = M. “(a) Be not great with another woman.” G again implicitly points to תִּשְׁגָּה as תִּשְׁגָּה. “Be great” here means to have many progeny. G’s τῆς μὴ ἰδίας correctly construes נִכְרִיָּה as any woman other than a man’s own wife. On +/- “my son,” see the comment on 1:15.

5:22 M S (חַלָּל) (+ אֶת־הַרְשָׁע + יִלְכְּדוּ (> G) (gloss, explic)

G: (a) παρανομίαι ἄνδρα ἀγρεύουσιν, (b) σειραῖς δὲ τῶν ἑαυτοῦ ἁμαρτιῶν ἕκαστος σφίγγεται. “(a) Transgressions hunt a man, (b) and each one is bound in the cords of his own sins.” G supplies “a man” and “each one” for explicitness. It lacks אֶת־הַרְשָׁע (“the evildoer”). The absence is original. “The evildoer” is an exegetical gloss clarifying the object of יִלְכְּדוּ (“will trap him”). It is not really necessary, since, by the basic principle of retribution, a person’s iniquities trap *him*, and not others, and in any case the direct object “a man” is already present in the preceding verse.

S: בְּחַטָּאתָא, נִלְכְּדָנָא, חַלָּל. אִתְּחַלָּל וְנִלְכְּדָנָא, נִלְכְּדָנָא. (a) The evildoer will be caught by his transgressions, (b) and by the rope of his sins he will be bound.” S puts the sentence in the passive to solve the syntactical difficulty of M and also to match the passive of 5:22a.

יִשְׁגָּה: פ 6:1 בְּנֵי אִם־עַרְבָּתָ לְרַעְיָךְ תִּקְעֶתָ לְזֶרַח כַּפְּיֶךָ:  
2 נֹקְשֵׁת בְּאֹמְרֵי־פִיךָ נִלְפָּדֶת בְּאֹמְרֵי־פִיךָ: 3 עֲשֵׂה זֹאת אִפְּוֹא | בְּנֵי

6:1 כפך M<sup>MSS</sup> G (σὴν χεῖρα) αλ' (χεῖρά σου) S (אֶמְצֵא) T (ידך) V (*manum tuam*) ] כפִּיךָ M (num)

We should read the singular כפך. The gesture accompanying an agreement uses one hand, not two. The consistent witness of the versions supports the singular, though, to be sure, a translator could have chosen the more natural singular “your hand” even if he had כפִּיךָ in his source text. Possibly M is a *plene* writing of the singular; see Sperber 1966, 261 and the comment on 3:28.

G-Proverbs chapter 6: See the detailed study of van der Louw 2007, 249–356, whose observations are used extensively in the comments on this chapter. Van der Louw describes the particulars of the translational transformations in Prov 6 and examines its literary-aesthetic features, notably rhyme and assonance.

G: (a) Υἱέ, ἐὰν ἐγγυήσῃ σὸν φίλον, (b) παραδώσεις σὴν χεῖρα ἐχθρῷ. “(a) Son, if you go surety for your friend, (b) you will deliver your hand to an enemy.” ἐχθρός translates זֶרַח only here. The translator assumes that 6:1b is the consequence of 6:1a and that the זֶרַח here cannot be the same person who was called “your friend” in the preceding verse. The translator understood the verse to mean that going surety for a friend would turn him into your enemy.<sup>1</sup> No further explanation is needed for ἐχθρός, such as the similarity of זֶרַח to צַר (noted by BHQ). CSP observes that Sir 6:5–17 uses the same words in speaking of a “friend” (φίλος) who turns into an “enemy” (ἐχθρός). As for παραδώσεις σὴν χεῖρα, striking hands in making a bargain was not a Greek usage and required explanation (van der Louw 2007, 259). Every time the idiom appears, G tries a different formulation; see the comments on 17:18 and 22:26.

## 6:2

G: (a) παγὶς γὰρ ἰσχυρὰ ἀνδρὶ τὰ ἴδια χεῖλη, (b) καὶ ἀλίσκεται χεῖλεσιν

1. In fact, a זֶרַח is anyone outside the sphere of affiliation relevant to context, while a רֵעִי is another person within the pertinent sphere of affiliation. In the present passage, the רֵעִי is an acquaintance, probably someone living in one's proximity, while the זֶרַח is an outsider, not necessarily a foreigner, who needs someone to vouch for him; see ABP 1.137–38.

ιδίου στόματος. “(a) For a strong trap for a man are (his) own lips, (b) and he is caught by the lips of his own mouth.” Having made 6:1b the apodosis, G cannot resume the protasis in 6:2 but rather turns the verse into a proverbial generality (van der Louw 2007, 262). “Lips” is supported by S’s לְשׁוֹן, a reading independent of G (G: χείλεσιν ιδίου στόματος ≠ S לְשׁוֹן בְּכַלל [“by the utterance of your lips”]). Perhaps both versions had תִּפְתֵּשׁ, a synonym variant. In any case, it should be noted that G (or its source text), which often varies words so as not to have the same item in both members of a parallelism, here places a word in parallel to itself—χείλη // χείλεσιν—even though the translator avoids the repetition of בְּאִמְרֵי.

### 6:3

G: (a) ποίη, υἱέ, ἃ ἐγὼ σοι ἐντέλλομαι, καὶ σώζου. (b) ἥκεις γὰρ εἰς χεῖρας κακῶν διὰ τὸν φίλον. (c) ἴθι [G<sup>BS AMSS</sup>; var: ἴσθι G<sup>MSS</sup>] μὴ ἐκλυόμενος. (d) παρόξυνε δὲ καὶ τὸν φίλον σου, ὃν ἐνεγυήσω. “(a) Do, son, what I command you, and be safe, (b) for you have come into the hands of bad men through your friend. (c) Go without being lax [var: “be not lax”] (d) and also importune your friend, for whom you have gone surety.” (Van der Louw [2007, 263] argues for the minority variant ἴσθι.) The issue facing modern commentators and ancient translators is, who is doing what to whom? In the following, note that G 6:3cd corresponds to M S 6:3c.

In 6:3a, G omits אִפְּוֹ but consequentiality is still implied by ἃ ἐγὼ σοι ἐντέλλομαι.

In G 6:3b, G has a double rendering of M’s רָעָר, with κακῶν associating רָעָר with רָעָר (“bad”) and τὸν φίλον reading רָעָר = M. G assumes that the source of the trouble is evil men (namely, the moneylenders) rather than the friend, who is the borrower. The double rendering refers back to the parties in 6:1 by G’s understanding (and is therefore the translator’s doing). The gloss in G 6:3d, “for whom you have gone surety,” shows that the translator is carefully sorting out the various parties in the transaction.

In 6:3c, M’s undignified advice, “go and grovel,” is replaced by a warning to avoid being lax (or despondent, ἐκλυόμενος). Rather, you should go so far as to anger your neighbor by demanding to be released from your pledge. A retroversion of μὴ ἐκλυόμενος to אַל תִּתְּרַפָּה (CSP; van der Louw 2007, 265) should be avoided, because it must add a negative particle and assume an uncommon graphic change, ד → ה. The translator derives the notion of persistence from the next verse while guessing at the meaning of the rare verbs.

וְהִנָּצֵל כִּי בָאתָ בְּכַף־רֵעֶךָ לְךָ הִתְרַפֵּס וְרֹהֵב רֵעֶיךָ: 4 אֶל־תִּתֵּן שְׁנָה  
לְעֵינֶיךָ וְתִנּוּמָה לְעַפְעָפֶיךָ: 5 הִנָּצֵל בְּצַבִּי מִמַּצּוֹד וּבְצַפּוֹר מִיָּד

In G 6:3d, the singular τὸν φίλον σου represents M's רֵעֶיךָ, which looks like a plural but may be a *plene* writing of the singular, cf. 2 Sam 12:11; for the phenomenon, see Sperber 1966, 261.

S: *בנו מבטא בו, סחאפץ. חלל וכל אפ, עבוי נפלא כח, חלונכ. (a) Do thus, my son, and save yourself, (b) because for the sake of your friend you have fallen into the hands of your enemy. (c) Therefore coax your friend, for whom you have gone surety.*

S's treatment of this verse gives insight into its flexible use of G. First, on its own, S ignores אפוא. Then it follows G in some regards, too specific to be chance resemblances: (1) Like G, S attempts to identify the parties in the scenario. (2) S understands the misfortune in 6:3b as falling into hostile hands and adds a phrase, "of your enemy" ( $\approx$  G's "of bad men") to clarify this. (3) It combines the rare verbs in M 6:3c, הִתְרַפֵּס and רֹהֵב, into one; and (4) it adds "for whom you have gone surety" in 6:3c to define the friend's role. At the same time, S diverges from G. (1) In 6:3a, S = M  $\neq$  G. (2) In 6:3b, S identifies the lenders as "your enemy" rather than "bad men." Perhaps this reduces the moralizing element, for the lenders are hostile to the borrower (when he defaults) but are not necessarily evil. (3) S combines the two verbs in 6:3c differently, summarizing them as "coax." G did not understand the Hebrew verbs; S did. (4) S omits לך ("go") in 6:3b. Thus we see a translator who calls upon G for exegetical guidance but has independent control of the Hebrew and enough confidence to use it flexibly.

#### 6:4

G  $\mu\eta\delta\epsilon\ \acute{\epsilon}\pi\iota\nu\sigma\tau\acute{\alpha}\xi\eta\varsigma$  ("nor drowse off") construes וְתִנּוּמָה as a verb, probably because the verb is gapped in the second stich in the Hebrew. For suppletion of gapped verbs see CSP 159 and van der Louw 2007, 267. Examples are 1:12, 33; 2:9; 5:10. Compensating for gapping may involve adding a new verb or treating a noun like a verb.

6:5 מִמַּצּוֹד\* G ( $\acute{\epsilon}\alpha\ \beta\rho\acute{o}\chi\omega\nu$ ) S ( *נכח* ) M<sup>1</sup> מִיָּד (near haplog and graph  
ממצו → ממי paleo *ממי* → *מי*)  
מִיָּד יְקוּשׁ M ] מִפֶּחַ M<sup>MSS</sup> G ( $\acute{\epsilon}\alpha\ \pi\alpha\gamma\acute{\iota}\delta\omicron\varsigma$ ) (syn var)

G (continuing 6:4): (a) ἵνα σώζῃ ὥσπερ δορκὰς ἐκ βρόχων, (b) καὶ ὥσπερ ὄρνεον ἐκ παγίδος. “(a) so that you may save yourself like a gazelle from traps and (b) like a bird from a snare.”

M’s מִיד (“from a hand”), followed by V’s *in manu*, is problematic. It is not a good parallel to מִיד יָקוֹשׁ (“from a fowler’s hand”) in 6:5b. Moreover, one does not catch a gazelle by hand. G (ἐκ βρόχων) and S (𐤁𐤓𐤁𐤏 = T מִן נִשְׁבָּא) witness to מִמְצוֹד (“from a trap”), which G translates with change of number, as often. Ben Sira provides an early witness to the presence of a word for trap in Prov 6:5a. Sir 27:20b reads, καὶ ἐξέφυγεν ὡς δορκὰς ἐκ παγίδος (no Hebrew preserved). This verse draws on the phraseology of Prov 6:5 independently of G-Proverbs. In Prov 22:25, βρόχος = מוֹקֵשׁ. In 7:21, βρόχος corresponds to חֶלֶק (“smoothness”), which is the snare for the gullible youth. (Note the plural for singular correspondence, as is also presupposed in the retroversion suggested here.) βρόχος is not used elsewhere in a translated text. מִצְוֹד sometimes means, or is thought to mean, “fortress.” G understands it to mean “trap” only in Qoh 7:26, where it is translated θηρεύματα (“snares”). The morphological variant מִצְוֹדָה is likewise always construed as “fortress” or the like, except in Ps 66:11, where it is translated παγίς. Thus there is little evidence from elsewhere as to how G-Proverbs would have translated מִצְוֹד, but βρόχος would have been a reasonable rendering, as παγίς would have been in Sir 27:20b.

The transformation of מִמְצוֹד into מִיד would have required several changes: מִמ → מ; צ → י; י → י. This would have happened in a single misreading rather than serially, since the intervening steps are not meaningful. The presence of מִיד in 6:5b could have occasioned this error. There is considerable graphic similarity between י and צ in the paleo script (𐤊, 𐤊, hence paleo 𐤊𐤊𐤊𐤊 → 𐤊𐤊). (For the phenomenon, see Talmon 1981, 392–400.) Since there are a number of graphic variants elsewhere in G-Proverbs that presuppose the square script, I assume that G was translated from the square script but that the book was transmitted in paleo for some time after the proto-M and proto-G traditions diverged. In ABP I emended מִיד to מִצִּיד (“from a hunter”). This is closer graphically but more distant from G and S.

In G 6:5b, ἐκ παγίδος possibly reflects מִפַּח, a synonym variant for M’s מִיד יָקוֹשׁ. This would be a secondary simplification in the Hebrew transmission behind OG. It is supported by Syriac ܡܦܚܐ (‘קוֹשׁ) is elsewhere translated ܡܦܚܐ. The fact that several MSS KR have מִפַּח in the second stich shows that the hypothesized change was feasible.

יְקוֹשׁ: פ 6 לִדְ-אֶל-נִמְלָה עֲצֹל רֹאֵה דְרָכֶיהָ וְחָכָם: 7 אֲשֶׁר  
אֵין-לָהּ קֶצֶין שִׁטָּר וּמִשָּׁל: 8 תִּכְיִן בִּקְיִין לַחֲמָה אֲגָרָה בִּקְצִיר

## 6:6

(a) Ἴθι πρὸς τὸν μύρμηκα, ὦ ἀκνηρέ, (b) καὶ ζήλωσον ἰδὼν τὰς ὁδοὺς αὐτοῦ (c) καὶ γενοῦ ἐκείνου σοφώτερος. “(a) Go to the ant, O sluggard, (b) and seeing its ways, emulate (him) (c) and become wiser than that one.” G turns the couplet into a tristich, adding “emulate” to make the practical lesson clear. G uses the comparative degree, σοφώτερος (“wiser”), because to the literal-minded translator, it is hardly adequate to be merely *as wise* as the ant. The comparison assumes that the ant *is* wise, a notion that could have been learned from Prov 30:24–25, where too the comparative is used. The use of animals as moral examples that humans should surpass is a Hellenistic topos (van der Louw 2007, 271).

S: אֲתֵמֵלֵךְ אֶת-הַנִּמְלָה לְמַעַן לִמּוּדָהּ. “(a) Emulate the ant and observe its ways, (b) and learn that it has no harvest.” S 6:6 combines and condenses M 6:6–7. See the comment on 6:7. S’s אֲתֵמֵלֵךְ (“emulate”) is based on G’s ζήλωσον (there is no reason to suppose a separate and unknown source for this word absent from the Hebrew), but otherwise S is independent of G and also diverges from M. It omits “O sluggard” and joins וְחָכָם to the next sentence, in 6:6b. It treats the latter word as Aramaic חכם (which often means “learn”) and translates, “and learn (לִמּוּדָהּ) that it has no harvest, etc.”

6:7 קֶצֶין M ] \*קֶצֶיר ≈ G (γεωργίου) S ([6:6] עֲצֹל (graph ג → ר)

G’s γεωργίου (“field”) must represent קֶצֶיר (“harvest”). The error would have been occasioned by ר/ג phonetic similarity (see the comment on 5:3), reinforced by the appearance of קֶצֶיר in the next verse. The translator must have understood “harvest” as a metonymy for field. γεωργίος corresponds to שָׂדֶה in Prov 24:30 and 31:16. Cook (CSP) thinks that γεωργίου was derived from “immediate context,” but immediate context actually calls for קֶצֶין, which G could have translated easily enough if it were present. (קֶצֶין was translated βασιλεῦσιν [“kings”] in 25:15.) Van der Louw, more subtly, argues that “field” was the shortest way to summarize the difference between crops of ants and crops of men, namely, that ants do not own land (2007, 274). But this is not the distinction relevant to this passage. The virtue at issue in this verse is the kind of wisdom that enables one to work diligently even when lacking supervi-

sion, and “field” is not relevant to it. Moreover, “field” is not well coordinated with the other two items that the ant lacks, while the repeated *μηδέ* leads us to expect three items in the same category. More likely, G is making do with a graphic error, which produces a certain awkwardness. In any case, “harvest” is confirmed by S.

S treats 6:6–7 quite differently from G, and its *סב* (“harvest”) would not have derived from G’s “field.” Hence S independently witnesses to *קציר*. (*קציר* is consistently translated *סב* in Proverbs [6:8; 10:5; 20:4; 25:13; 26:1] and usually elsewhere.) T *אצד* = S.

6:8 fin ] + 6 stichoi G (8a–c) (elab)

### 6:8a–c

G inserts an epigram here: (a) *ἢ πορεύθητι πρὸς τὴν μέλισσαν, καὶ μάθε ὡς ἐργάτις ἐστὶν τὴν τε ἐργασίαν ὡς σεμνὴν ποιεῖται* [var: *ἐμπορεύεται* G<sup>V</sup>], (b) *ἥς τοὺς πόρους βασιλεῖς καὶ ἰδιῶται πρὸς ὑγίειαν προσφέρονται, ποθεινὴ δέ ἐστιν πᾶσιν καὶ ἐπίδοξος*. (c) *καίπερ οὕσα τῇ ῥώμῃ ἀσθενής, τὴν σοφίαν τιμήσασα προήχθη*. “(a) Or go to the bee, and learn how diligent she is and how seriously she performs work—(b) (she) whose products kings and commoners use for health, and who is desired and well-known to all. (c) Though weak in strength, having honored wisdom she excels.” In 6:8a, *ἐμπορεύεται* (“traffics in”) in G<sup>V</sup> is arguably original (thus Zuntz 1956, 136).

The epigram in G 6:8a–c is an original Greek composition, written in an ornate Greek style not typical of G-Proverbs. It was inserted here by association with the ant. It is unlikely that it was created for this context. Whereas Prov 6:6–8 describes the ant as an example of independent enterprise whose efforts benefit itself, the G addition lauds the bee for her value to *others*. The epigram’s opening, “Or go to the bee,” is an editorial attempt to link it to the preceding parable. The epigram’s author is probably not the OG translator. It is unlikely that a translator would pause in the middle of his work to compose a long, not entirely relevant epigram in a different style.

Admiration for the bee is characteristically Greek. Aristotle praises the industriousness (*ἐργάτις*) of the bee, which he describes immediately after the ant (*Historia animalium* 622b; noted by Gerleemann 1956, 31). Cook (CSP 166) holds that the *hapax* *ἐργάτις* shows that the translator had access to Aristotle. Van der Louw (2007, 278) disputes the parallel and observes that Aristotle mentions the bee alongside the hornet and the wasp as the most industrious animals (622b) and later character-



מֵאֲכָלָהּ: 9 עַד־מָתִי עֲצֹל | תִּשְׁכַּב מָתִי תִקּוּם מִשְׁנָתָהּ: 10 מְעַט  
 שְׁנוֹת מְעַט תְּנוּמוֹת מְעַט | חִבֵּק יָדַיִם לְשֹׁכֵב: 11 וּבֶאֱכֹמָהּ לֶךְ  
 רֹאשֶׁךְ וּמִחֲסֶרְךָ כְּאִישׁ מִגֵּן: פ 12 אָדָם בְּלִיעַל אִישׁ אֹן

izes different *kinds* of bees (627a). Nevertheless, the motif of the bee's industry was known and assumed. The G translator too is aware of this motif, even if direct influence from Aristotle is hard to prove. Van der Louw's idea that this is the pharaonic bee (2007, 278) is certainly wrong, because the bee in Proverbs lacks royal features. It works for others, not to aggrandize its own power, and is not a warrior.

The point of praising the bee in Prov 6:8a–c is that its wisdom compensates for its physical weakness (Giese 1992b, 411). This epigram teaches that the combination of work and wisdom can overcome a lack of power. Accordingly, even an impoverished wise man can supplant an ungodly rich one (411). Cook believes that the translator is interpreting a “dualism” between the rich and the poor in a “religious way” (CSP 168). But this contrast is well in the background and cannot be the *purpose* of the addition, nor is there a particularly religious message here.

Ben Sira (11:3) says of the bee: “The bee is the weakest [var: ‘smallest’] among flying animals, but her fruit is the best of products of sweet things.” Pseudo-Phocylides too uses this topos in emphasizing the bee's industry (ll. 171–174). This immediately follows an epigram on the ant, in ll. 164–170, indicating dependency on G-Proverbs. Sa'adia uses a variant of the bee-topos: “The ants as well as the bees, by nature lacking the faculty of intelligence, gather their food at the appropriate season.”

6:10 מעט שנות → (δλίγον δὲ κάθησαι) G \*מעט שבת + [שנות] → מעט שנות מעט שבת (orth)

G: (a) ὀλίγον μὲν ὑπνοῖς, ὀλίγον δὲ κάθησαι, μικρὸν δὲ νυστάζεις, (b) ὀλίγον δὲ ἐναγκαλίῃ χειρὶν στήθῃ. “(a) You sleep a while, you sit a while, you drowse a bit, (b) and you embrace your breast with (your) hands a while.” Following the cue of the next verse, G uses the second person here, too.

G converts שנות and תנומות into verbs. This recalls G 6:4, but the motive differs. Here the translator wants to make it clear that the verse presents the sluggard's thoughts. After ὀλίγον μὲν ὑπνοῖς (M מעט שנות), G adds ὀλίγον δὲ κάθησαι = מְעַט נִשְׁבָּת (de Lagarde, Baumgartner), a near dittography of מעט שנות (originally מעט שנת?). Van der Louw's



literary objections to the retroversion (2007, 282) are irrelevant, because the variant is a copyist's error. G treats the verbal nouns in this sentence as second masculine singular verbs. The identical sentence is rendered differently in G 24:33. S also translates the nouns as verbs (2nd masc sg impf) but has nothing corresponding to *ὀλίγον δὲ κάθησαι*. In 6:10, T = M; in 24:33, T = S.

**6:11** fin ] + 2 stichoi G (11a) (elab)

G: (a) εἴτ' ἐμπαράγινεται σοι ὥσπερ κακὸς ὁδοιπóρος ἢ πενία (b) καὶ ἡ ἔνδεια ὥσπερ ἀγαθὸς δρομεύς. "(a) Then poverty will come upon you like a bad wayfarer (b) and your need like a good runner." By adding "bad" and "good," G creates a contrast, absent in M, between *κακὸς ὁδοιπóρος* ("bad wayfarer"—i.e., a highwayman) and *ἀγαθὸς δρομεύς* ("good runner"). This must have happened in the process of translation, since *רע כמהלך*\* would not have an appropriate sense. Cook sees this antithesis as further evidence of the translator's penchant for a "dualism of good versus bad" (CSP 171). This penchant is undeniable—for M as well as G. Here, however, the antithesis is superficial and devoid of moral content. The antithesis is also asymmetrical, for the bad wayfarer is not necessarily speedy—and the good runner is presumably good only in his speed—otherwise his visit would not be a threat. The actual relationship between the stichoi is one of heightening: Not only will poverty come unexpectedly (6:11a); it will come *quickly* (6:11b) (van der Louw 2007, 288). The Hexaplaric sources render etymologically: *α' ε' ὡς ἀνὴρ ἀσπίδος; σ' (ὡς) ἀνὴρ κατωπλισμένος; θ' ὡς ἀνὴρ δορυφόρος*. See the doublet in 24:34.

S = M but translates *גמל שׁוֹן* as *רַעֵב רַעֵב* ("diligent [or 'vigorous'] man") (= T).

**6:11a**

G: (a) ἐὰν δὲ ἄοκνος ᾖς, ἥξει ὥσπερ πηγὴ ὁ ἀμητός σου, (b) ἡ δὲ ἔνδεια ὥσπερ κακὸς δρομεύς ἀπαντομολήσει. "(a) But if you are tireless, your harvest will be there like a fountain, (b) but your neediness will depart like a bad runner." *ἥκειν* more precisely means "be present," hence, "*will be there*" (van der Louw 2007, 285). The second part of 6:11aa has the obelus in SyrH. Fritsch (1953, 179) believes that all of G 6:11a is OG, while 6:11 is Hexaplaric. But "bad runner" in 6:11ab shows an awareness of the Greek of 6:11b, which itself diverges from the Hebrew. G 6:11a plays on the structure and terms of G 6:11 (cf. Tov 1990b, 46). Perhaps misunderstanding 6:11, the addition provides a positive contrast to that

הוֹלֵךְ עֲקֻשׁוֹת פֶּה: 13 קָרַץ בְּעֵינָיו מִלֵּל בְּרָגְלוֹ מָרָה בְּאַצְבָּעֵתָיו:  
14 תַּהֲפֹכֹת | בִּלְבּוֹ חֲרָשׁ רָע בְּכָל-עֵת 'מִדְּנִים' יִשְׁלַח: 15 עַל-פֶּן

verse (van der Louw 2007, 291). Here, “bad runner” must be a runner with a bad message; it is not really the antithesis of the “good runner” in 6:11 (who is simply fast). G 6:11a is likely a later addition based on a misunderstanding of the preceding verse. V has 6:11a in some MSS. S omits.

### 6:12

G: (a) Ἀνὴρ ἄφρων καὶ παράνομος (b) πορεύεται ὁδούς οὐκ ἀγαθάς. “(a) A foolish and lawless man (b) goes in ways that are not good.”

ἀνὴρ ἄφρων καὶ παράνομος combines the two phrases אָדָם בְּלִיעַל and אִישׁ אֶן. (In G-Proverbs, בְּלִיעַל is consistently rendered ἄφρων, one of the translator’s favorite words.) For M’s “goes (in) crookedness of mouth,” an idiom not in Greek, the translator substitutes a more predictable image: πορεύεται ὁδούς οὐκ ἀγαθάς (“goes on paths that are not good”).

S summarizes פֶּה עֲקֻשׁוֹת as כַּחֲסֹמֶת (“in oppressiveness”), a word that nicely combines the ideas of oppression and slander. This seems like a genuine case of exegetical metathesis or simply of homoiophony.

6:13 בעֵינָיו M<sup>K</sup> G (ὀφθαλμοῖ) ] בְּעֵינָיו M<sup>Q</sup> S (,כַּחֲסֹמֶת) V (oculis) T (בעֵינָיו) (orth)  
ברגְלוֹ M<sup>K</sup> G (ποδί) S (כַּחֲסֹמֶת) V (pede) ] בְּרָגְלָיו M<sup>Q</sup> T (ברגְלוֹי) (num or orth, equal)

The two *qerayin* in this verse are marked in M<sup>A</sup> but not (contrary to BHS) in M<sup>L</sup>. Mp<sup>L</sup> marks בעֵינָיו as חסר (*defectiva*), meaning that it regards the word as a plural. G treats it as singular, S as plural. G and S saw ברגְלוֹ and understood it as singular. In both cases the *ketiv* is a defective writing of the plural; see the comments on 2:8 and 6:3. The gesture involves the singular eye in Prov 10:10a and Ps 35:19 but the plural eyes in Prov 16:30. G associates the *hapax* מִלֵּל (“shuffle”) with the common Aramaic מִלֵּל (“speak”), hence σημαίνει “signs.”

In 6:13c, διδάσκει δὲ ἐννεύμασιν δακτύλων (“He teaches with hints of his fingers”) assumes that מָרָה means “teaches,” though it actually means “points.” Since it would not make sense to say “teaches with his fingers,” the translator must add a seemingly appropriate modifier: “with hints.” This is another example of how G’s apparent freedoms are often attempts to deal with a difficult or misunderstood Hebrew text. The translation implies that the scoundrel teaches others his wicked ways.

6:14 מְדִינִים M<sup>K</sup> ] מְדִינִים M<sup>Q</sup> (dial? norm)

The *ketiv* מְדִינִים and the *qere* מְדִינִים are variant forms of the frequent pair *ketiv* מְדוֹנִים *qere* מְדִינִים, which occurs in Prov 18:19; 21:9 (see comment); 21:19; 23:29; 25:24; 26:21; and 27:15. מְדִינִים appears alone in 6:19 and 10:12. (The Oriental reading is מְדִינִים for both the *qere* and the *ketiv*.) The plural of this word is a peculiarity of Proverbs. (The singular occurs in 2 Sam 21:20.) The only form of the singular is מְדוֹן, which does not have a plural outside *ketiv-qere* pairs. The plural is מְדִינִים (occurring in the above-listed *ketiv-qere* pair as well as in Prov 19:13). The reading מְדִינִים appears in the body of the text of many MSS KR in all of the above-listed verses. This indicates that the *qere* מְדִינִים is a variant active in manuscript transmission. The pair is too frequent to be explained as scribal error in either direction, but its cause and significance have not been accounted for.

Given the consistency with which the *ketiv* uses מְדוֹנִים and the *qere* מְדִינִים, the likely explanation is dialectal. I would hypothesize that the form מְדוֹנִים, produced simply by pluralizing the singular מְדוֹן, belongs to a colloquial register, while the literary form was מְדִינִים (similar to the distinction between “formulas” and “formulae,” “cherubs” and “cherubim,” and the like). I maintain the *ketiv* forms (מְדִינִים and מְדוֹנִים) in the eclectic text. Given the rarity of these plurals, I am inclined to consider them the earlier forms, with מְדִינִים a normalization. As for vocalization, מְדוֹנִים, as a plural of מְדוֹן, should be vocalized מְדוֹנִים. מְדִינִים is either מְדִינִים or מְדִינִים, a *defectiva* form of מְדוֹנִים. I use the latter rather than assume a third form of the plural.

It is not usually possible to determine which reading the versions represent, because either the *ketiv* or the *qere* could be rendered by words for strife and offensiveness. Sometimes, as here, it is possible to determine the underlying Hebrew.

G renders 6:14c as ὁ τοιοῦτος παραχὰς συνίστησιν πόλει (“such a one causes troubles to a city”). “Troubles” and “to a city” are a doublet, both translating the *qere* מְדִינִים. The first renders it “troubles”; the second associates it with מְדִינָה in its Aramaic sense, “city.” Certainly the translator knew what מְדִינִים means. The second translation is not a mistake but a midrash. It locates the events mentioned in this verse in the public sphere, in distinction to 6:19, which speaks of dissension in the private sphere. The translator seems to have in mind the παραχάι that often wracked Alexandria (van der Louw 2007, 300).

ס וַיִּפְּכוּת (and he turns about [in his heart]), treats תִּפְּכוּת as a verb, thereby connoting scheming or unreliability rather than per-

פְּתָאִם יָבֹא אִידוֹ פֶּתַע יִשְׁבֵּר וְאִין מִרְפָּא: פ 16 שֶׁש־הָנָה  
 שֶׁנָּא יְהוּה וְשִׁבַּע יְתוּעֵבָת נִפְשׁוֹ: 17 עֵינַיִם רְמוֹת לְשׁוֹן שֶׁקֶר וְיָדַיִם  
 שֶׁפְּכוֹת יָדַם נָקִי: 18 לֵב חָרֵשׁ מַחֲשָׁבוֹת אֶוֹן רַגְלִים מְמַהֲרוֹת לָרוּץ  
 לָרָעָה: 19 יָפִיחַ בְּזָבִים עַד שֶׁקֶר וּמִשְׁלַח מְדָנִים בֵּין אַחִים: פ  
 20 נָצַר בְּנֵי מַצּוֹת אָבִיד וְאַל־תִּטֵּשׁ תּוֹרַת אֲמָדָ: 21 קֶשֶׁרִם עַל־לִבָּךְ

versity. S-Prov 2:16 says of the Strange Woman that she *תַּחֲלֹחַ* *מִמֶּנָּה* (“turns her words about”). To S adds *בֵּין אֶחָד* (“between two people”) for clarity.

6:15 *ישבר* M S (*שבר*) ] *ושבר*\* G (*καὶ συντριβή*) (graph י → ו)

Having *ושבר* in 6:15b, the translator saw a sentence that on the face of it meant “Suddenly and a breaking and there is none to heal.” The difficulty of this text, and the apparent pairing with “breaking,” led him to assign a unique meaning to *פתע*, namely, “breach,” “wound,” perhaps by association with *פצע* (BHQ). Elsewhere *διακοπή* renders *פרץ* or *מפרץ*. There is no reason to assume that *ושבר פתע* was the translator’s misreading (van der Louw 2007, 301) rather than a scribal error.

6:16 *ושבע* M S (*ושבע*) ] *ושבר*\* G (*συντριβεται*) (graph ע → ר, paleo ש → א)

*תועבת* M<sup>Q</sup> G (*ἀκαθαρσίαν*) ≈ S (*אשלג*) ] *תועבות* M<sup>K</sup> (num, orthog)

G: (a) ὅτι χαίρει πάντων, οἷς μισεῖ ὁ κύριος, (b) συντριβεται δὲ δι’ ἀκαθαρσίαν ψυχῆς. “(a) For he rejoices in all things that the Lord hates, (b) and he is shattered through impurity of soul.” G 6:16–19 continue the description of the villain begun in 6:12.

Instead of *ושבע*, G read *ושבר*, which he parsed as *וְשִׁבֵּר* (“shattered”). The letters were similar in some varieties of the archaic script: א/ש. Other examples are 3:10 (*שבר/שבע*); 19:27 (*לשמע/לשמר*)—but uncertain); 15:4 (*שבר/שבע*); and possibly 8:3. BHQ explains the interchange here as phonetic (applying this explanation only to 15:32 and 19:27). The problem with the phonetic explanation is that some of the examples involve *ש/ש* confusion (exhibited also in *שש/שש* in 6:16), which requires that the words were read visually, not heard. For possible examples of *ר/ע* interchange, see LSF §131.

Since his source text had *ושבר*, the translator assumed that 6:16b refers to the wicked man, for it is he who can be said to be “shattered.” There-

fore תועבת נפשו (“the loathing of his [sc. God’s] soul”) must describe the wicked man, the object of God’s loathing.

Lacking “seven,” G did not recognize שש as a numeral but construed it as שש (“he rejoices”). Van der Louw believes that the translator overrode the number sequence to avoid the suggestion that the Lord hates (only) six things, “whereas the Torah makes it clear that there are many more things He hates” (2007, 304). But to say that there are six things God hates would not preclude others, any more than Prov 30:18 implies that *only* four things are beyond human understanding. All these differences in G were triggered by a slight scribal error, not by interpretive choices (such as van der Louw tries to trace). The translator will often ignore syntactical constraints in favor of representing the individual word meanings as he understands them; see the note on 5:5.

S had תועבת, which he construed as תועבת, hence: טעבט (“loathes”); thus T and V. Several MSS KR have the *defectiva* writings, including תעבת and תועבת. The writing תועבות probably arose as an adjustment to the plural subject.

6:17 יִדְּם־נִקִּי\* G (αἷμα δίκαιου) ] יִדְּם־נִקִּי M S (גִּבְרָא וְחַיָּא) (vocal)

Whereas M’s vocalization יִדְּם־נִקִּי construes the phrase to mean “innocent blood,” G’s αἷμα δίκαιου understands it as a bound form, יִדְּם־נִקִּי (“blood of the innocent”), which is probably correct; see ABP 1.85.

6:18

G combines ממהרות and לרוץ into the intensified ἐπισπεύδοντες (“rushing”) (van der Louw 2007, 310).

6:19

To distinguish this verse from similar ones about מדינים, G situates the present warning in the context of private strife—κρίσεις, meaning “lawsuits” (van der Louw 2007, 311–13). See the comment on G 6:14.

6:20

G: (a) Υἱέ, φύλασσε νόμους πατρός σου (b) καὶ μὴ ἀπώσῃ θεσμούς μητρός σου. “Son, keep the laws of your father, (b) and do not reject the rules of your mother.” G treats תורת as a plural to provide an antecedent for ם(קשר)/אֲנֹתוּךְ in the next verse in spite of the gender incongruity in the Hebrew (van der Louw 2007, 314). Since the singular νόμος is used for parental instruction unequivocally in 4:1 and 13:14 and sometimes elsewhere, the human origin of the teaching in this verse is not the reason G

תָּמִיד עֲנִידִם עַל־גְּרָגְרִתָּךְ: 22 בְּהִתְלַכְּךָ | תִּנְחָה אִתָּךְ בְּשֹׁכְבְּךָ  
 תִּשְׁמַר עָלֶיךָ וְהִקִּיצוֹת הִיא תִּשְׁיַחֲךָ: 23 כִּי נָרַם מִצְוָה וְתוֹרָה אֹרֶךְ  
 יָדְךָ חַיִּים תוֹכְחוֹת מוֹסֵר: 24 לְשִׁמְרֶךָ מֵאִשֶׁת 'רָעָה' מִחֲלָקָה

renders it as plural (contrary to van der Louw 2007, 314). In fact, there is little to choose between M's vocalization of the word as a singular and G's as a plural. In any case, the teaching(s) here cannot be distinguished from the תורה called νόμος in the singular in 6:23. On G's parallelism between the νόμος of the father and the less authoritative θεσμός of the mother, see ABP 1.368.

### 6:22

G: (a) ἡνίκα ἂν περιπατῇς, ἐπάγου αὐτήν, καὶ μετὰ σοῦ ἔστω. (b) ὡς δ' ἂν καθεύδῃς, φυλασσέτω σε, (c) ἵνα ἐγειρομένῳ συλλαλῇ σοι. "(a) Whenever you go about, lead it and let it be with you. (b) Whenever you lie down, let it guard you, (c) so that when you are awake, it may converse with you."

ἐπάγου αὐτήν = תִּנְחָה (≈ S). αὐτήν refers to wisdom, implicit in the context, and not necessarily to any particular word for it, such as ἐντολή in the next verse. G understands אִתָּךְ as "with you" (אִתְּךָ), which it expands into καὶ μετὰ σοῦ ἔστω to explain in what sense "you"—the boy being addressed—can "lead" wisdom. Having parsed the third feminine singular verb wrongly as second masculine, the translator adjusted the rest of the verse to his preconception.

In G, the imperatives make the verse into a continuation of the exhortation rather than a promise of reward. The addition of ἵνα in 6:22c implies that the *purpose* of Wisdom's protection is her "conversation" with her disciples, this being the study of wisdom. Wisdom is a reward in and of itself; see the comment on 2:2. V: *gradiantur tecum* ("let them go with you") = G.

S: אֲנִי אֶלְכָּם וְאַתֶּם אֵלַי וְאֶתְכֶם אֶלְכָּם וְאֶתְכֶם אֵלַי. " (a) And when you go about, join them to you and let them be with you. (b) Keep them that they may keep you. (c) And when you wake up, they will be to you (as) a meditation." S diverges from both M and G. S carries forward the plural of "my commandments" in 6:21. Like G, S implicitly vocalizes אִתְּךָ and adds "and let them be with you"—which might reflect ותהיה אִתָּךְ. M's בשכבך is not represented. This must have been lost accidentally, in transmission or in translation, since the word is perti-

nent to context: lying down and rising up. In 6:22c, S's וַיִּשָּׁב ("meditation," "object of meditation") associates Hebrew תְּשִׁיחַ with one sense of שִׁיח ("conversation," "meditation"). T<sup>L</sup>: תִּתְדַבֵּר עִמָּךְ ("it will accompany" [lit. 'be led'] with you"). T<sup>L</sup> realizes that there is only one verb in this clause but still assumes that אִתְּךָ means "with you." T<sup>Z</sup> תְּדַבֵּר עִמָּךְ ("lead [her] with you") adjusts to M's תִּנְחָה but still implicitly vocalizes אִתְּךָ (though the editor undoubtedly was working from a vocalized text). Since T<sup>L</sup> is adjusting further to M, it is secondary. In any case, context and parallelism favor M's vocalization.

### 6:23

G: (a) ὅτι λύχνος ἐντολὴ νόμου καὶ φῶς, (b) καὶ ὁδὸς ζωῆς ἔλεγχος καὶ παιδεία. "(a) For a commandment of law is a lamp and a light, (b) and reproof and instruction are the way of life." The expected and natural translation of M is "For the precept is a lamp and the teaching a light, and the reproof of discipline is the way of life." G construes the verse in a forced fashion. If retroverted precisely, G 6:23a would be כִּי נֵר מִצְוֹת תּוֹרָה וְדֶרֶךְ חַיִּים תּוֹכַחַת וּמוֹסֵר but to retrovert to this would require assuming a number of unmotivated variants. CSP suggests that the restructuring, especially in ἐντολὴ νόμου, is the translator's attempt to make a clearer reference to the Mosaic law. However, such an allusion could be seen in M, too, and subsequent Jewish interpreters did just that. Van der Louw (2007, 320) says that G reformulated the sentence in order to avoid an awkward literal translation: ὅτι λύχνος ἐντολὴ νόμου καὶ φῶς. However, the expected literal translation would be ὅτι λύχνος ἐντολὴ καὶ νόμος φῶς, which is a compound verbless sentence no more awkward than G's 6:23a as it stands. The reasons for G's variations from M in both parts of the sentence remain unclear.

### 6:24 מִאִשֶּׁת רָעָה [רַעָה] M S (כַּמֶּה → כַּמֶּה) (near haplog)

Though M's "woman of evil" is grammatically possible, this is not the way רַעָה is used elsewhere in Proverbs. We should read מִאִשֶּׁת רָעָה; note the possessive pronoun in 6:29 and compare Exod 20:17. The emendation provides a better parallel to נִכְרִיָּה. M's vocalization would have been occasioned by the loss of כ by haplography with the similar-looking מ of the following word.

G: (a) τοῦ διαφυλάσσειν σε ἀπὸ γυναικὸς ὑπάνδρου (b) καὶ ἀπὸ διαβολῆς γλώσσης ἀλλοτρίας. "(a) To guard you from a married woman, (b) and from the slander of the tongue of a stranger." G vocalizes מִאִשֶּׁת רָעָה (lit. "wife of neighbor"; cf. אִשֶּׁת רַעָה in 6:29) rather than מִאִשֶּׁת רָעָה (lit.



לְשׁוֹן נִכְרִיָּה: 25 אֶל־תִּחְמַד יִפְיָה בְּלִבָּבָךְ וְאֶל־תִּקְחֶךָ בְּעַפְעָפֶיָּה:  
 26 כִּי בְעַד־אִשָּׁה זֹנָה עַד־כֶּכֶר לֶחֶם וְאִשָּׁת אִישׁ נָפֶשׁ יִקְרָה  
 תִּצּוּד: פ 27 הִיחַתָּה אִישׁ אֵשׁ בְּחִיקוֹ וּבִגְדָיו לֹא  
 תִּשְׁרָפְנָה: 28 אִם־יִהְיֶךָ אִישׁ עַל־הַגְּחָלִים וְרָגְלָיו לֹא תִכְוִינָה:  
 29 כֵּן הָבָא אֶל־אִשָּׁת רֵעֵהוּ לֹא יִנָּקֶה כָּל־הַנִּגָּע בָּהּ: 30 לֹא־יִבוֹזוּ  
 לְגָנֹב כִּי יִגְנוֹב לְמֵלֵא נִפְשׁוֹ כִּי יִרְעֹב: 31 וְנִמְצָא יְשֻׁלִּים שְׂבַע־תִּים

“from a woman/wife of evil” = “from an evil woman/wife”). G’s vocalization fits the context better, but a possessive is still needed.

G understands חלקת (“smoothness”) as διαβολῆς—slander rather than flattery or seduction. G is perhaps influenced by the homonym חלק “division” (van der Louw 2007, 322). Various idioms using חלק in regard to speech are associated with dishonesty (G-Ps 5:10; 12[G 11]:3, 4). In Prov 28:23, however, G uses λωσσοχαριτοῦντος (“flattering”).

S אִשָּׁה רָעָה (“evil woman”) = M ≠ G. S also understands חלקת as slander (אִשָּׁה מְרִירָה).

## 6:25

G: (a) μή σε νικήσῃ κάλλους ἐπιθυμία, (b) μηδὲ ἀγρευθῆς σοῖς ὀφθαλμοῖς (c) μηδὲ συναρπασθῆς ἀπὸ τῶν αὐτῆς βλεφάρων [G<sup>BSA MSS</sup>; μηδὲ συναρπασάτω σε τοῖς βλεφάροις αὐτῆς G<sup>V</sup> 252]. “(a) Let not the desire of beauty overcome you, (b) nor let yourself be caught by your eyes, (c) nor let yourself be seized by her eyelids [var: ‘nor let her catch you by her eyelids’].” In 6:25a, G is deliberately paraphrastic. The Hebrew would have presented the translator with no difficulties. Whereas M demands that the listener “not covet her beauty,” G assumes that the desire is a reality, and though you cannot prevent the *feeling* of desire, you *can* refuse to let it control your actions. Similarly, the Mekilta to Exod 20:17 interprets the tenth commandment as prohibiting the *carrying out* of forbidden desires. G has “your eyes” in 6:25b because it is concerned with the male’s desire, as G 6:25a shows, rather than the woman’s wiles.

Although SyrH gives 6:25b the obelos, it is more likely that 6:25b is OG and G 6:25c a later revision toward M (de Lagarde), with συναρπασθῆς in diathesis. CSP believes that either the original translator or a later hand added 6:25c as an explication of the second line, but that is not what it does.



S: **לֹא תִחְשַׁב לְיוֹפִיָּהּ בְּלִבְךָ וְלֹא תִקַּח בְּעֵינֶיהָ וְלֹא תִשָּׁבֵר בְּעֵינֶיהָ**. “(a) Do not desire her beauty in your heart, (b) and let her not trap you with her eyes, (c) and let her not capture you with her eyelids.” S again maneuvers between M and G. The second translation in 6:25c is based on the variant in G<sup>V 252</sup> = M (BHQ).

### 6:26

G: (a) **τιμὴ γὰρ πόρνῃς ὅση καὶ ἐνὸς ἄρτου**, (b) **γυνὴ δὲ ἀνδρῶν τιμίας ψυχὰς ἀγρεύει**. “(a) For the cost of a whore is as little as a loaf of bread, (b) but a woman of men hunts precious souls.” **γυνὴ δὲ ἀνδρῶν** is difficult. If translated “a woman of men” (van der Louw 2007, 324; cf. SD), the phrase is peculiar; even more so NETS’s “a men’s lady.” Still, it represents **שְׂאִי תַשׂא**. **γυνή** can refer to a married woman because the husband is contextually present in 6:24.

S **לְמִשְׁכָּבָהּ** (“the likeness [of a harlot]”) should be emended to **לְמִשְׁכָּבָהּ** (“the price [of a harlot]”) (Pinkuss).

### 6:30

G: (a) **οὐ θαυμαστόν ἐὰν ἄλλῳ τις κλέπτων**, (b) **κλέπτει γὰρ ἵνα ἐμπλήσῃ τὴν ψυχὴν πεινῶν** [G<sup>AMSS</sup>; var: **πείνωσαν** G<sup>BSV</sup>]. “(a) It is not surprising if one who steals is caught, (b) for he steals in order to fill his soul, when he hungers [var: ‘when it (the soul) is hungry’].” “Is caught” is imported from the next verse to improve the logic, since a thief must be caught before people take note of him. Baumgartner postulates that G had **כִּי יִלְכַּד**, a corruption of **כִּי יִגָּב**. It is, however, the translator who is introducing a moralism here. He adds the notion of the thief’s being caught and changes the public’s lack of contempt into lack of surprise. G did not want to allow for the possibility that a thief could ever avoid capture and disgrace.

S follows G, with **לְמִשְׁכָּבָהּ** reflecting the variant **πείνωσαν**.

### 6:31

G: (a) **ἐὰν δὲ ἄλλῳ, ἀποτείσει ἑπταπλάσια**, (b) **καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ δοὺς ῥύσεται ἑαυτόν**. “(a) But if he is caught, he will repay seven-fold, (b) and he will save himself by giving all his possessions.” M’s “all his wealth” was considered too grand for this context, so the translator rendered **יָוֶה** as “all his possessions” and dropped “his house” as (consequently) redundant. G adds “will save himself” to make the contrast with the adulterer explicit: the thief, but not the adulterer, can save his life (van der Louw 2007, 334).

אֶת־כָּל־הוֹן בֵּיתוֹ יִתֵּן: 32 נֶאֱפָף אִשָּׁה חֶסֶד־לֵב מִשְׁחִית נַפְשׁוֹ הוּא  
 יַעֲשֶׂנָּה: 33 נִגְע־זָקָלוֹן יִמָּצֵא יְחָרְפָתוֹ לֹא תִמָּחֶה: 34 כִּי־קִנְיָאָה  
 חֶמֶת־גָּבֶר וְלֹא־יִחַמּוֹל בְּיוֹם נָקָם: 35 לֹא־יִשָּׂא פָנָיו כָּל־כֹּפֶר וְלֹא־  
 יֵאָבֶה כִּי תִרְבֶּה־שָׁחַד: פ 7:1 בְּנֵי שְׁמֵר אֲמַרְי וּמִצּוֹתֵי  
 תִּצְפֹּן אֲתָד: 2 שְׁמֵר מִצּוֹתֵי וַחִיָּה וְתוֹרָתִי כְּאִישׁוֹן עֵינָיֶד: 3 קֶשֶׁרֶם  
 עַל־אֶצְבָּעֶיךָ כְּתִבָּם עַל־לִוַח לִבֶּךָ: 4 אֲמַר לַחֲכָמָה אֲחֹתִי אֵת  
 וּמִדָּע לְבִינָה תִקְרָא: 5 לְשֹׁמֵרֶךָ מֵאִשָּׁה זָרָה מִנִּכְרִיָּה אֲמַרְיָה

## 6:32

G condenses this verse into a single stich and identifies the direct object of יַעֲשֶׂנָּה as מִשְׁחִית/ἀπωλείαν rather than the act of adultery (van der Louw 2007, 334). V = G.

## 6:34

According to van der Louw (2007, 337–40), G 36:32–35 envisions a trial before a formal court—a κρίσις rather than נָקָם—that punishes the adulterer but does not kill him. Even if the trial itself could be settled by compensation (unlike in M), the husband's wrath would never be assuaged.

7:1 fin ] + 2 stichoi G (1a) (elab)

## 7:1a

G: (a) υἱέ, τίμα τὸν κύριον, καὶ ἰσχύσεις, (b) πληγὴ δὲ αὐτοῦ μὴ φοβοῦ ἄλλον. “(a) Son, honor the Lord and you will be strong, (b) and besides him fear no other.” This addition interrupts the exhortation with an irrelevant thought and is secondary. Notably, M-Proverbs never mentions the possibility of worshipping other gods. The elaboration may have been introduced in Greek or Hebrew, perhaps as כְּבֹד אֶת יְהוָה וְחֹזֶק וּמִבְלַעֲדָיו אֵל תִּירָא אֲחֵר. The idea is frequently expressed, but see especially Isa 44:8 for the sentiment.

## 7:2

For M וְתוֹרָתִי in 7:2b, G has τοὺς δὲ ἑμοὺς λόγους (“my words”), as in 4:10. This is a synonym variant that could occur in either the Greek or the Hebrew (as דְּבָרִי or אֲמָרִי); cf. 3:1b.

## 7:3

Instead of “on your fingers,” S has **עַל צַוְעֶיךָ** (“on your neck”), assimilating to 3:3b, because “neck” is used in similar imagery in 3:22 and 6:21.

## 7:5

G (continuing 7:4): (a) *ἵνα σε τηρήσῃ ἀπὸ γυναικὸς ἀλλοτρίας καὶ πονηρᾶς*, (b) *ἐάν σε λόγοις τοῖς πρὸς χάριν ἐμβάληται*. “(a) so that it may keep you from a woman strange and wicked, (b) if she should assail you by words (meant) to charm.” Since G does not have a distinct equivalent for **נְכַרִּיהָ**, it avoids repetition of *ἀλλοτρίας* by replacing it with a modifier that underscores the woman’s corruption: *καὶ πονηρᾶς*. (**נְכַרִּיהָ** is handled in various ways, with *ἀλλότρια* // *ἀλλότρια* only in 23:27.) G paraphrases 7:5b, emphasizing that the woman’s smooth words are really an assault. The same sentence is handled very differently in 2:16b.

## 7:6–17

G: The scene of the Strange Woman in Prov 7 is conceived differently in G. Many differences from M, especially in 7:6–17, stem from the translator’s notion that it is the Strange Woman, not the male teacher (the father), who is looking out the window. The woman in G’s scene goes forth from her house (though this is not stated) and meets the passerby in 7:10.

G. Boström (1935, 120–23) proposes that the woman looking out the window is Aphrodite Parakypousa, the Aphrodite who leans out the window. In fact, the woman is not that goddess—isn’t even modeled on her—for the speaker in G 7:6–17 is hidden behind a lattice and is not on view to passersby. Boström believes that G preserves elements of the original text, while M was changed for the sake of discretion, to avoid revealing the Strange Woman as the Aphrodite figure. (Boström makes several emendations to achieve this effect.) But if the author was warning against the Aphrodite cult, why would later scribes *obscure* the danger it presents?

Few of G’s divergences here can be ascribed to textual processes; in any case, variants are very hard to recover because of the paraphrastic nature of the translation in this passage. G’s interpretation of the chapter is discussed in detail in ABP 1.403–6.

S: Throughout this section S shows strong G influence but differs in many particulars. In spite of having recourse to M, S has the *woman* looking through the window in 7:6–8. T, as usual, uses S as the basis and adjusts toward M, in this case restoring the first-person narrator. V does

הַחֲלִיקָה: 6 בִּי בַחֲלוֹן בֵּיתִי בְעַד אֲשַׁנְבִּי נִשְׁקָפְתִּי: 7 וְאָרָא בַּפֶּתָאִים  
 אֲבִינָה בַּבָּנִים נָעַר חֶסֶר-לֵב: 8 עִבְרָ בְשׁוּק אֶצֶל פֶּנֶה וְדֶרֶךְ בֵּיתָהּ  
 יֵצֵעַד: 9 בְּנִשְׁף-<sup>1</sup>בְּעֶרֶב יוֹם בְּאִישׁוֹן לֵילָה וְאִפְלָה: 10 וְהִנֵּה אִשָּׁה  
 לִקְרָאתוֹ שִׁית זֹזָה וְנִצָּרֶת לֵב: 11 הַמִּיָּה הִיא וְסִרְרֶת בְּבֵיתָהּ לֹא-  
 יִשְׁכְּנוּ רַגְלֶיהָ: 12 פֶּעַם | בַּחוּץ פֶּעַם בְּרַחֲבוֹת וְאֶצֶל כָּל-פֶּנֶה תֵּאָרֵב:

the same. For the details of this adaptation see ABP ad loc. Since this section is tightly knit, I will translate all of G to provide context. Note that sentences often continue from one verse to the next.

## 7:6

G: (a) ἀπὸ γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς (b) εἰς τὰς πλατείας παρακύπτουσα. “(a) For from the window, out of her house, (b) she peers onto the plazas.” G defines the perspective as the Strange Woman’s.

S: <sup>1</sup>וּמִן חֲבֹלָהּ וּמִן חֲבֹלָהּ הִיא וְסִרְרֶת בְּבֵיתָהּ לֹא-יִשְׁכְּנוּ רַגְלֶיהָ. “For from the window of her house and from the balcony she looked out.” (חֲבֹלָהּ can mean “upper room” as well as “balcony.”)

## 7:8

G: (a) παραπορευόμενον παρὰ γωνίαν ἐν διόδοις οἴκων αὐτῆς. “Passing by the corner on the thoroughfares of her houses.” The plural “her houses” is used of the woman’s dwelling in 5:8 and of the domain of the Woman of Strength in 31:27, in reference to a stately residential complex. G condenses the verse and collapses the parallelism. G does not recognize the suffix on the unusual פֶּנֶה (on which see GKC §91e, though GKC is uncertain on the point). יֵצֵעַד (M 7:8b) is used in the next sentence (and subsequently corrupted).

S (continuing 7:7): <sup>1</sup>וּבְחַיִּים בְּחַיִּים חַל רַב וּמִיָּהּ וּמִיָּהּ הִיא וְסִרְרֶת בְּבֵיתָהּ לֹא-יִשְׁכְּנוּ רַגְלֶיהָ. “who pass in the street at the corners of the paths.” S also joins יֵצֵעַד to the next sentence, though it handles this verse very differently from G and assumes that the text continues to describe the plurality of youths mentioned in 7:7.

## 7:9 M G (ἑσπερινῶ) S (בְּחֵרֶב) (vocal)

G: (a) καὶ λαλοῦντα [corr: ἀλύοντα] ἐν σκοτει ἑσπερινῶ, (b) ἡγίκα ἂν ἡσυχία νυκτερινῇ ἢ καὶ γνοφώδης. “(a) And speaking [corr: “wandering”]

in the evening darkness, (b) when (there is) nocturnal silence and darkness.”

According to BHQ, λαλοῦντα is used for variety. However, that verb is a masculine accusative participle and would refer to the object of the woman’s “seeing” in 7:7, namely, the boy. This makes it appear that he is speaking, though his words are not quoted and have no further relevance. He is not “conversing” (NETS) or “calling,” “uttering a cry” (BHQ). Instead, we should emend to ἀλύοντα (“be fretful, distraught,” Jäger). This renders צעץ in a way that suggests the woman’s agitation.

M’s vocalization יום בִּעְרָב (an unparalleled phrase) means “at the evening of day.” A more natural vocalization is יום בִּעְרָב (lit. “when the day was becoming evening”). For the locution, see Judg 19:9.

#### 7:10

G: (a) ἡ δὲ γυνὴ συναντᾷ αὐτῷ, εἶδος ἔχουσα πορνικόν, (b) ἡ ποιεῖ νέων ἐξίπτασθαι καρδίας. “(a) The woman meets him, having a whorish appearance, (b) which makes the hearts of youths fly off.” G 7:10b is a guess at לב ונצרת (actually, “guarded of heart”). The translator probably found the phrase illogical because “guarding” (נצר) one’s heart should be a virtue (4:23). ἐξίπτασθαι = ἐκπέτασθαι (“fly away,” “flee”). For the youths’ hearts to fly off means that they lose all sense.

S: וְהָיָה כִּי יֵצֵא הָאִשָּׁה לִקְרַאת הָאִישׁ בְּעֵרָב וְהָיָה כִּי יֵצֵא הָאִישׁ לִקְרַאת הָאִשָּׁה בְּעֵרָב. “(a) And a woman comes out to meet him, in the appearance of a harlot, (b) who [or ‘which’] makes the heart of youths flee.” S follows G’s guess, with no reference to M. חפיו (“scatters” or “disturbs”) is an interpretation of the *hapax* ἐξίπτασθαι, not a rendering of נצרת. The phrase וְהָיָה occurs also in S 22:15; see the comment. T ≈ S. Sa’adia translates the verse similarly (as noted by BHQ), but this comes via T.

#### 7:12

G: (a) χρόνον γάρ τινα ἔξω ῥέμβεται, (b) χρόνον δὲ ἐν πλατείαις παρὰ πᾶσαν γωνίαν ἐνεδρεύει. “(a) For sometimes she roams outside, (b) and sometimes in the plazas, next to every corner she lies in wait.” ῥέμβεται (“roams”) provides a verb for the first two phrases in order to explain what the woman does “outside” and “in the plazas,” thereby making it clear that she does not lie in wait *there* but only near the corners. This modification is typical of G’s “interpretive” translation technique: not introducing notable theological shifts, but rather subtly tweaking and disambiguating the Hebrew text in order to bring to view what, in the translator’s view, is truly present.

13 וְהִחַיְתָּקָהּ בֹּו וְנִשְׁקָהּ-לּוֹ הַעֲזָה פָּנֶיהָ וְתֹאמַר לוֹ: 14 זָבָחִי שְׁלָמִים  
 עָלַי הַיּוֹם שְׁלַמְתִּי נְדָרַי: 15 עַל-כֵּן יֵצְאֵתִי לְקִרְאָתָךְ לְשִׁחַר פָּנֶיךָ  
 וְאִמְצָאֲךָ: 16 מְרַבִּדִים רַבְדֵּתִי עֲרָשִׁי חֲטֻבּוֹת אֶטּוֹן מִצָּרִים: 17 נִפְתִּי  
 מִשְׁכַּבִּי מֵרֶ אֱהָלִים וְקִנְמוֹן: 18 לָכֵה נְרוֹה דָּדִים עַד-הַבֶּקֶר נִתְעַלְסָה  
 בְּאַהֲבִים: 19 כִּי אֵין הָאִישׁ בְּבֵיתוֹ הֶלֶךְ בְּדֶרֶךְ מִרְחוֹק: 20 צָרוּר-  
 הַפֶּסֶף לָקַח בִּידוֹ לַיּוֹם הַפֶּסֶא יִבֹּא בֵיתוֹ: 21 הִטָּתוּ בְּרַב לְקַחָהּ

S follows G but omits “every” because, logically, the woman cannot lie in wait at *every* corner. T<sup>L</sup> seems to be dealing with the same problem differently, translating not simply “at every corner” but כל פנתא דיאיא (“at every *suitable* corner”) ≈ T<sup>Z</sup>.

## 7:13

G: (a) εἴτα ἐπιλαβομένη ἐφίλησεν αὐτόν, (b) ἀναιδεῖ δὲ προσώπῳ προσεῖπεν αὐτῷ. “(a) Then she seized and kissed him, (b) and with a shameless face she spoke out to him.”

## 7:14

G: (a) Θυσία εἰρηνική μοί ἐστιν, (b) σήμερον ἀποδίδωμι τὰς εὐχάς μου. “(a) I have a peace offering; (b) today I pay my vows.” The present tense indicates that she is about to bring the offerings.

S omits עלי.

## 7:15

G: (a) ἔνεκα τούτου ἐξῆλθον εἰς συνάντησίν σοι, (b) ποθοῦσα τὸ σὸν πρόσωπον εὕρηκά σε. “(a) For this reason I went forth to an encounter with you. (b) Longing for your face, I found you.” G has a bipartite structure lacking in M.

S: וְהִחַיְתָּקָהּ בֹּו וְנִשְׁקָהּ-לּוֹ הַעֲזָה פָּנֶיהָ וְתֹאמַר לוֹ: 14 זָבָחִי שְׁלָמִים עָלַי הַיּוֹם שְׁלַמְתִּי נְדָרַי: 15 עַל-כֵּן יֵצְאֵתִי לְקִרְאָתָךְ לְשִׁחַר פָּנֶיךָ וְאִמְצָאֲךָ: 16 מְרַבִּדִים רַבְדֵּתִי עֲרָשִׁי חֲטֻבּוֹת אֶטּוֹן מִצָּרִים: 17 נִפְתִּי מִשְׁכַּבִּי מֵרֶ אֱהָלִים וְקִנְמוֹן: 18 לָכֵה נְרוֹה דָּדִים עַד-הַבֶּקֶר נִתְעַלְסָה בְּאַהֲבִים: 19 כִּי אֵין הָאִישׁ בְּבֵיתוֹ הֶלֶךְ בְּדֶרֶךְ מִרְחוֹק: 20 צָרוּר-הַפֶּסֶף לָקַח בִּידוֹ לַיּוֹם הַפֶּסֶא יִבֹּא בֵיתוֹ: 21 הִטָּתוּ בְּרַב לְקַחָהּ

T 7:15b: “for I was expecting to perceive [לרגשא] (you) and I said, I will guide you [אידברניך].” T presents the woman as an alternative teacher who will lead the youth away from Wisdom.

## 7:16

G: (a) *χειρίαις τέτακα τὴν κλίνην μου*, (b) *ἀμφιτάποις δὲ ἔστρωκα τοῖς ἀπ' Αἰγύπτου*. “(a) I have covered my bed with bedclothes, (b) and I have spread (it) with double-linens from Egypt.” G’s *ἔστρωκα* (“I have spread”) does not represent *יְהַטִּיחַ* (BHS et al.). *יְהַטִּיחַ* is unlike M graphically, and *הַטִּיחַ* is not rendered by *στρωννύειν* elsewhere. G is an attempt to make sense of the hapax *תַּבְּוֶחַת* with the aid of the parallel *רַבְּדָתִּי*. S’s *ῥῥῥῥῥῥ* (“I have spread it”) = G.

## 7:17

G: (a) *διέρραγκα τὴν κοίτην μου κρόκῳ*, (b) *τὸν δὲ οἶκόν μου κινναμώμῳ*. “(a) I have sprinkled my bed with saffron, (b) my house with cinnamon.” The translator, thinking that *יְהַטִּיחַ* (actually: “aloes”) means “tents,” and knowing that the woman does not live in one, translates it as “house” (as happens also in G-Gen 9:21, 27; 31:33; etc.) and ignores the plural for the sake of tighter parallelism with *τὴν κοίτην μου*.

## 7:18

G: (a) *ἐλθε καὶ ἀπολαύσωμεν φιλίας ἕως ὄρθρου*, (b) *δεῦρο καὶ ἐγκυλισθῶμεν ἔρωτι*. “(a) Come and let us delight ourselves with love-making till morning; (b) come and let us roll up in love.” *ἐγκυλίειν* has the abstract sense of “be involved in,” but the etymological connotation of physically *rolling* is vividly germane here. *רָלַע* is not understood thus elsewhere (see Job 20:18; 39:13), nor is the cognate *רָלַע*.

V translates *יְדִיבִי* as *uberibus* (“breasts”). *α'*, *σ'*, and *θ'* have *τιτθῶν*; cf. the comment on 5:19. S understands it, correctly, as *ῥῥῥῥῥῥ* (love-making).

## 7:20

G: (a) *ἐνδεσμὸν ἀργυρίου λαβὼν ἐν χειρὶ αὐτοῦ*, (b) *δι' ἡμερῶν πολλῶν ἐπανήξει εἰς τὸν οἶκόν αὐτοῦ*. “(a) He has taken a bag of silver in his hand; (b) after many days he will come back to his home.” G’s “after many days” is a contextual guess for the rare *בַּסָּבָא*. *α'*, correctly: *εἰς ἡμέραν πανσελήνου* (“at the day of the full moon”). V *in die plenae lunae*.

S *ῥῥῥῥῥῥ ὁπ ῥῥῥῥῥῥῥ* (“and after many days”) = G. S chooses to imitate G, though it is likely that he knew the meaning of *בַּסָּבָא/בַּסָּבָא*, because Syriac has the exact cognate, and it is used to translate *בַּסָּבָא* (= *בַּסָּבָא*) in Ps 81:4. *ῥῥῥῥῥῥ* was active in the Syriac lexicon and used even in verses where Hebrew *בַּסָּבָא* does not appear (1 Kgs 12:32, 33; 2 Chr 7:10; Esth 9:21).

בְּחֶלֶק שְׁפָתֶיהָ תְּדַיְחֶנּוּ: 22 הוֹלֵךְ אַחֲרֶיהָ פְּתָאִם כְּשׁוֹר אֶל-טֶבַח  
 יָבֹא וּבְעֶכֶס אֶל-מוֹסֵר אֵיל: 23 כְּמִהַר צִפּוֹר אֶל-פֶּחַ וְלֹא-  
 יָדַע כִּי-בִנְפֶשׁוֹ הוּא יַעַד יִפְלַח חֵץ כְּבִדּוֹ: 24 וְעֵתָה

## 7:21

G: (a) ἀπεπλάνησεν δὲ αὐτὸν πολλῇ ὁμιλίᾳ, (b) βρόχοις τε τοῖς ἀπὸ χειλέων ἐξώκειλεν αὐτόν. “(a) She led him astray by much conversation, (b) and by snares from (her) lips she drove him aground.” (ὁμιλία can also mean “instruction.”) G replaces the benign-sounding חֶלֶק (“smoothness”) with the scarier image of traps, perhaps influenced by the imagery (but not the wording) of 6:2. The translator had already eliminated smoothness of speech from the woman’s features in 7:5. The motif of the seductress’s smooth speech is lacking also in G 2:16. It seems that the translator thought that verbal smoothness was not an unambiguous indicator of danger and deceit, because mellifluous rhetoric can be a worthy talent.

7:22 טֶבַח M<sup>A</sup>] טֶבַח M<sup>L</sup> (graph ט → ט)

וּבְעֶכֶס M (vocal) ] וּבְעֶכֶס

מוֹסֵר\* G (ἐπὶ δεσμούς) S (ⲙⲟⲩⲥⲣ) ] M מוֹסֵר (vocal)

אֵיל\* G (ἔλαφος in G 23) S (ⲉⲗⲁⲫⲟⲥ in S 23) ] M אֵיל (near dittog י → י, context)

M is incomprehensible. The various attempts to translate without emendation are along the lines of the KJV: “or as a fool to the correction of the stocks.” David Qimḥi and other traditional commentators paraphrase: as they bring a fool running to prison and put him in chains [עֶכֶס]. But all such proposals are unwarranted by the Hebrew. Following a widely accepted emendation, supported by G, we can translate “like a stag [אֵיל] bounding [וּבְעֶכֶס] to bonds [מוֹסֵר].” This is in harmony with the other similes. For עֶכֶס meaning “prancing” or the like, see Isa 3:16.

G: (a) ὁ δὲ ἐπηκολούθησεν αὐτῇ κεπρωθείς, (b) ὥσπερ δὲ βοῦς ἐπὶ σφαγῇν ἄγεται (c) καὶ ὥσπερ κύων ἐπὶ δεσμούς. “(a) And he followed her, begulled, (b) as an ox is led to slaughter, (c) and as a dog to bonds.” G resulted from M by the following steps:

(1) κεπρωθείς for פְּתָאִם (“suddenly”): The κέπρωτος is a pigeon or seagull, so English “be gulled” works precisely. To arrive at this sense, the translator probably associated פְּתָאִם (whose meaning he knew; see 6:12) with פְּתָאִים (“callowness,” “naiveté”) and translated it by an elegant





בָּנִים שִׁמְעוּ-לִי וְהִקְשִׁיבוּ לְאִמְרֵי-פִי: 25 אֶל-יֵשׁׁשׁ אֶל-דֶּרֶכֶיהָ לִבָּךְ  
 אֶל-תֵּתֵעַ בְּנִתִּיבוֹתֶיהָ: 26 כִּי-רַבִּים חֲלָלִים הִפִּילָה וְעַצְמִים כָּל-  
 הָרָגָהּ: 27 דֶּרֶכִּי שְׁאוֹל בֵּיתָהּ יִרְדּוֹת אֶל-חֲדָרֵי-מָוֶת: פ  
 8:1 הֲלֹא-חֲכָמָה תִּקְרָא וְתִבּוֹנָה תִּתֵּן קוֹלָהּ: 2 בְּרֹאשׁ-מְרוֹמַיִם עָלַי-  
 דֶּרֶךְ בֵּית נְתִיבוֹת נֶאֱצָבָה: 3 לִיד־שְׁעָרִים לְפִי-קָרַת מְבוֹא פְתָחִים

its natural place (Hitzig 1858; Delitzsch 1874–75; and others). When 7:23a is moved to the end of 7:23, the verse effectively culminates in the youth's death, pictured in a dramatic image. Other tropes for the death of fools are a storm (1:27), a sword (5:4), and ropes (5:22). By the above-suggested changes, 7:22–23 should be read:

הוֹלֵךְ אַחֲרֶיהָ פִּתְאֵם  
 כְּשׁוֹר אֶל טֶבַח יְבוֹא  
 וּכְעֵבֶס אֶל מוֹסֵר אֵיל  
 כְּמַהֵר צִפּוֹר אֶל פֶּחַ  
 וְלֹא יָדַע כִּי בִנְפֹשׁוֹ הוּא  
 עַד יִפְלַח חָץ כְּבָדוֹ

- 22      Impulsively he follows her,  
           like an ox going to slaughter,  
           like a stag bounding to bonds,  
 23b      like a bird rushing to a trap.  
 23c      He wasn't aware that he'd pay with his life—  
 23a      till an arrow split his liver.

The Masoretic accent scheme does not apply to the rearranged verses.

#### 7:24

G adjusts M's "sons" to "son" for the sake of consistency, as in 5:7 and 8:32.

#### 7:25

OG lacks 7:25b. Apparently the translator (or copyist) was misled by the repeated **אל** into thinking that he had already translated (or copied) that sentence. It is restored in Hexaplaric manuscripts (according to SyrH, from  $\theta'$ ) and present in the other versions.

## 7:27

As in 5:5, G parses ירדות as a causative: κατάγουσαι (“lead down”).

S: אֲשֶׁר הִיא הַדֶּרֶךְ לְמָוֶת וְנִתְּנָהּ לְמָוֶת. “(a) The ways of her house are the ways of Sheol, (b) which go down to the chambers of death.” The first “ways” smooths out the awkward predication (the Hebrew means, lit., “her house is the ways, etc.”). This may have happened in Hebrew transmission, producing נתיבות ביתה, hence “The paths of [i.e., “to”] her house are the ways of [i.e., ‘to’] Sheol.” A conjectural emendation worth considering, which takes its start from this retroversion, is דרכי שאול נתיבותיה (“her paths are the ways to Sheol”). This is a clearer image than M’s “her house is the ways to death” (although the latter is defended in ABP); see the comment on 2:18.

## 8:1

G: (a) Σὺ τῇ σοφίαν ἀκροῦξαι, (b) ἵνα φρόνησίς σοι ὑπακούσῃ. “(a) You [sg] shall call wisdom, (b) so that prudence may respond to you.” The translator misconstrued תקרא as second person. Consequently, the audience of chapter 8 becomes the youth who is addressed in chapter 7. In 8:1b, G’s “respond to you” for M’s more indefinite “gives forth her voice” is influenced by the mutuality formula of 8:17: “I love those who love me, and those who seek me find me.”

S: מִכֵּן יִקְרָא חָכְמָה וְהָבִינָהּ אֵלַי. “For this reason call wisdom, and understanding will answer you.” S follows G closely. (S’s Greek text read διο σὺ τῇ σοφίαν ἀκροῦξον, with a number of G MSS, including G<sup>23 147 157 1089</sup>.) S also connects the verse to the preceding chapter. The conjunction of purpose in S and the cited G MSS (also the Armenian) makes the call to Lady Wisdom into a rejection of the Strange Woman’s appeal.

## 8:2

G: (a) ἐπὶ γὰρ τῶν ὑψηλῶν ἄκρων ἐστίν, (b) ἀνὰ μέσον δὲ τῶν τριβῶν ἔστηκεν. “(a) For she is upon the high heights, (b) and stands between the roads.” G omits עלי דרך, perhaps by condensation with נתיבות (with τῶν τριβῶν representing עלי דרך as well as נתיבות). G, S, V, and T correctly parse בית as Aramaic “between.”

S adds חכמה (“wisdom”) as the subject in 8:2a for clarity and transposes עלי דרך with בית נתיבות for no apparent reason.

תִּרְנָה: 4 אֲלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם: 5 הִבִּינוּ פְתָאִים  
 עֲרָמָה וְכִסְיִלִּים הִבִּינוּ לֵב: 6 שְׁמָעוּ כִּי־גִידִים אֲדַבֵּר וּמִפֶּתַח שְׁפָתַי  
 מִישָׁרִים: 7 כִּי־אָמַת יִהְיֶה חֶכְי וְתוֹעֵבַת שְׁפָתַי רָשָׁע: 8 בְּצֶדֶק כָּל־  
 אֲמַר־יָפִי אֵין בָּהֶם נִפְתָּל וְעַקֵּשׁ: 9 כָּל־ם גִּכְחִים לַמֶּבִּין וַיִּשְׁרִים

## 8:3

G: (a) *παρὰ γὰρ πύλαις δυναστῶν παρεδρεύει*, (b) *ἐν δὲ εἰσόδοις ὑμνεῖται*.  
 “(a) For by the gates of the princes she sits; (b) in the entrances she  
 praises herself.” G 8:3a = 1:21b; 8:3b ≈ 1:20a.

The puzzling *δυναστῶν* for שְׁעָרִים (subsequently taken into 1:21b) apparently represents שָׁרִים, either in writing or in the translator’s interpretation. The first could occur by near haplography ער → ר in the archaic script. On the similarity of these letters, see the comment on 6:16. Alternatively, “princes” may have seemed appropriate in this chapter, because they are said to rule by wisdom in 8:15 and should be part of Wisdom’s explicit audience.

The unfamiliar קֶרֶת is ignored. This word is handled differently at each occurrence (8:3; 9:3, 14; 11:11); see de Waard 2006, 262–64.

S מִלֵּא מִפִּי (“calls by her mouth”) is a misunderstanding of לִפִּי (actually “at the opening”) as if it meant “by [her] mouth.” S derives קֶרֶת from קָרָא, even though Syriac has the cognate מִלְּאָ (abs מִלְּאָ) (“city”), a meaning recognized in 11:11a, where it is translated as מִלְּאָ. It is translated מִלֵּא (“calls”) again in 9:14 (S 9:15) and Job 29:7 and by מִלְּאָ ( “they say”) in Prov 9:3.

## 8:4

G inserts *καὶ προίεμαι* (“and I send forth,” sc. “my voice”) before 8:4b for the sake of syntactic parallelism with “I call” in 8:4a.

S prefixes וַאֲמָרָא (“and she says”) to the verse to introduce Wisdom’s words, because the translator does not understand תִּרְנָה (8:3) as a *verbum dicendi*.

## 8:5

For הִבִּינוּ לֵב (lit. “understand heart”), G has *ἐνθεσθε καρδίαν* (“take in heart,” i.e., “absorb wisdom,” “become intelligent”). This is commonly assumed to represent הִבִּינוּ לֵב (Jäger, de Lagarde, BHS, etc.), but *ἐνθεσθε*

(which means “place in,” “incorporate,” “instill”) is closer in sense to **הבינו** than to **הכינו**; cf. T. Naph. 2:2 and 3 Macc 5:28, where the verb means to implant something in the mind. G varies the verbs rather than repeating **הבינו** (McKane).

S reformulates the difficult **לִבְהִינוּ** as **לִבְהִינוּ** (“will understand [or ‘may they understand’] in their hearts”), again using a future for an imperative and making this a purpose clause dependent on the preceding. The result of this reformulation is that, unlike in M, Wisdom does not speak to the foolish (who in any case would ignore her call) but addresses people in general.

### 8:6

G’s **ἀνοίσω** (“I will bring forth”) is a smoothing of the seemingly awkward predication in M, **ומפתח שפתי**, “and the opening of my lips is straight things”; compare the adjustment in G 6:34.

### 8:7

G: (a) **ὅτι ἀλήθειαν μελετήσῃ ὁ φάρυγξ μου**, (b) **ἐβδελυγμένα δὲ ἐναντίον ἐμοῦ χεῖλη ψευδῆ**. “(a) For my throat speaks truth, (b) and abominable before me are deceitful lips.” Since G assumed that **שפתי** is a plural construct (“lips of deceit” = “deceitful lips”), it was obliged to add “before me,” because “abomination is deceitful lips” would not make sense. G’s circumlocution “abominable *before me*” reduces anthropopathism when said of God and recalls Aramaic **קדם** (see on 3:32). Here it is applied to Wisdom, as if she were a god.

S has **פה** (“my mouth”), the usual term for the organ of speech, for **חכי** (“my palate”).

### 8:9

G’s **ἐνώπια** (“in front of”) parses **נכחים** (actually, “honest”) as an adjective from the adverb **נֶחֱח** (“before”).

S renders **נכחים** as **חלף** (“are revealed”), working directly from the Hebrew text but taking exegetical guidance from G. S 8:9b reads **והם ישרים לפני** (“and they are straight to the one who wishes [var: “those who wish”] to know them”). This means that wisdom’s words are accessible to anyone desirous of wisdom and not only to the educated.

לְמַצְאֵי דַעַת: 10 קָחוּ-מוֹסֵר וְאַל-כֶּסֶף יִדְעַת מַחְרוֹץ נִבְחָר:  
 11 כִּי-טוֹבָה חֲכָמָה מִפְּנִינִים וְכָל-חֲפָצִים לֹא יִשׁוּבָהּ: 12 אֲנִי-  
 חֲכָמָה שָׁכַנְתִּי עִרְמָה וְדַעַת מְזֻמּוֹת אֶמְצֵא: 13 (יִרְאֵת יְהוָה שְׁנֹאת  
 רַע גֵּאָה וְגֵאֹן | וְדָרָךְ רַע) וּפִי תִהְפְּכֹת שְׁנֹאתִי: 14 לִי-עֵצָה  
 וְתוֹשִׁיָּה אֲנִי בִינָה לִי גְבוּרָה: 15 בִּי מַלְכִּים יִמְלְכוּ וְרוֹזְנִים יִחָקְקוּ

8:10 מוסר\* G (παιδείαν) S (מוסר) T<sup>L</sup> (מרדוּתא) M V (discipli-  
 nam meam) T<sup>Z</sup> (מרדוּתִי) (near dittog ו → י)

נבחרבחר → נבחר G (ἀνθαιρείσθε) (dittog נבחר + M ] נבחר

G: (a) λάβετε παιδείαν καὶ μὴ ἀργύριον (b) καὶ γνώσιν ὑπὲρ χρυσίου δεδοκίμασμένον. (c) ἀνθαιρείσθε δὲ αἰσθησιν χρυσίου καθαροῦ. “(a) Take education and not silver, (b) and knowledge over tested gold. (c) And prefer knowledge to pure gold.”

The possessive of מוסר is lacking in G, S, T<sup>L</sup>, and one MS KR, but represented in V and T<sup>Z</sup> (the latter adjusting to M). Since the very frequent מוסר is not given the first-person suffix elsewhere in the Bible, the י probably arose accidentally here, by near dittography.

In 8:10b, δεδοκίμασμένον = נִבְחָר, parsed—perhaps correctly—as an Aramaism, from בחר “assay.” G 8:10c = OG (de Lagarde; Fritsche). Though absent in G<sup>BS</sup>, G 8:10c is farther from M than is G 8:10b and shows a variant, בחר (parsed as impv). G 8:10b is likely a corrective addition. Actually, G 8:10c witnesses to both בחר (ἀνθαιρείσθε) and נבחר (καθαροῦ). The Greek words are not a double translation, since they fill different syntactic slots and presuppose different Hebrew words. Apparently the source text read, awkwardly and erroneously, ודעת מחרוץ נבחר בחר. It is also possible that the translator’s source text had one of the two variants and he chose to combine it with another variant he was aware of.

S: מכל מוֹסֵר מִלֵּךְ בְּחַר לְךָ מִחֵסֶד לֵב הָיָה גִּמְלָה. “(a) Take instruction and not silver, (b) and choose for yourselves knowledge more than refined gold.” S 8:10b = G 8:10c.

8:11

חָכְמָה טוֹבָה מִן, מַחְבֵּרָה לֵב הָיָה גִּמְלָה. “(a) Because wisdom is much better than refined gold (b) and better than fine stones, (c) and nothing is equal to it.” S begins with a doublet of 8:10b (“and knowledge is preferable to refined gold”) and entangles it with 8:11a (“for wisdom is better than rubies”). As

it stands, S 8:10c (“and nothing equals it”) gives a reason, albeit tautologous, for S 8:10b. S diverges from both M and G in this verse.

### 8:12

G: (a) ἐγὼ ἡ σοφία κατεσκήνωσα βουλήν, (b) καὶ γινῶσιν καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην. “(a) I, Wisdom, inhabited counsel, (b) and I called upon knowledge and insight.” The aorists suggest that Wisdom is speaking of the time she first inhabited these principles, rather than her ongoing proximity to them (though that too is undoubtedly true). Similarly Sir 24:8, in dependence on the present passage, speaks of the moment when Wisdom first inhabited Zion. עֲרֻמָּה, which is a morally neutral term for cleverness and cunning, is translated cautiously by βουλή, which usually refers to counsel put to proper uses. G’s ἐπεκαλεσάμην (“I have called upon”) is an explanatory rendering of אָמַצְא, which might be thought to mean that Wisdom once lacked these qualities.

V: *intersum* (“I am within”) = אָמַצְא.

For שִׁבַּנְתִּי S has בָּרִית (‘‘I created’’), which is the source of T<sup>L</sup> בְּרִית. A variant is מִשָּׁבַח (‘‘I acquired,’’ ‘‘created’’). Both are puzzling.

### 8:13 רַע ... יִרְאָתָא M G S (add)

Prov 8:13a is probably a pietistic insertion intended to counterbalance the possibly amoral overtones of cunning and shrewdness. The line interrupts the connection between verses 12 and 14, which speak of the excellence of wisdom, and has nothing to do with the rest of the chapter, which does not aim at inculcating the proper attitude toward God. See further ABP.

G: (a) φόβος κυρίου μισεῖ ἀδικίαν, (b) ὕβριν τε καὶ ὑπερηφανίαν καὶ ὁδοὺς πονηρῶν. (c) μεμίσγηκα δὲ ἐγὼ διεστραμμένους ὁδοὺς κακῶν. “(a) The fear of the Lord hates injustice, (b) insolence and arrogance and the ways of wicked people. (c) I hated the twisted ways of evildoers.” G construes שִׁנְאָתָא as שִׁנְאָתָא, a feminine participle (similarly S שִׁנְאָתָא; V *odit*). In G 8:13b, “way” is pluralized. In 8:13c, G has ὁδοὺς for פֶּתִי. It seems that the translator is introducing the motif of the twisted path here, influenced by the parallel וְדֶרֶךְ. Something similar happens in 11:20, where διεστραμμέναι ὁδοί renders עֲקָשִׁי לֵב.

### 8:14

G translates תּוֹשִׁיָּה as ἀσφάλεια (“security”). G in general associates תּוֹשִׁיָּה not with intellectual faculties but with strength and firmness. For בִּינָה (“I am understanding”), G’s ἐμὴ φρόνησις, S’s אִשְׁמַחְתִּי אֶת הָעָם.

צֶדֶק: 16 בִּי שָׁרִים יִשְׁרֹוּ וְנִדְיָבִים כָּל־שֹׁפְטֵי אֶרֶץ: 17 אֲנִי אֶהְיֶה  
 אֲהַב וּמִשְׁחִי יִמָּצְאֵנִי: 18 עֲשֶׂר־וְכָבוֹד אֶתִּי הוֹן עָלֶיךָ וְצִדְקָה:  
 19 (טוֹב פֶּרִי מִחֲרוֹץ וּמִפֶּז וְתִבּוּאָתִי מִכֶּסֶף נִבְחָר): 20 בְּאַרְח־  
 צִדְקָה אֶהְיֶה בְּתוֹךְ נְתִיבוֹת מִשְׁפָּט: 21 לְהִנָּחִיל אֶהְיֶה | יֵשׁ

and V's *mea prudentia* use the possessive (“mine is understanding”) in imitation of the parallel clauses.

8:16 אֶרֶץ M<sup>Hilleli</sup>MSS G (γῆς) S<sup>7h6</sup> = OS (אֶרֶץ) ] צֶדֶק M<sup>ALedd</sup> S<sup>7a1</sup> etc. (וְיִמָּצְאֵנִי) V (*iustitiam*) (ideol)

G's *κρατῶσι* might seem to represent ישפטו (Toy; BHS) or שפטו for M's שפטי. V also has a verb—*decernunt* (“they discern”). It is more likely that G (followed by V) made שפטי into a verb to parallel ישרו. A verb in G's source text would have required the absence of כל, but there is no reason to delete the word, and its presence is appropriate to the universalizing thrust of the verse.

Where M<sup>L</sup>, M<sup>A</sup>, and most other MSS have צֶדֶק, there is evidence of another Masoretic variant: אֶרֶץ. In MS Rossi 314, an annotation assigns this reading to the important Hilleli Codex, of which now only the Pentateuch remains. It is also the reading in the Second Rabbinic Bible (Venice, 1525). This reading is confirmed by the fourteenth-century Spanish commentator Yosef Naḥmias. The medieval Masoretic tractate *Minḥat Shai*, ad loc., testifies to the two ancient readings but prefers צֶדֶק (and see Baer 1880, 36–37). This reading is also witnessed by many MSS KR (and even conflated in K 76). Thus אֶרֶץ is *not* an emendation to M.

אֶרֶץ is witnessed by OG and OS. (The variant in MS 7h6 is original, not an inexplicable adjustment to G. Both וְיִמָּצְאֵנִי and יִמָּצְאֵנִי appear in seventh-century Syriac MSS.)

צֶדֶק = תְּרִיצוֹת א.

אֶרֶץ is preferable from the literary standpoint because the parallel words in 8:15–16 are not terms for *righteous* officeholders. The phrase אֶרֶץ שופטי appears in Isa 40:23 (// רוֹזְנִים) and Ps 2:10 (// מַלְכִּים), and the sequence with אֶרֶץ appears in Ps 148:11: שָׁרִים וְכָל־לְאֻמִּים שָׁרִים: וְכָל־שֹׁפְטֵי אֶרֶץ. By this variant, the verse attributes at least the possibility of wisdom to the gentile rulers (“By me princes rule, so also nobles, all the judges of the earth”). צֶדֶק is a deliberate substitution. While not explicitly excluding the possibility of wise rulers among the nations, the



later formulation allows itself to be understood as confined to Israelite rulers, or at least those of them who judge righteously. Read with “judges of the earth,” the verse is in line with the universalistic perspective of the chapter, which tells of the creation of the world and describes how Wisdom calls to all humanity and serves them all.

8:17 אהבי M<sup>Q</sup> G (τοὺς ἐμὲ φιλοῦντας) S (אֶהְבֶּה) ] אהביה M<sup>K</sup> (unc)

The *ketiv* is a mechanical error and is impossible in context. (It would mean, “I [Wisdom] love those who love her.” The cause of the error (+ ה) is unclear.

8:19 M G S (add)

פריי M<sup>OC</sup> M<sup>OrQ</sup> ] פריי M<sup>OrK</sup> (M<sup>OrK</sup> graph י<sup>2</sup> → ו)

The *ketiv* is a graphic error.

This verse was probably added as a pietistic precaution based on 8:10 and, especially, 3:14, which has the same chiasm reversed. In M, Wisdom takes a precautionary step away from her enthusiastic promise of material blessings to remind us (in an echo of 8:10) that wealth is still inferior to the fruits of wisdom. The latter are intellectual and ethical, not only material. But the antithesis between Wisdom’s wealth and fruit is not really appropriate here, since Wisdom has just declared that her fruits include wealth (8:18). Moreover, the relative depreciation of wealth—though certainly consonant with the author’s beliefs—weakens the promise of affluence in the next verse.

G: (a) βέλτιον ἐμὲ καρπίζεισθαι ὑπὲρ χρυσίον καὶ λίθον τίμιον, (b) τὰ δὲ ἐμὰ γενήματα κρείσσω ἀργυρίου ἐκλεκτοῦ. “(a) Better to enjoy (my) fruit than gold and precious stone, (b) and my produce is better than choice silver.” καρπίζεισθαι (“to enjoy [my] fruit”) and κρείσσω fill an ellipsis in each stich.

S’s סגול סגול (“refined gold”) combines פז and פז.

8:20

A shewa missing in אֶהְבֶּה in M<sup>L</sup> is present in M<sup>A</sup> and M<sup>Y</sup> and is supplied in the critical text.

G adds a verb, ἀναστρέφομαι (“I walk about”) at the end of 8:20b to eliminate an ellipsis and tighten the parallelism.

8:21 fin ] + 2 stichoi G (21a) (transition)

For M’s שׁ (“possessions” = G ὑπαρξιν), S has אֶהְבֶּה (“hope”) and T<sup>L</sup> has שׁנא סגולתא (“many years”). Both translations mute the material-

וְאַצְרֵתִיהֶם אֲמֵלֵא: פ 22 יְהוָה קָנָנִי רֵאשִׁית דְּרָכֹוֹ קָדָם  
מִפְּעֻלָּיו מֵאָז: 23 מְעוֹלָם יִנְסַכְתִּי מֶלֶאשׁ מִקְדָּמִי-אֶרֶץ: 24 בְּאֵין-  
תְּהִמּוֹת חוֹלְלָתִי בְּאֵין מְעִינּוֹת יִנְבְּכִי-מִים: 25 בְּטָרֶם הָרִים הִטְבְּעוּ

ism of Wisdom's promises. G adds ἀγαθῶν ("with good things") to the end of the verse for specificity.

#### 8:21a

G: (a) ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα, (b) μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι. "(a) If I tell you things that happen daily, (b) I shall (also) remember to recount things of old." The prosaic insertion provides a transition to the new topic. The addition appears in OL.

#### 8:22

For a discussion of the versions' interpretation and treatment of 8:22–36, see ABP 1.411–16.

G: κύριος ἔκτισέν [var: ἐκτήσατο G<sup>V 252</sup>] με ἀρχῇ οὐδὼν αὐτοῦ εἰς ἔργα αὐτοῦ. "The Lord created [var: 'acquired'] me at [or 'as'] the beginning of his ways, for his work."

קָנָנִי: The versions (like the subsequent commentators) are divided on whether קָנָה here means "created" (OG ἔκτισεν; S בָּרָא; T בְּרָאִי) or "acquired" (G<sup>V 252</sup> α' σ' θ' ἐκτήσατο; V *possedit*). On the interpretations of this freighted word, see ABP 1.279–80, 411–12.

In *Epistle 140, ad Cyprian*, Jerome transliterated 8:22a as *adonai canani bresith dercho*. *Bresith* agrees with the likely adverbial function of רֵאשִׁית (cf. V *initium*); the ב is probably influenced by Gen 1:1. G οὐδὼν = דְּרָכֹוֹ.

S: הוֹלֵךְ כֹּחַ כֹּחַ בְּרֵאשִׁיתוֹ מִפְּעֻלָּיו חֲסֵם מִפְּעֻלָּיו חֲסֵם. "The Lord created me at the beginning of his creations and prior to all his deeds." S understands רֵאשִׁית adverbially; it does not read בְּרֵאשִׁית (BHS). "His creations" is an (accurate) paraphrase of דְּרָכֹוֹ ("his way," but taken as plural, as in G). S adds an emphatic חֲסֵם ("all of them," sc. his creations) and omits מֵאָז.

8:23 <יִנְסַכְתִּי> M; יִנְסַכְתִּי M; יִנְסַכְתִּי\* G (ἐθεμελίωσέν με) S (אֶמְסַב) (M: vocal; G S: graph כ → ט, diath)

יִנְסַכְתִּי, "was woven" = was formed, best accords with the context, which tells of Wisdom's figurative birth. סָכַךְ is used in Ps 139:13b and

Job 10:11 to describe how God crafts an embryo by weaving together bones and sinews.

G: (a) *πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με ἐν ἀρχῇ*. “(a) Before the ages he founded me, in the beginning.” G changes the verbs from passive to active in 8:23–24, thereby focusing on God as sole creator (CSP). *ἐθεμελίωσέν με* = *יְהִיָּה נִסְכְּתִי* (by diathesis) for M’s *נִסְכְּתִי*. (*θεμελιοῦν* almost always represents *יָסַד*, never *נָסַךְ*.) *θ’ ἡτοίμασέ με* supports *נִסְדָּתִי* consonantly. Although *כ/ד* interchanges are not well attested, they are possible in the square script. *α’ κατεστάθην* = *נִסַּךְ* (cf. Mic 5:4; Ezek 32:30) as does *σ’* and another reading of *θ’*: *προκεχείρισμαι*.

S has *עֲמַדְתִּי* (“he established me”), either reading *יְהִיָּה נִסְכְּתִי* or influenced by G’s *ἐθεμελίωσέν με*. S also provides a verb, *עֲמַד* (“establishes”), in 8:23b.

8:24 *נִבְכִּי*\* ≈ G (τὰς πηγὰς) ] *נִכְבְּדִי* M (near dittog *כ* → *כד*, metath *ככ* → *כב*)

G: (a) *πρὸ τοῦ τὴν γῆν ποιῆσαι* (b) *καὶ πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι*, (c) *πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων*. “(a) Before making the earth (b) and before making the abysses, (c) before the springs of the waters came forth,” (continues in 8:25). The first part of G 8:24a (in Rahlfs) = M 8:23b. G supplies verbs in 8:24a and 24c to fill gaps. In 8:24b, the verb *ποιῆσαι* is made to apply to the abyss. That this change was not intended to skirt the suggestion that wisdom was “begotten” or “born” (*חולל*) is shown by the use of *γεννᾶ* in the next verse.

For M’s *נִכְבְּדִי*, G read *נִבְכִּי* (Landes 1956, 31–33; BHS). *נִבְכִּי* is not specifically represented in G (τὰς πηγὰς τῶν ὑδάτων), but it is unlikely that G would have simply ignored *נִכְבְּדִי* (thus BHQ), whose basic meaning (“honorable”) was well known. *נִבְכִּי*, however, could easily have been conflated with its synonym *מַעֲיִנוֹת מִים*. *נִבְכִּי מִים* are the channels through which the underground waters feed the seas and rivers. They are called *מַבְכִּי נְהָרוֹת* in Job 28:11. For the form with *נ*, see *נְבוּכִי מִים* in 1QHod III,15; cf. Ugaritic *nbk/npk* (“well”) in Kirta col. v, 216. Even without G’s support, *נִבְכִּי* would be a good conjectural emendation and makes better sense than *נִכְבְּדִי*. The change from *נִבְכִּי* to *נִכְבְּדִי* could have occurred in various ways, given the graphic similarity of the letters involved: *ד/כ* or *ב/כ*. (On *ד/כ* confusion, see the comment on 8:23; on *ד/ב*, see LSF 131.)

8:25

G: (a) *πρὸ τοῦ ὄρη ἐδρασθῆναι*, (b) *πρὸ δὲ πάντων βουνῶν γεννᾶ με*. G

לִפְנֵי גְבַעוֹת חוֹלְלָתִי: 26 עַד-לֹא עָשָׂה אֶרֶץ וְחוֹצוֹת וְרֹאשׁ יַעֲפְרוֹת  
 תִּבֵּל: 27 בִּהְכִּינִי שָׁמַיִם שָׁם אֲנִי בְּחוֹקוֹ חוּג עַל-פְּנֵי תְהוֹם:  
 28 בְּאַמְצֹ שְׁחָקִים מִמֶּעַל יַבְעִזּוּ עֵינֹת תְהוֹם: 29 בְּשׁוֹמוֹ לַיִם |  
 חָקוּ וַיִּמָּסֵךְ לֹא יַעֲבִרוּ-פִּי יַבְחִזְקוּ מוֹסְדֵי אֶרֶץ: 30 וְאַהֲיָה אֶצְלוֹ

(continuing 8:24): “(a) before the establishment of the mountains, (b) and before all hills, he begat me.”

In G, the use of *γεννᾶ* for *חוללתי* is hardly intended to reduce mythic overtones (*pace* Küchler 1992, 137). On the contrary, treating *חוללתי* as an active verb only sharpens them. *γεννᾶ* (“begat”) serves as the main verb of 8:24–25. The present tense of *γεννᾶ* in a series of aorists—the aorist is used elsewhere in this narrative—is puzzling. S has *ἄγαγεν* (“I was conceived/born”).

#### 8:26 עֲפְרוֹת M<sup>A</sup> ] עֲפְרוֹת M<sup>L</sup> (vocal)

M<sup>L</sup> vocalizes עֲפְרוֹת, from an unattested עֲפָר\* or עֲפָרָה\*; M<sup>A</sup> and many manuscripts correctly read עֲפְרוֹת (from עֲפָר), as in Job 28:6.

G: (a) κύριος ἐποίησεν χώρας καὶ ἀοικήτους (b) καὶ ἄκρα οἰκουμένα τῆς ὑπ’ οὐρανόν. “(a) The Lord made lands and uninhabited places (b) and the populated heights of that which is under the heaven.” G supplies an explicit subject, κύριος, and omits עַד לֹא (“before”), possibly because of homoioarkton with the *ע* of עָשָׂה. Whatever the reason, the omission makes the actual description of creation start here in G. ἀοικήτους (“uninhabited places”) seems to derive from construing חוֹצוֹת as “fields” (see ABP). The phrase οἰκουμένα τῆς ὑπ’ οὐρανόν (“the populated [heights] of that which is under the heaven”) is a double translation of תִּבֵּל (“inhabited land”), while עֲפְרוֹת is ignored.

S translates חוֹצוֹת as *وادي* (“wadis”); similarly V *flumina*. These renderings are unique in their respective versions and are hard to explain.

#### 8:27

G: (a) ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ, (b) καὶ ὅτε ἀφώριζεν τὸν ἑαυτοῦ θρόνον ἐπ’ ἀνέμων. “(a) When he prepared the heavens, I was present with him, (b) and when he demarcated his throne upon the winds.” *συμπαρήμην αὐτῷ* (“was-with-and-near him”) emphasizes Wisdom’s proximity to God. G thus reformulates M’s שָׁם (“there”), since no place has been mentioned for “there” to refer to. “His throne” is

based on the idea that the heavens are God's throne (Isa 66:1) and that he is located on the "circuit of the heavens" (Job 22:14). G's ἐπ' ἀνέμων ("on the winds") for תהום is a reflex of the same picture and arises from the assumption that the deeps are not the "logical" place for God's throne (CSP). Note that different words for "when" are used in this and the next verse. Since no interpretive motive is relevant in cases such as this, they demonstrate the translator's inclination to enhance variety for its own sake (e.g., 3:13; 4:15).

S ܡܠܝܝܐ "with him" ≈ G.

8:28 ܒܥܝܙܐ ] ܐܝܝܝܐ M (metath ܝܝ → ܝܐ)

G: (a) ἡνίκα ἰσχυρὰ ἐποίει τὰ ἄνω νέφη, (b) καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τῆς ὑπ' οὐρανόν, "(a) When he strengthened that which is above the sky, (b) and when he made firm the springs of that which is beneath the sky." A subject is necessary for ܒܥܝܙܐ and emendation to ܐܝܝܝܐ is called for. G (καὶ ὡς ἀσφαλεῖς ἐτίθει) and S (ܐܝܝܝܐ ܡܠܝܝܐ) imply a third masculine singular subject, but this was inevitable. The circumlocution τῆς ὑπ' οὐρανόν ("of that which is beneath the sky") is used for תהום (only here) for the sake of a neater antithesis to τὰ ἄνω νέφη ("the clouds above"), itself a mistranslation.

8:29 ܦܝܐ ... ܒܫܘܡܐ M ] > G (homoi ܒ ܒܝܝܐ)

ܒܫܘܡܐ\* G (ἰσχυρὰ ἐποίει) ] ܒܫܘܡܐ M ≈ S (ܒܫܘܡܐ ܒܫܘܡܐ) (graph ܝ → ܝܐ)

G: (M a–b) >; (c) καὶ ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς. "(c) and was strengthening the foundations of the earth." M 8:29ab are lacking in OG. They are supplied in G<sup>SsA</sup> etc. from θ' (asterisked in SyrH). The missing stichoi are essential to the picture and original. The reason for their disappearance is not clear. The mythological background of the line is already submerged in the Hebrew and would not have required suppression. The omission was perhaps due to homoiarkton from ܒܫܘܡܐ to ܒܫܘܡܐ or ܒܫܘܡܐ, though only the ܒ is shared. D. N. Freedman (personal communication) observes that if the lines were written stichometrically, the words could be vertically aligned, which would facilitate parablepsis.

καὶ ἰσχυρὰ ἐποίει = ܒܫܘܡܐ ("when he made strong"), for M ܒܫܘܡܐ ("when he engraved"). The former is correct, since foundations are built by laying them down and making them sturdy, not by engraving them. For ܝ/ܝܐ interchange, see LSF §121ab; Kennedy 1928, 65.

V: (a) *quando circumdabat mari terminum suum* (b) *et legem ponebat aquis suos*. (c) *Quando adpendebat fundamenta terrae*. "(a) When he

אֱמוֹן וְאֶהֱיָה שְׁשַׁשְׁעִים יוֹם | יוֹם מִשְׁחָקָת לִפְנֵינוּ בְּכָל־עֵת:  
 31 מִשְׁחָקָת בְּתִבְלֵ אֶרְצוֹ וְשַׁשְׁשַׁי אֶת־בְּנֵי אָדָם: פ  
 32 וְעַתָּה בָּנִים שְׁמְעוּ־לִי וְאַשְׁרֵי דֶרֶכִי יִשְׁמְרוּ: 33 שְׁמְעוּ מוֹסֵר  
 וּחֲכָמוֹ וְאַל־תִּפְרָעוּ: 34 אֲשֶׁר־יֵאָדָם שְׁמִעַתְּ לִי לְשָׁקֵד עַל־דִּלְתֵּי יוֹם  
 | יוֹם לְשֹׁמֵר מְזוֹזֹת פִּתְחָי: 35 כִּי מִצָּאִי מִצָּא חַיִּים וַיִּפְקֶר רָצוֹן

compassed the sea with its limit, (b) and set a law to the waters, (c) and weighed out the foundations of the earth.” In 8:29b, V explains what it means for the waters not to transgress God’s mouth. For V 8:29a, cf. T; for V 8:29b, cf. S.

S’s חבֹּ חבֹּ ≈ M, since the notion of “strengthening” would have been conveyed lexically, whereas the unclear notion of “engraving” foundations can be implied by “making” them.

### 8:30

G: (a) ἦμην παρ’ αὐτῷ ἀρμόζουσα. (b) ἐγὼ ἦμην ἣ προσέχαιρεν. (c) καθ’ ἡμέραν δὲ εὐφραίνόμην ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῷ, “(a) I was with him, arranging (things). (b) I was the one in whom he rejoiced. (c) Daily I rejoiced in his presence at all times” (continues in 8:31). The crux אֱמוֹן has been understood variously, according to the different senses of אָמַן. G: ἀρμόζουσα, which may mean “suited myself (to him),” “arranging [sc. all things],” “fitting together” (CSP), or (literally) “harmonizing,” “being in tune” (Gerleman 1950, 26). The latter rendering recalls the Pythagorean notion of the “music of the spheres,” which is called ἀρμονία. Gerleman (1950, 26–27) finds in this verse the Stoic conception that wisdom brings all things into harmony. This is possible, but the idea need not have come directly from Stoic philosophy. σ’, θ’: ἐστριγμένη (“set firm,” “made steady”). α’: τιθηνουμένη (“nursed”). Both treat אֱמוֹן as a passive participle. V: cum eo eram cuncta componens (“I was with him arranging everything”). This is based on G but does not necessarily capture the intended meaning of ἀρμόζουσα. I understand the word as an infinitive absolute and translate, “And I was with him, growing up” (ABP 1.285–87, q.v. for the history of interpretation; also ABP 1.414–15).

S: חבֹּ חבֹּ מִמֶּנָּה (‘‘I was creating with him’’). T: מִמֶּנָּה (‘‘trusted one [fem]’’).

8:31 וְשַׁעֲשַׁעֵי M ≈ S (אֱלֹהִים רִצָּצָהוּ) ] וְשַׁעֲשַׁעֵי\* G (καὶ ἐνευφραίνετο) (graph ' → י)

G: (a) ὅτε ἐυφραίνετο τὴν οἰκουμένην συντελέσας (b) καὶ ἐνευφραίνετο ἐν υἱοῖς ἀνθρώπων. “(a) While he rejoiced, having completed the inhabited world (b) and took pleasure in the sons of men.” G makes 8:31 a temporal clause dependent on verse 30, thereby associating 8:31 with God’s rejoicing at creation, in accordance with Gen 1:31. The assumption that God was the one who rejoiced led G to override the feminine gender of מְשַׁחֲקֶה in Prov 8:31a.

Jäger retroverts συντελέσας to תָּכַל. This would not fit grammatically, but a scribal error is possible. More likely, the creation story is the source of συντελέσας, which is used in Gen 2:1–2 for בָּלָה. τὴν οἰκουμένην conflates תָּבַל and אָרָצוֹ. In Prov 8:31b, G read וְשַׁעֲשַׁעֵי (parsed as plural וְשַׁעֲשַׁעֵי) or וְשַׁעֲשַׁעֵי and rephrased it as a verbal clause.

S: (a) = M; (b) רִצָּצָהוּ אֱלֹהִים רִצָּצָהוּ “(b) and I was praised by the sons of man.” This reflects וְשַׁעֲשַׁעֵי (“my delight,” understood as “humans delighted in me”). This harks back to 8:3.

#### 8:32–34

At this point G<sup>B</sup> (= OG) proceeds in the order M 8:32a, 34a, 32b, 34bc, 35ab, 36ab, omitting 8:33. G’s order makes sense but is inferior in literary balance. The reason for the reordering is unclear. One possibility is that M 8:32b and 33 were lost from G’s source text by homoioteleuton from וְאֲשֶׁרִי (8:32b) to אֲשֶׁרִי (8:34a). Then 8:32b was restored, but after 8:34a. OG thus read M 8:32a, 34abc, 35ab, 36ab. Verses 32b and 33 are supplied in SyrH with an asterisk and are found in G<sup>A</sup>. The following comments proceed in M’s sequence.

#### 8:32

G uses υἱέ singular, for M’s plural, as in 5:7 and 7:24.

#### 8:33

G omits 8:33 for unclear reasons. The verse is appropriate to context.

8:35 מִצָּאֵי M<sup>Q</sup> V (*inveniet*) T (מִשְׁכָּח) ] מִצָּאֵי M<sup>K</sup> ≈ G (ἐξοδοί) ≈ S (مَخْرَجَاتِ) (reminiscence of מִצָּאֵי<sup>1</sup>)

The י of מִצָּאֵי<sup>2</sup> arose by a sort of distant dittog of the י of the first מִצָּאֵי.

G: (a) αἱ γὰρ ἐξοδοί μου ἐξοδοί ζωῆς, (b) καὶ ἐτοιμάζεται θέλησις παρὰ κυρίου. “(a) For my exits are the exits of life (b) and favor is readied with the Lord.”



מִיָּהוּהָ: 36 וְחָטְאֵי חֹמֶס נִפְשׁוּ כָּל־מְשֹׁנְאֵי אֲהָבוֹ  
 מוֹת: פ 9:1 חֲכָמוֹת בָּנְתָה בֵּיתָה יְהֻצְבָּה עֲמוּדֶיהָ  
 שְׁבָעָה: 2 טַבְחָה טַבְחָה מִסְכָּה יִינָה אֶף עֲרֻכָּה שְׁלַחנָה: 3 שְׁלַחָה  
 נִעְרָתֶיהָ תִּקְרָא עַל־גִּפִּי מְרִמִּי קֶרֶת: 4 מִי־פָתִי יִסֵּר הִנֵּה חֲסֵר־לֵב  
 יֵאמָרָה לֹ: 5 לָכוּ לַחֲמוּ בִלְחָמִי וְשִׁתּוּ בֵּינִי מִסְכָּתִי: 6 עֲזְבוּ פְתָאִים

G 8:35a corresponds consonantly to the *ketiv* but implicitly vocalizes מִצָּאִי as מִצָּאִי (“my exits are the exits [of life]”). Insofar as G had something specific in mind, “exits” may refer to ways of escape from difficulty or may be a metonymy for “roads.” GELS proposes the former, but 1:20 supports the latter, for the second interpretation conveys the idea, appropriate to these chapters, that wisdom is on the roadways (though they are not called “exits” there). Still, although the *ketiv*, G, and S are meaningful, the context requires the notion of “finding” (the antithesis of “missing”; 8:36a). Moreover, the plural is awkward before the singular verb in 8:35b. Also, 18:22 supports מִצָּא by rephrasing it and not the *ketiv*. For the association of מִצָּא with יֵצֵא see also 10:13 and 18:22a.

In G 8:35b, וִיפֶק is parsed as a passive, and its sense (ἐτοιμάζεται, only here) is surmised from context. הִפִּיק is inconsistently translated in G.

S 8:35a מַחֲפִּיז מַחֲפִּיז = G.

### 8:36

G has the plural “sinners” in 8:36a and omits “all” in 8:36b. S = G.

9:1 הַצִּבָּה\* G (καὶ ὑπήρσειεν) S (ἔστησαν) T (ועתידת) M (graph ה<sup>1</sup> → ח)

הַצִּבָּה (“has set up”) provides a stronger parallel to בָּנְתָה (“has built”) than does M’s “has hewn.” Also, M’s order, “building”—“hewing,” is nonsequential. Reading with the variant, the first line mentions building generally and is paralleled by a specific action, the first step in building, namely, “setting up columns.” הַצִּבָּה (possibly הוּצְבָּה) is securely witnessed in G, S, and T. T’s וְעֵתִידֶת is neither an adjustment to M nor simply a conversion of S to Western Aramaic. Hence T attests independently to a non-M reading, one of the few places it does so. (The synonym אָקַם = אָמַם was available to T.)

G στυλούς elides the possessive pronoun of עֲמוּדֶיהָ, as often when the antecedent of a possessive is clear.



## 9:2

G adds εἰς κρατῆρα (“into a krater”) in 9:2b to elaborate the picture of a *symposium* for the Hellenistic reader. (CSP rightly observes that κρατῆρα is too broadly used of vessels to be a specific allusion to Hellenistic mystery cults.) G does not represent a lost כַּסֵּי (pace de Lagarde), because כוס (always *plene* in the abs) is almost always translated ποτήριον (as in Prov 23:31), never κρατήρ, which was the bowl from which cups were filled.

## 9:3

G: (a) ἀπέστειλεν τοὺς ἑαυτῆς δούλους (b) συγκαλούσα μετὰ ὑψηλοῦ κηρύγματος ἐπὶ κρατῆρα λέγουσα. “(a) She has sent forth her manservants, (b) inviting [fem sg] [people] to a feast [lit. ‘cup’] with a lofty declaration, saying [fem sg]:” (continues in 9:4).

In this paraphrastic verse, G’s use of the masculine plural τοὺς ἑαυτῆς δούλους rather than the feminine plural is for the sake of propriety, since it would not be seemly to send out maids to bring in male guests; cf. Jdt 8:10; Matt 22:3. G derives קָרָה from קָרָא (“call”); cf. 8:3. κρατῆρα is taken from 9:2 but nicely resonates the sound of קָרָה.

S: אֲנִי אֶשְׁלַח אֶת עֲבָדַי וְהֵם יִקְרְאוּ אֶת הָעָם וְיִשְׁמְעוּ. “(a) And she sent forth her manservants (b) that they may call on the heights and say [masc pl]:” (continues in 9:4). S is based on G but smoothes out an apparent unevenness by having the *manservants* rather than Wisdom doing the calling. T: עֲשֵׂי נִתְּנָה וְנִצְרָה (“mighty and guarded”).

## 9:4 אֲנִי אֶשְׁלַח אֶת עֲבָדַי וְהֵם יִקְרְאוּ אֶת הָעָם וְיִשְׁמְעוּ\* S (אֶשְׁלַח) ] אֲנִי אֶשְׁלַח M G (εἶπεν) V (locuta est) (vocal, gram)

S: מִלֵּ אֶשְׁלַח אֶת עֲבָדַי וְהֵם יִקְרְאוּ אֶת הָעָם וְיִשְׁמְעוּ. “Whoever is simple let him come to me, and he who lacks sense, and I will say to him:” (continues in 9:5). S אֶשְׁלַח parses אֲנִי אֶשְׁלַח as first-person singular and supplies a conjunction. The first person is preferable to the third, as the word is vocalized in M and G. The switch to third person is awkward within the first-person discourse. (Wisdom is speaking in verses 4a and 5–6.) The first-person cohortative yields a smoother sentence and conveys volition or determination: “I will surely say to him.” Compare 9:16.

## 9:6

G: (a) ἀπολείπετε ἀφροσύνην, καὶ ζήσεσθε, (b) καὶ ζητήσατε φρόνησιν, ἵνα βιώσητε, (c) καὶ κατορθώσατε ἐν γνώσει σύνεσιν. “(a) Abandon folly and live, (b) and seek prudence that you may be alive, (c) and keep understanding straight through knowledge.” In place of καὶ ζήσεσθε, G<sup>BSA MSS</sup>

וְחִיּוֹ וְאֲשָׁרוֹ בְּדֶרֶךְ בִּינָה: (7 יֶסֶר | לֵץ לִקְחָ לֹו קִלְוֹן וּמוֹכִיחַ לְרָשָׁע  
 מוֹמוֹ: 8 אֶל-תּוֹכַח לֵץ פֶּן-יִשְׁנָאֲךָ הוֹכַח לְחָכָם וַיַּאֲהֲבֶךָ: 9 תֵּן לְחָכָם  
 וַיַּחֲכֶם-עוֹד הוֹדַע לְצַדִּיק וַיּוֹסֶף לִקְחָ: פ (10 תַּחֲלֵת חֲכָמָה  
 יֵרָאֵת יְהוָה וְדַעַת קְדָשִׁים בִּינָה:) 11 כִּי-בִי יִרְבּוּ יַמִּיךָ וַיּוֹסִיפוּ לְךָ

have ἵνα εἰς τὸν αἰῶνα βασιλεύσῃτε (“so that you may rule forever”), an expansion based on Wis 6:21 and reflecting the notion that Wisdom’s words are (as in Wisdom of Solomon) addressed to the world’s rulers. ἀφροσύνη is not “exegetical” (contra BHQ) but a precise translation of the abstract plural פְּתָאִים. V and γ’ translate similarly. CSP calls G 9:6b a “free rendering” of M, but in fact it is not a rendering but a converse restatement of 9:6a.

### 9:7–10

This passage, which may be titled “Advice to the Advisor,” is undoubtedly an addition. It interrupts Wisdom’s speech and is inappropriately interposed between the injunction in 9:6 and its natural sequel in verse 11, which gives the reason (introduced by causal כִּי) for the injunction. The later scribe who inserted these verses apparently doubted that the “callow” and “senseless” are likely to be amenable to a call to seek wisdom (9:4–6) and so introduced a caveat. The passage does not echo the vocabulary of the preceding section and does not confront Wisdom’s invitation directly but speaks instead to the issue of effective chastisement. It appears, then, that the present passage originated as an independent epigram and was subsequently inserted as a response to Wisdom’s summons of the ignorant. (ABP, q.v. for further discussion.)

Verse 10 seems to have originated separately from verses 7–9. It is abrupt and isolated, for the practical advice in 9:7–9 does not prepare the way for the definition of wisdom in 9:10. Still, in the context of Wisdom’s summons, 9:10 converts the entirety of 9:7–10 into a comment on the religious preconditions of education. Verse 10 has the appearance of a statement of principle appended to 9:7–9.

Interlude E, which tells of the banquets of Wisdom and Folly, originally consisted of 9:1–6 + 11 + 13–18. The purpose of 9:7–10 is to warn against unrealistic hopes in educating fools, in spite of Lady Wisdom’s invitation to them. Behind this warning is an ancient debate in wisdom literature about who is capable of learning (see further ABP 1.309–17).

## 9:7–9 M G S (add)

For **תן לַחכם** G has **δίδου σοφῶν ἀφορμὴν** (“Give the wise man an opportunity”), supplying a direct object. The direct object in M is “reproof,” implicit in the preceding verse, but it may have seemed strange to the translator that a wise man would need a reproof. S **אֶלֶּלֶל** and V *occasionem* are based on G.

## 9:10 M G S (add)

fin ] + 1 stich G (10a) (elab)

G: (a) **ἀρχὴ σοφίας φόβος κυρίου**, (b) **καὶ βουλή ἁγίων σύνεσις**. “(a) The beginning of wisdom is the fear of the Lord, (b) and the counsel of the holy ones is understanding.”

There is considerable inner-G variation in this verse. The use of **βουλή** for **תָּעַד** shows that the translator has in mind the counsel that saints provide; cf. S. After all, he may reason, humans cannot really *know* the angels. **ἅγιος** may refer to either (human) saints (e.g., Pss 16[15]:3; 34[33]:10) or angels (e.g., Ps 89[88]:6, 8; Job 5:1). The former is probably intended here, since it is holy people who give counsel; and see Wis 6:10.

S has **עֵלֶלֶל הַקְּדוֹשִׁים** (“knowledge of saints”) for **וְדַעַת קְדָשִׁים**. Thus fear of God is defined as the knowledge that the saints possess.

## 9:10a

G (10a): **τὸ γὰρ γινῶναι νόμον διανοίας ἐστὶν ἀγαθῆς**. “For to know the law is [the part of] a good intellect.” G 9:10a (Rahlfs), which is actually the third stich of G 9:10, is a doublet of 9:10b. The distinctively Greek syntax of **διανοίας ἐστὶν ἀγαθῆς** supports an origin in Greek rather than Hebrew. G 9:10a has the obelus in SyrH, and de Lagarde considers it the older translation of M 9:10b. Toy calls it a gloss by a “legalistic scribe.” Seeligmann (1953, 179) considers it a midrashic expansion that is based on Prov 13:15 and that identifies wisdom with study of Torah. Prov 9:10a certainly has the latter function, but wisdom was identified with Torah before G-Proverbs, and the expansion could be the work of the original translator (thus CSP) no less than a later scribe. In G 9:10a, M’s **קְדָשִׁים** is understood as “holy matters,” hence “the law.” Wis 6:10 says that “those who observe holy things in a holy way shall become holy.” Prov 9:10a is reused in G-Prov 13:15b or possibly comes from there.

שְׁנוֹת חַיִּים: (12 אִם־חֲכָמָה תִּחְכַּמָּה לְךָ יִלְצָתָ לְבַדְּךָ תִּשָּׂא):

9:11 M ] בָּה \* ≈ G (τούτω γὰρ τῷ τρόπῳ) S (בֶּה) (gram, smooth)

G: (a) τούτω γὰρ τῷ τρόπῳ πολλὸν ζήσεις χρόνον, (b) καὶ προστεθήσεται σοι ἔτη ζωῆς σου. “(a) For in this way you will live much time, (b) and years will be added to your life.” BHQ assumes that the change from בִּי (“in me”) to “in this way” is the doing of the translator, who is adapting to “immediate context.”

More likely, a change from בִּי to בָּה occurred in Hebrew transmission, since S reflects the latter without dependency on G’s expansive “in this way.” The change was induced by the fact that Wisdom has not been speaking since 9:6. 9:7–10, I argue in ABP 1.306–7, is a later insertion. That passage interrupts Wisdom’s speech and is interposed between her injunction in 9:6 and its natural sequel in 9:11, which gives the reason (introduced by causal בִּי) for the injunction. On the function and message of the insertion, see ABP 1.306–7. The change to בָּה smoothed out an incongruity produced by the insertion. In G, the future passive προστεθήσεται (“will be added”) remedies the lack of a subject for וְיִסִּיפוּ.

S בֶּה, independently of G’s circumlocution. S προσεθηκεται = G (προστεθήσεται).

9:12 M G S (add)

fin ] + 7 stichoi G S (9:12a–12c) (elab)

Prov 9:12 is a later addition apart from the larger insertion in 9:7–10 (as I argue in ABP 1.317–18). The present proverb was attached to this location by association with the words חָכָם and לֵץ in 9:7–10.

G: (a) υἱέ, ἐὰν σοφὸς γένη σεαυτῷ, σοφὸς ἔσῃ καὶ τοῖς πλησίον. (b) ἐὰν δὲ κακὸς ἀποβῇς, μόνος ἀναντλήσεις κακά. “(a) Son, if you become wise, you will be wise for yourself and for your neighbors, (b) but if you prove evil, you alone will draw up evils.” On the prefixed “son,” see the comment on 2:17. The phrase “and for the neighbors” is a cautionary addition, lest one think that the wise man benefits *only* himself. M’s תִּשָּׂא (“you will bear”) is understood (inaccurately) as *drawing up*—metaphorically drawing up evils as one draws up water. κακός and κακά are added in order to place the contrast between 9:12a and 12b on an ethical axis.

S 9:12 ≈ G.

## 9:12a–c

- 12a a ὃς ἐρείδεται ἐπὶ ψεύδεσιν, οὗτος ποιμανεῖ ἀνέμους,  
 b ὁ δ' αὐτὸς διώξεται ὄρνεα πετόμενα.
- 12b a ἀπέλιπεν γὰρ ὁδοὺς τοῦ ἑαυτοῦ ἀμπελῶνος,  
 b τοὺς δὲ ἄξονας τοῦ ἰδίου γεωργίου πεπλάνηται.
- 12c a διαπορεύεται δὲ δι' ἀνύδρου ἐρήμου  
 b καὶ γῆν διατεταγμένην ἐν διψώδεσιν,  
 c συνάγει δὲ χερσὶν ἀκαρπίαν.
- 12a a He who supports himself on deceits—he will shepherd the winds,  
 b and he will pursue a flying bird.
- 12b a For he has abandoned the roads of his own vineyard,  
 b and has forgotten the paths of his own field.
- 12c a He traverses a waterless desert  
 b and a land assigned to droughts,  
 c and he gathers barrenness with (his) hands.

This addition has no counterpart in M. It is an addition in G, partly based on a nonextant Hebrew text. The passage remonstrates against relying on deceits, by which foreign doctrines and beliefs are intended. What one *should* rely on is the true wisdom (3:18), which has been granted to Israel. This addition is an interpretation of the Strange Woman; see the discussion in ABP 1.418–20.

The evidence for a Hebrew source text in 9:12a–12b is as follows:

(1) When we retrovert ἐρείδεται to תָּמַךְ, we see an ambiguity that can explain a peculiarity in G and forms a better proverb. In the Hebrew Proverbs, תָּמַךְ always means “grasp,” “hold” (3:18; 4:4; 5:5, 22; 11:16 [2x]; 28:17; 29:23; 31:19). The only meaning that G knows for this verb, however, is “lean on” or “support oneself on,” as in RH; see the comment on 3:18. Although G’s ὃς ἐρείδεται ἐπὶ ψεύδεσιν does make sense, the proposed Hebrew (תָּמַךְ שָׁקַר) would be better translated, “he who grasps deceit.” This is more in harmony with the image cluster. Grasping is an active attempt to get something. Here it is appropriately parallel to shepherding (= רָעָה) and pursuing (= רָדַף). G’s “support himself on,” in contrast, is static.

(2) τοὺς δὲ ἄξονας is an etymologizing translation of מַעְגָּלִים (or מַעְגְּלוֹת), understood as “axles,” hence, *pars pro toto*, “wagon”; cf. 2:9, 18. An original Greek composition would have used a more common word for paths.

13 אֵשֶׁת בְּסִילוֹת הַמַּיָּה פְּתִיּוֹת וּבִלְיָדָהּ מָה: 14 וַיֵּשְׁבָה לִפְתָּח  
בֵּיתָהּ עַל-פֶּסֶא מְרִמִּי קֶרֶת: 15 לְקִרְאָ לְעִבְרֵי-דָרְךָ הַמִּישְׁרִים

(3) The middle *πεπλάνηται* + accusative is unnatural Greek. To be sure, in the middle/passive this verb can govern the accusative of place and mean “wander about in” (LSJ 1411a), but that meaning would not be appropriate here, since the man in question has *left* and wandered *from* his proper territory. G 9:12bb looks like a mechanical rendering of *הַמִּישְׁרִים* שָׁדָהּ טָעָה. *טָעָה* is an Aramaism meaning “go astray” and “forget.”

The Hebrew underlying G 9:12ab can be retroverted approximately to the following:

- 12a a תּוֹמֵךְ שֶׁקֶר יִרְעֶה רוֹחַ  
b וַיִּרְדֹּף עוֹף מְעוֹפֵף  
12b a כִּי עֶזְבָּ דְרָכֵי כְרָמוֹ  
b וּמִמִּישְׁרֵי שָׁדָהּ טָעָה

Alternatives: *ומעגלי* for *ומעגלות*; *עוף* for *צפור*; *מְעוֹפֵף* for *עף*.

In ABP 1.419 I retroverted 9:12bb to *וממעגלי שָׁדָהּ טָעָה*, restoring a preposition since none is reflected in G. If we retrovert to *טָעָה*, however, none is required. The sense is much the same.

It is difficult to reconstruct a Hebrew source text for 9:12c, especially for stich 9:12cc. The description of the desert there is influenced by G-Jer 2:6b, which includes the phrases *ἐν τῇ ἐρήμῳ*, *ἐν γῇ ἀπείρῳ καὶ ἀβάτῳ*, *ἐν γῇ ἀνύδρῳ καὶ ἀκάρπῳ*. Prov 9:12c is an inner-Greek expansion of 9:12b. It teaches that the deceitful man has chosen a barren, fruitless land in place of his rightful field and vineyard, that is to say, his Jewish religious culture.

S has this addition. S 9:12a–c (applying Rahlfs numbering) reads:

- 12a אֵשֶׁת גִּשְׁתִּיב וְלִכְרִימָהּ וְלִכְרִימָהּ  
אֵשֶׁת גִּשְׁתִּיב וְלִכְרִימָהּ  
12b אֵשֶׁת גִּשְׁתִּיב וְלִכְרִימָהּ  
אֵשֶׁת גִּשְׁתִּיב וְלִכְרִימָהּ  
12c אֵשֶׁת גִּשְׁתִּיב וְלִכְרִימָהּ  
אֵשֶׁת גִּשְׁתִּיב וְלִכְרִימָהּ  
אֵשֶׁת גִּשְׁתִּיב וְלִכְרִימָהּ

- 12a a He who rebels deceitfully shepherds winds,  
b and pursues a bird of the heavens.
- 12b a For he has abandoned the way of his vineyard,  
b and forgotten the paths of his tillage,
- 12c a to travel on a desert without water,  
b and from that (path) which is trodden, he traveled in thirst.
- c He, too, will gather nothing.

## 9:13

G: (a) Γυνή ἄφρων καὶ θρασεῖα ἐνδεής ψωμοῦ γίνεται, (b) ἣ οὐκ ἐπίσταται αἰσχύνῃ. “(a) A foolish and brazen woman comes to lack (even) a morsel. (b) She knows no shame.”

G construes אשת כסילות as “foolish woman,” which is what the Hebrew idiom requires (“woman of folly” = foolish woman). Still, “foolish woman” is probably a figure for folly in the abstract, which is then personified (ABP). G derives the *hapax* פתיות from פת (“piece of bread,” “morsel”), which it then renders ψωμοῦ. It must then add ἐνδεής to make sense of the sentence.

G apparently found “what” in ובל ידעה מה puzzling and so substituted a clearer direct object: αἰσχύνῃ. According to Jäger (followed in ABP), αἰσχύνῃ reflects כלמה, for M’s מה. To be sure, the image of a brazen woman refusing to be ashamed (הכלם) is found in Jer 3:3, but it would be hard to account for the loss of the letters כל. Most likely, the translator had difficulty with the rare use of מה in the sense of “anything” and so provided “shame” as a logical direct object of “does not know.”

S: אשה חסידה נכח נכח. אשה חסידה נכח נכח. “A woman lacking in sense is enticing and does not know shame.” The חסידה is not specifically rendered but is probably implied by “a woman lacking in sense.” S’s “enticing” derives פתיות (correctly) from פתה (“seduce”) but refers to her active powers of seduction rather than her own gullibility, which is what M intends. To make sense of the puzzling ובל ידעה מה, S follows G’s αἰσχύνῃ. T clarifies what the woman does not know by adding שבתא (“good”).

V renders ובל ידעה מה, correctly, as *et nihil omnino sciens* (“and knows nothing at all”).

## 9:14

G gives the gist of the Hebrew, translating על כסא מרמי קרת as ἐπὶ δίφρου ἐμφανῶς ἐν πλατείαις (“upon a chair, publicly, in the plazas”). S

אַרְחוֹתָם: 16 מִי־פִתִּי יִסֵּר הִנֵּה וְחִסְר־לֵב יִאֲמָרָה לֹא: 17 מִים־  
 גְּנוּבִים יִמְתְּקוּ וְלֶחֶם סִתְרִים יִנַּעַם: 18 וְלֹא־יִדַּע בִּי־רָפְאִים שֵׁם  
 בְּעַמְּקֵי שְׂאוֹל קִרְאֶיהָ: פ

condenses the phrase to *חַל חַיִּים וְכֹסֶם* (“on a high chair”), taking the image from G but diverging from its wording. M’s *קִרְת* (“city”), understood as “call” in S 8:3, is either ignored or bundled into a picture appropriate to context. S ignores it.

### 9:15

Hebrew *דֶּרֶךְ* is not explicitly represented in OG (it is supplied in G<sup>A</sup> as *ὁδόν*), but it is probably implicit in *τοὺς παριόντας* (“those passing by” [CSP]); compare the condensed treatment of *בֶּדֶךְ* in 9:6.

9:16 *וְאִמְרָה*\* ≈ G (*παρακαλέομαι λέγουσα*) S (*ἰσχυρά*) ] M (vocal, gram)

For *פִּתִּי* (“innocent,” “callow”), G has a much harsher *ἀφρονέστατος* (“most foolish”). In 9:16b, the versions agree on the consonantal *וְאִמְרָה* but parse it differently. G’s *παρακαλέομαι λέγουσα* (“I exhort, saying”) is an expansive rendering of *וְאִמְרָה* that maintains the first-person singular; see the comment on 9:4. S also renders the verb as first person—*ἰσχυρά*—but without G’s expansiveness. The first person is correct. It is more natural in the context of Folly’s speech. T<sup>L</sup> puts the entire sentence in the third person and restructures the syntax: “Whoever is foolish comes (*נֹאֲתָה*) to her, and (likewise) the senseless one. And she says (*וְאִמְרָה*) to him.”

### 9:17

G: (a) Ἄρτων κρυφίων ἡδέως ἄψασθε (b) καὶ ὕδατος κλοπῆς γλυκεροῦ. “(a) Take hidden breads with pleasure, (b) and the very sweet water of theft.” G transposes the clauses and treats *יִמְתְּקוּ* as an adjective and *יִנַּעַם* as an adverb. (V renders both as comparative adjectives.) In the Hebrew these words are apparently spoken by the teacher, though this is not certain. The reworking puts them into Folly’s mouth, lest the reader think they are true and that illicit pleasures really are sweet.

9:18 fin ] + 8 stichoi G (18a–d) (elab)

G’s *συναντᾷ* associates *קִרְאֶיהָ* with *קָרָה* “meet,” with diathesis.



## 9:18a–d

G adds four couplets:

- 18a a ἀλλὰ ἀποπήδησον, μὴ ἐγχρονίσῃς ἐν τῷ τόπῳ  
       b μὴ δὲ ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτήν.  
 18b a οὕτως γὰρ διαβήσῃ ὕδωρ ἀλλότριον  
       b καὶ ὑπερβήσῃ ποταμὸν ἀλλότριον.  
 18c a ἀπὸ δὲ ὕδατος ἀλλοτρίου ἀπόσχω  
       b καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίης,  
 18d a ἵνα πολὺν ζήσῃς χρόνον,  
       b προστεθῇ δέ σοι ἔτη ζωῆς.
- 18a a But get away, tarry not in the place,  
       b nor direct your eye toward her.  
 18b a For thus you will pass through strange water  
       b and cross over a strange river.  
 18c a From strange water keep away,  
       b and from a strange spring drink not,  
 18d a so that you may live a long time,  
       b and years of life be added to you.

This addition was composed in Greek and is aimed at a diaspora audience. It admonishes Jews to avoid close contact with the surrounding foreign culture. (For an interpretation, see ABP 1.422–23.) Evidence for a Greek origin is the fact that 9:18d is based on G 9:11, using its wording, with none of the distinctive features of M 9:11, namely, M's "by me," "your days," and "shall add" in the active. Since the addition interprets the symbolism of the foolish woman in a way not found elsewhere in G-Proverbs, we may conclude that it was inserted later in the Greek transmission.

G 9:18bb is lacking in G<sup>BA</sup>. Since the other verses of the epigram are couplets, the loss of this line was accidental. The stich is confirmed by S, which agrees with διαβήσῃ as opposed to G<sup>S</sup> διαβήσεται.

S is a close translation of G here and does not witness to a Hebrew text. Evidence for dependency on G is in 9:18a, where יאז imitates one of the senses of ἀποπήδησον, "jump."

In 9:18d, וְלִי יוֹמֵי חַיֵּי וְשָׁנִים ("So that many days and years of life may be added to you"), S reformulates the line under the influence of S 9:11, where it has וְשָׁנִים יוֹמֵי חַיֵּי (= G, ≠ M וְיָמֵי חַיֵּי).

מְשָׁלֵי שְׁלֹמֹה פ

10:1

בֵּין חָכָם יִשְׁמַח-אָב וּבֶן כָּסִיל תּוֹנֶת אִמּוֹ: 2 לֹא-יִזְעִילוּ אוֹצְרוֹת רָשָׁע  
וְצִדְקָה תַּצְלִי מִמּוֹת: 3 לֹא-יִרְעִיב יְהוָה נֶפֶשׁ צַדִּיק 'וְחַיִּית' רָשָׁעִים  
יְהוָה: 4 'רֹאשׁ עֹשֶׂה' כֹּה־רַמְיָה וְיָד חֲרוּצִים תַּעֲשִׂיר: 5 אֲגַר בְּקִיץ

10:1

In 10:1a, the start of the second major collection in Proverbs, several versions omit *משלי שלמה*. G, S, and V\* omit 10:1aα, “Proverbs of Solomon.” S and V must be following G in the omission, even though V and S did not consider it necessary to obscure the ascription to Agur in 30:1. The heading in M 10:1 is original. For one thing, the collection that begins in 10:1 was the original beginning of the book (see ABP 2.499) and must have had a title. There would have been no need to add a title when 10:1 was no longer the start of an independent document.

The versions handle the ascriptions in various ways:

M: 1:1 Solomon; 10:1 Solomon; 24:23 the wise; 25:1 Solomon (“which the men of Hezekiah transcribed”); 30:1 Agur; 31:1 Lemuel (“which his mother taught him”).

G: 1:1 Solomon; 10:1 omitted; 24:23 none (“to the wise”); 25:1 Solomon (“which the friends of Ezekias king of Judah copied out”); 30:1 none (translated “fear my words”); 31:1 none (translated “my words have been spoken by God”). G’s source text had an ascription to “the wise” in 22:17, now obscured in translation, probably deliberately. See the comments on these verses.

V: 1:1 Solomon; 10:1 Solomon (but the absence of the verse in some MSS is likely original and learned from G); 24:23 none (“to the wise”); 25:1 Solomon (“which the men of Ezechias king of Juda copied out”); 30:1 “Gatherer the son of Vomiter”; 31:1 King Lamuhel (“which his mother taught him”).

S: 1:1 Solomon; 10:1 omitted; 24:23 none (“to the wise”); 25:1 Solomon (“which the friends of Hezekiah king of Judah wrote”); 30:1 Agur son of Yaqiy; 31:1 Muel (“which his mother taught him”).

T: 1:1 Solomon; 10:1 Solomon; 24:23 implicitly Solomon (“These too I say to the wise”); 25:1 Solomon (“which the friends of Hezekiah king of Judah wrote”); 30:1 Agur; 31:1 Lemuel (“which his mother taught him”).

G is determined to avoid even oblique concession of non-Solomonic authorship. In 10:1, a new ascription to Solomon might imply that 1:1 does not apply to the entire book. G obscures the other headings except

for the one in 25:1. This heading was less troublesome because it refers to the editorial role of Hezekiah's men rather than primarily assigning authorship to Solomon and thereby raising questions about the other material. In G 31:1, Solomon speaks and introduces his teaching as words spoken by God *which his mother taught him*. In 24:23 G, S, V, and T, the teachings are “to the wise,” and the speaker is implicitly Solomon, who continues to speak in the following verses.

10:3 וַחִית\* G (ζωήν δὲ) ] וְהָיָה M (graph ח → ה; graph י → ו)

G: (a) οὐ λιμοκτονήσει κύριος ψυχὴν δικαίαν, (b) ζῶν δὲ ἀσεβῶν ἀνατρέπει. “(a) The Lord will not let the righteous soul starve, (b) but he will overthrow the life of the impious.” G construes רָשָׁע (not implausibly) as עָשָׂר then pluralizes it, as it often does for character types.

Neither M nor G is entirely apropos here. It does not make good sense to say that God will rebuff (יִהְיֶה) the evildoer's “disaster” (which sounds like protection) as M has it, but neither is G's “life” a fitting object of ἀνατρέπει. ζῶν δὲ = וַחִית (Jäger). Hebrew חַיָּה can mean “life,” as G renders it, but also “appetite,” as in Job 33:20 (נֶפֶשׁ) and Job 38:39. The latter sense is what was intended in the translator's source text. G read וַחִית but mistranslated it as “and life.” This example shows that G does not have to be *right* in order to witness to a variant; in fact an awkwardness in translation can be helpful in retroversion; see further §3.1.5.2 and Fox 2005.

The proposed original וַחִית was corrupted to וְהָיָה in M. Alternatively, instead of emending we might maintain וְהָיָה but construe it as “desire” (a by-form of אוֹהָה). הוּהָ is supposed to have this meaning in Mic 7:3 (thus, e.g., HALOT). There, however, it could as well mean “deceit.”

S מַמְנוֹן (“property”) looks like a rendering of הוֹן, though there is no graphic reason for ת to become ך or ך, nor is there an exegetical motive for associating with that word.

Several medieval Hebrew MSS KR have בּוֹגְדִים in place of רָשָׁעִים. This is due to the influence of 11:6 (BHS). The motive for the change is unclear, but it does show that synonym substitutions can occur within the Hebrew tradition even at a late stage in the transmission.

10:4 רָאָה\* G (πεινά) S (מַמְנוֹן) T (מַמְנוֹן) ] רָאָה M (vocal)  
הָעֲשָׂה\* ≈ G (ταπεινοῖ) ≈ S מַמְנוֹן ≈ T<sup>L</sup> (מַמְנוֹן) ] עָשָׂה M (vocal)  
fin ] + 2 stichoi G (4a) (elab)

G: (a) πεινά ἄνδρα ταπεινοῖ, (b) χεῖρες δὲ ἀνδρείων πλουτίζουν. “(a) Poverty humbles a man, (b) but the hands of the vigorous make [them]

בֶּן מְשָׁכִיל נִרְדָּם בְּקֶצֶר בֶּן מְבִישׁ: 6 בְּרָכוֹת לְרֹאשׁ צַדִּיק וּפִי  
 רְשָׁעִים יִכְסֶּה חֶמְס׃ 7 זָכַר צַדִּיק לְבִרְכָּה וְשֵׁם רְשָׁעִים יִרְקַב׃  
 8 חֶכֶם-לֵב יִקַּח מִצּוֹת וְאִיִּל שְׁפָתַיִם יִלְבֹּט׃ 9 הוֹלֵךְ בָּתֵּם יִלְךָ בְּטַח

rich.” G makes Hebrew ראש (understood as ראש) the subject and associates כף with כפה/כפה (“subdues,” “forces”). This allows for G’s paraphrase, “poverty humbles a man.” This is better than M’s pointing, which would have to be translated, “A poor man makes a deceitful hand.” רמיה is not represented in G. The choice of ἀνδρείων for חרוצים (“diligent”) introduces a moral factor, but subtly so, since the Greek word embraces a broad range of pragmatic and moral virtues.

V: (a) *egestatem operata est manus remissa* (“The slothful hand has produced poverty”) ≈ G. V rightly understands רמיה as “slothful.”

S: *פְּוֹרֵת מַחְכֵּה אֶת הָאִשָּׁה* (“Poverty humbles a man”) = G.

TL: *מִסְכָּנוֹת מִמְכָּה לְגִבְרָא רַמְיָה* (“Poverty humbles a deceitful man”) = S, but representing רמיה. (TZ *מִמְכָּתָא* is a graphic error.)

#### 10:4a

G: (a) *υἱὸς πεπαιδευμένος σοφὸς ἔσται*, (b) *τῷ δὲ ἄφρονι διακόνῳ χρησεται*. “(a) An educated son will be wise, (b) and will use the fool as a servant.” G 10:4ab ≈ M 11:29b ≠ G 11:29b. The use of *διάκονος* shows 10:4a to be Greek in origin. A Hebrew text would have used עבד for “servant” in this context, a word never rendered by *διάκονος*. This addition is most closely connected to the next verse.

#### 10:5

G: (a) *διεσώθη ἀπὸ καύματος υἱὸς νοήμων*, (b) *ἀνεμόφθορος δὲ γίνεται ἐν ἀμύτῳ υἱὸς παράνομος*. “(a) A thoughtful son is saved from heat, (b) but a lawless son becomes wind-blasted in the harvest.” G radically recasts the Hebrew using some unique lexical correspondences. *καύματος* (“heat”) paraphrases קיץ (lit. “summer”). *διασώζειν* (“preserve [through a danger]”) is loosely related semantically to the rare אגר (“gather”), which is translated differently elsewhere. In view of the metaphor in 10:5b, the idea in 10:5a may be that a thoughtful son, like good grain, is “gathered” or harvested for his protection in timely fashion, before he is desiccated by the heat, whereas a lawless one is wind-blasted and blown away. Possibly G’s *ἀνεμόφθορος* reflects נדף (“blown away”), as in Isa 19:7,

or a graphically closer נרדף (“pursued”) for M’s נרדם (“drowns off”) (Mezzacasa). But given that the translator is deliberately reshaping the picture, no Hebrew variants can be securely recovered. The purpose of the paraphrase is to fit the Egyptian climate better, for summer is not the harvest time in Egypt. Note also that the blasted ears of corn in Pharaoh’s dream are called ἀνεμόφθοροι (Gen 41:6, 7, etc.).

G-Proverbs overall gives less attention than M to the flaw of laziness. G 10:26 substitutes lawlessness for laziness and reshapes the proverb strongly, as here. G 19:15 substitutes timidity for laziness. G 19:24, which in Hebrew concerns the sluggard, becomes a warning against bribes. G 20:13 condemns “babbling” rather than (excessive) sleep. G 21:26 replaces the sluggard with the impious. G 24:30–34 changes the emphasis from laziness to folly. G deemphasizes the dangers of laziness, a practical failing, in favor of moral virtues.

#### 10:6

G: (a) εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίου, (b) στόμα δὲ ἀσεβῶν καλύψει πένθος ἄωρον. “(a) The blessing of the Lord is on the head of the just, (b) but untimely grief will cover the mouth of the wicked.” G expands M’s “blessings” into εὐλογία κυρίου (“blessing of the Lord”), taken from 10:22, to emphasize God’s role in retribution (Dick 1990, 27–28). (Similarly V<sup>MSS</sup> *benedictio domini*.) G interprets סָמָח as πένθος ἄωρον (“untimely grief”) because it assumes that 10:6b alludes to the evildoers’ future punishment rather than to their deeds. (M 10:6b is actually to be translated, “but the mouth of the wicked covers up lawlessness.”)

#### 10:7

(a) μνήμη δικαίων μετ’ ἐγκωμίων, (b) ὄνομα δὲ ἀσεβοῦς σβέννυται. “(a) The memory of the just [pl] is praised [lit. “with praises”], (b) but the name of the impious is extinguished.” בִּרְכָה is uniquely translated as ἐγκωμίων to direct one’s attention to the funeral eulogy (BAP). σβέννυται assimilates to 13:9b, as well as 20:20 and 24:20b. תָּעַד is more appropriate in the other verses, which use metaphors of light and fire.

S 𐤔𐤁𐤁 = G.

#### 10:8

G: (a) = M; (b) ὁ δὲ ἄστεγος χεῖλεσιν σκολιάζων ὑποσκελισθήσεται. “(b) But he who is unguarded with (his) lips, being crooked, will stumble.”

G’s ἄστεγος is lit. “unroofed,” “exposed” (GELS: “unguarded”; MGELS: “not being able to keep silence”). In 26:28, στόμα δὲ ἄστεγον corresponds

וּמַעֲקֹשׁ דְּרָכָיו יִוָּדַעַ: 10 קָרָץ עֵין יִתֵּן עֲצָבַת יְתוֹכַחַת מְגִלָּה שָׁלוֹם:  
 11 מְקוֹר חַיִּים פִּי צַדִּיק וּפִי רָשָׁעִים יִכְסֶּה חֶמְס׃ 12 שְׁנֵאָה תַעֲוֹרֵר

to *פה חלק* (“slippery mouth”), meaning seductive and deceitful speech. In the present verse, G is trying to say precisely what kind of fool is in question, as in 10:14b. G 10:8 seems to be influenced by mention of *מעקש שפתיו* (“one who makes his lips stubborn”) in 19:1, even though that verse is lacking in G. Or perhaps *מעקש* intruded from the next verse.

The versions show uncertainty about the meaning of the rare *ילבט*, whose meaning is in any case not certain. It probably means “be cast aside”; see ABP on 10:8. G’s *σκολιάζων* is a gloss on the unexpected *ἄσπεγος* (Toy).

V: (a) = M; (b) *stultus caeditur labiis* (“but the fool is beaten with the lips”); similarly in 10:10.

S (T) *חלגגו* (“seized”) for *ילבט* is a guess from context. It is unlikely to reflect the graphically distant *ילכד*, contrary to Pinkuss and BHQ. It is followed by T.

### 10:9

Toy, BHS, and others would sharpen the antithesis by emending M’s *יִוָּדַעַ* (“be found out”) to *יִרְוַעַ* (“suffer”), as in 11:15 and 13:20. This is a possible reading, but since the disgrace of discovery would be an adequate threat, the change is not necessary. *נודע* means “be recognized for what one is,” as in Sir 12:8 and Jer 28:9. Prov 10:9b means, “while he who makes his ways crooked will be found out.”

10:10 *שלוֹם מְגִלָּה יוֹכַחַת* \*G (ὁ δὲ ἐλέγχων μετὰ παρρησίας εἰρηνοποιεῖ) S  
 (חלגגו חלגגו חלגגו) M (vertical dittog from 10:8)

M 10:10b is meaningful in itself, but the verse is nevertheless awkward and asymmetrical. Stich 10:10a describes how one undesirable type of person affects others, while stich 10:10b speaks of the punishment awaiting a different unworthy type. It is hard to relate the stichoi to each other or even to explain them as a disjointed proverb (on which see ABP 2.494–97). There is a good chance that a different Hebrew underlies G 10:10b; see below. There would be no reason for the translator to avoid M’s 10:10b entirely if it were in G’s source text. Possible retroversions

of G 10:10b are **והמוכיח על פנים ישלים** (“and he who reproves directly makes peace”; Gemser); **ותוכחת מגלה שלום** (“and open reproof [makes] peace”; Ehrlich); **ומוכיח יעשה שלום** (“and the reprover makes peace”; Clifford; cf. Isa 27:5). I choose Ehrlich’s proposal for its resemblance to Prov 27:5 and for the antithesis it forms to 10:10a. In the retroverted text, **שלום** is the second object of the verb **יתן**. However, G handles Prov 27:5 differently.

As emended, the verse reads: “He who winks his eye causes grief, while he who reproves openly makes peace.” The second stich balances the first nicely. Winking the eye is a hostile, sneaky gesture; see 6:13 and 16:30. Far better to rebuke someone frankly and honestly: “Better an open rebuke than hidden love” (27:5). M 10:10b was very likely a vertical dittography from 10:8b.

G: (a) **ὁ ἐννεύων ὀφθαλμοῖς μετὰ δόλου συνάγει ἀνδράσι λύπας**, (b) **ὁ δὲ ἐλέγχων μετὰ παρρησίας εἰρηνοδοιοῖ**. “(a) He who signals with (his) eyes with deceit causes sorrows to men, (b) but he who reproves openly makes peace.” G makes it clear that **קרץ** (“squints,” “winks”) is a pernicious act. The antithesis in G’s second line shows that the deceitful eye-signals are thought to be false signs of friendship. (Ben Sira [27:22–23] also interprets the gesture in this way.) G’s “to men” makes it clear that harm to others rather than oneself is the issue here. (Possibly **ἀνδράσι** was added also for the rhythm; thus BAP.) BHQ says that G produced 10:10b for the sake of antithesis, but G does not elsewhere make such radical adjustments for that slight reason, and in any case G eliminates the parallel eye // lips. V follows M.

S: **וְיֹסֵף בְּחַשְׁמוֹ, כִּבְלָה נֶמֶךְ רָחֵק. וְלֹא יִלְחָץ בְּעֵינָיו בְּנוֹ שֶׁלֹּא**. “(a) He who signals with his eyes in deceit causes pain, (b) but he who reproves openly makes peace.” S ≈ G, but not adding “to men.” Since S does not follow G slavishly here, it provides some evidence for the different form of 10:10b.

T = M, but follows S 10:8 in translating **יִלְבָּט** as **מתאחד**.

#### 10:11

G **ἐν χειρὶ** (“in [the] hand”), where M has **ופי** (“and the mouth”), is borrowed from 18:21. De Lagarde (with reference to Grabe) suggested that this is an inner-G error for **ἐν χειλί** (“in the lip”), but the singular is not used in G-Proverbs and would not be appropriate here. G again interprets **חַמַּס** as punishment, this time translating it as **ἀπώλεια** (“destruction”) ≠ G 10:6.



מִדִּינִים וְעַל כָּל־פְּשָׁעִים תִּכְסֶּה אֱהָבָה: 13 בְּשִׁפְתַי נִבּוֹן תִּמְצָא  
 חֲכָמָה וְשִׁבְט לִגְו חֲסֵר־לֵב: 14 חֲכָמִים יִצְפְּנוּ־דַעַת וּפִי־אֵוִיל מִחַתָּה  
 קִרְבָּה: 15 הֵזֶן עֲשִׂיר קִרְיָת עֶזֶז מִחַתָּת דָּלִים רִישָׁם: 16 פְּעֻלָּת  
 צִדִּיק לַחֲיִים תְּבוֹאֵת רָשָׁע לַחֲטָאֵת: 17 אֶרֶץ לַחֲיִים שׁוֹמֵר מוֹסֵר  
 וְעוֹזֵב תוֹכַחַת מִתְּעֵה: 18 מִכֶּסֶה שְׁנָאָה שִׁפְתֵי־שָׁקֶר וּמוֹצֵא דָבָר

## 10:12

G: (a) μῖσος ἐγείρει νεῖκος, (b) πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία. “(a) Hatred stirs up conflict, (b) but love covers [i.e., protects] all who are not contention-loving.” G assumes that פשעים means “offenders” (i.e., פְּשָׁעִים), rephrased for the sake of tighter parallelism as “contention-loving.” But, puzzled by the notion that any virtue could “cover”—i.e., hide or protect—offenders of any sort, G adds a negative to produce a more acceptable sentiment.

S: שִׂנְאָה אֶרֶץ חַיִּים וְעוֹזֵב חֲטָאֵת יִצְפְּנוּ־דַעַת וּפִי־אֵוִיל מִחַתָּה. “(a) Hatred will provoke strife, (b) and shame will cover all evildoers.” Like G, S misunderstands פשעים as “offenders” and “covers” as protects, but he solves the logical problem this causes by converting “love” into “shame.”

## 10:13

G: (a) ὃς ἐκ χειλέων προφέρει σοφίαν, (b) ῥάβδῳ τύπτει ἄνδρα ἀκάρδιον. “(a) The one who brings forth wisdom from (his) lips (b) smites the mindless man with a rod.” In G, the syntax is rearranged but no variants are indicated. תמצא (“will be found”) is associated with מוצא (“brings forth”). מצא (“find”) is associated with מצא (= מוציא) also in 8:35 and 18:22a. G conflates the two stichoi of 10:13 into one sentence and equates the speaker of wisdom with the one who smites the fool.

S: הַיֹּדֵעַ מִחַתָּה חֲכָמָה מִפִּי־אֵוִיל מִחַתָּה יִצְפְּנוּ־דַעַת וּפִי־אֵוִיל מִחַתָּה. “(a) He who brings forth wisdom from his lips, (b) beats the mindless man with a rod.” Though the Hebrew is not very difficult, S depends on G for the treatment of תמצא. Since S-Proverbs conflates מצא with מצא only where G does, it is evidently dependent on G in the present verse as well. Yet S immediately reverts to M’s word-order.

## 10:14

G: (a) σοφοὶ κρύψουσιν αἰσθησιν, (b) στόμα δὲ προπετοῦς ἐγγίζει συντριβῇ.



“(a) The wise man will hide knowledge (b) but the mouth of the reckless approaches [or ‘brings (him) near to’] destruction.” M’s לֹאִיל is rendered, more narrowly, as “reckless.” לֹאִיל was understood similarly in 10:8 but there translated as *ὁ δὲ ἄστεγος* (“unguarded”).

S, who knows very well what לֹאִיל means, chooses to follow G’s “reckless” and translates *רֵצוֹן*. This makes the proverb more focused by saying what kind of fool is in view. This is something that G often does—in spite of his tendency to tighten parallelism. S chooses to follow G’s example for what can only be aesthetic reasons.

### 10:15

G: (a) *κτῆσις πλουσίων πόλις ὀχυρά*, (b) *συντριβὴ δὲ ἀσθενῶν* [G<sup>Ant V 336</sup> 613; var: *ἀσεβῶν* G<sup>BSA</sup>] *πενία*. “(a) The property of the wealthy is a strong city, (b) but poverty is the disaster of the weak [var: ‘impious’].” By the majority reading *ἀσεβῶν*, G moralizes the severe observation in 10:15b. However, the variant *ἀσθενῶν* is supported by the third-century Antioch Papyrus and is correct; cf. 21:13 (Zuntz 1956, 161). Poverty in this case is not a punishment but a misfortune. This example shows how the processes and motives usually assigned to the translator often persist in subsequent transmission.

### 10:17

G: (a) *ὁδοὺς δικαίας ζωῆς φυλάσσει παιδεία*, (b) *παιδεία δὲ ἀνεξέλεγκτος πλανᾶται*. “(a) Education guards the right ways of life, (b) but the unchastised education goes astray” (> G<sup>Asc Ant</sup>). G<sup>Ant</sup> 10:17a reads *ὁδὸς ζωῆς φυλάσσει ἀκάκους* (“The way of life guards the innocent”). Zuntz (1956, 161–62) supports this reading.

G ignores or lacks the conjunction of *וְעוֹב*. G construes *מוֹסֵר* as the subject in 10:17a and repeats *παιδεία* in 10:17b, making *παιδεία* the topic of the couplet. G then reads the words *עוֹב תּוֹכַחַת מִתְעָה* as an independent clause (in violation of the correct stichometry) and takes it to mean, “education which leaves off [i.e., ‘neglects to provide’] chastisement goes astray.” *ἀνεξέλεγκτος* here (but not in 25:3) means “unchastised” or “without chastisement” (*ἐξελέγχειν* means “rebuke” in Mic 4:3; Wis 12:17; and 4 Macc 2:13). Translations of *ἀνεξέλεγκτος* vary: “incapable of disproof or criticism” (GELS); “inscrutable” (MGELS); “sans examen” (BAP), which does not quite fit here; “unchastened” (NETS); “ohne Überprüfung” (SD). G adds *δικαίας* for moral clarity.

הוא כסיל: 19 בָּרַב דְּבָרִים לֹא יַחְדֹּל-פֶּשַׁע וְחֹשֶׁד שְׁפָתָיו מִשְׁכִּיל:  
 20 בֶּסֶף גִּבְחָר לְשׁוֹן צִדִּיק לֵב רְשָׁעִים כְּמַעֵט: 21 שְׁפָתַי צִדִּיק יִרְעוּ  
 רַבִּים וְאִוִּילִים בַּחֲסֶר-לֵב יָמוּתוּ: 22 בִּרְכַּת יְהוָה הִיא תַעֲשִׂיר וְלֹא־

## 10:18

G: (a) καλύπτουσιν ἔχθραν χεῖλη δίκαια, (b) οἱ δὲ ἐκφέροντες λοιδορίας ἀφρονέστατοί εἰσιν. “(a) Righteous lips conceal hatred, (b) and he who brings forth abuse is most foolish.”

G reverses M, which reads: “Deceitful lips cover up hatred, while the slanderer is a fool.” The first stich means that dishonest people (for which “deceitful lips” is a synecdoche) speak honeyed flattery but are really concealing hatred. (S, correctly: סִתְּמוּ חֲסָדָם, “conceal [as in ambush] hostility”). Here and in 10:12, the translator seems to reverse the meaning of his source. The present verse cannot be a converse translation or a case of turning a rhetorical question into an implied negative indicative (see the comment on 1:7 and “negatives” in the index). If 10:18a were a rhetorical question, the implied indicative would be “Deceitful lips do not cover up hatred.” It seems that G did not understand why it is wrong to conceal hatred and so converted “deceitful lips” into “righteous lips” with no justification in the Hebrew. But Proverbs does affirm concealment in some cases; see also 10:12b; 10:19; 11:13b; 17:9a.

## 10:19

G: (a) ἐκ πολυλογίας οὐκ ἐκφεύξῃ ἁμαρτίαν [G<sup>BSMSS</sup>; var: οὐκ ἐκφεύξετῃ ἁμαρτία G<sup>A</sup> 157], (b) φειδόμενος δὲ χειλέων νοήμων ἔσῃ. “(a) By many words you will not escape sin [var: ‘sin will not escape’], (b) but, (by) being sparing of lips, you will be intelligent.”

The reason for G’s ἐκφεύξῃ for M’s יַחְדֹּל (“cease”) is uncertain. A variant יַחְדֹּל is possible. Kennedy (1928, 81–82) gives examples of possible ת/י confusion. There is little graphic resemblance in the square script, but paleo י and י are closer. There is no clear theological motive for the change. The variant οὐκ ἐκφεύξετῃ ἁμαρτία corrects toward M, but awkwardly.

S: בְּרַב דְּבָרִים לֹא יַחְדֹּל חַטָּאת. “(a) By an abundance of words the sinner does not escape, (b) but he who restrains his lips is wise.” חַטָּאת must be vocalized חַטָּאֵת (“sinner”), because “sin” (חַטָּה) would require י. This verse shows S using M

and G in tandem. He relies on G—actually, G<sup>A</sup>—for οὐκ εκφεύζεται, but instead of replicating G's ἁμαρτία he goes back to the Hebrew for פִּשַׁע, which he understands as פִּשְׁעֵי.

## 10:20

G πεπυρωμένος (“burnt,” “purged”) understands נִבְחַר as “assayed” (used of metallurgy), as in Aramaic and Isa 48:10 and Sir 4:17.

S has a puzzling כִּסְיָא (“bile,” “bitterness”) for M’s כִּמְעַט, a word that is correctly translated elsewhere as כִּסְיָא or כִּסְיָא. Pinkuss emends to כִּסְיָא, which he translates “Herabfallendes, Schlackeslag,” meant as an antonym of נִבְחַר; כִּסְיָא; whence T מִחְתָּא. The Syriac dictionaries and Jastrow, however, do not assign כִּסְיָא the required meaning. Healey 1991 translates T “a deficiency” (presumably an A-passive participle of נָחַת). T would then be a reasonable translation of כִּמְעַט, and this might be a transcription of כִּסְיָא.

10:21 M S (כִּי־יִדְעוּ) ] יִדְעוּ\* G (ἐπίσταται) V (*erudiunt*) (graph ר → ד) לֵב M S (לִּבְיָא) ] > G (transf to 22)

G: (a) χεῖλη δικαίων ἐπίσταται ὑψηλά, (b) οἱ δὲ ἄφρονες ἐν ἐνδείᾳ τελευτῶσιν. “(a) The lips of the righteous [pl] understand lofty things, (b) but the fools die in neediness.” G ἐπίσταται = יִדְעוּ construed as יִדְעוּ (“will understand”). A better vocalization would be יִדְעוּ (“inform,” “teach”). The latter is supported by V *erudiunt* (“instruct”). The correct translation of the reconstructed Hebrew is “The lips of the righteous teach many people.” This is a valid text but not, I think, the archetype. C. Gordon (1930, 392) thinks V is based on the rabbinic understanding of Torah as the food par excellence, so that “feed” is a metaphor for teaching Torah (an interpretation maintained by David Qimḥi). A simpler explanation is that both G and V represent יִדְעוּ, though they vocalize it differently.

G ἐν ἐνδείᾳ = בְּחֶסֶר (“in lack”). G does not represent לֵב (“heart”), but there is an extra “heart” in 10:22, which ends in ἐν καρδίᾳ. It seems that a copyist incorrectly transferred לֵב into the next line and the translator adjusted it to the Greek syntax.

S’s כִּי־יִדְעוּ (“conciliatory”) associates יִדְעוּ with יָחַ (“desire,” etc.). T’s יִדְעוּ derives יִדְעוּ from רָעִי “shepherd.”

## 10:22

G: (a) εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίου. (b) αὕτη πλουτίζει, (c) καὶ οὐ μὴ προστεθῇ αὐτῇ λύπη ἐν καρδίᾳ. “(a) The blessing of the Lord is on the

יֹסֵף עֲצָב עִמָּה: 23 בְּשִׁחּוֹק לְכָסִיל עֲשׂוֹת זִמָּה וְחִכְמָה לְאִישׁ  
 תְּבוּנָה: 24 מְגֹרֶת רָשָׁע הִיא תְּבוּאָנוּ וְתֹאֲנוֹת צְדִיקִים יִתֵּן:  
 25 בְּעֶבֶר סוּפָה וְאִין רָשָׁע וְצִדִּיק יִסּוֹד עוֹלָם: 26 בַּחֲמָץ | לְשׁוֹנִים  
 וּכְעָשׂוֹן לְעֵינַיִם בֵּן הָעֶצֶל לְשִׁלְחִיו: 27 יִרְאֶת יְהוָה תּוֹסִיף יָמִים

head of the righteous [sg]. (b) It makes rich, (c) and misery is not added to it in the heart.” G adds ἐπὶ κεφαλῇ δικαίου (from 10:6) for moral clarity, lest one think that just anyone’s wealth is evidence of divine favor; see Giese 1992a, 417. The superfluous “in the heart” was likely displaced in the Hebrew of the source text from 10:21b.

While G does not denigrate wealth as such or deny that wisdom brings material rewards, it does teach, often by adding words, that wealth is to be valued only when accompanied by righteousness and wisdom. This is a matter of emphasis, not a fundamental departure from the Hebrew. There is nothing specifically Stoic in G’s ideas of wisdom and wealth (Giese 1992a, 417).

G also has a tendency to remove or temper warnings against overwork and “haste.” Whereas M says that further *striving* (עֲצָב) does not add to what God grants, G points out, rather unnecessarily, that misery is not added to God’s blessing. Similar modifications to this effect occur in G 23:4 and 28:20. Two proverbs that warn against haste and overwork are omitted altogether, namely 19:2 and 21:5, though the topic is not necessarily the motive for the omissions.

10:23 M כשחוק | בשחוק M<sup>MSS</sup> G (ἐν γέλωτι) (graph כ → ב)

G: (a) ἐν γέλωτι ἄφρων πράσσει κακά, (b) ἡ δὲ σοφία ἀνδρὶ τίττει φρόνησιν. “(a) In laughter a fool does evils, (b) but wisdom engenders discernment for a man.” The source text in 10:23a had (a clearly erroneous) בשחוק.

S’s שֶׁסָּחַח בּוֹ (“when he laughs”) could represent either variant.

10:24

G: (a) ἐν ἀπωλείᾳ ἀσεβῆς περιφέρεται, (b) ἐπιθυμία δὲ δικαίου δεκτή. “(a) A wicked (man) is tossed about by destruction, (b) but the desire of the righteous man is acceptable.” It is difficult to associate G 10:24a with M or to reconstruct a different source text related to it. In 10:24b, δεκτή (“acceptable”) paraphrases יָתֵן understood as יָתַן, on the assumption that

what is “granted” by God is “acceptable” to him. V *dabitur* (“shall be given”) also treats the verb as a passive. See ABP ad loc.

After 10:24a, G<sup>A</sup> adds *δουλεύσει δὲ ἄφρων φρονίμῳ*, borrowed from 11:29b, and after 10:24b it adds *καρδία δὲ ἀσεβοῦς ἐκλείψει*, borrowed from 10:20b. Two new couplets result:

- 24a     The wicked man wanders about in destruction,  
          and the fool will serve the prudent.  
24b     The desire of the righteous is acceptable,  
          but the intelligence [lit. “heart”] of the impious will cease.

This illustrates how even in inner-Greek transmission, a proverbial text can remain dynamic, modifying sayings and even producing new ones; see the comments on 10:15 and 11:16.

S: *אֲשֶׁר יִלְכָּד וְיִשָּׁחַד וְיִשָּׁחַד וְיִשָּׁחַד*. “(a) The sinner is dragged away to destruction, (b) but hope is given to the righteous.” S is influenced by G in 10:24a. In 10:24b, S parses *יָן* as a passive (*יָנָה*), as does G, but to different effect. Weitzman (1999, 224) observes that S-Proverbs several times introduces the theme of hope where it is not literally present in the Hebrew: 2:7; 8:21; 10:24; 11:3; 13:12; similarly S-Ps 10:17.

10:25 *יִסֹּף* M S (,מסוף *מסוף* [elab]) ] *יִסֹּף*\* G (*ἐκκλίνας*) (graph *τ* → *γ*)

G: (a) *παραπορευομένης καταιγίδος ἀφανίζεται ἀσεβής*, (b) *δίκαιος δὲ ἐκκλίνας σώζεται εἰς τὸν αἰῶνα*. “(a) When the whirlwind passes, the impious one disappears, (b) but the righteous, turning aside, is saved forever.” *ἐκκλίνας* = *יִסֹּף*, a graphic error producing an ungrammatical sentence. *σώζεται* is added to specify the benefit that the righteous man receives from turning aside.

#### 10:26

G: (a) *ὥσπερ ὄμφαξ ὁδοῦσι βλαβερὸν καὶ καπνὸς ὄμμασιν*, (b) *οὕτως παρανομία τοῖς χρωμένοις αὐτήν*. “(a) As unripe grapes are harmful to the teeth and smoke to the eyes, (b) so is lawlessness to those who practice it.” G moralizes the verse by substituting lawlessness for laziness (see the comment on 10:5) and having the unworthy person rather than the sender suffer the consequences of the bad behavior.

וּשְׁנוֹת רִשְׁעִים תִּקְצְרָנָה: 28 תוֹחֶלֶת צַדִּיקִים שְׂמֵחָה וְתִקְוַת רִשְׁעִים  
 תֵּאבֵד: 29 מִעֶזְזוֹ לָתֵם דֶּרֶךְ יְהוָה וּמִחֲתָהּ לִפְעֲלֵי אָוֶן: 30 צַדִּיק  
 לְעוֹלָם בַּל־יָמוּט וְרִשְׁעִים לֹא יִשְׁכְּנוּ־אָרֶץ: 31 פִּי־צַדִּיק יָנוּב חֲכָמָה  
 וּלְשׁוֹן תִּהְפֹּכֹת תִּפְרֹת: 32 שִׁפְתֵי צַדִּיק יִבְעֹן רָצוֹן וּפִי רִשְׁעִים  
 תִּהְפֹּכֹת: 11:1 מֵאֲזֵנֵי מֶרְמָה תוֹעֵבֶת יְהוָה וְאֵבֶן שְׁלֵמָה רָצוֹנוֹ:  
 2 בְּאֶזְדוֹן וַיִּבֹּא קֶלֶן וְאֶת־צְנוּעִים חֲכָמָה: 3 תִּמַּת יִשְׂרָאֵל תִּנָּחֵם  
 וְסִלֵּף בּוֹגְדִים יִשְׁדֹּם: 4 לֹא־יִעֲלֶה הוֹן בְּיוֹם עֲבָרָה וְצַדִּיקָה תֵצֵל

## 10:29

A variant in 10:29a (G<sup>BA</sup>) is φόβος κυρίου (“fear of the Lord”) for M’s דרך יהוה. Dick (1990, 37) says that “fear of the Lord” is the translator’s interpretation of the unusual “way of the Lord” and that G was perhaps influenced by 10:27. BAP observes that by repeating this phrase, G gives 10:27–29 a certain cohesiveness.

## 10:31

G renders יָנוּב (“yields fruit”) as ἀποστᾶζει (“drips”) and translates תִּהְפֹּכֹת (“perversity”) as ἀδίκου (“unjust man”), construing the Hebrew words as abstract-for-concrete tropes.

## 10:32 G (ἀποστᾶζει) ] יִדְעוֹן M S (دع) (graph ב → ד)

Since lips cannot be said to “know” favor, as M has it, it is better to emend to יִבְעוֹן, “pour out,” “express” (Toy, BHS, and others), as in 15:2 and 28, which also define the speech characteristics of different kinds of people. The emendation assumes only a ב/ד confusion, which is possible in the early square script.

G’s ἀποστᾶζει is probably an etymologizing translation of יִבְעוֹן. To be sure, ἀποστᾶζειν is not used for נָבַע elsewhere, but G is inconsistent in its rendering of הִבִּיעַ; see Prov 15:2 (ἀναγγελεῖ) and 15:28 (ἀποκρίνεται). However, it could be repeated from the preceding verse to eliminate the difficulty posed by “know” in 10:32b.

## 11:1

G ≈ M but explains שְׁלֵמָה (“complete”) as δίκαιον (“just”); similarly S גִּדְּעֵי (“just” [pl]). The translator highlights the moral message already inherent in the text.

11:3 M<sup>Q</sup> ] וּשְׁדָם M<sup>K</sup> (graph י → ו)

The *ketiv* is an error and impossible in context. We cannot determine which variant the versions had, because they would be forced to produce the sense of the *qere* even if they had the *ketiv*.

G<sup>A</sup> (= OG): (a) ἀποθανὼν δίκαιος ἔλιπεν μετὰμελον, (b) πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια. “(a) When the righteous man dies he leaves behind regret, (b) but the destruction of the wicked is speedy and joyful.” That is to say, their destruction will evoke vindictive joy.

G has a double translation of תִּנְחַם (actually “guides them,” from נָחַה): (1) ἔλιπεν, associating the word with הִנִּיחַ (“to place,” “to leave”) and (2) μετὰμελον, associating it with נָחַם (“regret”). Understanding תִּנְחַם as “regret” prompted the translator to connect תָּמַת with death (מו"ת), hence ἀποθανών. This verse is an example of how a translator can translate lexical elements rather literally while putting them together in a “syntactic ensemble which is entirely free” (Barr 1979, 323). It is, moreover, an example of how the text may bear unexpected interpretations. The translator knew that הִנְחִיחַ means “lead” (6:22; 18:16) and was certainly familiar with the frequent תִּנְחַם. But, perhaps aware that the plain message of 11:3a will be restated two verses ahead, he chose to elicit other potential messages hidden in the verse in a technique used often in midrash.

S: שְׁדָם הַיָּשָׁר יִבְנוּ וְהַיָּסוּד יִפְּסוּ. “(a) The hope of the righteous will be built up, (b) but the pride of the wicked will be torn down.” For unclear reasons, S diverges radically from both M and G. Since there was considerable disruption in the G tradition, we may suspect that S too had a corrupted text, but there are no good clues to recovering it. S may just be producing an antithesis to the first stich.

## 11:4 M S ] &gt; OG (unc, equal)

This verse is missing in OG. It is supplied in some MSS from θ'. M 11:4 is a near-doublet of 10:2, which *is* translated in G. M 11:4 fits nicely in the proverb cluster 11:4–7, which contrasts the deliverance of the righteous with the destruction of the wicked. This fit could be evidence of originality, especially as there is no good way to account for the verse's loss in G. But literary assessments cut both ways, and the thematic appropriateness could have inspired a later scribe to insert the verse in proto-M. It is maintained in the HBCE text as at least native to proto-M.

Heidenheim, whom BHQ cites and provisionally accepts, says that the verse was omitted for dogmatic reasons. The verse was important for rabbinic interpreters as a proof-text for the doctrine of justification,



מִמּוֹת: 5 צִדְקַת תְּמִים תִּישַׁר דְּרָכּוֹ וּבְרִשְׁעָתוֹ יִפֹּל רָשָׁע: 6 צִדְקַת  
 יִשְׂרָאֵל תַּצִּילֵם 'וּבִהְיוֹתָם' בְּגִדִים יִלְכְּדוּ: 7 בְּמוֹת אָדָם רָשָׁע תֵּאבֹד  
 תִּקְוָה וְתוֹחֶלֶת אֲנִים אָבְדָה: 8 צִדִּיק מִצָּרָה נִחְלָץ וַיִּבָּא רָשָׁע  
 תַּחְתָּיו: 9 בְּפֶה חָנָף יִשְׁתַּח רֵעֵהוּ וּבִדְעַת צִדִּיקִים יִחְלָצוּ: 10 בְּטוֹב  
 צִדִּיקִים תַּעֲלֶץ קִרְיָה וּבִאֲבֹד רָשָׁעִים רָנָה: 11 בְּבִרְכַּת יִשְׂרָאֵל תִּהְיוּ

which is to say, immortality, and a scribe opposed this belief. But there is no hint of antirabbinic (Sadducean?) tendencies elsewhere in the Hebrew transmission or the G translation. In any case, the doublet in 10:2 was not affected, nor was 11:7, which can easily be read as affirming immortality.

11:6 \*וּבִהְיוֹתָם G (τῇ δὲ ἀπωλείᾳ αὐτῶν) S (حَقْلَسَا) V (*in insidiis suis*) ]  
 וּבִהְיוֹתָ M (near haplog → מב)

M, reading וּבִהְיוֹתָ (followed by α' σ' θ' ἐν δὲ τῇ ἀδικίᾳ), must mean, “and in the deceit [or ‘disaster’] of traitors they shall be captured.” This is awkward, because the only antecedent available for יִלְכְּדוּ (“they shall be captured”) is יִשְׂרָאֵל (“the upright”) in 11:6a, which would make no sense. We should read וּבִהְיוֹתָם. The change could have occurred by near haplography with the next word: וּבִהְיוֹתָם בְּגִדִים → וּבִהְיוֹתָם בְּגִדִים.

הָנָהּ refers both to wicked speech, whether deceits or threats, and to disaster. The differences among the versions show that they are independently rendering וּבִהְיוֹתָם. G: τῇ δὲ ἀπωλείᾳ αὐτῶν (“and in their destruction”); S: حَقْلَسَا (“in their iniquity”); V: *in insidiis suis* (“in their snares”); T: בשְׁלוֹמִיהֶן (“by their own retributions”; Healey 1991).

11:7 \*וְתוֹחֶלֶת M S (وَتَوَحُّلَت) ] וְתוֹחֶלֶת G (τὸ δὲ καύχημα) (graph π → η, orth)

G: (a) τελευτήσαντος ἀνδρὸς δικαίου οὐκ ὄλλυται ἐλπίς, (b) τὸ δὲ καύχημα τῶν ἀσεβῶν ὄλλυται. “(a) When a just man dies, hope is not lost, (b) but the pride of the wicked [pl] perishes.” G 11:7a creates antithetical parallelism by converse translation (see the comment on 1:24). The device allows the translator to mirror M while introducing an allusion to the blessed afterlife awaiting the righteous. G associates אֲנִים (actually “strength”) with אָוֶן (“wickedness”)—though this word does not have a plural; similarly Ps 94[93]:23. τὸ δὲ καύχημα = וְתוֹחֶלֶת (“and the glory/praise of”).



G suggests (though not unambiguously) that the righteous have a hope beyond death, while the pride of the wicked comes to an end. G 10:28 uses similar language to declare that the *hope* of the wicked perishes when they die. Allusions to the afterlife in G-Proverbs are few and subtle, so much so that Dick (1990, 28–32) concludes that G-Proverbs resists the idea. In my view, although G-Proverbs does not vigorously promote the afterlife belief as a solution to earthly injustice, it still hints at it in 10:28; 11:7; and 14:32. The Greek translation comes from a time—the second century BCE—when the belief had just emerged but was not yet widely accepted. Qoh 3:21 knows of the claim that the soul rises at death but is skeptical about its validity.

S's אֲנִיִּים construes אֲנִיִּים as “wicked” = G, but אֲנִיִּים = תּוֹחֵלֶת = M.

11:8–10a M G S ] > 6Q30 (homoi אֲבָד אֲבָד)

מִצְדָּה M S (חַיִּי אֲבָד) ] מִצְדָּה\* G (ἐκ θήρας) (graph ר → ד)

G's ἐκ θήρας (“from [the] hunt”) = מִצְדָּה (מִצְדָּה). (θήρα = צֶדֶה in Gen 27:3 *ketiv*.) G explains וִיבֹא as παραδίδοται (“is delivered”), alluding to the surrender of the wicked to divine punishment.

6Q30 omits 11:8–10a. This is due to parablepsis from אֲבָדָה in 11:7 to אֲבָדָה in the middle of 11:10 (Eshel 2003, 545).

11:9 מִצְדָּה M S (מִצְדָּה) ] יִצְלָחוּ\* G (εὐδοξ) (transp חֲלָצָה → צֶלַח)

G: (a) ἐν στόματι ἀσεβῶν παγίς πολίταις, (b) αἴσθησις δὲ δικαίων εὐδοξ. “(a) In the mouth of the wicked [pl] there is a trap for [their] countrymen, (b) but the knowledge of the just [pl] is successful.” G's παγίς either reflects שַׁחַת (“pit,” “pitfall”), though this equivalence is unique, or, more likely, ignores the י of שַׁחַת. εὐδοξ = יִצְלָחוּ (N- or H-stem) (de Lagarde); cf. Num 14:41. (M's נִחְלָץ was translated correctly in Prov 11:8.) G's variant arose by a chiasmic transposition of the letters צֶלַח, and the error necessitated adjustments in syntax. G πολίταις = רֵעַ in Prov 11:12; 24:28; Jer 29[36]:23; 31[38]:34. Prov 11:10 and 12 make the πόλις the setting of the event described.

S's מִצְדָּה (“be strengthened”) represents מִצְדָּה = M (as in Pss 50:15; 91:15). T's אֲרָעִיהָ (“his land”) (≠ S אֲרָעִיהָ “his friend”) is a careless reading of M's רָעִיהָ.

11:10b–11a M S ] > OG (homoi קָרָה קָרָה)

G: (10a) ἐν ἀγαθοῖς δικαίων κατώρθωσεν πόλις, (11b) στόμασιν δὲ ἀσεβῶν κατεσκάφη. “(10a) By the good deeds of the just [pl], the city

קִרְתַּת וּבִפִּי יִרְשָׁעִים תִּהְרָס׃ 12 בִּזְלִרְעָהּ חֲסֵר־לֵב וְאִישׁ תְּבוֹנוֹת  
 יִחְרִישׁ׃ 13 הִלְךְ רָכִיל מִגִּלְהַסּוֹד וְנֶאֱמַן־רוּחַ מִכֶּסֶּה דָּבָר׃ 14 בְּאֵין  
 תִּחְבְּלוֹת יִפְל־עַם וְתִשׁוּעָה בְּרַב יוֹעֵץ׃ 15 רַע־יָרוּעַ כִּי־עָרַב זָר וְשִׁנְאָ  
 תִּקְעִים בּוֹטָח׃ 16 אֲשֶׁת־חָן תִּתְמַךְ כְּבֹד וְעָרִיצִים יִתְמַכּוּ־עָשָׂר׃

is put aright, (11b) but by the mouths of the ungodly it is torn down.” OG lacks M’s 11:10b–11a. (They are supplied in G<sup>B<sup>s</sup>\*</sup>, from θ’.) BHQ (and cf. de Waard 2006, 264–65) explains the treatment of 11:10b–11a as “telescoping” rather than accidental omission. More likely, the loss was due to homoiarkton from קריה to קרת. The absence of קרת does not have to be explained separately as “facilitation” (BHQ), since G does try to deal with קרת elsewhere. In G 11:10, M’s תעלץ (“rejoices”) is translated loosely, as *κατώρθωσεν*, in order to sharpen the antithesis with G 11:11 (i.e., M 11:11b), which was originally contiguous to G 11:10 (i.e., M 11:10a). The translator thereby shaped the remaining stichoi into a nice couplet:

By the good deeds of the just, the city is set aright,  
 but by the mouths of the ungodly it is torn down.

The *ἀγαθοί* of the just, standing in antithesis with “mouths” (a destructive power) of the wicked, must refer to the good things the just do for others rather than to their own prosperity. An expanded form of M 11:10b appears in G 11:3b; see the comment there.

S translates תעלץ as *אָחַז* (“be strong”), explaining the apparent metaphor of a city “rejoicing.” It is less likely that S is reading תחלץ (BHQ, comparing S 10:9).

#### 11:12

G, translating רעהו (“his fellow”) as *πολίτας* (“citizens”), continues the theme of the polis from 11:9 and 10. Toy observes that “a political interpretation is natural in a city like Alexandria.” This theme is introduced in G 24:28 as well.

#### 11:13

G’s expanded translation of סוד—*βουλὰς ἐν συνεδρίῳ* (“counsels in the assembly”)—brings out two senses of the Hebrew word: “counsel”

(as in Jer 23:18, 22; Job 15:8) and “assembly” (as in Ps 89:8; Ezek 13:9; Job 19:19). The latter is elicited by the context of 11:9–13, namely, civic life. On the assembly in G-Proverbs, see the comments below on 15:22 and 31:23.

11:14 מ S (חכ) ] כעלה\* G (ὥσπερ φύλλα) (antic 11:28)

G: (a) οἷς μὴ ὑπάρχει κυβέρνησις, πίπτουσιν ὥσπερ φύλλα, (b) σωτηρία δὲ ὑπάρχει ἐν πολλῇ βουλῇ. “(a) Those to whom there is no strategy [lit. ‘steering’] fall like leaves, (b) but salvation exists in much counsel.”

Where M has יפל עם (“a people will fall”), G has πίπτουσιν ὥσπερ φύλλα (“will fall like leaves”), which can hardly render anything but יפל כעלה. Jäger proposes that this is a contamination by association with יפל וכעלה in 11:28. This is not in the source text of G 11:28, but the error in 11:14 could have happened earlier.

By changing “in many counselors” to “in much counsel,” G shows a lack of enthusiasm for royal administrators. A similar motive explains “in the heart of” in 15:22 and 24:6.

S concretizes תחבלות (“stratagems”) as מנכח (“leader”); cf. S 1:5; similarly V *gubernator* (“helmsman,” “leader”) ≠ V 1:5; 20:18.

11:15

G: (a) πονηρὸς κακοποιεῖ, ὅταν συμμείξῃ δικαίῳ, (b) μισεῖ δὲ ἤχον ἀσφαλείας. “(a) A bad man does harm whenever he consorts with a just man, (b) and he hates the sound of safety.” Several disturbances in G were occasioned by the assumption that רע means bad man. δικαίῳ is used to supply an antonym for רע thus understood. תקעים is associated with תקע “to sound” (sc. the horn), בוטח with בִּטְחָ “safety.”

S: רע לנפשׁוֹ לנפשׁוֹ לנפשׁוֹ לנפשׁוֹ לנפשׁוֹ לנפשׁוֹ לנפשׁוֹ לנפשׁוֹ לנפשׁוֹ לנפשׁוֹ. “(a) The bad man does evil when he comes upon a righteous man, (b) because he hates those who wait for/in hope.” S seems to have been led astray by G in the first stich (hence לנפשׁוֹ) but tries to solve the resulting difficulties independently in the second.

11:16

G: (a) γυνὴ εὐχάριστος ἐγείρει [corr: ἐρείδει] ἀνδρὶ δόξαν, (b) θρόνος δὲ ἀτιμίας γυνὴ μισοῦσα δίκαια. (c) πλούτου ὀκνηροὶ ἐνδεεῖς γίνονται, (d) οἱ δὲ ἀνδρεῖοι ἐρείδονται πλούτῳ. “(a) A gracious woman arouses [corr: ‘supports’] honor for a man, (b) but a woman who hates righteous things is a seat of dishonor. (c) Slothful men come to lack wealth, (d) but the vigorous are supported by wealth.” ἐγείρει should be corrected to ἐρείδει

17 גִּמְלָן נִפְשׁוּ אִישׁ חֶסֶד וְעֹכֵר שְׂאֵרוֹ אֶכְזָרִי: 18 רָשָׁע עֹשֶׂה פְעֻלַּת־  
 שָׂקָר וְזֶרַע צִדְקָה שֹׁכֵר אֱמֶת: 19 בֶּן־צִדְקָה לְחַיִּים וּמְרֹדֶף רָעָה  
 לְמוֹתוֹ: 20 תּוֹעֲבַת יְהוָה עֲקֹשִׁי־לֵב וְרָצוֹנוֹ תְּמִימִי דָרָךְ: 21 יָד לֵיד  
 לֹא־יִנְקָה רָע וְזֶרַע צִדִּיקִים נִמְלֹט: 22 נָזֵם זֶהָב בְּאֵף חֲזִיר אִשָּׁה

(“supports”); F and P are similar in uncials. This reading is confirmed by S מַשְׁכָּח.

In G 11:16a, ἀνδρὶ makes it clear that this woman is a support for her husband's honor, not only her own. Stich 11:16b is lacking in M. G's wording has affinities with its style elsewhere (cf. ἄνθρωπος αἰσθησεως [≠ M], used of an intelligent man in 12:23a), and the stich is OG; see Tov 1990b, 46. Tov says that the translator added 11:16bc to provide antitheses to M's two lines. Stich 11:16c is connected to M only by the word “wealth.” Its wording recalls G 9:13a, which may have been called to mind by the mention of the disgraceful woman in G 11:16b. Stich 11:16d follows M 11:16b, with עריצים translated ἀνδρεῖσι. ἀνδρεῖος = חרוץ in 10:4 and 13:4. The aural association with חרצים could have prompted this choice. It is very likely a deliberate move to eliminate the moral awkwardness of M, which according to G's understanding of תמך (see the comment on 3:18) would mean, “the violent are supported by wealth.”

In its expanded form, G 11:16 forms two distinct couplets, 11:16ab and 11:16cd. The first concerns two contrary kinds of women. The statement about the virtuous woman was inspired by Prov 31, especially 31:23. The second (found also in V<sup>MSS</sup>) contrasts the lazy man with the vigorous or virtuous one. Compare the way that G<sup>A</sup> creates two couplets in 10:24 by inserting two lines.

S: אֲנֻכָּה מְעַלְמָה מַשְׁכָּח וְשִׁבְעָה לְיָבוֹא. חַיִּים וְרָעָה גִּמְלָן נִפְשׁוּ אִישׁ חֶסֶד וְעֹכֵר שְׂאֵרוֹ אֶכְזָרִי. גִּמְלָן נִפְשׁוּ אִישׁ חֶסֶד וְעֹכֵר שְׂאֵרוֹ אֶכְזָרִי. מַשְׁכָּח וְשִׁבְעָה לְיָבוֹא. חַיִּים וְרָעָה גִּמְלָן נִפְשׁוּ אִישׁ חֶסֶד וְעֹכֵר שְׂאֵרוֹ אֶכְזָרִי. “(a) A merciful woman upholds honor for a man, (b) but a woman who hates truth is a throne of disgrace. (c) Lazy men are needy even in their wealth, (d) and the powerful uphold knowledge.” S follows G's expansive translation, even while molding the rendering anew with recourse to M. S 11:16ab = G 11:16ab (reading ἐρείδει). S 11:16c is based on G 11:16c but adds a keen psychological insight. S 11:16d maintains M's עריצים but removes the negative connotations of the word, then explains “wealth” metaphorically as “knowledge.”

## 11:18

G: (a) ἀσεβὴς ποιεῖ ἔργα ἄδικα, (b) σπέρμα δὲ δικαίων μισθὸς ἀληθείας.  
“(a) The impious man does unjust work, (b) but the reward of truth [or ‘the true reward’] is righteous seed [= ‘righteous descendants’].”

The implicit vocalization עֲזָרָה rather than M’s עֲזָרָה is reflected in G (σπέρμα δὲ δικαίων), V (*seminanti ... iustitiam*), S (אֲזָרָה וְהוֹדוּ), and T (וְזָרָה לְצִדְקָתָא). The phraseology of M is used differently in G 11:21.

## 11:19 בן M ] בן\* G (υἱός) S (בן) (graph כ → ב)

G and S reflect בן, but בן צדקה is a peculiar and erroneous formation. G διωγμὸς δέ (“and the pursuit of”) implicitly vocalizes וּמְרִידָה, where M has וּמְרִידָה (“and he who pursues”). Since S does not follow G in the construal of this word, S is more likely to be independent in witnessing to בן. M is correct. Other verses that begin with בן, a linking device, are 1:19; 6:29; 24:14; 26:19; and 30:20; see ABP on 11:19. T = M.

V *praeparat* is based on M בן, understood to be from כו"ן.

Another possible variant, reflected in εἰς θάνατον and אֶל־מָוֶת, is לְמוֹת (“to death”) for M’s לְמוֹתוֹ (homoi ת־ת). This is, however, uncertain, because both versions are flexible in their treatment of suffixes.

## 11:20

G’s διεστραμμένα ὁδοί (“twisted paths”), for M’s עֲקֻשֵׁי־לֵב (“twisted of heart”), tightens the antithesis between the stichoi. G adds πάντες in 11:20b. According to Thackeray (1912, 52), ἐν ταῖς ὁδοῖς αὐτῶν at the end of the verse is a Hexaplaric gloss and omitted by several MSS. However, διεστραμμένα ὁδοί in 11:20a seems to presuppose this phrase.

## 11:21

G: (a) χειρὶ χεῖρας ἐμβαλὼν οὐκ ἀτιμώρητος ἔσται, (b) ὁ δὲ σπείρων δικαιοσύνην λήμψεται μισθὸν πιστόν. “(a) He who strikes (his) hands to (another’s) hand unjustly shall not be unpunished, (b) but he who sows righteousness shall receive a faithful reward.” ἀδίκως corresponds to consonantal ער, though the word order is violated. (For other examples of overriding word order, see 11:21; 15:26, 33; 16:15, 24; 17:12; 19:7a; 31:1). The translator has in mind clasping hands to seal an agreement; thus too in 16:5. However, ἐμβαλλεῖν is not used for this idiom in verses where the meaning of this gesture is clear (6:1; 11:15; 17:18; 22:26).

ὁ δὲ σπείρων δικαιοσύνην is based on עֲזָרָה צְדָקָה in M 11:18, though G translated differently there. In the present verse, it probably seemed more logical to say that the person who sows righteousness will receive

יָפָה וְסֵרֶת טָעַם: 23 תִּאֲנֹת צְדִיקִים אֶדְ-טוֹב תִּקְוֹת רְשָׁעִים עֲבָרָה:  
 24 יֵשׁ מַפִּיזַר וְנוֹסֵף עוֹד וְחוֹשֵׁד מִיֵּשָׁר אֶדְ-לְמַחֲסוֹר: 25 נִפְשׁ-בִּרְכָּה  
 תִּדְשֵׁן וּמְרוֹה גַם-הוּא אִירוּא': 26 מִנֶּעַ בָּר יִקְבְּהוּ לְאוֹם וּבִרְכָּה

a reward than to say that his descendants will do so. G drew on 11:18 to provide a translation in 11:20 that he found less appropriate in 11:18 itself. (A CG MS has וְזָרַע in 11:21, too.) The translator may have also found it puzzling that the righteous man is said to “escape” without the danger being mentioned, so he substituted the broad promise of “a faithful reward.”

S interprets “hand to hand” differently: גַּם הַיָּד נִשְׁטַח נֹכַח יָדוֹ (‘‘He who stretches out his hand against his fellow’’); similarly S 16:5. S 11:21b = M.

#### 11:22

G: (a) ὥσπερ ἐνὼτιον ἐν ῥίνῃ ὑός, (b) οὕτως γυναικὶ κακόφρονι ἄλλος. ‘‘(a) As a ring in the snout of a pig, (b) thus is beauty to a malevolent woman.’’ OG omits ‘‘gold’’ (restored in G<sup>BS\* A</sup>), perhaps thinking that any ring would be ridiculous in those circumstances. G makes the analogy between ring and beauty explicit and emphasizes the woman’s nastiness rather than her stupidity. (κακόφρων = גדל חמה in 19:19.) Cognates of κακαφρών mean ‘‘malevolent,’’ ‘‘evil-minded’’ in T. Abr. A 14:11 and Sib. Or. 4.171.

S translates סרת as שוה (‘‘stinking’’), associating Hebrew סרת with the similar-sounding שוה (‘‘stink’’). C. Hyun (2000, 71–77) maintains that phonetic resemblance was a guiding principle in word choice in S-Proverbs. In any case, for the ancient translator, homoiophony (which has a major role in midrash) was closer to a lexical principle—the association of apparently related words—than a merely phonetic one.

#### 11:23

G translates עֲבָרָה (‘‘wrath’’) as ἀπολείται (‘‘perishes’’). The translator may have found it unclear how the hope of the wicked could *be* wrath, as M has it, so he substituted a more predictable ‘‘perishes’’ (though the correspondence עבר = ἀπολλύειν is unique). Compare G’s treatment of the difficult predication in 11:18. Hexaplaric ἀπόλυται and ἀπέρχεται (ascribed to αλ’) shows a similar treatment of the word. M is correct. Both stichoi are examples of ‘‘blunt juxtaposition,’’ on which see ABP on

13:1. The literal translation is, “The desire of the righteous is but good [noun]; the hope of the wicked is wrath”; see further ABP.

#### 11:24

G: (a) εἰσὶν οἱ τὰ ἴδια σπείροντες πλείονα ποιῶσιν, (b) εἰσὶν καὶ οἱ συνάγοντες ἐλαττονοῦνται. “(a) There are those who, sowing their own (property), make abundance, (b) and there are also those who gather (yet) lack.” G attempts to pin down the meaning of a paradoxical and ambiguous saying. G construes the imagery as agricultural. מפוזר is understood to mean the (purposeful) scattering of seed. וחושך (“with-hold”) is understood to mean “gather”; שר is ignored.

V: (a) *alii dividunt propria et ditiores fiunt* (b) *alii rapiunt non sua et semper in egestate sunt*. “(a) Some divide up their own property and become richer. (b) Others seize what is not theirs and are always in want.” V gives the verse a moral message.

S: אֶחָד גִּדְּלָהּ וְזָבַח מִכֶּסֶף וְזָבַח מִכֶּסֶף וְזָבַח מִכֶּסֶף. אֶחָד גִּדְּלָהּ וְזָבַח מִכֶּסֶף וְזָבַח מִכֶּסֶף וְזָבַח מִכֶּסֶף. “(a) There is one who sows what is his and brings in much, (b) and there is one who gathers what is not his, and it (ends up) little to him.” S 11:24a = G. S 11:24b is influenced by a G text that had τὰ ἀλλότρια after συνάγοντες (G<sup>Sc MSS</sup>) (Pinkuss, 108). This moralizing addition reverses the point of M and recalls the observation in S 11:16.

#### 11:25 יִרְאָה\* V (*et qui inebriat*) ] יִרְאָה M (metath $\text{ור} \rightarrow \text{רו}$ )

M’s יִרְאָה should be emended to יִרְוֶה = יְרֹוה (“be slaked”), to fit the subject מְרוֹה (“he who gives drink”). M’s vocalization calls for the translation “He who slakes (others’) thirst [for wisdom]—he too teaches” (cf. Joseph Qimḥi). The spelling with the א is anomalous whether the root is ר"ו or ר"ה. The spelling is confirmed by the Masorah but normalized to יורה in many MSS and cited thus by the twelfth-century Spanish-Jewish commentators Joseph Qimḥi and Moshe Qimḥi.

G: (a) ψυχὴ εὐλογουμένη πᾶσα ἀπλῆ, (b) ἀνὴρ δὲ θυμώδης οὐκ εὐσχήμων. “(a) A blessed soul is entirely simple [or ‘sincere’], (b) but a man of hot temper is not gracious.” Except for “soul” and “blessed,” G is too distant from M to be considered a “free” translation or even an “interpretation.” ἀπλῆ (“simple,” “honest”) accords with the late Hellenistic emphasis on simplicity as an ethical virtue (Dick 1990, 24). G 11:25 has to be considered a different proverb. It is impossible to reconstruct its source text precisely, but a partial retroversion can be suggested: נפש ברכה תמה יחן, ואיש חמה לא יחן. יחן is a guess for εὐσχήμων, since the Greek word is not used elsewhere. If correct, the original probably meant “receive



לְרֹאשׁ מִשְׁבִּיר: 27 שְׁחַר טוֹב יִבְקֹשׁ רָצוֹן וְדָרַשׁ רָעָה תְּבוֹאֶנּוּ:  
 28 בּוֹטֵחַ בְּעַשְׂרוֹ הוּא יִפֹּל וְכַעֲלָה צַדִּיקִים יִפְרָחוּ: 29 עוֹכֵר בֵּיתוֹ

favor,” which is an equivalent of “blessing,” its parallel. The other correspondences are common in Proverbs. This Hebrew text is an alternative proverb, equal to M in principle but too conjectural to belong in the apparatus. There is no basis for deciding whether it or M is the earlier. *σ’ πρώινος* (“early,” said of rain) = M.

V’s *et qui inebriat* (“and he who inebriates”) represents יְרוֹא (= ירוה).

S: (a) = M; (b) אֶל־אֱלֹהִים נִאֲלָלָה. “(b) and the curser will also be cursed.” S associates מְרוֹה and יוֹרָא with אָרַר (“curse”) but does not show a variant.

T: וּמֵאֵן דְּמַאֲלִיף אִף הוּא יִלִּיף (“and he who teaches, he too will learn”). T understands 11:25b as וּמִזְרָה גַּם הוּא יוֹרָה. T’s understanding of both verbs is probably based on the rabbinic understanding of the metaphorical significance of “slaking” thirst, found already in Midrash Proverbs.

11:26 יִקְבְּהוּ M ] יִשְׁבַּקְהוּ\* G (ὕπολίποιτο) S (שִׁבְחָהוּ) (metath *קב* → *בק*, *ש* unc)

G: (a) ὁ συνέχων σῖτον ὑπολίποιτο αὐτὸν τοῖς ἔθνεσιν, (b) εὐλογία δὲ εἰς κεφαλὴν τοῦ μεταδιδόντος. “(a) May he who withholds grain leave it to the gentiles, (b) but a blessing is upon the head of him who shares.” For M’s יִקְבְּהוּ, G ὑπολίποιτο = יִשְׁבַּקְהוּ, meaning “he will leave it” or “may he leave it.” *שבק* is an Aramaism, clearly erroneous. In 24:24, G (and S) understood *קבב* as “curse,” and there would be no reason to mistake it here. There is no mechanical explanation for the additional *ש*. It must have been due to a copyist’s expectation of a word meaning “abandon.” Because of the error, *לְאוֹם* was parsed as *ל* + *אוֹם* (“to people[s]”).

S: (a) יִזְכֹּר חֲבֵרָא כְּחֵלְיָא. שִׁבְחָהוּ, לְעֵלְוִיָּהּ, (b) = M. “(a) He who withholds produce in distress shall abandon it to his enemies.” S diverges from G by adding “in distress” to specify the circumstances of withholding grain and having the recipients of the grain be one’s enemies rather than the nations. Being distant from G, S provides some independent support for יִשְׁבַּקְהוּ.

11:27 שָׁחַר M S (שָׁחַר) ] חָרַשׁ\* G (τεκταινόμενος) (transp *שחר* → *חרש*)

G’s *τεκταινόμενος* (“he who devises”) = חָרַשׁ, a chiasitic transposition. Jan de Waard (1993, 250) believes that this sort of metathesis is a trans-





יִנְחַל־רוּחַ וְעָבַד אֱוִיל לַחֲכָם־לֵב: 30 פְּרִי־צִדִּיק עֵץ חַיִּים וְלִקְחַ  
 'נִפְשׁוֹת' חֲכָם: 31 הֵן צִדִּיק בְּאֶרֶץ יִשְׁלָם אֶף כִּי־רָשָׁע וְחוּטָא:  
 12:1 אֲהֵב מוֹסֵר אֲהֵב דַּעַת וְשֹׁנֵא תוֹכַחַת בָּעַר: 2 טוֹב יִפִּיק רָצוֹן  
 מִיָּהוּהָ וְאִישׁ מִזְמוֹת יִרְשִׁיעַ: 3 לֹא־יָכּוֹן אָדָם בְּרָשָׁע וְשָׂרֵשׁ צִדִּיקִים  
 בַּל־יָמוּט: 4 אֲשֶׁת־חֵיל עֲטָרַת בַּעֲלָהּ וְכִרְקָב בַּעֲצֻמוֹתָיו מְבִישָׁה:

on G (contrary to de Lagarde and Pinkuss; see Joosten 1995, 67). Rather, the translator is influenced by G 11:29a, from which he gets “his children”; see Joosten 1995, 66–67. At the same time, S must be looking at the Hebrew and implicitly vocalizing יִנְחַל.

11:30 M S (,σασα) ] מִפְּרִי\* G (ἐκ καρποῦ) (near dittog פ → מִפְּ)

נִפְשׁוֹת M<sup>AY</sup> ] נִפְשׁוֹת M<sup>L</sup> (vocal)

חֲכָם M ] חֲכָם\* G (παρὰ νόμον) S (أحكمة) (graph כ → מ, ס → ס)

G: (a) ἐκ καρποῦ δικαιοσύνης φύεται δένδρον ζωῆς, (b) ἀφαιροῦνται δὲ ἄωροι ψυχαὶ παρὰ νόμον. “(a) From the fruit of righteousness grows the tree of life, (b) but the souls of transgressors are untimely removed.” G’s source text was (with implicit vocalization) מִפְּרִי צִדִּיק עֵץ חַיִּים וְלִקְחַ. Translated literally this would mean, approximately, “From the fruit of righteousness is a tree of life, but the lives of the lawless are taken away.” The source text’s חֲכָם (“lawlessness”) is construed as a metonymy for lawless *people*. Consonantal variants, both erroneous, are מִפְּרִי and חֲכָם. (It is not unlikely that the translator read צִדִּיק but found it necessary to treat it as an abstract, as in 2:20; 11:21; 15:6.) De Lagarde retroverts ἄωροι to נֶשֶׁף (lit. “evening”), an equivalence found in Ps 119[118]:147. In that case, נֶשֶׁף would be a partial dittography of נִפְשׁוֹת. But it is more likely that ἄωροι was added for the sake of the logic: since *everyone* is ultimately “removed,” “untimely” clarifies why being removed is a special punishment in this case.

S ≈ M, but חֲכָם = أحكمة. Since S does not follow G in other divergences here, it provides independent evidence for this reading.

11:31

G: (a) εἰ ὁ μὲν δίκαιος μόλις σώζεται, (b) ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; “(a) But if the righteous man is barely saved, (b) where shall the wicked and sinner appear?” (quoted in 1 Pet 4:18) M means, “Since the righteous man receives what he deserves on the earth, how much the

more so do the wicked man and the sinner!” M’s יִשְׁלֹם means, “receives what he deserves,” literally “is repaid,” for good or ill. The translator understood יִשְׁלֹם to mean “be saved” or “kept safe,” by association with שְׁלוֹם. (Similarly he translates יִשְׁלֹם [M יִשְׁלֹם] as *ύγιαίνει* in 13:13.) Since it would make no sense to say that the wicked will “be saved,” the translator added “barely” in 11:31a, so as to maintain the *a fortiori* structure and deny that the wicked can possibly escape disaster. On G μόλις, see Barr 1975. G’s version of 11:31 assumes that all human beings are flawed; consequently even the righteous are *barely* saved.

S follows G slavishly, even in the treatment of “wicked and sinner” as a hendiadys and giving it a singular verb. Where M has יִשְׁלֹם, S has, uniquely, נֶפֶשׁ (“lives”). S is actually glossing G σῴζεται. See further Weitzman 1999, 255–56.

### 12:2

G: (a) κρείσσων ὁ εὐρών χάριν παρὰ κυρίῳ, (b) ἀνὴρ δὲ παράνομος παρασιωπηθήσεται. “(a) Better is the one who finds favor with the Lord, (b) but the lawless man will be passed over in silence.” The awkward Greek of 12:2a may be understood as comparing the favored man in 12:2a to the “wicked and sinner” of 12:1b, but the comparative structure is not carried through in the second stich. Jäger retroverts παρασιωπηθήσεται to יַחֲרִישׁ, but this is graphically distant from יִרְשִׁיעַ. More likely, the translator understood יִרְשִׁיעַ (by diathesis) as “be convicted,” hence “be silenced in court.”

### 12:3

G’s ἐξ ἀνόμου = ברשע (M). The preposition ב is represented by ἐκ six times out of 195 occurrences in G-Proverbs. It can be translated this way especially when it means “by.” In 12:3b, ἐξαρθήσονται (“be removed”) for בל ימוט (“will not totter”) is intended to improve the logic, since a tree’s root does not actually totter.

### 12:4 בַּעֲצֵמוֹתָיו M S (בַּחֲמֵסָיו) ] בַּעֲץ מוֹתָיו\* G (ἐν ξύλῳ ... ἀπόλλυσιν) (div)

G: (a) = M; (b) ὥσπερ δὲ ἐν ξύλῳ σκώληξ, οὕτως ἄνδρα ἀπόλλυσιν γυνὴ κακοποιός. “(b) but as a worm in wood so does an evildoing woman destroy (her) husband.” “Worm” is an agent-for-effect metonymy for רֶקֶב (“rot”). In 12:4b, the source text had a division after בַּעֲצֵ. Either there was a further distortion—perhaps יָמִית—or the translator associated מוֹתָיו with the notion of killing, hence ἀπόλλυσιν. This verse shows how the translator will struggle to make sense of his source text.

5 מַחֲשָׁבוֹת צְדִיקִים מְשַׁפֵּט תַּחְבֻּלוֹת רָשָׁעִים מִרָמָה: 6 דְּבָרֵי  
 רָשָׁעִים אֶרְב־דָּם וּפִי יִשְׂרִים יֵצִילֵם: 7 הַפֹּדֶד רָשָׁעִים וְאִינָם וּבֵית  
 צְדִיקִים יַעֲמֵד: 8 לְפִי־שָׂכְלוּ יְהִל־אִישׁ וְנִעְוָה־לֵב יִהְיֶה לְבוֹז: 9 טוֹב  
 נִקְלָה יִעָבֵר לֹא יִמָּתֵכֶבֶד וְחִסְר־לֶחֶם: 10 יוֹדֵעַ צְדִיק נִפְשׁ  
 בְּהִמָּתוֹ וְרַחֲמֵי רָשָׁעִים אֲכָזְרִי: 11 עֶבֶד אָדָמָתוֹ יִשְׁבַּע־לֶחֶם וּמִרְדּוֹ

S: (a) = M; (b) *כַּלְהָא חַלְהָא כַּמְסָא* “(b) but like a boring worm and a worm in wood.” S supports G’s word division in 12:4b but double-translates רקב (understood as “worm”), for emphasis.

## 12:5

G ≈ M, but restructuring the syntax. S ≈ M, but translating תַּחְבֻּלוֹת as *מַחֲשָׁבוֹת* (“their perversities”) to make it clear that the stratagems in question are evil.

## 12:6

G ≈ M, but where M 12:6a has “The words of the wicked are an ambush for blood,” G resolves the metaphor as *δολοι* (“deceits”). This rendering is less ambiguous (the translator may have wondered how words can *be* an ambush) and also connects the present verse better to the themes of the preceding (stratagems, deceit) (BAP). Some G MSS partially adjust to M by adding *εἰς αἷμα* (“for blood”), which is, however, inappropriate after “deceits.”

12:9 [ועבֹר] M G (δουλεύων ἑαυτῷ) S (מַעֲבֹר מִמֶּנֶּה) (graph ד → ר) M<sup>A Y</sup> מִמָּתֵכֶבֶד M<sup>L</sup> (vocal)

A credible conjectural emendation, suggested by Tur-Sinai (1947, 102) and accepted by ABP, is ועבֹר → ועָבֵר (ועָבוֹר) (“[agricultural] produce”). The latter is a synonym of תְּבוּאָה (“produce”) in Josh 5:11, 12. עָבוֹר is written עָבֵר in Arad 31.10, a spelling that could easily have been corrupted to עָבֵד. Read as emended, the saying would be translated “Better a lowly man who has produce than one who glorifies himself and lacks bread.” This saying advocates working one’s land, similarly to Prov 12:11; 27:23–27; and 28:19.

G δουλεύων ἑαυτῷ (“serving himself”) implicitly vocalizes לוֹ עָבֵד. The translator may have thought it illogical that owning a slave would some-



רִיקִים חֲסֵר-לֵב: 12 חֲמַד רָשָׁע מְצוֹד רָעִים וְשָׂרֵשׁ צַדִּיקִים יִתֵּן:  
 13 בְּפֶשַׁע שֹׁפְתִים מוֹקֵשׁ רָע וַיֵּצֵא מִצָּרָה צַדִּיק: 14 מִפְּרִי פִי-אִישׁ  
 יִשְׁבַּע-טוֹב וּגְמוּל יִדִי-אָדָם יִשׁוּב: לו': 15 דֶּרֶךְ אֱוִיל יֵשֶׁר בְּעֵינָיו  
 וְשִׁמְעַת לַעֲצָה חָכָם: 16 אֱוִיל בַּיּוֹם יִוָּדַע כִּי כִסֵּס וְכִסָּה קִלּוֹן עָרוֹם:

The example of G 12:11a shows that distance between M and G need not be due entirely to “free translation” or “interpretation,” even when these are factors in the rendering, and moreover it shows that these processes do not necessarily preclude retroversion. A freely composed Greek proverb would not produce reminiscences of errors that could arise only in Hebrew. In the present passage, a fairly meaningful Greek text emerges from corrupt variants, which can only be partially retrieved.

G 12:12a, which is a doublet of G 12:12a, can be retroverted to, approximately, חֲמַד רָשָׁעִים וְשָׂרֵשׁ צַדִּיקִים בַּמְצוּדוֹתָיו. The translator picked up a few words from the corrupt doublet and shaped them into a couplet that condemns a king (since he alone would possess fortresses) who pursues frivolities, much in the spirit of Prov 31:4 and Qoh 10:16–19.

S: 12:11 = M; 12:12: וְאֵל לִבְנוֹ כַּעֲלָא סַחֲמָא וּנְקִמָא. “(a) The wicked man desires to do evil, (b) but the root of the righteous [pl] flourishes.” וְאֵל is a contextual guess for M’s difficult יִתֵּן, perhaps evoked by the thought that a root “gives” in the sense of flourishing and producing a full growth. Similarly V *proficient* (“shall prosper”).

T’s נִתְקִיִּים (“endures”) associates יִתֵּן with אֵיתֵן (“enduring”) but does not necessarily read the latter. Nevertheless, אֵיתֵן is a reasonable conjectural emendation, since it makes good sense and fits the parallelism (Hitzig, Toy, ABP). By this reading, 12:12b is a rephrasing of 12:3b, with “endures” equivalent to “not totter.”

#### 12:13 fin ] + 2 stichoi G (13a) (elab)

G: (a) δι’ ἁμαρτίαν χειλέων ἐμπίπτει εἰς παγίδας ἁμαρτωλός, (b) ἐκφεύγει δὲ ἐξ αὐτῶν δίκαιος. “(a) Through sin of the lips, the sinner falls into traps, (b) but the righteous man escapes from them.” G parses מוֹקֵשׁ as an Hp-stem participle (מוֹקֵשׁ, lit. “is trapped”) and construes רָע as the evildoer. ἐξ αὐτῶν paraphrases מִצָּרָה and refers to the traps. α’ σκῶλον (“obstacle”) = M.

S מִצָּרָה (“is seized”) = מוֹקֵשׁ = G.


## 12:13a

G: (a) ὁ βλέπων λεῖα ἐλεηθήσεται, (b) ὁ δὲ συναντῶν ἐν πύλαις ἐκθλίψει ψυχάς. “(a) He who gives gentle looks will receive mercy, (b) but he who meets (men) in the gates will afflict souls.” The additional couplet draws a contrast between mild men and litigious ones. It also gives an example of “sin of the lips” mentioned in verse 13 and its opposite. (συναντῶν implies seeking a quarrel; BAP.) The idioms of the addition do not reflect a Hebrew source text.

12:14 ישוב M<sup>K</sup> ] ישיב M<sup>Q</sup> (graph י → י)

The intransitive *ketiv* fits the context better than the causative-transitive *qere*, since the latter lacks a subject. It is, however, possible that ישיב is the original, with God as implicit subject, while ישוב is an attempted improvement, facilitated by graphic similarity. The versions are indeterminate.

G: (a) ἀπὸ καρπῶν στόματος ψυχὴ ἀνδρὸς πλησθήσεται ἀγαθῶν, (b) ἀνταπόδομα δὲ χειλέων αὐτοῦ δοθήσεται αὐτῷ. “(a) From the fruits of the mouth, the soul of a man will be filled with good things, (b) and the recompense of his lips will be given to him.” The added ψυχὴ means “appetite,” like Hebrew שפן, and specifies just *what* will be “filled.” χειλέων is a corruption of χειρῶν (de Lagarde, ref Grabe), though the appearance of the latter in G<sup>V</sup> 15 SyrH is probably Hexaplaric and secondary. Compare the doublet of 12:14a in 13:2a.

S: . “(a) The good man will be sated from the fruits of his mouth, (b) and every human will be requited according to the deeds of his hands.” By using “good” to modify “man,” S prevents the inference that *any* man will enjoy the consequences of his words; cf. 13:2.

## 12:16 טיף\* G (ἐξαγγέλλει) θ' (γινώσκει) σ' (δηλώσει) S (גלוה) ] טיף M (vocal, gram)

M's טיף treats the verb in 12:16a as passive (hence: “The fool—his anger is known on the same day”), whereas G and S, as well as θ' and σ', treat it as transitive and causative, implicitly vocalizing it as an H-stem (hence: “The fool makes his anger known on the same day”). The latter gives a tighter parallel to the second stich, with both lines describing how one chooses to deal with his anger, whether by flaring up at an insult or by overlooking it.



17 יִפְיחַ אֱמוּנָה יָגִיד צֶדֶק וְעַד שְׁקָרִים מִרְמָה: 18 יֵשׁ בּוֹטָה  
 בְּמִדְקָרוֹת חֶרֶב וּלְשׁוֹן חֲכָמִים מִרְפָּא: 19 שְׁפַת־אֱמֶת תִּכְּוֶן לְעַד  
 וְעַד־אֲרִיזָה לְשׁוֹן שָׁקֶר: 20 מִרְמָה בִּלְב־חֲרָשֵׁי רָע וְלִיעֵצִי שָׁלוֹם  
 שְׂמֵחָה: 21 לֹא־יֵאָנֶה לְצַדִּיק כָּל־אֵוֹן וְרָשָׁעִים מְלֹאוּ רָע: 22 תּוֹעֲבַת  
 יְהוָה שְׁפַת־שָׁקֶר וְעִשִׂי אֱמוּנָה רְצוֹנוֹ: 23 אָדָם עָרוֹם כֶּסֶה דַּעַת  
 וְלֵב כָּסִילִים יִקְרָא אֱוִלָּת: 24 יִדְחֲרוּצִים תִּמְשֹׁל וְרִמְיָה תִּהְיֶה לְמָס:

## 12:17

G: (a) ἐπιδεικνυμένην πίστιν ἀπαγγέλλει δίκαιος, (b) ὁ δὲ μάρτυς τῶν δόλων δόλιος. “(a) A righteous man declares what is clearly honest, (b) but the testimony of the wicked is deceitful.” πίστις (like אֱמוּנָה) means “honesty” as well as “faith” and “loyalty.” G is using πίστις in the classical sense of “argument,” “proof,” hence “preuve convaincante” (BAP; see LSJ 1408a.II.2; cf. the usage in 3 Macc 3:10). צֶדֶק is understood as a metonymy (abstract for concrete) and taken as the subject of the sentence.

S: מִשְׁפָּטֵי הַיָּשָׁרִים נִכְלָל וְהַיָּסָרִים מִשְׁפָּטֵי הַיָּשָׁרִים נִכְלָלִים. (a) The righteous speaks faithfulness that is visible, (b) but the witness of iniquity is deceitful.” S follows G in several ways: in its construal of צֶדֶק and making it the subject; in word order (the placement of the equivalent of אֱמוּנָה before the verb); in understanding שְׁקָרִים as “iniquity”; in the addition of מִשְׁפָּטֵי הַיָּשָׁרִים = ἐπιδεικνυμένην. Moreover, מִשְׁפָּטֵי הַיָּשָׁרִים is not found elsewhere in S-Proverbs in the sense required by this verse and must come from G. S has chosen to follow G though the Hebrew is unproblematic and its locutions were understood elsewhere (6:19; 14:5, 25; 19:5, 9).

12:18 בּוֹטָה M ] בּוֹטָא M<sup>OrQ</sup>; בּוֹטָח M<sup>MSS</sup> θ' (πεποιθώς) V (*pungitur*) (M<sup>Or</sup>: norm; M<sup>MSS</sup>, θ', V: graph ה → ח)

There is evidence for a variant, בוֹטח, in θ', V, and some medieval Hebrew MSS—though it doesn't make much sense. This could be a case of MSS KR witnessing to an ancient variant, though such a slight graphic misreading could arise later and independently. The Oriental reading בּוֹטָא (see Baer 1880, 58) looks like an adjustment to the usual spelling of בוֹטא “utter,” but both spellings continue in RH.

G: (a) εἰσὶν οἱ λέγοντες τιτρώσκουσιν μαχαίρα; (b) = M. “(a) There are those who wound with a sword when they speak.” This is a reasonable expansion of M's metaphor.



## 12:19

G: (a) *χείλη ἀληθινὰ κατορθοῖ μαρτυρίαν*, (b) *μάρτυς δὲ ταχὺς γλῶσσαν ἔχει ἄδικον*. “(a) True lips give honest testimony [lit. ‘make testimony straight’], (b) but a hasty witness has an unjust tongue.” G uses the active of *κατορθοῦν* to render the N-stem of כוּן in 12:3 and 25:5 as well. G twice understands עֵד as עֵד (“witness”), as in 29:14, and associates אֶרְגִיעָה with רֵגַע (“moment”). By introducing the theme of *witnessing*, G links this verse with 12:17 and encourages us to read 12:18 as a comment on testimony, true and false.

S’s כַּסִּיּוֹס כַּסִּיּוֹס (“hasty witness”) ≈ G.

## 12:21 מִיֵּאֲנָה M ] יֵאֲנָה\* G (ἀρέσει) S (יֵאֲנָה) (metath יֵאֲנָה → יֵאֲנָה, graphic assoc, theol)

G: (a) *οὐκ ἀρέσει τῷ δικαίῳ οὐδὲν ἄδικον*; (b) = M. “(a) No injustice will please the righteous person.” ἀρέσει and יֵאֲנָה = יֵאֲנָה. This probably arose by association with יֵאֲנָה. Perhaps M’s flat promise that “no misfortune will happen to the righteous man” did not seem credible. The antithesis in M is sharper: the righteous avoiding suffering // the punishment of the wicked. Still, both G and M offer meaningful proverbs. G describes the good man’s attitude, M the consequences of his righteousness.

## 12:23 מִיֵּאֲנָה M S (יֵאֲנָה) ] יֵאֲנָה\* G (ἀραῖς) (metath יֵאֲנָה → יֵאֲנָה)

G: (a) *ἀνὴρ συνετὸς θρόνος αἰσθήσεως*, (b) *καρδία δὲ ἀφρόνων συναντήσεται ἀραῖς*. “(a) The intelligent man is a throne of knowledge, (b) but the heart of the foolish [pl] will meet with curses.” G differs from M by (1) construing כִּסֵּה as כִּסֵּה (“throne”), (2) equating יִקְרָא (“calls”) with יִקְרָה (“meets,” “happens”), and (3) reading אֲלֻת (“curses”) in its source text. (אֲלֻת is translated τὰς ἀράς in Deut 29:20.) Difference 1 gets rid of an apparent logical difficulty: that the wise man should conceal wisdom, whereas he presumably should be revealing it to all. Differences 2 and 3 are trivial errors. The result was a meaningful new proverb.

S follows G’s יֵאֲנָה, then returns to M, which is not problematic in stich b. יֵאֲנָה is a broad translation of מִיֵּאֲנָה.

## 12:24

G: (a) *χεὶρ ἐκλεκτῶν κρατήσῃ εὐχερῶς*, (b) *δόλιοι δὲ ἔσονται εἰς προνομίην*. “(a) The hand of the chosen will readily rule, (b) but the deceitful will be for plunder.” The use of *ἐκλεκτός* for חֵרֶץ (“choice gold”) and *προνομία* for מַס (“forced labor”) are unique. The former is based on an etymological association with the homonym חֵרֶץ “choice gold.” It also has a

25 דְּאִגָּה בְּלִב־אִישׁ יִשְׁחָנָה וְדָבָר טוֹב יִשְׁמַחָנָה: 26 יֵתֵר מִרְעֵהוּ  
 צִדִּיק וְדָרֶךְ רְשָׁעִים תִּתְעַם: 27 לֹא־יִחַר־דָּם רַמְיָהוּ צִידוֹ וְהוֹן־אָדָם יִקָּר  
 חֲרוּץ: 28 בְּאַרְח־צִדְקָה חַיִּים וְדָרֶךְ נְתִיבָה אֶל־מָוֶת: 13:1 בֵּן

theological motivation, for it is the *elect* who one day will rule, according to a common motif of eschatology. εὐχερῶς is added for emphasis and wordplay with χεῖρ.

## 12:25

G: (a) φοβερὸς λόγος καρδίαν ταρασσει ἀνδρὸς δικαίου, (b) ἀγγελία δὲ ἀγαθὴ εὐφραίνει αὐτόν. “(a) A frightening word disturbs the heart of a just man, (b) but a good report makes him happy.” G 12:25a is a loose paraphrase of M’s obscure Hebrew. It reasonably clarifies the first stich by reference to its antithesis in the second.

S: חלוא נשלח לחם וְחַיִּים וְלֶסֶא סַחֲלָא לְבַחֲא מִנְהָא חֲסוּרָא לִמְ. “(a) A frightening word frightens the heart of a man, (b) but a good word makes him happy.” S is clearly dependent on G for the meaning of the sentence but tries to accommodate M by omitting δικαίου.

12:26 M ] יוֹתֵר \* V (*qui negligit*) (near dittog י → יו)

G: (a) ἐπιγνώμων δίκαιος ἑαυτοῦ φίλος ἔσται, (b) αἱ δὲ γνώμαι τῶν ἀσεβῶν ἀνεπιεικεῖς. (c) ἀμαρτάνοντας καταδιώξετα κακά, (d) ἡ δὲ ὁδὸς τῶν ἀσεβῶν πλανήσει αὐτούς. “(a) A just judge [or ‘advisor’ or ‘arbitrator’] will be his own friend, (b) but the decisions of the wicked are unreasonable. (c) Evils will pursue sinners, (d) and the way of the wicked will lead them astray.” Alternatively, 12:26a can be translated “A just man will be the judge of his own friend” (reading φίλου, with Baumgartner). Stichoi 12:26ad are OG, and 12:26bc have been inserted between them. M 12:26a is difficult, and G is virtually a guess. It is hard to see how יֵתֵר gave rise to ἐπιγνώμων, but the idea of 12:26b is based on G (not M) 13:10b: οἱ δὲ ἑαυτῶν ἐπιγνώμονες σοφοί (“but those who are their own judges are wise”). Stich b (supplied with an asterisk instead of an obelus in SyrH) is absent in G<sup>BSV</sup> and is later. Nevertheless, it is unlike M 12:26b, and it is not clear that it belongs to one of the Hexaplaric translators. It seems to be a later elaboration in the Greek transmission. G 12:26c = G 13:21a. G 12:26d = M 12:26b.

S renders יֵתֵר as חָלָה חָלָה חָלָה (“gives good advice”), apparently taking a cue from ἐπιγνώμων, which can mean “advisor.”

V: (a) *qui negligit damnum propter amicum iustus est*; (b) = M. “(a) He

who overlooks a loss for the sake of a friend is just.” V has יוֹתֵר, which it understands as a D-stem (יִוְתֵר) meaning “concede,” “overlook a loss,” in accordance with rabbinic usage. It then treats the verb as a participle.

### 12:27

The versions agree that the obscure יָחַר means “come upon,” “meet”: G ἐπιτεύξεται; V *inveniet*; S יִשְׁלַח; T נִסְתַּקֵּב; also Sa’adia in his commentary. It is likely that these all derive, directly or indirectly, from G’s guess. חָרוֹץ is understood as “pure gold” and translated literally in V (*auri pretium*) and T (דֶּהבָא יִקְרִיא) and figuratively as “pure” in G (καθαρός) and S (חָבֵר) (BHQ).

### 12:28 אָל\* M<sup>Y</sup> G (εἰς) S (-Δ) V (*ad*) T (-ל) ] אָל M (vocal, theol)

G: (a) ἐν ὁδοῖς δικαιοσύνης ζωή, (b) ὁδοὶ δὲ μνησικάκων εἰς θάνατον. “(a) In the ways of righteousness is life, (b) but the ways of the malicious (lead) to death.” μνησικάκων (“malicious people” or “grudge-bearers”) for M’s נְתִיבָה is a guess guided by the expectation of a word indicating a bad quality in 12:28b. Perles (1895, 87) retroverts the Greek to נִתְעַב or נִתְעַבִּים (“despicable”), but תֵּעַב is never rendered by μνησικάκος or cognates, and the graphic similarity is not strong. Jäger retroverts it to מְרִיבָה (“strife”).

In 12:28b, V reads *iter autem devium ducit ad mortem* (“but a detour leads to death”), an interesting way of dealing with the obscure Hebrew “way of path.”

S: (a) = M; (b) וְהַדֶּרֶךְ לְאִשָּׁרִים מָוֶת. “(b) and the way of angry people is to death.” S 12:28b = G; similarly T.

M<sup>Y</sup>, V, S, and T vocalize אָל מוֹת—“to death,” though אָל־מָוֶת, the usual M vocalization, would be ideologically acceptable to all. M has traditionally been understood to mean “the way of its [sc. righteousness’s] path is [i.e., leads to] nondeath,” that is to say, immortality (Delitzsch, etc.). The syntax, however, is impossible, because אָל marks a negative wish, not an indicative. See further ABP.

### 13:1 גְּעֵרָה M S (חָסֵד) ] גִּוְעָה\* G (ἐν ἀπωλείᾳ) (graph ָ → ַ, metath ַע → ַע)

G: (a) υἱὸς πανοῦργος ὑπήκοος πατρί, (b) υἱὸς δὲ ἀνήκοος ἐν ἀπωλείᾳ. “(a) A clever son is obedient to [his] father, (b) but a disobedient son is in destruction.” (G<sup>A</sup>, interestingly, has μητρὶ [“to (his) mother”] in 13:1a.) G seems to be parsing מוֹסֵר as a passive of יָסַר, “is (effectively) chastised,” hence “is obedient.” ἀνήκοος construes לֹא שָׁמַע as a relative

חכם מוֹסֵר אֵב יִלָּץ לֹא-שָׁמַע גְּעֵרָה: 2 מִפְּרִי פִי-אִישׁ יֵאָכֵל טוֹב  
וְנֶפֶשׁ בְּגָדִים חֲמֵס: 3 נֶצֶר פִּי שֹׁמֵר נִפְשׁוֹ פֶּשֶׁק שְׁפָתָיו מִחֲתָה-לוֹ:  
4 מִתְּאוּנָה וְאֵין נִפְשׁוֹ עֲצָל וְנֶפֶשׁ חֲרָצִים תִּדְשֹׁן: 5 דִּבְר־שֶׁקֶר יִשְׁנָא  
צָדִיק וְרָשָׁע יִבְאִישׁ וַיַּחֲפִיר: 6 צָדָקָה תִצָּר תִּם-דָּרָךְ וְרָשָׁעָה תִסָּלֵף

clause. *ἐν ἀπωλείᾳ* = גועה, associating it with גוע (“dying”). A noun גועה is not attested, but it is structurally possible. (In Num 20:3, *ἐν τῇ ἀπωλείᾳ* renders בגוע.) G, who knows what גערה means, is clearly wrestling with a difficult (and erroneous) variant.

S: כִּי עֹשֶׂה מִצְוַת אָבִיו וְלֹא מִצְוַת אָבִיו יִפְּסֵהוּ. (a) A wise son obeys his father, (b) but a bad son, who does not accept reproof, will perish.” S combines components of M and G in 13:1b, using M’s “reproof” together with G’s “is in destruction” and its treatment of לֹא שָׁמַע.

13:2 M G (φάγεται) ] יִשְׁבַּע M<sup>MSS</sup> S (שָׂבַד) V (*saturabitur*) (syn, assim)

Several MSS KR have יִשְׁבַּע (“be sated”) for יֵאָכֵל, assimilating the verb to 12:14. The former is found in V and S (as well as T, which has taken it from S). The agreement of these diverse sources justifies listing יִשְׁבַּע as a Hebrew variant.

G: (a) *ἀπὸ καρπῶν δικαιοσύνης φάγεται ἀγαθός*, (b) *ψυχὰι δὲ παρανόμων δλοῦνται ἄωροι*. “(a) The good [man] shall eat from the fruits of righteousness, (b) but the souls of transgressors will untimely perish.” The syntax of the Hebrew is difficult. G seeks to make sense of it by making “good” the subject and substituting “righteousness” for “mouth” (≈ G 11:30). G thereby prevents the inference—allowed but not intended by M’s wording—that even the unworthy man will enjoy the fruit of his speech. (G does not handle 12:14a this way.) In 13:2b, G avoids an apparent truism by treating חֲמֵס as the violence done *to* transgressors and rendering it *δλοῦνται ἄωροι*.

S: כִּי לְבָרָה יִשְׂבַּע מִפְּרִי פִי, וְלֹא לְרָשָׁע. (a) The good man will be sated from the fruits of his mouth, (b) but the souls of the wicked will perish.” S 13:2a = S 12:14a. In 13:2b, לְרָשָׁע = *δλοῦνται*. (The unparalleled construal of חֲמֵס is unlikely to have arisen independently in the two versions.) In 13:2b, both G and S make the punishment explicit (which is not the case in M, if understood literally).

S follows G's cue but minimizes its divergence from M by skipping over ἄωροι.

For M's "will eat," S (يَسَعِد), T (נִסְבֵּעַ), and V (*saturabitur*) have "will be satisfied," using 12:14a to emphasize the value of the reward.

### 13:4

G: (a) ἐν ἐπιθυμίαις ἐστὶν πᾶς ἀεργός, (b) χεῖρες δὲ ἀνδρείων ἐν ἐπιμελείᾳ. "(a) Every sluggard is in longing, (b) but the hands of the virtuous [pl] are cared for." G creates a strict antithesis. ἐπιμελεία could mean "à l'enterprise" (BAP) or "are diligent" (NETS), but the antithetical "in longing" suggests that the second stich refers to the benefits of God's care, that is, being cared for. Whereas the lazy man just yearns for satisfaction, the virtuous (i.e., industrious) have their desires fulfilled. ἐπιμελεία = נָשָׂה (lit. "fattened") in 28:25; cf. 3:8, 22, where the Greek term is used, but for different Hebrew words. G χεῖρες ("hands") (for M's נַפֶּשׁ) was probably inspired by recollection of the phrase יָד חַרוּצִים in 10:4 (where too G uses the pl) and 12:24.

S: كُلُّ مَنْ لَا يَجْعَلُ زَوْجًا يَتَعَبَّدُ لِمَا يَحْبُو. "At all times a man who does not do work is in great longing, (b) but the appetite of the vigorous will be satisfied [lit. 'fat']." S brings out G's idea more clearly.

G, σ', V, and S do not represent נַפֶּשׁ. Since there is no good explanation for the loss of this word, it was probably present in their source texts (contrary to BHQ) but considered as adequately implied by the notion of desiring. The difficulty of the syntax may have motivated this approach.

### 13:5

G: (a) = M; (b) ἀσεβής δὲ αἰσχύνεται καὶ οὐχ ἔξει παρρησίαν. "(b) but the wicked will be disgraced and not have confidence [or 'fluency of speech']." οὐχ ἔξει παρρησίαν is a converse translation of וַיִּחְפֹּר to avoid repetition of the synonyms meaning shame. However, G does not take this course when the pair of synonyms recurs in 19:26. יִבְאִישׁ is associated, correctly, with בּוֹ"שׁ (ABP).

### 13:6 M 4QProv<sup>b</sup> S ] > G<sup>BSMSS</sup> (unc)

This verse is lacking in G<sup>BSMSS</sup>; it is supplied in G<sup>A</sup> and has an asterisk in SyrH. Still, G<sup>A</sup> is not a literal translation of M and does not look Hexaplaric. The reason for the verse's omission in G<sup>BSMSS</sup> is unclear. G treats רָשָׁע as an abstract-for-concrete metonymy: τοὺς δὲ ἀσεβεῖς ("the wicked" [pl.]). In fact, the metonymic words are תָּמִיד־יָדָר (lit. "innocence

חטאת: 7 יש מתעשר ואין כל מתרשש והזן רב: 8 כפר נפש איש  
 עשרו ורש לא שמע גערה: 9 אור צדיקים ישמח ונר רשעים ידעך:  
 10 רק בידון יתן מצה ואתנועים חכמה: 11 הזן מבחל ימעט

of way” = the innocent) and either רשעה or חטאת (wickedness or sin = the wicked or sinner; see ABP).

### 13:8

G: (a) λύτρον ἀνδρὸς ψυχῆς ὁ ἴδιος πλοῦτος, (b) πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλῇ. “(a) The ransom of a man’s life is his own wealth, (b) but a poor man cannot endure a threat.” G shades שמע in a way that makes sense of M’s puzzling “but a poor man does not hear a rebuke.” S = M.

### 13:9 fin ] + 2 stichoi G (9a) (elab)

G: (a) φῶς δικαίοις διὰ παντός, (b) φῶς δὲ ἀσεβῶν σβέννυται. “(a) Light (lasts) forever for the righteous, (b) but the light of the wicked is extinguished.” For the difficult image of the light of the righteous “rejoicing” (ישמח), G substitutes a serviceable διὰ παντός (“forever”). (Actually, שמח = “shine”; see ABP.) The translator generally avoids repeating a word in parallelism with itself, but sometimes this does happen, as in 13:9; 14:20; and 29:22.

S וֹאֵן = M. V *laetificat* (“gives joy”) = ישמח.

### 13:9a

G: (a) ψυχαὶ δόλαιοι πλανῶνται ἐν ἁμαρτίαις, (b) δίκαιοι δὲ οἰκτίρουσιν καὶ ἐλεῶσιν. “(a) Deceitful souls wander in sins, (b) but the righteous have compassion and show mercy.” This is a new proverb whose two lines seem unrelated. It was located here because of its connection to 13:9. That the light of the wicked will be extinguished (13:9b) means (or also means) that they wander in the darkness of sin (9a). 13:9ab ≈ 21:26b; cf. G-Ps 112[111]:5a. G-Prov 13:11c reuses this stich.

### 13:10

G: (a) κακὸς μεθ’ ὕβρεως πράσσει κακά, (b) οἱ δὲ ἑαυτῶν ἐπιγνώμονες σοφοί. “(a) An evil man does evils with insolence, (b) but those who are their own judges are wise.” G probably understands רק as רק (lit. “empty”) and moralizes it as “evil” to clarify the nature of the blemish. It then underscores the evil by adding κακά; see the comment on 1:18.

On ἐπιγνώμων, see the comment on 12:26. ἐπιγνώμονες corresponds to נועצים (“those who take counsel”), understood as reflexive. G 13:10b recalls the Delphic dictum “Know thyself” (de Lagarde; Gerleman 1956, 29–30), though the wording differs. α', σ', θ' do not represent רק, which means that they understood it as רק, which did not seem to add anything to the meaning of the sentence. S כח כח ≈ G. T לחוד = M.

13:11 מבהל\* G (ἐπισπουδαζομένη) σ' ε' (ὑπερσπουδαζομένη) V (*festinata*) ] מהבל\* M S (חלל גח); + מהבל\* G (μετὰ ἀνομίας) (M S: metath בה → הב; G: dbl rd)

G: (a) ὕπαρξις ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται, (b) ὁ δὲ συνάγων ἑαυτῷ μετ' εὐσεβείας πληθυνθήσεται. (c) δίκαιος οἰκτίζει καὶ κιχρᾷ. “(a) Property gathered hastily with illegality dwindles, (b) but he who gathers for himself with piety will be increased. (c) The righteous man has mercy and lends.”

As often, G enhances the religious and moral message. By rendering הבל as ἀνομία (only here and Sir 49:2), the translator would have us understand the fault in question to be illegality, not hard work as such; see Giese 1992a, 418; 1993a, 112. Also, by paraphrasing the difficult על יד as μετ' εὐσεβείας, G further implies that the secure increase of wealth requires piety. Perhaps “hand” inspired the notion of generosity to the poor (thus T), hence piety.

ἐπισπουδαζομένη = מבהל (Vogel ref de Lagarde). For the translator, the theme is an ethical issue, piety versus dishonesty, not the investment of effort. M's מהבל would only enhance his theme and would not call for “correction.” In fact, G reflects a doublet: מבהל מהבל. Since ἐπισπουδαζομένη and μετὰ ἀνομίας fill different syntactic slots, and since the latter phrase is nicely matched by μετ' εὐσεβείας in 13:11b, μετὰ ἀνομίας is unlikely to be a revision toward M. The variant מבהל (without מהבל) is confirmed by ὑπερσπουδαζομένη in σ' and ε' as well as by V's *festinata* (“gotten in haste”). Since V differs from G in lacking any reflex of מהבל, it witnesses to מבהל independently.

G 13:11c, like G 13:9ab, of which it is a variant, is based on Pss 37[36]:21b and 112[111]:5a. The addition explains the meaning of gathering wealth “with piety” and further tempers the praise of “gathering” in 13:11b, lest it be misread as affirming greed.

S reads מהבל as גח חלל (“which is from iniquity” ≈ μετὰ ἀνομίας) and follows G, but loosely, in interpreting על יד as כונס צדק (“gathered in righteousness”). S is thus using G's construal of the verse









מְקוֹר חַיִּים לְסוֹר מִמְּקָשֵׁי מוֹת: 15 שְׁכָל־טוֹב יִתְּחַן וְדָרָךְ בְּגִדִּים  
 אֲיִדָּם: 16 כָּל־עָרוֹם יַעֲשֶׂה בְדַעַת וְכִסִּיל יִפְרֹשׁ אֹזְלוֹת: 17 מִלְּאֲדָךְ  
 רָשָׁע יִפֹּל בְּרַע וְצִיר אֲמוֹנִים מִרְפָּא: 18 רִישׁ וְקֶלֶן פּוֹרֵעַ מוֹסֵר  
 וְשׁוֹמֵר תּוֹכַחַת יִכְבֹּד: 19 תֵּאוּהוּ נִהְיָה תַעֲרַב לְנַפֶּשׁ וְתוֹעֲבַת כְּסִילִים

and certainly not the motive for the differences from M (contrary to Gerleman 1956, 20).

S: (a) = M; (b) **לְאֵלֶּיךָ וּשְׁלֵךְ מִן חַטָּאת וּמִמָּוֶת**. “(b) to those who turn aside from the traps of death.” S treats **לְסוֹר**, ungrammatically, as a participle, as in 14:27.

13:15 אֲיִדָּם\* G (ἐν ἀπωλείᾳ) S (לְאֵיִתָּן) M (lig and graph דָּם → תָּן)

G: (a) σύνεσις ἀγαθὴ δίδωσιν χάριν, (b) τὸ δὲ γινῶναι νόμον διανοίας ἐστὶν ἀγαθῆς, (c) ὁδοὶ δὲ καταφρονούντων ἐν ἀπωλείᾳ. “(a) Good sense gives (one) favor, (b) and knowing (the) law is (the part of) a good intellect. (c) But the ways of scorners are in destruction.” G 13:15b is taken from—or is the source of—G 9:10a. G is close enough to M that we may take ἐν ἀπωλείᾳ as evidence for אֲיִדָּם (“their destruction”), which fits the context much better than M’s “is firm.” The right vertical of **ד** could have become detached and used as the left vertical of **ת**.

Both 9:10a and 13:15b are insertions teaching that knowledge of the Law is the best part of wisdom. Dick (1990, 26, 41) regards νόμον in 13:15b as sapiential teaching, while Cook (2002, 280–88) identifies it as the law of Moses. Dick says that references to νόμος tend to allude to the law of Moses, but in G-Proverbs this remains rather vague, so that “law” could be understood as communal law rather than specifically the Pentateuch (1990, 40, 42). Still, the mention of “law” with no indication of source (such as “of the wise”) often does seem to allude to the law of Moses; see the comment on 6:23. This is clearer when νόμος has the definite article. Occurrences without the article are 6:23; 9:10a; 13:15; 28:7, 9; with the article: 28:4 (2x); 29:18.

It is noteworthy that the law of Moses is mentioned in G-Proverbs only rarely and allusively, though its centrality was undoubtedly a given for the translator. Identifying wisdom with the revealed Torah is not a major goal of the G translator, who was largely content to adhere to the older concepts of wisdom.

V guesses that the difficult **אֵיתָן** means *vorago* (“pit” or abyss”).

S's מַלְאֲכִים for אִיתָן is probably taken from G.

### 13:17

G: (a) βασιλεὺς θρασὺς ἐμπεσεῖται εἰς κακά, (b) ἄγγελος δὲ σοφὸς [= G<sup>BScA</sup> (= OG); var: πιστὸς G<sup>S\* 103 253 Rahlfs</sup>] ῥύσεται αὐτόν. “(a) A rash king will fall into evils, (b) but a wise [var: ‘faithful’] messenger will save him.” The poorly attested πιστὸς (= with M) looks like a correction of an original σοφός.

For unclear reasons, G has “king” for מַלְאֲכִים. Perhaps it read מֶלֶךְ (cf. מַלְאֲכִים for מַלְכִים in 2 Sam 11:1), though there is no mechanical explanation for the loss of the א, and G-Proverbs does not show clear signs of oral variants. In any case, this error gave rise to interpretive differences: the replacement of evil with rashness and the unique rendering of מַרְפֵּא (“healing”) as “saving.” The translator shifted the proverb to a different situation, one in which a reckless king is saved by one of his emissaries, who is wiser and more prudent than he.

### 13:18

G: (a) πενίαν καὶ ἀτιμίαν ἀφαιρεῖται παιδεία, (b) = M. “(a) Instruction removes poverty and disgrace.”

S: (a) מַרְפֵּא מַרְפֵּא מַרְפֵּא מַרְפֵּא (b) = M. “(a) Poverty and disgrace nullify instruction.”

G and S identify the subject of the sentence differently. On the syntax of this difficult sentence, see ABP.

### 13:19 מַרְעָה M | מַדְעָה\* G (ἀπὸ γνώσεως) S (מִכֵּן מִכֵּן) (graph 7 → 7)

G: (a) ἐπιθυμῖαι εὐσεβῶν ἡδύνουσιν ψυχὴν, (b) ἔργα δὲ ἀσεβῶν μακρὰν ἀπὸ γνώσεως. “(a) The desires of the pious please the soul, (b) but the works of the impious are far from knowledge.” G 13:19a makes it clear that only pious desires are sweet.

Though the versions modify the verse in ways that can be called moralizing or “interpretive,” we can still recover a variant. ἀπὸ γνώσεως = מַדְעָה (understood as מַדְעָה) (de Lagarde). This variant forced the substitution of the morally neutral ἔργα (“works”) for the very negative תועבה (“abomination”) to avoid banality. סוּר is reflected indirectly in the emphatic “far.”

S's מַרְפֵּא מַרְפֵּא מַרְפֵּא (“proper desire”) shows the same moralizing concern as G but expresses it differently. מִכֵּן מִכֵּן (“from knowledge”) confirms מַדְעָה.

סור מִרָעָה: 20 הִלּוּךְ אֶת־חֲכָמִים וְחָכְם יִרְעָה כְּסִילִים יִרְעֶה:  
 21 חֲטָאִים תִּרְדֹּף רָעָה וְאֶת־צַדִּיקִים יִשְׁלֶם־טוֹב: 22 טוֹב יִנְחִיל בְּנֵי־  
 בָּגִים וְצָפוֹן לַצַּדִּיק חֵיל חוּטָא: 23 רַב אָכַל יִירָא אֲשֵׁים וַיֵּשׁ נִסְפָּה  
 בְּלֹא מִשְׁפָּט: 24 חוּשֶׁךְ שִׁבְטוֹ שׁוֹנֵא בָנוּ וְאֵהָבוּ שִׁחְרוּ מוֹסֵר:  
 25 צַדִּיק אָכַל לְשֹׁבַע נִפְשׁוֹ וּבָטֵן רָשָׁעִים תִּחְסֹר: פ  
 14:1 חֲכָמֹת (נָשִׁים) בָּנְתָה בֵּיתָה וְאִוֶּלֶת בִּידְיָהּ תִּהְרַסְנָה: 2 הוֹלֵךְ

13:20 הלוך M<sup>K</sup> ] הולך M<sup>Q</sup> G (ὁ συμπορευόμενος) S (والمضام) V (*qui ... graditur*) T (דמהליך) (gram, orth, equal)  
 וחכם M<sup>K</sup> ] יחכם M<sup>Q</sup> G (σοφὸς ἔσται) αλ' (σοφισθήσεται) S (وحنك) V (*sapiens erit*) T (נתחכם) ] (gram, equal)  
 ירוע M S (ويع) ] יודע\* G (γγνωσθήσεται) (graph ד → ר, metath ו → ד)

Each of the two *ketiv-qere* pairs is indivisible; either “He who goes with the wise will become wise” (*qere*) or “Go (הלוך) with the wise and become wise (וחכם)” (*ketiv*). Hence they are not miscellaneous copying errors but two variants of the proverb. The versions all follow the *qerayin*.

G’s γγνωσθήσεται = יִידַע. This derives from a graphic error but is meaningful: he who associates with fools will be known (for going about with fools). M is clearer and has a nice paronomasia: יִרְעָה־יִרְעֶה.

V’s *efficietur similis* (“will become like them”) derives from ירוע from רע"ה (or רע"ע) “associate with” and understands this as qualitative similarity.

13:23 רב־אכל M (vocal, accents) ] רב אכל

M is difficult both linguistically and theologically; see the discussion and references in ABP. The two proposed conjectural changes in vocalization (and the attendant accents) make the verse clearer. It can then be translated: “The great man devours the tillage of the poor, and some people are swept away without justice.”

G: (a) δίκαιοι ποιήσουσιν ἐν πλούτῳ ἔτη πολλά, (b) ἄδικοι δὲ ἀπολούνται συντόμως. “(a) The righteous [pl] will spend many years in wealth, (b) but the unjust [pl] will perish suddenly.” G has no contact with M in 13:23a, and in 23b it diverges from M’s meaning. The differences aim to override M’s apparent denial of the principle of recompense. G treats בלא משפט as a noun phrase: “one who is in injustice,” hence unjust people, ἄδικοι. G expresses confidence in recompense, while M recognizes the



בִּישְׁרוֹ יֵרָא יְהוָה וְנִלְוֹז דַּרְכָּיו בּוֹזֵהוּ: 3 בְּפִי־אֵוִיל חָטָר גָּאֹה וְשִׁפְתֵי  
 חֲכָמִים יִתְשַׁמְרוּם: 4 בְּאֵין אֲלָפִים אָבוֹס בָּר וְרַב־תְּבוּאוֹת בְּכַח  
 שׁוֹר: 5 עַד אֲמוֹנִים לֹא יִכְזָּב וְיִפְיחַ כְּזָבִים עַד שֶׁקֶר: 6 בְּקֶשֶׁל־לֶן  
 חֲכָמָה וְאֵין וְדַעַת לְנִבּוֹן נֶקֶל: 7 לֶךְ מִנְּגִד לְאִישׁ כְּסִיל וּבִלְיִדְעָתָהּ  
 שִׁפְתֵי־דַעַת: 8 חֲכָמַת עָרוֹם הֵבִין דַּרְכּוֹ וְאוֹלֶת כְּסִילִים מִרְמָה:  
 9 אֲוִלִים יִלְיָן אֲשֶׁם יִוְבִית' יִשְׁרִים רָצוֹן: 10 לֵב יוֹדַע מֶרֶת נִפְשׁוֹ

## 14:2

G translates בּוֹזֵהוּ (“despises him”) by diathesis as ἀτιμασθήσεται (“will be despised”). This states that the man of twisted ways will be held in contempt and not just that he despises God, which is a truism.

## 14:3 M תְּשַׁמְרוּם cj ] תשמוֹרוֹם

M is a metathesis for תְּשַׁמְרוּם, a rare but regular third feminine plural imperfect + third masculine plural suffix, as required by the syntax.

G: (a) ἐκ στόματος ἀφρόνων βακτηρία ὑβρεως, (b) χεῖλη δὲ σοφῶν φυλάσσει αὐτούς. “(a) From the mouth of fools is a rod of arrogance, (b) but the lips of (the) wise guard them.” It is impossible to determine if φυλάσσει αὐτούς represents תְּשַׁמְרוּם or M’s anomalous תְּשַׁמְרוֹם, since G would have had to translate the latter as “will keep them” in either case.

## 14:5

4QProv<sup>b</sup> has Prov 14:5–10 (fragmentary) = M.

## 14:6

G: (a) ζητήσεις σοφίαν παρὰ κακοῖς καὶ οὐχ εὐρήσεις, (b) αἰσθησὶς δὲ παρὰ φρονίμοις εὐχερής. “(a) (If) you [sg] seek wisdom with [i.e., ‘near’] the wicked, you will not find (it), (b) but knowledge is readily (available) with sensible people.” Since it might be unclear why a scoffer would seek wisdom at all, G ignores M’s syntax for the sake of what seems like a more logical proposition.

## 14:7 M ] כָּל\* G (πάντα) S (כל מִכָּל) (metath כָּל → לֵךְ)

דַּעַת M ] וְכָלִי דַעַת\* G (ὅπλα δὲ αἰσθήσεως) (graph כָּל → ב, div)

G: (a) πάντα ἐναντία ἀνδρὶ ἄφρονι, (b) ὅπλα δὲ αἰσθήσεως χεῖλη σοφά. “(a) Everything is against a foolish man, (b) but wise lips are weapons of

knowledge.” G reads *כָּסִיל וְכָלִי דַעַת שְׁפָתַי דַּעַת* (Jäger). G’s variants are mechanical errors, as described in the apparatus, but they create a meaningful (though not very graceful) proverb. De Waard (1993, 250) believes that these changes were deliberate attempts to deal with interpretive problems and to create antithesis and alliteration. But M is not difficult, and there is no reason to ascribe the differences to a complex interpretive process which somehow mimicked common scribal errors in order to produce a rather fuzzy antithesis with no theological gain.

#### 14:8

G: (a) σοφία πανούργων ἐπιγνώσεται τὰς ὁδοὺς αὐτῶν, (b) ἄνοια δὲ ἀφρόνων ἐν πλάνῃ. “(a) The wisdom of the clever [pl] will understand their ways, (b) but the ignorance of fools goes astray [lit. ‘is in going astray’].” According to Baumgartner, *ἐπιγνώσεται* = תִּבְּרִין (3rd fem sg) for M’s infinitive הִבִּין, but the translator would have had to treat the latter as a finite verb anyway. On the face of it, M 14:8b—“the folly of dolts is deceit”—is redundant and banal. (Who else’s folly, after all? And how could folly be other than deceit?) G sharpens the proverb. ἐν πλάνῃ reinforces the “ways” motif of 14:8a (BAP).

S is close to G but diverges in rendering the apparently redundant *כָּסִילִים* (“and the folly of fools”) as *וְהַדֶּרֶךְ* (“and the way of fools”), thereby extending the theme of “ways” from the first stich to the second.

#### 14:9 *οἰκίαι* ≈ G (*οἰκίαι* δὲ) ] *וּבְיָן* M; *וּבִנִי* S (سجن) (M: norm; S: metath [of M] *נִי* → *יָן*)

G: (a) οἰκίαι παρανόμων [var: ἀφρόνων G<sup>A</sup>] ὀφειλήσουσιν καθαρισμόν, (b) οἰκίαι δὲ δικαίων δεκταί. “(a) The houses of transgressors [var: ‘fools’] will require purification, (b) but the houses of the righteous are acceptable.” M is obscure. Still, G does offer clues to variant words that make the verse more comprehensible, as well as providing its own interpretation. In the following, it is assumed that G treats grammatical number flexibly, as is often the case. (1) *οἰκίαι* = אֹהֶל (אֹהֶלִים M). אֹהֶל is translated *οἶκος* fifteen times in the HB; e.g., Gen 9:27; Job 15:34. (2) *παρανόμων* = לִצִּים (only here; G<sup>A</sup> looks like an adjustment to M’s יִלִּין). (3) The problematic אשם (“guilt” or “guilt offering”) is paraphrased as “requiring purification” (only here). (4) *οἰκίαι* = וּבֵית. This reading could be the earlier. Though intended to mean “house,” a scribe in the proto-M tradition parsed it as an Aramaism meaning “among,” as in Prov 8:2, and normalized it to the



וּבְשִׁמְחָתוֹ לֹא־יִתְעַרֵּב זָר: 11 בֵּית רְשָׁעִים יִשְׁמַד וְאַהֶל יִשְׁרָיִם  
יִפְרֹחַ: 12 יֵשׁ דֶּרֶךְ יִשְׂרָאֵל לְפָנֵי־אֵישׁ וְאַחֲרֵיתָהּ דִּרְכֵי־מָוֶת: 13 גַּם־

standard ובין (5). רצון can mean “what is desired,” “object of favor” (as in Prov 11:20; 12:22; 15:8; etc.). The text that reached G was, approximately, אָהֶלִי לְצִים אָשָׁם וּבֵית יִשְׁרָיִם רָצוֹן (“The tents of mockers are guilt [= ‘guilty’], but the house of the righteous is favor [i.e., ‘favored’]”). (BAP notes the cultic resonances of καθαρισμόν and δεχται.) Since there is no good scribal explanation for אֹהֶלִי → אָהֶלִי or יִלִּין → לְצִים, and since most of the correspondences are unparalleled elsewhere, the proposed variants are too conjectural to introduce into the HBCE text.

S: כְּעֵשֶׂה וְחֵלֶל וְהִזְכִּיר חַיִּים וְהִזְכִּיר חַיִּים וְהִזְכִּיר חַיִּים וְהִזְכִּיר חַיִּים  
כְּעֵשֶׂה וְחֵלֶל וְהִזְכִּיר חַיִּים וְהִזְכִּיר חַיִּים וְהִזְכִּיר חַיִּים וְהִזְכִּיר חַיִּים  
“(a) The houses of evildoers truly need cleansing, (b) but the houses of the righteous are acceptable. (c) Fools commit sins, (d) but the sons of the upright (do) what is favored.” Stichoi 14:9ab = G. S 14:9cd attempts to adjust to M, but 14:9d reflects ובני (= וּבְנֵי) for M’s ובין.

14:10 זָר M S (וְזָר) ] זָר\* G (ὕβρει) (graph 7 → ד)

G: (a) καρδία ἀνδρὸς αἰσθητικὴ, λυπηρὰ ψυχὴ αὐτοῦ. (b) ὅταν δὲ εὐφραίνεται, οὐκ ἐπιμείγνυται ὕβρει. “(a) (As for) the knowledgeable heart of a man—his soul is sad, (b) but when it [he?] rejoices, it [he?] is not mingled with arrogance.” The idea of 14:10a is similar to Qoh 7:4: “The heart of wise men is in the house of mourning, while the heart of fools is in the house of merrymaking.” ὕβρει = זָר “arrogant,” which is treated as an abstract: “arrogance.” The same error occurred in 27:13.

S: לֵב יָדָע וְהִזְכִּיר חַיִּים וְהִזְכִּיר חַיִּים וְהִזְכִּיר חַיִּים וְהִזְכִּיר חַיִּים  
לֵב יָדָע. “(a) The knowledgeable heart is anxious for itself, (b) and in its [his?] joy, no stranger shall take part.” S is based on M but construes יודע as an adjective, יָדָע (“knowledgeable”) = G αἰσθητικὴ. S says that the wise man keeps his emotions to himself.

14:11

Where M has the unusual metaphor “(the tents of the upright) will flourish (יִפְרֹחַ),” G has the more obvious “will stand” (στήσονται).

14:12

4QProv<sup>b</sup> 14:12–13 (fragmentary) = M.



G: (a) ἔστιν ὁδὸς ἣ δοκεῖ ὀρθὴ εἶναι παρὰ ἀνθρώποις, (b) τὰ δὲ τελευταῖα αὐτῆς ἔρχεται εἰς πυθμένα ᾗδου. “(a) There is a way that seems to be straight to men, (b) but its ends go to the depth of Hades.” G interprets M correctly. A way that “is straight before a man” is behavior that *seems* straight and smooth (cf. 21:2a). M’s “its end is ways of death,” though somewhat awkward in grammatical number, means that this deceptive way ends up as paths *to* death (ABP 1.129, 2.577). Since מוֹת דְּרָכֵי is translated the same way in 16:25, G is not evidence for יִרְכָּתִי מוֹת (contrary to BHS).

S translates ואַחֲרִיתָהּ as אֲחֵרִיתָהּ. This may seem to represent a graphic error in Hebrew: אַחֲרִיתָהּ → אַרְחֻתָהּ. However, אַחֲרִית is translated by אֲחֵרִיתָהּ also in Prov 19:20 and by אֲחֵרִיתָהּ in Prov 16:25. (The variant אֲחֵרִיתָהּ in the latter is a later adjustment in S 14:12. In 16:25, אֲחֵרִיתָהּ אֲחֵרִיתָהּ is a deliberate play on אֲחֵרִית.) In the present verse and in 16:25, “its ways” (אֲחֵרִיתָהּ and אֲחֵרִיתָהּ) were prompted by the adjacent דְּרָכֵי. In 19:20, the translator may have resisted saying “so that you be wise in your end,” because, logically speaking, the youth should become wise *now*. It seems that the translator could treat אַחֲרִיתָהּ as “ways” because of the similarity of אַחֲרִיתָהּ to אַרְחֻתָהּ. This conflation includes an “exegetical metathesis” but other changes as well.

14:13 ואַחֲרִיתָהּ שְׂמֵחָה ] M אַחֲרִיתָהּ שְׂמֵחָה ≈ G (τελευταία δὲ χαρά) ≈ S (אֲחֵרִיתָהּ אֲחֵרִיתָהּ) (div)

G: (a) ἐν εὐφροσύναις οὐ προσμείγνυται λύπη, (b) τελευταία δὲ χαρὰ [var: χαρᾶς G<sup>A</sup>] εἰς πένθος ἔρχεται. “(a) Pain does not mingle in pleasures, (b) but in the end, happiness comes to sorrow [var: ‘(but the end of joy comes to) sorrow’].” G imports some of the phraseology of G 14:10 in slightly different form (in 14:10: λυπηρά, εὐφραίνηται, ἐπιμείγνυται). G reverses the meaning of M 14:13a. If the motive were to introduce a positive attitude, it is puzzling that the same was not done to 14:13b, for the verse remains pessimistic. Rather, G means that while one is happy (or: enjoying pleasures) he does not feel grief, but ultimately his joy turns into sorrow. The majority G reading, τελευταία δὲ χαρά, represents the same problematic word division as M—ואַחֲרִיתָהּ שְׂמֵחָה—which should certainly be emended to ואַחֲרִיתָהּ שְׂמֵחָה. (On the face of it, this division is supported by G<sup>A</sup> V 103 MSS H-P. However, ἔρχεται requires a subject, so OG must have had the nominative χαρά, not the genitive χαρᾶς.)

S’s אֲחֵרִיתָהּ אֲחֵרִיתָהּ (“the end of *its* happiness”) is not evidence for ואַחֲרִיתָהּ שְׂמֵחָה, since the possessive suffix of אֲחֵרִיתָהּ must represent the ה of ואַחֲרִיתָהּ, even though it is attached to the *nomen rectum*, אֲחֵרִיתָהּ.



a bad man, (b) but the fool, trusting in himself, associates with the lawless man.” G’s *μείγνυται* equates *מתערב* with *מתערב*, meaning “mix in,” “interfere”; thus S *בָּטַח בְּאֵלֵּי* (“intermingles with it”). G understood *מתערב* to mean “interfere” in 26:17, translating it as *ὁ προεστώς* (“he who puts himself forward,” i.e., interferes). Hence we need not suppose that G is reading *מתערב* here (contrary to BHS). The two similar-looking verbs could easily become confused because their meanings, “interfere” and “anger,” are related as cause and effect. In 14:16b, G rearranges the syntax and expands the sentence to provide a logical sequence: trusting the bad man leads to associating with him.

14:17 *ישנא* M ] *ינשא*\* G (ὕποφέρει) ≈ S (*ינש*) (metath *שנ* → *נש*)

G: (a) *ὀξύθυμος πρᾶσσει μετὰ ἀβουλίας*, (b) *ἀνὴρ δὲ φρόνιμος πολλὰ ὑποφέρει*. “(a) He who is quickly angered acts with carelessness, (b) but the prudent man endures much.” *πολλὰ ὑποφέρει* = *ינשא*, understood (ungrammatically) as transitive. G often changes the voice of a verb (diathesis). Consequently, *ואיש מזמות* (“a man of schemes” = “a shrewd man”) was interpreted positively. This creates a loose antithetical parallelism. The point of the proverb in G is that the intelligent man can or will put up with much irritation.

S: *יָסֵד אִישׁ כָּל עֲשָׂתוֹ לֹא יִחְשַׁב*. “(a) The hasty man—(in) all that he does he does not take counsel, (b) but a wise man is thoughtful.” S paraphrases G. *יָסֵד* (“moderate,” “thoughtful”) is based on G, not M.

14:19

G 14:19b clarifies that “the wicked will bow before the gates of the righteous” (M) means *θεραπεύσουσιν θύρας δικαίων* (“will serve at the doors of the righteous”). On the Greek idiom, see LSJ 793a.II.2.

14:20

G: (a) *φίλοι μισήσουσιν φίλους πτωχούς*, (b) *φίλοι δὲ πλουσίων πολλοί*. “(a) Friends will hate poor friends, (b) but friends of the wealthy are many.” G identifies the *רש* (“poor”) more closely as “poor friends,” though that seems obvious from context. G also puts the clause in the active voice.

14:21 *עניים* M<sup>K</sup> S (*לַפְּטוֹרִים*) V (*pauperi*) ] *עֲנָנִים* M<sup>Q</sup> (syn, equal)

On this *ketiv-qere* pair, see the comment on 3:34.

G’s *πένητας* (“the wretched [pl]”) interprets M’s *רעהו* (“neighbor”) narrowly, in light of 14:20a and the parallel *עניים*.



doers go astray because they plan evil, (b) but the good plan kindness and truth.” T has finite verbs rather than the (nominal) participles חרשי, חרשי. T bases itself on S—note the omission of הלא. (Its presence in some T MSS is certainly a later adjustment to M.) T took the verbal forms from S but then adjusted toward M by substituting a more specific verb, חשל, for S’s vague חב.

14:23 יהיה M G (ἔνεστιν) ] יהוה\* S (חזק) (graph  $\gamma^2 \rightarrow \eta$ )

G: (a) ἐν παντὶ μεριμνῶντι ἔνεστιν περισσόν, (b) ὁ δὲ ἡδὺς καὶ ἀνάλγητος ἐν ἐνδείᾳ ἔσται. “(a) For [lit. ‘in’] everyone who takes care there is a profit, (b) but the comfortable and indifferent will be in need.” עֵצָב (“toil,” “misery”) is rather construed as a metonymy for people who toil assiduously. G 14:23b is a reasonable paraphrase of M, understanding “word of the lips” as a metonymy for those who merely talk and take no action. See the contemptuous use of this phrase in 2 Kgs 18:20 and Ps 59:13.

V paraphrases דְּבַר שְׁפָתַי as *verba sunt plurima* (“when there are many words”).

S: כָּל וְשֵׁף אֶחָד עֹשֶׂה מֵ, וְחַלּוּלֵי אֶחָד וְכִי־יִי חַלּוּלֵי מֵסֵא. מְחַלְלֵי וְשֵׁף אֶחָד וְשֵׁף אֶחָד \* כָּל חַיִּי חַיִּי מֵסֵא. וְחַלּוּלֵי מֵסֵא לֹא. “(a) In all about which you are anxious, there is one profitable thing. (b) And he who is poor in his life [or ‘dwelling’] will be comfortable and happy. (c) The Lord heals all pain, (d) but the utterance of evildoers’ lips will cause them loss.” This is a double rendering. The first, 14:23ab, reworks G; the second, 14:23cd, is dependent on a text close to M. Neither translation is a correction toward M. On this verse, see Joosten 1995, 67–68.

In 14:23ab, S’s Greek text had ἓν ἔσται (“there is one”) = G<sup>S</sup> 122 149 161 for ἔνεστιν (de Lagarde). The subject and predicate, “comfortable” (or “sweet”) and “in need” (i.e., “poor”), were reversed to provide a theological explanation for the absence of pain in the afterlife. This verse exemplifies S-Proverbs’ tendency—Christian in character—to introduce affirmative statements about poverty (Joosten 1995, 68). In fact, 14:23b seems to allude to the afterlife. In 14:23c (≈ M 14:23a), S’s source text had יהוה for M’s יהיה and possibly כל for M’s בכל.

14:24

G: (a) στέφανος σοφῶν πανοῦργος, (b) ἡ δὲ διατριβὴ ἀφρόνων κακὴ. “(a) The crown of the wise [pl] is clever, (b) but the pastime of fools is evil.”

There are two ways to explain πανοῦργος, where M has עֶשְׂרָם: (1) πανοῦργος may reflect עֶרְמָה\* construed as עֶרְמָה (fem adj), though the

נַפְשׁוֹת עַד אֶמֶת וַיִּפָּח כְּזָבִים מִרְמָה: 26 בִּירְאֶת יְהוָה מִבֶּטֶח־עֵז  
 וּלְבָנָיו יִהְיֶה מַחֲסֶה: 27 יִרְאֶת יְהוָה מְקוֹר חַיִּים לְסוֹר מִמְּקָשֵׁי מוֹת:  
 : 28 בְּרַב־עַם הִדְרַת־מֶלֶךְ וּבְאַפְס לֹאֵם מַחֲתַת יְרוּזָן: 29 אֶרֶךְ  
 אֲפִים רַב־תְּבוּנָה וּקְצֵר־רוּחַ מֵרִים אֹולֶת: 30 חַיִּי בְּשָׂרִים לֵב מִרְפָּא

form that fits the context best is עֲרָמָה (thus ABP). (2) πανουργος may be a moralizing reformulation of עֲשָׂרָם. Instead of promising “wealth” as a reward for wisdom, G praises wisdom directly. Given the graphic distance between M and the emendation, as well as the hesitation G sometimes shows toward wealth (see the comment on 10:22), the second explanation is preferable.

In 14:24b, διατριβή and κακή eliminate M’s tautology (“the folly of dolts is folly”) by interpreting the first אֹולֶת as a particular type of behavior and the second as a moral quality; cf. the similar avoidance of an apparent tautology in 16:22.

S: (a) = M; (b) ~~וּשְׁבִיחוֹתָם דִּסְכָּלִי שְׁטִיתוֹהוֹן~~ ~~וּשְׁבִיחוֹתָם דִּסְכָּלִי שְׁטִיתוֹהוֹן~~. “(b) and the perversion of fools is their folly.” S too eliminates the tautology. T departs from S but instead of adjusting entirely to M (as it usually does), it avoids tautology by translating ~~וּשְׁבִיחוֹתָם דִּסְכָּלִי שְׁטִיתוֹהוֹן~~ (“and the naïveté of fools is their folly”). The versions’ efforts to avoid the tautology in 14:24b show that they are working from M.

14:27 M S יִרְאֶת (וּגְלַמָּה) \*מצות G (πρόσταγμα) (reform, equal)  
 M לְסוֹר \*לְסִיר G (ποιεῖ δὲ ἐκκαλίνειν) (graph 1 → י)

G: (a) πρόσταγμα κυρίου πηγῆς ζωῆς, (b) ποιεῖ δὲ ἐκκαλίνειν ἐκ παγίδος θανάτου. “(a) The command of the Lord is the fount of life. (b) It makes (one) turn away from the trap of death.” πρόσταγμα = מִצְוָה, as usually in G-Proverbs (though תּוֹרָה is also possible). There is no graphic similarity or ideological motive to explain the change. G is simply a variant proverb: מצות יהוה מקור חיים (27b = M). This is a variant of 13:14. There are many variant proverbs within M-Proverbs (catalogued by Snell 1993, 34–59), and it would make no sense for the critic to assimilate them to each other. Likewise, variant proverbs preserved in G-Proverbs are of equal validity to the ones preserved in M-Proverbs. In 14:27b, it is impossible to determine whether G read לְסִיר = לְהִסִּיר (“to cause to turn away”) or chose to treat לְסוֹר as a causative.

S translates לַסּוּר as لَعَلِّي وَصَلِّي (“to those who turn aside”; thus T); cf. 13:14. S was prompted to take this step because an infinitive dependent on a noun could seem awkward. In other words, it felt more natural to say “The fear of the Lord is a fount of life *for those who turn away* from snares of death” than “... a fount of life *to turn aside from* snares of death.”

14:28 רֹזֶן\* G? (δυναστού) ] רִזָּן M (metath רֹזֶן → רִזָּן)

The form רֹזֶן, used in the plural in Prov 8:15; 31:4; and elsewhere, is correct. S’s מַלְכֵּ (‘‘king’’) is a serviceable guess and could have been used for either form.

G δυνάστου may reflect רֹזֶן or (as in M) רִזָּן, interpreting the latter as ‘‘potentate’’ out of contextual necessity.

14:29

G: (a) μακρόθυμος ἀνὴρ πολὺς ἐν φρονήσει, (b) ὁ δὲ ὀλιγόψυχος ἰσχυρῶς ἄφρων. ‘‘(a) A man of patient temper is abundant in good sense, (b) but an impatient one is exceedingly foolish.’’ In 14:29b, ‘‘exceedingly foolish’’ is a contextual guess at a difficult מְרִים אֹלֹת (‘‘exalts folly’’). In 3:35, מְרִים was translated ὑψωσαν (‘‘lift up, exalt’’). Greek ὀλιγόψυχος and cognates include a range of undesirable emotions, including faintheartedness (e.g., Isa 35:4; Sir 4:9), despondency and distress (e.g., Ps 54[55]:9; Jdt 7:19; Isa 25:5), and impatience (as here and probably Exod 6:9, where it renders רוּחַ וְקֶצֶר). These are not distinct meanings but rather embrace a bundle of related emotions.

14:30

G: (a) πραύθυμος ἀνὴρ καρδίας ἰατρός, (b) σὴς δὲ ὀστέων καρδία αἰσθητικὴ. ‘‘(a) The man of gentle temper is a healer of the heart, (b) but a knowledgeable heart is a moth [i.e., devourer] of bones.’’ πραύθυμος is added to echo μακρόθυμος in the preceding verse and to reinforce the Stoic tone (BAP). G 14:30a continues the praise of patience from 14:29a, ignoring בְּשָׂרִים חַיִּי (‘‘life of the body’’) and construing לֵב as the direct object of מְרַפֵּא, which is implicitly parsed as a participle in the H- or D-stem. G 14:30b is out of line with M-Proverbs’ consistent affirmation of wisdom as a source of happiness, but G 14:10 expresses a similar attitude. (αἰσθησις/αἰσθητικὴ translates words for knowledge/knowledgeable and is always a virtue.)



וְרָקֵב עֲצָמוֹת קִנְיָאָה: 31 עֲשֵׂק־דָּל חָרַף עֲשֵׂהוּ וּמִכְבָּדוֹ חֲנֹן אֲבִיוֹן:  
 32 בְּרַעְתּוֹ יִדְחָה רָשָׁע וְחֹסֶה יִבְתָּמוֹ צְדִיק: 33 בְּלֵב גִּבּוֹן תִּנּוּחַ

## 14:31

4QProv<sup>b</sup> has 14:31–15:31.

G translates חָרַף (“insults”) euphemistically as παροξύνει (“angers”), as in 17:5. Apparently the translator recoiled from speaking of an insult to God even when condemning the person guilty of this. (G 27:11 shows that the translator knew that חָרַף actually means “insult.”) עֲשֵׂק is translated narrowly as ὁ συκοφαντῶν (sim Ps 119[118]:122; Prov 28:3, 16; etc.). The classical meaning of συκοφαντεῖν is “to slander, accuse.”

14:32 ברעתו M G (ἐν κακίᾳ αὐτοῦ) ] בדעתו\* S (at 14:35b) (מַחֲסֵה נַפְשׁוֹ)  
 (graph ר → ד)

בְּתִמּוֹ\* G (τῇ ἐαυτοῦ ὁσιότητι) S (בְּתִמּוֹ לֵב גִּבּוֹן) ] בְּמוֹתוֹ M 4QProv<sup>b</sup>  
 (metath תם → מת, theol, orth)

M 14:32b means, at least in the traditional reading, “but the righteous hath hope in his death” (KJV). The hope in immortality is otherwise foreign to Proverbs. As emended, 14:32b means, “but the righteous man trusts in his innocence” (ABP). The proverb teaches that when disaster befalls the wicked, the upright can חוֹסֶה (take refuge and find shelter) in their תוֹם, innocence. This is the message of Prov 10:2b and 11:4b as well.

The versions treat this verse as follows:

G: (a) ἐν κακίᾳ αὐτοῦ ἀπωσθήσεται ἀσεβής, (b) ὁ δὲ πεποιθὼς τῇ ἐαυτοῦ ὁσιότητι δίκαιος. “(a) The wicked man will be shoved down in his wickedness, (b) while the righteous man trusts in his piety.” α’, σ’, and θ’ read πέποιθεν ἐν τῷ θανάτῳ ἐαυτοῦ δίκαιος (“The righteous man trusts in his death” i.e., when he dies).

V: (a) in malitia sua expelletur impius, (b) sperat autem iustus in morte sua. “(a) The impious man will be cast out in his wickedness, but the just has hope in his death.

S: כְּבִישׁוֹתָיו מִחֲסֵהוּ בְּעָוֹנוֹ. אֲדָמָה לֵב גִּבּוֹן וְהִנֵּה אֵין עֲוֹנוֹ. “(a) The evildoer is swept away by his evil, (b) but he who is confident that he has no sins is righteous.”

T: “(a) The evildoer is swept away by his evil, (b) but he who has trust, who dies, is righteous.”

M’s בְּמוֹתוֹ (“in his death”), supported by 4QProv<sup>b</sup>, T, V, and the Hexa-



plaric translations, is a crux. G's τῇ ἐαυτοῦ δόσότητι = בְּתִמּוֹ (Jäger, de Lagarde) or possibly בְּתִמְתּוֹ. (δόσότης = תָּם in 1 Kgs 9:4. Within Proverbs, forms of תָּם are translated by ὁσιος in 2:21; 10:29; and 29:10.) G would have had no ideological reason to avoid rendering בְּמוֹתוֹ as “in his death,” because it hints at afterlife belief elsewhere; see G 11:7a.<sup>3</sup> בְּמוֹתוֹ also has support in S's לֹא תִלְכֶּם לִי בְּמוֹתוֹ, which expresses the same idea as G but does so independently of its wording. If S had בְּמוֹתוֹ while translating as it does, it would be deliberately avoiding affirmation of the afterlife, contrary to the canonical beliefs of Judaism and Christianity.

Although G 14:32b means “while the righteous man trusts in his piety,” the Hebrew behind it, וְחָסָה בְּתִמּוֹ צָדִיק, would be better translated, “but the righteous man trusts in his innocence.” This makes good sense in the context of Proverbs. It teaches that when faced with רָעָה (“trouble”), the righteous man relies for protection on his innocence rather than his own cunning (cf. 28:26) or his wealth (11:28). Prov 11:6 puts this message in very similar terms: “The righteousness of the upright will save them, while the treacherous will be trapped by (their) deceit.”

We might weigh whether the change from בְּתִמּוֹ to בְּמוֹתוֹ was deliberate. Geiger explains M's reading as a theologically motivated alteration hinting at “die Belohnung, die ihm in der erneuten Welt werden wird,” in accordance with Pharisaic doctrine (1857, 175). Geiger reasonably compares M's variant here to the Masoretic vocalization of Qoh 3:21, which attempts to obscure Qohelet's doubt about the afterlife by pointing the interrogative הֵ in הֶעֱלָה and הִירָדָת as an article. However, the cases are not really comparable. The Masorah of Qoh 3:21 chooses a vocalization to make a doctrinally difficult text acceptable. This is a less radical move than a consonantal change in a theologically unexceptionable verse.

M's reading in 14:32b probably was due to an accidental מ/ת metathesis followed by the addition of the vowel letter ו. בְּמוֹתוֹ is unlikely to have been the original reading, because it strains the syntax. חָסָה always governs the preposition ב־ and is not used absolutely, in the sense of “have faith.” חָסָה ב־ is not followed by mention of an event, whether

3. Contrary to Jan de Waard (1998), the fact that 4QProv<sup>b</sup> agrees with M does not “reinforce the thesis that the reading in G is due to a kind of ‘al tiqrâ’ treatment” (93). It shows only that the reading arose sometime before the mid-first century CE, which we knew in any case from the Hexaplaric sources. Michael B. Dick (1990, 30) says that OG is introducing the Hellenistic Jewish concept of self-justification. However, that concept is not well established and would not force the deliberate elimination of an allusion to the afterlife.

חֲכָמָה וּבִקְרָב כְּסִילִים תִּוָּדַע: 34 צְדָקָה תְּרוֹמֶם-גֹּי וְחֶסֶד לְאֲמִים  
חֲטָאֵת: 35 רְצוֹן-מֶלֶךְ לְעֶבֶד מִשְׁפִּיל וְעִבְרָתוֹ תִּהְיֶה מִבִּישׁ:

good or bad. In other words, -ב חסה means “rely on” or “seek refuge in,” not “expect” or “have hope for.” In fact, the connotation of refuge and shelter is probably always present when this verb is used.

Once in existence, however, the variant with במותו would reasonably have been read as an allusion to the afterlife, as has indeed been done consistently by traditional interpreters. Another approach to M 14:32b is suggested by B. Vawter, who translates, “and the just man rejoices in his [sc. the wicked man’s] death” (1972, 167). But -ב חסה is always followed by mention of the source of hope and protection.

S 14:35bc has a second rendering of M 14:32: סכנתו נפשו נשחת ופחדו חסדו. “(b) And the evildoer is swept away in his own wisdom. (c) He who is confident that he has no sins is righteous.” S 14:35b ≈ M 14:32a; S 14:35c = S 14:32b. S 14:32a “in his evil” = ברעתו. In S 14:35b “in his own wisdom” = בדעתו (Joosten 1995, 70). Joosten conjectures that the first part of 14:32 was placed in the margin, then erroneously copied into 14:35. However, one would expect only בדעתו to be in the margin. Moreover, S 14:35b is a complete sentence, which would not have arisen from the marginal writing of a lone word.

14:33 M ] נבון G (ἀγαθῆ) S (גחל) (graph ב → כ)  
+pre לא\* G α' θ' (οὐ) S (ל) (logic)

G: (a) ἐν καρδίᾳ ἀγαθῆ ἀνδρὸς σοφία, (b) ἐν δὲ καρδίᾳ ἀφρόνων οὐ διαγινώσκειται. “(a) In the good heart of a man is wisdom, (b) but in the heart of fools it is not perceived.” ἀγαθῆ = נבון, as in Job 42:8 G<sup>A</sup> (θ<sup>1</sup>). In 14:33b, a negative is added. The negatives in θ<sup>1</sup> and α' attest to its existence in some Hebrew MSS. (It could not have come to G-Proverbs as a Hexaplaric incursion, because the sentence makes no sense without it.) The negative was inserted within the Hebrew transmission for the sake of logic, because the notion of wisdom being known among fools seemed outlandish. (M actually means that the *wise* man’s wisdom manifests itself among fools, in the form of chastisement.)

V (*erudite*) vocalizes תודע. G S (גחל) and T (תחידע) follow M’s passive.

S: כלבא גחל וזעיר נחמא. סכלא גחל לא וזעיר. “(a)



15:1 מְעַנֶּה-רֹדֶד יֹשִׁיב חֶמָּה וּדְבַר-נֶעֱצָב יַעֲלֶה-אָף: 2 לְשׁוֹן חֲכָמִים  
 תִּיטִיב דַּעַת וּפִי כְּסִילִים יִבְיַע אֲוֹלֹת: 3 בְּכָל-מָקוֹם עֵינֵי יְהוָה צִפּוֹת  
 רָעִים וְטוֹבִים: 4 מִרְפָּא לְשׁוֹן עֵץ חַיִּים וְסִלְף בָּהּ שֶׁבֶר בְּרוּחַ: 5 אֲוִיל  
 יִנָּאץ מוֹסֵר אֲבִיו וְשֹׁמֵר תּוֹכַחַת יַעֲרֵם: 6 'בְּבֵית' צָדִיק חֶסֶן רַב

against *וערמתו* to observe that *ערמה* does not have a suffix elsewhere (de Waard 1999, 3). The nonattestation of *ערמה* with the suffix may be happenstance, since the noun occurs only five times. Moreover, we do not know if the noun *עבת*\* could take a suffix.

15:1 init + 1 stichos G (1a) (transition)

G: (a) ὀργή ἀπολλυσιν καὶ φρονίμους, (b = M 15:1a) ἀπόκρισις δὲ ὑποπίπτουσα ἀποστρέφει θυμόν, (c = M 15:1b) λόγος δὲ λυπηρὸς ἐγείρει ὀργάς. “(a) Anger also destroys the intelligent. (b) But a submissive answer turns aside wrath, (c) and a painful word stirs up anger [pl].” G 15:1a was added to introduce the warning against anger and connects with 14:35b. By changing the notion of softness or gentleness (רַךְ) in M 15:1a into submissiveness, G continues depicting the scenario of G 14:35, in which a royal official placates the king. B. Berachot 17a quotes this verse using משיב for ישיב. S, V (T) = M.

15:2 אולת M ≈ G (κακά) ] אלות\* S (لعنة) (metath לו → ול)

G ≈ M, but using κακά as a broad equivalent for אולת, as in 14:24. For אולת S has لعنة (“curse”), apparently reading אלות (“curses”) (thus S-Deut 29:20) but ignoring the plural; see the comment on 12:23. The same metathesis occurs in 12:23. BHQ explains G’s καλὰ ἐπίσταται as based on תדע טובות for M’s דעת תיטיב via ו-י interchange and “a kind of *al tigrā*’ treatment, namely, a twofold metathesis.” This explanation seems rather strained and unnecessary.

15:4 מוסלף M ] ופלס\* G (ὁ δὲ συντηρῶν) (transp סלפ → פלס)

שבר M ] שבע\* G (πλησθήσεται) S (ممتلئ) (graph ר → ע paleo ק → ש)

G: (a) ἰασις γλώσσης δένδρον ζωῆς, (b) ὁ δὲ συντηρῶν αὐτὴν πλησθήσεται πνεύματος [vars: πίότητος G<sup>S\*</sup>; τῶν καρπῶν αὐτῆς G<sup>Sc</sup>]. “(a) The healing of the tongue is a tree of life, (b) and he who guards it will be filled with spirit [vars: ‘fatness’; ‘its fruit’].”

ὁ δὲ συντηρῶν = פלס (Jäger). The translator thought that one meaning of פלס is “watch” or the like, drawing that notion from context in

Prov 5:21, where it is rendered σκοπεύει (“watch”). From “watching” to “guarding” is a reasonable semantic move. סִלְף (noun and verb) is elsewhere translated by words meaning to cause harm or degradation, not by words for guarding or watching.

Instead of M’s שִׁבַּר (“breaking”), which is certainly correct, G πλησθήσεται = שָׂבַע or יִשְׂבַּע (“be sated,” Jäger). (G could have read שָׂבַע and treated it as a future passive verb.) To be sure, it is conceivable that the translator understood שִׁבַּר as its homonym “provisions,” which he then paraphrased as “be sated.” But this does not happen elsewhere, whereas πιμπλάναι = שָׂבַע is the usual correspondence in G-Proverbs and elsewhere. On ר/ע confusion, see the comment on 6:16. The phrase “filled with spirit” is unparalleled in M and G, though it is prominent in the NT (Luke 1:15, 41; Acts 2:4; 4:8; etc.). The unusual locution in G-Prov 15:4 supports the reading שָׂבַע. See the comment on 6:16.

V ≈ M but translates בה וסִלְף as *quae immoderata est* (“that which is immoderate”)—a unique understanding of סִלְף. This too seems to associate stich 15:4b with the theme of eating.

S: אֲשֶׁר יֹאכֵל מִפְּרִי הָעֵץ חַיֵּי הָיָה וְהַיֹּדֵעַ לִשְׁמֵר אֶת פִּי יִשְׂבֹּעַ מִפְּרִי הָעֵץ. “(a) The healing of the tongue is a tree of life, (b) and he who eats of its fruits will be satisfied by it.” S 15:4b combines phrases from M 18:20b (“and will be sated with the produce of his lips”) and M 18:21b (“and those who love it [sc. the tongue] will eat its fruit”). Quite likely, S had τῶν καρπῶν αὐτῆς (G<sup>Sc</sup>) in his G text, and this was what sparked these associations. Since S is independent of G in 15:4b, S’s יִשְׂבֹּעַ supports the retroversion to שָׂבַע.

### 15:5

G has ἐντολάς (“commandments”) for תּוֹכַחַת (“reproof”). “Keeping the commandment(s)” is the usual expression, but since שִׁמְרַת תּוֹכַחַת occurs also in 13:18, the phrase was not unfamiliar. The motive for the assimilation from commandment to reproof (which could have occurred in Hebrew or in Greek) is unclear.

15:6 ] בֵּית בֵּית M; \*ברבות G (ἐν πλεοναζούσῃ) (M: haplog ββ → β; G: near dittog ב<sup>1</sup> → בר, graph י → ו)

ותבואת M<sup>MSS</sup> G (καρποί δέ) αλ' (λογισμοί δέ) S (אֲשֶׁר יֹאכֵל מִפְּרִי הָעֵץ) ] וְתִבְּוֹאֵת M (distant dittog בו → בוב)

G: (a) ἐν πλεοναζούσῃ δικαιοσύνη ἰσχύς πολλή, (b) οἱ δὲ ἀσεβεῖς ὀλόρριζοι ἐκ γῆς ὀλοῦνται. (c) οἴκοις δικαίων ἰσχύς πολλή, (d) καρποί δὲ ἀσεβῶν ἀπολοῦνται. “(a) In abundant righteousness there is much strength,

וּתְבוּאָתָא רָשָׁע נֶעְכָּרֶת: 7 שְׁפָתַי חֲכָמִים יִזְרוּ דַּעַת וְלֵב כְּסִילִים  
 לֹא-כֵן: 8 זֶבַח רָשָׁעִים תוֹעֵבֶת יְהוָה וּתְפִלַּת יֹשְׁרִים רְצוֹנוֹ: 9 תוֹעֵבֶת  
 יְהוָה דֶּרֶךְ רָשָׁע וּמִרְדֵּי צָדִיקָה יֵאָהֵב: 10 מוֹסֵר רֶעַ לְעֵזֵב אָרֶץ

(b) but the wicked [pl] will perish, completely uprooted from the earth.

(c) There is much strength for the houses of the righteous, (d) but the fruits of sinners will perish.” Stichoi ab are OG; cd are an adjustment to a text close to M.

In G 15:6a, ἐν πλεοναζούσῃ δικαιοσύνῃ = בְּרִבּוֹת צֶדֶק (Baumgartner) or בְּרִבּוֹת צִדִּיק, with בְּרִבּוֹת צִדִּיק being treated, loosely, as an abstract (cf. 11:30). בְּרִבּוֹת is an error, because the second stich speaks about the property loss to the individual, so the first stich could be expected to speak about individual gain. In any case, בְּרִבּוֹת is indirect support for the emendation, since בְּרִבּוֹת is more likely to be a corruption of בְּבֵית than of בֵּית. To be sure, בֵּית without the preposition can be used adverbially (e.g., Ruth 1:9; 2 Kgs 11:3; 12:11; compare the *ketiv-qere* variants בֵּית/בְּבֵית in 2 Kgs 22:5 and Jer 52:11). Nevertheless, at the start of a sentence the preposition -בִּ is probably necessary (as in Prov 1:21; 8:2, 20; 15:3; and very often). S has כְּבָלֹס, possibly representing בְּבֵית, but it would have been obliged to supply a preposition even in its absence. The versional evidence is ambiguous but בְּבֵית is a reasonable conjecture.

In 15:6b, the preposition בִּ must be removed from M's וּתְבוּאָתָא, because the verse mentions nothing that could be said to be “in” the produce of the wicked. The additional בִּ could arise through a careless reading of תִּבֹּא or a dittography with the preceding בִּ, in spite of the intervention of the ὁ. G καρποὶ δέ in G 15:6d (which is an adjustment toward a Hebrew text of 15:6b) seems to reflect וּתְבוּאָתָא, as does S's ~~עֲלֵלֹס~~, but both would have ignored the preposition in any case. However, the Hexaplaric λογισμοὶ δέ (αλ') supports the omission of the preposition. As emended above, the verse is to be translated, “In the house of the righteous there is much wealth, but the produce of the wicked is troubled.” Baumgartner suggests that in G 15:6b, ὁλόρριζοι associates נֶעְכָּרֶת with עָקָר (“root”); however, כֶּק/כֵּק interchanges or wordplays do not occur elsewhere in G-Proverbs. Rather, G translates עָכָר with ὁλλύναι, as in 11:17 and 15:27 (with ἐξ-), and adds ὁλόρριζοι and ἐκ γῆς for emphasis. S and V do not represent G 15:6ab, but only G 15:6cd.





שֹׁנֵא תוֹכַחַת יָמוּת: 11 שְׁאוֹל וְאַבְדּוֹן נִגְדּוּ יְהוָה אֵף כִּי־לְבוֹת בְּנֵי־  
 אָדָם: 12 לֹא יֵאָהֶב־לֶץ הוֹכֵחַ לוֹ אֶל־חֲכָמִים לֹא יִלְדֹ: 13 לֵב שֹׁמֵחַ  
 יִיטֵב פָּנִים וּבְעֵצָב־לֵב רוּחַ נִכְאָה: 14 לֵב נִבּוֹן יִבְקֹשׁ־דַּעַת יוֹפִי  
 כְּסִילִים יִרְעָה אֵוֶלֶת: 15 כָּל־יָמֵי עַנִּי רַעִים וְטוֹב־לֵב מְשִׁתָּה תַמִּיד:  
 16 טוֹב־מַעַט בִּירְאָת יְהוָה מֵאוֹצֵר רַב וּמֵהוֹמָה בּוֹ: 17 טוֹב אֶרְחַת

shame is exposed, (b) and those who hate reproof will die.” S works from M but picks up from G the motifs of public exposure and shame.

## 15:12

G: (a) = M; (b) μετὰ δὲ σοφῶν οὐχ ὁμιλήσει. “(b) and he will not consort with the wise.” μετὰ δέ does not show a variant וואת for M’s ואל. G (and subsequently S אחר) was likely motivated by the image of going *with* someone as companion, influenced by 13:20, rather than going *to* someone for instruction. The same motive would explain וואת in Codex Vaticanus Urbinati Ebr. 1 (cited by BHQ).

## 15:13

G: (a) καρδίας εὐφραينوμένης πρόσωπον θάλλει, (b) ἐν δὲ λύπαις οὕσης σκυθρωπάξει. “(a) When the heart is happy, the face flourishes, (b) but when it [the heart] is in sadness, it [the face] is sorrowful.” G tightens the parallelism of 15:13b with 15:13a by removing “spirit” and “heart” in 15:13b. The subject of σκυθρωπάξει is πρόσωπον; compare how σκυθρωπός modifies πρόσωπον in Gen 40:7; θ’-Dan 1:10; and Sir 25:23. Both stichoi focus on face as an indicator of mood.

S uses גוף (“body”) for פנים, perhaps reasoning that good cheer affects the whole body. S also uses גוף (“body”?) in 17:22a.

15:14 M<sup>Q</sup> G (στόμα δέ) S (ἄσβεστον) ] M<sup>K</sup> ופני (syn)

ירעה M ] ידעה\* ≈ G (γινώσεται) (graph ד → ר)

G: (a) καρδία ὀρθὴ ζητεῖ αἰσθησιν, (b) στόμα δὲ ἀπαιδεύτων [var: ἀσεβῶν G<sup>S</sup>] γινώσεται κακά. “(a) The straight heart seeks knowledge, (b) but the mouth of the uneducated [var: ‘impious’] will know evils.”

Jäger retroverts ὀρθή to נכון (“established”) (for M’s נבון), but that correspondence is not found elsewhere. S uses חסד (“of the honest”), which might seem like homoiophonic rendering of נכון (associating it



with פֶּה), but that correspondence is unique, whereas נֶבֶן is translated by כַּחֲסִי in 14:33 as well.

וּפִי is correct, for the mouth, but not the face, can be said (metaphorically) to “shepherd” or “graze on” knowledge. The erroneous וּפְנִי arose because “mouth” and “face” are pragmatic synonyms in many contexts (see 2:6), though “face” does not work here. The appearance of נ would have been facilitated, if not occasioned, by near dittography, since פ and נ are very similar in some square scripts, for example, the Nash Papyrus (see Yardeni 1997, 173, where sometimes פ is distinguished from נ only by a slight bulge to the right at the top of the vertical).

For M’s יִרְעָה, γινώσεται = יָדַע or an ungrammatical יִדְעָה, which G would have had to render “knows” anyway. A similar error occurred in 10:21. In the present verse, S apparently read יִרְעָה, and, not understanding the metaphor, made do with the serviceable מַלֵּל (“speaks”).

The G<sup>S</sup> variant ἀσεβῶν continues the tendency, begun in OG (e.g., 10:26), of rendering words for ignorance and folly by words for immorality. G = *qere*.

15:15 עֵינִי M S (הַמַּחֲסִי) ] עֵינִי\* G (οἱ ὀφθαλμοὶ) (distant dittog נִי → יִנִּי)

G: (a) πάντα τὸν χρόνον οἱ ὀφθαλμοὶ τῶν κακῶν προσδέχονται κακά, (b) οἱ δὲ ἀγαθοὶ ἡσυχάζουσιν διὰ παντός. “(a) All the time, the eyes of the evil people expect evil, (b) but the good are always at rest.” De Lagarde retroverts 15:15a to רַעָה רַעִים עֵינִי רַעָה. However, רַעָה (“shepherd,” “seek”) is never rendered by προσδέσθαι. G undoubtedly had עֵינִי. This led him to construe רַעִים as “the wicked” and to add a predicate that explains what happens to their eyes. G creates a moral antithesis—“evil”/“good”—for M’s morally neutral “poor”/“cheerful.” G also explains מַשְׁתֶּה (“feast”) metaphorically as repose, lest the proverb be read as encouraging hedonism.

15:16

By translating מִהוּמָה as ἀφοβίας (“lack of fear,” sc. of the Lord), G creates a sharper antithesis to “fear of the Lord” and places מִהוּמָה in the realm of religious concerns.

15:17 שֶׁם וְאֵהָבָה M ≈ G (πρὸς φιλίαν καὶ χάριν, dbl) ] שֶׁם\* S (הַמַּחֲסִי הַמַּחֲסִי) (graph ה² → ת)

G: (a) κρείσσων ξενισμὸς λαγάνων πρὸς φιλίαν καὶ χάριν (b) ἢ παράθεσις μύσγων μετὰ ἔχθρας. “(a) Better a feast of greens for (the sake of) love and favor (b) than a meal of beef with hostility.” (ξενισμός is entertainment of

יֵרָק וְאַהֲבַה־שָׁם מְשׁוֹר אָבוֹס וְשִׁנְאָה־בּוֹ: 18 אִישׁ חֲמָה יִגְרָה מְדוֹן  
וְאֶרֶךְ אֲפִים יִשְׁקִיט רִיב: 19 דֶּרֶךְ עֲצֵל כְּמִשְׁכַּת חֶדֶק וְאֶרֶח יִשְׁרִים  
יִסְלֶלָה: 20 בֶּן חֲכָם יִשְׁמַח־אָב וְכִסִּיל אָדָם בּוֹזָה אִמּוֹ: 21 אֲוִלָּת  
שְׂמִחָה לַחֲסֵר־לֵב וְאִישׁ תְּבוּנָה יִי־שֶׁר־לִכְתּ: 22 הַפֵּר מַחֲשָׁבוֹת בְּאֵין

a guest.) G πρὸς φίλιαν καὶ χάριν is a double translation elaborating and clarifying שם ואהבה (lit. “and love is there”), for it may have been unclear how love can literally be “there,” i.e., in the provisions. Other double translations in G-Proverbs, listed by Jäger (1788, 115), are αὐθάδης καὶ ἀλαζών for יהיר (21:24); σοφία καὶ ἔννοια for חכמות (24:7); οὐκ ἀποστρέφεται οὐδὲ καταπτῆσει for ולא ישוב (30:30); κράτος καὶ ἰσχύς for חסן (Prov 27:24); κρίσεις καὶ μάχαι for ריב (30:33). See also 17:9b, 15b, 18a; 21:19b, 26b; 22:13a; 23:21b, 29b, 31c; 29:25a; 30:30b. G’s motive is usually to cover a broader semantic range perceived in the Hebrew word.

S’s וְשִׁמְחָה וְשִׁמְחָה (“and love of name/reputation”) implicitly vocalizes שם ואהבת (Pinkuss).

#### 15:18 fin ] + 2 stichoi G (18a) (elab)

G: (a) ἀνὴρ θυμώδης παρασκευάζει μάχας, (b) μακρόθυμος δὲ καὶ τὴν μέλλουσιν καταπραΰνει. “(a) A hot-tempered man prepares conflicts, (b) but a patient man calms even one in the offing.” Patience prevents quarrels before they start.

#### 15:18a

G: (a) μακρόθυμος ἀνὴρ κατασβέσει κρίσεις, (b) ὁ δὲ ἀσεβὴς ἐγείρει μᾶλλον. “(a) A patient man extinguishes contentions, (b) but an impious one stirs (them) up (even) more.” Paronomasia of μακρόθυμος (15:18b–18aa) with θυμώδης (15:18a) helps link the two couplets (BAP).

G 15:18a has the obelus in SyrH, which would seem to mark G 15:18 as a revisionary addition (Fritsch 1953, 174). However, in spite of the obelus and G 15:18’s differences from M, G 15:18 is probably not Hexaplaric. Verse 18 is probably OG and 15:18a a later addition, composed independently and placed here by association with 15:18. Verse 18a shows signs of being based on G 28:2. Note also the unhebraic word order in 15:18aa and the adverbial use of μᾶλλον, which in verses translated from the Hebrew serves only as a comparative particle.

Interestingly, G 15:18a is not a “pertinent religious interpretation”

(Cook 2000, 174)—the religious enhancement is too slight to be the motive—but rather an example of the ongoing emergence of new proverbs within the Greek scribal tradition.

15:19 סִלְלָהּ = סוללה 4QProv<sup>b</sup> ] סִלְלָהּ M (mod)

4QProv<sup>b</sup> has much of 15:19–31, with different readings in verses 19 and 28. For M's סִלְלָהּ, 4QProv<sup>b</sup> has סוללה, presumably to be vocalized סוללָהּ = (“smoothed,” “leveled”), a true G-passive participle. Since this form is the more archaic, it is probably what was originally intended by M's consonants סללה, rather than M's סִלְלָהּ (also a G-stem passive participle), especially since the long *û* of the latter form is regularly written with a *l*, unless (as in Gen 31:39) it has a possessive suffix. On the G-passive, see GKC §58 and IBHS §22.6. The perfect and participle of true G-passives merged with D-passives, e.g., אָפַל (Exod 3:2).

In G-Proverbs, ἀνδρεῖος renders חרוצים (“diligent, industrious”) when the context refers to diligence (10:4; 13:4; 11:16?). It can also render terms for strength: חיל (12:4; 31:10) and גבר (28:3). ἀνδρεία = תבונה in 21:30, where the context is military skill. ἀνδρεῖος is not used of distinctly moral virtues. In the present verse, the choice of τῶν ἀνδρείων was probably prompted by its antithesis עצל (“sluggard”).

15:20

G renders וכסיל אדם (lit. “a fool of a man,” or “a fool-man”) as υἱὸς δὲ ἄφρων (“a foolish son”), to tighten the parallelism with “father.” The phrase is translated ἄφρονες δὲ ἄνδρες in 21:20.

15:21

G: (a) ἀνοήτου τρίβοι ἐνδεεῖς φρενῶν, (b) ἀνὴρ δὲ φρόνιμος κατευθύνων πορεύεται. “(a) The paths of the mindless person lack sense, (b) but the prudent man walks straight.” Perhaps thinking it absurd that folly could be a joy to anyone, G substitutes a more predictable statement about the mindless.

S resolves the same difficulty differently: אדם רשע לא יבין (‘A man who is foolish lacks sense”).

15:22

G: (a) ὑπερτίθενται λογισμοὺς οἱ μὴ τιμῶντες συνέδρια, (b) ἐν δὲ καρδίαις βουλευομένων μένει βουλή. “(a) Those who do not respect assemblies delay plans, (b) but counsel abides in the hearts of those who take counsel.” G ὑπερτιθέναι (only here for הִפִּיר [‘confound,’ ‘violate’]) means

סוד וברב יועצים תקום: 23 שְׁמַחָה לְאִישׁ בְּמַעֲנֵה־פִּיו וְדָבַר בְּעִתּוֹ  
 מֵה־טוֹב: 24 אֲרַח חַיִּים לְמַעַלָּה לְמַשְׁכִּיל לְמַעַן סוֹר מִשְׂאוֹל מָטָה:  
 25 בֵּית גִּזְאִים יִסָּח | יְהוָה יֵצֵב גְּבוּל אֶלְמָנָה: 26 תִּזְעַבְתָּ יְהוָה  
 מִחֲשָׁבוֹת רָע וְטִהָרִים אֲמַר־יָנֻעַם: 27 עֲבַר בֵּיתוֹ בּוֹצֵעַ בִּצְעַת וְשׁוֹנֵא

“put off,” “defer” (GELS), and also “to omit” (LSJ). Baumgartner retroverts ἐν δὲ καρδίαις to **ובלב**. However, since μετὰ καρδίας βουλευτικῆς corresponds to **ברב יועץ** in G 24:6, a translational explanation is better. Rather than praising a large number of advisors, G prefers to stress the intellectual quality (“heart” = wisdom) of the advice. In a similar vein, in 11:14, while M praises the efficacy of “many advisors,” G praises the safety that resides in πολλῇ βουλῇ, “much counsel”; similarly in G 11:14; 24:6. In 15:22b, G supplies βουλῇ as the subject of **תקום** (“stand,” “succeed”), perhaps not finding it easily in the first stich. G thereby creates a wordplay βουλευομένων-βουλῇ.

G is saying that if people fail to respect deliberations in the assembly, their own plans will fail, whereas those who confer with others receive wise counsel and thus will succeed. G has changed the verse from a recommendation to have many advisors (probably with reference to the royal court) into an affirmation of public councils or assemblies. Jewish assemblies existed in the Hellenistic period in various forms—for example, the Gerousia in Palestine and Alexandria and the Lesser Synhedria in Palestine; see the comment on Prov 31:23.

S: **חַבְדֵּי חֲסִידָא דְּכִלְיָא חֲסִידָא דְּכִלְיָא חֲסִידָא דְּכִלְיָא**. **חַבְדֵּי חֲסִידָא דְּכִלְיָא**. “(a) Those who honor the assembly make their plans pass, (b) and by a multiplicity of counselors [lit. ‘counselors of counsel’] it [sc. the assembly] is established.” S 15:22a is a converse translation of G 15:22a; S 15:22b = M.

### 15:23

G: (a) οὐ μὴ ὑπακούσῃ ὁ κακὸς αὐτῇ (b) οὐδὲ μὴ εἴπη καίριόν τι καὶ καλὸν τῷ κοινῷ. “(a) The bad man will surely not obey it [sc. counsel; see 15:22], (b) nor will he say anything that is timely or good for the commonweal.” Whereas M praises the satisfaction of answering back, G formulates a new proverb loosely based on M 15:23. G 15:23 continues the thought of 15:22. The idea is that since a *bad* man does not obey counsel, he cannot say anything of value to others. In 15:23b, **ודבר** is understood

as **וְדָבַר**, with the negative carried forward from 15:23a. The notion of the commonweal is taken from *συνέδρια* in the preceding verse.

#### 15:24

G: (a) *ὁδοὶ ζωῆς διανοήματα συνετοῦ*, (b) *ἵνα ἐκκλίνας ἐκ τοῦ ᾗδου σωθῇ*. “(a) The thoughts of the intelligent man are ways of life, (b) so that, turning aside from Hades, he may be saved.”

G has *διανοήματα* for M **לְמַעַן**. This rendering may have a vague relation to the idiom **עַל רוּחְכֶּם** (“that which comes up in your spirit,” i.e., “what you plan”) in Ezek 20:32, though **עַל רוּחְכֶּם** would seem necessary to convey the thought. See the comment on 14:14.

*σωθῇ* for *מטה* (“below”) is hard to explain. **מִלָּתָּהּ** (BHQ) is too dissimilar to be a secure retroversion, in the absence of further evidence. G is probably clarifying what it means to “turn aside” from Hades.

#### 15:26

G: (a) *βδέλυγμα κυρίῳ λογισμὸς ἄδικος*, (b) *ἀγνῶν δὲ ῥήσεις σεμναί*. “An abomination to the Lord is the thought of the unrighteous, (b) but the utterances of the pure are august [lit. ‘of the pure, the utterances are august’].” In 15:26b, G is overriding the word order, and consequently the syntax, to better parallel the first stich; cf. the comment on 11:21.

#### 15:27

G: (a) *ἐξόλυσιν ἑαυτὸν ὁ δωρολήμπτης*, (b) *ὁ δὲ μισῶν δώρων λήμψεις σῶζεται*. “(a) The gift-taker destroys himself, (b) but he who hates the taking of gifts is saved.” G (correctly) understands **בֵּיתוֹ** (“his house”) as equivalent to one’s possessions, hence “himself.” G construes **בּוֹצֵעַ בְּצַע** (“he who takes unjust gains”) narrowly (and probably correctly) as bribe taking, in light of the second stich. S ≈ G.

#### 15:27a–16:9

G’s verse sequence differs from M’s. (S follows M fairly closely.) Using Rahlfs’s numbering of G and comparing it to M, G’s sequence is:

G	M
[15:27]	15:27
[15:27a]	16:6
[15:28]	15:28
[15:28a]	16:7
[15:29]	15:29

[15:29 <i>a</i> ]	16:8
[15:29 <i>b</i> ]	16:9
[15:30]	15:30
[lacking]	15:31
[15:32]	15:32
[15:33]	15:33
[lacking]	16:1
[16:2 <i>a</i> ]	≈ 16:2 <i>a</i>
[16:2 <i>b</i> ]	16:2 <i>b</i>
[lacking]	16:3
[lacking, but cf. 16:9]	16:4
[16:5]	16:5
[lacking]	16:6; cf. G 15:27 <i>a</i>
[16:7]	≠ 16:7
[16:8]	≠ 16:8
[16:9]	≈ 16:4
[16:10ff]	= M

The shared core is M 15:27–30, 32, 33; and 16:4–9; G maintains the sequence of M 16:6–9 while interlacing these verses in 15:27–30. On this section, see Tov 1990b, 50.

#### EXCURSUS ON G-PROV 15:27*a*–16:9

It is likely that a single person, whether a scribe in the Hebrew transmission, or the Greek translator, or a scribe in the early Greek transmission, was responsible for the relocations. Apart from the relocations, the translator enhanced the cohesiveness of the unit in several ways. G 15:28, 28*a*, 29, 29*a*, 29*b* are linked by the root *δικαι*-. This clustering depends on the presence of *δεκται* in 15:28*a* and *δίκαια* in 15:29*b*, verses which probably originated with the translator. Moreover, the paronomasia of *πίστεσιν* in 15:27*a* and *πίστεις* in 15:28 was clearly the translator's doing (D. A. Teeter, pers. comm.). Still, this enhanced cohesiveness cannot explain most of the relocations.

There is no satisfactory explanation, mechanical, ideological, or literary, for the absence in G of verses present in M. Some of these verses are tightly integrated into their context in M, which speaks of Yahweh's control of human destiny (16:9). Moreover, some of the G minuses are really displacements. We must admit the possibility that scribes in the proto-M transmission were inspired by the context to add additional relevant

proverbs. Still, I am inclined to accept the originality of content and location of this section in M. It shows the kind of thematic clustering typical of the proverb collections. The question is whether we can go beyond these general observations and discern a tighter, more deliberate plan of organization. I am not persuaded by the attempts to do so.

(1) BAP (45–47) proposes that M arose from an editorial reworking that created a block of “Yahwistic” sayings (15:33–16:9), while G displays a “theistic” series marked by the use of θεός. This section has an unusually large number of cases in which G has θεός for M’s יהוה (12 out of 35 times). Elsewhere, κύριος = יהוה, θεός = אלהים, with few exceptions. The problem with BAP’s theory is that throughout Proverbs יהוה (rather than אלהים) is used, with only six exceptions, and this distribution is reflected for the most part in G. BAP’s theory requires presuming that at an early stage, in proto-Proverbs, Yahwistic redactors did their work everywhere *except* in 15:33–16:9. BAP’s theory also does not account for other disruptions in the section.

(2) R. Scoralick argues that G-Prov 15:27a–16:9 is a “kreative Umgestaltung des MT durch die LXX” that forms a carefully designed proverb composition (2002, 57). If such a reorganization had been undertaken in the Hebrew transmission, this would reinforce my belief (following Tov 1990b) that in these verses (and elsewhere) G represents a different recension. Scoralick, however, maintains that the changes are the *translator’s* doing (2002, 49), not a Hebrew scribe’s. She believes that this translator reveals himself as “ein poetisch begabter Gelehrter ... der erstaunlich frei mit dem Text umgeht” (72).

The only argument Scoralick offers in support of this hypothesis is that in 15:29, 33; 16:2, 5, and 7 יהוה is translated θεός, not κύριος, as it usually is. (In 15:27a, 28a; 16:8, 9, κύριος is used.) The use of θεός, she says, does not match the M of these verses. “Die griechische Übersetzung hat durch den Wechsel der Gottesbezeichnungen, der keinen Anhalt im MT hat, einen Rahmen und einen Innenteil im Bereich unserer Verse gestaltet” (2002, 68). But this is a rather strange argument, since of the eighty-seven times יהוה is used in Proverbs, it is translated by θεός in eighteen or twenty cases (two are uncertain). G (like other, even more literal, translators) felt free to render the Tetragrammaton by θεός and probably saw no distinction between these two synonyms. There is no reason for the intended reader of G-Proverbs to assign special importance to the clustering of θεός here and to recognize the use of κύριος in 15:28a, 29; 16:8, and 9 as instrumental in framing the composition.

Especially confusing is the way the segments of Scoralick’s design

מִתְנַת יְחִיָּה: 28 לֵב צָדִיק יִהְיֶה לְעֲנוּת וּפִי יִשְׁעִים יִבִּיעַ רְעוּת:  
 29 רָחוֹק יִהְיֶה מִרְשָׁעִים וּתְפִלַּת צָדִיקִים יִשְׁמָע: 30 מִרְאָה לְעֵינַיִם  
 יִשְׁמַח לֵב שְׂמוּעָה טוֹבָה תִּדְשֹׁן עַצָּם: 31 אֵין שְׂמֵעַת תּוֹכַחַת חַיִּים

overlap and clash. For example, she sees 15:27a–28a + 16:8–9 as forming a framework distinguished from the “Innenteil” by the use of *κύριος* (68). Independent of this tripartite segmentation, Scoralick maintains, the unit is also to be divided into two unequal parts: 15:27a–33 and 16:2–9. But the reader would have no reason to identify 15:27a as the start of a unit or 16:9 as its end (nor has any reader besides Scoralick done so, as far as I can tell). In fact, the proposed design is incoherent and irrelevant to comprehension of the passage.

However, the inner resonances that Scoralick points out are relevant to interpretation. In G, the theme of dependency on God is indeed less accentuated than in M, while the theme of righteousness is made more prominent. This change in emphasis could have come about simply by the clustering of proverbs on righteousness and by the addition of “righteous” in 15:28a (≈ M 16:7); 15:29b (≈ M 16:9); and 16:7, 8 (≠ M 16:8), 9 (≈ M 16:4) and of “unrighteously” in 16:5 (where an idiom is misunderstood). Some of this enhancement may indeed be the translator’s doing. The diminution of the theme of dependence on God results from the omission of M 16:1 (“The dispositions of the heart belong to a man, but the answer of the tongue is from the Lord”) and M 16:3 (“Entrust your deeds to the Lord, and your plans will succeed”). Still, M 16:9, which insists on divine control, is maintained in G 15:29b, at the center of the unit in question. There is no great shift of theme.

In the comments on this section, M’s order and numbering will be followed. Hexaplaric restorations will not be discussed.

15:28 יִהְיֶה M G (μελετῶσιν) S (ⲙⲓ) ] > 4QProv<sup>b</sup> (unc)

G: (a) *καρδία δικαίων μελετῶσιν πίστεις*, (b) *στόμα δὲ ἀσεβῶν ἀποκρίνεται κακά*. “(a) The hearts of the righteous [pl] meditate faithfulness, (b) but the mouth of the wicked [pl] answers (with) evil.” *πίστεις* for *לענות* (“to answer”) and *ἀποκρίνεται* for *יביע* (“pour forth”) are substitutions that improve the “logic” of the verse. The object of righteous people’s meditation is naturally a virtue, in this case, faithfulness. G shifts the emphasis from a skill to an ethical virtue. *πίστεις* is influenced by *πίστιν* in 15:27a. (The latter does occur in 15:28 in G<sup>MSS</sup>, but the singular in S [ⲙⲓⲁⲓⲁⲓⲁⲓⲁⲓ])



and T [בהימנותא] is indeterminate because there was no plural available.) According to Baumgartner, G associates לענות with ענוה (“humility”), but πίστις nowhere else renders words for humility.

4QProv<sup>b</sup> lacks יהגה, for unclear reasons. The word is essential to the sentence.

### 15:29

G 15:29a = M 16:8; G 15:29b = M 16:9 (see below).

15:30 מראה\* G (θεωρῶν) ] מאור M S (ἑωσ) (metath  $\text{רא} \rightarrow \text{אר}$ , orth, assoc)

G: (a) θεωρῶν ὀφθαλμὸς καλὰ εὐφραίνει καρδίαν, (b) φήμη δὲ ἀγαθὴ παίνει ὀστᾶ. “(a) The eye, beholding good things, makes the heart rejoice, (b) and a good saying fattens the bones.” θεωρῶν = מראה, treated as a verb, though a G-stem participle would be required. (מאור is never translated by a word for seeing in the Septuagint of the Hebrew Bible.) The change was partly graphic, due to the similarity of מראה and מאור, but it was facilitated by the association of both words with “eyes” (see below). Two directions of change are possible:

(1) מאור → מראה. If מאור is original, the Hebrew would be translated, “The light of the eyes makes the heart glad, etc.” This means something like “joy makes the heart glad” or “vitality makes the heart glad.” (Compare this phrase with idioms using אור [verb and noun] + עינים in 1 Sam 14:27 [*qere*], 29; Ps 13:4; Prov 29:13, and elsewhere.) This reading is possible but rather awkward and tautologous.

(2) מראה → מאור. If מראה is original, the Hebrew means, “The sight of the eyes makes the heart glad, etc.” Then G added καλὰ for logical clarity, because not everything the eye sees is pleasing. This adjustment would make sense only in response to מראה in the source text. מראה עינים means either something that is present to a person in actuality or a desirable sight. Qoh 6:9 contrasts מראה עינים (“what the eyes see”) with הלך נפש (“the wandering of desire”), meaning a yearning for what one does not possess, a *fata morgana*. Qoh 11:9 uses the phrase similarly. By this reading the point of Prov 15:30 is that what one sees before him, what he actually possesses, gives him happiness, just as a good report, which resolves a matter in suspense, is physically satisfying. In this form, the first stich is a better parallel to the second, since both speak about perception. Though מראה is preferable, in light of the arguments that Martin 2010 makes for wordplay within textual traditions, both variants can be accepted as forming meaningful proverbs.

בְּקֶרֶב חֲכָמִים תִּלְיִן: 32 פֹּרַע מוֹסֵר מוֹאֵס נַפְשׁוֹ וְשׁוֹמֵעַ אֶת־כֹּחַת  
 קוֹנָה לֵב: 33 יִרְאֵת יְהוָה מוֹסֵר חֲכָמָה וְלִפְנֵי כְבוֹד עֲנוּה: 16:1  
 לְאָדָם מַעֲרִי־לֵב וּמִיָּהוָה מַעֲנֶה לְשׁוֹן: 2 כָּל־דַּרְכֵי־אִישׁ יֵדָּבֵעֵינוּ  
 וְתִכֵּן רוּחֹת יְהוָה: 3 גַּל אֶל־יְהוָה מַעֲשִׂיךְ וְיִכְנֹו מַחֲשַׁבְתִּיךָ: 4 כָּל  
 פֶּעַל יְהוָה לְמַעֲנָהּ: 1 וְגַם־רָשָׁע לְיוֹם רָעָה: 5 תּוֹעֲבַת יְהוָה כָּל־גְּבַה־

15:31 M S ] > OG (unc)

Absent in OG, see above on 15:27a–16:9.

15:32 מוֹסֵר וְשׁוֹמֵעַ M S (موسر وسامع) ] \*וְשׁוֹמֵר G (ὁ δὲ τηρῶν) (syn, equal)

G: (a) ὁ δὲ ἀπωθεῖται παιδεῖαν μισεῖ ἑαυτόν. (b) ὁ δὲ τηρῶν ἐλέγχους ἀγαπᾷ ψυχὴν αὐτοῦ. “(a) He who rejects instruction hates himself, (b) but he who keeps reproofs loves his soul.” In 15:32a, τηρῶν = שׁוֹמֵר (the word used in the equivalent expression in 13:18b; cf. 10:17a). On the interchange between ע and ר, see the comment on 6:16. In this context, שׁוֹמֵר and שׁוֹמֵעַ are pragmatic synonyms and there is no basis for preferring one to the other. In 15:32b, G’s “loves his soul” (i.e., his life) is based on 19:8, which equates לֵב קוֹנָה with אָהַב נַפְשׁוֹ. This equation may have encouraged the translator or a scribe to replace לֵב קוֹנָה in 15:32b with אָהַב נַפְשׁוֹ (ἀγαπᾷ ψυχὴν αὐτοῦ), thereby creating the converse of מוֹאֵס נַפְשׁוֹ (15:32a). G is associating two passages with the same expressions and interpreting them in light of each other. This type of association is called *gezerah shavah* in rabbinic hermeneutics.

15:33

G: (a) φόβος θεοῦ παιδεία καὶ σοφία, (b) καὶ ἀρχὴ δόξης ἀποκριθήσεται αὐτῇ. “(a) Fear of God is education and wisdom, (b) and the beginning of honor is to respond to it.” The καὶ in 15:33a keeps “education” and “wisdom” distinct, as they are in M 1:2, 7; and 23:23. G 15:33b has the asterisk in SyrH because of its difference from M. The differences from M were provoked by misunderstanding עֲנוּה as an infinitive from עֲנֵה “answer.” Possibly the word was implicitly vocalized as עֲנִיָּה, an imperative, which was treated as an infinitive. (In other words, “and the beginning of honor—answer it!” is paraphrased as “the beginning of honor is to answer it.”) “It” refers to Wisdom’s summons; cf. 1:20; 8:1. G<sup>SsA</sup> and some minuscules add (with minor variations) (c) προσπορεύεται δὲ



לֵב יָד לֵיד לֹא יִנָּקָה: 6 בְּחֶסֶד וְאַמֶּת יִכְפֹּר עֵז וּבִירְאָת יְהוָה סוּר  
 מִרָע: 7 בְּרָצוֹת יְהוָה דִּרְכֵי־אִישׁ גַּם־אֹיְבָיו יִשְׁלַם אֹתוֹ: 8 טוֹב־מַעַט  
 בְּצִדְקָה מִרַב תְּבוּאוֹת בְּלֹא מִשְׁפָּט: 9 לֵב אָדָם יִחְשָׁב דִּרְכּוֹ וַיהוָה  
 יִבְיִן צֵעֵדוֹ: 10 קֶסֶם | עַל־שִׁפְתֵי־מֶלֶךְ בְּמִשְׁפָּט לֹא יִמְעַל־פִּיו:  
 11 פֶּלֶס | וּמֵאֲזֵנֵי מִשְׁפָּט לִיהוָה מַעֲשָׂהוּ כָּל־אֲבִינ־כִּיס: 12 תוֹעֵבֶת  
 מַלְכִּים עֲשׂוֹת רָשָׁע כִּי בְצִדְקָה יִכּוֹן כֶּסֶף: 13 רָצוֹן מַלְכִּים שִׁפְתֵי־

pose.” Ben Sira (39:30, 34) interprets this concept similarly; see ABP on the present verse.

S (T) understands לַמַּעֲנֵהוּ as “to him who responds (ענה) to him” and rephrases this as לַלֵּלִי וּמַעֲלֵמִי לֹא (”to them who obey him”).

#### 16:6

G of this verse is at 15:27a. See the introduction to 15:27a–16:9.

16:7 M S (כִּי־חַסֵּד) ] \*נִרְצוֹת G (at 15:28) (δεκταί) (graph ב → ג)

G (G’s 15:28a): (a) δεκταί παρὰ κυρίῳ ὁδοὶ ἀνθρώπων δικαίων, (b) διὰ δὲ αὐτῶν καὶ οἱ ἐχθροὶ φίλοι γίνονται. “(a) The ways of the just [pl] are acceptable to the Lord; (b) through them even enemies become friends.” This is a paraphrase, probably occasioned by reading נִרְצוֹת (“acceptable”) for M’s בְּרָצוֹת (Baumgartner). G moralizes by substituting “of the just” for “of a man.” G overrides M’s word order; for further examples, see the comment on 11:21.

At 16:7, G has a different proverb: (a) ἀρχὴ ὁδοῦ ἀγαθῆς τὸ ποιεῖν τὰ δίκαια, (b) δεκτὰ δὲ παρὰ θεῷ μᾶλλον ἢ θύειν θυσίας. “(a) The beginning of the good way (is) to do righteous deeds. (b) (These are) more acceptable to God than offering sacrifices.” G 16:7a is based on M 1:7; G 16:7b ≈ M 21:3b.

S ܡܥܬܐ vocalizes יִשְׁלַם, for M’s יִשְׁלֹם, producing a sentiment (“[God] will also punish his enemies”) that is nearly the opposite of the Hebrew.

#### 16:8

M 16:8 ≈ G 15:29a. At 16:8, G has a different proverb: (a) ὁ ζητῶν τὸν κύριον εὐρήσει γινῶσιν μετὰ δικαιοσύνης, (b) οἱ δὲ ὀρθῶς ζητοῦντες αὐτὸν



צֶדֶק וְדָבָר יִשְׂרָאֵל: 14 חֶמֶת־מֶלֶךְ מְלֹאכֵי־מוֹת וְאִישׁ חָכֵם  
 יִכְפָּרָנָה: 15 בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וְרִצּוֹנוֹ כְּעֵב מְלָקוֹשׁ: 16 קִנְהַ־  
 חֲכָמָה מֵה־טוֹב מִחֲרוֹץ וּקְנוֹת בִּינָה נִבְחַר מִכֶּסֶף: 17 מְסֻלַּת יִשְׂרָאֵל  
 סוֹר מֵרַע שִׁמְרֵן נִפְשׁוֹ נֶצֶר דִּרְכוֹ: 18 לְפָנֵי־שֹׁבֵר גָּאוֹן וּלְפָנֵי כְשָׁלוֹן  
 גְּבַה רוּחַ: 19 טוֹב שְׁפִל־רוּחַ אֶת־עֲנָנִים מִחֲלֹק שָׁלַל אֶת־גִּזְאִים:  
 20 מִשְׁכִּיל עַל־דָּבָר יִמְצָא־טוֹב וּבֹטֵחַ בִּיהוָה אֲשֶׁרֵינוּ: 21 לְחֹכֵם־לֵב  
 יִקְרָא נָבוֹן וּמֵתָק שְׁפָתַיִם יִסִּיף לֶקַח: 22 מְקוֹר חַיִּים שִׁכָּל בְּעָלָיו

16:15 M S (בני) G (υἱός) (graph פ → ב)

G: (a) ἐν φωτὶ ζῶνς υἱὸς βασιλέως, (b) οἱ δὲ προσδεκτοὶ αὐτῷ ὥσπερ νέφος ὄψιμον. “(a) The son of the king is in the light of life, (b) and those who are acceptable to him are like the late rain.” Neither ideology nor the target language required the translator to violate the word order or insert the royal son into the picture. For M’s פְּנֵי, G’s source text must have had בְּנִי (treated as sg because of the sg suffix of וּרִצּוֹנוֹ). G treats בְּנִי and חַיִּים as a bound phrase, though the words are not conjoined. D. N. Freedman argues for the existence of the broken construct chain in Hebrew (1972). But it is difficult to tell if the G translators recognized (or imposed) this (doubtful) construction, since M’s word order is overridden in other circumstances as well; see the comment on 11:21. S = M.

16:16 M S (קנות) G (νοσσιαί) (norm, theol)

טוב M S (טוב) G (αἰρετώτεροι) (syn)

G: (a) νοσσιαὶ σοφίας αἰρετώτεροι χρυσίου, (b) νοσσιαὶ δὲ φρονήσεως αἰρετώτεροι ὑπὲρ ἀργύριον. “(a) Nests of wisdom are preferable to gold, (b) and nests of understanding are preferable to silver.” In 16:16a, G’s source text had קִנּוֹת, a normalization of M’s rare infinitive construct form קִנְהַ. G rendered קִנּוֹת in both 16:16a and 16b as if it were קְנוֹת (“nests”), though קְנוֹת (“to acquire”) was rendered correctly elsewhere. (In Gen 6:14 and in RH, the pl of קָן is קָנִים.) Probably “acquire” was avoided for theological reasons; see the comment on 4:4–5a.

The exclamatory מֵה is not represented in G 16:16a. Possibly it was missing in the source text and its presence in M was the result of ditto-graphy. However, since a similar מֵה is not reflected in G 30:13 either, it may have been omitted for the sake of the target-language syntax, as happened also in V, S, and T.

In 16:16a, where M has טוב, G has αἰρετώτεραι. Since αἰρετός and cognates do not translate טוב elsewhere, but often render words from בחר, G probably had נבחר in its source text, as in M 16:16b and 22:1a. Since the translator often chooses to *vary* words in parallelism, he is unlikely to have eliminated the variation here. The reason for the synonym change—טוב to נבחר or the reverse—is hard to determine, but M's form seems preferable rhetorically.

### 16:17

G: (a) τρίβοι ζωῆς ἐκκλίνουσιν ἀπὸ κακῶν, (b) μῆκος δὲ βίου ὁδοὶ δικαιοσύνης. (c) ὁ δεχόμενος παιδείαν ἐν ἀγαθοῖς ἔσται, (d) ὁ δὲ φυλάσσων ἐλέγχους σοφισθήσεται. (e) ὃς φυλάσσει τὰς ἑαυτοῦ ὁδοὺς, τηρεῖ τὴν ἑαυτοῦ ψυχὴν. (f) ἀγαπῶν δὲ ζωὴν αὐτοῦ φείσεται στόματος αὐτοῦ. “(a) The paths of life turn away from evils, (b) and the ways of righteousness are length of living. (c) He who receives instruction will be in good (fortune), (d) and he who keeps reproofs will become wise. (e) He who keeps his own ways guards his own soul, (f) and he who loves his life will restrain his mouth.” (“Receives instruction” means to absorb it, to take it to heart; “keeps reproofs” means to accept and follow them; “keep one’s ways” means to stick to the right path, to avoid evildoing.)

G 16:17a ≈ M 16:17a; G 16:17e ≈ M 16:17b. Possibly G 16:17b is OG and 16:17a a revision. In any case, new stichoi, combining phraseology found elsewhere in Proverbs, are added to form three couplets: 16:17ab; 16:17cd; 16:17ef. It is unclear whether this happened in Hebrew or Greek. Both creative expansions and recombination of phrases can be found throughout wisdom literature and can be the work of a scribe, a translator, or a copyist in subsequent transmission.

16:19 עניִים M<sup>K</sup> ] עֲנִיִּים M<sup>Q</sup> V (*mitibus*) T<sup>L</sup> (עֲנוּנָא); עֲנִיִּים S (عَنِ) (M<sup>Q</sup>: syn, equal; S: metath [in M<sup>K</sup> form] יֵנִי → יֵנִי)

On the *ketiv-qere*, see the comment on 3:34.

S: (a) עֲנִיִּים מִדְּרוֹר וְעֵינָיו מִדְּמָה, (b) = M. “(a) Better is one humble of spirit and humble of eyes.” S read an obviously erroneous עֲנִיִּים for the *ketiv* עֲנִיִּים. (Possibly he simply mistook the latter for the former.) Then the second מִדְּמָה was added by a translator.

16:21 נבון M S (סביל) ] נָבֵל\* G (φάυλος) (phon נ → ל, orth)

G: (a) τοὺς σοφοὺς καὶ συνετοὺς φαύλους καλοῦσιν, (b) οἱ δὲ γλυκεῖς ἐν λόγῳ πλείονα ἀκούσονται. “(a) They call the wise and intelligent base, (b) but those who are sweet in word shall hear more.” The rendering



ומוֹסֵר אוֹלִים אֹלֶת: 23 לֵב חָכָם יִשְׁכֵּל פִּיהוּ וְעַל־שִׁפְתָיו יִסִּיף  
 לֶקַח: 24 צוֹף־דָּבֶשׁ אֲמַר־יִגְעַם מִתּוֹק לִנְפֶשׁ וּמִרְפָּא לְעֵצָם: 25 יֵשׁ  
 דֶּרֶךְ יִשָּׁר לִפְנֵי־אִישׁ וְאַחֲרֵיתָהּ דֶּרֶךְ־יָמוֹת: 26 נֶפֶשׁ עֲמַל עֲמָלָהּ לֹא

“wise and intelligent” takes each component of the phrase לֵב חָכָם as a word for wisdom. G’s *φαύλους* must reflect נָבֹל (“knave”) for נָבוֹן (“intelligent”), because the resulting sentence is awkward and could have arisen only if constrained by a textual peculiarity. There is no graphic similarity between ל and נ, and the interchange is not frequent, but see J. Kennedy 1928, 89. The interchange may be phonetic in origin, since the liquids have similar sounds. This is indicated by the lexical variants לִשְׁכָּה (2 Kgs 23:11; Ezek 40:17, 45, etc.) and נִשְׁכָּה (Neh 13:7; 3:30; 12:44). In 16:21b, G understands לֶקַח as “taking in,” that is, “hearing” (*ἀκούσονται*).

#### 16:22

G: (a) *πηγήν ζωῆς ἔννοια τοῖς κεκτημένοις*, (b) *παιδεία δὲ ἀφρόνων κακῇ*. “(a) For those who have acquired it, understanding is a font of life, (b) but the education of fools is bad.”

In ABP I say that *τοῖς κεκτημένοις* = לִבְעָלִיו (dittography ל → לֵל), and this is possible. However, G’s (and S’s) treatment of prepositions is often flexible. In 16:22a, the antecedent of “its possessor” may seem to be “font” but is actually “understanding.” G’s rephrasing resolves the ambiguity. In fact, G chooses to paraphrase *בעליו* every time it occurs (1:19; 3:27; 16:22; 17:8), and indeed, in all these cases there is an ambiguity or unclarity to be resolved. In the present verse, the parallel construct pair, ומוֹסֵר אוֹלִים, supports M.

G eliminates the apparent tautology of M 16:16b (“the education of fools is folly”) by substituting *κακῇ* for “folly.” This means that it is worthless to try to educate fools; similarly G 14:24b. This idea is taught in G and M of 9:7–8 and some commentators find it in M 16:22 as well; see ABP.

S eliminates the tautology differently, by rendering אֹלֶת as *καταφρόνησις* (“contempt”); compare S 14:24.

#### 16:24

G: (a) *κηρία μέλιτος λόγοι καλοί*, (b) *γλύκασμα δὲ αὐτῶν ἴασις ψυχῆς*. “(a) Beautiful words are honeycombs (b) and their sweetness is a heal-



ing of the soul.” G 16:24b overrides M’s word order, treats certain morphological features loosely, and renders **מתוך לנפש ומרפא** as if it were **ומתקם לנפש מרפא**. Given the differences from M, it is hard to detect variants. On G’s treatment of word order in Proverbs, see the comment on 11:21. **לעצם** was left without function and was not translated.

S restates **נעם** as **חכם** (“wise man”), so that the verse praises an intellectual-moral quality (wisdom) rather than a neutral skill (pleasant speech). Pleasant speech, after all, can be misused; see the comment on 16:21, and compare the cautiousness exhibited about speech in 6:24 and 13:2.

### 16:25

See the comment on the identical 14:12.

16:26 **פיהו** M ] **פידו\*** G (ἐαυτοῦ τὴν ἀπώλειαν) S (לְפִי וְלִפְתָּחוֹ) (graph ה → ד)

G: (a) ἀνὴρ ἐν πόνοις πονεῖ ἑαυτῷ (b) καὶ ἐκβιάζεται ἑαυτοῦ τὴν ἀπώλειαν, (c) ὁ μέντοι σκολιὸς ἐπὶ τῷ ἑαυτοῦ στόματι φορεῖ τὴν ἀπώλειαν. (Divided differently from Rahlfs.) “(a) A man who toils [lit. “who is in toils”] toils for himself (b) and pushes away his destruction. (c) The perverse one, however, bears destruction on his own mouth.” ἐαυτοῦ τὴν ἀπώλειαν = **פידו** (de Lagarde). Being unable to make good sense of **כי אכף עליו פידו\***, G chose to produce a proverb asserting the value of toil. This is reinforced by the moralizing addition in G 16:26c, which is an active rewriting of M 16:26b that shows awareness of both **פיהו** and **פידו** (in Hebrew or Greek translation). The result is antithetical parallelism (Gerlemann 1956, 20), but there are too many other changes to indentify the creation of parallelism as the main motive.

S: **וְהוּא מְסֻפָּר לְפִי וְלִפְתָּחוֹ**. “(a) A person who causes suffering—he has sufferings, (b) and from his own mouth destruction comes upon him [lit. ‘it’—the **פ**].” Exploiting the fact that **עמל** can refer to suffering as well as toil, S ignores the morphology of the Hebrew and paraphrases in such a way as to avoid giving the impression that hard work can backfire. S 16:26a is based on M 16:26a; S shows no sign of G 16:26b; S 16:26b ≈ G 16:26c. S takes the notion of “destruction” from G 16:26c but does not follow G’s construal. The verse becomes a maxim about self-wrought moral retribution.

כִּי־אֶכֶף עָלָיו פִּיהוּ: 27 אִישׁ בְּלִיעַל כָּרָה רָעָה וְעַל־שְׁפָתָיו כָּאֵשׁ  
 צָרְבֶת: 28 אִישׁ תַּהֲפֹכֹת יִשְׁלַח מִדּוֹן וְנִרְגָן מִפֶּרִיד אֱלוֹף: 29 אִישׁ  
 חָמֵס יַפְתֶּה רַעְהוּ וְהוֹלִיכֹוּ בְּדֶרֶךְ לֹא־טוֹב: 30 עֵצָה עֲנִיו לַחֲשֹׁב  
 תַּהֲפֹכֹת קֶרֶץ שְׁפָתָיו כֹּלָה רָעָה: 31 עֲטֹרֶת תִּפְאָרֶת שִׁיבָה בְּדֶרֶךְ  
 צִדְקָה תִּמְצָא: 32 טוֹב אֶרֶץ אֲפִים מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלֶּכֶד עִיר:  
 33 בַּחִיק יוֹטֵל אֶת־הַגּוֹרֵל וְמִיָּהוּהָ כָּל־מִשְׁפָּטוֹ: 17:1 טוֹב פֶּת חֲרָבָה

16:27 שפתי M<sup>K</sup> G (τῶν ἐαυτοῦ χειλέων) V (*labiis eius*) T (ובספוותיה) ] שְׁפָתוֹ M<sup>Q</sup> (num)

צרב M S (ⲡⲥⲣⲃ) ] צבר\* ≈ G (θησαυρίζει) (metath בר → רב)

The *ketiv*'s plural is certainly right. According to the common idiom, words are on a person's *lips*, not lip. In this case, the *ketiv* is an orthographic clarification of the שפתו, which was retained as the *qere* and should have been vocalized שְׁפָתוֹ. In the preponderance of cases, it is the *qere* that inserts a *yod* to indicate a plural (see the list in Gordis 1971, 86–92), but there are exceptions, as in 21:29.

θησαυρίζει (“stores up”) retroverts to צבר (Jäger) or a grammatically impossible צברת (cf. the correspondence in Zech 9:3) misconstrued as a masculine. The translator would have overlooked the final ת in any case.

S has חִסְמוֹ (“his mouth”) for “his lip.” This is a synonym variant that could belong to the translator or a Hebrew scribe.

16:28 מפריד M G (διαχωρίζει) ] מרדף\* S (ⲙⲣⲉⲩ) (transp פרד → רדף, orth)

G: (a) ἀνὴρ σκολιὸς διαπέμπεται κακὰ (b) καὶ λαμπτήρα δόλου πυρσεύει κακοῖς (c) καὶ διαχωρίζει φίλους. “(a) A perverse man spreads evils about, (b) and kindles a torch of deceit for the wicked (c) and separates friends.” Stichoī a and b are overlapping translations of M 16:28a. In 16:28a, κακά is a broad translation of מדון “strife,” similar to the treatment of זדון in 13:10 and ריב in 18:6. The word choice emphasizes the scope of the damage. In 16:28b, G construes the נר of ונרגן as נר (thus λαμπτήρα) and ignores the rest of the word. δόλου and πυρσεύει were added to develop the fire imagery implicit in G’s “torch.” The troublemaker ignites the torch that the wicked will use to burn others. This is a rare case of G-Proverbs creating a metaphor on its own. G 16:28c = M 16:28b. This could be a later correction, though not from the Hexaplaric sources, which do not represent it.

S: (a) = M; (b) ,סוֹחֵם יוֹפִי וְנֹכַח אֶת־חֲבֵרָיו. “(b) and a worthless man persecutes friends.” S has מַרְדִּיף, a transposition of מַפְרֵד (to which the vowel letter ם was subsequently added).

16:30 כֹּל הָרָעָה ] כֹּל הָרָעָה [ מִכָּל הָרָעָה M S (כֹּל הָרָעָה ] כֹּל הָרָעָה [ G (πάντα τὰ κακά) (div fin ] + כֹּר הָרָעָה הוּא \* G (οὗτος κάμινός ἐστιν κακίας) (transfer from 16:27a, elab)

G: (a) στηρίζων ὀφθαλμοὺς αὐτοῦ λογίζεται διεστραμμένα, (b) ὀρίζει [G<sup>BS</sup>; var: ὀργίζει G<sup>A</sup>; ἐπιδάκνων G<sup>MSS</sup>] δὲ τοῖς χεῖλεσιν αὐτοῦ πάντα τὰ κακά, (c) οὗτος κάμινός ἐστιν κακίας. “(a) Fixing his eyes, he plans crooked things, (b) and he marks out [vars: “enrages”; “bites”] with his lips all the evils. (c) This one is a furnace of evil.” The textual situation of G in this verse is complex, but the text in G<sup>BS</sup> is best, with ὀρίζει representing basically the same understanding of קָרַץ as in 6:13, where it is translated ἐννεύει, which means to mark out, hint at, or the like. ἐπιδάκνων (preferred by de Lagarde and Baumgartner), attested in minuscules and some secondary translations, also goes back to the Hebrew text but understands קָרַץ as “pinch,” hence—since the action is done with the lips/mouth—“bites.” קָרַץ means “pinch” in Job 33:6, but this sense is not recognized elsewhere in G.

πάντα τὰ κακά = כֹּל הָרָעָה, for M’s כֹּל הָרָעָה (“completes evil”). G handles similar phraseology quite differently in 6:13–14. 16:30c is an addition based on 16:27a which says that the knave כֹּר הָרָעָה (“mines evil”). Transferred to the present verse, the phrase was misdivided as כֹּר הָרָעָה and understood as כֹּר הָרָעָה. The division error shows that the transfer took place in Hebrew, not Greek. The source text read, approximately, כֹּר הָרָעָה הוּא. The added stich enhances the description of the lawless man by transferring to him one of the characteristics of another bad type, the man of Beliyya’al.

16:32

G = M, but using “anger” (ὀργῆς) to render רוּחַ for greater specificity.

16:33

G: (a) εἰς κόλπους ἐπέρχεται πάντα τοῖς ἀδίκους, (b) παρὰ δὲ κυρίου πάντα τὰ δίκαια. “(a) Everything comes into the bosom for the unjust [pl], (b) and from the Lord are all just things.” So as not to give credibility to lot casting (which was a common way of inquiring of gods among foreign peoples but not in Hellenistic Judaism), the translator transforms the verse into a new proverb. See the comment on 18:18.

וְשִׁלוֹה־בָּהּ מִבֵּית מָלֵא זְבַח־רִיב: 2 עֶבֶד־מִשְׁפִּיל יִמְשַׁל בֶּבֶן מִבֵּישׁ  
 וּבִתּוֹךְ אֲחִים יִחַלֵּק נַחֲלָה: 3 מִצָּרָף לְכֶסֶף וְכוֹר לְזָהָב וּבָחֵן לַבּוֹת  
 יִהְיֶה: 4 מִרַע מִקְשִׁיב עַל־שְׁפַת־אָוֶן שֶׁקֶר מִזִּין עַל־לִשׁוֹן הוֹת: 5 לַעֲג  
 לָרֶשׁ חֲרָף עֲשֵׂהוּ שְׂמֵחַ לֵאדִיד לֹא יִנָּקֶה: 6 עֲטֹרֶת זָקֵנִים בְּנֵי בָנִים  
 וּתְפָאֶרֶת בָּנִים אֲבוֹתָם: 7 לֹא־נֶאֱוָה לְנַבֵּל שְׁפַת־יֵתֶר אֵף כִּי־לִנְדִיב

## 17:1

G: (a) κρείσσων ψωμὸς μεθ' ἡδονῆς ἐν εἰρήνῃ (b) ἢ οἶκος πλήρης [var: πλήρης > G<sup>B</sup>] πολλῶν ἀγαθῶν καὶ ἀδίκων θυμάτων μετὰ μάχης. "(a) Better a morsel with pleasure in peace (b) than a house full of many good things and unrighteous sacrifices with contention." This is an expansive translation, showing the influence of μετὰ ἀδικίας in G 15:29a (M 16:8). μεθ' ἡδονῆς does not render חרבה (or ערבה\*, as Jäger suggests). Rather, חרבה is ignored while בָּהּ שְׁלוֹה is translated twice. The translator may intend to emphasize the goodness of the experience of eating in peace, though he is actually missing the point of the ratio ("Better A [something not so good] with B [something very good] than A' [something better than A] with B' [something much worse than B].") In 17:1b, G details the ratio by separating A' and B'. See the comment on 15:17 in ABP. V sicca ("dry") = חרבה, cum gaudio ("with gladness") = μεθ' ἡδονῆς considered as representing בָּהּ שְׁלוֹה.

## 17:2

For M's בֶּבֶן מִבֵּישׁ ("a disappointing son"), G uses δεσποτῶν ἀφρόνων ("foolish masters") to intensify the assertion of wisdom's power. Whereas M says that the wise servant will rule over the foolish son (but not over the other sons), G has him lording it over his own master; see Giese 1992b, 408. (The plural "masters" is for generality.)

## 17:3 M ] וּבָחֵן \* (ἐκλεκταί) (syn, Aram, equal)

G: (a) ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός, (b) οὕτως ἐκλεκταὶ καρδίαι παρὰ κυρίῳ. "(a) As silver and gold are tested in a furnace, (b) so are hearts chosen by the Lord." G supplies coordinating adverbs as it often does; e.g., 21:1; 25:14, 19, 20; 26:14. For M's וּבָחֵן ("tests"), G has ἐκλεκταί, which reflects וּבָחֵר in the source text, where it would have been an Aramaism meaning "test" (used in Prov 10:20; Sir 4:27; Isa 48:10). G gave בָּחַר its standard Hebrew sense of "choose."

(To be sure, **בָּחַן אֶבְרָהָם** is translated *λίθον πολυτελῆ ἐκλεκτόν* in Isa 28:16, but there the word is difficult and the notion of “choice” was probably prompted by context.) **וּבַחַר** could be original or have arisen in proto-G transmission.

S's **וּבַחַר** = **וּבַחַר** or **וּבַחַר**.

#### 17:4

G: (a) *κακὸς ὑπακούει γλώσσης παρανόμων*, (b) *δίκαιος δὲ οὐ προσέχει χεῖλεσιν ψευδέσιν*. “(a) An evil man obeys the tongue of evildoers, (b) but a righteous man does not hearken to deceitful lips.” G 17:4b is a converse translation of M’s “deceit (= a deceitful man) hearkens to a deceitful tongue,” creating an antithesis between the stichoi. It transposes “tongue” and “lips,” apparently indifferent to the placement of these pragmatic synonyms.

S = G.

#### 17:5

G: (a) (b) = M; (c) *ὁ δὲ ἐπισπλαγχνιζόμενος ἐλεηθήσεται*. “(c) But he who shows compassion will receive mercy.” G adds 17:5c to provide an antithesis to 17:5a and emphasizes the importance of compassion (see BAP 122–23).

#### 17:6 fin ] + 2 stichoi G (17:6a) (elab)

#### 17:6a

G: (a) *τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων*, (b) *τοῦ δὲ ἀπίστου οὐδὲ ὀβολός*. “(a) To the trustworthy man (belongs) the entire world of possessions, (b) but to the unfaithful one, not a penny.” This is an independent saying that connects to the following by the theme word *πιστός*. Most MSS add this to 17:4, but G<sup>B</sup> appends it to verse 6. Its syntax suggests Greek origin. The notion of the spiritual riches of the sage is a commonplace of Greek rhetoric; see BAP.

#### 17:7

G: (a) *οὐχ ἀρμόσει ἄφρονι χεῖλη πιστὰ* (b) *οὐδὲ δικαίῳ χεῖλη ψευδῆ*. “(a) Trustworthy lips do not befit a fool, (b) nor deceitful lips the righteous man.” M has “Excessive speech is not fitting for a scoundrel; how much less so false speech for a noble!” This is puzzling, because excessive speech does not befit *anyone*. BHS seeks to improve M 17:7a by reading **יִשְׁרָאֵל** for **יִתֵּר**, but a **ש** → **ת** change would be hard to explain.

שִׁפְת־שָׁקֶר: 8 אֶבֶן־חַן הַשָּׁחַד בְּעֵינַי בְּעָלָיו אֶל־כָּל־אִשֶּׁר יִפְנֶה  
 יִשְׁכִּיל: 9 מִכֶּסֶה־פֶּשַׁע מִבִּקֵּשׁ אֶהְבֶּה וְשֹׁנֵה בְדָבָר מִפָּרִיד אֱלוֹף:  
 10 תַּחַת גְּעָרָה בְּמִבְּיֹן מֵהִכּוֹת כָּסִיל מֵאָה: 11 אֶדְמָרִי יִבְקֹשׁ־רַע  
 וּמִלֵּאָדָּא אֶכְזָרִי יִשְׁלַח־בּוֹ: 12 פָּגוּשׁ דָּב שִׁכּוֹל בָּאִישׁ וְאֶל־כָּסִיל

G's "trustworthy lips" was probably a deliberate change from "excessive speech." G makes the proverb more logical by changing "excessive" to "trustworthy" (on the basis of the antithesis). Trustworthy lips may be said not to befit a fool in the sense that he does not *have* them, just as a righteous man does not have deceitful ones.

S אֶמְצָא־אֱמוּנָה ("faithful") = G.

#### 17:8

G: (a) *μισθὸς χαρίτων ἢ παιδεία τοῖς χρωμένοις*, (b) *οὗ δ' ἂν ἐπιστρέψῃ, εὐοδωθήσεται*. "(a) Instruction is a reward of grace for those who use (it), (b) and wherever it turns, it succeeds [or, 'and wherever he turns he succeeds']". (By the latter translation, the antecedent of "he" is "those who use it," in spite of the difference in number.) G backs away from M's praise of bribes. The G translators generally understood שָׁחַד as a gift and rendered it *δῶρον*. G-Proverbs does not condemn gift giving altogether (see 18:16; 21:14), but it does reject bribes in 15:27 and 19:24. On בְּעָלָיו see the comment on 16:22.

V: (a) *gemma gratissima expectatio praestolantis* (b) *quocumque se verterit prudenter intellegit*. "(a) The expectation of him who waits is a lovely jewel, (b) wherever he turns, he observes wisely." V likewise avoids praise of bribes, though taking a different tack from G.

Although S does not avoid affirming gift giving consistently, he may be shying away from it in this case. In 21:24, he uses מַגֵּנָה ("gift"), a less weighted term, saving מַגֵּנָה for illegitimate bribes (6:35; 15:27; 17:23). In the present verse S avoids praise of bribes by translating שָׁחַד with מְשֻׁבָּח ("is lovely") and יִשְׁכִּיל with מְשֻׁבָּל ("is intelligence").

#### 17:9

G's μισεῖ ("hates") misconstrues וְשֹׁנֵה as וְשָׂנֵא. G possibly read וְשָׂנֵא. The latter is found in a Hebrew manuscript (see BHQ). However, both G and a later Hebrew scribe might have used "hates" because it is hatred

that could be expected to divide friends. (The Hebrew proverb actually condemns gossip.) φίλους καὶ οἰκέλους (“friends and kin”) is a double translation of רֵעַ (“friend”).

S: (a) = M, (b) = G. Read אָפּטײַטן = κρύπτειν, for אָפּטײַטן (Pinkuss).

### 17:10

G: (a) συντρίβει ἀπειλή καρδίαν φρονίμου, (b) ἄφρων δὲ μαστιγωθείς οὐκ αἰσθάνεται. “(a) A threat breaks the heart of a prudent man, (b) but a fool, (even when) beaten, perceives nothing.” M’s תַּתֵּי is a G-stem imperfect from תָּנַח “come down,” hence “impact.” This word gave the translators difficulty. G parses תַּתֵּי as a causative H-stem (תַּתֵּי), as if from תָּחַת. גַּר is rendered ἀπειλή also in 13:8; Isa 50:2; 54:9. G’s “perceives nothing” (or “does not take notice”) is a contextual guess for מֵאֵה, which became obscure once תַּתֵּי was assumed to be causative.

S: רָבָה שֶׁלֹּא יִשְׁכַּח הַחֹכֶם אֶת הַמַּכּוֹת וְהַפְּלֹאֲלִי יִשְׁכַּח. i. “(a) A rebuke shatters the heart of the wise, (b) and instead of [or ‘because of’] a blow, a fool is beaten and does not feel (it).” S first translates תַּתֵּי as שֶׁבַע (“shatters”) = G, then as שֶׁבַע = תַּתֵּי, thus accommodating his two sources, though not very smoothly.

V *proficit* (“benefits”) and α’ πλῆξις (“a blow”) are contextual guesses. θ’ ἤξει (“will reach”) and T אָלֵךְ (“enters”) are basically correct.

### 17:12

G: (a) ἐμπεσείται μέριμνα ἀνδρὶ νοήμονι, (b) οἱ δὲ ἄφρονες διαλογιῶνται κακά. “(a) Cares will befall an intelligent man, (b) but fools are preoccupied with evils.” G’s point is that although the intelligent man is not immune to worries, the fool is constantly in anxiety about pending misfortune. To express this idea, G uses wordplays: דָּב with דֹּאֲבָה (“worry”) and שְׂכֹל (properly: “bereft”) with שָׂכֵל (“be intelligent”). It is clear that the wordplays are deliberate and homiletically motivated, because דָּב is unproblematic and, outside of Proverbs, consistently translated ἄρκος (“bear”). In Prov 28:15, G identifies דָּב with Aramaic דֹּאֲב and translates λύκος (“wolf”), though דָּב means “bear” in Aramaic also. To enable his homily, G also ignores the Hebrew word order in ἀνδρὶ νοήμονι (see comment on 11:21). וְאֵל כִּסִּי was understood as elliptical for “and cares fall upon (וְאֵל) a fool.” κακά is loosely based on M בְּאוֹלָתוֹ; cf. 13:6. The result is an idea out of line with M-Proverbs’ belief that wisdom brings security and confidence (1:33; 3:23; 10:9; 28:1). In 17:10, too, G concedes the occasional vulnerability of the wise. The sentiment of G 17:12a is closer to that of Qoh 1:18. The idea of the evildoer living in anxiety may



בְּאוֹלָתוֹ: 13 מְשִׁיב רָעָה תַּחַת טוֹבָה לֹא־תִמוּשׁ רָעָה מִבֵּיתוֹ:  
 14 פּוֹטֵר מִים רֵאשִׁית מִדּוֹן וְלִפְנֵי הַתְּגַלֵּעַ הָרִיב נָטוּשׁ: 15 מִצְדִּיק  
 רָשָׁע וּמִרְשִׁיעַ צִדִּיק תּוֹעֵבֶת יְהוָה גַּם־שִׁנְיָהֶם: 16 לָמָּה־זֶּה מִחִיר  
 בְּיַד־כְּסִיל לְקִנּוֹת חֲכָמָה וְלִב־אֵין: 17 בְּכָל־עֵת אֱהָב הָרָע וְאֵח

have been imported from Prov 17:13. Given these uncertainties, further retroversion is not feasible.

S: *וַיִּבֶן הָרֵעַ וְהַכֹּהֵן הַכֹּהֵן*. “(a) Care and fear may befall a wise man (b) and a fool in his folly.” S = G, but translating *μέριμνα* by a hendiadys: *וַיִּבֶן הָרֵעַ* (with a sg verb).

17:13 תְּמִישׁ ] (תַּפְסוֹק) T<sup>L</sup> V (*recedet*) S (*אָחַד*) G (*αὐθιγέσεται*) M<sup>Q</sup> תְּמוּשׁ 17:13  
 M<sup>K</sup> (graph 1 → י)

The intransitive *qere* is required by context.

17:14 מִים M ] מְלִים\* G (*λόγοις*); S (*גִּחַח*) (G: near dittog/haplog  
 י ↔ לִי, equal; S: near dittog ר → רר)

M reads, literally, “Releasing water—the start of a quarrel, so before a quarrel breaks out, leave off!” In other words, provoking a quarrel is like opening a sluice gate. The flow begins as a trickle but quickly surges out of control; see ABP.

G: (a) *ἐξουσίαν δίδωσιν λόγοις ἀρχὴ δικαιοσύνης*, (b) *προηγείται δὲ τῆς ἐνδείας στάσις καὶ μάχη*. “(a) Righteous rule gives authority to words, (b) but sedition and strife go before poverty.” G’s translation is a guess at a difficult verse, connecting to M only in miscellaneous words. (G does not know the meaning of *הַתְּגַלֵּעַ* but renders it differently in each occurrence [17:14; 18:1; 20:3; see de Waard 2006, 266–68]. In fact, modern lexicographers also guess its meaning.) Nevertheless, it is possible to retrovert *λόγοις* to *מְלִים*, where M has *מִים*. The validity of G’s reading is supported by the idiom in Ps 22:8b, *יִפְּטְרוּ בְּשִׁפְהָ* (“they let loose with the lip”), i.e., “shoot off their mouths” in insult. The graphic mechanism of the dittography or haplography י ↔ לִי is unclear, but it is also unclear why the translator would make the change. G’s source text should be translated, “Releasing words starts a quarrel, so before a quarrel breaks out, leave off.” That is to say, uncontrolled speech provokes conflict—a teaching found often in wisdom literature, such as in Prov 10:19 and 17:27. Both M and G’s reconstructed source text are valid proverbs. In



fact, G's rendering, too, though not in my view correct, creates a valid proverb, because proverbs can emerge in the act of translating.

V construes the proverb as a warning against imprudence, translating 17:14b as *et antequam patiaturs contumeliam iudicium deserit* ("and before he suffers insult he abandons judgment").

S: **אֲשִׁיר דְּמָא הֵיךְ מִיָּא**. "(a) He who spills blood (b) provokes a judgment before the ruler." S has **דְּמָא** ("blood") = **דְּמִים** for **מִים**. This arose by a near dittography of the **ר** of **פּוֹטֵר**. S is struggling to make sense out of this text. T combines S and M: **אֲשִׁיר דְּמָא הֵיךְ מִיָּא** ("he who spills blood like water").

### 17:15

G: (a) ὃς δίκαιον κρίνει τὸν ἄδικον, ἄδικον δὲ τὸν δίκαιον, (b) ἀκάθαρτος καὶ βδελυκτὸς παρὰ θεῷ. "(a) He who judges the unjust as just, and the just as unjust, (b) is impure and disgusting before God." G has a double translation of **תועבת**, probably for emphasis but perhaps also for the sake of quantitative balance (Gerleman 1956, 25). Since G speaks of only one person in 17:15a, it ignores **שְׁנֵיהֶם** in 17:15b.

### 17:16 fin ] + 2 stichoi G (17:16a) (elab)

#### 17:16a

G: (a) ὃς ὑψηλὸν ποιεῖ τὸν ἑαυτοῦ οἶκον, ζητεῖ συντριβήν. (b) ὁ δὲ σκολιάζων τοῦ μαθεῖν ἐμπεσείται εἰς κακά. "(a) He who raises high his own house seeks disaster, (b) and he who turns aside from learning will fall into evils." G 17:16aa ≈ M 17:19b. G's raising one's house is a clearer image of haughtiness than M's idiom in 17:19b of raising the door (**פתח**). G 17:16ab represents and paraphrases a few words taken from M 17:20, namely, **עֵקֶשׁ לֵב** ("he whose heart is crooked") and **יפול ברעה** ("will fall into evil"). G 17:16a probably originated as a Hebrew verse composed (like many sayings in M-Proverbs itself) from components of other verses. G 17:16a can be retroverted approximately to **מגביה ביתו מבקש שבר ועקש ללמוד יפל ברעה**. The locution **עֵקֶשׁ** + infinitive is (judging from the thirteen usages of **עֵקֶשׁ** in the HB) foreign to BH usage and was composed by a later scribe. Some MSS of V include 17:16a in 17:16.

### 17:17

G: (a) εἰς πάντα καιρὸν φίλος ὑπαρχέτω σοι, (b) ἀδελφοὶ δὲ ἐν ἀνάγκαις χρήσιμοι ἔστωσαν. (c) τούτου γὰρ χάριν γεννῶνται. "(a) Let there be to you a friend for every occasion, (b) and let (your) brothers be useful in

לְצָרָה יוֹלֵד: 18 אָדָם חֲסֵר-לֵב תוֹקֵעַ כַּף עָרֵב עֲרֻפָּה לִפְנֵי רֵעֵהוּ;  
 19 אָהֵב פֶּשַׁע אָהֵב מִצָּה מִגִּבִּיָּה פֶתְחוֹ מִבֶּקֶשׁ-שָׁבֶר: 20 עֲקֹשׁ-לֵב  
 לֹא יִמְצָא-טוֹב וְנִהְפֶּךְ בְּלִשׁוֹנוֹ יִפּוֹל בָּרֵעֵה: 21 יֵלֵד בְּסִיל לְתוֹגָה לוֹ  
 וְלֹא-יִשְׁמַח אָבִי נָבֵל: 22 לֵב שֹׂמֵחַ יִיטֵב גֵּהֶה וְרוּחַ נִכְאָה תִיבֹשׁ-  
 גֶּרֶם: 23 שָׁחַד רַחֵם רֵשָׁע יִקַּח לְהָטוֹת אֲרָחוֹת מִשְׁפָּט:  
 24 אֶת-פָּנָיו מִבֵּין חֲכָמָה וְעֵינָיו כְּסִיל בִּקְצֵה-אֶרֶץ: 25 בְּעַס לְאֲבִיו בֶּן

tribulations, (c) because for this were they born.” G turns M’s statement into advice. Stichoi 17:17bc recapitulate M 17:17b expansively, lest one get the grim impression that a brother being “born” for trouble means that he is destined to suffer it.

#### 17:18

G: (a) ἀνὴρ ἄφρων ἐπικροτεῖ καὶ ἐπιχαίρει ἑαυτῷ (b) ὡς καὶ ὁ ἐγγυώμενος ἐγγύῃ τὸν ἑαυτοῦ φίλον. “(a) A foolish man applauds and takes pleasure in himself, (b) just like one who pledges himself by (giving) surety for his friend.” תוקע כף (“strikes the hand”) is translated twice in 17:18a and is understood as an expression of joy, as in Ps 47[46]:2, where the phrase is rendered κροτήσατε χεῖρας (“clap hands”). (G misunderstands the idiom in Prov 11:15 as well.)

G is unbalanced, comparing the fool’s smug pleasure in himself with the very different happiness one gets when providing a friend with financial help. This awkwardness results from the translator’s assumption that the guarantor is offering surety *for* his friend, as in G 6:1. (What is actually happening is that a loan guarantor shakes [lit. “strikes” or “clasps”] the lender’s hand to seal an agreement to provide surety *on behalf of* a third party, the borrower [ABP].) The lender in this situation is the guarantor’s רע (“neighbor,” “acquaintance.”) G assumes that providing surety for a friend is a worthy deed; thus too in Sir 29:14–20. (Both G and Ben Sira may be reflecting an awareness of the necessity of loan guarantees in a more commercialized economy.) At the same time, G 6:1 (like Sir 8:13; 29:20) acknowledges the risks involved in doing so.

#### 17:19–21

G shapes these verses into three couplets, whose pairing is marked by the particle δέ (BAP): 17:19–20a, 20b–21a, and 21b–21c.

## 17:19

G 17:19 = M 17:19a. M 17:19b is lacking in G here but appears in different form in G 17:16aa; see the comment there. The cause of the dislocation is uncertain.

## 17:20 עקש M G (σκληροκάριδος) ] עשׂק\* S (עשׂק) (metath עקש → עשׂק)

G = M, but the latter also appears partially in G 17:16ab. Though σκληροκάριδος is not the standard translation of עקש לב, it is a reasonable approximation, and it is not clear that the Hebrew should be retroverted to עקש לב (as BHQ does). In any case, what BHQ calls Sa'adia's "identical translation" does not witness to עקש, since his comment on the verse presupposes M.

S: עשׂק לב ("he whose heart is oppressed"). S had עשׂק לב for M's עקש לב. S says that "the man whose heart is oppressed will not find good." This pessimistic statement arose by a metathesis that was certainly accidental, not exegetical.

## 17:21 fin ] + 1 stichos G (21c) (antithesis)

G: (a) καρδιά δὲ ἄφρονος ὀδύνη τῷ κεκτημένῳ αὐτήν. (b) οὐκ εὐφραίνεται πατὴρ ἐπὶ υἱῷ ἀπαιδεύτῳ, (c) υἱὸς δὲ φρόνιμος εὐφραίνει μητέρα αὐτοῦ. "(a) and the heart of the fool is a misery to its possessor. (b) A father does not rejoice over an uneducated son, (c) but a prudent son makes his mother rejoice."

G's additional 17:21c is a converse translation of 10:1b. It provides an antithesis to 17:21b and with it forms a couplet, which disappeared when G paired 17:21a with 20b.

## 17:23 עֲוֹנֵי\* G (ἐν κόλπῳ) ] עֲוֹנֵי M (graph ב → מ)

G: (a) λαμβάνοντος δῶρα ἐν κόλπῳ ἀδίκως οὐ κατευοδοῦνται ὁδοί, (b) ἀσεβὴς δὲ ἐκκλίνει ὁδοὺς δικαιοσύνης. "(a) The ways of him who unjustly takes gifts in the bosom do not prosper, (b) and a wicked man perverts the ways of righteousness." ἐν κόλπῳ = עֲוֹנֵי. M's רשׁע ("evildoer") has a double translation: first used adverbially, ἀδίκως, then as the subject of 17:23b, ἀσεβὴς. (S does not translate the word.)

## 17:24

S's עֲוֹנֵי ("in the depths [of the earth]," for M's בקצה) alludes to the underworld and hints that this is the fool's (early) destination.

בְּסִיל וְמָמָר לִיּוֹלְדָתוֹ: 26 גַּם עֲנוּשׁ לַעֲדִיק לְהַכּוֹת נְדִיבִים  
 עַל-יִשְׂרָאֵל: 27 חוֹשֵׁן אֲמָרְיוֹ יוֹדֵעַ דַּעַת וְקֶרֶת רֹחַ אִישׁ תְּבוּנָה: 28 גַּם  
 אֲנִיל מַחְרִישׁ חֶכֶם יַחֲשֵׁב אֵטֶם שְׁפָתָיו נְבוֹן: 18:1 לְתַאֲוָה יִבְקֹשׁ  
 נִפְרָד בְּכָל-תּוֹשִׁיָּה יִתְגַּלֵּעַ: 2 לֹא-יִחַפֵּץ בְּסִיל בְּתְבוּנָה כִּי אִם-

## 17:26

G: (a) ζῆμιουσιν ἄνδρα δίκαιον οὐ καλόν, (b) οὐδὲ ὅσιον ἐπιβουλεύειν δυνάσταις δικαίοις. “(a) To punish a righteous man is not good, (b) nor is it pious to scheme against righteous princes.” G’s ὅσιον—a restatement of טוב (“good”)—makes disloyalty to princes a religious offense. G explains להכות (“smiting”) as “scheming,” which is the more usual way of harming princes. G loosely renders נדיבים על ישר without attention to syntax. In a similar vein V has *principem qui recta iudicat* (“the prince who judges right”). S’s לֹא-יִחַפֵּץ אֵטֶם שְׁפָתָיו נְבוֹן (‘‘righteous men who speak the truth’’) is more accurate; see ABP.

17:27 וְקָר M<sup>K</sup> ≈ G (μακρόθυμος δὲ) ≈ S (סוּבִיחַ) ≈ T (ודמכיכיא רוחיה) ]  
 יָקָר M<sup>Q</sup> V (*pretiosi*) (graph 1 → י)

The *ketiv* וְקָר רוח (“cool of spirit”), rather than the *qere* יָקָר רוח (“precious of spirit”), is earlier and preferable. וְקָר recalls the Egyptian idiom “the cool man,” meaning the man who is characterized by repose (see ABP). וְקָר is supported by the doublet in 14:29, with אָרַךְ אִפִּים (“patient” or “long-suffering”). The *qere*’s “precious of spirit” is a graphic change prompted by an unfamiliarity with the idiom “cool of spirit.” “Precious spirit” does not occur elsewhere, but נִפְשׁ יָקָרָה is used in Prov 6:26. T’s ודמכיכיא רוחיה (“and he whose spirit is humble”) is an interpretation of the unparalleled idiom וְקָר רוח rather than a translation of the easier יָקָר רוח, since T translated the similar idiom נִפְשׁ יָקָרָה in 6:26 using יִקְרָתָא.

G: (a) δὲ φείδεται ῥῆμα προέσθαι σκληρόν, ἐπιγνώμων, (b) μακρόθυμος δὲ ἀνὴρ φρόνιμος. “(a) He who refrains from uttering a harsh word, is intelligent, (b) and the patient man is prudent.” G adds “harsh” to explain what kind of words should be curbed.

## 17:28

G: (a) ἀνοήτω ἐπερωτήσαντι σοφίαν σοφία λογισθήσεται, (b) ἐνεὸν δέ τις ἑαυτὸν ποιήσας δόξει φρόνιμος εἶναι. “(a) Wisdom will be ascribed to the

unintelligent man who consults wisdom, (b) and whoever makes himself mute will be thought to be prudent.” The translator understood **מחריש** (“be silent”) in the extended sense of “be quiet and pay attention” (as in M-Isa 41:1 [ $\neq$  G]), hence “consults.” **חכם** is used twice: **σοφίαν** and **σοφία**. This is not exactly a double translation, since the words do not fill the same syntactic slot. Rather, once the translator understood **מחריש** as implying attention, hence consultation, he had to explain just what the object of consultation was. The image “shutting the lips” is (rather unnecessarily) demetaphorized.

18:1 **לְתַאֲוָה** M S (**כֹּחַ**) ] **לְתַאֲנָה**\* G (**προφάσεις**) (graph **ו** → **נ**)

G: (a) **προφάσεις** ζητεῖ ἀνὴρ βουλόμενος χωρίζεσθαι ἀπὸ φίλων, (b) ἐν παντὶ δὲ καιρῷ ἐπὶ πονεῖδιστος ἔσται. “(a) A man who wishes to separate himself from friends seeks pretexts, (b) and at all times he will be disgraced.” **προφάσεις** = **לְתַאֲנָה** (Cappelli, ref de Lagarde). This correspondence is unique but cannot be excluded, because **πρόφασις** occurs only four times in translated texts. The error could have arisen by **ו** → **נ** confusion, such as mentioned by Kennedy (1928, 68–69). The rest of the verse is a reasonable attempt to render a difficult text. **βουλόμενος** is distant from **לְתַאֲוָה** in placement and meaning and is not a doublet (contra BHQ). V = G.

S: **וְכִי יִשְׁכַּח חָכְמָה וְכִי יִשְׁכַּח טוֹב הַדָּרָשׁ**. “(a) And in silence he thinks about desire (b) and mocks good instruction.” S continues 17:28a, which describes the fool who keeps silent. He does not do so from prudence, S explains, but because he is preoccupied with his cravings and lusts. S **יִשְׁכַּח** (“mocks”) translates **יִתְגַּלֵּעַ**, as in 20:3, associating it with **לֵעָלָה** (Baumgartner; BHQ).

18:2

G: (a) οὐ χρεῖαν ἔχει σοφίας ἐνδεὲς φρενῶν. (b) μᾶλλον γὰρ ἄγεται ἀφροσύνη. “(a) He who lacks good sense has no use for wisdom, (b) because he is instead led by folly.” G 18:2b departs considerably from M. G’s **ἄγεται** associates **הַתְּגָלוֹת** with **גָּלָה** “go into exile,” as in, e.g., Amos 7:11, 17; Isa 23:1 (erroneously, as in the present verse); and Jer 40[47]:1.

S: **וְכִי יִשְׁכַּח חָכְמָה וְכִי יִשְׁכַּח טוֹב הַדָּרָשׁ**. “(a) The fool does not desire wisdom, (b) because his heart dwells on folly.” S uses some of G’s phrasing but continues the theme of the silent fool from 17:27–18:1, in spite of a Hebrew text that says almost the contrary.

בְּהִתְגַּלּוֹת לְבוֹ: 3 בָּבוֹא־רָשָׁע בָּא גַם־בוֹז וְעַם־קִלּוֹן חֲרָפָה: 4 מִיֵּם  
 עֲמָקִים דְּבָרֵי פִי־אִישׁ נֶחֱל נִבֵּעַ מִקּוֹר חֲכָמָה: 5 שְׂאֵת פְּנֵי־רָשָׁע  
 לֹא־טוֹב לְהִטּוֹת צִדִּיק בַּמִּשְׁפָּט: 6 שְׂפָתַי כִּסִּיל יִבְאוּ בָרִיב וְפִי  
 יִמְהַלְמוֹת יִקְרָא: 7 פִּי־כִסִּיל מִחֲתָה־לּוֹ וְשִׁפְתָיו מוֹקֵשׁ נַפְשׁוֹ:  
 8 דְּבָרֵי גִרְגֹן כָּמֶתֶלֶה־מִיֵּם וְהֵם יִרְדּוּ חֲדָרֵי־בֶטֶן: 9 גַּם מִתְרַפָּה

## 18:3

G: (a) ὅταν ἔλθῃ ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ, (b) ἐπέρχεται δὲ αὐτῷ ἀτιμία καὶ ὄνειδος. “(a) When a wicked man comes to the depth of evils he shows scorn, (b) and dishonor and disgrace come upon him.” Jäger suggests that G’s “comes to the depth of evils” paraphrases בָּא בָּאֵם (ditto of בָּא), lit. “in a pool,” hence “to the depths”; then “of evils” was added to explain the apparent metaphor. But the semantic distance between “pool” and “depths” is great. It is more likely that G did not understand that בּוֹז is the subject of “comes” and found it necessary to add the phrase to give the movement of “coming” an appropriate terminus.

S: מִכֹּחַ גִּדְּלוֹת, מִלֵּא חֲכָמָה, מִלֵּא חֲכָמָה, מִלֵּא חֲכָמָה, מִלֵּא חֲכָמָה. “(a) When the wicked man comes to the depth of evils, (b) there come upon him stupidity and contempt and shame.” S incorporates G’s εἰς βάθος κακῶν. (S, independently of G, made use of “to the depths” to allude to the underworld in 17:24.) Like G, S misunderstands the function of בּוֹז but tries to make sense of it on his own. The syntax of S 18:3b resembles G insofar as it ignores “with” but departs from G by placing the three nouns בּוֹז, קִלּוֹן, and חֲרָפָה in the second stich. S thereby turns the verse into a warning of the evildoer’s fate in “the depths,” that is, the underworld, as in S 17:24.

18:4 דְּבָרֵי M S (חֲלָ) ] דְּבָרֵי\* G (λόγος) (reform)

פִּי M S (וּ) ] בָּלֵב\* G (ἐν καρδίᾳ) (reform)

חֲכָמָה M S (וּגִבְחָה) ] חֲכָמָה\* G (ζῆλος) (assim, reform)

G: (a) ὕδωρ βαθὺ λόγος ἐν καρδίᾳ ἀνδρός, (b) ποταμὸς δὲ ἀναπηδύει καὶ πηγὴ ζωῆς. “(a) A word is deep water in the heart of a man, (b) a welling river and a fount of life.”

G’s differences from M in this verse may have arisen in Greek or in the Hebrew source text. For פִּי, G has ἐν καρδίᾳ, a choice that BHQ explains as assimilation to 20:5. For M’s “fount of wisdom” G has πηγὴ ζωῆς. This may be an assimilation to the more common מִקּוֹר חַיִּים (10:11;

13:14; 14:27). “Assimilation,” it should be noted, is not in itself a reason to ascribe a difference to the translation process and reject its status as a variant. Assimilation is also a means of creating new proverbs from existing sayings. If there was an underlying Hebrew in the present verse, it was מִים עֹמְקִים דָּבַר בִּלְבָב אִישׁ, נָחַל נָבַע מִקּוֹר חַיִּים.

Several medieval MSS KR have חַיִּים, which almost certainly is an adjustment, probably accidental, to the expected idiom. Whatever the motivations for the changes, both variants form valid proverbs.

### 18:5

G has τὸ δίκαιον where M has צִדִּיק. G several times translates a person type as an abstraction, e.g., 5:5; 14:10; 15:6; 18:5; 23:28.

### 18:6 M S יבאו ] יביאו\* G (ἄγουσιν) T (מייתן) (gram)

למהלמות M ] להמה למות\* G (τὸ θρασὺ θάνατον); למות\* S (למָוֶת) (G: div, scrambling למָה → להמה; S: homoi למָוֶת)

G: (a) χεῖλη ἄφρονος ἄγουσιν αὐτὸν εἰς κακά, (b) τὸ δὲ στόμα αὐτοῦ τὸ θρασὺ θάνατον ἐπικαλεῖται. “(a) The lips of a fool lead (him) to evils, (b) and his rash mouth summons death.” G had יבאו (or understood the verb as יביאו). The direct object “him” was supplied from context. In 18:6b, τὸ θρασὺ θάνατον = הָהִמָּה לְמוֹת (lit. “which murmurs for death”). הוּמִיָּה is translated θρασεία in 9:13. G’s להמה למות comes from להמהלמות, a redivision and scrambling of M’s consonants, למָהלמות. The cause was the repeated consonant sequences, but exact steps of the process cannot be determined.

S: (a) חֵלֶי הַכֹּהֵן יִבְאוּ לִמְוֶת. (b) וּפִיָּהּ יִבְאוּ לִמְוֶת. “(a) The lips of the fool enter into litigation, (b) and his mouth brings him to death.” S’s “to death” reflects לְמוֹת, which partially coincides with G’s reading. S’s reading must have arisen by homoi in למָהלמות, skipping over הלָמ because of the repeated לָמ.

T’s (ליה) “bring [him]” takes יבאו as causative. This is one of the rare cases in which T agrees with G against S and M. T’s rendering is surprising, because he must be using a pointed text. But the agreement with G is coincidental, as shown by the fact that T and G supply different words as complements, εἰς κακά and דִּינָא (“judgment,” “conflict”).

### 18:8 עזלה תפיל תרדמה M ≈ S ] דברי נרגן כמתלהמים והם ירדו חדר־בטן

עזלה תרדמה M ≈ S ] דברי נרגן כמתלהמים והם ירדו חדר־בטן \*ונפש רמיה תרעב G (ὁκνηροὺς καταβάλλει φόβος, ψυχὰι δὲ ἀνδρογύνων πεινάσουσιν) (transf from M 19:15, unc)

G: (a) ὁκνηροὺς καταβάλλει φόβος, (b) ψυχὰι δὲ ἀνδρογύνων πεινάσουσιν.



בְּמִלֵּאכָתּוֹ אֶחָ הוּא לְבַעַל מְשָׁחִית: 10 מְגִדֵּל־עֵז שֵׁם יְהוָה בּוֹ־יִרוּץ  
 צִדִּיק וְנִשְׁגָּב: 11 הוֹן עֲשִׂיר קָרִית עָזוּ וּכְחוּמָה נִשְׁגָּבָה בְּמִשְׁכִּיתוֹ:  
 12 לִפְנֵי־שֹׁכֵר יִגָּבָה לִב־אִישׁ וּלְפָנָי כְּבוֹד עָנוּה: 13 מְשִׁיב דָּבָר  
 בְּטָרֶם יִשְׁמַע אֹזְלוֹת הָיָא־לוֹ וּבְלִמָּה: 14 רוּחַ־אִישׁ יִכְלֹכַל מִחֲלָהוּ  
 וְרוּחַ נִכְאָה מִי יִשְׁאַנָּה: 15 לֵב נָבוֹן יִקְנֶה־דַּעַת וְאַזֵּן חֲכָמִים תִּבְקֶשׁ־  
 דַּעַת: 16 מִתֵּן אָדָם יֶרְחִיב לוֹ וּלְפָנָי גְּדִלִים יִנְחֶנּוּ: 17 צִדִּיק הָרָאשׁוֹן

“(a) Fear casts lazy people down, (b) and the souls of effeminate (men) will starve.” G here is fairly close to M 19:15, but there the Greek is quite different. The translation in 19:15 is tied to context. Apparently G’s source text had M 19:15 in 18:8 as well, but it is hard to explain the disparity between the translations. M 18:8 = M 26:22, but G 26:22 ≠ G 18:8. In other words, assimilation was at times one of the translator’s motives, but it was not applied consistently.

S: חֲלָמִי, וּשְׁכַחֵם יִרְחַק לִי כִּשְׁכַחֵם אֶתֵּן חֲתָלָי לִי לֵאמֹר: (a) The words of the sluggard cast him into evil, (b) and they bring him down to the chambers of Sheol.” שְׁכַחֵם (“lazy”) takes the meaning of נָרְגַן from G. (S does not know the meaning of the word and translates it differently at each occurrence [16:28; 18:8; 26:20, 22].) S translates חֲדָרֵי בֶטֶן as חֲדָרֵי הַבֶּטֶן (“chambers of the belly”) in 20:27 and 30, while in 26:22 it renders it as חֲדָרֵי הַלֵּב (“chambers of the heart”). In the present verse S wants to provide a clear deterrent to the disfavored behavior, since M’s “and they go down into the chambers of the belly” does not seem to be a bad outcome (and, in fact, is not intended as such).

18:9 מתרפה M ≈ S (,מִתְרַפֵּה וְהוֹלֵךְ אֶת־נַפְשׁוֹ) ] M<sup>MSS</sup> G (ἰώμενος ἑαυτὸν) (aur)

G: (a) ὁ μὴ ἰώμενος ἑαυτὸν ἐν τοῖς ἔργοις αὐτοῦ (b) ἀδελφός ἐστιν τοῦ λυμαιομένου ἑαυτὸν. “(a) He who does not heal himself by his labors (b) is the brother of the one who harms himself.” Since G could easily have understood מתרפה as “slack off,” its natural sense in this context, his source text probably had מתרפא. The latter writing, found also in a Geniza fragment (Rüger 1959, 275) and a number of medieval MSS KR, arose in Hebrew copying by careless association of the two homophones.



The error forced the addition of the negative and created a rather awkward statement.

### 18:10

G ἐκ μεγαλωσύνης (“from the greatness”), which is supported by αλ’ (ἐκ μεγέθους ἔργων), misconstrues לְגָדָה as לְגָדָה.

### 18:11

G: (a) ὕπαρξις πλουσίου ἀνδρὸς πόλις ὀχυρά, (b) ἡ δὲ δόξα αὐτῆς μέγα ἐπισκιάζει. “(a) The property of a rich man is a strong city, (b) and its honor gives much shade.” ἡ δὲ δόξα explains the metaphor of “wall.” Hitzig retroverts the Greek to וכבוד, but that is graphically distant from M’s כחומה. In 18:11b, G’s “shade” associates M’s במשכיתו with שֹׁכֵׁכ/סֹכֵׁכ (“to cover over”). סֹכֵׁכ is rendered by ἐπισκιάζειν in Ps 91[90]:4 and by σκιάζειν in 1 Chr 28:18 and Job 40:22.)

S: חֲסִידָא דְּמַלְכוּתָא דְּמַלְכוּתָא דְּמַלְכוּתָא. “(a) His strong city is glory and wealth, (b) and in a strong wall is his dwelling.” S continues the description of the righteous man’s rewards (hence חֲסִידָא “wealth” for “rich man” in 18:11a). S thereby avoids praising wealth, as M seems to do, and enhances the moral message. חֲסִידָא derives the difficult משכיתו from סֹכֵׁכ, but differently than G. That S had the very different משכן (BHQ) is doubtful.

### 18:14

G: (a) θυμὸν ἀνδρὸς πραΰνει θεράπων φρόνιμος, (b) ὀλιγόψυχον δὲ ἄνδρα τίς ὑποίσει; “(a) A sensible servant eases a man’s anger, (b) but who will bear a discouraged man?” The first stich seems like a guess at the difficult Hebrew. G’s guess creates a proverb with a rather subtle lesson: although it is prudent to appease the anger of one’s master, faintheartedness, with the refusal to say anything that may irritate him, is intolerable. (M would be best translated, “A man’s spirit can sustain him in sickness, but an ill spirit—who can bear it?”)

### 18:15 M G (φρονίμου) ] נָכוֹן\* S (אִמָּן) (graph ב → כ)

אִמָּן corresponds to a form of כֹּחַ everywhere in S-Proverbs except for here and 20:24. Here too it probably represents נָכוֹן. But M’s נָכוֹן best fits the context and the parallel חֲכָמִים.

### 18:17 יבֵּא M<sup>K</sup> ] וְבֵא M<sup>Q</sup> (gram, equal)

Either the *ketiv* (יבֵּא) or the *qere* is possible, but the *qere*’s use of the

בְּרִיבוֹ יִבְא־רָעָהוּ וַחֲקָרוֹ: 18 מְדִינִים יִשְׁבִּית הַגּוֹרֵל וּבֵין עַצְמוֹת  
 יִפְרִיד: 19 אֶחָ נִפְשָׁע מִקְרִית־עֹז וְיִמְדוּנִים כְּבָרִיחַ אֶרְמוֹן: 20 מִפְּרִי  
 פִּי־אִישׁ תִּשְׁבַּע בְּטֶנּוּ תִּבּוֹאֵת שְׁפָתָיו יִשְׁבַּע: 21 מוֹת וַחַיִּים בִּיד־  
 לְשׁוֹן וְאַהֲבִיָּה יֵאָכֵל פְּרִיָּה: 22 מִצָּא אִשָּׁה מִצָּא טוֹב וַיִּפְקֶר רָצוֹן

conjunction (reflected apparently in G's and S's "and when") seems to be an attempt to smooth out the abrupt introduction of the second stich as the *ketiv* has it. Abruptness, however, is often characteristic of Proverbs's style. One type of this asyndesis is discussed in ABP 1.256.

G: (a) δίκαιος ἑαυτοῦ κατηγοροῦς ἐν πρωτολογίᾳ. (b) ὡς δ' ἂν ἐπιβάλῃ ὁ ἀντίδικος, ἐλέγχεται. "(a) A righteous man is his own opponent at the start of the plea, (b) but when the litigant responds, he [i.e., the latter] is refuted." πρωτολογία is the prosecutor's right to speak first (GELS). G ἐπιβάλλειν here means "respond to an accusation," and ἐλέγχειν has its classical sense of "refute," "disprove" (BAP). Using technical judicial terminology, the verse says that the righteous man can effectively plead his own case and rebut accusations. Righteousness endows a man with rhetorical powers.

#### 18:18

G: (a) ἀντιλογίας σιγηρὸς [G<sup>BS\*</sup>A<sup>MSS</sup>; var: κληρὸς G<sup>ScV</sup>M<sup>S</sup>S<sup>Rahlfs</sup> SyrH] παύει κληρὸς, (b) ἐν δὲ δυνάσταις ὀρίζει. "(a) The silent man [var: "the lot"] stops conflicts (b) and separates princes." σιγηρὸς is OG, while κληρὸς ("lot") (= M) is the revision. The translator used "silent man" out of a hesitation to praise lot casting; similarly 16:33.

#### 18:19 M ] נושע\* G (βοηθούμενος) S (גִּבּוֹר) (graph?)

וּמְדוּנִים M<sup>K</sup> ] וְיִמְדוּנִים M<sup>OcQ</sup> M<sup>Or</sup> (dial? norm)

G: (a) ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις ὀχυρὰ καὶ ὑψηλή, (b) ἰσχύει δὲ ὥσπερ τεθεμελιωμένον βασιλείον. "(a) A brother helped by a brother is like a fortified and lofty city (b) and is as strong as a well-founded palace." G is largely a guess at an obscure verse, rendered with little attention to word order. Nevertheless, βοηθούμενος can be plausibly retroverted to נושע (lit. "is saved," i.e., "helped"). βοηθεῖν renders יש"ע (H-stem) in, e.g., Deut 22:27; 28:29, 31; Josh 10:6; and most significantly (in the N-stem) in Prov 28:18.

S גִּבּוֹר ("is helped") (whence T<sup>L</sup> דַּמְתַּעֲדָר; cf. BHQ) is probably

dependent on G. The mechanism of change from נפשע to נושע is unclear, but נפשע would not have been rendered “is helped.” Given the difficulties of the verse, G ὡς πόλις is uncertain evidence for בכרית\*, though that is a reasonable emendation if the original said something positive about the brother.

On the *ketiv-qere*, see the comment on 6:14.

18:20 תבואת M<sup>OC</sup> M<sup>ORQ</sup> ] תביאת M<sup>ORK</sup> (graph י → י)

G’s ἀπὸ καρπῶν (“and from the fruits”) in 18:20b for M’s תבואת (“the produce of [sc. his lips]”) was influenced by the phrase “the fruit of the mouth” in 18:20a as well as in 12:14a and 13:2a.

18:21

Jäger and others retrovert G’s οἱ δὲ κρατοῦντες αὐτῆς (“and those who seize it”) to וְאַחֲזִיָּהּ, for M’s וְאַחֲזִיָּהּ, but there is no graphic similarity between ז and ב to explain the error. The notion of “loving” the tongue (an organ that can produce either good or evil) may have puzzled the translator (as it does some modern commentators, e.g., Delitzsch and Clifford). Moreover, M may have seemed susceptible to a misreading advocating garrulousness. (It actually means to cherish fine speech.) For caution’s sake, the translator substituted κρατεῖν. By this translation, the verse inculcates the familiar teaching of controlling one’s tongue; compare the advice in 21:23 and 16:32. The notion of “control” accords with the metaphor of ἐν χειρὶ in the first stich.

18:22 אשה ] + טובה rab G (ἀγαθήν) αλ’ (χρηστήν) SyrH (ἀγαθήν) S (ܐܬܝܬܐ) T (טבתא) (> M) (explic)

fin ] + 2 stichoi G (22a: cf. S) (dbl, vocal)

G: (a) ὃς εὑρεν γυναῖκα ἀγαθήν, εὑρεν χάριτας, (b) ἔλαβεν δὲ παρὰ θεοῦ ἰλαρότητα. “(a) He who has found a good wife, has found happiness, (b) and has received joy from God.”

“Woman” is modified by “good” in several sources (see above), including Hexaplaric translations that must have had it in their Hebrew. Note especially the rabbinic sources, b. Ber. 8a; b. Yeb. 63b; Mid. Shoḥer Tov 151ab, with this addition. Some manuscripts of V (<sup>AMSS</sup>) add *bonam*.

M 18:22a speaks of the good fortune of finding a wife, thereby praising marriage itself. (The sages were, however, well aware that unfortunate matches are possible; cf. 19:13; 21:9, 19; 25:24; 27:15). G and other witnesses add “good,” to make it clear that only a virtuous woman is a blessing. “Good” must have been present in the Hebrew source text of G

מִיָּהוּהָ: 23 תַּחֲנוּנִים יִדְבַּר־רֶשׁ וְעֹשִׂיר יַעֲנֶה עֲזוֹת: 24 אִישׁ רָעִים  
 לְהַתְרַעַע וְיִשׁ אֹהֵב דְּבֵק מֵאֵח: 19:1 טוֹב־רֶשׁ הוֹלֵךְ בְּתַמּוֹ מֵעַקֵּשׁ  
 שִׁפְתָּיו וְהוּא יִעֲשִׂיר: 2 גַּם בְּלֹא־דַעַת נָפֶשׁ לֹא־טוֹב וְאֵץ בְּרַגְלִים

18:22a, since *אשה טובה* is reflected in G 18:22a, which, in Hebrew, is a doublet of G 18:22a. The Hexaplaric translations (see above) must have had it in their Hebrew as well. To be sure, “good” could have been added without a textual basis, as in V MSS. In fact, the medieval commentators, though using M without this word, emphasized that *אשה* refers only to a good woman. Nevertheless, the diversity of the sources cited, and the presence of *טובה* in talmudic and midrashic citations, show that the word was found in some ancient Hebrew MSS and that the expanded form had become a proverb in its own right.

#### 18:22a

G: (a) ὃς ἐκβάλλει γυναῖκα ἀγαθήν, ἐκβάλλει τὰ ἀγαθὰ. (b) ὁ δὲ κατέχων μοιχαλίδα ἄφρων καὶ ἄσεβής. “(a) He who expels a good wife expels happiness [lit. “the good”; pl], (b) but he who retains an adulteress is foolish and wicked.” G 18:22aa is a variant of M 18:22a, with *טובה*. The translator of 18:22aa implicitly vocalizes *מצא* as an H-stem participle: *מִצָּא* (“expel”) twice. The play on the consonantal *מצא* required knowledge of a Hebrew text; hence this verse too witnesses to *טובה* in the source of G 18:22a. The Hebrew underlying G 18:22a could be vocalized *מִצָּא אִשָּׁה טוֹב* or *מִצָּא אִשָּׁה טוֹבָה מִצָּא טוֹב*. The former was probably the primary intended sense, but the double reading may be deliberate as well. It creates the converse of the preceding verse: It is good to find a good wife and bad to divorce her.

The second stich, 18:22ab, was not available to S (see below). Hence it is probably a later addition in Greek. It supplies an antithesis to the first stich, 18:22aa, and also reminds the reader of the importance of divorcing an adulteress, which was obligatory in rabbinic law.

After M 18:22, S adds only 18:22aa: *וְהוּא מִצָּא טוֹב מִבֵּיתוֹ* (“And he who expels a good wife expels good from his house”). S had the equivalent of G 18:22aa in its source text but not 18:22ab. Joosten (1995, 71–72) says that the second rendering of 18:22 (i.e., G 18:22aa) is a translation of G but with attention to M. However, if S were dependent on G here, it would probably have copied the entire G addition. Also, S 18:22ab is not identical to G 18:22a but adds “from

his house” to explain (unnecessarily) where the woman must be expelled from. The likelihood is that S had a Hebrew form of 18:22a in its source text, which was implicitly vocalized as מְצִיאָה אִשָּׁה טוֹבָה מִצֵּא טוֹב.

18:23 M S ] > G (unc)

G lacks 18:23–19:2. I see no mechanical or ideological reason that would motivate the omission of these four verses from G.

18:24 M S ] > G (unc)

S: (a) רַעֲיָנִים הֵם רֵעִים (b) = M. “(a) There are friends who are (truly) friends.” S construes רַעֲיָנִים (correctly) as רַעֲיָנִים, in accordance with the *sebir*; see ABP.

19:1 M ] > G (unc)

רַעֲיָנִים\* S (רַעֲיָנִים) V<sup>MSS</sup> (*dives*) ] כְּסִיל M (reform)

Since a similar verse is omitted in 21:5, one might weigh whether G chose to omit 19:1 because the second stich seems to disparage ambition. Still, the first stich is entirely acceptable to G, and that too is absent. Also, 19:1 is part of a block of four omitted verses, so its absence cannot be explained individually.

S: רַעֲיָנִים הֵם רֵעִים כְּסִיל מִרְעִיב. “(a) The poor man who goes in innocence (b) is better than a rich man whose ways are twisted.” S 19:1b ≈ M 28:6b.

V: A variant in V has *dives* (“rich man”) rather than *insipiens* (“fool”). Since the phrase is absent from both G and OL, and V here differs from the way it translates 28:6b (*quam dives pravis* [“than a crooked rich man”]), the unexpected *dives* seems to be original and thus to witness independently to a Hebrew variant. T סְכֵל = M.

M 19:1 is ideologically unexceptionable, and it is unlike V to make radical changes for the sake of aesthetics or poetic logic (S, admittedly, might do so.) Earlier scribes in the Hebrew transmission, however, felt more at liberty to transfer verses and verse components, so the S-V variant has a claim to antiquity. As a rule we would not expect a significant Hebrew variant in Jerome. Nevertheless, the independent testimony of S and V support the hypothesis that there was a variant proverb, with 28:6b in place of 19:1b. The fact that G lacks 18:23–19:2 suggests that this part of the text was in flux fairly late.

M reads, “Better a poor man who walks in his innocence than a man of crooked lips who is a dolt.” This saying is unbalanced and rather banal, for an innocent poor man is better than either a liar *or* a fool, and

חוטא: 3 אֲנֹלֶת אָדָם תִּסְלֵף דֶּרֶכוֹ וְעַל־יְהִיָּה יִזְעַף לְבוֹ: 4 הֲזֹן יִסִּיף  
 יַעֲיִם רַבִּים וְדָל יִמְרֵעֵהוּ יִפְרֹד: 5 עַד שְׁקָרִים לֹא יִנְקָה וְיִפְיֵחַ  
 כְּזָבִים לֹא יִמְלֹט: 6 רַבִּים יַחֲלוּ פְּנֵי־נָדִיב וְכָל־הָרָע לְאִישׁ מִתָּן: 7 כָּל  
 אַחֲרֵי־רֹשׁ | שִׁנְאָהוּ אִף כִּי מִרְעֵהוּ רַחֲקוֹ מִמֶּנּוּ מִרְדֹּף אֲמָרִים לֹא־  
 הֵמָּה: 8 קִנְיָה־לֵּב אֲהָב נִפְשׁוֹ שֹׁמֵר תְּבוּנָה לְמִצְא־טוֹב: 9 עַד שְׁקָרִים

combining the two only weakens the force of the contrast. In a “better than” proverb like this, the second line should mention a quality that, other things being equal, is more desirable than indigence; see ABP. In any case, both the M and the S-V variant are valid proverbs.

19:2 M S ] > G (unc)

19:4 מִרְעֵהוּ M<sup>AY</sup> ] מִרְעֵהוּ M<sup>L</sup> (vocal err)

19:6

G: (a) πολλοὶ θεραπεύουσιν πρόσωπα βασιλέων, (b) πᾶς δὲ ὁ κακὸς γίνεται ὄνειδος ἀνδρὶ. “(a) Many serve the faces of kings, (b) but every bad man becomes a reproach to (another) man.” Similar phraseology occurs in G 29:26a, where θεραπεύουσιν translates מבקשים (lit. “seek”). In 19:6a, G has “kings” for M’s נָדִיב (“noble”). As in 25:15; 28:16; and 29:12, G elevates a high-ranking person (מֶלֶךְ, נָגִיד, קָצִין) to royal status so as to underscore the seriousness of the advice. κακός construes הרע as הָרָע. According to GELS, ὄνειδος = מדון (for M’s מתן), but that correspondence does not occur elsewhere. It seems that having begun the translation on a wrong track in 19:6b by assuming that וְכָל־הָרָע לְאִישׁ means “but every bad man to a man,” the translator then had to plug in a word (“disgrace”) that made sense of the clause. This antithesis was not created for literary elegance but to make sense of a misunderstood text.

S is based on M but largely ignores its syntax.

19:7 ממני ] + 4 stichoi G (7c-f) (elab)

לֹא M<sup>K</sup> ] לֹא M<sup>Q</sup> (aur, equal)

The *ketiv* and the *qere* are “equal” insofar as 19:7c is incomprehensible by either variant.

G: (a) πᾶς, ὃς ἀδελφὸν πτωχὸν μισεῖ, (b) καὶ φιλίας μακρὰν ἔσται. (c) ἔννοια ἀγαθὴ τοῖς εἰδόσιν αὐτὴν ἐγγιεῖ, (d) ἀνὴρ δὲ φρόνιμος εὐρήσει αὐτήν. (e) ὁ πολλὰ κακοποιῶν τελεσιουργεῖ κακίαν. (f) ὃς δὲ ἐρεθίζει [var: περικεντεῖ G<sup>MSS</sup>] λόγους [var: λόγοις G<sup>Complut MSS</sup>], οὐ σωθήσεται. “(a) Everyone who hates a poor brother (b) will also be far from friendship. (c) Good understanding will come to those who know it, (d) and a sensible man will find it. (e) He who does much evil fully accomplishes evil, (f) and he who provokes [var: “pierces”] by words will not be saved.” (The dative λόγοις in 19:7f, though poorly attested, seems necessary.)

G 19:7ab: G converts the first couplet from a cynical assertion to a moral lesson, partly by ignoring the Hebrew word order and by treating the morphology loosely. After 19:7b, G adds two couplets, verse 7cd and verse 7ef (not marked in Rahlfs as additions).

G 19:7cd: The second couplet is an independent proverb absent from M. It is an addition present in G’s source text and can be retroverted to טוב לְיִדְעוֹ וְאִישׁ תְּבוּנָה יִמְצָאוּ שָׁכֵל. ἐγγιεῖ looks like the translator’s addition, to clarify the elliptical Hebrew construction “X to Y” (found also in Ps 111:10). Behind ἔννοια ἀγαθὴ lies Hebrew שָׁכֵל טוֹב (ἔννοια = שָׁכֵל in Prov 16:22; the other words translated by ἔννοια are not modified by “good,” as שָׁכֵל is in 3:4; 13:15; Ps 111:10; and 2 Chr 30:22.) The retroverted Hebrew could also be translated: “(c) There is good intelligence for those who know it, (d) and the man of good sense will attain it.” (“It” in 19:7cd refers to “good intelligence.”)

G19:7ef: The third couplet, like the second, had a Hebrew source. τελεσιουργεῖ κακίαν represents the Hebrew idiom כָּלָה רָעָה (see 1 Sam 20:7, 9; 25:17). The couplet is related to the enigmatic M 19:7c (מִרְדָּף (אֲמָרִים לֹא הֵמָּה) by λόγοις = אֲמָרִים and the semantic association between “pursuing” (מִרְדָּף) and “provoking” (ἐρεθίζει). The Hebrew behind this couplet cannot be retroverted except by guesswork. This is unfortunate, because it might have provided a clue to the correct form of M 19:7c, an isolated and meaningless clause that looks like the mangled fragment of a lost couplet. G’s negative (οὐ) seems to support the *qere*, but the sentence is too distant from M to determine just what was in its source. V is influenced by G.

S 19:7c (לֹא חָזַק הַיָּד הַרְשָׁעָה); “He who is malicious in his words is not strong”) ≈ G 19:7f.

## 19:8

S has אֱמוּנָה (“faith”) for תְּבוּנָה. BHQ says, opaquely, that S arises



לֹא יִנָּקָה וַיִּפְיחַ כְּזָבִים יֶאֱבֹד: פ 10 לֹא־נֶאֱמָה לְכִסִּיל תִּעֲנוּג  
 אֶף כִּי־לִעְבֹד | מִשָּׁל בְּשָׂרִים: 11 שִׁכָּל אָדָם הָאֶרֶץ אָפֹ  
 וַיִּתְּפֹאֲרֶתוּ עֶבֶר עַל־פֶּשַׁע: 12 נָהָם בְּכַפִּיר וְעַף מִלֶּךְ וְכָטַל עַל־  
 עֶשֶׂב רְצוֹנוֹ: 13 הוֹת לְאָבִיו בֶּן כָּסִיל וְדֹלֶף טִרֵּד מְדִינַי אִשָּׁה:  
 14 בֵּית וְהוֹן נִחְלַת אָבוֹת וּמִיָּהוָה אִשָּׁה מִשְׁבָּלֶת: 15 עֲצָלָה תִּפְּלִל

“via אמונה.” In fact, ת/א interchange is possible in the paleo script (א, א). For the phenomenon, see Talmon 1981, 504–21. The error was facilitated by the fact that “keep faith” felt more natural.

#### 19:10

G: (a) = M; (b) καὶ ἐὰν οἰκέτης ἀρξῇται μεθ’ ὑβρεως δυναστεύειν. “(b) or if a home slave begins to rule with arrogance.” G’s addition of μεθ’ ὑβρεως allows for the possibility that a home slave can properly gain control, as 17:2 asserts (even more emphatically in G than in M).

#### 19:11 ותפארתו M<sup>AY</sup> ] ותפארתו M<sup>L</sup> (vocal err)

M<sup>L</sup>’s reading is an obvious scribal error. M’s האריך is understood as an infinitive (for H-stem infinitives absolute with this writing, see GKC §53k) and translated as a noun in S (אָרִיז “lengthening”); T<sup>L</sup> (נגירות); V (*per patientiam* “by patience” [+ *noscitur* “is known”]). (In fact, M’s הָאֶרֶץ could be an infinitive; GKC §53l.)

For unclear reasons, T has אורחיה (“his way”) for אפו.

#### 19:12

For נהם ככפיר (“roar like a lion”), G substitutes ὁμοία βρυγμῶ λέοντος (“like the bite of a lion”). G-Proverbs may not know the meaning of נהם. It is translated differently in each of its occurrences in Proverbs (θυμοῦ [“anger”] in 20:2 and πεινῶν [“hungry”] in 28:15; on 5:11 see the comment). Elsewhere in the Bible נהם is usually translated, correctly, with a word meaning “shout” or “roar.”<sup>4</sup> In a sense, G is more logical than M, since it is the lion’s bite, not his roar, that is dangerous. G translates 19:12a quite differently in its doublet, 20:2a.

4. Both GELS and LSJ give “roaring” as one sense of βρυγμός, but both refer only to this verse. This is a case of imposing the meaning of the Hebrew word on the Greek.



## 19:13

G: (a) αἰσχύνῃ πατρὶ υἱὸς ἄφρων, (b) καὶ οὐχ ἄγναι εὐχαὶ ἀπὸ μισθώματος ἐταίρας. “(a) A foolish son is a disgrace to his father, (b) and vows (paid) from a harlot’s wages are not sacred.” G’s αἰσχύνῃ (“disgrace”) for הוֹת (“disaster”) is probably influenced by knowledge of what a foolish son is said to cause in 19:26 and 29:15: to disgrace his parents. S אֶלְחָמָם = G ≠ M 19:13b. (A variant of 19:13b is rendered fairly literally in G 27:15.)

It is possible that G’s source text read מִנְדִּי (“from the gifts”); for מְדִינִי (BHQ; see Ezek 16:33, though the term used there is אֶתְנִן). More likely, G has chosen to provide a more specific interpretation of מְדִינִי אִשָּׁה by introducing a teaching based on Deut 23:19. The present verse looks like a cautionary response—albeit belated—to Prov 7:14, in which the Strange Woman says, “I have peace offerings. Today I pay my vows [εὐχάς].” In 21:9 as well, G redirects the topic from the contentious woman to one of greater moral import. (In 21:19; 25:24; and 27:15, however, G maintains M’s complaint about the obnoxious wife.) G<sup>A</sup>, continuing the ancient practice of combining monostichs to make new proverbs, adds 19:13c: καὶ ὀδύνη τῇ τεκούσῃ αὐτοῦ (“and misery to his mother”) = 17:25b.

## 19:14

G: (a) οἶκον καὶ ὑπαρξίν μερίζουσιν πατέρες παισίν, (b) παρὰ δὲ θεοῦ ἀρμόζεται γυνὴ ἀνδρί. “(a) Fathers allocate a house and possessions to children, (b) but a woman is matched [or ‘betrothed’] to a man by God.” In a similar vein, Gen. Rab. §68 says that God has been arranging marriages ever since creation. The translation of מְשַׁכֵּלֶת as “matched”/“fit together” may be playing on שָׁכַל (“cross,” hence “interleave”; de Lagarde vocalizes מְשַׁכֵּלֶת, with reference to Gen 48:14). Lady Wisdom uses ἀρμόζουσα to describe what she was doing “with God” at creation (8:30).

## 19:15

G: (a) δειλία κατέχει ἀνδρογύναιον, (b) ψυχὴ δὲ ἀεργοῦ πεινάσει. “(a) Timidity seizes the effeminate man, (b) and the soul of the lazy will starve.” תַּרְדֵּמָה (actually “deep sleep”) is understood to mean fear also in G-Gen 15:12 and G-Job 33:15. The lazy man is called “effeminate” just as the diligent one is called ἀνδρείος, that is to say, possessing the manly virtues (10:4; 13:4; etc.). BAP sees a connection between 19:14–15 and Plato’s *Symposium* 189de, which speaks of man, woman, and androgyne as the three primordial human types. But the similarity is slight.

תִּרְדָּמָה וְנָפֶשׁ רַמְיָה תִּרְעַב: 16 שֹׁמֵר מִצְוָה שֹׁמֵר נַפְשׁוֹ בְּזוֹהַ דְּרָכָיו  
 יָמוּת: 17 מְלוּהַ יְהוָה חֲוֹנֵן דָּל וְגִמְלוֹ יִשְׁלֵם-לוֹ: 18 יִסֹּר בִּגְדוֹ בִּי-יֵשׁ  
 תִּקְוָה וְאֶל-הַמִּיתוֹ אֶל-תִּשָּׂא נַפְשׁוֹ: 19 אֲגִדֵּל-חֲמָה נִשָּׂא עֲנֹשׁ כִּי  
 אִם-תִּצְלִי וְעוֹד תּוֹסֵף: 20 שְׂמַע עֲצָה וְקַבֵּל מוֹסֵר לְמַעַן תִּחְכֵּם  
 בְּאַחֲרִיתָד: 21 רַבּוֹת מַחְשָׁבוֹת בְּלִב־אִישׁ וְעֲצַת יְהוָה הִיא תִקּוּם:  
 22 תִּבּוֹאֲתָ אָדָם חֲסִדוֹ וְטוֹב-רֹשׁ מֵאִישׁ כָּזָב: 23 יִרְאֶת יְהוָה  
 לַחַיִּים וְשִׁבְעַת יְלִינ בַּל-יִפְקֹד רָע: 24 טֶמֶן עֲצֵל יָדוֹ בַּצִּלָּחַת גַּם-אֶל-

19:16 M<sup>Q</sup> G (ἀπολείται) V (*mortificabitur*) T (ימות) ] M<sup>K</sup> (gram)

The *qere* “will die” rather than the *ketiv* “be put to death” is certainly right, because the penalty for being contemptuous is not capital punishment.

In S, למל can represent either the *ketiv* (Hp-stem) or the *qere* (G-stem).

19:18

Where M reads וְאֶל-הַמִּיתוֹ, G’s εἰς δὲ ὕβριν (“to arrogance”) implicitly vocalizes וְאֶל הַמִּיתוֹ; cf. ὑβριστικόν = הַמָּה in 20:1. S אל (“and to his insult/arrogance”) = G.

19:19 M<sup>Q</sup> G (πολλά) ≈ S (סחל) ] M<sup>K</sup> גרל (graph ד → ר)

The *ketiv* is a meaningless mechanical error. G πολλά and S סחל (“wrathful”) witness to the *qere*, so it must have existed as a textual variant.

G: (a) κακόφρων ἀνὴρ πολλά ζημιωθήσεται, (b) ἐὰν δὲ λοιμεύηται, καὶ τὴν ψυχὴν αὐτοῦ προσθήσει. “(a) A malicious man will be severely punished, (b) and if he is obnoxious [lit. ‘pestilent’], he will also add (punishment) to himself.” λοιμεύηται = יִלִּין (“is arrogant” or the like) for M’s תִּצֵּל (de Lagarde). Or possibly G read תִּלִּין, which is ungrammatical but closer to M’s consonants. (Compare how G treats תוֹסֵף in 19:19b as 3rd masc sg)

S: In 19:19a, S’s intense “wrathful” implies the notion of “great” = *qere*. סחל (“sin”) does not translate יִלִּין. S may be influenced by G for the general sense, since M is difficult. (M says, “if you save him,” and one may wonder how and why this would happen.)

19:20 שמע בני ] (שמע מלך סמך מוסיף) M S (שמע עצה וקבל מוסר) \*מוסר אבִיךָ G (ἀκούε υἱέ παιδείαν πατρός σου) (assim)

G: (a) ἀκούε, υἱέ, παιδείαν πατρός σου, (b) = M. “(a) Hear, son, the instruction of your father.” G 19:20a = שְׁמַע בְּנִי מוֹסֵר אָבִיךָ, taken from 1:8a, either in the Hebrew source text or in the Greek. The motive for this assimilation is not clear.

For M’s באחריתך S has אֲחֵרֶיךָ (“in your ways”), which probably does not represent a variant; see the comment on 14:12.

### 19:21

G adds εἰς τὸν αἰῶνα (“for ever”) in 19:21b; compare Ps 33[32]:11.

19:22 \*תבואת G ] תְּאוֹת M S (unc)

M’s “A man’s desire (תְּאוֹת) is his kindness” is not very meaningful. With G’s reading, the verse teaches that even a poor man has a “fruit,” a benefit he can provide to others, namely, his kindness (ABP). M 19:22b is what I call a disjointed proverb, on which see ABP 2.494–98. The reader is to complete the message by supplying what each clause lacks; thus: “and better (an honest) poor man than (a rich) liar.”

G: (a) καρπὸς ἀνδρὶ ἐλεημοσύνη, (b) κρείσσων δὲ πτωχὸς δίκαιος ἢ πλούσιος ψεύστης. “(a) Kindness is fruit for a man. (b) And better a righteous poor man than a rich liar.” G adds “righteous” to make it clear that not every poor man has preference to a rich liar, or any liar. καρπὸς = תְּבוּאָת (ABP; de Lagarde; cf. G 10:16b and G 15:6d). G fills in the blanks of the disjointed proverb in 19:21b to guide the reader.

S has מַלְאָכָא (“desire”) (= M) but adds עֲשֵׂי (“rich”) (= G). T רִיגְתָּא = S.

19:23 רַע M S (רַעֲבָא) ] דַּע\* G (γνώσις) (graph ר → ד)

G: (a) φόβος κυρίου εἰς ζωὴν ἀνδρί, (b) ὁ δὲ ἀφοβὸς ἀυλίσθησεται ἐν τόποις, οὗ οὐκ ἐπισκοπεῖται γνώσις. “(a) The fear of the Lord is [i.e., leads] to life for a man, (b) but the unfearing will dwell in places where knowledge does not visit.” The erroneous דַּע made the verse appear to mean that he who fears the Lord “dwells sated, without being visited by knowledge,” which could hardly be said of the God-fearer. The translator avoided this implication by clever parsing of the rest of the clause. He construed שָׂבַע (“sated”) to mean overconfident, thus *unfearing*, hence (in the light of the first stich) not fearing God. Such a person will *dwell* (יָלִין) in *places* where *knowledge* (דַּע) does not *visit* (בִּלְיָקָד). These are spiritual wastelands such as mentioned in G 9:12c.

פִּיהוּ לֹא יִשְׁיבְנָה: 25 לֵץ תִּכָּה וּפְתִי יַעֲרֵם וְהוֹכִיחַ לְנִבּוֹן יִבִּין דָּעַת:  
 26 מִשְׁדָּד־אֵב יִבְרִיחַ אִם בֶּן מִבֵּישׁ וּמִחֲפִיר: 27 יִחְדַּל־בְּנִי לְשִׁמְעַ  
 מוֹסֵר לְשִׁגְוֹת מֵאֲמֵר־דָּעַת: 28 עַד בְּלִיעַל יִלִּין מִשֹּׁפֵט וּפִי רִשְׁעִים

ὁ αἰώνιος (“the eternal one”) in G<sup>V</sup> 106 (\*161 mg)<sup>252</sup> = עַד, an error for דַּע.  
 Both variants must have arisen in Hebrew.

## 19:24

G: (a) ὁ ἐγκρύπτων εἰς τὸν κόλπον αὐτοῦ χεῖρας ἀδίκως, (b) οὐδὲ τῷ στόματι οὐ μὴ προσαγάγῃ αὐτάς. “(a) He who hides (his) hands in his bosom unjustly (b) certainly cannot bring them forth to (his) mouth.” The translator misunderstood צִלְחַת (actually “dish”) as “bosom” (as in 26:15a, q.v.), making the present verse into a warning against taking bribes. Consequently, M’s עֲצַל was replaced by ἀδίκως in order to make the deed a moral issue; see the comment on 10:5. It is possible that “hides his hands in his bosom” means to be stingy, like the idiom κόλπω χεῖρας ἔχειν (“to keep one’s hand in one’s pocket”) (LSJ 974, κόλπος II; suggested by D. A. Teeter, pers. comm.). However, the added ἀδίκως suggests that a distinctly immoral act is in question.

S: עֲבָדָה וְהִלָּלָה אֲנִי, חֲבֵכָה. אִם לֹא לִפְנֵי פִּי. “(a) A sluggard who hides his hands in his bosom (b) does not even bring them near to his mouth.” S ≈ M, but “in his bosom” = G. T בשחאתיה, α’ σ’ μασχάλην, and V *ascella* understand the word to mean “armpit(s),” probably independently. This rendering is suggestive of a man hugging himself in inactivity, as in Qoh 4:5.

## 19:25

S: וְהִלָּלָה וְהִלָּלָה וְהִלָּלָה וְהִלָּלָה. “(a) When a fool is beaten, the wise man takes warning, (b) but if you rebuke a wise man, he understands knowledge.” The translator follows the syntax of G (turning the imperatives into conditionals) but reverses the meaning of the first clause by translating פְּתִי as “wise man.” It may seem more “logical” that a wise man rather than a fool would learn a lesson.

19:27 הָדַל M<sup>AY</sup> ] הָדַל M<sup>L</sup> (vocal err)

M is impossible—it commands the son to *cease* hearing words of



בִּלְעֹאֲוֹן: 29 נְכוֹנוֹ לַלְצִים 'שְׁבָטִים' וְמִהֲלָמוֹת לָגוֹ כְּסִילִים:  
 20:1 לֵץ 'הִיִּין' הִמָּה שֹׁכֵר וְכָל־שֹׁגָה בּוֹ לֹא יִחָפֶּם: 2 נָהֵם בְּכַפִּיר  
 אֵימַת מֶלֶךְ מִתְעַבְּרוֹ חוּטָא נִפְשׁוֹ: 3 כְּבוֹד לְאִישׁ שֶׁבֶת מְרִיב וְכָל־  
 אֲוִיל יִתְגַּלֵּעַ: 4 מִחֶרֶף עֲצִל לֹא־יִחָרֵשׁ 'יִשְׂאֵל' בְּקֶצֶיר וְאִין: 5 מִים

and then condemning this act not as foolish leniency but as a dishonor to justice. The very awkwardness of G's advice indicates that the translator was struggling with a difficult Hebrew source. G's  $\chi\rho\acute{\iota}\sigma\epsilon\iota\varsigma$  = דִּין for M's און. The  $\iota \rightarrow \text{'}$  is, of course, a common change, but  $\aleph \rightarrow \daleth$  is not. Still, the confusion may be due to the similarity between  $\daleth$  and  $\aleph$  in the paleo script (א, א').

S:  $\text{מִמֶּנָּה חֶלֶק מִחַיִּים וְחֶלֶק מִחַיִּים וְחֶלֶק מִחַיִּים}$ . "(a) A wicked witness overpowers (?) justice, (b) and the mouth of the wicked swallows it."  $\text{מִחַיִּים}$  seems like a guess at the meaning of יִלִּין in an obscure verse. יִלִּין is not translated elsewhere by  $\text{מִחַיִּים}$ , but it is twice rendered by a near-synonym of "overpower":  $\text{חָלַס}$  in Ps 119:51 and  $\text{חָלַס}$  in Prov 3:34. In 19:28b, S offers some independent support for דִּין, since S's source text must have a synonym of  $\text{מִשְׁפָּט}$  that could be replaced by a pronoun (לָהּ) referring back to that word.

19:29  $\text{שְׁבָטִים}$ \* G ( $\mu\acute{\alpha}\sigma\tau\iota\gamma\epsilon\varsigma$ ) S ? ( $\text{חֲכָכָה}$ ) M ( $\text{שְׁפָטִים}$ ) (graph ב → פ)  
 לָגוֹ M G ( $\acute{\omega}\mu\circ\iota\varsigma$ ) S ( $\text{לִגְוִי}$ ) (near dittog וי → לו)

$\text{שְׁבָטִים}$  is the preferable reading.  $\text{שְׁפָטִים}$ , as Delitzsch points out, is used only of divine judgments, never of penalties inflicted by a human court of justice. Elsewhere stupid people face mundane chastisements, usually beatings. The near-doublets of 19:29b in 10:13b and 26:3b support the appropriateness of reading  $\text{שְׁבָטִים}$ . M's לָגוֹ is the better reading, since the context speaks of individual, not national, punishment.

G: (a)  $\epsilon\tau\omicron\iota\mu\acute{\alpha}\zeta\omicron\nu\tau\alpha\iota \acute{\alpha}\kappa\omicron\lambda\acute{\alpha}\sigma\tau\omicron\iota\varsigma \mu\acute{\alpha}\sigma\tau\iota\gamma\epsilon\varsigma$  (b)  $\kappa\alpha\iota \tau\iota\mu\omega\rho\iota\alpha\iota \acute{\omega}\mu\circ\iota\varsigma \acute{\alpha}\phi\rho\acute{\omicron}\nu\omega\nu$ . "(a) Blows are readied for the licentious, (b) and punishments for the backs of fools." G associates this verse with the following context by using  $\acute{\alpha}\kappa\omicron\lambda\acute{\alpha}\sigma\tau\omicron\iota\varsigma$  for לַלְצִים.  $\mu\acute{\alpha}\sigma\tau\iota\gamma\epsilon\varsigma$  =  $\text{שְׁבָטִים}$  as in Job 21:9.

S:  $\text{חֲכָכָה לְחֶלֶק מִחַיִּים וְחֶלֶק מִחַיִּים וְחֶלֶק מִחַיִּים}$ . "(a) Pains are readied for those who strengthen litigation [i.e., the litigious], (b) and blows for the foolish nation."  $\text{חֲכָכָה} \approx$  G and  $\text{חֲכָכָה} =$  M (BHQ). At the same time,  $\text{חֲכָכָה}$  is drawn from S 19:28 (Pinkuss). S-Isa 51:23 too has  $\text{חֲכָכָה}$  for לָגוֹ, raising the possibility that the S translator considers

גּוֹ to be sometimes equivalent to גּוֹי. In Num. Rab. 13:6 (§103a), Prov 19:29 is applied homiletically to foreigners. It is also possible that the midrash was aware of the reading גּוֹלָגִי and was using it homiletically. The same happens in G 26:3, supported by σ' and ε'.

20:1 גּוֹלָגִי M<sup>AY</sup> ] גּוֹלָגִי M<sup>L</sup> (vocal err)

20:2

G: (a) οὐ διαφέρει ἀπειλὴ βασιλέως θυμοῦ λέοντος, (b) = M. “(a) The king’s threat does not differ from the rage of a lion.” G gives the converse of M 20:2a: not differing from the lion’s anger (G) is equivalent to being the same as its roar (M). G<sup>MSS</sup> add καὶ ἐπιμιγνύμενος (“he who mixes”), offering an alternate translation, one associated with מתערבו; see the comment on 14:10. G renders this sentence differently in 19:12a; S uses the same wording for both. S understands נהם as a participle.

20:3

Compare 17:14 and 18:1. See BHQ for the various attempts to deal with the unknown יתגלע.

20:4 יִשְׁאֵל M<sup>K</sup> ] יִשְׁאֵל M<sup>Q</sup> G (καὶ ὁ δανιζόμενος) S (גראם, equal)

G: (a) ὀνειδιζόμενος ὀκνηρὸς οὐκ αἰσχύνεται, (b) ὡσαύτως καὶ ὁ δανιζόμενος σῖτον ἐν ἀμῆτῳ. “(a) When reproached, the sluggard is not ashamed, (b) just like the one who borrows grain in the harvest.” This presupposes the vocalizations מְחָרֵף (“disgraced”), יִחְרֹשׁ (lit. “be silent”), and יִשְׁאֵל (the consonants of the *qere*). Where M has וְאֵין (“and there is nothing”), G provides “grain” as an object for the verb, to make it clear just what a sluggard lacks and must therefore (the translator infers) borrow. G takes the scene one step further and turns a practical comment into a psychological observation: the sluggard is as brazen as one who has the nerve to borrow grain in the harvest when he had failed to plant it himself. Note how the *qere* prefers a syndetic clause in the second stich, as in 18:17.

S: מְחָרֵף וְאֵין מַיִם. “(a) The sluggard reviles and does not shut up, (b) and he asks [sc. for water] in the harvest and there is no water.” S construes מְחָרֵף (actually “after the rainy season”) as מְחָרֵף and יִחְרֹשׁ as “plow.” (מְחָרֵף can be either active or passive; hence “is reviled” = מְחָרֵף is also possible.) S also includes מַיִם, from M 20:5, in 20:4. T = M.



עֲמָקִים עֲצָה בְּלִב־אִישׁ וְאִישׁ תְּבוּנָה יִדְלֹנָה: 6 רַב־אָדָם יִקְרָא אִישׁ  
 יֶחֱסֵד וְאִישׁ אֲמוּנִים מִי יִמָּצָא: 7 מִתְּהִלָּךְ בְּתִמּוֹ צִדִּיק אֲשֶׁר־יִבְנֶה  
 אַחֲרָיו: 8 מֶלֶךְ יוֹשֵׁב עַל־כִּסֵּא־דָוִן מְזַרְהָ בְּעֵינָיו כָּל־רָע: 9 מִי־יֹאמַר  
 זָכִיתִי לִבִּי טְהִרְתִּי מִחַטָּאתַי: 10 אֶבֶן וְאֶבֶן אֵיפָה וְאֵיפָה תוֹעֵבֶת  
 יִהְיֶה גַם־שְׁנֵיהֶם: 11 גַּם בְּמַעַלְלָיו יִתְנַפֵּר־נָעַר אֶסֶזֶךְ וְאֶסֶזֶךְ  
 פָּעִלוֹ: 12 אֲזֵן שֹׁמֵעַת וְעֵין רֹאֶה יִהְיֶה עֹשֶׂה גַם־שְׁנֵיהֶם: 13 אֶל־  
 תִּתְּקֵב שֹׁנֶה פֶּן־תִּזְרַח פֶּקֶחַ עֵינָיִךְ שִׁבְעֵת־לֶחֶם: 14 רָע רָע יֹאמַר

## 20:5

G = M, with βουλῆ for עצה. S: ⲁⲓⲥⲁ ⲙⲁⲗⲁ ⲙⲁⲗⲁ ⲙⲁⲗⲁ ⲁⲓⲥⲁ ⲙⲁⲗⲁ. “(a) Deep is a word in the heart of a king, (b) but a wise man can draw it up.” S attaches מִים to the preceding verse, in spite of the resulting grammatical disagreement in עצה. “King” (for אִישׁ) is influenced by 25:3. S ⲁⲓⲥⲁ is based on λόγος, a reading found in G<sup>109</sup><sub>147 157 297</sub> (de Lagarde). S is taking one word from G while ignoring the structure of the Greek sentence as a whole.

20:6 יִקְרָא\* S (ⲙⲁⲗⲁⲧⲉ) V (vocantur) ] יִקְרָא M (misinterp)

חֲסֵד\* G (ἐλεήμων) S (ⲙⲁⲗⲁⲧⲉ) ] חֲסֵד M (dittoג 1 → 11)

M would have to be translated, “Many men call a man his kindness,” which is obscure. יִקְרָא makes more sense and offers better parallelism when vocalized as a passive. The verse should be read רַב־אָדָם יִקְרָא (“Many a one is called a kind man, but a trustworthy man, who can find?”). אִישׁ חֲסֵד appears in Prov 11:17 and Isa 57:1. רַב אָדָם is used in a similar sense in Ezek 23:42 and Zech 2:8.

G: (a) μέγα ἄνθρωπος καὶ τίμιον ἀνὴρ ἐλεήμων, (b) ἄνδρα δὲ πιστὸν ἔργον εὐρεῖν. “(a) A man is great, and a merciful man is precious, (b) and it is (hard) work to find a faithful man.” G (a) = רַב אָדָם, יִקְרָא אִישׁ חֲסֵד. Apparently G parsed יִקְרָא as an Aramaism, though it may have had יִקְרָא by haplography. G’s חֲסֵד is preferable to M’s חֲסֵדוֹ, with its otiose possessive pronoun.

V *misericordes* (“merciful”) represents חֲסֵד, as does S’s ⲙⲁⲗⲁⲧⲉ (“merciful”). V and S are independent of G elsewhere in the verse. *vocantur* = יִקְרָא.

S ⲙⲁⲗⲁⲧⲉ is also passive.



## 20:8

G: (a) ὅταν βασιλεὺς δίκαιος καθίσῃ ἐπὶ θρόνου, (b) οὐκ ἐναντιοῦται ἐν ὀφθαλμοῖς αὐτοῦ πᾶν πονηρόν. “(a) When a righteous king sits on the throne, (b) no evil can stand before his eyes.” G adds a moralizing δίκαιος, to make it clear that the proverb applies only to righteous kings. G omits מִן or represents it obliquely by δίκαιος. In 20:8b, G states the *effect* of scattering, understanding the verb as passive (implicitly vocalized מְזַרְזֵה) and paraphrasing the action.

S מְזַרְזֵה (“are scattered”) = מְזַרְזֵה. S, מִלִּפְנֵי (from before him”) is not necessarily based on מִן עֵינָיו but was produced by the assumption that the verb is passive. Also, it may have been unclear how a king can scatter people *with* his eyes.

## 20:9

G 20:9 = M 20:9. G 20:9a, 9b, 9c = M 20:20, 21, 22, respectively.

## 20:10

G: (a) στάθμιον μέγα καὶ μικρόν καὶ μέτρα δισσά, (b) ἀκάθαρτα ἐνώπιον κυρίου καὶ ἀμφότερα. “(a) A big and a small stone, and a double measure: (b) both are unclean before the Lord” (continues in 20:11). G 20:10a explains an idiom (“a stone and a stone, an ephah and an ephah”) that might not be clear if translated mechanically.

## 20:11

G: (a) καὶ ὁ ποιῶν αὐτὰ ἐν τοῖς ἐπιτηδεύμασιν αὐτοῦ συμποδισθήσεται. (b) νεανίσκος μετὰ ὁσίου, (c) καὶ εὐθεῖα ἡ ὁδὸς αὐτοῦ (continues from 20:10). “(a) and he who does these things will become entangled in his practices. (b) A youth (who goes) with a pious man—(c) his way is straight.” G 20:11a continues 20:10; G 20:11bc form a new proverb. Jäger and de Lagarde consider ὁ ποιῶν αὐτὰ to be a graphic distortion of שְׂנֵיהֶם at the end of 20:10b, and Jäger retroverts συμποδισθήσεται to יִתְלַכֵּד, but the graphic similarities are not great, and the latter equivalence is not otherwise attested. Overall the contacts of the verse with M are loose, making retroversion very uncertain in the absence of recognized mechanical explanations.

## 20:13

G: (a) μὴ ἀγάπα καταλαλεῖν, ἵνα μὴ ἐξαρθῇ; (b) = M. “(a) Do not love to babble, so that you not be removed.” G associates שְׁנָה (M שְׁנָה) with הִשָּׁנָה “to repeat” (Jäger), hence “babble.” הִשָּׁנָה has a similar sense in

הַקֹּנֶה וְאֵל לוֹ אִי יִתְהַלֵּל: 15 יֵשׁ זֶהָב וְרֶב-פְּנִינִים וְכָלִי יִקָּר שְׁפָתַי-  
 דַּעַת: 16 לִקְח־בִּגְדוֹ כִּי-עָרַב זֶר וּבָעַד 'נִכְרִים' חֲבָלָהּ: 17 עָרַב  
 לְאִישׁ לֶחֶם שָׁקָר וְאַחֵר יִמְלֵא-פִיהוּ חֶצֶץ: 18 מִחֲשָׁבוֹת בַּעֲצָה תִּכּוֹן  
 וּבִתְחִבָּלוֹת עֲשֵׂה מִלְחָמָה: 19 גֹּזֵל-סוּד הוֹלֵךְ רֶכֶל וּלְפָתָה שְׁפָתָיו  
 לֹא תִתְעָרַב: 20 מִקְלִל אָבִיו וְאִמּוֹ יִדְעֵךְ נִרְוֹ 'בְּאִישׁוֹן' חֶשֶׁד:

17:9, but G does not recognize it there. *ἐξαίρειν* renders יר"ש several times elsewhere (e.g., Judg 1:20, 21; 1 Kgs 14:24; 2 Kgs 21:2) and so does not necessarily reflect תגרש here, contrary to Baumgartner.

#### 20:14–19, 20–22

OG lacks 20:14–19, an absence that has not been explained. The verses are supplied in many MSS from θ'. G has an equivalent of M 20:20–22 at G 20:9a–9c,

#### 20:14 M S ] > G (unc)

S twice misconstrues רע as רַע ("friend").

#### 20:15 M S ] > G (unc)

#### 20:16 M S ] > G (unc)

נְכָרִיָּה M<sup>K</sup> V (*extraneis*) S [ (نَحْرِيَّة) M<sup>Q</sup> MSS (graph ה → ם)

The *qere* is נְכָרִיָּה (= many MSS KR) as in the doublet in Prov 27:13. In both verses, the better reading is נְכָרִים. When זֶר is parallel to נְכָרִי elsewhere, the genders always match. (Singular // plural parallelism, however, is frequent and not a problem.) נְכָרִיָּה is problematic also by implying that it is a woman—an alien or stranger, no less—who is taking a loan and needs a guarantor. Even if a woman could in special circumstances receive a loan, this could not have been common in ancient Israel, and the proverb here and in 27:13 requires a typical case to make its point. (The verb עָרַב takes as its object the borrower. Other possible direct objects are the item borrowed and the person for whom the guarantor is responsible [see HALOT], but these are not applicable here.) The variant נְכָרִיָּה can be explained as a graphic error facilitated by the references to the נְכָרִיָּה in Prov 2:16; 5:20; 6:24; and 7:5; see further ABP 1.214–16.

V: (a) *tolle vestimentum eius qui fideiussor extitit alieni* (b) *et pro extraneis aufer pignus ab eo*. "(a) Take away the garment of him that is

guarantor for a stranger, (b) and on account of the strangers, take away the pledge from him.” In V, the *guarantor* himself becomes an alien or stranger. According to 20:16b, he loses the pledge (CB). V reads the *ketiv*.

S understands חבלהו as a noun meaning “his pledged item” (= V).

20:17 M S ] > G (unc)

20:18 M S ] > G (unc)

S ≈ M, except that S has מלחבבו (“is done”) instead of the imperative. S possibly had תעשה, which it parsed as a passive. But since S also transforms the doublet in 24:6 into the passive, it seems that the reformulation in both places was deliberate. Advice on how to make war would not be relevant to an audience that is not in a position to make war, unlike the courtiers to whom much of M-Prov 10–29 speaks.

20:19 M S ] > G (unc)

S: וְלֹא יִלְכֹּד אֶת־סֵתֶר אִישׁ וְלֹא יִשְׁתַּחֲוֶה אֶת־פִּי אִישׁ אֶת־חֵסֶד אִישׁ. (a) He who reveals a secret is a slanderer, (b) and he who is faithful in his spirit hides a matter. (c) And with him whose lips are rash, do not mix.” In 20:19b, S inserts a line (copied from 11:13b) to complement 20:19a. However, some ninth–twelfth century S manuscripts lack this line, and it looks like a later addition.

20:20 באישון M<sup>K</sup> G (αἱ δὲ κόραι) ] באישון M<sup>Q</sup>; כאישון\* S (כבאב) T (אִךְ אֶת־נֹא) (M<sup>Q</sup> M<sup>K</sup> G: orth, equal; S T: graph ב → כ)

אישון and אשון are pragmatic synonyms, the first meaning “pupil” (of the eye, hence the dark of the night), the second meaning “time”; see ABP 1.239–40.

G (at 20:9a): (a) κακολογοῦντος πατέρα ἢ μητέρα σβεσθήσεται λαμπτήρ, (b) αἱ δὲ κόραι τῶν ὀφθαλμῶν αὐτοῦ ὄψονται σκότος. “(a) The light of him who curses (his) father or mother will be extinguished, (b) and the pupils of his eyes will see darkness.” G divides the verse after נִרְו, then overrides the syntax of 20:20b by making אישון (the *ketiv*) the subject and supplying the verb “will see.” The resulting syntax has a Greek, not Hebrew, quality.

S כבאב (“like the pupil”) = כאישון (Pinkuss). At the end of the verse T has אִךְ אֶת־נֹא דחשוכא (“like the essence of darkness,” or, we might say, “like the heart of darkness”). אִךְ אֶת־נֹא apparently represents באישון (or כאשון) and is not simply dependent on S.

21 נְחִלָּה 'מִבְּהֶלֶת' בְּרֹאשֶׁנָּה וְאַחֲרִיתָהּ לֹא תִבְרָךְ: 22 אֶל-תֹּאמַר  
 אֲשַׁלְמָה-רַע כִּנּוּה לַיהוָה וַיֵּשַׁע לָךְ: 23 תִּזְעַבְתָּ יְהוָה אֲבֹן וְאֲבֹן  
 וּמֵאֲזִנֵּי מִרְמָה לֹא-טוֹב: 24 מִיְהוָה מִצַּעֲדֵי-גִבּוֹר וְאָדָם מִהֲ-יָבִין דְּרָכָו:  
 25 מוֹקֵשׁ אָדָם יֵלַע קָדֵשׁ וְאַחֲרֵי נְדָרִים לִבְקָר: 26 מִזְרָה רִשְׁעִים  
 מֶלֶךְ חָכִים וַיֵּשֶׁב עֲלֵיהֶם אוֹפֹן: 27 גֵּר יְהוָה נִשְׁמַת אָדָם חִפְשׁ כָּל-  
 חֲדָרֵי-בֶטֶן: 28 חֶסֶד וְאֱמֶת יִצְרוּ-מֶלֶךְ וְסָעַד בַּחֶסֶד כֶּסֶף:  
 29 תִּפְאָרֶת בַּחוּרִים כָּחֶם וְהִדָּר זִקְנִים שִׁיבָה: 30 חֲבֵרוֹת פָּצַע  
 'תִּמְרִיק' בָּרַע וּמִפְּתוֹת חֲדָרֵי-בֶטֶן: 21:1 פְּלִגְיָמִים לִב-מֶלֶךְ בִּיד-  
 יְהוָה עַל-כָּל-אֲשֶׁר יַחְפֹּץ יִטְנוּ: 2 כָּל-דֶּדֶךְ-אִישׁ יֵשֶׁר בְּעֵינָיו וְתִכֵּן  
 לְבָבוֹת יְהוָה: 3 עֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לַיהוָה מִזִּבְח: 4 רוֹם-  
 עֵינִים 'וְרוֹחַב'-לֵב 'גֵּר' רִשְׁעִים חֲטָאֵת: 5 מַחֲשָׁבוֹת  
 חֲרוֹץ אֶדְ-לְמוֹתָר וְכָל-אֵץ אֶדְ-לְמַחֲסוֹר: 6 'פֹּעַל' אוֹצְרוֹת בְּלִשׁוֹן

20:21 מבהלת M<sup>Q</sup> G (at 20:9b) (ἐπισπουδαζομένη) S (𐤌𐤓𐤕𐤌𐤓𐤕) V (*festina-  
 tur*) ] מבחלת M<sup>K</sup> (graph ה → ח)

G (at G 20:9b): (a) *μερίς ἐπισπουδαζομένη ἐν πρώτοις* (b) *ἐν τοῖς  
 τελευταίοις οὐκ εὐλογηθήσεται*. “(a) A portion achieved hurriedly at first  
 (b) in the end will not be blessed.” The *ketiv* is a graphic error. “Nause-  
 ated” or “an object of disgust,” as some explain בחל to mean (e.g., Moshe  
 Qimhi, comparing Zech 11:8), does not fit the context; see ABP. G, σ', θ',  
 V, S, and T = *qere*.

20:22

G at 20:9c.

20:23

G adds *ἐνώπιον αὐτοῦ* to the end of the verse, and T adds קדמוי, appar-  
 ently to balance “the Lord’s” with a parallel term. S does not do this. This  
 is a rare case of T = G ≠ S.

20:24 יבין M G (νοῆσαι) ] יכין\* S (𐤎𐤁𐤓𐤍) M<sup>MSS</sup> (graph ב → כ)

S 𐤎𐤁𐤓𐤍 = יכין for M’s יבין; see the comment on 18:15. S agrees with  
 several MSS KR.

## 20:28

G translates **בחסד** as *ἐν δικαιοσύνῃ* (“in righteousness”) to avoid repeating *ἐλεημοσύνη* (“mercy”) (BHQ).

## 20:29

G uses *σοφία* to translate **כחם** (“their strength”) to explain that a young man’s true glory is his wisdom.

20:30 **תמרוק** M<sup>K</sup> | **תמרוק** M<sup>Q</sup> (graph י ↔ ו, equal)

G: (a) *ὕψωπια καὶ συντρίμματα συναντᾷ κακοῖς*, (b) *πληγαὶ δὲ εἰς ταμίεια κοιλίας*. “(a) Black eyes and fractures happen to evil (people), (b) and blows to the chambers of the belly.” G construes **פצע חברות** as two items and substitutes a verb (“happen”) for the obscure **תמרוק/תמריק**. S **פגעו** (T) follows G. *σ'* has *ἀποσμήξει κακίαν* (“will wipe off evil”), deriving **תמרוק/תמריק** from **מר** (“rub” or the like). Similarly, V *absterget* (“wipes away”).

## 21:2

G: (a) = M; (b) *κατευθύνει δὲ καρδίας κύριος*. “(b) but the Lord guides hearts (aright).” **ותכן** (M **וְתִכֵּן**) is associated with **כִּי**, which is often translated by *κατευθύνειν*, e.g., Prov 4:26.

## 21:3

G’s *ἢ θυσιῶν αἶμα* (“than blood of sacrifices”) is a deliberate elaboration of **מזבח** (“than sacrifice”). S **וְחֶבֶד** (T) = **עֶשֶׂה**.

21:4 **וְרֹחַב** | **וְרֹחַב** M (vocal)

**נֵר**\* G (*λαμπτήρ*) S **נֵר** M (vocal)

G: (a) *μεγαλόφρων ἐφ’ ὕβρει θρασυκάρδιος*, (b) *λαμπτήρ δὲ ἀσεβῶν ἀμαρτία*. “(a) An arrogant man is insolent-hearted with respect to haughtiness, (b) and the light of the wicked is sin.” G explains the metaphor “high of eyes” to mean “insolent in respect to haughtiness.” I suggest two changes of vocalization: **נֵר** (“lamp”) (= G), because it is a clearer metaphor than M’s **נֵר** (“tillage”); and **וְרֹחַב לֵב**, because the abstract “breadth of heart” (see 1 Kgs 5:9) is better coordinated with the parallel **רום עֵינַיִם** (lit. “height of eyes”).

## 21:5 M S | &gt; G (ideal?)

Possibly G omitted the verse to avoid the appearance of disparaging ambition; cf. 19:2. This motive is clearly at work in the maneuvers of

שָׁקֵר הֵבֵל רִדְּף בְּמִקְשֵׁי־מָוֶת: 7 שִׁדְר־רָשָׁעִים יִגְוֶרֶם כִּי מֵאֲנוּ  
 לַעֲשׂוֹת מִשְׁפָּט: 8 הִפְכֵּךְ דֶּרֶךְ אִישׁ יִזְרֵי יִשְׂרָאֵל פָּעֵלוּ: 9 טוֹב  
 לִשְׁבֹּת עַל־פְּנֵת־גֵּג מֵאֲשֶׁת יִמְדוֹנִים וּבֵית חָבֵר: 10 נִפֶּשׁ רָשָׁע

various translations. Among the Greek MSS that add this verse (from θ'), some negate אָץ by μή, reflecting the tradition of reversing the verse's meaning.

V: (a) *cogitationes robusti semper in abundantia* (b) *omnis autem piger semper in egestate*. "(a) The thoughts of the industrious are always in abundance, (b) but every sluggard is always in want." By rendering אָץ by its antonym, "sluggish," V sharpens the contrast with חָרוּץ ("diligent") and does not condemn industry. However, V does not consistently refrain from warning against "hurrying."

S translates אָץ as סוֹכְכִי ("and of the wicked"); cf. 28:20. T follows M.

21:6 פָּעֵל\* G (ὁ ἐνεργῶν) ] מ פָּעֵל M S (מַחְבֹּהֵל) (vocal)  
 הֵבֵל M G (μάταια) ] חֵבֵל\* S (מַחְבֹּהֵל) (graph ה → ח)  
 רִדְּף\* G (διώκει) ] נִדְּף M S (נִמְצָעֵף) (graph ר → נ)  
 בְּמִקְשֵׁי G (ἐπὶ παγίδας) V (*ad laqueos*) M<sup>MSS</sup> ] M מְבִקְשֵׁי S (מְבִקֵּי וּמְבִקֵּי)  
 (metath מב → במ)

As emended, the verse reads, שָׁקֵר הֵבֵל רִדְּף בְּמִקְשֵׁי־מָוֶת, "He who earns treasures by a deceitful tongue pursues a vapor [or 'vanity'] on deadly snares." He is not only pursuing something ephemeral and trivial but is risking his life to do so.

M reads, "(a) The making of treasures by a lying tongue (b) is a driven vapor [or 'vanity'] which seek [pl, sic] death [הֵבֵל נִדְּף מִבְּקֵי־מָוֶת]." This is awkward for three reasons: (1) An action ("making," פָּעֵל) is said to *be* something ("a driven vapor") and to *seek* something (death). These things would be more meaningfully predicated of a person. (2) The plural מִבְּקֵי is not coordinated with the singular פָּעֵל. (3) The image of a passive, helpless driven breeze does not well describe the apparent referent, namely people who actively seek death. The proverb as emended is better syntactically and has a more fitting metaphor.

The reading בְּמִקְשֵׁי or מִקְשֵׁי has some support in Rashi, who at least uses these words exegetically when he says, "These things [mentioned in 21:6a] are snares of death for him [מוֹקְשֵׁי מָוֶת לוֹ]." The variants פּוֹעֵל, נִרְדֵּף, and מִקְשֵׁי appear in several MSS KR. Perhaps Rashi was familiar with these readings and incorporated them exegetically.

G: (a) ὁ ἐνεργῶν θησαυρίσματα γλώσση ψευδεῖ (b) μάταια διώκει ἐπὶ παγίδας θανάτου. “(a) He who earns treasures by a deceitful tongue (b) pursues vanities on snares of death.” G reflects several variants, as noted above. Most significantly, G reads במקשי (“snares of”), a reading suggested by Hitzig, Toy, etc. and found in KR<sup>245pm</sup>; cf. 13:14b. V *ad laqueos mortis* (“on the snares of death”) = במקשי מות.

21:8 זר\* S (לחיצה) V (*aliena est*) ] זר M (near dittog ז → וז)

M is obscure. The best that can be done without emendation is to translate: “Changeable [or ‘perverse’ or ‘tortuous’] is the way of a man—and strange; but the pure man—his behavior is honest.” But this has the first stich condemning the “way” of a man without saying what kind of man he is. Various expediciencies to deal with this verse, none of them satisfactory, are discussed in ABP. The versions naturally struggle to make sense of this verse and can provide only uncertain evidence for variants.

Emending זר to זר (= G, V, S), the proverb reads, “A strange man is changeable [or ‘tortuous’], but the pure man—his behavior is straight.” (זר and ישר are synonymous virtues in 20:11.) זר would have arisen by near dittog ז → וז or by anticipation of the ו in the following word. (As for the supposed root ז"ר, see Ehrlich and BHQ.)

G: (a) πρὸς τοὺς σκολίουں σκολιάς ὁδοὺς ἀποστέλλει ὁ θεός (b) ἀγνὰ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ. “(a) God sends crooked ways to the crooked [pl], (b) for pure and straight are his works.” G reworks the obscure sentence, adding “God sends” and redoing the syntax. It is difficult to see what variants, if any, underlie it.

V: (a) *perversa via viri aliena est* (b) *qui autem mundus est rectum opus eius*. “(a) The perverted way of a man is strange, but as for him who is pure, his work is right.” V may be reading זר in the first stich, but the evidence is uncertain because it is already loose in its treatment of the syntax in treating הפכפך as an attributive adjective.

S: (a) הַמִּשְׁתַּחֲוֶה לְעֵצָה אֲחֵרָה זָרִים (b) הַמִּשְׁתַּחֲוֶה לַיהוָה יָשָׁר. “(a) He who changes his ways is an alien man, (b) but he who is pure, his works are righteous.” S, while staying close to the Hebrew, does not represent the ו of זר. Likewise V *aliena est* (“is strange”).

21:9 מדונים M<sup>RB-KMSS</sup> ] מדינים M<sup>ALRB-QMSS</sup> (dial? norm)

G: (a) κρεῖσσον οἰκεῖν ἐπὶ γωνίας ὑπαίθρου (b) ἢ ἐν κεκονιαμένοις μετὰ ἀδικίας καὶ ἐν οἴκῳ κοινῷ. “(a) It is better to dwell in a corner in open air (b) than in plastered (rooms) with injustice and in a common house.” In G as it stands, the translator has simply replaced מדינים מאשת—

אוֹתָהּ רָע לֹא יִחַן בְּעֵינָיו רַעְהוּ: 11 בְּעֵנֶשׁ לֶץ יִחַס־פֶּתִי  
 וּבִהֲשִׁיל לְחֶכֶם יִקַּח־דַּעַת: 12 מְשִׁיל צָדִיק לְבֵית רָשָׁע מְסִלָּה  
 רָשָׁעִים לָרָע: 13 אֵטֶם אָזְנוֹ מִזַּעֲקַת־דָּל גַּם־הוּא יִקְרָא וְלֹא יַעֲנֶה:  
 14 מִתֵּן בִּסְתֵר יִכְפֹּר־אָף וְשָׁחַד בְּחֶק חֲמָה עֲזָה: 15 שְׂמָחָה

phrase he understands and translates literally in 25:24—with a metaphor representing comfortable, dry plastered rooms. *κεκοιναμένοις* plays on *κοινῶ* at the end of the verse. G thus intensifies the good thing (living in plastered rooms with company) that is outweighed by the bad thing (injustice), making the bad thing all the worse by comparison. In G, the proverb complains about injustice rather than unpleasantness. G 21:9 is a deliberately manipulated rendering of a proverb that was understood and translated literally in 25:24. The manipulation reduces the attention given to irascible women, as happens also in 19:13.

The manuscripts differ in their handling of the *ketiv-qere* here, but both forms of the pair are attested in various ways. On this pair see the comment on 6:14. For the sake of consistency I use *מדונים* in the critical text; though it is well-attested as a *ketiv*, it must be regarded as an emendation vis-à-vis the copy text.

21:10 רע אותה M | > G S (homoi עֶע)

יחן M G (ἐλεηθήσεται) | יחז\* S (حَالَ) (graph | → ז)

בעיני\* ≈ G (ὅτι οὐδενὸς τῶν ἀνθρώπων) S (صحت) | בעיני M (near dittog  
 י² → ין)

M has “his neighbor will not be forgiven in his eyes [בעיניו],” but the relationship between the wicked man’s appetite for evil and his refusal to forgive or absolve others is tenuous. Reading “in the eyes of” connects the two lines better, with the second stating the consequence of the evil desires mentioned in the first.

G: ψυχὴ ἀσεβοῦς οὐκ ἐλεηθήσεται ὅτι οὐδενὸς τῶν ἀνθρώπων. “The soul of the impious [sg] shall not receive mercy from any men.” G omits אותה רע, apparently a homoioteleuton עֶע. ὅτι οὐδενὸς τῶν ἀνθρώπων does not represent the possessive suffix of בעיניו and indirectly testifies to בעיני = S.

V: (a) *anima impii desiderat malum*, (b) *non miserebitur proximo suo*. “(a) The soul of an impious man desires evil; he will not pity his neighbor.” V has active meaning despite the deponent verb to mimic the passive voice of M’s H-stem יחן. V includes no equivalent for בעיניו (CB).



S: **נַפְשׁוֹ הַחַלֵּל לֹא מַחֲסוּרָה בְּעֵינֵי חֲבֵרָיו**. “The soul of the evildoer is not seemly [lit. ‘visible’] in the eyes of his fellows.” S omits **רַע אוֹתָהּ** (= G) and reads **יָחַז**, understood as an N-stem imperfect of **חָזַן** (יָחַז). S’s “in the eyes of” = **בְּעֵינֵי** and is correct.

21:11 **בְּעֵנֶשׁ** M<sup>AY</sup> ] **בְּעֵנֶשׁ** M<sup>L</sup> (vocal)

**לְחַכְמָה** M ] **חֲכָמָה**\* G (σοφός) S (**חַכְמָה**) (haplog **לָל** → **ל**)

The silent shewa under **ע** in M<sup>L</sup> is possible (as in Job 33:26) but unlikely. G’s **συνίει δὲ σοφός** (“when a wise man understands”) = **וְהַחֲכִיל חָכְמוֹ** (haplog of **לָל**); thus S **וְהַחֲכִיל חַכְמָה** (“and the wise man in his thought”).

21:12 **לְבַיִת** M ] **לְבוֹת**\* G (καρδίας) S (**לְבוֹת**) (graph **י** → **ו**)

G: (a) **συνίει δίκαιος καρδίας ἀσεβῶν** (b) **καὶ φαυλίζει ἀσεβεῖς ἐν κακοῖς**. “(a) A righteous man observes the hearts of the impious [pl] (b) and despises the impious [pl] in evils.” That is, he holds them in contempt when they fall into misfortune; compare Lady Wisdom’s behavior in 1:26–27. **καρδίας** = **לְבוֹת** (there would be no reason for G to translate “house” as “hearts”) thereby producing an awkward locution (“hearts of the wicked man”) which then required construing **רָשָׁע** (“wicked”) as a collective and putting it in the plural (**ἀσεβῶν**). The reading **לְבוֹת** was facilitated by proverbs that speak of God’s observing man’s heart, as in Prov 15:11; 17:3; 24:12; and Ps 7:10b. The proto-G scribe probably intended **לְבוֹת רָשָׁע** (“hearts of wickedness”), on the analogy of **אוֹצְרוֹת רָשָׁע** (Prov 10:2) and similar locutions elsewhere (e.g., Mic 6:10, 11; Job 34:8), but the G translator assumed the vocalization **רָשָׁע**, as happened in Prov 10:2.

S: **וְהַחֲכִיל חַכְמָה לְבוֹת הַחַלֵּל לֹא מַחֲסוּרָה**. “(a) The righteous man observes the hearts of the evildoers, (b) and he repels the evildoers to evil.” Since S shows independence of G in 21:12b, its use of “hearts” in 21:12a is also likely to be independent.

21:14 **יִכְפֹּר** M ≈ G (ἀνατρέπει) (graph **ר** → **ה**)

M’s **יִכְפֹּר** is not attested elsewhere in a sense that would fit this context. BH **כַּפֵּי** and RH **כַּפֵּי** mean “bend,” “force,” which is not relevant here, and it is something of a stretch to give it an otherwise unattested sense of “subdue” (HALOT). We should read **יִכְפֹּר** (“assuages”); cf. ABP. Prov 6:35; 16:14; and Gen 32:21 use forms of **כַּפֵּי** to refer to a payment that (potentially) assuages wrath.

G: (a) **δόσις λάρθριος ἀνατρέπει ὀργάς**, (b) **δώρων δὲ ὁ φειδόμενος θυμὸν**

לַצִּדִּיק עֲשׂוֹת מִשְׁפָּט וּמִחֲתָה לְפַעְלֵי אָוֶן: 16 אָדָם תּוֹעָה מִדֶּרֶךְ  
הַשֶּׁכֶל בִּקְהָל רְפָאִים יִנּוּחַ: 17 אִישׁ מִחֲסוֹר אֱהָב שְׂמֵחָה אֱהָב יִיךְ  
וְשִׁמּוֹן לֹא יַעֲשֶׂיר: 18 כָּפָר לַצִּדִּיק רָשָׁע וְתַחַת יִשְׂרָיִם בּוֹגֵד: 19 טוֹב  
שֹׁבֵת בְּאַרְץ־מִדְבָּר מֵאֲשֶׁת יִמְדוֹנִים וְכַעַס: 20 אוֹצֵר | נֶחֱמַד

ἐγείρει ἰσχυρόν. “(a) A secret gift turns away wrath [pl], (b) and he who refrains from gifts stirs up strong anger.” G takes the meaning of כִּפָּה from context. G understands M’s “in the bosom” to mean that the gift is *retained* in the bosom (rather than being given to another) and explicates the word accordingly as “he who refrains.” This creates antithetical parallelism and makes the verse commend generosity rather than bribery. To be sure, a δῶρον *can* be a payoff, as in 6:35, but it can also be a simple gift, as G understands it here. G generally shies away from affirming bribery; see the comment on 17:8.

S has כִּפָּה (“redeem” or “remove”), apparently a guess, for כִּפָּה. (כִּפָּה does not render כִּפָּה or כָּפָר elsewhere.)

Some versions have “extinguish”: σ’ σβέσει, T מדעכא, and V *extinguet*. The late versions are unlikely to share variants independently of the major witnesses. They or their source texts were probably influenced by 26:20 and assumed that the *hapax* כִּפָּה has the same meaning as יִכְבֶּה. The medieval interpreters, as well as Gemser, HALOT 492b, and some other modern scholars share this assumption.

#### 21:15

G: (a) εὐφροσύνη δικαίων ποιεῖν κρίμα, (b) ὁσῖος δὲ ἀκάθαρτος παρὰ κακούργοις. “(a) The joy of the just is to do justice, (b) but the pious man is (reckoned) unclean by evildoers.” G 21:15b is distant from M, though the Hebrew sentence is clear and is translated accurately in 10:29b. There is no religious or literary motivation for the shift. G 21:15 appears to be a variant proverb, created by substituting a new second stich. Whether it was created in Hebrew or Greek cannot be determined. The proverb’s assertion resembles 29:10a, claiming that the evil hate the righteous.

#### 21:16

G’s δικαιοσύνης (“righteousness”) for השכל (“insight”) is in line with G’s tendency to make moral lessons more explicit.

## 21:17

G: (a) ἀνὴρ ἐνδεὴς ἀγαπᾷ εὐφροσύνην (b) φιλῶν οἶνον καὶ ἔλαιον εἰς πλοῦτον. “(a) A needy man delights in merriment, (b) loving wine and oil in abundance [lit. ‘to/as wealth’].” G misses the point of the Hebrew proverb, which is that a man who loves pleasures will end up poor, and instead creates a statement that the poor man loves merriment. On the face of it, G’s εἰς πλοῦτον looks like a representation of לְעֵשֶׂר, for M’s אֶל יַעֲשִׂיר, but it is hard to account for the loss of the א and י. Some other G MSS read οὐ πλουτήσει, which Baumgartner and de Lagarde prefer, but SyrH ascribes that reading (in Syriac ܐܠܝܥܝܣܝܐ) to γ’.

V translates שמחה as *epulas* (“feasts”), a correct interpretation, which is in line with the rabbinic understanding of שמחה as feasting; see C. Gordon 1930, 393.

## 21:18b M S ] &gt; G (unc)

There is no evident reason for the absence of 21:18b in G. It is present in V S T αλ’.

21:19 מדונים M<sup>K</sup> ] מדינים M<sup>Q</sup> (dial? norm)

G: (a) κρεῖσσον οἰκεῖν ἐν γῇ ἐρήμῳ (b) ἢ μετὰ γυναικὸς μαχίμου καὶ γλωσσώδους καὶ ὀργίλου. “(a) Better to dwell in a desert land (b) than with a quarrelsome and garrulous and irascible woman.” μαχίμου καὶ γλωσσώδους is a double rendering of מדינים (or מדונים), giving a clearer picture of the woman’s failings. In 21:19b, כעס is treated as an adjectival genitive so as to make it clear that her anger is one of her personality traits and not the anger she *causes*.

On this *ketiv-qere* pair, see the comment on 6:14.

## 21:20 יִשְׁכּוֹן\* G (ἀναπαύσεται) ] יִשְׁכּוֹן M S (ܐܢܬܝܬܐܝܬܐ) (graph י → ܝ, lig ܝܠ → ܡ) בנוה M S (ܒܢܐ) ] בבפה\* G (ἐπὶ στόματος) (lig ܢܝ → ܦ)

M 21:20a is awkward, reading, “A delightful treasure and oil is in the house of the wise,” as if “treasure” and “oil” were distinct and commensurate goods. The correct text can be restored by combining G and M: יִשְׁכּוֹן בְּנוֹה חָכָם וְכֶסֶל אָדָם יִבְלַעֲנֻ (‘A delightful treasure dwells in the habitation of the wise, but a foolish man devours it’). That is to say, he devours his family’s wealth, quickly and improvidently.

G: (a) θησαυρὸς ἐπιθυμητὸς ἀναπαύσεται ἐπὶ στόματος σοφοῦ, (b) ἄφρονες δὲ ἄνδρες καταπίονται αὐτόν. “(a) A desirable treasure will rest on the mouth of the wise man, (b) but foolish men will drink it down.” ἀναπαύσεται = יִשְׁכּוֹן (Jäger). מ can easily become ܡ by the detachment

יִשְׁכּוֹן בְּנוֹה חֶכֶם וְכָסִיל אָדָם יִבְלַעְנוּ: 21 רֹדֶף צְדָקָה וְחָסֵד יִמָּצֵא  
 חַיִּים <sup>א</sup> וְכָבוֹד: 22 עֵיר גְּבִירִים עָלֶיהָ חֶכֶם וַיֵּרֶד עָז מִבֶּטְחָה:  
 23 שֹׁמֵר פִּיו וְלִשְׁוֹנוֹ שֹׁמֵר מִצְרוֹת נַפְשׁוֹ: 24 יָד יְהִיר לֶךְ שָׂמוֹ עוֹשֶׂה  
 בְּעֵבֶרֶת וְדוֹן: 25 תִּאֲנוֹת עֲצָל תִּמְיתֶנּוּ כִּי־מֵאֲנוּ יָדָיו לַעֲשׂוֹת: 26 כָּל־  
 הַיּוֹם הַתִּאֲנוֹה תִּאֲנוֹה וְצַדִּיק יִתֵּן וְלֹא יִחְשֹׁד: 27 זָבַח רָשָׁעִים תוֹעֵבָה  
 אֵף כִּי־בִזְמָה יִבְיָאֲנוּ: 28 עַד־כְּזָבִים יֵאָבֵד וְאִישׁ שׁוֹמֵעַ לִנְצַח יִדְבֹּר:

of the left vertical (Baumgartner), and the reverse fusion is equally possible. This variant is correct. G 21:20a says that the wise man has a “treasure” of wise things to say. This makes sense, but G 21:20b (with “on the mouth of”) is problematic, because it seems to assert that the fool will swallow and incorporate the wise man’s words, which is exactly what a fool will *not* do. ἐπὶ στόματος = בפי or an ungrammatical בפה. M’s בנוה “in the habitation” is correct. A נו ligature can resemble a פ in several early square scripts. Though בפי is the proper form of the construct, בפה is preferred here as being closer graphically to בנוה. In any case, בפי or בפה is an error.

21:21 M S (וכח) [ G (ὁδός) \*דרדך (metath רד → דר, graph פ → כ) ]  
 חיים ] + M S (ונוסמל) 2 צדקה [ ]

G’s דרדך arose before the use of final letters, by metathesis plus פ → כ, which could occur before or after the development of final letters. G lacks M’s second צדקה, which looks like an accidental repetition from the first stich (Baumgartner). Some <sup>V</sup>MSS, presumably earlier in this regard, lack *et iustitiam*. “Righteousness” properly belongs only in the first stich, among the virtues, not in the second, among the rewards; see ABP.

## 21:22

G: (a) πόλεις ὀχυράς ἐπέβη σοφὸς (b) καὶ καθεῖλεν τὸ ὀχύρωμα, ἐφ’ ᾧ ἐπεποιθείσαν οἱ ἄσεβεις. “(a) A wise man went up against strong cities (b) and destroyed the fortress upon which the impious had relied.” G adds “the impious” to characterize the defeated city, to show that its defeat was just. Otherwise (the translator may reason) why would a wise man attack it? The plural in 21:22a generalizes the application of the proverbs, so that the singular “fortress” in 21:22b is to be understood as a generality, too.

## 21:23

G represents מצרות as a singular. But there is considerable flexibility with grammatical number in the versions (see the previous verse) and, moreover, צרות is intended as a collective that can easily be represented by the singular. Four MSS KR have מצרה, perhaps for the same reason as the versions. But just possibly they preserve an old variant.

## 21:24

G: (a) θρασὺς καὶ αὐθάδης καὶ ἀλαζών λοιμὸς καλεῖται. (b) ὃς δὲ μνησικακεῖ, παράνομος. “(a) The brash and arrogant and insolent man is called a pest, (b) and he who bears grudges, a criminal.” In 21:24a, G compounds the offenses of the pest by adding ἀλαζών. In 21:24b, the notion of grudges is derived from עברה, “wrath.”

## 21:26 יתן M S (ܐܡܝ) ] יחין\* G (ἐλεᾷ καὶ οἰκτῖρει) (graph ת → ח, dbl)

G: (a) ἀσεβὴς ἐπιθυμεῖ ὅλην τὴν ἡμέραν ἐπιθυμίας κακὰς, (b) ὁ δὲ δίκαιος ἐλεᾷ καὶ οἰκτῖρει ἀφειδῶς. “(a) The impious man desires bad things [lit. ‘desires bad desires’] the entire day, (b) but the righteous man has mercy and shows compassion unsparingly.” G changes the subject from the sluggard (which in M is to be supplied from 21:25) to the wicked man (see the comment on 10:5) and moreover adds κακὰς “bad [sc. desires].” By moralizing the first stich, G creates a clear antithesis to the second. On the difficulties in M, see ABP. G 21:26b has a double translation of יחן, where M has יתן. (For ת/ח interchanges, see LSF §106de.) Both ἐλεεῖν and οἰκτῖρειν are frequent renderings of יחן.

## 21:27 תועבה M S (ܐܘܪܐ) ] תועבת יהוה\* G (βδέλυγμα κυρίῳ) (explic)

G βδέλυγμα κυρίῳ (“abomination to the Lord”) = תועבת יהוה, as in 15:8. Note the inner-Hebrew variants תועבה and תועבת יהוה in 15:8 (see comment there). In the present verse G adds “the Lord” for specificity.

S: An inner-Syriac variant with ܐܘܪܐ at the end of the first stich is a later addition adjusting to G.

## 21:28 לנצח M ] לנצר\* G (φυλασσόμενος) (graph ח → צ)

G: (a) μάρτυς ψευδὴς ἀπολείται, (b) ἀνὴρ δὲ ὑπήκοος φυλασσόμενος λαλήσει. “(a) A lying witness will perish, (b) but an obedient man will speak cautiously.” φυλασσόμενος (lit. “guarding himself”) = לנצר (de Lagarde ref Cappelli 1650).

V (21:28b): *vir oboediens loquitur victoriam* (“an obedient man shall speak of victory”); cf. α', σ', θ': εἰς νίκης πορεύεται (“will go to victory”).

29 הָעֹז אִישׁ רָשָׁע בִּפְנֵי אִישׁר הוּא | יִבֵּין דְּרָכָו: 30 אֵין חֲכָמָה  
וְאֵין תְּבוּנָה וְאֵין עֵצָה לִנְגַד יְהוָה: פ 31 סוֹס מוֹכֵן לַיּוֹם  
מִלְחָמָה וְלִיהוָה הַתְּשׁוּעָה: 22:1 נִבְחַר שֵׁם מַעֲשֵׂר רַב מִכֶּסֶף  
וּמִזֶּהָב חֵן טוֹב: 2 עֲשִׂיר וְרֶשׁ נִפְגָּשׁוּ עֲשֵׂה כֻלָּם יְהוָה: 3 עָרוֹם |  
רָאָה רָעָה יְוִיסְתָּר וּפְתִיִּים עָבְרוּ וְנִעְנְשׁוּ: 4 עֶקֶב עֲנָה יִרְאֵת יְהוָה  
עֲשֵׂר וְכָבוֹד וַחֲיִים: 5 צָנִים פָּחִים בְּדֶרֶךְ עֶקֶשׁ שׁוֹמֵר נִפְשׁוֹ יִרְחַק  
מֵהֶם: 6 חֲנֹד לִנְעַר עַל־פִּי דְרָכָו גַּם כִּי־זִקִּין לֹא־יִסּוּר מִמֶּנָּה:

S's אִישׁ אֱשֶׁר ("truthfully") = לִנְצַח. Perhaps the translator thought that לִנְצַח meant "forever," and finding it strange that a "listening" man would speak *forever*, he substituted an appropriate moral quality.

21:29 יבין M<sup>Q</sup> G (συνίει) | יבין M<sup>K</sup> S (יבין) α' σ' (ἐτοιμάσει) V (*corrigit*) T  
(מתקן) (כ → ב graph)  
21:30 דרכו M<sup>Q</sup> | דרכיו M<sup>K</sup> (num)

On דרכו variants see the comment on 18:15. The *qere* דרכו is earlier and correct. In Proverbs (but not in Exodus or Psalms), when דרך is the object of words for understanding, the singular is used; cf. 14:8; 16:9; 20:24. Though the *qere* points it as singular, the *ketiv* writes the word as a plural. Usually it is the *qere* that supplies the *plene* writing of the plural, יו. G and S have the plural, but that could be their interpretation of either orthography. For a similar case, see 16:27.

### 21:30

For לנגד יהוה, G has πρὸς τὸν ἀσεβῆν ("to the impious"). πρὸς + accusative can mean "against"; hence BAP translates, "... il n'y a pas de conseil à opposer à l'impie!" This would mean that no counsel can (successfully) oppose the ungodly, which is a peculiar sentiment. More likely, πρὸς here means "to," "toward." G means that no counsel comes *to* the wicked when they most need it (see 1:28; ABP).

S has כְּיְהוָה ("like the Lord's"), correctly understanding לנגד יהוה as "vis-à-vis," hence, "in comparison with."

21:31 התשועה M<sup>Oc</sup> M<sup>OrQ</sup> | התשיעה M<sup>OrK</sup> (י → ו graph)

The former is the form of the word attested elsewhere.

## 22:1

G: ὄνομα καλόν, adding “good” to “name” for moral clarity. This is what “name” implies in the original. Similarly T שמא טבה.

22:3 M<sup>K</sup> ≈ G (τιμωρούμενον) ] וְיִסְתֶּר M<sup>Q</sup> G (παιδεύεται) (gram, equal)

The *ketiv* is to be vocalized as an imperfect with *waw*-conversive. I take the verse to be in the form of a “mini-narrative,” on which see APB 2.531.

G: (a) πανούργος ἰδὼν πονηρὸν τιμωρούμενον κραταιῶς αὐτὸς παιδεύεται, (b) οἱ δὲ ἄφρονες παρελθόντες ἐζημιώθησαν. “(a) When a clever man sees a bad man being punished severely, he takes instruction (b) but when the fools pass by they are penalized.” The same proverb is handled quite differently in 27:12. There, רעה is understood as evil deeds from whose danger the clever man *does* hide. Here it is understood as bad punishment (administered to another), from which hiding would be unnecessary. G associated ויסתר (*ketiv*) with יס"ר (“to discipline,” “instruct”) and translated it twice, as τιμωρούμενον and παιδεύεται. κραταιῶς is a second translation of רעה. Renderings elsewhere show that the translator understood the vocabulary involved and has chosen to provide a midrashic-type expansion that explores the verse’s semantic potential.

## 22:4

G: (a) γενεὰ σοφίας φόβος κυρίου, (b) = M. “(a) The produce of wisdom is the fear of the Lord.” עקב is understood as “consequence” or “reward,” hence γενεά. By changing ענוה (“humility”) to σοφίας, the translator or a Hebrew scribe associated this verse with Wisdom’s promises in 8:18 and 35.

## 22:5

צנים פחים: The lack of a conjunction between the two nouns of the subject is possible (e.g., Gen 37:27) but awkward, so the fact that the versions supply it (as in G’s τριβόλοι καὶ παγίδες) does not prove that they had it in their source text.

## 22:6 M S ] &gt; G (unc)

V: (a) *proverbium est adulescens iuxta viam suam*, (b) *etiam cum senuerit non recedet ab ea*. “(a) It is a proverb: A young man according to his way, (b) and even when he is old, he will not depart from it.” V means that a young man does as he is inclined and persists in this for the rest of his life. *Proverbium est* for Hebrew חנך is puzzling. Perhaps Jerome

7 עֲשִׂיר בְּרָשִׁים יִמְשֹׁל וְעֶבֶד לֹוֹה לְאִישׁ מְלוֹה: 8 זֹרַע עֲוֹלָה  
 יִקְצֹר אֶזְרוֹן וְשָׂבֵט עֲבָרְתוֹ יִכְלֶה: 9 טוֹב-עֵין הוּא יִבְרָךְ כִּי-נָתַן

identifies the verse as a “proverb,” in this case meaning a folk proverb, somewhat dismissively, because he is not entirely happy with its sentiment. The verse might be read to imply that people act according to their nature, not their education. Jerome greatly valued education, as seen in his *Epistle* 107 on the education of women (CB).

S מַחֲבֵה (“he who rebukes”) implicitly vocalizes חֲנִיךְ and interprets it as the instructive action commonly recommended in Proverbs.

## 22:7

G: (a) πλούσιοι πτωχῶν ἄρξουσιν, (b) καὶ οἰκέται ἰδίοις δεσπότης δαυνοῦσιν. “(a) The rich will rule the poor, (b) and servants will lend to their own masters.” Mistaking עֶבֶד as the subject of לֹוֹה, and recognizing that the verse speaks of reversal of social roles, G treats לֹוֹה as “lend” and identifies מְלוֹה as the master, on the assumption that the two types are opposites, like the pair in 22:7a. In this way, G shapes the verse into a “world turned upside down” saying, on which see ABP on 30:21–23.

S: חַבְלֵי עֲבָדָיו כִּסֵּי הַמֶּלֶךְ. מַחֲבֵה טוֹב לֵחַ וְחַסֵּד סוֹסֵף לֹם. “(a) As for the rich man, the poor man will rule over him, (b) and the slave will lend to him who used to lend to him.” S, influenced by G, turns the Hebrew into a promise of the eventual domination of the poor over the rich. This is an eschatological expectation. Compare the praise of the poor in S 28:6, and also S’s understanding of Ps 37:11: “the poor (מַחֲבֵה) will inherit the earth”; similarly Luke 6:20.

## 22:8 יִקְצֹר [יִקְצֹר] M (vocal)

עֲבָרְתוֹ M S (עֲבָרְתוֹ) \* G (ἐργων αὐτοῦ) (graph ר → ד)  
 + 2 stichoi G (elab) G 22:8a = M 22:8a; G 28:8b ≈ M 22:8b; G 22:8aa ≈ M 22:9a; G 22:8ab ≈ M 22:8b; G 22:9a ≈ M 22:9a; G 22:9b = M 22:9b.

Mp<sup>l</sup> confirms the consonants of M’s יִקְצֹר by designating it יִתִּיר (“having a superfluous *waw*”). Contrary to BHS and some other editions, there is no *qere* here, though the Mp note serves as a virtual *qere*. (Mp<sup>y</sup> has no note.) I use the *defectiva* writing, in accord with Tiberian practices. It seems that a scribe who preferred plene writings was active in this verse and in 22:11, 14.

G: (a) ὁ σπείρων φαῦλα θερίσει κακά, (b) πληγὴν δὲ ἔργων αὐτοῦ



συντελέσει. “(a) He who sows worthlessness will harvest evils, (b) and the rod will end his works.” πλῆγῃ (“blow”) can correspond to “rod” (Prov 29:15; Isa 30:31; thus Carmignac 1980, 34, who translates here: “celui qui a semé l’injustice moissonnera l’inanité, et le bâton terminera ses oeuvres”). ἔργων αὐτοῦ = עֲבֹדָתוֹ, understood as plural (עֲבֹדָתָיו). συντελέσει = יְכַלֶּה.

### 22:8a

G: (a) ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ θεός, (b) ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει. “(a) God will bless a cheerful and gift-giving man, (b) and he will make an end to the vanities of his works.” Carmignac (1980, 36) says that the Hebrew corresponding to G 22:8ab was lost by homoioteleuton due to the identical endings of 22:8b (יְכַלֶּה) and 22:8ab (presumably יְכַלֶּה). Carmignac restores the source text of G 22:8aa to אִישׁ רֹצֵחַ וְנוֹתֵן יֶרֶךְ אֱלֹהִים. However, רֹצֵחַ does not have the required meaning. Moreover, G 22:8ab is an ill-fitting match for G 22:8aa. (G 22:8ab cannot mean “et il suppléera à la faiblesse de ses oeuvres,” as Carmignac translates it [1980, 40].) According to de Lagarde and Baumgartner, 22:8ab is a second translation of a variant of M 22:8b, and G 22:9a is an interpolation. More likely, G 22:8aa corresponds to M 22:9a, while G 22:8ab is a deliberate reformulation of M 22:8b. OG was probably G 22:8a (M 22:8a), G 22:8ab (M 22:8b), G 22:9a (M 22:9a), and G 22:9b (M 22:9b). Recensional additions are G 22:8b (≈ M 22:8b) and G 22:8aa (≈ M 22:9a), though G 22:8b is based on a Hebrew text not identical to M. (ABP offers a different explanation of G 22:8a, but in fact no variants are indicated.)

22:9 עֵין M S (حس) ] עֵי\* G (πτωχόν) (metath ἦν → עֵי)  
fin ] + 2 stichoi G (9a) (elab)

G: (a) ὁ ἐλεῶν πτωχὸν αὐτὸς διατραφήσεται, (b) τῶν γὰρ ἑαυτοῦ ἄρτων ἔδωκεν τῷ πτωχῷ. “(a) He who has mercy on a poor (man), he (too) will be supported, (b) for he gave of his bread to the poor.” G 22:9 ≈ M 22:9. πτωχόν = עֵי for עֵין (Giese 1993a, 114). טוב עֵי is understood (ungrammatically) as “good to the poor.”

### 22:9a

G: (a) νίκη καὶ τιμὴν περιποιεῖται ὁ δῶρα δούς, (b) τὴν μέντοι ψυχὴν ἀφαιρεῖται τῶν κεκτημένων. “(a) He who gives gifts secures victory and honor, (b) but he takes away the life of (their) possessors [or ‘but they (sc. the gifts) take away the life of (their) possessors’].” G 22:9aa is associ-

מִלְחָמָוּ לְדָל: 10 גִּרְשׁ לֹץ וַיֵּצֵא מִדֹּון וַיִּשְׁבֹּת דִּין וְקָלוֹן: 11 אֶהָב  
 יִטְהַר לֵב חֵן שְׁפָתָיו רֵעֵהוּ מִלֹּץ: 12 עֵינֵי יְהוָה נֹצְרוּ דַעַת וַיִּסְלֹף  
 דְּבָרֵי בָגָד: 13 אָמַר עֲצֵל אָרִי בַחוּץ בְּתוֹךְ רְחֻבוֹת אֲרָצָה:

ated with the gift-giving man of 22:8aa and is an elaboration of that line (as is 22:9). The two lines of G 22:9a are not just fragments (contrary to Baumgartner and de Lagarde) but constitute a new couplet, one that takes the theme of gift giving in a new direction. It says that although gifts (bribes) bring victory (in court, perhaps) and also honor (i.e., prestige), they ultimately destroy their recipients.

G 22:9ab recalls G 1:19b. The unhebraic syntax of G 22:9ab, with the verb inside the genitive phrase, suggests that the couplet was composed in Greek, not Hebrew. Still, G 22:9ab is in the spirit of M (not G) 15:27b, indicating that the couplet is the work of the original translator. V has this addition.

## 22:10

G: (a) ἔκβαλε ἐκ συνεδρίου λοιμόν, καὶ συνεξελεύσεται αὐτῷ νεῖκος, (b) ὅταν γὰρ καθίσῃ ἐν συνεδρίῳ, πάντας ἀτιμάζει. “(a) Expel a pest from the assembly and conflict will leave with him, (b) for when he sits in the assembly, he dishonors everybody.” G atomizes the Hebrew of 22:10b. It extracts the notion of sitting from יִשְׁבֹּת, which it parses as a form of יִשׁ"ב. Next it extracts the notion of the assembly from דִּין, which the translator construes as the setting of judgment. Then it treats קָלוֹן as a verb. The translator is familiar with these words; hence his introduction of the new idea is deliberate. Still, the idea of litigation is hinted at in M by the use of the word דִּין, which consistently belongs to the legal sphere and means “litigation” or “judgment”; see further ABP. The assembly is of special importance to the translator; see the comment on 31:23.

S: אֶסְבֹּךְ לְבַעַר מֵאִפְסֵי לִשְׁמִי. מִכָּל גִּמְלָה וְנִסָּה מִיָּדָיו. וְלֹא אֶרְטֹב. (a) Destroy the evil man and remove the contentious one, (b) and make litigation and insult cease, (c) lest, if he sit in the assembly, he insult you all.” S first translates M 22:10b then extends it using G, but loosely. The second-person plural address is unusual.

22:11 טהר M<sup>Q</sup> ] טהור M<sup>K</sup> (orth)

רעהו מלך M ] רעה המלך ≈ G (ποιμαίνει βασιλεύς) ≈ S (גִּלְעָד, גִּלְעָד) (dittog ה → הה, div, orth)

G: (a) ἀγαπᾷ κύριος όσίας καρδίας, (b) δεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι. (c) χεῖλεσιν ποιμαίνει βασιλεύς. “(a) The Lord loves the pious [pl] of heart, (b) and all the blameless are favored by him. (c) The king shepherds with his lips.” In 22:11a, G adds “the Lord,” not understanding that אהב is the subject. Stich 22:11b is derived from 11:20b, ורצונו תמימי דרך. This is brought in by association with 22:11a, which (in G) speaks of God loving the pious. חן was either ignored or accounted for in the addition in 22:11b. The י of רעהו was lost for unclear reasons. G 22:11c seems to represent שְׁפָתָיו רְעָה הַמֶּלֶךְ, with רעה associated with רע”ה “to shepherd.” Though it is possible that the difficult (but correct) syntax of M caused the translator to ignore the suffix, the reading רעה is supported independently by S.

S: וַיִּשְׁמַח אֱלֹהִים לְאִשָּׁה גִּלְעָד חֹסֶד. מִיָּדָהּ חֶסֶד. גִּלְעָד. “(a) God loves him who is pure in his heart, (b) and he shows mercy to the lips of the friends of the king.” S 22:11a adds “God” (≈ G; ≈ T). For M’s רעהו מלך, S reflects רעה המלך, with רעה treated as a plural. The ה was repeated. This may go back to a *defectiva* orthography: רעה־מלך. Though S has picked up “God” from G (unless it also had it in its source), S 22:11b is not a permutation of G but derives from a similar Hebrew variant.

22:12 דברי M S ] דברים\* G (λόγους) (near dittog ב → סב)

G: (a) = M; (b) φαυλίζει δὲ λόγους παράνομος. “(b) but the transgressor despises words.” The forced construction in 22:12b could come about only if the translator read דברים for דברי.

22:13 ארצח M ] רצח\* G (φονευταί) S (מַלְאָכִים) (near haplog תא → ת paleo  
↔ → ↔)

G: (a) προφασίζεται καὶ λέγει ὀκνηρός, (b) Λέων ἐν ταῖς ὁδοῖς, (c) ἐν δὲ ταῖς πλατείαις φονευταί. “(a) The sluggard makes excuses and says, (b) ‘A lion in the streets (c) and murderers in the plazas!’” G’s additional “makes excuses” explains the sluggard’s (rather obvious) intent. G reads רצח for ארצח, the א having been lost through haplography with the preceding ת, which is very similar in the archaic script (א, א). Since the translator was alert to the fact that the sluggard is making excuses and inventing pretexts, he would have had no reason to avoid the first-person of M. This is evidence that the predecessor of G’s source text diverged from

14 שׁוֹחָה עֲמָקָה פִּי זָרוֹת זַעֲוִים יְהִיָּהּ יִפֹּל-שָׁם: 15 אֲנֹלֶת קְשׁוּיָהּ  
בְּלִב־נָעַר שֶׁבֶט מוֹסֵר יֶרְחִיקָנָה מִמֶּנּוּ: 16 עֲשֵׂק דָּל לְהִרְבּוֹת לוֹ נִתֵּן  
לְעֶשִׂיר אֶדְ-לִמְחִסּוֹר: 17 יִדְבְּרִי חֲכָמִים הֵט אֲזַנְךָ וּשְׁמַע דְּבָרִי

proto-M quite early, when the ancestral text was in the archaic script, and underwent further permutations in the square script.

S: אִתּוֹ עֲבָרָה בָּרָא גִּשְׁמוֹנוֹ. אִתּוֹ בָּאֵשׁוּכָה מִמָּה מֵלֵךְ בָּצָאָה. (a) The sluggard says when he is sent out, 'A lion is in the street, (b) behold a killer in the streets!' S borrows an explanatory clause, "when he is sent out," from S 26:13, where it is based on an erroneous reading taken from G (ἀποστελλόμενος = שלח). Apparently S already knows how he will deal with 26:13, four chapters ahead. He is thinking ahead and planning for later renderings. S מֵלֵךְ ≈ G φονευταί.

22:14 M<sup>Q</sup> יפול ] M<sup>K</sup> יפול (orth)

fin ] + 3 stichoi G (14a) (elab)

G: (a) βόθρος βαθὺς στόμα παρανόμου, (b) ὁ δὲ μισηθεὶς ὑπὸ κυρίου ἐμπεσεῖται εἰς αὐτόν. "(a) The mouth of a transgressor is a deep pit, (b) and he who is hated by the Lord will fall in it." G treats זָרוֹת as a singular (as in 23:33), which he understands as a wicked woman and explicates as παρανόμου ("transgressor"). (παρανόμου can be male or female, but זָרוֹת would have been seen as feminine.) S אִתּוֹ בָּאֵשׁוּכָה ("the foreign woman") ≈ G. V, S (T ?) have the singular.

22:14a

G: (a) εἰσὶν ὁδοὶ κακαὶ ἐνώπιον ἀνδρός, (b) καὶ οὐκ ἀγαπᾷ τοῦ ἀποστρέψαι ἀπ' αὐτῶν. (c) ἀποστρέφειν δὲ δεῖ ἀπὸ ὁδοῦ σκολισᾶς καὶ κακῆς. "(a) There are evil ways before a man, (b) and (yet) he does not like to turn away from them. (c) But it is necessary to turn away from a crooked and evil way." This is a prosaic, moralizing elaboration on the Hebrew of 22:14. זָרוֹת is understood as strange things, hence ὁδοὶ κακαί. The added verse also emphasizes that it is a man's own obduracy, and not an arbitrary curse, that brings a man to ruin.

22:15

G: (a) ἄνοια ἐξῆπται καρδίας νέου, (b) ῥάβδος δὲ καὶ παιδεία μακρὰν ἀπ' αὐτοῦ. "(a) Ignorance lays hold of the heart of a youth, (b) and the

rod and instruction are far from him.” G treats ירחיקנה as an adjective, μάκραν. Apparently the second stich gives the reason for the first.

S: חסדו ירחיק לבם היללם מלבו (a) Folly makes the heart of a youth flee, (b) and the staff of discipline makes (it) distant from him.” S is based on S 7:10b, חסדו ירחיק לבם היללם (c) “of the prostitute who makes the heart of youths flee”; i.e., makes them unstable and scatterbrained). It is possible that S 22:15 is based on an unattested ἐξίπταται here (cf. G 7:10), as de Lagarde proposes, but the recollection of G 7:10 would be enough to account for S’s reading. S in effect interprets 7:10 allegorically, substituting “folly” for “harlot.”

## 22:16

G: (a) ὁ συκοφαντῶν πένητα πολλὰ ποιεῖ τὰ ἑαυτοῦ [G<sup>BS\*</sup>; var: + κακά G<sup>ScAMS</sup>], (b) δίδωσιν δὲ πλουσίῳ ἐπ’ ἐλάσσονι. “(a) He who oppresses the wretched increases his own [var: + ‘troubles’] (b) and gives to the rich unto lack [SD: ‘er gibt einem Reichen auf Kosten eines Geringeren’].” The verse is difficult in both M and G. Some G manuscripts try to clarify it by adding κακά, making the verse say that he who tries to defraud the poor will end up himself destitute. Without the moralizing κακά the verse expresses indignation against the man who brings false charges against the poor and, consequently, cheats them in favor of the wealthy.

S + מלבו = G<sup>A</sup>.

22:17 דברי חכמים הט אונך ושמע דברי \* ≈ G (λόγοις σοφῶν παράβαλλε σὸν οὖς καὶ ἄκουε ἐμὸν λόγον) ] M S (אזניך ושמע דברי חכמים) (transp of words, om of דברי<sup>2</sup>)

Though the mechanisms of the change are unclear, several considerations support the emendation: (1) The restored text provides a title for the unit, whose distinctiveness has been proved by the parallels to Amenemope. (The parallels are extensively explored in ABP on this unit.) (2) The title in 24:23, “These too are of the wise,” indicates awareness of the ascription of the foregoing proverbs to “the wise,” though a title to that effect is missing in M. (3) Other exordia<sup>5</sup> call for attention to the *speaker’s* teachings, not the words of other sages, as M’s formulation does. (4) The

5. Exordia introduce the discourses of Prov 1–9, which I call “Lectures.” An exordium comprises (1) an address to the son or sons; (2) an exhortation to hear and remember the father’s teachings; and (3) a motivation that supports the exhortation by extolling the teachings’ excellence and value. There are similarly structured instructions elsewhere in Proverbs. See ABP 1.45–46.

וְלִבְךָ תִּשְׁתָּהּ לְדַעְתִּי: 18 כִּי־נָעִים כִּי־תִשְׁמְרֶם בְּבִטְנְךָ יִכְנֹוּ יַחְדָּו עַל־  
 שְׂפָתֶיךָ: 19 לְהִיּוֹת בֵּיהוָה מִבְּטַחְךָ הוֹדַעְתִּיךָ הַיּוֹם אֶף־אַתָּה:  
 20 הֲלֹא כָתַבְתִּי לָךְ 'שְׁלֹשִׁים' בְּמוֹעֲצוֹת וְדַעַת: 21 לְהוֹדִיעֲךָ קִשְׁטִי

emendation to “my words” provides a better parallel to “my knowledge.”

G: (a) Λόγοις σοφῶν παράβαλλε σὸν οὖς καὶ ἄκουε ἐμὸν λόγον, (b) τὴν δὲ σὴν καρδίαν ἐπίστησον, (c) ἵνα γνῶς ὅτι καλοὶ εἰσιν. “(a) To the words of the wise direct your ear and hear my word (b) and set your heart, (c) so that you may know that they are beautiful.”

In G 22:17a, the phrases “words of the wise” and “incline your ear” are transposed with respect to M. It is likely that G had the transposition in its source text. The reconstructed Hebrew source text of 22:17a (see above) must be construed differently from the way G interpreted it. The sense of the original was “The words of the wise. Incline your ear and hear my words, and set your heart to my knowledge.” The reconstructed verse provides the heading of the third part of Proverbs, 22:17–24:22. (See the introduction to this unit in ABP 2.704–7.)

The above emendation, first proposed by Gressmann 1924, 274, is widely accepted. Alex Luc (2000, 253), however, argues that, although a different Hebrew lies behind G 22:17a, it is not a section title. The first line reads: **דַּבְרֵי חֲכָמִים הֵט אָזְנְךָ**, which is to be translated, “To the words of the wise direct your ear” (the translation Luc’s exegesis calls for). However, **הֵט אָזְנְךָ** requires an indirect object and **דַּבְרֵי חֲכָמִים** does not provide it directly. Although it is true that G does not intend the words to represent a section heading, the underlying Hebrew does. Also, in 22:17c, G had **לְדַעַת** or construed **לְדַעְתִּי** (= M) as an infinitive. It also continued 22:17 into **כִּי נָעִים** in 22:18.

## 22:18

G: (a) καὶ ἐὰν ἐμβάλῃς αὐτοὺς εἰς τὴν καρδίαν σου, (b) εὐφρανοῦσίν σε ἅμα ἐπὶ σοῖς χεῖλεσιν. “(a) And if you place them into your heart, (b) they will together make you rejoice on your lips.” G 22:18 starts with **כִּי תִשְׁמְרֶם**. G substitutes “heart,” which is the usual organ of knowledge and memory in Hebrew, for M’s “belly,” which preserves an Egyptian usage. **יִכְנֹוּ** is not represented and **יַחְדָּו** is parsed as **חֲדָה** D-stem. The two Hebrew words were well-known to the translator and the reason for these differences is unclear.

22:19 היום M S (היום) ] ש' חיים (ζωήν) (graph ה → ח, ו → י)

G (continuing 22:18): (a) ἵνα σου γένηται ἐπὶ κύριον ἢ ἐλπίς (b) καὶ γγνωρίσῃ σοι τὴν ὁδὸν αὐτοῦ [var: σου G<sup>B</sup>]. “(a) so that your hope may be in the Lord, (b) and so that he may let you know his [var: ‘your’] way.” G 22:19b is a loose rephrasing of the difficult M 22:19b. For the unexpected “today,” which seems to lack a function in context, G substitutes the standard “his [God’s] way” (G<sup>B</sup> τὴν ὁδὸν σου). ש' has ζώην = חיים for M’s היום. G joins אף אתה to the next verse. S does not represent these two words, probably because they are unnecessary.

22:20 <שלישׁים> ] שְׁלִישִׁים M<sup>Q</sup> G (τρισῶς) S (ثَلَاثًا وَثَلَاثِينَ) V (*tripliciter*) T (על תלתא זמנין); שלשום M<sup>K</sup> (M<sup>Q</sup> G S V T: orth, interp; M<sup>K</sup>: graph י → ו, interp)

Neither the *ketiv* nor the *qere* makes good sense. The *qere*, שלישים, is commonly thought to mean “noble things” or “three times” (see ABP for references) but in fact it has neither meaning. A שליש is a type of military officer, but the word bears no connotations of excellence. Nor is “three times” relevant to anything in the unit. The *ketiv*, שלשום, means “the day before yesterday,” but the word appears only in the fixed idiom (א)תמול שלשום, literally “yesterday (and) the day before yesterday.” Toy hesitantly suggests adding תמול, but this is ad hoc and in any case does not make good sense. “Have I not written for you formerly?” would imply a contrast between the attempt to instill trust in Yahweh *today* (22:19b) and the intention to teach true words and good answers *in the past*, a meaningless contrast. See further ABP. We should read שְׁלִישִׁים (“thirty”), following Erman 1924, 89. The *ketiv* and the *qere* are two orthographic realizations of consonantal שלשים. These two spellings arose once the function of “thirty” to refer to the number of maxims was no longer recognized. The consonantal writing is found in many MSS KR, though without the suggested vocalization. This spelling very likely maintains the primitive orthography.

Erman (1924) took his cue from Amenemope’s epilogue, which begins, “Look to these thirty chapters: they divert, they instruct” (§30; 27.8). The book of Amenemope has thirty chapters, all numbered. Many commentators, including ABP, find thirty maxims in Prov 22:17–23:11 (which is the first section of the third collection, 22:17–24:22).

G: (a) καὶ σὺ δὲ ἀπόγραψαι αὐτὰ σεαυτῷ τρισῶς (b) εἰς βουλὴν καὶ γνῶσιν (c) ἐπὶ τὸ πλάτος τῆς καρδίας σου. “(a) And as for you—write these for yourself thrice, (b) for counsel and knowledge, (c) on the tablet of your heart.” G’s loose treatment of the syntax of M 22:20a resulted from



אִמְרֵי אֱמֶת לְהַשִּׁיב אִמְרִים (אֱמֶת) לְשִׁלְחִיד: פ 22 אֶל־  
 תִּגְזַל־דָּל כִּי דֹל־הוּא וְאֶל־תִּדְכָּא עֲנִי בַשָּׁעַר: 23 כִּי־יִהְיֶה יָרִיב רִיבָם  
 וְקִבֵּעַ אֶת־קִבְעֵיהֶם נָפֵשׁ: 24 אֶל־תִּתְרַע אֶת־בְּעַל אָף וְאֶת־אִישׁ  
 חֲמוֹת לֹא תָבֹא: 25 פְּוִת־אֱלֹהִי אֲרַחֲתוּ וְלִקְחַתָּ מוֹקֵשׁ לְנַפְשְׁךָ:  
 26 אֶל־תִּהְיֶה בְּתַקְעֵי־כָף בְּעַרְבִים מִשָּׁאוֹת: 27 אִם־אֵין־לְךָ לְשׁוֹלֵם

the assumptions that אתה אף (M 22:19) is the subject of the sentence (καὶ σὺ δέ) and that שלישים means “threefold” or “thrice.” The translator then added 22:20c, borrowed from 7:3b, to clarify the command to write. V’s *tripliciter* follows G.

S: *וְכָתַבְתִּי לָךְ שְׁלִישִׁים*. “And behold I write them for you three times.” While independent of G, S too understands שלישים as “three times.” The next words, במועצות ודעת, are used for the next verse.

T<sup>W</sup>: *וְהָא אֲנִי כָתַבְתִּי לָךְ עַל תְּלַת זְמָנִין בְּעִצְתָּא וּבִידְעָתָא*. “And behold I have written these things for you three times in counsel and knowledge.”

T<sup>L</sup>: *וְהָא אֲנִי לָךְ עַל תְּלַת זְמָנִין בְּעִצְתָּא וּבִידְעָתָא* (lit. “And behold these are for you about counsel and knowledge”). T<sup>L</sup> lacks כתבית, which is needed for this sentence.

22:21 קשט M G (ἀληθῆς) ] שקט\* S (ἀληθῆς) (metath קש → שק)

אמת<sup>2</sup> M G (ἀληθείας) S (ἀληθείας) (> V) (add)

M’s אמת in 22:21b is clumsy and redundant after “words of truth” in 22:21a and should be omitted. It is either a dittography (possibly vertical) with אמת in 22:22a (Clifford) or, more likely, a moralizing gloss intended to make it absolutely clear that only the giving of *true* replies is being taught. I consider this emendation to be conjectural, though the word is also lacking in V; see below.

G: (a) διδάσκω οὖν σε ἀληθῆς λόγον καὶ γινῶσιν ἀγαθὴν ὑπακούειν (b) τοῦ ἀποκρίνεσθαι λόγους ἀληθείας τοῖς προβαλλομένοις σοι. “(a) Therefore I will teach you a true word and (how) to understand good knowledge, (b) (so as) to answer (with) true words those who confront you.” This is an expansive treatment of M. In all of G, προβάλλειν translates שלח only here. GELS defines the middle of προβάλλειν as “to confront somebody with a problem, to question.” For the latter see Judg 14:12. In 26:18, its only other occurrence in G-Proverbs, προβάλλουσιν renders הירה [“he who shoots”], suggesting the notion of confrontation or insult, as GELS says. G 22:21 pictures a confrontation rather than the delivery of a mes-



sage. It was probably unclear to the translator why a messenger would “answer” those who sent him on an errand.

V: (a) *ut ostenderem tibi firmitatem et eloquia veritatis*, (b) *respondere ex his illi qui misit te*. “(a) That I might show you the certainty and the utterances of truth, (b) to respond from these (words) to him that sent you.” *Firmitatem* is a reasonable approximation of קשט. For unclear reasons, V does not represent אמת. Though I consider it a moralizing gloss (see ABP), I doubt that it was missing in V’s source text. Possibly Jerome considered it adequately implied by the first stich. Compare the way he substitutes a pronoun for the repeated תורה in 28:4b.

S (continuing 22:20): וְהִסְדִּיקְךָ בְּחָכְמָה וּבְדִבְרֵי אֱמֻנָה. “(a) that I might make you know counsel and knowledge, (b) and tranquility and words of truth, (c) that you may return a word of truth to whoever sent you.” S uses במועצות (from M 21:20) as further objects of “to make you know.” Since S would have recognized Aramaic קשט, which takes the form קשט in Syriac, S’s שלל reflects שקט (Pinkuss). T has קושטא = M but adds a conjunction: וּמִלִּי דְתִרְצוּתָא = S.

## 22:23

G: (a) ὁ γὰρ κύριος κρινεῖ αὐτοῦ τὴν κρίσιν, (b) καὶ ῥύσῃ σὴν ἄσυχλον ψυχήν. “(a) For the Lord will judge his (the poor man’s) case, (b) and you will preserve [lit. ‘rescue’] your soul safe from harm.” G guesses at the rare verb קבע (actually, “rob”) in 22:23b, then must change the person of the suffix of קבעיהם. G must mean that if you obey the admonition in 22:22, you will be safe. Prov 22:23b seems to be influenced by Ezek 3:19, 21, which is likely the source of the awkward second-person here.

S: (a) = M; (b) וְהִסְדִּיקְךָ בְּחָכְמָה וּבְדִבְרֵי אֱמֻנָה. “(b) and will repay the injustice (to) their souls.” S must guess at the meaning of קבע but does not rely on G.

## 22:25 M<sup>K</sup> ] אֶרְחֹתַי M<sup>Q</sup> ] (num or orth)

See the comment on 2:8.

## 22:26 M ] משאות \*משאת ≈ G (αἰσχυρόμενος πρόσωπον) ≈ S (בְּכַחַד לִפְנֵי פָנָיו) (orth)

G: μὴ δίδου σεαυτὸν εἰς ἐγγύην αἰσχυρόμενος πρόσωπον. “Do not give yourself as surety, being diffident toward others [lit. ‘feeling awe/shame toward face’].” G explains what it means to clasp hands. For משאות, G had משאת (Jäger), which he understood as מִשְׁאָת (lit. “from lifting up,”

לְמָה יִקַּח מִשְׁכַּבָּךְ מִתְחַתִּיד: 28 אֶל־תִּסַּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ  
 אֲבוֹתֶיךָ: 29 חֲזִיתָ אִישׁ | מָהִיר בְּמַלְאכָתוֹ לִפְנֵי־מַלְכִים יִתְיַצֵּב בַּל־  
 יִתְיַצֵּב לִפְנֵי חֲשָׁכִים: פ 23:1 כִּי־תֵשֵׁב לְלֶחֶם אֶת־מוֹשֶׁל  
 בֵּין תָּבִין אֶת־אֲשֶׁר לִפְנֶיךָ: 2 וְשִׁמְתָּ שַׁכִּין בְּלֶעָד אִם־בָּעַל נֶפֶשׁ  
 אֹתָהּ: 3 אֶל־תִּתְּאוּ לְמִטְעָמוֹתָיו וְהוּא לֶחֶם כְּזָבִים: 4 אֶל־תִּיגַעַ

sc. פנים). The idiom appears without פנים in Gen 4:7, where G understands it differently.

S ≈ G, using *הָיָה פָּנָיו אֵדָה* (lit. “because you are ashamed of faces,” i.e., diffident). To deal with the difficult משאות, T takes על משרה from 17:18.

#### 22:27

G and S omit למה. It is impossible to determine whether this was missing in their source text (due to haplography) or was omitted in translation because of the difficulty of fitting the word into the Greek and Syriac syntax. V explains משכבך as *operimentum de cubili tuo* (“the covering from your bed”). This is correct, since beds in ancient times were coverings one lay on and wrapped oneself in.

#### 22:29

G: (a) ὁρατικὸν ἄνδρα καὶ ὀξὺν ἐν τοῖς ἔργοις αὐτοῦ (b) βασιλεῦσι δεῖ παρεστάναι (c) καὶ μὴ παρεστάναι ἀνδράσι νωθοῖς. “(a) It is necessary for a man who is observant and keen in his works (b) to attend on kings (c) and not attend on sluggish men.” G derives “observant” from חזית (actually, “have you seen?”), which it treats as an adjective and translates by the *hapax* ὁρατικόν. (חזית is translated correctly in 29:20.) There is no reason to assume the reading חזות (Jäger), since that is no closer to ὁρατικόν than M is, and אִישׁ חזות does not give a suitable sense. G takes the idea of sluggishness from חשכים (lit. “dark,” “obscure”) by making it the opposite of “keen.”

#### 23:2

G: (2a) καὶ ἐπιβάλλε τὴν χεῖρά σου, (2b) εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι. (3a) εἰ δὲ ἀπληστότερος εἶ... “(2a) And lay your hand [sc. on what is placed before you], (2b) knowing that it is right for you to pre-

pare such things. (3a) And if you are insatiable....” (G 23:2a ≈ M 23:2a; G 23:2b ≠ M; G 23:3a = M 23:2b; G 23:3b = M 23:3a; G 23:3c ≈ M 23:3b.) (NETS: “(b) since you know that you will have to prepare such things.”) The intention of “prepare” here is unclear. Perhaps puzzled as to why one would put a knife to his throat (as M advises, in a vivid metaphor for self-control), the literal-minded translator composed a sentence affirming that it is right to eat what you are given.

V: (a) = M; (b) *si tamen habes in potestate animam tuam*. “(b) if nevertheless you have your soul under control.” V has an unusual interpretation of בעל נפש—one shared, independently, by T.

S (continuing 23:1): [אכל] אכל אכל בפה. “(a) So that you *not* place a knife in your mouth, (b) if [corr: ‘you’] are a man of appetite.” (Emending אכל to אכל [with Pinkuss].) Like G, S misunderstands the metaphor of placing a knife to one’s throat and adds a negative. S’s “placing a knife in your mouth” may signify either endangering oneself or eating a piece of meat skewered on a knife.

T: (a) = M; (b) אין מרא דנפשך את. “(b) if you are the master of your soul/appetite.” 23:2b = V. Joseph Qimḥi explains the clause similarly: “If you govern your soul, then control your desire [lit. ‘spirit’].” T<sup>Z</sup> דנפשא adjusts to M.

23:3 לחם M S (לסח) ] \*לחיי G (ζωῆς) (sep ם → יי?)

G: (a) (see M 23:2b); (b) μὴ ἐπιθύμει τῶν ἐδεσμάτων αὐτοῦ, (c) ταῦτα γὰρ ἔχεται ζωῆς ψευδοῦς. “(b) Do not desire his delicacies, (c) for these belong to a false life.” (G 23:3a = M 23:2b; G 23:3b = M 23:3a; G 23:3c ≈ M 23:3b.) ζωῆς = לחיי. The ם of לחם split into two yods. See LSF §§132ef for similar phenomena, such as מ or ם becoming יו.

תתאן: In 23:6 and 24:1, the Mp has 'איו ק', an abbreviated writing of תתאיו, to indicate the pronunciation *-āw*. This orthography is derived from the third masculine plural noun suffix יו-. For other examples, see the *qerayin* in Cant 2:11; Num 11:32; 12:3; and Ps 105:40. The Mp at 23:3 lacks a *qere*. (BHS supplies one.)

23:4

G: (a) μὴ παρεκτείνου πένης ὢν πλουσίῳ, (b) τῇ δὲ σῇ ἐννοίᾳ ἀπόσχου. “(a) (If) you are poor, do not measure yourself [lit. ‘stretch yourself out’] by a rich man, (b) but be restrained by your understanding.” Rather than allowing the impression that one should refrain from hard work, G warns against dissatisfaction with one’s given station in life. Compar-

לְהַעֲשִׂיר מִבִּינְתָךְ חֲדָל׃ 5 הַתְּעִיף עֵינֶיךָ בּוֹ וְאַיִנָּנוּ כִּי עָשָׂה יַעֲשֶׂה-  
 לּוֹ כְּנָפִים כְּנֹשָׁר יַעֲוֶה׃ הַשָּׁמַיִם׃ 6 אֶל-תִּלְחֹם אֶת-לֶחֶם  
 רֵעֶ עֵינֶיךָ וְאַל-תִּתְּאוּ לְמִטְעַמָּתוֹ׃ 7 כִּי | כְּמוֹ-יִשְׁעָר׃ בְּנִפְשׁוֹ כִּן-הוּא  
 אֲכָל וְשָׂתָה יֹאמֶר לְךָ וְלִבּוֹ בַל-עֲמֹךְ׃ 8 פֶּתַח-אֲכָלָת תְּקִיאָנָה וְשַׂחַת

ing oneself to the rich would just breed envy. Elsewhere too G eliminates or tempers warnings against overwork; see the comment on 10:22. Introducing the theme of envy tightens the connection of this verse to its context, 23:2–5. לְהַעֲשִׂיר is understood as “to the rich man,” with an unassimilated article.

S: *לֹא זָמִינִיכ לְחַזֵּק. אֲלֵךְ כְּסִימָה לְאַחַר מַחֲסֵה מַחֲסֵה׃* “(a) Do not approach a rich man, (b) but, in wisdom, depart from him.” S derives M’s תִּינַע from נָגַע. This led to a contextual rendering of חֲדָל as “depart.” S 23:4 speaks about the rich man (supposedly הַעֲשִׂיר), as do G and T, rather than wealth. S shares G’s reluctance to caution against overwork; see the comment on 10:22.

23:5 הַתְּעִיף M<sup>Q</sup> G (ἐπιστήσης) S (وَعَدَا) V (erigas) T<sup>L</sup> (תַּעֲד) ] M<sup>K</sup> הַתְּעִיף  
 (graph י → ו)

וְעִיף M<sup>Q</sup> ] וְעִיף M<sup>K</sup> ≈ G (καὶ ὑποστρέφει) S (وَيَوَلِي) V (et avolabunt) ≈ T  
 (דְּטִיא) (graph י → ו, graph ו → י)

G: (a) ἐὰν ἐπιστήσης τὸ σὺν ὄμμα πρὸς αὐτόν, οὐδαμοῦ φανεῖται, (b) κατεσχεύασται γὰρ αὐτῷ πτέρυγες ὥσπερ ἀετοῦ (c) καὶ ὑποστρέφει εἰς τὸν οἶκον τοῦ προσεστηκότος αὐτοῦ. “(a) If you place your eye on him, he will in no way appear, (b) for he has made for himself wings like an eagle’s, (c) and returns to the house of his superior.” G continues speaking about the rich man from the preceding verse rather than his wealth, producing a strange image. הַשָּׁמַיִם, which in the original refers to the sky, is here explained as “the house of his superior,” that is to say, God, and to return to his house is to die.

V clarifies the image by translating בּוֹ וְאַיִנָּנוּ as *ad opes quas habere non potes* (“to wealth which you are not able to have”) (CB).

S: *אֲלֵךְ חַזֵּק חַזֵּק כִּי לֹא יִרְאֶה לְךָ מַחֲסֵה לְךָ׃ מַחֲסֵה לְךָ וְנִשְׁחַת מַחֲסֵה לְעֵבֶר* “(a) For if you fix your eye on him, he is not visible to you, (b) because he made for himself wings like an eagle’s (c) and flies to the sky.” S combines M and G, still speaking about the rich man and his unreliability but ending with “and flies to heaven”; similarly T<sup>L</sup> תַּעֲד (“you set”) (T<sup>Z</sup> תַּעֲב “bind”).

In the first *ketiv-qere* pair, G and S (אָפּ) agree with the *qere*. Given the plural of עיניך, the *qere* (“if you make [your eyes] fly”) is better than the *ketiv* (הִתְעוֹרִי lit. “if [your eyes] flies”). In the second pair, the *ketiv* is an impossible form. The second stich would be smoother with a *waw*-conjunctive—וַיַּעֲוֶרֶ (ABP). But it is not syntactically necessary, and the presence of a conjunction in G and S is uncertain evidence for it, since both versions are flexible in their representation of conjunctions.

23:6 תתאזין M<sup>K</sup> ] תתאזין M<sup>Q</sup> ] (orth)

See the comment on 23:3.

23:7 שער\* σ' (εἰλάζων) V (*aestimat*) ] שער M (vocal)

בל ולבו M S (בל ולבו) ] ולהבלו\* G (εἰσαγάγῃς αὐτόν, in G 8) (graph similarities, unc)

G: (7a) ὃν τρόπον γὰρ εἴ τις καταπίοι τρίχα, (b) οὕτως ἐσθίει καὶ πίνει. (8a) μὴ δὲ πρὸς σὲ εἰσαγάγῃς αὐτόν. “(7a) For just as if someone swallowed down a hair, (b) thus he eats and drinks. (8a) Nor should you bring him toward you.” G merges M 23:7b (בל עמד) with 23:8a, ignoring יאמר לך.

καταπίοι τρίχα is a double translation of שער exploiting two senses of the graphic form. As BHQ observes, שְׁעָרָיו is translated καταπίεται ὑμᾶς in Ps 58[57]:10. In 23:7b, G implicitly vocalizes אכל ושתה (Jäger).

Several vocalizations are possible. (1) שְׁעָר (M). By this pointing, the line would be translated, “For as if he calculated in his mind, thus he [it?] is.” (2) שְׁעָר (G) “hair” (that is, a blockage in the throat). (3) שְׁעָר (“storm”). (4) שְׁעָר (“calculates”) is to be preferred. This provides an antecedent for כן הוא and improves the syntax, though the gist is the same as in M. The line should be translated, “For like one who calculates in his mind, thus is he.” While the stingy host invites you to eat, he is silently calculating costs and benefits. He is brooding on the cost of every bite you take and wondering if you are worth it. Other vocalizations may be relevant as visual wordplays. See ABP.

μὴ δὲ πρὸς σὲ εἰσαγάγῃς αὐτόν = וְלֹא הִבְלִי עִמָּךְ (with the negative carried forward from 23:6a). This is a distortion of M’s בל עמד, though the steps in the permutation cannot be traced exactly. The retroverted Hebrew does not show the usual Greek-Hebrew correspondences, but ה"ל in the H-stem is translated by ἄγειν in Ezek 40:24, and יב"ל in the Hp-stem is translated by ἄγειν (passive) in Isa 53:7 and Jer 11:19.

V: (a) *quoniam in similitudinem arioli et conietoris* (b) *aestimat quod ignorat*. (c) *comede et bibe dicet tibi et mens eius non est tecum*. “(a)

דְּבַרֶּיךָ הַנְּעִימִים: 9 בְּאֶזְנִי כְּסִיל אֶל־תִּדְבֹּר כִּי־יָבוֹז לְשָׁכַל מִלִּיךְ:  
 10 אֶל־תִּסַּג גְּבוּל עוֹלָם וּבִשְׂדֵי יְתוּמִים אֶל־תִּבְאָ: 11 כִּי־גֹאֲלִם חֶזֶק  
 הוֹאֲרִיב אֶת־רִיבֶם אִתָּךְ: 12 הִבִּיֵּאָה לְמוֹסֵר לִבְךָ וְאֶזְנֶךָ לְאִמְרֵי־  
 דַּעַת: 13 אֶל־תִּמְנַע מִנֶּעַר מוֹסֵר כִּי־תִכְנֹן בְּשִׁבְטֵי לֹא יָמוּת:  
 14 אִתָּהּ בְּשִׁבְטֵי תִכְנֹן וְנִפְשׁוּ מִשְׁאוֹל תִּצִּיל: 15 בְּנֵי אִם־חֲכָם לִבְךָ  
 יִשְׁמַח לְבִי גַם־אֲנִי: 16 וְתַעֲלֹזָה כְּלִיּוֹתִי בַּדְּבָר שֶׁפְתִיךָ מִיִּשְׁרָיִם:  
 17 אֶל־יִקְנֶא לִבְךָ בַּחֲטָאִים כִּי אִם־בִּירָאת־יְהוָה כָּל־הַיּוֹם: 18 כִּי  
 אִם־יִתְשַׁמְרֶנָּה יֵשׁ אַחֲרִית וְתִקּוּתְךָ לֹא תִכְרֹת: 19 שְׁמַע־אִתָּהּ בְּנֵי

Since, in the likeness of a soothsayer and diviner, (b) he thinks that of which he is ignorant. (c) And ‘Eat and drink,’ he will say to you, but his mind is not with you.” Assuming that שַׁעַר means “estimate,” Jerome expands the word by a triple translation: *arioli*, *conietoris*, and *aestimat*. The diviner epitomizes ignorance, but his relation to the rest of the verse (23:7c) is unclear.

אִם־יִתְשַׁמְרֶנָּה יֵשׁ אַחֲרִית וְתִקּוּתְךָ לֹא תִכְרֹת. (a) For just as a man swallows a bristle, (b) thus you eat and drink with him, but his heart is not toward you.” S is influenced by G, including in the *omission* of יֹאמֵר לְךָ. Then S changes the first part of 23:6b into the second person, as in M, but to very different effect. Since 23:6 speaks of “you” eating, it seemed logical to continue the second person into the next verse. S thus combines G, M, and his own ingenuity.

### 23:8

G: (23:8a = M 23:7b) (8b) καὶ φάγῃς τὸν ψωμόν σου μετ’ αὐτοῦ. (c) ἐξέμεσσει γὰρ αὐτὸν καὶ λυμανεῖται τοὺς λόγους σου τοὺς καλοὺς. “(b) nor eat your morsel with him. (c) For he will vomit it up and spoil your lovely words.” See the comment on 23:7b. G continues the description of the envious man. λυμανεῖται = שָׁחַת. S = M.

23:10 עוֹלָם M S (חַלָּהּ גִּחַּל) G (αἰώνια) ] עוֹלָיִם rab V (*parvulorum*) (vocal, orth)

V *parvulorum* (“children”) = עוֹלָיִם, for M’s עוֹלָם. Jerome rendered עוֹלָיִם as *antiquos* in the doublet in 22:28. The consonantal reading עוֹלָיִם

is presumed in m. Pe'ah 5:6, though there it is construed as עֹלִים (“those who ascend”). עֹלִים also seems to be presumed in γ. Sotah 4:4. Jerome probably had עֹלִים in his Hebrew text of 23:10. M is preferable (see ABP). עֹלִים arose under the influence of the parallel “orphans.”

### 23:11

After “their redeemer,” G adds κύριος to specify (unnecessarily) just who the redeemer is.

### 23:16

G: (a) καὶ ἐνδιατρίψει λόγοις τὰ σὰ χεῖλη (b) πρὸς τὰ ἐμὰ χεῖλη, ἐὰν ὀρθὰ ᾤσιν. “(a) And your lips will linger in words (b) with my lips, if they are honest.” The relation of G to M is hard to explain. Emending ἐνδιατρίψει to ἐνδιαθρύψει (de Lagarde; Baumgartner) does not provide a satisfactory meaning (“play the prude toward”? [LSJ]) and leaves other discrepancies unresolved.

### 23:18 תשמרנה\* G (τηρήσης αὐτά) ] > M S (homoi סִמְרָה)

G: (a) ἐὰν γὰρ τηρήσης αὐτά, ἔσται σοι ἔκγονα, (b) = M. “(a) For if you keep them, you will have offspring.” Though many commentators try to make sense of M 23:18a, a verb is missing after סִמְרָה. M 23:18a would have to be translated, “for if there is a future,” which is not a meaningful protasis. Following G, we should add a verb meaning “keep them” (Gemser 1963; McKane; BHS; ABP; and many others), either תשמרנה or תנצרנה. (G’s αὐτά must refer to the exhortations in 22:15–17, but the proper antecedent is “fear of the Lord” in 23:17, and the verb should be restored with the 3rd fem sg suffix.) Admittedly, G may be supplying the verb as required by context (BHQ), but if so, it is probably restoring a word once present. V’s *quia habebis spem* (“for if you have hope”) is supplied, but “keep” is more appropriate to a sentence motivating the exhortation to fear the Lord.

S: (a) אַתָּה יֵשׁ לְךָ סוֹף (b) = M. “(a) And you will have an end [= ‘future’?].” S ignores the סִמְרָה, as does V (and many modern translators). T ≈ S but explains “end” as אַחֲרֵיתָא טבתא—“a good end.”

### 23:19

G: (a) = M; (b) καὶ κατεύθυνε ἐννοίας σῆς καρδίας. “(b) and make the reflections of your heart straight.” G associates ואשר with ישר (“straight”). The “way of your heart” is explained as your thoughts.

S: (a) = M; (b) וְיִשְׂמְחֵנִי מַחְשַׁבִּי. “(b) and my mind will rejoice



וְחָכְמָם וְאִשָּׁר בְּדַרְךְ לִבָּךְ: 20 אֶל־תִּהְיֶה בְּסִבְאֵי־יִין בְּזִלְלִי בֶשֶׂר לְמוֹ:  
 21 כִּי־סָבָא וְזוּלִל יוֹרֵשׁ וְקָרְעִים תִּלְבִּישׁ נֹמָה: 22 שְׁמַע לְאַבְיָךְ זֶה  
 יִלְדֶּךָ וְאֶל־תָּבוֹז כִּי־זָקְנָה אִמֶּךָ: 23 ר' ג' ג' יגיל יגיל אבי צדיק  
 יוֹיִלְדֶּךָ חָכְמָה יִשְׁמַח־בּוֹ: 25 יִשְׁמַח־אַבְיָךְ וְאִמֶּךָ וְתִגַּל יוֹלְדֶתָּךְ:  
 26 תִּנָּה־בְנִי לִבָּךְ לִי וְעֵינַיִךְ דְּרָכִי יִתְצַרְנָה: 27 כִּי־שׁוֹחָה עַמְקָה

in your heart.” S identifies אִשָּׁר with its homonym “declare happy” and must adjust the rest of the sentence to make sense of it. Hence retroversion to בלבך דרכי ואשר (Baumgartner; Pinkuss) is not justified.

23:20 M S (בשר) שבר \* G (κρεῶν τε ἀγορασμοῖς) (dittog  
 בשר → בשר; metath <sup>2</sup> → שב)

G: (a) = M; (b) μηδὲ ἐκτείνου συμβολαῖς κρεῶν τε ἀγορασμοῖς. “(b) and do not spend much time at feasts or with purchases of meat.” κρεῶν τε ἀγορασμοῖς = בֶּשֶׂר שֹׁבֵר [“provisions”] is translated ἀγορασμόν in Gen 42:19). Since τε never represents the *waw*-conjunctive in G-Proverbs, its use here (without καί) indicates the absence of -1.

### 23:21

G translates זוּלִל (usually “glutton”) as πορνοκόπος (“whoremonger”) only here (but correctly; see ABP). The translator is extending the warning against drunkenness and gluttony to other types of dissoluteness.

### 23:22

G adds the vocative υἱέ, thus assimilating to 23:15 and 19. See the comment on 1:15.

23:23 > G ] M S (אמת קנה ואל־תמכר חכמה ומוסר ובינה: (אלא לוכי מבטא מבטא אמתא אמתא (theol)

This verse is probably an addition to the text subsequent to the divergence of proto-M and proto-G. The verse is absent from G, and there is no motivation, ideological or graphic, for an omission by a copyist or translator. It was intended to supplement the exhortation in 23:22 by a motivation, in accordance with the usual structure of exordia. (See the footnote at 22:17, above, and ABP 1.45). While the present verse is appropriate to the general context, it is extraneous to the theme and



keywords of the otherwise cohesive epigram, 23:22 + 24–25. Verse 24 would follow nicely on 23:22.

23:24 גיל יגיל M<sup>Q</sup> ] גול יגול M<sup>K</sup>; גול יגול\* G (καλῶς ἐκτρέφει) (M<sup>K</sup>: graph י<sup>1</sup> → י, י<sup>3</sup> → י; G: graph י<sup>1</sup> → ד, י<sup>3</sup> → ד)  
 וילד M<sup>Q</sup> S (סמל) T (ומאן דמוליד) ] יולד M<sup>K</sup> (± conj)  
 ישמח M<sup>Q</sup> V (laetabitur) ] וישמח M<sup>K</sup> S (שמח) (± conj)

The *ketivin* and the *qerayin* readings constitute two forms of the sentence. *Ketiv*: גול יגול אבי צדיק יולד חכם וישמח בו. *Qere*: גיל יגיל אבי צדיק. In support of the *qere* is the fact that “rejoice” is consistently גיל, not גול (though the *qere* could admittedly be a normalization). The versions do not testify clearly to *ketiv-qere* variants here, but the above annotation aligns them with the readings as if they were translating literally.

G: (a) καλῶς ἐκτρέφει πατήρ δίκαιος, (b) ἐπὶ δὲ υἱῷ σοφῷ εὐφραίνεται ἡ ψυχὴ αὐτοῦ. “(a) A righteous father raises (his son) well, (b) and his soul rejoices over a wise son.” G 23:24a represents גִּדְּלָהּ יִגְדֵּל. (The variant may have arisen from either the *ketiv* or the *qere*.) One example of a (poorly attested) ד/ו interchange is in the *ketiv-qere* pair מלבד/מלבו in 1 Kgs 12:33; cf. Kennedy 1928, 53–54. אבי is taken as an absolute. Possibly, however, the י was lost by haplography with the following צ in the paleo script (J. T. Micheli, personal communication). In 23:24b δὲ υἱῷ possibly = וְיִלְדָּהּ, but G may be construing וילד as a G-passive; that is to say, “he was born” was nominalized as “son.”

S: גוֹסֵם יִגְדֵּל אֲבִי צַדִּיק וְיִשְׂמַח בּוֹ. סמל נחמד נחמד כח אביו, גוֹסֵם. “(a) The father of a righteous man will rejoice and be glad, (b) and he will beget a wise (son), (c) and his father will take pleasure in him.” The subject of 23:24b seems to be the righteous man (the second generation), who is also the “father” in 23:24c. A wise son makes his father happy and is rewarded with a wise son of his own. This is a possible construal of the Hebrew, if the source text read: גיל יגיל אבי צדיק וילד חכם וישמח בו. This approximates the *qere* in 23:24a and the *ketiv* in 23:24b. S’s interpretation presumes וישמח in its source text.

23:26 תצרנה M<sup>Q</sup> G (τηρείτωσαν) S (נִצְרָה) V (custodiant) T (תינטרן) ] רצ צר M<sup>K</sup> σ’ (θελεῖτωσαν) (metath רצ → צר)

Both the *qere* and the *ketiv* (תִּצְרֶנָּה =) are meaningful, but the *qere* is preferable, because exhortations to listen in Proverbs speak of *keeping* the commands rather than *desiring* them.

יִזְרָה׃ וּבֶאֱרָא צָרָה נְכָרִיָּה: 28 אֶף־הִיא כְּחֻתָּף תִּאָּרֵב וּבֹגְדִים בְּאָדָם  
 תּוֹסֵף: 29 לְמִי אֹי לְמִי אֲבֹי לְמִי מְדוּנִים׃ | לְמִי שְׂיַח לְמִי פָּצְעִים  
 תִּגָּם לְמִי חֻכְלֹת עֵינַיִם: 30 לְמֵאֲחֵרִים עַל־הֵיזֶן לְבָאִים לְחֻקֵּךְ  
 מִמֶּסֶךְ: 31 אֶל־תֵּרָא יֵן כִּי יִתְאַדָּם כִּי־יִתֵּן יִבְכּוּס׃ עֵינֹו יִתְהַלֵּךְ בְּמִי

23:27 יִזְרָה\* G (ἀλλότριος) ] זֹנָה M S (זונה) (graph ר → ז, syn, orth)

G: (a) πίθος γὰρ τετρημένος ἐστὶν ἀλλότριος οἶκος, (b) καὶ φρέαρ στενὸν ἀλλότριον. “(a) For a strange house is a pierced jar, (b) and a narrow well is strange.” G 23:27a is scarcely related to M, though the Hebrew is clear and not contrary to the translator’s ideas; see G 22:14. Gerleman (1956, 33) says that G refers to a household whose members behave as strangers and take no interest in the common good.

“Pierced jar” is a Greek mythological motif. The Danaides were condemned to draw water with a pierced jar. This image is used broadly to indicate futility and wastefulness (BAP 105). According to Pseudo-Aristotle, “The master of a house who is unable to conserve his property is what is called a pierced jar” (*Economics* 1.6 1344b25). G 23:27 seems to echo that very statement. A “strange house” wastes its possessions. Compare “and he who consorts with harlots loses money” (M 29:3b). In spite of the paraphrastic character of G 23:27, ἀλλότριος in 23:27a can be retroverted to זרה (“strange”), for M’s זונה. M’s reading could have arisen by graphic confusion ז/ר (cf. Kaminka 1931–32, 178, and compare the comment on 5:3). The change would have been occasioned further by the pragmatic synonymy of זרה and זנה in the context of the Strange Woman. זרה is the better reading. While זנה is possible, the prostitute was less of an object of aversion to the sages than was the adulteress; see ABP 1.138. Also, נכריה (present in 23:27b) is always parallel to זרה in Proverbs (2:16; 5:20; 7:5; 20:16; 23:27; 27:13), with the exception of 6:24. There it is parallel to אשת רעך (“another man’s wife”) (as emended), which is equivalent to זרה/אשה; see ABP 1.139–41. The doublet in 22:14 has זרות (“strange women”).

23:28 תארב M ] תאבד\* G (ἀπολείται) S (אבד) (graph ר → ד, metath דב → בד)

G: (a) οὗτος γὰρ συντόμως ἀπολείται, (b) καὶ πᾶς παράνομος ἀναλωθήσεται. “(a) For this [sc. house] will suddenly be destroyed, (b) and every transgressor will be cut off.” ἀπολείται = תאבד (Jäger). G treats היא as הוא,

probably because he does not recognize the motif of the woman in the preceding verse. *συντόμως* is a reasonable construal of כַּחֲתִי as “suddenly” (“like a snatch” ≈ in an instant). ἀναλωθήσεται derives תֹּסֵף from י"ס or ספ"ה.

V: (a) *insidiatur in via quasi latro*, (b) *et quos incautos viderit interficit*. “(a) She lies in wait in the way as a robber, and him whom she sees unwary, she kills.” V adds *in via* to make it clear that the image is of a robber, not a hunter. Hence *quasi latro* = כַּחֲתִי. As a robber, the woman kills not only traitors, as in M, but all who are *unwary* (CB).

S (continuing 23:27): אֲבָרָה וְכַחֲתִי מְרַבֵּת וְכַחֲתִי מְרַבֵּת. “(a) And quickly she destroys, (b) and many men increase sin.” אֲבָרָה represents תֹּסֵף (D-stem), independently of G, which uses the passive and presumes a different subject. S implicitly vocalizes תֹּסֵף (“cause to increase”) and adjusts the syntax accordingly, construing בִּגְדִים as abstract, “treachery,” hence “sin.”

### 23:29 מדונים M<sup>K</sup> ] מְדִינִים M<sup>Q</sup> (dial? norm)

On the *ketiv-qere*, see the comment on 6:14.

It is uncertain whether κρίσις (and אֲבָרָה) is based on the *qere* or the *ketiv*, deriving it from דִּין (“judgment”), since in 28:25 G parses מְדִין similarly. In 23:29b, ἀηδία και λέσχει (“unpleasantness and gossip”) is a double translation of שִׁיחַ, which means both “complaints” and “talk.”

V’s *cuius patri vae* (“whose father has woe”) parses the *hapax* אֲבָרָה as Aramaic “his father,” (= אֲבֹהֵי, rabbinic אֲבָרָה). *cui foveae* (“who has [= ‘falls into’] pits”) identifies שִׁיחַ as Aramaic/RH שִׁיחַ (“pit”). Jerome does not recognize the sense “lament” for שִׁיחַ, but only “speech” and the like. S approximates this word by אֲבָרָה (“evils”).

### 23:31 בכוס M<sup>Q</sup> ≈ G (εἰς τὰς φιάλας καὶ τὰ ποτήρια, dbl) S (כַּסֵּא) V (*in vitro*) T (בַּכֶּסֶא) ] בְּכִיס M<sup>K</sup> (graph י → י)

G: (a) μὴ μεθύσκεσθε οἴνῳ, ἀλλὰ ὁμιλεῖτε ἀνθρώποις δικαίοις (b) καὶ ὁμιλεῖτε ἐν περιπάτοις. (c) ἐὰν γὰρ εἰς τὰς φιάλας καὶ τὰ ποτήρια δῶς τοὺς ὀφθαλμούς σου, (d) ὕστερον περιπατήσεις γυμνότερος ὑπέρου. “(a) Do not get drunk [pl] on wine, but converse [pl] with righteous men, (b) and converse [pl] in (public) walks. (c) For if you [sg] set your eyes to the bowls and the cups, (d) later you [sg] will walk about more naked than a pestle.” To M’s warning G adds advice about what one *should* do, namely keep company with the righteous. Some of the words and roots of M are discernible behind the translation, but they do not appear in M’s order and are scarcely related to M’s syntax. The fluctuation between



tive connotation—it was the name of a Roman general captured by the Carthaginians, so it might be trying to convey unworthiness. Also, V supplies *venena* (lit. ‘venoms’) as an object of ‘disperse.’”

### 23:33

G: (a) οἱ ὀφθαλμοί σου ὅταν ἴδωσιν ἄλλοτρίαν, (b) τὸ στόμα σου τότε λαλήσει σκολιά. “(a) When your eyes see a stranger [fem], (b) your mouth will then speak crooked things.” זרות is treated as singular, as in 22:14. For M’s “your heart” G substitutes “your mouth” as the logical organ of speech. G says that if you are drunk—the situation described in the preceding verses—you will speak sinful things with a strange woman, that is to say, agree to her blandishments. In a similar fashion, in 23:21, G interprets זלל not as gluttony but as whoremongering.

S: אֲנִי כִּי אֶרְאֶה אִשָּׁה זָרָה לִּי אֶתֶּן לִבִּי לָהּ. “(a) When your eyes behold a strange woman, (b) then your heart speaks perverse things.” S ≈ G.

### 23:34

G: (a) καὶ κατακείσῃ ὥσπερ ἐν καρδίᾳ θαλάσσης; (b) καὶ ὥσπερ κυβερνήτης ἐν πολλῷ κλύδωνι. “(a) And you will lie down as in the heart of the sea, (b) and as a pilot in a great storm [lit. ‘waves’].” G omits the second כשבב, probably as semantically superfluous, and construes חבל as חַבֵּל (“sailor,” “pilot”); similarly S خلس. Having misidentified the subject (actually “one who reclines”), the translator forces בראש to fit the context by translating it as “waves.” S כִּי בְּמַעַל (‘in a great tempest’) is likewise contextual. It does not help to derive these renderings from בָּרַעַר (which would not be translated in these ways) or בָּשַׁעַר (= בסער) as BHQ, following Jäger, suggests.

### 23:35

Whereas in M the drunk says, “I will seek more,” in G he says, ζητήσω μεθ’ ὧν συνελεύσομαι (“I will seek those with whom I will go about”). G refers again to the choice of the right companions, a topic introduced in 23:31 and 33.

### 24:1 תחאו M<sup>K</sup> ] תִּתְּחוּ M<sup>Q</sup> (orth)

See the comment on 23:3. G prefixes υἱέ; see the comment on 1:15.

2 כִּי־שֹׁד יִהְיֶה לָבָם וְעָמַל שְׁפָתֵיהֶם תִּדְבַּרְנָה: 3 בַּחֲכָמָה יִבְנֶה בַּיִת  
וּבִתְבוּנָה יִתְכַּוֵּן: 4 וּבִדְעַת חֲדָרִים יִמְלֹא כָּל־הוֹן יִקָּר וְנָעִים:  
5 'גִּבֹּר' חָכֵם 'מַעַז' וְאִישׁ־דָּעַת 'מֵאֲמָן'־כָּח: 6 כִּי בִתְחִלּוֹת  
תַּעֲשֶׂה־לָּךְ מִלְחָמָה וְתִשׁוּעָה בְּרַב יוֹעֵץ: 7 רָאִמּוֹת לְאֹיִל חֲכָמוֹת

## 24:2

For M's שֹׁד ("destruction"), G has ψεύδῃ ("deceit") and S uses נַסְיָאָה ("of the evil man"). Both versions are using broad, obvious terms to explicate a metaphor. The literal-minded translators may have wondered how one can *speak* destruction. On G-Proverbs' predilection for words from the stems ψευδ- and αληθ-, see Dick 1990, 23.

24:5 ] גִּבֹּר־ M ≈ G (σοφός) ≈ S (صَحِيح) (vocal)

מעז\* G (ισχυροῦ) S (صَحِيح) ] מַעַז M (graph מ → ב, orth)

מֵאֲמָן\* αλ' (ὕπερ κράτος) S (صَحِيح) ] מֵאֲמָן M; מארץ\* G (γεωργίου); כְּאֵמָן\* σ' (ὥσπερ κράτος) (M: vocal; G: graph מ² → ר?; σ' graph מ¹ → כ)

I propose reading גִּבֹּר חָכֵם מַעַז וְאִישׁ דָּעַת מֵאֲמָן כָּח ("Stronger a wise man than a mighty one, and a man of knowledge than one great in power"). The emendations, which are in vocalization and orthography except for a מ/ב change, have some versional support, as noted above. For the sense and construction of the emended text, compare מַאֲרִיּוֹת גִּבֹּרֵי ("they were stronger than lions") in 2 Sam 1:23 and וְאֲמִיץ כָּח ("strong of power") in Isa 40:26 and Job 9:4. Note particularly how אֲמִיץ כָּח is paired with חָכֵם לֵב in the latter verse. For עַז meaning "strong man," compare Ps 59:4, which has the plural.

G: (a) κρείσσων σοφὸς ἰσχυροῦ (b) καὶ ἀνὴρ φρόνησιν ἔχων γεωργίου μεγάλου. "(a) Better a wise man than a strong one (b) and a man who has good sense than a great field." ἰσχυροῦ = מעז (or מעוז understood as a synecdoche for "than a strong man"), with the comparative idea derived from the (ן)מ. It is hard to see what could give rise to G's "than a field" other than a textual difference, namely, מארץ (lit. "from land") for M's מאמץ. Confusion between מ and ר could occur if the left arm of the מ were lost. γεώργιον does not correspond to ארץ elsewhere, but "a great field" would be a reasonable paraphrase of a faulty text. A Hexaplaric reading (αλ') is ὕπερ κράτος ἰσχύι ("above one strong in strength") = מֵאֲמָן כָּח. BAP translates γεωργίου μεγάλου as "un grand domaine."

S: **אֵלֶּכְךָ חָכָם מִגִּבּוֹר וְיָדוּעַ מִזֶּכֶּה**.  
 “(a) Better a wise man than a strong one, (b) and a man of knowledge than a mighty man.” S **אֵלֶּכְךָ חָכָם** implicitly vocalizes **הָכָם מִזֶּכֶּה**, as in the Hexaplaric reading.

#### 24:6

G: (a) *μετὰ κυβερνήσεως γίνεται πόλεμος*, (b) *βοήθεια δὲ μετὰ καρδίας βουλευτικῆς*. “(a) War is (conducted) with strategy [lit. ‘steering’], (b) and help is with the heart of a counselor.” The connective **וְ** is naturally omitted from the translation in G and S, since this verse does not really motivate the preceding. G, followed by S (**וְהַחֲכָמִים**) and V (*initur*), parses **הַעֲשֵׂה** as passive/impersonal **הַעֲשָׂה**. The ethical dative **לְךָ** is ignored in G, V, and S.

Though M 24:6b = M 11:14b, G construes the line differently. In 15:22, as in 24:6b, **בָּרַב** is represented as *ἐν δὲ καρδίαις*. The translator reasons that the source of help is not in the multiplicity of royal advisors but in their *hearts*, the locus of wisdom; cf. 11:14 and 15:22.

S treats the doublet in 20:18 similarly to G here; see the comment there.

#### 24:7–10

Working with a difficult text and a few variants, G shaped 24:7–10 into a coherent epigram contrasting the wise (24:7a–8a) with the foolish (24:8b–10b):

- 7a Wisdom and good understanding are in the gates of the wise.
- 7b The wise do not turn away from the mouth of the Lord,
- 8a but, instead, they deliberate in assemblies.
- 8b The ignoramus—death comes upon him,
- 9a and the fool dies by sins,
- 9b and impurity will be a blemish for the pestilent,
- 10a in the evil day and in the day of affliction,
- 10b until he comes to an end.

#### 24:7

G: (a) *σοφία καὶ ἔννοια ἀγαθὴ ἐν πύλαις σοφῶν*. (b) *σοφοὶ οὐκ ἐκκλίνουσιν ἐκ στόματος κυρίου*. “(a) Wisdom and good understanding are in the gates of the wise. (b) The wise do not turn away from the mouth of the Lord” (continues in 24:8a). M 24:7a means that wisdom is too lofty for the fool to attain (see the comment in ABP). But the Hebrew might be



בְּשֹׁעַר לֹא יִפְתַּח-פִּיהוּ: 8 מִחֶשֶׁב לְהִרְעֵ לוֹ בְּעַל-מְזֻמוֹת יִקְרָאוּ:  
 9 זִמַּת אֹוֹלֹת חֲטָאֹת וְתוֹעֲבֹת לְאָדָם לֵץ: 10 הַתְּרַפִּיתָ בְּיוֹם צָרָה צָר  
 בְּחֻכָּה: 11 הֵצֵל לְקַחִים לַמּוֹת וּמָטִים לְהֶרֶג אִם-תִּחְשׂוֹד: 12 כִּי-  
 תֹאמַר הֵן לֹא-יִדְעֵנוּ זֶה הִלֵּא-תִכֵּן לְבוֹת | הוּא-יִבִּין וְנִצֵּר נִפְשֶׁךָ הוּא

understood as “wisdom is corals for the fool” and thought to mean that the fool esteems wisdom’s value, which would make no sense. Faced with this apparently puzzling statement, the translator substituted a more predictable sentiment. G makes 24:7b and 8a a single sentence. Stich 24:7b is incompatible with M. It is possible that פִּיהוּ was understood as פִּי יְהוּ, but יִפְתַּח cannot mean “turn away from” by any stretch.

S יִזְכֵּר (“throws down”) is a clever homoiophonic translation of רָאמוּת. T מִתְרַעַם (“is rebellious, agitated”) is also homoiophonic.

#### 24:8

G (continuing 24:7b): (a) ἀλλὰ λογίζονται ἐν συνεδρίοις. (b) ἀπαιδεύτοις συναντᾷ θάνατος. “(a) but instead, they deliberate in assemblies. (b) The ignoramus—death comes upon him” (continues in 24:9a). In 24:8b, G seems to be reading בער מוֹת יִקְרָאוּ. בער → בעל involves a ל/ר interchange, probably due to phonic resemblance of the liquids. Kennedy (1928, 91) gives some examples of this, all conjectural. The most persuasive case is Ezek 19:7, where אַרְמוֹנוֹתָיו (“his palaces”) should be read for אֱלִמְנוֹתָיו. יִקְרָאוּ was misunderstood as a singular imperfect + third masculine singular suffix. מוֹת in G’s source text derives from מְזֻמוֹת, with מִז lost by parablepsis מִ(זמ[ות]). זִמַּת was distorted in the next verse as well. But in view of the complexity of these changes, I have not included them in the apparatus.

24:9 זִמַּת M S (זִמַּת) ] יִמַּת\* G (ἀποθνήσκει) (graph ῥ → י)

G (continuing 24:8a): (a) ἀποθνήσκει δὲ ἄφρων ἐν ἀμαρτίαις. (b) ἀκαθαρσία δὲ ἀνδρὶ λοιμῶν ἐμμολυνθήσεται. “(a) and the fool dies by sins, (b) and impurity will be a blemish for the pestilent man” (continues in 24:10a). This is a loose (and mistaken) reading of a text which differs from M only in יִמַּת. יִ/ז graphic confusion is very similar to the ῥ/ו interchanges noted in LSF §121ab and Kennedy 1928, 65.

S: זִמַּת וְכִוְּסָה וְכִוְּסָה וְכִוְּסָה. “(a) And the thoughts of the fool are sin, (b) and evil is a man’s impurity.” The



translator may have misread M 24:9b to mean “and (folly) is an abomination to a cynical man.” This would be puzzling, since such a one would *desire* it. To deal with this puzzle, S redid the syntax, making לְ the subject and translating it broadly as “evil.” S does not always turn to G in difficulties.

24:10 צר M ] דע\* G (έως αὖν) (graph צ → ע, graph ר → ד)

כחכה M ] כחדה\* G (έκλίπη) (graph כ² → ד)

G (continuing 24:9b): (a) ἐν ἡμέρᾳ κακῇ καὶ ἐν ἡμέρᾳ θλίψεως, (b) ἕως αὖν ἐκλίπη. “(a) in the evil day and in the day of affliction, (b) until he comes to an end.” G has a double translation of צר ביום in 24:10a and reads עד כחדה (“until he is destroyed”) for צר כחכה. The change was occasioned by graphic similarities: ע/צ (LSF §108) and כ/ד (LSF §131). ἐκλείπειν = כחד in Zech 11:9, 16.

S: ואלהם יבא רשע ואלהם יבא רשע. “And evildoers—evil takes them in the day of tribulation.” S just inserts a standard sentiment in place of an obscure verse.

24:11 אס M ] אל G (μή) S (אל) rab (norm)

G: (a) ῥῦσαι ἀγομένους εἰς θάνατον (b) καὶ ἐκπρίου κτεινομένους, μὴ φείσῃ. “(a) Deliver those who are being led to death, (b) and redeem those who are being killed. Do not forbear!” ἐκπρίσθαι means “buy off,” “buy back.” It was added as a parallel to ῥῦσαι. Though G’s μὴ could reflect the negative אס, in the light of the rabbinic readings below, it probably represents אל. Similarly S אל.

Several midrashim (Lev. Rab. 10:4; Pesiq. Rab. 33; S. Eliyahu Zut. 22) cite this verse using אל תחשוך = G, S.

24:12 ידענו M ] ידעני\* G<sup>V 106</sup> SyrH (καὶ αὐτός με [οὐ] γινώσκει) (graph י → י)

G: (a) ἐὰν δὲ εἴπῃς Οὐκ οἶδα τοῦτον, (b) γίνωσκε ὅτι κύριος καρδίας πάντων γινώσκει, (c) καὶ ὁ πλάσας πνοὴν πᾶσιν αὐτὸς οἶδεν πάντα, (d) ὃς ἀποδίδωσιν ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. “(a) If you [sg] say, ‘I did not know this one,’ (b) know that the Lord knows the hearts of all, (c) and he who formed breath for all, he knows all—(d) he who will repay to each according to his work.” Since it is unclear who the “we” in M 24:12a is, G adjusts it to the singular, referring to the son who is being addressed. S does the same (אלהם יבא רשע). γίνωσκε = מ תכן (and not necessarily תכן); cf. ἔγνω = תכן in Isa 40:13. ὁ πλάσας associates ונצר (actually, “and he who keeps”) with יצר “form.” G adds “all” in 24:12bc for generality, making the verse into a statement of God’s omniscience (BAP; cf. Acts

יֵדַע וְהָשִׁיב לָאָדָם כְּפָעֵלָו: 13 אֲכַל-בְּנֵי דָבָשׁ כִּי-טוֹב וְנִפְתָּ מִתּוֹךְ  
 עַל-חֶכֶד: 14 בֵּן | דָּעָה חֶכְמָה לְנִפְשֶׁךָ אֶם-מִצְאָתָּ וְיֵשׁ אַחֲרֶיהָ  
 וְתִקְוֹתֶיךָ לֹא תִכָּרֶת: פ 15 אֶל-אִתְּבָא ' (רָשָׁע) לְנֹהֵ צַדִּיק  
 אֶל-תִּשְׁדָּד רִבְצוֹ: 16 כִּי שָׁבַע | יִפּוֹל צַדִּיק וְקָם וְרָשָׁעִים יִכְשְׁלוּ  
 בָּרָעָה: 17 בְּנִפְלֵ 'אֹיְבֶךָ' אֶל-תִּשְׁמַח וּבְכִשְׁלוֹ אֶל-יִגַּל לְבָבְךָ: 18 פֶּן-  
 יֵרָאֶה יְהוָה וְרַע בְּעֵינָיו וְהָשִׁיב מֵעַלְיוֹ אָפוֹ: 19 אֶל-תִּתְחַר בַּמִּרְעִים  
 אֶל-תִּקְנֵא בְּרָשָׁעִים: 20 כִּי | לֹא-תִהְיֶה אַחֲרֶיהָ לְרַע נֶר רָשָׁעִים

1:24). V modifies the rationalization: *si dixeris vires non suppetunt* (“If you say, ‘There are not strengths in store...’”).

After τοῦτον, the Hexaplaric-type MSS G<sup>V</sup> 106 and SyrH (with obelus) have καὶ αὐτός με οὐ γινώσκει (“and he does not know me”). This must rest on a Hebrew variant, יִדְעֵנִי, since it is not an assimilation to M. This variant is viable. M reads, incongruously, “If you [sg] say, ‘We did not know this...’” Using the variant, the verse reads, “If you [sg] say, ‘This [man] did not know me,’ will not he who examines hearts perceive...?” In other words, if to avoid helping someone who is being taken to death you use the excuse that he did not know you and was not your acquaintance, then you should realize that God sees your thought and will punish your indifference. In ABP I maintain M, but both readings are meaningful.

#### 24:14

By itself, M’s ויש אחרית (“there is an end”) might sound ominous. G makes it clear that the intention is beneficial, hence ἔσται καλὴ ἡ τελευτὴ σου (“your [sg] end (will be) good”).

24:15 תבא\* ≈ G (προσαγάγης) ] תִּאָרֵב M S (أحضر) (metath. בא → אב, near dittog רב → ב)

תבא ] + רָשָׁע M G (ἀσεβῆ) S (حاضر) (gloss, explic)

M reads: “Do not lie in wait, O wicked man, for the habitation of the righteous man!” This is awkward, because one does not “lie in wait” for “habitations” but rather for persons or prey. The reading indicated by G is תבא, which is correct consonantly but is better vocalized תבֵּא (G-stem). To enter another’s property, when the context refers to an

illegitimate act, means to encroach upon it and misappropriate it, as in 23:10b: “nor enter the fields of orphans.” The vocative, רשע, “O wicked man,” looks like an addition inserted by a scribe who was puzzled why it would be illegitimate to “enter” the habitation of the righteous. The puzzlement was unnecessary, however, because the illegitimacy is adequately indicated by the second stich. The addition overweights the first stich and introduces a new addressee. The direct address to the wicked is of doubtful originality, because Proverbs does not try to speak to or influence the behavior of the wicked, which is assumed to be hopeless; see ABP, comment. The verse as emended should be translated, “Do not enter the habitation of the righteous. Don’t plunder the field of his pasturing!”

G: (a) μὴ προσαγάγῃς ἀσεβῆ νομῇ δικαίων (b) μὴ δὲ ἀπατηθῇς χορτασίᾳ κοιλίας. “(a) Do not bring an impious man into the pasturage of the righteous [pl], (b) nor be misled by the feeding of the belly.” μὴ προσαγάγῃς = אַל תָּבִיא. (προσάγειν = בוא H-stem in Lev 19:21; Num 6:12; 1 Sam 1:25.) The theoretical steps that could have produced the change are תבא → תאב → תארב, though they need not have occurred sequentially. G 24:15b is loosely paraphrastic. The translator apparently did not know that שדד can mean “rob.” He misses this sense in Prov 19:26, where it is natural, and guesses at the meaning here.

24:17 אויבך\* cf. Mp G (ὁ ἐχθρὸς σου) S (حَلَوْبَحْ) V (*inimicus tuus*) T (דבעיל דבבך) ] אויבך M<sup>K</sup>

The Mp of L and Y marks אויבך as יתיר י' (“an extra *yod*”), which tells the scribe to write אויבך though it is to be understood and pronounced as a singular. Still, the form אויבך is contextually correct, matching the singular of בכשלו. M’s אל יגל לבך (“let your heart not rejoice”) is translated by G as μὴ ἐπαίρου (“do not exalt yourself”). G’s ἐπαίρου is an attempt to refine the nuance of rejoicing at the fall of one’s enemy. Possibly the underlying idea is that it is inevitable to rejoice when one’s enemy falls, but that does not give license to boast and be arrogant. ἐπαίρου is unlikely to represent יגדל, because (unlike in 23:24) there is no letter in יגל that would produce a ד by graphic resemblance.

24:19 תתחר M S (تَحَارَّ) ] תחד\* G (χαῖρε) (haplog תת → ת, graph ר → ד) μὴ χαῖρε = אַל תָּחַד\* (de Lagarde); cf. Jer 31[38]:13, where εἰς χαρμονήν represents יחדו, derived from חד"ה (“rejoice”) ≠ M.

יִדְעָד: 21 יִרְאֵ־אֶת־יְהוָה בְּנִי וּמֶלֶךְ עִם־שְׁנֵיהֶם אֶל־תִּתְעַרֵּב:

22 כִּי־פָתְאִים יָקוּם אִידָם וּפִיד שְׁנֵיהֶם מִי יוֹדֵעַ: ס

24:21 שְׁנֵיהֶם\* G (μηθετέρω αὐτῶν) ] שְׁוֹנִים M ≈ S (ܫܠܝܢ) (near haplog הם → ס, orth)

בר → רב) M S (ܐܠܥܠܒ) ] תתעבר G (ἀπειθήσης) (metath

G: (a) φοβοῦ τὸν θεόν, υἱέ, καὶ βασιλέα (b) καὶ μηθετέρω αὐτῶν ἀπειθήσης. “(a) Fear God, O son, and the king, (b) and do not disobey either of them.” (μηθ)ετέρω αὐτῶν = שְׁנֵיהֶם for M’s שְׁוֹנִים (“with dissenters”?). Instead of M’s תתעבר, μη ἀπειθήσης (“do not disobey”) = אל תתעבר, with the verb being derived from עבר (“transgress”). Jan de Waard considers G’s “do not disobey” a case of exegetical metathesis (1993, 25), but there is no reason to prefer this explanation over textual metathesis. V translates שְׁוֹנִים as *detractoribus* (“detractors”).

S: ܐܠܥܠܒ ܐܠܥܠܒ ܠܐ ܐܠܥܠܒ ܠܐ ܐܠܥܠܒ. “(a) Fear the Lord, my son, and rule, (b) and do not mix with fools.” S ܐܠܥܠܒ = וּמֶלֶךְ. By using the imperative, the translator depicts Solomon speaking to his son, telling him that if he fears God, he will reign (a consequential imperative). ܫܠܝܢ associates שְׁוֹנִים with Syriac ܫܠܝܢ, one of whose meanings is “go mad” (Pinkuss) ≈ T; cf. 26:11.

B. Sota 22b and Num. Rab. 15:14 (§116a) quote this verse with ועם for עם (“with”). It is unclear whether it is rabbis or an earlier scribe who introduced the natural syntax into their recollection of the verse.

24:22 fin ] + 10 stichoi G (22a–22e) (elab)

G: (a) ἐξαίφνης γὰρ τείσονται τοὺς ἀσεβεῖς, (b) τὰς δὲ τιμωρίας ἀμφοτέρων τίς γινώσεται; “(a) For suddenly they [sc. God and king] will punish the wicked, (b) and who knows the punishments of either?” In M, it is unclear whether this verse describes the punishment suffered by the שְׁוֹנִים (“dissenters”?) or the disaster they cause. G assumes the former and recasts the verse in the active voice. The verse then clearly describes the actions of the two powers and gives them an explicitly moral motivation. This recasting suits the message of the following verses as well.

S: (a) = M; (b) ܐܠܥܠܒ ܐܠܥܠܒ ܠܐ ܐܠܥܠܒ ܠܐ ܐܠܥܠܒ. “(b) and who knows the end of their years?” That is to say, one does not know how fools will end up. S derives שְׁנֵיהֶם from שְׁנָה (“year”), in spite of having associated שְׁוֹנִים with ܫܠܝܢ in 24:21. The translator certainly knew that שְׁנֵי meant

“the two of.” Different treatment of the similar words in two adjacent verses looks like deliberate wordplay.

#### G 24:21–22e

Together with 24:21 and 22, five additional couplets in G (24:22a–22e) form a prose epigram on the power and responsibilities of the king and the danger of his wrath. The evidence is insufficient to justify a Hebrew reconstruction. BAP notes that in G, the literary unit ends at 24:20. The copyist of G<sup>B</sup> placed a large dash at this point, apparently to mark a perceived caesura. S and V lack the additional verses. The epigram in its entirety reads:

(24:21) φοβοῦ τὸν θεόν, υἱέ, καὶ βασιλέα, καὶ μηθετέρῳ αὐτῶν ἀπειθήσης.  
 (22) ἐξαίφνης γὰρ τείσονται τοὺς ἀσεβεῖς, τὰς δὲ τιμωρίας ἀμφοτέρων τίς γινώσεται; (22a) λόγον φυλασσόμενος υἱὸς ἀπωλείας ἐκτὸς ἔσται, δεχόμενος δὲ ἐδέξατο αὐτόν. (22b) μηδὲν ψεῦδος ἀπὸ γλώσσης βασιλεῖ λεγέσθω, καὶ οὐδὲν ψεῦδος ἀπὸ γλώσσης αὐτοῦ οὐ μὴ ἐξέλθῃ. (22c) μάχαιρα γλῶσσα βασιλέως καὶ οὐ σαρκίνη, ὅς δ' ἂν παραδοθῇ, συντριβήσεται. (22d) ἐὰν γὰρ ὀξυνθῇ ὁ θυμὸς αὐτοῦ, σὺν νεύροις ἀνθρώπους ἀναλίσκει (22e) καὶ ὅσῃ ἀνθρώπων κατατρῶγει καὶ συγκαίει ὥσπερ φλόξ ὥστε ἄβρωτα εἶναι νεοσσοῖς ἀετῶν.

(24:21) Fear God, O son, and the king, and do not disobey either of them. (22) For suddenly they will punish the wicked, and who knows what punishments either may bring? (22a) A son who keeps the command will be free from destruction, and when he receives (a command), he truly absorbs it. (22b) Let no tongue speak falsehood to the king, nor let any falsehood go forth from his own tongue. (22c) For the tongue of the king is a sword, not flesh, and whoever is delivered (to its power) will be shattered. (22d) For should his anger be provoked, he destroys men with sinews, (22e) and the bones of men he gnaws up. Like a flame he burns them up, so that even young eagles cannot eat them.

This passage recalls a long proverb-poem in the Aramaic Ahiqar (100a–102 [TAD 1.1.84–86]); see ABP at 16:14. Since Ahiqar was popular in the Hellenistic period and known in Greek, there is a good chance that Ahiqar’s influence on G here was direct.

After 24:22e, G proceeds as follows (using M’s numbering): 30:1–14; 24:23–34; 30:15–31:9; 25:1–29:27; 31:10–31. Also, 31:25–26 are reversed.

## גַּם־אֵלֶּה לַחֲכָמִים

23

הַכֹּר־פָּנִים בְּמִשְׁפָּט בַּל־טוֹב: 24 אֱמַר | לְרַשָּׁע צִדִּיק אֶתָּה יִקְבְּהוּ  
 עַמִּים יִזְעֻמוּהוּ לְאֻמִּים: 25 וְלִמּוֹכִיתִים יִנָּעַם וְעַלֵּיהֶם תָּבוֹא בְּרִפְת־  
 טוֹב: 26 שְׁפָתַיִם יִשָּׁק מְשִׁיב דְּבָרִים נִכְחִים: 27 הֵכֵן בַּחוּץ |  
 מְלֹאכְתָּךְ וְעֵתְדָה בְּשֹׁדָה לָךְ אַחֵר וּבְנִית בֵּיתְךָ: פ 28 אֶל־  
 תְּהִי עַד־חֲנֹם בְּרַעַךְ וְהִפְתִּית בְּשֹׁפְתֶיךָ: 29 אֶל־תֹּאמַר כֹּאֲשֶׁר

## 24:23

G: (a) Ταῦτα δὲ λέγω ὑμῖν τοῖς σοφοῖς ἐπιγινώσκειν. (b) αἰδεῖσθαι  
 πρόσωπον ἐν κρίσει οὐ καλόν. “(a) These things I say to you, wise men, to  
 make (them) known. (b) To respect a face in judgment is not good.” The  
 sentence that in M is properly an ascription of authorship (“These too  
 are by the wise”) G turns into an address *to* the wise. Avoiding ascription  
 of authorship to others than Solomon is consistent with the translator’s  
 procedure; see the comment on 10:1. הַכֹּר is put to double use: to make  
 24:23a into a statement and to serve as the subject in 24:23b.

What are “these things” that the speaker says to the wise? As Jäger  
 observes, ταῦτα δὲ refers back to τὰδε in 30:1c. In G, 30:1–14 have been  
 dislocated and appear immediately before 24:23. Thus “these things” in  
 G 24:23 are the cautionary words about the limits of human wisdom in  
 the preceding unit. The mutual entailment of 24:23a and 30:1–14 indi-  
 cates that the dislocation of 30:1–14 was already present in the transla-  
 tor’s source text rather than being his innovation. The translator is just  
 trying to discern meaningful organization in the text before him. In  
 this organization, G 24:23a *concludes* the unit 30:1–14 + 24:23a, and G  
 24:23b begins a new string of sayings.

V is close to M but construes 24:23a similarly to G: *haec quoque sapi-  
 entibus* (“These also are *to* the wise”).

S: (a) מִלֵּךְ לִתְחַבֵּר אִתּוֹ אֵלֶּה (b) = M. “(a) These things I say to the  
 wise.” S 24:23a ≈ G. S has adopted G’s approach to this verse although  
 it does not always follow G in systematically avoiding implications of  
 non-Solomonic authorship. This heading in M, unlike the others, is for-  
 mulated in a way that allows for the translation “*to* the wise.” See the  
 comment on 10:1.

## 24:25

S: **סחטתם** (“the poor”) in the Leiden edition is an error (metathesis) for **סחטתם** (“rebukers”), which is found in the Mosul edition.

## 24:26

G: *χείλη δὲ φιλήσουσιν ἀποκρινόμενα λόγους ἀγαθούς* [*G<sup>BS\*</sup>*; vars: *σοφούς G<sup>ScA</sup>*; *ὀρθούς G<sup>V</sup>*]. “And they will kiss lips that answer (with) good [vars: ‘wise’; ‘honest’] words.” “They” refers to the rebukers mentioned in 24:25. The subject of “kiss” is indefinite. G is a strained construal of a difficult Hebrew text (= M).

S: **וְהִשְׁתָּכְסוּ בְּפִי הַיֹּשֵׁב וְהַיֹּשֵׁב וְהַיֹּשֵׁב**. “And they will kiss the lips of those who reprove.” The subject of the plural “kiss” (sg in M) is indefinite. S’s “those who reprove” associates **נכחים** (“honest”) with the homophonous **מוכיחים**. This is the way S construes **נִכְחָה** in Amos 3:10 and **נִכְחִי** in Isa 30:10, using **וְהִשְׁתָּכְסוּ** in both places.

24:27 **לֵךְ אַחֲרַי** M S (**לֵךְ אַחֲרַי**) ] **לֵךְ אַחֲרַי**\* G (*καὶ πορεύου κατόπισθέν μου*) (near dittog **י** → **ו**)

G: (a) *ἐτοίμαζε εἰς τὴν ἔξοδον τὰ ἔργα σου* (b) *καὶ παρασκευάζου εἰς τὸν ἀγρὸν* (c) *καὶ πορεύου κατόπισθέν μου* (d) *καὶ ἀνοικοδομήσεις τὸν οἶκόν σου*. “(a) Make ready your [sg] works for the departure, (b) and make preparations for the field. (c) And come after me, (d) and you shall build up your house.” G read **לֵךְ אַחֲרַי** (“go after me”)—a near dittography with the **י** of the next word—for M’s **לֵךְ אַחֲרַי** (“to you”; “after”). This change led to translational deviations from M. G reads like an invitation to go on a journey. Gerleman (1956, 29) reads this verse as a reminder of death. To be sure, this idea might make sense for an Egyptian, who would hope to depart for the paradise in the Field of Reeds and live in his Eternal House, but Alexandrian Jews would not have accepted this foreign belief.

## 24:28

G translates **בְּרַעַךְ** (“against your neighbor”) as *ἐπὶ σὸν πολίτην* (“against your fellow citizen”); see 11:12.

## 24:29

G: (a) *μὴ εἴπῃς Ὅν τρόπον ἐχρήσατό μοι χρῆσθαι αὐτῷ*, (b) *τείσομαι δὲ αὐτὸν ὃ με ἥδίκησεν*. “(a) Do not say, ‘As he treated me so I will treat him; (b) I will repay him (by) the harm he has done me.’” The addition of “the harm” leaves no doubt that “as he treated me” refers to an inimical act.

S = M but connects this verse to the preceding by a *waw*—**וְכִי** **וְכִי**

עֲשֶׂה-לִּי בֶן אֶעֱשֶׂה-לּוֹ אָשִׁיב לְאִישׁ כִּפְּעֵלּוֹ: 30 עַל-שָׂדֶה אִישׁ-עֲצֹל  
 עֲבַרְתִּי וְעַל-כָּרֶם אָדָם חֲסַר-לֵב: 31 וְהִנֵּה עֲלָה כֶּלֶו | קִמְשָׁנִים כָּסוּ  
 פָּנָיו חֲרָלִים וְגִדְרָא אֲבָנִיו נִהְרָסָה: 32 וְאַחֲזָה אֲנֹכִי אֲשִׁית לְבִי רָאִיתִי  
 לְקַחְתִּי מוֹסֵר: 33 מִעַט שָׁנוֹת מִעַט תְּנוּמוֹת מִעַט | חִבֵּק יָדַי  
 לִשְׁכָּב: 34 וּבֹא-מִתְהַלֵּךְ רִישׁוֹ וּמִחֲסִיף כְּאִישׁ מִגֵּן: פ  
 25:1 גַּם-אֵלֶּה מִשְׁלֵי שְׁלֹמֹה  
 אֲשֶׁר הֶעֱתִיקוּ אַנְשֵׁי | חֲזִקָּה מִלֹּד-יְהוּדָה: 2 כְּבֹד אֱלֹהִים הַסֵּתֶר

(“And do not say, etc.”)—thereby making the verse into a warning against using false testimony to get revenge.

#### 24:30–34

G composes an epigram that takes imagery and phraseology from M but uses them very differently, so much so that G cannot be explained in detail from the Hebrew. In 24:30–32, the lazy, foolish man is compared to a field. Then in 24:33, the sluggard announces his intention to be lazy, or perhaps the sage speaks these words as a hypothetical thought—something that one might think but should not. Then, in 24:34, the sage follows up with a warning against such behavior.

(24:30) A foolish man is like a field and the man who lacks sense is like a vineyard. (31) If you leave it alone, it will go to waste and run entirely to weeds and be abandoned. And the walls of stones are demolished. (32) Later I reconsidered, looking at (him), so as to take a lesson. (33) *The sluggard speaks*: “I snooze a little, I sleep a while, I clasp my bosom with (my) hands.” (34) *The sage says*: “If you do this, your poverty will arrive advancing, and your neediness (arrive) like a good runner.”

#### 24:33

G: (a) ὀλίγον νυστάζω, ὀλίγον δὲ καθυπνῶ, (b) ὀλίγον δὲ ἐναγκαλίζομαι χερσὶν στήθῃ. “(a) I snooze a while, I sleep a while, (b) I clasp my bosom with (my) hands a while.” In G 24:33, the sluggard, not the sage, is speaking. G uses the second person in 6:10; here it uses the first. In fact, only the third person is appropriate. In word choice as well, G 24:33 differs from G 6:10.



S sets the verse in the second-person singular, as in 6:10–11, where it was influenced by G. T = S.

#### 24:34

G: (a) ἐὰν δὲ τοῦτο ποιῇς, ἥξει προπορευομένη ἡ πενία σου, (b) καὶ ἡ ἔνδειά σου ὥσπερ ἀγαθὸς δρομεύς. “(a) If you do this, your poverty will arrive after advancing, (b) and your neediness, like a good runner.” In G 24:34 and 6:11, the fast runner is called “good” (rather than “fast”) even though he is the analogy for a misfortune. (See the comment on 6:11.) This harks back to Plato’s *Hippias Minor* 373c–e, in which “goodness” is defined as the skill or potential for achieving goals relevant to a particular activity, an example being the “good runner.”

S: **כִּלְכֵּל כִּבְלָה וְכָרָה כְּחֹסֶה וְכִינֹהוּ כְּחֹסֶה וְכִינֹהוּ**. “(a) Poverty will go before you, (b) and neediness will come upon you like a runner.” S uses G, but selectively. **וְכָרָה** = προπορευομένη, and **כִּלְכֵּל כִּבְלָה וְכָרָה** uses G’s δρομεύς to clarify **כְּחֹסֶה** but omits ἀγαθός and imitates M’s syntax (lit. “like a runner man”). In the doublet in 6:11, S translates **כְּחֹסֶה** as **כְּחֹסֶה וְכִינֹהוּ** (“diligent/vigorous man”).

(G continues with 30:15–31:9, followed by 25:1–29:27 + 31:10–31.)

#### 25:1

G: (a) Αὗται αἱ παιδεῖαι [G<sup>B</sup>; παροιμίαι G<sup>ScA</sup>] Σαλωμώντος αἱ ἀδιάκριτοι, (b) ἃς ἐξεγράψαντο οἱ φίλοι Εἰσεκίου τοῦ βασιλέως τῆς Ιουδαίας. “(a) These are the miscellaneous teachings [var: ‘proverbs’] of Solomon (b) which the friends of Ezekias king of Judah copied out.” BAP understands “these” as retrospective. (See BAP’s theory of the structure of G-Proverbs; BAP 31–32.) παροιμίαι looks like an adjustment to 1:1. ἀδιάκριτοι, a *hapax* in G, has nothing corresponding in M. Some suggested meanings of ἀδιάκριτοι are (1) “qui ne sont pas triées” (BAP); (2) “mixed” (GELS); (3) “undistinguishable,” “mixed,” “not discriminated” (LSJ); (4) “assortment” (MGELS); and (5) **עמוקי** (“profound”) (S) (T **עמיקי**). (V omits the word.) In Jas 3:17 ἀδιάκριτος means “impartial,” “without prejudice.” It is a quality of the wisdom that comes from God. Definitions 2–4 are basically the same and accord with the common meaning of the antonym, διακρίνειν “to distinguish.” In my view, ἀδιάκριτοι here implies a significant distinction between the preceding collections and the present one. The former were composed of sayings written and organized by Solomon, whereas the latter collection comprises a variety of sayings that were created by him but written down only later by Hezekiah’s men.

דָּבַר וּכְבֹד מְלָכִים חָקַר דָּבָר: 3 שְׁמִים לָרוֹם וְאָרֶץ לַעֲמֹק וְלֹב  
 מְלָכִים אֵין חָקַר: 4 הָגוּ סִיגִים מִכֶּסֶף וַיֵּצֵא לַצִּרְף כְּלִי: 5 הָגוּ רָשָׁע  
 לִפְנֵי־מֶלֶךְ וַיִּכּוֹן בַּצֶּדֶק כְּסָאוֹ: 6 אֶל־תִּתְּהַדֵּר לִפְנֵי־מֶלֶךְ וּבִמְקוֹם  
 אֲדָלִים אֶל־תַּעֲמֹד: 7 כִּי טוֹב אֶמְר־לְךָ עֲלֵה הִנֵּה מִהַשְׁפִּילְךָ לִפְנֵי  
 נָדִיב אֲשֶׁר רָאוּ עֵינֶיךָ: 8 אֶל־תֵּצֵא לָרֹב מֵהָר פֶּן מֵה־תַּעֲשֶׂה  
 בְּאַחֲרִיתָהּ בְּהַכְלִים אֶת־ךָ רַעַךְ: 9 רִיבֶךָ רִיב אֶת־רַעַךְ וְסוּד אֶת־ךָ  
 אֶל־תִּגְלֹ: 10 פֶּן־יִחְסְדֶךָ שִׁמְעֵךְ וְדַבָּתְךָ לֹא תִשׁוּב: 11 תִּפְוִחִי זָהָב

א. חֲלֵלִי חֲלַלְתִּים, גַּלְעָלִים חֲלַלְתִּים. גַּלְעָלִים וְסַמְכִים, גַּלְעָלִים וְסַמְכִים. (a) These too are the profound proverbs of Solomon, (b) which the friends of Hezekiah king of Judah wrote." S understands ἀδιάκριτοι to mean "inscrutable," hence "profound." וַיִּשְׁכַּח is used of "friend" (רעה) of the king, that is, royal confidant, in 2 Sam 15:37; 16:16; and 1 Kgs 4:5. On the headings, see the comment on 10:1.

25:2 חקֵר M ≈ S [ (חֲכֵם וְכָסֵף) G (τιμᾶ) (graph η → ה)

G: (a) = M; (b) δόξα δὲ βασιλέως τιμᾶ πράγματα. "(b) And the glory of a king brings honor to deeds." τιμᾶ = הִקֵּר (Jäger); similarly in 25:27. The deeds in question are, given the context, affairs of state (cf. Esth 3:13ef).

25:3

G: (a) ≈ M; (b) καρδία δὲ βασιλέως ἀνεξέλεγκτος. "(b) But the heart of a king is irrefutable [or 'beyond criticism']." ἀνεξέλεγκτος can mean "unfathomable" (BAP: "insondable") or "unchastised," as in Prov 10:17. In 18:17, חֵקֵר is translated ἐλέγχεται ("refuted").

25:4 כָּלִי M S [ (כֶּסֶף) G (ἅπαν) (graph י → ו)

G: (a) τύπτε ἀδόκιμον ἀργύριον, (b) καὶ καθαρισθήσεται καθαρὸν ἅπαν. "(a) Smite the drossy silver, (b) and the pure shall be entirely purified." G 25:4a (with τύπτε for הָגוּ) alludes to beating fools. The next verse too (using κτείνει ["kill"]) shows that the translator thinks that הָגוּ (actually "remove") has to do with smiting, probably by homoiophonic association with הָכֹו. ἅπαν = כָּלִי.

25:5

G: (a) κτείνει ἀσεβεῖς ἐκ προσώπου βασιλέως, (b) καὶ κατορθώσει ἐν

δικαιοσύνη ὁ θρόνος αὐτοῦ. “(a) Kill the wicked [pl] before the king, (b) and he will establish his throne in righteousness.” G renders גג as κτεῖνε. In both verses 4 and 5, G understands גג as “smite” but varies the translation to make it fit each verse. Again, this is a type of translational flexibility that rather than being merely “free” responds to the needs of the context, as the translator understands it. The present verse calls for the execution of state enemies.

S translates גג as גג (let [evildoers] be broken”) ≈ G, whereas in 25:4 it used גג (“select”).

### 25:7

The versions do not provide variants for the puzzling sentence fragment in M 25:7c (lit. “what your eyes have seen”). G adds an imperative λέγε: “What your eyes have seen, declare.” S and V attach the stich to the following verse, but the connection is strained.

### 25:9 רעד רעד M S V ] > G (homoi רעד רעד)

ווסוד M S (ווסוד) ] ווסוד\* G (ἀναχώρει) (graph ד → ר)

G 25:9 (= M 25:9b): ἀναχώρει εἰς τὰ ὀπίσω, μὴ καταφρόνει (“Withdraw, do not show contempt”) (continues in 25:10a). G omits M 25:9a, apparently by homoioteleuton. ἀναχώρει εἰς τὰ ὀπίσω = רעד רעד for M’s ווסוד ווסוד (“the secret of another”). רעד רעד was understood as רעד רעד—“do not rejoice,” that is to say, do not feel *schadenfreude*, hence μὴ καταφρόνει (“do not show contempt”). V understands ווסוד as “to another.”

### 25:10 fin ] + 4 stichoi G (10c–10c) (elab)

G (continuing 25:9): (a) μὴ σε ὀνειδίσῃ μὲν ὁ φίλος, (b) ἢ δὲ μάχῃ σου καὶ ἢ ἔχθρᾳ οὐκ ἀπέσται, (c) ἀλλ’ ἔσται σοι ἴση θανάτῳ. “(a) so that your friend not insult you, (b) and your [sg] quarrel and hatred [consequently] not cease, (c) but (rather) will be with you like death.” G clarifies M expansively: “friend” for “listener” and “quarrel and hatred” for דבה (which is translated in a variety of ways in G, never as “slander”), and “be with you like death” (i.e., ineluctably or strongly, cf. Cant 8:6) for “not return.” G has a double translation of “not return”: as “not cease” and “be with you like death.” G 25:10c is part of an expansion that continues in 10a.

### 25:10a

G: (a) χάρις καὶ φιλία ἐλευθεροῖ, (b) ἅς τήρησον σεαυτῷ, ἵνα μὴ ἐπονείδιστος γένη, (c) ἀλλὰ φύλαξον τὰς ὁδοὺς σου εὐσυναλλάκτως. “(a) Graciousness and love make (one) free. (b) Guard them for yourself, so that you do

בְּמִשְׁפָּיוֹת בְּסֹף דְּבַר עַל־אִפְנוֹ: 12 גִּזְם זָהָב וַחֲלִי־כֶתֶם מוֹכִיחַ  
 חָכֶם עַל־אֶזְנוֹ שְׁמֵעַת: 13 בְּצִנְת־שֶׁלֶג | בְּיוֹם קָצִיר צִיר גֹּאֲמֵן לְשִׁלְחִי  
 וְנִפְשׁ אֲדֹנָיו יָשִׁיב: פ 14 נְשִׂאִים וְרוּחַ וְגִנָּשִׁם אֵין אִישׁ  
 מְתִהִיל בְּמִתַּת־שָׁקֶר: 15 בְּאֶרֶץ אֲפִים יִפְתָּה קֶצֶץ וְלִשׁוֹן רָכָה  
 תִּשְׁבֶּר־גֶּרֶם: 16 דְּבַשׁ מִצֹּאת אֵכֶל דִּיךָ פֶּן־תִּשְׁבַּעְנוּ וְהִקֵּאתָ:  
 17 הִקֵּר רִגְלְךָ מִבֵּית רֵעֶךָ פֶּן־יִשְׁבַּעְךָ וְשִׁנְאָךָ: 18 מִפִּיץ וְחָרֵב וְחֵץ  
 שָׁנוֹן אִישׁ עֲנָה בְּרֵעֵהוּ עַד שָׁקֶר: 19 שֵׁן רָעָה וְרִגְלָה מוֹעֵדֶת מִבְּטָח

not become disgraceful. (c) But guard your ways peacefully.” This addition summarizes 25:7c–10.

#### 25:11

G: (a) = M; (b) οὕτως εἰπεῖν λόγον. “(b) thus it is to say a word.” εἰπεῖν λόγον implicitly vocalizes דְּבַר דְּבַר. G skips the difficult עַל אִפְנוֹ. There is no mechanical reason for the loss. Difficult phrases can be omitted when the translator can reasonably conclude (as here) that the gist of the verse does not require them. Omissions of obscure phrases are probably the translator’s doing. A copyist could simply replicate the text without comprehension.

V (*qui loquitur verbum*) α' θ' (λαλῶν ῥῆμα) σ' (λαλῶν λόγον) S (ܠܠܗܠܐ = דְּבַר דְּבַר).

S omits עַל אִפְנוֹ = G. It is unusual for S to follow G in omissions, but S too was probably perplexed by this phrase, as are modern commentators.

#### 25:13

G: (a) ὥσπερ ἔξοδος χιόνος ἐν ἀμύτῳ κατὰ καῦμα ὠφελεῖ, (b) οὕτως ἄγγελος πιστὸς τοὺς ἀποστείλαντας αὐτόν, (c) ψυχὰς γὰρ τῶν αὐτῷ χρωμένων ὠφελεῖ. “(a) Just as the going forth of snow in harvest is beneficial against heat, (b) so is a reliable messenger to those who sent him, (c) for he benefits the souls of those who employ him.” Possible variants are ὥσπερ ἔξοδος = כִּצְאָת and κατὰ καῦμα = בַּחוּם (BHQ). Still, since G is being expansive in explaining the analogy and since the retroversions are not supported by graphic similarities, we can best account for the differences as expansive explications of M’s analogy of the “chill of snow in harvest.” צָנָה is a hapax in the sense of “chill” and perhaps not known

to the translator (though it is translated correctly in Sir 43:20 and ח"נ means “be cold” in RH).

S גַּשָּׁל (“descends”) explicates כַּצֵּאת from context and does not depend on G.

#### 25:14

G: (a) ὥσπερ ἄνεμοι καὶ νέφη καὶ ὕετοί ἐπιφανέστατοι, (b) οὕτως οἱ καυχώμενοι ἐπὶ δόσει ψευδεῖ. “(a) As the wind and clouds and rains are very conspicuous (b) so are those who boast over a false gift.” M is to be translated, “Clouds with wind and no rain: a man who boasts of a gift that disappoints.” The proverb is something of a riddle that leaves it to the reader to figure out how the metaphor (in the first stich) applies to the referent (in the second). G explains the metaphor by construing נִשְׂאִים (actually “clouds”) as “lifted up” (from נָשָׂא “lift up”), hence ἐπιφανέστατοι (“evident,” “conspicuous”). G’s proverb derides insincere gift givers for their ostentation (BAP). S ≈ M.

#### 25:15

G: (a) ἐν μακροθυμίᾳ εὐοδία βασιλεῦσιν, (b) γλῶσσα δὲ μαλακὴ συντρίβει ὀστᾶ. “(a) In patience there is success for kings, (b) and a soft tongue breaks bones.” εὐοδία comes from associating יַפְתָּה with similar-looking words that mean “make wide, spacious,” such as וַהֲפַתִּית in Prov 24:28 and יַפַּת in Gen 9:27. (In both, they are rendered πλατύναι and connote good fortune.) In Gen 9:27, יַפַּת (actually from פָּתָה) has a sense close to εὐοδία (“May God make broad for Japheth”). βασιλεῦσιν ≈ קִצְיִן; see the comment on 19:6. G’s proverb instructs kings on how to succeed, while M’s tells courtiers how to influence officials.

#### 25:19 מועדת מבטח M S (מועדת ... מבטח) ] > G (unc)

G: (a) ὁδοὺς κακοῦ καὶ ποὺς παρανόμου (b) ὀλεῖται ἐν ἡμέρᾳ κακῇ. “(a) The tooth of an evil man and the foot of a transgressor (b) will perish in an evil day.” The absence of מועדת מבטח in G’s source text is shown by the way G translates רגל בוגד as a meaningful phrase. It is hard to explain the parablepsis, but there is no reason for a deliberate omission. By translating “the tooth of an evil man” (against the grammar) rather than “a bad tooth,” G, as often, replaces a difficult phrase with an expected message, here the certainty of retribution. G naturally understands רעה as “bad” rather than the less common רע"ע “shaky.”

S (T) too understands רעה as רע"ע (= κακοῦ).

V *putridus* (“rotten”) is a narrow rendering of “bad.”

בֹּיגֵד בְּיוֹם צָרָה: 20 חֲמֵץ עַל־נֶתֶר וְשֵׁר בְּשָׂרִים עַל לֵב־  
 רֵעַ: פ 21 אִם־רָעַב שָׁנְאֵךְ הָאֲכָלְהוּ לֶחֶם וְאִם־צָמָא  
 הִשְׁקָהוּ מַיִם: 22 כִּי גִחָלִים אַתָּה חֲתָה עַל־רֹאשׁוֹ וַיְהִיָּה יִשְׁלֵם־לָךְ:  
 23 רוּחַ צָפוֹן תַּחֲוִלֵּל גִּשְׁם וּפְנִים נֹזְעִמִים לְשׁוֹן סִתֶּר: 24 טוֹב שִׁבַּת

חַ גַּעַל מִלְּפָנֶיךָ חַ עֲבוֹת M ≈ S (מַעֲדָה בְּגֵד בְּיוֹם קָרָה + 25:20 init ]  
 (cf. > G) (distorted dittog)  
 fin ] + 2 stichoi G (20a) (elab)

G: (a) ὥσπερ ὄξος ἔλακει ἀσύμφορον, (b) οὕτως προσπεσὸν πάθος ἐν σώματι καρδίαν λυπεῖ. “(a) As vinegar is unpleasant [or ‘useless’] to a wound, (b) so does suffering that befalls the body grieve the heart.” G does not represent the first four words of the verse, מַעֲדָה בְּגֵד בְּיוֹם קָרָה. They look like a distorted dittography of the end of 25:19 (Hitzig 1858), though the development cannot be traced exactly. The matter is complicated by the fact that the elaboration in G 25:20a is aware at least of בְּגֵד.

Nevertheless, M’s 25:20a—“One who removes (מַעֲדָה) a garment on a cold day”—looks like a scribal accident, and its absence from G supports this. The words do not relate to the foregoing or the following, nor do they provide a suitable analogy to the person who sings songs to a sad heart (25:20b). Moreover, unlike the actions mentioned in 25:19a and 20c, removing one’s garment on a cold day is imprudent to the one who does it but does not cause others discomfort. De Waard (2007, 1–4) says that assonance with the preceding favors the originality of the clause, but assonance would arise anyway by an accidental repetition.

G 25:20b explains (wrongly) the meaning of the analogy. בְּשָׂרִים is construed as בְּשָׂרִים “flesh” (pl in 14:30).

S ≈ M, but adding מִבְּרֵי ( “from his fellow”) in 25:20a.

### 25:20a

G: (a) ὥσπερ σῆς ἱματίῳ καὶ σκώληξ ξύλῳ, (b) οὕτως λύπη ἀνδρὸς βλάπτει καρδίαν. “(a) As a moth (does) to a garment and a worm to wood, (b) so does a man’s suffering harm (his) heart.” G creates a new proverb from components of both M and G 25:20.

S translates G 25:20a exactly. T incorporates the Syriac (T<sup>Z</sup> בּוֹלִטִיתָא = בּוֹלִטִיתָא). בּוֹלִטִיתָא should certainly be emended to בּוֹלִטִיתָא (Pinkuss), though the former was the form that reached T (T<sup>U</sup>).





עַל־פְּנֵת־גֶּגֶג מֵאֲשֶׁת 'מְדוֹנִים' וּבֵית חֶבֶר: 25 מִים קָרִים עַל־נַפֶּשׁ  
 עֵיפָה וּשְׁמוּעָה טוֹבָה מֵאַרְץ מְרַחֵק: 26 מֵעֵין נִרְפֵּשׁ וּמִקּוֹר מְשַׁחַת  
 צִדִּיק מֵט לִפְנֵי־רָשָׁע: 27 אֲכָל דָּבַשׁ הִרְבּוֹת לֹא־טוֹב 'וְהִקָּר דְּבָרִים

would have been familiar with Palestinian meteorology. BHQ's explanation of these readings is correct. The translators and commentators, like modern commentators, were probably influenced by 1 Kgs 18:44.

To be precise, Sa'adia explains תחולל as "make cease." Moshe Qimḥi explains the word first as "prevent" (an explanation he ascribes to his father Joseph, who uses an impossible etymology), then as "give birth to." But "north" here is, more precisely, northwest (Toy), and geographical precision is not required in proverbial sayings (especially since תחולל is part of a complex wordplay; see ABP). In any case, the proverb does not say that *only* the north wind has this effect. As noted in ABP, תחולל can mean "make whirl" as well as "produce." (A storm is described as מתחולל "whirling about" in Jer 23:19.) The powerful north wind makes rain swirl about during a storm, and a secretive tongue makes faces "stormy" or angry at the talebearer.

25:24 מדונים M<sup>K</sup>] מְדוֹנִים M<sup>Q</sup> (dial? norm)

On the *ketiv-qere*, see the comment on 6:14. G = M. Contrast the freer treatment of the near-doublings in 21:9 and 21:19.

S translates וּבֵית חֶבֶר as ~~בבית~~ ~~בבית~~ ~~בבית~~ ("and in a house of factions"), a guess at an unusual phrase, which was ignored in 21:9.

25:25

G: (a) ὥσπερ ὕδωρ ψυχρὸν ψυχῇ διψώσῃ προσήγες, (b) οὕτως ἀγγελία ἀγαθὴ ἐκ γῆς μακρόθεν. "(a) As cold water is pleasant to the thirsting soul, (b) thus is good news from a far land." Whereas M makes the comparison by juxtaposing two clauses, G adds adverbs of comparison to phrase the clauses as an explicit ratio (so also S); likewise in 25:26 and 26:3. G thereby creates a cohesive series of six comparisons: 25:25, 26, 28; 26:1, 2, 3 (BAP). S follows the syntax of G in these verses but chooses its own way of dealing with the Hebrew; e.g., 25:25 adds (a rather superfluous) ~~בבית~~ ("that comes").

25:26

G: (a) ὥσπερ εἴ τις πηγὴν φράσσοι καὶ ὕδατος ἔξοδον λυμáινοντο, (b)



οὕτως ἄκοσμον δίκαιον πεπτωκέναι ἐνώπιον ἀσεβοῦς. “(a) Just as if someone were to block up a spring and spoil the exit of water, (b) thus is it improper for a righteous person to fall before the impious [pl].” G changes 25:26a from passive to active, thereby making the first stich of the comparison better aligned with the second. By calling the tottering of the righteous man ἄκοσμος (lit. “unlovely”), G defines the situation as a matter of propriety or aesthetics. This is not far from M-Proverbs’ own “moral aesthetics”; see ABP 2.967–76. S 25:26a = G; S 25:26b = M.

25:27 וְהָקֵר\* ≈ G (τιμᾶν) ] וְחָקֵר M S (لَحَاقَ); וְהָקֵר\* שׁ' (ἐξερευνᾶν δέ); וְחָקֵר\* ≈ θ' (καὶ ἐξερευνῶντι) V (*qui scrutator est*) (M S שׁ' θ' V: graph ה → ח)

דְּבָרִים\* G (λόγους) S (كَلِمَاتٍ) ] כְּבֹדִים M (graph ר → ד, graph ד → כ, orth) כְּבֹדִים\* G (ἐνδόξους) S (مُتَعَبِّدِينَ) ] כְּבֹדִים M (haplography of כָּדָם → כָּדָם, orth, vocal)

I propose emending to וְהָקֵר דְּבָרִים מְכַבֵּד. The differences between this reading and the consonants of M are common graphic mutations. The theoretical stages leading to M are as follows: וְהָקֵר → וְחָקֵר, דְּבָרִים → כְּבֹדִים. The component steps of this change were, theoretically: (1) ה → ח, (2) ר → ד and ד → כ, (3) מִמְּ → מִמְּ (haplography of מִמְּ with the last letter of דְּבָרִים), (4) *mater* 1. When analyzed into components, the process seems improbably intricate. However, I do not think that the change occurred in a series of unrelated accidents but rather that a scribe looked at a group of consonants and grasped them wrongly (see §4.3.3). Taken as a whole, the change is not unlikely, especially if we picture the text as written continuously and without final letters: וְהָקֵר = וְהָקֵר דְּבָרִים מְכַבֵּד. As reconstructed, the proverb reads, “Eating honey too much is not good, and being sparing of words is honorable.” In other words, don’t overdo good things, not even speech. This saying uses the same analogy as Prov 25:16 and, as emended, the same logic as 25:16–17; see ABP.

G: (a) = M; (b) τιμᾶν δὲ χρὴ λόγους ἐνδόξους. “(b) but it is necessary to honor esteemed words.” τιμᾶν δέ = וְהָקֵר (Jäger); cf. 25:2. The infinitive “to honor” implies the *necessity* of honoring. G makes this explicit by adding χρὴ. G 25:27b represents דְּבָרִים מְכַבֵּד, which the translator understood as (וְהָקֵר דְּבָרִים מְכַבֵּד), in spite of the numerical disagreement. However, the retroverted Hebrew would be better translated, “and to spare words is honorable.”

Raymond Van Leeuwen (1986, 106–7) suggests that G (1) confused the common חָקֵר with the rare הָקֵר, (2) vocalized the second word as כְּבֹדִים (supposedly meaning “difficulties”), and (3) added λόγους (“words”) for

מְכַבֵּד׃ 28 עֵיר פְּרוּצָה אֵין חֹמָה אִישׁ אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ׃  
 26:1 בְּשִׁלֵּג | בְּקִיץ וּבְמָטָר בִּקְצִיר בֵּן לֹא־נִאֲוָה לְכִסִּיל כְּבוֹד׃  
 2 בַּצִּפּוֹר לָנוּד בְּדִרְזוֹר לָעוֹף בֶּן קָלִילת חָנָם לֹא תָבֵא׃ 3 שׁוּט לְסוֹם  
 מִתֵּג לַחֲמוֹר וְשִׁבֵּט לָגוֹ בְּסִילִים׃ 4 אֶל־תֵּעַן בְּסִיל בְּאוֹלָתוֹ פֶּן־תִּשְׁוֶה־  
 לוֹ גַּם־אֶתָּה׃ 5 עֲנֶה בְּסִיל בְּאוֹלָתוֹ פֶּן־יִהְיֶה חָכָם בְּעֵינָיו׃ 6 מְקַצֶּה

explication. More likely, G's τιμᾶν resulted from the extremely common ה/ח confusion, not a misunderstanding of a common word. Moreover, מְכַבֵּד nowhere has the sense assigned to it.

V: (a) *sicut qui mel multum comedit non est ei bonum* (b) *sic qui scrutator est maiestatis opprimitur gloria*. “(a) Just as it is not good for one to eat much honey, (b) so shall the examiner of majesty be crushed by glory.” *qui scrutator est* = וְחָקֵר. כְּבוֹד is understood as “majesty,” while כָּבוֹד is associated with כָּבֵד (“heavy”). The result recalls the sentiments of Sir 3:21–23: do not probe matters too exalted for you.

S: לֹא־טוֹב וְנִכְחָ שֶׁ לֹא עֲנִי. אִם לֹא לַחֲכָיָה כָּלֹל מַעֲבֹלָה׃  
 “(a) It is not good to eat much honey, (b) nor to examine glorious [or ‘complimentary’] words.” The translator understood the negative in the first line as gapped in the second and so made it explicit. The independence of S from G with regard to וְחָקֵר supports S’s “words” and “glorious” as evidence for מְכַבֵּד and דְּבָרִים.

25:28 מעצֵר M S (יָחַס) ] \*מעצה G (βουλῆς) (graph ר → ה)

G: (a) = M; (b) οὕτως ἀνὴρ ὃς οὐ μετὰ βουλῆς τι πράσσει. “(b) thus is a man who does something without counsel.” οὐ μετὰ βουλῆς = אֵין מַעְצָה (Jäger). מעצֵר would not have been translated “counsel,” but מעצה could have arisen from a distortion of the ר. לְרוּחוֹ was omitted as implicit in οὐ μετὰ βουλῆς. The phrase οὐ μετὰ βουλῆς required the addition of τι πράσσει to give context to the comparison.

26:1

G: (a) ὥσπερ δρόσος ἐν ἀμῆτι καὶ ὥσπερ ὑετὸς ἐν θέρει, (b) οὕτως οὐκ ἔστιν ἄφρονι τιμή. “(a) Like dew in harvest and like rain in summer, (b) so is there no honor for a fool.” G substitutes “dew” for “snow.” G’s proverb compares a fool’s honor to things that do not exist, whereas M compares it to things that are inappropriate and useless (thus too S). M could not

use dew in this way, because dew does appear in summer in Palestine. G adjusts meteorological phenomena to the Egyptian climate; cf. 25:14, 23.

26:2 לֹא M<sup>K</sup> G (οὐδενί) ≈ S (לֹא־) T (לֹא) ] לוֹ M<sup>Q</sup> ≈ V (*in quempiam*) (aur)

G οὐκ ... οὐδενί is a double translation of the *ketiv*. V *in quempiam* (“on someone”) = M<sup>Q</sup>. S’s לֹא־ (“go astray”) ≈ לֹא תִבָּא = M<sup>K</sup>. The *ketiv* is correct, since the analogies (a wandering bird, a flying sparrow) exemplify *not* coming (to a particular goal) rather than coming *to* someone. Also, לוֹ has no relevant antecedent. However, a scribe may have thought that the noun “curse” implies an actant (a curser), and it is *to him* that the curse would return (as in Ps 109:17).

26:3 לֹג M θ’ (σώματι) ≈ S (לִבִּי) V (*dorso*) T (לְגוֹשְׁמִיהוֹן) ] לֹגִי\* G σ’ ε’ (ἔθνει) (near dittog ִו → ִו)

G: (a) ὥσπερ μάστιξ ἵππῳ καὶ κέντρον ὄνῳ, (b) οὕτως ῥάβδος ἔθνει παρανόμῳ. “(a) A whip for a horse, a goad for an ass: (b) so too a rod for a lawless nation.” By using “goad” for מתג (“bridle”), G tightens the analogy among the three figures: horse, ass, fool (BAP). ἔθνει = לֹגִי for M’s לֹג (“for the back”); this is supported by σ’ ε’ ἔθνει. G consequently substitutes “lawless” for “fools,” because the former is a key feature of wicked nations. Compare the treatment of the near-doublet in 19:29b.

V *dorso* (“for the back”) agrees with M, as do T לְגוֹשְׁמִיהוֹן and θ’ σώματι, which understand לֹג, via metonymy, as “body,” cf. S.

S’s לִבִּי (“for a man”) = לֹג (“for the back”), *pars pro toto*. In 19:29, S has לֵב (“for a people”) = לֹגִי (M לֹג).

## 26:5

G: (a) ἀλλὰ ἀποκρίνου ἄφρονι κατὰ τὴν ἀφροσύνην αὐτοῦ, (b) ἵνα μὴ φαίνεται σοφὸς παρ’ ἑαυτῷ. “(a) Rather, answer the fool against his folly (b) so that he not appear wise to himself.” The distinction between πρὸς in 26:4 and κατὰ in 26:5 is an attempt to resolve the contradiction: (4) Do not answer a fool πρὸς (in a way that corresponds to) his folly; but rather (5) respond κατὰ (against) his folly, that is, in a way that rebukes his nonsense. It is hard to know just which of the many functions of πρὸς/κατὰ + accusative express the distinction intended here, but κατὰ commonly connotes hostility or contrariness.

S: וְלֹא תִבָּא בְּלִבְךָ לֵבִי חָכָם וְלֹא תִבָּא בְּלִבְךָ לֵבִי חָכָם. “(a) But speak with a fool according to your wisdom, (b) lest he think in his soul that he is wise.” S boldly reverses the meaning of M in order to avoid the contradiction with 26:4 (thus also T).

רְגֵלִים חָמַס שִׁתָּה שֶׁלֹּחַ דְּבָרִים בִּיד־כָּסִיל: 7 דִּלִּיו שְׁקִים מִפֶּסֶח  
וּמָשָׁל בְּפִי כָסִילִים: 8 בְּצָרוֹר אֶבֶן בְּמִרְגָּמָה בִּן־נוֹתָן לְכָסִיל כְּבוֹד:  
9 חוֹחַ עָלָה בִּיד־שִׁפּוֹר וּמָשָׁל בְּפִי כָסִילִים: 10 רַב מְחֻלָּל כָּל־

## 26:6

G: (a) ἐκ τῶν ἑαυτοῦ ποδῶν [G<sup>106</sup>, σ' ε' SyrH; var: ὁδῶν G<sup>BSA</sup>] ὄνειδος πίεται [var: ποιεῖται G<sup>A</sup>] (b) ὁ ἀποστείλας δι' ἀγγέλου ἄφρονος λόγον. “(a) He drinks [var: ‘makes for himself’] shame from his own feet [var: ‘ways’]—(b) (namely,) he who sends a word by a foolish messenger.” This text is given in Rahlfs; it conveys an image suggestive of drinking one’s own urine. However, ποδῶν is probably Hexaplaric and πίεται looks like an adjustment to M. We should probably read with the variants and translate, “(a) He makes (for himself) shame from his own ways—(b) (namely,) he who sends a word by a foolish messenger.” ὄνειδος πίεται for מִקְצָה is hard to explain. G may be associating the word with קוֹץ (“be disgusted”), though this correspondence is not found elsewhere.

S: (a) מִתַּחַת רַגְלָיו שׁוֹמֵר חַטָּאת (b) הַשֹּׁמֵר מִפִּי הַכָּסִיל. “(a) From under his feet he drinks iniquity—(b) he who sends a word by means of a fool.” This image suggests drinking water from a mud puddle.

## 26:7

G: (a) ἀφελοῦ πορείαν σκελῶν (b) καὶ παρανομίαν [G<sup>BSA</sup>; var: παροιμίαν G<sup>Rahlfs</sup> SyrH] ἐκ στόματος ἀφρόνων. “(a) Remove walking from legs (b) and transgression [var: ‘a parable’] from the mouth of fools.” ἀφελοῦ construes דִּלִּיו as a D-stem imperative from דָּלַה “draw up” (BHQ). G attempts to explain the metaphor of legs hanging down from a cripple. With παρανομίαν (= OG), the proverb means that crime is as natural to the mouth of fools as walking is to the legs (BAP). παροιμίαν is Hexaplaric. The translator probably used παρανομίαν out of hesitation to credit the fool with the ability to use a proverb at all.

S: (a) אִם תִּתֵּן לְרֶגֶל הַכְּסִיל חֵן (b) תִּתֵּן לְפִי הַכָּסִיל מִלָּה. “(a) If you can give walking (ability) to a cripple, (b) you can receive a word from the mouth of the fool.” Rather than conceding that fools can use proverbs at all (see above on G and 26:9), S uses חֵן, which can be any utterance. Emending to מִלָּה (Pinkuss) just harmonizes with M. S’s paraphrase expresses the impossibility of learning something from a fool. T = S.

## 26:8

G's ὁς ἀποδεσμεύει ("who binds") = כְּצִרָר.

V: (a) *sicut qui mittit lapidem in acervum Mercurii*, (b) *ita qui tribuit insipienti honorem*. "(a) Like him who throws a stone into the heap of Mercury, (b) so is he who gives honor to a fool." This corresponds to Yalqut Shimoni ad loc.; cf. b. Hullin 133a: "Hama bar Hanina said that one who benefits a person whom he does not know is like one who throws a stone to Mercury [i.e., before his idol]." (C. Gordon 1930, 388). This alludes to the Greco-Roman custom of placing votive stones along-side roads in honor of Hermes/Mercury, the patron of roads and travel (Delitzsch, ad loc.).

## 26:9

G: (a) ἄκανθαι φύονται ἐν χειρὶ τοῦ μεθύσου, (b) δουλεία δὲ ἐν χειρὶ τῶν ἀφρόνων. "(a) Thorns grow in ['by'?] the hand of the drunkard, (b) and bondage in ['by'?] the hand of the fools." The point of comparison is either that thorns and bondage are cultivated and produced by these types or that these misfortunes grow in them and afflict them. The notion of "bondage" comes from parsing Hebrew מִשַׁל ("proverb" in M) as a passive verb, "being ruled." Since מִשַׁל in the sense of "proverb" was obviously well-known to the translator, this must be a homiletical word-play; cf. 26:7.

S has כְּחֵלְבָן ("folly") rather than "proverb" (similarly T). S too was apparently skeptical that a fool could use a proverb at all and so substituted something more logical; cf. 26:7.

26:10 מְחֹלֵל\* G (χρειμάζεται) S (כֶּסֶל) ] מְחֹלֵל־ M (vocal)

כֶּל־ ] כֶּל M (gram)

בִּשְׂר\* G (σάργξ) S (בִּשְׂרָא) ] וְשִׁבְרִי M (metath בִּשְׂרָא → שִׁבְרָא, graph ב → ש, ± conj)

וְשִׁבְרִי\* S (וְשִׁבְרִי) ] וְשִׁבְרִי M; וְשִׁבְרִי G (συντρίβεται γάρ) (M: vocal; G: כ → ב)

יִם עֹבְרִים\* S (יִם עֹבְרִים) ] עֹבְרִים M (div, orth)

M (רַב מְחֹלֵל־כֶּל וְשִׁבְרִי כֶּסֶל וְשִׁבְרִי עֹבְרִים) is incomprehensible. Literally it means something like "A great man causes [or 'wounds'] everything, and he who hires a fool and hires passersby." A more meaningful text can be reconstructed from components of S and G. I propose reading רַב מְחֹלֵל כֶּל־בִּשְׂרָא כֶּסֶל וְשִׁבְרִי עֹבְרִי יִם. The emended text presumes only minor variants, but its conjectural nature must be acknowledged. It is to be translated, "All the flesh of the fool is greatly afflicted, and the

בְּשֹׁר־כְּסִיל׃ וְשֹׁכֵר עֹזֵב יָם׃ 11 כָּכָל־בְּשֹׁר עַל־קֶאֱז׃ כְּסִיל שׁוֹנֶה  
בְּאֻלְתּוֹ׃ 12 רְאִיתָ אִישׁ חָכֵם בְּעֵינָיו תִּקְוָה לְכִסִּיל מִמֶּנּוּ׃ 13 אָמַר

drunkard crosses the sea.” This describes the condition of the drunkard—who is certainly a fool—during his drinking binge and the next morning. Prov 23:29–35 depicts this condition vividly. Note in particular 23:34–35: “And you will be like one who lies (in bed) in the heart of the sea, or like one who lies in the rigging. ‘They beat me, (you will say,) but I felt no hurt, battered me but I was unaware. When will I wake up? I’ll go and look for more.’”

G: (a) πολλὰ χεῖμάζεται πᾶσα σὰρξ ἀφρόνων. (b) συντρίβεται γὰρ ἡ ἔκστασις αὐτῶν. “(a) All the flesh of fools is greatly battered, (b) because their bewilderment [?] is shattered.” πᾶσα σὰρξ = כל בשר. In 25:10a, בשר became שׁכר by metathesis and graphic error. The extra *waw*-conjunctive in M is probably an erroneous scribal addition consequent on this mistake. This led the scribe (and the Masoretes) to coordinate שׁכר with the following וּשְׁכָר. Omissions and additions of this conjunction (and the corresponding Greek and Syriac conjunctions) are very frequent in both translation and single-language transmission, often with no identifiable motives other than scribal preference; see Goshen-Gottstein 1960, 59. χεῖμάζεται = מחלל (or מחולל, cf. GKC §90), parsed as passive. (χεῖμάζειν is a *G-hapax*, and we do not know what it would ordinarily translate.) G perhaps understands מחולל to mean “driven by a storm,” hence “be afflicted” (NETS: “exposed to winter cold”; BAP: “souffre grands dommages”), but מחולל can itself mean, approximately, “afflicted,” as in M-Isa 53:5. συντρίβεται = וְשֹׁכֵר for וּשְׁכָר<sup>2</sup>. The meaning of ἔκστασις in this context is unclear. Elsewhere it means “astonishment,” “terror,” or “trance”; NETS: “trance”; BAP: “esprit égaré”; SD: “Aussersichsein” or “Verrückstein.” Perhaps G associated עברים with עברה (“wrath”).

Hexaplaric renderings of וּשְׁכָר – וְשֹׁכֵר: σ' καὶ ὁ φράσσω ἐμφράσσει; θ' καὶ φιμῶν – φιμοῖ. These are based on association with סָכַר “block up.” עברים: σ' ὀργας, θ' χόλους, by association with עֲבָרָה (“wrath”).

V: (a) *iudicium determinat causas* (b) *et qui inponit stulto silentium iras mitigat*. “(a) Judgment decides cases, (b) and he who puts a fool to silence soothes anger.” This looks like a guess with help from σ' and θ'. V derives רב from רִיב and parses שׁכר both times as שְׁכָר = סָכַר; cf. Rashi; C. Gordon 1930, 404.

S: כֶּסֶף בֶּן כֶּסֶף .לְחַלּוֹל יָם כְּשֶׁכָּרָס. “(a) The flesh of the fool suffers greatly, (b) and the drunkard crosses the sea.” (T<sup>L</sup> רִוִּיא = כֶּסֶף.) “Suffers” interprets לְחַלּוֹל in a way similar to G, but without reflecting χεῖμαίεται. (S-Isa 53:5, however, translates the verb as חָלַם.) “And the drunkard” = וְשֹׁכֵר, and “crosses the sea” = עָבַר יָם, a different word division.

26:11 fin ] + 2 stichoi G (11a) (elab)

G: (a) ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον καὶ μισητὸς γένηται, (b) οὕτως ἄφρων τῇ ἑαυτοῦ κακίᾳ ἀναστρέψας (c) ἐπὶ τὴν ἑαυτοῦ ἁμαρτίαν. “(a) As a dog, when it comes upon its own vomit and becomes disgusting, (b) thus the fool, when, by his own evil, he returns (c) to his own sin.” G explicates the comparison by adding “and becomes disgusting” in 26:11a and giving a second translation of בְּאוֹלָתוֹ in 26:11c. “His own sin” emphasizes the moral corruption of the fool’s behavior.

S translates שׁוֹנֶה as חָכֵם (“who is stupid”), associating the Hebrew word with Syriac ܡܕܢܐ (“madman”); see the comment on 24:21.

26:11a

G: (a) ἔστιν αἰσχύνῃ ἐπάγουσα ἁμαρτίαν, (b) καὶ ἔστιν αἰσχύνῃ δόξα καὶ χάρις. “(a) There is a shame that brings on sin, and (b) there is a shame that is honor and grace.” This is a later insertion in G quoting Sir 4:21, which distinguishes worthy and unworthy shame; cf. Sir 41:14–22. This insertion comments on the preceding verse by teaching that one should be ashamed of his own folly so as to avoid repeating it, and on the following verse by implying that a proper “shame” (that is to say, humility, the opposite of being wise in one’s own eyes) can bring honor.

26:12 רִאִית M S (אֶשֶׁן) ] רִאִיתִי\* G (εἶδον) (distant dittog אִי אִית → אִיתִי אִי?)

G has εἶδον (“I saw”) = רִאִיתִי where M has רִאִית. There is no reason for the translator to have avoided the second person, and in fact the first person does not fit well. (G maintains the second person in the identically structured 29:20, though he departs from it in 22:29.) Apparently the additional *yod* arose by distant dittography with אִישׁ רִאִיתִי appears, independently, in a single MS KR.

26:13 חֶלֶל M S (חֶלֶל) ] שֶׁלֶךְ\* G (ἀποστελλόμενος) S (אֶשְׁלַח) (G: metath חל → לח; S: dbl)

G: (a) λέγει ὀκνηρὸς ἀποστελλόμενος εἰς ὁδόν (b) Λέων ἐν ταῖς ὁδοῖς. “(a) A sluggard says when he is sent to the street: (b) ‘A lion (is) in the



עָצַל שָׁחַל בְּדֶרֶךְ אֹרֵי בֵּין הַרְחָבוֹת: 14 הִדְלֹת תִּסּוֹב עַל-צִירָה וְעָצַל  
 עַל-מָטָתוֹ: 15 טָמֵן עָצַל יָדוֹ בַּצִּלְחַת נִלְאָה לְהַשִּׁיבָהּ אֶל-פִּיו:  
 16 חָכָם עָצַל בְּעֵינָיו מְשַׁבֵּעָה מְשִׁיבֵי טַעַם: 17 מַחְזִיק בְּאָזְנֵי-כָלֶב  
 עֵבֶר מִתְעַפֵּר עַל-רִיב לֹא-לוֹ: 18 בְּמַתְלֵהֶּלָה הִיָּרָה זָקִים חֲצִים  
 וּמּוֹת: 19 בֶן-אִישׁ רָמָה אֶת-רַעְהוֹ וְאָמַר הֲלֹא-מִשְׁחָק אֲנִי:  
 20 בְּאָפֶס עֲצִים תִּכְבֶּה-אֵשׁ וּבִאֵין נִרְגֵן יִשְׁתַּק מְדוֹן: 21 פָּחַם  
 לִגְחָלִים וְעֲצִים לֹאֵשׁ וְאִישׁ מְדוֹנִים לְחִרְחֹר-רִיב: פ

streets!” ἀποστελλόμενος = שָׁלַח. Most G manuscripts add 26:13c: ἐν δὲ ταῖς πλατείαις φονευταί (“a murderer in the plazas”). This is taken from G 22:13b in order to explain “lion” metaphorically. Though G 26:13c is secondary, it was known to S.

S: ܠܐܝܬܐ ܡܠܟܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ. “(a) The sluggard says, when he is sent forth, (b) ‘A lion is in the road, (c) and a lion among the streets.’” S creates a doublet by combining G’s “is sent” and M’s “lion.” ܡܫܠܐ ܕܡܫܠܐ = ἀποστελλόμενος = שָׁלַח. ܠܐܝܬܐ = שָׁחַל. ܡܫܠܐ ܕܡܫܠܐ is incorporated retrospectively in S 22:13a, where “is sent forth” is absent in G. In S 26:13c, an early variant (MS 7h6) has ܡܫܠܐ ܕܡܫܠܐ for ܠܐܝܬܐ. This is influenced by S 22:13b, where the word derives from G. The interactions between 26:13 and 22:13 show S looking ahead and behind as he proceeds. Note that in the apparatus, “S (ܡܫܠܐ ܕܡܫܠܐ)” is not a claim that S had the same reading as G but only that it agrees with that version.

## 26:15

The versions did not understand צִלְחַת as “plate” but translated it here and at 19:24 as “bosom” (G ἐν τῷ κόλπῳ αὐτοῦ, S ܡܠܠܐ) or “armpit” (α', σ', θ' ἐν τῇ μάλῃ; V *sub ascellas suas*; T בשחאתיה). In both cases the resulting image signifies inactivity; see G 24:33b; cf. 6:10b.

## 26:16

G: (a) = M; (b) τοῦ ἐν πλησμονῇ ἀποκομίζοντος ἀγγελίαν. “(b) Than the one who brings back a report in satisfaction.” ἐν πλησμονῇ = מְשַׁבֵּעָה (lit. “from satisfaction” = satisfactorily? when he is satisfied [ABP]?). טַעַם is given the sense of Aramaic טָעַם (“report”) (Baumgartner).



## 26:17

G speaks of grabbing the *tail* of a dog, not his ears. BHQ says that the choice was inspired by the resulting alliteration, ὁ κρατῶν κέρκου κυνός. Perhaps a more salient reason was the fact that the tail is easier to grasp and the image therefore more “logical.” ὁ προσεστὼς could correspond to either מתעבר (M) or מתערב; see the comment on 14:16.

## 26:18

G: (a) ὥσπερ οἱ ἰώμενοι προβάλλουσιν λόγους εἰς ἀνθρώπους, (b) ὁ δὲ ἀπαντήσας τῷ λόγῳ πρῶτος ὑποσκελισθήσεται. “(a) As the healers hurl words at men, (b) and he who encounters the word first will stumble” (continues in 26:19). G, which is itself difficult, is unrelated to the Hebrew (except perhaps for προβάλλουσιν = הִרְהִי, though this correspondence would be unique). This is a cynical remark about physicians. BAP: “Comme les guérisseurs donnent aux gens de belles paroles—et celui qui s’y prête va rechuter le premier.” NETS: “As those who are being treated propound tales to people, and he who encounters the tale will be the first to be tripped up.” G 26:18 does not provide a meaningful analogy to the next verse, in spite of ὥσπερ - οὕτως. The translator has simply substituted a verse of his own.

## 26:19

G (continuing 26:18): (a) οὕτως πάντες οἱ ἐνεδρεύοντες τοὺς ἑαυτῶν φίλους, (b) ὅταν δὲ φωραθῶσιν [var: ὁραθῶσιν G<sup>BSMSS</sup>], λέγουσιν ὅτι Παίζων ἔπραξα. “(a) thus are all who lie in wait for their friends—(b) when they are discovered [var: ‘are seen’] they say, ‘I acted in jest.’” It is unclear why G uses “ambush” for רָמָה. Perhaps he could not see how one could even pretend that deceit was in jest, whereas lying in ambush might be playful. G adds “and when they are discovered” to make a logical connection between the misdeed (a) and the excuse (b).

## 26:20

G: (a) ἐν πολλοῖς ξύλοις θάλλει πῦρ, (b) ὅπου δὲ οὐκ ἔστιν δίθυμος [G<sup>B</sup>; var: ὀξύθυμος G<sup>ScA</sup>] ἡσυχάζει μάχη. “(a) By much wood [pl], fire flourishes, (b) but where there is no dissenter (?) [var: ‘quick tempered’], conflict quiets down.” G 26:20a is a converse translation that creates an antithesis within the verse but disturbs the analogy.

26:21 מִדּוֹנִים M<sup>K</sup> ] מְדִינִים M<sup>Q</sup> (dial? norm)

On the *ketiv-qere*, see the comment on 6:14.

22 דְּבַרִּי נִרְגַּן כַּמְתֵּלֵהִים וְהֵם יִרְדּוּ חֲדָרֵי־בֶטֶן: 23 כֶּסֶף סִיגִים  
מַצֵּפָה עַל־חֶרֶשׁ שֹׁפְתִים חֲלָקִים וְלִב־רַע: 24 בִּשְׁפָתוֹ יִנְבֵּר שׁוֹנֵא  
וּבִקְרָבוֹ יֵשִׁית מִרְמָה: 25 כִּי־יַחֲנֹן קוֹלוֹ אֶל־תַּאֲמֹנָיו כִּי שֹׁבֵעַ  
תוֹעֵבּוֹת בְּלִבּוֹ: 26 מְכַסֶּה שְׁנָאָה בַּמִּשְׁאֹן תִּגְלֶה רַעְתּוֹ בַּקֹּהֶל:

G, S, and T thought that פחם (“coals”) means “hearth” or “gridiron”: ἐσχάρα, טרסקל, ܫܬܪܬܐ. The Hebrew word is translated correctly in Isa 44:12 and 54:16. S’s and T’s choice is strange, because the exact cognate exists in Syriac and RH. This choice is not due to lexical ignorance (BHQ) but rather to S’s reliance on G and T’s on S. V, correctly: *carbones*.

#### 26:22

G: (a) λόγοι κερκώπων μαλακοί, (b) οὗτοι δὲ τύπτουσιν εἰς ταμίεια σπλάγχνων. “(a) The words of knaves are soft, (b) but they strike the chambers of the innards.” The *hapax* κέρκωψ means “monkey-man,” “ape” (LSJ, NETS), hence “knaves” (LSJ) or “tellers of false tales” (GELS), “malins sings” (BAP), or the like. Since he translated נִרְגַּן differently and fairly literally in 26:20, the present rendering seems to be placing a playful twist on the word. μαλακοί is a contextual guess at the obscure כַּמְתֵּלֵהִים. M 26:22 = 18:8, but G is entirely different from M in the latter.

S’s ~~כַּמְתֵּלֵהִים~~ (“provocative”) is a guess for כַּמְתֵּלֵהִים.

#### 26:23 G (λεῖα) ] M S (دَلِيْل) (graph π → ד)

G: (a) ἀργύριον διδόμενον μετὰ δόλου ὥσπερ ὄστρακον ἡγήτεον. (b) χεῖλη λεῖα [var: δόλια G<sup>S</sup>] καρδίαν καλύπτει λυπηράν. “(a) Silver given with deceit should be considered as a potsherd. (b) Smooth [var: ‘deceitful’] lips hide a grieving heart.”

G 26:23a explicates the metaphor of drossiness as deceit. In 26:23b, λεῖα = חֲלָקִים (“smooth”) (Jäger); see G-Gen 27:11. (Possibly λεῖα is used of smooth speech in the present verse to allude to Jacob’s smoothness. That the translator allows himself the “freedom” of introducing an intertextual factor in the rendering does not argue against the existence of a textual difference.) חֲלָקִים alone fits the imagery: just as the sheen of drossy silver disguises worthless clay, so does the gloss of unctuous, deceitful speech mask inner hostility. “Smooth lips” also is appropriate to the theme of the proverb cluster in 26:23–28, and note how חֲלָק describes an enemy’s flat-

tery in Ps 55:22a. (The fire in Prov 16:27 [which Van Leeuwen (1986, 111 n. 4) adduces in support of דלִיקִים here] represents malice and slander, whereas the present verse speaks of a quality that is superficially attractive; see further ABP.) The emendation presupposes only the loss of the left vertical of the ה. The masculine adjective is incongruous with the feminine שפִּתִּים in both the emendation and M.

V *tumentia* (“swelling”) is a guess at the unusual דלִיקִים. Swelling may connote anger.

26:24 בשפתו M<sup>K</sup> ] בִּשְׁפָתָיו M<sup>Q</sup> G (χείλεσιν) ≈ S (שפתו [ה]) V (*labiis suis*) ≈ T (שפּוּוֹתֶיהָ) (num or orth)

G: (a) χεῖλεσιν πάντα ἐπινεύει ἀποκλαιόμενος ἐχθρός, (b) ἐν δὲ τῇ καρδίᾳ τεκταίνεται δόλους. “(a) A weeping enemy promises all things by (his) lips, (b) but in the heart he devises deceits.” This continues the theme of “lips” from 26:23b. While M vocalizes נִכַּר as a passive (N-stem), G parses it as active (D-stem, as in Job 21:29 and 34:19) and translates it ἐπινεύει (“to give recognition by nodding,” hence “to promise”). (The verb is not used elsewhere in translating a Hebrew text.) “All things” and “weeping” are added to enhance the dramatic quality, a feature that continues in 26:25a (“in a great voice”).

S translates M’s unusual יִשִּׁית מְרֵמָה (lit. “sets deceits”) as חָסַר חֲסָרָה (“an ambush is concealed”), producing a more concrete image. S שִׁפְתָּיו הֵאָחָז (= T) could reflect מִשְׁפָּתָיו, but הֵאָחָז was likely chosen as indicating the source of the knowledge.

The *ketiv* can intend a singular or plural; the *qere* indicates the latter.

## 26:25

G and S treat יִחַן קוֹלוֹ (lit. “beseeches [by] his voice”) differently. In G the enemy speaks loudly (μεγάλη τῇ φωνῇ [“by a great voice”]), in S, quietly (מִלֵּט מִכָּחַ [lit. “makes his voice low”]). V *submiserit vocem suam* ≈ S. Apparently “his voice” by itself seemed superfluous, so the versions elaborated in different ways.

26:26 מִכְסָּה\* G (κρύπτων) σ’ (καλύπτων) S (גִּמְחָה) V (*qui operit*) T (דַּמְכָּסָה) ] מִתְכַּסֶּה M (graph מ → ת)

G: (a) ὁ κρύπτων ἐχθρὸν συνίστησιν δόλον, (b) ἐκκαλύπτει δὲ τὰς ἑαυτοῦ ἁμαρτίας εὐγνωστός ἐν συνεδρίοις. “(a) He who hides hostility contrives deceit, (b) but, being well-known, he exposes his sins in assemblies.” G draws together themes from the preceding three verses: enmity (26:24a), deceit (26:23a, 24b), and uncovering/covering (26:23b) (BAP). G adds

27 כָּרֶה־שַׁחַת בָּהּ יִפֹּל וְגִלְלֵל אֶבֶן אֱלֹיו תָּשׁוּב: 28 לְשׁוֹן־שָׁקֶר יִשְׁנֶא  
 דָּבָיו וּפֶה חָלָק יַעֲשֶׂה מִדְּחָה: 27:1 אֶל־תִּתְּהִלֵּל בְּיוֹם מָחָר כִּי לֹא־  
 תִּדְעַ מֶה־יִּלְד יוֹם: 2 יִהְלֹךְ זֶר וְלֹא־פִיד נִכְרִי וְלֹא־שִׁפְתִּיד: 3 כִּבְד־  
 אֶבֶן וְנִטְל הַחֹזֶל וּכְעַס אֲוִיל כִּבְד מְשִׁנִּיהֶם: 4 אֲכַזְרִיּוֹת חֲמָה וְשֹׁטֵף  
 אָף וּמִי יַעֲמִד לִפְנֵי קִנְאָה: 5 טוֹבָה תּוֹכַחַת מִגְלָה מֵאֲהָבָה מִסִּתְּרָת:  
 6 נְאֻמִּים פָּצְעֵי אוֹהֵב וְנִעְתָּרוֹת נְשִׁיקוֹת שׁוֹנֵא: 7 נִפְשׁ שִׁבְעָה תָבוֹס

εὐγλωστος to explain why the secret will be exposed: the hypocrite in question is a public figure maneuvering in the assembly.

תִּכְסֶּה: All the versions treat תכסה as a D-stem participle, but they may have been constrained to do so by context, especially if they did not recognize the Dt form in תכסה. But even apart from this uncertain evidence, we should emend to מִכְסֶּה (ABP, following BHS and many), because otherwise רעתו in the b-stich is left without an antecedent. Moreover, the participle is supported by the similarly structured descriptions of the worthless man in Prov 6:12–15 and 16:27–30, which are built on series of participles.

## 26:27

In 26:27a, G adds τῷ πλησίον (“for [his] neighbor”) to make it clear that the saying does not forbid digging legitimate holes. This is another case of G’s tendency to explain the obvious.

## 26:28

G: (a) γλῶσσα ψευδῆς μισεῖ ἀλήθειαν, (b) στόμα δὲ ἄστεγον ποιεῖ ἀκαταστασίας. “(a) A deceitful tongue hates truth, (b) and an unguarded mouth causes disorders.” For M’s difficult דכיו (“those it afflicts” [ABP]?, “those crushed by it” [JPSV]?), G has ἀλήθειαν, by association with Aramaic דכא (“pure”) (Baumgartner) = S (כֶּחָצֵה), V (veritatem).

BHQ says that T’s אורחתא דקושטא reads the Hebrew as דרכי and also follows S. But דרכי is dissimilar to דכיו, and “ways” could have been added for concreteness.

## 27:2

G translates זר by πέλας (“[your] neighbor”), used only here in the Sep-

tuagint. This shows a correct understanding of the Hebrew word, which in this context means another person, someone not properly belonging to the relevant group; see ABP 1.139. In this verse, רֵעַ is equivalent to רֵעִי (“fellow”).

#### 27:4

G: (a) ἀνελεήμων θυμὸς καὶ ὀξεῖα ὀργή, (b) ἀλλ’ οὐδένα ὑφίσταται ζῆλος. “(a) Anger is merciless and wrath is swift, (b) but jealousy tolerates no one.” ὀξεῖα (which can mean “swift” as well as “sharp”; e.g., Prov 22:29 and Amos 2:15) is suggestive of a rush of anger, which, for all its force, is more tolerant than jealousy. The rhetorical question in 27:4b is recast as a negative indicative. (For the phenomenon, see Orlinksy 1958, 244–46.) The Hebrew would call for “but who can stand before jealousy?” Seeing anger and wrath as the active forces in the first stich, G personifies jealousy as the actor in the second.

#### 27:6

G: (a) ἀξιοπιστότερα ἔστιν τραύματα φίλου (b) ἢ ἐκούσια φιλήματα ἐχθροῦ. “(a) More trustworthy are wounds from a friend (b) than willing kisses of an enemy.” G introduces a moral lesson by formulating the verse as a comparison and translating נַעֲתָרוֹת as ἐκούσια. This is a unique etymologizing translation. It derives the notion of willingness from נַעֲתַר, whose basic meaning is *entreaty*. (Compare α’ ἱκετικά [“fit for supplicants”]; see LSJ.) G puts the proverb into comparative parallelism in imitation of 27:3–5 (Cook 1999a, 143). In fact, נַעֲתָרוֹת is an Aramaism meaning “profuse”; see ABP.

σ’ θ’ τεταραγμένα (“troubled”) is unlikely to reflect the dissimilar נַעֲרָצוֹת (BHQ, comparing G Isa 8:12 and Sa’adia). (Sa’adia actually explains the word to mean “overdone.”) The σ’ θ’ rendering is a guess from context, like the broad translations of T and V; see below.

S: **שֵׁפֶטֶת חֶסֶד טוֹבָה מִנִּשְׁכָּת עֹיֵן** וְכֹלָהּ כָּרָא. “(a) Better are the blows of a friend (b) than the kisses of an enemy.” S elides the difficult נַעֲתָרוֹת. The translator may have considered the omission unproblematic because the kisses of an enemy are *without* qualification worse than the rebukes of a friend. T uses a slot variant, בִּישָׁן, which is a neat antithesis to שִׁפְרוֹן in 27:6a.

#### 27:7

G explains תְּבוּס (“trample”) as ἐμπαίζει (“mock”) (only here), apparently by homoiophonic association with בּוֹזֵז (“mock”).

נִפְתַּ וְנִפְשׁ רָעָהָ כָּל־מֶר מְתוֹק: 8 בְּצִפּוֹר נִוְדַדְתָּ מִן־קִנָּה כִּן־אִישׁ  
 נִוְדַד מִמְּקוֹמוֹ: 9 שְׁמֵן וְקֹטֶרֶת יִשְׁמַח־לֵב וּמֶתֶק רָעָה מַעֲצַת־נִפְשׁ:  
 10 רָעָה רָעָה אָבִיךָ אֶל־תַּעֲזֹב וּבֵית אָחִיךָ אֶל־תִּבּוֹא בַּיּוֹם אִידֶךָ  
 טוֹב שְׁכֵן קָרוֹב מֵאֵח רָחוֹק: 11 חֲכָם בְּנֵי וְשִׁמְח לֵבִי וְאִשְׁיָבָה חֲרָפִי  
 דְּבַר: 12 עָרוֹם רָאָה רָעָה נִסְתָּר פְּתָאִים עָבְרוּ נַעֲנִשׁוּ: 13 קַח־בָּגְדוֹ  
 כִּי־עָרֵב זֶר וּבָעֵד לְנִכְרִים חֲבֵלָהּ: 14 מְבָרֵךְ רָעָהוּ | בְּקוֹל גְּדוֹל

## 27:8

G: (a) ὡςπερ ὅταν ὄρνεον καταπετασθῇ ἐκ τῆς ἰδίας νοσσιᾶς, (b) οὕτως ἄνθρωπος δουλοῦται, ὅταν ἀποξενωθῇ ἐκ τῶν ἰδίων τόπων. “(a) As when a bird flies down from its own nest, (b) thus a man is enslaved when he migrates from his own places.” Whereas M suggests the loneliness of a wanderer, G makes the analogy signify enslavement and migration. We may hear in this the Alexandrian Jew’s feelings of alienation from his surroundings.

## 27:9 &lt;רעה&gt; M ≈ S (لسع) (orth)

מַעֲצָה M | וּמִתְקָרְעָה מַעֲצָבָת \* G (καταρρήγνυται δὲ ὑπὸ συμπτωμάτων)  
 (div, near dittog ת → בת) || מַעֲצָה M | בַּעֲצָת \* א' (βουλῇ) S (صالحه) T  
 (בתרעיתא) (graph מ → ב)

As emended, the verse means, “Oil and incense please the heart, and (likewise) the sweet advice of a friend (pleases the heart) more than the soul’s counsel.” This requires the deletion of the ו from רעהו as a false orthographic addition by a scribe who thought that the vocalization intended was רעה. מתק (lit. “sweetness”) implies advice; “the soul’s counsel” is the advice that comes from within; see ABP.

G: (a) μύροις καὶ οἶνοις καὶ θυμιάμασιν τέρπεται καρδιά, (b) καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχή. “(a) By myrrh and wines and incense the heart is pleased, (b) but by misfortunes the soul is rent.” G adds “wines” to fill out the picture of merrymaking. G 27:9b reflects מַעֲצָבָת וּמִתְקָרְעָה מַעֲצָבָת (Jäger). The underlying verse should be translated, “Oil and incense and myrrh please the heart, but the soul is torn by grief.” It must be said that these Greek-Hebrew correspondences are unique, but G can hardly be explained otherwise. G’s saying reflects the sentiment (but not the wording) of Prov 14:13: “Even in merriment a heart may hurt, and the outcome of pleasure is sadness.”

In the apparatus I explain G 27:9b as deriving from a text similar to M. M's variant fits the context, which speaks of friendship and its preciousness (27:10, 11). Still, it is possible that the development was from G's source text to M, with the context promoting the change. In any case, even though G (or M) arose by graphic error, interpretive possibilities and mechanical scribal processes reinforced each other to yield valid variant proverbs.

S ≈ M. בַּעֲצָת, T בְּתִרְעִיתָא, α' βουλῆς = בעצת.

27:10 וְרָעָה M<sup>K</sup> ] וְרָעָה M<sup>Q</sup> (syn, norm)

The *qere* is a normalization of the rarer synonym רָעָה. The latter occurs also in 2 Sam 15:37; 16:16; 1 Kgs 4:5; as well as Prov 27:9 as reconstructed.

27:11

G: (a) = M; (b) καὶ ἀπόστρεψον ἀπὸ σοῦ ἐπονειδίστους λόγους. “(b) and remove from yourself very disgraceful words.” In M, the father tells his son to become wise, “so that I may reply to him who insults me.” G likely found this puzzling, for, after all, who would insult the wise father, and why would he need to reply? In G's rendering it is the callow son who would be subject to insults, and the father logically warns him to remove insults from *himself*. Given this reasoning, G cannot be used to support וְהִשִּׁיבָה (cf. BHQ). ἐπονειδίστους λόγους construes M's consonants, חַרְפֵּי דְבָר, as “disgraces of words,” hence “disgraceful words,” though חֲרִי “disgrace” is not attested.

S: (a) = M; (b) אַחַד מֵהַ מַּעֲלֵי פִי מִיָּדִי יִפְּטֹר. “(b) and make there cease from me the insults of my insulters.” S too uses the imperative but not G's ἀπὸ σοῦ. S addresses the same problem as G but solves it differently. In S, instead of the father himself having to answer his abusers, he commands his son to comport himself in such a way that others will not reproach the father for the son's behavior.

27:13 עָרַב M S ( חָבַט ) ] עָבַר\* G ( παρῆλθεν ) (metath רַב → בַּר)

זָר M S ( לִמְחָצֵה ) ] זָר\* ( ὑβριστής ) (graph ר → ד)

נִכְרִיָּה\* G ( τὰ ἀλλότρια ) V ( *alienis* ) ] נִכְרִיָּה M S ( לִמְחָצֵה ) ] (graph ם → ה)

G: (a) ἀφελοῦ τὸ ἱμάτιον αὐτοῦ, παρῆλθεν γάρ ὑβριστῆς, (b) ὅστις τὰ ἀλλότρια λυμαίνεται. “(a) Take away his garment, for an arrogant man has passed by, (b) who damages what does not belong to him.” It is unlikely that the translator is availing himself of “remarkable freedom” in rendering M, as Cook (1999a, 145) suggests. Why would G use this freedom to produce such an obscure proverb? In Prov 6:1; 17:18; and 22:26, the



בַּבֶּקֶר הַשְּׁפִים קָלְלָה תַחֲשֹׁב לוֹ: 15 דָּלָף טִוְרַד בְּיוֹם סִגְרִיר וְאַשְׁת  
 אֲמִדוֹנִים נִשְׁתָּהוּ: 16 אֲצַפְנָה אֲצַפְרוּחַ וְנִשְׁמֹו יְמִינִי יִקְרָא:  
 17 בָּרֹזֶל בָּרֹזֶל יַחַד וְאִישׁ יַחַד פְּנִיר־עֵהוּ: 18 נָצַר תֵּאֵנָה יֹאכֵל



but the verse is a riddle, and the solution is not dependent on the translation alone.

G: (a) βορέας σκληρὸς ἄνεμος, (b) ὀνόματι δὲ ἐπιδέξιος καλεῖται. “(a) The north wind is a hard wind, (b) but it is called ‘Favorable’ by name.” G 27:16a is a guess at an obscure text. G 27:16b can be retroverted to וְשֵׁמוֹ יְקָרָא מִיָּי (lit. “its name is called ‘right’”) (Jäger). (The form מִיָּי is the *ketiv* in 2 Chr 3:17.) The right hand is δεξιός and, in Greek, connotes good fortune. If the retroversion is correct, it shows Greek influence on the Hebrew. As the subject of “is called,” G’s “its name” is more plausible than M’s “oil,” and the noun-adjective “right” fits better than M’s “his right hand.”

It is strange that the wind is called “right” in G and, perhaps, its source text, since the right side is the south in the Palestinian and Greco-Egyptian orientation. According to Plutarch (*Isis* 32), “The Egyptians think the dawn to be the face of the world, northward to be the right, and southward to be the left” (noted by de Lagarde). But for the earlier Egyptians, the west was on the right.

α’ and σ’ bring out the concept of north here: κεκρυμμένος βορέας ἄνεμος (“the north wind is hidden”); but this does not represent a different consonantal Hebrew.

V has the singular *qui retinet eam* (“he who restrains her” [sc. the contentious woman in 27:16]).

S: וְהַצֵּדִי הַקָּדִי שֵׁמוֹ יְקָרָא (a) The northern wind is hard, (b) and it is called by the name of ‘right (hand).’ S (and, indirectly, T) depends on G for the gist of the verse.

## 27:17

This verse is difficult. M calls for the translation, “Iron in iron together, and a man together with the face of his fellow.” This could mean that just as (magnetized) iron is attracted to iron, so is one man drawn to another’s face for fellowship and communication. It is, however, doubtful that יחד “together” can govern ב in the sense of “with.”

The versions take יחד to mean “sharpen,” from יחד (יחַ, H-stem). G: (a) σίδηρος σίδηρον ὀξύει, (b) ἀνὴρ δὲ παροξύει πρόσωπον ἐταίρου. “(a) Iron sharpens iron, (b) but a man provokes the face of (his) fellow.” V and S too derive the verb from יחד but seem to construe this as a friendly action. V: *ferrum ferro acuitur et homo exacuit faciem amici*. “Iron sharpens iron, and a man makes the face of his friend sharp.” S: וְהַצֵּדִי הַקָּדִי שֵׁמוֹ יְקָרָא וְהַצֵּדִי הַקָּדִי שֵׁמוֹ יְקָרָא. “Iron sharpens iron, and a man sharpens the face of his friend”; thus also T. The verse

פְּרִיָּה וְשִׁמְרֵה אֲדָנֶיךָ יִכְבֹּד: 19 כְּמִים הַפָּנִים לַפָּנִים כֵּן לִב־הָאָדָם  
 לָאָדָם: 20 שְׂאוֹל וְאַבְדָּה לֹא תִשְׁבַּעְנָה וְעֵינֶיךָ הָאָדָם לֹא תִשְׁבַּעְנָה:  
 21 מִצָּרְךָ לִפְסֹף וְכוֹר לְזָהָב וְאִישׁ לִפִּי מִהֲלָלוֹ: 22 אִם תִּכְתּוֹשׁ-

is understood in this way in b. Ta'anit 7a, which paraphrases, “Just as one piece of iron can sharpen another, so do two wise students sharpen each other in the halakah.” Similarly several commentators, including Clifford and McKane. There is, however, no evidence that “sharpen the face” means to challenge and sharpen a person’s wits. Moreover, iron would be sharpened by a whetstone.

In ABP I propose vocalizing יִחַד (pausal יִחַד), a G imperfect from יח"ד, comparing Gen 49:6 and Isa 14:20. This would be translated, “As iron joins to iron, (so does) a man join with the face of his fellow.” The problem is that in the two verses cited the verb governs a preposition meaning “with,” which is absent here. No entirely viable emendation presents itself.

27:19 כְּמִים M ] כְּמוֹ\* G (ὡσπερ) S (ⲕ ⲁⲣⲁⲓ) (graph ' → ⲕ, near haplog → ה)

G: (a) ὡσπερ οὐχ ὅμοια πρόσωπα προσώποις, (b) οὕτως οὐδὲ αἱ καρδίαι [GA VMSS; vars: διάνοιαι G<sup>BS</sup>; + ὅμοιαι G<sup>SMSS</sup>] τῶν ἀνθρώπων. “(a) Just as faces are not similar to (other) faces, (b) so too are the hearts [var: ‘minds’] of men not [var: + ‘similar’].” (The variant διάνοιαι, more distant from M, is probably original.) G ὡσπερ = כְּמוֹ for כְּמִים (Jäger), the final ם of כְּמִים was probably lost by near haplography with the following ה.

The Hebrew underlying G (= M except for כְּמוֹ) would be translated, “Like a face to (another) face, so a man’s heart to (another) man’s.” This could mean that just as people see each other externally, so they can look into each others’ hearts—though concealment is possible (see ABP). M (with כְּמִים) is best translated, “As in water, a face (appears) to a face, so a man’s heart (appears) to (another) man.” This is open to various interpretations, of which I prefer the idea that when one looks at another’s mind to ascertain how he feels he sees a reflection of his own; see ABP. Both forms of the proverb make sense. Instead of the mechanical explanation given above, it might be better to say that a scribe in one of the traditions was inspired by graphic similarity to shape a new proverb. Various other retroversions have been suggested to uncover the negative in G’s source text (e.g., כְּאִין דּוּמִים; see Baumgartner), but they are distant from M.

V: (a) *quomodo in aquis resplendent vultus prospicientium* (b) *sic corda hominum manifesta sunt prudentibus*. “(a) Just as the faces of them that look in the water shine [i.e., reflect back] in it, (b) so are the hearts of men revealed to the wise.” V’s unusual interpretation of the analogy accords with Mid. Prov. ad loc. (see C. Gordon 1930, 395).

S: **אָהָר וְלֹא נִדְמָה פָּתִיפָא לְפָתִיפָא. מַחֲכָא לֵא נִדְמָה לְחֵהָא.** “(a) Just as faces do not resemble faces, (b) thus do hearts not resemble hearts.” S ≈ G. T is based on S, but for **כַּמִּים** T has **הֵיךְ מִיָּא וְהֵיךְ פִּרְצוּפִי**, combining M and S.

27:20 **וְאִבְדָּה** M<sup>K</sup> ] **וְאִבְדָּו** M<sup>Q</sup>; **וְאִבְדָּו** M<sup>MSS</sup> (M<sup>Q</sup>: orth; M<sup>MSS</sup>: norm)  
fin ] + 2 stichoi G (20a) (elab)

The *ketiv* and the *qere* are variants of the more familiar **וְאִבְדָּו**, which is found in some MSS as the *qere*. The *ketiv*, with **ה** as the marker of /ō/, on the model of the possessive, is the earlier.

### 27:20a

G: (a) **βδέλυγμα κυρίῳ στηρίζων ὀφθαλμόν**, (b) **καὶ οἱ ἀπαιδευτοὶ ἀκρατεῖς γλώσση**. “(a) An abomination to the Lord is he who stares [lit. ‘fixes the eye’], (b) and the uninstructed (are) intemperate of tongue.” The addition is based on 16:30 and inserted here because of the mention of the eye in 27:20. The addition is not in S or V.

27:21 **מִהֲלָלוֹ**\* G (**ἐγκωμιαζόντων αὐτόν**) S (**וְהַמְבַּרְכִּים**) ] **מִהֲלָלוֹ** M (vocal, num)  
fin ] + 2 stichoi (G 21a) (elab)

G: (a) **δοκίμιον ἀργύρου καὶ χρυσῷ πύρωσις**, (b) **ἀνὴρ δὲ δοκιμάζεται διὰ στόματος ἐγκωμιαζόντων αὐτόν**. “(a) Burning is a test for silver and gold, (b) but a man is tested by the mouth of those who praise him.” This is close to the consonantal M but combines **כּוֹר** with its synonym **מִצְרֵי**.

S approximates M but adds a verb, **בִּחַן** (“tests”), in 27:21a.

S and G (followed by V<sup>MSS</sup> and T) have the plural “those who esteem” or “praise.” Since the disparate witnesses agree, they are probably reading **מִהֲלָלוֹ** (= one MS KR). With M’s **מִהֲלָלוֹ** (“his praise”) the analogy is lost, for a man is not assayed according to his praise but by the words of those who praise him; see ABP.

### 27:21a

G: (a) **καρδία ἀνόμου ἐκζητεῖ κακά**, (b) **καρδία δὲ εὐθὴς ἐκζητεῖ γνῶσιν**. “(a) The heart of a wicked man seeks evils, (b) but the upright heart seeks

אֶת־הָאֵלִיל | בַּמִּכְתָּשׁ בְּתוֹךְ הָרִיפּוֹת בַּעֲלִי לֹא־תִסּוֹר מֵעָלָיו  
 אֲוִלְתּוֹ: פ 23 יִדַּע תִּדַּע פָּנֶי צֹאֲנֶךָ שֵׁית לְבָךָ לַעֲדָרִים:  
 24 כִּי לֹא לְעוֹלָם חֶסֶן וְאִם־יִנּוֹר לְדוֹר יִדּוֹר: 25 גָּלָה חֲצִיר וְנִרְאָה־  
 יֶדְשָׁא וְנִאָּסְפוּ עֲשׂוֹבוֹת הָרִים: 26 כְּבָשִׂים לְלְבוּשֶׁךָ וּמַחִיר שְׂדֶה  
 עֲתוּדִים: 27 וְדִי | חֵלֶב עֲזִים לְלַחֲמֶךָ לְלַחֵם בֵּיתְךָ וְחַיִּים לְנַעֲרוֹתֶיךָ:

לב רשעים מבקש רע ולב ישרים, knowledge.” G represents, approximately, knowledge.” G 27:21ab ≈ M 18:15a. S has this addition = G; V ≈ G.

27:22 תסור M ] תסיר\* G (περιέλης) S (حبو اذنه) (graph 1 ↔ 2, equal)

G: (a) ἐὰν μαστιγοῖς ἄφρονα ἐν μέσῳ συνεδρίου ἀτιμάζων, (b) οὐ μὴ περιέλης τὴν ἀφροσύνην αὐτοῦ. “(a) If you whip a fool, disgracing (him) in the midst of the assembly, (b) you will surely not remove his folly.” G explicates the metaphor of crushing with a mortar as public punishment by introducing one of its favorite themes, the assembly; see the comment on 15:22.

G 27:22b ≈ M, but οὐ μὴ περιέλης = תִּסִּיר. Both proverb variants (M: “his folly will not depart from him”; G: “you will not remove his folly”) make good sense. M’s point is that the fool is resistant to the most severe of chastisements. G’s proverb makes the more interesting observation that publicly disgracing a fool is an ineffective corrective.

S: אִם־אָדָם יִכּוּ אֶת־הָאֵלִיל בְּתוֹךְ הָרִיפּוֹת. חֲצִיר גָּלָה וְנִרְאָה־יֶדְשָׁא וְנִאָּסְפוּ עֲשׂוֹבוֹת הָרִים. אֲוִלְתּוֹ. (a) If you beat a fool in the midst of the assembly, (b) you will surely not benefit him (c) or remove his folly.” S borrows the theme of disgrace in the assembly from G but adds a second stich (27:22b) to develop G’s idea that public beatings do not benefit their objects.

27:23

G: (a) γνωστῶς ἐπιγνώσῃ ψυχὰς ποιμνίου σου (b) καὶ ἐπιστήσεις καρδίαν σου σαῖς ἀγέλαις. “(a) You [sg] should know well the souls of your flock, (b) and set your heart to your herds.” G “souls” (= appetites) is borrowed from 12:10, for the less clear “faces” (= appearance). G 27:23–24 and 25–26a are formulated as two sentences. In 27:25–26a, G diverges from the Hebrew sharply to convey a new message, though the text is fairly clear.

S gives context to the following epigram by prefixing a stich: **כִּשְׂפָה** **כִּשְׂפָה** **כִּשְׂפָה** (“When you shepherd”). Otherwise S stays close to M in this epigram, except in 27:27.

**27:24** **כִּשְׂפָה** M<sup>K</sup> ] **כִּשְׂפָה** M<sup>Q</sup> ] (± conj)

G: (a) ὅτι οὐ τὸν αἰῶνα ἀνδρὶ κράτος καὶ ἰσχὺς, (b) οὐδὲ παραδίδωσιν ἐκ γενεᾶς εἰς γενεάν. “(a) For power and strength do not belong to a man forever, (b) nor does he transmit (them) from generation to generation.” G translates **כִּשְׂפָה** twice: **כִּשְׂפָה** and **כִּשְׂפָה**. Then it removes the problematic **כִּשְׂפָה**, making the implied object the earlier-stated “power and strength.” This maneuver is an explication of the metaphor of “crown.” For the phenomenon, see the comment on 25:11.

S: **כִּשְׂפָה** **כִּשְׂפָה** **כִּשְׂפָה** **כִּשְׂפָה** **כִּשְׂפָה** **כִּשְׂפָה** **כִּשְׂפָה** **כִּשְׂפָה** **כִּשְׂפָה** **כִּשְׂפָה**. “(a) For power is not forever, (b) nor does (one) generation transmit (it) to (another) generation.” S works from M in the first stich but, like G, elides the puzzling **כִּשְׂפָה** in the second.

**27:25**

G: (a) ἐπιμελοῦ τῶν ἐν τῷ πεδίῳ χλωρῶν καὶ κερεῖς πόαν (b) καὶ σύναγε χόρτον ὀρεινόν. “(a) Cultivate vegetation in the field and cut grass, (b) and gather mountain-herbage” (continues in 27:26a). G changes the verse from a temporal clause (“When grass disappears and verdure appears, and the grasses of the hills are gathered”) into (self-evident) advice.

**27:26**

G (continuing 25): (a) ἵνα ἔχῃς πρόβατα εἰς ἱματισμόν. (b) τίμα πεδῖον, ἵνα ὥσιν σοι ἄρνες. “(a) so that you may have sheep for clothing. (b) Honor the field so that you may have lambs.” G 27:26b fills out (and misconstrues) the elliptical Hebrew.

**27:27**

G: (a) υἱέ, παρ’ ἐμοῦ ἔχεις ῥήσεις ἰσχυρὰς εἰς τὴν ζωὴν σου (b) καὶ εἰς τὴν ζωὴν σῶν θεραπόντων. “(a) My son, from me you have powerful words for your life (b) and for the life of your servants [masc].” Though M is clear, G takes the verse in a new direction, making it into the father’s praise of his teachings. It first prefixes “my son,” which often appears in statements of this sort. (See the comment on 1:15.) By introducing the father’s praise of the teachings, G shifts the import of the epigram in 27:23–27 from the material to the spiritual realm, thereby suggesting that in retrospect 27:23–26 can be read as an allegory of studying the

28:1 נָסוּ וְאִין־רָדְף רָשָׁע וְצַדִּיקִים כִּכְפִּיר יִבְטַח: 2 בְּפֶשַׁע אֶרֶץ  
 רַבִּים שָׁרִיָּה וּבְאָדָם מִבֵּין <sup>1</sup> ר' בֵּן יֶאֱרִיד: 3 גִּבֹּר רֶשַׁע וְעֹשֶׂה דָלִים מִטָּר  
 סֹחֵף וְאִין לָחֶם: 4 עֲזָבִי תוֹרָה יִהְלֹל רָשָׁע וְשֹׁמְרֵי תוֹרָה יִתְגַּדְּרוּ

teachings of wisdom. G simply omits ללחם ביתך because that is not what the new proverb is about.

S: מִלְכָּה וְחָיִיתָ לְחֵלְלָהּ מִלְכָּה וְחָיִיתָ (continuing 27:26) “and milk for your goats and your food and the food of your house.” The omission of “and the life of your maidservants,” together with the introductory “When you shepherd” in 27:23, suggests that the translator wants to make the scene pertain to a shepherd rather than the prosperous estate owners whom M implicitly addresses.

#### 28:1

The ancient versions (like modern translations) naturally adjust the number of either the verbs or the nouns in both clauses for the sake of agreement.

V translates יבטח with a doublet: *confidens absque terrore erit* (“shall be confident without terror”).

28:2 מִן יָדַע בֵּן ] ◊ כֵּן M S (וְגִיחַ אֶחָדָה); G (κατασβέσει αὐτάς) (M: gloss; G: div, diath)

Neither M nor G makes good sense in 28:2b; M, moreover, is overloaded. I would conjecturally omit ידע as a gloss on מִבֵּין or a synonym variant that has entered the text. We can then translate, “but through an understanding man honesty endures.” That is to say, a perceptive man—in this context, a wise ruler—secures honesty and therefore stability for his land; see ABP.

G: (a) δι' ἁμαρτίας ἀσεβῶν κρίσεις ἐγείρονται, (b) ἀνὴρ δὲ πανοῦργος κατασβέσει αὐτάς. “(a) By the transgression of the impious [pl], contentions are stirred up, (b) but a clever man will extinguish them.” Certainly the translator knew that שריה רבים means “its princes are many,” but he was probably puzzled by the notion that iniquity multiplies princes and so chose a different vocalization of the words in question. Iniquity is naturally associated with quarreling and suggested that רבים means רבים (= ריבים “quarrels”; the otherwise unattested masculine form of the plural is implied by the construct ריבִי in 2 Sam 22:44 = Ps 18:44; Lam

3:58). שריה is ignored or possibly translated ἐγείρονται by association with שר"ר ("strive"), though that word is not translated thus elsewhere. The "land" in question is assumed to be wicked, since it has transgressions; hence it is rephrased as "impious." G κατασβέσει αὐτάς = ידעֵבֶן, i.e., יִדְעֵבֶן ("be extinguished," translated by diathesis; Gemser 1963). M's יאריך was not translated, perhaps because it could not be fit into the sentence. Though a translation like this can be called "free," it is at every step governed by the translator's assumptions about both the meaning of the verse and his ideas about Hebrew.

V: (a) *propter peccata terrae multi principes* (b) *et propter hominis sapientiam et horum scientiam quae dicuntur vita ducis longior erit*. "(a) For the sin of a land (its) princes are many, (b) and for a man's wisdom and the knowledge of what is said, the life of the prince shall be prolonged." V translates 28:2b expansively and on the basis of the antithesis adds *ducis* to make it clear whose life is prolonged. The idea of the last clause is taken from 28:16.

S: **סְבוּרֵי יִשְׂרָאֵל מְעַלְּמֵי צֶדֶק וְנִפְקֵי הַנֶּחֱמִיּוֹת**. סְבוּרֵי יִשְׂרָאֵל מְעַלְּמֵי צֶדֶק וְנִפְקֵי הַנֶּחֱמִיּוֹת. "(a) Because of the iniquity of a land its rulers are many, (b) but righteous men who know honesty will live long." This is a reasonable attempt to deal with the difficulties of M.

28:3 **רשׁ** M S (**רשע**) ] **רשע**\* G (ἐν ἀσεβείαις) (distant dittog **וע** → **עוע**)

G: (a) ἀνδρείος ἐν ἀσεβείαις συκοφαντεῖ πτωχοῦς. (b) ὥσπερ ὑετὸς λάβρος καὶ ἀνωφελής. "(a) A vigorous man by impieties oppresses the lowly [pl]. (b) As a violent and unprofitable rain" (continues in 28:4). G 28:3a is an isolated monostich, while 28:3b introduces a correlative sentence with the apodosis in 23:4a. ἐν ἀσεβείαις = **רשע**. A scribe apparently skipped to the **ע** of the next word and copied it twice. (Compare the reverse change, **עע** → **ע**, in 28:15.) Some commentators find the notion of a poor man tyrannizing over the poor puzzling and eliminate it by emendation; see ABP. But the poor, too, can be oppressive and arrogant (as is recognized by Sir 25:2). G speaks of a poor but oppressive tyrant in 28:15-16.

It is strange to see the cardinal virtue of ἀνδρεία connected with wrongdoing. M's **ואין להם** is explained as "unprofitable" (≈ S), that is to say, a rain that does not produce grain.

28:4 **יתגרו** M ] **יתגדדו**\* ≈ G (περιβάλλουσιν ἑαυτοῖς τεῖχος) ≈ S (**חָסַד**) (near dittog **ר** → **דר**)

G (continuing 28:3b): (a) οὕτως οἱ ἐγκαταλείποντες τὸν νόμον ἐγκωμιάζουσιν ἀσέβειαν, (b) οἱ δὲ ἀγαπῶντες τὸν νόμον περιβάλλουσιν



בם: פ 5 אֲנִשִּׁירַע לֹא־יִבְיִנוּ מִשֹּׁפֵט וּמִבְקָשִׁי יִהְיֶה יִבְיִנוּ  
 כָּל: 6 טוֹב־רֹשׁ הוֹלֵךְ בְּתִמּוֹ מַעֲקֵשׁ דִּרְכִּים וְהוּא עָשִׂיר: 7 נוֹצֵר  
 תּוֹרָה בֶּן מִבִּין וְרָעָה זֹלִלִים יְכַלִּים אָבִיו: 8 מְרִבָּה הוֹנוּ בְּנִשְׁךְ  
 יִתְרַבִּית לְחוֹנֵן דָּלִים יִקְבָּצֻנוּ: 9 מִסִּיר אֲזִינוּ מִשְׁמַע תּוֹרָה גַּם־  
 תִּפְלֹתוֹ תוֹעֲבָה: 10 מְשֻׁגָּה יִשְׁרִים | בְּדֶרֶךְ רָע בְּשַׁחוּתוֹ הוּא־יִפּוֹל

ἐαυτοῖς τεῖχος. “(a) so do those who abandon the law praise wickedness. (b) But those who love the law surround themselves with a wall.” “Surround themselves with a wall” = יתגדרו בה (Jäger) or בתגדרו בה. (= “thereby” and is implicit in the Greek. τεῖχος = גדר in Isa 5:5.)

G 28:4 alludes to the law of Moses, as indicated by the article (twice). Other likely allusions are in 28:7, 9, 10. Cook (2002, 282) compares the image in G 28:4b to Letter of Aristeas 139: “When therefore our law-giver, equipped by God for insight into all things, had surveyed each particular, he fenced us about with impregnable palisades and with walls of iron, to the end that we should mingle in no way with any of the other nations, remaining pure in body and in spirit, emancipated from vain opinions, revering the one and mighty God above the whole of creation” (quoted in Cook 1999a, 282, from Hadas 1973, 157). Israel is surrounded by the wall of Torah to keep them from mingling with foreign nations. The concept of Torah as a fence or wall is not biblical and would not have been in the Hebrew archetype.

אִלְמָה וְעַבְדָּם נִשְׁמָחַם מִשְׁמָחָם חֲבֵלָה. אִלְמָה וְנִלְוָה נִשְׁמָחַם: S. “(a) Those who abandon the law praise themselves for wickedness, (b) but those who keep the law strengthen themselves.” נִשְׁמָחַם need not refer to the law of Moses, since the Syriac word has conformed itself to Hebrew תּוֹרָה and can mean “teaching” (as in 1:8; 6:20; 13:14; and often elsewhere). “Praise themselves for wickedness” is an explanation of M’s יִהְיוּ רָשָׁע (but vocalizing רָשָׁע). “Strengthen themselves” is based on (and demetaphorizes) G’s περιβάλλουσιν ἐαυτοῖς τεῖχος, whether or not S had יתגדרו in its source.

28:5

רְבִיעִי חָכָם לֹא מִשְׁחַלְחֵל נֶגֶד. מִנְחָם לְחֵזֶק מִנְחָם חָסֵם: S. “(a) Evil men do not understand justice, (b) but those who seek the Lord know all good things.” S joins טוב from M 28:6 to the present



verse. By M's sentence division, the Hebrew says that the pious "understand everything," which may have seemed too extreme a claim.

### 28:6

G: κρείσσων πτωχὸς πορευόμενος ἐν ἀληθείᾳ πλουσίου ψευδοῦς. "Better a lowly man who walks in truth than a deceitful rich man." G condenses the second stich in dependence on 19:22b and turns the proverb into a monostich.

S: ספח אדם עשיר כחשדא דאדם עשיר. "(a) A poor man goes about in honesty, (b) but a rich man makes his ways crooked." Having already used טוב in the preceding verse, S's source text of verse 6 reads, רש הולך בתמו מעקש דרכים והוא עשיר (lit. "A poor man goes in his innocence, but he who twists ways (and) is rich." The "and" had to be ignored.) S produces a sentence that, intentionally or not, idealizes the poor and condemns wealth, recalling loosely a few passages in the New Testament; e.g., Luke 6:20–22; Jas 2:5. But the parallels are not specific enough to suggest dependence. With regard to S's attitude toward the poor, see the comment on 22:7. "His ways" in S (and T) is an assimilation to דרכיו in 10:9b. The assimilation could have occurred in Hebrew, as it did for two MSS KR. None of the versions share M's dual דְּרָכָיִם. Cf. 28:18.

### 28:8 M<sup>Q</sup> ] ותרבית M<sup>K</sup> (gram)

The repeated preposition in the *ketiv* is optional but perhaps added for extra clarity. This is the type of change that is more typical of the *qere* than the *ketiv*.

### 28:10

G: (a) ὃς πλανᾷ εὐθεῖς ἐν ὁδῷ κακῇ, (b) εἰς διαφθορὰν αὐτὸς ἐμπεσεῖται. (c) οἱ δὲ ἄνομοι διελεύσονται ἀγαθὰ [G<sup>BSA</sup> MSS Rahlfs; οἱ δὲ ἄμωμοι διελοῦνται ἀγαθὰ G<sup>V</sup> 106 174 254 261 ≈ MSS] (d) καὶ οὐκ εἰσελεύσονται εἰς αὐτά. "(a) He who misleads the honest into a bad way—(b) he will fall into corruption. (c) The lawless will pass through good things [or 'goodness'; var: 'The innocent will divide up (= inherit) good things'] (d) but not enter into them [or 'it']." G construes בשחותו (M בְּשָׁחוֹתָיו "in his pit") as בְּשָׁחוֹתָיו ("in his corruption"). Stich c in the first variant (per Rahlfs) relates to M only in ἀγαθὰ = טוב. G 28:10d was added to make sense of the strange statement in 28:10c. However, the second variant in 28:10c, which is supported by de Lagarde, BHQ, and others, is correct.

וְתַמִּימִים יִנְחִלוּ-טוֹב: 11 חָכֶם בְּעֵינָיו אִישׁ עָשִׂיר וְדָל מִבֵּין יִחְקְרֵנוּ:  
 12 בְּעֵלֶץ צְדִיקִים רַבָּה תִפְאַרֶת וּבָקוּם רְשָׁעִים יִחַפֵּשׂ אָדָם:  
 13 מִכֶּסֶה פֶשַׁעוֹ לֹא יֵצֵלֶה וּמוֹדָה וְעֹזֵב יִרְחֹם: 14 אֲשֶׁרִי אָדָם  
 מִפֶּתַח תִּמְדִּיד וּמִקְשָׁה לְבָבוֹ יִפּוֹל בְּרָעָה: 15 אֲרִי-נָהִים וְדָב שׁוֹקֵק  
 מִשָּׁל רָשָׁע עַל עַם-דָּל: 16 נָגִיד חֶסֶר תְּבוּנוֹת וְרַב מַעֲשָׂקוֹת יִשְׁנֶא

## 28:11

S: חָכֶם usually means “despise,” but according to CAL it can also mean “rebuke” or “refute.” “Refute” may be an explication of יִחְקְרֵנוּ, since what one does to an adversary in litigation is refutation rather than interrogation. Pinkuss mentions the possibility of emending חָכֶם to חָמֵ (“investigates”). This is graphically feasible, though that correspondence never occurs elsewhere. Perhaps the notion of a poor man “investigating” the rich one made no sense to the translator, so he substituted “despises,” since this is the feeling that the rich man’s smugness would naturally arouse.

## 28:12 M ] יחפש\* G (ἀλίσκονται) (graph ח → ת)

G: (a) διὰ βοήθειαν δικαίων πολλὴ γίνεται δόξα, (b) ἐν δὲ τόποις ἀσεβῶν ἀλίσκονται ἄνθρωποι. “(a) By the help [or ‘salvation’] of (the) righteous [pl], honor becomes great, (b) but in the places of the wicked, men are captured.” διὰ βοήθειαν for בעלץ is puzzling. Retroversions to בעזר (Baumgartner) or, less likely, בהצל (de Waard 1993, 255–56; cf. Ps 70[69]:2) are graphically distant. In 28:12b, ἐν δὲ τόποις does not necessarily represent במקום (de Lagarde and many) for M’s בקום, since the latter is translated the same way in 28:28. בקום may have been interpreted as “places” because it seemed unclear how the wicked could “arise.” G’s ἀλίσκονται = יִתְפֶּשׂ (Jäger) is a miswriting of יחפש.

S: חָכֶם חָכֶם חָכֶם חָכֶם חָכֶם חָכֶם חָכֶם חָכֶם חָכֶם חָכֶם. “(a) By the strength of the righteous [pl] honor is great, (b) but by the ascent of the wicked [pl], it is diminished [var: ‘is sought’].” חָכֶם is based on G. חָכֶם should be emended to חָכֶם (“it [sc. honor] is sought”) (Pinkuss); ≈ T מבצי.

## 28:13

G: (a) ὁ ἐπικαλύπτων ἀσέβειαν ἑαυτοῦ οὐκ εὐδοθήσεται, (b) ὁ δὲ

ἐξηγούμενος ἐλέγχους ἀγαπηθήσεται. “(a) He who covers up his own iniquity will not succeed, (b) but he who pronounces rebukes will be loved.” G correctly interprets M’s ambiguous first line as a warning against hiding one’s own sins. G 28:13b praises rebukers, not penitents, as M does. (ἐλέγχος elsewhere corresponds to תוכחת, so BAP’s “ses torts” is not justified.) The root of ירחם (but not the form) is treated as an Aramaism meaning “loved.”

## 28:14

G: (a) μακάριος ἀνὴρ, ὃς καταπτῆσσει πάντα δι’ εὐλάβειαν, (b) = M. “(a) Happy is the man who fears always out of respectfulness.” G adds δι’ εὐλάβειαν for clearer definition of what kind of fear is being praised. εὐλάβεια is the virtue of discretion and respect, which the Stoics considered a worthy emotion, whereas simple trepidation (φόβος) was unworthy; see Dick 1990, 25; cf. BAP. καταπτῆσσειν, though literally meaning “cower,” signifies an admirable type of fear in 29:9b.

## 28:15 רשע M S (רשע) ] רש\* G (πτωχός) (haplog γε → ε)

G: (a) λέων πεινῶν καὶ λύκος διψῶν (b) ὃς τυραννεῖ πτωχὸς ὢν ἔθνους πεινχοῦ. “(a) A hungry lion and a thirsty wolf (b) is he who, though poor, tyrannizes over an impoverished people.” “Hungry” and “thirsty” are contextual guesses at the hapax שוקק and נהם. (The translator may not have known the meaning of נהם; see the comment on 19:12.) G chooses to associate דב with Aramaic דאבא (“wolf”), though דב means “bear” in Aramaic, too; see the comment on 17:12. BAP notes the assonance in λέων πεινῶν καὶ λύκος διψῶν ... πτωχὸς ὢν, but it is doubtful that this aesthetic quality was enough to motivate the mistranslation of a well-known word, especially since this is not a factor in 17:12. πτωχός = רשׁ for M’s רשע, the ε lost by haplography with the next word. The opposite happens in G 28:3, רש to רשע. The possibility of an impoverished ruler oppressing his people is raised in 28:16.

## 28:16 תבונות M S (חכמה) V (prudentia) ] תבונות\* G (προσόδων) T<sup>L</sup> (הונא) (transp בון → נוב)

שנא M<sup>Q</sup> G (μισῶν) S (שנא) ] שנאי M<sup>K</sup> (num)

The singular (*qere*) is required grammatically. It is unclear how the plural *ketiv* arose.

G: (a) βασιλεὺς ἐνδεὴς προσόδων μέγας συκοφάντης, (b) ὁ δὲ μισῶν ἀδικίαν μακρὸν χρόνον ζήσεται. “(a) A king lacking revenues is a great oppressor, (b) but he who hates injustice will live a long time.” G ele-

בָּצַע יֶאֱרִיד יָמִים: פ 17 אָדָם עָשָׂק בְּדָם־נַפֶּשׁ עַד־בּוֹר  
 יָנוּס אֶל־יִתְמֵכוֹ־בּוֹ: 18 הוֹלִךְ תָּמִים יוֹשֵׁעַ וְנִעְקַשׁ דְּרָכָיו יִפּוֹל  
 בְּאַחַת: 19 עֲבַד אֲדָמָתוֹ יִשְׁבַּע־לֶחֶם וּמִרְדֵּי רָקִים יִשְׁבַּע־רִישׁ:

vates the status of נָגִיד by translating it as βασιλεύς; see the comment on 19:6. In this case, the change turns the proverb's criticism against the king himself; see the comment on 16:12. προσόδων ("public revenues") apparently represents תְּנוּבוֹת, though this is a unique correspondence. The variant arose by chiasitic transposition בּוֹן → נוֹב, a change perhaps encouraged by mention of an oppressive ruler in the preceding verse. מעשקות is translated συκοφάντης, which properly means "false accuser." But συκοφάντ- translates forms of עָשָׂק in Proverbs (14:31; 22:16; 28:3, 16), and usually elsewhere, and seems to refer to oppressive practices more generally.

T: It is striking that for M's תְּבוּנוֹת T<sup>L</sup> has הוֹנָא ("wealth") ≈ תְּנוּבוֹת, a reading that is close to G but does not come by way of S (T<sup>Z</sup> corrects to תוֹבנָא). T does not elsewhere translate תְּנוּבָה this way, and one wonders if an exegetical tradition lay behind the translations of תְּבוּנָה as "revenues" or "wealth." The idea that an impoverished ruler may be an oppressor is not self-evident and is unlikely to have arisen from independent interpretation of M alone. This seems to be an independent T variant.

S: عَلِيٌّ عَمِيَ زَحْرًا قَلْبُهُ وَهَمَّ نَحْلًا يَوْمًا. "S, perhaps puzzled by the fact that M seems to say nothing about the foolish prince, interprets מעשקות as the misfortunes that *he* will suffer. (In ABP I argue that 28:16a forms a tristich with 28:15 while 28:16b is an independent monostich.)

28:17 מִיָּנוּס עַד בּוֹר M S (יָנוּס לַחֲסָה לַחֲסָה) ≈ G (φυγὰς ἔσται) (graph ד → ר, orth, metath בר → רב, haplog רר → ר, div)

בּוֹר M<sup>Oc</sup> ] בֹּר M<sup>Or</sup> (orth)

fin ] + 2 stichoi G (17a) (elab)

G: (a) ἄνδρα τὸν ἐν αἰτίᾳ φόνου ὁ ἐγγυώμενος (b) φυγὰς ἔσται καὶ οὐκ ἐν ἀσφαλείᾳ. "(a) He who provides bail for a man charged with murder (b) will be a fugitive and not (live) in security." According to Jäger, ὁ ἐγγυώμενος = עוֹרֵב, and indeed that is how G understood his text, but there are other factors to be accounted for as well. G is a paraphrase

induced by reading, approximately, עָרְבוּ יָג(ו)ס. This variant could have arisen by the following hypothetical changes, starting from a *defectiva* text (partly supported by M<sup>Or</sup>) with slight or no word separations: עֲדַרְיָנָס (עֲדַרְיָנָס) → עֲרַבְרִינָס → עֲרַבְרִינָס → עֲרַבְרִינָס → עָרְבוּ יָג. The reconstructed Hebrew verse is אָדָם עֹשֶׂה בָדָם נֶפֶשׁ עָרְבוּ יָגָס אֶל יָתְמוֹ בּוֹ, which would best be translated, “A man who oppresses by murder [lit. ‘by life’s blood’]—his guarantor will flee. Let them not support him.” This awkward sentiment arose by mechanical errors, not interpretive adjustments. G construes the last phrase as an indicative: they will not support him; hence (effect for cause) will not live in security.

S: The meaningless לַצֵּבֶד should be corrected to לַצֵּבֶדֶת (“to the pit, [lion’s] den”) = T לַגּוֹבָא (Pinkuss).

#### 28:17a + יסר בנך ויניחך ויתן מעדנים לנפשך (transf from 29:17)

G: (a) παῖδευσέ υἱόν, καὶ ἀγαπήσει σε (b) καὶ δώσει κόσμον τῇ σῇ ψυχῇ. (c) οὐ μὴ ὑπακούσῃς [G<sup>B</sup>; var: ὑπακούσῃ G<sup>A</sup>] ἔθνει παρανόμῳ. “(a) Educate (your) son and he will love you (b) and bestow an ornament on your soul. (c) You should not obey [var: ‘he will not obey’] a lawless nation.” G 28:17aab is similar to G 29:17 (= M 29:17). However, G 28:17aab differs from G 29:17 in two ways: ויניחך = ἀγαπήσει σε in 28:17a but ἀναπαύσει σε in 29:17, and לנפשך = τῇ σῇ ψυχῇ in 28:17a but τῇ σῇ ψυχῇ σου in 29:17. These differences indicate that 28:17aab is not a copy of G 29:17 but is based on a Hebrew text. G 28:17aab was then expanded by 28:17ac. The latter seems unrelated to the context, except, somewhat, to 28:16. The reasons for these developments are obscure.

#### 28:18

As in 28:6, the versions do not represent the dual of דְּרָכִים.

G: (a) = M; (b) ὁ δὲ σκολιαῖς ὁδοῖς πορευόμενος ἐμπλακῆσεται. “(b) He who goes in crooked ways will become entangled.” This is a paraphrase of יפול באחת (lit. “will fall in one”), with באחת understood as “together,” like Aramaic כחד, RH כאחד.

S has לַצֵּבֶד (“pit”), which is either a contextual guess (independent of G) or represents בשחת. The latter makes sense and perhaps is the original reading; thus ABP (cf. the role of the pit in 26:27; 28:10; Pss 7:16; 9:16). It is, however, hard to explain how בשחת became באחת. Most of those who maintain באחת understand it to mean “at once,” “immediately,” like Aramaic כחדא and RH כאחד (Delitzsch, etc.).

20 אִישׁ אֲמוֹנוֹת רַב־בְּרָכוֹת וְאֵץ לְהַעֲשִׂיר לֹא יִנָּקָה: 21 הַפֶּר־פָּנִים  
 לֹא־טוֹב וְעַל־פֶּת־לֶחֶם יִפְשַׁע־גֹּבֶר: 22 נִבְהֵל לַהֲוֹן אִישׁ רַע עֵינָיו וְלֹא־  
 יֵדַע כִּי־יִחָסֵר יְבֹאֲנוּ: 23 מוֹכִיחַ אָדָם יֵאָחֵר חֵן יִמָּצָא מִמַּחֲלִיק  
 לְשׁוֹן: 24 גּוֹזֵל | אֶבְיוֹ וְאִמּוֹ וְאִמֶּר אֵין־פֶּשַׁע חֶבֶר הוּא לְאִישׁ  
 מִשְׁחִית: 25 רַחֲב־נֶפֶשׁ יִגְרָה מִדּוֹן וּבֹטֵחַ עַל־יְהוָה יִדְשָׁן:

## 28:20

G: (a) = M; (b) ὁ δὲ κακὸς οὐκ ἀτιμώρητος ἔσται. “(b) but the evil man will not go unpunished.” G moralizes M 28:20b (which reads, “but he who hastens to get rich will not be held guiltless”). The translator resists threatening punishment for the man who strives for wealth, because this is not prohibited behavior. For this reason, we should not retrovert G κακὸς to להרשיע (BHQ). See the comment on 10:22.

S: (a) = M; (b) אִישׁ רָע וְכָל־מַעֲשָׂיו לֹא יִסְלַח. “(b) and the bad man in his iniquity will not be forgiven.” S takes up G’s “the evil man” and elaborates by adding “in his iniquity.” S thereby concedes that a bad man can be forgiven if he repents but not if he is still “in his iniquity.” As in 21:5b, S avoids condemnation of “hurrying,” lest it seem to commend laziness. T<sup>Z</sup>: (a) = M; (b) וְדַרְהִיט בְּעוֹלָא דְנַעֲתָר לֹא מְזַדְכִּי. “(b) and he who hurries in iniquity to become rich will not be acquitted.” T fuses S and M.

## 28:21

G: (a) ὃς οὐκ αἰσχύνεται πρόσωπα δίκαιων, οὐκ ἀγαθός. (b) ὁ τοιοῦτος ψωμοῦ ἄρτου ἀποδώσεται ἄνδρα. “(a) He who does not respect [lit. ‘feel awe/shame toward the faces of’] the righteous [pl] is not good. (b) Such a one would deliver [or ‘sell’] a man for a bit of bread.” By translating יפשע as “would deliver,” G specifies the sin in question and derogates the man who would sell the righteous into debt slavery. Amos 2:6 calls the selling of the poor for a pair of sandals a פשע. In one interpretation of the text, Amos’s idiom refers to selling the poor into debt slavery for owing a trivial sum. Quite likely the phrase in Prov 28:21b, “would sin for a bit of bread,” recalled that verse to the G translator. G has ἀποδιδόναι here and in Amos 2:6 (for מכר), as well as in the sale of Joseph in Gen 37:27.

S מעלם (“deliver”) for יפשע = G.





26 בֹּטַח בָּלְבוֹ הוּא כִסִּיל וְהוֹלֵךְ בְּחִכְמָה הוּא יִמְלֹט: 27 נֹתֵן לָרֶשׁ  
 אֵין מַחְסֹר וּמַעֲלִים לְעֵינָיו רַב־מְאֹרוֹת: 28 בְּקוֹם רָשָׁעִים יִסְתַּר אָדָם  
 וּבְאֲבָדָם יִרְבוּ צַדִּיקִים: 29:1 אִישׁ תּוֹכָחוֹת מִקְשָׁה-עֶרְף פֶּתַע יִשְׁבֵּר  
 וְאֵין מִרְפָּא: 2 בִּרְבוֹת צַדִּיקִים יִשְׁמַח הָעָם וּבִמְשָׁל רָשָׁע יֵאָנַח עָם:  
 3 אִישׁ-אֶהָב חֲכָמָה יִשְׁמַח אָבִיו וְרַעָה זֹנוֹת יֵאָבֵד-הוֹן: 4 מֶלֶךְ  
 בְּמִשְׁפָּט יַעֲמִיד אַרְץ וְאִישׁ תְּרוֹמוֹת יִהְיֶה-סֵנָה: 5 גֹּבֵר מַחֲלִיק עַל-

rashly” derives מדון (from דין “judgment”); cf. 23:29. I understand ἐν ἐπιμελείᾳ, lit. “in attention, care,” to mean “being cared for,” as in 13:4, too. This has a more edifying tone than the literal “made fat.”

#### 28:26

G has θρασεῖα καρδίᾳ (“in an arrogant [or ‘bold’] heart”) for M’s בָּלְבוֹ (“in his heart”). Since “heart” is often equivalent to wisdom (e.g., 15:32), the translator adds the adjective to make it clear that the warning concerns a bad type of heart.

#### 28:28

G: (a) ἐν τόποις ἀσεβῶν στένουσι δίκαιοι, (b) ἐν δὲ τῇ ἐκείνων ἀπωλείᾳ πληθυνθήσονται δίκαιοι. “(a) In the places of the wicked [pl], the righteous groan, (b) but in their [sc. the wicked men’s] perishing, the righteous will be increased.” On ἐν τόποις = בְּקוֹם, see the comment on 28:12. The groaning of the righteous in unhappiness at the social dissolution (derived from 29:2; and cf. Ezek 9:4) replaces the unbecoming image of them hiding. When the clever man does hide (27:12), it is to avoid a quarrel.

29:1 M S (יִשְׁבֵּר) ] יִשְׁרָף\* G (φλεγόμενου αὐτοῦ) (graph ב → פ, metath רפ → פר)

G: (a) κρείσσων ἀνὴρ ἐλέγχων ἀνδρὸς σκληροτραχήλου. (b) ἐξαπίνης γὰρ φλεγόμενου αὐτοῦ οὐκ ἔστιν ἴασις. “(a) Better a man who reproves than a stiff-necked man, (b) for when he is suddenly burnt up, there is no remedy.” G derives the notion of “better than” by construing מִקְשָׁה as מִקְשָׁה (“than the stiff of [neck]”), where M vocalizes מִקְשָׁה (“stiffens”). φλεγόμενου = יִשְׁרָף (Jäger), though this correspondence is unique. Note that the changes would most easily have occurred prior to the use of final letters. M 29:1b = 6:15b but is rendered very differently there.



S: (a) **וְאִישׁ חָדָשׁ מִלֵּל וְחִמְצוֹתָיו מִלֵּל** (b) = M. “(a) A man who does not accept reproof and whose neck is stiff.” S identifies the problematic **אִישׁ תּוֹכַחֲתוֹת** (lit. “a man of reproofs”) as one who does not *accept* them. S **מִלֵּל מִלֵּל** = **מִקְשָׁה** M.

29:2 **בְּרִבּוֹת** M S [ **בְּרִבּוֹת** (כ) → **בְּרִבּוֹת** (כ) ]  $\approx$  G (ἐγκωμιαζομένω) (ditto **בְּרִבּוֹת** → **בְּרִבּוֹת**, graph **בְּרִבּוֹת** → **בְּרִבּוֹת**)

G's ἐγκωμιαζομένω = **בְּרִבּוֹת** (Jäger), which it treats, loosely, as a participle; cf. the correspondence in G 10:7. **עַם** is translated **λαοί** in 29:2a but **ἄνδρες** in 29:2b, showing G's tendency (albeit inconsistent) to enhance variation of synonyms, apparently for aesthetic reasons.

For unclear reasons, S has **יִשְׁמַח** for **יִשְׁמַח**. This is not “assimilation” to 29:16 (per BHQ); that verse is very different.

### 29:3

The versions show various interpretations of “but he who consorts with [sc. prostitutes],” in accordance with the several meanings of the polysemous **רָעָה**. G: **ὁς δὲ ποιμαίνει** (“and he who shepherds”); S: **וְהוּא מְרִיב** (“and he who grazes upon”); T: **דַּמְתַּחֲבֵר** (“he who associates with”); V: *qui autem nutrit* (“he who nourishes,” “supports”). G 29:3b has a striking alliteration: **ὁς δὲ ποιμαίνει πόρνας, ἀπολεῖ πλοῦτον**. This exhibits G's interest in artistic and poetic qualities, on which see van der Louw 2007, 257. S **וְהוּא מְרִיב** construes **זִנּוֹת** as an abstract (= **זִנּוֹת**).

29:4 **יִהְיֶה רָסָה** M G (κατασκάπτει) [ **יִהְיֶה רָסָה** (כ) → **יִהְיֶה רָסָה** (כ) ]  $\approx$  S (כ) → **יִהְיֶה רָסָה** (כ) (graph **יִהְיֶה רָסָה** → **יִהְיֶה רָסָה**, metath **רָסָה** → **רָסָה**)

G's **παράνομος** (“transgressor”) = **אִישׁ תְּרִמִּית** (Jäger) or construes M's **וְאִישׁ תְּרִמִּית** in that sense, perhaps correctly.

S: (a) = M; (b) **וְאִישׁ חָדָשׁ מִלֵּל וְחִמְצוֹתָיו מִלֵּל**. “(b) and a wicked man makes it [sc. the land] needy.” S  $\approx$  G, except that **יִהְיֶה רָסָה** = **יִהְיֶה רָסָה**.

### 29:5

G: (a) **ὁς παρασκευάζεται ἐπὶ πρόσωπον τοῦ ἑαυτοῦ φίλου δίκτυον**, (b) **περιβάλλει αὐτὸ τοῖς ἑαυτοῦ ποσίν**. “(a) He who prepares a net before his friend (b) throws it about his own feet.” The translator assumed that **רֶשֶׁת** belongs to the first clause and so found it necessary to give **מַחְלִיק** a vague translation (“prepares”) that could take “net” as its direct object. He might have had in mind someone smoothing out a net on the ground. M actually means “flatters”: a man who *flatters* his fellow is in effect spreading a net to trap him.

רָעָהוּ רֶשֶׁת פּוֹרֵשׁ עַל-פַּעֲמָיו: 6 בְּפֶשַׁע אִישׁ רָע מוֹקֵשׁ יִצְדִּיק יָרוֹן  
 וְשִׁמַּח: 7 יִדְעַע צַדִּיק דֵּין דָּלִים רָשָׁע לֹא-יָבִין דַּעַת: 8 אֲנָשִׁי לְצֹן  
 יַפִּיחוּ קִרְיָה וְחֲכָמִים יִשְׁיבוּ אָף: 9 אִישׁ-חָכָם נִשְׁפָּט אֶת-אִישׁ אֱוִיל  
 וְרָגַז וְשָׂחַק וְאִין נֶחֱת: 10 אֲנָשִׁי דָמִים יִשְׁנְאוּ-תָם וַיִּשְׂרִים יִבְקֶשׁוּ  
 נַפְשׁוֹ: 11 כָּל-רוֹחוֹ יוֹצִיא כֶּסֶל יְחָכְמָה בְּאֶחָד יִחְשְׁכֶנָּה:

S: *חבא נחפלא על עבדא חסידא פאס על חלחל*. “(a) A man who is at strife with his fellow (b) spreads a net on his steps.” S uses M directly but misunderstands מחליק, deriving it from חל"ק II “part,” “divide,” etc., rather than its homonym חל"ק I “smooth.” S then uses the Gt of חל, which is semantically equivalent to חל"ק II, in the sense of “be in contention with.” In RH, חלק can mean “to differ,” “dispute,” and this may be the source of S’s construal.

29:6 M S (כסא) ] רב\* G (μεγάλη) (graph ע → ב paleo σ → ϣ?)

G: (a) ἁμαρτάνοντι ἀνδρὶ μεγάλη παγίς, (b) = M. “(a) For a sinning man there is a great trap.” It is hard to see a motivation for μεγάλη other than G’s having read רב for רע (Jäger). The letters ע and ב have a certain resemblance in the paleo script (σ, ϣ). G’s reading is less suitable than M’s, because it is not the size of a trap that makes it dangerous but its “evil.” רע is translated, contrary to Hebrew syntax, as if it were רשע. רשע פשע.

S’s חבא (‘‘is trapped’’) = מוקש, an Hp-stem participle; thus too in 12:13a.

29:7

G: (a) ἐπίσταται δίκαιος κρίνειν πενιχροῖς, (b) ὁ δὲ ἀσεβὴς οὐ συνήσει γνῶσιν, (c) καὶ πτωχῷ οὐχ ὑπάρχει νοῦς ἐπιγνώμων. “(a) The righteous man knows how to judge [on behalf of] the poor [pl], (b) but the impious one does not understand knowledge; (c) and a poor man does not have an understanding mind.” BAP translates ἐπιγνώμων more narrowly, as “l’esprit d’arbitrage.” G 29:7b and 7c are forms of M 29:7b, with G 29:7b adjusting to M. G 29:7c is apparently based on reading רש instead of רשע, under the influence of the preceding word, דלים. It cannot be determined if the slip was a scribe’s or the translator’s. G 29:7c recalls the attitude expressed in Pirque Avot 2:5: “A common man cannot be pious.”

29:9 אֵת M ] עַם\* ≈ G (ἔθνη) (syn)

G: (a) ἀνὴρ σοφὸς κρίνει ἔθνη, (b) ἀνὴρ δὲ φαῦλος ὀργιζόμενος καταγελάται καὶ οὐ καταπτῆσει. “(a) A wise man judges nations, (b) but a worthless man, being angry, mocks and does not fear.” Baumgartner retroverts κρίνει ἔθνη to אֵם יִשְׁפֹּט (“will judge a people”), but the graphic difference is great. Also, אֵם is not attested, though, to be sure, it could have been mistakenly understood by back-formation from אֲמִים. De Waard (1993, 257) suggests that ἔθνη represents לְאוֹם, not as a text but as an exegetical metathesis of אוֹיֵל. The latter word, however, lacks a מ and is already represented by φαῦλος. More likely, the source text had עַם, intended as עַם, a synonym of אֵת (here, “with”), but the translator misconstrued it as עַם (“people”). G associates נַחַת with חַת"ת (“fear”).

29:10

For M’s אֲנָשֵׁי דָמִים G has an explanatory ἄνδρες αἱμάτων μέτοχοι (“Men who take part [in crimes of] blood”), with the added μέτοχοι based on μετέχοντες in 1:18.

S: (a) = M; (b) אֲנָשִׁים יְשָׁרִים אֲהַבֵּהוּ. “(b) but the righteous love him.” S creates antithetical parallelism with “hate” to make sense of M’s puzzling וַיִּשְׁקֹוּ נַפְשׁוֹ (lit. “and the upright seek his [the innocent man’s] life”).

29:11 יִחְשְׁבֶנָּה\* G (ταμιεύεται) ≈ V (differt et reservat) ] יִשְׁבַּחנָּה M; יִחְשְׁבֶנָּה S (חֲשַׁבָּה) (M: transp חֲשַׁב → שָׁכַח, graph כ → ב; S: graph כ → ב)

G: (a) = M; (b) σοφὸς δὲ ταμιεύεται κατὰ μέρος. “(b) but the wise man reserves (it) in part.” BAP translates the last phrase as “la dispense à mesure,” in accordance with the classical usage, ταμιεύεσθαι = “to be treasurer.” But the word means “hold in store” in 4 Macc 12:12. G is reading יִחְשְׁבֶנָּה (“hold it back”) (de Lagarde), and κατὰ μέρος corresponds loosely to בְּאַחֹר.

V: (a) = M; (b) sapiens differt et reservat in posterum. “(b) but the wise man defers and reserves (his thought) until later.” Since V shows independence in the handling of בְּאַחֹר, it supports the existence of יִחְשְׁבֶנָּה. The verb חֲשַׁךְ is used of restraining one’s speech in Job 7:11; Prov 10:19; and 17:27 (but, to be sure, is not translated by *differe* or *reservo*).

S: (a) = M; (b) חֲשַׁבָּה חֲשַׁבָּה חֲשַׁבָּה. “(b) but the wise man thinks it in his mind.” “Thinks it” = יִחְשְׁבֶנָּה.

12 מִשֵּׁל מִקְשִׁיב עַל־דְּבַר־שֹׁקֵר כָּל־מִשְׁרָתִיו רָשָׁעִים: 13 רֶשׁ וְאִישׁ  
 תַּכְכִּים נִפְגָּשׁוּ מֵאִיר־עֵינָי שְׁנֵיהֶם יְהוָה: 14 מֶלֶךְ שׁוֹפֵט בְּאֵמֶת דָּלִים  
 כָּסֹא לְעַד יָבוֹן: 15 שֵׁבֶט וְתוֹכַחַת יִתֵּן חֲכָמָה וְנֶגֶר מִשְׁלַח מִבֵּישׁ  
 אָמֹ: 16 בְּרַבּוֹת רָשָׁעִים יִרְבֶּה־פֶּשַׁע וְצַדִּיקִים בְּמִפְלָתָם יֵרָאוּ:  
 17 יִסֵּר בֶּגֶד וַיִּנְחֹד וַיִּתֵּן מַעֲדָנִים לְנַפְשׁוֹ: פ 18 בְּאֵין חֲזוֹן

## 29:12

G translates מִשֵּׁל (M מִשֵּׁל), uniquely, as βασιλέως (“king”); see the comment on 19:6.

## 29:13

G: (a) δανιστοῦ καὶ χρεοφειλέτου ἀλλήλοις συνελθόντων (b) ἐπισκοπήν ποιεῖται ἀμφοτέρων ὁ κύριος. “(a) When creditor and debtor have a meeting with each other, (b) the Lord has them both under observation” (trans. McKane). G’s “creditor” and “debtor” are a narrower interpretation of רֶשׁ (“poor”) and אִישׁ תַּכְכִּים (“man of oppressions”), in reverse order. G thereby creates a more precise antithesis and a closer association between the two types. They interact in a particular way, lending and borrowing. (De Lagarde suggests that G associates תַּכְכִּים with τόκος [“usury”], which would be a case of interlingual homoiophony.)

The phrase מֵאִיר עֵינָי (“gives light to the eyes of”) is understood as God making his own eyes “shine on”—that is to say, look upon—the two men. This formulation provides a warning pertinent to the situation envisioned by G. If, in such an encounter, the lender wishes to pressure the debtor, he should remember that God has both under view.

V translates the first three words as *pauper et creditor* (“a poor man and a creditor”), combining M and G.

S’s מְכַחֵם (“a hurtful man”) is a good approximation of אִישׁ תַּכְכִּים and is reinforced by association with Syriac ܡܚܝܡ (“harm,” “injury”). T’s וְגִבְרָא מִצְעִיא (“an intermediary”) associates תַּכְכִּים with תוֹךְ.

## 29:14

G’s μαρτύριον (“for a witness”) vocalizes לְעֵד for M’s לְעַד; similarly in 12:19. However, “forever” is the more appropriate sense here (unlike in 12:19). G says that the royal throne is a *witness*. Possible background is Ps 89:38, which (apparently) calls David’s throne a “faithful witness” (though it is not clear that G-Psalms itself construes the Hebrew this way).

S: מלך בן־אדם יִשְׁפֹּט בִּצְדָק. “(a) A king who judges in truth (b) his throne will be established in justice.” The omission of דִּלִּים extends the dictum to all royal judgments. It is not clear that בן־אדם is based on G (per BHQ) rather than taken from the idea of 16:12; 25:5, though that word is not used there. (It is used of royal justice in S 29:4 and 31:9.)

### 29:15

For M’s “his mother,” G has γονεῖς αὐτοῦ (“his parents”), since, the translator may presume, both must feel the shame.

### 29:16

G’s πολλὰ γίνονται (“become fearful”) confuses יראו “see” with the homograph “fear.”

S’s יִשְׂמְחוּ (“will rejoice”) makes the consequence of *seeing* explicit. It also uses one component of the pair ראה ושמח (see especially Pss 107:42; 119:74) to suggest both.

### 29:17

In G, this verse appears both here and in G 28:17aab; see the comment there.

### 29:18

G: (a) οὐ μὴ ὑπάρξῃ ἐξηγητῆς ἔθνει παρανόμῳ, (b) ὁ δὲ φυλάσσω τὸν νόμον μακαριστός. “(a) For a lawless nation there is no interpreter, (b) but he who keeps the law is most fortunate.” In the translator’s time, prophecy was no longer sanctioned or was at least viewed with suspicion. Hence G (in line with the later rabbinic attitude) asserts that *interpreters* are indispensable to it. GELS glosses ἐξηγητῆς as “expounder,” “interpreter” but also suggests that ἐξηγητῆς (one of whose meanings is “leader,” “guide” [LSJ]) can mean “superintendent,” “guide,” like Aramaic ܐܝܬܢܐ. BAP notes that the dream interpreters in Gen 41:8 and 24 are called ἐξήγται (cf. G-Judg B 7:13), but in the present context, the ἐξηγητῆς is an interpreter of the law. G 29:18a ≈ G 28:17ac. V maintains *prophetia* “prophecy.”

S: מִרְבּוֹת רָעִים יִשְׁבֹּט אֶת־עַם וְיִשְׁכַּח אֶת־חֻקֵּי־יְהוָה. “(a) By the multiplicity of evildoers a people is broken, (b) but fortunate is he who keeps the law!” S apparently shares G’s scruples about asserting the necessity of prophetic vision, but it solves the problem independently by substituting “evildoers” as an antithesis to 29:18b (recalling in part 29:16).

יִפְרַע עִם וְשָׁמַר תּוֹרָה אֲשֶׁרֶהוּ: 19 בְּדַבָּרִים לֹא־יִוָּסֵר עַבְד־כִּי־יִבִּין  
וְאִין מַעֲנָה: 20 חֲזִיתַי אִישׁ אֶץ בְּדַבָּרָיו תִּקְוָה לְכִסִּיל מִמֶּנּוּ: 21 מִפֶּנֶק  
מִנְעַר עֲבָדָיו וְאֶחָרִיתוֹ יִהְיֶה מָנוֹן: 22 אִישׁ־אֶף יִגְרָה מְדוֹן וּבַעַל חֶמֶה  
רַב־פֶּשַׁע: 23 גָּאוֹת אָדָם תִּשְׁפִּילֵנוּ וּשְׁפִל־רוּחַ יִתְמָךְ כְּבוֹד:  
24 חוֹלֵק עִם־גָּנֹב שׁוֹנֵא נִפְשׁוֹ אֵלֶּה יִשְׁמַע וְלֹא יִגִּיד: 25 חֲרָדַת אָדָם  
יִתֵּן מוֹקֵשׁ וּבּוֹטָח בִּיהוָה יִשְׁגָּב: 26 רַבִּים מִבְּקָשִׁים פְּנִי־מוֹשֵׁל

## 29:19

G adds σκληρός to οἰκέτης (hence “a stubborn slave”), to avoid the implication that *no* slaves will accept verbal rebuke.

S: (a) = M; (b) **וְגַם יָדָע חָכָם** **וְלֹא חָלַד**. “(b) for he knows that he is not beaten.” S vocalizes מַעֲנָה (lit. “tortured”) (Pinkuss).

## 29:21

G: (a) ὃς κατασπαταλᾷ ἐκ παιδός οἰκέτης ἔσται, (b) ἔσχατον δὲ ὀδυνηθήσεται ἐφ’ ἑαυτῷ. “(a) He who lives luxuriously from childhood will be a servant, (b) and will in the end be miserable about himself.” Because G assumes that מִפֶּנֶק is passive (מִפְּנֵק), he divides the sentence after מִנְעַר and treats עֲבָדָיו (“his servant”) as a predicate clause. ὀδυνηθήσεται ἐφ’ ἑαυτῷ is a contextual guess for the obscure מָנוֹן.

V interprets מָנוֹן from context as *contumacem* “obstinate.”

S: **וְהַחֲלָפָה מִן הַלֵּלִימָה חֲבוּרָה נִסְחָה** **וּבְעוֹלָמָה נִלְוָה** **וְהָיָה**. “(a) He who is spoiled from his youth will be a servant, (b) and at his end will groan.” Though the Hebrew of 29:21a is clear, S follows G while making its own guess at מָנוֹן.

29:22 M S [ **וְהָיָה** ] יִכְרָה\* G (ὀρύσσει) (graph λ → כ)

G: (a) ἀνὴρ θυμῶδης ὀρύσσει νεῖκος, (b) ἀνὴρ δὲ ὀργίλος ἐξώρυξεν ἁμαρτίας. “(a) A hot-tempered man digs up conflict, (b) and an angry man digs out sins.” ἐξώρυξεν is used for the sake of paronomasia with ὀρύσσει. The wordplay would not have come about, however, unless the source text had יִכְרָה (יִכְרָה) in 29:22a.

## 29:23

G: (a) = M; (b) τοὺς δὲ ταπεινόφρονας ἐρεῖδει δόξη κύριος. “(b) but the

Lord supports the humble-minded [pl] with honor.” G assumes that תִּמְךָ means “support” (see the comment on 4:4) and supplies an appropriate subject, the Lord.

### 29:24

G: (a) ὃς μερίζεται κλέπτῃ, μισεῖ τὴν ἑαυτοῦ ψυχὴν. (b) ἐὰν δὲ ὅρκου προτεθέντος ἀκούσαντες μὴ ἀναγγείλῳσιν. “(a) He who shares with a thief hates his own soul. (b) If, hearing a vow being put forth, they not make a report” (continues in 29:25). Verses 24–25 form a quatrain on the dangers of becoming involved with a thief. The plural ἀναγγείλῳσιν (where M has sg) must refer to unmentioned witnesses.

S: (a) = M; (b) כִּי־אֵלֶּיךָ נִשְׁבַּע וְלֹא־יִשְׁבַּח־יְהוָה, כִּי־אֵלֶּיךָ נִשְׁבַּח וְלֹא־יִשְׁבַּח. “(b) And they decree oaths for him but he does not confess.” S has a different legal procedure in mind, one in which the suspect is forced to swear to his innocence. In this case, he chooses to perjure himself.

### 29:25

G: (a) φοβηθέντες καὶ αἰσχυνθέντες ἀνθρώπους ὑποσκελισθήσονται [var: ὑπεσκελίσθησαν G<sup>BS</sup>Rahlfs], (b) ὁ δὲ πεποιθὼς ἐπὶ κύριον εὐφρανθήσεται. (c) ἀσέβεια ἀνδρὶ δίδωσιν σφάλμα. (d) ὃς δὲ πέποιθεν ἐπὶ τῷ δεσπότῃ, σωθήσεται. “(a) because they fear and reverence [or ‘feel shame toward’] men, they will be overthrown [var: ‘have been overthrown’], (b) but he who has trust in the Lord shall be happy. (c) Impiety will make a man stumble, (d) but he who trusts in the Master will be saved.” There is some confusion in the Hexaplaric markings (see Fritsch 1953, 179), but 29:25cd is clearly a corrective doublet of the freer 29:25ab. Stich 29:25a has a double translation of חֲרַדַּת אָדָם.

S translates חֲרַדַּת אָדָם as חֲבִיטָה (‘the iniquity of a man’). חֲרַד does not occur elsewhere in Proverbs, but in the Pentateuch S understood the meaning of חֲרַד correctly. Perhaps S-Proverbs assumed, too “logically,” that sin rather than fear is the trap, for fear should help a person avoid sin.

### 29:26

G translates מִבְּקֶשִׁים as θεραπεύουσιν (“serve,” “pay court to”), borrowing a term from the near-doublet in G 19:6a, where the verb translates יָחַל.

וְיִמְיָהּ מִשְׁפָּט־אִישׁ: 27 תּוֹעֲבַת צְדִיקִים אִישׁ עוֹל וְתוֹעֲבַת רָשָׁע  
יִשְׂרָדָרְדָּ: פ

דְּבַרִּי | אַגּוּר בֶּן־יָקֵה 30:1

יְהִמָּשָׂא נָאֻם הַגִּבֹּר לְאִיתִי אֵל לְאִיתִי אֵל וְאַכְלִי: 2 כִּי בָעַר אֲנֹכִי

G 30:1–14; 31:10–31

G-Prov 30:1–14 follow G 24:22e. G 31:10–31 follow G 29:27. G verses are discussed along with M. See the note at 24:22e.

30:1 יקה M S (م) ] יקח\* G (και δεξάμενος) (graph ה → ח)

אם המשא נאם M (accents)

הגבר M (syntax, accent)

לְאִיתִי אֵל לְאִיתִי אֵל ] <לְאִיתִי אֵל לְאִיתִי אֵל> M; <לְאִיתִי אֵל לְאִיתִי אֵל> G S (M: div; G S: haplog)

לְאִיתִי אֵל לְאִיתִי אֵל → לְאִיתִי אֵל (accents)

אכלי M ] וְאַכְלִי G (vocal)

M 30:1 is enigmatic. Most translations are along the lines of KJV: “The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal.” In this understanding, Agur is speaking to two sons, one of them mentioned twice. The name Ithiel is known from Neh 11:7; a name Ukhal is otherwise unattested. There are problems with this interpretation. If Ithiel is a name, why is it repeated? If these are personal names, we would expect the addition of “his sons.” In other titles that state the audience of a wisdom instruction, the audience is always identified as “his son” or “his sons” and not by name alone. Also, the next verse starts with כִּי (probably meaning “because”), which presumes an earlier sentence, not only a title compounded of personal names.

I translate: “(a) The words of Agur the son of Yaqeh, (b) the pronounce-ment, the oracle of the man: (c) I am weary, God, (d) I am weary, God, and have wasted away” (≠ ABP). The proposed translation is uncertain but requires only minor changes and makes sense. (The major disjunctive is now at הגבר.) As emended, this sentence reverberates in the clause “before I die” in 30:7b, which is suggestive of approaching death, as in Gen 27:4 and 45:28. Agur’s oracle consists of his last words. They are called a נאם, as are David’s last words in 2 Sam 23:1. The psalmist of Ps 73, confessing ignorance (see 73:22), says that his flesh “is wasting away” (73:26, using כלִּהֵה, as in the emended text).

G: (a) Τοὺς ἔμους λόγους, υἱέ, φοβήθητι (b) και δεξάμενος αὐτοὺς μετανόει. (c) τάδε λέγει ὁ ἀνὴρ τοῖς πιστεύουσιν θεῷ, και παύομαι. “(a) Fear





מַאִישׁ וְלֹא־בִינַת אָדָם לִי: 3 וְלֹא־לְמַדְתִּי חֲכָמָה וְדַעַת קְדָשִׁים  
 יֵדָע: 4 מִי עָלָה־שָׁמַיִם | וַיֵּרֶד מִי אֶסְף־רוּחַ | בְּחַפְזוֹ מִי צָר־רַמִּים  
 | בִּשְׂמָלָה מִי הֵקִים כָּל־אַפְסֵי־אָרֶץ מִה־שָׁמָיוּ וּמִה־שָׁם־בָּנוּ כִּי יִתָּע:  
 5 כָּל־אַמְרַת אֱלֹהִים צְרוּפָה מִגֵּן הוּא לַחֲסִים בּוֹ: 6 אֶל־תּוֹסֶפֶת עַל־  
 דְּבָרָיו פְּרִי־יֹכִיחַ בֶּן־וְנִכְזָבָה: פ 7 שְׁתֵּים שְׁאֵלְתִּי מֵאֲתָדָּ

in which Solomon “assembled” the people (M יקהל, V *congregavit*). V 30:1c, however, can hardly be correlated with M’s לא־יתִיאֵל וּבָכַל. Num. Rab. 10:4 (88a) (similarly Tanḥuma Waëra’ [Buber] 8 [73a]) explains that Solomon was called יקה because “he disgorged” (הקיא) the words of Torah as if into a bowl. That same midrash also says that Solomon used to say: אֵיתִי אֵל (“God is with me”).

S: חַלְמָס, גִּאֲלָהוּ כִּי מַר, וּמַבֵּל נִבְחָאֵה אֶמְרֵי, סַלָּה. אֶמְרֵי: אֶמְרֵי. (a) The words of Agur son of Yaquiy, who received a prophecy, (b) and he found strength and said to Ithliel.” The Syriac lines up with M as follows: יקה (בן־יקה ≈ כִּי מַר, וּמַבֵּל; דְּבָרֵי אַגּוּר = חַלְמָס, גִּאֲלָהוּ is apparently read as יקה for the second translation); הַמְשָׂא = נִבְחָאֵה (which can mean “prophecy”); Ø = נָאֵם; סַלָּה, אֶמְרֵי ≈ הַגְּבַר. Some of the correspondences are based on consonantal similarities alone. The form of the listener’s name in S, אֶמְרֵי, treats the Hebrew as if it were Aramaic אֵית לִי אֵל (“I have God”); G may be an influence in this regard. (By sound, but not by spelling, אֵיל is a Hebraism used in Syriac; see SL, 115a.) Neither S nor G represents the second לא־יתִיאֵל, which is probably a dittography in M. To be sure, both G and S are highly creative and flexible in this puzzling verse, but they would have had no reason to ignore the second occurrence if it had been in their source text.

### 30:2

G: (a) ἀφρονέστατος γάρ εἰμι πάντων ἀνθρώπων, (b) καὶ φρόνησις ἀνθρώπων οὐκ ἔστιν ἐν ἐμοί. “(a) For I am the most foolish of all men, (b) and intelligence of men is not in me.” G rightly carries the force of the negative into the second stich.

### 30:3

G: (a) θεὸς δεδίδαχέν με σοφίαν, (b) καὶ γινῶσις ἁγίων ἔγνων. “(a) God taught me wisdom, (b) and I know knowledge of the holy ones.” “God” = וָאֵל. The change from וָאֵל to וָאֵל was probably a mental maneuver on

the translator's part, an exegetical metathesis. (On the concept, see comment on 11:27.) לֹא in the Hebrew would have made לִמְדַתִּי impossible, whereas the translator could take liberties with the grammar. The problem presented by M is that it has Solomon, the prototypical wise man, declaring that he has not learned wisdom. With God as the subject, the verse now has Solomon ascribing his wisdom to God himself, as in Wis Sol 8:17–22; 9:9–11.

S: אֲנִי לֹא יָדָעְתִּי חֵכֶם וְאֲנִי לֹא יָדָעְתִּי דַעַת קְדוֹת. "(a) And I did not know wisdom (b) and I did not learn the knowledge of the holy beings [or 'saints']." S continues the force of the negative into the second stich, denying that the speaker has any knowledge, human or angelic. This is the usual modern interpretation and is distinct from G's.

### 30:4

(a) τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη; (b) τίς συνήγαγεν ἀνέμους ἐν κόλπῳ; (c) τίς συνέστρεψεν ὕδωρ ἐν ἱματίῳ; (d) τίς ἐκράτησεν πάντων τῶν ἄκρων τῆς γῆς; (e) τί ὄνομα αὐτοῦ, ἢ τί ὄνομα τοῖς τέκνοις αὐτοῦ, ἵνα γνῶς [var: > ἵνα γνῶς G<sup>BS</sup>]; "(a) Who has gone up to heaven and come down? (b) Who has gathered the winds in (his) bosom? (c) Who has gathered water in a garment? (d) Who has mastered all the heights of the earth? (e) What is his name, or what is the name of his children?—that you may know [var: > 'that you may know']?" G's "his bosom"—that is, the opening of his robe—is influenced by "in his garment" in 30:4c and does not show a different Hebrew. G 30:4d has ἐκράτησεν ("mastered") for ἐκρίσεν ("established"). Whereas M requires the answer "God," G's "who mastered..." allows for the answer, "No one," which is the answer called for by the other questions in the series. In 30:4e, τοῖς τέκνοις αὐτοῦ = בְּנוֹי or בָּנָיו. ἵνα γνῶς is lacking in G<sup>BS</sup>. It is possible that ἵνα γνῶς (> G<sup>BS</sup>) is secondary in G and its original absence reflects an absence of כִּי תֵדַע in proto-M as well (thus, e.g., Clifford), but see ABP.

S prefixes אֲנִי יָדָעְתִּי, an ambiguous form. If the verb is a perfect, the clause means, "He [God] said to me." If it is an imperative, the clause means "Tell me!" The latter would be a challenge, like God's challenge to Job (38:5a). After that, S = M.

### 30:7

G: (a) = M; (b) μὴ ἀφέλῃς μου χάριν πρὸ τοῦ ἀποθανεῖν με. "(b) Do not remove favor from me before I die." Since M appears to lack a direct object for תַּמְנוּעַ in the second stich (the object is actually present in the first), G supplies one by adding χάριν, referring to God's grace.

אֶל־תִּמְנַע מִמֶּנִּי בְּטָרֶם אָמוֹת׃ 8 שׁוּא | וְדַבֵּר־כָּזָב הִרְחִק  
 מִמֶּנִּי רֹאשׁ וְעֶשֶׂר אֶל־תִּתֶּן־לִי הִטְרִיפֵנִי לֶחֶם חֲקִי׃ 9 פֶּן אֶשְׁפֹּעַ  
 | וְכַחֲשִׁיתִי וְאֶמְרִיתִי מִי יְהוָה וּפֶן־אֲוֹרֹשׁ וְגִנַּבְתִּי וְתִפְשִׁיתִי שֵׁם  
 אֱלֹהִי׃ פ 10 אֶל־תִּלְשֵׁן עֶבֶד אֶל־אֲדֹנָיו פֶּן־יִקְלָלֶךָ  
 וְאֶשְׁמַת׃ 11 דֹּר אָבִיו יִקְלָל וְאֶת־אִמּוֹ לֹא יִבְרָךְ׃ 12 דֹּר טָהוֹר  
 בְּעֵינָיו וּמִצֵּאתוֹ לֹא רַחֵץ׃ 13 דֹּר מֶה־רָמּוּ עֵינָיו וְעִפְעִפּוּ יִנְשְׂאוּ׃  
 14 דֹּר | חֲרָבוֹת שָׁנָיו וּמִאֲכָלוֹת מִתְלַעֲתֵיו לֹאֲכָל עֲנִיִּים מֵאֶרֶץ  
 וְאֲבִיּוֹנִים מֵאֲדָם׃ פ 15 לְעִלוּקָה | שְׁתִּי בְנוֹת הָב |

## 30:8

G (a) = M; (b) ≈ M, with word metathesis; (c) σύνταξον δέ μοι τὰ δέοντα καὶ τὰ ἀντάρακη. “(c) but prescribe for me what is necessary and sufficient.” G 30:8c is an accurate paraphrase of M.

S ≈ M. לחם חקי is translated, חַיָּוִת לִי (“a living sufficient for me”), an idea probably taken from G.

30:9 M S (חַיָּוִת) ] יחזה\* G (ὁρᾷ) (graph  $\eta^1 \rightarrow \eta, \iota \rightarrow \iota$ )

G's τίς με ὁρᾷ (“who sees me?”) = מִי יַחְזֶה (with “me” inferred), for M's מִי יִהוּה. (Similarly in Isa 2:2 ἐμφανὲς for יחזה where M has יהיה.) It is possible that M's מִי יִהוּה is the secondary reading, influenced by Exod 5:2. The claim that God does not see the sinner is ascribed to the wicked in Isa 29:15; Ps 64:6; and Job 22:14.

30:10 M<sup>K</sup> אֲדֹנָיו ] M<sup>Q</sup> אֲדֹנָיו (orth)

G: (a) μὴ παραδῶς οὐδέτην εἰς χεῖρας δεσπότου. (b) μήποτε καταράσῃται σε καὶ ἀφανισθῇς. “(a) Do not deliver a slave to the hands of (his) master, (b) lest he curse you and you be annihilated.” De Waard suggests that μὴ παραδῶς is an exegetical metathesis that treats תִּלְשֵׁן as if it were תִּשְׁלֵם (= תִּשְׁלִים). This, he believes, belongs to G's “tendency toward intensification and radicalization” (1993, 258). In fact, G is influenced by the command in G-Deut 23:16, which uses παραδώσεις for תִּסְגִּיר (“turn over to”). In the present verse, ἀφανισθῇς = וַאֲשַׁמַּת by association with שָׁמָם (similarly Hos 5:15; 10:2; 14:1 [G-stem]; and Joel 1:18 [N-stem]). This choice is prompted both by the phonetic similarity of the two words

and the reasoning that the consequence of a malediction is not guilt but punishment.

### 30:11

G: (a) ἔκγονον κακὸν πατέρα καταρᾶται. (b) = M. “(a) Bad offspring curse the father.” By translating דור as ἔκγονον κακόν in verses 11, 12, 13, and 14 (rather than γενεά as in 27:24 and usually), G condemns individuals, as is usual in Proverbs, and not an entire generation. G adds “bad” in these verses to clarify what kind of offspring does these things.

### 30:12

G: (a) ἔκγονον κακὸν δίκαιον ἑαυτὸν κρίνει, (b) τὴν δὲ ἔξοδον αὐτοῦ οὐκ ἀπένιψεν. “(a) A bad offspring judges himself righteous (b) and did not wash off his exit.” The translator understood ומצאתו (M וּמִצְאָתוֹ [“and from its excrement”]) as וּמִצְאָתוֹ (“and from his going out”) = ἔξοδος αὐτοῦ, which can be a euphemism for anus; cf. LSJ 596a.II.3. In this way, G circles back to M’s intention.

30:14 וְאֲבִיּוֹנִים M S (مضعفون) ] וְאֲבִיּוֹנִים\* G (τοὺς πένητας αὐτῶν) (orth or gram)

In G 30:14d, καὶ τοὺς πένητας αὐτῶν (“and their wretched [pl]”) represents וְאֲבִיּוֹנִים, which is an orthographic variant of M’s וְאֲבִיּוֹנִים. Barr (1989, 45–47) gives examples of the masculine plural written without the ך, a phenomenon he describes as extremely rare but not a sign of antiquity. G construes the word as וְאֲבִיּוֹנִים, though the suffixed form does not exist elsewhere.

G continues with 24:23–34.

### 30:15

G: (a) Τῇ βδέλλῃ τρεῖς θυγατέρες ἦσαν ἀγαπήσει ἀγαπώμεναι, (b) καὶ αἱ τρεῖς αὗται οὐκ ἐνεπίμπλασαν αὐτήν, (c) καὶ ἡ τετάρτη οὐκ ἠρκέσθη εἰπεῖν Ἰκανόν. “(a) To the leech there were three daughters, truly beloved. (b) And these three did not sate her, (c) and the fourth was not satisfied, so as to say ‘Enough!’” G reads 30:15 as a single saying (though 30:15a is actually an independent monostich) and rewrites it as a prose parable. ἀγαπήσει ἀγαπώμεναι represents a Hebrew paronomastic infinitive-absolute construction, which was suggested to the translator by the repetition of הַב הַב. Possibly G had חַב חַב (as if from חַב “love”) (de Lagarde), but given the paraphrastic treatment (or misunderstanding)

הַב שְׁלוֹשׁ הֵנָּה לֹא תִשְׁבַּעְנָה אַרְבַּע לֹא־אָמְרוּ הוּן: 16 שְׁאוֹל־  
וְעֶצֶר רַחֵם אֶרֶץ לֹא־שְׁבַעָה מַיִם וְאִשׁ לֹא־אָמְרָה הוּן: 17 עֵין |  
תִּלְעַג לְאָבִי וְתִבְזֶוּ לְיִקְהָת־אִם יִקְרוּהָ עַרְבִי־נַחַל וַיֵּאכְלוּהָ בְּנֵי־  
נֶשֶׁר: פ 18 שְׁלֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנּוּ וְאֶרְבַּע לֹא  
יִדְעֻתִים: 19 דֶּרֶךְ הַנֶּשֶׁר | בְּשָׁמַיִם דֶּרֶךְ נָחֵשׁ עָלֵי צוּר דֶּרֶךְ־אֲנִיָּה  
בְּלִבַּיִם וְדֶרֶךְ גִּבּוֹר בְּעֵלְמָה: 20 כֵּן | דֶּרֶךְ אִשָּׁה מִנְאֻפֶּת אֲכָלָה

of 30:15–16, G could as well be associating הַב with אה"ב. M's "two" was changed to "three" to fuse 30:15aa to the number series in 30:15bc. G translates אַרְבַּע as an ordinal (ἡ τετάρτη), as in verses 18, 21, and 29 (similarly V), setting the last item apart from the first three items and making it the climax of the listing.

S has חַתְּ סַבְּחָ אַלֵּלָה ("three beloved daughters") = G.

30:16 מִים M S (מים) ] מִים\* G (ὕδατος καὶ ὕδωρ) (dittoג → מִים מִים)

G: (a) ἄδης καὶ ἔρως γυναικὸς (b) καὶ τάρταρος καὶ ἡ γῆ οὐκ ἐμπιπλάμενη ὕδατος (c) καὶ ὕδωρ καὶ πῦρ οὐ μὴ εἰπωσιν Ἀρκεῖ. "(a) Hades and the love of a woman (b) and Tartarus, and the earth, which is not filled with water, (c) and water and fire do not say, 'It is enough.'" G makes the four insatiables into six. ἔρως appears elsewhere in G only in Prov 7:18, where it also means sexual passion. G's καὶ ἔρως γυναικός departs considerably from M's ועצר רחם ("the closing of the womb") to introduce a moral warning against lustful women. It associates רחם with Aramaic רח ("love"), as in G 28:13 and G<sup>A</sup>-Judg 5:30. The second "water" in G has no exegetical function and is in a different syntactic position than the first. Hence ὕδατος καὶ ὕδωρ is not a double translation but a dittography in the source text. "Sheol," however, is given a double translation, Hades and Tartarus.

S ≈ M, but וְשָׁמַח וְשָׁמַח ("and the shutting up of her womb") must refer to the "womb" (plural in singular sense, as in, e.g., Gen 49:25; Exod 13:12; 34:19) of Sheol (fem). The image recalls the metaphor of the earth as the mother of all; see Ps 139:13 with 15; Sir 40:4; Ezra 5:48.

30:17 לִיקְהָת־ M<sup>Erfurt 1</sup> ] לִיקְהָת־ M<sup>ALY</sup> (vocal)

The major M MSS have the anomalous vocalization לִיקְהָת־. This is preferred by Ben Naphtali, though it seems morphologically impossible.

The minority vocalization is לִיקְהֶת (Cod. Erfurt 1); see Baer 1880, 52. It is very unlikely that this maintains a connection to the original Masoretic form; rather, it looks like a normalization based on Gen 49:10. But even if it is secondary, it is correct. The versions (like modern translators) guess at the meaning of the crux יִקְהֶת. G renders it as γῆρας (“old age”), taking a cue from 23:22, where also one is warned not to despise (בֹּזֵז) a parent. S (מַבְהִיחַ) follows G, and T (קִישׁוּתָא) follows S in understanding this word as meaning “old age.” V shows originality in rendering it *partum* (“childbearing”).

30:18 וארבע M<sup>K</sup> ] אַרְבַּעָה M<sup>Q</sup> (norm, assim)

The *qere* adjusts אַרְבַּעָה to the masculine form, as used in the parallel שלשה.

G: (a) τρία δέ ἐστὶν ἀδύνατά μοι νοῆσαι, (b) καὶ τὸ τέταρτον οὐκ ἐπιγινώσκω. “(a) There are three things that are too difficult for me to understand, (b) and the fourth I do not observe.” G uses the cardinal τρία and the ordinal τὸ τέταρτον (as in 30:15c [fem]). This sets the fourth item in the list—“the ways of a man in his youth”—in a class by itself. The fourth behavior is what the epigram was leading up to (see the next comment). It is the most puzzling “way” of them all.

S uses the cardinal “fourth” = G.

30:19

G: (a) ἵχνη ἀετοῦ πετομένου (b) καὶ ὁδοὺς ὄφeos ἐπὶ πέτρας (c) καὶ τρίβους νηὸς ποντοποροῦσης (d) καὶ ὁδοὺς ἀνδρὸς ἐν νεότητι. “(a) The tracks of a flying eagle, (b) and the ways of a snake on a rock, (c) and the paths of a ship travelling the sea, (d) and the ways of a man in youth.” G modifies the syntax of the lines of this verse and varies the words for “ways” in 30:19 and 20a. (M repeats דרך; on the meaning of the repeated “way,” see ABP.) G translates בעלמה (“with a maid”) as ἐν νεότητι (“in youth”), probably for propriety’s sake; similarly V (*in adolescentula*), S (בַּחֲלִמָה), and T (בַּעֲלִמָה). BAP understands “a flying eagle” (for M’s “an eagle in the sky”) to reflect 9:12a and “the ways of a man in youth” to echo 9:12b, which condemns walking in wayward paths.

30:20

G: (a) τοιαύτη ὁδὸς γυναικὸς μοιχαλίδος, (b) ἥ, ὅταν πράξῃ, ἀπονιψαμένη οὐδὲν φησιν πεπραχέναι ἄτοπον. “(a) Such is the way of an adulterous woman, (b) who, when she has done (the deed), after washing says that she has done nothing improper.” G explicates the metaphor of eating



וּמַחֲתָהּ כִּי־הָיָה לֹא־פָעַלְתִּי אֵוֹן: פ 21 תַּחַת שְׁלוֹשׁ  
 רָגְזָה אֶרֶץ וְתַחַת אֲרָבַע לֹא־תוֹכַל שְׂאֵת: 22 תַּחַת־עֶבֶד כִּי יִמְלֹךְ  
 וְנָבַל כִּי יִשְׁבַּע־לֶחֶם: 23 תַּחַת שְׁנוּאָה כִּי תִבְעַל וְשִׁפְחָה כִּי־  
 תִירֶשׁ גְּבֻרָתָהּ: פ 24 אֲרָבַעָה הֵם קִטְנֵי־אֶרֶץ וְהֵמָּה  
 חֲכָמִים מִחֲכָמִים: 25 הִנְמָלִים עִם לֹא־עָז וַיְכִינוּ בְקִיץ לַחֲמָם:  
 26 שְׁפָנִים עִם לֹא־עָצוּם וַיִּשְׁימוּ בַסֵּלַע בֵּיתָם: 27 מֶלֶךְ אֵין  
 לְאֲרָבָה וַיֵּצֵא חֶצֶץ כָּלֹז: 28 שְׂמָמִית בִּידָיִם תִּתְפַּשׁ וְהִיא בְּהִיכָלִי  
 מֶלֶךְ: פ 29 שְׁלֹשָׁה הֵמָּה מִיִּטְיָבִי צֶעֶד וְאֲרָבַעָה מִיִּטְבִּי  
 לָכֵת: 30 לֵישׁ גְּבוּר בְּבֵהֶמָה וְלֹא־יָשׁוּב מִפְּנֵי־כָל: 31 זְרִיר מִתְנַגֵּם

as committing adultery and the accompanying gesture of wiping the mouth as actual postcoital washing.

### 30:21

G uses ordinals, as in 30:15.

### 30:23

G: (a) καὶ οἰκέτις ἐὰν ἐκβάλῃ τὴν ἑαυτῆς κυρίαν, (b) καὶ μισητὴ γυνὴ ἐὰν τύχῃ ἀνδρὸς ἀγαθοῦ. “(a) And (the earth shakes) if a maidservant casts out her own mistress, (b) and if a hateful woman happens to get a good man.” G reverses the order of the stichoi, perhaps to tighten the parallelism between οἰκέτις in 30:22 and οἰκέτις in 30:23 (BAP). For G, a male slave coming to rule (30:22a) means deposing (ἐκβάλλειν) his master, like a slave woman displacing her mistress. G parses תִירֶשׁ as תִרִישׁ (cf. Exod 34:24), hence ἐκβάλλῃ, or understands the G-stem to have this sense. This may be an actual case of exegetical metathesis (see index). Alternatively, the translator may simply not be parsing the forms precisely. Whereas M says just that the hateful woman “gets married,” G says “happens to get a good man.” The latter event, it seems, is just an accident (τύχη), not the expected result of choosing a wife, and, being unpleasant, it disturbs the world only if it befalls a good man, who does not deserve it. G sometimes tries to eliminate implications of absence of retribution that might appear to be allowed for by M; see §3.1.5.2 and the comments on 10:6 and 13:23.



## 30:24

G: σοφώτερα τῶν σοφῶν (“wisest of the wise”) vocalizes מְחִכְמִים מְחִכְמִים. Similarly S מְחִכְמִים מְחִכְמִים.

## 30:28

G: (a) καὶ καλαβώτης χερσὶν ἐρειδόμενος καὶ εὐάλωτος ὢν (b) κατοικεῖ ἐν ὄχυρώμασιν βασιλέως. “(a) The gecko, though holding himself up by (his) hands and easily caught, (b) dwells in fortresses of the king.” ἐρειδόμενος καὶ εὐάλωτος ὢν is a double translation attempting to secure the relevant senses of שָׁתַּתַּן, both of which assume a passive-reflexive N-stem. (ἐρειδόμενος apparently means that the gecko is impeded by the difficulty of holding on to vertical walls.) G has the gecko dwelling “in fortresses” (ὄχυρώμασιν), continuing the martial imagery from 30:27 (BAP).

## 30:29

G ≈ M, but using the ordinal “fourth”; cf. 30:15.

## 30:30–31

G structures the epigram in 30:30–31 as a series of nouns + relative clauses by using relative pronouns or participles.

30:31 קוֹם-אֵל M<sup>OrMSS</sup> V (*qui resistat ei*) ] קוֹם-אֵל M<sup>ALoc</sup> (div)

G: (a) καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὐψυχος (b) καὶ τράγος ἡγούμενος αἰπολίου (c) καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει. “(a) And a cock, who walks about boldly among hens, (b) and a he-goat, who leads the herd, (c) and a king, who delivers a harangue among nations.” The translator pictures creatures who proudly lead their kind. He construes the obscure עֶמּוּ אֵלֶּךְ אֶלְקוֹם as if it were אֵל עֶמּוּ קֶם וּמִלְךְ (“and a king standing before [lit. ‘to’] his people”), though it is unlikely that this was actually in his source. The Greeks viewed the cock as a “proud and pugnacious bird” (Gerleman 1956, 31).

V: (a) (b) = M; (c) *nec est rex qui resistat ei*. “(c) and a king who cannot be resisted.” V construes the Hebrew loosely as אֵל קוֹם עֶמּוּ. V supports the division קוֹם אֵל.

S: (a) (b) = M; (c) מַלְכָּא דְּמַלְכֵּי דְּכָל עַמְּמָא. “(c) and a king who speaks among the peoples.” S 30:31c is based on G.

The Oriental קוֹם-אֵל (followed by several MSS KR) makes most sense of the crux. It means “let one not stand with him,” i.e., antagonistically; see ABP. This is the sense conveyed by V. B. Sanh. 82b identifies “a king with whom one cannot stand” as God.

אוֹתִישׁ וּמִלֶּךְ אֶל־קוֹם עָמוֹ: 32 אִם־נִבְלָתָ בְּהִתְנַשָּׂא וְאִם־זִמּוֹתִ  
יָד לִפֶּה: 33 כִּי מִיֵּן חֻלָּב יֹצֵיא חֲמָאָה וּמִיֵּן־אָף יֹצֵיא דָם וּמִיֵּן  
אֲפִים יֹצֵיא רִיב: פ

31:1 דְּבָרֵי לְמוֹאֵל מֶלֶךְ מִשָּׂא אֲשֶׁר־יִסְרְתּוּ אִמּוֹ:  
2 מִה־בְּרִי וּמִה־בְּרִבְטָנִי וְמִה־בְּרִנְדָּרִי: 3 אֶל־תִּתֵּן לַנָּשִׁים חֵילֶךְ

## 30:32

This verse is best translated, “(a) If you have acted vilely [or ‘foolishly’] by exalting yourself, (b) or if you have schemed, put your hand on your mouth!” The versions had difficulty with this verse and strain to make sense of it in various ways. They do not evidence variants.

G: (a) *ἐὰν πρόη σεαυτὸν εἰς εὐφροσύνην* (b) *καὶ ἐκτείνης τὴν χεῖρά σου μετὰ μάχης, ἀτιμασθήσῃ*. “(a) If you give yourself to pleasure, (b) and stretch out your hand in conflict, you will be disgraced.” This is close to a guess at the meaning of M. In G, the proverb introduces the theme of conflict, which continues in 30:33.

V: (a) *et qui stultus apparuit postquam elatus est in sublime* (b) *si enim intellexisset ori inposuisset manum*. “(a) And one who appears a fool after he was exalted, (b) had he indeed understood, would place a hand on (his) mouth.” In other words, one who becomes a fool after reaching a high station should know enough to keep quiet.

S: *לֹא יִזְוֶה וְלֹא יִשְׁלַח יָדוֹ אֶל־פִּי וְלֹא יִשְׁלַח יָדוֹ אֶל־פִּי*. “(a) Do not covet, that you may not be dishonored, (b) and do not stretch forth your hand to your mouth deceitfully.” The translator took the proverb as a warning against greed. He picked up the theme of disgrace from G but went his own way in interpreting the proverb as a whole.

T: *לֹא תִתְרוֹמֶם דְּלֹא תִיטַפֵּשׁ וְלֹא תוֹשִׁיט אֶידֶךְ לַפּוֹמֶךְ*. “(a) Do not exalt yourself that you not be made stupid, (b) and do not extend your hand to your mouth.” T uses the words of M in a rather random fashion.

## 31:1

G: (a) *Οἱ ἐμοὶ λόγοι εἴρηγνται ὑπὸ θεοῦ*, (b) *βασιλέως χρηματισμός, ὃν ἐπαίδευσεν ἡ μήτηρ αὐτοῦ*. “(a) My words have been spoken by God. (b) An oracle of the king which his mother taught him.” G reads *דְּבָרֵי* (b) An oracle of the king which his mother taught him.” G reads *דְּבָרֵי* (“words of Lemuel”) as *לְמוֹ אֵל* and construes *לְמוֹ* as “by.” This unique rendering is an exegetical maneuver to avoid ascribing this

poem to a sage other than Solomon. ( $\alpha'$  has *Λαμμουν*,  $\sigma'$  has *Ιαμουηλ*, and  $\theta'$  has *Πεβουηλ*. These are probably inner-Greek distortions and phonetic changes.) The word order of מלך משה is reversed. (For other examples of G overriding M's word order, see the comment on 11:21.) As in 30:1, G has Solomon claiming a divine source for his oracle, but here the teaching is conveyed by his mother.

V  $\approx$  M, with *visio* (“prophecy”) for משה.

S: מלך משה מלך משה מלך משה מלך משה. “(a) The words of Muel the king (and) prophet, (b) which his mother taught him, and she said to him.” S parses the first ל of למואל as the authorial ל. For משה, which can mean “prophecy,” S has, by way of metonymy, מלך (“prophet”).

T expresses two meanings of משה by a double translation: נביותא ומרדוּתא (“prophecy and instruction”).

### 31:2

G: (a) τί, τέκνον, τηρήσεις; τί; ῥήσεις θεοῦ. (b) πρωτογενές, σοὶ λέγω, υἱέ. (c) τί, τέκνον ἐμῆς κοιλίας; (d) τί, τέκνον ἐμῶν εὐχῶν; “(a) What, child, will you keep? What? The words of God. (b) O (my) firstborn, I speak to you, (my) son. (c) What, child of my womb? (d) What, child of my vows?” Alternatively: “(a) What, child, will you keep? What? (b) The words of God, O (my) firstborn, I speak to you, (my) son; etc.” (cf. BAP). (In either case, the syntax is rather choppy.) In 31:2a, the translator completes and answers the repeated rhetorical question, thereby introducing an idea entirely absent from M, namely that the son must keep *God’s* words, which, G implies, the mother is teaching, in essence if not verbally. We have here the bold notion of the mother as Torah mediator and teacher. τηρήσεις τί ῥήσεις is a pun of the translator (BHQ).

V  $\approx$  M but rendering Aramaic ברִי as *dilecte* (“beloved”), associating it with ברִי (“to purify,” “choose”). The same etymology is used in Lev. Rab. 12:8 (19a) (C. Gordon 1930, 411).

### 31:3 [לְמַחֲוֹת] מ V (*ad delendos*) (vocal)

We should vocalize לְמַחֲוֹת (“to those [fem] who destroy kings”), parallel to נשים (GKC §53q, Delitzsch, Toy, BHS, ABP).

G: (a) μὴ δῶς γυναιξὶ σὸν πλοῦτον (b) καὶ τὸν σὸν νοῦν καὶ βίον εἰς ὑστεροβουλίαν. “(a) Do not give your wealth to women, (b) nor your mind and life to regret.” G 31:3b is a guess at the obscure Hebrew. GELS glosses the *hapax* ὑστεροβουλίαν as “deliberation after the facts, remorse, wisdom after the events, hindsight.”  $\theta'$  gives the Hebrew a similar sense:

וְדַרְכֵיךָ לְמַחֲוֹת מְלָכִין: 4 אֶל לְמַלְכִּים | לְמוֹאֵל אֶל לְמַלְכִּים  
 שְׁתוּיִין וְלִרְוֹנִים יֵאָיִ שִׁכָּר: 5 פְּנֵי־יִשְׁתָּה וְיִשְׁכַּח מִחֻקֶּךָ וְיִשְׁנֶה דִין  
 כָּל־בְּנֵי־עָנִי: 6 תִּנּוּ־שִׁכָּר לְאוֹבֵד יִיזֵן לְמָרִי נָפֶשׁ: 7 יִשְׁתָּה וְיִשְׁכַּח  
 רִישׁוֹ וְעֵמְלֹ לֹא יִזְכָּר־עוֹד: 8 פֶּתַח־פִּיךָ לְאַלֵּם אֶל־דִּין כָּל־בְּנֵי חָלוֹף:

εἰς μεταμέλειαν (“to repentance,” “to remorse”). M’s מְלָכִין (which has an Aramaic ending) was, not unnaturally, associated with Aramaic מְלָכָא (“counsel,” hence “thought,” “afterthoughts,” and the like), and allows ὑστεροβουλίαν to stand in for the obscure לְמַחֲוֹת as well.

S translates לְמַחֲוֹת מְלָכִין as לַחֲלָא לְמַלְכִּין (“as food of kings”). This is a guess whose function is to match the warning against excessive drinking (in 31:5) with one against (excessive) eating.

T translates this difficult phrase as לְבָנֹת מְלָכִין (“to daughters of kings”). The Targumist probably has Solomon’s wives, including the daughter of Pharaoh, in mind. In any case, S and T are not deriving their renderings from לָחַם, or לְמַחֲוֹת, or לְאַמְהוֹת (see BHQ, as well as the listing of older parsings in Delitzsch).

V’s *ad delendos reges* (“ought to obliterate kings”) parses לְמַחֲוֹת as an infinitive of מַחֲ “wipe away.” This, I think, is M’s intention, and the *pataḥ* marks the H-stem (for which see Jer 18:23 and Neh 13:14).

31:4 יֵאָיִ\* G (μή) ] יֵאָיִ M<sup>Q</sup> V (*ubi*); אֵי M<sup>K</sup> S (a) (M<sup>Q</sup> V: vocal; M<sup>K</sup> S: graph י → ו)

The *ketiv* אֵי (“or”) is impossible in the middle of the clause. The *qere* יֵאָיִ means “where?” which does not make good sense either. (Various proposals are surveyed in ABP.) We should use the *qere* consonants but vocalize יֵאָיִ, a negative particle = G. This particle negates nouns in 1 Sam 4:21 (in a personal name); Job 22:30; Lachish Ost. 2.6 (אֵי דְבָר = “no thing”); and also in Phoenician. Hence: (c) “nor for governors beer.”

G: (a) μετὰ βουλήs πάντα ποιεῖ, (b) μετὰ βουλήs οἰνοπότει. (c) οἱ δυνάσται θυμώδεις εἰσίν, (d) οἶνον δὲ μὴ πινέτωσαν. “(a) Do all things with counsel. (b) Drink wine with counsel. (c) The princes are hot-tempered—(d) let them not drink wine.” G 31:4a replaces M 31:4a with a precept relevant to context, probably in order to avoid mentioning Lemuel (see the comment on 10:1). In G 31:4ab, Hebrew מְלָכִים is twice derived from Aramaic מְלָכָא (“counsel”). G 31:4cd gets the gist of M 31:4bc. In 31:4d, μή = יֵאָיִ, representing the consonants of the *qere*.

V: (a) *noli regibus o Lamuhel noli regibus dare vinum* (b) *quia nullum secretum est ubi regnat ebrietas*. “(a) Not to kings, O Lamuel, give not wine to kings, (b) because there is no secret where drunkenness reigns.” V supplies a different reason for kings to abstain from wine. V associates רזונים with רזים (“secrets”), as does b. Sanh. 70b (C. Gordon 1930, 391).

S: מִלְכֵי מַכְסֵי יַיִן וְכֶסֶד מִלְכֵי מַכְסֵי בִּירָה. “(a) Of kings, Muel, beware, (b) of kings who drink wine, (c) and of rulers who drink beer.” S maintains “Muel” from 31:1, though the preposition ל cannot be functional in the present verse. S’s conjunction ו (with וְ) shows that it saw the conjunction או, because “or” could be translated “and,” but או would be rendered as “where” or “not.”

### 31:5

G substitutes τῆς σοφίας for מַחֲקֶק. In M’s vocalization, מַחֲקֶק means “that which is inscribed,” i.e., the statute. The translator apparently associated the consonantal form with the more frequent מַחֲקֶק, which means “lawgiver.” Since this would be awkward as the direct object of “forget,” G replaced it with the abstract and contextually appropriate “wisdom.”

V’s *iudiciorum* (“judgments”) is close to M.

S’s לַחֲכָמִים (“the lawgiver”) = מַחֲקֶק. T<sup>L</sup> הוֹנֵךְ (“your senses” or “your conduct”) provides a broad term to fit the context.

### 31:6

G’s τοῖς ἐν λύπαις (“to those who are in misery”) arises from the consideration that there is no value in giving strong drink to those who are perishing. It may, however, help dull the pain of the miserable. The other versions too use words for misery: V *maerentibus*; S לַעֲרֵלָה; T לְאֲבִילִי. G is the source for them all. Pinkuss proposes that they read לְאֲבִיל, but ל/ד interchange is unlikely.

S: בִּירָה נִתְּנָה לַעֲרֵלָה וְיַיִן נִתְּנָה לַחֲכָמִים. “(a) Beer is given to mourners, (b) and wine to those bitter of soul.” The passive “is given” (instead of the imperative) makes the verse into a description of a common practice—one apparently associated with mourning—rather than a recommendation to give alcohol to the poor, which the translator might have found questionable.

### 31:8

G: (a) ἀνοιγε σὸν στόμα λόγῳ θεοῦ (b) καὶ κρίνε πάντας ὑγιῶς. “(a) Open your mouth with the word of God (b) and judge everyone soundly.” The

9 פֶּתַח־פִּיךָ שְׁפֹט־צֶדֶק וְדִין עֲנִי וְאֲבִיוֹן: פ 10 אֲשֶׁת־חֵיל  
 מִי יִמָּצֵא וְרָחֵק מִפְּנִינִים מְכָרָה: 11 בֶּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא  
 יִחָסֵר: 12 גָּמְלָתָהּ טוֹב וְלֹא־רָע כֹּל יְמֵי יְחִיָּיהָ: 13 דֶּרֶשָׁה צֶמֶר

king's duty is to pronounce God's teachings and judgments. *λόγῳ θεοῦ* associates *לֵב לֹאֵל* with *אֵל* "God." The translator actively guides the verse's focus to God's Torah. This move recalls G 31:1–2, where the royal teachings are identified with God's. These are what the king should speak in judgment. *ὕμῳ* for *בני חלוף* is puzzling.

V, correctly: *aperi os tuum muto* ("open your mouth for the dumb").

S: *פֶּתַח פִּיךָ בְּכַלֵּם וּמִשְׁפָּט בְּכָל־בְּנֵי חָלָף* (a) "Open your mouth in a word of truth (b) and judge all wicked sons." The logic behind the rendering of the *hapax* *חלוף* as "wicked" is that the wicked are what one naturally judges. BAP points to the expression *ὕμῳ κρίνειν* ("to judge soundly") in Plato's *Republic* 409a, but this seems like a rather abstruse reference and in any case does not explain the idiom's use here.

T: (a) *פתח פומך להלין דלא מסטו דין*. "(a) Open your mouth to/for those who do not pervert justice." It is hard to see this rendering as even "inspired" by S (BHQ). It is just an attempt to give moralizing context to *לֹאֵל*. The versions struggle to make sense of *לֹאֵל*, though *אֵלִים* was well-known to G translators. It may have seemed illogical to enjoin the king to speak "to the dumb," since the dumb would have no greater need to be spoken to than anyone else. It is unlikely that G, S, and T have Aramaic *למלא* "to the word" (BHQ). The expected form is *למלתא*.

After 31:9, G continues with 25:1–29:27.

### 31:10–31

Prov 31:10–31 is an encomium on the Woman of Strength. G's understanding of this poem will be described in the following notes. The translator emphasizes the benefits the woman brings her husband, and her real achievement is not her own peace of mind but his (see especially 31:21).


Starting with 31:13, G uses mostly aorist forms mixed with present-tense ones in a way that does not allow for temporal distinctions. With respect to indicative forms, G-Proverbs is fairly consistent in using aorist forms for the Hebrew perfect and *wayyiqtol* and present and

future forms for the Hebrew imperfect. The aorists in G 31:10–31 give the poem the sound of a eulogy, though this is not carried through consistently. The translator will also use a participial construction for a finite verb.

### 31:10

G: (a) Γυναῖκα ἀνδρείαν τίς εὕρήσει; (b) τιμιωτέρα δέ ἐστιν λίθων πολυτελῶν ἢ τοιαύτη. “(a) A capable woman who can find? (b) And her sort is more valuable than precious stones.”

G describes the woman as ἀνδρείαν, a term used frequently to denote vigor and efficacy. G cautiously avoids speaking of the woman’s “price,” mentioned figuratively in M, lest this be misunderstood in an indelicate fashion.

S: (a) = M; (b) . “(b) for she is more precious than precious stones that have no match.” S also avoids saying that the woman has a price.

### 31:11

G: (a) θαρσεῖ ἐπ’ αὐτῇ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς, (b) ἡ τοιαύτη καλῶν σκύλων οὐκ ἀπορήσει. “(a) The heart of her husband finds courage in her. (b) Such a one [fem] does not lack good booty.” G’s use of θαρσεῖ in 31:11a implies that the woman gives her husband courage and confidence. In conjunction with 31:11a, G 31:11b implies that she is rewarded for doing so. G maintains the military connotations of M’s לָלַשׁ (“booty”) while adding a cautionary “good.” By making the woman the subject in 31:11b (in spite of the masculine gender of the Hebrew verb), G imbues her with an aura of power even greater than she has in M and enhances the connotations of valor evoked by ἀνδρείαν in 31:10.

S clarifies the metaphorical לָלַשׁ as מִשְׁכָּן (“stores”).

### 31:12 M<sup>AY</sup> ] M<sup>L</sup> (vocal err)

G: (a) ἐνεργεῖ γὰρ τῷ ἀνδρὶ ἀγαθὰ (b) πάντα τὸν βίον. “(a) For she produces good for (her) husband (b) all (her) life.” G omits the possessive pronouns (unnecessary in Greek) and eliminates “and not evil” as superfluous.

### 31:13 M V (*consilio ... suarum*) ] S ( (graph ב → כ))

G *μηρυομένη* (“wind off thread”) is, as BHQ says, a more specific term than דרשה for the task of weaving. *בחפץ* is translated *εὐχρηστον* (“use-

וּפְשָׁתִים יִתְעַשׂ בַּחֲפֶז כַּפִּיהָ: 14 הִיָּתָה כְּאֶנְיוֹת סוֹחֵר מִמָּרְחָק  
 תָּבִיא לַחֲמָה: 15 וְתָקַם | בְּעוֹד לַיְלָה וְתִתֵּן טָרֶף לְבֵיתָהּ וְחָק  
 לְנַעֲרֹתֶיהָ: 16 זְמַמָּה שָׂדֶה וְתִקְחֶהּ מִפְּרִי כַּפִּיהָ 'נִטְעָה' כָּרֶם:  
 17 חֲגֶרָה בְּעוֹז מִתְנִיָּה וְתֹאמַר זִרְעוּתֶיהָ: 18 טַעְמָה כִּי־טוֹב סִחְרָה  
 לֹא־יִכְבֶּה 'בְּלִיל' גֶּרָה: 19 יָדֶיהָ שִׁלְחָה בְּכִישׁוֹר וְכַפִּיהָ תִּמְכּוּ פֶלֶד:  
 20 בָּפָה פֶּרֶשָׁה לַעֲנִי וְיָדֶיהָ שִׁלְחָה לְאֲבִיוֹן: 21 לֹא־תִירָא לְבֵיתָהּ  
 מִשְׁלֹג כִּי כָל־בֵּיתָהּ לְבָשׁ שָׁנִים: 22 מִרְבֵּדִים עֲשֶׂתָהּ־לָּהּ שֵׁשׁ

fully”), less for alliteration with ταῖς χερσίν (contrary to BHQ) than to make sense of a word that usually means “with pleasure” or “willingly.” Though the woman’s zest in her labors is indeed one of the virtues for which she is praised (her attitudes are antithetical to the sluggard’s), the practical-minded translator finds her usefulness more significant.

*V consilio manuum suarum* (“by the counsel of her hands”) understands חֲפֶז as what she wishes to do, hence her counsel or planning.

S: (a) = M; (b) אֲבֹהָהּ אֶת־כַּפֵּיהָ כְּחֶפְזָהּ. “(b) and the work of her hands is according to her wish.” S witnesses to כַּחֲפֶז and reshapes the sentence accordingly. T = M.

### 31:15

G understands חֶק as “command,” “order” and gives it a related sense: ἔργα (“work assignments”). S חֲבֹרָה = G.

### 31:16 נטעה M<sup>Q</sup> ] נטע M<sup>K</sup> (logic)

It is doubtful that the third feminine singular perfect would have intentionally been written נטע. (The writing without the *heh* occurs occasionally with verbs III-h, but these represent the archaic *-āt* ending.) In any case, נטעה is correct. BHS proposes נטע, but the infinitive absolute is not used elsewhere in the poem. I suggest that a scribe changed נטעה to נטע with the passive נטע in mind, intending to say, “a vineyard was planted,” for it may have seemed illogical that the lady of the manor would have literally done the planting herself. This is a form of hypercorrection.

### 31:17

G adds εἰς ἔργον (“for work”) at the end to make it clear that the meta-



phors of girding loins and strengthening hands refer to preparations for work, not war.

31:18 בליל M<sup>K</sup> ] בלילה M<sup>Q</sup> (norm)

The *qere* is a normalization of the archaic and rare בליל.

31:19

The versions all derive כישור (“spindle”) from כשׁר “be useful” or “successful”: G ἐπὶ τὰ συμφέροντα (“things that are useful”); α’, σ’, θ’ ἀνδρεία (“capable”); V *fortia* (“strong things”); S כחֲסִידָא (“skill”); T כושרא (“skill”).

31:20

G: (a) χεῖρας δὲ αὐτῆς διήνοιξεν πένητι, (b) καρπὸν δὲ ἐξέτεινεν πτωχῷ. “(a) Her hands she opened to the poor, (b) and she extended fruit to the poor.” G has the woman extending *fruit* to the poor, rather than “her hands,” as in M. G makes it clear just what was in her hands.

31:21

G: (a) οὐ φροντίζει τῶν ἐν οἴκῳ ὁ ἀνὴρ αὐτῆς, ὅταν που χρονίζει, (b) πάντες γὰρ οἱ παρ’ αὐτῆς ἐνδιδύσκονται. “(a) Her husband does not worry about those who are in his house, whenever he tarries (away from home), (b) because those who are with her are well clothed.” G makes the husband the one who need not worry (similarly V). G further eliminates snow as a cause of concern, since this would be irrelevant to Alexandrian Jews.

S: וְהַחֲסִידִים לֹא יִשְׁכַּחַם. וְהַחֲסִידִים לֹא יִשְׁכַּחַם. וְהַחֲסִידִים לֹא יִשְׁכַּחַם. “(a) And the members of her household are not worried about snow, (b) because they are all clothed in scarlet.” Like G, S places focus on the family’s possible worries rather than the woman’s.

31:22

G: (a) δισσὰς χλαίνας ἐποίησεν τῷ ἀνδρὶ αὐτῆς, (b) ἐκ δὲ βύσσου καὶ πορφύρας ἑαυτῇ ἐνδύματα. “(a) She made for her husband a two-ply mantle, (b) and from linen and purple (she made) clothing for herself.” G understands שנים (from the end of M 31:21) as שְׁנַיִם (“two,” hence “double”); similarly V *duplicibus*, but reading it as part of 31:21. G parses לָהּ (in M: “herself”) as Aramaic לָהּ (“for him”), which it then explicates as “her husband.” The translator is again emphasizing that the woman serves her husband’s needs.

וְאַרְגָּמָן לְבוּשָׁה: 23 נֹדַע בְּשַׁעְרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עַם־זִקְנֵי־אֶרֶץ:  
 24 סָדִין עֲשֵׂתָה וְתִמְכֹּר וְחָגֹר נָתַנָּה לְכַנְעָנִי: 26 פִּיהָ פִּתְחָהּ  
 בְּחִכְמָה וְתוֹרַת־חֹסֶד עַל־לִשׁוֹנָה: 25 עֲזוּהָ דָר לְבוּשָׁה וְתִשְׁחָק  
 לַיּוֹם אַחֲרוֹן: 27 צוּפִיהָ הַלִּיכוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֵאכֹל:  
 28 קָמוּ בְנֵיהָ וַיֹּאשְׁרוּהָ בַּעֲלָהּ וַיְהִלְלָהּ: 29 רַבּוֹת בָּנוֹת עָשׂוּ חֵיל

## 31:23

G: (a) περίβλεπτος δὲ γίνεται ἐν πύλαις ὁ ἀνὴρ αὐτῆς, (b) ἡνίκα ἂν καθίσῃ ἐν συνεδρίῳ μετὰ τῶν γερόντων κατοίκων τῆς γῆς. “(a) Her husband is notable in the gates (b) whenever he sits in council with the elders who dwell in the land.” G enhances the husband’s status—he is περίβλεπτος—“notable,” lit. “looked at from all sides.” He sits in the gates, G explains, not for leisure but for service in the city assembly. συνέδριον is added or introduced here and in 11:13; 15:22; 22:10 (2x); 24:8; 27:22. The assembly was clearly an important part of the communal life of the translator (see 15:22). This is not the Sanhedrin in Jerusalem (contrary to Cook 1999a, 151), for the statement is pertinent to all male readers, or at least “the elders who dwell in the land” (31:23b), not only the (traditionally) seventy-one men in the Sanhedrin. Possibly these are formally recognized local assemblies (also called συνέδρια, see Mark 13:9 = Matt 10:17), which had judicial authority in Palestine. But the translator may equally well be thinking of informal gatherings of elders to discuss communal affairs, conduct business, and adjudicate conflicts. In 31:23 the assembly is said to meet in the city gate, though this may be a carryover from the Hebrew and not a reflection of contemporary Hellenistic practice.

V translates זִקְנֵי as *senatoribus* (“senators”), reflecting the same idea as G about the setting of the husband’s activities.

S says that her husband is known בְּחַטָּא מְדִינָא (“in the cities”), giving “gates” a meaning it has in Deuteronomy and elsewhere (though S does not translate it that way in the Pentateuch).

## 31:26 verse order 26–25 G ] 25–26 M S (assim)

In G, the *γ*-verse (G 31:26 = M 31:25) follows the *פ*-verse (G 31:25 = M 31:26). G uses the alternative, and earlier, alphabetic order found in Lam 2; 3; 4; and Ps 10 and in some epigraphic abecedaries. It must have been present in G’s source text, since there was no motive for switching the verses in translation. The change probably took place in the M-trans-

mission, since M's order is the usual one and is standard in postexilic usage. Another motive for the switch could have been that M's order keeps the lines about clothing together.

G (25): (a) στόμα αὐτῆς διήνοιξεν προσεχόντως καὶ ἐννόμως (b) καὶ τάξιν ἐστείλατο τῇ γλώσσῃ αὐτῆς. “(a) She opened her mouth attentively and lawfully, (b) and she controlled [lit. ‘set order to’] her tongue.” In M, the woman speaks as a teacher—“the teaching of kindness is on her tongue”—whereas in G she speaks obediently and cautiously.

### 31:25

G: (26a) = M; (b) καὶ εὐφράνθη ἐν ἡμέραις ἐσχάταις. “(b) and she rejoiced [aor] in the last days.” The last days are the end of her life. M's “she *laughs* at the latter day” must have seemed overconfident.

### 31:27

G: (a) στεγναὶ διατριβαὶ οἴκων αὐτῆς, (b) σῖτα δὲ ὀκνηρὰ οὐκ ἔφαγεν. “(a) The ways of her household are covered, (b) and she has not eaten lazy food.” ה"פצ can mean “cover” (in the D-stem) or “watch” (in the G-stem). The translator uses the first meaning (actually, a distinct root). If διατριβαί means “way of life, practices,” then στεγναί (“covered”) must be a metaphor for “careful” (GELS). If it means “place of habitation, haunts” (also GELS), as in Lev 13:46, then “covered” can be understood literally: “Ils sont bien couverts, les séjours de sa maison” (BAP). On the plural of οἴκων, see the comment on 7:8.

S: הַדְּבָרִים הַלְלוּ אֶת הַבַּיִת וְלֹא אָכַל בָּרֶחֱלִי א. “(a) The ways of her house are revealed, (b) and she did not eat her bread slothfully.” S construes צופיה as הִי נִפְצָה (lit. “is seen”). S tries to explicate the figure “bread of sloth” (which is actually a clever metaphor in which food represents good or bad qualities; cf. 9:5, 17; 20:17; 23:3), but the result is a rather stilted literalism, giving the impression that her virtue is that she avoids lingering over meals.

### 31:28

G: (a) [≈ M 31:26a] τὸ στόμα δὲ ἀνοίγει σοφοῖς [G<sup>BS</sup>; var: σοφῶς G<sup>A</sup>] καὶ νομοθέσμως, (b) [≈ M 31:26b] ἡ δὲ ἐλεημοσύνη αὐτῆς [≈ M 31:28a] ἀνέστησεν τὰ τέκνα αὐτῆς, καὶ ἐπλούτησαν, (c) [≈ M 31:28b] καὶ ὁ ἀνὴρ αὐτῆς ἤνεσεν αὐτήν. “(a) [≈ M 31:26a] She opens her mouth to the wise [var: ‘wisely’] and in accordance with the law. (b) [≈ M 31:26b] And her kindness [≈ M 31:28a] raised her children, and they grew rich. (c) [≈

וְאֵת עָלִית עַל-כִּלְנָה: 30 שָׁקַר הַחֹן וְהַבֵּל הִפִּי אִשָּׁה יִרְאֵת-יְהוָה  
הִיא תִתְהַלֵּל: 31 תִּנּוּלָה מִפְּרִי יָדֶיהָ וַיְהִלְלוּהָ בַּשְּׁעָרִים מַעֲשֶׂיהָ:

M 31:28b] And her husband praised her.” G 31:28 is a blend of M 31:26 and 28 that probably arose by misreading of a Hebrew text. The changes were caused by (1) duplication and displacement of M 31:26 (present in G 31:26 in a different form); (2) a construal of קמו as a causal; and (3) an association of ויאשרוה with the root עש"ר. The third confusion was due to the weakening of the gutturals in the first century BCE. Consequently, ויעשרוה lost its then-meaningless suffix, whether in transmission or translation. The adverb νομοθέσμως (a *hapax*) represents ותורה (= M). Similarly in G 31:26, the translator adds an adverb meaning *lawfully*, namely, ἐννόμως.

Of the variants σοφοῖς and σοφῶς, the latter (though preferred by Rahlfs) looks like an adjustment to M. When read with σοφοῖς, the verse presents the interesting picture of the capable woman instructing wise men in God’s word. She is a teacher of Torah also in G 31:2, though that role is elided in G 31:26.

### 31:29

G: (a) Πολλαὶ θυγατέρες ἐκτήσαντο πλοῦτον, (b) πολλὰί ἐποίησαν δυνατά, (c) σὺ δὲ ὑπέρκεισαι καὶ ὑπερῆρας πάσας. “(a) Many daughters have acquired wealth; (b) many have done mighty deeds, (c) but you have surpassed and exceeded all (of them).” G 31:29a and 29b bring out the two meanings of חיל: “wealth” and “power.” G 31:29a (like 31:31a) assumes that women can amass wealth of their own, as was possible in the Hellenistic world. In G 31:29c, ὑπέρκεισαι and ὑπερῆρας are an emphatic double translation of עלית.

S: וְאֵת עָלִית עַל-כִּלְנָה: 30 שָׁקַר הַחֹן וְהַבֵּל הִפִּי אִשָּׁה יִרְאֵת-יְהוָה. “(a) And many of her daughters have acquired wealth, (b) but you have surpassed them all.” By adding “her” in 31:29a, S suggests that the capable woman’s own daughters follow in her enterprising footsteps. In S 31:29b, however, the switch to “you” and the favorable comparison of the woman to her own daughters makes no sense.

### 31:30

G: (a) ψευδεῖς ἀρέσκαιαι καὶ μάταιον κάλλος γυναικός. (b) γυνὴ γὰρ συνετὴ εὐλογεῖται, (c) φόβον δὲ κυρίου αὕτη αἰνεῖται. “(a) Desires for favor

are deceitful and the beauty of woman is vain. (b) For it is the intelligent woman that is praised. (c) Let her praise the fear of the Lord.”

In G 31:30a, חן is given a unique translation, the *hapax ἀρέσκεια*. χάρις, its usual translation, is a reward for wisdom and virtue (G 3:3, 22; 13:15; etc.), not something that could be called deceitful. The translator added “of woman” to indicate that not all beauty, but only a woman’s, is to be denigrated, probably because female beauty arouses male sexual desire.

G 31:30bc is a double translation of M 31:30b, each component offering a different interpretation of that line. G first provides an epithet that sums up the woman’s qualities as described in the poem, then praises her most important virtue, the fear of God. The woman is said to do the praising of this virtue to indicate that she embraces it. In G 31:30c, the passive of תתהלל is replaced by the active, because what is important to the ideal is not the receiving of praises but the teaching of virtues.

G’s γυνή συνετή does not represent the anomalous אשת בינה or אשה גבונה, as Toy suggests. Rofé (2002) proposes that G’s source text read אִשָּׁה מְשַׁכֶּלֶת. G συνετός and συνιέναι often represent forms of שָׁכַל, which means both “to be intelligent” and “to succeed.” Rofé argues that מְשַׁכֶּלֶת is the original and was replaced by יְרֵאתָ יְהוָה in order to imbue the woman with the quality of piety, otherwise unmentioned in the poem. But in 19:14 G treats אִשָּׁה מְשַׁכֶּלֶת quite differently, making it less likely that מְשַׁכֶּלֶת was in the source text.

### 31:31

G: (a) δότε αὐτῇ ἀπὸ καρπῶν χειλέων [G<sup>BSA</sup> MSS; var: χειρῶν G<sup>Complut</sup> Rahlfs SyrH] αὐτῆς, (b) καὶ αἰνεῖσθαι ἐν πύλαις ὁ ἀνὴρ αὐτῆς. “(a) Give her from the fruits of her lips [var: ‘hands’], (b) and let her husband be praised in the gates.” Rahlfs accepts the hexaplaric χειρῶν, but, as BAP observes, “fruit of the lips” is equivalent to פֶּה פִּי (‘fruit of the mouth’), an established usage (12:14; 13:2; 18:20). G’s notion that it is her husband who is praised in the gates was inspired by 31:23, which says that he is “known” or “notable.” “Gates” in both verses may have suggested to the translator that they describe the same event.



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1. These are phenomena that occurred in Hebrew, not necessarily in M. The ones that happened in Hebrew but not in M are attested in the other versions (G S V T etc.).

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2. Citations of Greek words in this index refer to cognate forms as well.

3. For this lemma, I use single underlining to mark components (verses or stichoi) that I consider to have a Hebrew source (as argued in the commentary) and double underlining to mark components that arose in translation or in the Greek transmission. Components in which there is no evidence either way are left unmarked.

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4. Some items in “explication” may belong in this category as well.

5. Only a few of the many examples of this phenomenon are listed here.

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6. Sandwiching is the creation of a new proverb by inserting a stich or two within an existing couplet.

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וְאֵת עֲלִית עַל־כְּלָנָה: 30 שֶׁקֶר הֶחָזן וְהַבֶּל הִיפִּי אִשָּׁה יִרְאֶת־יְהוָה  
הִיא תִתְהַלֵּל: 31 תִּנּוּ־לָהּ מִפְּרֵי יָדֶיהָ וַיִּהְלָלוּהָ בַּשְּׁעָרִים מַעֲשֶׂיהָ:

2 מַה־בָּרִי וּמַה־בֶּרֶבְטָנִי וּמַה בֶּר־נִדְרֵי: 3 אֶל־תִּתֵּן לְנָשִׁים חִלָּף  
 וְדַרְכֶּיךָ לְמַחֲוֹת מְלָכִין: 4 אֶל לְמַלְכִּים | לְמוֹאֵל אֶל לְמַלְכִּים  
 שְׁתוּ־יֵין וּלְרוֹזְנִים אֵי שָׁכֵר: 5 פֶּן־יִשְׁתָּה וְיִשְׁכַּח מִחֻקֶּךָ וְיִשְׁנֶה דִין  
 כָּל־בְּנֵי־עָנִי: 6 תִּנּוּ־שֹׁכֵר לְאוֹבֵד וְיֵין לְמָרִי נֶפֶשׁ: 7 יִשְׁתָּה וְיִשְׁכַּח  
 רִישׁוֹ וְעִמְלּוֹ לֹא יִזְכַּר־עוֹד: 8 פֶּתַח־פִּיךָ לְאֵלִים אֶל־דִּין כָּל־בְּנֵי חָלוֹף:  
 9 פֶּתַח־פִּיךָ שֹׁפֵט־צֶדֶק וְדִין עָנִי וְאֶבְיוֹן: פ 10 אֶשְׁתַּחֲוֶה  
 מִי יִמְצָא וְרָחֵק מִפְּנִינִים מְכָרָה: 11 בֶּטַח בָּהּ לֵב בַּעֲלָהּ וְשִׁלָּל לֹא  
 יִחְסֹר: 12 גְּמַלְתָּהּ טוֹב וְלֹא־רָע כָּל יְמֵי חַיֶּיהָ: 13 דִּרְשָׁה צָמֵר  
 וּפְשָׁתִים וְתַעֲשׂ בַּחֲפֶץ כַּפֶּיהָ: 14 הִיטָה כְּאֲנִיּוֹת סוֹחֵר מִמֶּרְחֹק  
 תָּבִיא לַחֲמָה: 15 וְתָקַם | בָּעוֹד לַיְלָה וְתִתֵּן טָרֶף לְבֵיתָהּ וְחֹק  
 לְנַעֲרֹתֶיהָ: 16 זָמְמָה שָׂדֶה וְתִקְחָהּ מִפְּרִי כַּפֶּיהָ 'נִטְעָה' כָּרִם:  
 17 חֲגֹרָה בַּעֲזוֹ מִתְּנֶיהָ וְתֹאמַץ זַרְעוֹתֶיהָ: 18 טָעְמָה כִּי־טוֹב סִחְרָה  
 לֹא־יִכְבֶּה 'בַּלִּיל' נָרָה: 19 יְדִיהָ שִׁלְחָה בִּכְשִׁיּוֹר וְכַפֶּיהָ תִּמְכוּ פֶלֶךְ:  
 20 בָּפָה פִּרְשָׁה לְעָנִי וְיְדִיהָ שִׁלְחָה לְאֶבְיוֹן: 21 לֹא־תִירָא לְבֵיתָהּ  
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 וְאַרְגָּמָן לְבוּשָׁה: 23 נוֹדַע בַּשָּׁעָרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עַם־זִקְנֵי־אַרְץ:  
 24 סָדִין עֲשֹׂתָה וְתִמְכֹּר וְחָגוֹר נָתַנָּה לְכַנְעָנִי: 26 פִּיהָ פֶּתַחַח  
 בַּחֲכָמָה וְתוֹרַת־חֹסֶד עַל־לְשׁוֹנָה: 25 עֲזוּהָ דֶרֶךְ לְבוּשָׁה וְתִשְׁחֹק  
 לְיוֹם אַחֲרוֹן: 27 צוּפִיהָ הִלִּיכּוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל:  
 28 קָמוּ בָנֶיהָ וַיֹּאשְׁרוּהָ בַּעֲלָהּ וַיְהַלְלֶהָ: 29 רַבּוֹת בָּנוֹת עָשׂוּ חֵיל

M<sup>Q</sup> אֵי ] G (μῆ) אֵי 31:4 || M V (ad delendos) (vocal) || 31:3 ] 'למחות' 31:3  
 V (ubi) או M<sup>K</sup> S (α) (M<sup>Q</sup> V: vocal; M<sup>K</sup> S: graph י → ו) || 31:12 חַיֶּיהָ M<sup>AY</sup> ]  
 \*כחפץ ] M V (consilio ... suarum) בחפץ 31:13 || M<sup>L</sup> חַיֶּיהָ (vocal err) ||  
 S (logic) M<sup>K</sup> נטע ] M<sup>Q</sup> נטעה 31:16 || (graph כ → ב) (سنة) S  
 || 31:18 M<sup>K</sup> בליל ] M<sup>Q</sup> בלילה (norm) || 31:26 verse order 26–25 G ] 25–26  
 M S (assim)



14 דֹּר | חֲרָבוֹת שֵׁנוֹ וּמֵאֲכָלוֹת מִתְּלַעְתְּיוֹ לֶאֱכֹל עֲנִיִּים מֵאֶרֶץ  
 וְאֲבִיוֹנִים מֵאֲדָם: פ 15 לַעֲלוֹקָה | שְׂתֵי בָנוֹת הֵב |  
 הֵב שְׁלוֹשׁ הֵנָּה לֹא תִשְׁבַּעְנָה אַרְבַּע לֹא־אָמְרוּ הֹזֵן: 16 שְׁאוֹל־  
 וְעָצָר רַחֵם אֶרֶץ לֹא־שִׁבְעָה מַיִם וְאֵשׁ לֹא־אָמְרָה הֹזֵן: 17 עֵין |  
 תִּלְעַג לְאָבִי וְתִבּוֹז לְיִקְהָת־אִם יִקְרוּהָ עֲרִבִי־נַחַל וַיֵּאֲכָלוּהָ בְּנֵי־  
 נֶשֶׁר: פ 18 שְׁלֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנּוּ וְאַרְבַּע לֹא  
 יִדְעֻתִּים: 19 דֶּרֶךְ הַנֶּשֶׁר | בְּשָׁמִים דֶּרֶךְ נָחֵשׁ עָלֵי צוּר דֶּרֶךְ־אֲנִיָּה  
 בְּלִבִּים וְדֶרֶךְ גִּבּוֹר בַּעֲלֻמָּה: 20 כֵּן | דֶּרֶךְ אִשָּׁה מִנְּאֻפֶּת אֲכָלָה  
 וּמַחֲתָה פִּיהָ וְאָמְרָה לֹא־פָעַלְתִּי אֵין: פ 21 תַּחַת שְׁלוֹשׁ  
 רִגְזָה אֶרֶץ וְתַחַת אַרְבַּע לֹא־תוּכַל שְׂאֵת: 22 תַּחַת־עֶבֶד כִּי יִמְלֹךְ  
 וְנָבֵל כִּי יִשְׁבַּע־לֶחֶם: 23 תַּחַת שְׁנוּאָה כִּי תִבְעַל וְשִׁפְחָה כִּי־  
 תִירֵשׁ גְּבִרְתָּהּ: פ 24 אַרְבַּעָה הֵם קִטְנֵי־אֶרֶץ וְהֵמָּה  
 חֲכָמִים מִחֲכָמִים: 25 הַנְּמָלִים עִם לֹא־עָז וַיְכִינוּ בְּקִיץ לַחֲמָם:  
 26 שְׁפָנִים עִם לֹא־עָצוֹם וַיִּשְׁיִמוּ בִּסְלַע בֵּיתָם: 27 מֶלֶךְ אֵין  
 לְאַרְבָּה וַיֵּצֵא חֲצֵץ כָּלוֹ: 28 שְׁמֵמִית בִּידִים תִּתְּפֹשׁ וְהִיא בְּהִיכְלִי  
 מֶלֶךְ: פ 29 שְׁלֹשָׁה הֵמָּה מִיִּטְיָבִי צֶעֶד וְאַרְבַּעָה מִיִּטְבִּי  
 לָכֶת: 30 לִישׁ גִּבּוֹר בְּבִהְמָה וְלֹא־יָשׁוּב מִפְּנֵי־כָל: 31 זְרִזִּיר מִתְּנַנִּים  
 אוֹ־תִישׁ וּמֶלֶךְ וְאֵל־קוֹם עֲמוֹ: 32 אִם־נִבְלָתָ בְּהַתְּנִשָּׂא וְאִם־זִמּוֹת  
 יָד לִפְהָ: 33 כִּי מִיִּן חֶלֶב יוֹצִיא חֲמָאָה וּמִיִּן־אֶף יוֹצִיא דָם וּמִיִּן  
 אֲפִים יוֹצִיא רִיב: פ  
 31:1 דַּבְּרִי לְמוֹאֵל מֶלֶךְ מִשָּׂא אֲשֶׁר־יִסְרְתוּ אִמּוֹ:

30:14 M S (مصحف) \*ואביונם G (τοὺς πένητας αὐτῶν) (orth or gram) || 30:16 M S (نحو) \*מים G (ὕδατος καὶ ὕδωρ) (dittog) || 30:17 M<sup>Erfurt 1</sup> לִיקְהָת־ M<sup>ALY</sup> (vocal) || 30:18 M<sup>K</sup> וארבע M<sup>Q</sup> (norm, assim) || 30:31 M<sup>OrMSS V</sup> אלקום M<sup>ALoc</sup> (div) (qui resistat ei)

מֵעֵנָה: 20 חֲזִיתַי אִישׁ אֶץ בְּדַבְרֵי תַקְוָה לְכַסִּיל מִמֶּנּוּ: 21 מִפְּנֵי  
 מִנְעַר עֲבָדוֹ וְאַחֲרִיתוֹ יִהְיֶה מִנּוֹן: 22 אִישׁ־אֶף יִגְרֶה מִדּוֹן וּבַעַל  
 חֲמָה רַב־פֶּשַׁע: 23 גִּאֲוֹת אָדָם תִּשְׁפִּילֵנּוּ וּשְׁפִלְרוּחַ יִתְמָד כְּבוֹד:  
 24 חוֹלֶק עִם־גָּנֹב שׁוֹנֵא נַפְשׁוֹ אֱלֹהִים יִשְׁמַע וְלֹא יִגִּיד: 25 חֶרֶד־תֶּ  
 אָדָם יִתֵּן מוֹקֵשׁ וּבוֹטֵחַ בִּיהוָה יִשְׁגֹּב: 26 רַבִּים מִבְּקָשִׁים פְּנִי־מוֹשֵׁל  
 וּמִיהוָה מִשְׁפָּט־אִישׁ: 27 תוֹעֲבַת צְדִיקִים אִישׁ עוֹל וְתוֹעֲבַת רָשָׁע  
 יִשְׂר־דָּרָךְ: פ

דְּבָרִי | אֲגִיד בְּיָקָה

30:1

1 הַמֶּשֶׁא נָאֻם הַגִּבֹּר לְאִיתִי אֵל לְאִיתִי אֵל וְאֶכְלֶ: 2 כִּי בַעַר אֲנֹכִי  
 מֵאִישׁ וְלֹא־בִינָת אָדָם לִי: 3 וְלֹא־לְמִדָּתִי חֲכָמָה וְדַעַת קְדָשִׁים  
 אֲדַע: 4 מִי עָלָה־שָׁמַיִם | וַיֵּרֶד מִי אֶסְף־רוּחַ | בַּחֲפָזִי מִי צָרָר־  
 מִים | בִּשְׁמָלָה מִי הַקִּים כָּל־אֶפְסֵי־אָרֶץ מִה־שָׁמַיִם וּמִה־שָׁם־בָּנוּ  
 כִּי תִדַּע: 5 כָּל־אֲמֶרֶת אֱלֹהִים צְרוּפָה מִגֵּן הוּא לְחֹסִים בּוֹ: 6 אֶל־  
 תוֹסֵף עַל־דְּבָרֵי פִן־יוֹכִיחַ בֶּן־וְנִכְזָבֶת: פ 7 שְׁתִּים  
 שְ�אֵלֹתִי מֵאֲתָד אֶל־תִּמְנַע מִמֶּנִּי בְטָרִם אֲמוֹת: 8 שׁוּא | וּדְבַר־כָּזָב  
 הִרְחִק מִמֶּנִּי רָאשׁ וְעֶשֶׂר אֶל־תִּתֶּן־לִי הִטְרִיפֵנִי לֶחֶם חֲקִי: 9 פֶּן  
 אֲשַׁבֵּעַ | וְכַחֲשֵׁתִי וְאֲמַרְתִּי מִי יְהוָה וּפֶן־אֲוַרֵשׁ וּגְנַבְתִּי וְתִפְשֵׁתִי  
 שֵׁם אֱלֹהִי: פ 10 אֶל־תִּלְשֵׁן עֶבֶד אֶל־אֲדֹנָיו פֶּן־יִקְלָלֶךָ  
 וְאֲשַׁמְתִּי: 11 דֹּר אֲבִיו יִקְלָל וְאֶת־אִמּוֹ לֹא יִבְרָךְ: 12 דֹּר טָהוֹר  
 בְּעֵינָיו וּמִצָּאָתוֹ לֹא רַחֵץ: 13 דֹּר מִה־רָמּוֹ עֵינָיו וְעַפְעָפּוֹ יִנְשָׂאוּ:

מֵעֵנָה יקָה 30:1 || (כ → graph ג) (ὀρύσσει) G יִכְרָה [ (חֲכִי) M S יגָרָה 29:22  
 הַמֶּשֶׁא נָאֻם ] הַמֶּשֶׁא נָאֻם || (ח → graph ה) (καὶ δεξιόμενος) G יִקָּח [ (מֶ) M  
 ] 'לְאִיתִי אֵל לְאִיתִי אֵל' || (syntax, accent) M הַגִּבֹּר [ 'הַגִּבֹּר' ] || M (accents)  
 לְאִיתִי אֵל לְאִיתִי אֵל > G S (M: div; G S: haplog) M; לְאִיתִי אֵל לְאִיתִי אֵל  
 (accents) || G וְאֶכְלֶ [ (vocal) M וְאֶכְלֶ ] || 30:9 M S יְהוָה (חֲכִי)  
 M<sup>K</sup> אֲדֹנָיו [ (graph 1 → ח, ו → ז) || 30:10 G (ὀρᾶ) יִחֲזֶה ]

לְשׁוֹן: 24 גִּזְלָהּ | אָבִיו וְאִמּוֹ וְאָמַר אֵין־פֶּשַׁע חֶבֶר הוּא לְאִישׁ  
 מִשְׁחִית: 25 רַחֲב־נֶפֶשׁ יִגְרָה מִדּוֹן וּבֹטַח עַל־יְהוָה יִדְשֵׁן: 26 בּוֹטַח  
 בְּלִבּוֹ הוּא כִסִּיל וְהוֹלֵךְ בְּחִכְמָה הוּא יִמְלֹט: 27 נֹתֵן לָרֶשׁ אֵין  
 מַחְסוֹר וּמַעֲלִים לַעֲיִזוֹ רַב־מְאֵרוֹת: 28 בְּקוֹם רָשָׁעִים יִסְתָּר אָדָם  
 וּבְאֲבָדָם יִרְבוּ צַדִּיקִים: 1:29 אִישׁ תּוֹכַחוֹת מִקְשָׁה־עֶרְף פֶּתַע יִשְׁבֵּר  
 וְאֵין מִרְפָּא: 2 בְּרַבּוֹת צַדִּיקִים יִשְׂמַח הָעָם וּבִמְשָׁל רָשָׁע יֵאָנַח עָם:  
 3 אִישׁ־אֱהָב חֻכְמָה יִשְׂמַח אָבִיו וְרַעָה זֹנוֹת יִאֲבֹד־הוֹן: 4 מֶלֶךְ  
 בְּמִשְׁפָּט יַעֲמִיד אַרְץ וְאִישׁ תְּרוּמוֹת יִהְרַסְנָה: 5 גָּבֵר מַחֲלִיק עַל־  
 רַעְהוֹ רֶשֶׁת פּוֹרֵשׁ עַל־פְּעַמָּיו: 6 בַּפֶּשַׁע אִישׁ רָע מוֹקֵשׁ וְצַדִּיק יִרְוֶן  
 וְשִׂמַּח: 7 יִדַּע צַדִּיק דִּין דָּלִים רָשָׁע לֹא־יִבִּין דַּעַת: 8 אֲנִשֵּׁי לְצוֹן  
 יִפְיחוּ קָרִיָּה וְחֻכְמַיִם יִשְׁבּוּ אָף: 9 אִישׁ־חֶכֶם נִשְׁפָּט אֶת־אִישׁ אֱוִיל  
 וְרָגַז וְשָׁחַק וְאֵין נָחַת: 10 אֲנִשֵּׁי דָמִים יִשְׁנְאוּ־תָם וַיִּשְׁרִים יִבְקֹשׁוּ  
 נַפְשׁוֹ: 11 כָּל־רוּחוֹ יוֹצִיא כִסִּיל וְחֶכֶם בְּאַחוֹר 'יִחְשַׁכְנָה': 12 מֶשֶׁל  
 מִקְשִׁיב עַל־דְּבַר־שֹׁקֵר כָּל־מִשְׁרָתוֹ רָשָׁעִים: 13 רֶשׁ וְאִישׁ תַּכְכִּים  
 נִפְגָּשׁוּ מֵאִיר־עֵינֵי שְׁנֵיהֶם יְהוָה: 14 מֶלֶךְ שׁוֹפֵט בְּאַמֶּת דָּלִים כְּסֹאֵן  
 לַעֵד יָכוֹן: 15 שֶׁבֶט וְתוֹכַחַת יִתֵּן חֻכְמָה וְנָעַר מִשְׁלַח מִבֵּישׁ אִמּוֹ:  
 16 בְּרַבּוֹת רָשָׁעִים יִרְבֶּה־פֶּשַׁע וְצַדִּיקִים בְּמִפְלֹתָם יִרְאוּ: 17 יִסֵּר  
 בִּנְךָ וַיִּנְיַחֲךָ וַיִּתֵּן מַעֲדָנִים לְנַפְשְׁךָ: פ 18 בְּאֵין חֲזוֹן יִפְרַע  
 עָם וְשֹׁמֵר תּוֹרָה אֲשֶׁר־הוּא: 19 בְּדַבָּרִים לֹא־יִוָּסֵר עַבְדֵּךָ כִּי־יִבִּין וְאֵין

29:1 M S (גזלה) ] G (φλεγομένου αὐτοῦ) \*ישרף ] (graph ב → 29:2 M S (ברכות) ] G ≈ \*בברכות (רפ → פר metath פ, || 29:4 M G (יהרסנה) ] S (κατασκάπτει) ] (dittog 1ב → 2ב, graph 2ב → 1ב || 29:6 M S (רע) ] G (μεγάλη) \*ירב ] (graph ע → paleo ? → 29:9 M ] G ≈ \*עם ] (syn) 29:11 M ] G ≈ \*עם ] (differt et reservat) M: (transp שחכ → S (חשבנה) M: (transp שחכ → S; graph ב → כ graph שחכ

28:4 M [יתגרו] \*יתגרו ≈ G (περιβάλλουσιν ἑαυτοῖς τεῖχος) ≈ S (حَصَنَ) (near dittog דר → ר) || 28:8 M<sup>Q</sup> [ותרבית] M<sup>K</sup> (gram) רשע || 28:12 M [יחפש] \*יתפש G (ἀλίσκονται) (graph ח → ת) || 28:15 M S [תבונות] \*תבונות G (πτωχός) (haplog עע → ע) || 28:16 M S [שנא] \*שנא V (*prudentia*) (transp בונ → נוב) || 28:17 M S [שנא] \*שנא M<sup>K</sup> (num) עד בור ינוס || 28:22 M S [חסר] \*חסר G (φυγὰς ἔσται) (graph ר → ד, orth, metath בר → רב, haplog רר → ר, div) || 28:23 M [אחר] \*אחרי M; ארח G (ὁδούς) (M: unc; G: metath רח → תר)

27:13 מ S (חַד) ] עבר\* G (παρῆλθεν) (metath → רב → זר ||  
S (לִשְׁכָּה) ] זר\* (ὕβριστης) (graph ר → ד) || נכרים\* G (τὰ ἀλλότρια) V  
(alienis) ] נְכָרֶיהָ M S (לִשְׁכָּה) ] (graph ם → ה) || 27:15 מדונים M^K  
צַפְנִיָּהּ M^Q (dial? norm) || 27:16 צפנה\* V (*qui retinet eam*) || ושמון M (graph י^2 →  
ן) || מיני\* G (ἐπιδήξιος) ] מִינֵי M (graph ו^3 → י) || יקרא\* G (καλεῖται) S  
(אֱמֻסָּה) ] יקרא M (vocal) || 27:19 כמים M ] כמו\* G (ὥσπερ) S (אֲגַבְדֹּן  
(graph י → י, near haplog → ה) || 27:20 ואבדה M^K ] אַבְדֹּן M^MSS (M^Q: orth; M^MSS: norm) || fin ] + 2 stichoi G (20a) (elab) ||  
27:21 מהלליו\* G (ἐγκωμιαζόντων αὐτόν) S (וְגַם) ] מְהַלְלֵי M (vocal,  
num) || fin ] + 2 stichoi (G 21a) (elab) || 27:22 תסור M ] תסיר\* G  
(περιέλγης) S (חֲבוֹטָה) (graph ו ↔ י, equal) || 27:24 דור M^K ] וְדֹר M^Q ]  
(± conj) || 28:2 בן ◊ ] יָדַע בֶּן M S (וְגַם) ] יָדַע בֶּן\* G (κατασβέσει  
αὐτάς) (M: gloss; G: div, diath) || 28:3 רש M S (מַשְׁחָה) ] רשע\* G (ἐν  
ἀσεβείαις) (distant dittog עוע → וע)

אֶל־פִּיו: 16 חֲכָם עֲצָל בְּעֵינָיו מְשַׁבֵּעַ מְשִׁיבֵי טַעַם: 17 מִחֲזִיק  
 בְּאֲזִי־כָלֵב עֵבֶר מִתְעַבֵּר עַל־רִיב לֹא־לוֹ: 18 כְּמַתְלֵה־לֵּה הִירָה זָקִים  
 חֲצִים וּמָוֶת: 19 כֹּן־אִישׁ רָמָה אֶת־רֵעֵהוּ וְאָמַר הֲלֹא־מִשְׁחָק אָנִי:  
 20 בְּאַפָּס עֲצִים תִּכְבֶּה־אֵשׁ וּבְאֵין נֶרְגֵן יִשְׁתַּק מְדוֹן: 21 פָּחַם  
 לְגַחְלִים וְעֲצִים לֹאֵשׁ וְאִישׁ יִמְדוֹנִים לְחִרְחֹר־רִיב: פ  
 22 דְּבָרֵי נֶרְגֵן כְּמַתְלֵה־מִים וְהֵם יֵרְדוּ חֲדָרֵי־בֶטֶן: 23 כֶּסֶף סִיגִים  
 מַצִּיפָה עַל־חֶרֶשׁ שֹׁפְתִים יִחְלָקִים וְלִב־רַע: 24 בְּשִׁפְתּוֹ יִנְכַּר שׁוֹנֵא  
 וּבִקְרָבוֹ יִשִּׁית מִרְמָה: 25 כִּי־יִחַנֵּן קוֹלוֹ אֶל־תְּאֲמוֹנָבוֹ כִּי שָׁבַע  
 תוֹעֵבוֹת בְּלִבּוֹ: 26 יִמְכֶּסֶה שֹׁנֵא בְּמִשְׁאֹן תִּגְלֶה רַעְתּוֹ בְּקֶהֱל:  
 27 כָּרֶה־שַׁחַת בָּהּ יִפֹּל וְגִלָּל אָבִן אֵלָיו תֵּשׁוּב: 28 לְשׁוֹן־שֹׁקֵר יִשְׁנֵא  
 דַּכּוֹ וּפֶה חָלָק יַעֲשֶׂה מִדְּחָה: 27:1 אֶל־תִּתְהַלֵּל בַּיּוֹם מֵחֵר כִּי לֹא־  
 תִּדַּע מֶה־יֵּלֵד יוֹם: 2 יִהְלָלֶךָ זֶר וְלֹא־פִידָךְ נִכְרִי וְאֶל־שִׁפְתֶּיךָ:  
 3 כְּבִד־אָבִן וְנוֹטֵל הַחֹל וְכַעַס אֲוִיל כְּבִד מְשִׁנִּיהֶם: 4 אֲכִזְרִיֹת חֲמָה  
 וְשֹׁטֵף אֶף וּמִי יַעֲמֵד לִפְנֵי קִנְאָה: 5 טוֹבָה תוֹכַחַת מְגִלָּה מֵאֲהָבָה  
 מִסְתָּרֶת: 6 גִּנָּאֲמִים פִּצְעֵי אוֹהֵב וְנִעְתָּרוֹת נְשִׁיקוֹת שׁוֹנֵא: 7 גִּנֵּשׁ  
 שִׁבְעָה תִּבּוֹס נֶפֶת וְנִפֵּשׁ רָעָבָה כָּל־מֵר מְתוֹק: 8 בִּצְפוֹר נוֹדַדַת מֵן־  
 קִנָּה כֹן־אִישׁ נוֹדַד מִמְּקוֹמוֹ: 9 שֶׁמֶן וְקִטְרֶת יִשְׁמַח־לֵב וּמֵתֶק יִרְעֶה  
 מַעֲצַת־נִפֵּשׁ: 10 רַעַד יִרְעֶה אֲבִיד אֶל־תַּעֲזֹב וּבֵית אָחִיד אֶל־  
 תִּבּוֹא בַיּוֹם אִידֶךָ טוֹב שָׁכֵן קָרוֹב מֵאֵח רְחוֹק: 11 חֲכָם בָּנִי וְשִׁמַּח

26:21 MK מְדוֹנִים || MQ מְדִינִים (dial? norm) || 26:23 G (λεῖα) \*חֲלָקִים || M S (نحلق) \*חֲלָקִים || MQ בְּשִׁפְתּוֹ || MK בְּשִׁפְתּוֹ || 26:24 G (χείλεσιν) ≈ S (فحصه) [ح] V (labiis suis) ≈ T (שפוטתה) (num or orth) || 26:26 G (κρύπτω) σ' (καλύπτω) S (مخفى) V (qui operit) T (דמכסה) || 27:9 M ≈ S (רעה) < || 27:9 G (καταρρήνυται δὲ ὑπὸ συμπτωμάτων) (div, near dittog) (בת → ת) || M מעצת || M (لصحة) (orth) || S α' \*בעצת || M מעצת || MK רעה || MQ (syn, norm)

עַל־פְּנַת־גֹּג מֵאִשֶּׁת ׀ מְדוֹנִים׀ וּבֵית חָבֵר׃ 25 מִים קָרִים עַל־נֶפֶשׁ  
 עֵיפָה וּשְׁמוּעָה טוֹבָה מֵאַרְץ מְרַחֵק׃ 26 מֵעֵין גִּרְפֹּשׁ וּמִקּוֹר מְשַׁחַת  
 צְדִיק מִט לִפְנֵי־רֹשֶׁע׃ 27 אֲכָל דָּבַשׁ הִרְבּוֹת לֹא־טוֹב ׀ וְהִקָּר דְּבָרִים  
 מְכַבֵּד׃ 28 עֵיר פְּרוּצָה אֵין חוֹמָה אִישׁ אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ׃  
 26:1 כְּשֶׁלֶג ׀ בְּקִיץ וּכְמָטָר בְּקֶצֶיר בֵּין לֹא־נֶאֱנָה לְכֶסֶל כְּבוֹד׃  
 2 כְּצִפּוֹר לָנוּד בְּדֶרֶז לָעוֹף בֵּין קָלִילַת חֲנֹם לֹא תָבֹא׃ 3 שׁוֹט לְסוֹס  
 מִתֵּג לַחֲמֹר וְשֶׁבֶט לָגו כְּסִילִים׃ 4 אֶל־תֵּעַן כְּסִיל בְּאוֹלָתוֹ פֹּן־  
 תִּשְׁוֶה־לוֹ גַּם־אֶתָּה׃ 5 עֲנָה כְּסִיל בְּאוֹלָתוֹ פֹּן־יִהְיֶה חֶכֶם בְּעֵינָיו׃  
 6 מִקְצֶה רִגְלִים חֲמֵס שֶׁתָּה שֶׁלַח דְּבָרִים בִּיד־כְּסִיל׃ 7 דִּלּוֹ שְׁקִים  
 מִפֶּסֶח וּמִשָּׁל בְּפִי כְּסִילִים׃ 8 כְּצִרּוֹר אֶבֶן בְּמִרְגָּמָה בֵּין־נוֹתֵן לְכֶסֶל  
 כְּבוֹד׃ 9 חוֹחַ עֲלָה בִיד־שְׁפֹר וּמִשָּׁל בְּפִי כְּסִילִים׃ 10 רֵב ׀ מְחוֹלָל  
 כָּל־בֶּשֶׂר׀ כְּסִיל ׀ וְשֹׁכֵר עוֹבֵר יָם׃ 11 כְּכֹלֵב שָׁב עַל־קֶאֱז כְּסִיל  
 שׁוֹנֶה בְּאוֹלָתוֹ׃ 12 רְאִיתָ אִישׁ חֶכֶם בְּעֵינָיו תִּקְוָה לְכֶסֶל מִמֶּנּוּ׃  
 13 אִמֵּר עֲצֵל שְׁחַל בְּדֶרֶךְ אֲרִי בֵּין הִרְחֹבוֹת׃ 14 הִדְלֹת תִּסּוֹב עַל־  
 צִירָה וְעֲצֵל עַל־מִטָּתוֹ׃ 15 טֶמֶן עֲצֵל יָדוֹ בְּצִלְחַת נְלֹאָה לְהִשְׁיבָה

25:24 מְדוֹנִים M<sup>K</sup> [מְדִינִים] M<sup>Q</sup> (dial? norm) || 25:27 וְהִקָּר ≈ G (τιμᾶν) ||  
 וְהִקָּר M S (لَحَسَى); וְהִקָּר \*S' (ἐξερευνᾷν δέ); וְהִקָּר ≈ θ' (καὶ ἐξερευνῶντι)  
 V (qui scrutator est) (M S θ' V: graph ה → ח) || \*דְּבָרִים G (λόγους) S  
 (דְּבָרִים) || \*מְכַבֵּד G (ἐνδόξους) M (graph ד → ר, graph ר → ב, orth) || \*מְכַבֵּד M (graph ב → מ, orth, vocal) || 25:28 מַעְצָר M S (مَعْصَر) ||  
 \*מַעְצָה G (βουλῆς) (graph ה → ר) || 26:2 לֹא M<sup>K</sup> G (οὐδενί) ≈ S  
 (لَا) T (لَا) || 26:3 לָגו M θ' (σώματι) || \*לָגוֹ V (dorso) T (לְגוּשְׁמִיָּהוּן) || \*לָגוֹ G θ' ε' (ἐθνε) (near dittog ו →  
 וי) || 26:10 מְחוֹלָל G (χρῆμάζεται) S (مَحْلَل) || \*מְחוֹלָל M (vocal) || \*כָּל־  
 שָׁב, graph ב → ש, graph ב → כ, ± conj) || \*שֹׁכֵר M (metath וְשֹׁכֵר) S (سَاوَا) || \*שֹׁכֵר G (συντρίβεται  
 γάρ) (M: vocal; G: כ → ב) || \*עוֹבֵר יָם S (عَابِرَ يَم) || \*רְאִיתִי M S (رَأَيْتُ) || 26:11 fin || + 2 stichoi G (11a) (elab) || 26:12 רְאִיתִי M S (رَأَيْتُ) || 26:13 שְׁחַל M S (سَحَل) ||  
 \*שְׁחַל G (ἀποστελλόμενος) S (سَحَل سَحَلَاوَا) (G: metath לַח → חַל; S: dbl)



25:1

M כלי 25:4 || (ה → ח graph) G (τιμή) \*הקר [ (ח גכס) ] S ≈ M חקר 25:2  
 S [ M ריבך ריב את רעד 25:9 || (ו → י graph) G (ᾅπαν) \*כלו [ (מכס) ]  
 > G (homoi רעד רעד וסוד || (ד → ר graph) G (ἀναχῶρει) \*וסוד [ (סאס) ] S M וסוד ||  
 מועדת מבטח 25:19 || (elab) G (10c–10c) stichoi + 4 [ fin 25:10 ||  
 M S [ (מחכס ... מחכס) ] > G (unc) || 25:20 init + [ מַעֲדָה בְּגַד בְּיוֹם קָרָה ] S  
 M ≈ S (distorted dittog) (ח גכס מוּלְכָל מַח עבוס כסמס גסואס) (cf. > G) ||  
 fin ] + 2 stichoi G (20a) (elab)



וְנִפְתָּ מִתּוֹק עַל־חֶכֶךְ: 14 כֵּן | דַּעַה חֲכָמָה לִנְפִשְׁךָ אִם־מִצָּאתָ וַיֵּשׁ  
 אַחֲרִית וְתִקְוֹתֶיךָ לֹא תִכְרַת: פ 15 אֶל־יִתְבָּא (רָשַׁע)  
 לִנְוָה צָדִיק אֶל־תִּשְׁדָּד רִבְצֹו: 16 כִּי שָׁבַע | יִפּוֹל צָדִיק וְקָם וְרָשָׁעִים  
 יִכָּשְׁלוּ בָרַעָה: 17 בִּנְפֹל 'אֹיְבֶיךָ' אֶל־תִּשְׁמַח וּבִכְשָׁלוֹ אֶל־יִגָּל לִבֶּךָ:  
 18 פֶּן־יֵרָאֶה יְהוָה וְרַע בְּעֵינָיו וְהִשְׁיב מִעָלָיו אָפּוֹ: 19 אֶל־תִּתְחַר  
 בַּמָּרְעִים אֶל־תִּקְנֵא בְרָשָׁעִים: 20 כִּי | לֹא־תִהְיֶה אַחֲרִית לְרַע נָר  
 רָשָׁעִים יִדְעֶךָ: 21 יֵרָא־אֶת־יְהוָה בְּנִי וּמִלֶּךְ עִם־יֹשִׁינֵיהֶם 'אֶל־  
 תִּתְעַרֵּב: 22 כִּי־פֶתָאִם יָקוּם אִידָם וּפִיד שְׁנֵיהֶם מִי יוֹדַע: ס  
 23 גַּם־אֵלֶּה לַחֲכָמִים  
 הִכְר־פָּנִים בַּמִּשְׁפָּט בַּל־טוֹב: 24 אֲמַר | לְרָשָׁע צָדִיק אַתָּה יִקְבְּהוּ  
 עַמִּים יִזְעַמּוּהוּ לְאֻמִּים: 25 וְלִמּוֹכִיחִים יִנָּעַם וְעֲלִיהֶם תִּבּוֹא בְרַכַּת־  
 טוֹב: 26 שְׁפָתַיִם יִשָּׁק מְשִׁיב דְּבָרִים נִכְחִים: 27 הֵכֵן בַּחוּץ |  
 מִלֵּאכָתְךָ וְעִתְדָה בְשֻׁדָּה לֶךְ אַחֲרָ וּבְנִית בֵּיתְךָ: פ 28 אֶל־  
 תְּהִי עֵד־חֹנָם בָּרַעֲךָ וְהִפְתִּיתָ בְשֻׁפְתֶּיךָ: 29 אֶל־תֹּאמַר כֹּאשֶׁר  
 עָשֵׂה־לִּי כֵן אֶעֱשֶׂה־לּוֹ אֲשִׁיב לְאִישׁ כִּפְעָלוֹ: 30 עַל־שֻׁדָּה אִישׁ־עַצֵּל  
 עֲבָרְתִּי וְעַל־פָּרָם אָדָם חֲסֵר־לֵב: 31 וְהִנֵּה עֲלָה כָּלֹו | קִמְשָׁנִים כָּסוּ  
 פָּנָיו חֲרָלִים וְגִדְרָם אֲבָנִיו נִהְרָסָה: 32 וְאַחֲזָה אֲנֹכִי אֲשִׁית לִבִּי רָאִיתִי  
 לִקְחָתִי מוֹסֵר: 33 מִעֵט שָׁנוֹת מִעֵט תְּנוּמוֹת מִעֵט | חִבֵּק יָדַיִם  
 לְשֹׁכֵב: 34 וּבֹא־מִתְהַלֵּךְ רִישְׁךָ וּמַחֲסִירֶיךָ כְּאִישׁ מִגֵּן: פ

24:15 תבא\* ≈ G (προσαγάγης) ] תִּבְאָרְב M S (אֲבַחֵךְ) (metath בא → אב,  
 near dittog רב → רב) || תבא + ] רָשַׁע M G (ἀσέβης) S (חֲסֵל) (gloss, explic)  
 || 24:17 \*אויבך cf. Mp G (ὁ ἐχθρός σου) S (חֲלֹבֶכֶךָ) V (inimicus tuus) T  
 || 24:19 תתחר M S (אֲשַׁמֵּר) G (χαίρε) \*תחד ] || 24:21 \*שניהם G (μῆτερώ αὐτῶν)  
 (haplog תת → ת, graph ד → ר) || 24:22 fin ] + 10 stichoi G (ἀπειθήσης) (near haplog הם → ם, orth) || 24:27 \*לך אחרי G (ἀλλὰ  
 πορεύου κατόπισθέν μου) (near dittog יו → י)

תוסף: 29 לְמִי אֹזִי לְמִי אָבוֹי לְמִי מְדוּנִים | לְמִי שֵׁיחַ לְמִי פָצְעִים  
 חָנֹם לְמִי חֻכְלֹת עֵינַיִם: 30 לְמַאֲחָרִים עַל־הַיֵּין לְבָאִים לַחֲקֹר  
 מִמֶּסֶד: 31 אֶל־תֵּרָא יֵין כִּי יִתְאַדֵּם כִּי־יִתֵּן 'בְּכֹס' עֵינָו יִתְהַלֵּךְ בְּמִי  
 שָׂרִים: 32 אַחֲרִיתוֹ כְּנַחֲשׁ יִשָּׁךְ וּכְצַפְעָנִי יִפְרֹשׁ: 33 עֵינָיו יִרְאוּ  
 זָרוֹת וְלִבּוֹ יִדְבֹּר תַּהֲפֹכֹת: 34 וְהָיִיתׁ כְּשֹׁכֵב בְּלִב־ים וְכִשְׁכֵּב בְּרֹאשׁ  
 חֲבֵל: 35 הַכּוֹנֵן בַּל־חֲלִיתִי הִלְמוּנִי בַל־יִדְעָתִי מָתִי אֶקְיֵץ אוֹסִיף  
 אֲבַקֶּשְׁנִי עוֹד: 24:1 אֶל־תִּקְנֵא בְּאַנְשֵׁי רַעָה וְאַל־תִּתְּאוּ לַהֲיוֹת  
 אִתָּם: 2 כִּי־שָׁד יִהְיֶה לְבָם וְעַמֶּל שְׁפִתֵיהֶם תִּדְבַּרְנָה: 3 בַּחֲכָמָה  
 יִבְנֶה בַּיִת וּבִתְבוּנָה יִתְכַוֵּן: 4 וּבִדְעַת חֲדָרִים יִמְלֹא כָּל־הוֹן יִקָּר  
 וְנָעִים: 5 'גִּבֹּר' חֲכָם יִמְעוֹז 'וְאִישׁ־דְּעַת יִמְאַמֵּץ'־כָּח: 6 כִּי  
 בַת־חֲבִלֹת תַעֲשֶׂה־לֶּךָ מִלְחָמָה וְתִשׁוּעָה בְּרַב יוֹעֵץ: 7 רֵאמוֹת לְאוֹיֵל  
 חֲכָמוֹת בְּשַׁעַר לֹא יִפְתַּח־פִּיהוּ: 8 מִחֲשֵׁב לְהִרְעֹ לוֹ בַּעַל־מְזֻמוֹת  
 יִקָּראוּ: 9 זִמַּת אֹנֶלֶת חֲטָאת וְתוֹעֵבַת לְאָדָם לֵץ: 10 הַתְּרַפִּית בְּיוֹם  
 צָרָה צַר בַּחֲכָה: 11 הֵצֵל לְקַחִים לָמוֹת וּמָטִים לְהִרְגֹּ אֶם־תַּחֲשׂוּךְ:  
 12 כִּי־תֹאמַר הֵן לֹא־יִדְעֻנוּ זֶה הִלֵּא־תִכֵּן לְבוֹת | הוּא־יִבִּין וְנִצָּר  
 נִפְשֶׁךָ הוּא יֵדַע וְהִשִּׁיב לְאָדָם כְּפָעֻלוֹ: 13 אֲכַל־בְּנֵי דְבַשׁ כִּי־טוֹב

23:29 מְדוּנִים  $M^K$  [ מְדוּנִים  $M^Q$  (dial? norm) || 23:31 בכוס  $M^Q \approx G$  (εἰς τὰς φιάλας καὶ τὰ ποτήρια, dbl)  $S$  (حجج)  $V$  (in vitro)  $T$  (בכסא)  $M^K$  בכיס ] || 23:32 יִשָּׁךְ  $M \approx S$  (حسب)  $G$  (πεπληγὼς ἐκτείνεται) (ditto  $G$  → יִשָּׁךְ, near ditto  $G^2$  → כב) || 24:1 תִּתְּאוּ  $M^K$  [ תִּתְּאוּ  $M^Q$  (orth) || 24:5 'גִּבֹּר'  $M$  (vocal) || 24:9 זִמַּת  $M$   $S$  (μαλακία) ] || 24:10 צַר  $M$  [ צַר  $G$  (ἔως ἄν) (graph  $\alpha \rightarrow \epsilon$ , graph  $\tau \rightarrow \delta$ ) || 24:11 אִם  $M$  [ אִם  $G$  (μή)  $S$  (ἄ) rab (norm) || 24:12 יִדְעֻנוּ  $M$  [ יִדְעֻנוּ  $G^V$  (καὶ αὐτός με [οὐ] γινώσκει) (graph  $\iota \rightarrow \gamma$ ) ]

23:7 ולבו בל M S (לבס) G (εισαγάγης αὐτόν, in G 8) (graph similarities, unc) || 23:10 עולם M S (עלה) G (αἰώνια) rab V (parvulorum) (vocal, orth) || 23:18 תשמרנה \*G (τηρήσης αὐτά) > M S (homoioteleuton) || 23:20 בשר שבר \*G (κρεῶν τε ἀγορασμοίς) (dittoglossy) (בשר → בשר; metathesis) || 23:23 > G משה מן סמעה מהם M S (שמה) (theol) || 23:24 גיל יגיל MQ GK; גול יגול (החכמה) (S) || 23:26 תצרנה MQ V (laetabitur) ישמח MK S (שמחה) (< conj) || תצרכנה MQ G (τηρείωσαν) S (קλ) V (custodiant) T (תינטרן) MK' S' (θελήσάτωσαν) (metathesis) || 23:27 זונה \*G (ἀλλότριος) וזנה \*G (אברהם) (graph) || 23:28 תאבד \*G (ἀπολείται) S (אבהו) (graph)

23:1 כִּי־תֵשֶׁב לַלְחֹם אֶת־מוֹשֵׁל בֵּין תָּבִין אֶת־אֲשֶׁר לְפָנָיִךְ׃  
2 וְשִׁמַּת שָׂכִין בְּלֵעָד אִם־בֶּעַל נַפֶּשׁ אֵתָּה׃ 3 אֶל־תִּתְּאוּ לְמַטְעַמֹּתָיו  
וְהוּא לֶחֶם כְּזָבִים׃ 4 אֶל־תִּיגַע לְהַעֲשִׂיר מִבִּינְתְּךָ חֹדֶל׃  
5 הַתִּיעִף עֵינֶיךָ בּוֹ וְאַיֵּנּוּ כִּי עָשָׂה יַעֲשֶׂה־לּוֹ כְּנָפִים כְּנֶשֶׁר יַעֲפוֹ׃  
הַשָּׁמַיִם׃ 6 אֶל־תִּלְחֹם אֶת־לֶחֶם רַע עֵין וְאֶל־תִּתְּאוּ  
לְמַטְעַמֹּתָיו׃ 7 כִּי | כְּמו־אֲשֶׁר בִּנְפֹשׁוֹ כֹּן־הוּא אָכַל וְשִׁתָּה יֹאמַר

22:19 M S (היום) S (לחם) M S (י → ח, ח → י) (graph) || 22:20 <שליש> M<sup>Q</sup> G (tripliciter) S (שליש) V (שק) M G (קש) M<sup>K</sup> (orth, interp; M<sup>K</sup>: graph י → ח, interp) || 22:21 קשט M G (αληθής) S (שקט) S (מטת) (metath קש → שק) || 22:25 ארחתו M<sup>K</sup> (αληθείας) S (אמת) M G (אמת) M<sup>Q</sup> (num or orth) || 22:26 משאות M ≈ G (αἰσχυνόμενος πρόσωπον) ≈ S (משאות) (orth) || 23:3 לחם M S (לחם) G (לחם) (sep ם → י?) || 23:5 התעיר M<sup>Q</sup> G (ἐπιστήσῃς) S (תעיר) V (תעיר) M<sup>K</sup> (graph י → ו) || 23:6 תתאו M<sup>K</sup> (καὶ ὑποστρέφει) S (תתאו) V (et avolabunt) ≈ T (דטאס) (graph י → ח, graph ח → י) || 23:7 שׁער M<sup>Q</sup> (orth) || 23:7 שׁער M (vocal) (αἰσθάνω) V (aestimāt)

דְּרָכּוֹ: 30 אֵין חֲכָמָה וְאֵין תְּבוּנָה וְאֵין עֲצָה לְנַגֵּד יְהוָה: פ  
 31 סוֹס מוֹכֵן לְיוֹם מִלְחָמָה וְלִיהוָה הַתְּשׁוּעָה: 22:1 נִבְחַר שֵׁם  
 מַעֲשֵׂר רַב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב: 2 עֲשִׂיר וְרֹשׁ נִפְגְּשׁוּ עֲשֵׂה כָלֶם  
 יְהוָה: 3 עָרוֹם | רָאָה רָעָה וְיִסְתָּר וּפְתִיִּים עֲבָרוּ וְנִעְנְשׁוּ: 4 עֵקֶב  
 עֲנָוָה יִרְאֵת יְהוָה עֲשֵׂר וּכְבוֹד וְחַיִּים: 5 צָנִים פָּחִים בְּדֶרֶךְ עֵקֶשׁ שׁ  
 וְיִסוֹר מִמֶּנָּה: 7 עֲשִׂיר בְּרָשִׁים יִמְשׁוּל וְעֶבֶד לֹוֹה לְאִישׁ מְלוֹה: 8 זֹרַע  
 עוֹלָה וְיִקְצֹר־אֹן וְשִׁבְט עֲבָרְתּוֹ יִכְלֶה: 9 טוֹב־עֵין הוּא יִבְרָךְ כִּי־נָתַן  
 מִלְחָמוֹ לְדָל: 10 גָּרֶשׁ לֶץ וַיֵּצֵא מִדּוֹן וַיִּשְׁבֹּת דִּין וְקָלוֹן: 11 אֶהָב  
 יִטְהַר־לֵב חֵן שְׁפָתָיו רַעְהוּ מֶלֶךְ: 12 עֵינֵי יְהוָה נִצְרוּ דַּעַת וַיִּסְלֹף  
 דְּבָרֵי בָגֵד: 13 אָמַר עֲצֵל אָרִי בַחוּץ בְּתוֹךְ רְחֻבוֹת אֲרָצָה:  
 14 שׁוֹחָה עֲמָקָה פִּי זֵרוֹת זַעֲמוֹס יְהוָה וַיִּפְל־שָׁם: 15 אֶוֹלֵת קִשׁוּרָה  
 בְּלִב־נָעַר שִׁבְט מוֹסֵר יֶרֶחִיקָנָה מִמֶּנּוּ: 16 עֲשֵׂק דָל לְהִרְבּוֹת לוֹ נָתַן  
 לְעֲשִׂיר אֶדְ-לְמַחְסוֹר: 17 וְדְבָרֵי חֲכָמִים הֵט אֲזַנְךָ וּשְׁמַע דְּבָרֵי  
 וְלִבְךָ תִּשְׁמָע לְדַעְתִּי: 18 כִּי־נָעִים כִּי־תִשְׁמָרֶם בְּבִטְנְךָ יִכְנֹו יַחֲדוֹ עַל־

התשיעה ]  $M^{OrQ}$   $M^{Oc}$  התשועה 21:31 ||  $M^K$  (num) דרכיו ]  $M^Q$  דרכו 21:29  
 $M^{OrK}$  ] וַיִּסְתָּר  $M^K \approx G$  (τιμωρούμενον) ויסתר 22:3 ||  $M^{OrK}$  (graph 1 → י) ||  
 $G$  (παιδεύεται) (gram, equal) || 22:6  $M S$  ] >  $G$  (unc) || 22:8 ] יקצור  $G$   
 $M$  (vocal) ] ויקצור  $G$  (εργων αὐτοῦ) \*עבדתו  $M S$  (עבד) || 22:9 עני  $G$  (πτωχόν) \*עני  
 $G$  (πτωχόν) || 22:11 טהר  $M^Q$  ] + 2 stichoi  $G$  (9a) (elab) || fin ] + 2 stichoi  $G$  (9a) (elab) ||  
 $M^K$  (orth) ] טהור  $G$  (ποιμαίνει βασιλεύς) \*רעה המלך  $M$  ] רעהו מלך ||  
 $M S$  ] דברי 22:12 ||  $M S$  (div, orth) ] הֵט אֲזַנְךָ וּשְׁמַע דְּבָרֵי  $G$  (λόγους) (near dittog) ||  
 $M$  ] ארצח 22:13 ||  $G$  (near haplog) ] תִּשְׁמָע דְּבָרֵי  $M$  ] ארצח  $G$  (φωνευταί)  $S$  (near haplog) ||  
 $M^Q$  ] יפל 22:14 || fin ] + 3 stichoi  $G$  (14a) (elab) ||  
 $M S$  ] הֵט אֲזַנְךָ וּשְׁמַע דְּבָרֵי  $G$  (λόγοις σοφῶν παράβαλλε σὺν  
 $M S$  (transp of words, om of דְּבָרֵי) || 22:17

חֶבֶר: 10 נִפֵּשׁ רָשָׁע אוֹתָהּ רָע לֹא־יֶחֶן | בְּעֵינָי רָעָהוּ: 11 בְּעֵנֶשׁ־  
 לֵץ יַחֲכַם־פִּתִּי וּבִהֲשִׁכִּיל לְחֹכֶם יִקְח־דַּעַת: 12 מְשָׁכִיל צָדִיק לְבֵית  
 רָשָׁע מְסַלֵּף רָשָׁעִים לָרַע: 13 אֵטֶם אָזְנוֹ מִזַּעֲקַת־דָּל גַּם־הוּא יִקְרָא  
 וְלֹא יַעֲנֶה: 14 מִתֵּן בְּסֹתֵר יִכְפֹּר־אָף וְשׁוֹחַד בְּחֹק חֲמָה עֲזָה:  
 15 שְׂמִיחָה לְצָדִיק עֲשׂוֹת מִשְׁפָּט וּמִחֲתָה לִפְעֻלֵּי אָוֶן: 16 אָדָם  
 תּוֹעָה מִדֶּרֶךְ הַשְּׁבִל בָּקָה לִרְפָאִים יָנוּחַ: 17 אִישׁ מַחֲסוֹר אֶהֱב  
 שְׂמִיחָה אֶהֱב יִזְוֶשְׁמֵן לֹא יַעֲשִׂיר: 18 כָּפַר לְצָדִיק רָשָׁע וְתַחַת  
 יִשְׂרִים בּוֹגֵד: 19 טוֹב שֶׁבֶת בְּאַרְץ־מִדְבָּר מֵאִשֶׁת 'מְדוֹנִים' וְכַעַס:  
 20 אוֹצָר | נִתְמַד 'יִשְׁכּוֹן' בְּנוֹה חֲכָם וְכָסִיל אָדָם יִבְלַעְנוּ: 21 רֹדֶף  
 צָדִיקָה וְחֹסֵד יִמָּצֵא חַיִּים | ' וְכָבוֹד: 22 עֵיר גְּבֻרִים עָלָה חֲכָם וְיָרַד  
 עֵז מִבְּטָחָה: 23 שֹׁמֵר פִּיו וּלְשׁוֹנוֹ שֹׁמֵר מִצְרוֹת נַפְשׁוֹ: 24 יָד יְהִיר  
 לֵץ שֹׁמֵר עוֹשֶׂה בַעֲבֶרֶת זָדוֹן: 25 תָּאוֹת עֲצֹל תְּמִיתֵנוּ בִּי־מֵאֲנוּ יָדָיו  
 לַעֲשׂוֹת: 26 כָּל־הַיּוֹם הַתָּאֵה תָאֵה וְצָדִיק יִתֵּן וְלֹא יִחְשֹׁד: 27 זָבַח  
 רָשָׁעִים תּוֹעֵבָה אָף כִּי־בִזְמָה יִבְיֹאֲנוּ: 28 עַד־כְּזָבִים יֵאבֹד וְאִישׁ  
 שׁוֹמֵעַ לִנְצַח יִדְבֹּר: 29 הֵעִז אִישׁ רָשָׁע בְּפִנּוּי וַיִּשָּׁר הָאֵל | יִבִּין

S ייחז [ M G (ἐλεθθήσεται) | יחן M G (ע) > G S (homoi) ] 21:10 רע M  
 [ (حسب) S (ὅτι οὐδενὸς τῶν ἀνθρώπων) ≈ G (בעיני | graph י → □) (حسب) ]  
 || 21:11 בְּעֵנֶשׁ־ M<sup>AY</sup> [ M (near dittog י<sup>2</sup> → יו) || 21:12 לבית M  
 [ (ل) → לל (haplog) (سحب) S (σοφός) G (חכם) M ] לחכם  
 || 21:14 יְכַפֵּה־ M ≈ [ יכפר (graph י → ו) (لحمه) S (καρδίας) G ] לבות  
 || 21:18b M S [ > G (unc) || 21:19 מדונים  
 M [ (ἀναπαύσεται) G (ישכון) M<sup>Q</sup> (dial? norm) || 21:20 וְשֹׁמֵן  
 S [ (ἐπι) G (כפה) M S (כנה) || 21:21 רֹדֶף M S (וכח) S (στόματος) (lig נו → פ)  
 || 21:22 צָדִיקָה M S (ويعصاه) S (rep from G) (> G) (2 צדקה [ חיים || graph פ → דר, דר → רד  
 || 21:26 יתן M S (تسب) G (ἐλεῖ καὶ οἰκτῖρει) (graph ת → ח, dbl) || 21:27 תועבה M S (لحمه) S (explic) G (βδέλυγμα κυρίῳ)  
 || 21:28 לנצח M [ (φυλασσόμενος) G (לנצר) M<sup>Q</sup> S (synει) G (מתקן) (graph  
 (כ → ב)

מִלְחָמָה: 19 גִּזְלָה־סוּד הוֹלֵךְ רָכִיל וּלְפָתָה שְׁפָתָיו לֹא תִתְעַרֵּב:  
 20 מִקְלָל אָבִיו וְאִמּוֹ יִדְעֶךָ נִרְוֹ בְּאִישׁוֹן חֶשֶׁךְ: 21 גִּחְלָה  
 'מִבְהֻלָּת' בְּרֹאשָׁנָה וְאַחֲרִיתָהּ לֹא תִבְרָךְ: 22 אֶל־תֹּאמַר אֲשַׁלְמָה־  
 רַע קִנּוּהָ לַיהוָה וַיִּשְׁעֶךָ לָךְ: 23 תִּזְעַבְתָּ יְהוָה אָבִן וְאָבִן וּמֵאֲזִנֵּי מִרְמָה  
 לֹא־טוֹב: 24 מִיְהוָה מִצְעָד־יִגְבֹּר וְאָדָם מֵה־יָבִין דֶּרֶכּוֹ: 25 מוֹקֵשׁ  
 אָדָם יֵלַע קֹדֶשׁ וְאַחֲרֵי נְדָרִים לִבְקָר: 26 מִזְרָה רְשָׁעִים מִלֶּךְ חֹכֵם  
 וַיִּשָּׁב עֲלֵיהֶם אוֹפֵן: 27 גֵּר יְהוָה נִשְׁמַת אָדָם חָפֵשׁ כָּל־חֲדָרֵי־בֶטֶן:  
 28 חֶסֶד וְאַמֶּת יִצְרוּ־מֶלֶךְ וְסֶעֱד בַּחֶסֶד כְּסָאוֹ: 29 תִּפְאָרֶת בַּחוּרִים  
 כָּחֶם וְהִדָּר זִקְנִים שִׁיבָה: 30 חֲבֵרוֹת פָּצַע 'תִּמְרִיק' בָּרַע וּמִזּוֹת  
 חֲדָרֵי־בֶטֶן: 21:1 פְּלִגְיָמִים לִב־מֶלֶךְ בִּיד־יְהוָה עַל־כָּל־אֲשֶׁר יַחְפֹּץ  
 יִטְנֶנּוּ: 2 כָּל־דֶּרֶךְ־אִישׁ יֵשֶׁר בְּעֵינָיו וְתֵכֵן לִבּוֹת יְהוָה: 3 עֲשֵׂה צְדָקָה  
 וּמִשְׁפָּט נִבְחַר לַיהוָה מִזִּבְח: 4 רוֹם־עֵינִים 'וְרֹחַב־לֵב' יִגֹּר רְשָׁעִים  
 חֲטָאֵת: 5 מִחֲשָׁבוֹת חֲרוּץ אֶד־לְמוֹתָר וְכֹל־אֶץ אֶד־לְמַחְסוֹר:  
 6 'פֹּעַל' אוֹצְרוֹת בְּלִשׁוֹן שָׁקָר הֶבֶל 'רֹדֶף בְּמִקְשֵׁי־מוֹת: 7 שֹׁד־  
 רְשָׁעִים יְגוּרֵם כִּי מֵאֲנוּ לַעֲשׂוֹת מִשְׁפָּט: 8 הַכְּכַף דֶּרֶךְ אִישׁ 'זָר'  
 וְזֶךְ יֵשֶׁר פָּעִל: 9 טוֹב לִשְׁבֹּת עַל־פְּנֵת־גֹּג מֵאֲשֶׁת 'מְדוֹנִים' וּבֵית

20:20 T (כחא) S \*כאישון; M<sup>Q</sup> בְּאִישׁוֹן ] M<sup>K</sup> G (αἱ δὲ κόραι) באישון 20:20  
 מבהלת 20:21 || (כ → ב T: graph; M<sup>Q</sup> M<sup>K</sup> G: orth, equal; S: graph) (אִךְ אתונא)  
 M<sup>K</sup> מבחלת ] V (festinatur) (מחבול) S (ἐπισπουδαζομένη) (at 20:9b) M<sup>Q</sup> G  
 ב graph) M<sup>MSS</sup> (גולעם) S \*יבין ] M G (νοήσαι) יבין 20:24 || (ח → ה graph)  
 'וְרֹחַב' 21:4 || (כ → ) M<sup>Q</sup> (graph) T (equal) || 20:30 ] M<sup>K</sup> תִּמְרִיק ] M<sup>Q</sup> (graph) T (equal) || 21:4  
 ] M (vocal) גֵּר ] S (λαμπτήρ) G \*גֵּר ] M (vocal) גֵּר ] S (עצ) S \*גֵּר ] M (vocal)  
 ] > G (ideal?) || 21:6 ] M S (פועל) G (δ ενεργών) \*פועל 21:6 || (vocal) (מחבול) S  
 ] M G (μάταια) חבל \*חבל ] M G (διδάξει) G \*רדף || (ח → ה graph) S (מלכא)  
 ] M S (גולעם) (graph) רֹדֶף ] M S (ἐπὶ παγίδας) G (במקשי) || (ג → ר graph) S (מלכא)  
 \*זר 21:8 || (מב → במ metath) (א.ל.ב. ו.כ.ח) S מְבַקְשֵׁי ] M<sup>MSS</sup> (ad laqueos)  
 (מחבול) V (aliena est) ] M (near dittog) זָר || 21:9 ] M<sup>RB-KMSS</sup> מדונים  
 ] M<sup>ALRB-QMSS</sup> (dial? norm) מְדִינִים ]



לְנִבּוֹן יִבְיִן דַּעַת: 26 מְשַׁדְּד־אָב יִבְרִיחַ אִם בֵּן מִבִּישׁ וּמִחִפָּיר:  
 27 יְחַדְּל־בְּנֵי לְשֹׁמֵעַ מוֹסֵר לְשִׁגְזוֹת מֵאֲמַר־דַּעַת: 28 עַד בְּלִיעַל  
 יִלְיָן מִשֹּׁפֵט וּפִי רְשָׁעִים יִבְלַע־אֹזֶן: 29 נִכְּוֹנוּ לְלִצִּים יְשָׁבָטִים  
 וּמַהֲלָמוֹת לָגְנוּ בְּסִילִים: 20:1 לֵץ יְהִינֹן הֵמָּה שָׂכָר וְכָל־שִׁגְהָ בּוֹ לֹא  
 יִחַפּוּם: 2 נֶהֱם בְּכַפִּיר אֵימַת מֶלֶךְ מִתְעַבְּרוּ חוֹטֵא נִפְשׁוֹ: 3 כְּבוֹד  
 לְאִישׁ שֶׁבֶת מָרִיב וְכָל־אֲוִיל יִתְגַּלֵּעַ: 4 מִחֲרָף עֲצָל לֹא־יִחְרֹשׁ  
 יִשְׁאֹל בְּקִצִּיר וְאֵין: 5 מִים עֲמָקִים עֲצָה בְּלִב־אִישׁ וְאִישׁ תְּבוּנָה  
 יִדְלָנָה: 6 רַב־אָדָם יִקְרָא אִישׁ יְחַסֵּד וְאִישׁ אֲמוּנִים מִי יִמְצָא:  
 7 מִתְהַלֵּךְ בְּתִמּוֹ צָדִיק אֲשֶׁרִי בָנוּ אַחֲרָיו: 8 מֶלֶךְ יוֹשֵׁב עַל־כִּסֵּא־  
 דִּין מִזֶּרֶה בְּעֵינָיו כָּל־רֶעַ: 9 מִי־יֹאמֶר זִכְרִיתִי לְבִי טְהִרְתִּי מִחַטָּאתַי:  
 10 אָבֹן וְאָבֹן אֵיפָה וְאֵיפָה תוֹעֵבֶת יְהוָה גַּם־שְׁנֵיהֶם: 11 גַּם  
 בְּמַעַלְלָיו יִתְנַכֵּר־נֶגֶד אִם־זָךְ וְאִם־יֹשֵׁר פָּעִלּוּ: 12 אֲזֵן שֹׁמֵעַת וְעֵין  
 רֹאֶה יְהוָה עֲשֵׂה גַם־שְׁנֵיהֶם: 13 אֶל־תִּתְּאֶהֱב שְׁנָה פֶן־תֹּרֵשׁ פֶּקַח  
 עֵינָךְ שֶׁבַע־לַחֵם: 14 רַע רַע יֹאמֶר הַקּוֹנֶה וְאֵזֶל לוֹ אִזּוּ יִתְהַלֵּל:  
 15 יֵשׁ זֶהָ וְרַב־פְּנִינִים וְכָלִי יִקָּר שְׁפִת־דַּעַת: 16 לִקְח־בְּגָדוֹ כִּי־  
 עָרַב זֶר וּבָעַד יְנַכְרִים חֲבָלָהּ: 17 עָרַב לְאִישׁ לַחֵם שָׁקָר וְאַחֵר  
 יִמְלֹא־פִיהוּ חֲצֵץ: 18 מִחֲשׁוֹבוֹת בַּעֲצָה תִּכּוֹן וּבְתַחְבִּלוֹת עֲשֵׂה

19:27 מִן־הַיָּם M<sup>AY</sup> ] מִן־הַיָּם M<sup>L</sup> (vocal err) || 19:28 מִן־הַיָּם M S (מִן־הַיָּם) [ מִן־הַיָּם G (ὁ ἐγγυώμενος παῖδα ἄφρονα) (graph ד → ר, dittog ב → בב, near dittog ב → בנ, dittog ב → בב) || מִן־הַיָּם M ] מִן־הַיָּם G (κρίσεις) ≈ S (מִן־הַיָּם, sc. מִן־הַיָּם) (graph paleo? א → א) || 19:29 מִן־הַיָּם G (μάστιγες) S ? [ מִן־הַיָּם M (graph ב → פ) || מִן־הַיָּם M G (ώμοις) ] מִן־הַיָּם S (מִן־הַיָּם) (near dittog ו → וי) || 20:1 מִן־הַיָּם M<sup>AY</sup> ] מִן־הַיָּם M<sup>L</sup> (vocal err) || 20:4 מִן־הַיָּם M<sup>K</sup> ] מִן־הַיָּם M<sup>Q</sup> G (καὶ ὁ δανιζόμενος) S (מִן־הַיָּם) (gram, equal) || 20:6 מִן־הַיָּם S (מִן־הַיָּם) V (vocantur) ] מִן־הַיָּם M (misinterp) || מִן־הַיָּם G (ἐλεήμων) S (מִן־הַיָּם) M (dittog ו → וו) || 20:14-19 מִן־הַיָּם S ] > G (unc) || 20:16 מִן־הַיָּם M<sup>K</sup> V (extraneis) S (מִן־הַיָּם) ] מִן־הַיָּם M<sup>Q</sup> M<sup>SS</sup> (graph ם → ה)



בַּתְמוֹ מַעֲקֹשׁ שֹׁפְתָיו וְהוּא יַעֲשִׂיר׃ 2 גַּם בְּלֹא־דַעַת נָפֶשׁ לֹא־טוֹב  
וְאֵץ בִּרְגָלִים חוּטֵא׃ 3 אֲוִלַת אָדָם תִּסְלֹף דַּרְכּוֹ וְעַל־יְהוָה יִזְעַף לְבוֹ׃  
4 הוּן יִסִּיף רַעִים רַבִּים וְדָל יִמְרַעְהוּ׃ יִפְרֹד׃ 5 עַד שִׁקְרִים לֹא יִנְקָה  
וַיִּפְיחַ כְּזָבִים לֹא יִמְלֹט׃ 6 רַבִּים יַחֲלוּ פְּנֵי־נָדִיב וְכָל־הָרַע לְאִישׁ  
מִתָּן׃ 7 כָּל אַחֲרֵרֶשׁ | שִׁנְאָהוּ אֵף כִּי מִרְעָהוּ רָחֲקוּ מִמֶּנּוּ מִרְדֹּף  
אֲמָרִים לֹא־הֵמָּה׃ 8 קָנָה־לֵב אֱהָב נִפְשׁוֹ שֹׁמֵר תְּבוּנָה לְמִצָּא־טוֹב׃  
9 עַד שִׁקְרִים לֹא יִנְקָה וַיִּפְיחַ כְּזָבִים יֹאבֵד׃ פ 10 לֹא־  
נֶאֱוָה לְכַסִּיל תַּעֲנוּג אֵף כִּי־לַעֲבָד | מִשָּׁל בְּשָׂרִים׃ 11 שֹׁכֵל אָדָם  
הָאָרֶץ אָפוֹ יִתְפָּאֲרֶתוֹ׃ עֲבַר עַל־פֶּשַׁע׃ 12 נֶהֱם בִּכְפִּיר זַעַף מֶלֶךְ  
וְכָטַל עַל־עֵשֶׁב רְצוּנוֹ׃ 13 הוֹת לֹאֲבִיו בֶּן כָּסִיל וְדָלָף טִרְדַּ מְדִינָה  
אִשָּׁה׃ 14 בֵּית וְהוֹן נִחַלַת אָבוֹת וּמִיְהוָה אִשָּׁה מִשְׁכַּלַת׃ 15 עֲצֵלָה  
תִּפְּלִי תִרְדָּמָה וּנְפֶשׁ רַמְיָה תִרְעַב׃ 16 שֹׁמֵר מִצְוָה שֹׁמֵר נִפְשׁוֹ בַּזֹּה  
דַּרְכֵּיו יִימּוֹת׃ 17 מְלוֹנָה יְהוָה חֲוֹנֵן דָּל וְגִמְלוֹ יִשְׁלֹם־לּוֹ׃ 18 יֶסֶר  
בְּנֵד כִּי־יֵשׁ תִּקְוָה וְאֶל־הַמִּיתוֹ אֶל־תִּשָּׂא נִפְשׁוֹ׃ 19 יִגְדֹּל־חֲמָה  
נִשְׂא עֹנֶשׁ כִּי אִם־תִּצְלִי וְעוֹד תּוֹסֵף׃ 20 שְׁמַע עֲצָה וְקַבֵּל מוֹסֵר  
לְמַעַן תַּחֲכֶם בְּאַחֲרִיתָד׃ 21 רַבּוֹת מַחֲשָׁבוֹת בְּלִב־אִישׁ וַעֲצַת יְהוָה  
הִיא תִקּוֹם׃ 22 יִתְּבוֹאֲתָ אָדָם חֲסִדוֹ וְטוֹב־רֶשׁ מֵאִישׁ כְּזָב׃  
23 יֵרָאֵת יְהוָה לַחַיִּים וְשֹׁבֵעַ לֵלִין בַּל־יִפְקֹד רָע׃ 24 טֹמֵן עֲצָל יָדוֹ  
בַּצִּלְחַת גַּם־אֶל־פִּיהוּ לֹא יִשְׁיבֶנָּה׃ 25 לֵץ תִּכָּה וּפְתִי יַעֲרֵם וְהוֹכִיחַ

19:1 S (עשיר) (חגג) V<sup>MSS</sup> (dives) M (reform) כָּסִיל || 19:2 M S ] > G  
(unc) || 19:4 M<sup>AY</sup> מִרְעָהוּ M<sup>L</sup> מִרְעָהוּ (vocal err) || 19:7 ממני + 4 sti-  
choi G (7c-f) (elab) || 19:11 M<sup>AY</sup> וְתִפְאָרְתּוֹ M<sup>Q</sup> לוֹ (aur, equal) || 19:16 מוֹת M<sup>Q</sup> G (ἀπολείται) V (mortificabi-  
tur) T (ימות) M<sup>K</sup> (gram) || 19:19 גדל M<sup>Q</sup> G (πολλά) ≈ S (עצמא) ]  
עצמא מוסר M S (שמע עצה וקבל מוסר) || 19:20 גרל M<sup>K</sup> (graph ד → ר) || 19:22 יתבואת G (ἀκούε υἱέ παιδείαν πατρός σου)  
(assim) || 19:22 יתבואת G ] תאנות M S (unc) || 19:23 רע M S (חגג) ]  
עד\* G (γῶσις) (graph ר → ד)

לֹא־טוֹב לְהִטּוֹת צָדִיק בְּמִשְׁפָּט: 6 שְׁפָתַי כָּסִיל יִבְאוּ בְּרִיב וְפִי  
לְמַהֲלָמוֹת יִקְרָא: 7 פִּי־כָסִיל מִחֲתָה־לּוֹ וּשְׁפָתָיו מוֹקֵשׁ נִפְשׁוֹ:  
8 דְּבָרֵי נִרְגָּן כְּמַתְלֵהִים וְהֵם יֵרְדוּ חֲדָרֵי־בֶטֶן: 9 גַּם מִתְרַפֶּה  
בְּמַלְאכָתוֹ אֵחָ הוּא לִבְעַל מִשְׁחִית: 10 מְגַד־לְעֹז שֵׁם יְהוָה בּוֹ־יִרְוֶן  
צָדִיק וְנִשְׁגָּב: 11 הֲוֵן עֲשִׂיר קָרִית עֹזוֹ וּכְחוּמָה נִשְׁגָּבָה בְּמִשְׁכִּיתוֹ:  
12 לִפְנֵי־שֹׁכֵר יִגְבֶּה לִב־אִישׁ וּלְפָנָי כְּבוֹד עֲנוּה: 13 מִשֵּׁיב דָּבָר  
בְּטָרִם יִשְׁמַע אֹזְלוֹת הַיָּא־לּוֹ וּכְלָמָה: 14 רוּחַ־אִישׁ יִכְלָל מַחֲלָהוּ  
וְרוּחַ נִכְאָה מִי יִשְׁאַנָּה: 15 לֵב גִּבּוֹן יִקְנֶה־דַּעַת וְאֶזֶן חֲכָמִים תִּבְקֶשׁ  
דַּעַת: 16 מִתֵּן אָדָם יִרְחִיב לוֹ וּלְפָנָי גְּדִלִים יִנְחֲנוּ: 17 צָדִיק הָרָאשׁוֹן  
בְּרִיבוֹ יִבְאֵא־לְעֵלָּהוּ וּחִקְרוֹ: 18 מְדִינִים יִשְׁבִּית הַגּוֹרָל וּבֵין עֲצוּמִים  
יִפְרִיד: 19 אֵחָ נִפְשָׁע מִקְרִית־עֹז יִוְמְדוֹנִים כְּבָרִיחַ אַרְמוֹן:  
20 מִפְּרִי פִי־אִישׁ תִּשְׁבַּע בִּטְנוֹ תִּבּוֹאֵת שְׁפָתָיו יִשְׁבַּע: 21 מוֹת  
וַחַיִּים בִּיד־לָשׁוֹן וְאַהֲבִיָּה יֹאכֵל פְּרִיָּה: 22 מִצָּא אִשָּׁה מִצָּא טוֹב  
וַיִּפֶּק רָצוֹן מִיְּהוָה: 23 תַּחֲנוּנִים יְדַבֵּר־רֶשׁ וְעֲשִׂיר יַעֲנֶה עֲזוֹת:  
24 אִישׁ רַעִים לְהִתְרַעֵץ וַיֵּשׂ אֱלֹהִים דִּבֶּק מֵאֵח: 19:1 טוֹב־רֶשׁ הוֹלֵךְ

18:6 M ] למהלמות T (gram) [ מִייתוֹן G (*ἄγους*) \*יביאו S (בָּא) M S יבאו  
 לממה להמות G (div, scrambling) S (חַטְּמָה) \*למות; G (τὸ θρασὺ θάνατον); ההמה למות  
 וברי נרגן כמתלהמים והם ירדו חדרייבטן || 18:8 (למ) למ S (homoi); ההמה →  
 M ≈ S ] \*עצלה תפיל תרדמה ונפש רמיה תרעב G (δύνηρους καταβάλλει  
 φόβος, ψυχὰς δὲ ἀνδροσύωντων πεινάσουσιν) (transf from M 19:15, unc) ||  
 18:9 M<sup>MSS</sup> מתרפא G (ιώμενος) S (אֶכְלָה גִּזְמָה אֶכְסָה) \*מתרפה M ≈ S  
 → ב graph) S (אֶכְלָה) \*נכון G (φρονίμου) M G נבון || 18:15 (aur) || 18:17 M<sup>K</sup> יבא S (כ)  
 \*נושע M נפשע || 18:19 M<sup>Q</sup> ומדונים S (graph?) G (βοηθούμενος) S (norm) || 18:20 M<sup>Oc</sup> M<sup>OrQ</sup> תביאת S (graph) M<sup>OrK</sup> תבוואת M<sup>Oc</sup>  
 + ] אשה 18:22 rab טובה G (ἀγαθή) αλ' (χρηστή) SyrH (ἀγαθή) S (אֶכְלָה)  
 T (טבתא) (> M) (explic) || fin ] + 2 stichoi G (22a: cf. S) (dbl, vocal) ||  
 18:23-24 M S ] > G (unc) || 19:1 M ] > G (unc)

יִבְקֶשׁ-רָע וּמִלֹּאֲדֹ אֲכֹזְרִי יִשְׁלַח-בּוֹ: 12 פָּגוֹשׁ דָּב שִׁכּוֹל בְּאִישׁ וְאֶל-  
 פָּסִיל בְּאוֹלָתוֹ: 13 מֵשִׁיב רָעָה תַּחַת טוֹבָה לֹא-תִמּוֹשׁ רָעָה  
 מִבֵּיתוֹ: 14 פּוֹטֵר מִים רֹאשִׁית מְדוֹן וּלְפָנָי הִתְגַּלַּע הָרִיב נָטוּשׁ:  
 15 מַצְדִּיק רָשָׁע וּמְרַשִּׁיעַ צַדִּיק תּוֹעֲבַת יְהוָה גַּם-שִׁנְיָהֶם: 16 לָמָּה-  
 זֶה מַחִיר בִּיד-כֶּסֶל לְקִנּוֹת חֲכָמָה וְלִב-אֵין: 17 בְּכָל-עַתָּה אֱהָב הָרָע  
 וְאֵחָ לְעֹצָה יוֹלֵד: 18 אָדָם חֲסֵר-לֵב תּוֹקֵעַ כָּף עֶרֶב עֲרָפָה לְפָנָי  
 רָעָהוּ: 19 אֱהָב פֶּשַׁע אֱהָב מַצָּה מִגְבִּיָּה פִתְחוֹ מִבְּקֶשׁ-שֹׁבֵר:  
 20 עֲקֹשׁ-לֵב לֹא יִמְצָא-טוֹב וְנִהְיָךְ בְּלִשׁוֹנוֹ יִפּוֹל בְּרָעָה: 21 יֵלֵךְ  
 כֶּסֶל לְתוֹגָה לוֹ וְלֹא-יִשְׁמַח אָבִי נָבֵל: 22 לֵב שֹׁמֵחַ יֵיטֵב גֵּהָה וְרוּחַ  
 נִכְאָה תִיבֶשׂ-גֶּרֶם: 23 שְׂחָד יִבְחִיק רָשָׁע יִקַּח לְהַטּוֹת אֲרָחוֹת  
 מִשְׁפָּט: 24 אֶת-פָּנָי מִבֵּין חֲכָמָה וְעֵינַי כֶּסֶל בְּקִצֵּה-אָרֶץ: 25 כַּעַס  
 לְאֲבִיו בֶּן כֶּסֶל וּמִמֶּר לְיוֹלֵדָתוֹ: 26 גַּם עֲנוּשׁ לְצַדִּיק לֹא-טוֹב לְהַכּוֹת  
 נְדִיבִים עַל-יִשְׂרָאֵל: 27 חוֹשֵׁךְ אֲמָריו יוֹדֵעַ דַּעַת וְקֶרֶוֹחַ אִישׁ תְּבוֹנָה:  
 28 גַּם אֲנוּיִל מַחֲרִישׁ חֲכָם יַחֲשֵׁב אֵטֶם שִׁפְתָיו נָבוֹן: 18:1 לֹתְאוּהָ  
 יִבְקֶשׁ נִפְרָד בְּכָל-תּוֹשִׁיָּה יִתְגַּלַּע: 2 לֹא-יַחֲפֹץ כֶּסֶל בְּתוֹבָנָה כִּי אִם-  
 בְּהִתְגַּלּוֹת לְבוֹ: 3 בְּבוֹא־רָשָׁע בָּא גַם-כּוֹזֵוֹ וְעַם-קְלוֹן חֲרָפָה: 4 מִים  
 עֹמְקִים דְּבָרֵי פִי-אִישׁ נַחֵל נִבֵּעַ מְקוֹר חֲכָמָה: 5 שְׂאֵת פְּנֵי-רָשָׁע

17:13 תמוש M<sup>Q</sup> G (αὐνηθήσεται) S (أحس) V (recedet) T<sup>L</sup> (תפסוק) ]  
 \*דמים G (λόγους); \*מלים M מים 17:14 || י (י → graph 1) M<sup>K</sup> תמיש  
 → ר (G: near dittog/haplog לי↔, equal; S: near dittog ג) S  
 || 17:16 fin ] + 2 stichoi G (17:16a) (elab) || עקש M G  
 [ (σκληροκαρδίας) \*עשק S (عسك) (metath שק → קש) || 17:21 fin ]  
 || 17:23 \*בְּחִיק G (ἐν κόλπῳ) M מחיק ]  
 || 17:27 וקר M<sup>K</sup> ≈ G (μακρόθυμος δέ) ≈ S (كريم) ≈ T (מ → ב graph)  
 || 18:1 \*לתאוה M S (pretiosi) V M<sup>Q</sup> יקר ] (ודמכיכיא רוחיה)  
 || 18:4 \*דברי M S (خبر) ] (προφοάσεις) G \*לתאנה [ (כ) S  
 || \*דבר G (λόγος) (reform) M S פי || \*בלב G (ἐν καρδίᾳ) (reform)  
 || \*חיים G (ζῶης) (assim, reform) M S (استحياء) ] חכמה

16:21 נבון M S (נבון) ] נבל\* G (φάβλους) (phon נ → ל, orth) ||  
16:26 פיהו M ] פידו\* G (ἐαυτοῦ τὴν ἀπώλειαν) S (פיהו) (graph ה → ת) || 16:27 שפתיו M<sup>K</sup> G (τῶν ἐαυτοῦ χειλέων) V (*labiis eius*) T (ובספוותיה) ] שִׁפְתָיו M<sup>Q</sup> (num) || צרבת M S (צרבת) ] צרבת\* ≈ G (θησαυρίζει) (metath) || 16:28 מפריד M G (διαχωρίζει) ] מרדף\* S (מרדף) (transp רד → רדף, orth) || 16:30 כלה רעה M S (כלה רעה) ] כל הרעה G (πάντα τὰ κακά) (div) || fin ] + כר הרעה הוא\* G (οὗτος κάμινός ἐστιν κακίας) (transfer from 16:27a, elab) || 17:3 ובחן M ] יובחר\* G (ἐκλεκταί) (syn, Aram, equal) || 17:6 fin ] + 2 stichoi G (17:6a) (elab)

15:30 מראה\* G (θεωρῶν) M S (ῥῆμα) (metath  $\rightarrow$  רא, orth, assoc) || 15:31 M S ] > OG (unc) || 15:32 ושומע M S (סגסע) \*ושומר M S (סגסע) (syn, equal) || 16:1 M S ] > OG (unc, equal) || 16:3 M S ] > OG (unc, equal) || 16:4 למענהו M (vocal err) || 16:7 ברצות M S (בחיב) \*נרצות G (at 15:28) (δεχται) (graph  $\rightarrow$  נ) || 16:15 פני M S (פנים) \*בני G (νίος) (graph  $\rightarrow$  פ) || 16:16 קנה M S (קנה) \*נבחר G (αἰρετώτεροι) (syn) || 16:19 עניים M<sup>K</sup> עניים M<sup>Q</sup> V (mitibus) T<sup>L</sup> (ענוונה); S עניים (חנע) (M<sup>Q</sup>: syn, equal; S: metath [in M<sup>K</sup> form]  $\rightarrow$  ני)

8 זָבַח רָשָׁעִים תּוֹעֲבַת יְהוָה וּתְפִלַּת יִשְׂרָאֵל רְצוֹנוֹ: 9 תּוֹעֲבַת יְהוָה  
דָּרֶךְ רָשָׁע וּמִרְדֶּף צְדָקָה יֵאָהֵב: 10 מוֹסֵר רֵעַ לְעֵזֵב אֶרֶח שׁוֹנֵא  
תּוֹכַחַת יָמוֹת: 11 שְׂאוֹל וְאֹבְדוֹן נִגְדָּה יְהוָה אֵף כִּי־לְבוֹת בְּנֵי־אָדָם:  
12 לֹא יֵאָהֵב־לֵץ הוֹכֵחַ לוֹ אֶל־חֲכָמִים לֹא יִלְדֹּ: 13 לֵב שֹׁמֵחַ יִיטֵב  
פָּנִים וּבַעֲצַב־תֵּלֵב רוּחַ נִכְאָה: 14 לֵב נְבוֹן יִבְקֹשׁ־דַּעַת וּפִי־  
כְּסִילִים יִרְעָה אוֹלָת: 15 כָּל־יָמֵי עֲנִי רָעִים וְטוֹב־לֵב מִשְׁתָּה תִמִּיד:  
16 טוֹב־מַעַט בִּירְאָת יְהוָה מְאוּצָר רַב וּמְהוֹמָה בּוֹ: 17 טוֹב אֶרְחַת  
יֶרֶק וְאֶהְבָּה־שֵׁם מְשׁוֹר אָבוֹס וְשֹׁנְאֵה־בוֹ: 18 אִישׁ חֲמָה יִגְרֶה מְדוֹן  
וְאַרְךְ אֲפִים יִשְׁקִיט רֵיב: 19 דָּרֶךְ עֲצִל כְּמִשְׁכַּת חֶדֶק וְאֶרֶח יִשְׂרָאֵל  
יִסְלֹלָה: 20 בֵּן חָכֵם יִשְׁמַח־אֵב וּכְסִיל אָדָם בּוֹזֵה אִמּוֹ: 21 אוֹלָת  
שֹׁמְחָה לְחֶסֶר־לֵב וְאִישׁ תְּבוּנָה יִיִּשְׂר־לִכְתּ: 22 הַפֵּר מַחֲשָׁבוֹת  
בְּאֵין סוֹד וּבִרְבַּב יוֹעֲצִים תִּקּוּם: 23 שֹׁמְחָה לֹא־אִישׁ בְּמַעֲנֵה־פִיו וּדְבַר  
בְּעֵתוֹ מֵה־טוֹב: 24 אֶרֶח חַיִּים לְמַעֲלָה לְמַשְׁכִּיל לְמַעַן סוֹר מִשְׂאוֹל  
מָטָה: 25 בֵּית גָּאִים יִסַּח | יְהוָה יֵצֵא גְבוּל אֱלֹמָנָה: 26 תּוֹעֲבַת  
יְהוָה מַחֲשָׁבוֹת רָע וְטִהָרִים אִמְרֵי־נַעַם: 27 עֲכָר בֵּיתוֹ בּוֹצֵעַ בָּצַע  
וְשׁוֹנֵא מִתַּנֶּת יַחֲיָה: 28 לֵב צָדִיק יִהְיֶה לַעֲנוּת וּפִי רָשָׁעִים יִבְיַע  
רַעוּת: 29 רְחוֹק יְהוָה מִרְשָׁעִים וּתְפִלַּת צָדִיקִים יִשְׁמַע:

15:8 M G (βδέλυγμα κυρίῳ) S (ܡܥܠܐ ܡܚܝܬ) CD תועֵבָה ]  
A 11.21 (reform) || M G (κατευθυνόντων) S (ܐܕܝܬܝܬ) צִדִּיקִים ]  
CD A 11.21 (reform); + כמנחת CD A 11.21 (elab) || M G (δεχταί) רצונו  
CD A 11.21 (reform) || M לעזב 15:10 ]  
G (ὕπὸ τῶν παριόντων) (graph ַ → ָ, metath ַב → ַר) || M ופי 15:14  
G (στόμα δέ) S (ܡܦܥܬܐ) M^K (syn) || M ירעה ]  
G (οἱ ὀφθαλμοί) (distant עיני 15:15 )  
M S (ܡܥܬܬܐ) || M עני 15:15 ]  
M S (πρὸς φιλίαν καὶ χάριν, dbl) || M ואהבה שם 15:17  
S (ܡܥܬܬܐ ܡܥܬܬܐ) S (ܡܥܬܬܐ ܡܥܬܬܐ) || M וואהבת שם  
+ 2 stichoi G (18a) (elab) || M סללה 4QProv<sup>b</sup> סוללה 15:19  
M (mod) || M סללה 15:19  
M G (μελετώσιν) S (ܡܠܐ) || M יהגה 15:28  
> 4QProv<sup>b</sup> (unc)

14:27 מִצוֹת M S (מצוות) G (πρόσταγμα) (reform, equal) || לִסֹּר M | לִסִּיר\* G (ποιεῖ δὲ ἐκκλίνειν) (graph ו → י) || 14:28 רוֹזֵן G? (δυναστού) | בְּדַעְתּוֹ M G (ἐν κακίᾳ αὐτοῦ) || 14:32 בְּרַעְתּוֹ M G (בְּרַעְתּוֹ) (graph ר → ד) || בְּתַמּוֹ G (τῇ ἑαυτοῦ οὐσίῳ) S (בְּתַמּוֹ) M 4QProv<sup>b</sup> (metath תם → מת, theol, orth) || 14:33 נְבוֹן M | נִכּוֹן G (ἀγαθῇ) S (נִכְחֵן) (graph ב → כ) || תּוֹדַע + pre | נְבוֹן M | נִכּוֹן G (ἀγαθῇ) S (נִכְחֵן) (graph ב → כ) || 14:34 וְחִסֵּר M | וְחִסֵּר\* G (ἐλασσονοῦσι) S (וְחִסֵּר) (graph ח → ט) || 14:35 מִשְׁכִּיל + 2 stichoi S (S 14:35bc) (displ from 14:32) || וְעִבְרָתוֹ M | וְעִבְרָתוֹ\* G (τῇ δὲ ἑαυτοῦ εὐστροφίᾳ) (graph ב → מ, metath מר → רמ) || 15:1 init + 1 stichos G (1a) (transition) || 15:2 אוֹלֵת M ≈ G (κακά) | אוֹלוֹת S (אוֹלוֹת) (metath ול → לו) || 15:4 וְסִלְפִּי M | וְסִלְפִּי\* G (ὁ δὲ συντηρῶν) (transp סלפ → פלס) || שֶׁבֶר M | שֶׁבַע\* G (πλησθήσεται) S (שֶׁבַע) (graph ר → ע paleo א → ש) || 15:6 בֵּית M; בְּרִבּוֹת\* G (ἐν πλεοναζούσῃ) (M: haplog בב → ב; G: near dittog בר<sup>1</sup> → בר, graph י → ו) || וְתִבּוּאָת M<sup>MSS</sup> G (καρποί δέ) αλ' (λογισμοὶ δέ) S (וְתִבּוּאָת M (distant dittog בו → בוב))



4 בְּאֵין אֲלֵפִים אָבוֹס בָּר וְרַב־תְּבוּאוֹת בְּכַח שׁוֹר:  
 5 עַד אֲמוֹנִים לֹא יִכְזֹב וַיִּפִּיחַ כְּזָבִים עַד שָׁקֶר: 6 בִּקְשֵׁלֶץ חֲכָמָה  
 וְאֵין יִדְעַת לְנִבּוֹן נָקֹל: 7 לֶךְ מִנֶּגֶד לְאִישׁ כָּסִיל וּבִלְיִדְעָתָ שְׁפֹתֶי-  
 דָּעַת: 8 חֲכָמַת עָרוֹם הֵבִין דִּרְכּוֹ וְאוֹלֶת כָּסִילִים מִרְמָה: 9 אוֹלִים  
 יִלְיָן אֲשֶׁם 'וּבֵית' יִשְׂרָיִם רָצוֹן: 10 לֵב יִדְעַת מֶרֶת נִפְשׁוֹ וּבִשְׁמִחָתוֹ  
 לֹא־יִתְעַרֵּב זֶר: 11 בֵּית רָשָׁעִים יִשְׁמַד וְאֶהֱלֵ יִשְׂרָיִם יִפְרִיחַ: 12 יֵשׁ  
 דֶּרֶךְ יִשָּׁר לִפְנֵי־אִישׁ וְאַחֲרִיתָהּ דִּרְכֵי־מָוֶת: 13 גֵּם־בִּשְׁחוֹק יִכָּאֵב־לֵב  
 'וְאַחֲרִית הַשְׂמִיחָה' תוֹגָה 14 מִדֶּרֶכְיוֹ יִשְׁבַּע סוֹג לֵב 'וּמִמַּעַלְלֵיו'  
 אִישׁ טוֹב: 15 פָּתִי יֵאֱמִין לְכָל־דֹּבֵר וְעָרוֹם יִבֶּן לֶאֱשֶׁרוֹ: 16 חָכֵם  
 יֵרָא וְסָר מֵרַע וְכָסִיל מִתְעַבֵּר וּבּוֹטָח: 17 קֶצֶר־אֲפִים יַעֲשֶׂה אוֹלֶת  
 וְאִישׁ מְזֻמּוֹת יִשְׁנָא: 18 נָחֲלוּ פְתָאִים אוֹלֶת וְעָרוֹמִים יִכְתְּרוּ דָּעַת:  
 19 שָׁחוּ רָעִים לִפְנֵי טוֹבִים וְרָשָׁעִים עַל־שַׁעֲרֵי צִדִּיק: 20 גֵּם־לִרְעָהוּ  
 יִשְׁנָא רֶשֶׁת וְאֶהְיֶ עָשִׂיר רַבִּים: 21 בְּזוֹ־לִרְעָהוּ חוֹטֵא וּמְחוֹנֵן 'עֲנִיִּים'  
 אֲשֶׁרֵיו: 22 הִלּוּא־יִתְעוּ חֲרָשֵׁי רַע וְחֹסֵד וְאִמַּת חֲרָשֵׁי טוֹב:  
 23 בְּכָל־עֵצָב יִהְיֶה מוֹתֵר וּדְבַר־שְׁפָתַיִם אֲדֹלֶמְחֶסוֹר: 24 עֲטַרֶת

G כל\* [ M לך 14:7 || (ור → רו metath) M תְּשִׁמוֹרָם [ cj תשמוֹרוֹם 14:3  
 G (δπλα) \*וכלי דעת [ M ובל ידעת || (כל → לכ metath) S (πάντα) (חכ) (div)  
 \*ובני; M; וְבִין [ G (οἰκίαι δὲ) ≈ G \*ובית 14:9 || (graph ב → ב, div) S (δὲ αἰσθήσεως)  
 \*זד [ S (כח) M זר 14:10 || (ני → ינ [ M: norm; S: metath [of M] (סכ) S  
 G (ὕβρει) (graph ד → ר) || 14:13 M ואחרית 'ה'שמחה || 14:13 G (τελευταία δὲ χαρὰ) ≈ S (δὲ χαρὰ) (div) || 14:14 \*וממעלליו  
 G (ἀπὸ δὲ τῶν διανοημάτων αὐτοῦ) [ M וּמַעַלְיו (haplog ל → לל haplog) || 14:17 M ישנא \*ישנא G (ὑποφέρει) ≈ S (וחס) (metath נש → שנ)  
 || 14:21 M<sup>Q</sup> (syn, equal) עֲנִיִּים [ V (pauperi) (חל) (סכ) M<sup>K</sup> עֲנִיִּים 14:21 ||  
 14:22 M יתעו G 22c (ἐπίστανται) S 22c (נשחל) (graph ד → ת) || 14:22 M<sup>1</sup> חרשי G 22a (τεκταίνουσι) S 22a (חכ) ||  
 (graph י → ו) || 14:23 M<sup>2</sup> חרשי G 22b (τεκταίνουσιν) || 14:23 M יהיה S (ἐνεστιν) (חכ) || 14:23 S 22b (חכ) (graph י → ו) || 14:23 S 22b (חכ) (graph י<sup>2</sup> → ו)



יִשְׁמַח וְנָרַר רְשָׁעִים יִדְעוּ: 10 רַק־בְּזִדּוֹן יִתֵּן מִצָּה וְאֶת־נוֹעָצִים  
 חֲכָמָה: 11 הֲזֵן 'מִבְּהֵל' יִמְעַט וְקִבֵּץ עַל־יַד יִרְבֶּה: 12 תּוֹחֶלֶת  
 מִמֶּשְׁכָּה מִחֲלֵה־לֵב וְעַץ חַיִּים תֵּאֲוֶה בָּאָה: 13 בְּזֹ לְדַבֵּר יִחְבֹּל לוֹ  
 וַיֵּרָא מִצֹּהָ הוּא יִשְׁלָם: 14 תּוֹרַת חָכָם מְקוֹר חַיִּים לְסוֹר מִמְּקָשִׁי  
 מוֹת: 15 שְׁכַל־טוֹב יִתֵּן־חֵן וְדָרֶךְ בְּגִדִים 'אִידָם': 16 כָּל־עָרוֹם  
 יַעֲשֶׂה בְּדַעַת וְכִסִּיל יִפְרֹשׁ אֹמֶלֶת: 17 מִלֵּאֲדָרְשֵׁי יִפֹּל בָּרַע וְצִיר  
 אֲמוֹנִים מִרְפָּא: 18 רֵישׁ וְקֶלֶן פּוֹרַע מוֹסֵר וְשׁוֹמֵר תּוֹכַחַת יִכְבֹּד:  
 19 תֵּאֲוֶה נָהִיָּה תַעֲרַב לְנַפֵּשׁ וְתוֹעֵבַת כְּסִילִים סוֹר מֵרַע:  
 20 'הַלּוֹךְ' אֶת־חֲכָמִים 'וְחָכָם' וְרַעָה כְּסִילִים יִרְוֶע: 21 חֲטָאִים  
 תִּרְדֹּף רַעָה וְאֶת־צַדִּיקִים יִשְׁלַם־טוֹב: 22 טוֹב יִנְחִיל בְּנִי־בָנִים וְצָפוֹן  
 לְצַדִּיק חֵיל חוּטָא: 23 'רַב אֲכֹל' נִיר רָאשִׁים וַיֵּשׁ נִסְפָּה בְּלֹא  
 מִשְׁפָּט: 24 חוּשֶׁךְ שִׁבְטוֹ שׁוֹנֵא בְּנוֹ וְאֶהְבּוֹ שִׁחְרוּ מוֹסֵר: 25 צַדִּיק  
 אֲכֹל לְשִׁבְעַת נַפְשׁוֹ וּבִטֵּן רְשָׁעִים תַּחֲסֹר: פ 14:1 'חֲכָמוֹת'  
 (נָשִׁים) בְּנִתָּה בֵּיתָה וְאֹמֶלֶת בִּידֵיהָ תִּהְרַסְנָה: 2 הוֹלֵךְ בִּישְׁרוֹ יֵרָא  
 יְהוָה וְנִלְוֹז דְּרָכָיו בּוֹזֶהוּ: 3 בְּפִי־אוֹל חֲטָר גֵּאוּהָ וּשְׁפָתֵי חֲכָמִים

13:9 fin ] + 2 stichoi G (9a) (elab) || 13:11 מִבְּהֵל\* G (ἐπισπουδαζομένη)  
 σ' ε' (ὑπερσπουδαζομένη) V (festinata) ] מִהֵבֵל M S (חֲבֵל + גִּחַ) ]  
 G (μετὰ ἀνομίας) (M S: metath) ] הֵב → בה G: dbl rd) || 13:12 תּוֹחֶלֶת M G  
 σ' G\* טובה ] M באה ] G (12a) (ἐναρχόμενος) (orth) || 13:13 תַּחֲלֹת\* G (12b) (ἐλπίδα)  
 θ' ε' (ἀγαθή) (moral) || 13:13 fin ] + 3 stichoi G (13a) (elab) || 13:14 לְסוֹר  
 M ≈ S (חֲסֵל) ] מִמְּקָשִׁי מוֹת || G\* (ὁ δὲ ἄνους) ] (לִסְלֵל וּשְׁלֵל) M ≈ S  
 G\* אִידָם ] G (ὕπο παγίδος θανείται) (div) || 13:15 מִמְּקָשׁ יְמוֹת ] (גִּחַסֵּל)  
 מֵרַע || 13:19 תֵּן → דָּם M (ליג and graph) ] אֵיתָן ] S (ἐν ἀπωλεία) S (לִסְבֹּחַ)  
 הַלּוֹךְ || 13:20 (ד → ר graph) ] (גִּחַסֵּל) S (ἀπὸ γνῶσεως) G\* מִדַּע ] M  
 M<sup>K</sup> ] M<sup>Q</sup> G (ὁ συμπορευόμενος) S (גִּחַסֵּל) V (qui ... graditur) T  
 (דְּמַהֲלִיד) (gram, orth, equal) || יְחָכָם ] M<sup>K</sup> וְחָכָם || (גִּחַסֵּל) S (σοφὸς ἔσται) αλ'  
 (σοφισθήσεται) S (נִסְחָסֵל וּשְׁחָסֵל) V (sapiens erit) T (נִתְחָכָם) ||  
 (וִד → דו metath, ד → ר graph) ] G\* יוֹדַע ] S (נִסְחָסֵל) M S (וִד → דו metath)  
 חֲכָמוֹת ] 'חֲכָמוֹת' || 14:1 רַב־אֲכֹל ] M רַב־אֲכֹל ] (vocal, accents) || 13:23  
 מ (vocal) || דְּנִשְׂאָ V mulier (add) S (γυναῖκες) M G (נָשִׁים)

וּגְמוּל יְדִי־אָדָם יִשְׁוֹב<sup>1</sup> לוֹ: 15 דֶּרֶךְ אֱוִיל יִשָּׁר בְּעֵינָיו וְשִׁמְעַת לְעֵצָה  
 חָכָם: 16 אֱוִיל בְּיוֹם יִדְוָעַת<sup>2</sup> בְּעָסוֹ וְכִסָּה קִלְוֹן עָרוֹם: 17 יַפִּיחַ  
 אֲמוֹנָה יַגִּיד צֶדֶק וְעַד שְׁקָרִים מִרְמָה: 18 יֵשׁ בּוֹטָה בְּמִדְקָרוֹת חָרֵב  
 וּלְשׁוֹן חֲכָמִים מִרְפָּא: 19 שְׁפֹת־אֲמֶת תִּכּוֹן לְעַד וְעַד־אֲרֻגִּיעָה לְשׁוֹן  
 שָׁקֵר: 20 מִרְמָה בְּלִב־חֲרָשֵׁי רָע וְלִיעֲצִי שָׁלוֹם שְׂמַחָה: 21 לֹא־  
 יֵאָנֶה לְצַדִּיק כָּל־אֹן וְרָשָׁעִים מְלֹאוּ רָע: 22 תּוֹעֲבַת  
 יְהוָה שְׁפֹת־שָׁקֵר וְעֹשֵׂי אֲמוֹנָה רְצוֹנוֹ: 23 אָדָם עָרוֹם כָּסָה דַּעַת  
 וְלֵב כְּסִילִים יִקְרָא אֲוֶלֶת: 24 יִד־חֲרוּצִים תִּמְשׁוֹל וְרִמְיָה תִּהְיֶה  
 לְמָס: 25 דֹּאגָה בְּלִב־אִישׁ יִשְׁחַנָּה וּדְבַר טוֹב יִשְׁמַחְנָה: 26 יֵתֵר  
 מִרְעָהוּ צַדִּיק וְדֶרֶךְ רָשָׁעִים תִּתְעַם: 27 לֹא־יִחַרְךָ רִמְיָה צִידוֹ וְהוֹן־  
 אָדָם יִקָּר חֲרוּץ: 28 בְּאַרְח־צֶדֶקָה חַיִּים וְדֶרֶךְ נְתִיבָה יֶאֱל־מּוֹת:  
 13:1 בֵּן חָכָם מוֹסֵר אֵב וְלֶץ לֹא־שָׁמַע גְּעֵרָה: 2 מִפְּרִי פִי־אִישׁ  
 יֵאָכֵל טוֹב וְנִפְשׁ בַּגִּדִּים חָמָס: 3 נֹצֵר פִּיו שֹׁמֵר נַפְשׁוֹ פֹּשֶׁק שְׁפָתָיו  
 מִחֲתָה־לוֹ: 4 מִתְּאוּהָ וְאִין נַפְשׁוֹ עֲצַל וְנִפְשׁ חֲרָצִים תִּדְשֵׁן: 5 דְּבַר־  
 שָׁקֵר יִשְׁנָא צַדִּיק וְרָשָׁע יִבְאִישׁ וַיִּחְפִּיר: 6 צֶדֶקָה תִּצָּר תִּס־דֶּרֶךְ  
 וְרָשָׁעָה תִּסְלֹף חֲטָאֵת: 7 יֵשׁ מִתְעַשֵּׂר וְאִין כָּל מִתְרוֹשֵׁשׁ וְהוֹן רַב:  
 8 כִּפּוֹר נִפְש־אִישׁ עֲשֹׂרוֹ וְרֵשׁ לֹא־שָׁמַע גְּעֵרָה: 9 אוֹר־צַדִּיקִים

12:14  $M^K$  ישוב  $M^Q$  יִשְׁבִּי (graph 1 → י) || 12:16  $G$  יִדְוָעַת  $G$  (ἐξαγγέλλει)  $\theta'$  (γερύσει)  $\sigma'$  (δελώσει)  $S$  (محذو) || 12:18  $M$  בּוֹטָה  $M$  ]  $M$  יִדְוָעַת (vocal, gram) || 12:18  $M$  בּוֹטָה  $M^{OrQ}$ ;  $M^{MSS}$  בּוֹטָה  $\theta'$  (πεποιθώς)  $V$  (pungitur) ( $M^{Or}$ : norm;  $M^{MSS}$ ,  $\theta'$ ,  $V$ : graph ה → ח) || 12:21  $M$  יֵאָנֶה  $M$  ]  $G$  יִנָּה  $G$  (ἀπέσει)  $S$  (يأني) (metath → אָנ → אָנ, graphic assoc, theol) || 12:23  $M$  אֲוֶלֶת  $S$  (لحيات)  $G$  (ἀπαίς) (metath → לו → ול) || 12:26  $M$  יֵתֵר  $M$  ]  $V$  יוֹתֵר  $V$  (qui negligit) (near dittog י → יו) || 12:28  $M^Y$  אֶל  $G$  (είς)  $S$  (-Δ)  $V$  (ad)  $T$  (ל-)  $M$  אֶל־ ( $M$  (vocal, theol) || 13:1  $M$  גְּעֵרָה  $S$  (גער)  $G$  (ἐν ἀπωλεία) (graph ר → ו, metath → ו) || 13:2  $M$  יֵאָכֵל  $G$  (φάγεται)  $M^{MSS}$  ישבע  $S$  (يغمد)  $V$  (saturabitur) (syn, assim) || 13:6  $M$  4QProv<sup>b</sup>  $S$  ] >  $G^{BSMSS}$  (unc)

אֲדֹטֹב תִּקְנוֹת רְשָׁעִים עֲבֹרָה: 24 יֵשׁ מִפֶּיזֹר וְנוֹסֵף עוֹד וְחוֹשֵׁד  
 מִיֵּשֶׁר אֲדֹלֶמְחֶסוֹר: 25 נֶפֶשׁ־בִּרְכָּה תִּדְשֵׁן וּמְרוֹה גַם־הוּא יִרְוֶא:  
 26 מִנֶּעַ בֶּר יִקְבְּהוּ לְאוֹם וּבִרְכָּה לְרֹאשׁ מִשְׁפִּיר: 27 שֹׁחַר טוֹב  
 יִבְקֹשׁ רָצוֹן וְדָרֵשׁ רָעָה תְּבוֹאֶנּוּ: 28 בּוֹטָח בַּעֲשָׂרוֹ הוּא יִפֹּל וְכַעֲלָה  
 צְדִיקִים יִפְרָחוּ: 29 עוֹבֵר בֵּיתוֹ יִנְחַל־רוּחַ וְעֹבֵד אֱוִיל לַחֲכַם־לֵב:  
 30 פֶּרִי־צְדִיק עֵץ חַיִּים וְלֶקַח 'נִפְשׁוֹת' חָכָם: 31 הֵן צְדִיק בְּאֶרֶץ  
 יִשְׁלַם אֵף כִּי־רָשָׁע וְחוֹטֵא: 12:1 אֱהָב מוֹסֵר אֱהָב דַּעַת וְשֹׁנֵא  
 תּוֹכַחַת בָּעַר: 2 טוֹב יִפְיֹק רָצוֹן מִיהוָה וְאִישׁ מְזֻמּוֹת יִרְשִׁיעַ: 3 לֹא־  
 יִכּוֹן אָדָם בְּרָשָׁע וְשָׁרֵשׁ צְדִיקִים בַּל־יָמוּט: 4 אִשְׁת־חַיִל עֲטֶרֶת  
 בַּעֲלָהּ וּכְרָקָב בַּעֲצָמוֹתָיו מִבִּישָׁה: 5 מַחֲשָׁבוֹת צְדִיקִים מִשְׁפָּט  
 תַּחֲבִלוֹת רְשָׁעִים מִרְמָה: 6 דְּבָרֵי רְשָׁעִים אֲרַב־דָּם וּפִי יִשְׂרִים  
 יִצִּילֵם: 7 הַפּוֹדֵר רְשָׁעִים וְאִינָם וּבֵית צְדִיקִים יַעֲמֹד: 8 לִפְנֵי־שָׂכְלוֹ  
 יִהְלֹל־אִישׁ וְנִעְוָה־לֵב יִהְיֶה לְבוֹז: 9 טוֹב נִקְלָה 'וְעֹבֵר' לוֹ  
 'מִמֶּתְכַבֵּד' וְחֹסֵר־לָחֶם: 10 יוֹדֵעַ צְדִיק נֶפֶשׁ בַּהֲמָתוֹ וְרוּחִמִּי  
 רְשָׁעִים אֲכֹזְרִי: 11 עֹבֵד אֲדָמָתוֹ יִשְׁבַּע־לָחֶם וּמִרְדֵּף רִיקִים חֹסֵר־  
 לֵב: 12 חָמֵד רָשָׁע מְצוֹד רָעִים וְשָׁרֵשׁ צְדִיקִים יִתֵּן: 13 בִּפְשָׁע  
 שׁוֹפְתִים מוֹקֵשׁ רָע וַיֵּצֵא מִצָּרָה צְדִיק: 14 מִפְּרִי פִי־אִישׁ יִשְׁבַּע־טוֹב

11:25 יקבהו V (et qui inebriat) | יורא M (metath ור → רו) || 11:26 יקבהו V (et qui inebriat) | יורא M (metath ור → רו) || 11:27 שחר M S (שחר) | חרש\* G (τεκταινόμενος) (transp שחר → חרש) || 11:28 ובעלה M S (אֵלֶּה אֵלֶּה) | ובעלה G (ἀντιλαμβάνόμενος) (graph מ → כ) || 11:30 פרי M S (פרי) | מפרי\* G (ἐκ καρπού) (near dittog פ → מ) || 11:31 חכם M | חכם\* G (παράνομων) S (חכם) (graph מ → כ, ס → מ) || 12:4 בעצמותיו M S (חכם) | בעצמותיו G (ἐν ξύλῳ ... ἀπόλλυσιν) (div) || 12:9 ועבד M G (δουλεύων εαυτῷ) | ועבד M G (δουλεύων εαυτῷ) || 12:11 ממתכבד M<sup>AY</sup> | ממתכבד M<sup>L</sup> (vocal) || 12:13 ממתכבד M<sup>AY</sup> | ממתכבד M<sup>L</sup> (vocal) || 12:11 fin ] + 2 stichoi G (11a) V (partial dbl) || 12:13 fin ] + 2 stichoi G (13a) (elab)

31 פִּי־צִדִּיק יִנּוּב חֲכָמָה וּלְשׁוֹן תִּהְפֹּכּוֹת תִּפְכֹּרֶת: 32 שְׂפָתַי צִדִּיק  
 יִבְעֹנוּ רָצוֹן וְפִי רְשָׁעִים תִּהְפֹּכּוֹת: 11:1 מֵאֲזֵנִי מִרְמָה תּוֹעֵבֶת יִהְיֶה  
 וְאֶבֶן שְׁלֵמָה רָצוֹנוֹ: 2 בֶּאֱזֹדוֹן וַיִּבֹּא קֶלֶוֹן וְאֶת־צִנּוּעִים חֲכָמָה:  
 3 תִּמַּת יִשְׂרָאֵל תִּנָּחֵם וְסֶלֶף בּוֹגְדִים יִשְׁדָּם: 4 לֹא־יִזְעִיל הוֹן בְּיוֹם  
 עֲבָרָה וְצִדְקָה תַּצִּיל מִמּוֹת: 5 צִדְקַת תָּמִים תִּישָׁר דְּרָכָו וְבִרְשָׁעָתוֹ  
 יִפֹּל רָשָׁע: 6 צִדְקַת יִשְׂרָאֵל תַּצִּילֵם וְיִבְהוּתֵם בְּגֵדִים יִלְבְּדוּ:  
 7 בְּמוֹת אָדָם רָשָׁע תֵּאבֵד תִּקְוָה וְתוֹחֶלֶת אוֹנִים אֲבָדָה: 8 צִדִּיק  
 מִצָּרָה נִחְלָץ וַיִּבֹּא רָשָׁע תַּחֲתָיו: 9 בְּפֹה חֲנֹף יִשְׁחַת רַעְהוּ וּבִדְעַת  
 צִדִּיקִים יִחְלָצוּ: 10 בְּטוֹב צִדִּיקִים תַּעֲלֶץ קִרְיָה וּבִבְאֵב רְשָׁעִים רָנָה:  
 11 בִּבְרֶכֶת יִשְׂרָאֵל תִּנְרוֹם קֶרֶת וּבְפִי רְשָׁעִים תִּהְרָס: 12 בּוֹז־לְרַעְהוּ  
 חֲסֵר־לֵב וְאִישׁ תְּבוּנוֹת יַחֲרִישׁ: 13 הוֹלֵךְ רָכִיל מִגִּלְהַסּוֹד וְנֶאֱמָר  
 רוּחַ מִכְסֵּה דָבָר: 14 בְּאֵין תַּחֲבִלוֹת יִפְלֹעַם וְתִשׁוּעָה בְּרַב יוֹעֵץ:  
 15 רַע־יְרוּעַ כִּי־עָרַב זֶר וְשִׁנָּא תִקְעִים בּוֹטָח: 16 אֲשֶׁת־חָן תִּתְמַךְ  
 כְּבוֹד וְעִרְיָצִים יִתְמַכּוּ־עוֹשֶׁר: 17 גִּמְלָה נִפְשׁוֹ אִישׁ חֶסֶד וְעֹכֵר שְׂאֵרוֹ  
 אֲכֹזְרִי: 18 רָשָׁע עוֹשֶׂה פְעֻלַּת־שָׁקֶר וְזֹרַע צִדְקָה שֹׂכֵר אֱמֶת: 19 כֵּן־  
 צִדְקָה לְחַיִּים וּמִרְדָּף רָעָה לְמוֹתָיו: 20 תּוֹעֵבֶת יִהְיֶה עֲקֻשִׁי־לֵב  
 וְרָצוֹנוֹ תְּמִימִי דָרָךְ: 21 יָד לֵיד לֹא־יִנָּקֶה רַע וְזֹרַע צִדִּיקִים נִמְלֹט:  
 22 נָזֵם זֶהָב בְּאֵף חֲזִיר אִשָּׁה יָפָה וְסִרְתַּ טַּעַם: 23 תִּאֲנוֹת צִדִּיקִים

ישדס 11:3 || (ד → ב graph) S (مخ) M S ידעון [ G (ἀποστάζει) \*יבעון 10:32  
 || OG (unc, equal) ] > M S 11:4 || (ו → י graph) K M ושדס [ M<sup>Q</sup>  
 ] S (in insidiis suis) V (حسبهم) G (τῇ δὲ ἀπωλεία αὐτῶν) \*ובהותם 11:6  
 ] S (near haplog מב → ב) M (ותהלת 11:7 || (graph ח → ה, orth) G (τὸ δὲ καύχημα) \*ותהלת  
 ] > M G S 11:8-10a || (אבד אבד homoi 6Q30) S (מצדה) M S 11:8 || (graph ר → ד) G (ἐκ  
 θήρας) \*יצלחו [ S (تعصوا) M S 11:9 || (צלח → חלצ transp) S (קרית קריה homoi 11:10b-11a  
 || OG) S (כעלה) M S 11:14 || (antic 11:28) G (ὥσπερ φύλλα) \*כעלה [ S (בן \*G (υἱός) M ]  
 || (graph כ → ב) S

בֶּן מִשְׁכִּיל נִרְדָּם בְּקִצִּיר בֶּן מִבִּישׁ: 6 בְּרָכוֹת לְרֹאשׁ צַדִּיק וּפִי  
רְשָׁעִים יִכְסֶּה חֶמֶס: 7 זָכַר צַדִּיק לְבִרְכָּה וְשֵׁם רְשָׁעִים יִרְקַב:  
8 חֶכֶם-לֵב יִקַּח מִצּוֹת וְאִוִּיל שְׁפָתַיִם יִלְבֹּט: 9 הוֹלֵךְ בְּתֵם יִלְךְ בְּטַח  
וּמַעֲקֹשׁ דִּרְכָּיו יוֹדֵעַ: 10 קָרַץ עֵץ יִתֵּן עֲצָבַת יְתוֹכַחַת מִגִּלָּה  
שָׁלוֹם: 11 מְקוֹר חַיִּים פִּי צַדִּיק וּפִי רְשָׁעִים יִכְסֶּה חֶמֶס: 12 שְׁנָאָה  
תַּעֲזוֹר מְדָנִים וְעַל כָּל-פְּשָׁעִים תִּכְסֶּה אֱהָבָה: 13 בְּשִׁפְתַי גִּבּוֹן  
תִּמְצָא חֲכָמָה וְשֹׁבֵט לֵגוֹ חֲסֵר-לֵב: 14 חֲכָמִים יִצְפְּנוּ-דַּעַת וּפִי-אִוִּיל  
מִחֲתָה קִרְבָּה: 15 הוּן עֲשִׂיר קִרִּית עֹזוֹ מִחֲתַת דָּלִים רִישָׁם:  
16 פְּעֻלַּת צַדִּיק לַחַיִּים תְּבוֹאֶת רָשָׁע לְחֻטָּאת: 17 אֶרֶח לַחַיִּים  
שׁוֹמֵר מוֹסֵר וְעוֹזֵב תּוֹכַחַת מִתַּעֲהָ: 18 מִכְסֶּה שְׁנָאָה שְׁפָתַי-שָׁקֵר  
וּמוֹצֵא דָבָה הוּא כָסִיל: 19 בְּרַב דְּבָרִים לֹא יִחְדַּל-פֶּשַׁע וְחֹשֶׁךְ  
שְׁפָתָיו מִשְׁכִּיל: 20 בֶּסֶף גִּבָּחַר לְשׁוֹן צַדִּיק לֵב רְשָׁעִים כְּמַעֵט:  
21 שְׁפָתַי צַדִּיק יִרְעוּ רִגְמִים וְאִוִּילִים בְּחֲסֵר-לֵב יָמוּתוּ: 22 בְּרַבַּת  
יְהוָה הִיא תַעֲשִׂיר וְלֹא-יִוְסָף עֲצָב עִמָּה: 23 בְּשֹׁחוֹק לְכָסִיל עֲשׂוֹת  
זִמָּה וְחֲכָמָה לֹא־יֵשׁ תְּבוּנָה: 24 מְגוֹרַת רָשָׁע הִיא תְּבוֹאֶנּוּ וְתֵאוֹת  
צַדִּיקִים יִתֵּן: 25 כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יִסּוֹד עוֹלָם:  
26 בְּחֹמֶץ | לְשׁוֹנִים וְכַעֲשָׁן לְעִינִים כֵּן הָעֶצֶל לְשִׁלְחָיו: 27 יִרְאֵת  
יְהוָה תּוֹסִיף יָמִים וּשְׁנוֹת רְשָׁעִים תִּקְצָרְנָה: 28 תּוֹחַלַת צַדִּיקִים  
שְׂמִיחָה וְתִקְוֹת רְשָׁעִים תֵּאבֹד: 29 מַעֲזוֹ לָתֵם דֶּרֶךְ יְהוָה וּמִחֲתָה  
לְפַעֲלֵי אָוֶן: 30 צַדִּיק לְעוֹלָם בַּל-יָמוּט וְרְשָׁעִים לֹא יִשְׁכְּנוּ-אָרֶץ:

10:10 \*G (ὁ δὲ ἐλέγχων μετὰ παρρησίας εἰρηνοποιεῖ) \*S (vertical dittog from 10:8) || 10:21 M S (יִרְעוּ) S (יִרְעוּ) || 10:23 כשחוק (graph ר → ד) || 10:25 M S (יִסּוֹד) G (ἐν γέλωτι) (graph כ → ב) || 10:25 M S (יִסּוֹד) G (ἐκκλίνας) (graph ד → ר) [elab]

אָהֲבוּ מוֹת׃ פ 9:1 חֲכָמוֹת בָּנְתָה בֵּיתָהּ יְהֻצָּבָה עֲמוּדֶיהָ  
 שִׁבְעָה׃ 2 טַבַּחַה טַבַּחַה מִסְכָּה יִינָה אֶף עֲרֻכָּה שְׁלַחְנָה׃ 3 שְׁלַחַה  
 נִעְרָתֶיהָ תִּקְרָא עַל־גָּפִי מִרְמֵי קָרָת׃ 4 מִי־פָתִי יִסֵּר הִנֵּה חֲסֵר־לֵב  
 יֹאמְרָה׃ לוֹ׃ 5 לָכוּ לַחֲמוּ בִלְחָמִי וּשְׁתּוּ בֵּינִי מִסְכָּתִי׃ 6 עֲזְבוּ פִתָּאִים  
 וַחֲיוּ וְאַשְׁרוּ בַדֶּרֶךְ בֵּינָה׃ (7 יִסֵּר | לֵץ לִקְחָ לוֹ קִלְוֹן וּמוֹכִיחַ לְרָשָׁע  
 מוֹמוֹ׃ 8 אֶל־תֹּכַח לֵץ פֶּן־יִשְׁנֹאֵךְ הוֹכַח לְחָכָם וַיֹּאחֲזֶכֶּךָ׃ 9 תֵּן לְחָכָם  
 וַיַּחֲכֶם־עוֹד הוֹדַע לְצַדִּיק וַיּוֹסֶף לִקְחָ׃) פ (10 תַּחֲלַת  
 חֲכָמָה יֵרָאֵת יְהוָה וְדַעַת קְדָשִׁים בֵּינָה׃) 11 כִּי־בִי יִרְבוּ יָמָיךְ  
 וַיּוֹסִיפוּ לָךְ שָׁנוֹת חַיִּים׃ (12 אִם־חֲכָמָתְךָ חֲכָמָתְךָ לֹא־וְלַצֵּת לְבַדְךָ  
 תִּשָּׂא׃) 13 אֵשֶׁת בְּסִילוֹת הַמִּיָּה פְתִיזוֹת וּבִלְיִדְעָה מָה׃ 14 וַיִּשְׁבָּה  
 לַפֶּתַח בֵּיתָהּ עַל־כֶּסֶּא מִרְמֵי קָרָת׃ 15 לִקְרָא לְעַבְרֵי־דָרְךָ  
 הַמִּיִּשְׁרִים אַרְחוֹתָם׃ 16 מִי־פָתִי יִסֵּר הִנֵּה וַחֲסֵר־לֵב יֹאמְרָה׃ לוֹ׃  
 17 מִי־סָגֻנוֹבִים יִמָּתְקוּ וְלָחֶם סֶתֶרִים יִנָּעַם׃ 18 וְלֹא־יִדַּע כִּי־רָפְאִים  
 שָׁם בַּעֲמָקֵי שְׂאוֹל קָרְאִיהָ׃ פ

10:1 מְשָׁלִי שְׁלָמָה פ

בֶּן חָכָם יִשְׁמַח־אָב וּבֶן כְּסִיל תוֹגַת אָמוֹ׃ 2 לֹא־יֹזְעִילוּ אוֹצְרוֹת רָשָׁע  
 וְצַדִּיקָה תַּצְלִיל מִמּוֹת׃ 3 לֹא־יִרְעִיב יְהוָה נַפְשׁ צַדִּיק יְוָחִית׃ רָשָׁעִים  
 יַהֲדוּף׃ 4 יֹרֵאשׁ עֲשֵׂה כִּי־רַמְיָהּ וַיֵּד חֲרוּצִים תַּעֲשִׂיר׃ 5 אֲגִיר בְּקִיץ

1ה graph M (חֻצָּבָה) T (ועתידת) S (καὶ ὑπήρεισεν) G (הצבה 9:1 → ח) || 9:4 אֹמְרָה M G (εἶπεν) V (locuta est) (vocal, gram) || 9:7–9 M G S (add) || 9:10 M G S (add) || fin ] + 1 stich G (10a) (elab) || 9:11 מִי בִי S ≈ G (τοῦτω γὰρ τῷ τρόπῳ) S (בִּי) (gram, smooth) || 9:12 M G S (add) || fin ] + 7 stichoi G S (9:12a–12c) (elab) || 9:16 וְאֹמְרָה M (vocal, gram) S (vocal, gram) || 9:18 fin ] + 8 stichoi G (18a–d) (elab) || 10:3 וְיָחִית G (ζῶν ἐξ) ] וְיָחִית M (graph ח → ה; graph י → ו) || 10:4 יֹרֵאשׁ G (πενία) S (מסכנוא) T (מסכנוא) ≈ S (ταπεινοί) ≈ G (עֲשֵׂה) ≈ T (ממכא) || fin ] + 2 stichoi G (4a) (elab)

8:16 אֶרֶץ M<sup>HilleliMSS</sup> G (γῆς) S<sup>7h6</sup> = OS (אֶרֶץ) ] עָדָךְ M<sup>ALedd</sup> S<sup>7a1</sup> etc.  
(אֶרֶץ) V (*iustitiam*) (ideol) || 8:17 אֶהְיֶה M<sup>Q</sup> G (τοὺς ἐμὲ φιλοῦντας)  
S (אֶרֶץ) ] אֶהְיֶה M<sup>K</sup> (unc) || 8:19 M G S (add) || פֶּרִי M<sup>OrC</sup> M<sup>OrQ</sup> ]  
פֶּרִי M<sup>OrK</sup> (M<sup>OrK</sup> graph י<sup>2</sup> → י) || 8:21 fin ] + 2 stichoi G (21a) (transi-  
tion) || 8:23 נִסְכָּתִי M; נִסְכָּתִי\* G (ἐθμεμελίωσέν με) S (אֶרֶץ)  
(M: vocal; G S: graph כ → ד, diath) || 8:24 נִבְנִי\* ≈ G (τὰς πηγὰς) ]  
נִבְנִי M (near dittog כ → בד, metath בכ → כב) || 8:26 עֲפָרוֹת M<sup>A</sup>  
עֲפָרוֹת M<sup>L</sup> (vocal) || 8:28 בָּעֲזָוִי M (metath זו → וז) || 8:29  
פִּי M (near dittog כ → בד, metath בכ → כב) || 8:31 וְשַׁעֲשִׁי\* G (ἰσχυρὰ ἐποφεί) ]  
≈ S (אֶרֶץ) (graph ז → ו) || 8:31 וְשַׁעֲשִׁי M ≈ S (אֶרֶץ) ]  
וְשַׁעֲשִׁי\* G (καὶ ἐνευφραίνετο) (graph י → ו) || 8:35 מָצָא M<sup>Q</sup> V (*inveniet*)  
T (משכח) ] מָצָא M<sup>K</sup> ≈ G (ἐξῆδοι) ≈ S (חֶסֶד) (reminiscence of מָצָא<sup>1</sup>)



נִרְוֶה דָּדִים עַד־הַבֶּקֶר נִתְעַלְסָה בְּאַהֲבִים: 19 כִּי אֵין הָאִישׁ בְּבֵיתוֹ  
הֶלֶךְ בְּדֶרֶךְ מֵרְחוֹק: 20 צְרוּר־הַכֶּסֶף לָקַח בִּידוֹ לְיוֹם הַכֶּסֶּא יִבֹּא  
בֵּיתוֹ: 21 הִטְתּוּ בְּרֵב לָקַחָהּ בַּחֲלָק שְׁפָתֶיהָ תְּדִיחֶנּוּ: 22 הוֹלֵךְ  
אֲחֶרֶיהָ פֶּתָאֵם בְּשׁוֹר אֶל־טֶבַח יָבוֹא וְכַעֲכַס אֶל־מוֹסֵר אֵיל:<sup>1</sup>  
23 <sup>1</sup> כְּמֹהַר צִפּוֹר אֶל־פֶּחַ וְלֹא־יָדַע כִּי־בִנְפֹשׁ הוּא יַעַד יַפְלֹחַ חֵץ  
כְּבִדּוֹ:<sup>פ</sup> 24 וַעֲתָה בָנִים שָׁמְעוּ־לִי וְהִקְשִׁיבוּ לְאִמְרֵי־פִי:  
25 אֲל־יִשְׁטֹ אֶל־דַּרְכֶּיהָ לִבָּךְ אֲל־תִּתֵּעַ בְּנִתִּיבוֹתֶיהָ: 26 כִּי־רַבִּים  
חֲלָלִים הִפִּילָה וְעַצְמִים כָּל־הִרְגָּהּ: 27 דַּרְכֵי שְׂאוֹל בֵּיתָהּ יִרְדּוּת  
אֶל־חֲדָרֵי־מָוֶת:<sup>פ</sup> 8:1 הֲלֹא־חֲכָמָה תִּקְרָא וְתִבּוֹנָה תִּתֵּן  
קוֹלָהּ: 2 בְּרֹאשׁ־מְרוֹמִים עָלִי־דֶרֶךְ בֵּית נְתִיבוֹת נֹצֵבָה: 3 לִיד־  
שְׁעָרִים לְפִי־קָרַת מְבוֹא פְתָחִים תִּרְנָה: 4 אֲלִיכֶם אִישִׁים אֶקְרָא  
יְקוֹלִי אֶל־בְּנֵי אָדָם: 5 הִבֵּינוּ פְתָאִים עֲרָמָה וְכִסְיִלִּים הִבֵּינוּ לֵב:  
6 שָׁמְעוּ כִּי־נִגְיָדִים אֲדַבֵּר וּמִפֶּתַח שְׁפָתַי מִישָׁרִים: 7 כִּי־אָמַת יִהְיֶה  
חֲכִי וְתוֹעֲבַת שְׁפָתַי רָשָׁע: 8 בְּצֹדֵק כָּל־אִמְרֵי־פִי אֵין בָּהֶם נִפְתָּל  
וְעָקֹשׁ: 9 כָּלֶם גִּלְחִים לִמְבִּין וּישָׁרִים לִמְצָאִי דַעַת: 10 קָחוּ־מוֹסֵר<sup>1</sup>  
וְאֶל־כֶּסֶף יָדַעַת מִחֲרוֹץ נִבְחָר: 11 כִּי־טוֹבָה חֲכָמָה מִפְּנִינִים וְכָל־  
חֲפָצִים לֹא יִשׁוּיָבָה: 12 אֲנִי־חֲכָמָה שְׁכַנְתִּי עֲרָמָה וְדַעַת מְזֻמּוֹת  
אֲמַצָּא: 13 (יִרְאֵת יְהוָה שְׁנֹאֵת רַע גָּאָה וְגֵאוֹן | וְדֶרֶךְ רַע) וּפִי  
תִּהְפְּלוֹת שְׁנֹאֵתִי: 14 לִי־עֵצָה וְתוֹשִׁיָה אֲנִי בֵינָה לִי גְבוּרָה: 15 בִּי

7:22 M (vocal) וְכַעֲכַס ] וְכַעֲכַס < ט → ט graph M<sup>L</sup> טַבַּח M<sup>A</sup> טַבַּח 7:22 ||  
M (vocal) מוֹסֵר ] מוֹסֵר (ἔπι δεσμούς) S (ἔπι δεσμούς) G \*M<sup>1</sup> מוֹסֵר  
|| context, וי → י (near dittog) M אֵיל ] אֵיל (ἔλαφος) G \*אֵיל  
in G 23) S (אֵיל in S 23) ||  
7:23 M init עַד יַפְלֹחַ חֵץ כְּבִדּוֹ ] עַד יַפְלֹחַ חֵץ כְּבִדּוֹ 7:23 transp to end of 7:23 ||  
] (מִרְדּוּתָא) T<sup>L</sup> (παίδειαν) G \*מוֹסֵר 8:10 ||  
M ] (מִרְדּוּתִי) T<sup>Z</sup> (disciplinam meam) M V מוֹסְרִי ||  
|| (נִבְחָרְבָחַר → נִבְחָר) G (ἀνθαιρείσθε) \*בָּחַר +  
M G S (add)



תְּשִׁיחָהּ: 23 כִּי גַר מִצּוֹה וְתוֹרָה אֹר וְדָרָךְ חַיִּים תּוֹכְחוֹת מוֹסֵר:  
 24 לְשֹׁמֵר מֵאִשֶּׁת יִרְעֶה מַחְלֶקֶת לְשׁוֹן נְכָרִיה: 25 אֶל־תַּחֲמֹד  
 יִפְיָה בְּלִבָּבָהּ וְאֶל־תִּקְחָהּ בְּעַפְעָפֶיהָ: 26 כִּי בְּעַד־אִשָּׁה זֹנָה עַד־  
 כֶּכֶר לֶחֶם וְאִשֶּׁת אִישׁ נֶפֶשׁ יִקְרָה תְּצוּד: פ 27 הִיחַתָּה  
 אִישׁ אֵשׁ בְּחִיקוֹ וּבִגְדֵיו לֹא תִשְׁרַפְנָה: 28 אִם־יִהְיֶה אִישׁ עַל־  
 הַגָּחִלִים וְרָגְלָיו לֹא תִכְוִינָה: 29 כִּן הָבָא אֶל־אִשֶּׁת רַעָהּ לֹא יִנָּקֶה  
 כָּל־הַנֶּגַע בָּהּ: 30 לֹא־יִבּוֹזוּ לַגָּב כִּי יִגָּב לְמַלֵּא נִפְשׁוֹ כִּי יִרְעֵב:  
 31 וְנִמְצָא יִשְׁלֵם שִׁבְעָתַיִם אֶת־כָּל־הוֹן בֵּיתוֹ יִתֵּן: 32 נֶאֱפָא אִשָּׁה  
 חֲסֵר־לֵב מִשְׁחִית נִפְשׁוֹ הוּא יַעֲשֶׂנָה: 33 גִּגְע־וֹקְלוֹן יִמְצָא וְחִרְפָּתוֹ  
 לֹא תִמָּחֶה: 34 כִּי־קִנְיָה חֲמַת־גָּבֵר וְלֹא־יִחְמֹל בְּיוֹם נָקָם: 35 לֹא־  
 יִשָּׂא פָנָיו כָּל־כֹּפֵר וְלֹא־יֵאָבֵה כִּי תִרְבֶּה־שָׁחַד: פ 7:1 בְּנִי  
 שְׁמֹר אֲמָרִי וּמִצְוֹתַי תִּצְפֹּן אֲתָךְ: 2 שְׁמֹר מִצְוֹתַי וְחִיָּה וְתוֹרָתִי כָּאִישׁ  
 שׁוֹן עֵינָיִךְ: 3 קִשְׁרָם עַל־אֶצְבָּעֶיךָ כְּתָבָם עַל־לִוַּח לִבֶּךָ: 4 אֲמַר  
 לַחֲכָמָה אַחֲתִי אַתְּ וּמָדַע לְבִינָה תִקְרָא: 5 לְשֹׁמֵר מֵאִשָּׁה זֹרָה  
 מִנְּכָרִיהָ אֲמָרִיהָ הַחֲלִיקָה: 6 כִּי בַחֲלוֹן בֵּיתִי בְּעַד אֲשֻׁנָּבִי נִשְׁקַפְתִּי:  
 7 וְאֶרְאָה בַּפֶּתָאִים אֲבִינָה בְּבָנִים נֶעֱר חֲסֵר־לֵב: 8 עֲבֹר בְּשׁוֹק אֶצֶל  
 פִּנָּה וְדָרָךְ בֵּיתָה יִצְעַד: 9 בְּנִשְׁף־בְּעָרֵב יוֹם בְּאִישׁוֹן לֵילָה וְאֶפְלָה:  
 10 וְהִנֵּה אִשָּׁה לִקְרָאתָ שֵׁית זֹנָה וְנִצַּרְתָּ לָב: 11 הַמִּיָּה הִיא  
 וְסָרְרַת בְּבֵיתָהּ לֹא־יִשְׁכְּנוּ רַגְלֶיהָ: 12 פֶּעַם | בַּחוּץ פֶּעַם בְּרֹחֲבוֹת  
 וְאֶצֶל כָּל־פִּנָּה תֵּאָרֵב: 13 וְהִחֲזִיקָה בּוֹ וְנִשְׁקָה־לוֹ הַעֲזָה פָּנֶיהָ  
 וְתֹאמַר לוֹ: 14 זִבְחִי שְׁלָמִים עָלֶי הַיּוֹם שְׁלַמְתִּי נִדְרֵי: 15 עַל־כֵּן  
 יִצְאֲתִי לִקְרָאתָךְ לְשַׁחַר פָּנֶיךָ וְאֶמְצָאֲךָ: 16 מְרִבָּדִים רִבְדֹּתִי עֲרִשִׁי  
 חֲטָבוֹת אֶטוֹן מִצָּרִים: 17 נִפְתִּי מִשְׁכָּבִי מֵר אֶהְלִים וְקִנְמֹן: 18 לָכֵה

6:24 <רע:ד> M S (ܪܥܐ) (near haplog (מ → כמ)) || 7:1 fin ] + 2 stichoi  
 G (1a) (elab) || 7:9 <בערב> M G (ἐσπερινῶ) S (ܠܥܪܒ) (vocal)

בְּנֵי וְהַנְצִל כִּי בָאת בְּכַף־רַעְדָּךְ לְךָ הַתְרַפֶּס וְרָהֵב רַעֲיָד: 4 אֶל־תִּתֵּן  
 שָׁנָה לְעֵינֶיךָ וְתִנוּמָה לְעַפְעָפֶיךָ: 5 הַנְצִל כְּצִבִּי מִמַּצֹּד וְכִצְפֹּר  
 מִיַּד יָקוֹשׁ: פ 6 לֹךְ־אֶל־נַמְלָה עֲצֹל רָאָה דְרָכֶיהָ וְחָכָם:  
 7 אֲשֶׁר אֵין־לָהּ קֶצֶץ שֹׁטֵר וּמִשָּׁל: 8 תִּבְּרִין בִּקְיִן לַחֲמָה אֲגָרָה  
 בִּקְצִיר מֵאֲכָלָהּ: 9 עַד־מָתִי עֲצֹל | תִּשְׁכַּב מָתִי תִקּוּם מִשְׁנָתְךָ:  
 10 מְעַט שָׁנוֹת מְעַט תִּנוּמוֹת מְעַט | חֲבֵק יָדַי לִשְׁכָּב: 11 וּבֹא־  
 כְּמֹהֶלֶךְ רֹאשֶׁךָ וּמַחֲסֹרְךָ כְּאִישׁ מִגֵּן: פ 12 אָדָם בִּלְיַעַל  
 אִישׁ אֲוֹן הוֹלֵךְ עֲקֻשׁוֹת פֶּה: 13 קֶרֶץ בְּעֵינָיו מִלֵּל בְּרַגְלֹו מֶהָ  
 בֹּאֲצַבְעָתָיו: 14 תַּהֲפֹכֹת | בִּלְבֹו חֲרָשׁ רַע בְּכָל־עֵת 'מִדְּנִים' יִשְׁלַח:  
 15 עַל־כֵּן פְּתָאֵם יָבֹוא אִידֹו פֶתַע יִשְׁבֵּר וְאֵין מִרְפָּא: פ  
 16 שִׁשְׁהֶנָּה שָׁנָא יְהוָה וְשָׁבַע 'תוֹעֲבָת' נִפְשׁוֹ: 17 עֵינַיִם רָמוֹת  
 לְשׁוֹן שֶׁקֶר וְיָדַיִם שִׁפְכוֹת יָדַם־נָקִי: 18 יָלַב חֲרָשׁ מַחֲשָׁבוֹת אֲוֹן  
 רַגְלָיִם מִמֶּהֱרֹות לְרוֹץ לָרַעַה: 19 יִפְּיַח כְּזָבִים עַד שֶׁקֶר וּמִשְׁלַח  
 מְדַנִּים בֵּין אָחִים: פ 20 נָצַר בְּנֵי מִצּוֹת אָבִיךָ וְאֶל־תִּתֵּשׁ  
 תּוֹרַת אֲמֹךָ: 21 קִשְׁרָם עַל־לִבֶּךָ תָּמִיד עֲנִיִּם עַל־גְּרָגְרָתְךָ:  
 22 בְּהִתְהַלֵּכְךָ | תִּנָּחָה אֹתְךָ בְּשִׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ וְהִקִּיצוֹת הִיא

6:5 G (ἐκ βρόχων) S [ (ܡܚܽܘܽܬܽܐ) ] M<sup>1</sup> (near haplog and graph  
 paleo ܡܚܽܘܽܬܽܐ → ܡܚܽܘܽܬܽܐ) || M [ מִיָּד יָקוֹשׁ ] M<sup>MSS</sup> G (ἐκ παγίδος)  
 (syn var) || 6:7 M [ קֶצֶץ ] G (γερῶργίου) S ([6:6] ܡܚܽܘܽܬܽܐ → ܡܚܽܘܽܬܽܐ)  
 G \*מעט שבת + [ שְׁנוֹת ] 6:10 || G (8a–c) (elab) || 6:8 fin ] || 6:10  
 (near dittog שְׁנוֹת מעט שבת → מעט שְׁנוֹת מעט שבת) (orth)  
 || 6:11 fin ] + 2 stichoi G (11a) (elab) || 6:13 M<sup>K</sup> G (ὀφθαλμῶ) [ בעֵינָיו ]  
 S (ܡܚܽܘܽܬܽܐ) V (oculis) T (orth) || M<sup>K</sup> G (ποδί) [ בְּרַגְלֹו ]  
 S (ܡܚܽܘܽܬܽܐ) V (pede) [ בְּרַגְלֹו ] M<sup>Q</sup> T (num or orth, equal) ||  
 6:14 M<sup>K</sup> [ מִדְּנִים ] M<sup>Q</sup> [ מְדַנִּים ] (dial? norm) || 6:15 M S [ (ܡܚܽܘܽܬܽܐ) ]  
 G \*ושבר [ (ܡܚܽܘܽܬܽܐ) ] S [ (ܡܚܽܘܽܬܽܐ) ] || 6:16 M S [ (ܡܚܽܘܽܬܽܐ) ]  
 G (συντρίβεται) (graph ܡܚܽܘܽܬܽܐ → ܡܚܽܘܽܬܽܐ, paleo ܡܚܽܘܽܬܽܐ → ܡܚܽܘܽܬܽܐ) ||  
 S (ܡܚܽܘܽܬܽܐ) G (ἀκαθαρσίαν) ≈ M<sup>K</sup> [ תוֹעֲבָת ] || 6:17 G (αἷμα δικάίου) [ יָדַם־נָקִי ]  
 M S (ܡܚܽܘܽܬܽܐ) (vocal)

3 אֵל תִּקְשִׁיב לְאַשְׁתְּ אוֹלֶת<sup>1</sup> כִּי נָפֶת תִּטְפֹּנָה שְׂפָתַי זָרָה וְחֶלֶק  
 מִשְׁמֵן חֶפֶז: 4 וְאַחֲרִיתָהּ מָרָה כִּלְעָנָה חֲזָה כְּחֶרֶב פְּיוֹת: 5 רִגְלֶיהָ  
 יִרְדּוּת מוֹת שְׂאוֹל צַעֲדֶיהָ יִתְמָכוּ: 6 אַרְח חַיִּים פֶּן־תִּפְלֹס נָעוּ  
 מִעֲגֻלָּתֶיהָ לֹא תִדָּע: פ 7 וְעֵתָהּ בָּנִים שִׁמְעוּ־לִי וְאַל־תִּסּוּרוּ  
 מֵאֲמֵרֵי־פִי: 8 הֲרִחַק מֵעָלֶיהָ דֶּרֶךְךָ וְאַל־תִּקְרָב אֶל־פֶּתַח בֵּיתָהּ:  
 9 פֶּן־תִּתֵּן לְאַחֲרִים הוֹדֶךָ וְשִׁנְתִּיךָ לְאַכְזוּרִי: 10 פֶּן־יִשְׁבְּעוּ זָרִים כֶּתֶךָ  
 וְעֲצֻבֶיךָ בְּבֵית נָכְרִי: 11 וְנִהְיֶמָּה בְּאַחֲרִיתֶךָ בְּכָלוֹת בְּשָׂרְךָ וּשְׂאֲרֶךָ:  
 12 וְאִמְרַתְּ אִיד שְׁנֵאתִי מוֹסֵר וְתוֹכַחַת נָאֵץ לְבִי: 13 וְלֹא־שִׁמְעֵתִי  
 בְּקוֹל מוֹרִי וְלִמְלַמְדִּי לֹא־הִטִּיתִי אוֹזְנִי: 14 בְּמַעַט הֵייתִי בְּכָל־רֶעַ  
 בְּתוֹךְ קָהָל וְעַדָּה: 15 שְׁתֵּה־מַּיִם מִבוֹרֶךְ וְנִזְלִים מִתּוֹךְ בְּאֵרֶךְ:  
 16 'פֶּן' יִפּוּצוּ מִעֲנִיתֶיךָ חוּצָה בְּרַחְבוֹת פְּלִגֵּי־מַיִם: 17 יִהְיוּ־לְךָ  
 לְבַדָּךְ וְאִין לְזָרִים אֶתְךָ: 18 יִהְי־מְקוֹרְךָ בְּרוּךְ וְשִׁמְח מֵאַשְׁתְּ נְעוּרֶךָ:  
 19 אֵילַת אֲהָבִים וַיַּעֲלֶת־חֵן דָּדֶיהָ יְרוּךְ בְּכָל־עֵת בְּאַהֲבָתָהּ תִּשְׁגֶּה  
 תָּמִיד: 20 וְלִמָּה תִּשְׁגֶּה בְנִי בִזְרָה וְתַחֲבֹק חֵק נָכְרִיָּה: 21 כִּי נִכַּח |  
 עֵינֵי יְהוָה דֶּרֶכ־יְאִישׁ וְכָל־מִעֲגֻלָּתוֹ מִפִּלֶס: 22 עוֹנוֹתָיו יִלְכְּדוּ<sup>1</sup> |  
 וּבַחֲבִלִי חֲטֵאתוֹ יִתְמָךְ: 23 הוּא יָמוּת בְּאִין מוֹסֵר וּבִרְבַּב אוֹלָתוֹ  
 יִשְׁגֶּה: פ 6:1 בְּנִי אִם־עֲרַבְתָּ לְרַעָךְ תִּקְעֶת לְזֹר 'פֶּפֶךְ':  
 2 נֹקְשֶׁת בְּאֲמֵרֵי־פִיךָ נִלְכְּדָתָּ בְּאֲמֵרֵי־פִיךָ: 3 עֲשֵׂה זֹאת אִפּוֹא |

5:3 אֵל תִּקְשִׁיב לְאַשְׁתְּ אוֹלֶת<sup>1</sup> G (μὴ πρόσσεχε φαύλη γυναῖκα; cf. V [ne inten-  
 deris fallaciae mulieris], rab) ] > M S (unc) || זָרָה M S (אֶחָדָה) ]  
 \*G (γυναῖκος πόρνης) (phon ר → נ, near syn) || 5:11 מִנְחָמָה M ] וְנִהְיֶמָּה  
 G (μή?) \*F? (μή) || 5:16 (καὶ μεταμελήθησῃ) S (אֶחָדָה נִפְעָה) (graph ח → ה) ||  
 > M S (near haplog) (יפוצו → פניפוצו) || M פִּלְגִי ] (διαπορευέσθω) G ≈ \*G  
 S (μετὰ rab M<sup>MSS</sup> G (αὐτὴ) (graph י → ו) || 5:18 מֵאֲשֶׁת M ] בְּאֵת  
 S (cum muliere) V (אֶחָדָה) (graph מ → ב) || 5:20 בְּנִי M S  
 ] > G (equal) || 5:22 יִלְכְּדוּ + M S (אֶת־הָרָשָׁע) ] (אֶחָדָה) (> G) (gloss,  
 explic) || 6:1 כֶּכָּךְ M<sup>MSS</sup> G (σὺν χεῖρα) αὐτὴ (αὐτὴ σου) S (אֶחָדָה) T (ידד) V  
 M (num) ] כֶּכָּךְ (manum tuam)

דְּבַרִּי לִבֶּךָ שְׁמֵר מִצְוֹתַי וַחֲיֵה: 5 קִנְה חֲכָמָה קִנְה בֵּינָה אֶל־תִּשְׁכַּח  
וְאֶל־תֵּט מֵאֲמַר־יָפִי: 6 אֶל־תַּעֲזֹבָה וְתִשְׁמֹרֵךְ אֶהְבֶּה וְתִצְרֹךְ: 7 רֵא  
נְשִׁית חֲכָמָה קִנְה חֲכָמָה וּבְכָל־קִינִיךָ קִנְה בֵּינָה: 8 סִלְסֵלָה  
וְתִרְוַמְמֶךָ תִּכְבְּדֶךָ כִּי תַחֲבַקֶנָּה: 9 תִּתֵּן לִרְאשֶׁךָ לְוִית־חֵן עֲטַרֶת  
תִּפְאֶרֶת תִּמְגְּנֶךָ: 10 שְׁמַע בְּנִי וְקַח אֲמָרִי וִירְבוּ לָךְ שָׁנוֹת חַיִּים:  
11 בְּדֶרֶךְ חֲכָמָה הִרְתִּיךָ הִדְרִכְתִּיךָ בְּמַעְגְלֵי־יִשָּׁר: 12 בִּלְכֹתֶךָ לֹא־  
יֵצֵר צַעֲדֶךָ וְאִם־תָּרוּץ לֹא תִפְשֹׁל: 13 הַחֲזֹק בְּמוֹסֵר אֶל־תִּרְרָף וְנֹצֵרָה  
כִּי־הִיא חַיִּיד: 14 בְּאַרְחַ רָשָׁעִים אֶל־תֵּבֵא וְאֶל־תֵּאשֹׁר בְּדֶרֶךְ רָעִים:  
15 פָּרַעְהוּ אֶל־תַּעֲבֹרְבוּ שְׁטָה מֵעָלֶיךָ וְעִבֹר: 16 כִּי לֹא יִשְׁנוּ אִם־  
לֹא יִרְעוּ וְנִגְזְלָה שְׁנָתָם אִם־לֹא יִכְשִׁילוּ: 17 כִּי לַחֲמוּ לֶחֶם רָשָׁע  
וַיִּין חֲמָסִים יִשְׁתּוּ: 18 וְאַרְחַ צַּדִּיקִים כְּאֹרֶךְ נֶגֶה הוֹלֵךְ וְאֹרֶךְ עַד־נִכּוֹן  
הַיּוֹם: 19 דֶּרֶךְ רָשָׁעִים כְּאֶפְלָה לֹא יִדְעוּ בְּמָה יִכָּשְׁלוּ: פ  
20 בְּנִי לְדַבְּרִי הַקְּשִׁיבָה לְאֲמָרֵי הַט־אֲזַנְךָ: 21 אֶל־יִלְוִיזוּ מַעֲיִינֶיךָ  
שְׁמַרְמִם בְּתוֹךְ לִבְבֶּךָ: 22 כִּי־חַיִּים הֵם לְמַצְאֵיהֶם וּלְכָל־בִּשְׁרוֹ מִרְפָּא:  
23 מְכַל־מִשְׁמֵר נֹצֵר לִבֶּךָ כִּי־מִמֶּנּוּ תוֹצֵאוֹת חַיִּים: 24 הָסֵר מִמֶּךָ  
עֲקָשׁוֹת פֶּה וּלְוֹת שְׁפָתַיִם הִרְחַק מִמֶּךָ: 25 עֲיִינֶיךָ לִנְכַח יִבִּיטוּ  
וְעַפְעָפֶיךָ יִישְׁרוּ נִגְדֶּךָ: 26 פֶּלֶס מַעְגָּל רִגְלֶךָ וְכָל־דְּרָכֶיךָ יִכְנוּ:  
27 אֶל־תִּטְטִימִין וּשְׁמַאוֹל הָסֵר רִגְלֶךָ מִרָע: 1:5 בְּנִי לַחֲכָמְתִּי  
הַקְּשִׁיבָה לְתַבּוּנָתִי הַט־אֲזַנְךָ: 2 לְשֹׁמֵר מְזֻמּוֹת וְדַעַת שְׁפָתֶיךָ יִנְצְרוּ:

4:4 M ] > G (M וַחֲיֵה || 1 → יו haplog (near) G (ἐντολάς) \*מצות M ] מצות 4:4  
(unc) || 4:5 M S (من سحاحك سحر سحاحك) קנה חכמה קנה בינה 4:5  
(unc) || 4:7 M S ] > G (ideol) || 4:10 M S (غنى) \*ארחות G  
(dעבדין תיקלא) T (subplantaverint) V Q M (יכשילו 4:16  
(δδοί) (assim) || 4:16 M<sup>K</sup> V (κοιμῶνται) G \*ישנו M<sup>K</sup>; יכשולו 4:16a  
(4:16a) G \*הכ(י)ן ] (نطق) M S יכנו 4:26 || (י → graph) M (ילויזו 4:21  
|| 4:21 M S (κατεύθυνε) α' σ' θ' (έτοίμαξε) (unc) || 4:27 fin ] + 4 stichoi G (27a-27b)  
(elab) || 5:1 M ] \*לאמרי G (ἐμοῖς δὲ λόγοις) S (syn)

וְכָבוֹד: 17 דְּרָכֶיהָ דְּרָכֵי־נַעַם וְכָל־נִתְיָבוֹתֶיהָ שָׁלוֹם: 18 עֵץ־חַיִּים  
 הִיא לַמַּחְזִיקִים בָּהּ וְתַמְכֶּיהָ מֵאֲשֶׁר: פ 19 יְהוָה בַּחֲכָמָה  
 יִסַּד־אָרֶץ כּוֹנֵן שָׁמַיִם בַּתְּבוּנָה: 20 בִּדְעָתוֹ תְּהוֹמֹת נִבְקָעוּ וְשִׁחֲקִים  
 יִרְעֻפוּ־טֹל: 21 בְּנֵי אֱלִילִזוּ מֵעֵינֶיךָ נָצַר תִּשְׁיָה וּמִזְמָה: 22 וַיְהִי  
 חַיִּים לִנְפֶשֶׁךָ וְחֵן לְגִרְגָּתֶיךָ: 23 אַז תִּלְךָ לִבְטַח דְּרָכְךָ וְרִגְלֶךָ לֹא  
 תִּגְוֹף: 24 אִם־תֵּשֶׁב לֹא־תִפְחַד וְשִׁכְבְּתָ וְעַרְבָה שְׁנַתְךָ: : 25 אֶל־  
 תִּירָא מִפֶּחַד פֶּתָאִם וּמִשְׂאֵת רָשָׁעִים כִּי תִבָּא: 26 כִּי־יְהוָה יְהִיה  
 בְּכִסְלֶךָ וְשֹׁמֵר רִגְלֶךָ מִלִּכְד: 27 אֶל־תִּמְנַע־טוֹב מִבַּעֲלֹי בַּהֲיוֹת לְאֵל  
 יִדְּךָ לַעֲשׂוֹת: 28 אֶל־תֵּאמֶר יִלְרַעַךְ לֶךָ וְשׁוֹב וּמַחֵר אֶתֶּן וַיֵּשׁ  
 אֶתְּךָ: 29 אֶל־תִּחַרְשׁ עַל־רַעַךְ רָעָה וְהוּא־יֹשֵׁב לִבְטַח אֶתְּךָ:  
 30 אֶל־תִּרְיֵב עַם־אָדָם חָנָם אִם־לֹא גִמְלָךְ רָעָה: 31 אֶל־תִּקְנָא  
 בְּאִישׁ חָמֶס וְאֶל־תִּבְחַר בְּכָל־דְּרָכָיו: 32 כִּי תֹעֲבֶת יְהוָה נָלוֹז וְאֶת־  
 יִשְׂרָאֵל סוּדוֹ: 33 מֵאֲרֵת יְהוָה בְּבֵית רָשָׁע וְנוֹה צַדִּיקִים יִבְרָךְ:  
 34 אִם־לִלְצִים הוּא־יִלְיִץ וְלִעֲנִיִּים יִתֵּן־חֵן: 35 בָּבוֹד חֲכָמִים יִנְחָלוּ  
 וְכִסְיִלִּים יִמְרִימִים קָלוֹן: פ 4:1 שָׁמְעוּ בָנִים מוֹסֵר אָב  
 וְהִקְשִׁיבוּ לְדַעַת בִּינָה: 2 כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל־תַּעֲזָבוּ:  
 3 כִּי־בֹ הֵייתִי לְאָבִי רֵךְ וַיַּחֲד לִפְנֵי אֲמִי: 4 וַיִּרְנֵי וַיֵּאמֶר לִי יִתְמָךְ־

3:16 fin ] + 2 stichoi G (16a) (elab) || 3:20 ירעפו M G (ἐρρύψαν) S  
 (ωι) M<sup>MSS</sup> (metath ער → רע יערפו) || 3:21 ילזו M ילזו\* G (παρappuḥḥs)  
 (metath לז → זל) || 3:22 fin M ] + 2 stichoi G (22a) (assim to 3:8) ||  
 3:24 תשב\* G (κάθη) SyrH [ (אבא) ] M S (אבא) (near dittog ב →  
 3:26 בכסלך M ≈ S (חכא) \* G (ἐπὶ πασῶν ὁδῶν σου)  
 (graph מ → כ) || 3:27 ידך M<sup>Q</sup> G (ἡ χεῖρ σου) T (בידך) S (אבא)  
 (num) || 3:28 לרעך M<sup>Q</sup> לרעך\* M<sup>K</sup> (norm) || 3:30 תרוב M<sup>Q</sup> תריב M<sup>K</sup>  
 G (φιλεχρησῆς) S (אבא) (graph י → ו) || 3:34 ולעניים M<sup>K</sup> ולעניים M<sup>Q</sup> V  
 (et mansuetis) T<sup>L</sup> (ולענוני) (syn, equal) || 3:35 מרים M (haplog  
 ימ → ימ) || 4:3 לפני M G (ἐν προσώπῳ) S (מבט) M<sup>MSS</sup>; cf. *sebir*  
 לבני (graph פ → ב)

וְאֶת־בְּרִית אֱלֹהֶיהָ שָׁכַחָה: 18 כִּי שָׁחָה אֶל־מֹות 'נְתִיבָתָהּ' וְאֶל־  
 רַפָּאִים מַעֲגֻלָּתֶיהָ: 19 כָּל־בָּאִיָּה לֹא יִשׁוּבוּן וְלֹא־יִשְׁיִגּוּ אַרְחוֹת  
 חַיִּים: 20 לְמַעַן תִּלְךָ בְּדֶרֶךְ טוֹבִים וְאַרְחוֹת צַדִּיקִים תִּשְׁמֹר: 21 כִּי־  
 יִשְׁרִים יִשְׁכְּנוּ־אָרֶץ וְתַמִּימִים יִוְתְּרוּ בָּהּ: 22 וְרָשָׁעִים מֵאָרֶץ יִכְרֹתוּ  
 וְבוֹגְדִים יִסְחוּ מִמֶּנָּה: פ 3:1 בְּנֵי תוֹרָתִי אֶל־תִּשְׁכַּח  
 וּמִצְוֹתַי יֵצֵר לִבָּךְ: 2 כִּי אֶרֶךְ יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ:  
 3 (חֶסֶד וְאֱמֶת אֶל־יַעֲזֹבֶךְ) קִשְׁרָם עַל־גְּרָגְרוֹתֶיךָ כְּתָבָם עַל־לִוַח לִבָּךְ:  
 4 וּמִצָּא־חֵן וְשָׁכַל־טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם: פ 5 בִּטָּח אֶל־  
 יְהוָה בְּכָל־לִבָּךְ וְאֶל־בִּינְתְּךָ אֶל־תִּשְׁעֶן: 6 בְּכָל־דֶּרֶכְךָ דַּעְהוּ וְהוּא  
 יִיָּשֶׁר אַרְחָתְךָ: 7 אֶל־תִּהְיֶה חֶכֶם בְּעֵינֶיךָ יֵרָא אֶת־יְהוָה וְסוֹר מִרַע:  
 8 רַפָּאוֹת תִּהְיֶה לְשִׁרְךָ וְשָׁקוּי לַעֲצֻמוֹתֶיךָ: 9 כִּבְדֹּת אֶת־יְהוָה מֵהוֹנֵךְ  
 וּמִרְאשִׁית כָּל־תְּבוֹאָתְךָ: 10 וַיִּמְלְאוּ אֶסְמֶיךָ שִׁבְעָה וְתִירוֹשׁ יִקְבִּיךָ  
 יִפְרָצוּ: פ 11 מוֹסֵר יְהוָה בְּנֵי אֶל־תִּמְאָס וְאֶל־תִּתְקַן  
 בְּתוֹכָחָתוֹ: 12 כִּי אַתָּה אֲשֶׁר יֵאָהֵב יְהוָה יוֹכִיחַ וְכָאֵב אֶת־בֶּן יִרְצֶה:  
 13 אֲשֶׁר־יֵאָדָם מִצָּא חֲכָמָה וְאָדָם יִפִּיק תְּבוּנָה: 14 כִּי טוֹב סָתְרָה  
 מִסְּחַר־כֶּסֶף וּמִחֲרוֹץ תְּבוֹאָתָהּ: 15 יִקְרָה הִיא מִפְּנִינִים וְכָל־  
 רִחְפָּצִים לֹא יִשׁוּוּ־בָּהּ: 16 אֶרֶךְ יָמִים בְּיָמֶינָה בְּשִׁמְאוּלָּהּ עֲשֹׂר

2:18 שחָה M [ שתָה\* G (ἔθετο) σ' (ωρίσεν) (graph ח → ת) || <נְתִיבָתָהּ> ]  
 metath מוֹת → מוֹת נת (near haplog (חֶסֶד) S (τὸν οἶκον αὐτῆς) M G בִּיתָהּ  
 G\* שְׁנוֹת חַיִּים [ (אֶסְמֶיךָ אֶסְמֶיךָ) M ≈ S אַרְחוֹת חַיִּים 2:19 || (בִּי → יב  
 M (vocal, CG, Bab MS Ba ] יִסְחוּ M (εἰσαυτῶν ζῆς) (assim) || 2:22 יִסְחוּ  
 || 3:3 חֶסֶד M G S (add) || ... יַעֲזֹבֶךְ 3:3 || M S עַל־לִוַח לִבָּךְ  
 M S דַּעְהוּ 3:6 || G (homoi ך ך) || > G (אֶל־תִּשְׁכַּח וְאֶל־תִּשְׁכַּח) S  
 + 1 stichos (הֵד → ד (near dittog (עָרִיצֶה אֲשֶׁר־יֵאָהֵב) G\* הֵדָעָהּ [ (וְחֶסֶד,  
 G (later addition) || 3:8 לְשִׁרְךָ G (τῷ σώματί σου) S (לְחֶסֶד) ||  
 + 2 מפְּנִינִים || (יִי homoi מִפְּנִינִים M^K [ מפְּנִינִים M^Q 3:15 || M (vocal) ||  
 stichoi G (15bc) || חֶפְצִים G (τίμιον) ≈ S (חֶפֶץ) V (quae desiderantur) T  
 (מַדְעָם) || G (graph מ → מ) חֶפְצֶיךָ ]

25 וּתְפַרְעוּ כָּל־עֲצָתִי וְתֹכַחְתִּי לֹא אָבִיתֶם: 26 גַּם־אֲנִי בְּאִידְכֶם  
 אֲשַׁחֵק אֲלֹתֶךָ בְּבֹא פְחַדְכֶם: 27 בְּבֹא 'כְּשׂוֹאָה' | פְּחַדְכֶם וְאִידְכֶם  
 כְּסוּפָה יֵאָתֶה בְּבֹא עֲלֵיכֶם צָרָה וְצוּקָה: 28 אֲזִי יִקְרָאֲנִי וְלֹא אֶעֱנֶה  
 יִשְׁחַרְגְּנִי וְלֹא יִמְצָאֲנִי: 29 תַּחַת כִּי־שָׁנְאוּ דַעַת וִירְאֵת יְהוָה לֹא  
 בָּחֲרוּ: 30 לֹא־אָבוּ לַעֲצָתִי נֹאצּוּ כָּל־תּוֹכַחְתִּי: 31 וַיֹּאכְלוּ מִפְּרֵי  
 דֶּרֶכָם וּמִמַּעֲצֵיתֵיהֶם יִשְׁבְּעוּ: 32 כִּי מְשׁוּבַת פְּתִים תִּהְיֶה וּשְׁלֹת  
 כְּסִילִים תִּאָּבֶדֶם: 33 וְשִׁמְעֵ לִי יִשְׁכֹּן־בְּטָח וְשֹׁאֲנִן מִפֶּחַד  
 רָעָה: פ 2:1 בְּנֵי אִם־תִּקַּח אִמְרֵי וּמִצּוֹתַי תִּצְפֹּן אֶתָּךְ:  
 2 לְהִקְשִׁיב לְחִכְמָה אֲזַנְךָ תִּטֶּה לְבָבְךָ לְתַבּוּנָה: 3 כִּי אִם לִבִּינָה  
 תִּקְרָא לְתַבּוּנָה תִּתֵּן קוֹלְךָ: 4 אִם־תִּבְקֶשֶׁנָּה כִּכְסֹף וְכִמְטָמוֹנִים  
 תַּחֲפֹשֶׁנָּה: 5 אֲזִי תִבִּין יִרְאֵת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא: 6 כִּי־יִהְיֶה  
 יִתֵּן חִכְמָה מִפִּי דַעַת וּתַבּוּנָה: 7 'וְצִפֵּן' לִישָׁרִים תּוֹשִׁיָה מִגֵּן לְהִלְכִי  
 תָּם: 8 לְנֹצֵר אֲרָחוֹת מִשְׁפָּט וְדֶרֶךְ חֲסִידוֹ יִשְׁמֹר: 9 אֲזִי תִבִּין צֶדֶק  
 וּמִשְׁפָּט וּמִישָׁרִים כָּל־מַעֲגַל־טוֹב: 10 כִּי־תִבּוֹא חִכְמָה בְּלִבְךָ וְדַעַת  
 לִנְפֹשְׁךָ יִנָּעַם: 11 מִזְמָה תִּשְׁמֹר עָלֶיךָ תַבּוּנָה תִנְצֹרְכָה: 12 לְהַצִּילְךָ  
 מִדֶּרֶךְ רָע מֵאִישׁ מְדַבֵּר תִּהְפְּכוֹת: 13 הָעֲזוּבִים אֲרָחוֹת יִשָּׁר לִלְכֹת  
 בְּדַרְכֵי־חֵשֶׁךְ: 14 הַשְׁמַחִים לַעֲשׂוֹת רָע יִגְּלוּ בַתִּהְפְּכוֹת רָע:  
 15 אֲשֶׁר אֲרָחֲתֵיהֶם עֲקָשִׁים וְנִלְוִזִים בְּמַעֲגָלוֹתָם: 16 לְהַצִּילְךָ  
 מֵאִשָּׁה זָרָה מִנִּכְרִיָּה אִמְרִיהָ הַחֲלִיקָה: 17 הָעֲזוּבַת אֱלוֹף נְעוּרֶיהָ

1:27  $M^Q$  כשואה ||  $M^K$  (או → וא metath)  $M^G$  משובת 1:32 ||  $M^G$  (ἀνθ' ὧν γὰρ ἡδίσχουν) S (משחשח) מושכת 4QProv<sup>b</sup> (graph ב → כ, metath) ||  $M^G$  (ῥῆσιν ἀμρῖ מצותי) S (משחשח) אמרי ומצותי 2:1 || (וש → שו) ||  $M^G$  (τῶ ἐμῆς ἐντολῆς) (near haplog) (י → יו) || 2:2 ||  $M^S$  (לכ) ||  $M^G$  (τῶ ἐμῆς ἐντολῆς) (near dittog) (ב → ב) || 2:6 ||  $M^S$  (משחשח) מפיו || 2:7 ||  $M^Q$  (gram, equal) ||  $M^K$  (וצפן) || 2:8 ||  $M^Q$  (εὐλαβουμένων αὐτόν) S (משחשח) ≈ V (sanc-torum) ≈ T (דצדיקין) (orth)



1:1 מְשָׁלִי שְׁלֹמָה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל:

2 לְדַעַת חֲכָמָה וּמוֹסֵר לְהִבִּין אֲמַרִי בִינָה: 3 לִקְחַת מוֹסֵר הַשֶּׁבֶל  
צֶדֶק וּמִשְׁפָּט וּמִיִּשְׁרָיִם: 4 לִתֵּת לִפְתָּאִים עֲרָמָה לְנַעַר דַּעַת וּמִזְמָה:  
5 יִשְׁמַע חֲכָם וְיוֹסֵף לֶקַח וְנִבּוֹן תַּחְבֵּלוֹת יִקְנֶה: 6 לְהִבִּין מִשָּׁל  
וּמִלִּיצָה דְּבָרֵי חֲכָמִים וְחִידוֹתָם: 7 יִרְאֶת יְהוָה רֵאשִׁית דַּעַת חֲכָמָה  
וּמוֹסֵר אֱוִילִים בָּזוּ: פ 8 שְׁמַע בְּנִי מוֹסֵר אָבִיךָ וְאַל־תִּתְּשׁ  
תּוֹרַת אִמְךָ: 9 כִּי | לְוִית חֵן הֵם לְרֹאשֶׁךָ וְעֹנָקִים לְגִרְגְּרוֹתֶיךָ: 10 בְּנִי  
אִם־יִפְתּוּךָ חֲטָאִים אֶל־תִּבָּא: 11 אִם־יֵאמְרוּ לָכֶּה אֲתָנוּ נֶאֱרָבָה  
לְדָם נִצְפָנָה לְנָקִי חֲנָם: 12 גְּבַלְעָם כְּשֹׁאֹל חַיִּים וְתַמִּימִים כִּי־וֹרְדֵי  
בּוֹר: 13 כָּל־הוֹן יִקָּר נִמְצָא נִמְלֵא בְּתִינוּ שָׁלָל: 14 גִּזְרֶלְךָ תִּפְּלִי  
בְּתוֹכְנוּ כִּי־סֶ אֶחָד יִהְיֶה לְכָלְנוּ: 15 בְּנִי אֶל־תִּלְךָ בְּדֶרֶךְ אֲתָם מִנֶּעַ  
רְגֶלְךָ מִנְּתִיבָתָם: 16 כִּי רִגְלֵיהֶם לִרְעַ יְרוּצוּ וַיִּמְהָרוּ לְשִׁפְד־דָּם:  
17 כִּי־חֲנָם מִזְרָה הָרִשֶׁת בְּעֵינֵי כָל־בָּעַל כְּנָף: 18 וְהֵם לְדָמָם יֶאֱרָבוּ  
יִצְפְּנוּ לְנִפְשָׁתָם: 19 כֹּן אֲרָחוֹת כָּל־בָּצַע בָּצַע אֶת־נִפְשׁ בָּעֲלֵיו  
יִקַּח: פ 20 חֲכָמוֹת בְּחוּץ תִּרְנָה בְּרָחֲבוֹת תִּתֵּן קוֹלָהּ:  
21 בְּרֹאשׁ הַמִּזֹּת תִּקְרָא בְּפִתְחֵי שַׁעֲרִים בְּעִיר אֲמַרֶיָּה תֹאמַר:  
22 עַד־מָתִי | פְּתִים תֵּאֱהָבוּ פֶתִי וְלֹצִים לָצוֹן חֲמָדוֹ לָהֶם וְכִסְלִים  
יִשְׁנְאוּ־דַעַת: 23 תִּשׁוּבוּ לְתוֹכְחָתִי הִנֵּה אֲבִיעָה לָכֶם רוּחִי אוֹדִיעָה  
דְּבָרֵי אֲתָכֶם: 24 יַעַן קָרָאתִי וַתִּמְאָנוּ נְטִיתִי יָדִי וְאִין מִקְשִׁיב:

1:7 init + 2 stichoi G (7ab) (anaph) || 1:12 ומתימים כיורדי בור M S  
G (και ἀρωμεν \*ונכרית מארץ זכרו [ (αἰνὰ ὁσμὴν ἁπλῆν, ὡσμὰ) S  
(anaph) || 1:15 בני M S (בני, > G (unc)  
|| 1:16 M S G<sup>AMSS</sup> ] > G<sup>BS\*</sup> = OG (homoi כי כִּי) || 1:21 המיות M S  
(graph ה → ח) G (τείχεων \*חומיות [ (ἰσχυρά)





# משלי

Michael V. Fox

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