A text-critical study of the *Nova Vulgata* of Sirach 41. Part 1: Comparison with the source texts*

John Francis Elwolde

Facultat de Teologia de Catalunya

Abstract.   This part of the study (Part 1) offers a detailed comparison of a section of Sirach as it appears in the *Nova Vulgata*, the Septuagint, the Peshitta, and the ex-

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tant Hebrew witnesses, as well as in other earlier standard and scholarly editions of the Vulgate. As such, Part 1 represents a contribution to our understanding of the earliest form of this section of Sirach and of its earliest interpretation. It also provides the data for Part 2 (forthcoming), an analysis and evaluation of the *Nova Vulgata*'s text-critical decisions and of their consistency with statements regarding this issue made in the *Nova Vulgata* itself.

Keywords: Sirach, Ecclesiasticus, Masada, Peshitta, Vulgate, Vetus Latina, *Nova Vulgata*

Un estudi de crítica textual de la Nova Vulgata de Siràcida 41. Part 1: Comparació amb les fonts textuals

Resum.   Aquesta part de l'estudi (Part 1) ofereix una comparació detallada d'una secció del llibre del Siràcida tal com apareix en la *Nova Vulgata*, la Septuaginta, la Peixitta i els testimonis hebreus existents, així com també en altres anteriors edicions estàndard i tècniques de la Vulgata. Com a tal, aquesta Part 1 representa una contribució a la nostra comprensió de la forma i la interptretació més antigues d'aquesta secció del Siràcida. També aporta dades per a la Part 2 (que ha de ser publicada en un pròxim volum), una anàlisi i avaluació de les decisions de crítica textual de la *Nova Vulgata* i de la seva consistència amb declaracions relatives a aquesta qüestió fetes en la mateixa *Nova Vulgata*.

Paraules clau: Siràcida, Eclesiàstic, Peixitta, Vulgata, Vetus Latina, *Nova Vulgata*

1.   Introductory remarks

The production of the *Nova Vulgata* (hereafter NV) between 1965 and 1979 represents the latest in a long line of revisions of the Vulgate. The following study provides the material for an analysis, to appear in Part 2 (forthcoming), of the nature of the NV revision of Sirach in practice – with regard to translation, interpretation, and textual preference[1] – and to what extent it

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1.   Analysis of this type is disappointingly restricted in the few pages devoted to 'Cuestiones metodológicas' in García-Moreno, *La Neovulgata*, p. 318–23; see especially ibid., p. 323.

corresponds to the NV's remit as indicated in its introductory statements and in associated studies. The two parts of the present study probably represent the first published attempt at a text-critical analysis of a section of Sirach (a book with a particularly complex textual history)[2] through the lens of the NV.

The text covered in this study corresponds to that found in the following editions of the Greek and Latin versions: Ziegler (Z): 41:11–42:1*d*; Rahlfs (R): 41:11–27; Weber (W); *Biblia sacra* (BS), i.e. the 1964 Vatican edition; Garofalo (M), the version of the Clementina officially employed by the NV commission;[3] Colunga & Turrado (C): 41:14–42:1*c*; the *Nova Vulgata* (NV): 41:14–42:1*d*.[4] Two lines comprising Sir 42:8*c*–*d* (in all cited editions) have also been included at the end due to their similarity to 42:1*c*–*d* (NV, Z) / 42:1*b*–*c* (W, BS, C, M) / 41:27*a*–*b* (R).

This section of text was chosen because it is relatively well preserved in the first-century BCE Masada Ms. and in the twelfth-century CE Genizah Ms. B,[5] for which the following editions and studies have been used: Yadin, *The Ben Sira scroll*; Strugnell, 'Notes and Queries', 113*b*–114*b*; Beentjes, *The book of Ben Sira*, 72–73, 115–16, 162–66; Academy of the Hebrew Language, *The Book of Ben Sira*, 45–47; *Materials for the Dictionary* (microfiche edition), 36–37. Smend, *Die Weisheit*; Segal, *Sefer Ben Sira*; and Peters, *Das Buch*, are also extensively employed, although all were published prior to the discovery of the Masada Ms.

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2.   'Unter allen Büchern der Septuaginta gibt Sirach (Ecclesiasticus) dem Textkritiker die meisten und schwierigsten Rätsel auf', the opening remark of Ziegler, *Sapientia*, p. 5 (quoting one of Ziegler's own earlier studies).

3.   See Stramare, 'La Neo-Volgata', p. 130 = 'Il libro', p. 445; 'La Neo-Volgata', p. 124. The editor, Salvatore Garofalo, was the first member of the 'Commissione per la revisione della Volgata' to be listed after its president, Cardinal Agostino Bea, President of the Secretariat for Christian Unity; see *Acta Apostolicae Sedis – Commentarium Officiale* 58 (1966), p. 112. The siglum 'M' indicates the publisher: Marietti.

4.   Ziegler, *Sapientia*, p. 318–21; Rahlfs, *Septuaginta*, vol. 2, p. 449–450; Weber, *Biblia sacra* (1969), p. 1081*b*–82*a*; *Biblia sacra* (1964), p. 326–28; Garofalo, *Biblia sacra* (1965), p. 751*b*–752*a*; Colunga & Turrado, *Biblia sacra*, p. 669*b*–670*a*; *Nova Vulgata*, p. 1006*b*–1007*a*.

5.   The tenth- to eleventh-century Ms. C is also cited. For the dating of the Hebrew witnesses (Hbr.), see, for example, Peursen, *The verbal system*, p. 11–12; Smend, *Die Weisheit*, Einleitung [in den hebräischen Text], p. x–xi.

For the NV's possible use of the Hebrew sources, reference is also made to various translations of Sirach by Patrick W. Skehan that are based on the Hebrew text and might have influenced the NV's occasional use of the Hebrew sources in preference to the LXX. Skehan's translation in the 1970 NAB, for the most part reproduced in his Anchor Bible commentary with Alexander A. Di Lella, is, for the portion of text examined in this study,[6] practically identical to Skehan's translation of Sirach in the third volume of the so-called *Confraternity Bible* from 1955.[7] Di Lella indicates that, like Skehan, he based his translation on Skehan's earlier translation. Di Lella was formally responsible for the translation of the passage analysed in this study[8] and was also a member of the revision committee for the 2011 NABRE, which reproduces Di Lella's version in the 1987 commentary – with its departures from Skehan's earlier translation (1955 and 1970) – and Di Lella's verse numbering and re-ordering, guided by the Masada Ms., which had been unavailable for Skehan's translation.

To assist readers of this study, existing standard translations based on the Clementina, the NV, and Ziegler's edition of the LXX are also provided.

For the Clementina, the *Douai-Rheims* translation (abbreviated as DR), from 1610 (less than 20 years after the appearance of the Clementina), is cited. This version (incorporating the stylistic revisions of Bishop Richard Challoner from 1749 to 1752) is widely available on the internet and in electronic versions. Reference is sometimes made to alternative interpretations of the Clementina found in the translations by Petisco (P) (1995), 855*b*–856*a*,[9] and in the well-known edition by Knox (K), 1058–59. Where the interpretation in the various translations appears to be broadly identical, the equivalent editions are simply noted in brackets, typically 'DR (K P)', without further note.

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6.   With the exception of vv. 24*a*A–B (NV) / 19*a*B–*b* (Ziegler) / 19*b*B–20*a* (Rahlfs).

7.   For the portion of text analysed in the present study, the fourth edition (p. 904*a*–*b*), from 1961, was consulted.

8.   Skehan & Di Lella, *The Wisdom*, p. x: 'I did the translation and notes of 38:24–34, 39:1–11, 40:1–43:33, and 51:13–30 ['the more difficult sections' according to Skehan, ibid., p. ix]. In great measure I followed Skehan's procedure of adapting and revising the *NAB* translation which years before had been done mostly by him.'

9.   The renderings cited in this paper have been compared throughout with those of the 1836 edition.

Where the NV differs significantly from the Clementina, the translation of the NV offered is typically that of the 2004 *Biblia de Navarra* (N)[10] available both in print and as a module for the *Accordance* program. Also occasionally cited is the only known translation of the entire Bible made, in principle, exhaustively and explicitly from the NV. This translation, into Belarusian, was originally rendered from the Clementina during the Soviet period and later adapted to the NV by the translator, Władyslav Chernyavsky. Following detailed revision by Belarusian Latinists under the guidance of the author of the present article, it was published in 2012 by the Bible Society of the Republic of Belarus.

Ziegler's edition of LXX Sirach (with Ziegler's versification) is represented by Benjamin Wright in the NETS.[11]

Apart from the four cited editions of the Vulgate – Weber (W), *Biblia sacra* (BS), Colunga & Turrado (C), Garofalo (M) – the NV's renderings will also sometimes be compared with two Latin versions of LXX Sirach from a much earlier period. For various reasons, the most obviously comparable version is the 1588 rendering of the 1586 Sixtine edition of the LXX according to Codex Vaticanus by Flaminio de Nobili (Flaminius Nobilius, 1533–1591).[12] There are, however, occasional indications that de Nobili drew on the notes to the translation of Sirach (and the other deuterocanonical books) by Claude Baduel (1502–1561), published 30 years earlier.[13]

10.   On the relationship of the *Biblia de Navarra* to the NV, José María Casciaro states: 'Para la versión del Eclesiástico (Ben Sirac) se ha utilizado también, además de esta edición griega [de Göttingen], la de los grandes fragmentos que restan del texto hebreo, elaborada por P. C. Beentjes [*The Book of Ben Sira*, 1997]. En los frecuentes casos en que los originales hebreos y griegos presentan graves dificultades o diferencias en la transmisión textual, se han tomado en consideración las opciones críticas más probables y la versión latina de la Neovulgata.' (Casciaro, 'La Biblia de la Universidad de Navarra', § 1).

11.   Wright, 'Sirach', 753*b*–754*a*.

12.   Nobilius's translation is more easily accessible in Bossuet, *Liber Ecclesiastici*, p. 15–16, 18–19, 209–213.

13.   Baduel prepared the translation not long before this date; see Gaufrès, *Claude Baduel*, p. 281–282, 293. For the analysis undertaken in the present study, the only available edition of Baduel's translation was not the 1557 Stephanus edition but *Biblia sacra, cum Universis Franc. Vatabli*.

2.   The textual data

NV W BS C M 14*a*[14]	'Luctus hominum in corpore ipsorum'[15]
DR (K P)	'The mourning of men is about their body'[16]
Z R 11*a*	Πένθος ἀνθρώπων ἐν σώμασιν αὐτῶν
NETS	'The grief of human beings is in their bodies'

Although the NV and the earlier Latin versions agree with the LXX, the NV has made no adjustment toward the first noun as it appears in Hebrew, הבל אדם בגויתו (Ms. B);[17] here, the grandson or another Greek tradent appears either to have heard or to have misunderstood הֶבֶל 'futility' as אֵבֶל 'mourning'.[18] No variant, such as **vanitas*,[19] which would clearly have matched the Hebrew more closely, is listed in *Biblia sacra* or in Ziegler's edition,[20] and

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14.   The division of verses into *a*, *b*, etc., usually corresponds to entire lines in the printed editions, but occasionally (as, for example, in v. 15 [12] *a–b*) to clauses within a single printed line. Where the bracketed reference is to Rahlfs's edition (because the NV and Ziegler's edition correspond), this is noted; where Ziegler differs from both Rahlfs and the NV, in the bracketed reference Ziegler's verse number precedes that of Rahlfs.

15.   Sequences from the NV in the initial presentation of texts are reproduced with capitalization but without final punctuation; differences from the NV in these two respects (as well as in minor matters of spelling) are not generally reflected in the presentation of the corresponding texts from other editions.

16.   Contrast the *Biblia de Navarra*: 'El luto de los hombres queda en sus cuerpos.'

17.   In Ms. B, the marginal addition of בני requires the plural pronominal suffix as in the Masada Ms.: הֹבל [בני אדם בגוית]ם 'Vain [are men in] their [bodies]' (Yadin, *The Ben Sira scroll*, Translation, p. 41). However, according to Strugnell, 'Notes', p. 113*b*, 'Yadin agrees' that Ms. B's reading in *waw* 'is also possible'; contrast Yadin, *The Ben Sira scroll*, Text, p. 19: 'I can seemingly distinguish traces of a final *mem*'; this *mem* is also reflected in Beentjes, *The book of Ben Sira*, p. 115; the Academy of the Hebrew Language print edition (p. 45) and microfiche version (p. 36) register only the *lamed* of the first word in this line.

18.   As Segal, *Sefer Ben Sira*, p. 278, and Smend, *Die Weisheit*, Kommentar, p. 384, point out, the Hebrew fits the second half of the verse better than the Greek does. The Peshitta lacks vv. 13*a* (10*a*) and 14*a* (11*a*).

19.   Employed by the NV for eight of the nine occurrences of הֶבֶל in the MT (the adjective *vanus* is used at Ps 94[93]:11). The only exception in the MT is at Ps 78[77]:33, where the NV has *halitus* (for *vanitas* in the other editions, whether based on the *gallicana* or the *iuxta hebraicum*); in the other occurrence in Sirach (49:3 [49:2]), all five consulted Latin editions have *impietas*.

20.   The reading ἄνθος 'flower' in minuscule Ms. 679, noted by Ziegler, *Sapientia*, p. 318, could be an indirect representation of הֶבֶל 'vanity', although it might also be an error for πένθος under the influence of the adjacent ἀνθρώπων.

the NV editors have evidently either not noticed the difference between the LXX and both extant traditions of Hebrew here or not sought to incorporate the earlier reading, even though it is clearly reflected in Skehan's published translations of Sirach in the *Confraternity Bible* of 1955 and the 1970 NAB,[21] as well as in Smend.[22]

In line with the first of nine stated norms for the NV's revision of the Clementina,[23] the NV does not make a relatively inconsequential adjustment to the plural form σώμασιν;[24] moreover, the singular ἐν σώματι might well be original.[25]

NV 14*b*	'nomen autem impiorum <u>non bonum</u> delebitur'
N	'pero el nombre infame de los impíos será borrado'
Z R 11*b*	ὄνομα δὲ ἁμαρτωλῶν οὐκ ἀγαθὸν ἐξαλειφθήσεται
NETS	'but a no-good name of sinners will be blotted out'[26]
W BS C M 14*b*	'nomen autem impiorum delebitur'
DR (K P)	'but the name of the ungodly shall be blotted out'

21.   Both translations have 'Man's body is a fleeting thing'; similarly, Di Lella, in Skehan & Di Lella, *The Wisdom*, p. 465: 'The human body […]'.

22.   Smend, *Die Weisheit*, Deutsche Uebersetzung, p. 72: 'Nichtig ist der Mensch mit seinem Leibe' (thus also in Peters, *Das Buch*, p. 435); cf. Smend, *Die Weisheit*, Kommentar, p. 384; Peters, *Das Buch*, p. 347.

23.   *Nova Vulgata*, Praefatio ad lectorem, p. 11: 'Religiose servanda est littera Vulgatae versionis s. Hieronymi quoties haec *sensum* textus primigenii fideliter reddit et facile intellegitur, nec ansam praebet ad eum minus recte intellegendum vel perperam interpretandum' (*sensum* not emphasized in original). For the NV's retention of the Vulgate's Latin wherever this does not significantly distort the meaning of the original texts, see also Descamps, 'La Nouvelle Vulgate', p. 602*a*, and Stramare, 'La Neo-Volgata', p. 133 = 'Il libro', p. 448.

24.   Such a change was indeed made by Nobilius (1588): 'in corporibus ipsorum' (Petisco: 'sobre sus cadáveres'); this also appears in the notes to the 1557 translation by Baduel, who chose to render the line as: 'Ut corpora suorum homines luctu prosequantur' ('As men escort their bodies in grief').

25.   Ziegler, *Sapientia*, p. 318, indicates that the singular is found in the original reading of Sinaiticus (cf. *Biblia sacra*, p. 326) and in three minuscules, as well as the Latin, Sahidic, Ethiopic, and Hebrew.

26.   Cf. Slavonic, и́мѧ же гре́шникивъ неблаго́е потреби́тсѧ; KJV, 'but an ill name of sinners shall be blotted out'; Nobilius (1588), 'nomen autem peccatorum non bonum delebitur'; Baduel (1557): 'malum tamen improborum nomen delebitur'.

The Hebrew as found in Ms. B, אך שם חסד לא יכרת 'but a name of graciousness will not be cut off',[27] is reflected most closely in ὄνομα δὲ ἀγαθὸν οὐκ ἐξαλειφθήσεται of Sinaiticus (and in the Armenian);[28] then in the Peshitta's ܡܥܒ̈ܕܐ ܕܚܕܐ ܕ ܠܚ̈ܕܐ ܠܐ ܢܛ̈ܠܐ ܠܥ̈ܠܡ 'and the name of the doers of good will not be forgotten forever', where (1) חסד 'graciousness' has been either understandably expanded to 'doers of good' or read as (equivalent to) חסיד 'devout one' and (2) לא יכרת 'will not be cut off' has been interpreted and expanded as 'will never be forgotten'; and then, indirectly, in the Latin tradition represented by the Clementina, where 'impii' matches the first semantic expansion (abstract virtue replaced by the person possessing or exercising it) or reading (חסיד) of the Peshitta, coupled with a switching from positive to negative ('pious' to '*im*pious') in the first part of the line and negative to positive ('will *not* be cut off' to 'will be deleted') in the second part.[29] The Vulgate's text, which is, then, reconcilable with the Hebrew (and with Sinaiticus), is, according to the indications of Ziegler,[30] supported by two of the three main witnesses to the Lucianic recension and by three other minuscules, which read ὄνομα δὲ ἁμαρτωλῶν ἐξαλειφθήσεται, as well as by the Ethiopic.

All other Greek (and related) witnesses incorporate οὐκ ἀγαθὸν (as well as ἁμαρτωλοί or ἀσεβεῖς) in some way. If we assume that there took place early in the Greek tradition a semantic restructuring of 'but a name of graciousness will not be cut off' to 'but a name of sinners will be erased', this latter reading, ὄνομα δὲ ἁμαρτωλῶν ἐξαλειφθήσεται,[31] could then have given rise to

27.   Masada Ms.: שם חֹסד {ל}לֹא יכרֹת [אך]; according to Qimron, 'Notes', p. 228, the first *lamed* 'is part of the preceding word, as there is a space between it and the second *lamed*.' However, Qimron was 'unable to propose a meaningful reading to the traces of the [preceding] word.'

28.   Smend, *Die Weisheit*, Kommentar, p. 384; see also Segal, *Sefer Ben Sira*, p. 278.

29.   The reason for this semantic restructuring (found also in the Greek tradition apart from Sinaiticus) might lie in a desire to provide contrast with the end of this section of the literary unit in v. 16*b* (13*b*) (καὶ ἀγαθὸν ὄνομα εἰς αἰῶνα διαμενεῖ / 'bonum autem nomen permanebit in aevo / aevum'). Contrast the Hebrew, where the initial phrase of 16*b* (13*b*), וטובת שם ימי אין מספר (Ms. B), is synonymously, rather than antithetically, parallel to that of 14*b* (11*b*): שם חסד (Ms. B margin: וטוב שם).

30.   Ziegler, *Sapientia*, p. 318.

31.   Cf. Peters, *Das Buch*, p. 347–348: 'In B ist der ursprüngliche Text des Gr (ὄνομα δὲ ἀγαθὸν οὐκ ἐξαλειφθήσεται א[c.a.] Arm) mit dem verderbten Texte ὄνομα δὲ ἁμαρτωλῶν ἐξαλειφθήσεται (70 Ae Lat) zusammengeflossen. Der letztere entstand […] durch Umbiegung von ἀγαθόν zu ἁμαρτωλῶν, nachdem οὐκ versehentlich ausgefallen war.'

ὄνομα δὲ ἀνθρώπων οὐκ ἀγαθῶν ἐξαλειφθήσεται 'but a name of men (who are) not good will be erased', found in Ms. 631 and Antonius Melissa,[32] from which, in turn, there emerged erroneously the double reading, ὄνομα δὲ ἁμαρτωλῶν οὐκ ἀγαθὸν ἐξαλειφθήσεται, found in most Greek witnesses.

Alternatively, as Segal suggests,[33] the grandson might mistakenly have transposed אך שם חסד לא יכרת as אך שם לא חסד יכרת or read a Hebrew text that already had this transposition, and then added an explicit reference to the wicked. In that case, the minority Greek tradition without οὐκ ἀγαθὸν, a tradition reflected in the Vulgate, would probably represent not an early stage in the transition from Hebrew to Greek but instead a later deletion of what was perceived to be a redundant expansion of ἁμαρτωλῶν (or ἁμαρτωλῶν ἀνθρώπων)[34] or a gloss on καὶ ἀγαθὸν ὄνομα / 'bonum autem nomen' in 16*b* (13*b*).

Independently of the exact process by which the Greek text came to differ from that found in Sinaiticus and the Hebrew, it is clear that the Clementina represents a Greek tradition that more closely matches the Hebrew and it is, therefore, striking that the NV chooses to side with the dominant LXX tradition, which departs further from the Hebrew.

NV W BS C M 15*a*	'Curam habe de bono nomine'
DR (K P N)	'Take care of a good name'
Z R 12a	φρόντισον περὶ ὀνόματος
NETS	'Have regard for a name' (= Hbr.; Peshitta)[35]

The Vulgate appears to be based on a very limited Greek tradition (Sinaiticus and Ms. 545)[36] that adds καλοῦ after περὶ ὀνόματος, and so it is somewhat surprising that the NV has not omitted *bono*[37] in line with the overwhelming weight of evidence of the non-Latin traditions, even though

32.   See Ziegler, *Sapientia*, p. 318.

33.   Segal, *Sefer Ben Sira*, p. 278.

34.   Found, according to Ziegler, *Sapientia*, p. 318, in Antonius Melissa.

35.   Ms. B: פחד על שם (Masada Ms.: [פ]חד; thus Strugnell, 'Notes', 113*b*, followed by the Academy of the Hebrew Language editions (print, p. 45; microfiche, p. 36); Yadin, *The Ben Sira scroll*, Text, p. 19, has פֿחֿ[ד]; Beentjes, *The book of Ben Sira*, p. 115, omits the word entirely); Peshitta: ܐܚܕ ܠܗ ܐܬܪܐ.

36.   See Ziegler, *Sapientia*, p. 318; cf. *Biblia sacra*, p. 326; Smend, *Die Weisheit*, Kommentar, p. 384.

37.   Nobilius (1588) correctly omits *bono*.

the NV (with the rest of the Latin tradition) can hardly be said to differ significantly from the *meaning* of the LXX and the Hebrew sources here.

NV W BS C M 15*b*	'hoc enim magis permanebit[38] tibi'
DR (K P N)	'for this shall continue with thee, more'[39]
(Z R 12*b*)	αὐτὸ γάρ σοι διαμενεῖ
NETS	'for it will endure for you[40] rather'[41]
NV C M 15*c*	'quam mille thesauri <u>pretiosi et magni</u>'
DR (K P)	'than a thousand treasures precious and great'[42]
W BS	'quam mille thesauri magni pretiosi'
Z R 12*c*	ἢ χίλιοι μεγάλοι θησαυροὶ χρυσίου
NETS	'than a thousand great treasures of gold'

The apparatus of Garofalo, *Biblia sacra* (M), supports the reading 'magni pretiosi' found in the editions of Weber and *Biblia sacra*, which, it may be argued, is closer to the Greek of Ziegler and Rahlfs than the NV and the traditional text are,[43] although variation among both Greek and Latin witnesses makes judgement difficult here. In any case, as indicated by Peters,[44] the Lat-

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38.   Neither Ziegler, *Sapientia*, p. 318–319, nor the *Biblia sacra*, p. 326–327, provides support for Nobilius's use of the present, 'permanet', here and in 16*b* (13*b*). Baduel (1557) has 'manebit' and 'manet'.

39.   Petisco: 'porque esa será tuya, más establemente'.

40.   The LXX's σοι διαμενεῖ is a somewhat free rendering of 'it will be joined to you' of the Hebrew (Masada Ms.; Ms. B: כי הוא ילוך) and the Peshitta (ܗܘ ܢܩܘܐ ܠܟ). Ziegler, *Sapientia*, p. 63, 318, points out that the Vulgate's word order here coincides with that reflected in the Syrohexapla, διαμένει σοι, this reading derived either indirectly (via the Hexapla) from Hebrew sources or directly from Syriac ones.

41.   Benjamin Wright's use of 'rather than' (instead of 'more than') in NV 15*b–c* is a little strange (at least to a British ear), as it could in principle refer to 'have regard for' (15*a*, i.e. one should desire a 'name' [15*a*] rather than 'treasures' [15*c*], although in that case a comma before 'rather' would have been useful) and not to 'endure' (15*b*, i.e. a name will endure more than wealth, the usual interpretation). '(More) than' would have matched the NETS rendering of the same Greek particle at NV 17*a–b* (Z, R: 15*a–b*).

42.   The *Biblia de Navarra*'s 'que mil grandes tesoros de oro' seems to reflect the LXX rather than the NV or other Vulgate traditions. Chernyavsky, Біблія, p. 796*b*, is, at least in its rendering of *pretiosi*, more accurate: чым тысяча вялікіх каштоўных скарбаў ('than a thousand great precious treasures').

43.   Contrast with the renderings of Nobilius (1588), 'quam mille magni thesauri auri', and Baduel (1557), 'quam magni thesauri mille auri'.

44.   Peters, *Das Buch*, p. 348.

in tradition as a whole is nearer to the Hebrew 'treasur(i)es of delight / preciousness'[45] than the 'gold' of the Greek is; μεγάλοι / 'magni' is an expansion (in comparison with the Hebrew), omitted in seven sources cited by Ziegler,[46] and erased in Codex Metensis.[47] The NV would have come close to the Hebrew sources had it omitted *magni* and replaced the singular *mille* with the plural *milia*, which would have better reflected the Hebrew (אלפי)[48] and the Syriac (ܐܠܦ̈ܐ)[49] and probably also the Greek (χίλιοι).

NV W BS C M 16*a*	'bonae vitae numerus dierum'
DR (K P N)	'A good life hath its number of days'
Z R 13*a*	ἀγαθῆς ζωῆς ἀριθμὸς ἡμερῶν
NETS	'Of a good life there is a number of days' (= Hbr.)[50]
NV C M 16*b*	'bonum autem nomen permanebit <u>in aevum</u>'
DR (K P N)	'but a good name shall continue for ever'
W BS	'bonum autem nomen[51] permanebit in aevo'
Z R 13*b*	καὶ ἀγαθὸν ὄνομα εἰς αἰῶνα διαμενεῖ
NETS	'but a good name will endure forever' (= Hbr.)[52]

The preference of *Biblia sacra* and Weber's edition for the ablative construction (also noted in the apparatus of Garofalo, *Biblia sacra* [M]) appears

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45.   Thus Ms. B (margin): סומות חמדה; Ms. B: אוצרות חכמה (Strugnell's claim, 'Notes', p. 113*b*, that חכמה is reflected in the Peshitta does not appear to be well-founded); Yadin, *The Ben Sira scroll*, Text, p. 20, proposes that the Masada Ms. read חמדה [שימות]; however, the Academy of the Hebrew Language print edition (p. 45) and microfiche version (p. 36) do not record either word, and Beentjes, *The book of Ben Sira*, p. 115, has only the final *he* of the second one.

46.   Ziegler, *Sapientia*, p. 319.

47.   *Biblia sacra*, p. 326 (which also signals the correspondence of *pretiosi* with the marginal text of Hbr. Ms. B); see also Skehan & Di Lella, *The Wisdom*, p. 469*a*: 'one MS (Z*) has 'thesauri pretiosi', which supports Ms Bᵐᵍ.'

48.   Strugnell's suggestion, 'Notes', p. 113*b*, that גם be read before מאלפי, 'even more than thousands of', is not reflected in any edition consulted for this study.

49.   The Peshitta follows this with 'treasur(i)es of deceit' (ܕܓܠܐ ܣܝ̈ܡܬܐ) and lacks vv. 16–24*c* (13–19*c*).

50.   Masada Ms.: [ט]וֹבת חׁי מספר ימים 'the goodness of life is the number of (its) days'; Ms. B: טובת חי ימי מספר '… is days of a (limited) number'; margin: טוב חי מספר ימים, to be understood as Ms. M or as: 'good is a life of a (substantial) number of days'.

51.   Nobilius (1588): 'et bonum nomen'.

52.   Masada Ms.: אין מספר [שם ימי] וטוֹבׁת; Ms. B: וטובת שם ימי אין מספר (margin: וטוב שם).

to reflect an attempt at a more purist rection with intransitive verbs. Hence, although for this passage *Biblia sacra* provides just one source for *in aevo* in contrast to the numerous sources cited for the traditional reading, *in aevum*,[53] *Biblia sacra* also refers to Sir 40:17, at the end of which the LXX has almost the same wording as it has here (εἰς τὸν αἰῶνα διαμενεῖ), and, again, *Biblia sacra* and Weber prefer *in saeculo* to the abundantly attested *in saeculum* (thus C and NV).[54] In the two places in Sirach where all consulted editions agree on an accusative construction, *in aevum* / *in aeternum*, it is preceded by *usque*.[55] However, such a distinction between accusative and ablative usage in this type of expression does not seem to be represented elsewhere in the NV (or in the Clementina or Weber's critical edition),[56] and, accordingly, the NV can hardly be faulted for retaining the traditional text here.[57]

The NV could have come closer to the wording of the LXX by rendering καὶ ἀγαθὸν as *et bonum* (thus Nobilius). However, the Vulgate's *bonum autem* may be regarded as a contextual rendering (cf. NETS and KJV: 'but […]') and its retention by the NV is, accordingly, of little interpretative significance.[58]

NV 17*a* (W BS C M 18*a*) Melior est homo, qui abscondit stultitiam suam
DR (K P N)   'Better[59] is the man that hideth his folly'
Z R 15*a*   κρείσσων ἄνθρωπος ἀποκρύπτων τὴν μωρίαν αὐτοῦ

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53.   For which Weber's edition, p. 1081, also lists four early manuscript sources.

54.   See *Biblia sacra*, p. 141, 143, 323, 327; at ibid, p. 327, 'in aevo' is specified as a secondary reading in the ninth-century Codex Mesmianus (see *Biblia sacra*, p. 141, 143). The NV (like the traditional text) only uses the form *aevo* in 'ab aevo' at Sir 1:4 (which is also the only other place in which it occurs in Weber's edition).

55.   Sir 16:28 (NV 16:29): W; BS: 'in aevum'; NV, C (which lacks *usque*): 'in aeternum'; 24:46: W, BS, NV, C: 'in aevum'.

56.   Tob 13:1 (NV: 13:1): W, C: 'Magnus es, Domine, in æternum'; NV: 'Benedictus Deus vivens in aevum', 12 (NV: 16): NV : 'Et benedicti erunt omnes, qui timent te in aevum' (W, C: 'benedictique erunt qui aedificaverint te'); Bar 3:3: W, C: 'et nos, peribimus in aevum?'; NV: 'et nos pereuntes in aeternum'. Thiele, 'Sirach', p. 126, regards the accusative / ablative variation as only minor: 'Nicht aufgenommen [ist] […] der Wechsel von Ablativ und Akkusativ von der Art wie etwa 44:16 in paradiso / in paradisum.'

57.   'In aevum' is also found here in Nobilius (1588), and another accusative construction, 'in perpetuum', in Baduel (1557).

58.   Ziegler, *Sapientia*, p. 319, offers no variant for καί (other than its omission in Ms. 797), nor *Biblia sacra*, p. 327, for *autem*.

59.   Petisco: 'Mas digno de estima'.

NETS   'Better is a person who conceals his foolishness'
                             (= Hbr.)[60]
NV 17*b* (W BS C M 18*b*) quam homo, qui abscondit sapientiam suam
DR (K P N)   'than the man that hideth his wisdom'
Z R 15*b*   ἢ ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ
NETS   'than a person who conceals his wisdom' (= Hbr.)[61]

As the following table shows, the NV significantly reorders the text in this section:

W BS C M 16*a* (Z R 13*a*) NV 16*a*
W BS C M 16*b* (Z R 13*b*) NV 16*b*
W BS C M 17*a* (Z R 14*a*) NV 18
W BS C M 17*b* (Z R 14*b*) NV 17*c*
W BS C M 17*c* (Z R 14*c*) NV 17*d*
W BS C M 18*a* (Z R 15*a*) NV 17*a*
W BS C M 18*b* (Z R 15*b*) NV 17*b*
W BS C M 19   (Z R 16*a*) NV 19.

It is generally agreed that the first line of 17 in the traditional Vulgate text, 'Disciplinam in pace conservate filii' (14*a* in Ziegler and Rahlfs: παιδείαν ἐν εἰρήνῃ συντηρήσατε, τέκνα), should be shifted to the beginning of 19 (Ziegler and Rahlfs: 16),[62] in accordance with the Masada Ms. and Ms. B, and this is what has happened in the NV, where the stich quoted above comprises v. 18. Although this repositioning of 17*a* (14*a*) at the beginning of 19 (16) does not occur in Ziegler's edition,[63] it is found in Smend's

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60.   Masada Ms.: אולתו [מטמ]ן טוב איש (Ms. B: מצפן).

61.   Masada Ms.: מאיש מצפן חכמתו (Ms. B: מצפין; margin: מאדון יטמין חכמתו); Strugnell, 'Notes', p. 110*a*, 113*b* (followed by the Academy of the Hebrew Language printed edition's concordance, p. 152*b*, 264*a*), indicates that despite the orthography *hif'il* forms are probably intended.

62.   See Smend, *Die Weisheit*, Kommentar, p. 385; Skehan & Di Lella, *The Wisdom*, p. 476, 478.

63.   The LXX's reading of 17*a* (14*a*) (NV: 18), 'Maintain instruction in peace, children' (NETS), means that the line's position in the text (according to the LXX) is not at all implausible, opening a section of the literary unit that is closed by 'Therefore show respect for my judgment' (NETS), rather than the two lines together representing the opening of the next section. The REB, NJB, TOB (French), NRSV, and *Bibel 2000* (Swedish) are among modern scholarly versions that do not depart from Ziegler here.

commentary and translation,[64] and, for example, in the 1978 *Einheitsüberset-zung*:[65]

> 14 Verborgene Weisheit und versteckter Schatz,
>   was nützen sie beide?
> 15 Besser ist einer, der seine Torheit verbirgt,
>   als einer, der seine Weisheit verbirgt.
> 16 Hört, Söhne, die Lehre von der Scham,
>   lernt, was Scham ist nach meinem Urteil. […][66]

The NV, on the other hand, is exactly represented by the 2004 *Biblia de Navarra*:

> 17 Mas vale el hombre que esconde su necedad
>   que quien esconde su sabiduría.
> Pero sabiduría escondida y tesoro invisible
>   ¿de qué sirven ambos?

64.   See most obviously Smend, *Die Weisheit*, Deutsche Uebersetzung, p. 73, where the LXX-based verse-numbering is presented as 14*b*, 15, 14*a*, 16.

65.   'The translation work lasted from 1962 to 1974, after which the translation was tried in practice [and] then reworked from 1975 to 1978. In 1978, the final edition was accepted by the German Bishops' Conference.' (*http://en.wikipedia.org/wiki/Einheitsübersetzung*) Work on the *Einheitsübersetzung* was, therefore, largely contemporaneous with work on the NV, which began at the end of 1965 (see *Nova Vulgata*, Praefatio ad lectorem, p. 9: 'Die 29 mensis Novembris anno 1965 praedictus Summus Pontifex Paulus VI Pontificiam Commissionem pro Nova Vulgata Bibliorum editione instituit') and was first published in full in 1979.

66.   In the last two lines (here 16*a*–*b*), i.e. in the repositioned line, 17*a* (14*a*), and the line that now immediately follows it, 19*a* (16*a*), the *Einheitsübersetzung* adopts the readings from the Hebrew witnesses (as does Smend, *Die Weisheit*, Deutsche Uebersetzung, p. 73 – 'Höret die Lehre von der Scham, ihr Söhne und schämt euch, wie ich es bestimme' – and Peters, *Das Buch*, p. 349: 'Vernehmet, Kinder, den Unterricht über die Schamhaftigkeit, und seid schamhaft nach meiner Regel!'). Ziegler's edition only reflects the Hebrew in the second line (v. 16*a* in Ziegler). Although the NV (like the *Biblia de Navarra* translation provided below) follows the Hebrew (and not Ziegler) for its positioning of these two lines, it appears to follow Ziegler for their wording, which means that the Hebrew is reflected, indirectly, via Ziegler, only in the second line (v. 19 in the NV and the *Biblia de Navarra*); see the sets of comments below on NV vv. 18 and 19.

The NAB and the 1955 *Confraternity Bible* also employ the Hebrew form of both lines of v. 14*a*–*b* (so numbered in both editions): 'My children, heed my instruction about shame; judge of disgrace only according to my rules'. In Skehan & Di Lella, *The Wisdom*, p. 476, Di Lella, in his revision of Skehan's earlier translation, omits the second 'my': 'listen to instruction about shame'.

18 Hijos, guardad en paz la instrucción.
19 Así pues, respetad mis juicios:[67]

As can easily be seen here, the NV not only correctly repositions 17*a* (14*a*) – which becomes 18 in the NV and the *Biblia de Navarra* and 16*a* in the *Einheitsübersetzung* – but also reverses the order of 17 (14) *b–c* and 18 (15) *a–b*, i.e. NV (and *Biblia de Navarra*) 17*a–b* = W BS C M 18*a–b* + 17*b–c* (Z, R, and *Einheitsübersetzung*: 15*a–b* + 14*b–c*). Such a reordering of lines has no precedent in any source consulted and were it justified one would expect to find the same order of elements at 20:32–33 (30–31), where very similar contents are found. Although, then, the repositioning of 17*a* (14*a*) (NV 18) is clearly based ultimately on the Hebrew sources, the internal reordering of the four preceding lines (in the NV) and the absence from v. 18 (NV) of either of the Hebrew-based readings[68] suggest that the NV's access to the Hebrew was at best indirect and incomplete. Moreover, it may also be argued that the principles set out for NV Sirach recommend the omission of these four lines altogether (as in the NAB):[69] 'cum duplicationes quaedam evidentes repetitiones aliorum versiculorum vel pericoparum evasissent, ipsae simpliciter delerentur'.[70]

NV 17*c*	'Sapientia enim abscondita et thesaurus <u>invisibilis</u>'
DR (K N)	'for wisdom that is hid, and a treasure that is <u>not seen</u>'[71]

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67.   The same ordering of verses is found in Chernyavsky, Біблія, p. 796*b*:

[17] Лепшы той чалавек, які хавае сваё глупства ('Better is the person who hides their folly')

чым той чалавек, які хавае сваю мудрасць ('than the person who hides their wisdom').
Мудрасць бо скрытая і скарб схаваны ('For wisdom concealed and treasure hidden'),
якая з іх абаіх карысць ('What from either of them is profit')?

[18] Захавайце, дзеці, павучэнне ў супакоі ('Keep, children, instruction in peace');

[19] аднак шануйце тое, што я вам скажу ('but observe that which I will tell you').

(In the final clause, the Clementina appears to have found its way past all the checks!)

68.   See n. 66, above, as well as the comments on v. 18, below.

69.   The NAB positions NV 18 (Ziegler and Rahlfs: 14*a*) immediately before 19–20 (NV; Ziegler and Rahlfs: 16*a–c*) by omitting 17*a–d* (NV; Ziegler and Rahlfs: 14*b–c*, 15*a–b*) as a mistaken repetition of 20:32–33 (NV; Ziegler and Rahlfs: 20:30–31); cf. the footnote in the 2002 Vatican website edition of the NAB. In Skehan & Di Lella, *The Wisdom*, p. 476, the two lines are restored, yielding a sequence of lines identical, at least in this section of text, to that of the *Einheitsübersetzung*.

70.   *Nova Vulgata*, Praenotanda, p. 18–19.

71.   Knox, *The Old Testament*: 'Wisdom hidden, I told you, is wasted, is treasure that never sees the light of day'.

Z R 14*b*	σοφία δὲ κεκρυμμένη καὶ θησαυρὸς ἀφανής
	(= Z R 20:30*a*)
NETS	'but hidden wisdom and invisible treasure'
W BS 17*b*	'sapientia enim abscondita et thesaurus occultus'
C M 17*b*	'sapientia enim abscondita et thesaurus invisus'

Ziegler offers no variants for θησαυρὸς ἀφανής. Had the NV followed the reading of Weber and *Biblia sacra*,[72] which is also cited in the apparatus of Garofalo, *Biblia sacra* (M), the NV would have come closer to the Hebrew.[73] All three Latin variants constitute acceptable renderings of ἀφανής, but in view of the fact that all five Latin editions consulted render exactly the same Greek phrase as 'thesaurus invisus' in a parallel passage at 20:32 (30), and also employ 'invisus' at 11:4, there seems no clear reason for the NV to have chosen its particular variant here.

Omission of *enim* would also have brought the NV closer to the Hebrew (which lacks any conjunction);[74] on the other hand, adjustment of *enim* to *autem*, as in Nobilius (1588), would have brought the NV closer to the LXX; the oversight here is comparable to that of the NV's retention of *verumtamen* at 19 (16*a*).[75]

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72.   The *Biblia sacra* reading (ibid., p. 327), 'occultus', which was also the choice of Nobilius, is found in a correction to the ninth-century Codex Metensis (*Z*), an eighth-century fragment from St. Gallen (*m*), and a rabbinic citation (*Rab.*) by Hugo of St. Caro (*Hug.*). For the closeness of *Z* to the LXX, see *Biblia sacra*, p. xix.

73.   Masada Ms.: כמה]כמה טמונה ושימה מסתרת (Ms. B margin: וסימה; Ms. B: ואוצר מוסת). The form מסותרת, found in Beentjes, *The book of Ben Sira*, p. 115, and the *Accordance* edition, follows Yadin, *The Ben Sira scroll*, Text, p. 19, but was corrected by Strugnell, 'Notes', p. 113*b* (see also Qimron, 'Notes', p. 228); the correct reading is incorporated in the Academy of the Hebrew Language editions: print, p. 46; microfiche, p. 36. In the parallel at 20:32 (30), the Peshitta has: ܥܟܒܬܐ ܠܝܬܐ ܘܥܝܟܐ ܠܝܬܐ.

74.   Without knowledge of the Hebrew sources, Baduel (1557) also dispenses with the conjunction.

75.   Ziegler, *Sapientia*, p. 319, indicates that γάρ is found for δέ in Ms. 443 – which is reflected in various Latin sources, according to *Biblia sacra*, p. 327 – and that the particle is removed altogether by a later corrector of Sinaiticus, is not found in a number of Lucianic mss. or Ms. 429, and is not reflected in the Sahidic or the Hebrew. According to Ziegler, *Sapientia*, p. 220, and *Biblia sacra*, p. 232, no particle is found in the parallel line at 20:30[32]*a* in Latin or Greek sources, with the exception of Ms. 358 and Athanasius, where γάρ is present.

NV 17*d* (W BS C M 17c) 'quae utilitas in utrisque?'
                          (= NV W BS C M 20:32*b* [30*b*])
DR (N)   'what profit is there in them both?'
Z R 14*c*   τίς ὠφέλεια ἐν ἀμφοτέροις (= Z R 30*b*)
NETS   'what profit is in either?' (= Hbr.; Peshitta 20:32 [30])[76]
NV 18 (W BS C M 17*a*) 'Disciplinam in pace conservate, filii'
DR (N)   'My children, keep discipline in peace'[77]
Z R 14*a*   παιδείαν ἐν εἰρήνῃ συντηρήσατε, τέκνα
NETS   'Maintain instruction in peace, children'

Although the NV's *placement* of the line here is consistent with that of the Hebrew sources (the Masada Ms. and Ms. B), the NV reflects Ziegler's *wording* of the line, despite two significant differences from the Hebrew, neither of which is alluded to in the apparatus of Ziegler's edition or of *Biblia sacra*. For the positioning of the line, as v. 18 in the NV as against v. 17*a* in other editions of the Vulgate and v. 14*a* in the LXX, and also the representation of the Hebrew text of the line in translations other than the NV, see the preceding comments, and associated notes, on v. 17*a–b* (NV; W BS C: 18*a–b*, Z R: 15*a–b*).

The Masada Ms. and Ms. B read here מוסר בשת שמעו בנים. No significantly better explanation of ἐν εἰρήνῃ / 'in pace' of the grandson or another tradent appears to be available other than that the final *taw* of בְּשֶׁת 'shame' was misread as *lamed-waw*, 'in peace', i.e. בְּשָׁלוֹ (cf. Ps 30:7),[78] or that only the first two letters appeared, as an abbreviation, בש',[79] which was interpreted as, perhaps, בִּשְׁתֹק 'in keeping silent', בְּשֶׁתֶק 'in silence', or בְּשָׁלֵם 'in peace'. The following word in the Hebrew text was also misheard, misread, or had al-

76.   Masada Ms. and Ms. B margin: מה תעלה בשתיהם. Despite the evidence of the form תועלה in the main text of Ms. B, Strugnell, 'Notes', p. 113*b*, argues plausibly on orthographical grounds that the underlying vocalized form in the Masada Ms. is not תוֹעֵלָה (as the Academy of the Hebrew Language printed edition, p. 304*b*, indicates) but rather תְּעָלָה, which the LXX interprets as ὠφέλεια in the two places that תְּעָלָה is found in the Hebrew Bible: Jer 30:13 (LXX 37:13) (Vulgate: 'utilitas'); 46:11 (LXX: 26:11); the same LXX equivalent is found for תעלה at Sir 30:23 (Ms. B), and, of course, at 41:14*c*. At Sir 20:32b (LXX and Peshitta: 20:30*b*), Hebrew Ms. C has a third morphological variant, תּוֹעֲלָת (Peshitta: ܐܢܟܣܡ; LXX: ὠφέλεια; Vulgate [all editions]: 'utilitas').
77.   Knox: 'My sons, here is wholesome teaching'; Petisco: 'Hijos, conservad en la paz los buenos documentos *que os doy*'. The 1836 edition has '[…] paz *ó prosperidad* […]'.
78.   Thus Smend, *Die Weisheit*, Kommentar, p. 385. A related possibility is that the *taw* was read as *lamed-yod*, בְּשֶׁלִי (2Sam. 3:27).
79.   As suggested by Peters, *Das Buch*, p. 350.

ready wrongly appeared in the grandson's Hebrew text as שמרו, rather than
שמעו.

Having introduced a change in line order that brings it closer to the order
found in the Hebrew mss., it is surprising that the NV does not also offer an
emendation of the Latin text (from 'instruction in peace, keep' to 'instruction
concerning shame, hear'), which would also have marked a shift of topic, pro-
viding a literary motive (and not just a textual one) for the NV's repositioning
of v. 17*a* (Ziegler and Rahlfs: 14*a*) as v. 18.

NV 19	'verumtamen reveremini <u>iudicium meum</u>'
N	'Así pues, respetad mis juicios'
Z 16*a*	Τοιγαροῦν ἐντράπητε ἐπὶ τῷ κρίματί μου
NETS	'Therefore show respect for my judgment' (= Hbr.)
W BS C M	'verumtamen reveremini in his quae procedunt de ore meo'
DR (K P)	'Wherefore have a shame of these things I am now going to speak of'
R 16a	Τοιγαροῦν ἐντράπητε ἐπὶ τῷ ῥήματί μου[80]

The NV's incorporation of this Hebrew-based reading, which has no basis
in the Greek or Latin manuscript traditions but is included in Ziegler's edi-
tion of the LXX,[81] not only demonstrates the NV's reliance on Ziegler for this
verse but also throws into relief the NV's failure to access the Hebrew sources
for the preceding line (in the NV), where, as has already been seen, neither
Ziegler nor the NV reflects two significant Hebrew variants.

The 1588 rendering of Nobilius, 'Igitur revereamini in verbo meo',[82] liter-
ally 'Therefore, may you fear my word', more accurately represents the LXX's

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80.   Cf. KJV (16*a*): 'Therefore be shamefaced according to my word.'

81.   Ziegler, *Sapientia*, p. 319, citing Smend, *Die Weisheit*, Kommentar, p. 385–386,
where this emendation was proposed on the basis of Ms. B: והכלמו על משפטי (margin:
משפטו). For the first word, the Masada Ms. reads וה[כלמ], according to Strugnell, 'Notes',
p. 113b; Yadin, *The Ben Sira scroll*, Text, p. 20, and *Accordance*: והכ[לֹמֹ] ; the Academy of
the Hebrew Language editions (print: p. 46; microfiche: p. 36) have והכ[לֹמֹ]; Beentjes,
The book of Ben Sira, p. 115: ו[.]לל[...]).

82.   The rendering here might well be based on that found in the notes to Claude Ba-
duel's 1557 translation, 'Igitur vereamini in verbo meo', which Baduel renders in his transla-
tion as such by 'Quamobrem verba mea reveremini'. Baduel offers *vereamini* as an alternative
translation of another subjunctive locution, *Pudeat vos* 'Shame on you', at the beginning of 21
(17), where, again, the Vulgate (like the NV) uses an imperative: *Erubescite*.

opening conjunction, which the NV could have followed, in place of *verumta-men* ('rather').[83] The introductory *waw* in the Hebrew – והכלמו על משפטי (Ms. B)[84] ('and humble yourself in accordance with my judgement') – may be interpreted in either way.[85]

NV C M 20*a*	'non est enim bonum omnem <u>reverentiam</u> observare'
DR	'For it is not good to keep all shamefacedness'[86]
W BS	'non est enim bonum omnem inreverentiam observare'
Z R 16*b*	οὐ γάρ ἐστιν πᾶσαν αἰσχύνην διαφυλάξαι καλόν
NETS	'for it is not good to guard against every shame' (= Hbr.)[87]

The manuscript evidence for *inreverentia* (or *irreventia*) – a form also noted in the apparatus of Garofalo, *Biblia sacra* (M) – is not especially strong[88] and even though at first sight it might appear to be a closer lexical equivalent to αἰσχύνη (and בֹּשֶׁת) than *reverentia*, Nobilius (1588) maintains *reverentia*.[89] The regular rendering of αἰσχύνη in Sirach (and else-

83. Howard, *Liber Ecclesiasticus*, p. 103, renders *verumtamen* as 'but': 'But let us sum up what I have delivered'. *Accordance* indicates that all the eleven instances of τοιγαροῦν in Rahlfs's edition of the LXX are rendered in the NETS as 'therefore' or as 'then', in the same sense. In contrast, the NV and the Vulgate regularly employ *verumtamen* to render the contrastive or adversative particle πλήν 'but; rather' in the New Testament, just as they do at Sir 29:11 (LXX: 29:8): Πλὴν ἐπὶ ταπεινῷ μακροθύμησον / 'Verumtamen super humilem longanimis esto'.

84. Masada Ms.: [והכ]לֹמֹו; Ms. B margin: משפטו.

85. Smend, *Die Weisheit*, Kommentar, p. 385, regards the Greek form as a mere 'Flick-wort' to underline the relationship of the words that follow with those that immediately precede.

86. Cf. *Biblia de Navarra*: 'no es bueno avergonzarse por cualquier cosa'; Petisco: 'que no de todo es bueno avergonzarse'; Knox: 'It is ill done to be abashed on every occasion'. Chernyavsky, Біблія, p. 796*b*, more closely reflects the formal structure of the NV here than the *Biblia de Navarra* does: бо нядобра ўсякі страх берагчы ('for it is not good to nurture every fear').

87. As Di Lella points out, in Skehan & Di Lella, *The Wisdom*, p. 478, the LXX's verb corresponds here more with that of Hebrew Ms. B, לא כל בשת נאה לשמר (Ms. C: לא כל בושת נאה לשמור), than with the one found in the Masada Ms.: לא כל בשת נאוה לבוש.

88. *Biblia sacra*, p. 327, indicates that *inreverentia* is found exclusively in two eighth-century sources: in fragments from the Abbey of St. Gallen and as a correction in Codex Londiniensis.

89. Baduel (1557) has *verecundia* 'modesty' here.

where) is *confusio*; in contrast, *irreverantia* renders ἀναίδεια 'shamelessness, impudence' elsewhere in Sirach,[90] and would not be completely out of place here. However, *reverentia* meaning 'modesty', which appears to offer the most appropriate sense here, is also found in the NV and in other consulted editions of the Vulgate at 32:9 (lacking in the LXX between 35:8 and 35:9): 'Audi tacens, et pro reverentia accedet tibi bona gratia' ('Hear in silence, and for thy reverence good grace shall come to thee', *Douai-Rheims*). The overall intended meaning of the line is probably in fact the same whether *inreverentia* or *reverentia* is used, due to the ambiguity of *observare*: 'to accept every lack of respect' (*inreverentia*) is broadly equivalent to 'to show every respect' (*reverentia*), that is to say, if one is always to show respect to everybody else it implies in principle the possibility of having to accept disrespect to oneself. In any case, the NV's retention of the traditional text appears to be appropriate on both interpretative and textual grounds and it is not clear that *inreverentiam* represents a reading closer to the form of the Greek and the Hebrew.

NV 20*b*	'et non omnis pudor probatus'
N	'ni todo pudor es igualmente[91] aprobado' (= Hbr.)
Z R 16*c*	καὶ οὐ πάντα πᾶσιν ἐν πίστει εὐδοκιμεῖται
NETS	'and not everything will be[92] approved by all with confidence'
W BS C M	'et non omnia omnibus bene placent[93] in fide'
DR (K)	'and all things do not please all men in opinion'

90.   25:29; 26:14 (LXX: 25:22; 26:11). In the first passage, both relevant terms occur together: ὀργὴ καὶ ἀναίδεια καὶ αἰσχύνη / 'ira et irreverentia et confusio'. *Inreverantia* is also found in the traditional text and the critical editions at 27:15b (LXX: 14b), where the NV follows the LXX (Ziegler and Rahlfs) with *rixa* for μάχη.

91.   The 'igualmente' here would seem to reflect influence from *omnibus* in earlier traditions. Again, Chernyavsky, Біблія, p. 796*b*, is more accurate: ды не ўсякі сорам – добры ('and not all shame is good').

92.   The KJV's 'neither is it altogether approved in every thing' better represents the tense, but appears to have read καὶ οὐ πᾶσιν ἐν παντὶ εὐδοκιμεῖται; however, Ziegler, *Sapientia*, p. 319, offers no source text that omits πάντα. For ἐν παντὶ, see n. 97, below.

93.   W: 'beneplacent'; the 1588 rendering of Nobilius has simply 'placent': '[…] in fide placent'. The form of text with separate *bene* might lie behind Petisco's rendering: 'ni todas las cosas bien hechas agradan a todos'.

Here, strikingly, the NV follows all three Hebrew witnesses[94] with ולא כל הכלם נבחר 'Nor is every kind of abashment approved'[95] and thus effectively abandons both the LXX and the Vulgate. In view of inconsistencies in the NV's use of the Hebrew witnesses, the immediate source of the NV's rendering here might be Skehan's translation in the *Confraternity Bible* (and the NAB).[96] In any case, blind reliance on Smend (whose work on the different versions of Sirach informs Ziegler's edition of LXX Sirach) is clearly discounted, as Smend believed that באמת was to be found in the grandson's Hebrew *Vorlage* here, as it is at the close of 42:1c (Rahlfs: 41:27*a*) and 42:8*c*, and lay behind ἐν πίστει / 'in fide'.[97]

NV C M 21*a*	'Erubescite <u>a patre</u> et <u>a matre</u> de fornicatione'
W BS	'erubescite matrem et patrem de fornicatione'
DR (K N)	'Be ashamed of fornication[98] before father and mother'
Z R 17*a*	αἰσχύνεσθε ἀπὸ πατρὸς καὶ μητρὸς περὶ πορνείας
NETS	'Be ashamed before father and mother, of sexual immorality'

Biblia sacra gives only one source for the reading 'matrem et patrem', also found in the apparatus of Garofalo, *Biblia sacra* (M), as compared with the commonly-found readings *patrem et matrem*, *a matre et (a) patre*, and *a patre et (a) matre*, this last structure being the one found in the NV and the traditional text, which here (despite the repeated preposition)[99] adequately reflects

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94.   The Masada Ms. and Mss. B and C.

95.   Yadin, *The Ben Sira scroll*, Translation, p. 41.

96.   Both editions have at 41:14*d* 'nor is it always the proper thing to blush'; cf. Di Lella, in Skehan & Di Lella, *The Wisdom*, p. 476, 'nor is every kind of abashment to be approved', and in the 2011 NABRE (41:16*b*), 'nor is every kind of disgrace to be recognized'; *Einheitsübersetzung* (41:16*b*): 'nicht jedes Schamempfinden ist empfehlenswert'.

97.   See Smend, *Die Weisheit*, Hebraeischer Text, p. 42; Kommentar, p. 386. Despite a general reliance on Smend, Ziegler, *Sapientia*, p. 319, notes that the Hebrew, like Ms. 534, lacks an equivalent to ἐν πίστει, which might be a corruption of ἐν παντὶ (see Peters, *Das Buch*, p. 350), found in some sources (see, e.g., the KJV rendering in n. 92, above); for the use of ἐν παντὶ without a following noun, cf. 4Macc. 8:3 (NETS: 'in every way'). Smend, *Die Weisheit*, Kommentar, p. 386, suggests that πᾶσιν reflects a misunderstanding of הכלם, perhaps as בְּכֻלָּם 'by all (of them)'.

98.   Petisco: 'deshonestidad'.

99.   Also found in Greek minuscule Ms. 404, the Syrohexapla, and the Ethiopic (see Ziegler, *Sapientia*, p. 319).

the Greek, as *Biblia sacra* itself indicates.[100] The preference for an accusative structure ('erubescite matrem') in Weber and *Biblia sacra* over the ablative ('erubescite a […] matre') of the traditional text is, presumably, a matter of Latin purism,[101] albeit with no clear textual or interpretative justification, and the reversal of elements is even less understandable. On this occasion, then, the NV's retention of the traditional text is justified by proximity to the Greek and Hebrew antecedents. Nonetheless, the NV would have come even closer to the Greek (and Hebrew) text had it adopted the rendering of Nobilius (1588): 'a patre et matre'[102] (i.e. without repetition of *a*).

The LXX (like the Vulgate) differs from the Hebrew in the number of the initial imperative at the beginning: בוש מאב ואם על פחז.[103] The plural is also found (in the Hebrew, too) in the immediately preceding verses: συντηρήσατε, ἐντράπητε (18 [NV] / 17*a* [other editions] / 14*a* [Ziegler, Rahlfs], 19 [NV and other editions] / 16*a* [Ziegler, Rahlfs]); however, the contrasting sequence at 42:1*e* (Ziegler) / 42:1*a* (Rahlfs) – Μὴ περὶ τούτων αἰσχυνθῇς / אך על אלה אל תבוש – suggests that the singular should have been used here – 21*a* (17*a*) –[104] just as it is in the intervening verses: παροικεῖς, μὴ ἐπιστῇς, μὴ ὀνείδιζε, ἔσῃ μὴ [...] αἰσχυνθῇς, μὴ λάβῃς, ἔσῃ (19*a*, 22*b*, *d*, 42:1*c*, *e*, *f*, 8*c* [Ziegler] / 19*b*, 24*b*, 25*b*, 27*a*; 42:1*a*, *b*, 8*c* [Rahlfs]). The Hebrew singular imperative

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100.   See *Biblia sacra*, p. 327. 'Matrem et patrem' is attested in a secondary reading in the eighth-century Codex Maurdramni, 'patrem et matrem' in the ninth- to tenth-century Codices Cavensis, Toletanus, and Matritensis.

101.   However, in the next line the accusative is also attested just once, in a secondary reading of the ninth-century Ms. Tegernseensis (Y) (*Biblia sacra*, p. 327), and has not been incorporated into Weber's edition or *Biblia sacra*.

102.   Similarly Baduel (1577): 'coram patre aut matre'.

103.   Thus the Masada Ms. and the margin of Ms. B; the main text of Ms. B has אל זנות. It is not clear whether זנות is an inner-Hebrew exegeticizing specification of פחז 'indiscipline' (Yadin, *The Ben Sira scroll*, Translation, p. 41: 'wantonness') or a retroversion from πορνεία, which would, in that case, reflect interpretation of פחז by the grandson or a later tradent. For פחז, Yadin, *The Ben Sira scroll*, Text, p. 20, compares Gen 49:4, פַּחַז כַּמַּיִם [...] עָלִיתָ מִשְׁכְּבֵי אָבִיךָ (ἐξύβρισας ὡς ὕδωρ […] / 'effusus es sicut aqua […]' (NV: 'ebulliens sicut aqua […]); Smend, *Die Weisheit*, Kommentar, p. 386, notes Sir 19:2: יין ונשים יפחזו לב (Ms. C) (οἶνος καὶ γυναῖκες ἀποστήσουσιν συνετούς).

104.   Thus Smend, *Die Weisheit*, Kommentar, p. 386. Neither Yadin, *The Ben Sira scroll*, Text, p. 20, nor Peters, *Das Buch*, p. 350, offers any comment on this matter, although Peters (ibid., p. 349) translates in the singular (i.e. according to the Hebrew): 'Schäme dich'. The same Hebrew-based rendering is employed by Sauer, *Jesus Sirach*, p. 285 (again, with no comment, ibid., p. 286), and the *Einheitsübersetzung*.

appears to be reflected in αἰσχύνου of Antonius Melissa but not in Greek or Latin biblical mss.[105]

NV C M 21*b*	'et a praesidente et <u>a</u> potente de mendacio'
W BS	'et a praesidente et potente de mendacio'
DR (K P N)	'and of a lie before a governor and a man in power'
Z R 17*b*	καὶ ἀπὸ ἡγουμένου καὶ δυνάστου περὶ ψεύδους
NETS	'and before leader and dynast, of falsehood'

The Greek represents one of the extant Hebrew traditions well.[106] Although *Biblia sacra* offers no sources for omission of the second *a* (noted as well in the apparatus of Garofalo, *Biblia sacra* [M]), this omission reflects the form of the Greek (and the Hebrew) and is, accordingly, also found in Nobilius (1588);[107] in contrast, the NV's retention of the traditional text, with a second *a*, which is abundantly attested in the manuscript tradition but not reflected outside the Vulgate,[108] could be justified on grounds of consistency of structure across the literary unit and specifically with the preceding line.[109]

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105.   See Ziegler, *Sapientia*, p. 319. The use of the infinitive αἰσχύνεσθαι in Alexandrinus, Ephraemi, Venetus, minuscule Ms. 443 and elsewhere was perhaps influenced by another infinitive, διαφυλάξαι / *observare*, in 20*a* (16b). The usage is apparently mirrored in the correction *erubescere* in Codex Bovinensis (Ψᴰ) (*Biblia sacra*, p. 327), which might yield the following sense: '[…] not everything is to all genuinely pleasing, (such as) to blush before mother and father on account of fornication […]'. Nobilius (1588), as expected, follows the Vulgate (and the LXX) here and at 42:1*e* (Rahlfs: 42:1*a*), although correctly omits *omnibus* in conformity with the LXX; Baduel (1557) has 'Pudeat vos' at 21*a* (17*a*) and 'ne des locum pudori' at 42:1*e* (Rahlfs: 42:1*a*).

106.   Masada Ms. and Ms. B margin: מנשיא ושר על כֹחֹש. The main text of Ms. B reads מנשיא יושב אל כחש, 'before an enthroned prince (be ashamed) about falsehood'. Both Smend, *Die Weisheit*, Kommentar, p. 386, and Peters, *Das Buch*, p. 350, understand a judicial context here. Despite the regular appearance of two parallel terms in each of the six lines of which this line is the second, the use of a single term ('enthroned prince') rather than two terms ('prince and governor') is defendable in the light of the use of another single term ('the place you live') in the next group of three lines (23*b* / Ziegler: 19*a* / Rahlfs: 19*b*).

107.   Similarly Baduel (1577): coram vero principe ac potestatem gerente.

108.   See *Biblia sacra*, p. 327; Ziegler, *Sapientia*, p. 319, which cites only Ms. 613 and the Vulgate.

109.   However, the order of this line, 21*b* (17*b*), and the following one, 22*a* (18*a*) – which is the same in the Greek, Hebrew, and Latin traditions – is changed in Skehan's translations in both the 1955 (and 1961) *Confraternity Bible* and the 1970 NAB: '[…] before master and mistress, of falsehood; before prince and ruler, of flattery' (vv. 15*b*–16*a*). This was

NV C M 22*a*	'a principe et <u>a</u> iudice de delicto'
W BS	'a principe et iudice de delicto'
DR (K P N)	'Of an offence before a prince,[110] and a judge'
Z R 18*a*	ἀπὸ κριτοῦ καὶ ἄρχοντος περὶ πλημμελείας
NETS	'before judge and magistrate, of error'

Although Ziegler offers no evidence for the repetition of ἀπό, *Biblia sacra* lists a series of mss. that include a second *a* (as in the NV).[111] The NV has not followed the critical editions or the apparatus of Garofalo, *Biblia sacra* (M), in their approximation to the LXX in this respect, nor has it adjusted to the LXX's word order; both adjustments are, however, clearly represented by No-bilius (1588): 'A iudice et principe'.[112]

Although the Hebrew sources support the LXX, *Biblia sacra*, and Weber in not repeating the preposition, the Hebrew text differs significantly from the Greek (and Latin, including the NV) with regard both to the people before whom shame should be felt and to the shameful object or activity.

In Ms. B and the Masada Ms., the line begins with מאדון וגברת 'before lord and lady'.[113] This combination effectively creates an 'envelope' structure with another gender-based pairing, 'father and mother' (אב ואם), two lines

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presumably in order to place the first line here in even more obvious parallelism with the gender-based contrast in the immediately preceding line (v. 15*a*): 'Before father and mother be ashamed of immorality'. The traditional order is restored, though, in Skehan & Di Lella, *The Wisdom*, p. 476, reproduced in the 2011 NABRE (Di Lella): '[…] before prince and ruler, of falsehood; Before master and mistress, of deceit […]' (vv. 17*b*–18*a*). For the literary and rhetorical structure of the three lines referred to here and the following three lines as well, see below, on 22*a* (18*a*).

110.   Knox: 'magistrate'; *Biblia de Navarra*: 'magistrado'.

111.   See *Biblia sacra*, p. 327; Ziegler, *Sapientia*, p. 319.

112.   Similarly Baduel (1577): 'coram iudice et magistratu'.

113.   Masada Ms.: וגבר[ת]; cf. Yadin, *The Ben Sira scroll*, Translation, p. 41: 'Of a master and mistr[ess]; NAB, NABRE: 'before master and mistress'; Smend, *Die Weisheit*, Deutsche Uebersetzung, p. 73: 'vor dem Herrn und der Gebieterin'; Peters, *Das Buch*, p. 349: 'vor dem Herrn und der Herrin'; Sauer, *Jesus Sirach*, p. 285: 'vor einem Herrn oder einer Herrin'. Smend, *Die Weisheit*, Kommentar, p. 386, claims: 'מאדון וגברת […] bezieht sich auf die heidnischen Könige und Königinnen, in deren Dienst die jüdischen Aristokraten in Aegypten und vielleicht auch in Syrien standen. Wegen גברת möchte man an Pagendienst am Hofe denken (vgl. 23, 14).' Cf. ibid., Kommentar, p. 208–209, on 23:14, where reference to 'father and mother' is made in the context of sitting in council among 'μεγιστᾶνης = heidnische Könige'.

before, 21*a* (17*a*), with 'ruler and prince' (נשיא ושר) in the middle: 21*b*, (17*b*). These three lines in conjunction appear to represent a 'vertical' relationship of responsibility towards one's social superiors and are complemented by the next three lines, which reflect one's 'horizontal' relationship towards other members of society: congregation and people (עדה ועם), 22*b*, (18*b*); associate and neighbour (שותף ורע), 23*a* (18*c* [Ziegler]; 19*a* [Rahlfs]); the place where you live (מקום תגור), 23*b* (19*a* [Ziegler]; 19*b* [Rahlfs]).[114]

In the Greek it appears that אָדוֹן was interpreted as 'judge' rather than as 'lord',[115] or, alternatively, that מאדון was read as מֵאָדוֹן or מֵדוֹן 'from judgement'[116] or as מִדִּין 'from a judge',[117] with גְּבֶרֶת then interpreted to yield a suitable parallel, namely, it would seem, 'als Würdebezeichnung durch das Femininum'.[118] It is possible, additionally, that the interpretation of אָדוֹן as 'judge' rather than 'lord' was influenced by understanding of עדה in the next line – 22*b* (18*b*) – in a legal sense, 'court', corresponding to the same meaning elsewhere in Sirach.[119]

The final word in the Hebrew line, specifying the shameful object or action, varies between the Masada Ms., קשר 'intrigue',[120] and Ms. B, שקר 'a lie'.[121] Although there is a tenuous connection between the LXX's πλημμέλεια and the Masada reading,[122] it is clear that in the vast majority of cases πλημμέλεια does not express either deceit or intrigue but rather sin (and offering for sin).[123] There is, moreover, little convincing evidence to support Smend's

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114. For further discussion, see ELWOLDE, '«Congregation» and «Assembly»', p. 92-95.
115. Cf., e.g., Jastrow, *Dictionary*, p. 16*a*.
116. Cf. Job 19:29.
117. See PETERS, *Das Buch*, p. 350; SMEND, *Die Weisheit*, Kommentar, p. 386.
118. Thus PETERS, *Das Buch*, p. 350, comparing the LXX's interpretation of קֹהֶלֶת as ὁ Ἐκκλησιαστής 'the Ecclesiast' (NETS).
119. At 7:7 and 42:11, the context appears to indicate an informal court at the city gates; at 4:7 and 7:14, reference is rather to a 'governing council'; 46:14 alludes to Samuel's role as 'judge'.
120. Thus YADIN, *The Ben Sira scroll*, Translation, p. 41; similarly, SAUER, *Jesus Sirach*, p. 285: 'wegen einer Verschwörung'.
121. Cf. NAB: 'of falsehood'; NABRE: 'of deceit'; SMEND, *Die Weisheit*, Deutsche Uebersetzung, p. 73, and PETERS, *Das Buch*, p. 349: 'der Untreue'; *Einheitsübersetzung*: 'des Betrugs'.
122. Thus YADIN, *The Ben Sira scroll*, Text, p. 20, without offering any supporting evidence, which might, however, be sought in the LXX equivalent of קֶשֶׁר at 2Kgs 17:4: וַיִּמְצָא מֶלֶךְ־אַשּׁוּר בְּהוֹשֵׁעַ קֶשֶׁר / καὶ εὗρεν βασιλεὺς Ἀσσυρίων ἐν τῷ Ωσηε ἀδικίαν.
123. Examples include כלם השחיתו / πάντες πλημμέλειαν ἐπλημμέλησαν / 'omnes

claim that the Hebrew author simply 'gebraucht wie LXX das Wort in recht schlimmer Bedeutung'.[124] Against this background, it appears that the grandson or a later Greek tradent interpreted the combination in such a way as to bring it into a closer conceptual relationship with the immediately following line (מעדה ועם על פשע), generating thereby a judicial context (see the end of the last paragraph), and then selected a shameful object or deed that closely paralleled the one in that following line: פשע / ἀνομία / 'iniquitas' (and, indeed, in the one after that as well: מעל / ἀδικία / 'iniustitia'). In this process, the relationship of 22*a* (18*a*) with 21*a* (17*a*) – based on a gender contrast in each line – was lost, as was the relationship between the two sets of three lines in the Hebrew.

As to whether קשר or שקר is the more original reading, it seems more plausible that each of the first three lines specified a characteristic relationship towards each of three different pairs of superiors and a characteristic shameful action that should be avoided in this relationship. It is *prima facie* unlikely, therefore, that before one's 'lord and lady' the specified fault would broadly coincide with the one mentioned in the preceding line; in contrast, it is quite plausible that a copyist, distracted by the end parallelism in the preceding line, would see in קשר a mistake for שקר and, accordingly, 'correct' it.[125]

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peccatum commiserunt' (Sir 49:4 [5]); [סו]ר מֵעוֹל / ἀπόστησον πλημμέλειαν / 'averte a delicto' (38:10); מעל עשׁק / πλημμελὴς ἡ ἀδικία / 'execrabilis omnis iniquitas' (NV: '[…] vexatio') (10:7); וְאַשְׁמוֹתַי מִמְּךָ לֹא־נִכְחָדוּ / καὶ αἱ πλημμέλειαί μου ἀπὸ σοῦ οὐκ ἐκρύβησαν / 'et delicta mea a te non sunt abscondita' (Ps 69[68]:6*b*); מִתְהַלֵּךְ בַּאֲשָׁמְיו / διαπορευομένων ἐν πλημμελείαις αὐτῶν / 'perambulantium in delictis suis' (Ps 68[67]:22*b*); לְהוֹסִיף עַל־אַשְׁמַת יִשְׂרָאֵל / τοῦ προσθεῖναι ἐπὶ πλημμέλειαν Ισραηλ / 'ut adderetis super delictum Israel' (Ezra 10:10*b*).

124. Smend, *Die Weisheit*, Kommentar, p. 386, who cites the three texts from Sirach in the preceding note as well as a fourth one – reflected in the Peshitta but not extant in the Hebrew – which does indeed offer some support to the idea that at 22*a* (18*a*) the *Vorlage* of the grandson or a later tradent had שקר: ܕܠܐ ܬܗܘܐ ܓܠܝܠ ܒܟ ('that she might not act deceitfully against you') / εἰς σὲ πλημμελήσῃ / 'si te neglexerit' (Sir 26:11 [14]). Of possible relevance here is the variant ψεύδους in Ms. 358, which, however, Ziegler, *Sapientia*, p. 319, regards as simply due to interference from the preceding line, not a reflection of the Hebrew.

125. In so doing, that Hebrew tradent also created an additional parallelism between lines 2 and 3 of the first set of three lines, now each ending in 'deceit', and lines 1 and 2 of the following set of three lines, each ending in 'sin'.

Independently of the NV's failure at the beginning of the line to adjust the Clementina – 'a principe et a iudice' – either towards the LXX – 'a iudice et principe' (thus Nobilius [1588]) – or towards the Hebrew – *'a domino et domina' / *'a principe et principissa' – the NV could (also) have adjusted the end of the line towards this more probable original form in Hebrew, על קשר, for example, *'de coniuratione'.[126]

NV W BS C M 22*b*	a synagoga et plebe de iniquitate
DR (P N)	'of iniquity before a congregation and[127] a people'[128]
Z R 18*b*	καὶ ἀπὸ συναγωγῆς καὶ λαοῦ περὶ ἀνομίας
NETS	'and before a gathering and people, of lawlessness'

The fact that the NV does not repeat the preposition *a(b)* before *plebe*, or before *amico* in the following line,[129] runs counter to the suggestion made in preceding sets of comments that such repetition reflects the NV's desire to maintain consistency through this section of text. Rather, the NV appears simply to have followed the traditional text without looking at *Biblia sacra*, Ziegler, or the Hebrew.

The LXX adequately represents both Hebrew witnesses here – מעדה ועם על פשע (Masada Ms. and Ms. B) – with the exception of the opening καί. The lack of a corresponding *et* in the NV results, therefore, in the NV's being even closer than the LXX to the Hebrew.[130]

NV W BS C M 23*a*	'a socio et amico de iniustitia'
DR (K P N)	'Of injustice before a companion[131] and friend'
Z 18c (R 19*a*)	ἀπὸ κοινωνοῦ καὶ φίλου περὶ ἀδικίας
NETS	'before partner and friend, of injustice' (= Hbr.)[132]

126.   See the end of 2Kgs 11:14, etc. The parallel at 2Chr 23:13 has 'insidiae' in the traditional text, corrected to 'coniuratio' in the NV.

127.   Petisco needlessly adds a 'delante' here (but not, for example, in the next line).

128.   Knox: 'assembly of the people'.

129.   There is no evidence of such repetition in either line in *Biblia sacra*, p. 327, or in Ziegler, *Sapientia*, p. 319.

130.   There is, in fact, only limited support for an introductory conjunction in Greek and Latin traditions; see *Biblia sacra*, p. 327; Ziegler, *Sapientia*, p. 319–320. Nobilius (1588), based on Vaticanus, does not have *et* either; similarly, Baduel (1557): 'coram coetu et populo'.

131.   Knox: 'partner'.

132.   Masada Ms.: משותף ורע על מעל; Ms. B: ו[רע על מעל   [   ] – (marginal readings for the blank space are ממקום and משותף). The Hebrew offers no support for the clause-initial

NV C M 23*b*	'et de loco, in quo habitas'
W BS	'de loco in quo habitas'
DR (N)	'and in regard to the place where thou dwellest'[133]
Z 19*a*A (R 19*b*A)	καὶ ἀπὸ τόπου, οὗ παροικεῖς
NETS	'and before a place where you sojourn' (= Hbr.)

The NV's retention of the initial *et* of the traditional text – despite the evidence of the critical editions and the apparatus of Garofalo, *Biblia sacra* (M) – is supported by the Greek, and neither Ziegler's edition nor *Biblia sacra* offers any evidence for omission of καί or *et*[134] (the Hebrew equivalent of which is lacking in the Masada Ms. but present in Ms. B).[135] Having said that, it seems unlikely that the editors of the NV looked closely at the Greek here, in view of the NV's non-adjustment of the preposition *de* to *a*, as in Nobilius (1588), even though such a change would have had support in the manuscript tradition and would better have matched ἀπό in this line[136] and the rendering of ἀπό by *a(b)* in the preceding lines.

NV, M[137] 24*a*A	'et de loco, in quo habitas, ²⁴ de furto, de veritate Dei et testamento'
C	'Et de loco in quo habitas, ²⁴ De furto, de veritate Dei, et testamento'[138]
W, BS[139]	'de loco in quo habitas ²⁴ de furto de veritate Dei et testamento'

καί of Codex Cavensis (C) and minuscule Ms. 542, also reflected in the Sahidic (see Ziegler, *Sapientia*, p. 320).

133.   Knox: 'or [that] thy neighbour [should find thee] a thief'; Petisco: 'y del hurto delante de la gente donde mores'.

134.   See *Biblia sacra*, p. 327; Ziegler, *Sapientia*, p. 320.

135.   Masada Ms.: ממקום תגור; Ms. B: וממקום.

136.   Both points are referred to in *Biblia sacra*, p. 327, citing *Legionensis*, *Hubertianus*, and a secondary reading in *Carafianus*, for *a* rather than *de*. *De loco* is, however, found twice elsewhere in Sirach (46:14; 49:12) and very often throughout the rest of the Vulgate, whereas *a loco* is only attested in Weber's edition at Gen 13:14, Deut 21:2, and Jdt 7:3.

137.   In Garofalo, *Biblia sacra* (M), only the comma at the end of each line is included.

138.   The layout in Nobilius (1588) is similar. However, Baduel (1557) has 'coram socio atque amico, injuriae' as v. 23 and '& furti, in loco quem incolis : itemque coram Dei veritate [...]' as v. 24.

139.   No punctuation is found in either edition.

N (DR K P)	'[…] del robo;'[140]
Z 19*a*B (R 19*b*B)	[...] περὶ κλοπῆς
NETS	'[…] of theft' (= Hbr.)[141]

This is the only example in the portion of text covered in this study of the NV's failure to follow Garofalo, *Biblia sacra* (M), albeit only in a matter of layout. The issue here concerns the grammatical and logical positioning of the clause *de furto* and the corresponding layout of verses. In a rare case of disagreement between *Biblia sacra* and Weber, on the one hand, and between Garofalo, *Biblia sacra* (M) and the edition of Colunga & Turrado (C), on the other, *Biblia sacra* and Garofalo provide a better reflection of the LXX in the editions of Ziegler and Rahlfs, while maintaining the traditional verse-numbering of the Clementina. The NV's layout – like that of Weber – is less helpful to the reader and less obviously reflective of the LXX, even though it is clear that *de furto* must go with what precedes it rather than with what fol-

140.   Knox and Petisco give their renderings within v. 23 (see there) rather than at the beginning of v. 24. CHERNYAVSKY, Біблія, p. 796b, has пакражы ('of theft') at the beginning of v. 24.

141.   Masada Ms.: יד [עֹ[ל] 'of sleight of hand' (YADIN, *The Ben Sira scroll,* Translation, p. 42) appears at the end of a line (YADIN, ibid, Plate 3, Text, 20: 'יד is clearly written'). YADIN, ibid., Text, p. 20, notes that the imagery of the thieving hand is also found at 42:6. STRUGNELL, 'Notes', p. 113b, claims 'there is one trace too many' for 'hand', but 'can make no [alternative] suggestion', even though 'Yadin's reading and awkward translation are at least doubtful'; similarly, QIMRON, 'Notes', p. 228, where traces of a narrow letter before יד are not-ed; however, 'The original text is still unclear'; Yadin's reading is accepted by both ACADEMY OF THE HEBREW LANGUAGE editions (print: p. 46; microfiche: p. 37), but BEENTJES, *The book of Ben Sira*, p. 116, reads simply: יד[..]. For Ms. B, וממקום תגור על זר, the rendering of SMEND, *Die Weisheit*, Deutsche Uebersetzung, p. 73, 'und vor dem Orte, wo du Schutzbürger bist, des Hochmuts', appears to go back to a marginal reading זד 'impudence' (as against זר '[some-thing] strange' in the main text) on the basis of πλοκῆς '(concerning) deceit', for κλοπῆς, in Sinaiticus (see SMEND, *Die Weisheit*, Kommentar, p. 386). However, the last word of the marginal text is now read as יד; see YADIN, *The Ben Sira scroll*, Text, p. 20; BEENTJES, *The book of Ben Sira*, p. 72, the ACADEMY OF THE HEBREW LANGUAGE print edition, p. 46: ונגיד על יד. Smend's interpretation of ונגיד as 'wo du Schutzbürger bist' is possible but that of SEGAL, *Sefer Ben Sira*, p. 281, 'be ashamed before the inhabitants of the place and its ruler' (my translation), seems easier. The reading ונגיר (for ונגיד) is found in BEENTJES, *The book of Ben Sira*, p. 72, and the electronic *Accordance* edition. Skehan's rendering 'of hostility toward the people where you settle' in the *Confraternity Bible* – presumably based on interpretation of יד as contracted from נְשׂא־יָד 'raising of hand' – was changed to 'of theft from […]' in the NAB.

lows.[142] This is, then, a further example of the NV's failure to adapt fully to the LXX, even when, as here, such adaptation is already provided by the NV's stated base text, that is to say, Garofalo, *Biblia sacra* (M).

NV W BS C M 24*a*B	'de veritate Dei et testamento'
DR	'and[143] of the truth of God, and the covenant'
Z 19*b* (R 20*a*)	ἀπὸ ἀληθείας θεοῦ καὶ διαθήκης
NETS	'before divine truth and covenant'[144]

The NV fails to adjust *de*, found in the other editions, to *a(b)*, in keeping with the usual rendering of ἀπό in this section, in contrast to Nobilius (1588).[145]

Smend was in no doubt, on the basis of his reading of Hebrew Ms. B, מש[נ]ות א[לה וברית ('from changing [מְשַׁנּוֹת] an oath and a covenant'),[146] that the LXX represents a corruption or misreading of the first Hebrew word as 'from truth' (מֵאֱמֶת)[147] and a subsequent misunderstanding of the second

142.   The 1590 Sixtina (p. 628*a*) has here '[…] & de loco, in quo habitas. De furto, de veritate Dei, & testamento […]', 'De furto' beginning v. 19. In the copy of the Sixtina consulted in the British Library, London, on Saturday 19 July 2014, the printed full stop had been changed in ink to a comma, and the comma after *furto* to a colon, indicating a major division within a verse; in the margin are written the words 'vor dem nachbar, des diebstal' [*sic*].

143.   The initial 'and' of *Douai-Rheims* appears to reflect a non-Lucianic form of the Greek text; according to Ziegler, *Sapientia*, p. 320 (and *Biblia sacra*, p. 327), καί is absent only from the Lucianic recension – for which Smend, *Die Weisheit*, Kommentar, p. 386, specifies the well-known Ms. 248, as well as Ms. 70: 'Cod. Monac. Gr. 551 (olim Augustanus), nach eigener Collation' (ibid., Vorrede, x) – and from all Latin traditions. As Ziegler, *Sapientia*, p. 320, indicates, the absence of the initial conjunction is supported by the Hebrew as well. *Douai-Rheims* was perhaps influenced by Nobilius (1588) (based on Vaticanus): 'et a veritate Dei et testamenti'.

144.   Benjamin Wright's rendering in the NETS leaves open the ambiguity in the Greek as to whether διαθήκης is parallel to θεοῦ and, therefore, dependent on ἀληθείας, or directly dependent on ἀπό. The latter interpretation is reflected in the NV and all four other cited editions, with the ablative 'et testamento', as well as the 1557 translation by Claude Baduel, with 'pactoque'. However, Nobilius (1588) has 'testamenti'.

145.   The reading of Nobilius is also supported by Codex Carafianus; see *Biblia sacra*, p. 142, 327.

146.   Smend, *Die Weisheit*, Hebräischer Text, p. 42; the *Accordance* edition has here [—] אלה וברית, the Academy of the Hebrew Language's printed edition, p. 46, ... א[לה וברית, and Beentjes, *The book of Ben Sira*, p. 72, לה וברית[.........].

147.   However, Yadin, *The Ben Sira scroll*, Text, p. 21, follows Segal, *Sefer Ben Sira*, p. 281, in viewing the Greek as based on a Hebrew text that had (or was misread, or was interpreted in context, as) משכח (Segal) / לשכח (Yadin) '(be ashamed of) forgetting / to

word as אֱלֹהַּ 'God', the Hebrew being better represented by the Syriac, ܠܓܐ ܘܕܒܠܓ ܡܘܗܒܬܐ ܘܡܡܝܐ 'for it cancels the gifts and the covenants'.[148] However, Ziegler offers no restoration of the Greek text on the basis of the Hebrew or the Syriac. The NV does not reflect the Hebrew either, even though the commission had at hand the additional evidence of the Masada Ms., מהפר אלה וברית 'Of breaking an oath or covenant',[149] which is compatible with Ms. B and the Syriac and provides a further example of something about which one should be ashamed, fitting reasonably well with what precedes and what follows,[150] in contrast to the LXX, where ἀπό expresses the person, or in this

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forget', followed by a later inner-Greek corruption of λήθης '(of) forgetfulness' to ἀληθείας, a proposal that goes back to Grotius according to Peters, *Das Buch*, p. 351 (also Ziegler, *Sapientia*, p. 320); cf. the Swedish *Bibel 2000*: 'och för att glömma Gud och förbundet'. Ziegler, *Sapientia*, p. 320, lists two other early suggested emendations of ἀληθείας: ἀπειθείας '(of) disobedience' and ἀθεσίας '(of) unsteadiness'. Derivation of ἀληθείας from either λήθης or ἀθεσίας is also accepted by Peters, *Das Buch*, p. 351.

148.   See Smend, *Die Weisheit*, Kommentar, p. 386; also Peters, *Das Buch*, p. 351 (for אֱלֹהַּ and (אֱלֹהַּ). Yadin, *The Ben Sira scroll*, Text, p. 21, follows Segal, *Sefer Ben Sira*, p. 281, in seeing the Peshitta's text here as deriving from the Hebrew, with ܡܘܗܒܬܐ an inner-Syriac error for ܡܘܡܬܐ 'oaths'.

149.   Yadin, *The Ben Sira scroll*, Translation, p. 42. The Masada text is followed here by, e.g., the REB: 'Be ashamed of breach of oath or contract'; by the NRSV and the NABRE: 'Be ashamed of breaking an oath or agreement'; and, even more accurately, by the *Einheitsübersetzung*: '(Schäme dich,) Eid und Vertrag zu verletzen'. Skehan had 'and of breaking an oath or agreement' in the *Confraternity Bible* (without the evidence of the Masada Ms.) and also in the NAB.

150.   The NAB apparently reorders the Greek in accordance with the evidence of the Masada Ms.: see Yadin, *The Ben Sira scroll*, Text, p. 21, on col. 3, line 24 and also line 25: 'The verse order is […] as in MS. B'; and on col. 4, lines 1–2: 'The first verse is badly mutilated in B *text* [and] the next two verses were telescoped into one'; Skehan & Di Lella, *The Wisdom*, p. 478: '19–22. The order of the cola […] comes from M; the numbering, from G, which has jumbled the order'. The reordering provides the NAB with a more coherent pairing of shameful activities: '[17] Before friend and companion, of disloyalty, and of breaking an oath or agreement. [18] Be ashamed of theft from the people where you settle, and of stretching out your elbow when you dine'. Curiously, this same reordering is also found in the 1955 (1961) *Confraternity Bible*, well before the publication of Yadin's study in 1965: 'before friend […] agreement. Be ashamed of hostility toward the people […] and of conflict with him who pitches his tent beside you' (apparently interpreting מטה as contracted from מַטֶה אֹהֶל, מַצִיל as an adverb, 'alongside', and לֶחֶם as 'battle'); however, the much later NABRE (2011) restores the order found in the LXX and Ms. B: '[18c] Before associate and friend, of disloyalty, [19] and in the place where you settle, of theft. Be ashamed of breaking an oath or a covenant, and of stretching your elbow at dinner'.

case phenomenon, before which one should feel shame, without specifying the shameful action underlying this sensation.[151]

This, then, is a clear example of how the NV has failed to go beyond (or, as it were, behind) Ziegler's edition either in re-examining the sources that Ziegler himself refers to (here, Ms. B) or those that he did not employ for this passage (the Peshitta) or that were not available to him (the Masada Ms.).[152] Instead of offering a rendering such as *ab irritum faciendo iuramentum et pactum*,[153] the NV has simply reproduced a contextually difficult Greek reading, without making use of a text-critically superior Hebrew alternative.

NV 24*b*	'de impositione cubiti super mensam'
N	'de poner los codos sobre la mesa de comer'
W BS C M	'de discubitu in panibus'
DR	'of leaning with thy elbow over meat'[154]
Z 19*c* (R 20*b*)	καὶ ἀπὸ πήξεως ἀγκῶνος ἐπ' ἄρτοις
NETS	'and before planting an elbow for bread'

The NV appears here to represent a purely translational change, intended to clarify what is meant by the Latin (and Greek), but not reflecting any

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151.   Note in this regard the NABRE rendering cited at the end of the previous note and also the NJB's 'Before the truth and covenant of God, be ashamed of leaning elbows on the table', which sounds particularly odd (there is, however, good Greek and Latin manuscript support for the NJB's omission of the LXX's introductory καὶ in the second half; see n. 158, below); other versions expand the beginning of this difficult line (in Greek and Latin) and sometimes make other changes as well, e.g., Chernyavsky, Біблія, p. 796*b*, перад праўдай Бога і прымірэннем ('before God's truth and [before] reconciliation'); *Biblia de Navarra*, 'de faltar a la verdad de Dios y a la alianza'; Knox: '… concerning the faithfulness of God, and his covenant …' (the ellipses are marked in the text itself); Petisco appears to regard the sequence 'de veritate Dei et testamento' as a definition of the lapses previously stated – '*cosas todas contra* la verdad de Dios, y la ley *santa*' – and, accordingly, adds an imperative before the words that follow, 'de impositione cubiti': '*Avergüénzate* de comer con los codos encima del pan'.

152.   Ziegler, *Sapientia*, appeared too early to make use of Yadin, *The Ben Sira scroll* (1965).

153.   Cf. in particular Ezek 16:59: בָּזִית אָלָה לְהָפֵר בְּרִית 'despexisti juramentum, ut irritum faceres pactum'.

154.   Knox: 'concerning thy sitting over meat'; Petisco: '*Avergüénzate* de comer con los codos encima del pan, *o sobre la mesa*'.

Greek or Latin textual variation or the extant Hebrew sources.[155] At first sight *super* for *in* would seem a better equivalent of ἐπί (and על); although Nobilius (1588) does not make this change.[156] More generally, it is far from certain that 'from placing (one's) elbows on the table' is an improvement on 'de discubitu in panibus' ('from reclining [at table] during meals').[157] The NV does not reflect the opening conjunction present in the LXX in the editions of Rahlfs and Ziegler but absent from many mss.[158]

NV 24*c*	'et a <u>despectione</u> dati et accepti'
N	'de despreciar el intercambio de presentes'[159]
W BS C M	'et ab offuscatione dati et accepti'
DR	'and of deceit in giving and taking'[160]
Z 19*d* (R 21*a*)	ἀπὸ σκορακισμοῦ λήμψεως καὶ δόσεως
NETS	'before damning in receiving and giving'

For this line, Nobilius (1588) correctly omits the initial *et* and reorders the two participles: 'ab obfuscatione accepti et dati'.[161] The initial *et* in all five

155.   Thus, for example, 'table' is not included in any of the variants listed in Ziegler, *Sapientia*, p. 320, or *Biblia sacra*, p. 328. The Masada Ms. has וממטה אציל על לחם (Ms. B lacks the opening *waw*); Strugnell, 'Notes', p. 113*b*, suggests that as the verbal form here is, as the Hebrew text currently stands, 'parallel to [an] infinitive', it is 'perhaps an Aramaising qal infinitive', rather than, as accepted, by the Academy of the Hebrew Language's print edition concordance, p. 218*a*, and *Accordance*, a *hif'il* participle.

156.   The rendering 'a fixione cubiti in panibus' of Nobilius had earlier appeared in the notes to Baduel's 1557 translation (with 'fictione'), Baduel himself rendering as 'cubito inniti panibus'. At 40:30 (LXX: 40:29), the NV, like the traditional (and critical) text, has 'vir respiciens in mensam alienam' (Ms. B: איש משגיח על שלחן זר; LXX: ἀνὴρ βλέπων εἰς τράπεζαν ἀλλοτρίαν).

157.   It is possible that 'dich beim Gastmahl auf den Ellbogen zu legen' of Smend, *Die Weisheit*, Deutsche Uebersetzung, p. 73, or, alternatively, Skehan's 'of stretching out your elbow when you dine' (NAB; see n. 150, above) lies in the background here.

158.   See Ziegler, *Sapientia*, p. 320, and the first apparatus to *Biblia sacra*, p. 328. An equivalent of καί is also missing in Nobilius, although Vaticanus is not specified in Ziegler's list and καί is present in Brenton's edition. For the situation in the Hebrew witnesses, see n. 155, above.

159.   Knox's 'Ashamed be thou of belittling the gift received' has, presumably, been influenced (at least indirectly) by the majority LXX tradition; cf. KJV: 'and of scorning to give and take.'

160.   Petisco: 'y de tener embrollado el libro de cargo y data'.

161.   In the notes to his translation Baduel (1557) suggests: '[…] acceptionis et dationis'.

consulted editions of the Vulgate has support in the Greek tradition,[162] although – assuming that simple oversight was not the cause – the reason for its retention in the NV might here have to do with the fact that it introduces the closing phrase of a verse (as in vv. 20, 21, 25, 28) or of a thematic sequence (as in 23*b*, where *et* is removed by the critical editions). The order at the end of the line in the Latin tradition (and the NV) happens to correspond slightly more to the extant Hebrew evidence than to most of the Greek witnesses,[163] as both Ziegler's edition and the first apparatus to the *Biblia sacra* indicate.[164] However, the Hebrew does not have an introductory conjunction, and so justification of the NV's failure to make the two simple changes found in Nobilius remains difficult.

More striking than the NV's apparent oversight in these two matters is its replacement of the hapax (in *Accordance*'s version of Weber's edition and also of the traditional text) *offuscatio* 'concealment' – perhaps reflecting the variant σκορπισμός 'scattering' in a group of four minuscules[165] – with *despectio* 'disdain', which – despite the lack of supporting evidence in *Biblia sacra* – is an evidently more obvious and transparent rendering of σκορακισμός 'contempt' and comes close to the renderings offered by Baduel (1557): *vituperatio* (*vituperium*) and *opprobrium*.

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162.   As indicated in *Biblia sacra*, p. 328, and Ziegler, *Sapientia*, p. 320.

163.   The Masada Ms. has here מתת שאלה [ע]ממנ 'Of withholding the granting of a request' (Yadin, *The Ben Sira scroll*, Translation, p. 42). Strugnell, 'Notes', p. 114*a*, suggests that traces of the *'ayin* are visible, but the Academy of the Hebrew Language editions maintain Yadin's text here, and Beentjes, *The book of Ben Sira*, p. 116, offers neither the *'ayin* nor the preceding *nun*. The reading is supported by the margin of Ms. B, the main text being damaged at this point. The dominant Greek tradition appears to have placed the 'giving' (מתת) after the 'taking', or 'requesting (to take)' (שאלה), as indicated in the first apparatus to *Biblia sacra*, p. 328; cf. Smend, *Die Weisheit*, Kommentar, p. 387, and Ziegler, *Sapientia*, p. 320, for Greek witnesses to the order of the Latin, which is, as Ziegler (ibid.) notes, also found at 42:7.

The Peshitta – which lacks nearly all the text between 41:15 (12) and 42:9 – reverses the order of this line and the following one, and places a lengthy explanatory link between them: ܟܠ ܢܥܠܘܢ ܩܠܬܐ ܩܠܬ ܡ ܡܗ ܚ̇ܠܘܢ ܗ̇ܟ ܐܩܩܠܐ ܘܗܠܐܩܠܐ ܢܚܕܡ ܐܘܬ ܠܘ ܠܐ ܚܦܢܐ ܠܗ ܚ̇ܡܠܐ ܢܚܕܡ ܘܠ ܐܪܬܐ ܚܦܢܐ ܠܗ 'jeder, welchen sie grüssen, und er schweigt, der ist ein grosser Räuber. Den Gruss, das du ihm gibst, gibt er dir nicht zurück. Das Pfand, das du ihm gibst, wie sollte er dir das zurückgeben?' (Smend, *Die Weisheit*, Kommentar, p. 387).

164.   Ziegler, *Sapientia*, p. 320; *Biblia sacra*, p. 328.

165.   As indicated by Ziegler, *Sapientia*, p. 320.

In the light of all three of the NV's made and unmade changes, it is fairly easy to see the NV's revision procedure. Of the Vulgate's three differences from the LXX, only one was seen, correctly, as of interpretative significance, and was, accordingly, changed. The other two were left unchanged. Against the background of the Vulgate's relationship to the LXX, all three decisions may be regarded as judicious.

However, the traditional Latin text actually offers a closer match to the Hebrew than that provided by the Greek in two significant aspects. (1) With regard to the initial verbal noun / infinitive, whereas *obfuscatio* 'concealing' may be regarded as a natural semantic specification of מְנֹע in the more general sense of 'withholding' – for the NV here note 'Qui abscondit frumenta, maledicetur in populis' for מֹנֵעַ בָּר יִקְּבֻהוּ לְאוֹם at Prov 11:26 – the LXX's σκορακισμός 'scorning' would represent a semantic extension of a much more acute kind, and might, moreover, be based on a confusion of לִמְנֹעַ 'to withhold' with לְמָאֵן 'to refuse'.[166] (2) With regard to the word order at the end, it is clear that the Latin *dati et accepti* ('giving and receiving') reflects (ultimately) the Hebrew מתת שאלה ('giving of a request') more closely than the LXX's λήμψεως καὶ δόσεως, where 'taking' precedes 'giving', and support for the Latin order would seem to be found at 42:7*c* (LXX: 42:7*b*): 'datum vero et acceptum omne describe' / καὶ δόσις καὶ λῆμψις, πάντα ἐν γραφῇ.[167]

166.   Such confusion about the form and/or meaning of the Hebrew verb does not appear to have been evident to Smend, who renders 'die erbetene Gabe zu verweigern' (*Die Weisheit*, Deutsche Uebersetzung, p. 73; also Peters, *Das Buch*, p. 349) and claims that the Greek translator 'verstand […] ממנוע […] gegen den Zusammenhang von der Verweigerung der Annahme (statt des Gebens)' (*Die Weisheit*, Kommentar, p. 387); cf. Peters, *Das Buch*, p. 351: 'In V. 19 IV ruht Gr auf der schiefen Beziehung von מְנֹע auf die Verweigerung der Annahme der Gabe (Sm[end])'.

167.   Ziegler, *Sapientia*, p. 27, comments: 'Manche Umstellungen stimmen mit H überein'. However, at 42:7*c* (LXX: 42:7*b*) the extant Hebrew texts display uncertainty over the word order; while the main text of Ms. B has ומתת ולקח הכל בכתב, which corresponds perfectly with the Greek (and, apart from the introductory conjunction, also the Latin), the margin has ושואה ותתה, where the order is reversed (with נשא 'raise, take' for לקח), and this order is also found in the Masada Ms., ש[ואה ו]מתת הכל בכתב (without the introductory conjunction). The presence of שואה in the margin of Ms. B at 42:7*c* (LXX: 42:7*b*) led Smend, *Die Weisheit*, Kommentar, p. 387, to suggest that at 41:24*c* (Z: 19*d*; R: 21*a*) the grandson confused שאלה 'request' with שואה and added a καί, leading to the present text of the LXX. Peters, *Das Buch*, p. 351, suggests the confusion arose, or was compounded, because of the presence of משאל שלום two stichs later (in the Masada Ms.).

In consequence, the NV has missed an opportunity, as it were, to bypass the LXX and to represent the Hebrew that ultimately underlies the LXX reading: *ab obfuscatione dationem petitionis*.[168] Moreover, by making its one adjustment to the LXX, the NV has, while rendering the LXX considerably more accurately in a matter of substance, drawn even further away from the Hebrew text on which the LXX is clearly based.

NV W BS C M 25*a*	'a salutantibus de silentio'
DR (K P N)	'Of silence before them that salute thee'
Z 20*a* (R 21*b*)	καὶ ἀπὸ ἀσπαζομένων περὶ σιωπῆς
NETS	'and before people who greet, of silence'

The LXX here matches the Hebrew as represented by the Masada Ms., משאל שלום החריש ('Of being silent towards him that greeteth').[169] The *Biblia sacra* lists no evidence for an initial *et* here and the NV does not add it,[170] despite its appearance in most Greek witnesses.[171]

More significantly, the NV makes no attempt to adjust the order of the section of text in which this line occurs to the order evidenced by both extant Hebrew witnesses, in which the line is interchanged with the one that comes after the following one in Greek (Z: 21*a*; R: 22*b*) and Latin (M, C, BS, W:

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168.   Other, more literal and better-established renderings of מִמְּנֹעַ include 'a privatione' – cf. Gen 30:2, 'qui privavit te fructu ventris tui' for אֲשֶׁר־מָנַע מִמֵּךְ פְּרִי־בָטֶן, and Num 24:11, 'sed Dominus privavit te honore disposito' for וְהִנֵּה מְנָעֲךָ יְ' מִכָּבוֹד – and 'a prohibitione': cf. Ezek 31:15, 'et prohibui flumina eius' for וָאֶמְנַע נַהֲרוֹתֶיהָ, and Amos 4:7, 'prohibui a vobis imbrem' for מָנַעְתִּי מִכֶּם אֶת־הַגֶּשֶׁם. *Biblia sacra*, p. 328, notes the variants 'suffocatione' and 'effusione'.

169.   Yadin, *The Ben Sira scroll*, Translation, p. 42. However, Strugnell, 'Notes', p. 114*a*, interprets the line quite differently: 'and of saying "how do you do" to a deaf-mute', which Strugnell characterizes as 'a reprehensible form of mockery', with חריש representing a variant of חֵרֵשׁ. The main text of Ms. B, משא]ל שלום מ"חריש[ו, is difficult to understand; the Ms. B margin has משאל שלום התחרישו 'of the one who greets (you), his being silenced'. For the Peshitta's expansion and placement of this line, see n. 163, above.

170.   Nobilius (1588) does insert an 'et', also found in the notes to the translation by Baduel (1557), which begins the line with 'deinde'.

171.   Despite Ziegler's indication in *Sapientia*, p. 320, that the Latin and the Hebrew both lack the conjunction, the Hebrew evidence from the three attested readings is mixed; see n. 169, above. Moreover, although the introductory *waw* in Ms. B is not registered in the Academy of the Hebrew Language editions or in Beentjes, *The book of Ben Sira*, p. 72, Strugnell, 'Notes', p. 114*a*, claimed that there is an introductory *waw* in the Masada text (וּמִשְׁאַל) and this is confirmed by Qimron, 'Notes', p. 228.

22*b*). Accordingly, the order of the text in the LXX (NETS) is as follows: '[**A**] [Z: 19*d*, R: 21*a*] before damning in receiving and giving [**B**] [Z: 20*a*, R: 21*b*] and before people who greet, of silence, [**C**] [Z: 20*b*, R: 22*a*] before a look at a female escort [**D**] [Z: 21*a*, R: 22*b*] and before turning away from the face of a relative, [**E**] [Z: 21*b*, R: 23*a*] before taking away a portion and a gift [**F**] [Z: 21*c*, R: 23*b*] and before ogling a married woman'.

However, in the Masada Ms. the order is **A** [Col. 3, line 24*a*: מתת [ממנ]ע], **D** [Col. 3, line 24*b*: ומהשיב את פני שארך], **E** [Col. 3, line 25*a*: מחשות שאלה], **B** [Col. 3, line 25*b*: משאל שלום החריש], **F** [Col. 4, line 1*a*: מחלקת מנה], **C** [Col. 4, line 1*b*: ומהתבונן אל זרה], מהביט א]ל אשת איש], which, inter alia, sets in parallel the two references to lust.[172] Ms. B also has this order but lacks the last item (Masada Ms.: ומהתבונן אל זרה) and the following line as well. The NAB (1970) makes concessions to the Hebrew, reordering as '[**A**] [19*a*] of refusing to give when asked, [**E**] [19*b*] of defrauding another of his appointed share, [**B**] [20*a*] Of failing to return a greeting, [**D**] [20*b*] and of rebuffing a friend; [**C**] [21*a*] Of gazing at a married woman, [**F**] [21*b*] and of entertaining thoughts about another's wife […]'.[173] In this way, the NAB places each of the two lines relating to, respectively, financial, social, and sexual misconduct alongside one another. However, the NABRE (2011) restores the Masada Ms. structure here and elsewhere in the chapter: '[**A**] [19*d*] of refusing to give when asked, [**D**] [21*a*] of rebuffing your own relatives; [**E**] [21*b*] Of defrauding another of his appointed share, [**B**] [20*a*] of failing to return a greeting; [**F**] [21*c*] Of gazing at a man's wife, [**C**] [20*b*] of entertaining thoughts about another woman'.[174]

Long before the discovery of the Masada Ms., Smend had organized the text in almost exactly the same way: A, D, E, B, C, F;[175] similarly, Peters: A,

172.   Strugnell, 'Notes', p. 114*a*, argues that the Masada Ms. ordering of the Hebrew verbs in the last two items is matched by the Greek but that the order of the complements is reversed.

173.   The 1955 *Confraternity Bible* is identical to the NAB in the first four elements here, but conflates the last two, C and F: 'of lusting after another's wife'.

174.   This is very close to Di Lella's earlier translation (and structure) in Skehan & Di Lella, *The Wisdom*, p. 476.

175.   Smend, *Die Weisheit*, Kommentar, p. 387; Deutsche Uebersetzung, p. 73:
'die erbetene Gabe zu verweigern,
den Volksgenossen abzuweisen,
die Verteilung von Portionen einzustellen,
gegen den, der dich grüsst, zu schweigen,

D, E, B, F, omitting, like the *Confraternity Bible*, C, and instead placing directly after F the line about the maidservant: 27*b* (Z: 22*a*; R: 24*a*): 'und heranzutreten an ihre Dienerin'.[176]

NV W BS C M 25*b*	'a respectu mulieris fornicariae'
DR (K P N)	'of looking upon a harlot'
Z 20*b* (R 22*a*)	ἀπὸ ὁράσεως γυναικὸς ἑταίρας
NETS	'before a look at a female escort'

In the first half of the line the Greek verbal noun here is better represented by *ab aspectu* ('from looking at'), found in Nobilius (1588) and the notes to Baduel (1557),[177] than by *a respectu* ('from looking back at, thinking about') of the Vulgate and the NV. The difference is minor, however, and it may also be argued that the Vulgate better captures the idea of the Hebrew *hitpael*, ומהתבונן אל זרה, although the lack of an introductory *et* in the NV, well attested in the Greek tradition and also found in Latin mss.,[178] suggests that the Hebrew was not examined here.

In the second half the Vulgate is based on an extensive Greek tradition with ἕτερας 'other, strange' (in a well-established socio-cultural application) rather than ἑταίρας 'associate (female)',[179] and so it is of some note that the NV has failed to reflect this difference in reading (even though it is not found in Latin sources).[180] The Masada Ms. (but not Ms. B), quoted above, includes

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eine Hure zu betrachten,
eine verheiratete Frau anzusehen'.
176.   Peters, *Das Buch*, p. 349:
'die erbetene Gabe zu verweigern,
abzuweisen deinen Freund[,]
Zurückzuhalten Teil und Anteil,
vor dem Grüßenden zu schweigen,
Nach einer andern Frau zu sehen'.
177.   *Biblia sacra*, p. 328, offers a semantically comparable variant attested in fragmentary Codex Sangallensis 194 (m): 'viso'.
178.   See Ziegler, *Sapientia*, p. 320; *Biblia sacra*, p. 328.
179.   The ms. evidence for ἕτερα is listed in Ziegler, *Sapientia*, p. 320. LXX ἑταίρα is found elsewhere in three places: Judg 11:2, בֶּן־אִשָּׁה אַחֶרֶת / γυναικὸς υἱὸς ἑταίρας ('the son of a woman who is a courtesan', NETS) / 'de altera matre'; 2Macc 6:4, ῥᾳθυμούντων μεθ' ἑταιρῶν ('who dallied with prostitutes', NETS) / 'scortantium cum meretricibus'; Prov 19:13, ἀπὸ μισθώματος ἑταίρας ('from the price of a prostitute', NETS).
180.   At least in none cited in *Biblia sacra*, p. 328.

an equivalent sequence, which clearly matches the Greek tradition rejected by Ziegler and Rahlfs.[181] Inadvertently or not, the NV's failure to adjust the Clementina towards the standard Greek editions has, therefore, resulted in the preservation of an earlier reading, although in context there is little difference in the connotative value of the two Greek forms.

NV W BS C M 25*c*	'et ab aversione vultus cognati'
DR (P N)	'and of turning away thy face from thy kinsman'[182]
Z 21*a* (R 22*b*)	καὶ ἀπὸ ἀποστροφῆς προσώπου συγγενοῦς
NETS	'and before turning away from the face of a relative'

The Masada Ms. has a similar text, ומהשיב את פני שארך ('And of turning away the face of thy kinsman'),[183] which tends to support the variant σοῦ γένους 'your kind', although this difference is only minor. *Biblia sacra* offers no evidence for a possessive pronoun, which might, however, be reflected in the Latin tradition's additional rendering in the next line (*a proximo tuo*).

NV (N) Z (NETS) R	—
W BS C M 26*a*	'ne avertas faciem a proximo tuo'
DR (P)	'Turn not away thy face from thy neighbour'

The NV omits this additional translation – which is typical of the Latin tradition, and perhaps represents an otherwise unattested line from Gr II[184] –

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181.   Di Lella, in Skehan & Di Lella, *The Wisdom*, p. 479, cites the Masada text in support of his rendering (ibid., p. 476): 'and of entertaining thoughts about another woman' (the NABRE omits the 'and'; NAB: '[…] another's wife'). The NJB's 'of gazing at a loose woman' also reflects the Latin and Hebrew tradition rather than the particular Greek tradition reflected in the editions of Rahlfs and Ziegler.

182.   Knox's 'of denying thyself to kinsman that has a near claim on thy regard' is perhaps intended to render the following clause (26*a*) as well.

183.   Yadin, *The Ben Sira scroll*, Translation, p. 42. The main text of Ms. B has מהשב אפי רעך (without the object-marker and with 'neighbour' for 'relative'); the margin of Ms. B has the difficult מי השע פי רעיך, perhaps 'one who has covered the mouth of (i.e. silenced) your [sic] neighbour' (cf. Isa 6:10: וְעֵינָיו הָשַׁע; Ps 39:14: [עֵינֶיךָ] מִמֶּנִּי; הָשַׁע; see BDB, p. 1044*a*; GKC, § 75*gg*).

184.   See the first apparatus to *Biblia sacra*, p. 328; Ziegler, *Sapientia*, p. 320, makes no reference to this line and Smend, *Die Weisheit*, Kommentar, p. 387, offers no textual support in the Greek tradition. The line is, accordingly, omitted by Nobilius (1588) and Baduel (1557); cf. Ziegler, *Sapientia*, p. 24: 'Manche Dubletten gehen auf eine griech. Variante zurück, die hs.lich nicht mehr belegt ist und einen verwilderten Text voraussezt'; p. 74: 'häufig

in accordance with the Greek, Hebrew, and Syriac. The line also reflects the interchange in this section of the Latin text of prohibitive, 'do not do', structures and those of the type '(be ashamed) of doing'.

NV 26 (C M 26*b*)	'<u>et</u> ab auferendo partem et non restituendo'
W BS 26*b*	'ab auferendo partem et non restituendo'
DR (K P N)	'and[185] of taking away a portion and not restoring'
Z 21*b* (R 23*a*)	ἀπὸ ἀφαιρέσεως μερίδος καὶ δόσεως
NETS	'before taking away a portion and a gift'

The Greek is broadly supported by the extant Hebrew, which in the Masada Ms. reads מחשות מחלקת מנה ('of the silence of the division of a portion'), in apparent reference either to a secret division of an inheritance or to 'staying silent' (חשות) about an incorrect division.[186] Neither Hebrew witness

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bringt [die Vetus Latina] Lesarten, die in keiner der uns bekannten griech. Handschriften stehen, aber sicher einmal in griech. Form vorhanden gewesen sind.'

185.   This appears to be a mistake on the part of *Douai-Rheims* for 'and (turn not away thy face) from [...]'. Because of the apparent change in grammatical structure from that of the preceding line, Petisco prefers to insert an imperative: 'Avergüénzate de defraudar á otro lo que es suyo, y de no restituirlo.' A similar strategy is followed by both Petisco and *Douai-Rheims* at 28*a* (Ziegler: 22*c*; Rahlfs: 25*a*).

186.   Cf. the *Confraternity Bible*, NAB, and NABRE, with 'of defrauding another of his appointed share', which is consistent with both the Masada Ms. and Ms. B (see below). In contrast, the rendering offered by Yadin, *The Ben Sira scroll*, Translation, p. 42, 'Of stopping the dividing of a portion' (in which 'stopping' represents a semantic extension of 'silencing'), would appear only to suit the *hif'il* of the verb, a point that Yadin in his comments (ibid, Text, p. 21) seems to have overlooked. The second and third words of the Masada sequence – מחשות מחלקת מנה – are also found in the margin of Ms. B and, fragmentarily, in its main text, the first word of the marginal reading being מחשבות, apparently 'calculations about [...]' (cf. Segal, *Sefer Ben Sira*, p. 281). The main text of Ms. B reads מהש[], which is restored as מהש[בית] by both Segal, *Sefer Ben Sira*, p. 279, and Smend, *Die Weisheit*, Text, p. 42; ibid., Deutsche Uebersetzung, p. 73: 'die Verteilung von Portionen einzustellen'. Another possible restoration is מהש[בות] 'of giving back' (i.e. of rejecting). However, Yadin, *The Ben Sira scroll*, Text, p. 21, not only suggests that the reading found in the Masada Ms. underlies both readings in Ms. B but also argues that מחשות in the Masada Ms. was corrected from an original (and mistaken) משאל, which introduces the second hemistich of this line in both extant Hebrew traditions. In contrast, Strugnell, 'Notes', p. 114*a*, argues that the preserved traces of the Masada Ms. suggest rather משאת 'of taking (away)', which is the reading that was incorporated into the Academy of the Hebrew Language editions (print: p. 47; microfiche: p. 37, although the form is not listed under נשא in the print edition concordance, p. 224*b*) and to which the Greek text more obviously corresponds. The translation found in Peters,

has an initial *waw*. Had the NV commission wished to follow the Hebrew here, then the resulting sequence might have been *a silentio in divisione partis*.[187]

The NV's retention of *et*, producing a sequence of four lines beginning with this particle, appears to reflect a Lucianic reading[188] with strong support in the Latin tradition,[189] but is difficult to understand in view of the absence of καί from the editions of Rahlfs and Ziegler, supported not only by *Biblia sacra* and Weber but also by the apparatus of Garofalo, *Biblia sacra* (M), the NV's official base text.

In the second half of the line, 'et non restituendo' of the Vulgate and the NV appears to reflect understanding of δόσεως as parallel to ἀφαιρέσεως – 'be ashamed of (ἀπὸ) removing a portion and giving'[190] – with *non* then introduced to make the 'not giving' complementary to the 'removing',[191] rather than as parallel to μερίδος – 'be ashamed of removing a portion and a gift'. The absence of anything corresponding to *non* in the Greek tradition[192] means, however, that the interpretation of δόσις as parallel to μέρος is significantly more accurate[193] and should have been followed by the NV (if not in-

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Das Buch, p. 349, 'Zurückzuhalten Teil und Anteil', appears to combine Smend's restoration of the verb, מהש[בית], with the complements found in the LXX, μερίδος καὶ δόσεως. The LXX might be based on a Vorlage with ומתנה in place of מנה (see SMEND, *Die Weisheit*, Kommentar, p. 387).

187.   Or, less literally, '[…] hereditatis'; cf. 42:3*b*: ועל מחלקת נחלה (Masada Ms.; Ms. B: מחלקות); 'et de datione hereditatis'.

188.   See ZIEGLER, *Sapientia*, p. 320.

189.   See *Biblia sacra*, p. 328.

190.   Cf. the reading of Ms. 547, ἀπὸ ἀφαιρέσεως καὶ δόσεως μερίδων ('of the removing and giving of portions'), and of Ms. 253, ἀπὸ ἀφαιρέσεως μερίδος καὶ δύσεως (apparently 'of the removing of a portion and of its disappearance'), noted in ZIEGLER, *Sapientia*, p. 320.

191.   The erasure of the letters *au* in Codex Aniciensis and the variant 'oferendo' in Ms. Bobiensis (Q) (see *Biblia sacra*, p. 328), 'of offering a portion and not restoring it', each seems to represent a further attempt at making sense of the text, and this is perhaps also true of the reading 'patrem', 'of removing (the property of) a father and not restoring it', in the fragmentary Codex Sangallensis 194 (m) (ibid.); the latter reading probably also marks an attempt to provide a parallel to the 'neighbour' of the preceding line and the 'other man' of the following line.

192.   As noted in the first apparatus to *Biblia sacra*, p. 328.

193.   Cf. PETERS, *Das Buch*, p, 351: 'Lat erklärt dann καὶ δόσεως noch unrichtig.'

formed instead by the Hebrew), just as it was in Nobilius (1588): 'Ab ablatione partis et dationis'.[194]

NV 27*a*	'<u>et a respiciendo</u> mulierem alieni viri'
N	'de mirar a una mujer casada'[195]
W BS C M	'ne respicias mulierem alieni viri'
DR (K P)	'Gaze not upon another man's wife'
Z 21*c* (R 23*b*)	καὶ ἀπὸ κατανοήσεως γυναικὸς ὑπάνδρου
NETS	'and before ogling a married woman' (= Hbr.)[196]

The NV's change of syntactic structure here, although without support in any evidence cited by the different apparatus, clearly reflects the LXX (and the Hebrew). The introductory καί of the Greek (and *et* of the NV) is not supported by the Hebrew, is absent from many Greek mss.,[197] and is not reflected in the Latin tradition.[198]

Although *a consideratione mulieris conjugatae* in Nobilius (1588) is significantly closer to the wording of the LXX, the NV (like the Vulgate)[199] adequately transmits its meaning.[200]

NV 27*b*	'<u>et a curiositate in</u> ancillam eius'
N	'de familiaridades con su criada'
W BS C M	'et ne scruteris ancillam eius'
DR	'and be not inquisitive after his[201] handmaid'

194.   The same rendering, with *aut* for *et*, is found earlier in the notes to Claude Baduel's 1577 translation: 'parte sua aut re data defraudare quenquam'.

195.   Chernyavsky, Біблія, p. 796*b*, reflects the introductory *et*: і глядзення на замужнюю жанчыну ('and of looking at a married woman').

196.   The Masada Ms. has [מהביט א]ל אשת איש, restored in part on the basis of the fragmentary readings in Ms. B and its margin.

197.   See Ziegler, *Sapientia*, p. 320.

198.   There is no mention of an initial *et* in *Biblia sacra*, p. 328, and it is not found in Nobilius (1588).

199.   The Vulgate's 'mulierem alieni viri' might be derived from γυναικὸς ἑτέρου ('the wife of another [man]'); cf. γυναικὸς ἑτέρας at the end of 20*b* and 21*c* (Ziegler; Rahlfs: 22*a*, 23*b*) in Ms. 307 (see Ziegler, *Sapientia*, p. 320).

200.   The same translation, with an introductory 'atque', is found in the notes to Claude Baduel's 1557 rendering: 'ac de muliere viro juncta secus cogitare'.

201.   The last phrase in Knox's 'nor ever exchange secrets with handmaid of hers' represents a possible interpretation of the Latin *eius* and perhaps reflects a substantial Greek tradition in which αὐτῆς appears, as it also does in the following line: ἐπὶ τὴν κοίτην αὐτῆς. This is the tradition that presumably underlies the Slavonic's 'жены̀ мужа́ты҇и ωт ʹω бол҄щениѧ

Z 22*a* (R 24*a*)   ἀπὸ περιεργίας παιδίσκης αὐτοῦ
NETS   'before meddling with his servant girl'

The NV has here not only modified the syntax of the Vulgate to fit the Greek (which retains the structure of the preceding clauses, supported, at least there, by the Hebrew), but also the lexis. At first sight it is difficult to see how *curiositas* is a significantly better interpretation of περιεργία 'futility, needless questioning'[202] than *scrutinium*, the verbal form of which is, moreover, retained by the NV at 3:24, where the LXX (3:23*a*) uses a form cognate to the one found here:[203] ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου 'With matters greater than your affairs do not meddle' (NETS); NV (W, C): 'in supervacuis rebus noli scrutari multipliciter' ('In unnecessary matters be not over curious', DR).[204] The context of the NV's use here of *scrutari* and the grammatical construction itself is clearly negative in both passages, as it also is at 3:22a.[205] However, the NV also introduces the verb into a clearly positive

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рабы́ни своеа̀' and the Synodal's 'помысла на замужнюю женщину, ухаживания за своею служанкою', but is not followed by the editions of Ziegler and Rahlfs (cf. KJV: 'Or to be overbusy with his maid'). If it is to be assumed that the NV follows the LXX, then 'de mirar a una mujer casada; de familiaridades con su criada' (*Biblia de Navarra*) and 'і глядзення на замужнюю жанчыну, і цікаўнасці да сваёй служанкі ('and of looking at a married woman and of curiosity toward her maid', Chernyavsky, Біблія, p. 769*b*) can hardly reflect the true intentions of the NV here. (Petisco's 'No pongas tus ojos en la mujer de otro, ni solicites a su criada' is ambiguous.)

The line is lacking in Ms. B but is restored by Yadin in the Masada Ms. as: מהתעשק ע]ם שפ[חה לך 'Of dallying wi[th a mai]d of thine' (Yadin, *The Ben Sira scroll*, Text, p. 22; Restored Text, p. 42; Translation, p. 43). Ziegler, *Sapientia*, p. 320, notes that Lucianic Ms. 248 has no pronoun here, reflecting, perhaps, the difficulty of reconciling the various traditions.

202.   In a significant number of witnesses noted by Ziegler, *Sapientia*, p. 320, the word occurs as περιεργασία 'over-occupying'.

203.   As noted by Smend, *Die Weisheit*, Kommentar, p. 386.

204.   For v. 24, the NV has just this one line, which in the Clementina and in Weber's edition is followed by 24*b*, 'et in pluribus operibus eius non eris curiosus' ('and in many of his works thou shalt not be inquisitive', DR), omitted by the NV, presumably as an erroneous repetition from the end of v. 22. *Biblia sacra* omits both lines corresponding to v. 24 in the other editions.

205.   BS, W: 'altiora te ne scrutaveris et fortiora te ne exquisieris'; NV (and C and M): 'altiora te ne quaesieris et fortiora te ne scrutatus fueris' (the NV's choices here are probably textual rather than translational; see the apparatus to Weber, *Biblia sacra*, p. 1033; *Biblia sacra* [1964], p. 160; and Garofalo, *Biblia sacra* [M], p. 720); LXX: χαλεπώτερά σου μὴ ζήτει καὶ ἰσχυρότερά σου μὴ ἐξέταζε.

context at 6:28 (LXX: 6:27a), 'Investiga et scrutare, exquire et invenies', which closely matches the Hebrew of Ms. A, דרש וחקר בקש ומצא,[206] and it is perhaps this positive usage of the verb, as well as the legal connotations of the noun *scrutinium*,[207] that has led the NV to shy away from using it at 41:27 and to employ instead *curiositas*,[208] which, apart from the parallelism of *ne fueris curiosus* and *ne scrutaveris* at 3:24, has no translational relationship with *scrutari* and its cognates elsewhere in the NV.[209]

206. The NV's choice of *scrutari* here is probably also consistent with the LXX: ἐξίχνευσον καὶ ζήτησον, καὶ γνωσθήσεταί σοι.

207. The noun occurs in the NV at Wis 6:8: 'potentibus autem durum instat scrutinium' ('pero a los poderosos les aguarda un severo examen', *Biblia de Navarra*); W, C: 'fortioribus autem fortior instat cruciatio' ('But a greater punishment is ready for the more mighty', DR). In Weber's edition, *scrutinium* occurs only at Ps 63:7 (MT: 64:7): 'scrutati sunt iniquitates defecerunt scrutantes scrutinio' (as C), 'They have searched after iniquities: they have failed in their search' (DR).

208. An *Accordance* search for *curiositas* (which in the NV only occurs in this passage), *curiosus* and *curiose* in Weber and a similar search in the NV indicate that the two editions coincide in the use of the lexeme on seven occasions: 1Sam 23:22; Qoh 9:1; Sir 3:22; 2Macc 2:30–31; Acts 19:19; 2Thess 3:11; 1Tim 5:13. The NV dispenses with Weber's single use of the noun *curiositas* at Num 4:20, due to a different interpretation of the Hebrew – וְלֹא-יָבֹאוּ לִרְאוֹת כְּבַלַּע; W, C: 'Alii nulla curiositate videant' ('Let not others by any curiosity see', DR); NV: 'Non intrabunt ad videndum, nec puncto quidem', ('Pero que no entren, ni siquiera un instante', N) – and with the comparative form of the adverb *curiose* at Dan 6:11 (MT: 6:12), due to its superfluous nature – אֱדַיִן גֻּבְרַיָּא אִלֵּךְ הַרְגִּשׁוּ וְהַשְׁכַּחוּ לְדָנִיֵּאל; W, C: 'Viri ergo / igitur illi curiosius inquirentes invenerunt Danielem' ('Wherefore those men carefully watching him, found Daniel', DR); NV: 'Viri ergo illi accesserunt et invenerunt Danielem' ('Entonces aquellos fueron y sorprendieron a Daniel', N).

209. In 21 of 30 shared OT passages (including Sir 3:24 and 6:25) and in all eight NT passages where Weber's edition has cognates of *scrutatio* (i.e. *scrutator*, *scrutinium*, *scrutino*, *scruto*, *scrutor*; *scrutatio* as such does not occur in Weber), the NV also employs the form found in Weber or a cognate. Of the eight OT cases where the NV does not use *scrutor*, etc., but Weber does, three relate to a different interpretation of the Hebrew (1Chr 19:3; Isa 22:5; 40:23) and five (including Sir 41:27) are interpretative or translational: at Ps 63:7 (MT, NV: 64:7), the NV twice prefers *excogitare* 'devise' for *scrutari* as well as *consilium* for *scrutinium*; at Prov 25:27*b* and Amos 9:3, *quaerere* and *quaesare* are employed by the NV instead of *scrutari*. (At Ps 7:10, comparison is difficult as the NV appears to rely on both the Greek Psalter and the Hebrew one.) In the following passages the NV introduces – for textual, interpretative, or translational reasons – *scrutari* (and cognates) in contrast to the forms found in Weber's edition and the traditional text (C): Job 28:3; Ps 138:1 (MT, NV: 139:1); Prov 23:30; Wis 6:9 (NV: 6:8); and, most strikingly, Sir 6:28 (NV: 'Investiga et scrutare, exquire et invenies' ['investigate and scrutinize, seek out and you will find']; BS, W, C: 'investiga illam et mani-

Nobilius (1588) also tried to improve on the Vulgate's reflection of the LXX, with 'A solicitatione ancillae eius', which might be a better contextual rendering.[210] In any case, the fact that Nobilius made this change offers general support to the NV's divergence from the Clementina here.

In view of the NV's adaptation to the syntax of the LXX in this unit it is the more remarkable that the NV has retained the initial *et*, despite the absence of a corresponding conjunction from the editions of Ziegler and Rahlfs and from the Masada Ms.[211] It was, in contrast, correctly omitted by Nobilius (1588; see above).

NV W BS C M 27*c*	'neque steteris ad lectum eius'
DR (K N)	'and approach not her bed'
Z 22*b* (R 24*b*)	καὶ μὴ ἐπιστῇς ἐπὶ τὴν κοίτην αὐτῆς
NETS	'and do not come upon[212] her bed' (= Hbr.)[213]

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festabitur tibi' ['investigate her and she will make herself known to you']).

210.   The same words are also found in the notes to Claude Baduel's 1557 rendering: 'ad haec ancillae cuiuspiam attentare pudicitiam'.

211.   Καί is well-attested in the Greek tradition overall, however; see Ziegler, *Sapientia*, p. 320. In contrast, the third apparatus of *Biblia sacra*, p. 328, provides evidence for the absence of *et* in the Latin tradition.

212.   Although Nobilius (1588) has 'super lectum' here, Baduel (1557) retains 'ad' – 'et ad lectum eius accedere' – and the Vulgate's 'stare ad' plus accusative matches the LXX's ἱστάναι ἐπί plus accusative at, e.g., Exod 33:9: κατέβαινεν ὁ στῦλος τῆς νεφέλης καὶ ἵστατο ἐπὶ τὴν θύραν / 'descendebat columna nubis et stabat ad ostium'. Although in both passages there is ambiguity (in Greek as well as in Latin) as to whether the prepositional sense is 'upon, over, into, onto' or 'at, by, to', for the former set of meanings the LXX prefers the genitive and Latin *super* or *in*; cf., e.g., 2Sam 4:11: ἀπεκτάγκασιν ἄνδρα δίκαιον [...] ἐπὶ τῆς κοίτης αὐτοῦ / 'homines impii interfecerint virum innoxium […] super lectulum suum'; 11:13: καὶ ἐξῆλθεν ἑσπέρας τοῦ κοιμηθῆναι ἐπὶ τῆς κοίτης αὐτοῦ / 'qui egressus vespere dormivit in stratu suo'; Sir 31:19: ἐπὶ τῆς κοίτης αὐτοῦ οὐκ ἀσθμαίνει / 'in dormiendo non laborabis […]'; 40:5: ἐν καιρῷ ἀναπαύσεως ἐπὶ κοίτης / 'in tempore refectionis [NV: 'requiei'] in cubile'. The genitive is found in our passage in Mss. 443, 534, 613 (original reading), and 755; see Ziegler, *Sapientia*, p. 320; *Biblia sacra*, p. 328, records no variants. While the Hebrew preposition על (see the following note) may indicate either 'by' or 'upon', the NV can hardly be faulted for retaining the Vulgate's *ad*, in view of the LXX's accusative, despite the adjustment by Nobilius.

213.   The suffix on the Masada Ms.'s ומהתקומם על יצעיה indicates that the couch belongs not to the husband but to the wife or the maidservant (cf. Yadin, *The Ben Sira scroll*, Translation, p. 43: 'And of violating her bed'); the Latin (*eius*) permits all three possibilities, the Greek (αὐτῆς) the last two, and the Hebrew, from context, only the last of them; this is probably also true of Petisco's rendering: '[…] ni solicites á su criada; no te arrimes á su lecho'. The masculine αὐτοῦ is found in four Greek mss., Mss. 296, 548, 631, and 755, the last of which also uses

NV W BS C M 28*a*	'ab amicis de sermonibus improperii'[214]
DR (K P N)	'Be ashamed[215] of upbraiding speeches[216] before friends'
Z 22*c* (R 25*a*)	ἀπὸ φίλων περὶ λόγων ὀνειδισμοῦ
NETS	'before friends, of words of reproach' (= Hbr.)[217]
NV W BS C M 28*b*	'et, cum dederis, ne improperes'[218]
DR (K P N)	'and after thou hast given, upbraid not'[219]
Z 22*d* (R 25*b*)	καὶ μετὰ τὸ δοῦναι μὴ ὀνείδιζε
NETS	'and after giving, do not reproach' (= Hbr. Ms. B)[220]

Although the Vulgate and the NV can hardly be faulted for sense here, consistency with 46:20 (LXX; NV and Vulgate: 23) – καὶ μετὰ τὸ ὑπνῶσαι αὐτὸν προεφήτευσεν (Ziegler; Rahlfs [Vaticanus]: προεφήτευσεν) / 'Et, postquam dormivit, prophetavit' (NV, as Nobilius) – and 23:20 (NV and Vul-

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the genitive: ἐπὶ τῆς κοίτης αὐτοῦ; see Ziegler, *Sapientia*, p. 320; *Biblia sacra*, p. 328, records no variants. Strugnell, 'Notes', p. 110*b*, 114*a*, argues that the third word in the Masada text is to be vocalized as יְצָעֶיהָ.

214.   Thus also C; W/BS: 'inproperii'. The Sixtina (p. 628*a*), which has this line as 22*a*, adds 'cave' before 'de', as noted in van Ess's 1822 edition of the Clementina; other sources add 'cave' at the beginning of the line; see *Biblia sacra*, p. 328.

215.   *Douai-Rheims* correctly introduces an imperative here, because of the change of grammatical structure in the preceding line, as does Petisco ('Con los amigos guárdate de palabras injuriosas'), but not at NV 26 (W, BS: 26, C, M*b*; Ziegler: 21*b*; Rahlfs: 23*a*). The *Biblia de Navarra* resolves the problem by presenting the preceding line as a parenthetic comment '– no te acerques a su cama –'.

216.   Knox: 'uttering reproach'; Petisco, *Biblia de Navarra*: 'palabras injuriosas'.

217.   Masada Ms.: מאהב על דברי חסד 'Of reproachful words to a friend' (Yadin, *The Ben Sira scroll*, Translation, p. 43); Ms. B: מאוהב על דּבְרִי חרפה (margin: דבר חסד).

218.   Thus also C; W/BS: 'inproperes'.

219.   Knox: 'nor insult the receiver of thy gift'; Petisco: 'y si has dado algo [*Biblia de Navarra*: 'después de haber dado'], no lo eches en cara'.

220.   Ms. B: ומאחרי מתת אל תּנֹאָץ (margin: שאלה for מתת); Masada Ms.: ומאחר מתת חרף 'And of reviling after giving a gift' (Yadin, *The Ben Sira scroll*, Translation, p. 43); 'and of following up your gifts with insults' (NAB [22*b*]; the NABRE [22*d*] omits 'and'); '(be ashamed) of insulting a person after he has given you something' (Kister, 'A contribution', p. 350, n. 168). The logico-syntactic structure of the preceding and following hemistichs (מן + infinitive + על; מן + participle + על; מן + infinitive - על) appears to be broken here; as Kister, ibid., notes, instead of continuing the pattern of 'be ashamed before someone on account of a wicked deed' this hemistich says simply 'be ashamed of the wicked deed'. While recognizing the difficulties of the Hebrew wording here, Kister rejects the interpretation proposed by Strugnell, 'Notes', p. 114*a*–*b*: 'before a stranger (because of) the giving of reproach'.

gate: 29) – πρὶν ἢ κτισθῆναι τὰ πάντα ἔγνωσται αὐτῷ, οὕτως καὶ μετὰ τὸ συντελεσθῆναι / '[…] antequam crearentur, omnia sunt agnita;[221] sic et, postquam perfecta sunt […] (NV) – suggests rendering μετὰ here as *postquam*,[222] which would also have provided a more literal match for the Hebrew preposition.

NV 42:1*a*	'et ab iteratione sermonis auditus'
N	'También de repetir cosas oídas'
W BS C M 42:1*a*A	'non duplices sermonem auditus'
DR (K P)	'Repeat not the word which thou hast heard'
Z 42:1*a*	ἀπὸ δευτερώσεως λόγου ἀκοῆς
R 41:26*a*	ἀπὸ δευτερώσεως καὶ λόγου ἀκοῆς
NETS	'before repeating a word of hearsay' (= Hbr.)[223]

Καί is found at the beginning of the clause, before λόγου, as in the edition of Rahlfs (also of Brenton), and both before and after λόγου,[224] but is not included in Ziegler's edition. The NV's introduction of *et*, unattested in the Latin tradition,[225] is, then, apparently stylistic rather than textual in origin, perhaps intended to unite three clauses in each of which a form of *sermo* 'word' appears: the two parallel clauses commencing *et a […] et a […]* in 42:1 and the clause beginning 'ab amicis […]' at the beginning of the immediately preceding verse, 28*a* (Ziegler: 22*c* / Rahlfs: 25*a*).[226] Setting aside this addition, the NV has again adapted the Vulgate to the structure of the Greek. However, it has also, once again, modified the Vulgate's lexis, preferring *ite-*

221. Nobilius (1588) correctly adds *'ei'* ('omnia sunt ei agnita').
222. Thus Nobilius (1588) and Baduel (1557) in the notes to his own translation: 'Aut quod donaveris, exprobrare' (notes: 'Et postquam dederis, ne exprobres').
223. Masada Ms. (as Ms. B): משנות דבר תשמע 'Of repeating a word thou hast heard' (Yadin, *The Ben Sira scroll*, Translation, p. 43).
224. See Ziegler, *Sapientia*, p. 321 (καὶ λόγου καὶ ἀκοῆς). The majority Lucianic tradition is represented by Rahlfs and Brenton and is also reflected in the rendering of the Sixtina (Vaticanus) by Nobilius (1588): 'Ab iteratione, et sermone auditus'; in contrast, the KJV appears to follow Ms. 248, which differs from the other two main Lucianic mss. here in having the καί at the beginning of the line (see Ziegler, *Sapientia*, p. 64–66, 320): 'Or of iterating and speaking again that which thou hast heard'.
225. See *Biblia sacra*, p. 328.
226. In Chernyavsky, Бiблiя, p. 797*a*, the *et* in the first two lines of 42:1 in the NV is not expressed and the lines have been included in 41:28: 'паўтарання пачутай гаворкі, выяўлення таямніцы ('of repeating overheard speech, of revealing secrets').

ratio to *duplicatio. The primary justification for this change – found also in the rendering of Nobilius (1588)[227] and in the notes to the translation of Baduel (1557)[228] – seems to be that the verb *iterare* is found four times elsewhere in Sirach, whereas the verb *duplicare* occurs in Sirach (in Weber's edition) only in this one passage (42:1*a* [Rahlfs: 41:26*a*]).[229]

NV 42:1*b*	'et a revelatione sermonis absconditi'
N	'y de manifestar noticias secretas'
W BS C M 42:1*a*B	'de revelatione sermonis absconditi'
P (K)	'revelando el secreto'[230]
Z 42:1*b*	καὶ ἀπὸ ἀποκαλύψεως λόγων κρυφίων
NETS	'and before disclosing secret words' (= Hbr.)[231]
R 41:26*b*	καὶ ἀπὸ καλύψεως[232] λόγων κρυφίων

At the beginning of this line the Vulgate appears to follow a rare Greek tradition (Sinaiticus and Ms. 336) that lacks καί,[233] as well as a much more widespread one that lacks ἀπό before ἀποκαλύψεως,[234] in which this last

227.   'Ab iteratione, et sermone auditus.'

228.   'Quodque auditum ab aliis acceperis, enuntiare alteri.'

229.   Neither the noun *duplicatio nor the noun *iteratio*, chosen by the NV, is found elsewhere in the NV or in Weber's edition. However, both corresponding verbs are well-attested: *iterare* appears in both editions at Prov 26:11; Sir 7:15; 19:7, 14; 50:23, and in Weber alone at Jer 2:36 and in the NV alone at Sir 36:6 ('itera mirabilia' for Weber's 'inmuta mirabilia'); *duplicare* appears elsewhere outside Sirach at Exod 26:9, Deut 19:9, Ezek 21:19, and Rev 18:6 (the context each time clearly indicating the sense of 'to double' rather than, more generally, 'to do more than once'). However, non-verbal cognate forms of *duplicare* occur 51 times in the NV (56 times in Weber) as a whole and up to ten times in Sirach (1:36; 2:14; 5:11; 7:8; 12:7; 20:10; 23:13; 26:1; 42:25; at 18:32   the NV introduces *duplex* and at 50:2 removes it). The adverb *iterum* 'again' occurs ten times in Sirach alone (the NV omits, apparently on textual grounds, at 4:20 (LXX: 4:18) and 33:7, and adds, in line with the LXX, at 33:1) and the noun *iter* 'journey' three times.

230.   Knox: 'to the betraying of another's secret'; DR: 'and disclose not the thing that is secret'.

231.   Masada Ms.: ומחשף כל דבר עצה 'And of laying bare any piece of secret counsel' (Yadin, *The Ben Sira scroll*, Translation, p. 43); Ms. B: ומחסוף כל סוד עצה (margin: על אוֹר for כל סוד).

232.   In principle, these two words may be understood as 'from concealing'; however, the usual interpretation here appears to have been as an aberrant form of ἀποκαλύψεως, parallel to δευτερώσεως, and with ellipsis of the preceding ἀπό.

233.   See Ziegler, *Sapientia*, p. 321; *Biblia sacra*, p. 328 (first apparatus).

234.   See Ziegler, *Sapientia*, p. 321; Rahlfs, *Septuaginta* (vol. 2), p. 450; Smend, *Die Weisheit*, Kommentar, p. 388.

word, accordingly, appears as the fourth item in a sequence of five genitives: ἀπὸ δευτερώσεως λόγου ἀκοῆς ἀποκαλύψεως λόγων κρυφίων / * 'ab iteratione sermonis auditus revelationis sermonum absconditorum' ('of repetition of a word of a report of a revelation of secret words', i.e. of repeating any secret word revealed to one) > 'Non duplices sermonem auditus de revelatione sermonis absconditi'. In contrast, and despite lack of support in Latin traditions,[235] the NV has adjusted to the LXX, where this line forms a parallel to the preceding structure – '(be ashamed) of repetition of a word of a report' (Ziegler) – or to each of two preceding structures – '(be ashamed) of repetition and of a word of a report' (Rahlfs).

Unlike Nobilius (1588), with 'et a revelationibus sermonum absconditorum',[236] the NV fails to adjust to the plural in λόγων κρυφίων,[237] although by retaining the Vulgate's 'sermonis absconditi' the NV also stays closer to the singular form found in both Hebrew witnesses.

NV 42:1c (W BS C M 42:1b)	'Et eris vere sine confusione'
N	'Entonces serás de verdad respetable'[238]
Z 42:1c (R 41:27a)	καὶ ἔσῃ αἰσχυντηρὸς ἀληθινῶς
NETS	'and you will be truly modest' (= Hbr.)
NV 42:1d (W BS C M 42:1c)	'et invenies gratiam in conspectu omnium hominum'
DR (K P N)	'and[239] shalt find favour before all men'
Z 42:1d (R 41:27b)	καὶ εὑρίσκων χάριν ἔναντι παντὸς ἀνθρώπου
NETS	'and finding favor before every human' (= Hbr.)[240]

235. As indicated by the absence of evidence in *Biblia sacra*, p. 328.
236. The rendering 'a revelationibus' is based on ἀπὸ ἀποκαλύψεων in Vaticanus (as found in Brenton, *Septuagint*, Apocrypha, p. 111) and Ms. 336; see Ziegler, *Sapientia*, p. 321.
237. The accusative plural *sermones*, cited by *Biblia sacra*, p. 328, from Ms. Salisburgensis, is presumably in explanatory apposition to the *sermonem* at the beginning of the verse: 'do not repeat a word heard from revelation, the words of one who is hidden'.
238. Knox's 'shame thou shalt never feel' and Petisco's 'y no tendrás de qué avergonzarte' both also capture the intended sense of *confusio* here for today's readers better than 'so shalt thou be truly without confusion' of *Douai-Rheims*.
239. Petisco: 'antes bien hallarás gracia […]'.
240. Masada Ms. (also Ms. B): ומצא חן בעיני כל חי 'And find favour in the sight of all living' (Yadin, *The Ben Sira scroll*, Translation, p. 43).

These two lines are broadly matched a few verses later:

NV 42:8*c*	'et eris eruditus in <u>veritate</u>'
N	'así serás de verdad educado'
Z R	καὶ ἔσῃ πεπαιδευμένος ἀληθινῶς
NETS	'and you will have truly been trained' (= Hbr.)
W, BS, C, M	'et eris eruditus in <u>omnibus</u>'
DR	'and thou shalt be well instructed in all things'[241]
NV 42:8*d*	'et <u>probatus</u> in conspectu omnium vivorum'
N	'y estimado por todo viviente'
Z R	καὶ δεδοκιμασμένος ἔναντι παντὸς ζῶντος
NETS	'and will have been approved before every living person'
C, M	'et <u>probabilis</u> in conspectu omnium <u>vivorum</u>'
BS, W	'et <u>probabilis</u> in conspectu omnium <u>virorum</u>'
DR	'and well approved in the sight of all men living'[242]

At 42:1*c* (Rahlfs: 41:27*a*), the Vulgate and the NV accurately reflect both the LXX and the Hebrew sources[243] for the line as a whole, even if the NV might have rendered αἰσχυντηρός with *verecundus*, like both Nobilius (1588) and Baduel (1557),[244] rather than *sine confusione*. However, the latter construction is clearly, and unexceptionably, concordant with 'Ne pro his omnibus confundaris' / Μὴ περὶ τούτων αἰσχυνθῇς at 42:1*e* (Rahlfs: 42:1*a*).

At 42:1*d* (Rahlfs: 41:27*b*), the NV's retention of *in conspectu* for ἔναντι is acceptable,[245] despite the preference of Nobilius (1588) for *coram* ('coram

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241. Petisco: 'y así te mostrarás sabio en todo'.

242. Petisco: 'y serás bien visto delante de todos los vivientes'.

243. Masada Ms.: יֹת בֹּוֹיש באמת וֹה[י]ֹ (Ms. B: בוש) 'So shalt thou [be] truly shamefast' (Yadin, *The Ben Sira scroll*, Translation, p. 43); as read by Yadin, ibid., Text, p. 22; Strugnell, 'Notes', p. 114*b*; and *Accordance*, בויש would appear to be a by-form of בָּאַש 'smelly', apparently 'in bad repute'; Strugnell, ibid., therefore, suggests reading instead a 'nomen opificum', בַּיּוֹש '(a) modest (one)'; the Academy of the Hebrew Language editions (print: p. 47; microfiche: p. 37) read בייש (also Beentjes, *The book of Ben Sira*, p. 116: בייש), i.e. בַּיְָש (as at 26:15; see the Academy edition's concordance, p. 106*b*) 'decorous, bashful'. Qimron, 'Notes', p. 228, supports Yadin's reading (בויש).

244. Nobilius: 'et eris verecundus vere'; Baduel: 'Ita demum verecundus vere fueris'. Baduel immediately follows this with 'apud omnes homines', apparently reading a Greek text that lacked the intervening words καὶ εὑρίσκων χάριν or overlooking these by mistake.

245. This rendering is found in the NV, Weber, and the traditional text (as found in *Accordance*) at 7:37 (LXX: 33); 17:17 (LXX: 20); 23:3; 24:2; 34:24 (LXX: 31[34]:20); 35:8 (LXX: 32[35]:5); 38:3, 15; 39:4, 5; 42:1 (Rahlfs: 41:27); 42:8; 46:22 (LXX: 19); 51:3 (LXX: 2).

omni homine') and of Baduel (1557) for *apud* ('apud omnes homines').[246] However, the NV might, like Nobilius, with 'et inveniens gratiam', have employed the participle in order better to reflect the Greek[247] and probably the Hebrew too.[248]

The NV could also have followed Nobilius in using the singular *omnis hominis* ('coram omni homine') for παντὸς ἀνθρώπου – which also matches כל חי in the Hebrew witnesses – in line with its practice at Tobit 4:14 (W, C: 4:15). However, elsewhere in the Bible (Job 37:7), the LXX's παντὸς ἀνθρώπου is matched, as here, by the plural *omnium hominum* (also W, C),[249] and the same basic construction is also employed in the near-duplicate line at 42:8*d*, where the NV chooses *vivorum* instead of *hominum* in exact correspondence with the LXX's alternation between ἄνθρωπος and ζῶν. Had the NV attempted to adapt to the Hebrew – which has כל חי in both lines – rather than the Greek, it could have introduced into the first line – 42:1*d* (Rahlfs: 41:27*b*) – the same traditional reading[250] it adopts at 42:8*d* – *omnium vivorum*, in place of *omnium virorum* in the two main critical editions[251] – or, even better, like Nobilius, *omnis vivens*[252] – 'et probatus in conspectu omnis viventis' (Nobilius) – especially in view of the use of a very similar construction at 7:37a (Ziegler and Rahlfs: 7:33a): 'Gratia dati in conspectu omnis viventis' / χάρις δόματος ἔναντι παντὸς ζῶντος.[253]

246.   Curiously, though, at 42:8*d*, Nobilius retains the Vulgate's 'in conspectu' and Baduel employs a quite different structure from the one he uses at 42:1*d*; both are quoted below.

247.   As indicated in the first apparatus to *Biblia sacra*, p. 328; however, no evidence is offered for such a reading in the extant Latin sources.

248.   In the sequence וֹהֵ[נ]יֹ֗ת בויש באמת ומצא חן בעיני כל חי (Masada Ms. = Ms. B), ומצא has to be either a participle, parallel to בויש, or, less probably, an infinitive absolute in place of ומצאת.

249.   Which matches the Greek plural form at 2Macc 7:34 and 1Tim 2:1.

250.   Reflected in Codex Complutensis[1] and elsewhere; see *Biblia sacra*, p. x, 329; Ziegler, *Sapientia*, p. 21, 322. The reading 'omnium vivorum' might derive from the Greek tradition represented by Ms. 755: πάντων ζώντων (see Ziegler, *Sapientia*, p. 21, 22).

251.   Also, as noted in van Ess's 1822 edition of the Clementina, in the Sixtina of 1590 (p. 628*b*), which has this line as 42:5*d*. For Thiele, *Sirach*, p. 119–20, the reading with *virorum* might simply be a mistake within the Latin tradition for *vivorum*.

252.   Also found for the MT's כָּל־חָי at the end of Ps 143[142]:2.

253.   The NV follows the traditional text here, 'the grace of something given is […]', whereas Weber and *Biblia sacra* prefer 'datus': 'grace is given […]'; see *Biblia sacra*, p. 180.

Correspondingly, at 42:8*d*, the NV could have used a Latin equivalent of צנוע 'humble', ואיש צנוע לפני כל חי '([And a man (truly) modes]t before all living')[254] (NAB: 'and recognized by all men[255] as discreet'), exactly as it has done at 31:27*a*, 'In omnibus operibus tuis esto modestus', where the NV appears to have rejected the reading *[…]velox* in all other cited Latin editions[256] – which reflect the LXX reading found in the editions of both Ziegler (30:31*a* / 33:23*a*) and Rahlfs (31:22*c*), ἐν πᾶσι(ν) τοῖς ἔργοις σου γίνου ἐντρεχής ('in all of your works be skillful', NETS) – in favour of the Hebrew, בכל מעשיך היה צנוע (Ms. B). However, it may well be that here, as elsewhere, the NV's choice does not reflect direct scrutiny of the Hebrew sources but, rather, reliance on Skehan's translation in the *Confraternity Bible* of 1955, reproduced in the 1970 NAB: 'In whatever you do, be moderate' (31:22*c*).[257]

Instead, at 42:8*d* the NV has adjusted the Vulgate's *probabilis* 'acceptable' to *probatus* 'tested', also found in Nobilius (1588) (quoted above),[258] which provides a more accurate equivalent of the LXX's δεδοκιμασμένος, which, in turn, might derive from a *lectio facilior* צרוף 'tested, refined' in place of (or misread from) צנוע.[259] However, it would be difficult to argue that the NV's

254.   The rendering by Yadin, *The Ben Sira scroll*, Translation, p. 43, of the Masada Ms., after restoration on the basis of Ms. B; Smend, *Die Weisheit*, Deutsche Uebersetzung, p. 74, has for ואיש צנוע 'und gesittet […]'; Peters, *Das Buch*, p. 352: 'und ein sittsamer Mann'.

255.   The NABRE understandably omits this word; the NAB has reproduced the text of the *Confraternity Bible*.

256.   *Biblia sacra*, p. 284, provides no variants for 'velox' and Nobilius (1588) does not differ from the Vulgate here. Baduel (1557) renders as 'In omni negotio promptum te praebe' ('in every business show yourself ready') but also offers '[…] sis diligens et solers' ('[…] may you be diligent and adroit').

257.   Similarly Smend, *Die Weisheit*, Uebersetzung, p. 54, 'Bei all deinem Tun sei mässig', and Peters, *Das Buch*, p. 255: '[…] bescheiden'. Peters, ibid., p. 258, suggests that the Greek rendering is a misunderstanding based on the LXX interpretation of וְהַצְנֵעַ לֶכֶת ('And to walk modestly', NJPS) at Mic 6:8 as καὶ ἕτοιμον εἶναι τοῦ πορεύεσθαι ('and to be ready to walk', NETS). Smend, *Die Weisheit*, Kommentar, p. 391, compares Sir 16:25*b*, where ובהצנע אחוה דעי (Ms. A), following אביעה במשקל רוחי (16:25*a*), expresses 'measured' behaviour (see ibid., p. 153); the LXX renders בהצנע here as ἐν ἀκριβείᾳ ('with accuracy', NETS). In any case, at 42:8*d* neither Smend, *Die Weisheit*, Kommentar, p. 282, nor Ziegler, *Sapientia*, p. 272, offers a Greek reading that comes closer to this interpretation of the Hebrew.

258.   Baduel (1557) prefers *approbatus* ('atque omnibus qui vivunt, approbatus'). The reading *probabis* ('you will be approved') is registered in *Biblia sacra*, p. 329, as a correction to *probabilis* in Codex Tegernseensis (Y*).

259.   Cf. Peters, *Das Buch*, p. 354. Perhaps the NABRE's curious 'Thus you will be truly

difference from the Vulgate and approximation to the LXX is significant (or necessary) here.[260] As indicated above, the NV also prefers 'omnium vivorum' of the traditional text over 'omnium virorum' of *Biblia sacra* and Weber, and thus also retains closer lexical proximity to the LXX and the Hebrew sources, albeit without making an additional adjustment, found in Nobilius, to the number of the construction in both Greek and Hebrew. However, as with the NV's use of *probatus* instead of *probabilis*, these two changes, one made, one unmade, are hardly significant in context.

At 42:8*c*, *vere* of Nobilius (1588) and Baduel (1557)[261] is more consistent with the NV's rendering of ἀληθινῶς[262] in 42:1*c* (Rahlfs: 41:27*a*) than the NV's *in veritate*, although the latter can hardly be said to be wrong and is an evidently far closer match for ἀληθινῶς of the LXX and באמת of the Hebrew sources – באמת והיית זהיר –[263] than *in omnibus* of the other Latin editions.[264]

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refined' for the NAB's '[…] cautious […]' (= Masada Ms., Ms. B: זהיר; see below) in the preceding line (42:8*c*) has arisen from this suggestion.

260. Moreover, the NV has already introduced *probatus* at 20*b* (16*c*), where the underlying Hebrew form is completely different: נבחר ('et non omnis pudor probatus').

261. 'Ita demum eruditus vere fueris.'

262. Ziegler, *Sapientia*, p. 322, notes the variant ἀληθινός 'genuine'.

263. Masada Ms. (also Ms. B); Yadin, *The Ben Sira scroll*, Translation, p. 43, renders 'So shalt thou be truly well-advised' and Smend, *Die Weisheit*, Deutsche Uebersetzung, p. 74, 'so wirst du wahrhaft gebildet sein'; cf. ibid, Kommentar, p. 391: 'זהיר […] heisst hier wohl nicht vorsichtig (aram.; vgl. 13, 13), sondern gebildet (einer, der sich belehren lässt)'. Ziegler, *Sapientia*, p. 322, notes the variant παιδευόμενος 'one instructed'.

264. *Biblia sacra*, p. 329, appears to indicate indirectly the LXX's reflection of באמת here, but records no Latin variants for 'in omnibus' (or 'eruditus').

John Francis Elwolde

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