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A CRITICAL EDITION OF THE

BOOK OF

PROVERBS IN ETHIOPIC

SUBMITTED FOR THE DEGREE

OF D.PHIL.

TO THE

UNIVERSITY OF OXFORD

BY

HUGH A.W.PILKINGTON .

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ABSTRACT

The manuscript Add. 1570 (Cambridge) has been chosen as the base text for this edition of Proverbs. Against it twenty one Ethiopic manuscripts have been collated , as well as the printed texts of the Bassano edition and the andəm commentary . Add. 1570 has been selected as the base for reasons of date and textual type.

The base text has been translated in a literal manner to retain ,where possible ,the idiosyncrasies of the Ethiopic version . The apparatus criticus records all the significant variants of the twenty one manuscripts and two printed texts . Points of interest relating to matters within Ethiopic, as well as to the relationship of one group of manuscripts to another and of those groups to likely original texts , are dealt with verse by verse in the notes .

The data in the apparatus provide evidence for four distinct textual traditions . The introduction brings together and analyses the data from these traditions , in relation to the antecedents and history of the Ethiopic Old Testament version . The following conclusions are drawn ;-

No " pure " Ethiopic text is found - namely one which can be related to one textual Vorlage only .

All groups of manuscripts show a deep and thorough-going amalgamation of Greek and Semitic textual features .

The Semitisms are found to be Hebraisms , with very scarce evidence of Syriac influences .

The nature of the Hebraic element is considered such an integral part of the Ethiopic tradition that it cannot be considered to be the product of revision alone ,but must go back to the earliest stage of translational activity .
No evidence is found to prove that the Hebrew sources used in Ethiopic were different from the Masoretic text known to us .

The structure and layout of the book are found to depend on the LXX (arrangement of chapters and verses) .
The Greek source used in the translation is identified with the main LXX tradition ;influence from the versions of Aquila,Symmachus , and Theodotion is not found . But no particular strand of the LXX tradition is identified as influential upon Ethiopic .

The particular Ethiopic tradition in the text of Proverbs is investigated. An editorial process of simplification (even at the expense of fidelity to the original texts) is noticed in later manuscripts ;this takes the form of additions, explanations, and a tendency to make explicit what is thought to be implicit in the text .

Questions which remain unanswered include the date and authorship of the Ethiopic text , and the reconstruction of the plurality of stages through which the text must have passed . These questions , it is thought , cannot be answered in isolation for the Book of Proverbs alone ;even tentative conclusions must await further analysis of the data in many more books of the Ethiopic Old Testament .

PREFACE

It is surprising that after more than a century of scholarly work on the text of the Old Testament in Ethiopic no complete critical edition is in print . In fact ,Proverbs and Ezekiel appear never to have been the object of critical study at all . The da Bassano version is helpful for everyday use , but it never set out to be a " critical edition " in the scholarly sense .

I hope that this re-submitted study of Proverbs will fill a lacuna in the investigation of the Ethiopic Old Testament , and may contribute towards the eventual production of a complete critical edition of it . It will be seen that this edition of Proverbs raises as many problems as it solves ; I hope that it will one day be possible to put the findings from Proverbs into the context of the entire Ethiopic Old Testament .

I wish to thank the University of Nairobi for generously allowing me to be absent during University terms ; the University of Oxford for the lenience of their demands of residence in Oxford , without which I could not have fulfilled the statutory requirements ; the Oxford Centre for Postgraduate Hebrew Studies for allowing me to enjoy the peace of Yarnton Manor ;the Trustees ,Syndics , and other officers of the libraries which have kindly given me access to the Ethiopic manuscripts in their possession .

Not least I would like to thank many mentors, past and present , who have equipped me, by instruction in Classical as well as Semitic languages ,to tackle and complete this work ; the patience and help of supervisors and advisers who have helped me to grasp the Ethiopic language and elucidate the problems involved in this Ethiopic text , deserve special mention.But for the failings of this edition I alone remain responsible .

Karen, October 1978

Hugh Pilkington

Abbreviations

AT ; Ethiopic text printed with the andəm commentary
(see bibliography)

Bass ; Ethiopic printed text of the Old Testament ; the da Bassano edition (see bibliography)

H-P ; Holmes-Parsons edition of the Septuagint (see bibliography)

Kittel 3 ; Biblia Hebraica, 3rd edition (see bibliography)

All dates are A.D., unless otherwise specified .

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3. SIGLA.

Siglum	Cat. Ref.	Cat.	Situation	Date
Base Text	Add.1570	(1)	Cambridge	1588-9.
Cam	Add.1007	"	"	C. 16 or 17 .
BM492	Or.492	(2)	London	C. 18.
BM493	Or.493	"	"	C. 18.
BM494	Or.494	"	"	C. 18.
BM495	Or.495	"	"	C. 18.
BM496	Or.496	"	"	C. 17.
BM497	Or.497	"	"	C. 18.
BM249	Add.24990	"	"	C. 18.
Bod	Aeth.d 3	(3)	Oxford	C. 17.
Br74	Bruce 74	"	"	C. 18.
Frt	Goldschmidt 4	(4)	Frankfurt	C. 18.
Bln1	Or. qu.283	(5)	Berlin	C. 16 or 17 .
Bln2	Or. fol. 397	(5)	"	C. 17.
Gri3	Griaule 3 (Éth. 307)	(6)	Paris	C. 18.
Abb30	CCR 13 = d'Abbadie 30	(7)	"	C. 18.
Abb35	CCR 11 = d'Abbadie 35	"	"	C. 18.
Abb55	CCR 12 = d'Abbadie 55	"	"	C. 15 or 16 .
Abb149	CCR 15 = d'Abbadie 149	"	"	C. 19.
BM16186	Add. 16186	(8)	London	C. 18.
BM16189	Add. 16189	"	"	C. 18.
Ts54	Ṭānāsee 54	(9)	Lake Ṭānā	c. 15?
Bass	The Asmara Old Testament.		(Asmara)	1922-26.
AT	The andəm commentary text		(Addis Ababa)	1917, E.C.

For details of the catalogues cited below see Bibliography, Sect. B .

(1) Ullendorff and Wright.
(2) Dillmann,1847.
(3) Dillmann,1848.
(4) Goldschmidt .
(5) Dillmann,1878.
(6) Grébaut.
(7) Conti Rossini and Chaîne.
(8) Wright.
(9) Hammerschmidt.

4. PLAN OF WORK

a Purpose of the Study.

This study of the Book of Proverbs has been undertaken with the following objectives ;-

1. The presentation of material on which a reliable text of Proverbs may be based .
2. The elucidation of the history of the transmission of the Ethiopic text , as seen through the variants in the manuscript traditions.
3. The elucidation of problems related to the origin and possible later recensions of the Ethiopic text.
4. Additions to our knowledge of Ethiopic in the areas of grammar, syntax,vocabulary, etc..
5. The investigation of linguistic and textual phenomena in the Ethiopic text which may throw light on the LXX and MT texts .

b Methodology.

Twenty one Ethiopic manuscripts of Proverbs have been collated with the base text,Add.1570 , from the Cambridge University Library (for its details see below, p. 14).Two printed texts have also been collated . These manuscripts are preserved in London,Paris,Berlin, Oxford ,Cambridge,Frankfurt , and one in Ethiopia.They represent the large majority of manuscripts of Proverbs to which access is readily available , at least in Europe .Although I have worked mostly from photocopies , I have also personally inspected each of these manuscripts in their respective libraries , except for Ṭānāsee 54 (which I have examined only in microfilm .

The reasons for the choice of Add. 1570 as base text are set out below (p. 15) . I have consulted Ṭānāsee 54 alone out of the manuscripts which are still to be found in Ethiopia.

A brief visit to the University Library in Addis Ababa suggested to me that there were no useful manuscripts for my purposes to be consulted there .Travel outside Addis Ababa has recently been impossible , but it is in any case rather unlikely that any unknown textual witnesses are still to be discovered within Ethiopia.

I am aware of the existence of the following manuscripts of Proverbs , which I have not collated ;-

EMML Nos. 36,38, & 651 .[1.]

Ṭänäsee 26 & 51 .

Trocadéro 4 (6683) .

Flemming 1 (Berlin) .

d'Abbadie 16 (CCR 14) & 202 (CCR 16) .

(For details of these manuscripts please see the relevant catalogues listed in the bibliography).

These manuscripts came to my notice at a late stage in the preparation of this work , when there was already to hand in other manuscripts plenty of evidence on the state of the Ethiopic text as it was transcribed in the 18th and 19th centuries . I thought it therefore unnecessary to add a collation of these manuscripts , as none of them is dated earlier than the eighteenth century.

The base text has been set out verse by verse ,together with a translation and apparatus criticus . The data in the apparatus enable us to establish manuscript groups ;the interrelationship of these groups has been examined .The characteristics of these groups have also been studied , as they reflect not only manuscript interrelationship , but also different relationships to the likely

---

1. The Ethiopian Manuscript Microfilm Library catalogues are still in the course of production . They are based on microfilm evidence alone , and neither the dates nor the detailed contents of the manuscripts can be safely deduced from the relatively meagre information adduced in the catalogues.

original texts - MT, Syriac, and Septuagint .

The development of the Ethiopic text from the earliest known times through different stages of recension and revision is considered too complicated a problem to be resolved on the evidence of Proverbs alone. But attention has been paid to isolating the specifically Ethiopic tradition within the text.

More briefly I have considered whether the Ethiopic text could shed light, albeit occasional and indirect , on the original texts themselves .

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SPINE LETTERING :

PILKINGTON PROVERBS D.PHIL. VOL.1.

5. PREVIOUS EDITIONS

The first part of the Bible in Ethiopic to appear in printed form was the Psalter[1] ; but it was not until 1701 that the first critical edition of a part of the text was published, and again it was the Psalter which received attention[2]. Another long gap ensued before the monumental labours of August Dillmann , who published between 1853 and 1894 the Octateuch,Samuel,Kings, and the Old Testament Apocrypha[3] . But neither his efforts , nor those of other editors such as Bachmann[4],Boyd[5],Pereira[6], or Löfgren[7] were directed towards a critical edition of Proverbs. As far as I am aware, Ezekiel is the only Old Testament book besides Proverbs which has not received scholarly attention in a critical edition . By comparison with the massive amount of attention paid to the Book of Enoch, this is strange .

The first printed edition of Proverbs in Ethiopic appeared in Francesco da Bassano's Old Testament text[8]. This is a " reader's edition " , for every day use, and not a critical edition with an apparatus containing variant readings. It will be seen from the apparatus to Proverbs in this work that da Bassano followed in general the text of a recension substantially different from the base text of my choice . Despite the claim in his preface that he used " the oldest and best manuscripts" , he does not seem to pay particular attention to the older Ethiopic textual tradition preserved in manuscripts Abb55 and Ts54 (see below, p. 38) . In fact,although the version is eclectic for the sake of readability and simplicity , it bears a close

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(For precise details of these editions , please see the bibliography).

1. Potken .Psalter,1513.
2. Ludolf .Psalter 1701.
3. Dillmann. Biblia Vet. Test.
4. Bachmann . Isaiah,1893.
5. Boyd. Genesis ,1909;
   Exodus and Lev.,1911.
6. Pereira . Job,1907 ; Esther, 1913;Amos,1917 ; Ezra & Nehemiah,1919.
7. Löfgren.Daniel,1927 ; minor prophets,Uppsala,1930.
8. da Bassano, F. ;OT, 1922-26.

resemblance to the manuscripts BM249 and Br74 in the present edition[1].

The andəm commentaries.

Andəm[1] , or andəmta[2] , or balâandəm are the names used to refer to the commentaries on the Canonical books and other sacred literature which have been developed within the schools of the Ethiopian Orthodox Church.

At first sight these commentaries might be expected to shed useful light on the Ge'ez text of the Bible ,because ,even though the commentaries themselves are written in Amharic , it is the Ge'ez text itself which forms the basis of the commentaries . Like most traditional literature , their exact origin is lost , but archaisms in the Amharic point to an early date for the compilation of at least some of the material which the commentaries contain . On the other hand , the fact that the commentaries are written in Amharic and not in Ge'ez reflects a time of origin when Amharic and not Ge'ez was the language in common use.

The commentaries contain introductions to the books concerned , as well as verse by verse comment.Even a brief glance at the introduction or the notes to Proverbs shows that the commentaries operate in the realm of pious fiction rather than academic fact (as does much exegetical literature) .For instance, the comment on the name Solomon there reads " 'Solomon' means 'peace-maker' . He was called ' peace-maker' because his time was a time of peace , and because he was born at the time when David was reconciled with God, and God with David [5] "

---

1. See Löfgren,O.;Die Aeth. Bibelausgabe der Kath. Mission ; M.O., 1929.
2. Cowley, R.; J.E.S., X,No. 2 .(for details , see bibliography.) ,1972.
3. Cowley,R. ; J.E.S., XII , No. 1.(1974)
4. Cowley,R. ; J.E.S., IX , No. 1.(1971)
5. Cowley, J.E.S.,X ,No.2 ,p.154.

The commentaries frequently reproduce Ge'ez and Amharic alternatives to difficult words in the text . But these seem to have been chosen for similarity of sound or form , and not for textual reasons . The notes on the text contain material relating more to folklore than to scholarship . The Ge'ez text itself is traditional - that is , it follows the pattern of the Ge'ez manuscripts available to us , with few significant divergences ; certainly the authors of the commentaries did not see themselves as textual critics . The commentaries might repay study for the form and meaning of the Ge'ez text ; but for the present purpose it is sufficient to collate the Ge'ez text of the andɔm commentary alone ,mainly because it represents the only printed edition of the Ge'ez text of Proverbs apart from that of da Bassano .

The part of the commentary relating to Proverbs was printed at Addis Ababa in 1917 Eth. Cal., as መጻሕፍተ ሰሎሞን ፡ ዘሲራክ። (see bibliography).

6. THE BASE TEXT

a. Description.

The base text occupies ff. 147^a-154^a of the manuscript Add.1570 in the Cambridge University Library . The details of the manuscript are quoted in full from the catalogue[1].

" No. II (Add. 1570).

Material vellum . 16½ x 13¾ ins.. 40 lines to a page.3 cols..

Date 1588-9.

The books are divided by ክፋል: and occasionally by አንቀጽ:, but the ምዕራፍ: has usually been marked in the margin by another hand.Some of the books have been supplied with a running title at the top of the page . There are a few marginal notes , some in Amharic .

The date of the book is given in the colophon to Kings , f. 146 :

ተፈጸመ፡መጽሐፌ፡ነገሥት፡ባሰላመ፡እግዚአብሔር፡እመ ፭ ወ፱፡ለወርኀ፡ ንቅምት፡በ ፲፪ ወ ፲፪ ፡በ ፪ ወ ፬ ፡ዮመተ፡ምሕረት፡ወበ ፭ አባቅቴ ፡በመዋዕለ፡ዮሐንስ ፡ወንጌላዊ ፡በ ፳ ወ ፲ ፡ዓመተ፡ መንግሥቱ፡ለንጉሥነ፡ ሠርፀ ፡ድንግል etc..

Särṣä Dəngəl began to reign in 1563 , so his twenty seventh year would be 1588 (or 1589).

A second colophon says that the book was translated from the Hebrew into Ge'ez by Jacob the Israelite , and was written by the scribe Walda Giyorgis for the Queen Maryam Səna . ስነ፡ or ሥነ፡ has been erased , but the full name occurs in many other headings and colophons ; several partial erasures of the name also occur. "

We would gladly know more about the identity of

1. Ullendorff and Wright .For details see the bibliography.

" Jacob the Israelite" , but his activities are shrouded in mystery ; I am not aware that his name occurs outside this manuscript . The exact force of the words " translated", " Hebrew " , and " Israelite ", if known , would shed much light on the recensional activities of this era . But the statement itself is more tantalising than informative .

b. Reasons for Choice.

The reasons for choosing Add. 1570 as the base text are ;-

1. The manuscript is among the oldest of those collated.
2. The manuscript can be dated exactly and without question (see the colophon to Kings quoted above). This establishes the date of the copying of the manuscript as 1588-9 .The antiquity of the date , by comparison at least with the general age of Ethiopic Bible manuscripts which have come down to us , is plainly of importance. Further, the accuracy of the date is helpful, and contrasts with vague estimates, often exact to no more than two centuries , of the age of manuscripts found in catalogues.
3. The manuscript is in a good state of preservation ,easily legible, and with very few ambiguities .
4. The manuscript contains very few corrections, alterations, or annotations.
5. The manuscript preserves a fairly pure example of a particular type of text , and therefore simplifies the task of setting out clearly against it the other text types which are found in Proverbs.

c. Emendations.

The existence of scribal errors in the base text can be detected where the unanimous evidence of the other codices tells against a particular reading in the base text. In such cases I have not

altered the text , but have drawn attention to the error in the notes to the verse in question. In this way the readings of the base text have been preserved unaltered . Any further emendation of the text has also been avoided, although occasional conjectures are made in the notes .

7. THE COLLATED MANUSCRIPTS

A brief description of the collated manuscripts is given below ; for fuller details the reader is referred to the relevant catalogue listed in the bibliography above .

Cam Add.1007 , Cambridge (cat. Ullendorff and Wright) 16-17th century . Parchment . Proverbs occupies ff. 1^{a}-25^{b}. Clearly written in two columns to the page ;the first page is rather dog-eared and stained.

BM492 Br. Museum ,Or. 492 . London (cat. W. Wright) .18th century. Parchment.Proverbs occupies ff. 34^{a}-45^{b}. Clearly written in three columns to a page . Occasional neat corrections.

BM493 Br. Museum Or. 493 .London (cat. W. Wright). 18th century . Parchment.Proverbs occupies ff. 26^{a}-34^{b} .Very clearly written in three columns to a page . No notes or alterations.

BM494 Br. Museum Or. 494 . London (cat. W. Wright). 18th century . Parchment.Proverbs occupies ff. 2^{a}-10^{b}.Well written in three columns to a page , but contains very frequent marginal and interlinear corrections in Ethiopic, with Amharic annotations too .

BM495 Br. Museum Or. 495 .London (cat. W. Wright).18th century . Parchment .Proverbs occupies ff.13^{a}-49^{a}. Well written in two

columns to a page .Quite frequent emendations ;disputed passages are often encircled or underlined without the correction being given or the original erased .

BM496 Br.Museum Or. 496 .London (cat. W. Wright). 17th century .Parchment. Proverbs occupies ff. 21^{a}-37^{a}. Clearly but not very elegantly written in two columns to a page . Very few corrections.

BM497 Br. Museum Or.497 . London (cat. W. Wright). 18th century .Parchment. Proverbs occupies ff.26^{a}-47^{b}. Clearly written in two columns to a page. Very few corrections.

BM249 Br. Museum Add. 24990 (cat. W. Wright) . 18th century. Parchment. London . Proverbs occupies ff. 43^{a}-56^{b}. Well written in three columns to a page ,with very few notes or corrections.

Bod Bodleian Library,Oxford . Ms. Aeth.d.3.(cat. Ullendorff).17th century. Parchment .Proverbs occupies ff. 21^{a}-36^{a} .Written in three columns to a page , with numerous emendations, and notes in Amharic in at least two hands .

Br74 Bodleian Library,Oxford . Bruce 74 (cat. Dillmann).18th century . Parchment . Proverbs occupies ff. 106^{a}-119^{a}. Very finely written in three columns to a page . Occasional neat emendations.

Frt Stadtbibliothek , Frankfurt-am-Main . Ms. Orient. Rüpp.II,4 = Goldschmidt 4 (cat. Goldschmidt).18th century.Parchment . Proverbs occupies ff. 397-423 .Clearly written in three columns to a page . A fair number of emendations and notes.

Bln1 Preussische Staatsbibliothek,Berlin . Ms.Orient.Quart.283 (cat. Dillmann) 16th or 17th century.Parchment.Proverbs occupies ff. 1^{a}-15^{b}.Clearly written in two columns to a page.Few emendations.

Bln2 Preussische Staatsbibliothek,Berlin . Ms. Orient. Fol. 397 (cat. Dillmann) . 17th century. Parchment . Proverbs occupies ff.101^{a}-117^{b}.Clearly written in three columns to a page .Few emendations, and no marginal notes.

Gri3 Bib. Nationale,Paris.Éthiopien 307 =Griaule 3 (cat. Grébaut) . 18th century.Parchment.Proverbs occupies ff, 28^{a}-45^{a} . Clearly written in two columns to a page.Numerous emendations and notes.

Abb30 Bib. Nationale,Paris .CCR 13 = Éth. d'Abbadie 30 (cat. Conti Rossini and Chaîne).18th century. Parchment.Proverbs occupies ff. 47^{a}-81^{b}. Clearly written in three columns to a page ,without marginal or interlinear notes.

Abb35 Bib. Nationale,Paris .CCR 11 = Éth. d'Abbadie 35 (cat. as above). c.1700.Parchment.Proverbs occupies ff.112^{a}-121^{a}. Written in three columns to a page ,with frequent emendations according to a different textual recension,inserted interlinearly.

Abb55 Bib. Nationale,Paris . CCR 12 = Éth. d'Abbadie 55 (cat. as above).c.1500 . Parchment.Proverbs occupies ff. 26^{a}-34^{b}. Well written in three columns to a page .Few emendations or notes.

Abb149 Bib. Nationale,Paris . CCR 15 = Éth. d'Abbadie 149 (cat. as above) . 19th century .Parchment.Proverbs occupies ff.2^{a}-39^{a}. Carelessly written in two columns to a page , but with very few emendations or notes .

BM16186 Br. Museum Add.16186 . London (cat. W.Wright) 18th century . Parchment.Proverbs occupies ff. 3^{a}-26^{a} .Clearly written in two columns to a page .Few well-written notes and corrections.

BM16189 Br. Museum Add. 16189. London (cat. W.Wright).18th century . Parchment . Proverbs occupies ff.3^{a}-16^{a}.Clearly but inelegantly written in two columns to the page.Few notes or corrections.

Ts54 Lake Ṭānā . Ṭānāsee 54 (Kebran 54).Cat. Hammerschmidt . 15th century (?) .Parchment.Proverbs occupies ff. 1^{a}-62^{b}. Despite water damage clearly legible for the most part. Much is written in "Psaltery" style ,leaving space at the line ends.

8. COLLATION OF THE MANUSCRIPTS

a. General

Orthography. The orthography follows the idiosyncrasies of the base text without alteration . In the apparatus criticus no account is taken of orthographic variants generally considered to be irrelevant to textual study - variants between ⲁ and ⲟ , ⲩ, ⲙ, and ⲛ ,ⲉ and ⲏ , ⲍ and ⲑ .When a variant employed in more than one manuscript is cited in the apparatus ,the orthographic form found in the first-cited manuscript is reproduced .

Punctuation. In general the base text places correctly the sign ⳾ at the end of the verse , and ⳇ in the middle .Where these have been incorrectly positioned , I have followed the arrangement and numeration of verses in Rahlfs' Septuagint edition.

Corrections. The hand of a corrector is denoted in the apparatus by a raised ^{b} (eg. BM492^{b}), and occasionally by ^{bb} when a second correction has been made to the same item .

Apparatus. I have noted variants only. The manuscripts are cited in the sequence Cam,BM492,BM493,BM494,BM495,BM496,BM497,BM249,Bod,Br74, Frt,Bln1,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,BM16186,BM16189,Ts54 ,and then Bass and AT (the printed texts) . This order is accidental , in that it reflects the sequence in which the manuscripts first came to my attention .But significant groupings are clearly visible ,regardless of the order of citation .It is these, and not alphabetic or numerical tidiness , which are important .

Reference from the text to the apparatus is made by raised numbers .When the item involved is only one word , the number follows that item (eg. ⲁⲣⲭⲏ^{3}). When two or more words are referred to , the repeated numbers enclose that group of words (eg. ^{3}ⲁⲣⲭⲏ ⲛ̀ⲧⲁⲣⲭⲏ^{3}). When material is added by other manuscripts ,the point of addition is

marked by a number.

The variants not recorded in the apparatus are the purely orthographic ones mentioned above , variants which only involve the omission or insertion of the copula ወ (except where this is significant) , and purely scribal errors , such as the omission of a letter, which have no grammatical,lexical, or textual significance.

b. The translation

I have aimed to produce as literal a translation of the base text as is consonant with English grammar and usage . It therefore pays little heed to the exigencies of literary style . At times the base text seems virtually untranslatable as it stands ; an emended translation is then provided to correspond with an emendation of the text suggested in the notes on the passage (the translation is put in brackets) .Occasionally a translation of the base text is possible , but nevertheless demonstrably wrong in relation to the rest of the Ethiopic tradition . In such cases a line of dashes is put beneath the translation, and attention is drawn to what the true rendering should be .

The translation is traditional in style . For instance , Ethiopic ልብ: frequently corresponds to Hebrew לֵב ,Greek καρδία , the traditional rendering of which is " heart" . I have used the translation " heart " throughout , although in many instances " intellect " might be considered a more modern rendering of Ethiopic,Hebrew, and Greek . ነፍስ: , አፍ: , and all such concrete or anthropomorphic representations of abstract concepts have been rendered in a similarly literal way.

Note ; the proof texts cited in Dillmann's Lexicon [1]

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1. Dillmann, C.F.A. : Lexicon Linguae Aethiopicae .Leipzig,1865 (photo-reprint Osnabrück , 1970).

do not always agree with the data in my selection of manuscripts of Proverbs . In his Prolegomena ,Sect. 1 ,Dillmann states that his manuscripts came " mostly " from Oxford,London,Frankfurt , and the d'Abbadie Collection , and that he employed six of them as evidence for the text of Isaiah,the 12 Prophets ,Proverbs,Ecclesiastes , and Wisdom . His evidence often corresponds to the text found in the manuscript group which comprises BM249,Br74,Bln2 , and Abb30 .

9. THE LAYOUT OF PROVERBS IN ETHIOPIC

a. The Divisions of the Book.

A significant feature of Proverbs in Ethiopic is that it is generally treated as two separate books - Proverbs proper ,or ምሳሌያተ ሰሎሞን (Ch. 1 - 31^9 in the LXX arrangement), and " The Admonition of Solomon", or ተግሣጸ ሰሎሞን (Ch. 25 - 31 end in the LXX arrangement) . Both the printed texts make a physical break in the printing . Cam adds a colophon after 31^9 ተፈጸመ ፡ በዝየ ፡ ምሳሌያተ ፡ ሰሎሞን ፡ መስብሐት ፡ ለእግዚአብሔር ፡ እብ ፡ እሚን ፡ ለይኩን ። and AT also ተፈጸመ ፡ ምሳሌያተ ፡ ሰሎሞን ፡ ወልደ ፡ ዳዊት ፡ መስብሐት ፡ ለእግዚአብሔር ፡ አሜን ። Many Ethiopic manuscripts mark a division of some sort in the text .There is usually no such break in MT and LXX texts ; Syriac however inserts in the printed edition ܡܫܠ ܫܠܡܘܢ ܡܠܟܐ ,ܣܠܝܩ That there is a break , punctuated by the repetition of a title , in Hebrew and Greek at this place is clear to see (as also at 10^1); But the division has been accentuated in Ethiopic , and now forms part of the distinctive Ethiopic tradition .

b. Chapter and Verse Order.

Ethiopic follows almost without exception the order of chapters and verses found in the LXX . The significant differences from the MT involve the transposition of MT 30^{1-14} to follow 24^{22}, and MT $30^{15}-31^{9}$ to follow 24^{34}. However, Abb35 (at all times closely dependent on Hebrew) ,puts 30 & 31in the proper Masoretic sequence.

The order of chapters and verses provides compelling evidence of the dependence of Ethiopic upon the LXX . One might perhaps argue that the layout of a book and the verse-by-verse translation of it could have had separate origins - that even though the form of Proverbs as a whole in Ethiopic is undeniably Septuagintal ,the translation could still rest upon a Hebrew Vorlage .Such a theory cannot be disproved by consideration of the layout alone , but it is inherently unlikely . A largely Septuagintal text and a Septuagintal layout imply a Septuagintal Vorlage . This argument is supported by Abb35 ; this manuscript follows the Hebrew order of chapters in the big displacement which involves Chapters 30 and 31 , and its strongest textual characteristic is its affinity to the Hebrew text .It therefore supports the contention that , in the matter of Vorlage and origins , text and layout go together .

c. Additions and Omissions.

The pattern of the addition and omission of verses or parts of verses in Ethiopic vis-à-vis the MT and LXX shows a clear affinity between Ethiopic and the LXX , and provides further evidence of the general dependence of Ethiopic upon the LXX .

Baumgartner[1] lists four instances in which the Vulgate translates independently of MT ,Syriac, and LXX (14^{15},14^{21},15^{27}, and 29^{27}) . In none of these instances does Ethiopic agree with the Vulgate .

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1. Baumgartner, A.J. : Étude critique .... du livre des Proverbes.

He also cites two cases in which the Targum translates independently - the inversion of 11^{5} and 11^{6} , and of the stichoi at 23^{20}. Neither of these changes are reflected in Ethiopic.

Nine cases are mentioned by Baumgartner in which the Peshitta translates independently of the MT,LXX, and Targum (3^{30},4^{4},11^{29}, 13^{20},13^{23},14^{10},14^{35},17^{17}, and 26^{17}) . In none of these instances does the Ethiopic version follow suit .

The pattern of omissions and additions also confirms that the Greek version on which much of the Ethiopic text is based is indeed the LXX , and not, for instance ,Aquila,Symmachus, or Theodotion . Proverbs contains six instances of passages present in the Hebrew text,but not in the LXX , where the lacunae have been made good by the insertion of material from Theodotion's version (according to the evidence of the Syro-Hex.) . At $19^{1,2}$,20^{14-19},21^{5}, and 22^{6}, there are such lacunae, and all Ethiopic manuscripts (even Abb35) follow the LXX in reproducing the lacunae . At $18^{23,24}$ the lacuna is filled only by Abb35 (which adds v.23 only) . We may suppose , in view of the character of Abb35 as a whole , that the addition was made from Hebrew , and not from Theodotion . At $11^{3,4}$ the lacuna is filled in all the Ethiopic manuscripts ; however it is also filled in Codex Alexandrinus , so the evidence in this instance is not conclusive .

To sum up ,there is no evidence which points decisively to any dependence of the Ethiopic version upon Theodotion's version for the supplementing of lacunae in the text.

Evidence for Ethiopic dependence on Aquila and Symmachus is not to hand .

The conclusion to be drawn from the arrangement of chapters and verses in Ethiopic is that the Ethiopic version is based firmly on the external form of the LXX tradition .Whether a particular part of the LXX tradition can be identified as a Vorlage remains to be seen (see p.51-2) .

Enumerations and lists of verses will follow the order of the LXX in this thesis .

10. THE MANUSCRIPT GROUPS

Introduction.

Comparison of the manuscripts on the basis of the data collected in the apparatus criticus enables us to group them into textual families. The differing characteristics of the groups which emerge serve a twofold purpose - to join manuscripts together as representatives of a particular tradition , but also to mark off the groups from one another according to criteria which throw light upon the historical development of the text.

Cam.

This manuscript presents the most mixed text of all the manuscripts examined . It agrees at one moment with the base text , and at the next with Group C (see conclusions) .Yet it also shows affinities with Abb55,Abb149, and Ts54.

Cam provides unique readings in seventy nine significant instances [1]. It agrees with Abb55 alone in ten instances [2] , with Abb35 alone in fifteen instances [3], and with Abb35 and Abb55 alone in six instances [4] , and with Abb35,Abb55, and one other manuscript alone in thirteen instances [5]. It also agrees with Bod alone in seventeen instances [6].

The diversity of affiliation suggests that Cam represents an old Ethiopic tradition (hence the agreements with Abb55) ,corrected according to the tradition of both Group B and Group C .

As Cam is dated to the 16th or 17th centuries , it suggests that the developments which produced the distinctive Groups B and C were well advanced by that time .

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1. $1^{5,18,31};2^{5,18,19,21};3^{8,15};4^{9,14,16,17,18,21,23};5^{6,9,18};6^{2,8a,29};7^{7,23,25};8^{10};9^{1};10^{3,9,32};11^{2,4a,7,10};12^{4,8,18,27};13^{25};14^{3,13,24,26};15^{4,10,17,27a,29b};16^{7,11,17b,19,23,29};17^{1,20,24};18^{9};19^{11};20^{4,6};21^{1};22^{10,20};23^{2,3,8};24^{6,31};30^{17,19};25^{2};26^{17};27^{10};28^{3,21,22};31^{11,13}$;
2. $1^{15};6^{15,25};9^{12a};12^{13,15};14^{6};20^{9};25^{1};28^{17a}$.
3. $3^{25};5^{19};7^{14};9^{12a};10^{4,21,24};12^{11};14^{10,20,23};24^{32};25^{14};28^{17a};29^{4}$.
4. $4^{10,24};7^{19};8^{22};25^{4};25^{10a}$.
5. $4^{10};9^{12a};12^{18,28};14^{29};15^{8};19^{7a};22^{7,9};24^{2};30^{6};25^{7},28^{24}$.
6. $1^{28,32};2^{15};3^{29};4^{27a};5^{23};6^{30};8^{24};10^{19,30};14^{15};15^{13,18};16^{30};17^{24};21^{30};25^{27}$.

BM492 & BM493.

These two manuscripts ,dated to the eighteenth century , form a pair . The pair, in its turn , is closely related to BM494 , and the trio forms part of the textual group to which the base text also belongs .

BM492 and BM493 provide twenty two readings in which together they alone differ from the base text[1]. In another twenty three instances they agree with BM494 alone in differing from the base text[2] . There are five instances in which BM492 or BM493 singly differ from the base text .

The close agreement between these two manuscripts marks them off from the pairs BM496-Frt and BM16186-BM16189 ,although the three distinct pairs clearly belong to the same wider group.

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1. 2^{19};5^{13};13^{20};$15^{29b,32}$;$16^{23,31}$;$17^{7,26}$;19^{14};$20^{1,25}$;22^{10};23^{13};24^{12}; $30^{7,23}$;$26^{14,28}$;28^{10};29^{18};31^{15}.
2. $3^{5,26,29}$;$5^{21(bis)}$;6^{6};8^{13};$9^{6,8,14}$;10^{14};$14^{8,19}$;$15^{8,24}$;16^{26};21^{30};22^{3}; 30^{19};30^{22};$26^{2,22}$;27^{8}.

BM494

This manuscript has been much worked over by at least two later hands . It is dated to the eighteenth century .It belongs to the textual group of the base text , but with two peculiarities ; there are eleven instances of conflation peculiar to BM494 ,suggesting that its text is eclectic[3] , and twenty nine instances[4] in which it differs

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3. $3^{18,24}$;6^{5};8^{9};13^{12};15^{22};$16^{10,23}$;17^{9};19^{11},28^{18}.
4. $1^{5,12,26}$;3^{14};4^{27b};6^{34};$7^{5,8}$;8^{23};10^{10};11^{12};$13^{14,20}$;$14^{12,35}$;17^{11}; 18^{22a};20^{28};22^{9};$23^{24,30}$;$24^{18,22b}$;$25^{20(bis)}$;30^{1};$26^{12,13}$;29^{4}.

from the base text on a point of word order alone. In addition , BM494 has unique readings in a further twenty five instances[1].

The numerous corrections agree largely with BM497. But by no means all of the variants peculiar to BM497 are found in the corrections to BM494 .Other corrections to BM494 not found in BM497 are found in Abb149 .

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1. 7^{26};9^{18a};10^{10};$11^{22,31}$;$13^{2,19}$;$14^{3,8}$;15^{28};$16^{8,30,31}$;17^{16};$18^{9,11}$; $19^{8,14}$;$20^{23,30}$;$30^{1,21}$;27^{16};$28^{12,21}$.

BM495

This manuscript forms a sub-group with Bln2 and Abb30 . It shows very occasional affinities with Cam,Abb35, and Abb55 . The corrector $BM495^{b}$ generally follows a tradition close to BM497.

Among 119 unique readings , only three are of significance for being quite apart from those of the other manuscripts ; ቤተ: for ለባ:(14^{33}), አብያ: for ጠቢብ:(19^{25}), and ወንጕሥ: for ወብኄሲ(29^{4}).

However it is in this manuscript more than any other that vestiges of connections with Syriac occur (2^{1},14^{25},27^{11},28^{12},29^{21}) ; for a fuller discussion see below, p.54 .

BM495 coincides with Abb30 alone in forty significant instances,[1] and with Bln2 and Abb30 alone in a further twenty four instances[2] . It agrees with Bln2,Abb30, and one other manuscript in a further eleven instances[3].

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1. 1^{26};2^{8};$6^{6,7,24}$;$8^{7,9,13,34}$;11^{18};13^{7};$15^{9,17,24,29b}$;$16^{7,16,17a}$;$17^{13,24,25}$; 18^{11};$19^{26(bis)}$;$20^{7,28}$;21^{9};$22^{4,9,18,20,22(bis)}$;$23^{19,34}$;$30^{15,22}$;31^{2}; $26^{12,25}$.
2. 1^{32};$3^{14,27}$;4^{13};$6^{3,8,9}$;7^{26};8^{21};11^{3};13^{20};$15^{8,21,24}$;$16^{23,26,27}$;17^{8};19^{28}; 23^{11};24^{21};$30^{9,17}$;28^{3}.
3. $7^{2,12}$;14^{23};15^{10};18^{11};20^{7};$23^{7,18}$;24^{22e};$30^{3,16}$.

BM496 and Frt.

These are two of the four manuscripts closest to the base text, Add.1570 - so close, in fact, that the possibility cannot be excluded that one or both of them were copied directly from Add.1570.

Frt differs from the base text in twenty passages over a matter of word order, where BM496 does not . In addition there are thirty four significant instances in which BM496 or Frt or both contain divergences from the base text not contained in any other manuscript[1]. Especially significant are 11^{14},26^{11a},26^{23}, and 29^{16}, where a particular variant occurs in both manuscripts and in no other. At 27^{3} ይከሰኝ : is omitted by the base text and these two manuscripts only .

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1. $1^{5,27}$;$3^{15,31}$;4^{21};5^{3};$6^{8b,34}$;7^{14};$8^{1,19,21}$;9^{6};$11^{11,14}$;$15^{15,26}$;16^{9}; $17^{1,8}$;19^{7a};20^{1};21^{1};22^{16};24^{16};$25^{4,24}$;$26^{11a,23}$;$27^{3,13}$;28^{28};$29^{1,16}$.

Bln1 & BM16186

These manuscripts form a close pair , and the pair itself forms a group with the pair BM496 and Frt above .Together they form an inner group of manuscripts closely related to the base text .

There are twenty eight significant instances in which Bln1 and BM16186 have identical readings shared by no other manuscript[1]. There are a further twenty four significant instances in which they agree with BM496 and Frt in differing from the base text.[2]

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1. $1^{27,28}$;3^{15};$5^{14,16,23}$;9^{12c};$11^{4a,15,24}$;$12^{4,14}$;14^{32};$16^{11,17b}$;$17^{1,23}$; $19^{15,16}$;20^{1};22^{11};23^{1};$24^{13,22c}$;31^{3};$26^{6,11a,22,23}$;27^{13};29^{14}.
2. $3^{11,15}$;6^{13};8^{28};10^{17};$14^{9,19}$;15^{20};$16^{20,24,32}$,19^{7b};21^{8};$22^{9,18}$;$23^{11,14}$; $30^{4a,31,32}$;25^{19};$27^{8,20}$;29^{16}.

There are also thirty five instances in which Bln1 alone has a reading differing from the base text[1] , but only six in which BM16186 does so alone[2].This places BM16186 considerably closer to the tradition of the base text than Bln1 , but they are both so close that, being younger than the base text , they could have been copied from it . It is noticeable that in hardly any instance in which Bln1 or BM16186 agrees with BM496 or Frt do they agree with only one of them ; where this does happen (12^{1},13^{6},16^{9},21^{1},22^{9}) the agreement is with BM496 more than with Frt (9^{6},22^{12},24^{5}) .

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1. 1^{2};$7^{14,19,25}$;$8^{3,22}$;$10^{22,30}$;$12^{15,26a}$;$13^{16,21,22,24,25}$;$15^{17,27a}$;17^{7}; 18^{9};19^{3};20^{27};21^{11};$23^{21,25}$;$24^{7,10,18,34}$;30^{26};$25^{4,26}$;26^{9};$29^{12,26,27}$.
2. $5^{19,20}$;6^{11};$9^{12a,29}$;27^{17}.

BM16189.

BM16189 shows a very close relationship with the base text . It contains only seven unique readings of any significance[1] .Its closest relatives among the other manuscripts are BM16186 and Bln1 ; with BM16186 it agrees against all other manuscripts in ten cases[2], and with Bln1 alone in eleven cases[3]. BM16186 and BM16189 agree together with Bln1 alone in seventeen significant instances . BM16189 is therefore clearly to be placed in the centre of Group B and the base text tradition (see below , p. 47)

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1. $3^{16,26}$;$20^{1,9c}$;21^{20};22^{14b};31^{2}.
2. 3^{15};17^{14};19^{14};21^{23};23^{4};24^{22e};$31^{8,9}$;25^{27};27^{8}.
3. 1^{27};$5^{14,23}$;6^{3};$16^{11,17b}$;17^{23};19^{15};21^{14};24^{22c};24^{30}.

BM497

This manuscript belongs to the Group C textual tradition , its most frequent associates being BM249 and Br74 , and to a lesser extent Gri3,BM495,and Abb149.

BM497 contains thirty three unique readings of significance[1] .Apart from the correspondences mentioned above ,the manuscript shows close affinity to the correcting hand Bod[b] and BM494[b]. But in general the manuscript is characterised by conformity to the Group C tradition , and not by its own idiosyncrasies .

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1. $1^{27,30}$;2^{4};3^{27};$5^{2,20}$;$6^{6,8c}$;$10^{5,31}$;11^{7};12^{13a};14^{11};$15^{7,17}$;16^{5};17^{21};
   20^{1};21^{31};$22^{2,14a}$;23^{18};$24^{3,9}$;$30^{15,31}$;$26^{10,23}$;$27^{2,10,25}$;28^{4};29^{17}.

BM249 and Br74

These two manuscripts form a pair firmly in the centre of the Group C tradition .Their commonest correspondences are with BM497,Gri3, and Abb149. The da Bassano text ,although eclectic, is clearly based on a manuscript tradition closer to these two manuscripts than to any other in this Proverbs sample .

BM249 and Br74 agree, in contrast to all other manuscripts , in twenty significant instances[1].BM249 contains forty four significant unique readings[2], and Br74 twenty nine[3] . Where BM249 and

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1. 1^{20};3^{15};$4^{15,23}$;$5^{5,22}$;6^{26};7^{24};8^{13};9^{4};$11^{3,15}$;$12^{24(Br74^{b})}$;16^{18};18^{6};19^{11};
   23^{5};$27^{2,4}$;28^{3}.
2. $1^{11,26,27,29.33}$;$2^{8,21}$;4^{18};6^{7};8^{34};9^{16};11^{3};14^{10};15^{33a};$16^{9,18,23,24,30}$;
   $17^{6,27,28}$;19^{20};$20^{4,27,29}$;22^{10};$23^{6,8,9,15,16,25}$;$24^{21,22b}$;$30^{13,31}$;
   $26^{7,17}$;$27^{14,19}$;$29^{15,24}$;31^{22}.
3. $1^{11,14,17}$,2^{2};$4^{1,6,21}$;$5^{14,19,21}$;$6^{15,26}$;$8^{13,21,30,32}$;10^{12};14^{14};15^{29a};
   16^{28};17^{6};20^{28};24^{16};25^{17};27^{25};$28^{15,18}$;$29^{6,15}$.

Br74 agree with one other manuscript only ,that manuscript is most commonly Gri3[1].Between them,these two manuscripts represent the most characteristic developments of Group C .

1. $3^{23,26};4^{10,23,25};6^{30};10^{5,24};15^{7};24^{14}$.

Bod

Bod belongs to the base text group of manuscripts , but it has been much corrected (Bod^{b}) to conform to the Group C tradition ; Bod^{b} shows frequent correspondences to BM495,BM497,BM249,Br74,Bln2, and Gri3.

Bod contains a substantial number of readings which are unique[1]. These appear mostly to be editorial alterations rather than proximity to some specific original text. For instance , additions at $2^{18,21}$,3^{3},11^{29},15^{2}, 22^{17},28^{20},and 29^{11} are made to complete the implicit sense . Many variantions are of lexicon only ,the reading in Bod yielding a sense identical to that found in the majority of manuscripts; ይበዝኅ: for ይመልኦ: (3^{10}), ይወደቅ: for ይትሐጐል: (19^{9}), ቀትለ: for ገንዘ: (22^{10}).

Bod agrees with Cam, and with no other manuscript , in seventeen significant instances[2] ;this suggests connections with an older manuscript tradition (see note on Cam , p. 25).

Luckily the corrections to Bod have not destroyed the original readings , so that we can see the development from one textual tradition to another reflected in this manuscript.

1. $1^{28};2^{11,15,18,21};3^{3,10,31a,35};4^{15,17};5^{1,21};6^{10,24};7^{21,23};8^{4,9,10,27,34};9^{12};10^{6,22};11^{29};12^{12};14^{21,23,32};15^{2,10,15,27a,32a};16^{17b,33};17^{1};18^{3,5,15}19^{9};20^{3};21^{11,14};22^{10,13,16,17,25};23^{5,8};24^{8};30^{12};24^{27};26^{27};27^{22};28^{20};29^{11}$.
2. $1^{27,28,32};3^{29};4^{10,14,27a,27b};5^{23};6^{30};8^{24};10^{30};15^{13,28};16^{30};17^{1};21^{30}$.

Bln2 & Abb30

These manuscripts , with BM495 , form a sub-group which is part of the Group C tradition ,though a part which tends also towards the characteristics of Group A (Abb55,Abb149,Ts54 ; see below).Nevertheless agreement in this group is basically with the Group C manuscripts .

Within the sub-group , Bln2 (17th century) is closer to the main tradition of Group C than Abb30, as it provides only twenty eight significant unique readings[1] ,while Abb30 provides one hundred and thirty three[2] . Bln2 and Abb30 agree with eachother against all other manuscripts in forty one significant instances[3] . BM495 agrees with Abb30 in forty significant readings (see p.27),while BM495,Bln2, and Abb30 agree with one another in contrast to all other manuscripts in thirty three significant instances[4]. But in no single instance does BM495 agree with Bln2 alone in contrast to Abb30 .As Bln2 is apparently

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1. 1^{15};2^{21};$3^{5,12,32}$;$4^{6,26}$;7^{1b};$8^{13,25}$;10^{3};11^{4a};14^{3};16^{24};17^{16};18^{3};$19^{5,6}$;22^{20};$24^{9,22b,22e}$;30^{8};26^{11a};27^{19};28^{21};29^{3};31^{29}.
2. $1^{5,15,23,24,27}$;$2^{4,18,21,22}$;$3^{2,22,32}$;$4^{6,10,11,17,18,22,24}$;$5^{2,7,11,18}$;$6^{16a,29}$;$7^{6,7,11,20,25}$;$8^{3,19,21,33}$;$9^{8,13,18,18b}$;$10^{6,9,11,18,22}$;$11^{3,5,11^{20}}$;$12^{18,19,25,26}$;13^{18};$14^{5,24,29,31}$;$15^{16,20,24}$;$16^{5,12,13,17a,20,26,31}$;$17^{5,8,20,22}$;$18^{3,4,8,14,18}$;$19^{3,4,7,14,21,24,35}$;$20^{1,13,24}$;$21^{16,18,19,20,21^{25}}$;$22^{7,14}$;$23^{12,15,21,34,35}$;$24^{10,14,22a}$;$30^{7}$;$24^{29,30}$;$30^{15,29,32,33}$;$31^{4}$;$25^{18}$;$26^{4,9,11,22}$;$27^{18,22,23,26}$;$28^{2,19,21,24,25,26,28}$;$29^{1,7,8,15,26}$;$31^{10,22,30}$.
3. $1^{3,27}$;$2^{2,10,16,17}$;$3^{14,27}$,4^{27b};5^{5};6^{9};7^{26};8^{22};12^{27};13^{13};14^{28};15^{19};$19^{10,13,26}$;$20^{9,9c}$;22^{13};$24^{7,20,31a,32}$;30^{33};31^{2};25^{27};$26^{7,15}$;27^{26};28^{2};$28^{10,15}$;$29^{3,5,9,24}$;31^{39}.
4. 1^{32};3^{14};4^{13};5^{22};$6^{3,8}$;$7^{11,12(bis)}$;9^{14};11^{3};$13^{10,20}$;$15^{8,21,25}$;$16^{23,26,16^{30}}$;$17^{8,10}$;19^{28};20^{7};$22^{10,18,20}$;$23^{2,11}$;24^{21};$30^{9,17}$;31^{3};28^{3}.

the oldest of these three manuscripts , it may be that BM495 can be derived , directly or indirectly , from Bln2 ,through the intermediary Abb30 , or possibly vice versa , as both BM495 and Abb30 are dated to the 18th century.

Where Bln2 and Abb30 agree together with only one other manuscript apart from BM495, that manuscript is usually connected to the Group A tradition [1].

The large number of unique readings in Abb30 seems to reflect developments within Ethiopic itself ,which need not be referred to the influence of any different original source .

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1. See 2^{13}(with Cam),3^{12}(with Abb35),5^{19}(with Abb149),16^{17}(with Abb35,22^{3}(with Cam),22^{13}(with Abb35).

Gri3

The basic affinity of this manuscript is to the Group C text , and its most frequent agreement is with BM497,BM249,Br74, and Abb149. However, it is perhaps the most idiosyncratic of the manuscripts examined , with the exception of Abb35.

Gri3 contains unique readings in no fewer than 184 significant cases .A large number of these are additions to the text , apparently for the sake of clarity and ease of understanding - the addition of ወ-, of-ሶ , or of ብኣሲ: to supplement a plain adjective , or of ከማሁ: to mark the second half of a comparative statement.None of these alterations suggests a different manuscript or textual source , but rather the titivations of a pernickety mind.

Taking Ch. 18 as an example , we find the following additions ;-

v.2 አይሔቅድ፡ይኩን፡ጠቢበ፡ for አይሔቅድ፡ጥበ፡

v.7 ቅጥቀጤሁ፡አፉሁ. for ቅጥቀጤሁ፡

v.14 አብድ፡ inserted after ብኣሲ፡ in መዐተ፡ብኣሲ፡የኅብዕ፡ገብር፡ጠቢብ፡

v.15 አእምሮ፡ወቃለ፡ተግሣጽ፡ for ሕሊና፡

v.17 ጻድቅ፡ብኣሲ፡ for ጻድቅ፡

v.20 ብኣሲ፡ጠቢብ፡ for ብኣሲ፡

None of these variants does anything more than render explicitly what is already implicit in the text.

A few agreements with Abb35 alone may suggest affinity with older texts ,as they are agreements with those parts of Abb35 which are basically in conformity with the Group A tradition.[1]

Gri3 therefore appears to be a manuscript of the normal Group C tradition ,in which an individual hand has tried to produce some clarification of the text without further reference to original sources.

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1. 7^{15};8^{26};9^{18};18^{6};20^{30};(Abb35^{b});24^{22};27^{19}(Abb35^{b}).

Abb35

(For a fuller discussion of the peculiarities of Abb35 see below ,p. 43 ; here its textual characteristics are simply noted).

This manuscript is unique in the present sample for the many readings which it provides which can only be derived from Hebrew , and not from the LXX .

Significant instances of this dependence upon Hebrew are found at ;- $_{1}3,4,5,10,14,19,29,32;_{2}14,17,20;_{3}6,25,26,28,30,31,32,34;_{4}5;_{5}9,11,19,$ $_{5}20,22;_{7}9;_{8}2,10,24,33,35;_{9}1,13;_{10}4,13,14,21,23;$ $_{11}1,27,30;_{12}3,4,9,14,23;$ $_{13}4,11,14,17,25;_{14}12,25;_{15}2,22,24,30;_{16}12,33;_{17}3,8,19;_{18}23;_{19}4,9,11,14;$ $_{20}2,23;_{21}4,30;_{22}3,20;_{24}6,17;_{25}1;$ $_{26}13;_{27}8,26;_{28}13,20,22,25,26,28;_{29}22,24$ $_{31}22,23,24,25,28$.

There are, besides these instances , a further eighty four cases in which Abb35 provides a unique reading which cannot be derived directly from Hebrew,Syriac, or Greek ; the character of the readings suggests that , as in Gri3 , they reflect attempts to supplement or clarify the meaning of the inherited Ethiopic text .

The manuscript shows affinity to Abb55,Abb149,Ts54 (Group A) and also to Cam .

Abb55 and Abb149

Abb55 contains a very significant number of unique readings ;even when they are unique,however, they bear a close relationship to readings in Ts54 (see next entry) .But Abb55 also shows affinity of a more distant kind with Abb149 ; the pair contain readings shown in no other manuscripts in eighteen significant instances[1] .

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1. $_{1}3,22;_{2}8;_{5}11;_{6}2,32;_{7}12;_{8}13,30;_{11}5,22;_{19}13,28;_{20}4;_{21}20;_{25}23;_{26}2;_{27}18$.

In another six instances they both contain readings shared only by Abb35[1]. These three manuscripts ,together with Ts54 , have sufficient common characteristics to form a group on their own (a weaker affinity can be seen between them and Cam), although Abb35 has sufficient peculiarities of its own to be considered as only a fringe member of the group .

Abb149 shows frequent correspondences with BM497, BM249,Br74,Bln2,and Abb30 ,which suggests that it is a manuscript whose base is close to Abb55 and Ts54 , but which has been revised to conform more closely to the Group C type of text. Its late date (19th century) supports such a theory.

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1. 5^{13};7^{12};9^{12};16^{32};17^{4};23^{3}.

Ts54

Ts54 bears an immediate and striking resemblance to Abb55 (see pp.38ff.below for a discussion of the implications) .It is perhaps no coincidence that Abb55 and Ts54 are the oldest manuscripts which have been collated (if we may rely on the dating put forward in the catalogues) ; it is reasonable to suppose that they represent the manuscript tradition in its oldest form that is still preserved.

Ts54 contains a hundred and thirteen unique readings[1], but it has already been noted above that,even where the readings are unique, many of them are clearly akin to unique readings found in Abb55 .

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1. $1^{11,30,32}$;$3^{4,16,20,31,34}$;$4^{10,13}$;$5^{5,16}$;$6^{4,13,16a,29}$;$7^{2,7,12,17,18}$;
$8^{7,13,16,34}$;$9^{6,12c,16,17,18,18a}$;$10^{4,5,12,13,19,22,29}$;$11^{3,20,22}$;
$11^{28,29}$;$13^{12,21}$;$14^{1,10,20,28}$;$15^{4,6,7,18,20,33}$;$16^{11,15,33}$;$17^{4,19}$;
$18^{2,11,14,22}$;19^{18};$20^{1,3,25,27,28}$;$21^{1,4,26,27,28}$;$22^{7,8a,14a,17,24,}$

over

Ts54 corresponds with Abb55 and with no other manuscript in eighty one instances , with Abb149 alone in twenty five instances , and with Abb55 and Abb149 alone in twenty four instances[1] . There are also concurrences between these three and Abb35 and Cam .

Summary

The data set out above show that the manuscripts of Proverbs examined fall into four categories ;-

1. Group A ; Abb55,Abb149,Ts54 .
2. Abb35 .
3. Group B ; Base text,BM492,BM493,BM494,BM496,Bod,Frt,Bln1, BM16186, and BM16189 .
4. Group C ; BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30 .

The identity, characteristics, and inter-relationship of these groups will be discussed in the following pages.

(contd.) 22^{27};$23^{16,24,27,31,34}$;$24^{22d,34}$;$30^{15,18,19,25}$;$25^{3,6,17}$; $26^{5,6,11}$; $26^{25,26}$;$27^{5,6,7,9,26}$;$28^{10,15,16}$;$29^{10,14,23,25}$,31^{19}.

1. $1^{16,22,32}$;7^{23};8^{9};12^{11};$14^{20,30}$;$15^{17,25,29b}$;18^{16};20^{7};21^{21};22^{20}; 23^{28};24^{14};$30^{1,20,26}$;$26^{16,18}$;27^{2};31^{12}.

11. ANALYSIS OF THE MANUSCRIPT GROUPS

1. Group A

Abb55 and Ts54, it has been seen, form a closely related pair of manuscripts .They bear the marks of a specific tradition in the text, which cannot be attributed to random scribal idiosyncrasies . Abb149 is a late copy of this tradition,contaminated by newer influences .These three manuscripts form Group A.

The characteristics of Abb55 and Ts54 are ;-

a. Greater faithfulness to the Septuagint than is found in other (later) manuscripts .
b. The absence of simplifications of vocabulary and sense , and accretions which reinterpret or fill out the sense , found in other manuscripts (which thereby move away from the LXX).
c. Occasional details which cannot be attributed to the LXX , but appear to go back to a Semitic source.
d. The absence of all the instances of Syriacisms , the existence of which is tentatively established on some other manuscripts (see p.54)

These points will need further elaboration .

a. At least three instances can be found ($1^{3,5}$, 3^{27}) in which Group A preserves the word order of the LXX more closely than later manuscripts ;-

3^{27} Abb55,Ts54 (and BM497) አችሀሔ፡ ሠናየ፡ ገቢረ፡ ለፀሓሉ፡

LXX ῥὴ ἀπόκριθη εὖ ποιεῖν ἐνδεῆ.

Other Eth. Mss. አችሀሔ፡ ገቢረ፡ ሠናይ፡ ለፀሓሉ፡.

Many instances are found in which Group A reflects the sense of the LXX more accurately than the other groups of manuscripts ;

note the following examples ;-

2^{2}. Abb55,Ts54 ወትቀርባ ፡ ለተግሣጸ ፡ ወልድከ ፡ .

LXX παραβαλεῖς δὲ αὐτὸν ἐπὶ νουθέτησιν τῷ υἱῷ σου.

(MT,Syriac and all other Ethiopic manuscripts fail to represent " your son " .)

8^{28}. Abb55,Ts54 እንቅዕተ ፡ ሰማይ ፡

LXX πηγὰς τῆς ὑπ' οὐρανόν.

MT and Syriac עִינוֹת תְּהוֹם

Other Eth. Mss. እንቅዕተ ፡ ማያት ፡ .

15^{4}. Abb55,Ts54 ፈውሰ ፡ ልሳን ፡

LXX ἴαμα γλώσσης.

MT and Syriac מַרְפֵּא לָשׁוֹן.

Other Eth. Mss. መፈውስ ፡ ልሳን ፡ .

31^{12}. Abb55,Abb149,Ts54 ሀሠሉ ፡ ሕይወታ ፡

LXX πάντα τὸν βίον.

MT and Syriac כָּל יְמֵי חַיֶּיהָ

Other Eth. Mss . ሀሠሉ ፡ መቀዕለ ፡ ሕይወታ ፡ .

See also $1^{19,20,31}$;$3^{12,13}$;5^{19};6^{15};$9^{12,16}$;$10^{4,15,18,19,31}$;$11^{1,13}$;$12^{11,18}$;
$13^{2,13}$;14^{30};15^{29b};$16^{11,15,21}$;17^{4};18^{16};$20^{4,7}$;$21^{17,20}$;22^{20};
$23^{27,28}$;24^{20};$30^{9,11,14}$;$24^{28,30,31}$;$33,31^{2}$;$25^{1,4,14,16,28}$;
$26^{16,19,20}$;$27^{15,25}$;$29^{14,26}$.

b. In general the later manuscripts produce a text less faithful to the LXX than that of the earlier manuscripts ,because it has been expanded by editors to explicate or clarify the sense .These accretions are not found in Group A .

Some of the accretions involve whole stichoi , for instance at 1^{22},22^{20},23^{8},24^{9},$25^{6,27}$.

25^{6}.Most Eth. Mss. read እትትዐበይ ፡ ለቅድመ ፡ ንጉሥ ፡ *[a] መኢትጸደቅ ፡ ለቅድመ ፡ እግዚአብሔር [a]* ፡ ወወሰተ ፡ መካነ ፡ መንግሥት ፡ እትቁም ፡*

But a-a is omitted by Ts54 , and appeaas to be a gloss on the meaning of the two "genuine" stichoi .

25^{27}. Most Eth. Mss. read በለዐ፡መዐር፡ብዙኅ፡እስ ፡ሠናይ ⁜ አክብሮ.
ርቱዕ፡ቃለ፡ስቡሐ ⁜ᵃወሐቲተ፡ክብረ፡ክቡር ⁜ᵃ
But a-a is omitted by Abb55 and Abb149 (also BM495,Frt) ; it clearly represents MT וְנֹבֶד פִּיהָ חָכְמָה.

The accretions also involve smaller units - phrases or individual words ;-

5^{5}. ፭መካነ፡ጥጠአት: is added by all Ethiopic manuscripts except Cam,Abb55,Abb149,and Ts54 (MT,Syriac, and LXX nil) . It is an explanatory expansion derived from the sense of the verse .

14^{8}. ፋኖቶሙ: is added by all manuscripts except Cam,BM495,Abb55, Abb149, and Ts54 , in the second stichos .Although ፋኖቶሙ: occurs in all manuscripts in the first stichos ,its repetition in the second appears to be an editorial " improvement" upon LXX ἄνοια.

20^{5}. Most Eth. Mss. read ወውስተ፡ልበ፡ብእሲ ፡መምክር፡ ; but መምክር፡ is omitted by Abb35,Abb55,Abb149, and Ts54 . It has no direct antecedent in MT,Syriac, or LXX , and appears to be an editorial addition to clarify the bald LXX ἀνδρός.

22^{13}. Most Eth. Mss. read ያመክኒ፡ወይብለ፡ሶበ፡ይልእክዎ፡ሃኬይ፡
But ሶበ፡ይልእክዎ፡ is omitted by BM495,Abb55,Abb149,and Ts54 ;compare LXX προφασίζεται καὶ λέγει ὀκνηρός.
The additional phrase seems to be an editorial expansion.

25^{11}. Most Eth. Mss. read ካማሁ፡ብሂለ፡ቃል ፡በበገጹ ⁜
But በበገጹ፡ is omitted by Abb55 and Ts54 .Compare LXX οὕτως εἰπεῖν λόγον.

For further examples see 1^{32};2^{17};7^{12};$8^{9,13,24}$;9^{12a};11^{22},12^{28};13^{1}; $14^{20,32}$,16^{32};18^{22a};20^{13};$21^{21,24}$;26^{23};28^{17a};29^{18};31^{28}.

c. There are a very few instances in which Abb55 , and sometimes Ts54 ,does depend on Hebrew or Syriac ,in contradiction of the LXX ;-

6^{16a}. The whole verse is unattested in the LXX and Ts54 ; but it appears in all other Ethiopic manuscripts ,including Abb55.

12^{26}. Most Eth. Mss. ወማዕዘመሰ፡ለረሲዐን፡አኮ፡አዳም ። But Abb55 alone inserts ታስሕቶሙ፡ after ለረሲዐን፡ ,which seems to reflect Hebrew and Syriac וַיַּתְעֵם .The majority reading reflects LXX αἱ δὲ γνῶμαι τῶν ἀσεβῶν ἀνεπιείκτους Abb55 reflects a conflated reading.

13^{15}. In the LXX a third stichos , τὸ δὲ γνῶναι νόμον ἀ νοίας ἐστὶν ἀμαθῆς, is inserted between the two which correspond to MT and Syriac .This extra stichos is absent in all Ethiopic manuscripts,including Abb55 and Ts54 .

23^{16}. The first stichos represents the first of Hebrew and Syriac (the second reflecting the first of the LXX). Ts54 alone omits the first stichos ; Abb55 represents it .

26^{22}. መንፈራጕጓን፡ in all codices reflects Hebrew זְנָחֻנִי , in which there is also an approximation of sound .No manuscript reflects LXX πιθηκώπων" monkey-like fellow" .

d. For the possible evidence of Syriacisms see below , p. 54 . None of the instances cited there are to be found in any of the manuscripts of Group A .

It is easy to suppose, given the Septuagintal form of Ethiopic Proverbs , that where the content of the Ethiopic text agrees with both LXX and Hebrew, or LXX,Hebrew, and Syriac , that the Vorlage must have been the LXX . But there is no compelling logic in this argument . If we have to admit (see the evidence at c. above) that there is even a handful of details in the

manuscripts of Group A which must be derived from Hebrew , then there is no reason to deny that any number of the ambiguous (LXX or Hebrew) details may as well be taken from a Hebrew Vorlage .

Abb55 is dated " c.1500 " in the catalogue , and Ts54 " 15th (?) century " . This is significant.If these dates are correct , these two manuscripts can be placed a century or so before the next oldest manuscript (the base text , 1588-9). A century ,it may be argued, is not a long time in manuscript history , and with this I agree .Nevertheless ,when the two oldest manuscripts in a sample exhibit certain related characteristics ,the phenomenon is tentatively significant .In the case of the Ethiopic tradition , in which there is so much obscurity ,one must take the phenomenon into account,faute de mieux .The probable hypothesis ,then, is that these two manuscripts exhibit the oldest form of the Ethiopic text known to us.

If this hypothesis is correct ,certain conclusions can be drawn for the Group as a whole ;-

1. The earliest group of manuscripts available to us is significantly more Septuagintal in character than the later manuscripts.
2. Even within the earliest group , there are marked differences over readings ,which can be referred to the influences of different original texts.
3. Even the earliest group of manuscripts is not free from details which can only be assigned to the influence of a Hebrew Vorlage.
4. As no Syriac influence can be traced in this group , the earliest form of the Ethiopic text known to us is a "Mischtexte" in which Hebrew and LXX features are combined .

2. Abb35

Abb35 contains a recension of the Ethiopic text with such marked individual characteristics that it stands apart from the rest of the manuscripts of Proverbs collated. While none of the manuscripts are entirely free from Hebrew influence ,Abb35 shows this influence in a much more consistent and thorough-going form . The relationship is seen not only at the level of lexicon (where it could conceivably be the result of a revision) , but at the deeper level of structure also .This makes it unlikely that we are dealing with a case of " touching up " ;the Hebrew influence in Abb35 is fundamental.

A few instances will demonstrate the point ;-

11^{1}. Abb35 እብን ፡ ፋጽም ፡ ሥምረት ፡ (added).

MT וְאֶבֶן שְׁלֵמָה רְצוֹנוֹ

Other Eth. Mss. ወመዳልወ ፡ ጽድቅሰ ፡ ኀሩይ ፡ ሎቱ ።

LXX στάθμιον δὲ δίκαιον δεκτὸν αὐτῷ.

Syriac ܘܡܫܩܠܐ ܙܕܝܩ ܗܘ ܠܪܥܘܬܗ ܀

18^{23}. This verse is absent in the LXX and in all Ethiopic manuscripts except Abb35 ;

Abb35 በተንፍ ፡ ይትናገር ፡ ነዳይ ፡ ወግዕልሰ ፡ ያወሥኣ ፡ ጽኑዓተ ።

MT תַּחֲנוּנִים יְדַבֵּר רָשׁ וְעָנִי יַעֲנֶה עַזּוֹת.

25^{1}. Abb35 ወዝንቱ ፡ ምሰሌ ፡ ሰሎሞን ፡ ዘጸሐፉ ፡ ሰብእ ፡ ሕዝቅያስ ፡ ንጉሥ ፡ ይሁዳ ።

MT גַּם־אֵלֶּה מִשְׁלֵי שְׁלֹמֹה אֲשֶׁר הֶעְתִּיקוּ אַנְשֵׁי חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה.

Contrast the LXX and all other Eth. Mss. ἀθετοῦσι δὲ παιδεῖαι Ελλωρῶντος οἱ ἀδιάκριτοι, ὡς ἐξεγράψαντο οἱ φίλοι Εζεκιου.....

28^{20}. Abb35 ወዘይፈጥን ፡ ለበዊል ፡ አይነጽሕ ።

MT אִישׁ אֱמוּנוֹת רַב וְאָץ לְהַעֲשִׁיר לֹא יִנָּקֶה

LXX and all other Eth. Mss. ὁ δὲ κακὸς οὐκ ἀτιμώρητος ἔσται.

See also the many instances listed on p. 35.

Nevertheless, the dependence of Abb35 upon the LXX , in agreement with the other Ethiopic manuscripts , is as marked as its dependence on Hebrew . For instance ;-

24^{9}. Abb35 and all Eth. Mss. ይመውት፡አብድ፡በትጣውእ ።
LXX ἀποθνήσκει γὰρ ἄφρων ἐν ἁμαρτίαις.
MT זֹאת אִוֶּלֶת חַטָּאת .

30^{8}. Abb35 and all Eth. Mss. (with minor variations)
ሥሁፅ፡ለቲ፡ዘይትፅቀድ፡ወዘየአክል ።
LXX σύνταξον δέ μοι τὰ δέοντα καὶ τὰ αὐτάρκη.
MT הַטְרִיפֵנִי לֶחֶם חֻקִּי .

In other instances the text of Abb35 is a conflation of Hebrew and Greek elements ;-

3^{30}. Abb35 እመ፡አልቦ፡ዘይፈድየክ፡ለፅሌክ፡እኩየ ።
LXX μή τις εἰς σὲ ἐρεύξηται κακόν.
MT אִם־לֹא רָעָה חָלָה־בּוֹ
Other Eth. Mss. እመ፡አልቦ፡ዘገብረ፡ለፅሌክ፡እኩየ ።
ዘይፈድየክ፡ is clearly derived from Hebrew חָלָה , yet ለፅሌክ፡ is retained ,corresponding to LXX εἰς σέ ;the result is a lumpy and overloaded text .

19^{9}. Abb35 ወዘይሰውን፡ስዎን፡በሐሰት፡ይትሐሥል፡ግቲ ።
LXX ὃς δ' ἂν ἐκκαύσῃ κακίαν, ἀπολεῖται ὑπ' αὐτῆς.
MT וְיֹפֵחַ כְּזָבִים יְאַבֵּד (Syriac is different).
በሐሰት፡ corresponds to MT כְּזָבִים ,while ግቲ፡represents LXX ὑπ' αὐτῆς.

In other instances Abb35 contains a text independent of MT,Syriac, and the LXX ,which probably reflects editorial activity peculiar to its own tradition ;-

9^{13}. Abb35 ወለሠሉ፡ዘየአምሬ፡ ምንት , ምንት፡ probably being derived from a misunderstanding or misreading of ምንትኒ ፡.

12^{9}. Abb35 ወያስተፈአም፡ወየጎዎኣ፡ኅብስተ , being a conflation of ወያስተፈአም፡ and ወየጎዎኣ፡,both of which are represented in different Ethiopic manuscripts.

It is also worth noting the quite frequent agreement between Abb35 and manuscripts of Group A ,in contrast to both groups of newer manuscripts.

Certain tentative conclusions can be drawn from this evidence ;-

1. Abb35 represents a mixed text ,which is demonstrably dependent on both Hebrew and LXX sources.
2. Its distinctive character , vis-à-vis the rest of the Ethiopic tradition , is a matter of degree rather than a matter of kind , inasmuch as there is no manuscript in this sample which does not show affinity to both Hebrew and the LXX .
3. The closest relationship of Abb35 to other Ethiopic manuscripts is to Group A .

The date and authorship of this recension cannot be determined exactly .The manuscript itself is dated c.1700 ,which provides a terminus post quem for the recension.Its affinity with Group A can only suggest, but not prove, a date of origin when the later traditions were not yet in existence ;although the recension could have been produced under the influence of an archaising tendency.

The author of the recension must have had access to a knowledge of Hebrew ,either directly or through an intermediary

person or language. But to postulate knowledge of Biblical Hebrew in mediaeval Ethiopia raises as many problems as it solves .However , it is equally difficult to postulate the survival of such knowledge in the Ethiopic textual tradition , in the face of Septuagintal tendencies, right from Aksumite times . But at what other time could one suppose such knowledge to have been current in Ethiopia ?

But the knowledge of Hebrew need not have been widespread - and certainly it was not very profound, to judge by results. There is mention in marginal notes on a manuscript of Job (Zotenberg 7 = Éth. 11) in Paris of a certain Mercurius (Marqoryos), who knew Hebrew[1] .We hear also of "Jacob the Israelite " , who apparently translated from Hebrew into Ge'ez (see above, p. 14). But definite conclusions about the date and authorship of this recension contained in Abb35 must await a more intensive study of the rest of the Old Testament text.

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1. Ullendorff, "Ethiopia and the Bible" ,p.42.

3. Group B & Group C.

Although the lines of division between these two groups are not hard and fast , there is a very significant number of instances throughout Proverbs in which the manuscripts belonging to one group differ substantially from those in Group C .

A sample from Chs. 16-18 will illustrate the type of difference between them .

16^{13} Gp. B ከናፍሊ: ጸድቅ: and ያፈቅር: እግዚአብሔር:.
Gp. C ከናፍሊ: ጽድቅ: and ያፈቅር: .
እግዚአብሔር: is an addition peculiar to Ethiopic.

16^{15} Gp. B ብርሃነ: ሕይወት: ገጸ: ንጉሥ :
Gp. C ብርሃነ: ፀሐይ: ወልደ :ንጉሥ :
While ፀሐይ: is an addition peculiar to Ethiopic , ገጸ: ንጉሥ: represents MT נְשִׂיא־עֹז , and Gp. C reflects LXX υἱὸς βασιλέως.

16^{28} Gp. B መንጕራጕር: ብእሲ: ይፅልፍ: እዕርክተ:
Gp. C መሳቀተ: ሀብል: ታውዕዮሙ: ለእኩያን: ወንሴለ: እዕርክት:
Compare Gp.B with MT אִישׁ תַּהְפֻּכוֹת יְנַגֵּן דָּבָר.
and Gp. C with LXX καὶ λοιμοτὴρ ἀδίκου πυρσεύει κακοῖς καὶ διαχωρίζει φίλους.

17^{14}. Gp. B ወሙዕንና: ለንዴት: ግዕስ: ወግዕዝ:
Gp. C ሥለጠነ: ነገር: ይሁብ: ቀዳሚ : ጽድቅ:.
Here Gp. B represent the second stichos of the LXX ; Gp. C represents the first stichos , but some codices use it as the first stichos of Ethiopic, and some as second.

17^{28}. Gp. B እብድ: ለእመ: እርመመ: ኮበጸ: ይትሐሰብ: ለቶ:
Gp. C እብድ: ለእመ: ተስእለ: ኅበብ: ይከውና:.
With Gp. B compare MT גַּם אֱוִיל סָתַם חָכָם שׁוֹמֵעַ
and with Gp. C compare LXX ἄνοητῷ ἐπερωτηθέντι σοφίαν σοφία λογισθήσεται.

18^{3}. Gp. B ሶበ፡ይመጽኦ፡ሊሲፅ፡ይመጽኦ፡ምሳሌሁ፡ትሣር፡

Gp. C ሶበ፡ይመጽኦ፡ሊሲፅ፡ውስተ፡ዕመቀ፡ኣኩያት፡ይትሐየይ፡

With Gp. B compare MT וְנִבְזֶה־לּוֹ אֵין עֹשְׂרוֹ׃

With Gp. C compare LXX ὅταν ἔλθῃ ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ.

18^{8} Gp. B ነገረ፡መጓጉራጕሉን፡ኣለ፡ይትበአሱ፡ውኣቶሙ፡ይወርዱ፡ውስተ፡መዛግብተ፡ከርሶ

Gp. C ሐኳይያን፡ያበዝጉ፡ፍርሃተ፡ወመንፈሰ፡ሰብኣ፡ጽኑሳን፡ይርሳቡ።

Gp. B renders (though not exactly) MT

דִּבְרֵי נִרְגָּן כְּמִתְלַהֲמִים וְהֵם יֵרְדוּ חַדְרֵי־בָטֶן׃

Gp. C translates ὀνυχρὸς καταβάλλει φόβος, ψυχαὶ δὲ ἀνδρομύνων πεινάσουσιν.

18^{9} Gp. B ዘይትሀከይ፡ሰመልኣኪቱ፡

Gp. C ዘኣይፅውስ፡ርኣሱ፡በምግበሪሁ፡

With Gp. B compare MT גַּם מִתְרַפֶּה בִּמְלַאכְתּוֹ

With Gp. C compare LXX ὁ μὴ ἰώμενος ἑαυτὸν ἐν τοῖς ἔργοις αὐτοῦ.

18^{17} Gp. B ጻድቅ፡ኣምቅድመ፡ቅስቱ፡ያመጽእ፡ቢጸ፡ወየሐትኖ።

Gp. C መስተቀድየ፡ርኣሱ፡በቅድመ፡ነገር፡ወዘኣምጽኦ፡ዕድው፡ይዘለፍ።

With Gp. B compare MT צַדִּיק הָרִאשׁוֹן בְּרִיבוֹ יָבֹא־רֵעֵהוּ וַחֲקָרוֹ׃

With Gp. C compare LXX δίκαιος ἑαυτοῦ κατήγορος ἐν πρωτολογίᾳ· ὡς δ'ἂν ἐπιβάλῃ ὁ ἀντίδικος, ἐλέγχεται.

This sample shows the significantly higher dependence of Group B upon Semitic sources than of Group C[1] . But it is noticeable that the Semitic influence is incomplete . For instance , in 16^{28}, where

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1. See also $1^{17,25}$;$2^{1,7,12,17,19}$;$3^{5,9,12,15,18,23}$;$4^{5,6,13,14,21}$;
$5^{5,9,18}$;6^{2};$8^{2,5,26,31,32}$;$10^{4,5,6,}$;$11^{5,12,13,15,21,25,26,27,30,31}$;
12^{12};$13^{2,11,13}$;$14^{7,23,24,30}$;15^{15};$16^{15,28}$;$17^{14,28}$;$18^{3,8,9,17}$;
$19^{6,14,15,29}$;$20^{12,29}$; $21^{17,20,30}$ (over)

the two groups agree to differ in the second stichos , they both represent the LXX in the first stichos ;

LXX ἀνὴρ σκολιὸς διαπέμπεται κακά.

All Eth. Mss. ብእሲ ፡ ጠዋይ ፡ ይልእክ ፡ እከየ ፡

MT אִישׁ תַּהְפֻּכוֹת יְשַׁלַּח רָדוֹן

Similarly, at 19[15], the two groups reflect MT and LXX respectively in the first stichos , but unanimously reflect the LXX in the second ;-

LXX ψυχὴ δὲ ἀεργοῦ πεινάσει.

All Eth. Mss. ወነፍስ ፡ ዘኢይትቀነይ ፡ ይርኀብ ።

MT וְנֶפֶשׁ רְמִיָּה תְּרָעֵב

Similar phenomena are found throughout Proverbs .

Yet at the same time it must be noticed that Group C and Group A (the most Septuagintal of the Groups) are by no means identical . In fact the three Groups could be arranged in terms of distance from the LXX in the order A,C,B . The nature of this distance in Group C is often a matter of additions to the text not found in the LXX (or the MT or Syriac, for that matter) .For instance, at 25[16] , Group A and Abb35 are the only manuscripts to omit ወልደ፡, which is an addition peculiar to the other Ethiopic manuscripts . A similar omission of ወልደ፡ occurs at 26[4]. We may conclude therefore that Group C has undergone an editorial process of smoothing and "improvement" ,which was based upon the demands of intelligibility in Ethiopic , and not upon the LXX text itself.

The historical relationship between Group B and Group C is much harder to determine . The date of the manuscripts in the two groups affords little clue ;those which have been collated range from the sixteenth to the nineteenth centuries in both cases .The processes which

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(contd.) 22[3,14];23[5];24[7,9,13];30[13];24[31];25[2];26[26];27[9,12,14,23,25];28[2,16];
29[13,18];31[25].

formed the two groups may have been quite independent ;on the other hand ,the groups, for all their differences , still show a pervasise affinity to one another.The only phenomenon which may assist in the definition of the relationship is the Semitising tendency in Group B , which is at once more thorough-going than in Group C, and yet incomplete. Whether Group B's text is regarded as a basically Semitic-based text which has been partially revised according to the LXX , or as a basically LXX-based text which has been partly revised according to a Semitic version ,the difficulty still remains of a thoroughly mixed text which , with great frequency, takes one half of a verse from the LXX, and the other half from a Semitic source.

Group C can be most satisfactorily explained as an " improved" form of the Group A text , in which lacunae have been filled ,deficiencies made good by explication , ans so on . But the historical relationship between Group B and Group C , if any , must await the results of further investigation and analysis of other books of the Old Testament .

12. ETHIOPIC AND THE GREEK VERSIONS

The evidence for the relationship between Ethiopic Proverbs and the Septuagint is based on Rahlfs' Septuagint edition[1], with occasional reference to the Holmes-Parsons edition[2], and Swete's introduction.[3] I have also used Field's Hexapla[4] for evidence related to the versions of Aquila, Symmachus, and Theodotion.

The greatest hindrance to the investigation of the Ethiopic-Greek connection is the lack of a thorough critical study of the Septuagint evidence which relates to Proverbs .The Brooke-McLean edition[5] never reached Proverbs , and we are still awaiting the long-expected publication of the Gottingen edition.Evidence from minuscules can still only be readily found in Holmes-Parsons which,although a worthy and pioneering work,takes no account of the increase in our knowledge of the Greek manuscripts over the last one hundred and fifty years . Rahlfs, on his own admission[6], based his edition largely on the evidence of the uncial codices Alexandrinus,Sinaiticus, and Vaticanus ; it is therefore to these manuscripts that we must turn to assess the relationship of the Septuagint to the Ethiopic text.

It is clear from every page of Proverbs that where the Ethiopic text follows Greek , it follows the main stream of the Septuagint tradition . This does not need to be demonstrated . On the other hand ,no clear

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1. Rahlfs , A . ; Septuaginta,Stuttgart 1935 ; 8th. edn., no date .
2. Vet. Test. Graecum ... ed. a R.Holmes ,cont.J.Parsons ;Oxford,1798-1827.
3. Swete,H.B. ;An Introdn. to the O.T. in Greek ;Cambridge,1902.
4. Field, F. ;Hexaplorum .....Fragmenta ; Oxford,1875.
5. Brooke,A.E. & McLean,N.;The O.T. in Greek ; Cambridge,1906-40.
6. Op. cit.,introduction,p.xxxii .

affinity between Ethiopic and any one of the three great uncial codices can be established .Any such relationship might be expected to appear most visibly in the Group A manuscripts , inasmuch as they are the manuscripts least affected by the Semitising tendencies in the Ethiopic tradition, and by the developments within Ethiopic itself. Yet no definite picture emerges even here ; for instance, at 1^{16} Abb55,Abb149, and Ts54 follow Vat. and Sin. in omitting the whole verse ,whereas at 31^{12} they all follow Alex. (and MT and Syriac) in using the phrase " good and not evil " where the majority of LXX witnesses has only ἀγαθόν. At 16^{32} Ethiopic unanimously follows Alex. and a correction to Sin. in inserting a stichos derived from 24^{5}; but at 17^{4} the codices all add $v.17^{6a}$,which is a peculiarity of Alex. alone. The evidence throughout Proverbs is equally inconclusive ;perhaps this should not surprise us , as it is an easy but entirely false assumption that the three great uncial codices should have had any influence at all upon subsequent Old Testament versions which we know .

In his Daniel edition[1] Löfgren established a positive connection between four minuscule manuscripts (26,89,130,and 230) and the Ethiopic text , and particularly 130[2] . But of these four only 130 contains a text of Proverbs , I have not considered a thorough investigation of the evidence of the minuscules necessary for this work ,partly because of the inaccessibility of much of the material .An enquiry into the text of 130 alone would only lead to very partial conclusions .Even if a relationship could be proved between the Ethiopic text and one of the minuscules or groups of minuscules,the identification of the Ethiopic text with a particular

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1. Löfgren, O. ; Daniel ; Paris, 1927 .
2. For details see Swete,Introdn., p.151 & 159 , and the note there on the confusion between Holmes-Parsons Nos. 130 & 131.

strand of the Septuagint tradition would still be tentative ; for the labelling of the minuscules as Lucianic,Hesychian, or anything else , is still far from certain. An investigation of the relationship between Ethiopic and the Greek minuscules will be desirable when the evidence from those manuscripts is to hand, and when their provenance and affinity have been clearly defined .

Relationship between Ethiopic and the versions of Aquila, Symmachus, and Theodotion in details of vocabulary cannot be demonstrated (for possible connections in layout and lacunae see above, p. 21-2) . The case is different from that of the Book of Daniel . For Daniel,Theodotion's text has accepted as canonical for the Greek version ; so it would be surprising if the Ethiopic text of Daniel did not show the influence of Theodotion - as Löfgren points out[1]. But there is no Theodotionic presence to be expected in Proverbs.

The omission of whole verses or phrases is much easier to identify than the products of different Greek renderings of individual words (further complicated by their rendering into Syriac). But in this area too I find no definite evidence of any influence from Aquila, Symmachus, or Theodotion . In all the instances listed below as Ethiopic peculiarities none can be positively identified with readings in the three minor versions.For instance , at 28^{10} , where **ΦΩϬ7:** is read by many Ethiopic manuscripts against the unanimous witness of MT, Syriac, and LXX **εὐθεῖς** ,one might look to Aquila,Symmachus, or Theodotion for the origin of the reading ; but the result is negative.

I conclude therefore that no relationship between Ethiopic Proverbs and Aquila,Symmachus, and Theodotion can be demonstrated .The relation between Ethiopic Daniel and Theodotion is peculiar to Daniel and not to Ethiopic,and therefore has no bearing on the rest of the Old Testament text.

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1. Op. cit., p. 89.

13. ETHIOPIC AND SYRIAC

The Syriac text of Proverbs has been collated with the Ethiopic[1]. Where MT or LXX have already been mentioned, the words " and Syriac " imply that the Syriac version is basically the same as them, though not necessarily indentical in every details. Where Syriac diverges from the MT, LXX, and Ethiopic tradition , reference to it is omitted, as we are not concerned here with the idiosyncrasies of the Syriac text per se, but only with the peculiarities which impinge upon the Ethiopic text .

There is no evidence that any of the traditions within the Ethiopic version consistently follows Syriac . The Syriac text of Proverbs contains numerous examples of its own peculiarities in almost every chapter ; yet these are consistently un-represented in Ethiopic. In view of this , there is little reason for ascribing directly to a Syriac origin the innumerable instances in which it can be demonstrated that Ethiopic follows " LXX and Syriac" or "Hebrew and Syriac " . As the Ethiopic text definitely does reproduce the unique idiosyncrasies of the LXX and Hebrew , it is a reasonable inference that it is the LXX or Hebrew which have exercised influence on Ethiopic where the witness of Hebrew and Syriac or Septuagint and Syriac coincides.

However, there is a sporadic connection between Ethiopic and Syriac; this connection usually involves a very few of the Ethiopic codices only . I find no instance of a detail unique to the Syriac text which is represented unanimously by the whole corpus of Ethiopic manuscripts. The instances of possible sporadic connection are ;-

2[1]. BM495 ወለ-ከ: ;Syriac ; MT ; LXX ; Eth. Mss. ለዕሌከ: . But BM495 could represent an anticipation

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1. The O.T. in Syriac ;Trinitarian Bib. Soc., London. Reprinted 1954.

of παρδίαν in the following verse .

3^{35}. Bod አብጽሖ: ; Syriac ;MT,LXX,other Eth. Mss. ኀደሩ.

8^{22}. Majority of Eth. Mss. (but not Group A) ኵሉ: for Syriac ; MT,LXX nil .This could be a coincidental completion of the sense in Ethiopic and Syriac.

11^{21}. Base text and Group B add ፈጠጠአት: ; Syriac ; MT,LXX nil . This is a natural completion of the sense .

14^{25}. BM495 and Abb35 repeat ስምዓ: at the beginning of the second stichos. MT,LXX nil . This could be an accidental repetition from the first stichos .

15^{22}. All the manuscripts except the base text and Group B ኢለ: ይከብካ: ምሳባሊ: ;Syriac LXX οἱ μὴ τιμῶντες συνέδριον (MT different) . But the omission of negatives in Ethiopic is not infrequent ,especially with verbs beginning ይ... .

15^{30}. Base text and Group B ሕለና: ; Syriac ; LXX,MT and other Eth. Mss. ዜና: ,at the beginning of the second stichos . But the first stichos ends with ፅበ: , and may have contaminated the second .

16^{5}. Bln1 adds ፈጠጠአት: ; Syriac ; MT,LXX nil . But the phrase occurs in MT and Syriac also at the end of v.6 , and this could account for its erroneous insertion by one manuscript in v.5.

17^{24}. Base text and Group B add ይነጽር: ; Syriac ; MT and LXX nil .This could reflect a connection between Ethiopic and Syriac .But the phrase without a verb may have seemed incomplete to both Ethiopic and Syriac translators ,who coincidentally completed it in the same way .

18^{8}. Bod,Bln1,BM16186,BM16189 ለሞት: ;Syriac ﻣﻮﺕ ;MT מָוֶת ; LXX different . But both Ethiopic and Syriac could represent the adoption of a more familiar phrase " depths of Hell " than the MT חַרְרֵי־בֶטַן .
A similar variant occurs at 26^{22} in Bod,Bln1,BM16186 (ለሞት: for Syriac ﻣﻮﺕ,MT מָוֶת)

21^{9},21^{19}. Bod,Gri3 . ኔምነቢር: ምስለ: ክንፊት: Syriac ﻛﻨﻔﻴﻪ ﻡ ﻟﻄﻴﻄﺮﻭﻡ ; MT כְּנַף ; LXX ὑπὲρ μετὰ μυκτῆρός . But with the occurrence of ነቢር: in the first stichos , the Ethiopic in both cases could be simply a natural completion of the sense.

22^{23}. Base text and Group B ወይትቤቀል:ሎቱ: closer perhaps to Syriac ﻳﻨﺘﻘﻢ ﻟﻪ than to MT יִגְאָל (LXX ἐκδικήσῃ).

30^{14}. Six Mss. ነዲያን: ምድር: ;Syriac ﻟﻠﻤﺴﺎﻛﻴﻦ ﻭﺍﻟﻔﻘﺮﺍﺀ MT,LXX τοὺς ταπεινοὺς ἀπὸ τῆς γῆς .But the difference is so slight that it could be accidental .

26^{23}. Majority of Eth. Mss. add ከማሁ:in the second stichos ; Syriac ﻫﻜﺬﺍ ; MT,LXX nil . But this could be a natural completion of the second half of the comparison.

27^{11}. BM495 እምኔየ: ;Syriac ﻣﻨﻲ ; other Eth. Mss.,LXX ἀπὸ ἐμοῦ ; MT nil . But this could be an accidental alteration produced by ለብየ: in the first stichos .

28^{26}. Base text and Group B በንጹሕ: ; Syriac ﺑﺎﻟﻄﻬﺎﺭﺓ ; MT,LXX and other Eth. Mss. ፍጹመ . But the phrase " walk in innocency " is common , and this may have been a coincidental alteration in both Ethiopic and Syriac .

29^{18}. Nine Mss. ይበዝኁ: ኀጥኣን: ;Syriac ﻳﻜﺜﺮ ﺍﻟﺨﻄﺎﺓ ; MT רַבִּים עֲוֹנֹתָיו (LXX different) . But the position of the phrase in Syriac is different , and the phrase in Ethiopic could have been derived from v.16.

29[21]. BM495 ይሔይሉ ; Syriac ܫܠܝ " be content " ;
Other Eth. Mss. የሐዝን ; LXX ἀνωφθήσεται ;
MT יְהֹוָה מָנוֹן . But the correspondence of meaning is not exact ; note that in vv. 22 and 27 of the same chapter BM495 has unique readings which are quite independent of Syriac.

The following facts emerge from these examples ;-

1. The Syriacisms are extremely few , and even those which may be genuine generally admit of more than one explanation . Many can be explained as explications of what is implicit in the MT and LXX ; it is not impossible that translators into Ethiopic and Syriac reached similar solutions to identical problems .
2. The Syriacisms are more in evidence in BM495 than in any other codex .
3. No Syriacism is represented in manuscripts of Group A .

It is therefore most unlikely that the Syriac influence is deeply embedded in the Ethiopic textual tradition. This conclusion rests partly on the paucity of the examples that are to be found , and also on the fact that the oldest group of manuscripts is quite free from Syriacisms .
The conclusion is that evidence of a very light revision or " touching up " may be found in Proverbs . But much more evidence is required from the rest of the Old Testament before we can make positive statements about its nature,date, and authorship .

14. SEMITISMS IN ETHIOPIC

a). Incidence.
b). Origins.

It has long been recognised that the Ethiopic text of the Old Testament, despite its Septuagintal base and overall character , contains many reflections of some Semitic version or versions . I choose the term " Semitic " for a start deliberately , because Hebrew,Syriac, and Arabic, and various combinations of these versions, have all been advocated as the Vorlage of the Semitic phenomena in the Ethiopic text.

In this section I am omitting the peculiarities of Abb35 , which have already been discussed, and which appear for the most part to be an isolated group of phenomena (see above , p.43) .

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a) . Incidence.

Upon investigation ,various points emerge from the evidence of Proverbs which will help to clarify the issue ;-

1. There are a considerable number of Semitisms which can only be related to Hebrew , as they occur in verses in which Syriac follows the LXX ,or is independent of Hebrew in its details ;-

3^{15}. Eth. Group B ወሠሉ ፡ መፍቀድከ ፡ ;MT חַיַּיִם-אֹרֶךְ
LXX τῶν τίμιον ;Syriac ܝܩܪܐ
Eth. Groups A & C ወሠሉ ፡ ክብር ፡ ።

7^{6} Six Eth. Mss. ቤትየ ፡ ; MT בֵּיתִי
LXX,Syriac, and all other Eth. Mss. ἐκ τοῦ οἴκου αὐτῆς.

11^{15}. Eth. Group B ነኪር ፡ ብእሲ ; MT זָר.
LXX,Syriac, and Eth. Groups A & C . ἀλλοτρίῳ.

See also 1^{20};3^{9};4^{14};5^{19};8^{31};$11^{26,30,31}$;$12^{12,26}$;14^{7};15^{10};16^{23};18^{9};19^{6}; 19^{14};24^{33};30^{15};27^{14}.

These examples do not exhaust the whole stock of detectable Hebraisms . In fact, the Hebrew dependence, whatever its origin , is pervasive throughout Proverbs ,especially when one takes into account the " neutral " instances - those in which the Ethiopic text could be derived with equal plausibility from Hebrew,Greek, or Syriac .

2. There are few if any Semitisms in the Ethiopic text which can indubitably be referred to Syriac alone (see Sect. 13 passim) , and not to Hebrew or Hebrew/Syriac . There is no unambiguous case in which an Ethiopic reading must be derived from Syriac ; the whole weight of evidence in fact inclines to the other side, namely that the influence of Syriac on the Ethiopic text is virtually invisible .

3. In the survey of manuscripts collated (see Section 11^3 above in particular),two groups of manuscripts (B and C) were identified , and the most significant difference between them was found to be the degree of dependence upon Semitic sources which they showed - the dependence being far greater in Group B than in Group C . In fact there is only one verse in which Group C appears to provide a reading based on Hebrew or Syriac where Group B does not ;-

6^9. Group C እምንዋምከ: ; MT,Syriac מִבִּטְנֵךְ
LXX and other Eth. Mss. ἐξ ὕπνου.
This is a very weak case, as the personal suffix could easily have been engendered by the second person singular verb ትነቅህ: within Ethiopic . It is therefore of little significance.

There are ,however, roughly twice as many verses in Group B as in Group C which show clear proof of dependence upon Hebrew[1]; we may now say "Hebrew", because the lack of connection with Syriac has been demonstrated ;however ,to say " Masoretic Text" prejudges an important issue , namely the date at which this Hebrew influence was exerted upon the Ethiopic text.

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1. See the selected list of verses above p.48

4. The instances of Hebraisms in Group A is rare . Only two verses afford examples of unanimous congruence between Ethiopic and Hebrew, and not with the LXX ;-

13^{15}. The LXX adds a middle stichos , which is not represented in MT, Syriac, or any of the Ethiopic codices .

(See the further examples already cited on p. 41 above) .

But despite their rarity, these examples of Hebraisms even within the oldest tradition of the Ethiopic text must be taken into account in any reconstruction of the recension history of the text.

5. The nature of the Hebraisms is often quite remarkable . There are of course many which simply represent a valid translation of the Hebrew into Ethiopic ,instead of the LXX ; but there are some which correspond to the actual forms of the Hebrew text in a most striking manner - a phenomenon which is only possible between two related languages, such as Ethiopic and Hebrew ;-

5^{19}. Groups B,C,and Abb35 ያለውየኩ: ; MT חִוְּרֵי׃
LXX ὁμιλείτω σοι (compare Abb55,Ts54 ይትናገሩኩ:)

8^{2}. Group B ማኅከለ: ቤታ: ; MT בֵּית זְתֵי בוֹת.
LXX and other Eth. Mss. ἀνὰ μέσον δὲ τῶν τριβων.
Note the correspondence of the forms ቤታ:/ בֵּית ,without a similar correspondence in sense.

10^{4}. Group B ወርእሰ: ምግባር: ; MT הָשְׁעִ֥ ושֹׁחֵֽד.
LXX and other Eth. Mss. χεῖρες δὲ ἀνδρείων πλουτίζουσιν.
Note again the correspondence of forms ርእሰ: / ושֹׁחֵֽד ,
without a correspondence of meaning.

28^{11}. Base text only ያስተሐቅር: ; MT יְחֲקָרֶ֣נּוּ
LXX and other Eth. Mss. καταγνώσεται αὐτοῦ. The last example is

of the greatest interest ,partly because of the close correspondence of form which does not produce a close correspondence of meaning ; if indubitable proof was still needed that the Ethiopic text in part bears a direct relationship to a Hebrew text ,this reading would provide it .

But the interest also lies in the fact that the base text is the only Ethiopic codex which provides this reading. The significance of such a unique reading will be considered below.

6. It has already been mentioned (see above , p. 42) that there is no good reason for restricting Hebrew influence upon the Ethiopic text to those verses where Hebrew can alone be the source of the Ethiopic readings. We cannot rule out the possibility that many of the " neutral " readings in Ethiopic (which could equally well be derived from Hebrew,Syriac, or the LXX) did in fact originate in a Hebrew Vorlage.Such "neutral" verses form a very large portion of the entire Ethiopic text.

7. The incidence of Semitisms results in frequent doublets, particularly in Group B ;the Hebrew - based version and the LXX-based version tend to coexist side by side more often than in Group C , in which the Hebrew-based version has been omitted (or not inserted) beside the other .No precise pattern however emerges ; the Semitic version occurs now before,now after ,the LXX-based one, sometimes even misplaced by a verse or two .There is no clear editorial purpose to be discerned in this.

b. Origins

The existence of these Semitic features in the Ethiopic text inevitably raises questions about their origins ,which in turn lead on to questions of date and authorship. The most important question is whether the Semitisms form an original part of the Ethiopic translation,or whether they can be relegated to a later editorial recension of the text.

1. There is no reason to suppose that the Semitisms must all be assigned to one period or one pen.While entities should not be multiplied more than necessary ,there is nothing against the theory that Semitic influences were at work in Ethiopic ,both at the time of the original translation, and also in subsequent editorial activity. Therefore the question just posed may be unreal in this form .

2. There is no distinct pattern to be observed in the occurrence of the Semitisms .One might, for instance, expect that the translator relied upon the LXX as his base , but turned to Hebrew whenever he was faced with a difficulty in the LXX ; this at any rate is not the case, as Semitisms occur in verses in which neither Hebrew ,Syriac, nor Greek texts offer any problem .

3. There is no concrete evidence in Proverbs for the assumption often made that the translator must have worked from one version only . People such as the monks of the Syrian church ,who may have been associated with the original task of translation , are likely to have been acquainted with at least Greek and Syriac texts, and perhaps others as well .

4. While exact statistics are meaningless in this instance , the Ethiopic text of Proverbs seems to me to be predominantly Septuagintal in its present form . This is undoubtedly true of the arrangement of the chapters and verses ;other features which support

this view include the transcription of names (25[1]) in their Greek form , and the numerous calques which can only be derived from Greek - e.g. ጎለ፡ ጎምደር፡ for ሥን-ሥናናይስ ;MT בְּנֵי־יָקָן .

5. It is clear that Abb55 and Ts54 are less "Semitic" in character than the other codices.While dating of codices is a difficult task, and while the difference in date between these two codices and the newer ones is not great , the fact that the <u>two</u> oldest codices show a markedly less Semitic tendency in their text must be taken into account . It suggests that Semitising tendencies were at work at least during the century following the production of these manuscripts (and perhaps at other times) . But it would be rash on this evidence alone to decide whether these tendencies were newly created at that time ,or whether there was a re-assertion or a rediscovery of a tradition based on Semitic originals from a much earlier period . "Much" earlier it must be, because the only period before the 14th and 15th centuries at which reasonable knowledge of Hebrew and Syriac is likely to have existed in Ethiopia is the Aksumite period . It is unlikely, but not impossible,that such traditions in the Ethiopic text could have lain dormant for nearly a millennium. In any case, we must still reckon with the much rarer Semitisms which do undoubtedly occur in Abb55 and Ts54 .Yet it appears that editorial attention under Semitic influence to those two manuscripts was directed more towards the patching of lacunae than to detailed comparison of the minutiae of the Ethiopic text with that of a Semitic version .

6. The only two periods at which knowledge of Hebrew could have been brought to bear on the Ethiopic text (and even then there are considerable difficulties) are the Aksumite and the mediaeval periods. Between these two eras the Hebrew text underwent an important process of standardisation at the hands of the Masoretes . Theoretically, if we could establish a non-Masoretic affinity in the Ethiopic Hebraisms, such a conclusion could point to certain conclusions about the dating

of Hebrew influences upon Ethiopic.

Unfortunately this is easier said than done . First ,the very nature of the translation process implies a certain lack of precise equivalence between the original text and the translation, so that one cannot press dissimilarities between the two too far . Second, where there is lack of congruence, between a predominantly Hebrew-based phrase or verse in Ethiopic and the MT which suggests a reading in Hebrew different from the MT ,we must still ask whether the surmised different reading in Hebrew actually appeared before the eyes of the translator , or whether he himself unconsciously or consciously reinterpreted the MT which we also possess .

For instance ;-

12[18]. Several Eth. Mss. ዘተነደፈ : LXX οἱ ἰώμενοι , but MT הַיֹּרֶה . One could attribute ዘተነደፈ: to a passive form of the MT , with a change of the Masoretic vowelling . But this is no sound reason for supposing that the MT , or the Hebrew pre-Masoretic text , contained a passive . It is just as likely that the difficult text in the MT prompted the Ethiopic translator to use his own initiative to achieve intelligibility .

14[14]. Abb35 ወአምጣነ: ; MT וּמִמְּעַל . LXX and all other Eth. Mss. ἀπὸ δὲ τῶν διανοημάτων αὐτῶν. Did Abb35 actually read וּמִמַּעֲלָיו ? Or was it the conjecture of the Ethiopic translator, when faced with the meaningless וּמִמְּעָלָיו ? This is no sound evidence for supposing a connection of Ethiopic with a non-Masoretic Hebrew text.

28[17]. Many Eth. Mss. ዓመፃ: ; MT עָשִׁיר , but LXX ἄνομα τὸν ἐν αὐτῷ .

ዓመፃ: suggests עֹשֶׁק ," oppressing, oppressive,violent ". But this evidence alone ,especially in the face of LXX τὸν ἐν

ወሰበ is insufficient to support the contention that the Hebrew text in front of the Ethiopic translator was vowelled differently from the MT .It is as likely that the translator, faced with an unfamiliar phrase עָשִׁיר בְּרֹם־נָפֶשׁ and without direct correspondence in the LXX to help him) translated with more of a view to intelligibility than to accuracy .

In these and similar instances in Proverbs there is always a choice of explanations .Much more evidence is needed from the rest of the Old Testament before we can assert anything about the precise nature of the Hebrew text from which the Ethiopic translator worked .In the face of this difficulty the Hebrew text can provide us with no evidence for the moment to throw light upon the date or dates at which it came into contact with Ethiopic .

7. The evidence for development of fresh Semitisms in the Ethiopic text in the mediaeval era is a matter of probability rather than of certainty.Attention has already been drawn (p. 60) to 28[11] ,where one Ethiopic codex alone provides a reading which can only be derived from Hebrew. An explanation based on the reassertion of old traditions is less satisfactory (though not impossible) than one which assumes creative innovation based on a Hebrew original at some time close to the copying of the manuscript in question .

But there is also the phenomenon if the text of Abb35. In view of the dearth of knowledge of Hebrew and Syriac in Ethiopia at the time of the copying or recension of Abb35 ,the temptation is to put back the time of the creation of that text to the only period (namely Aksumite) when such knowledge is assumed to have existed in Ethiopia. But the possibility of exceptions and freaks can never be wholly excluded , and in this case we may be dealing with just such a freak .

Moreover,even if the original text now contained in Abb35 dates from early times ,one might argue that it would require someone confident in his own knowledge of the Hebrew text to deliberately adopt such an old Semitic-based text in the face of a tradition of a distinctly different character ; so the problem of knowledge of Hebrew in mediaeval Ethiopia would remain.

8.The possibility exists that knowledge of the Hebrew text was gained not directly, but through the version of Saadya Ga'on [1] . But after comparing the Ethiopic text of Proverbs with that of Saadya , I can find no trace at all of influence from Saaya upon Ethiopic .Even if it could be proved that Saadya's translation had been used , it would create as many problems as it would solve.

9. Conclusions must , in the nature of the circumstances,be tentative ; much more evidence is needed from the rest of the Ethiopic Old Testament before definite pronouncements can be made on the origin of the Semitic elements in the Ethiopic text. But the evidence of Proverbs alone suggests, that the Semitisms are deep-rooted , and not the result of superficial editorial activity .They probably date from more than one period, and therefore from more than one hand .

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1. Ullendorff , op. cit. p.47-9.

15. ETHIOPIC FEATURES

Apart from details which the Ethiopic text may derive from the Hebrew,Syriac,or Greek texts (among which I include novel combinations of items from these different texts),there is a good number of peculiarities which appear to be deliberate innovations on the part of Ethiopic translators or revisers . In fact one can legitimately talk of an " Ethiopic tradition " which is distinct from any other .

What constitutes a " substantial innovation " in sense or grammar is a matter of subjective opinion , so that the number of such instances cannot be exactly quantified . But I exclude innovations which might be referred to a different reading of an original text (see below, p.77), and also the additions of a stylistic character (such as ወእተ፡, ይእተ፡) which add little or nothing to the sense.

The remaining additions fall into two categories ;-

1. Those found in all manuscripts.
2. Those found only in certain groups of manuscripts.

1. The following particulars are worth noting ;-

1^{22}. The three stichoi are expanded into four in Ethiopic.
2^{11}. ጥበብ፡ is made the subject of the stichos (not βουλή).
8^{13}. ጸላእኩ፡ is repeated in the third stichos.
8^{27}. ሀሎኩ፡ for συμπαρήμην αὐτῷ.
10^{4a}. ወእብደ፡ሰዕኩ፡ይሬኩ፡ርእኩ፡ for τῷ δὲ ἀφρονι διακόνῳ χρήσεται.
11^{4a}. ገቢአ፡ added to make sense of πρόχειρος, wrongly taken as two words , πρὸ χειρός.
11^{19}. ወልደ፡ for διωγμός ;substitution of an easier reading.

12^{28}. ይወርዱ: (var. ይሔልዉ:) added to complete the sense .

14^{5}. ነፋስ: for ψεύδῃ (all except Abb35) ; simplification of a difficult phrase.

15^{13}. ይቦርህ: (var. ትቦርህ:) for ἔβυθι , θάλλει ; alteration of the metaphor ,perhaps to one already familiar in Ethiopic .

17^{14}. ምሥጢና: for προηγεῖται ,which should mean " lead to " here.

18^{2}. ወገሕቱ:ይመልኩ:ጸበደ: for μᾶλλον μὲν ἄγεται ἀφροσύνῃ.

19^{5} ርሱሕ: (var. ርኩሰ) ወአቱ: for οὐκ ἀτιμώρητος ἔσται.

19^{9}. እምከነኔ: added to complete the sense.

20^{11}. ጻድቅ: (ὅσιος) for μετὰ ὁσίου ,giving easier sense.

20^{27}. ዘከመ: መሳቀት: added (except in Bass) to explain ብርሃነ: እግዚአብሔር: .

20^{28}. Subject and object transposed (except in Abb35) .

21^{6}. ወይበጽሕ: (var. ወይበጽሑ:) added to complete the sense.

23^{10}. ዘአንበሩ:አበዊክ: added from 22^{28}.

23^{16}. Protasis and apodosis transposed.

30^{33}. ኖበ: added to complete the sense.

25^{6}. ወእትጻደቅ:በቅድመ:እግዚአብሔር: added, except by Ts54 ; perhaps a gloss.

26^{21}. ላገዕዝ:ወገዕሰ: for εἰς παρεγχεῖν μάχης ;reinterpretation.

27^{6}. ይኄይሰ ... እምሠናይ: for ἀξιοπιστότερα ... ἔκουσία ; simplification of vocabulary .

27^{26}. ይበዝኅ: for ᾖσιν ; completion of the sense.

31^{12}. ሠናይ:በሠናይ:ወለኵ:እኩየ:(በእኩይ:) for ἀγαθά ; explanatory gloss.

31^{22}. ገብሬ: added to complete the sense .

The majority of these alterations are additions to make explicit what was considered to be implicit in the original ; others are simplifications of difficult phrases , or reinterpretations of Greek grammar . There is no evidence of alteration on doctrinal grounds.

It is noticeable that there are no instances of alterations or additions made in Group A (excluding the reinsertion of omissions) which are rejected by later manuscripts. It will be remembered that the characteristics of Group A are faithfulness to the LXX and early date. So we may say that the developments of the Ethiopic text which took place covered by manuscripts which we still possess (roughly from 1400) is one of accretion rather than refinement , from a sparer to a fuller text. So far from finding evidence of material extra to the LXX or Hebrew texts being cut out in order to brings Ethiopic closer to those texts ,we see a process of expansion which, while intended no doubt to elucidate the meaning of the Hebrew or LXX ,actually put a greater distance between Ethiopic and its original models.

2. We may now turn to the much larger body of textual peculiarities which are found in the later manuscripts, and not in Group A.
In this class the least important are the additions of single words to complete or point the sense, or to remove ambiguities. For instance ወለደ(የ) is prefixed at 6^{6},9^{18c},15^{5},23^{29},25^{16},26^{4} .
Nouns are qualified by extra adjectives or nouns ; ሰማዩ: at 15^{29b}, ጸሐይ: at 16^{15}, ጠቢብ: at 18^{4} (var. መሐሬ), መምህር:at 20^{5}.
Additions to improve or complete the sense include 3^{25} ላዕለ:ሀገር: , 5^{5} አመካነ:ጎጢአት: ,6^{6} ወኢትኩን: ,6^{11a} አምኔከ: , 6^{29} እምጎጢአት: ,7^{26} አመዝ:,9^{6} ትሐልው: (var. ትሕየው:), 9^{12b}ወአዕበ:ይመስል:,9^{17} ሰተየ:(var. ሰተይ:),10^{3} እምድር: ,11^{7} በሰራሕ: , 11^{17} ሃዳየ: ,12^{3} ይትሐጐል:,12^{15} እዝነ: ,14^{1}አብያቴሆን:,14^{3} ይወፅእ: (var. ትወፅእ:),14^{20} አብዕልት: ,15^{27a} በምሕረት: ,16^{13} እግዚአብሔር:, 19^{11} ምሕረቱ:,21^{14} ለርእሱ: ,22^{13} ሶበ:ይልእክዎ:,22^{19} ፈድፋደ: , 23^{28} ዘሐረ:ሳቤሃ:,30^{9} በሐሰት: ,24^{31} ርኢኩ: ,$28^{5,14}$ ጌሬ: .
These additions merely show a desire to elucidate the text by making explicit and extending what is already implicit in it.

More interesting are the examples of deliberate interpretation ;-

6^{16}. በዘይመጽኅ: for ዘይጸልኅ:
7^{2}. እምላክከ: added (" God's commands" instead of " My commands").
10^{15}. ንዴተ: እኁምሮ: for πενία.
14^{21}. ይነሢ:, ይብዕል: for ἁμαρτάνει, μακαριστός.
12^{11}. ያስተንብኅ: ንዴተ: for ἐνδεεῖς φρενῶν.
15^{21}. ጠቀይ : added.
22^{7}. ነዳያነ: እኁምሮ: for πτωχοί.
28^{10}. ለዕውራን: for Hebrew,Syriac,LXX εὐθεῖς in nine manuscripts. This is interesting, as the most likely explanation of the peculiarity is that it is a Christian alteration ,derived from the idea of the " blind leading the blind " (Luke 6^{39}) ,

There appear to be misunderstandings of the LXX in a few places ;-

1^{21}. ትትናገር: for παρεδρεύει.
3^{15}. ሠናይት:ሀገሪት: (var. ገበሪት:) for εὐγνωστος.
10^{15}. ልብ: for πόλις
10^{18}. ልሙጽት: for δίκαιος
15^{28}. ጠቢባን: for δίκαιοι
16^{2}. ሥሙር: for ἄμωμος, φανερά.
23^{3}. ማኅደ: for መገለጠቱ: ἐδέσματα.
24^{25}. በጽድቅ:ያሜንዩ:እስተርኢዮ: ከናፍሪሆሙ: for βελτίους φανοῦνται.
24^{28}. ወኢትጸጊ: for ὡς ἐπαφῆ:, μηδὲ πλατύνου.
25^{15}. መልኣከ: for εὐοδία .
29^{17}. ወየኅፍሊከ: for ὡς ῥᾳδιουργῆσαι σε, καὶ ἀναπαύσει σε.
31^{11}. ጸድቅ: for σκύλων.

It is difficult to tell in many instances whether the original phrase has been actually misunderstood, or whether it has been reinterpreted to become more intelligible, at the expense of fidelity to the original .

Variations of order and combination occur at 4^{16},10^{9},11^{29},15^{33},16^{6} (see the notes at the appropriate verses) .Insertion of a negative occurs at 16^{31} (አይገለጥም : for εὑρίσκεται), and at 21^{4} (አገኘ፡ልጅ፡ for θρασυπάρδιος).

There remains a substantial number of larger insertions into the Ethiopic text ,many of which have the character of glosses - pious sentiments ,admonitions ,repetition of familiar phrases, etc. ;-

1^{27}. ዘኢትክል፡ጸዋሮቶ፡አነ፡ሀሎኩ፡ሀየ፡ይኤተ፡አሚረ፡.
3^{31}. ከመ፡ትኩን፡ምስሌሆሙ፡
4^{1}. ከመ፡ይኩን፡ብዙኃ፡መቀዕለ፡ሕይወትክሙ፡
6^{8c}. በእማንቱ፡ግብሌት፡ድኅማት፡
6^{24}. ወልድየ፡ዕቀብ፡ትእዛዝየ፡
7^{1b}. ወዘእንበሌሁ፡አልበ፡ዘይቀትለከ፡ወዘእንበሌሁ፡አልቦ፡ዘየሐይወከ፡
8^{30}. ኢይትልለጥ፡እምኔሁ፡
8^{31}. ኮንኩ፡አነ፡ኣትሌሳሕ፡ወኣትኅሣይ፡
9^{12a}. ወዓዲ፡ይመስል፡ዘይሬኢ፡ነኍሰተ፡
9^{12b}. መዐልተ፡ዐየር፡
12^{18}. እስመ፡ንቡር፡ውስተ፡አፉሙ፡
17^{16}. ኢተሐድር፡ኃበብ ፡ውስተ፡ልበ፡አብድ፡
19^{12}. ለበ፡ንጉሥ፡አሐቴ፡ጊዜ፡ይጥኅር ፡ከመ፡አገበሳ፡ወአሐተ፡ጊዜ፡ደትየዋህ፡ከመ፡ሕፃን፡
20^{12}. ወዓዲ፡ዘኢይሰምዕ፡ወዘኢይሬኢ፡
20^{27}. ከማሁ፡ንጉሥ፡ጠቢብ፡ይሌትን፡መዝግብተ፡ከርሥ፡
20^{30}. ይዘብጦሙ፡በሰይፉ፡ወይመትር፡ክሳደሙ፡
21^{1}. ሀየ፡ትመይጦ፡ (and variants) .
21^{24}. ወዘተጸልዓ፡በኅበ፡እግዚአብሔር፡ይወድቅ፡ቦቱ፡
22^{9}. ወእኩ፡ላባዕል፡ዘይሬዲ፡ለዘወሀቦ፡
24^{11}. ይትዌገሥ፡ሌጠሬሁ፡
25^{10}. ኣመ፡ኢከሠትከ ፡ምሥጢሮ፡
30^{7}. እግዚእየ፡እምለከ፡አቡየ፡
31^{4}. ኢትግብር፡ዘኢይደሉ፡ለነገሥት፡ወለእግዚአብሔር፡ወኰንን፡ሠሉ፡ሶብአ፡በጽድቅ፡

These glosses and the changes in the text previously mentioned are not the product of careful scholarly learning . They do not imply knowledge of Hebrew,Syriac,or Greek . They are probably the work not of translators or revisers ,whose main concern would have been the establishment of a reliable text , but of mere commentators , who were primarily interested in intelligibility and admonition .

If they are to be dated later than the earliest surviving manuscripts , and earlier than 1588-9 (the date of the copying of the base text , in which many of these alterations occur) , we may reasonably place this work on the text in the fifteenth and sixteenth centuries ; the material itself may be traditional, and reach back to much earlier times. The " editors" could well have been found among the ranks of traditional learning in the Ethiopian Church - the ranks which created the body of Biblical lore and teaching which was later codified in the andəm commentaries.

16. SUBSIDIARY POINTS

1. Ethiopic and Arabic.

The Ethiopic text has been examined in relation to Arabic[1]. For reasons of chronology Arabic could not have influenced the Aksumite period of Bible translation into Ethiopic .Any influence from Arabic would have had to be introduced by way of revision in mediaeval times.

The period of Arabic influence on Ethiopic literature is generally placed around the fourteenth century and onwards[2] .The name of Abba Salāmā is usually associated with a revision of the Ethiopic Bible text according to Arabic ; the Synaxarium attributes to him the translation of the Scriptures into Ethiopic from Arabic (see below, p. 74) . Schäfers claimed to have established evidence for the influence of Arabic upon the text of Jeremiah[3], and Löfgren saw evidence of a Syro-Arabic recension in Daniel[4] ,although he did not consider the influence of the recension to have been widespread. One may wonder whether the author of the remark in the Synaxarium that Abba Salāmā translated " from Arabic into Ge'ez" was himself competent to distinguish between Syriac and Arabic ,and whether he may not have confused the two .

In Proverbs I find no evidence of correspondences between Ethiopic and Arabic which cannot be explained by the mutual dependence of both Ethiopic and Arabic upon a common source.

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1. Walton, B. ;Biblia Sacra Polyglotta . London, 1657.
2. Cerulli,E. ;Storia della letterature etiopica . Rome,1956 ; p.68 .
3. Schäfers,J.;Jeremias . Freiburg, 1912 ;pp. 13ff.
4. Löfgren, O.; Daniel ,... introdn. p. xliv .

2.Abba Salāmā.

The details of the life and actions of this shadowy mediaeval figure have been set out by Lantschoot[1].He occupied the Ethiopian archbishopric c.1348-88 ,being appointed through Alexandria ; his tenure of office seems to have coincided with a period of considerable literary activity in Ethiopia[2]. The epithet which he is given in the Synaxarium is ወተርጓሜ: ;the Synaxarium adds that he translated from Arabic into Ge'ez .

Although there is nothing improbable about any of these meagre details , we can only follow Lantschoot's conclusion about the archbishop - " En somme, en l'absence de preuves suffisantes ,mieux vaut ignorer que se bercer d'illusions." It would therefore be unwise , the evidence being so scarce , to try to associate the name of Abba Salāmā with any specific recensional activity upon the Old Testament in Ethiopic.

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1. Lantschoot , A. van ; " Abba Salāmā ..... " in Atti del Convegno Internationale di Studi Etiopici , Rome,1960 . See also Ullendorff, op. cit. , pp.32-3,58 .
2. Cerulli , Storia... ; p. 68 .

3. Ethiopic and Saadya,Targum,& Coptic.

I have compared the Ethiopic text with the versions of Proverbs found in Saadya[1],the Targum[2], and Coptic[3].

The version of Saadya is later than the earliest era of Bible translation into Ethiopic , but could theoretically have been used in a subsequent revision. I find however no evidence of correspondences between Saadya and Ethiopic Proverbs which cannot be explained by their mutual dependence on a common source.

Targumim, whether in their finalised form or not ,could theoretically have been employed by the earliest translators into Ethiopic . However, I find no evidence in the Targum of correspondences with the Ethiopic text of Proverbs which cannot be explained by thei mutual dependence upon a common source . Both the Targumim and Ethiopic share a tendency to explain rather than translate at certain points; and at times longer Midrashic passages are inserted into both versions . Yet there is no evidence that specific instances of this tendency in the Targum and Ethiopic are dependent upon each other .

It is unlikely that the Coptic version of the Old Testament was available at the time of the earliest Ethiopic Bible transtion . But by the time that revision of the Ethiopic text may have been taking place (probably not before the fourteenth century) , the great age of Coptic literature and literary influence had already passed, and Coptic was becoming submerged under a flood of Arabic.It is therefore unlikely that Coptic exercised any influence

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1. Dérenbourg,J.,and Lambert,M. ;Version Arabe des Proverbes .... de Saadya ....Paris,1894.
2. de Lagarde, P.;Hagiographa Chaldaice .Osnàbrück,1967.
3. Worrell,W.H. ; The Proverbs of Solomon...in Sahidic Coptic ... Chicago, 1931 .

upon the Ethiopic version ,despite close links between the Coptic Orthodox and Ethiopian Orthodox Churches at most times. My investigation of Coptic was less thorough than than into Saadya and the Targum , but it yielded no evidence of peculiarities common to Ethiopic and Coptic which could not be explained by mutual dependence upon a common source .

4. Emendation on Ethiopic Evidence.

Does the investigation of textual phenomena in Ethiopic shed any light on the ancient versions - Hebrew,Syriac, or Greek ? There are only very few, if any, verses in Proverbs which suggest that the Ethiopic translators or revisers may have had a text of Hebrew,Syriac, or Greek different from those which we know now . But to emend an unsatisfactory feature of those versions on Ethiopic evidence alone would be hazardous .The history of the Ethiopic text is clearly very complicated, and we may only guess at the number of stages through which it may have passed , and at the nature of the changes introduced at each stage .So the likelihood of being able to trace divergent readings in Hebrew,Syriac, or Greek ,which appear to be at the root of peculiarities in the Ethiopic text , back through these stages to the original texts is remote. Even if that were a possibility , we would still have to ask ourselves whether the translator actually saw such a divergent reading in front of him, or whether we are faced merely with a case of editorial reinterpretation without textual foundation. In all the cases cited below both possibilities exist . Moreover,when these phenomena are compared with the specifically Ethiopic innovations in the text (see p. 67 f.),none of them is found to be out of keeping with the desire for clarity and explanation which is seen in those features , which we may attribute to Ethiopic editorial activity.

One typical example of such a problem vis-à-vis the MT is to be found at 25^{11};-

MT דבר דבר אל-אפניו Syriac ܡܠܬܐ ܡܠܠ ܥܠ ܐܦܘܗܝ.

LXX οὕτως εἰπεῖν λόγον.

Almost all Ethiopic manuscripts read ከማሁ፡ ነሂለ፡ ቃለ ፡ በበገጹ፡ .

The immediate conclusion is that some Ethiopic translator read ሃለፈ-ኀየ for MT ነፈኀ-ኀየ . But that is not the only possibility ;there are in fact three ;- first , that the translator saw ነፈኀ-ኀየ in his Hebrew text and translated it correctly ;second,that he saw the correct MT reading, and mistook it for ነፈኀ-ኀየ ;third, that he saw the correct MT reading, and deliberately altered it in the interests of intelligibility .

What <u>is</u> almost beyong doubt is that a Hebrew text has influenced Ethiopic . If this were the only correspondence between Hebrew and Ethiopic in Proverbs , one might write it off as a misleading coincidence ; but we have already seen that the influence of Hebrew is widespread , and therefore it is reasonable to see a connection of some sort in this verse between Ethiopic and Hebrew. But emendation of the MT is quite another matter.

Nevertheless, it is worth mentioning a few verses in which Ethiopic suggests a reading of the LXX (I find virtually no instances relevant to Hebrew or Syriac; see p. 64 above)close to, but not identical with ,the present LXX text. The three possibilities listed above must always be born in mind ;-

	Ethiopic	LXX	Suggestion
3^{13}.	ዘአልዎ፡	εἶδεν	οἶδεν.
8^{22}.	ቀደመ፡	ἔκτισεν	ἔτεκεν.
12^{21}.	ያበዝኑ፡	πλησθήσονται	πλησθήσονται.
13^{5}.	ይመጽእ፡	ἔξει	ἥξει.
16^{22}.	ሕሊና፡ሠናይ፡	ἔννοια	εὔνοια.
16^{23}.	ይትአመር፡	νοήσει τὰ	νοήσεται.
19^{10}.	ጥነኒ፡	δυναστεύειν	δυναστεύει.
23^{31}.	ኀሕጥ፡	ὑπέρου	ὑπερώου.
30^{3}. (var.)	ወህበኒ፡	δεδίδαχεν	δέδωκεν.
31^{1}.	ንጉሥ፡	Βασίλεως	Βασιλέως.
31^{8}.	ሕይዋን፡	ὑγιῶς	ὑγιᾶς.

25[15] (var.)	ትነግሥ:	βασιλεῦσιν	βασιλεύσεις.
27[17].	ካልእ:	ἑταίρου	ἑτέρου.
28[17a].	አይሁዳዊ: ሕገ: ሕዝብ: ዓማዊ:	οὐ μὴ ὑπακούσῃς ἔθνει παμυσμῳ	οὐ μὴ ὑπακούῃ νόμῳ ἔθνος παράνομον.
31[14].	ላቲ:	αὕτη	αὕτη.

In short ,emendation of the original texts is not warranted on the basis of Ethiopic evidence alone .All the foregoing examples could be classed simply as editorial simplifications or clarifications within the Ethiopic tradition.

5. Grammar and Lexicon.

The investigation of Proverbs has revealed little of interest for the study of Ethiopic grammar and syntax ;although, when variants of a grammatical nature appear ,it may be difficult to decide whether these are genuine grammatical variants, or mere scribal errors. Lexical features of Proverbs involve a few hapax legomena ,peculiarities of meaning, and peculiarities of form :-

7^{16}. ዘርሌት: " precious covering " occurs only here in the Bible.

9^{12}. ትቀርሕ: " draw up " ; a by-form of the commoner ትቀደሕ: which is not mentioned in Dillmann's Lexicon , but appears in da Maggiora as " colaturam bibere guttatim vel versare ".

21^{1}. ሜሰ: " turn" ; hapax , the form of which is uncertain (see

23^{6}. መታሒ: "insincere"(βάσκανος);hapax. Dillmann).

23^{27}. ፅዕድ: "pot" (πίθος) ; hapax.

23^{29}. ስጉድ: " lividus" (πέλειος) ;hapax.

30^{32}. ተፈርነሰ "exult for joy" (perhaps connected with εὐφροσύνη); hapax.

25^{11}. ስንጸት: (σάρδιος) ;Dillmann gives no meaning.

25^{12}. ስርድዮስ: a form not attested by Dillmann (only ስርድዮን: and ሶርድዮን: ,found in the variants).

26^{19}. ብፁው: "nugae" ;hapax in this sense.

27^{20a}. ሞኡክ: "fierce-looking "(στηρίζων ὀφθαλμόν) ;hapax in the Bible.

29^{21}. ዛሀላል: "dissolute" (κατασπαταλᾷ);hapax.

6. Key Words.

An analysis of the key words in Proverbs in the area " wisdom, knowledge,understanding" etc. shows the following correspondences between Ethiopic and the Septuagint ;-

ጥበብ:	=	σοφία	38 times
		φρόνησις	3 times
		πανουργία	twice
		αἴσθησις	once
ኣእምሮ:	=	αἴσθησις	11 times
		γνῶσις	10 times
		φρόνησις	9 times
		σύνεσις	8 times
		ἔννοια	twice
		παίδεια	once
ተግሣጽ:	=	παίδεια	12 times
		νουθέτησις	once
ትምህርት:	=	παίδεια	6 times
ተዐቅፆ:	=	αἴσθησις	4 times
		ἐπιμέλεια	once
ሞገስ:	=	γνῶσις	twice
		αἴσθησις	twice
ሕሊና:	=	ἔννοια	10 times
ሓዳፍ:	=	ὑπερέτησις	thrice
መቅሠፍት:	=	παίδεια	twice
ለብዎ፡ለቡና:	=	γνῶσις	twice
	=	αἴσθησις	once
ምክር:	=	γνῶσις	once
ሓኒክ:	=	φρόνησις	once

It can be seen from this analysis that there is no one-to-one agreement between Ethiopic and Greek in the rendering of these

important terms , but that እኔ ምር: is the term of most varied usage .The translation which follows has attempted to use " understanding " for እኔ ምር: wherever possible ,although it is realised that one-to-one correspondence between words in English and Ethiopic should not, and often cannot , occur any more than between Ethiopic and Greek .

When the " wisdom " terms are correlated with those in the MT , a similar incongruity can be seen .For instance ፈለሰፍስ is used consistently in Proverbs to render MT דַּעַת ;yet in these instances ፈለሰፍስ in Ethiopic is translated as ጥይቅ , ልብዎ: , and እኔ ምር: .Similarly ኅበብ: is used to render LXX σοφία consistently ;but σοφία itself represents MT תְּבוּנָה , תָּכְמָה , בִּינָה , and מוּסָר in Proverbs . So it is as impossible to establish any exact correlation between Ethiopic and Hebrew renderings of the "wisdom" terms as between Ethiopic and Greek .

Closely related to እኔ ምር: is ማኔ ምር: , and in this connection it is worth examining the occurrence of πανοῦργος in Proverbs, and its translation into Ethiopic. In six instances (12^{16}, 13^{16},14^{18},21^{11},22^{3},and 27^{12}) πανοῦργος is rendered by ማኔ ምር: in all manuscripts . In another three instances (13^{1},14^{8},and 19^{25}) ማኔ ምር: is the main reading ,while ጠቢብ: occurs in a minority of manuscripts .At 14^{15} πανοῦργος is rendered by ማኔ መን: in the majority ,but by ማኔ ምር: in the minority ;this is probably a scribal confusion .At 14^{24} (στέφανος σοφῶν πανοῦργος) we find ብዕል: ወኅይ: (MT עֲטֶרֶת), እኔ ምር: , ማኔ ምር: , and ኅበብ: ; obviously the application of πανοῦργος to στέφανος caused problems to the translator.

But the most interesting occurrence of πανοῦργος is at 28^{2},where it translates not עָרוּם or חָכָם as usual , but מֵבִין or יוֹדֵעַ (Syriac translates differently).Here Ethiopic translates it by ኅሩይ: ("perspicax,argutus,prudens",Dillmann). The only explanation for the absence of the expected ማኔ ምር:(or

conceivably מלחמה) is that the translator had more than the LXX text alone to guide him in his choice of vocabulary . But whether the awareness of the Hebrew original existed at the time of original translation or of subsequent revision cannot be deduced from the evidence of this verse alone.

17. CONCLUSIONS

The evidence of the different groups of Ethiopic manuscripts which have been examined in the fore-going pages leads to the following conclusions about their inter-relationship and about their relationships to Hebrew , Greek, and Syriac;-

1. All codices reflect a text of mixed ancestry.
2. Four groups of codices in this sample can be isolated ;their distinctive characteristics represent variations in the degree of Hebrew and Greek affinity for which their texts provide evidence.
3. The earliest group is more Greek and less Hebrew in textual affinity.
4. It cannot be proved from the evidence of Proverbs that the original Hebrew text or texts employed by the Ethiopic translators were different from the MT .
5. The Greek elements in the Ethiopic text can all be referred to the LXX, and not to other Greek versions .
6. Present evidence is insufficient to isolate any particular strand or strands within the Septuagint tradition as influential upon Ethiopic.
7. The influence of Syriac is scarcely perceptible ;tentative instances of it are found in one group of manuscripts only .
8. The pervasiveness of Hebrew influences in all groups of Ethiopic manuscripts suggests its use as a Vorlage at the beginning of the history of the Ethiopic text , and not merely as the source of a later recension.
9. The precise circumstances and conditions of the Hebrew influence cannot be determined on the basis of the evidence from Proverbs alone.
10. The Ethiopic text provides evidence of a purely Ethiopic tradition of editorial activity,in which the text was " improved " without

immediate reference to Greek or Hebrew sources.

Many questions about the whole Ethiopic text of the Old Testament must remain unanswered until the evidence of Proverbs is supplemented by evidence from many more books .These questions include ;-

a. The nature of the Hebrew text or texts used in the history of the Ethiopic version.
b. The precise character of the LXX text or texts used in the formation of the Ethiopic version.
c. The historical process by which elements derived from Hebrew and Greek (and Syriac) influenced the development of the Ethiopic version .
d. The identity of the translators and editors who possessed sufficient knowledge of Hebrew,Syriac, and Greek to execute the work of translation.

[1]መቅድሞ፡ ምሳሌ፡ በስመ ፡እግዚአብሔር፡ መሐሪ ፡ወመስተ፡ኀይለ ፡ርሑቀ፡መዓት፡ መብዙኅ ፡ምሕረት ፡ወጻድቅ። እጽሕፍ ፡አንሰ፡ ምሳልያተ ፡ሰሎሞን ፡ወልደ ፡ዳዊት፡ ባሊከ፡ ወሀብተ ፡ሊድኤ፡ የሀሉ፡ ምስለ [2] ማርያም ፡ለዓለመ ፡ዓለም ፡አሜን ።[1]

The introduction to Proverbs . In the name of God, merciful and clement , far from anger, and abundant in mercy, and righteous ; I am writing the Proverbs of Solomon,son of David.May his blessing and the gift of his aid be with Maryam , for ever and ever,Amen.

1-1.ምሳልያተ[a] ሰሎሞን[bc] ወልደ ዳዊት[c] ዘነግሠ [d]ለእስራኤል[de] all codices,Bass,AT.

a. ምሳሌያተ : Bass.

b. ያዴዴ : added by Bod[b].

c-c.ንጉሠ, እስራኤል : BM494.

d-d ላዕለ ፡ እስራኤል : AT.

e. ወኢየሩሳሌም : added by BM249,Bod[b],Br74,Bln1,Bln2,Gri3,Abb30,AT ; placed before ለእስራኤል : by BM497.

2. The name of the scribe or owner has been partly erased,leaving only the ማርያም element.

The scribal invocation is peculiar to the base text, but it is a common feature of the beginning of books in Ethiopic ;it corresponds to the colophon frequently found in manuscripts,invoking God's blessing on the scribe and on his completed work.

The division መስተ ፡ኀይለ ፡ in the IV[3] form has no grammatical significance. Both ምሳልያተ ፡ and ምሳሌያተ ፡ are attested by Dillmann ,though the codices here are unanimous in employing the first form.

ዘነገሠ ፡ suggests LXX ὃς ἐβασίλευσεν;contrast MT and Syriac הַמֶּלֶךְ (& BM494).

ወኢየሩሳሌም፡ added at (e) has no origin in MT,Syriac, or LXX here ;but it could be derived from Eccl. 1[1] ... βασιλέως Ισραηλ ἐν Ιερουσαλημ.

ለአእምሮ ፡ ቃለ ፡ ጥበብ ፡ ወ ተግሣጽ ፡ ወለአእምሮ ፡ ጥበብ ።
1 2 34 56 42

For understanding the voice of wisdom and of discipline , and for the understanding of wisdom.

1. Omitted by BM494[b],BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35,Abb55, Abb149,Ts54,Bass,AT.

2-2. Omitted by Bln1.

3. ወለተግሣጽ ፡ BM492,BM493,BM494,BM497,Br74.

4-4. Omitted by BM495,inserted by BM495[b].

5. ለአእምሮ ፡ Gri3,Abb30,Abb35.
ወአእምሮ ፡ Abb55,AT.

6. ቃለ ፡ inserted by BM494[b],BM495[b],BM497,BM249,Bod,Br74,Frt,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Bass,AT.

Bassano begins v.3 at ወለለአእምሮ ፡ ,although LXX νοῆσαί τε λόγους φρονήσεως is clearly part of v.2 ; the construction however remains unaltered . The transfer in the variants at (1) and (6) of ቃለ ፡ from the first to the second stichos corresponds to MT אִמְרֵי בִינָה Syriac ܡܠܐ ,ܚܟܡܬܐ , and LXX λόγους φρονήσεως, all in the second stichos.
Ethiopic repeats " wisdom ,...wisdom ...", in contrast to MT,Syriac, and LXX, all of which use different terms .

ወለተወከፎ[12]ተመይጦ፡ ቃል[23]ወለኦእምር[4]ጽድቅ፡ ዘበአማን[35]ወለኦርትዖ፡ ፍትሕ ። [56]

... and for accepting the turn of phrase , and for the understanding of justice truly, and for the setting right of judgement.

1. ወተወከፎ፡ Frt.
   ወተወከቶ፡ Abb55.

2-2. ወተመይጦ፡ቃል፡ Bln2,Abb30.
   መይጦ፡ቃል፡ Gri3,AT.
   ወለመይጦ፡ቃል፡ BM16186.

3-3. ወለተወከፎ፡ተግሣጽ፡ወለኦእምሮ፡ጽድቅ፡ Abb35.

4. ለኦእምሮ፡ BM249,Br74,Abb30.
   ወኦእምሮ፡ Abb55,Abb149,AT.

5-5. ወፍትሐ፡ለኦርትዖ፡ BM497,Abb149.
   ወፍትሕ፡ኦርትዖ፡ Abb55,Ts54.

6. ወርትዕ፡ added by Abb35.

The tripartite division of this verse and its details follows the LXX . ተመይጦ፡ቃል፡ reflects LXX στροφὰς λόγων ;contrast MT מוּסָר and Syriac ܡܠܦܢܐ ; but there is no representation of the phrase καὶ λύσεις διηγημάτων found in some LXX manuscripts. ዘበአማን፡ is found in all the Ethiopic codices except Abb35 ,representing ἀληθῆ, added by the LXX .
In the third stichos the verbal noun represents the LXX infinitive κρίμα κατευθύνειν , but Abb35 reflects MT הַצְדֵּק .

ከመ፡ የሀቦሙ፡ ጥበበ፡ ለየዋሃን፡ [1]ወለሕፃናት፡ ወለወሬዛ፡ [12]ተዐውቆ፡ ወአእምሮ፡ [2]።

... so that he may give wisdom to the simple and to children , and to youth perception and understanding.

1-1. ለሕፃናት፡ ወለወሬዛ፡ Cam,BM497,BM249,Bod,Br74,Bln1,Bln2,Gri3,Abb149,AT.
ለሕፃናተ፡ ወሬዛ፡ Abb55.
ወለሕፃናት፡ Abb35.

2-2. አእምሮ፡ ምክር፡ Abb35.
ወለወሬዛ፡ተዐውቆ፡ Abb35[b].
ተዐውቆ፡ አእምሮ፡ BM493,Abb149.
ተዐውቀ፡ አእምሮ፡ Abb55.

The reduplication ወለሕፃናት፡ ወለወሬዛ፡ suggests LXX παιδὶ δὲ νέῳ ,MT and Syriac ܠܥܠܡܐ ,having only one term (compare Abb35) ; the variant in Abb55 ለሕፃናተ፡ ወሬዛ፡ without the copula ወ probably reflects the LXX more closely .

The use of ጥበበ፡ to translate MT,Syriac עָרְמָה , and LXX πανουργίαν gives a favourable meaning to those ambiguous words (see Liddell and Scott p. 1119b for the unfavourable interpretations), which is found consistently throughout Ethiopic Proverbs.

ዘንተ ፡ አምሕመ ፡ ሰምዐ ፡ ጠቢብ ፡ ኖበበ ፡ ይቄስክ * ዘሰ ፡ ዘሐዲፌ ፡ ያጠሬ ፡
12 2 3 3

When a wise man hears this , he will increase wisdom ; he who acquires governance .....

1. ውእቱ ፡ added by Abb30.

2-2. ይቄስክ ፡ ኖበበ ፡ BM494,BM249,Br74,Bln2,Gri3,Bass.
ኖበበ ፡ ይትቄስክ ፡ Cam,Frt,Abb35.
ኖበበ ፡ ይትቄስኮ ፡ Abb55.

3-3. ዘሰ ፡ ሐዲፌ ፡ አፕሊየ ፡ BM492,BM493,Bod.
ዘሰ ፡ ሐዲፌ ፡ ያጠሬ ፡ Bln1.
ዘሰ ፡ ዘሐዲፌ ፡ አፕሊየ ፡ BM494.
(ወ)ዘሰ ፡ ዘሐዲፍ ፡ አፕሊየ ፡ BM496,Abb30.
(ወ)ዘ(ሰ) ፡ አፕሊየ ፡ ሐዲፌ ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb149,BM16186, BM16189,AT.
ወዘያአምር ፡ ዘሐዲፌ ፡ ያጠሬ ፡ Cam.
ወዘሰ ፡ የአምር ፡ ዘሐዲፍ ፡ አፕሊየ ፡ Abb55,Ts54.
ዘየአምርሰ ፡ አፕሊየ ፡ ሐዲፌ ፡ Bass.
ማአምር ፡ ኀዲፌ ፡ ያጠሬ ፡ Abb35.

The confusion in the second stichos may have arisen from a misunderstanding of the intransitive use of የአምር ፡ (see Dillmann Lex. under አእምረ ፡ 6c,"sapere") to represent MT נָתַן , LXX νοήμων . Then ሐዲፌ ፡ ,the object of ያጠሬ ፡ ,may have been understood as the object of ያእምር ፡ in a transitive sense ,leaving ያጠሬ ፡ without an object .Bassano's restoration of the text is plausible.
The root ሐዲፌ ፡ is used to represent Greek κυβέρνησις, κυβερνᾶν, and κυβερνήτης throughout Proverbs (11^{14},12^5,23^{34},24^6), which in turn represent MT תַּחְבֻּלוֹת ,except at 23^{34}.

የአምር[1] ምሳሌ ፡ ወሥውረ ፡ ነገር[2] * ነገር[3] ፡ ጠቢባን ፡ ለቅጽበት[4] *

...will understand proverbs and hidden word , the word of the wise by a hint.

1. አአምሮ : Cam.
2. ነገር : Abb149.
3. ወነገር : BM492.
4. ወቅጸበት : BM496.
   ወቅጸበተ : Abb30,Abb35,Ts54.

አአምሮ : in Cam at (1) may represent the MT infinitive לָהֲבִין , (Syriac and LXX have finite verbs),though it may be just a random variant .

ወሥውር ፡ነገር ፡ represents LXX καὶ σκοτεινὸν λόγον ;contrast the simpler MT וְחִידֹתָם .

The variants at (4) translate MT וְחִידֹתָם and LXX καὶ αἰνίγματα more accurately than ወቅጸበተ : in the text . But the variation between በ and ወ may have a phonological rather than a textual origin (Dillmann,Grammar Sect. 28 ;see Prov. 8[8]).

ቀዳሚ፡ሃ፡ለጥበብ፡ፈሪሃ፡እግዚአብሔር * አእምሮሰ[1] ፡ሠናይት[2] ፡ለኵሉ ፡ዘይገብራ ፤
ፈሪሃ፡እግዚአብሔር፡ቀዳሚ[34] ፡ተዐውቆ * ጥበበ[4] ፡ወተግሣጸ[5] ፡ረሲዓን፡ይመንኑ *[5]

The beginning of wisdom is the fear of God ; understanding is good for everyone who performs it .The fear of God is the beginning of perception ; evil men despise wisdom and discipline.

1. ወአእምሮሰ ፡ Cam,BM495,BM497,Gri3[b],Abb35.
   ወአእምሮ፡ BM249,Br74,Bln2,Gri3,Abb30,Abb55,Bass,AT.
   ለአእምሮኒ፡ BM492.
2. ይእቲ ፡ added by Gri3[b].
3. ኵሉ ፡ added by Bln1.
4-4. ተጠበብ፡ Abb55.
5-5. ይመንኑ ፡ረሲዓን፡ BM495,Gri3,AT.
   ረሲዓን ፡ይመንኑ፡ BM493.

All Ethiopic codices follow the LXX in producing a verse containing four stichoi (the second and third stichoi not being found in the MT). In the first stichos Ethiopic also follows the LXX in inverting the order of clauses found in the MT .

ሰማዕ[1] ወልድየ ፡ ሕገገ[2] ፡ አቡከ ፡ ወኢትትሐየድ[3] ፡ ትእዛዘ ፡ እምከ ፡

Hear, my son , the laws of your father ; and do not reject the command of your mother.

1. አንተሰ ፡ added by Gri3.
2. ሕገ ፡ Br74,BM16186,BM16189.
   ተግሣጸ ፡ Abb35.
3. ወኢትሐየድ ፡ BM493,BM249,Abb30.

The majority of Ethiopic codices have "laws" plural and "command " singular ;MT and Syriac have two singular nouns ,while the LXX has either παιδείαν or νόμους (Sin. and Alex.) ,followed by θεσμούς .Abb35 (ተግሣጸ ፡) could reflect either MT מוּסָר or LXX παιδείαν.

አክሊለ፡ክብር[1] ትነሥእ፡ለርእስከ ፨ ወጣዝግና[2] ፡ወርቅ፡ለክሳድከ ፨

You will carry a crown of honour for your head , and a circlet of gold for your neck.

1. ሞገስ፡ Abb35.

2. ወብዝጋና፡ Abb55.

The variant ሞገስ፡ at (1) is closer to both MT חֵן and LXX Χαρίτων (Syriac nil) than ክብር፡ in the text ; this is probably a matter of interpretation,not of text .
The codices unanimously employ ትነሥእ፡ ,derived from LXX λήμψῃ ; contrast MT תִּתֵּן ,Syriac ܢܬܠ .
The form ብዝጋና፡ in Abb55 is also attested in Dillmann's Lexicon .

ወልድየ፡ [12]እያ ስሕቱከ [2]፡ ኀጥኣ ፡ ረሲዓን ። መኢትፍቅድ[3]፡ ኀመ፡ አስተበቍዑከ፡ [4]እንዘ፡ ይብሉ[4] ፡

My son,let not wicked men lead you astray ; and do not be willing if they solicit you, as they say ...

1. እወልድየ፡ BM249,Abb149,AT.

2-2. ኀመ፡ ያስሕቱከ፡ Abb35(Abb35[b] has the text).

3. እትፍቅድ ፡ Abb35
Bassano begins verse 11 here.

4-4. ወኀመ፡ ይብሉከ፡ Abb35.

The Ethiopic codices (except Abb35 which reflects the MT and Syriac conditional construction) reproduce the negative imperative of the LXX, μὴ θέλε πλανᾶσθαί σε .
The use of ወእትፍቅድ ፡ must be derived from LXX μηδὲ βουληθῇς, which supports the conjecture אל־תאבה for MT אַל־תֹּבֶא
(see Kittel 3,apparatus).
Bassano and AT follow the MT and some LXX manuscripts in dividing v. 10 and v.11 at (3).

ነፃ፡ምስሌነ[1]፡ንሳተፍ[2]፡ደመ*ንድፍን[31]፡ወስተ[4]፡ምድር፡ብእሴ፡ጻድቅ[5]፡በፃመፃ*

"Come with us , we will share in blood ; we will hide with violence the righteous man in the earth."

1-1. ተሳተፍ፡ምስለ፡ደም፡ Br74.
ተሳተፍ፡ምስሌነ፡ደመ፡ BM249,Gri3[b],Bass.
ተሳተፍ፡ደመ፡ AT.

2. ምስሌከ፡ Gri3[b] ; omitted by Abb149.
ምስሌየ፡ Ts54.

3. ተሳተፍ፡ Bod (Bod[b] has the text), Bln2,Abb55.
ንሳተፍ፡ላቡ፡ Abb35.

4. ወንድፍን፡ BM494,BM495[b],BM497,BM249,Bln1,Bln2,Gri3,BM16186, BM16189,AT.
ወድፍን፡ Br74.

5. ጽድቅ፡ BM492.

For the assimilation of t-s to ss in ንሳተፍ፡ see Dillmann,Gram,Sect.54 . ንሳተፍ፡ represents MT and Syriac ארבה "let us lie in wait ", while the variant ተሳተፍ፡ must be referred to LXX κοινώνησον. But ንድፍን፡ in the second stichos (MT,Syriac,LXX all first person plural) may have influenced the preceding verb.
The direct object with ተሳተፈ፡ is rare, but attested by Dillmann . በፃመፃ፡ suggests LXX ἀδίκως ,Syriac ظلما (contrast MT חנם ,although in this instance there is little difference between the meaning of " gratuitously " and "unjustly" .)

ናሐጦ[1] ፡ ከመ ፡ ገሃነም ፡ ሕያዋ ፤ ወንሥዐር[2] ፡ ዝክሮ ፡ እምድር[2] ፤

"Let us swallow him alive like Gehenna , and root out his memory from the earth".

1. ወነሐጦ ፡ BM497,Bln1,Gri3[b],Abb30,BM16186,BM16189,AT.

2-2. እምድር ፡ ዝክሮ ፡ all codices,AT, except BM496,Br74,Bln1,Ts54.

The singular object in the first stichos comes from Syriac or LXX (αὐτόν) ; contrast MT בְּלָעֵם .
All the codices reflect the LXX form of the second stichos ; καὶ ἄρωμεν αὐτοῦ τὴν μνήμην ἐκ γῆς ,which may be derived from Ps.34[17].
Contrast MT וְתָמִימִים כִּיּוֹרְדֵי בוֹר

ወንሬቶ[1] ብዙኅ ናስተጋብእ ፡ ወንምላእ ፡ አብያቲነ[2] ሰርሮ ፡

"And we will amass great wealth of his , and fill our houses with his spoil."

1. ወንሬቶሂ ፡ Abb149,AT.

2. አብያተ ፡ BM493.

The unanimous use of ንሬቶ ፡ represents LXX κτῆσιν αὐτοῦ or Syriac ܩܢܝܢܗ , but not MT הון־לְ. The form ሰርሮ ፡ with pronominal suffix may have been influenced by ንሬቶ ፡ in the first stichos ; contrast MT שָׁלָל , Syriac ܫܠܝܠ , and LXX σκῦλων.

[1] ወአንተኒ[2] ኅበር ምስሌነ[31]* ወአሐደ[4] ቍናማተ[5] ይኩነነ ለኵልነ* ወመሰንቅት[6] [7] አሐቲ ትኩነነ[7]*

"And you,join with us ,and there will be one purse for us all , and one bag for us . "

1-1. ዕቀክ ደይቅ ማኒካሌነ Abb35 (Abb35[b] has the text) .

2. ወአንተኒ Cam,Bod.
አንተኒ BM496,BM497,Frt,Gri3,Abb30,BM16186,BM16189,Bass.

3. ምስሌክ Br74.

4. ወአሐደ BM495[b],Bln2,Bass ; many codices write the numeral.

5. ቍናማት BM492,BM494,BM495,BM496,BM497,BM249,Bod,Br74,Bln2, Gri3,Abb30,BM16186,Bass,AT.

6. ወመሰነቅተ Abb30,Abb55,Abb149,BM16186,BM16189.

7-7. ለኵልነ Abb149 ; added at the end of the verse by BM494, BM249,Br74,Gri3,Bass.

The verse is a mixture of MT and LXX elements . Abb35 alone reflects accurately (1-1) the MT,Syriac, and LXX version of the first stichos ; all other codices afford a weak and simplified rendering ኅበር ምስሌነ, which is presumably an Ethiopic innovation to avoid the difficult metaphor .

However ,all codices follow the LXX in reduplicating the translation of the second stichos ; yet the addition of ለኵልነ suggests MT,Syriac ኵሉነ (contrast LXX πάντες),though this could be a question of convenient grammatical structure than of text.

Both መሰንቅት and መሰነቅት are attested by Dillmann .

[1] አትሐር ፡ [23]ምስሌሆሙ ፡ ፋኖተ [3]* አግሳሥ [4]፡ እገሌከ [5]፡ እምአሰይሙ [6]፡

Do not go with them on the way ; turn aside your feet from their steps .

1. ወለደየ ፡ prefixed by Bln2.
2. ወኢትሐር ፡ Cam,BM495,Gri3,Abb35,Abb55,Bass.
3-3. ፋኖተ ፡ ምስሌሆሙ ፡ Gri3.
4. ወአግሳሥ ፡ Abb35[b].
5. አዕገሬከ ፡ Abb30.
6. እምኔሆሙ ፡ BM496,Frt,Bln1,BM16186,BM16189.

ወለደየ: added by Bln2 reflects MT,Syriac, and a correction to Sinaiticus ;but as the rest of the codices follow the LXX in omitting the word,it may be just a chance addition in the one manuscript .

The plain accusative is best taken as accusative of direction (ፋኖተ): see Dillmann,Lexicon , under ሖለ: 1b ; and compare Sirach 35[20] አትሐር ፡ ፋኖተ ፡ .

እስመ[1]: ለእከይ[2]: ይሮውጹ: እገሪሆሙ[3]፡ ወያፈጥኑ[4]:ለክኢወ: ደም:

For their feet run to evil , and they hasten to shed blood .

The whole verse is omitted by Abb55,Abb149,Ts54.

1-1. እገሪሆሙ: ለእከይ: ይሮውጹ: Abb35.

2. ለእኩይ: BM497,Bln2,Gri3,Abb30,Bass.

3. እዕገሪሆሙ: Abb30.

4. ወያፈጥኑ: Cam,BM497,BM249,Bod,Br74,Bln1,Bln2,Gri3, Abb35,Bass,AT.

The omission of the entire verse by Abb55,Abb149,and Ts54, is significant, as it corresponds to the omission in Vat. and Sin. (first reading),and other LXX manuscripts ,although the verse is represented in Alexandrinus. As the omission is contained in the Ethiopic codices which reflect the older Ethiopic tradition, we may presume that the filling of the lacuna was a late deveopment in Ethiopic .

Syriac adds " innocent" to "blood" , but of this addition there is no trace in Ethiopic.

እስ[1]ለ[12]ምት፡ይረብቡ፡መ[3]ሰ[45]ግርት፡ቅድመ፡አእዋፍ ፡[52]

For to death they spread out the net before birds.

BM495 puts this verse after አከየ፡ in v.18.

1-1. አኮ፡ለከንቱ፡ Cam,Bln2,Abb30,BM16186[b].
አኮ፡በከ፡ BM492[b],BM495,BM496[b],BM497,BM249,Bod,Br74 (Br74[b] has the text),gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.

2-2. ቅድመ፡አዕዋፍ፡ዘይረብቡ፡መሰገርተ፡ Br74 (Br74[b] has the text).
ዘይረቡ፡ለሰብእ፡መሰገርተ፡ Abb149.

3. ይረቡ፡ Abb35.
ዘይረቡ፡ Cam,BM497,Bod,Abb55.
ዘይረብቡ፡ BM492[b],BM495,BM496[b],BM249,Bln1,Bln2,Gri3,Abb30,BM16186[b], Ts54,Bass,AT.

4. መሰገርተ፡ all codices,AT, except BM496,Bass.

5-5. ለአዕዋፍ፡ BM496[b],BM497,Abb35,Ts54,Bass.
ለሰብእ፡ BM249 (BM249[b] has the text),Gri3[b],AT.
ለአዕዋፌ፡ሰማይ፡ Abb55.

The codices are divided over the meaning of MT and Syriac ܡܨܝܕ and LXX θηρεύσουσιν(though ܡܨܝܕ is translated by LXX ἁλιεύσουσιν in v.11 above) .The negative አኮ፡ suggests LXX , but both ለከንቱ፡ and በከ፡ suggest the MT . ለሞት፡ is probably a development of an easier reading within the Ethiopic tradition,and has no support in the ancient versions. The codices which have ቅድመ፡ suggest MT and Syriac ~ܠ ܨ ܝ ܕ , the point of ܠ ܨ ܝ ܕ being lost in the plain dative of LXX πτερωτοῖς which is represented by ለአዕዋፍ፡ in the variants at (5-5).

[1] ፩ለ፡፩መንቱ[1]፡ከመዘ[2]፡ቀቲለ፡ለመዲ ። ይዘግቡ ፡ለርእሶሙ[3]፡፩ከየ፡[4]ወድቀቶሙኒ፡[5]
ለሰብእ ፡ ኀጥአን[6]፡ ፩ከይ[7] ።

Those who are thus are accustomed to murder .They store up for themselves evil, and the fall of sinful men is evil .

1-1. ፩መንቱ፡፩ለ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.

2. Omitted by BM495,BM497,BM249,Br74,Gri3,Abb30,Abb35,Abb55,Abb149,BM16186, Ts54,Bass,AT ;put after ለመዲ፡ by Bod,Abb35b.

3. ሎሙ፡ BM495,BM497,BM249,Br74,Gri3,Abb30,Abb35,Abb55,AT.
በርእሶሙ፡ BM496.
ሎሙ፡ለርእሶሙ፡ Abb149.

4. ፩ኩየ፡ Cam,BM497,BM249,Br74,Abb30,Abb35,Abb55,Abb149.

5. ወድቀቶሙ፡ BM492[b],BM497,BM249,Br74,Bln1,Bln2,Gri3,Abb30, Abb149,Bass,AT.
ድቀቶሙኒ፡ Bod.

6. ሊሳን፡ Cam.

7. ፩ኩይ ፡ Bass,AT, and all codices except BM493,BM494.

The Ethiopic codices adopt the LXX form of the verse ; αὐτοὶ γὰρ οἱ φόνου μετέχοντες θησαυρίζουσιν ἑαυτοῖς κακά, etc.
αὐτοὶ γὰρ οἱ is represented most accurately by ፩መንቱ፡፩ለ in the variant at (1-1), ከመዘ፡ being an intrusion, added within Ethiopic.
ለነፍ፡ corresponds to LXX κακά , an obvious completion of the sense,absent in MT and Syriac (simply לְנַפְשָׁם).

ዝፍናው[1] ውእቱ[2] ለዘሉሙ ፣ እለ[3] ይፈጽሙ ፡ ኀጣውኦ ።
[4]ትዕግልት ፣ ነፍሶሙ ፡ ተሐጕል [4]

These are the ways of all those who commit sins ; cupidity destroys their souls .

1. ዝፍኖት ፡ BM249,Br74,Bln2,Gri3.
2. ውእቶሙ ፡ Abb30.
   ውእቱ ፡ put after ለኵሉሙ ፡ by BM494.
3. ለእለ ፡ Gri3.
4-4. በኀጢአተ ፡ ነፍሶሙ ፡ የሐጕሉ ፡ Abb55,Ts54.
   ትዕግልት ፡ ነፍሰ ፡ ገዐሉ ፡ ይነሥእ ፡ Abb35.
   ወትዕግልት ፡ ነፍሶሙ ፡ ተሐጕል ፡ Cam,AT.
   ኀጢአት ፡ ነፍሶሙ ፡ ተሐጕል ፡ BM495[b],BM497,BM249,Bod[b],Br74 (Br74[b] has the text),Bln2,Abb35b,Abb149.
   ኀጢአት ፡ ወትዕግልት ፡ ነፍሶሙ ፡ ተሐጕል ፡ Gri3.

The phrase ይፈጽሙ ፡ ኀጣውኦ ፡ is derived from LXX τῶν ἀνταλλόντων τὰ ἁμαρτήματα ;contrast MT וְעֹשְׁקֵי בֶצַע בֹּצֵעַ נַפְשׁוֹת and Syriac ولصوص الطمع يسلبون نفوس .

In the second stichos Abb55 and Ts54 represent LXX τὰ γὰρ ἀσεβεῖς τὴν ἑαυτῶν ψυχὴν ἀφαιροῦνται, while Abb35 reflects MT אֶת־נֶפֶשׁ בְּעָלָיו קָחַת ;note especially ገዐሉ ፡ for בְּעָלָיו , whereas ἀσεβεῖς reflects the form בְּעוֹלָיו .

ጥበብ ፡ በፋናዋት[1] ፡ ትቴላሣሕ[2] ፡ ወበመራሕብት[3] ፡ ትሁብ ፡ ቃላ ፡[3]

Wisdom rejoices in the streets, and in the squares she utters her word.

1. በፋናው ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb55,Abb149, Ts54,Bass,AT.
2. ትሴገሕ ፡ BM249,Br74 (Br74[b] has the text) ,Bass .
   ተፈሲሐ ፡ ትነብር ፡ Abb35 (Abb35[b] has the text).
   ሰሐብዋ ፡ Abb55,Ts54.
3-3. ገሀደ ፡ አምጽአ ፡ Abb55,Ts54.
   ትሁብ ፡ ቃላ ፡ ገሀደ ፡Gri3.

ትሴገሕ ፡ at (2) represents most accurately LXX ὑμνεῖται, which is passive, not middle , although ተፈሥሐ ፡ can have a passive meaning (laetum fieri, in Dillmann).
In the second stichos ትሁብ ፡ ቃላ ፡ points directly to MT תִּתֵּן קוֹלָהּ ;contrast LXX παρρησίαν ἄγει and the variant ገሀደ ፡ አምጽአ ፡ found in Abb55, and Ts54 ;compare Prov. 13[5] οὐχ ἑώρακεν παρρησίαν ;Ethiopic ወአይመጽእ ፡ ገሀደ ፡ No codices reflect Syriac طوعصا صلحه.
Note that the Hebrew-derived version does not appear in the older manuscripts . Gri3 is a conflation of the two versions.

[1] ወበአርእስተ[1] ጥቅም፡ ትሰበክ[2] ፨ ወውስተ[3] አናቅጸ፡ ለጎያላን[4]፡ ትትናገር[4]

[5]ወውስተ፡ አናቅጸ[5] ሀገር[6]፡[7]ጥቡዓ፡ ትብል[7]

And on the tops of the walls she cries , and in the gates of the mighty she converses, and in the gates of the city she boldly proclaims ;

1-1. (ወ)ውስተ፡አርእስተ፡ BM495,BM497,BM249,Br74,Gri3,Abb30,Abb35,Abb55 Abb149,Ts54,Bass,AT.

2. Omitted by Abb55.

3. ውስተ ፡ BM492,BM493,Abb30,Abb35,Abb55,Abb149.
ወበውስተ፡ Gri3.

4-4. ትጸመድ ፡ $BM495^{b}$,$BM496^{b}$,BM497,BM249,Br74,Bln1,Bln2,Gri3,Bass.
ኀጸመድ፡ወትትናገር፡ BM495,Gri3.

5-5. ውስተ፡አናቅጸ፡ Gri3.
ወበአናቅጸ፡ Frt.
ወውስተ፡አንቀጸ፡ Cam,Ts54.

6. ሀገሮሙ ፡ BM495,Abb55.

7-7. ኀቡዓን ፡ Abb55.

Ethiopic follows the LXX in inserting a central stichos derived from Ch. 8^{3}.

አናቅጸመ፡ለጎያላን፡ represents LXX πύλαις δυναστῶν;contrast MT בְּפִתְחֵי־עֹז . ጥቡዓ፡ also reflects LXX θαρροῦσα. However ትትናገር፡ does not accurately translate παρεδρεύει (lies in wait) ;as there is no verb in the MT, this may be a purely Ethiopic interpretation to complete the sense.

መጠነ[1] ፡ መዋዕል ፡ የዋሃን ፡ በጽድቅ[2] ፡ አይትኀፍሩ[2] ፡ እስከ[34] ፡ ማእዜኑ ፡ ሊሳግን[5] ፡ ታፈቅሩ[6] ፡
ስሕተተ[4] ወአብዳን[78] ፡ ፅታወያን ፡ ትፈትው ፡ አኪተ[8] ፡ ሊሳግን[9] ፡ ከዊነክሙ ፡ ትጸልኡ[11] ፡
አእምሮ[12] ፡

"How long will simpletons not be ashamed for justice ? How long, evil men, will you love error and, you fools, will you desire evil,being infatuated ? And how long ,being wicked,will you hate understanding ? "

1. ወመጠነ ፡ Abb55.
2-2. ቦሙ ፡ ጽድቅ ፡ BM495,BM496^{b},BM497,BM249,Bod^{b},Br74 (Br74^{b} has the text), Bln2,Gri3,Abb30,Abb149,Ts54,Bass,AT.
3. መኢይትኀፍሩ ፡ BM249,AT.
4-4. Omitted by Abb55,Abb149,Ts54.
5. አብዳን ፡ Abb35.
6. ያፈቅሩ ፡ BM495^{b},BM497,Bod.
ታፈቅሩ ፡ put before ሊሳግን ፡ by Frt.
7. አብዳን ፡ Bass.
መአብዳንሰ ፡ BM497,BM249,Bod^{b},Br74,Gri3,Abb55,Abb149,AT.
8-8. (ወ)ፅታውያን ፡ ጸዐለት ፡ ኦሙንቱ ፡ BM494^{b},BM495^{b},BM496^{b},BM497,Bod,Br74, Gri3,Abb35,Ts54,AT (Br74b,Abb35b have the text).
ፅታውያን ፡ ጸዐለት ፡ ኦሙንቱ ፡ BM249,Abb149.
ፅታውያን ፡ ጸልመት ፡ ኦሙንቱ ፡ Abb55.
9. ሊሳግን ፡ Cam,BM493,Abb55,Abb149.
ወሊሳግን ፡ BM249,Br74,Bln2,Gri3,Bass,AT.
10. ኀዊሮሙ ፡ BM495^{b},BM496^{b},BM497,BM249,Bod^{b},Br74,Gri3,Abb35,Abb55, Abb149,Bass,AT.
11. ጸልኡ ፡ BM496,BM497,BM249,Bod^{b},Br74,Gri3,Abb35,Abb55,Abb149,Ts54, Bass,AT.
12. ወተግሣጾየ ፡ ተዓብዩ ፡ added by BM495.

The Ethiopic codices have derived their version of this verse largely from the LXX, but the interrogative force ,present in the MT but lost in the LXX , has been restored .

There is confusion over the persons of the main verbs ;while MT has second, third, and third person plural ,Ethiopic has third,second, and second/third ;the LXX has third person throughout, and Syriac second .

Most Ethiopic codices are unanimous in developing a fourth stichos out of the three of MT,Syriac, and LXX ; it contains very little additional meaning . Note however that the three codices representing the oldest tradition (at 4-4) omit it ,which suggests that the development within Ethiopic is comparatively recent.

Certain phrases in Ethiopic closely represent the LXX alone ;

ፈትወያ፡ጸዐለት፡አመንት፡ for τῆς ὑβρεως ὄντες ἐπιθυμηταί

and ረሲያን፡ክፍኦሙ፡ for ἀσεβεῖς μεινόμενοι.

Contrast MT וְצוֹן חֲסִידוֹ לָהֶם׃

12 ለምንት፡ ትመይጡ[2]፡ ዘለቅየ ፨ ናሁ፡ እነግረክሙ[3]፡ እሰትንቱሰ[4] ፡ ቃለየ[4] ፡
ወእሜህረክሙ[5]፡ነገር ፡ ዘእየ ፨

"Why do you turn aside my correction ? Behold , I tell you the inspiration of my word , and I teach you my utterance."

1. ወርሑሰነ (ወንሰሐን Abb55)ኵኑ፡ለእለ፡ይዘልፋዎሙ፡ prefixed by BM494[b],BM495[b],BM496[b],BM497,Bod[b],Br74,Gri3 ;employed as first stichos by BM249,Abb149,Ts54,Bass.

2-2. ወትመይጡ፡ Cam,Abb30.
ወመጡ፡ Abb35.

3. Omitted by BM16189.

4-4. እቀየ፡ወቃለ፡ካናፍርየ፡ Bod.

5. ወእሜህር ፡ Abb30.

The additional phrase at (1) represents the first stichos of the LXX καὶ ὑπεύθυνοι ἐγένοντο ἐλέγχοις .But Ethiopic is unique in turning the subsequent phrase into a question,presumably following the pattern of v.22 ; it is based on MT (and Syriac) תָּשׁוּבוּ לְתוֹכַחְתִּי
In the third stichos እሰትንቱሰ ፡ ቃለየ ፡ represents LXX ἐμῆς πνοῆς ῥῆσιν ,although it translates more accurately πνοὴν ἐμῆς ῥήσεως.

እስመ[1] ጸዋዕኩ ፡ ወኢየውሳእክሙኒ[2] ። ሰፋሕኩ ፡ እደውየ ፡ ወኢያጽማእክሙኒ ።

"For I have called and you did not answer me ;I have stretched out my hands , and you did not listen to me ."

1. Omitted by Abb35.

2. አብዘኅኩ ፡ ነገረ ፡ ወኢተሠጠውክሙኒ ፡ ወኢተወከፍክሙ ፡ ቃልየ ፡ inserted by Gri3.

(ወ)አብዘኅኩ ፡ ነገረ ፡ ወኢተሠጠውክሙኒ ፡ inserted by BM494[b],BM497, Bod[b],Br74,Bln2,AT ; put at the end of the verse by Abb30 ; employed as second stichos by BM495 BM249,Abb149,Ts54,Bass.

ወአብዘኅኩ ፡ ነገረ ፡ ወኢተወከፍክሙኒ ፡ Abb55.

ሰሐፍኩ ፡ እደ ፡ ወኢነጸርክሙኒ ፡ Abb35.

The variations in the second stichos revolve around the discrepancy between MT (and Syriac) יָדַי and LXX λόγους (although χεῖρά μου is read by Aquila,Symmachus, and Theodotion). The result has been the development of two complete alternative stichoi , both of which are represented in a substantial number of Ethiopic codices (see 2) .

ወምኑን፡ ረሳይከሙ፡[1] ትእዛዞ[2]ዮ[3] ወምክርየኒ፡ አልቀድከሙ፡[3]

"And you made my command spurned , and did not desire my teaching ."

1. ነገረ : added by AT.
2. ትእዛዘትየ : BM497.
3-3. ወምክርየ፡ አልቀድከሙ፡ BM492.
ምክርየኒ፡ አልቀድከሙ፡ BM496,Bod.
(ወ)ዘለቆየኒ፡ አነጸርከሙ፡ BM497,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Bass,AT ; added at the end of the verse by BM495.

The construction ምኑን፡ረሳይከሙ፡ is derived from LXX ἀκούους ἐποιεῖτε ;contrast MT וַתִּפְרְעוּ כָל . But አልቀድከሙ፡ corresponds to MT לֹא אֲבִיתֶם rather than to LXX ὑπεριδόντες (Vat. and Syro-Hex.), although it might represent οὐ προσείχετε (other LXX manuscripts) .
The variant of the majority at (3-3) is closest to LXX τοῖς δὲ ἐμοῖς ἐλέγχοις οὐ προσείχετε ; but the singular nouns in the text and the variants suggest MT, not Syriac or LXX plural.

ወአነሂ[12] ፡ እስሕቅ ፡ ለሐጕለልክሙ[2] ወእትፌሣሕ ፡ ሶበ ፡ ይመጽአክሙ ፡
ግብተ[3] ፡ ተሠርዎ[4] ፡

" And as for me, I will laugh at your ruin , and I will rejoice
when destruction comes suddenly upon you. "

1. አነሂ ፡ Cam,Bod,Bln1,Gri3.
   (ወ)አነሂኬ ፡ BM495,BM497,Abb30,Abb35,Abb55.
2-2. በሐጕለልክሙ ፡ እስሕቅ ፡ Cam,BM494,BM495,BM497,Bod,Br74,Bln2,Gri3,
Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
3. Omitted by Cam,BM495,BM497,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.
4. ሀከክ ፡ BM249.

The phrase ሶበ ፡ ይመጽአክሙ ፡ ግብተ ፡ ተሠርዎ ፡
is closest to LXX ὅταν ἔλθῃ ὑμῖν ὄλεθρος ፡
contrast MT בְּבֹא כְּחֹוְכֶם .
ግብተ ፡ appears to be an Ethiopic addition to clarify the sense .

[12]ወሶበ፡ይመጽአክሙ፡[2]ዓዲ[3]፡ሀከክ[14]፡ወጸለኣ፡ፄዋዌ፡ወማስኖ፡ምንዳቤ፡
ዘኢትክሉ፡ጸዋሮቶ[45]፡አነሂ[5]፡ሀሎኩ[67]፡ሀየ፡ይኄተ፡አሚ[7]።

"And when there comes upon you also confusion and strife ,captivity and destruction ,affliction which you cannot bear ;I myself am there that day ."

1-1. Omitted by BM249.

2-2. ሶበ፡ይመጽአክሙ፡ Abb149.
ወይመጽአክሙ፡ Bln1.

3. ግብተ፡ Cam,BM495,BM497,Bod,Br74,Bln1,Bln2,Gri3,Abb30,Abb35,Abb55, Abb149,BM16189,Ts54,Bass,AT.

4-4. ወጸለኣ፡ፄዋዌ፡ወማስኖ (ወቀትለ፡add. Frt) ወምንዳቤ፡
ዘኢትክሉ፡ጸዋሮቶ ፡ BM492,Frt,Bln1,BM16186,BM16189.
ወሙስናሂ፡ከማሁ፡ሶበ፡ይመጽአክሙ (ይመጽኣ BM497) ለአሥግሮ፡ BM495,BM497,BM249,Br74,Abb149,Bass,AT.

ወሙስናሂ፡ሶበ፡ይመጽአክሙ፡ከማሁ (om. Bln2,Abb30) ለአሥግሮ፡ Cam,Bod,Bln2,Abb30.

ወሙስና፡ከማሁ፡ሶበ፡ይምጽአክሙ፡ተሠርዎ፡ለአሥግሮ፡ Gri3.

ሙስናሂ፡ወሶበ፡ይመጽአክሙ፡ምንዳቤ፡ወተፄውዎ፡ዘኢትክሉ፡ጸዋሮቶ፡ Abb35.

ወሙስናሂ፡ሶበ፡ይመጽኣ፡ለአስግሮ፡ Abb55,Ts54.

5-5. (ወ)ሶበ፡ይመጽአክሙ፡ምንዳቤ፡ወተፄውዎ (ወሙስና፡ add. Abb30)
Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb55,Abb149,Ts54,Bass,AT.

6. Omitted by Cam,BM495,Abb55,Abb149,Ts54 ;inserted by BM495[b],Bod[b].

7-7. Omitted by Cam,BM495,BM497,BM249,Bod,Br74,Gri3,Abb30,Abb35,Abb55, Abb149,Ts54,Bass,AT.

This verse is a product of confusion and conflation . The two similes of a storm in the MT (one only in Syriac and the LXX) have been completely lost.

The additional phrases ዘኢትከሉ፡ጸዋሮቶ፡እነሂ፡ሀሎኩ፡ሀየ፡ and ይጸተ፡እማሬ፡ are peculiar to Ethiopic, and probably originated as explanatory glosses on the difficult vocabulary. The result in most codices is a four-stichos verse ,closer to the LXX than to the MT, but an exact translation of neither , because of the conflation and confusion in the Ethiopic tradition. Not even Abb35, which usually reflects the MT accurately , does so at this point.

ሶበ:[1]ትጼውዐኒ:[2]አይሰምዓክሙ[3]።የኀሥሩኒ:ኃጥኣን:ወአይረክቡኒ።[4]

"When you call to me , I will not hear you ;sinners will search for me , and will not find me ."

1. ወሶበ: BM249,Br74,Bln2,Gri3,Abb30,Bass.
   አሜሃ: Cam,Bod.
   ሶቤሃ: Abb35.

2. (ወ)አነሂ: inserted by Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

3. አይሰጠውክሙ: AT.
   ይገይሱ ,ጎቤየ: added by Bod.

4-4. ኃጥኣን:ወአይረክቡኒ: BM495,BM497,BM249,Bod[b],Br74,Bln2,Abb30, Abb149,Ts54,Bass,AT.
   ወአይረክቡኒ: Cam,Bod,Abb55.
   ወአይረክቡኒ:ኃጥኣን: Bln1,BM16186.
   ወአይረክቡኒ:ኃጥኣን: Gri3.

The change from second to third person between the stichoi follows the pattern of LXX ἐπικαλέσησθε .... ζητήσουσιν : contrast MT and Syriac קָרָא .... וְלֹא יִמְצָאֻנְנִי : The addition of ኃጥኣን: and አክያን: is to be derived from LXX κακοί ,the subject being unexpressed in MT and Syriac . For the orthographic change of አ to ዐ in አይሰምዓክሙ: see Dillmann,Grammar,Section 48[6].

እስመ ፡ ጸልኡዋ ፡ ለጥበብ ⁜ ወለቃለ[1] ፡ እግዚአብሔር[2] ፡ ኢ ኀርዩ[3] ⁜

"For they hated wisdom , and did not choose the word of God ."

1. ወቃለ ፡ all codices, Bass,AT , except Abb35.
   ወፍርሃተ ፡ Abb35.

2. እግዚአብሔርኒ ፡ BM249,Br74,Abb149,Bass,AT.
   እግዚአብሔርሰ ፡ Ts54.

3. እሬቀዱ ፡ BM495,BM497,Br74,Gri3,Abb30,Abb35,Abb55,Abb149, Bass,AT.
   እደሬቀዱ ፡ BM249,Ts54.

At (1) the variant of Abb35 alone represents LXX φόβον ; contrast LXX λόγον (Sin, Alex., and Vat.), although the Syro-Hex. and other LXX codices have φόβον.

ወኢፈቀዱ ፡[12]ምክሪ ፡ዚአየ ፡ይነጽሩ ፡[2] ወየሰተፉ ሱ[3] ፡ዘዚአየ ፡ዘለፋ ፡[3]

" And they did not want to observe my counsel , and they despised my correction . "

1. ወኢየፈቅሩ ፡ Gri3.

2-2. ይነጽሩ ፡ዘዚአየ ፡ምክሪ ፡ BM249,Br74,Gri3,Abb149,Bass,AT.
ዘዚአየ ፡ምክሪ ፡ይነጽሩ ፡ BM497.
ዚአየ ፡ይነጽሩ ፡ምክሪ ፡ Ts54.

3-3. ሥሎ ፡ዘዚአየ ፡ዘለፋ ፡ BM497,BM249,Br74,Gri3,Abb149,AT.
ዘለፋ ፡ዚአየ ፡ Abb35.
ዚአየ ፡ዘለፋ ፡ Ts54.

The addition of ይነጽሩ ፡ suggests LXX προσέχειν (MT and Syriac nil) . But the addition of ሥሎ ፡ at (3-3) follows either MT or Syriac ל ך (LXX nil). The singular nouns ምክር ፡ and ዘለፋ ፡ may also reflect MT or Syriac rather than the plurals βουλὰς and ἐλέγχους of the LXX ;but this could also be just a matter of Ethiopic idiom .

እንከሰኬ፡ይብልዑ፡ፍሬ፡ምግባሮሙ[12]፡ወይጽገቡ፡ኀብስተ፡ኃጢአቶሙ[2]።

"Therefore let them eat of the fruit of their works , and be filled with the meat of their sins. "

1. ፍኖቶሙ፡ Abb55,Ts54.

2-2. ወእምከሮሙ፡ይጽገቡ፡ Cam.
ወኀብስተ፡ኃጢአቶሙ፡ይጽገቡ፡ Bod[b].
ወበዚአሆሙ፡ኀጢአት፡ይጸግቡ፡ Abb55.
ወዘዚአሆሙ፡ኀጢአት፡ይጽግቡ፡ Bod,Abb30.
ወዘዚአሆሙ፡ይጸግቡ፡ኀብስተ፡ኃጢአቶሙ፡ BM495.
ወዘዚአሆሙ፡ኀጣውኢ፡ይጽገቡ፡ Abb149.
ወበዘዚአሆሙ፡ኀጢአት፡ይጽግቡ፡ Ts54,Bass ; added at the end of the verse by BM497,BM249,Br74, Bln2,Gri3.
ወበዘዚአሆሙ፡ኀጢአት፡ይጽገቡ፡ AT

Only Abb55 and Ts54 at (1) reflect exactly MT,Syriac and LXX "their ways" ; ምግባሮሙ፡ was probably an attempt within Ethiopic to alleviate the harshness of the expression " fruit of their ways".

But in the second stichos all codices follow the LXX in employing ኀጢአት : for ἁμαρτίαις ;contrast MT מֹעֲצֹתֵיהֶם

The addition of ኀብስተ፡ to the text is a development in Ethiopic, to provide a parallel to ፍሬ፡ in the first stichos.

[12]እስመ፡ አተመይጦቶሙ[34]ለደቂቅ፡ይቀትሎሙ[4256]ወሐተታሆሙ፡ለሊሳን፡ትእኅዞሙ።[6]

"For their not turning to the children will kill them ; and the trial of the wicked will catch them ."

1. ሀየንተ፡ዘነሥአ፡ደቂቆሙ፡ከመ፡ይቅትሉ፡በፃመፃ፡ prefixed by Abb35.

2-2. Omitted by Abb55,Abb149,Ts54.

3. ተመይጦቶሙ፡ BM496,Bod(Bod^{b} has the text),Frt,Bln1,Abb35, BM16186.

4-4. ለአብዳን፡ትቀትሎሙ፡ Cam,BM492,BM493,BM494,BM495,BM496,BM497, BM249,Bod,Br74,Bln2,Gri3,Abb30,Bass,AT.

5. እምኔን፡ገፍኡ፡ደቂቀ፡ይትቀተሉ፡ inserted by BM494^{b},BM497,BM249, Bod^{b},Br74,Bln2,Gri3,Abb55,Abb149,BM16186^{b},AT ; by Ts54 with at the beginning of the verse by BM495,at the end by BM492b.

6-6. ወሐተታሆሙ፡ለሊሳን፡ትቀትሎሙ፡ BM497,BM249,Br74,Gri3,Abb55, Abb149,Bass,AT.

ወዕልወት፡ለሊሳን፡ትቀትሎሙ[Abb149]፡ Abb35.

ወሐተታሆሙ፡ለሊሳን፡ታጠፋኦሙ፡ Cam,Bod.

ወሐተታሆሙ፡ለሊሳን፡ታሐጕሎሙ፡ BM495,Bln2,Abb30.

The positive ተመይጠቶሙ፡of the variants at (3) corresponds to MT and Syriac ܕܝ ܬܫܘܒܬ ;the negative was probably an attempt to bring τοῦ πφω into line with LXX ἠδίκουν.

The variant in Abb35 at (1) is an explanation of the MT rather than a translation of it .

In the second stichos Abb35 presents a translation of the MT ,while the insertion at (5) is a translation of the LXX first stichos, ἀνθ' ὧν γὰρ ἠδίκουν ὑμᾶς, φονευθήσονται.

ዘሰ[12] ፡ ኪያየ ፡ ይሰ ምዕ[2] ፡ ይሄለ ፡ በተሰፋ ። ወየዐርፍ[3] ፡ ዘኣንበለ[4] ፡ ድንገፄ ፡ [5]እ ምኣኩይ[5] ።

"He who listens to me will continue in hope ; and he will rest unafraid of evil ."

1. ወዘሰ ፡ BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,AT.
2-2. ይሰምዕ ፡ ኪያየ ፡ BM495,Bod,Br74.
ይሰምዕ ፡ Frt.
3. ወዘየዐርፍ ፡ Abb55.
4. ኣንበለ ፡ BM249.
5-5. ኣ ምሰሉ ፡ ኣኩይ ፡ all codices, Bass,AT.

The text's omission of ኵሉ ፡ (LXX ἀπὸ παντὸς κακοῦ) may be a simple scribal error, rather than an affinity to MT מִפַּחַד רָעָה

ወለድየ፡ ለኔ፡[1] ተወከፍከ[2] ቃለየ ፡ ወትእዛዘ፡ዚአየ[2]ሰ ኀገኔከ[3]፡ኀቤከ[4]ሰ[5]

My son, if you have accepted my word , and my command you have hidden within you , ...

1. ኔ፡ BM497,BM249,Bln2,Abb30,Abb149[b],Ts54,Bass.
2-2. ቃለ፡ትእዛዘ፡ዚአየ፡ Cam,BM497,Bod,Br74,Bln2,Abb30,Abb35, Abb55,Abb149,Ts54.
ቃለ፡ትእዘዝየ፡ BM495,BM249,Gri3,AT.
3. (ወ)ኀገኔኮ፡ BM492,BM493,BM494,BM495,BM497,Bod,Br74,Bln2,Abb30, Abb35,Bass,AT.
ወኀገኔከ፡ BM496,BM249,Frt,Bln1,Gri3,Abb149,BM16186,BM16189, Ts54.
ወኀገኔ፡ Abb55.
4. ለዕሌየ፡ BM249.
በለብከ፡ AT.
ለዕሌከ፡ all other codices, Bass.
5. ወአንበርኮ፡በለብከ፡ added by BM495.

The separate entities ቃለየ፡ወትእዛዘ፡ዚአየ፡ suggest MT אִמְרָי וּמִצְוֹתַי or Syriac ܛܠ ܘܦܩܕܝ rather than LXX ῥῆσίν μου καὶ ἐντολάς ,which is represented by the variants at (2-2) .

The use of በለብከ፡ by AT and BM495 may represent Syriac ܛܠܒ (MT אִתָּךְ ,LXX παρὰ σεαυτῷ) ,although it could also be a coincidental alteration,derived from καρδίαν in the following verse.

ትሰምዕ[12]:ኣዝንከ:ጥበበ[2 3]:ወለለብከ:ትሁግ[3]:ኣእምሮ[45]:ወትቀርብ:ለተግሣጽ።[5]

... your ear will hear wisdom, and you will give understanding to your heart , and you will approach correction.

1. ይሰምዕ: BM495,BM497,Bln2,Abb35,Abb55,Abb149,Ts54,AT.

2-2. ጥበበ:ኣዝንከ: BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149, Ts54,Bass,AT.

ጥበበ: Frt.

3-3. ወለበከ:ትሁብ: BM494^{b},BM495.

ወትሁብ:ለበከ: BM497,BM249,Abb35,Abb149,AT.

ወትሁብ:ለልብከ: Br74,Ts54,Bass.

ወትሁግ:ለለብከ: Bln2,Abb55.

ወትሁቦ:ለበከ: Gri3.

ወለልብከ:ትሁብ: BM494,Frt,Bln1.

4. ለኣእምሮ: Cam,BM494^{b},BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.

5-5. ወታቄርብ:ለተግሣጽ:ለበከ: BM496.

ወታቄርብ:ለበከ:ለተግሣጽ: BM497.

ወታቀርግ:ለተግሣጽ: Bln2,Abb30.

ወትቀርግ:ለተግሣጽ:ወለይከ: Abb55,Ts54.

ወታቀርብ:ለተግሣጽ:ለበከ: Cam,BM495,BM249,Bod,Br74,Gri3, Abb35,Abb149,Bass,AT.

The tripartite form of this verse reflects the LXX , but the third stichos is unlike the Greek in meaning . Only Abb55 and Ts54 represent LXX ተሰ ሠናይ ፍሁ (ወለይከ:). ልቡናከሰ has been given more definite expression in ለበከ , and ለተግሣጽ:ወለይከ: simplified to the commoner phrase ለተግሣጽ: ;these developments are peculiar to Ethiopic.

እመኒ[1] ለጥበብ[2] ጸዋዕካ[3] ወለአእምሮ[4] ጕሥካ[4] ወለለብዋ[5] በዓቢይ[5] ቃለ[6]

If you have called to wisdom , and have sought understanding ,

and intelligence with a loud voice , ...

1. ወእመኒ : Cam,BM497,BM249,Br74,Abb55,Ts54,Bass.
   ወለእመኒ : BM495,Abb149,AT.
   እመሂ : Gri3.
2. በጥበብ : Abb55.
   ለጥበብከ : Frt.
3. ጸዋዕኮ : Br74,Abb55.
4-4. ወሀብከ : ቃለከ : Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
5-5. ጕሥካ : በዓቢይ : ቃለ : Cam,BM495,BM497,Bod,Br74[b],Abb30,Abb35, Abb55,Abb149,Ts54,Bass.
   ጕሥካ : በዓቢይ : ግብር : BM249,Bodb,Br74,Bln2,Gri3.
   ጕሥካ : ዓቢይ : ግብር : AT.
6. ችሊክብ : አሜተከ : added by Gri3.

The verse follows the tripartitte form of the LXX , the third stichos being an addition obelised in the Syro-Hexapla .
The variation at (4-4) is closer both to MT and LXX δῶς φωνήν σου than the text, ጕሥካ : being derived from ἐπιστήσας in the third LXX stichos.
The variant ግብር : at (5-5) for ቃለ : (LXX φωνήν) appears to be a deliberate alteration of the sense within Ethiopic.

ወለእመ፡[1]ከርከርካ[2]ከመ[3]ብሩር ፡ ወከመ ፡ መድፋን፡ ልተንከ፡[4]

And if you have searched for it like silver, and have explored it like hidden treasure , ...

1. ለእመ፡ Cam,Bod.
   ወእመ፡ BM495,Abb30,Abb35,Abb55,Ts54.
   ወእመኒ፡ BM497,Bass.
   ወለእመኒ፡ BM249,Br74,Abb149,AT.
   እመኒ፡ Gri3.
2. ትሠሥካ፡ Cam,BM495,BM497,BM249,Bod,Br74(Br74[b] has the text), Bln2,Gri3,Abb30,Abb35,Abb149,Bass,AT.
   ትሠሥክ፡ Abb55,Ts54.
3. መድፋን፡ inserted by Abb30.
4. ልተንከ ፡ Abb55.

አሜሃ ፡ ተአምር ፡ ልብሃ ፡ እግዚአብሔር ። መጠይቅ ፡ እግዚአብሔር ፡ ትረክብ ።

... then you will understand the fear of God, and perception of God you will find.

ኣስ መ : ውኣቱ[2] ይሁብ : ጥበበ [1] ፤ ወኣምቅድመ[3] ገጹ : ለብዎ : ወአእምሮ ፤[1]

For it is He who gives wisdom ; and before His face are intelligence and understanding.

1-1. እግዚአብሔርኒ : ኣስ መ : ይሁበከ : ጥበበ : Gri3.

2. እግዚአብሔር : Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Abb30, Abb35,Abb55,Abb149,Bass.

3. ኣምቅድመ : Abb35.

The use of ውኣቱ : for ההוה or κύριος may stem from a religious avoidance of the Divine name ; but if so, it is not a consistent habit .

Ethiopic follows Greek in the second stichos ,employing ወኣምቅድመ : ገጹ : for LXX ἀπὸ προσώπου αὐτοῦ ;contrast MT and Syriac ‏מִפִּיו‏ .

ለጠቃ : here translates γνῶσις (MT ‏דַּעַת‏), but in v.3 it represents ἐπίσταμαι.

[1] ይዘግብ[2] ለጻድቃን መድኃኒት [1]* ወይቀውም[3] ለፍኖታሙ[4]*

There is stored up for the righteous salvation ; and He (it) stands over their paths.

1-1. ወይዘግብ ሎሙ ለኢለ ይገብሩ (ይነብብሩ Br74) መድኃኒት: BM497,BM249,Br74,Gri3,Abb149,Bass,AT.

ወይዘግቡ ለኢለ ይገብሩ መድኃኒተ: Bod^b,Abb55,Ts54.

ወይበዝኅ ሎሙ ጸጋ ክብር: $Gri3^b$.

2. ወይዘገብ: BM495,Bod,Bln2.

ወይዘግብ: Abb30,Abb35.

3. (ወ)ቆመ: Cam,BM497,Bod^b,Abb149,Ts54,AT.

ወቀውማ: Abb35.

4. በፍኖታሙ: BM249,Br74,Bln1,Bln2,Abb30,BM16186,BM16189, Bass, AT.

The confusion in this verse has arisen from mistaking ϭωτηρίαν for the object of ϯαϩορϩοῦϭι instead of the object of ϩηϭωρπίζει (so MT and Syriac) ; hence the major variants at (1-1).

There is no exact representation of "shield" (מָגֵן, ὑπερασπιεῖ) in the Ethiopic version.

ለፍኖታሙ: represents LXX τὴν πορείαν αὐτῶν, and not MT לְהֹלְכֵי תֹם (though did Hebrew originally read לְהַלִּיכֵת ם ?) or Syriac ܠܡܗܠܟ ܥܡ .

[1] ከመ፡ይዕቀብ[2]፡ሎሙ[3]፡ፍናተ[1]፡ጽድቅ ፡[4]መፍናቶሙ[4]ለእለ[5]፡ይፈርህዎ፡[6]

So that He may keep for them the path of righteousness , and the path of them that fear Him.

1-1. ከመ፡ይሐሉ፡በፍናተ፡ BM495,Abb30.

2. ይዕቀቡ፡ Cam,BM494[b],BM497,Br74,Gri3,Abb35,Abb55,Abb149.

3. Omitted by Cam,BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55,Abb149, Bass,AT.

4-4. መፍናተ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Bass,AT.

መፍናቶሙ፡በጽድቅ፡ BM492.

5. እለ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Gri3[b],Abb30,Abb35,Abb55, Abb149,Ts54,Bass,AT.

6. የዐቅብ፡ added by Cam,BM494b,BM495,BM497,Bod,Br74,Bln2,Gri3, Abb30,Abb35,BM16186,Ts54,Bass,AT.

የዐቅቡ፡ added by Abb55,Abb149.

የዐቅብዎ፡ added by BM249.

The absence of a personal subject in the Hebrew and Greek infinitives (singular in Syriac) accounts for the discrepancy in number at (2).

ሎሙ፡ at (3) is a natural completion of the sense, added in Ethiopic.

ለእለ፡ይፈርህዎ፡ is derived from LXX εὐλαβουμένων αὐτόν rather than from MT and Syriac ירא.

The omission of some form of the verb ዐቀበ፡ at the end of the verse seems to be a simple error , as it is present in Hebrew, Syriac, and Greek ; hence the additions at (6).

አሜሃ፡የአምሩ[12]ፌቲሑ፡በጽድቅ[2]ወያሌትዑ[3]መንኰራኵሊ[4]ሠናያተ[5]

Then they will understand to judge in righteousness , and they will set right good courses.

1. ተአምር : Cam,BM494^b,BM495,BM497,BM249,Br74,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

2-2. ፍትሐ፡ወጽድቀ : Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

3. ወተሌትዑ : Cam,BM494^b,BM495,BM497,Br74,Bln2,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.
ወያሌትዑ: Gri3.

4. መንኰራኵሉ : Bln1.

5. ሠናይተ : BM249,Bln2,Abb30,Bass.
ሠናይት : Br74.
ርትዐተ : Abb149.

The third person plural of the verbs is probably to be related to ለኢለ፡ይፈርህዎ: in v.8 (MT,Syriac, and LXX , as well as the variants at 1 and 3 are all singular).
The phrase ፍትሐ፡ወጽድቀ: with the copula at (2-2) corresponds to the MT,Syriac, and LXX better than the text.
The Ethiopic codices are unanimous in omitting "all" in the second stichos.
The transitive verb can only be derived from LXX κατορθώσεις, and not from MT מְיַשֵּׁר or Syriac ܐܘܫܪ.

እስመ[1] መጽአት ፡ ጥበብ ፡ ውስተ ፡ ሕሊናሆሙ[2] ፡ ወእእምሮ ፡
ለነፍሶ ፡ ዚአሆሙ[345] ፡ ሠናየ ፡ ኮነታ[5] ፡

For wisdom has come into their mind , and understanding has become good to their soul.

1. እመ ፡ added by Cam,BM492[b],BM495,BM496[b],BM497[b],Bod[b],Br74, Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,AT.
   አመ ፡ added by BM249,Bod,Bass.
2. ሕሊና ፡ ዚአከ ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
   ሕሊናከ ፡ BM494b.
   ሕሊና ፡ ዚአሆሙ ፡ Bod.
3. ዚአከ ፡ Cam,BM494[b],BM495,BM497,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.
4. እመ ፡ inserted by Bln2,Abb30.
5-5. ኮነታ ፡ ሠናይተ ፡ BM495.
   ሠናይተ ፡ ኮነት ፡ BM249,Br74,Gri3,Bass,AT.
   ሠናየ ፡ ኮነት ፡ BM497,Abb149,BM16186.
   ሠናይት ፡ Abb35.
   ሠናይት ፡ ኮነታ ፡ Abb55.

The third person plural construction is carried over from v.9, but MT,Syriac, and LXX have the second person singular.
The omission of እመ ፡ at (1) may reflect a misunderstanding of the conditional force of MT כִּי ,corrected by those codices which follow Greek most closely.
ሠናየ ፡ ኮነታ ፡ and its variants reflect LXX ἀγαθὴ εἶναι δόξῃ , not MT כִּי נָעַם ׃ or Syriac ܛܒ ܠܡܚܫܒ .

በ ምክር[1] : ሠናይ[2] : ተዐቆ[3]ሙ : ወ[4]ሕሊና : ጽድቅ[5] : ትሕ[6]ድ[4]ሙ :

With good counsel she will keep them , and with forethought righteousness will deliver them . (OR and with righteous forethought she...).

1. ወ ምክር : Cam,BM249,Abb35,AT.
2. ሠናይት : BM494,BM495,BM249,Bln2,Abb30,Abb55.
3. ተዐቆከ: Cam,BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
4-4. Omitted by Abb55.
5. ሠናይ : added by Bod.
6. ተዐቆከ : Cam,BM249,Br74,Abb35,Abb149,Ts54.
   ታቀ ሙከ : BM495.
   ትከድነከ : BM494[b],BM497,Bln2,Gri3,Abb30,Bass,AT.

The construction with the third person plural is continued from the two previous verses (but see the variants at 3 and 6). The epithets ሠናይ: and ጽድቅ: must be derived from the Syriac or the LXX (MT nil) .
Ethiopic is unique in making ኖበብ: in v.10 the subject of v.11 and adding በ to ምክር: ; ኖበብ: is also best taken as the subject of ትከድነ ሙ:,with ጽድቅ: joined to በሕሊና:.

ከመ፡ ታድኅኖሙ[1]፡ እምፍኖት[2]፡ እኪት ፡ ወእምብእሲ[3]፡ዘጠዋየ፡ይነብብ[3] ፡

That she may deliver them from the evil path , and from the man who speaks crookedly.

1. ታድኅንከ፡ Cam,BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

2. እምፍኖተ፡ BM493.

3-3. ዘይነብብ፡ወእምንተኒ፡ሀለወ፡ BM497,BM249,Bod[b],Abb149,Ts54.

ዘኢይነብብ፡ወኢምንተኒ፡ሀለወ፡ Br74,Gri3,Abb35,(Abb35[b] has the text),Abb55,Bass.

ዘኢይነብብ፡ወኢምንተኒ፡ሀለወ፡ቃለ፡ AT.

The third person construction ታድኅኖሙ፡ is continued from the previous verse (but see the variant at 1). The final phrase ዘጠዋየ፡ይነብብ፡ represents either MT תֹּוֹעֵ֣ה תַּהֲפֻכֹ֑ות or Syriac ||ܕܡܬܗܦܟ ܠܡܠܠܡ while the variants at (3-3) translate LXX λαλοῦντος μηδὲν πιστόν. The reading ሀለወ in Bassano should be ሀልወ፡ , and is noted in the corrigenda to that edition.

ወይ : ሎሙ ፡ ለኣለ ፡ የጎደጉ[1] ፡ ፋናወ[2] ፡ ርቱዐ[3] ፡ ከመ ፡ ይሑሩ ፡
ፋናወ[4] ፡ ጽልመት ፡

Woe to those who leave right paths , that they may walk in the ways of darkness.

1. ሓደጉ , Cam,Abb30.

2. ፋናዊት ፡ Abb30.
   ፋናዊ ፡ Bln1,Abb55.

3. ርቱዓ ፡ BM497.

4. ፋናዊት ፡ BM494,Bln2.
   ፋናዊ ፡ Abb55.
   በፋናዊ ፡ Gri3,Abb149,Bass,AT.

The phrase ወይ ፡ ሎሙ ፡ may be an Ethiopic peculiarity ; but it may also point to an original Greek οὐαὶ οἱ (for the present LXX reading ἐν οἷς) , or to an original Hebrew reading הוֹי הָעֹזְבִים (for the present MT הָעֹזְבִים).

ኀለሱ[1]: ይትፌሥሑ: በእኪት[2] :: ወኀለ[3] :ይትሳሠዩ: ዳዴ: በ[4]ሚጠ[5]ት: እኪት ::

Who rejoice in evil , and who are also glad at a turn of evil.

1. (ወ)ኀለ: Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35 (Abb35[b] has the text),Abb55,Abb149,Ts54,Bass,AT.
   ወኀለሱ: Frt.
2. በእኩይ :Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb55, Abb149,Ts54,Bass,AT.
   ለገቢር: እኩይ : Abb35.
3. ወኀለሱ: BM492,BM493,Frt.
4. Omitted by Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.
5. በሚጠት: Bln1,Abb149.
   በሚጠቱ: BM497,BM249,Bln2,Gri3,Abb30,Abb55,Bass,AT.
   ለሚጠተ: BM492,BM493,BM495,BM496,Bod,Frt,Abb35.

በእኪት: is Greek in origin (ἐπὶ κακοῖς) ; only the variant of Abb35 at (2) reflects MT and Syriac לְעֲשׂוֹת רָע At (5) the variant of Bln1 and Abb149 may represent LXX διαστροφῆς κακῆς ,while the construct state in all the other readings may represent MT and Syriac בְּתַהְפֻּכוֹת רָע But the variation may be random .

[1]ይከውን[1]:[2]ፍናቀሆሙ: መብእ[3]ሰ[2]:ወደጋን: በመንኰራኵሮሙ ::[4]

Their paths are crooked , and tortuous in their courses.

1-1. ወይከውን: Frt.

እስመ: Cam,Bod.

እለ: BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30,Abb55, Abb149,Ts54,Bass,AT.

2-2. መብዕስ: ፍኖቶሙ: Bod.

3. Omitted by Frt.

4. መንኰራኵሮሙ: all codices, Bass,AT.

The text alone has ∩ ,corresponding to Hebrew ֵ , in וּבְמַעְגְּלוֹתָם ,but, in view of the unanimous evidence of the other codices against this reading , it may be fortuitous.

ከመ ፡ ያርሃቅከ[1] ፡ እምፍኖተ[2] ፡ ርትዕ[3] ። ወነኪሪ[456] ፡ እምአእምሮ ፡ ጽድቅ[6][7] ፡

That they may put you far.from the road of honesty, and (make you) a stranger to the understanding of justice.

1. ይርሃቅ ፡ Bln1,BM16189.
2. እምፍኖት ፡ BM494,BM495,BM249,Br74,Bln1,Gri3,Bass.
3. ርትዕ ፡ BM495.
   ርትዕት ፡ BM497,BM249,Br74,Gri3,Abb149,Bass.
   ጽድቅ ፡ Bln2,Abb30.
4. ወነኪር ፡ BM496,Frt,Bln1,Abb30,Abb149,BM16186,BM16189,AT.
5. ይሊሰይክ ፡ inserted by BM495[b].
6-6. እምፍኖተ ፡ አእምሮ ፡ BM249,Br74,Gri3,Abb149.
   እምአእምሮተ ፡ ጽድቅ ፡ Bod.
7. ርትዕ ፡ Bln2,Abb30.

The whole verse is omitted by Abb35 ;Bassano joins to this verse the first phrase of v.17.
The verse is derived from the LXX entirely ; እምፍኖተ ፡ ርትዕ ፡ corresponds to ἀπὸ ὁδοῦ εὐθείας (MT דֶּרֶךְ הַטּוֹב), and ነኪሪ ፡ እምአእምሮ ፡ ጽድቅ ፡ to ἀλλότριον τῆς δικαίας (MT מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה).
No codex reflects the addition of ܗܘ as the subject in Syriac .

ወለድየ[123]፡ዕቀብ፡ቃለየ[3]፡ኀመ፡ይግለሕከ[4]፡ኣምብእሲት፡ኣኪት፡ወነኪርት[2][5]፡እንተ፡ቃላ[6]፡
ትምይንት[7]፡ዘኅደገት[7]፡ምታ፡ዘንኣሳ[8][9]፡ወሥርዓተ[10]፡እግዚአብሔር፡እንተ፡ረሰዓት[10]፡

My son, keep my word,that it may deliver you from the strange and evil woman ,whose word is a fraud,who has deserted the husband of her youth, and has forgotten the covenant of God.

1. ኢይርከብከ፡ምክር፡ኣኩይ (ኣኪት BM249) እንተ፡ታኅድግ፡ትምህርተ፡ ባውርዙትከ፡ (ሰውርዙት፡ BM497,Abb55,Ts54,Bass) inserted by BM495, BM249,AT ;employed as (2-2) by BM494b,BM497,Bodb,Br74 (Br74b has the text),Abb55,Abb149,Bass.

3-3. (ወ)ዕቀብ፡ተግሣጸ፡ዚአየ፡ Cam,BM495.
ስማዕ፡ተግሣጸ፡ዚአየ፡ Bln2,Abb30.
ዕቀብ፡ተግሣጽየ፡ከመ፡ኢይረክብከ፡ምክር፡ኣኩይ፡እንተ፡ታኅድግ፡ ትምህርተ፡ሰውርዙትከ፡ወለድየ፡ዕቀብ፡ቃለየ፡ Gri3.

4. ትዕቀብከ፡ Gri3.
ይድኅንከ፡ Abb35.

5-5. Omitted by BM497,Br74,Abb55,Abb149,Ts54,Bass.

6. ቃላት፡ Frt.

7-7. እንተ፡ኀደገት፡ Cam,BM495,Bod,Bln2,Abb30,Abb35[b].
ዘኅደገት፡ BM493.

8. እምንኣሳ፡ Frt.

9. መተኅድግ፡ትምህርተ፡ባውርዙት፡ added by Abb35.

10-10. ሰእንተ፡ተረሰዓት፡መሥርዓት፡ዘእምእግዚአብሔር፡ Abb55.
መሥርዓተ፡ዘእግዚአብሔር፡እንተ (om. Abb35)ረሰዓት፡ BM497,Abb35.

Bassano joins the last stichos to v.18 .
This verse in Ethiopic is a mixture of the untranslated elements of MT v.16, and the MT and LXX of v.17 . There is agreement only on the meaning of the last stichos.
The phrase ዕፍን፡ቃሉ፡ has no origin in the MT,Syriac, or LXX of this verse, and is an intrusive addition within Ethiopic of a common phrase.
The section ከመ፡ .... ትምይንት፡ represents MT v.16 ,while the first stichos of the LXX, υἱέ, μὴ ὀλιγώρει παιδείας κυρίου is represented by the variants at (1).
The last two stichoi (from ዘትደግት፡) could be derived from MT,Syriac, or Greek ; but ትምህርት፡ in the variants suggests LXX διδασκαλίαν , and not MT תּוֹרַת or Syriac ܢܘܡܣܐ

[1] ኣስሙ፡ ግበ፡ ሞት ፡ ቤታ [1] ፤ [2] ወኀበ ፡ ኀያላን፡ [2 3] ኣርትዓት፡ መንኰራኵራ [43] ።

For her house is near death , and to the mighty she has directed

her courses.

1-1. (ወ)ኣንበረት፡ ኀበ (ግበ Abb35[b]) ሞት፡ ቤታ BM494[b],BM497,BM249,Bod[b], Br74,Gri3,Abb35,Abb55,Ts54 ;prefixed by BM495.
ወኣንበረት፡ ውስተ፡ ሞት ፡ ቤታ፡ Abb149,AT.

2-2. ወኀበ፡ሲኣል ፡ ምስለ፡እለ ፡ እምድር፡ BM497,BM249,Bod[b],Br74,Gri3,Ts54, Bass.
ወኀበ፡ሲኣል ፡ ምስለ ፡እከይ ፡አኩበር፡ Abb55.
ወኀበ፡ሲኣል፡ ምስሓ፡ኀያላን ፡እለ ፡እምድር፡ Abb149.
ምስለ፡እለ ፡ እምድ ር ፡ BM494[b].
ወኀበ፡ሲኣል፡ ምስለ፡እምድር ፡ወኀበ ፡ኀያላን፡ BM495.
ወኀበ፡ሲኣል ፡ወምስለ፡ኀያላን ፡ኣምድር፡ AT.

3-3. መንኰራኵራ፡ ኣርትዓት፡ Abb30.
ኣርዑተ ፡ መንኰራኵር ፡ Abb55.
ኣርትዓት ፡ ፋኖታ፡ Bod.
ኣርትዓት ፡ መንኰራኵራተ፡ Bln1.

4. ወኀቤሆሙ ፡ኣርትዓት ፡ ፋኖታ፡ added by Bod.
ወምስሌሆሙ ፡ ኣርትዓት፡ መንኰራኵራ፡ added by Cam.

None of the Ethiopic codices represent the meaning of MT הָשְׁחָה "sink down" or Syriac " be forgotten" ;but only the variants at (1-1) reflect LXX ἔθετο.

ኣርትዓት፡ is an addition peculiar to Ethiopic , to complete the sense.

ኀያላን፡ could represent either MT רְפָאִים or LXX γιγενῶν ; but

ኀበ፡ሲኦል፡ and እለ፡እምድር ፡ can only be derived from παρὰ τῷ

ᾅδῃ ፡ and γῆ - γενῶν ።

ኵሉሙ ፡ ኄለ ፡ የሐውሩ ፡ ገቲ ፡ ኢይጥመየጡ[1] ፡ ወኢይረክቡ[2] [3]
ፋናወ ፡ ሕይወት[4] ፡[5] ወኢየሐውሩ ፡ ፋኖተ ፡ ርትዕተ[5] ፡

All those who go in to her do not return , and they do not find the paths of life , and do not walk on a straight path.

1. ኢተመይጡ ፡ BM249.
2. ወኢረከቡ ፡ BM492,BM493.
3. ገቲ ፡ inserted by BM495,Gri3.
4. ርትዓተ ፡ BM495,BM249,Br74,Gri3,Abb30,Bass,AT.
   ርትዐ ፡ BM497,Bod[b],Abb35,Abb55,Abb149,Ts54.
5-5. ወኢይትረከቡ ፡ ዐዓመተ ፡ ሕይወት ፡ BM495,BM497,BM249, Bod[b],Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
   ከመ ፡ ትሐር ፡ በፋናት ፡ ሠናይት ፡ Cam.

The discrepancy between MT and Syriac אָרְחוֹת חַיִּים and LXX τρίβους εὐθείας is reflected at (4).
The additions , except Cam, at (5-5) reflect the third stichos of the LXX οὐ γὰρ καταλαμβάνουσι ὑπὸ ἐνιδυτῶν ζωῆς. (MT,Syriac nil).

[1] ሶበሰ[2] የሐውሩ፡ፋናወ[3] ፡ሠናያተ[4] ፡ኦምርከቡ፡ፋናወ፡ጽድቅ ፡ለሙዳተ[5] [1]

If they walk on good paths ,they will find paths of justice which are smooth.

1-1. ሶበሰ፡የሐውሩ፡ፋናወ፡ጽድቅ ፡ለሙዳተ፡ BM493.
ኮመ፡ይሖሩ፡ፋናወ፡ሠናያተ፡ወፋናዋተ፡ጽድቅሰ፡ተዐቅብ፡ Abb35.

2. ወሶበሰ፡ BM495.
3. ባፋናወ፡ Cam,BM249,Bod,Br74,Bln2,Gri3,Abb30.
4. ሠናይት፡ Cam,Abb149.
ሠናያት፡ Bod,Br74,Bln2,Gri3,Abb30.
ርቱዓተ፡ AT.
5. ለሙዳ ፡ BM497,Abb30,Abb55,Abb149,Ts54.

The Ethiopic codices, except Abb35 , reflect the Greek conditional construction . They also follow the LXX in using ፋናወ፡ሠናያተ፡ and ፋናወ፡ጽድቅ፡ for τρίβους ἀγαθοὺς and τρίβους δικαιοσύνης (contrast MT בְּנִבְכֵי טוֹבִים and אָרְחוֹת צַדִּיקִים). ለሙዳ(ት)፡ can only be derived from LXX λείους (MT, Syriac nil).

[12]ሔራን ፡ ሰብእ [2]ይነብሩ ፡ ውስተ [3]ምድር [14]ወየዋሃንሰ [5]ይተርፉ ፡ ውስቴታ [6][7]

Honest men will dwell in the earth , and the meek will remain in it.

1-1. እስመ ፡ ሐትዓን ፡ የሐድርዋ ፡ ለ ምድር ፡ Cam.
እስመ ፡ ሐትዓን ፡ የሐድሩ ፡ በ ምድር ፡ Abb35.
እስመ ፡ ሔራን ፡ አላ ፡ ይነብሩ ፡ ውስተ ፡ ምድር ፡ Abb30.

2-2. ሔሩ ፡ ይከውኑ ፡ እለ ፡ BM494[b],BM495,BM497,Bod,Br74(Br74[b] has the text),Abb55,Ts54,AT.
ሔሩ ፡ ይከውኑ ፡ ሰብእ ፡ እለ ፡ Gri3.
ሔሩን ፡ ይከውኑ ፡ እለ ፡ Abb149.
ሔሩን ፡ BM249,Bln2.

3. ዲበ ፡ BM249,Br74,Bln2,Gri3,Abb149,AT.

4. እስመ ፡ ሔሩን ፡ የኀድርዋ ፡ ለ ምድር ፡ added by Bod.

5. ወየዋሃን ፡ all codices,Bass,AT,except BM496,Bln1,BM16186, BM16189.
የዋሃንኒ ፡ Abb35[b].

6. ዲቤሃ ፡ Bln2,Abb30,Abb35,Abb55,Ts54.

7. እስመ ፡ ሐትዓን ፡ የኀድርዋ ፡ ለ ምድር ፡ ወጻድቃን ፡ ይተርፉ ፡ ውስቴታ ፡
added by BM495,BM249,Br74,Bln2,Abb55,Abb149,Ts54 ;by BM497, Gri3 with ወጻድቃንሰ ፡ ;by Abb30 with ርትዓን ፡ .

The variants at (7) complete the full four-stichos form of this verse found in the LXX . The appearance of ይነብሩ ፡ in the variants at (2-2) suggests LXX ἔσονται οἰκήτορες ; contrast MT and Syriac ישכנו = ይነብሩ ፡ .

ፍኖተ: ሊቃነ[1]ኃጥኣን: ኀምደር: ይሴሊዋ: ወዓመፅያን:[2]
ይሰደዱ: ኀምውስቴታ[3]::

The paths of the wicked will be rooted out of the earth , and violent men will be hounded out of it.

1. ሊቃን: Cam,BM492,BM493,BM495,BM497,BM249,Bod,Br74,Bln2, Gri3,Abb30,Abb35,Abb55,Abb149,Bass,AT.
2. ወዓማፅያንሰ: BM495,BM497,Bodb,Frt,Abb35,Abb55,Ts54,Bass.
   ወአማፅያንሂ: Abb30,AT.
3. ውስቴታ: Abb30.

ፍኖተ:ሊቃነኃጥኣን: is derived from LXX ὁδοὶ ἀσεβῶν ;contrast MT דַּרְכֵי רְשָׁעִים and Syriac ܐܘܪܚܬ ܚܛܝܐ

ወለድየ ፡ ሕገ[1] ፡ ዘኣየ ፡ ኢትርሳዕ ፡ ወ ቃላትየ[2] ፡ ይዕቀብ ፡ ለብከ ፡

My son, do not forget my law ; and let your heart keep my words.

1. ሕገገ ፡ BM249,Br74,Abb30,Abb149,Bass,AT.
2. ቃላትየ ፡ Cam.
   ወቃለየ ፡ Abb149.

The variant at (1) may reflect the LXX plural νομίσεων (contrast MT תּוֹרָתִי and Syriac ܢܡܘܣ) ; or it may have originated in a dittography of ሕገ ፡ .

ኦኅ ፡ መዋዕለ[1] ፡ ወዓመተ ፡ ሕይወት[1] ፡ ወሰላመ[2] ፡ ትረክብ[3] ፡

Length of days and years of life and peace you will find.

1-1. ወሕይወት ፡ Abb30.

ወዓመታተ ፡ ሕይወት ፡ BM249,Br74,Bln2,Gri3,Abb149,Ts54, Bass,AT.

2. ወሰላም ፡ Abb30,Abb35,AT.

3. ይቄስክክ ፡ BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb55, Abb149,Ts54,Bass,AT.

ይትቄስክክ ፡ Gri3[b],Abb35,AT.

ይትቄሰክ ፡ Cam.

The origin of ትረክብ ፡ is not to be found in MT, Syriac, or LXX , which all agree upon the sense " they will add to you " , represented by the variant at (3) . εὑρήσεις in the next verse probably exercised an influence on the translation .

[1] ምጽዋተ፡ወሃይማኖተ[1] ፡አታርሳቅ[2 3]* ዕንቅ ፡ከከሳድከ ፡ወጸሐፎ[3 4] ፡በጽሌ[5 6] ፡
ልብከ [6]?ከመ ፡ትርከብ[7]? ሞገሰ[4 8]*

Mercies and faith put not far away ;bind it upon your neck and write it on the tablet of your heart ,so that you may find grace.

1-1. ምጽዋት፡ወሃይማኖት፡ Cam,BM494[b],BM495,BM497,Bod,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.

2. አይርሐቀ፡ Cam,BM494b,BM495,BM497,Bod,Br74,Gri3,Abb35,Abb149,Bass,AT.
አይርሐቅ፡ Abb55.
አይርሐቀ፡ Bod.
አይርሕቀከ፡ Ts54.

3-3. ዕንቅ፡ወስተ፡ከሳድከ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT.

4-4. ወትረክብ፡ Abb55.
ወትረከብ፡ሞገሰ፡ Abb149,Ts54.

5. ጸሐፎሙ፡ Abb35.

6-6. በሰሌዳ ፡ BM494b,BM497.
ወስተ፡ጽሌ ፡ Abb35.

7-7. ወትረከብ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35,Bass,AT.

8. በኅበ፡ዘይሰምዓከ፡ added by Bod.
ዕንቅ፡ወስተ፡ከሳድከ፡ added by Abb35.

Ethiopic follows the LXX in joining the final stichos to v.3 and not to v.4, as the MT does ;the central stichos is found in Alex..
The variants at (2) are closer to the MT,Syriac, and LXX μὴ ἐκλίπτωσάν σε than the text ;the form አይርሐቀ፡ shows the assimilation of ሀ to ቀ (Dillmann Grammar, Sect. 54).

ሐሊ፡[1]ሠናየ፡ቅድመ[2]፡እግዚአብሔር፡ወሰብእ ።

Intend good before God and men.

1. ሕሊና : Ts54.

2. በቅድመ : BM492,BM493,BM496,BM249,Br74,Bln1,Gri3,Bass.

The imperative verb corresponds to LXX προνοοῦ ; contrast MT בִּין־לְ.

[1] ሀሉ፡ በእግዚአብሔር ፡ ተወኪለከ ፡ በሁሉ ፡ ልብከ ።[1]
ወበጥበብከ[2] ፡ ኢትትአመን[3] ።

Let your confidence be in God with all your heart , and do not trust in your own wisdom.

1-1. ሀሉ፡ተወኪለከ ፡ በሁሉ ፡ ልብከ፡በእግዚአብሔር ፡ Cam,BM495,BM497, BM249,Bod,Br74,Gri3,Abb30,Abb35,Abb55 (with ቅድመ፡),Abb149, Ts54,Bass.
ተወኪለከ ፡ ሀሉ ፡ በሁሉ ፡ ልብከ ፡ በእግዚአብሔር ፡ Bln2.

ሀሉ ፡ በቅድመ ፡ እግዚአብሔር ፡ ተወኪለከ ፡ በሁሉ ፡ ልብከ ፡ BM492,BM493, BM494.

ሀሉ ፡ ተወኪለከ ፡ በእግዚአብሔር ፡ በሁሉ ፡ ልብከ ፡ BM496,Bln1, BM16186,BM16189.

2. በጥበብከኒ ፡ Gri3.

3. ኢትታመይ ፡ BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Ts54,Bass,AT.

The compound phrase ሀሉ -- ተወኪለከ ፡ suggests LXX πεποιθώς rather than the simple MT בְּטַח or Syriac ܒܛܚ .
But ኢትትአመን ፡ reflects MT and Syriac אַל־תִּשָּׁעֵן, while the variant at (3) is closer to LXX μὴ ἐπαίρου.

ወበኵሉ[1] ፍናዊከ[23] እኤምሮ ፡ እኤምር ፡ ከመ ፡ ይርታዕ ፡ ፍናዊከ[3] ፡

And in all your ways know indeed , that your ways may be straight.

(OR And in all your ways recognise understanding ,....)

1. በኵሉ ፡ BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55,Abb149, Ts54,Bass,AT.
2. ፍናትከ ፡ BM495.
3-3. እኤምሮ ፡ ወውኣቱ ፡ ያሌትዕ ፡ ፍናዊከ ፡ Abb35.
እኤምሮ ፡ እኤምር ፡ ከመ ፡ ታሌትዕ ፡ ፍናዊከ ፡ Bod.
እኤምሮ ፡ እኤምር ፡ ከመ ፡ ታሌትዕ ፡ ፍናተከ ፡ $Br74^{b}$,Bass.
እኤምራ ፡ ከመ ፡ ታሌትዕ ፡ ፍናዊከ ፡ Cam,BM495,Abb55,Ts54.
እክብሬ ፡ ከመ ፡ ታሌትዕ ፡ ፍናዊከ ፡ $BM494^{b}$,$BM495^{b}$,BM497,Abb149,AT.
እክብራ ፡ ከመ ፡ ታሌትዕ ፡ ፍናተከ ፡ BM249,Br74,Bln2,Gri3,Abb30.

The confusion in this verse may have started from the variation in the pronouns ነዋ and γνώρισε αὐτήν .The form እኤምሮ ፡ (ነዋ) may have then been mistaken for the verbal noun , and have then given rise to the common form of the imperative እኤምሮ ፡ እኤምር ፡ (cf. Prov. 27^{23}). Abb35 reproduces the MT exactly ,while Cam,BM495,Abb55, and Ts54 at (3-3) reflect LXX γνώρισε αὐτήν in እኤምራ ፡ .
The origin of እክብራ ፡ is obscure, but it could be derived from γνώρισε also .
ከመ ፡ introducing the second stichos reflects LXX ἵνα ; but the intransitive ይርታዕ ፡ in the text is more correctly read as ያሌትዕ ፡ by the variants ;compare MT and Syriac ; ,LXX ὀρθοτομῇ .
Ethiopic omits the extra stichos supplied by some LXX manuscripts ὁ δὲ πούς σου οὐ μὴ προσκόψῃ ,derived from v.23 .

እትኩን ፡ ጠቢበ ፡ በርእስከ [1] ፤ ፍርሆ [2] ፡ ለእግዚአብሔር [3] ፡ ወተገኀሥ ፡ እምኵሉ ፡ እኩይ ።

Be not wise in your own eyes ; fear God, and turn aside from all evil.

1. በዘርእስከ ፡ BM495,Abb149.
   ዘበርእስከ ፡ BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55,BM16186^{b}, Ts54,AT.
   ለዘርእስከ ፡ Abb30.
2. ወፍርሆ ፡ Frt.
3. ወተግኀሥ ፡ added by Gri3.

ኵሉ ፡ can only correspond to LXX πάντός (MT and Syriac nil).

ሶቤሃ[12] ይከውነከ ፡ ፊወሰ[2] ፡ ለሥጋከ ⁜ ወሥራየ ፡ ለአዕጽምቲከ ⁜[3]

Then it will be to you healing to your body, and medicine to your bones.

1. ሶቤሃኬ ፡ Bod.
2-2. ፊውሰ ፡ ይከውነከ ፡ Cam,BM497,BM249,Bod,Br74,Gri3,Abb149,Ts54, Bass,AT.
3. ለአዕጽምተ ፡ ዚአከ ፡ Cam.
አዕፅምቲከ ፡ BM497.

The addition of ሶቤሃ corresponds only to LXX τότε ;the indicative verb also points to LXX ἔσται (MT,Syriac subjunctive).

አክብሮ [1]: ለእግዚአብሔር: እንዘ[2]: በጽድቅ: ፫ሪትከ ፨ ወአብኣ: ሎቱ: [3]ቀዳሜ: ማሪርከ[3] ፨

Honour God (from what) is rightly your possession ; and bring to Him the first fruits of your harvest.

1. ወአክብሮ: Bln1.
2. እምዘ: BM494[b],BM497,BM249,Bod[b],Br74,Frt,Bln2,Gri3,Abb30, Abb35,Abb55,BM16186,Bass.
3-3. እምፍሬ:ጽድቅከ: BM497,BM249,Bod[b],Br74,Abb35,Abb55,Abb149, Ts54,(BM497b,Br74b have the text).
ፍሬ: ማእርርከ: BM494[b],Bod[bb].
እምቀዳሜ:መዕርርከ:ወእምፍሬ:ጽድቅከ: Gri3.
ቀዳሜ: ማዕርርከ: Cam,BM492,BM493,BM494,BM496,Bod,Frt,Bln1, Bln2,Gri3,Abb30,BM16186,BM16189,AT.
ቀዳሜ:ማዕርርከ:እምፍሬ:ጽድቅከ: BM495,Bass.

The variant እምዘ: at (2) makes more sense than the text (LXX ἀπὸ). Ethiopic also follows the LXX in using በጽድቅ: for δικαίων πόνων (MT,Syriac nil).

አብኣ:ሎቱ: in the second stichos is to be derived from LXX ἀπάρχου αὐτῷ.

But ቀዳሜ: ማ(ዕ)ርርከ: corresponds to MT רֵאשִׁית־כָּל־תְּבוּאָתֶךָ and also to Syriac ܘܡܢ ܩܕܡ ܕܟܠ ܐܝܒܘܗ than to LXX ἀπὸ τῶν καρπῶν δικαιοσύνης (see variants at 3-3),although the absence of ጽድቅ: in many codices in the second stichos may be stylistic, to avoid repetition.

ከመ ፡ይሰፋሕ[1] ፡መዛግብቲከ ፡ብዙኅ ፡ሥርናየ[2] ፡ወወይነ፡
ምክያዲቲከ[3] ፡ይምላኣ[4]።

That your stores may abound in plenteous corn , and your wine-presses may be full of wine.

1. ይሰፋፋ : Cam,BM495,BM497,Bod,Abb30,Abb35,Abb55,Abb149,Ts54.
2. Omitted by BM496.
3. መኅብርቲከ : Cam,BM494^{b},BM495,BM497,Bod,Br74(Br74^{b} has the text),Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.
   ወመዛግብቲከ: BM249.
4. ይሰፋፋ : Cam,BM495,BM497,BM249,Br74(Br74^{b} has the text),
   ይብዛኅ : Abb30,Abb35,Abb55,Abb149,Ts54,AT.
   ይሰፋፉ : Bod.
   Gri3,Bass.

The two words ብዙኅ፡ሥርናየ ፡ suggests the double wording in the LXX πλησμονῆς οἴνου (or οἴνῳ) ;contrast MT and Syriac יִרְשׁ.

ወልድየ፡[1] ኢትትአንተለ ፡ ተግሣጸ ፡ እግዚአብሔር ። ወኢትድሀም፡[2] በተዘለፎቱ ።[2]

My son, do not tire of God's correction , and do not weary of his chastisement.

1. አወልድየ፡ BM496,Frt,Bln1,BM16186,BM16189.

2-2. እምሳቤሁ፡ በተዘለፎ፡ BM495,BM497.
እምሳቤሁ፡በተዘለፎቱ፡ BM249,Bod^{b},Br74,Bln2,Gri3,Abb35,Bass.
እምሳቤሁ፡ኢተዘለፎ፡ Abb55.
እምኔሁ፡ በተዘለፎ ፡ Abb149,Ts54,AT.

ኢትትአንተለ ፡ is a more accurate translation of MT אַל־תָּקֹץ (LXX μὴ ὀλιγώρει) in the second stichos, than of MT וְאַל־תָּ֝עַ֗ק (LXX μηδὲ ἐκλύου) in the first.
በተዘለፎቱ፡ represents MT בְּתוֹכַחְתּוֹ and Syriac ܒܬܘܟܚܬܗ more than the participle ἐλεγχόμενος ; however ,the variants at (2-2) with እምሳቤሁ፡ clearly reflect LXX ὑπ' αὐτοῦ.

ኧስመ፡[1]ዘያፈቅር[2]እግዚአብሔር ፡ይገሥጾ[1]፡ወይቀስፍ[3]ሃ[4]ወከመ፡አብ፡
ወሊዶ ፡ይሠምር[4]።

For whom He loves God corrects and chastises ;and like a father his sons he pleases.

1-1. ኧግዚአብሔር ፡ይገሥጽ ፡ዘያፈቅር፡ BM495.

ዘያፈቅር ፡ይገሥጽ፡ኧግዚአብሔር፡ BM497,BM249,Abb30,Abb35(omitting ኧግዚአብሔር),BM16186,Bass.

2. ዘኣፋቀረ፡ BM492,Bod,AT.

ያፈቅር፡ Bln2.

ለዘያፈቅር፡Abb149.

ዘኣፍቀሮ፡ Bln1.

3. Omitted by Abb30,Abb35.

4-4. ሠለ፡ውሉደ፡ዘኢይትቄከፍ፡ BM494[b],BM495,BM497,BM249,Br74(Br74[b] has the text),Abb149,Bass.

ሁሎሙ፡ውሉደ ፡ዘኢይትቄከፍ፡ AT.

ከመ፡አብ፡ወለደ፡ይሠምር፡ወይቀሰፍ፡ሠሉ፡ውሉደ፡ዘይትቄከፍ፡ Bln2.

ሠሉ፡ውሉደ ፡ዘይትወከፍ፡ Abb55,Ts54.

ሁሉ ፡ከመ፡አብ፡ወለዶ፡ዘይሠምር፡ወሠሉ፡ውሉደ፡ ዘኢይትቄከፍ፡ ተግሣጸ፡ Gri3.

ከመ፡አብ ፡ወለደ ፡ይሠምር፡ Cam.

ከመ፡አብ፡ ውሉደ ፡ይሠምር፡ BM495,Bln2,Abb30.

ከመ፡አብ፡ ውሉደ፡ ዘይሠምር፡ Bod.

ወበከመ ፡አብ፡ወለደ ፡ይሠምር፡ Bln1,BM16186,BM16189.

ወከመ ፡አብ፡ወለደ ፡ይሠምር፡ BM492,BM493,BM494,BM496.

ወአመ፡አብ ፡ወለደ ፡ያፈቅር፡ወይሠምር፡ Frt.

ወከመ፡አብ፡ ውሎደ፡ይገሥጽ፡ Abb35.

Ethiopic is confused over the discrepancy between MT and LXX at the beginning of the second stichos.The text adopts MT and Syriac ጌኢን(ከመ፡አብ), while the variants at (4-4) represent both LXX πάντα(ሠሉ፡) and ዕ'ሀ ፕሬፈደይኧይጡ(ዘይትቄከፍ፡).But many codices have conflated ከመ፡አብ፡ with ወይቀሰፍ፡(LXX μαστιγοῖ ; ? ጌኢን) . The negative ዘኢይትቄከፍ፡ may have been prompted not only by the sense of ይቀሰፍ፡ , but also by a misreading of ዕ' for ዕ'ሀ (contrast Abb55, and Ts54).

ብፁዕ፡በአሪ፡ ዘይረክብ[1]ለጥበብ ፡ኢመዋቲ[2]፡ዘአእምረ[3]፡ ሐሊከ።

Blessed is the man who finds wisdom ; the immortal who understands perception.

1. ዘተመከፍ፡ Abb55.
2. መዋቲ፡ Abb55,Ts54.
3. ዘአእመረ፡ AT.

The negative አመዋቲ፡ is unsupported by MT ,Syriac or the LXX (θνητός) , and may be an editorial interpretation peculiar to Ethiopic.

ዘአእምረ፡ does not reflect MT בִּינָה or Syriac واعطى and is closer to Greek οἶδεν than to the LXX reading εἶδεν (though Alex. reads ἰδεῖν). But this also could be a deliberate editorial reinterpretation rather than evidence of a different reading in the LXX.

ይኄይስ[1] ኪያሃ ፡ ተገብሮ[12] እ ምተገብሮ ፡ ወርቅ[2] ወብሩር[3] ።

It is better to acquire her than to acquire gold and silver.

1-1. ተገብሮ ፡ ኪያሃ ፡ BM494.

2-2. እምዘወርቅ ፡ Bln2,Abb30,Ts54.
እምነ ፡ ወርቅ ፡ Abb55.

3. ወብሩሃ ፡ መዛግብት ፡ added by BM495[b],BM497,Bod[b],Bass,AT.
ወእምብሩሃ ፡ መዛግብት ፡ added by BM249,Br74,Gri3.
(ወ) መዛግብት ፡ added by BM495,Bln2,Abb30,Abb55,Abb149,Ts54.
መዛግብቲሃ ፡ added by Abb35.

The Ethiopic codices follow the LXX in the use of the pronoun ኪያሃ ፡ (αὐτήν);contrast MT סְחָרָ֗הּ.
At (2-2) Abb55 is closer both to the MT and the LXX in not repeating ተገብሮ ፡ .
In the final phrase the text reproduces neither MT (and Syriac) תְּבוּאָתָהּ ,nor LXX θησαυρούς ,which is represented only by the additions at (3) . But ወርቅ ፡ ወብሩር ፡ points to LXX χρυσίου καὶ ἀργυρίου.

[1]ክብርት፡ይእቲ[1]፡አምዕንቍ ፡ዘብዙኅ፡ኄር ።[2]እይትቃወማ ፡ምንትኒ፡አኮይ ።[2]
ሠናይት[3,4]ሀገሬት፡ይእቲ[4]ለኵሉ ፡አል[5]፡ይቀርብዋ[6]።[7]ወዘለ ፡መፍቅድከ፡
አከ፡መጠና ።[7]

She is more valuable than a stone of great price .Nothing evil can stand up to her .She is a good citizen to all who approach her ; and all that you desire is not her equal.

1-1. ክብርት፡ይኄይስ፡ Abb149.
ወትኄይስ፡ Gri3[b].

2-2. ወዝ፡መፍቅደከ ፡እይትዔረያ፡ Cam ; inserted before ሠናይት by BM495,BM249, Bln2 , before by BM493,BM494,Bod,Abb30,Abb35.

ወዙለ፡መፍቅደ ፡እይትዔረይ፡ inserted before እይትቃወማ by Bod[b].

ወዙለ፡መፍቅድከ፡እይትቃወማ ፡ወእይትዔረያ ፡ምንትኒ ፡አኮይ፡ BM492.

(ወ)እይትቃወማ ፡ምንትኒ ፡ኣኮይ ፡ Abb30,Abb35,Bass,AT.

3. ሠናይ ፡ BM497,Abb55.

4-4. ገበሬት ፡ይእቲ ፡ BM496,Frt,Bln1,BM16186,BM16189.
ይእቲ ፡ሀገሬት ፡ Abb149,AT.
ሀገርት ፡ BM494.

5. ለእለ ፡ Gri3,Abb149.

6. ያቀርቦ ፡ Cam.

7-7. ወዙሉ ፡ክብር ፡አከ ፡መጠና ፡ Cam,BM495,BM497,Bod,Bln2,Abb30,Abb55.
ወዙሉ ፡ክብር ፡ኢኮነ ፡መጠና ፡ BM249,Br74,Ts54.
ወዙሉ ፡ክብር ፡ኢመጠና ፡ Gri3,Abb35,Abb149,Bass.
ወዙሉ ፡ክብር ፡ኢመጠና ፡ላቲ ፡ AT.
ወኵሉሙ ፡መፍቅድ ፡አከ ፡መጠና ፡ BM16186,BM16189.
ወኵሉ ፡መፍቅድ ፡አከ ፡መጠና ፡ Bln1.

Ethiopic follows the LXX in representing four stichoi in this verse, the second and third being unrepresented in the MT and Syriac.

In the first stichos ዕንቍ : ዘበዓት : ሠመ : corresponds to LXX λίθων πολυτελῶν ;contrast MT דְּנִינִים , and Syriac ዘሕጋ ክቡ .

The translation of εὔγνωστος by ሠናይት : ሀገሬት : is a purely Ethiopic interpretation ;compare γνώριμος at 7^4 . At 26^{26} εὔγνωστος is translated by ማእምር : ; but the negative καὶ οὐκ εὔγνωστοί at 5^6 is translated by ወአኮ : ዘይትዐወቅ : .

In the final stichos መፍቀደኒ : appears to be derived from MT חָפֵץ בָּהּ , and not from Syriac ዮሐቦ or LXX πᾶν τίμιον , neither of which have the pronominal designation (see variants at 7-7).

ኑሃ፡መዋዕል፡ወዓመተ[1]፡ሕይወት ፡ውስተ፡የመና ፠ወውስተ[2]፡ጸጋማ፡
[3]ብዕል፡ወክብር[3] ፡እምአፉሃ ፡ይወፅኣ[4]፡ጽድቅ ፠ሕገ[5] ፡ወመጽዋተ[6]፡ትለብስ ፡በለሳና[7] ፠[7]

Length of days and years of life are in her right hand , and in her left hand are riches and honour .From her mouth comes out righteousness ;law and alms she is clothed with on her tongue.

1. እመተ፡ Abb35.
ወዐመታተ ፡ Ts54.
2. ወባውስተ፡ Gri3.
3-3. ክብር፡ወብዕል፡ BM495,BM497,Bln2,Gri3,Abb55,AT.
4. ወእምአፉሃ፡ BM492,BM493,BM249,Br74,Bln2,Gri3,Abb30,Abb149,AT.
5. ይመጽእ፡ Abb149.
6. ሕያው፡ BM16189.
7-7. በለሳና፡ትለብስ ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Abb30, Abb35,Abb55,Abb149,Ts54,AT.
ትስብሕ፡ሰለሳና ፡ Br74b.

The Ethiopic codices unanimously follow the LXX in adding the third and fourth stichoi to this verse . The addition of ασφαλεστ. ἡδεωστ. in the first stichos is also taken from the LXX και ἐν ἡσυχῳ (MT and Syriac nil).

[1]ፍናዋሃ፡ፍናወ ፡ሠናይት[1]፡ ወኵሉ፡አሰራ ፡በሰላም[2]፡

Her paths are paths of good ; and all her steps are in peace.

1-1. ፍናወ፡ሠናያት፡ፍናዋሃ፡ BM492.

ፍናዋሃ፡ፍናወ ፡ሠናይት፡ BM495,BM496,FrtBM16186,BM16189, Ts54,Bass.

ፍናዋሃ፡ሠናይት፡ Abb55.

ፍናዋሃ፡ፍናወ፡ሠናያት፡ BM493,BM494,Bln1,Abb35.

ፍናዋሃ፡ፍናወ፡ሠናያት፡ Bod.

ፍናዋሃ፡ፍናወ፡ሕይወት፡ AT.

2. ዘበሰላም ፡ BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Ts54,Bass.

ፍናወ፡ሠናይት፡ may reflect MT בֹּרְכִי־נָיַע , while the variant ፍናወ፡ሠናይት፡ may be derived from LXX ὁδοὶ καλαί ; but the variation may be random . The use of the preposition in (ዘ)በሰላም ፡ points to LXX ἐν εἰρήνῃ rather than to MT and Syriac ܒܫܠܡܐ , although Sin. omits ἐν.

ዕፀ፡ሕይወት፡ይእቲ፡ለዘሖሙ[1]፡ለእለ[2]፡ይትመረጕዝዋ[3]፡ወእለ፡ይእኀዝዋ፡ብፁዓን፡ [3]

She is a tree of life to all those who lean upon her ; and those who grasp her are blessed.

1. Omitted by AT.
2. እለ፡ all codices,Bass,AT, except Gri3,Abb35,Abb55.
3-3. (ወ)(ለ)እለ፡ይትአመኑ፡ባቲ፡ኵሙ፡ዘበእግዚአብሔር፡ጽኑዕ፡ BM249,Bod[b],Ts54, Bass,AT ;added at the end by BM492[b],BM494[b],Br74,Bln2,Gri3,Abb35[b], BM16186[b].
ወእለ፡ይእኀዝዋ፡ሠናያን፡ወብፁዓን፡ BM494.
ወእለ፡ይትአመኑ፡ባቲ፡ኵሙ፡ዘበእንተ፡እግዚአብሔር፡ጽኑዕ፡ይከውኑ፡ added in the middle of the verse by Bod.
ወቦ፡እለ፡ይትአመኑ፡ባቲ፡ኵሉ፡ዘበእግዚአብሔር፡ added in the middle of the verse by Abb55.
ወለእለ፡ይትአመኑ፡ባቲ፡ኵሙ፡ዘበእግዚአብሔር፡ጽንዕ፡ added at the end by BM495,BM497,Abb149.
ወለእለ፡ይትአመኑ፡ባቲ፡ኵሙ፡ዘበእግዚእ፡ጽኑዕ፡ added at the end by Abb30.

ለዘሖሙ፡ in the first stichos point to LXX πᾶσι (MT and Syriac nil). But ብፁዓን፡ in the second stichos of the text can only represent MT אַשְׁרֵי (Kittel 3 note מְאֻשָּׁר) or Syriac ܕܡܫܟܚ .The variants at (3-3) reflect LXX καὶ τοῖς ἐπερειδομένοις ἐπ' αὐτὸν ὡς ἐπὶ κύριον ἀσφαλῶς.

Proverbs 3^{19}.

ኣግዚአብሔር ፡ በጥበብ[1] ፡ ሣረሁ ፡ ለምድር ፡ ወአስተዳለወ ፡
ሰማያተ ፡ በአእምሮ[2] ፡

God in wisdom founded the earth , and prepared the heavens
in understanding.

1. ዘበጥበብ ፡ Abb30.
   በጥበቡ ፡ Abb55.
2. በአእምሮተ ፡ BM16186.

አስተዳለወ ፡ represents LXX ἡτοίμασεν ;contrast
MT and Syriac כּוֹנֵן.

በተዐውቆ[1] [2]ቀላያት ፡ነቅዐ[2] ፡ ወደመናትኒ[3] ፡ ወጎዘ[4] ፡ጠለተ[5]

By His perception the depths burst open , and the clouds poured forth dews.

1. (ወ)በተዐውቆተ ፡ Cam,BM494^{b},BM495,BM497,BM249,Bod,Br74,Bln2, Gri3,Abb35,Abb149,BM16186,BM16189,Bass,AT.
   መበተዐውቆ ፡ Abb30.
2-2. ነቅዐ ፡ቀላያት ፡ Cam,BM497.
   ቀላት ፡ነቅዓ ፡ Abb55.
   ቀላያት ፡ነቅዓ ፡ Ts54.
3. ወደመናት ፡ BM494,BM496.
   ደመናትኒ ፡ BM249.
4. ያወጎዘ ፡ BM494^{b},BM495,BM497,BM249,Br74,Bln1,Bln2,Gri3, Abb35,Abb149,BM16186,BM16189,Bass,AT.
   አወጎዘ ፡ Bodb,Abb30.
   ውጎዘ ፡ Ts54.
5. Omitted by Abb55.

The plural ጠለተ ፡ suggests LXX δρόσους rather than MT or Syriac ṭl.

ወልድየ ፡ አትትጎየይ[1] ፡ ምክርየ[2] ፡ ወሕለናየ[3] ፡ ዕቀብ ፡

My son, do not neglect my teaching ; and keep my forethought.

1. አትኅሀይ ፡ Abb55.
   አትሐክይ ፡ Abb149.

2,3. ዕቀብ ፡ inserted at (2) and omitted at (3) by BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55, Abb149,Ts54,Bass,AT.

The first stichos reflects LXX μὴ παραμέλει rather than MT אַל־תִּטֹּשׁ תּוֹרָתִי ; but the III^2 form is transitive , and therefore ምክርየ has been transferred by many codices from the second stichos to the first.

ከመ : ትሕየው : ነፍስከ[1] ፡ ሞገሰ[2] ፡ ይከውነከ[3] ፡ ውስተ[4] ፡ ክሳድከ ፡ ወ[5]ይከውነከ ፡
ፈውሰ ፡ ለሥጋከ[5] ፡ ወ[6]ሠሐየ ፡ ለአዕፅምተ ፡ ዚአከ[6] ፡

In order that your soul may live ; it will be grace upon your neck, to you, and it will be healing to you for your flesh, and medicine to your bones.

1, በነፍስከ ፡ Abb30.

2. ወሞገሰ ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb55, Abb149,Ts54,Bass,AT.

3. ይከውን ፡ BM495,BM249,Gri3,Abb35,Abb55.
ይኩን ፡ BM497,Br74,Bln2,Abb149,Ts54,Bass,AT.

4. ኀበ ፡ BM495,BM497,Abb35,Abb55.

5-5. ወፈውሰ ፡ ለሥጋከ ፡ Cam,BM492,BM493,Abb35.
ወይከውን ፡ ፈውሰ ፡ ለሥጋከ ፡ BM249,Gri3.
(ወ)ይኩን ፡ ፈውሰ ፡ ለሥጋከ ፡ Br74,Bln2,Abb55,Abb149,Ts54,AT.
ዘይከውን ፡ ፈውሰ ፡ ለሥጋከ ፡ Abb30.

6-6. ለአዕፅምቲከ ፡ BM495,BM496,BM249,Bln1,Gri3,Abb149,Bass,AT.

All Ethiopic codices follow the LXX four-stichos form of this verse,MT and Syriac containing two stichoi only.
The first stichos reflects LXX ἵνα ζήσῃ ἡ ψυχή σου contrast MT וְיִהְיוּ חַיִּים לְנַפְשֶׁךָ
The subjunctive of the second variant at (3) however is closer to LXX ᾖ than ይከውን ፡ in the text .

[1] አሜሃ፡ ተሐውር፡ ፫ቡዐ ፡ በተአምኖ [1]* ሰሉለ ፡ ፋናዊከ *
ወአገሬከ? ኢይትዓቀፉ [3]*

Then you will walk boldly in confidence in all your paths ; and
your feet will not stumble.

1-1. ከመ፡ትሑር፡፫ቡዐ፡በሰላም፡ BM494[b],BM495,BM497,BM249,Br74,
Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,
Bass,AT.
ከመ፡፫ቡዐ፡ትሕር ፡በሰላም፡ Abb30

2. ወአገሬከሂ፡ Cam,BM495,BM497,Bod,Bln2,Abb35,Abb55,Ts54.

ወአእገሪከ፡ BM492,BM493,BM494,BM496,Frt,Bln1,Abb30,BM16186,
BM16189.
ወእገሪከኒ፡ከመ፡ BM249,Br74,Gri3,Bass.
ወአገሪከኒ፡ Abb149.

3. ኢይትዓቀፍ፡ BM495,Abb35,Abb55,Ts54.

አሜሃ፡ተሐውር፡ represents MT and Syriac ,while
the variants with ከመ reflect LXX ; but both በተአምሮ፡
and ሰሉለ ፡ are translations of , added by
the LXX to .
በሰላ፡ፋናዊከ፡ is derived from LXX
contrast MT and Syriac .

ኧመሂ[1] ትነብር ፡ እትፈርህ ፡ ወኧመሂ[23] ሰከብከ ፡ ጎቀዘ ፡ ትነውም[3]

If you rest, you will not be afraid ; and if you have lain down, you will sleep sweetly.

1. ኧመኒ ፡ BM492,BM494,Abb30.
   ኧመ ፡ BM249,Br74,Gri3(Gri3[b] has the text),Abb149.
2. ወኧመኒ ፡ BM249,Br74,Gri3,Abb30,Abb149,Bass.
3-3. ትነውም ፡ ጎቀዘ ፡ ትሰብክ ፡ Abb35.
   ትነውም ፡ ጎቀዘ ፡ ሰከብከ ፡ Abb55.
   ትሰክብ ፡ ጎቀዘ ፡ ትነውም ፡ Bass.
   ሰከብከ ፡ ጎቀዘ ፡ ትሰክብ ፡ ወትነውም ፡ BM494.

In the first stichos ትነብር ፡ translates LXX ἀναπαύῃ , and not MT בֶּ֭בְטַח (though Kittel 3 note suggests the emendation בְּשִׁבְתְּ), or Syriac ሰላም . Similarly in the second stichos the adverbial phrase ጎቀዘ ፡ ትነውም ፡ reflects LXX ἡδέως ὑπνώσεις ; contrast MT עֲרַבָה שְׁנָתֶֽךָ׃ .

እትፌርህ[12]፡ ሀከከ ፡ ዘመጽአ ፡[34]ላዕለ፡ ሀገር[42]* ወመራይ[5]፡ ሊሲፃን፡ ዘይመጽኦ[6]*

You will not be afraid of commotion which has come upon a city ,nor of the incursion of the wicked which comes.

1. ወኢትፌርህ፡ BM492,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb35,Abb149,Bass,AT.
2-2. እምፍኖተ፡አብዳን፡ Abb35.
3. ዘይመጽኦ፡ BM495,BM249,Br74,Gri3,Ts54,Bass.
ዘይመጽአከ፡ BM495[b],BM497,Abb149,AT.
4-4. Omitted by BM495[b],BM497,Br74,Gri3,Abb55,Abb149,Ts54,Bass,AT ; inserted by Br74b.
5. ወኦመራይ፡ Cam,Abb35.
6. ዘይመጽአከ፡ Gri3.

The phrase ላዕለ፡ሀገር፡ is an addition within Ethiopic (note the many omissions at 4-4) ,perhaps intended to supplement the bald ዘመጽአ፡ (LXX ἐπειθοῦσαν) ;contrast MT בֹּאָהּ.

እስመ ፡ እግዚአብሔር ፡ ይሄሉ[1] ፡ ውስተ[23] ፡ ፍናዊከ[4] ፡ ወያቀውሞን[4] ፡ ለእገሪከ፡ ከመ[5] ፡ ኢያንቀልቅለ ፡

For God will be in your paths , and he will set firm your feet, so that they do not stumble.

1. ምስሌከ ፡ added by BM249,Br74,Gri3.
2. ወበውስተ ፡ Gri3.
3. ኵሉ ፡ added by Cam,BM495,BM497,BM249,Br74[b],Bln2,Gri3, Abb35,Abb55,Abb149,Ts54,Bass,AT.
4-4. ወያቀውም ፡ እገሪከ ፡ Cam,BM495,BM496,Frt,Bln1,Abb30,Abb55,BM16186, Ts54.
ወያቀውማ ፡ እገሪከ ፡ BM16189.
ወያዕቅብ ፡ እገሪከ ፡ Abb35.
ያቀውሞን ፡ ለእገሪከ ፡ Gri3.
ወያቀውሞን ፡ ለእእገሪከ ፡ BM492,BM493,BM494.
5. ኢታንቀልቅለ ፡ Cam,BM495,Abb30,Abb35,Abb55,Ts54.

The verse mainly follows the LXX , but ምስሌከ ፡ at (1) may reflect Syriac ܥܡܟ . The plural ፍናዊከ ፡ represents LXX ὁδοῦ σου (MT singular) and ኵሉ ፡ added by the variant at (3) represents πασῶν (MT and Syriac nil).
Only Abb35 at (4-4) represents MT or Syriac תָּכוֹן ,while ያቀውሞ ፡ and its variants represent LXX ἐρείσει .
The second person singular in the variant at (5) is closer to Syriac ܬܫܠ ܠܐ and LXX ἵνα μὴ σκληθῇς than to the impersonal MT תִּכָּשֵׁל

12 2 3 3
ወኢትሃከይ ፡ ገቢረ ፡ ሠናይ ፡ ለፅኑስ ፡ መጠነ ፡ ውስተ ፡ እዴከ ፡ ርድኦ ፡

And do not be sluggish in doing good to the needy ; as long as it lies within your power , help him .

1. (ወ)እትትሀየይ ፡ BM249,Br74,Bln2,Abb149,Bass.
እትሀከይ ፡ all other codices , AT ,except BM495.
Omitted by Abb35.

2-2. ሠናየ ፡ ገቢረ ፡ BM497,Abb55,Ts54.
ወኢትክልእ ፡ ሠናያተ ፡ እምብዕሉ ፡ Abb35.

3-3. (ወ)መጠነ ፡ ብከ ፡ ውስተ ፡ እዴከ ፡ ርድኦ ፡ BM495,Bln2,Abb30.
መጠነቦ ፡ ርድኦ ፡ ውስተ ፡ እዴከ ፡ Br74.
ወመጠነ ፡ ውስተ ፡ እዴከ ፡ ርድኦ ፡ BM497.
ወመጠነ ፡ ውስተ ፡ ሠናየ ፡ ገቢረ ፡ ለፅኑስ ፡ ርድኦ ፡ Abb55.

The variant of Abb35 at (2-2) reflects the MT בּוֹט עֲשׂ֥וֹת אַל־תִּמְנַ֑ע ; ለፅኑስ ፡ in all the other codices represents LXX εὐεργέτει .

At (3-3) the infinitive construction in Abb55 is closest to the LXX ἔχῃ ···· βοηθεῖν.

ወኢትበሎ[12] ሖር ፡ ወግገኣ ፡ ጌሠመ[3] ፡ ኣኀበከ ፡ ኣንዘ ፡ ትክለ[4] ፡ ገቢረ ፡ ሠናይ[5] ፡
ኣሁመ ፡ ኢተአምር ፡ ዘትወለድ[6] ፡ ሳኒታ ፡

And do not say to him , "Go away and come back ;tomorrow I will give to you ! ",when you are able to do good ;for you do not know what the morrow will bring forth.

1. ወኢትበለ ፡ all codices,Bass,AT, except BM495,Bod,Gri3,Abb30.
2. ለቢጽከ ፡ added by Abb35.
3. ወጌሠመ ፡ Abb35.
4. ትክል ፡ All codices, Bass,AT.
5. ሠናያት ፡ Abb55.
6. ትወልድ ፡ Abb55.

The use of ለቢጽከ ፡ by Abb35 reflects MT and Syriac רֵעֲךָ , omitted by LXX.

ገቢረ ፡ ሠናይ ፡ reflects the LXX's addition of εὖ ποιεῖν.

The whole of the third stichos represents LXX οὐ γὰρ οἶδας τί τέξεται ἡ ἐπιοῦσα (MT,Syriac nil) ,which is derived from Ch. 27[1].

1 አተሐሊ[23]፡ ላዕለ ፡ ዐርከከ ፡ ኀሠየ[3]፤ ዘየሐድር ፡ ወይትቄከል ፡ ብከ ።

Do not plot evil against your friend ,who dwells and trusts in you.

1. ወልደየ ፡ prefixed by Cam,Bod.
   (ወ)ዓዲ ፡ prefixed by BM495[b],BM497,BM249,Br74,Gri3, Abb149,Bass,AT.
2. አትግበር ፡ Cam,Bod(Bodb has the text).
   ወአተሐላ ፡ Bln2.
3-3. ኀኩየ ፡ ላዕለ ፡ አርከከ ፡ BM492,BM493,BM494.

The parallel construction ዘየሐድር ፡ ወይትቄከል ፡ in the second stichos suggests LXX παροικοῦντα καὶ πεποιθότα rather than MT בֹּטֵחַ לָךְ יֹשֵׁב or Syriac ܕܣܒܪ ܒܟ ܘܬܟ̈ܠ.

መኢትፋቅድ[1] ተጸልእ[2] ምስለ ሰብእ በከንቱ[3] እመ[4][5] እልቦ ዘይገብር[5][6] ብከ እኩየ[6]

And do not desire strife with men in vain , if there is no evil that he has done against you .

1. እትፋቅድ : Abb30,Abb55,AT.
2. ቦከ : inserted by Bod.
3. በከ : Cam,BM497,BM249,Br74,Gri3,Abb35,Abb55,Ts54,Bass.
   ቤትከ : Abb149.
4. ከመ : $BM494^{b}$,BM495,BM497,Bod^{b},Abb55,Abb149.
   እምከመ : $BM495^{b}$.
   እንዘ : Bod^{b}.
   እሰመ : BM492,BM493,BM496,Frt,Bln1,BM16186 ;inserted by $Br74^{b}$.
5-5. እልቦ:ዘገብረ : BM249,Bod^{b},Br74,Bln2,Gri3.
   ኢገብረ : Bod,Abb30.
   እልቦ:ዘይፈድየከ: Abb35.
   እልቦ: Bass.
6-6. እኩየ :ዘገብረ :ላዕሌከ: Bass.
   ለከ: እኩየ : Cam.
   ብከ: እከየ : BM16189.
   እኩየ: ላዕሌከ: BM249,AT.
   ላዕሌከ: እኩየ: BM495,BM497,Br74,Bln2,Gri3,Abb35,Abb55, Abb149,Ts54.

እትፋቅድ:ተጸልእ: expresses exactly the sense of LXX μὴ ἐρίζε- ἐχθρῷ σου, and not of MT תָּרִ֣יב " go to law " .

At (4) the text with እመ: represents the conditional construction of MT אִם־ ,while the variants with ከመ: reflect the negative final clause of the LXX introduced by μή (Syriac nil).

[1]ወኢታስኮ[2]፡ዘንጋጌ፡ኀምሳ[3]፡ሰብኣ[4]፡ኩያን[5]። ወኢትቅናኦ፡ለፋናዊሆሙ[6]።
[7]ኵሙ ፡ትኩን፡ ምስሌሆሙ[71]።

And do not acquire reproach from evil men ; and do not be envious of their ways , that you may be with them.

1-1. ኢትቅናኦ፡ብብኣሲ፡ዳማዊ፡ወኢትኅሊ፡በሠለስ፡ፍናዊሁ፡ Abb35.
ኢትቅናኦ፡በሰብኣ፡ኩያን፡ወኢትቅናኦ፡ለፋናዊሆሙ፡ Cam.

2. ኢታስኮ ፡ BM496,BM249,Bod,Br74,Bln2,Abb30,Abb55,Abb149,AT.

3. በኅበ፡ BM497,Abb149,Ts54,A[T].

4. Omitted by Bod.

5. ኣኩየ ፡ Abb55.
ኣኩይ ፡ Ts54.

6. በፋናዊሆሙ ፡ BM492,BM493,BM494,BM249,Br74,Bln1,Bln2,Gri3,Abb30, BM16186,BM16189,AT.
ለዕለ፡ፋናዊሆሙ ፡ BM495.

7-7. ትሑር፡ምስሌሆሙ ፡ BM494.
ትኩን፡ኀበ፡ሆሙ ፡ BM494[b],BM497,BM249,Bln2 ;inserted at (5) by AT.
Omitted by Bod,Ts54.

The verse in Ethiopic follows the LXX pattern, but then adds a further stichos ,which probably originated as an explanatory addition within Ethiopic.
Abb35 reproduces the second stichos of the MT וְאַל־תִּבְחַר בְּכָל דְּרָכָיו but all other codices follow the LXX ; for instance ዘንጋጌ... ኀምሳ፡ represents LXX κακῶν ἀνδρῶν ὀνείδη ;contrast MT חֲמַס אִישׁ.

እስመ [1]ኢይነውሙ፡እመ፡አገብሩ[2]፡እኩየ ።[3]ኢይነውሙ፡ሶበ፡አደወዩ[3] ።
ተመሥጠ ፡ንዋም ፡[4]እምአዕይንቲሆሙ[4] ።

For they do not sleep if they have done no evil ;they do not sleep when they have not caused affliction ;sleep is snatched from their eyes.

1. Omitted by BM496.

2-2. ዘይገብሩ ፡ Bod.

3-3. ለእመ ፡ደወዩ ፡ Bln1.

አይሰክቡ፡እመ፡አደወዩ ፡ BM496.

ኢይነውሙ፡ለእመ፡አደወዩ ፡ Frt,BM16186,BM16189,

4-4. እምነ ፡አዕይንቲሆሙ ፡ Frt.

This verse is misplaced from 4^{16}, and is omitted here by Cam,BM494 (probably erased),bm495,BM497,BM249,Bod^{b},Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass, and AT.

The misplacement is peculiar to Ethiopic .

The first and second stichoi are parallel translations of the first stichoi in LXX and MT respectively (compare LXX ἐὰν μὴ κακοποιήσωσιν and MT רָעוּ אִם לֹא).

እምአዕይንቲሆሙ: in the third stichos has no origin in MT,Syriac, or LXX ,and is an explanatory addition from within Ethiopic.

አስመ ፡ ርኩሰ[1] ፡ውእቱ፡በቅድመ[1]፡እግዚአብሔር ፡ዘሉ[2]፡ጎጽእ[2] ። ወምስለ[3]፡
ጻድቃን ፡ኢይትሀበር[4] ።

For every sinner is impure before God ;and he does not associate with the righteous.

1-1. ቅድመ ፡ BM494.
ውእቱ፡በሳበ ፡ BM249,Br74,Gri3,Abb149,Bass,AT.

2-2. ሰብእ፡ጎጽእ ፡ Abb149.
ጎጽአን ፡ Bln1.

3-3. ምስለ፡ጻድቃን ፡ Abb30.
ወምስለ፡ሩትአን ፡ Abb35.

4. ምግባሮሙ, added by Bln2.
ምግባሩ ፡ added by Abb30.
ኢይዴመር ፡ AT.

All Ethiopic codices adopt the Greek form of the second stichos , introducing a negative - ἐν δὲ δικαίοις οὐ συνδιατρίβει
Contrast MT וְאֶת־יְשָׁרִים סודו and Syriac
; but Abb35 at (3-3) suggests יְשָׁרִים

መርገመ[1] እግዚአብሔር ፡ ውስተ ፡ አብያተ ፡ ርሲዓን ። ወወስተ[2] ፡ አዕፃዳተ[3] ፡ ጻድቃን[45] ፡ በረከተ ፡ እግዚአብሔር ።[5]

The curse of God is in the houses of the wicked ; and in the courts of the righteous is God's blessing.

1. መመርገመ ፡ Br74,Abb55.
2. ውስተ ፡ Cam.
3. አዕፃደ ፡ BM497,Abb35,Abb55,Ts54.
ፃፀደ ፡ BM495.
አብያተ ፡ BM249,Br74,Gri3,Abb149,Bass,AT.
4. ጻድቃንሰ ፡ BM494[b],Gri3.
5-5. በረከት ፡ Bass.

እግዚአብሔር : in the phrase በረከተ ፡ እግዚአብሔር : has been brought forward from v.34 (contrast Bass) ;MT,Syriac, and LXX all have a verb (εὐλογοῦντα).

[1]ለዕቡያንሰ[2]: ይትቃወሞ: ንዴት[3] ፡ ወለትሑታን[4]: ይሁቦሙ[5]: ክብረ ፡

Against the proud there rises up poverty ; but to the humble

He gives honour.

1. እግዚአብሔር: prefixed from v.33 by Bass.

2. ለዕቡያን: BM497,BM249,Br74,Bln2,Abb30,Abb149,Ts54,Bass,AT.
ወለዕቡያንኒ: Gri3.

3. Omitted by BM249,Br74,Bln2,Abb55,Abb149,Ts54,Bass.
ወእቱ: Abb35.

4. ለትሑታን: BM497,Abb55,Ts54.
ወለትሑታንሰ. Gri3,Bass.

5. ይሁብ. Ts54.

Bassano rightly introduces እግዚአብሔር: into the beginning of this verse (MT יהוה ,LXX κύριος). Ethiopic follows LXX in ዕቡያን: for ὑπερηφάνοις (MT לֵצִים).

ንዴት : may have been introduced as a subject when እግዚአብሔር: was mistakenly joined to v.33 .

ክብረ: in the second stichos is not an exact translation of χάριν ; we might expect ምገሥ: . Some confusion may have arisen with the beginning of the next verse (ክብረ:).

[1] ክብረ ፡ ይወርሱ ፡ ጠቢባን [1] ፡ ወረሲዓንሰ [2] ፡ አዕበየ፡ [3] ኀሣረ ።

The wise inherit honour ; but the wicked magnify shame.

1-1. መክብረ ፡ ጠቢባን ፡ ይወርሱ ፡ BM497.
(ወ) ጠቢባን ፡ ክብረ ፡ ይወርሱ ፡ BM249,Gri3,Bass.
ጠቢባን ፡ ይወርሱ ፡ ክብረ ፡ Br74,Abb149.
መክብረ ፡ ይወርሱ ፡ ጠቢባን ፡ Bln2,Abb30,AT.

2. ረሲዓንሰ ፡ Bod.
ወረሰዕሰ ፡Abb55.
ወረሲዓን ፡Abb149.

3. አብደሩ ፡ Bod.
ያዕብየ ፡ Br74,Bln2,Gri3,Abb30,Bass.
ይወርሱ ፡ Abb35.
ዕቦየ ፡ Abb55.

Bod at (3) could reflect Syriac ܐܒܕܘ , while the rest of the codices represent equally MT יִרְשׁוּ or LXX ὑψωσαν, with the exception of Abb35 ,which repeats the verb of the first stichos .

ሰ ምዑ ፡ ውሉድ[1] ፡ ተግሣጸ ፡ አብ [2 3]ወአጽምኡ ፡ እኁ ምር[3] ፡ ሕሊና [4]

Hear, children ,the correction of a father , and give heed to understand forethought.

1. ወሉደየ ፡ AT.
   ወላድየ ፡ BM249,Bod^{b},Br74,Bln2,Gri3,
2. ከመ ፡ ይኩን ፡ ብዙኅ ፡ መዋዕለ ፡ ሕይወትክሙ ፡ added by BM494^{b}, BM495 (ሕይወትከ ፡),BM497,BM249,Br74,Bln2,Abb30,Gri3 ;by Bod at the end of the verse.
3-3. አጽምኡ ፡ ወአእምሩ ፡ Bln1.
   ወአጽምኡ ፡ ቦአእምሮ ፡ BM495^{b},BM497,BM249,Bod^{b},Br74,Bln2,Gri3,AT.
4. ሕሊናየ ፡ Br74.

ወላድየ ፡ at (1) represents an alteration to a commoner reading in the singular (MT,Syriac,LXX plural).
The additions at (2) are peculiar to Ethiopic , but could be derived from v,10 below or from Ch. 9[11].

ኣስመ፡[1] ሠናየ፡ ጸጋ፡[1] ኣዴግወክሙ፡ ሕገ፡[2] ዘኣየ፡ ኢትሕድጉ ።

For I grant to you a good gift ; do not forsake my law.

1-1. ጸጋ፡ ሠናየ፡ BM16186.

2. ሕገ፡ BM249,Br74,Gri3,Abb149,AT.

The tense of ኣዴግወክሙ፡ is closer to LXX δωροῦμαι than to MT or Syriac נֹתֵן.

There is no apparent reason for the plural in the variant at (2),when MT,Syriac, and LXX all have the singular .

እስመ ፡ ውሉደ[1] ፡ ኮንኩ ፡ አነኒ ፡ ሰማዒ ፡ ለአቡየ ፤ ወእትሌቀር[2] ፡ በገጸ[3] ፡ እምየ ፡

For I too was a son obedient to my father , and I am loved in my mother's sight.

1. ወልደ : BM492,BM493,BM494,BM495,BM497,BM249,Bod^{b},Br74,Bln2, Gri3,Abb35,Bass,AT.
   ወለደ : Abb30,Abb149.
   ወሉደ : Abb55.
2. አብ : BM495,BM497,BM249,Br74(Br74^{b} has the text),Bln2,Gri3, Abb30,Abb55,Abb149,Bass,AT.
3. ወእትሌቀደ : Abb30.

The reading ወሉደ : in the text probably arises under the influence of v.1.
Ethiopic follows the LXX in using ሰማዒ : (ὑπήκοος) ; contrast MT שֹׁמֵעַ .
እትሌቀር : represents LXX ἀγαπώμενος rather than MT and Syriac יְחִיד , even in its sense of "unice dilectus".

ወእንዘ[12] ፡ይብሉ ፡ይ ማህሩኒ[2 3] ፤ይባእ ፡ውስተ፡ልብከ ፡ቃለ ፡ዚአነ ።[3]

And when they speak they teach me ,"Let our word come into your heart."

1. እንዘ ፡ BM493,BM495,BM496,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Bass ;omitted by Abb35.

2-2. ይ ማህሩኒ ፡ወይብሉ ፡ BM249,Br74,Bass.
ይ ማህሩኒ ፡ወይብሉኒ ፡ Gri3,Abb149,AT.
ይብሉኒ ፡ወይ ማህሩኒ ፡ Abb35,Abb55.

3-3. ይባዕ ፡ቃለ፡ዚአነ ፡ውስተ፡ልብከ፡ BM495,BM497,BM249,Br74,Bln2, Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
ውስተ፡ልብከ ፡ይባእ ፡ቃለ፡ዚአነ ፡ BM16186.
ይባእ ፡ውስተ፡ልብከ ፡ቃለ ፡ዚአየ ፡ Frt.

The plural number in Ethiopic reflects LXX ἔλεγον , presumably implying both father and mother ,from v.3 ; contrast MT and Syriac וַיֹּאמֶר .
All codices fail to represent the meaning of MT וַתְּסָרֵהוּ , LXX ἐρειδέτω , ይገሥ፡ being a weak substitute .
Bass adds the first stichos of v.5 to this verse ,while Abb35 represents the third stichos of MT v.4 in the place of the first stichos of v.5.

ዕቀብ[1] ትእዛዛተነ[2] ወእትርሳዕ[3] ወእትሀየይ[3] ነገበ[45] አፉየ[5]።

Keep our commands and do not forget ; and do not spurn the utterance of my mouth, and you will live."

1. ወዕቀብ : BM492,BM493,BM494.
2. ትእዛዛተሁ : BM496,Frt,Bln1,BM16189.
   ትእዛዘተ : BM495(BM495[b] has the text),Bod,Abb55,Abb149,Ts54,
3-3. እትርሳዕ : ወእትሀየይ : Cam.
   ወትሕየው : እትርሳዕ : Abb35.
4. አፉነ : Cam,BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb149,AT.
5-5. ከመ ትሕየው : Gri3.
   Omitted by BM495,BM497,BM249,Bod[b],Br74,Bln2,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

Abb35 at (3-3) represents the third stichos of MT v.4 .
The first stichos of MT v.5 is not represented , as all other codices follow the LXX φύλαξε ἐντολάς, μὴ ἐπιλάθῃ .
But ወትሕየው : at the end of the verse reflects again חְיֵה
at the end of MT v.4 (and Syriac) .
There is no recognition in Ethiopic of the addition in the Syriac text ܘܢܢ ܕܚܝܐ ܘܢܢ

[1] አጥሪ ፡ አእምሮ ፡ [1]ወትትዌኮፊከ ፡[2]አፋቅራ ፡ መተዐቅበከ[2]።

Acquire understanding , and she will welcome you ; love her and she will keep you.

1-1. አጥሪየ ፡ ለአእምሮ ፡ BM496,Bln1.

መኢትጎደ? ፡ አጥሪየ ፡ አእምሮ ፡ Abb30.

(መ)ኢትጎድ? ፡ BM495(BM495[b] has the text),BM249,Bod[b],Abb35, Abb55,Abb149,Ts54,Bass.

ኢትጎድ? ፡ ለአእምሮ ፡ Br74.

አጥሪ ፡ አእምሮ ፡ ኢትጎድ? ፡ ለጥበብ ፡ Gri3.

ኢትጎድ? ፡ አጥሪ ፡ አእምሮ ፡ BM497.

መኢትጎድ? ፡ መአጥሪ ፡ አእምሮ ፡ AT.

2-2. Omitted by Abb30.

The first phrase in the text reflects MT and Syriac

קְנֵה חָכְמָה in v.5 ; but this is corrected by ኢትጎድ? ፡ in the majority of variants at (1-1) to conform to LXX

μὴ δὲ ἐγκαταλίπῃς αὐτήν.

ወአ77ፍክ: represents LXX καὶ ἀνθέξεταί σου rather than MT תַּחֲזִיקֶנָּה.

Verse 7 is omitted by all Ethiopic codices Bass, and AT , in accordance with the LXX ; it was present, however , in MT, Syriac ,Aquila,Symmachus, and Theodotion .

አዳ ፡ ወታሌዕሌከ [1] ፡ አክሊ [2] ፡ ወተሐቅፌከ ፡

Embrace her and she will exalt you ;honour her and she will embrace you.

1. ወታሌዕለከ ፡ Cam,BM492,BM493,BM494,BM495,Br74,Bln1,Bln2, Abb30,Abb55,Abb149,Bass,AT.
2. አክብራ ፡ all codices,Bass,AT,except as below.
   አፋቅራ ፡ BM494,Abb35,Abb55.

The Ethiopic codices all follow LXX and Syriac in the arrangement of persons in the second stichos ; τίμησον αὐτήν, ἵνα σε περιλάβῃ ; contrast the MT תְּכַבְּדֶנָּה כִּי תְחַבְּקֶנָּה׃

ከመ ፡ ትሁበከ[1] ፡ ለርእስከ ፡ አክሊለ ፡ ሞገስ[2] ፡ ወበአክሊለ[3] ፡ ተድላ ፡ ተዐቅብከ ።[4]

That she may give you a crown of grace for your head , and guard you with a precious crown.

1. ተሀብ ፡ Frt,AT.
   ተሀብከ ፡ all other codices, Bass.
2. Put after ተሀብከ ፡ by Cam.
3. ክብር ፡ BM497,Bod.
4. ወአክሊለ ፡ Abb30.

The main variant at (1) is a necessary correction to the grammar ; the text may represent a scribal error , or else may point to an original reading (MT תִּתֵּן) ,subsequently altered under the influence of LXX δώσει.

Proverbs 4[10].

ስማዕ: ወልድየ: ወተወከፍ: ንባበ: ዚአየ[1] ከመ[2] ይብዝኅ[2]: ዕመታተ[3]: ሕይወትከ[4]:

Listen, my son, and receive my speech , that the years of your life may be many.

1. እቍየ: Abb35.

2-2. ከመ:ይብዝኁ: Frt.
ከመ:ይብዛኁ: BM492,BM493,BM495,BM497,Bod,Abb30,Abb149,AT.
ወይብዝኁ: Cam,Abb35,Abb55.
ወይበዝኁ: Ts54.

3. ዓመተ: Cam,BM495,Abb35,Abb55,Ts54.
መቀዕለ: Abb30.

4. (ወ)ከመ:ይኩን:ብዙኅ: ፍናወ:ሕይወትከ: added by BM495[b],BM497,Bln2, Abb35,Abb55,Ts54.
ከመ:ይኩን:ብዙኅ: መቀዕለ:ሕይወትከ: added by Cam,Bod.
(ወ)ከመ:ይኩን: ፍናወ:ሕይወትከ:ብዙኅ: added by BM249,Br74,Gri3, Abb149,Bass,AT.
ወይኩን:ብዙኅ: ፍናወ: ሕይወትኪ: added by BM494b.
ወከመ:ይኩን: ብዙኍ: ዓመተ:ሕይወትከ: added by BM495.
ወከመ:ይኩን: ፍናወ:ብዙኍ:ሕይወትከ: added by Abb30.

The variants at (4) add a stichos found in the LXX , but not in the MT or Syriac ; but the unusual ፍናወ: (ὁδοί) has been altered in many cases ,through the influence of the previous stichos , to መቀዕለ: or ዓመተ:.

እስመ፡ ፍናተ[1]፡ ጥበብ ፡ እሜህረከ ። ወአጸንዐከ፡ ውስተ[2]፡ መንኰራኵረ[3]፡ ርትዕ[4]።

For I teach to you the path of wisdom , and set you firm on courses of right.

1. ቃል : added by Abb30.
2. ኀበ : BM249,Br74,Bln2,Gri3,Abb149,Bass,AT.
3. መንኰራኵር : BM495[b],BM496,BM497,BM249,Br74,Frt,Bln1, Gri3,Abb30,Abb149,BM16186,Bass.
4. ርቱዕ: BM494[b],BM495b,BM496,BM497,BM249,Br74,Frt,Bln1,Gri3, Abb149,BM16186,BM16189,Ts54,Bass.

The variants at (3) and (4) may reflect the Greek use of an adjective and noun (τροχιὰς ὀρθὰς), in contrast to the MT construct form נְתִיבֵי־צֶדֶק. The tense in Ethiopic is also closer to LXX δίδαξω, ἐμβιβάσω, than to MT or Syriac הוֹרִיתִיךָ ... הַדְרַכְתִּיךָ.

እመኒ[1] ተሐውር ፡ እይትዐፀው ፡ እሰርከ ። እመኒ[2] ሮጽከ ፡ እትደክም ።

If you walk your step will not be hampered ; and if you run you will not tire.

1. ወእመኒ ፡ Cam,BM495,BM249.
   እመኒ ፡ Abb30.

2. ወእመኒ ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35, Abb55,Abb149,Bass,AT.
   እመኒ ፡ Bod.
   እስመ ፡ እመ ፡ Gri3(Gri3[b] has the text).

The Ethiopic codices follow the LXX,representing κοπιάσεις by ትደክም ፡ ;contrast MT and Syriac ܬܟܫܠ.

ተወከፍ[12]፡ተግሣጸ፡ዘአየ[2]። ወኢትኅድግ[3]። ዕቀባ[4]፡ለርእስከ[5]፡እስመ፡
ይእቲ፡ ሕይወትከ[5]።

Accept my correction and do not abandon it ; keep it for yourself,
for it is your life.

1. ተወከፀ ፡ BM249,Br74,Abb149,AT.
   ወተወከፍ፡ BM494.
2-2. ተግሣጸየ ፡ Abb35.
   ቃለ፡ ዘአየ፡ BM497,BM249,Br74,Gri3,Abb149,AT.
   ዘአየ ፡ Abb55,Ts54.
3. ኢትኅድግ ፡ BM249,Br74,Abb149,Ts54,AT.
4. ዕቀብ ፡ Ts54.
   ወዕቀባ ፡ AT.
5-5. ወኢትኅድጋ፡ለሕይወትከ፡ BM494[b],BM497,BM249,Bod[b],Br74,Gri3,Abb149,
   መለሕይወትከ፡ኢትኅድጋ፡ BM495[b]. AT.
   እስመ፡ይእቲ፡ሀሕይወትከ፡ BM495,Bln2,Abb30.
   እስመ፡ይእቲ፡ለሕይወትከ፡ Abb55.
   ለሕይወትከ ፡ Ts54.

Ethiopic represents Syriac and LXX (ἐκῆς παιδείας)
by ተግሣጸ ፡ ዘአየ ፡ ;contrast MT מוסר .
ለርእስከ፡ reflects the addition of σεαυτῷ in the LXX.
However , at (5-5) the text follows MT and Syriac כי־הוא חייך ,
while many of the variants represent LXX εἰς ζωήν σου.

ፋኖተ ፡ ሊሒግን ፡ እትኪድ[1] ፡ ወኢታስተብፅኦሙ ፡ ለሊሒግን ፡ እለ ፡ የሐውሩ ፡ ፋኖተ[2] ፡ እኩይ[13] ።

Do not tread the path of the wicked ; and do not consider happy the wicked who walk in evil ways.

1-1. ወኢታስተብፅዕ ፡ ለፋናወ ፡ ጎንአን ፡ Cam.
ወኢታስተብፅዕ ፡ ፋኖቶሙ ፡ ጎንአን ፡ Bod.
ወኢትቅናዕ ፡ በፋናወ ፡ ጎንአን ፡ BM494[b],BM495,BM249,Br74 (Br74[b] has the text),Bln2,Gri3,Abb30,Bass,AT.
ወኢትቅናዕ ፡ ለፋናወ ፡ ጎንአን ፡ BM497,Abb35,Abb55,Abb149,Ts54.

2. በፋኖተ ፡ Frt.

3. ወኢታስተብፅዖሙ ፡ ለሊሒግን ፡ added by Gri3.

The corrections at (1-1) bring the Ethiopic text into line with the LXX μηδὲ ζηλώσῃς ὁδοὺς παρανόμων. The expanded version of the second stichos found in the text reflects a misinterpretation of MT אַל־תְּאַשֵּׁר " do not walk " as " do not consider blessed ", ወኢታስተብፅዖሙ ፡. The subsequent need for a personal object (ለሊሒግን ፡) may then have produced this expansion .

[1]ወመካነ ፡ እንተ[12] ፡ ግዕዘ[3] ፡ ኢትምጻእ[4] ፡ ህየ ፡ ተገኀሥ ፡ [5]
[6]እምኔሆሙ ፡ ወተመየጥ[6] ፡

And a place where men are at strife - do not go there ;avoid them and turn aside.

1-1. መካነ ፡ እንተ ፡ BM496.
ወመካነ ፡ Bod.
2. ኀበ ፡ added by all codices,Bass,AT,except BM492,BM493, BM494,BM496,Frt.
3. ግዕዝ ፡ Abb55.
4. ኢትሑር ፡ BM494[b],BM249,Br74,Gri3,Bass,AT.
ኢትግባዕ ፡ Abb149.
5. ወተግኀሥ ፡ Bod,Gri3.
6-6. ወኢትመየጥ ፡ BM494(BM494[b] has the text),BM495.
እምኔሆሙ ፡ Bod.

The use of መካነ ፡ እንተ ፡ reflects either Syriac ܐܬܪ ܕ
or LXX ἐν ᾧ ἂν τόπῳ ;contrast MT וּמָקוֹם.
እምኔሆሙ ፡ suggests LXX ἀπ' αὐτῶν ;contrast MT מֵעֲלֵיהֶם
and Syriac ܡܢ ܥܠ .

[1] ኣሰመ፡ኢይነውሙ[1]፡ኣመ፡እገብሩ[23] ፡ኣኩየ[3]፡ ተመስጠ ፡ንዋም ፡
ኣምኔሆሙ[45]፡ ወኢይነውሙ ፡ኣመ ፡ኢደወየ[5] ።

For they do not sleep unless they have done evil . Sleep is removed from them , and they do not sleep if they have not caused affliction.

1-1. (ወ)ኢይነውሙ ፡ Cam,Bod(Bod[b] has the text),Br74.

2. ሶበ ፡ Cam.

3-3. ኢደወየ ፡ Cam,Abb30.

ኢደወየ ፡ኧለ ፡ይገብሩ ፡ኧኩየ ፡ BM495.

4. ኣምኣዕይንቲሆሙ ፡ BM497,BM249,Bod,Br74,Gri3,Abb149,Bass,AT.

5-5. ኣለ ፡ይገብሩ ፡ኧኩየ ፡ ወኢይነውሙ ፡ Cam,BM494[b].

(ወ)ኢይነውሙ ፡ BM249,Bod(Bod[b] has the text),Abb55,Abb149, Ts54,Bass.

ኢይነውሙ ፡ኣመ ፡ኢደወየ ፡ Abb35.

Omitted by BM495.

For the insertion of this verse at 3[31a] see the note there .
The use of ኢደወየ ፡ suggests MT וְלֹא־יָנוּמוּ ; LXX has simply καὶ οὐ κοιμῶνται.

እለ[1]፡ [2]ይሴስዩ ፡ ኅብስተ [2,3]ኃጢአት[3]። ወበወይነ [4]ዐመፃ፡ ይሰክሩ ።

Who provide for food the bread of sin , and are drunk with the wine of lawlessness.

1. እስመ ፡ Bod,Abb35.
2-2. ይበለዐ፡መብለዓ ፡ BM495,BM497,BM249,Br74,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.
ይሴስዩ ፡ሲሳዮ፡ Bod.
ይሴስዩ ፡እክለ ፡ Cam.
3-3. እምኔሆሙ ፡ ትጠአተ. Abb30.
4. ወወይነ ፡ Cam,BM495,Bod(Bod[b] has the text),Bln2,Abb30,Abb55.

The variant of Bod and Abb35 at (1) may reflect MT or Syriac ,while all other codices reflect LXX ὁ δὲ in እለ.

ፋዮተ[1]፡ጻድቃንሰ[23]ከመ፡ብርሃን ፡ደበርህ[3]፡የሐውሩ[45]፡ወያበርሑ[5]፡
እስከ[6]ትርትዕ[7]ዕለት ።

The way of the righteous shines as the light ;they go on and give light,until day is established.

1. ወፋናወ፡ Abb30.
   ወፋዮተ፡ Cam,BM497,BM249,Bod,Br74,Frt,Bln2,Abb35,Abb55,Abb149, Ts54.
2. ጻድቃን፡ BM494,BM495,BM497,Bod,Bln2,Abb30,Abb35,Abb149,Ts54 ; (BM495b,Bodb,Abb35b have the text).
   ጸድቅ፡ Abb55.
3-3. ደበርህ፡ከመ፡ብርሃን፡ Bod.
   ከመ፡ብርሃነ፡ፀሐይ፡ደበርህ፡ Gri3.
   ከመ፡ብርሃን፡ደገውሕ፡ Cam.
   ከመ፡ብርሃን፡ BM249.
   ከመ፡ብርሃን፡ደበርሁ፡ Abb55.
4. ወየሐውሩ፡ BM495,Abb30.
   የሐውሩ፡በቃ፡ BM492.
5-5. እንዘ፡ይበርሁ፡ Gri3; omitted by Abb30.
6. ሶበ፡ added by all codices,Bass,AT,except BM492,BM493.
7. ደለዕዕ፡ BM495,Abb30,Abb35.
   ኀለዕዕ፡ BM497,BM249,Bodb,Bln1,Bln2,Gri3,Abb149,Bass,AT.
   ዓለዕዕ፡ Bod,Br74,Ts54.

ፍጥረት፡ወይበርህ፡ represents LXX προπορεύονται καὶ φωτίζουσι;contrast MT הוֹלֵךְ וְאוֹר , and Syriac ܗܠܟ ܘܢܗܪ

ፍኖተ[1] ፡ ሊሒግንት[2] ፡ ጸልመት ፡ ውእቱ[3] ፡ ወእይእምሉ[4] ፡ ኀቤ[5] ፡ ይትዐቀፉ[6] ፡

The path of the wicked is darkness ; and they do not know how they stumble.

1. መፍኖተ ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Abb35,Abb55,
   ወፍናወ ፡ Gri3,Abb30. Abb149,Ts54,AT.
2. ሊሒግን ፡ BM495,BM497,BM249,Bod,Abb35(Abb35[b] has the text).
   ትጉአን ፡ Abb149.
   ትጋአንሰ ፡ AT.
3. Omitted by Cam,BM495,Bod,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54, Bass,AT.
4. ወኢይእመሩ ፡ Abb55.
   ወእይአምሩ ፡ all other codices,Bass,AT.
5. ኪመ ፡ AT.
6. ይትዐቀፉ ፡ Abb55.

The direct comparison ጸልመት ፡ ውእቱ ፡ is closer to Syriac ܘܥܠ ܚܫܘܟܐ and to LXX σκοτεινοί than to MT חֲשֵׁכִים.
The insertion of ውእቱ ፡ (MT,LXX nil) is probably an addition dictated by Ethiopic style rather than a reflection of Syriac ܘܥܠ.

ወለይየ ፡ [1]ንባበ ፡ ዚአየ ፡ ኑጽር [1]። ወቃለ[2] ፡ ዚአየ ፡ ያጽምእ ፡ እዝንከ ።

My son, observe my speech , and let your ear heed my word.

1-1. ኑጽር ፡ ንባበ ፡ ዚአየ ፡ Bass.

2. ወለቃለ ፡ Gri3.

[1] ወኢይሖር ፡ እምቅመ[2] ፡ አዕይንቲከ[1] ፡ዕቀቦን ፡[34]ውስተ ፡ልብከ[4] ፡

And let it not go from before your eyes ; keep them in your heart.

1-1. ከመ፡አይንጽፅ ፡ዓዘቃቲከ ፡ BM494[b],BM496,BM497,BM249,Bod,Br74, Abb35,Abb55,Abb149,BM16186,BM16189,Bass,AT.

ከመ፡አይንጽፍ ፡ዓዘቃቲከ ፡ Cam,BM495,Abb30,Ts54.

2. እምቅድመ ፡ all codices, Bass,AT.

3. ወዕቀቦን ፡ Gri3.

4-4. ቦለብከ ፡ Cam.

ወሶተ ፡ልብከመ ፡ Br74.

The first stichos of the text is derived from MT and Syriac ܢܛܘܪ ܠܒܟ ܒܠܒ ܝܕܥ ܠܟ , but the variants at (1-1) correspond to LXX ὅπως μὴ ἐκλίπωσίν σε αἱ πηγαί σου.

እስመ ፡ ሕይወት ፡ ኦመንቱ[1] ፡ ለእለ ፡ ይረክብዎን[2] ፡ ወለኵሉ ፡ ዘሥጋ ፡ ፅውስ ።

For they are life to those who find them , and healing to all that is flesh.

1. ኦመንቱ ፡ BM492,BM493,BM494,BM496,Frt,Bln1,Abb35,BM16186, Bass.
   ወእሙን ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb149,AT.
   ወእንተ ፡ Abb55 ;put before ሕይወት ፡ by Abb30.

2. የዐቅብዎን ፡ BM495.
   ይረክብዎ ፡ Abb30.

In the second stichos ለኵሉ ፡ ዘሥጋ ፡ corresponds more closely to LXX πασῃ σαρκι than to MT לְכָל־בְּשָׂרוֹ.

ጠብቅ[12] ፡ ተዐቅቦ ፡ ዕቀብ[2] ፡ ልበከ[3] ፨[4] ኣስመ ፡ ውኣቱ ፡ ነቅዐ ፡ ሕይወት ፨[4]

Guard your heart with all vigilance ; for it is the spring of life.

1. ወበኽሉ ፡ BM495,Abb35[b].
   ወበኵሉ ፡ ጊዜ ፡ Gri3.
2-2. ተዓቅብ ፡ Cam,Gri3.
3. ርእስከ ፡ BM249,Br74.
   ለርእሰከ ፡ Gri3.
4-4. እምዝንቱ ፡ ፍኖት ፡ BM249,Br74(Br74[b] has the text),Gri3.
   እመንቱ ፡ ፍናው ፡ Abb55.
   እምዝንቱ ፡ ፍናው ፡ Abb149,AT.
   እሰመ ፡ እምዝንቱ ፡ ፍናው ፡ Abb30,Ts54.
   እስመ ፡ እምዝንቱ ፡ ፍናው ፡ ይወፅእ ፡ ነቅዐ ፡ ሕይወት ፡ BM494[b],Bln2.
   እስመ ፡ እምኔሁ ፡ ሙፃእ ፡ ሕይወት ፡ Cam.
   እስመ ፡ እምኔሁ ፡ ይወጽእ ፡ ሕይወት ፡ Abb35.
   እስመ ፡ እምእለ ፡ ፍናው ፡ ይወጽእ ፡ ነቅዓ ፡ ሕይወት ፡ BM495,BM497

The variations in the second stichos have probably arisen from a misunderstanding of LXX ἔξοδοι ,which may mean " outlet" as well as "road out " .
The text ,with ውእቱ ፡ only, fails to represent either MT תּוֹצְאוֹת or LXX ἔκ τούτων (note እምዝንቱ ፡ in the variants).

አርሕቅ[1] ኣምኔከ፡አፋ ፡ኣከይ[2] ፡ መከናፍሪ[3] ፡ዐመፃ፡ኣንሕ[4] ኣርሳቕ[5] ኣምኔከ ፡

Put far from yourself a mouth of evil , and unjust lips -
put them far from yourself.

1. ወአርሕቅ ፡ BM249,Br74,Gri3,Bass.
2. ኣኩየ ፡ Cam,BM494^{b},BM495,BM497,BM249,Br74,Bln2,Gri3,
3. ከፍፍሪ ፡ Abb149. Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
4. Omitted by Cam,Abb35,Abb55.
5. ኣርሕቆሙ ፡ Abb30.
   ኣርሕቅ ፡ Cam,Abb35,Abb55.

Ethiopic ኣፋ ፡ኣከይ ፡ is only a weak rendering of either MT פֶּה עִקְּשׁוּת ,Syriac ܦܘܡ ܣܛܝܢ , or LXX στόμα σκολιὸν. ከናፍሪ ፡ዓመፃ፡ however reflects LXX χείλη ἄδικα rather than MT שִׂפְתֵי עִוְלָה .

አዕይንትከ[1] ፡ ርትዐ[2] ይርአያ ። ወቀራንብትከ[3] ይቅጸግ ፡ ጽድቀ[4] ።

Let your eyes see straight ; and let your eyelids nod to justice.

1. ወአዕይንትከ ፡ BM497,BM249,Br74,Gri3,Bass.
   (ወ)አዕይንትከኒ ፡ Abb149,AT.
2. ርትዓተ ፡ BM249,Br74.
   ርጉቀ ፡ Abb55.
3. ወቀራንብትከኒ ፡ AT.
4. ጎጽድቅ ፡ Abb55.

Ethiopic follows LXX νευέτω δίκαια in the second stichos ; contrast MT and Syriac ܢܗܘܝܢ ܫܦܝܪ .

ርቱዐ[1] መንኵራኵረ[2] ግበር ፡ ለእገሪከ ፡ ወፍናዊከ[3] ፡ አርትዕ ።

Make straight courses for your feet ; and set aright your paths.

1. ወርቱዓ ፡ Gri3.

2. መንኰራኵሬተ ፡ Abb149.
ወመንኰራኵረ ፡ BM497.

3. ወፍናው ፡ Bln2.
ወፍናወከ ፡ Br74.

Ethiopic reflects LXX ὀρθὰς ... ποίει in ርቱዐ ፡ ግበር ፡ ;contrast MT יַשֵּׁר.
Likewise Ethiopic joins the LXX in omitting "all" in the second stichos (MT and Syriac כָּל־ ; the imperative አርትዕ ፡ reflects LXX κατεύθυνε ; contrast MT and Syriac תָּכִין.

እትትገሥ[1 2]፡ እየማን ፡ ወእፀጋመ[2 3 4]፡ አግሓሥ፡ እገሪከ[4]፡ እምፍኖት፡ እኪት ፡

Do not swerve to right or left ;turn your feet aside from the evil path.

1. ወእትትገሥ ፡ BM492,BM493,BM494,BM495,BM249,Br74,Gri3, Abb55,Abb149,AT.
2-2. እለየማን፡ ወእለጸጋም፡ all codices, Bass,AT.
3. እለ፡ inserted by Gri3.
4-4. ወእግሓሥ፡ እዕገሪከ፡ Abb30.

The text may represent the non-prepositional usage of MT יָמִין וְשְׂמֹאל in contrast to the variant at (2-2) ,with which compare LXX εἰς τὰ δέξια μηδὲ εἰς τὰ ἀριστερά. But all Ethiopic codices add እምፍኖት፡ at the end of the verse ;compare LXX ἀπὸ ὁδοῦ κακῆς , and contrast MT and Syriac ܡܢ ܒ̈ܝܫܬܐ.

እስመ[1] ፋናወ[2] ዘየማን[3] ያፈቅር[4] እግዚአብሔር ፡ መጠዋያት[5]
እማንቱ[6] እለ ፡ እምጸጋም[7] ።

For God loves right ways ; and crooked are those on the left.

1. Omitted by Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb35(Abb35b has the text),Abb55,Abb149,Ts54,Bass.
2. ወፋናወ ፡ BM497.
3. የማን ፡ Gri3.
4. ዘያፈቅር ፡ BM494.
   የእምር ፡ BM494^{b},BM497(BM497^{b} has the text),Abb35,Abb55, Abb149,Bass.
   ወያፈቅር ፡ added by Abb35^{b}.
5. መጠያት ፡ Cam,BM497,BM249,Br74,Bln2,Abb30,Abb149,Ts54,AT.
6. እመንቱ ፡ BM497.
7. ዘፀጋም ፡ Cam,Bod.
   ከፀጋም ፡ BM249,Br74,Bln2,Gri3,Abb149,Bass,AT.

This verse is absent in Hebrew and Syriac .

ወውእቱ፡ርቱዐ፡ይገብር፡መንኰራኵሊከ[1] ፡ወ[2]ሕሊተከ[3] ፡ሰላም[4]፡ያሔኒ ፡

And He Himself will set your courses right , and He will promote your going in peace.

1-1. ይገብር፡ርቱዓ፡መንኰራኵሊከ፡ BM494.

ይገብር፡ርቱዓ፡መንኰራኵሊ፡ለእገሪከ፡ Abb30.

ርቱዓ፡መንኰራኵሊ፡ይገብር፡ለእገሪከ፡ AT.

መንኰራኵሊከ፡ይገብር፡ለእገሪከ፡ BM249,Br74,Gri3,Abb149.

ርቱዐ፡ይገብር፡መንኰራኵሊ፡ለእገሪከ፡ Bln2.

2-2. Omitted by BM492.

3-3. ወፍናወከ፡መሑሊተከ፡ Bln2,Abb30.

4. ዘሰላም፡ Cam,Bod.

This verse is absent in the MT and Syriac texts .

ያሔኒ: translates LXX προάξει in the metaphorical sense "promote,favour" rather than in its literal sense " lead forward ".

ወልዲየ ፡ ጥበበ ፡ ዚአየ ፡ ነጽር [1]ፈ ወንገበ ፡ ዚአየ [1]፡ ያጽምኣ [2]፡ እኔ ዛኒከ [3]ፈ

My son, observe my wisdom ; and let your ears listen to my speech.

1-1. ወንገብየ ፡ Bass.

ወለጥበበ ፡ ዚአየ ፡ Bod.

ወለኅበበ ፡ ዚአየ ፡ Cam,BM495,Bln2,Abb30,Abb55.

2. ያጽምዕ ፡ Bod,Br74,Gri3,Bass.

አጽምዕ ፡ Cam,Abb55,Abb149,Ts54.

ጽሉ ፡ BM495,Abb30.

3. ኣዝንከ ፡ Cam,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb35, Bass,AT.

እዝነከ ፡ BM495,Abb30,Abb55,Ts54.

Omitted by Abb149.

The use of ንገበ ፡ ዚአየ ፡ in the second stichos points to Syriac and LXX ἐμοῖς λόγοις ;contrast MT לְתְבוּנָתִי .

ከመ፡ ትርከብ[12] ፡ሕላናየ ፡ ሠናየ ፡ ወእእምሮ[2 3] ፡ ኣምከናፋርየ[3] ፡ ዘኣኤዝዘከ ፡

So that you may find my good intention , and understand from my lips what I command you .

1. ትዕቀብከ ፡ BM495,BM249,Br74,Bln2,Gri3,Abb30,
ትዕቀብ ፡ Cam,BM494^{b},Bod,Abb35,Abb55,Abb149,Ts54,Bass,AT.

2-2. በሕላና፡ሠናይት፡ BM495,BM249,Bln2,Gri3,AT.
በሕላና፡ሠናይ፡ Abb30.
ሕላና፡ሠናየ፡ Cam,BM493,BM494,BM495^{b},BM496,BM497,Bod,Frt, Bln1,Abb35,Abb55, ,Ts54,Bass.
ሠናየ ፡ BM492; omitted by Abb149.

3-3. ኣምከናፋርየ፡እእምር ፡ Abb30.
ወእእምሮ ፡ኣምከናፋርየ፡ Abb149.
ወእእምር፡ከናፋርየ፡ BM497.

The variants at (1) are closer to MT,Syriac, and LXX "keep" than the text ;the origin of ትርከብ ፡ is obscure ,unless it be a scribal error for ትዕቀብ ፡ .

ሕላናየ፡ appears to be a contamination of ሕላና፡ from the following ሠናየ፡ ,which reflects LXX ἔννοιαν ἀγαθήν (contrast MT תושיה). The noun "wisdom" in the second stichos in MT,Syriac, and LXX suggests an original reading እእምሮ፡ for the present እእምር ፡ . The ዘ in ዘኣኤዝዘከ ፡ would then be a secondary development dependent on this alteration ;the verb itself represents LXX ἐντέλλομαί σοι ; contrast MT and Syriac ܦܩܕ ܠܟ , and the reading ἐντέλλεται of Alex..

እትነጽር[1] ብእሲተ እኪት[2] እስመ መዐር ይውሓዝ እምከናፍሊ ብእሲት ዘማ እንተ ለጊዜሁ ታመዐርዖ[3] ለጕርጐከ[4]

Do not observe an evil woman ;for honey drips from the lips of a whorish woman ,who at the time gives sweetness to your throat,...

1. ወእትነጽር፡ Abb149.
2. ነኪርት፡ Frt.
3. ታመዐርዖ፡ BM494.
   ያመዓርዖ፡ BM495,BM497,Bln2,Bass,AT.
4. ጕርጐክ፡ BM494.

Bass (and the Vulgate) joins the first stichos of this verse, which is only found in the LXX , to v.2.
The third stic os reproduces LXX ἢ πρὸς καιρὸν λιπαίνει σὸν φάρυγα ;contrast MT and Syriac וְחֵלֶק מִשְׁמֶן חִכָּהּ׃

ወእምድኅሬሁ፡[1] ዘይመርር ፡ እምሐሞት ፡ ትረክብ ፡ ፨[2] ወፃዲ ፡
ኆሑል ፡[2] ፅድቁደ[3] ፡ እመዓግሕት ፡ ዘክለኤ ፡ አፉሁ ፨

.. and which afterward you will find more bitter than bile ,
and also exceedingly sharper than a two-edged sword.

1. ወእምድኅሬሁሰ፡ AT.
2-2. ወስሑል ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
3. ኵሉ ፡ BM495.
Omitted by Frt.

The addition of ትረክብ፡ indicates LXX εὑρήσεις (MT and Syriac nil) .
እምሐሞት፡ represents the Greek and Syriac comparative construction πικρότερον χολῆς (contrast MT מִדְּבַשׁ)
ፅድቁደ፡ represents LXX μᾶλλον μαχαίρας ; contrast MT and Syriac מִחֶרֶב .

12 ወእግሯ፡ያወርዱ፡ውስተ፡ሞት[2]* ወሑሪታ፡ውስተ፡ሲኦል፡ያበውኣ[3]*
መአሳራ፡አይትሐወሰ[4]፡እመካነ፡ጎጣአት*[4]

And her feet lead down to death , and her going brings down to Sheol ; and her foot is not moved from the place of sin.

1. ወለዕበያ፡እግሬሃ፡ታወትር፡ prefixed by Bln2,Abb30.

2-2. ወኀበ፡ዕበድ፡እግሬሃ፡ያወርዳ፡ BM249,Br74,Bass,AT.
ወለዕበድ፡እግሬሃ፡ያወርዳ፡ BM494[b],BM497,Bod[b],Abb149.
ወኀበ፡ዕበድ፡ያወርዳ፡እግሬሃ፡ Gri3.
ወለዕበድኒ፡እግሬሃ፡ያወርዳ፡ውስተ፡ሞት፡ Abb35.
ወለዕበድኒ፡እግሬሃ፡ያወርድ፡ Abb55,Ts54.
(ወ)እእግሬሃ፡ያወርዳ፡ውስተ፡ሞት፡ Cam,BM495,Bod,Bln2.

3-3. ወሑሬታ፡ያበውኣ፡ውስተ፡ሞት፡ወሲኦል፡ BM249,Br74,Gri3,AT.
ወሑሬታ፡ያበውኣ፡ውስተ፡ሲኦል፡ BM492,BM493,BM495,Abb30.
ወሑሪታ፡ያበውኣ፡ውስተ፡ሞት፡ወውስተ፡ሲኦል፡ Bass.
ወሑሪታ፡ውስተ፡ሲኦል፡ያበውኣ፡ Cam,Frt.
እለ፡ያወርድዎ፡ወሑሬታ፡ያስውኣ፡ Gri3[b].
ወለእለ፡ያጠርድዎ፡ውስተ፡ሲኦል፡ያበውኣ፡ Bod[b].
(ወ)ለእለ፡ያጠርደዎ፡ምስለ፡ሞት፡ወሲኦል፡ BM494[b],Abb149 ; BM497,Abb55,Ts54 ,but with
መእሳሬቲሃ፡ውስተ፡ሲኦል፡ታእሳሩ፡ Abb35.

4-4. Omitted by Cam,Abb55,Abb149.
መእሳሬ፡አይትጎወሥ፡ Ts54.

Most codices follow the three-stichos form of this verse, found in the LXX,although with different details.

ዕስኪ: (ዐስኪ:) in the first stichos reflects LXX τῆς γὰρ ἀφροσύνης , but there may also have been confusion with እስኪን: (MT מָוֶת).

But it was probably the difficult concept " feet of folly " and the failure to construe the first stichos closely with the second that led to the variety of Ethiopic versions .

There is a notable etymological correspondence between Ethiopic and the MT , especially in the base text ; ያወርዱ: and מוֹרְדֵי , ሞት: and מָוֶת , ሲኦል: and לִשְׁאוֹל .

The original LXX-based version may have been ለዕበይነ: እንግሌሃ: ያወርዱ: ለእለ: ያጠርይዋ: ምስለ: ሞት: ውስተ: ሲኦል: .

But this has been broken down into two parallel stichoi in most codices ;there is a tendency in the Ethiopic version to make sense, even at the expense of the Vorlage.

The third stichos , with its negative verb ,suggests LXX οὐκ ἐρείδεται (MT and Syriac positive) , while ኀመከነ: ትጽእት: is a purely Ethiopic addition to fill out the sense , the sentiment being derived from the preceding ሲኦል: .

ወውስተ[12]: ፍናወ: ሕይወት[2]: አይቀርብ[3] ፡ ወአቡስ[4]: መንኰራሑሰ ፡
[5]መአኮ: ዘይትአመር ፡[5]

And it does not come near to the paths of life ; and her courses are wrong, and not such as are known.

1. አስመ: ውስተ: BM495,Bod(Bod[b] has the text),Abb30,Abb55,Abb149,Ts5
   እስመ: Cam.
   Omitted by Abb35.

2-2. ሕይወት: ፋናወ: Abb55.
   ፋኖተ: ሕይወት: Abb35.

3. አይቀርግ: Cam.
   ከመ: አትነጽር: Abb35.

4. እቡስ: Abb35,Abb55.

5-5. (መ)አኮ: ዘይትዐወቅ: BM492,BM495,BM496,BM497,Bod,Br74,Frt,Bln1[b], Gri3,Abb55,Abb149,Ts54,Bass,AT.
   ዘኢይትዐወቅ: Bln1,Abb35.
   (ወ)አኮ: ዘይትዐቀብ: Cam,BM493,BM494,Br74[b],Bln2,Abb30.

λεφርብ: reflects LXX οὐκ ἐπέρχεται , and not MT ולא־תשיג or Syriac ולא תדבק , although the implied feminine (ἀφροσύνη in v.5) is lost in Ethiopic. In the final phrase all codices,although they vary between ይትወፈ: and ይትዐፈብ: ,follow LXX and Syriac οὐκ εὐγνωσθήσεται ; contrast MT לא תדע .

ይእዜኒ[1]:[2]ወልደየ: ስምዐኒ[2]#ወምኑነ :አትሪሲ: ንገበ[3]:ዘአየ #

Now, my son, hear me ;and do not make my utterance despised.

1. ወይእዜኒ : BM249,Br74,Abb149,AT.

2-2. ስምዐኒ:ወልደየ : BM495,BM249,Br74,Gri3,Bass.

3. ነገረ : Abb30.

The singular ወልደየ: in the first stichos represents LXX υἱέ , and not MT or Syriac בָּנַי .
In the second stichos ምኑነ : አትሪሲ : translates LXX μὴ ἀκύρους ποιήσῃς , and not MT ...וְאַל־תָּסֹר מֵ
ንገበ:ዘአየ: also reflects LXX ἐμοὺς λόγους ;contrast MT and Syriac אִמְרֵי־פִי .

ርኅቀ[1] ሊሃ ፡ እምኔሃ ፡ ፍኖተኪ ፡ አትቅረብ[2] ፡ ኀበ[3] ፡ ኖላተ ፡ ቤታ[4] ፡

Make far from her your path ; do not go near the door of her house.

1. መርኅቀ ፡ Abb149.
2. መአትቅረብ ፡ BM249,Bod^{b},Br74,Bln1,Abb149,BM16186, BM16189,AT.
3. Omitted by Abb35.
4. ዘቤታ ፡ BM492.

ከመ ፡ ኢትወሀክ[1] ፡ ለባዕድ[2] ፡ ሕይወተክ[3] ፡ ወዐመትከ[4] ፡ ለእለ[5] ፡ ዘእንበለ ፡ ምሕረትክ[6] ፡

That you may not add your life to another man , and your years to those who are without your mercy.

1. ኢተሀብ ፡ Abb35.
2. ለባዕዳን ፡ Abb35.
3. ክብረክ ፡ Abb35.
   ሕይወትክ ፡ BM492,BM496,BM497,Abb55.
4. ወንብረተክ ፡ BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3 (Gri3b has the text),Abb30,Abb35,Abb55,Abb149, Ts54,Bass,AT.
   ወዓመታተ ፡ Bln1.
5. እለ ፡ Cam; omitted by Abb30.
6. ምሕረት ፡ all codices, Bass,AT.

The use of ሕይወተክ ፡ in the first stichos suggests LXX ἐκ τῆς ζωῆς σου ; contrast Abb35 ክብረክ ፡ and MT and Syriac חַיֶּיךָ .
The negative phrase ዘእንበለ ፡ ምሕረት ፡ suggests LXX and Syriac ἀνελεήμοσιν ,and not MT אַכְזָרִים .
ምሕረትክ ፡ is a scribal error ,probably caused by ሕይወተክ ፡ in the previous stichos.
The variant ንብረተክ ፡ at (4) reflects LXX βίου (not ζωῆς), while the text translates MT and Syriac חַיֶּיךָ .

[1] እይጸገቡ ፡ ኪሁን[2] ፡ ጎይላከ ፡ [3]ጸማ ፡ ዚአከ[3] ፡ ቤተ ፡ ገዐድ ፡ እይግኡ ፡

Let the good not be sated with your strength , and let not your labour come to another's house.

1. (ወ)ከመ ፡ prefixed by all codices,Bass,AT,except Bln1,Abb35.

2. ኀኪሁን ፡ all codices,Bass,AT.

3-3. ወጸማ ፡ ዚአከ ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.
ወጸማከ ፡ BM495.

At (2) the text has omitted a ኀ (MT,Syriac, and LXX all "strangers"). The introduction of a verb in the second stichos suggests LXX εἰς ἐλθωσιν or Syriac ܠܡܐ (MT nil) .

[1] ወይጎሪ፡ ትቤሰ[1] ፡አመ[2] ይጎመ[3] ሥጋ፡ ነፋስትከ[3] ፡

And afterwards you will repent , when the flesh of your being is worn out .

1-1. ወይጎሪ፡ ትቤስሕ፡ BM492,BM493,BM494,BM496,Frt,Bln1,BM16186, BM16189.
ወትቤስሕ፡ይጎሪ፡ all other codices,Bass,AT.

2. ኀመ፡ Abb55,Abb149.
Omitted by Abb30.

3-3. ሥጋከ፡ወነፋስትከ፡ Abb35.

ትቤሰ፡ is a scribal error for ትቤስሕ,which represents LXX and Syriac μετανοήσῃ , and not MT תָּגֹ֑הּ.
The final phrase ሥጋ፡ነፋስትከ፡ suggests LXX and Syriac ὀδύναι σώματός σου more than MT וְשַׁאֲגְתָּ
which is represented accurately only by Abb35 .

ወትብለ[1] ፡ ኦፎ ፡ ጸላእኩ· ትምህርተ[23] ፡ አመ ፡ ንእስየ ፡፡[3]
ወኣምተግሣጽ[4] ተግሓሠ ፡[5] ልብየ[5] ፡፡

And you will say " How I hated training in my youth , and how my heart turned aside from correction."

1. ወትብለ ፡ joined to v.11 by Bass.
2. ትህምርተ ፡ (sic) Bass.
3-3. Omitted by Cam,BM249,Bln2,Abb30,Abb35,Abb55,Abb149,Ts54,Bass.
ኣምንዕስየ ፡ AT.
4. ወኣምተግሣጽኒ ፡ Abb35[b].
5-5. ኣዘንየ ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb149, Ts54,AT.
ኣዘንየ ፡ ወልብየ ፡ BM495.
ኣገርየ ፡ Abb55.
Omitted by Frt.

The insertion of ኣመ ፡ ንእስየ ፡ is of uncertain origin , although an apposite addition to the sense ; it is probably the work of Ethiopic editors .

1 ወኢሰማዕኩ፡[2]ቃለ፡ዘገሠፁኒ ፡ወመሀሩኒ[21]፡ወኢያጽማዕኩ[3]፡በእዝንየ፡[4]

"And I did not hear the voice of them that corrected me and instructed me ; and I did not heed with my ear."

1-1. Omitted by BM493.

2-2. ኀለ፡ገሠፁኒ፡ወመሀሩኒ፡ Frt.

ቃለ፡ዘይገሥጹኒ፡ወይሜህሩኒ፡ Abb35,Abb55.

ቃለ፡ዘይገሥጹኒ፡ወይሜህሩኒ Cam,BM497,Bod,Bln2,Ts54.

ቃለ፡ዘይሜህሩኒ፡ወይገሥጹኒ፡ BM249,Br74,Gri3,Abb149,Bass,AT.

ቃለ፡ዘይገሥጹኒ፡ወዘይሜህሩኒ፡ BM495,Abb30.

3. ወኢሰማዕኩ፡ Bass.
ወኢኀለወኩ፡ Abb149.

4. በእዕዝንየ፡ BM492,BM493.
እዝንየ፡ Abb35(Abb35[b] has the text),Abb55,Abb149,Ts54.

The Ethiopic codices all follow the LXX in joining both ዘገሠፁኒ፡ and ወመሀሩኒ፡ to the first stichos ; compare LXX παιδεύοντός με καὶ διδάσκοντός με , and contrast MT מוֹרַי לֹא־שָׁמַעְתִּי וְלַמְלַמְּדַי לֹא הִטֵּיתִי אָזְנִי, where the Athnach is placed with מוֹרַי.

1 እንበለ፡ንሰቲት[1]፡ኮንኩ፡ውስተ፡ሠሉ፡እኩይ ፡፡ ማእከለ[2]፡ማኅበር፡ወእንግልዖ ፡፡

"I was within an ace of being in all evil ,within the assembly and the congregation."

1-1. ዘእንበለ፡ንሰቲት፡ BM495[b],BM497,BM249,Bod,Br74,Bln2,Gri3, Abb55,Abb149,Ts54,Bass,AT.

ዘእንበለ፡በንሰቲት፡ BM495,Gri3[b].

እንበለ፡በንሰቲት፡ BM494[b].

በንሰቲት፡ Cam,Bod,Abb30.

በንዕስ፡እንበለ፡ንሰቲት፡ Bln1,BM16186.

በንዑስ፡እንበለ፡ንሰቲት፡ BM16189.

ጠንዑስ፡ወንሰቲት፡ Frt.

በንዕስየ፡እንበለ፡ንሰቲት፡ BM496.

2. ጠቢባን ፡ማእከለ፡ inserted by Br74.

እንበለ፡ንሰቲት፡ represents equally the idiomatic MT כִּמְעַט , Syriac حمو صلسا , and LXX παρὸλίγον , " all but " ,even if there is little agreement as to the exact form of the expression.

ሰተይ ፡ ማየ ፡[1] እምቅሠትከ ፡ ወእምነቅዐ ፡ ዐዘቃtከ ፡

Drink water from your pots, and from the source of your cisterns.

1. ማያተ ፡ Abb35,Ts54.
ማያት ፡ Abb55.

Ethiopic unanimously follows the LXX in omitting MT and Syriac וְנֹזְלִים in the second stichos. The final phrase እምነቅዐ ፡ ዐዘቃtከ ፡ represents LXX ἀπὸ σῶν φρεάτων σου ; contrast MT and Syriac מִתּוֹךְ בֵּאֵרֶךָ.

ወየሐዝ[1] ማያት[2] ኣምዐዛቅትከ[3] ውስተ[4] መራሕብቲከ[5] ይሑር ማይከ[5]

And are waters to flow from your cistern ,and your water

come into your courts ?

1. ወየሐዛ : BM495,BM249,Br74,Gri3,Bass,AT.
   ወይውሓዝ : Abb149.
   ወየኣሐዝ : BM494,Frt.
   ይሒዝ : Bln1.

2. ማይ : BM492.
   ማይከ: Frt,Bln1.
   ማያቲከ: BM495.

3. ኣምዐዛቕቲከ: BM495,BM497,Bod,Abb35,Abb149.

4. ወውስተ : BM492,BM493,BM497,BM249,Bod[b],Br74,Frt,Gri3, Abb149,Bass,AT.

5-5. ይሑሩ : ማያቲከ : BM495,BM497,BM249,Bodb,Br74,Bln2,Gri3, Abb35,Abb55,Abb149,Bass,AT.
   ይሑር: ማያቲከ : Ts54.

ማያት:ኣምዐዛቕትከ: translates LXX τὰ ὕδατα ἐκ τῶν φρεάτων σου ;contrast MT and Syriac .

Similarly , the second stichos , with ይሑር: ማይከ:, corresponds to LXX διαπορευέσθω τὰ ὕδατα, and not to MT or Syriac .

[1] ወይኩን፡ለከ፡ለባሕቲትከ ፡ዘአከ[1]፡ ወአልቦ[2]፡ነኪር፡ዘይነሥአከ[2]።

And let it be for you alone ;and let there be no stranger who will take you off.

1-1. (ወ)ዐዘቀተ ፡ማይክ፡ይኩንከ፡ለከ፡ለባሕቲትከ፡ዘአከ፡ BM495^{b},BM497, Bod^{b},Abb30(omitting).

ወይኩን፡ለከ፡ለባሕቲትከ ፡ዘአከ ፡BM249,Br74,Abb35,Bass.

ወይኩን፡ለከ፡ ለባሕቲትከ፡ AT.

ወይኩን፡ለባሕቲትከ፡ዘአከ፡ Gri3.

ወይኩንከ፡ለባሕቲትከ፡ BM495,Bln2 ;Bod(adding ዘአከ፡).

ወይኩንከ ፡ለከ፡ለባሕቲትከ። BM492,BM493,Bln1,Abb149.

2-2. ዘይነሥአከ፡ነኪር፡ BM495.

ነኪር፡ዘይነሥአከ፡ Abb55.

The use of ይነሥአከ፡ can only be derived from a misunderstanding of LXX μεταλάβῃ " share with " as " take hold of ", for which one would expect ἔχομαι with a Genitive ; contrast MT and Syriac וְאַיִן לְזָרִים אִתָּךְ׃.

[1]ዐዘቅተ[2]ማይከ፡ቡርክት[34]ትኩውነከ ፡ለከ[41]። ወተፈሣሕ[5]፡ምስለ፡ብእሲተ[5]ንዕስነከ።

Let the cistern of your water be blessed to you ; and rejoice in the wife of your youth.

1-1. Omitted by BM495,Abb30,Abb55.

2. መአዘቅተ፡ BM249,Bod,Br74,Gri3,Bass.

3. Omitted by Cam,BM494[b],BM497,BM249,Bod,Br74,Bln2,Gri3(inserted by Gri3b),Abb149,Ts54,Bass,AT.

4-4. ይኩንከ፡ለከ፡ BM497,BM249,Br74,Bln2,Gri3,Abb149,Bass.

ትኩን፡ለከ፡ቡሩክ፡ Cam,Bod.

ትኩን፡ለከ፡ BM492,BM493,BM494,BM496,Bod[b],Frt[b],Bln1, Gri3b,Abb35,AT.

ትኩንከ፡ለከ፡ BM16186,BM16189,Ts54.

5-5. በብእሲት፡ Abb30.

ቡርክት፡ translates MT and Syriac בָּרוּךְ ; but LXX εὐφρανθ ήτω ἡ ὁδός is also represented, either by itself (ትኩን፡ለከ፡) or in conflation with ቡሩክ፡ (see the variants at 4-4).

ምስለ፡ in the second stichos reflects LXX and Syriac συντοφρόνου μετὰ ; contrast MT שַׂחֲקִ֣ת וְאַיֶּלֶת חֲ֑מוּדִים .

[1]ጎያላት፡ኣለ፡ይትፋቀሩ ፡ወዕዋላት[1]፡ ጣግስ[23]፡ፍቅሩ ፡ያረውየክ[34]፡በሽለ ፡ጊዜ ፡
[5]ወበዛቲ ፡ ፍቅር ፡ኣንዘ፡ ትትናገር ፡ብዙኃ፡ ትከውን ፡[5]

Hinds which are loved , and foals,grace ; may her love refresh you at all time ;and in this love which you converse with you will become many.

1-1. (ወአ በ)ፋቅረ ፡ጎየለ ፡ወዕዋል ፡ተፋቀር ፡ምስለ፡ብኣሲትክ ፡ BM495,BM497, BM249,Bodb,Br74(Br74b has the text),Bln2,Bass,AT.

ተፋቀር ፡በፍቅረ፡ጎይል ፡ወዕዋላት ፡ BM16186.

ጎያላተ ፡ወዕዋላተ፡ኣለ፡ይትፋቀሩ ፡ BM497[b].

(ወበ)ፋቅር ፡(ወ)ጎይለ ፡ወዕዋል ፡ተፋቅር ፡ምስለ፡ብኣሲትክ፡ Gri3,Abb30, Abb149.

ፋቅረ ፡ጎይለ፡ወዕዋለ፡ኣለ፡ይትፋቀሩ ፡ Abb35.

ፋቅረ፡ ጎይለ ፡ወዕዋለ ፡ Abb55,Ts54.

ጎያላት፡ኣለ፡ይትፋቀሩ ፡ፋቅረ፡ ወዕዋላት ፡ Frt.

2. ወሞገስ ፡ Bod.

ሞገሳቲክ፡ Abb55,Ts54.
Omitted by Abb30.

3-3. ይትናገሩክ ፡ Abb55,Ts54.

ያርውይክ ፡ Bass.

ፋቅሩ፡ያርዋክ ፡ Cam,Abb35.

4. ኣንቲኣክ ፡ትኩንክ ፡ወተሀሉ፡ ምስሌክ ፡ inserted by BM494[b],BM495, BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT ; at the end of the verse by Abb35.

5-5. በዛቲ፡ፋቅር ፡ኣንዘ፡ትትናገር ፡ብዙኃ፡ትክውን ፡ BM495,BM497,BM249, Br74[b],Bln2,Gri3,Abb30,Abb149,Ts54,AT.

በፍቅሩ ፡ትበዝኃ ፡ዘለዓ ፡ Abb35.

ወበዛቲ ፡ፋቅር ፡ኣንተ፡ትትናገር ፡ወብዙኃ፡ትክውን፡ Abb55.

በዛቲ ፡ፋቅር ፡ኣንዘ፡ትትፋቀር ፡ብዙኃ፡ትክውን ፡ Br74, Bass.

The verse is a mixture of elements derived from both the MT and the LXX. Many Ethiopic codices have misunderstood אַיֶּלֶת אֲהֲבִים (or its Greek equivalent ἔλαφος φιλίας), and also יַעֲלַת־חֵן But ፋቅሬ: ያለውሃት: is derived directly from MT דַּאֲהֲבָתָהּ תִּשְׁגֶּה תָּמִיד (Syriac is different) ;note especially the identity of the verbal root . LXX ὁμιλείτω σοι at (3-3) is represented by Abb55 and Ts54 ይተናገራ: .

The second stichos of the LXX ἡ δὲ ἰδία χαρίσθω σου καὶ ὁμιλείτω σοι is represented in the additions at (4) , while the third stichos is represented in its LXX form , ἐν γὰρ τῇ ταύτης φιλίᾳ συμπεριφερόμενος πολλοστὸς ἔσῃ(especially συμπεριφερόμενος) by all codices ; contrast MT בְּאַהֲבָתָהּ תִּשְׁגֶּה תָּמִיד .

The verse is a prime example of the combination of MT and LXX elements in the Ethiopic tradition ,which often involves the most exact details,such as identical roots (רעה). At the same time the third stichos of the same verse is reproduced by almost all codices in an entirely Septuagintal form.

[1] ዘልክሙ[2] ኢተሐልው[3] ኀበ ነኪርት[4-15] ለምንትኑ ትትራከብ ምስለ ነኪርት[5]
[6] ወተሐቅፉ ሐቋ ነኪርት [6]

All of you, do not be with a strange woman .Why are you found with a strange woman, and why embrace the bosom of a strange woman ?

1-1. Omitted by Bln2,Abb30,Abb35 ; put as third stichos by BM497,Bod^{b}.

2. ዘለንታከ AT.
ዘለንቲከ BM249,Br74(Br74^{b} has the text),Bln1^{b},Gri3,Bass.
ከልከ Abb55,Abb149,(Abb149^{b} has the text).

3. ኢተሐልዩ BM492,BM493,BM494,Bln1,Gri3.
ኢየሀሉ Br74(Br74^{b} has the text),BM249,Bln1^{b},Gri3^{b},Bass.

4. ነኪር BM495,Abb55,Ts54.
ነገሥት BM16186.

5-5. ለምንት (ወምንት Bod) ትትራከብ ምስለ ነኪርት BM494^{b},BM495,Bod^{b}, Br74b,Bln1,Bln2,Abb30.
ለምንት ተሐቅፉ ሐቋ ዘማዊት Br74.
ለምንት ትትራከብ ምስለ ጠኣሲት ነኪርት, BM497,AT.
ለምንት ወልደየ ትትራከብ ምስለ ነኪርት Abb35.
Omitted by BM249,Bln1^{b},Gri3,Abb55,Abb149,Ts54,Bass.

6-6. መተሐቅፉ ሐቋ ዘማዊት Cam,BM492,BM493,BM494,BM495,BM496, BM497,Bod,Frt,Bln1,Bln2,Gri3,Abb30,Abb35,BM16186,BM16189,AT.
መኢተዋትር እዴከ (እደ BM494^{b},Abb55,Abb149,Ts54)
ለእንተ ኢኮነት እንቲአከ BM494b, BM249,Bod^{b},Br74,Abb55,Abb149,Ts54 .

መኢትሕቅፉ ሐቋ ነኪርት Bln1^{b}.

መኢተዋትር እዴከ ኀበ ዘኢኮነት እንቲአከ added at the end of the verse by Abb30.

The verse is a conflation of Hebrew and Greek elements .
LXX πολὺς ἴσθι, has been misunderstood (ዘልኩመ: አተሐለፈ:) , ዘልኩመ: being added from an uncertain source.
The middle stichos reflects the first of MT and Syriac וְלָמָּה תִשְׁגֶּה בְנִי בְזָרָה , with the omission of בְנִי (see Abb35) .
In the last stichos ሐፈ: ነከርት: (and ዘማዊት: by extension) reflects exactly MT וְתֶחֱזַק בְּחֵק נָכְרִיָּה , down to the precise congruence of vocabulary , while the variants involving አከየ: አንተአከ: represent LXX τῆς μὴ ἰδίας.
The phrase አታወትር ፡ እጽ: ,which by position should correspond to LXX σοῦ ἐχόντων ἀγκάλας , is of uncertain origin .

ኣስመ፡ቅድመ፡[1]አዕይንቲሁ፡ለእግዚኣብሔር [1]፡ወኵሉ፡[2]ፍናዉ፡ብኣሪ ።[3]
ወውስተ[4] ኵሉ፡መካን[5]፡ መንኰራኩሪሁ[6]፡ያስተሐይጽ ።

For before the eyes of God are a man's paths ; and in every place his courses he oversees.

1-1. አዕይንተ፡እግዚኣብሔር፡ BM495,BM497,BM249,Gri3,Abb30, Abb149,Ts54,Bass,AT.
እግዚኣብሔር፡ Br74.
አዕይንቲሁ፡ Abb55.

2. Put before ለእግዚኣብሔር፡ by BM492,BM493,BM494.
ውስተ፡ Gri3.
Omitted by Ts54.

3. ይሬኢ ፡ added by Gri3.

4. ውስተ ፡ Cam,BM495,Bod,Abb30,Abb55,Abb149,Ts54.

5. Omitted by all codices,Bass,AT.

6. መንኰራኩሩቲሁ፡ BM492,BM493,BM494.
መንኰራኩሪሁሙ ፡ Bod.
መንኰራኩር፡ AT.

The insertion of መካን፡ in the text is a dittography derived from the following word .The whole phrase ውስተ፡...ያስተሐይጽ፡ suggests LXX εἰς δὲ πάσας τὰς τροχιὰς αὐτοῦ κατοπτεύει, rather than MT וְכָל-מַעְגְּלֹתָיו מְפַלֵּס׃.

[1]ኀብለ፡ኀጢአት፡ብእሴ ፡ያሠግር[1] ። በሕሰለ[2]፡ኀጢአት[34]ኩሉ ፡ይትዐሠር ።[4]

The snare of sin entraps a man ;by the shackle of sin every man is bound.

1-1. ኀጢአት፡ብእሴ ፡ያቴሕት ፡ BM249,Br74.
ኀጢአት፡ብእሴ ፡ያሤግር ፡ Cam,AT.
በኀጢአተ፡ብእሲ ፡ይሠገር ፡ BM495,Bln2,Abb30,Ts54.
ኀጢአት፡ብእሴ ፡ያሠግር ፡ BM497,Br74[b],Gri3,Abb55,Abb149,Bass.
ኀጢአቱ፡ያሰግሮ ፡ለሊሁ ፡ Abb35.

2. ወበሕሰለ ፡ BM249,Br74,Frt,Bln2,Gri3,Bass.
(ወ)በሕብለ ፡ BM493,BM494(BM494[b] has the text),BM495,Br74[b], Abb30,BM16186,AT.

3. ኀጢአቱ ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Ts54, Bass,AT.
ኩሉ፡ኀጢአት ፡ BM496.

4-4. ወይትዐሠር ፡ BM495.

The use of ብእሴ፡ in the first stichos suggests LXX ἀνθρωπος (contrast MT אִישׁ־חֲנֻפָּה and Abb35).
ኩሉ፡ in the second stichos also suggests LXX ἕκαστος (MT and Syriac nil) .
The variant በሕብለ፡ at (2) may have arisen from ኀብለ፡ in the first stichos ,perhaps also influenced by the by-form (በ)ሐኀለ፡ attested by Dillmann (for (በ)ሕኀለ፡).

ዘንተ[12] ይመውት ፡ ምስለ ፡ አብዳን[2] ፡ አምብዙኅ[3] ፡ ዕበዱ[4] ፡ ተገድፈ[5] ።

This one dies with fools ;through the greatness of his folly he has been cast out.

1. ወዘንተ ፡ Bln2.

2-2. ምስለ ፡ አብዳን ፡ ይመውት ፡ Cam,Bod.

3. በብዙኅ ፡ Abb35.
ወእምብዙኅ ፡ BM495,Gri3,Abb55,Ts54,Bass,AT.

4. ሕይወቱ ፡ BM249,Br74,Bln2,Gri3(Gri3[b] has the text), Abb55,Ts54,Bass.

5. ወተሐጥለ ፡ በእንተ ፡ ዕበይ ፡ added by Cam,Bod,Bln2,Abb35, Abb55,Abb149,Bass.
ወተሐጥለ ፡ በእንተ ፡ ዕቦዱ ፡ added by BM494[b],BM497,BM249,Br74, Gri3 ;by AT after ሕይወቱ ፡
አብይ ፡ added by Bln1,BM16186,BM16189.
ወተሐጥለ ፡ added by BM495.
ሕይወቱ ፡ added by AT.

The influence of the LXX is shown in ምስለ ፡ አብዳን ፡ for LXX μετὰ ἀπαιδεύτων ;contrast MT and Syriac עִם־נָבָל. ዕቦዱ ፡ at (4) reflects MT and Syriac אִוַּלְתּוֹ , while the variant represents LXX τῆς ἑαυτοῦ βιότητος. The additions to form a third stichos at (5) reflect LXX καὶ ἀπώλετο δι' ἀφροσύνην(MT and Syriac nil) .

ወለድየ፡ኦ[1]ም፡ተሳበይከ፡ለፃርከከ[23] ፡ተሰፋሕ፡ኣዴከ፡ለገፅድ ፡[4]

My son,if you have stood surety for your friend , you will extend your hand to an enemy.

1. ለኦም፡ Bass.

2-2. ተሐበይከ፡ፃርከከ ; Cam,BM495,BM497,Abb35,Abb55,Abb149,Ts54.
ተሐበይከ፡ለፃርክከ፡ Bod,Frt,Abb30.

3. ተሠገርከ፡በእቅከ፡ added by Abb35.

4-4. ትሁብ፡እዴከ፡ለኣድወ፡ BM494[b],BM495[b],BM497,BM249,Bod[b],Br74, Bln2,Gri3,Abb35,Abb55,Ts54,Bass,AT.

Ethiopic follows the LXX in making the second stichos the apodosis to the condition in the first, and not a further condition.

But ለገፅድ፡ suggests MT and Syriac ,while the variant at (4-4) reflects LXX ; ትሁብ፡ there also reflects LXX παραδώσεις ;contrast MT and the base text .

12 ተጠጋርከ ፡ በቃለ ፡ አፈከ ⁜ ወተኣሳዝከ ፡ በነገረ ፡ ከናፋሪከ ⁜ 32

You will have been trapped by the words of your own mouth, and caught by the speech of your own lips.

1. (ወ)መስገርት ፡ ጽኑዕ ፡ ከናፍሪሁ ፡ ለብእሲ ፡ ወይትሐጕል ፡ በከናፋሪ ፡ አፉሁ ፡ prefixed by BM495, by BM494b, Bodb with በከናፋሪሁ ፡ ; employed as (2-2) by BM497, BM249, Br74, Bln2, Bass with ወእቱ before ከናፍሪሁ ፡ .

2-2. መስገርተ ጽኑዕ ፡ ውስተ ፡ ከናፋሪሁ ፡ ለብእሲ ፡ ወይትሐጕል ፡ በከናፋሪ ፡ አፉሁ ፡ Abb55, Abb149.

እስመ ፡ መስገርት ፡ ጽኑዕ ፡ ወእቱ ፡ ከናፋሪሁ ፡ ለብእሲ ፡ ወይትሐጕል ፡ ገቲ ፡ በከናፋሪ ፡ አፉሁ ፡ Gri3, Ts54(omits እስመ), AT (omits ገቲ ፡).

ወተኣሳዝከ ፡ በነገረ ፡ ከናፋሪከ ፡ Abb35.

3. አፉከ ፡ Cam.

The text represents MT and Syriac נוֹקַשְׁתָּ בְאִמְרֵי־פִיךָ, while the variants at (1) and (2-2) represent LXX παγὶς γὰρ ἐστὶν ἀνδρὶ πονηρῷ χείλεσιν ἰδίου στόματος.

ገበር፡ወልድየ፡ ዘአነ፡እኤዝከ[12]፡ከመ፡ትንበር፡ሄሊ[2] ፡ኦስመ[3]፡መጻኤከ ፡ ውስተ፡ኣደው[4]
ኣኩያን[5] ፡ በእንተ ፡ዐርክከ ፡ኢትትሀከይ[6] ፡ ወወሀኮ[7]፡ለዐርክከ ፡ ዘተሀበየከ ፡[8]

My son, do what I command you,that you may remain well ;for you have come into evil hands on your friend's behalf.Do not be indolent , and provoke your friend for whom you have stood surety.

1. እኤዝዘከ፡ all codices,Bass,AT.

2-2. ወሄሊ፡ዓለ፡ BM495[b],BM497,BM249,Bod[b],Br74,Gri3,Abb55,Abb149, Ts54,Bass,AT.
ወሄሊ ፡ተዓለ፡ BM495,Bln2,Abb30.
ወተአለ፡ BM494[b].
ወሄሊ፡አለቦ፡ Cam.
ወደጎነ፡ተዓለ፡ Abb35(Abb35[b] has the text).

3-3. ኣመ ፡ Cam,BM494[b],BM249,Frt,BM16189.
ኣስመ፡ኣመ፡ BM495,Br74,Bln2,Gri3,Abb30,Abb35[b],AT.

4. ኣደወ ፡ Cam,Bass.
ኣደ ፡ BM495,Abb30.
ኣድወ ፡ BM249.

5. Omitted by Frt.

6. ኩን ፡ኢተሀከይ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
ኢትትጎየይ፡ BM496.

7. ወወሀቦ ፡ Frt.
ወሐኮ ፡ Br74,Bln1,BM16186,BM16189.

8. ዘተሀበይከ፡ all codices,Bass,AT,except BM496,Bod,Abb55,Abb149.

In the first stichos ዘአነ፡እኤዝዘከ፡ represents LXX ἃ ἐγώ σοι ἐντέλλομαι ;contrast MT אָנֹכִי מְצַוְּךָ.
ኢትትሀከይ፡ can only represent LXX μὴ ἐκλυόμενος (MT הֹתֵךְ), while the final stichos translates LXX παρόξυνε δὲ καὶ τὸν φίλον σου, ὃν ἐνεγυήσω (MT וְרַעֲךָ הִזִּיד).

ወኢተሀብ[1] ንዋመ ለአዕይንቲከ ፡ ወእድቃጸሰ[2] ለቀራንብቲከ[3] ፡

And give no sleep to your eyes,nor slumber to your eyelids.

1. እትሀብ: Bod.
   እተሀብ: Frt.
   ወእትሀቦን: BM497,BM249,Br74,Bln2,Gri3,Abb149,Bass,AT.

2. ወእድቃሰ: all codices,Bass,AT,except as below.
   ወእይደቅሰ: Ts54 .

3. ቀራንብቲከ: Ts54.

The noun ድቃሰ: reflects MT and Syriac ת ְנ ו ּ ָ ה , while the LXX has a verb ὑπνώσουσιν (Ts54 ወእይደቅሰ:). This verse demonstrates well the faithfulness with which Ts54 follows the LXX, often in contrast to the rest of the Ethiopic codices, although in this instance the person of the verb has been changed.

ከመ[1]:ትድኅን[2]:እመሥገርት:ከመ:ወይጠለ[2]ፅ ወከመ:ዖፍ:እምጽንፈርት[3]ፅ

That you may escape from the trap like a hind , and like a bird from the net.

1. Omitted by BM496.

2-2. ከመ:ወይጠለ:እመሥገርት: Cam,BM495,BM497,BM249,Bod,Br74, Bln1[b],Bln2,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
እምከሉ:መሥገርት:ከመ:ወይጠለ: Gri3.

3. እመሥገርት: BM16186,BM16189.
እመሥገርት:እመጽፈርት: BM494.
እመጽፈርት: all other codices,Bass,AT.

ከመ:ትድኅን: represents LXX and Syriac ἵνα σωθῇς ; contrast MT לְמַעַן תִּנָּצֵל
እመሥገርት: also reflects LXX and Syriac ἐκ βρόχων; contrast MT מִיָּד ,unless that is taken in the sense מִפַּח
In the second stichos እምጽንፈርት: represents LXX and Syriac ἐκ παγίδος ;contrast MT מִיַּד יָקוּשׁ .

ወለደየ፡[12]ተመየጥ[2]፡ኀበ፡ቃሕሞ[3]፡ወኢትኩን[4]፡ሀካየ[5]፡ወቅናኣ ፡ርኣየኪ፡[6]
ፋናዊሁ ፡፡ ወኩን፡ጠቢበ[7]ኣምኔሁ ፡፡

My son, turn to the ant , and do not be slothful ; envy him on seeing his ways,and be even wiser than him.

1. Omitted by Cam,BM249,Br74,Bln2,Gri3,Abb30,Abb35(Abb35[b] has the text),Abb55,Abb149,Ts54,Bass,AT.
2-2. ሑር፡ BM495,Abb30.
ተመየጥ፡ወሑር፡ BM497.
ሑር፡ወተመየጥ፡ Gri3.
3. ኣሐካየ፡ add. AT.
4. Omitted by Cam,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149, Ts54,Bass ;inserted by Br74b,Abb35b.
5. ኣሀካይ፡ Abb30,AT.
ሐካይ፡ Cam,BM249,Br74(Br74[b] has the text),Bln2,Gri3, Abb35,Abb55,Abb149,Ts54,Bass.
6. ኪያሁ፡ወነጸረኪ፡ inserted by BM492,BM493,BM494.
7. ኪማሁ፡ inserted by Gri3(Gri3[b] has the text).

ወልደየ፡ and ወኢትኩን፡ are additions peculiar to Ethiopic (note the many omissions),probably added for the sake of clarity . But all codices employ ቅናእ፡ (LXX ζηλωσον. MT and Syriac nil).
The comparative element in the third stichos also reflects LXX καὶ γενοῦ ἐκείνου σοφώτερος (MT simply וְחֶכָם)

ወወጽአ፡ኀንዘ ፡ወፈለ[2]አልቦ [3] ወዘሂ ፡ያገብሮ ፡ አልቦ[3]ቱ፡[4]

For he , being without a field, and without anyone to make him work ,...

1. ወጽአት : Gri3.
2. ወፈር : all codices,Bass,AT,except BM496,Frt,Abb55,Abb149.
3-3. ወእንዘሂ ፡ያገብሮ ፡አልቦ፡ Gri3[b],Abb149[b].
ወዘያገብሮ ፡ BM249.
ወዘሂ ፡ያስተገብሮ ፡ BM492.
ወዘሂ ፡ኢያስተገብሮ ፡ BM493.
ወዘያገብሮ ፡አልቦ ፡ Br74,Bass.
Omitted by Abb30.
4. (ወ)ኀንዘ ፡እግዚእ(ሂ) አልቦ ፡ added by BM497,BM249,Bod[b],Br74, Bln2,Gri3,Abb149b,Ts54,Bass.
ወእንዘኤኒ ፡አልቦ ፡ added by BM495,Abb30.
ወእንዘ ፡አልቦ ፡እግዚእ ፡ added by BM494[b].

Ethiopic ወፈለ ፡ follows LXX γεωργίου (contrast MT כַּרְמִי).
The additions at (4) reflect LXX καὶ ἐπὶ δεσπότην οὐκ ἦν ፡
contrast MT ואין נוצר לו , Syriac ولم يكن له واحد .

ወያስተዳሉ[12] በሐጋይ ሲሳዮ[2] ብዙኃ[3] አመ[4] ማኄሪ[5] ይትጌበር[6]

And he prepares his food in summer ;he gains much at harvest .

1. ያስተጋብኦ : BM249,Br74,Gri3,Abb149,Bass,AT.
   ያስተዳሉ : BM495^{b},BM497,Bln1,Bln2,Abb35,Abb55.

2-2. ሲሳዮ በሐጋይ : Bod,Gri3,
   በሐጋይ : Frt.

3. ወብዙኃ : BM492,BM493,BM494,Bass.

4. ወአመ : Frt.
   ኦ : BM16186.

5. በማኄሪ : BM16186.

6. ወይትጌበር : BM494^{b},BM497,BM249,Bod^{b},Br74,Gri3,Abb149, Bass,AT.
   ወያነብር : added by BM495,Bln2,Abb30.
   ዘያነብር : added by Cam,BM494^{b},BM497,BM249,Bod^{b},Br74, Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.

ብዙኃ ... ይትጌበር : represents LXX πολλὰ ... ποιεῖται and not MT אֲגָרָה .

ዘያነብር : also reflects LXX τὴν παράθεσιν rather than MT and Syriac מַאֲכָלָהּ .

አወ፡ሐር[1]፡ኅበ፡ንህብ ፡ወአእምር[2]፡ከመ፡መስተገብርት፡ይእቲ ፡
ወትግብርታ[34]፡ከመ፡ሠናይ[5]ትገብር ፡

Or go to the bee, and understand that she is industrious , and that she performs her work as something honest.

1. ሖሊ፡ Abb55.
2. እእምር፡ BM495,Abb30.
3. ወግብረታ፡ Cam.
   ወትግብርታሂ፡ Gri3.
   ወትግብርታኒ፡ AT.
4. ዓቢይ፡ added by Cam.
5. ሠናይ፡ Bln1.

The additional stichoi to v.8 are only found in the LXX .

ጣ ን ተ[1] : ጸ ማ ሃ[2] ፡ ጠ ቢ ግ ን[3] : ወ አ ብ ዳ ን[4 5 6] : ይ ነ ሥ ኡ : ለ ሕ ይ ወ ት[6] ፡ ወ ኣ ን ተ[7] : ት ት ፌ ቅ ድ[8] : ይ ኣ t[9] : በ ኵ ሉ[10] : ሰ ሉ : ክ ብ ር ት[10] : ይ ኣ t ፡

Her labour wise men and fools take for health , and she is desired of all (and) is honoured.

1. ወ ኣ ን ተ : BM494,Gri3.
2. ኣ ማ ሄ ሃ : BM496.
   ከ ማ ሁ : Frt.
   ፃ ማ ሄ ሂ : Gri3.
3. ነ ገ ሥ ት : Cam,BM497,BM249,Bod^{b},Gri3,Abb30,Abb35,Abb55,Abb149, Ts54,Bass,AT (Gri3b,Abb35b have the text) ;added before ጠ ቢ ግ ን : by BM495,after by BM494b,Br74 (Br74b has the text).
4. ኣ ብ ዳ ን : Abb55,AT.
   ወ ፃ ዐ ብ ት : Gri3.
5. ወ መ ኳ ን ን ት : added by Gri3.
6–6. ለ ሕ ይ ወ ት : ይ ነ ሥ ኡ : BM495,BM497,Abb35,Abb55,Ts54.
7. ጣ ን ተ : BM495,BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55,Abb149, Bass,AT.
   ወ ይ ኣ ተ : Frt.
8. ት ት ፌ ቅ ር : Cam,BM495,Bln2,Abb30,Abb35,Abb55.
   ት ት ፌ ቅ ድ : BM493,BM494,BM497,BM249,Bod,Br74,Frt,Bln1,Gri3, Abb149,Bass,AT.
   ት ፌ ቅ ድ : BM496.
9. Omitted by BM492,BM493,BM494,Frt,Abb55,Bass,AT.
10–10. (ወ)ክ ብ ር ት : Cam,BM496,BM497,Bod,Gri3^{b},Abb35,Abb55,Abb149, Ts54.
   ወ ክ ብ ር ት : ይ ኣ t : BM494^{b},BM249,Br74,Bass,AT.

The translation of βαρύλειος , ἀνδρώδης by ጠ ቢ ግ ን : ኣ ብ ዳ ን (though note the variant at 3) is probably an editorial interpretation within Ethiopic. ጠ ቢ ግ ን : (which cannot translate βαρύλειος with accuracy) was probably used to provide a parallel to ኣ ብ ዳ ን : ,which could conceivably represent ἀνδρώδης .

ወበጎይለ፡ፅብስት ፡ ፫ቡህ ፡አክቢራ ፡አስተርአየት ፡በአማንቱ፡ግብራት፡ድኩማት ፡፡
1 23 4 5 6 6

And although being weak in her physique,by her honouring of wisdom she is (highly) regarded ,on account of those delicate works.

1. (ወ)በጎይለሰ፡ Cam,BM494,BM249,Br74,Gri3,Bass,AT.
ወበጎይለኒ፡ $BM16186^{b}$.

2. ይእቲ ፡ added by Gri3.

3. ወበግብራ ፡ፅንዕት፡ added by $BM495^{b}$,BM497,BM249,Bod^{b},Br74, Bln2,Abb30,Abb149,Bass.

ወበምግባራሰ ፡ፅንዕት፡ added by AT.

4. ጥበበ፡ BM492,BM493,BM494,BM496,BM249,Br74($Br74^{b}$ has the text),Frt,AT.

5. አግቢራ ፡ BM496,Frt,BM16189.

6-6. በእሎን ፡ ፫ ፡ ምግባራት፡ BM497.
በአማንቱ ፡ ፫ ፡ግብራት፡ Bod^{b}..
በአማንቱ ፡ ፫ቱ ፡ድኩማት፡ AT.
በአመንቱ ፡ግብራት ፡ድኩማት፡ Bln1.
Omitted by Cam,BM249,Br74(inserted by $Br74^{b}$),Abb35(inserted by Abb35b),Abb55,Abb149,Ts54,Bass.

The final clause at (6-6) is of uncertain origin ,probably an explanatory amplification from within the Ethiopic tradition.

ኣሶክ፡ ማኣዜን፡ ሳላይ ፡ ትሰክብ ፨ ወ ማኣዜን ፡ ወእምንቅም ፡ ትነቅህ ፨
12 2 34 4

How long, sluggard,will you lie down ? And when will you awake from slumber ?

1. ማኣዜ ፡ Abb35,Abb55.

2-2. ትነ ወ ም(ዕ)ሐይ ፡ BM495,Bln2,Abb30.

ኣ ሐይ ፡ ትሰክብ ፡ BM492,BM493,BM494^{b}.

ትሰክብ ፡ ሐይ ፡ Gri3.

3. ወ ማኣ ዜ ፡ all codices,Bass,AT, except BM249,Br74.

4-4. ትነቅህ ፡ ኣ ምን ዋ ምክ ፡ BM495,Gri3.

ኣ ምን ዋ ምክ ፡ ትነቅህ ፡ BM497,BM249,Br74,Bln2,BM16189,Bass,AT.

ኣ ምን ዋ ም ፡ ትነቅህ ፡ all other codices.

The variation ኣ ምን ዋ ምክ ፡ with the pronominal suffix at (4-4) suggests MT and Syriac וְיָקַצְתָּ ;contrast LXX ἐξ ὕπνου .But the suffix could have been derived from the second person singular verb .

ሕቀ፡ ትነውም[1]፡መሕቀ፡ትነብር[23]፡መሕቀ[4]፡ትነቅህ[53]፡መሕቀ፡
ታስተጋብኣ፡ ኣዴከ[6]፡ ደቦ፡ ሕፅንከ[7]።

You will sleep a little, and you will rest a little, and you will wake a little, and fold a little your hands upon your breast,..

1. ትነብር፡ Abb35,Abb55.
2. ትነውም፡ Abb35,Abb55.
   ትነቅህ፡ BM249.
   ትዴቅስ፡ Bod.
3-3. Omitted by Bln1,BM16186.
4. ሕቀ፡ all codices, Bass,AT, except Bod,Bln1,Abb30.
5. ትዴቅስ፡ BM495,BM497,Br74,Bln2,Gri3,Abb30,Abb55, Abb149,Ts54,Bass,AT.
   ትነብር፡ BM249,Bod.
6. ኣደቅከ፡ BM497,Bln2,Gri3,Bass.
7. ኣንግድግከ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

The finite verbs ትነውም፡ etc. reflect LXX and Syriac ὑπνοῖς etc.;contrast the nouns in the MT .

ወሕቀ፡ትነብር፡ represents the additional phrase ὀλίγον δὲ κάθησαι in the LXX.

The final stichos suggests LXX and Syriac ἐναγκαλίζῃ χερόν ⳟⲧⲏⲑⲟⲩ ;contrast MT חִבֵּק יָדַיִם לְשָׁכָב.

ወአምዘ[1] ይመጽአከ[2] ንዴት[34] ከመ ኅኩይ ሐዋርያ ።
ወተፅናስ[5] ከመ ሩር ሬዋጺ[6] ።

.. and then poverty will come upon you like a bad traveller,

and need like a good runner.

1. ወአምዘ: AT.
2. ይመጽእ: BM494(BM494[b] has the text).
3. ንዴትከ: BM495,Abb35.
   ንዴት: put after ሐዋርያ: by BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb35b,Abb55,Abb149,Ts54,Bass,AT.
4. ግብተ: inserted by BM495[b],BM497,BM249,Br74,Bln2,Gri3,Bass.
5. ወተፅናስሰ: BM495,Abb35(Abb35[b] has the text).
6. ላዕከ: BM16186.

The details of this verse are taken from the LXX .
ይመጽእከ: reflects LXX ἐμπαραγίνεταί σοι (MT אֲתָךְ) .
ኅኩይ:ሐዋርያ: represents LXX κακὸς ὁδοιπόρος (MT רַע־מַהֲלָךְ), and ሩር:ሬዋጺ: LXX ἀμαθὴς δρομεύς (MT אִישׁ מָגֵן) .
The Syriac peculiarities , ملسو ١٤١٤٥ and the addition of حزما هحلا from the next verse, are not represented.

እመሰ[1]ኢኮንከ ሀካየ ፡ ይመጽእ[2] ፡ ከመ[3] ነቅዕ ፡ ማኣረርከ[3] ፡ ወንዴትከ[4] ፡
ከመ ፡ ሔር[5] ፡ ረዋጺ ፡ ለሊሁ ፡ ይርሕቅ[6] ።

But if you are not lazy, your harvest will come like a spring,
and your poverty, like a good runner, itself will go far away.

1. ወእመሰ ፡ BM495, BM497, BM249, Br74, Bln2, Abb30, Abb35, Abb55, Abb149, Ts54, Bass.

2. (ወ)ይመጽእከ ፡ BM495, BM497, Br74, Bln2, Gri3, Abb30, Abb149, Ts54, AT.

3-3. ሔር ፡ ረዋጺ ፡ ነቅዕ ፡ መዕረርከ ፡ ወጸጋከ ፡ Gri3.

4. ወንዴት ፡ BM497, BM249, Br74, Bln2, Abb30, Bass.
ወንዴትከሰ ፡ Abb35(Abb35^{b} has the text), Abb55, BM16186^{b}.
ወንዴትሰ ፡ AT.

5. እኩይ ፡ BM492^{b}, BM495^{b}, BM497, BM249, Bod, Br74, Bln2, Gri3, Abb35, Abb55, Abb149, Ts54, Bass, AT.

6. እምኔከ ፡ added by BM495, BM497, BM249, Bodb, Br74, Bln2, Gri3, Abb30, Bass, AT.

This additional verse is found only in the LXX .
The addition at (6) is an explanatory addition found in Ethiopic only .

ብእሲ፡አብድ፡ ወዐማፂ፡ የሐውር[1] ዘኢኮነ[2] ሔራተ ፡፡

A foolish and lawless man walks (paths) which are not good.

1. ፍናው፡ inserted by all codices,Bass,AT,except BM496,Bod,Frt; put after ዘኢኮነ፡ by Bln1,BM16186.
2. ዘኢኮና፡ BM494,BM495,BM497,BM249,Br74,Frt,Bln2,Gri3,Abb30, Abb35,Abb55,Bass,AT.

The insertion of ፍናው፡ represents LXX ὁδοὺς . There is no representation of MT and Syriac יְקָשׁוּת.

12 ይቀጽብ፡ በዐይን፡ወይጠቁስ[34]በእግር፡ወይኤምር ፡በቅጽበተ፡አዕይንት።[42]

He winks by eye and makes signs with the foot , and informs by wink of eye.

1. ወወኣቱ፡ prefixed by BM497,BM249,Bod,Br74,Bln2,Abb35, Abb55,Abb149,Ts54,Bass.
ውኣቱሰ፡ prefixed by AT.
ውኣቱኒ፡ prefixed by Gri3.

2-2. ወይኤምር፡በአዕይንቲሁ፡ወይቀጽብ፡በእግብ ዊሁ፡ BM495,Abb30.

3. ወይኤምር፡ Cam,BM495[b],BM497,BM249,Bod,Br74,Bln2,Abb35, Abb55,Abb149,Ts54,Bass,AT.

4-4. በቅጽበተ፡አፃብዕ፡ BM497,BM249.

በእግር፡ወበቅጽበተ፡አፃብዕ፡ Bod[b],Bln2,Gri3.

በእግር፡ወይኤምር ፡በቅጽበተ፡አፃብዕ፡ Bod,Abb35,Abb55,Abb149,Bass.

በእግር፡ወይሜህር፡በቅጽበተ ፡አፃብዕ፡ Ts54.

በእግር፡ወይኤምር፡ቅጽበተ፡አፃብዕ፡ BM494[b],Br74.

በእግር፡ወይኤምር፡በቅጽበተ፡ፃይን፡ BM496,Frt,Bln1,BM16186, BM16189.

The final phrase በቅጽበተ፡አዕይንት፡ is a corruption, introduced from the first phrase of the verse ;contrast the main variants at (4-4) ,which reflect MT and Syriac ‏בְּרִגְלוֹ יְרַגֵּשׁ‏ , and LXX ἐν νεύμασιν δακτύλων.

ወዕልው ፡ በለቡ ፡ መይሔሊ[1] ፡ ኣኩየ[2] ፡ በኵሉ ፡ ጊዜ ፡ ዘከ መዝሶ[3] ፡ ብኣሲ[4]
ሃከከ ፡ ያመጽእ[5][6] ፡ ለሀገር[6] ፡

And he is perverse at heart , and plots evil at all times ;
a man such as this brings confusion to a city.

1-1. ወዕሉት ፡ ልብ ፡ ትሔሊ ፡ BM494[b],BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

ወልብ ፡ ዕሉት ፡ ትሔሊ ፡ BM495.

ወዕልው ፡ ልብ ፡ ደሄሊ ፡ Bod.

ወዕልው ፡ በለቡ ፡ ደሄሊ ፡ Cam,Frt.

2. ኣከየ ፡ Abb149.

3. ዘከመዝ ፡ Cam,BM494,BM495[b],BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35(Abb35b has the text),Abb55,Abb149,Ts54,Bass,AT.

4. Omitted by Cam,BM497,BM249,Bod,Br74,Bln2,Abb30,Abb35(Abb35[b] has the text),Abb55,Abb149,Ts54,Bass,AT.

5-5. ሀከከ ፡ ያመጽእ ፡ Cam,BM493,Bln1,Abb55.

ያመጽእ ፡ ሀከከ ፡ BM497,BM249,Br74,Gri3,Abb149,Bass.

ሐከከ ፡ ይመጽእ ፡ Frt.

ይመጽእ ፡ ለሀገር ፡ AT.

6-6. ላዕለ ፡ ሀገር ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,BM16186,Bass.

ሐከከ ፡ AT.

ዕሉት ፡ ልብ ፡ clearly reflects LXX διεστραμμένη καρδίᾳ. contrast MT and Syriac תַּהְפֻּכוֹת בְּלִבּוֹ .
The second stichos is derived entirely from the LXX ὁ τοιοῦτος ταραχὰς συνίστησιν πόλει ; contrast MT and Syriac מְדוֹנִים יְשַׁלַּח .

በእንቲአሁ[12] ፡ ግብተ ፡ ይመጽእ ፡ ሐጕለ[2] ፡ ዘብጥት[3] ፡ ወቅጥቃጤ[4] ፡ ዘኢየሐዩ[5] ።

Because of him ruin comes suddenly ,disaster and catastrophe that will not revive.

1. ወበእንቲአሁ ፡ Gri3.
2-2. ይመጽእ ፡ ግብተ ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb55,Bass.
3. ሐጕለት ፡ BM497,BM249,Gri3,Abb149,AT.
ጕህለት ፡ Br74.
ሐጕለቱ ፡ Abb55,Ts54.
Omitted by Frt.
4. ዝብጠት ፡ Cam,Abb55,Ts54.
ወዝብጠት ፡ AT.
5. Omitted by Abb30.

በእንቲአሁ. appears to refer to the subject of v.14 ; contrast MT בַּעֲבוּרוֹ and LXX διὰ τοῦτο.
Only Abb55 and Ts54 accurately translate " his ruin " at (3) ; compare MT and LXX ἡ ἀπώλεια αὐτοῦ.
The second stichos represents LXX διαπορὴ καὶ συντριβὴ ἀνίατος; contrast MT and Syriac פֶּתַע יִשָּׁבֵר וְאֵין מַרְפֵּא.

a ኣስመ[1] ይትፌሣሕ ፡ በዝሉ ፡ ዘይጸልዕ ፡ እግዚአብሔር[12] ፡ ወይትቀጠቀጥ[2] ፡
በእንተ ፡ ርኩሰ ፡ ነፍሱ[3]።

For he delights in everything that God hates ; and he is destroyed by the uncleanness of his soul.

a. The verse is omitted by the Text,BM496,Bod,Frt,Abb30,Abb35,BM16186,and BM16189;but it is represented in this form by BM495,BM497,BM249,Bod^{b},Br74, . Bln1^{b},Bln2,Abb55,Abb149,and Ts54.

1-1.ይትፌሣሕ ፡ እግዚአብሔር ፡ በዘይመጽእ ፡ ቦቱ ፡ Cam,BM492,BM493,Abb30.

እግዚአብሔር ፡ ይትፌሣሕ ፡ በዘይመጽእ ፡ ቦቱ ፡ BM494(BM494^{b} has the text).

2-2.ወእቱኒ ፡ ይትቀጠቀጥ ፡ Gri3.

ወበዘይመጽእ ፡ ቦቱ ፡ ወይትቀጠቀጥ ፡ BM495.

3. ነፍሱ ፡ Abb55.

This verse represents LXX v.16 ;for MT v.16 see Ethiopic v.16a. The alterations at (1-1) are probably editorial changes to avoid the awkward idea of God's hatred.

ናሁ[1]ሰ ሱ ፡ ዘይጸልእ[2]፡እግዚአብሔር ። ወሳብዓ መሰ[3]፡
ሶቁሬ ፡ ነፍሱ ፡

Behold, there are six things which God hates ;and seven which are an abomination to Him.

1. ወናሁ ፡ Frt.
2. ዘይጸልኦሙ ፡ Abb30.
   ይጸልእ ፡ Abb149.
3. ወሳብዓሙ ፡ Frt,Abb35(Abb35^{b} has the text).

This verse is not attested in the LXX , and is omitted by Ts54 alone of all the Ethiopic codices.

ዓይነ፡[1]ጸዓሌ[2]፡ወልሳን[3]፡ዓማፂ[4]፡ወእደ[5]፡ዘይከውዕ፡ደመ፡ጻድቅ ፤

An insolent eye , and a lawless tongue , and a hand which sheds the blood of the righteous man.

1. ዓይን፡ Cam,BM496,Gri3^{b},Abb30,Abb55,Ts54.
2. ጸአሊ፡ Cam,BM249,Gri3^{b},Abb30,Abb55,Abb149,Ts54,Bass,AT.
3. (ወ)ለሳን፡ Cam,Gri3,Abb30,Abb55,Ts54,AT.
4. አማፂ፡ Cam,BM249,Gri3^{b},Abb30,Abb55,Ts54,Bass,AT.
5. (ወ)እደ፡ Cam,Gri3^{b},Abb30,AT.
   እደ፡ BM497,Gri3,Abb149.
   እደው፡ Abb55,Ts54.

The singular ዓይን፡ suggests LXX and Syriac ὀφθαλμός rather than MT עֵינַיִם . But the singular እደ፡ diverges from MT,Syriac, and LXX dual or plural . No Ethiopic codex represents the reading αἷμα δίκαιον of Sin.corrector and Alex..

ወልበ[1] ፡ እንተ ፡ ትወልድ[2] ፡ ሕሊና ፡ እኩየ [2]፡ ወኣእገሪ[3] ፡ እለ ፡
ይትወላወላ ፡ ለገቢረ ፡ እከይ[4] ፡

And a heart which brings to birth evil intention , and feet which hasten to do evil.

1. (ወ)ልብ ፡ Cam,Abb30,Abb55,Abb149,Ts54.
   ልቦ ፡ Gri3.
2-2. እኩየ ፡ ሕሊና ፡ BM497,BM249,Br74,Gri3,Abb149,Bass,AT.
3. ወኣእገር ፡ Cam,Gri3,Abb30,Abb149,AT.
   ወእገሪ ፡ Abb35.
   ወእግር ፡ Abb55,Ts54.
4. እኩይ ፡ Cam,Abb30,Abb35,Abb55,Abb149,Ts54.

ትወልድ ፡ suggests a confusion between LXX τεκτανομένην and Greek τίκτουσα (MT שֹׁלַח agrees with the LXX). But this may have been a confusion in the mind of a translator , and is no ground for assuming a different LXX text .

ለገቢረ ፡ እከይ ፡ represents LXX κακοποιεῖν , and not MT or Syriac לָרוּץ לָרָעָה.

[1] እንዳይ[2] ሐሳዊያን ፨ ሐሳዊ[3] ሰምዕ[1] ፨ ዘይሌሉ[4] ገእዘ፡
መኣከለ፡ አኀው ፨

A false witness kindles (lies) ;who sends enmity between brothers.

1-1. ሐሳዊ፡ ሰምዕ፡ BM16186.

(ወ)ያነድድ፡ ሰምዓ፡ አማፂ፡ BM494[b],BM495,BM497,BM249,Bod[b],Br74, Bln2,Abb55,Abb149,Ts54,AT.

ወያነድድ፡ ሐሰተ፡ ሰምዓ፡ ዓማፂ፡ Bass.

ወዘያነድድ፡ ሰምዓ፡ ሀሐሰት፡ Abb35.

ወሰምዓ፡ ዓማፂ፡ ዘያነድድ፡ Gri3.

2. ወእንዳይ፡ Abb30.

3. ወሐሳዊ፡ Cam,BM492,BM493,BM494,Bod,Abb30.

4. ወዘይሌሉ፡ Cam,BM495,Br74,Bln2,Abb30,Abb35.

መይሌሉ፡ BM495[b],BM497,BM249,Abb55,Abb149,Bass,AT.

Confusion in the first stichos probably originated with the unusual phrase ፈሣዲ፣ ፋይዳ፡ ሐሰተ (Bass) appears to have been confused with the adjective ሐሳዊያን፡, and ዓማፂ፡ with ሐሳዊ፡. The unusual form እንዳይ፡ may have been corrupted from ያነድድ፡ under the influence of ሐሳዊ፡.

1 ወለድየ ፡ ዕቀብ [1] ፡ ሕገገ ፡ አቡከ ፡ ወኢትትሐየይ ፡ ትእዛዘ ፡ እምከ ።[2]

My son, keep the laws of your father , and do not spurn your mother's command.

1-1. ዕቀብ ፡ ወለድየ ፡ BM495,BM497,BM249,Bod,Br74,Bln2,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.

2. ሕገ ፡ Bod,Bln1,BM16186,BM16189.

Proverbs 6^{21}.

ደዮ፡ ውስተ ፡ ልብከ ፡ በዅሉ፡ ጊዜ ። ወ ጠብለሎ[1] ፡ውስተ፡ ከሳድከ ።

Bind it on your heart at all times , and wrap it around your neck.

1. ወጠብለሎ : all codices, Bass, AT.

The singular object contrasts with the plural of MT, Syriac, and LXX (αὐτούς).

ሶበሂ[1] ፡ ተሐውር ፡ ኀሥእ[23] ፡ ምስሌከ ፡ የሀሉ[3] ። ወሶበሂ[4] ፡ ትነውም ፡ የዐቅበከ[5] ፡ ወሶበሂ[6] ፡ ትትነሣእ ፡ ይትናገረከ[7] ።

When you walk, take it to be with you ; and when you sleep , it will guard you ;and when you rise ,let it converse with you.

1. ወሶበሂ ፡ Cam,BM495,Bod,Bln2,Abb35,Abb55.
   ወሶበኂ ፡ BM497,BM249,Br74,Gri3,Abb149,Ts54,Bass,AT.
   ወሶበ ፡ Abb30.
2. ኀሥእ ፡ all codices,Bass,AT.
3-3. ወምስሌከ ፡ ተሀሊ ፡ Abb35,Abb55.
   ምስሌከ ፡ ወየሃሉ ፡ AT.
   ምስሌከ ፡ ተሀሊ ፡ Bod,Ts54.
4. ወሶበ(ኂ) BM497,BM249,Bod,Br74,Gri3,Abb149,Bass,AT.
5. ተዐቅበከ ፡ Cam,Bod,Abb35,Abb55,Abb149,Ts54.
6. ወሶበ(ኂ) ፡ BM497,BM249,Bod,Br74,Abb149,Ts54,Bass,AT.
   ወእመ ፡ Gri3.
7. ትትናገረከ ፡ Cam,BM494,Bod,Abb35,Abb55,Abb149,Ts54.

Ethiopic takes the details of this verse from the LXX .
ሶበሂ ፡ reflects LXX ἐγείρῃ σε , ኀሥእ ፡ (MT infinitive with ב) ; ነሥእ ፡(rightly ኀሥእ ፡ in the variant) reflects ἐπάρου αὐτήν;contrast MT תָּקִיצָה .
The addition of የሀሉ ፡ ምስሌከ ፡ represents LXX καὶ μετὰ σοῦ ἔστω (MT nil).
But the indicative የዐቅበከ ፡ reflects MT תִּשְׁמֹר rather than LXX φυλασσέτω.

ኦሰመ[1]: ትእዛዝ : ማኅቶት[12]: ወሕግ : ብርሃን[2 3]* ተግሣጽ: ወትምህርት:
ፋናተ[3] : ሕይወት*

For a command is a lamp, and law is light ; correction and discipline are the path of life.

1-1. ማኅቶት: ትእዛዝ : Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Abb149,Ts54,AT.
ማኅቶተ:ብርሃን : Abb55.
ማኅቶተ: ትእዛዝ: Bass.

2-2. ትእዛዝ: ወሕግ : Abb55.
(ወ)ሕግ: ወብርሃን: Bln2,Ts54.

3-3. (ወ)ፋናተ: ሕይወት: ተግሣጽ: ወትምህርት: Cam,BM495,BM497, BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

In the first stichos all codices reflect MT and Syriac מִצְוָה וְתוֹרָה ;contrast LXX ἐντολὴ νόμου.
But in the second they reflect LXX and Syriac ἔλεγχοι καὶ παιδεία ;contrast MT תּוֹכְחוֹת מוּסָר.

[1] ወልድየ: ዕቀብ: ትእዛዘየ[1] ፡ኦሪ: ትዕቀብከ[23] ፡እምብእሲት ፡እኪት ፡[3]
ወእምውዴተ[4] ፡ለሳን[5] ፡ነኪርት[6] ፡

My son, keep my command, that it may keep you from the evil woman,
and from the slander of a strange tongue.

1-1. ወልድየ ፡ዕቀብ ፡ተግሣጸየ ፡ BM495^{b}.
ወልደየ ፡ዕቀብ ፡ትእዛዝ ፡ Br74.
ወልደየ ፡ሰምዓኒ ፡ምክርየ ፡ Bod.
Omitted by BM495,Abb35,Abb55,Abb149(Abb149^{b} has the text), Ts54,Bass,AT.

2. ይዕቀብከ ፡ BM495,Abb30.

3-3. እምብእሲተ ፡ብእሲ ፡ BM495,BM497,BM249,Bln2,Gri3,Abb30,Abb55, Abb149b,Ts54,Bass,AT.
ብእሲተ ፡ብእሲ ፡ Br74,Abb149.

4. ወእምንይት ፡ BM496.

5. ለሳነ ፡ Cam,Bln1^{b},Bln2,Abb30.

6. እኩይ ፡ BM494^{b},BM495^{b},BM497,BM249,Br74,Gri3,Abb55,Abb149, Ts54,AT.
ነኪራዊት ፡ Abb35.

The first stichos is peculiar to Ethiopic, but the sentiment is common.Presumably it was inserted to provide a suitable sentiment antecedent to ኦሪ ፡.
The variants at (3-3) represent LXX γυναικὸς ὑπάνδρου;contrast the text, and MT and Syriac מֵאֵשֶׁת רָע .
ወዴት ፡ in the second stichos represents LXX and Syriac διαβολῆς; contrast MT חֵלֶקֶת .

አይማእኽ[1] ፡ ሥነ ፡ ፋትወታ[2] ፡ ወአትወገር[3] ፡ በአዕይንቲሃ[4] ፡
ወአትትመውጥ ፡ በቀራንብቲሃ[5] ።

Let not the beauty of her desire overcome you , and do not be snared by her eyes,nor be carried away by her eyelids.

1. መአይማዕኽ ፡ BM495,Bln1,Bln2,Abb30.
2. ፋትወት ፡ BM496,Frt,Abb30,Ts54.
3. አትሰገር ፡ BM496.
4. በአዕይንቲኽ ፡ Cam,Abb55,Ts54,Bass.
5. በቀራንብቲኽ ፡ Cam,Abb30,Ts54.

አይማእኽ ፡ represents LXX μή σε νικήσῃ ; contrast MT נִכְסְפָ֣ה־לֵ֑ב .

But ሥነ ፡ ፋትወታ ፡ is a strange reversal of LXX κάλλους ἐπιθυμία .

The second stichos is derived from LXX or Syriac (MT nil).

ወአትትመውጥ ፡ in the last stichos corresponds to LXX μηδὲ συναρπασθῇς ;contrast MT and Syriac וְאַל־תִּקָּחֵ֥ךָ .

ከብራ[1] ለዘማ ፡ ኣሰክ[2] ፀሪቅ[2] ጎብስት ፡ ወብኣቲተ[3] ብኣሲ[34] ለኣደው ፡
ከቡራን[4] ፡ ነፍሶመ[5] ፡ ታሠግር[6] ፡

The honour of a whore is as much as a loaf of bread , and a married woman hunts the very soul of honourable men.

1. ፍቅራ ፡ Gri,AT.

2-2. እሐቲ ፡ ፀሪቅ ፡ BM494.Bln1.
እሐቲ ፡ all other codices,Bass,AT,except BM492,BM493.

3-3. ወብኣሲትሰ ፡ BM497,Bod^{b},Gri3,Abb55,Abb149,Ts54,Bass,AT.

4-4. ለከቡራን ፡ Abb35.
ለከቡራን ፡ ኣደው ፡ Abb35^{b}.
ለኣደው ፡ ከቡራት ፡ Abb55,Ts54.
ለኣደው ፡ ክብራ ፡ Br74.

5. ነፍሰ ፡ Br74.

6. ታሤግር ፡ BM494,BM495,Bod,Bln1,Gri3,Ts54,Bass,AT.
ተጉሥል ፡ BM249,Br74.

ክብራ ፡ reflects LXX and Syriac τιμή (MT יְקָר) , and እሐቲ ፡ at (2-2) represents LXX ἑνός ,while the text reflects MT and Syriac זְכַר . The plural ከቡራን ፡ suggests LXX (ἀνδρῶν) τιμίας ψυχάς rather than MT and Syriac נֶפֶשׁ יְקָרוֹת .

መኑ፡ የዐቍር[1] ፡ እሳተ፡ ውስተ፡ ጎፀኑ[23] ፡ ወኢይውፃ ፡ አልባሲሁ ፧[3]

Who can wrap fire in his bosom, and his clothes not be burnt ?

1. ዘየዐቍር ፡ Cam,BM497,BM249,Bod^{b},Br74,Gri3,Abb30,Abb149, Bass.
2. ልብሱ ፡ Abb149.
3-3. ወአልባሲሁ ፡ ኢይውፃ ፡ BM495,BM497,BM249,Br74,Bln2,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
አልባሲሁ ፡ ዘኢይውፃ ፡ Gri3.

ወኢይውፃ ፡ (intransitive) suggests MT וְלֹא תִכָּוֶינָה rather than LXX καυθήσεται (transitive; not καυθησόμενα ἔσται), but this may be a matter of ease of translation rather than difference of text.

ወመኑ[1] ዘየሐውር ፡ ደበ ፡ እፋሐመ ፡ እሳት ፡ ወእይወፂ ፡ እገሪሁ[2] ፡[2]

Or who can walk on coals of fire and his feet will not be burnt ?

1. መኑ፡ BM493.

2-2. ወእገሪሁ፡እይወፂ፡ Cam,BM249,Bod,Br74,Bln2,Abb35, Abb55,Abb149,Ts54,Bass,AT.
ወእእገሪሁ፡እይወዕያ፡ BM495,BM497,Abb30.
እገሪሁ፡ዘእይወዕያ፡ Gri3.

እፋሐመ፡እሳት፡ represents LXX and Syriac ἀνθράκων πυρός, and not MT הַגֶּחָלִים .For እይወፂ፡ see note on v.27.

ከማሁ፡[1] ዘይቦውእ[1] ፡ቤተ[2]፡ብእሲ[2]፡[3]ወዘሰ፡ ዘለከፋ ፡ኢይነጽሕ ፡እምኀጢአት፡[3]

So is the man who enters a man's house ;and everyone who touches her will not be cleared of sin.

1-1. ዘይዐውእ ፡ውስተ፡ AT.

2-2. ብእሲተ፡ብእሲ፡ Cam,BM492,BM494[b],BM495[b],BM497,Bod[b],Br74,Frt, Bln1,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,BM16186,BM16189,Ts54, Bass,AT.

3-3. እይነጽሕ ፡ወዘሰ ፡ዘይለክፋ፡እይደሉን ፡እምኀጢአት፡ Cam.

እይነጽሕ ፡ወዘሰ፡ ዘለከፋ፡ BM495,BM497,BM249,Br74,Bln2,Gri3, Abb35(Abb35b has the text),Abb55,Abb149,Bass.

እይነጽሕ ፡እምኀጢአት ፡ወዘሰ፡ ዘይለክፋ፡ Bod.

እይነጽሕ ፡ወዘሰ ፡ዘይሠርቅ፡ Abb30.

እይነጽሕ፡ ወዘሰ ፡ ዘይለክፋ፡ Ts54.

እይነጽሕ፡ ወዘሰ ፡ ዘይለክፋ ፡ AT.

ቤተ፡ appears to be an abbreviation of ብእሲተ. (see the variant at 1-1) ;compare MT,Syriac, and LXX γυναῖκα. The addition of እምኀጢአት፡ in Ethiopic is a natural completion of the sense of እይነጽሕ ፡ ;contrast the simpler version of MT,Syriac, and LXX οὐκ ἀθῳωθήσεται.

አኮ፡መንክር[1] ፡ አመ፡ ተአሣዘ[12]፡ሰራቂ ፡ዘይሠርቅ [2]ፈ[3]አስመ ፡ይሠርቅ፡[3]
ከመ ፡ያጽግብ ፡ነፍሶ[4]፡ርኁበ ፤

It is not surprising if a thief who steals is caught ; for he steals in order to fill his hungry self.

1-1. ተአሣዘ፡ተአሣዘ፡ BM249,Br74,Gri3(Gri3^{b} has the text).

2-2. አንዘ፡ይሠርቅ፡ BM495.
ዘይሠርቅ፡ Cam,BM497,BM249,Bod,Br74,Gri3,Abb30, Abb35,Abb55,Ts54,Bass.

3-3. አስመ፡ዘይሠርቅሶ፡ Cam,Bod.
አስመ፡ዘይሠርቅ፡ Abb149.

4. ከርሦ፡ Bod.

Ethiopic unanimously follows LXX and Syriac οὐ θαυμαστὸν ἐὰν ἁλῷ ;contrast MT גַּנָּב כִּי־יִגָּנֹב יִגְנֹב. ነፍሶ፡ርኁበ፡ also suggests LXX and Syriac τὴν ψυχὴν πεινῶσαν, while πεινῶν is the reading of Sin. and Vat. ; compare MT כִּי־יִרְעַב נַפְשׁוֹ.

ወአመ [1] ፡ ተአሳዘ ፡ ይሬደ ፡ ምስብዓተ ። ወዘሎ ፡ ንሬቶ ፡ ይሁብ ፡
ከመ ፡ ያድኅን ፡ ነፍሶ ።

And if he is caught , he will pay sevenfold ; and he will give all his possessions to save himself.

1. ወለአመኒ ፡ Gri3.
   ወለአመ ፡ AT.

The second stichos in Ethiopic is derived from LXX καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ δοὺς ῥύσεται ἑαυτόν;contrast MT and Syriac
אֶת־כָּל־הוֹן בֵּיתוֹ יִתֵּן.

ወማሳዘሰ[1] : በንይተ[2] : አእምሮ[3] : ይትገበር : ሕጕለ : ነፍሱ[3] ።

And the adulterer through his lack of understanding wreaks the destruction of his own soul .

1. ማሳዘሰ : Bod^{b},Gri3.

2. በንይት : Abb55,Abb149.

3-3. ሕጕለ : ነፍሱ : ይትገበር : Cam,BM495,BM497,BM249,Bod,Br74, Bln2,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

ይትገበር : ሕጕለ : ነፍሱ : ዘይትገበር : Frt.

Ethiopic adopts the shorter form of this verse found in the LXX ;

ὁ δὲ μοιχὸς δι' ἔνδειαν φρενῶν ἀπώλειαν τῆς ψυχῆς αὐτοῦ περιποιεῖται.

Contrast MT and Syriac

נֹאֵף אִשָּׁה חֲסַר־לֵב
מַשְׁחִית נַפְשׁוֹ הוּא יַעֲשֶׂנָּה׃

ሕማመ፡ወኀሣረ፡ይጸውዕ[1]ወጽአለቱ[2]፡አይደመሰስ[34]፡ለዓለም[4]።

He calls upon pain and dishonour ; and his ignominy will never be wiped out.

1. ለርእሱ ፡ added by Gri3.

2. ወጽአለተኒ፡ Gri3.
ወጽአለተሂ፡ BM496,Bln1.

3. ይደመሰስ፡ BM493.
አይደመሰስ፡ሎቱ፡ Gri3.

4-4. ለዓለመ፡ዓለም፡ BM497,BM249,Br74,Frt,Gri3,Abb149, Bass,AT.

ይጸውዕ፡ does not correspond to MT ישׂים׃ or to LXX ὑποφέρει (Syriac is quite different). But ይጸውር፡ would correspond closely to ὑποφέρει , and this may have been the original reading .

ለዓለም፡ represents LXX εἰς τὸν αἰῶνα (MT,Syriac nil).

አስመ ፡ ምሉአ[1] ፡ ብአሲሃ ፡ ለብአሲት ፡ ቅንዐተ ፡ ወ መዐተ[1] ፡ አይምህሮ ፡[2]
በዕለተ ፡ ሣኒኔ ፡

For a woman's husband is full of jealousy and ire ;he will show no mercy on him in the day of judgement.

1-1. ቅንዐተ ፡ መዓተ ፡ (ወ)ምታ ፡ Cam,BM495,BM249,Bod,Abb149,Ts54, Bass,AT.
ማዐተ ፡ ወቅንዐተ ፡ ምታ ፡ BM497,Br74,Abb35.
ለብአሲት ፡ ብአሲሃ ፡ ቅንዐተ ፡ መዓተ ፡ BM494,Bln2,Abb30.
መዓተ ፡ ምታ ፡ Abb55.
ቅንዐት ፡ ወ መዓት ፡ Frt.
ጉህሉተ ፡ ወቅንዓተ ፡ ወመዓተ ፡ ምታ ፡ ለብአሲት ፡ Gri3.

2. ወአይምህሮ ፡ BM494^{b},BM495^{b},BM497,BM249,Bod^{b},Br74,Bln2, Gri3,Abb35,Abb149.
ወአይምህር ፡ BM493,Abb30,Ts54.

In the first stichos Ethiopic reflects LXX and Syriac μεθύσου ; contrast MT כִּי־קִנְאָה חֲמַת־גָּבֶר. ሣኒኔ ፡ also suggests LXX ἡμέρᾳ κρίσεως rather than MT נָקָם or Syriac ܕܕܝܢܐ .

ወኢይቤለኑ[1] በምንትኒ[2] በዘ ፡ ጸለአ[3] ። ወኢይትዐረቅ[4] በብዙኅ[5] ሀብት ።

And he will not exchange for anything the price of enmity ,
and he will not be reconciled even for a large gift.

1. ወኢትቤለኑ : Bod,Bln1.
   ኢይቤለኑ : Abb30,Abb55,Abb149.
   ወኢይትቤለኑ : AT.
2. ወኢበምንትኒ : Bln1.
3. ጸልዐ : Bln1.
4. ወኢይትዐረቅ : AT.
5. ብዙኅ , Abb149.

In the first stichos the text wrongly connects በዘ : to ጸለአ : ; either a passive verb or a direct object (LXX τὴν ἔχθραν) would be expected ; but there is no evidence of ጸለአ . in the codices , so the variants at (1) may be correct.
The second stichos represents LXX οὐδὲ μὴ διαλυθῇ πολλῶν δώρων ;contrast MT וְלֹא־תֹאבֶה כִּי תַרְבֶּה־שֹּחַד .

ወለድየ ፡ ዕቀብ ፡ ነገረ ፡ ዚአየ ፡[1] ወትእዛዘ ፡ ዚአየ ፡[1] ኀገእ ፡[2] ኀቤከ ፡ ወለድየ ፡
አፍቅሮ[3] ፡ ለእግዚአብሔር ፡ ወትጸንዕ ፡[45] መዘአንበሌ ፡[67] ኢትፋራህ ፡ ግእደ ፡[75]

My son,keep my word , and conceal my command within you . My son,
love God, and you will be strong , and fear no-one other beside Him.

1-1. ወትእዛዝየ ፡ Bln1,Gri3.
ወትእዛዘ ፡ ዚአከ ፡ Abb55.
2. ይግእ ፡ AT.
3. እክብሮ ፡ Cam,BM494^{b},BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,
Abb35,Abb55,Abb149,Ts54,Bass,AT.
4. ፀምሐለ ፡ added by AT.
5-5. Omitted by BM495,Bod,Bln2,Abb30 ;inserted by BM495^{b},Bod^{b}.
6. ወዘአንበሌሁሰ ፡ all codices,Bass,AT,except BM495,Bln1,Bln2,Abb30.
7-7. ግዕደ ፡ ኢትፋራህ ፡ BM494.

All Ethiopic codices follow the LXX in employing the four-stichos form of this verse .

The variant እክብሮ ፡ at (3) is the more likely reading ,in view of LXX ተሥፋሐ ; አፍቅሮ ፡ could be a scribal error , or else a doctrinal alteration by an editor who thought "love" more appropriate than "honour" .

[1] ወዘእንበሌሁ፡ አልቦ፡ዘይቀትለከ[12]፡ ወዘእንበሌሁሰ፡አልቦ፡ ዘየሐይወከ[2]።

And beside Him there is none that will kill you ; and beside him there is none that will quicken you.

These stichoi are omitted by BM497,BM249,Br74,Abb55,Abb149,Ts54,Bass.

1-1. እስመ፡አልቦ፡ ካዕደ ፡ Gri3[b].

እስመ፡አልቦ፡ዘይቀትለከ፡ AT.

(ወ)ዘእንበሌሁሰ ፡አልቦ ፡ዘይቀትለከ፡ Cam,BM492,BM493,BM494,BM495, BM496,Bod,Frt,Bln1,Bln2,Gri3,Abb30,Abb35.

2-2. ወዘየሐይወከ፡ Bln2.

ወአልቦ፡ ዘየሐይወከ፡ BM495,Bod,Abb30,BM16186,AT.

ወአልቦ፡ ዘየሐይወከ፡ ወአልቦ፡ዘይቦቀዐከ፡ Gri3.

ወዘእንበሌሁ፡ ዘየሐይወከ፡ Bln1.

ወዘእንበለሁ፡ አልቦ፡ዘየሐይወከ፡ BM493,BM494,BM496[b].

These two stichoi are peculiar to the Ethiopic tradition .The material which they contain suggests that they originated as glosses on the two previous stichoi .Their incorporation into the text may not be ancient , in view of the number of codices which omit them both

[1]ዕቀብ[2]: ትእዛዘ: እግዚአከ[2] : ወተሐይ። ወንጎበ : ዘአዩ[3]: ዕቀብ[4]:
ከመ : ብንተ: ዐይን[5]።

Keep the command of your God , and you will live ; and keep
His utterance as the pupil of an eye.

1. ወፅድየ ;prefixed by Gri3.

2-2. ትእዛዘ : ለእግዚአከ: BM492,BM493,BM494,BM496,Bln1.
ትእዛዘ: ዘእየ: Frt,Abb149,AT.
ትእዛዘ: ዚእየ: Abb35,Abb55.
ትእዛዘ: ዚአሁ: Ts54.
ትእዛዘ: እግዚአከ: BM495,Bod,Bln2,Abb30.
ትእዛዝየ: BM494[b],BM497,BM249,Br74,Bass.

3. ዚእየ: BM497,BM249,Br74,Abb35,Abb55,Abb149,Ts54,Bass,AT.

4. Omitted by BM497,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.

5. ዓይንከ: Cam,BM494,BM495,BM497,BM249,Bod,Br74,Bln2,Abb30, Bass,AT.

እግዚአከ: is peculiar to Ethiopic ; perhaps MT וְחַיֵּה was read as וְהוָה , and then እግዚአከ(ከ) reproduced beside ተሐይ: ;contrast LXX ἐμὰς ἐντολάς, καὶ βιώσεις.
ዚአሁ: is corrected by the variants at (3) ;compare MT וְתוֹרָתִי and LXX τοὺς δὲ ἐμοὺς λόγους.

ወደዮ፡[1] ውስተ፡ አፃብዒከ ፨ ጸሐፎ፡[2] ውስተ፡ሥላበ ፡ ልብከ ፨

Bind it on your fingers ; write it on the tablet of your heart.

1. ደዮ ; Cam,BM492,BM493,BM494(BM494[b] has the text),BM495, Bln2,Abb30.
2. ወጸሐፎ ; all codices,Bass,AT,except BM496,BM16186.

The singular objects of the verbs (plural in MT,Syriac and LXX) are occasioned by ፯ጸዛዛ፡ and ፯ገባ፡ in the previous verse .

[1]ቦላ ፡ ለ ፍ ቦብ ፡ እኅ ተ ፡ ዚአየ ፡ ይእቲ [2]ወ ወለእእ ምሮ ፡ ሀገሪትክ [3]፡ ሊ ሰያ ።

Say to wisdom "She is my sister " ; and make understanding your fellow citizen .

1. ΦΛ£Ρ፡ prefixed by Gri3.
2. እንቲ ፡ all codices,Bass,AT.
3. ሀገሪተክ፡ BM494,BM495,BM497,BM249,Bod,Br74,Frt, Bln2,Gri3,Abb35,BM16186,Bass.

እንቲ: at (2) is the more probable reading, in view of MT and Syriac אַתְּ , ይእቲ: being merely a scribal error. The use of ሊሰያ: in the second stichos suggests LXX περιποίησαι rather than MT and Syriac קְנֵה.
ሀገሪት : translates γνώριμος ,presumably by extension from "familiar friend" to "fellow-citizen " .

ከመ፡ትዕቀብከ፡እምብእሲት[1]፡ነኪርት፡ወእኪት[1] ፡ ወለእመ[2]፡ነገረ፡
ትመይን[3]፡ አምጽአት፡ለከ[4] ፡

That she may keep you from the strange and evil woman ,even if she has brought you a word of astuteness.

1-1. እኪት፡መነኪርት : Cam,BM494.
ነኪር፡ወእኪት : Abb55,Ts54.
እኪት፡ BM495.
ነኪርት፡ Bod,Abb30.

2. ለእመ፡ Cam,BM495,Bod,Abb30,Abb35,Abb55.
ወእመ፡ BM497,BM249,Bln2,Gri3,Abb149,Ts54,AT.
ወእመሂ፡ Br74.
እመ፡ Bass.

3. ዘርቅ፡ BM494[b],BM495[b],BM497,BM249,Bod[b],Br74,Gri3,Abb35,
4. ኀከ፡ AT. Abb55,Abb149,Ts54,Bass,AT.

In the second stichos Ethiopic represents the conditional construction of the LXX (with ἐάν) , but አምጽአት፡ለከ፡ does not accurately represent ὅε ... ἐμβάλῃται ; this is probably a simplification of the difficult phrase in the LXX (contrast MT and Syriac הֶחֱלִיקָה).
The variant at (3) represents LXX τοῖς πρὸς χάριν ("verba fucata ";Dillmann),while the text is closer to the thought of the MT, "made smooth, cunning".

አስመ፡አመሰኮተ፡ቤታ[12]፡ትሔውፅ[3]፡እንተ[4]፡መራሕብት፡ወትሔውፅ[5]፡እንተ፡ሰቅሰቅ።[26]
[7]ወትሬኢ፡ምዕረ[7]፡ጎዳጠ[8]፡አፋአ፡ታንሳጉ።ወምዕረ፡ጎዳጠ[8]፡ውስተ፡ማእዘንተ[9]፡ትፀንሕ።[6]

For from the window of her house she watches towards the square , and she spies from the window, and she sees ;now a little she wanders outside, and now a little she lies in wait at the corner .

1. ቤትየ፡ Cam,BM496,Bln1,Bln2,Abb30,BM16186,BM16189.
2-2. (ወ)ውስተ፡መራኅብት፡ትሔውጽ፡ BM495,BM497,BM249,Br74,Gri3,Abb149, Ts54,Bass,AT.
እንተ፡ሰቅሰቅ፡ጎወጻት፡ Abb35 ;Bod,omitting ጎወጻት፡.
እመራኅብት፡ትኤጽር፡ Abb55 ;deleted by BM494[b].
ትሔውጽ፡ሰቅሰቅ፡ BM493.
3. ሐወጽኩ፡ BM496,Bln1,Bln2,Abb30,BM16186,BM16189.
ሐወጸት፡ Frt.
Omitted by Cam,BM495,Bln1,Abb149.
4. ውስተ፡ BM495,Bln2,Abb30,Abb149.
5. እሔውጽ፡ Cam,BM496,Bln1,Bln2,Abb30,BM16186,BM16189.
ትሔውጽ፡ BM492,BM494,BM495,Frt,Abb149.
6-6. Omitted by BM494[b],BM495,BM497,BM249,Bod,Br74,Gri3,Abb35,Abb55, Abb149,Ts54,Bass,AT.
ምዕረ፡ወጎዕበ፡እንዘ፡ታንሄሂ፡ Cam.
7-7. ወርኢኩ፡ምዕረ፡ BM496,Frt,Bln1,Bln2,Abb30,BM16186.
ወምዕረ፡ርኢኩ፡ BM16189.
8-8. Omitted by BM16186.
9. ማእዝንታ፡ Abb30.

Ethiopic has expanded this verse with material derived from v.12 below ;the expansion may be recent, as it does not occur in the tradition represented by Abb55,Abb149,Ts54 (see 6-6) .
The difference between first and third persons reflects MT בֵּיתָהּ and LXX and Syriac ἐκ τοῦ οἴκου αὐτῆς .,

[1] ኧምኣብዳን ፡ ውሉድ ፡ [2] ወሬዛ ፡ ኀዲየ ፡ ኣኧምሮ ።

(She has seen) from among the foolish children a youth lacking in understanding .

1. ዘርኧየት ፡ prefixed by BM494[b],BM495,BM497,BM249,Bod,Br74, Bln2,Abb30,Abb55,Abb149,Ts54,Bass.
ኧመቦ ፡ ዘርኧየት ፡ prefixed by Gri3,AT.
ወርኧየት ፡ prefixed by Abb35.
ወርኣኸ ፡ prefixed by Cam.

2. ወለደ ፡ BM496,Frt,Bln2.
ወልደ ፡ Abb30.
ወልድ ፡ Ts54.

The details of this verse are taken from the LXX ;
ዘርኧየት ፡ represents ὃν εἶδεν νήπιον (contrast MT and Syriac ܚܕ ܥܘܠܡܐ , and Cam).
In the second stichos MT and Syriac וַיַּרְא בִּינָה is not represented in Ethiopic ,which follows LXX in combining the two stichoi into one .

ዘየሐውር ፡ መንገዘ[1]ት ፡ ፊናው ፡ ቤታ[1] ።

Who passes the corner on the way to her house.

1-1. ፊናው ፡ መንገዘት ፡ ቤታ ፡ BM492,BM493,BM494,BM495[b],BM497, BM249,Bod[b],Br74,Gri3,Bass.

ውስተ ፡ ፊናው ፡ መንገዘት ፡ ቤታ ፡ AT.

Ethiopic adopts the shorter form of this verse found in the LXX παραπορευόμενον παρὰ γωνίαν ἐν διόδοις οἰκων αὐτῆς ; but διόδοις is only represented by ፊናው: Bass joins ወይትናገር: of the next verse to this verse .

ወይትናገር[1] : ሶርክ : በጸለመት[1] ፡ ሶበ[2] : ይካውን : ጽማዌ :
ወጸለመተ[3] ሌሊት ፡

And he talks at even in the darkness , when it becomes quiet,
and darkness of night.

1-1. በጸለመት : ሶርክ: Cam,BM495,BM497,BM249,Bod,Br74,Gri3, Abb30,Abb55,Abb149,Ts54,Bass,AT.

በጸለመት: ሶርክ: ዕለት: Abb35.

2. ወሶበ: Frt.

3. ወጸለመት: BM493.

Bassano joins ወይትናገር: to verse 8.

Ethiopic reproduces the form of the LXX in this verse ; ይትናገር: represents LXX λαλοῦντα (MT and Syriac nil) , and በጸለመት:ሶርክ: reflects ἐν σκότει ἐσπερινῷ (contrast MT בְּעֶרֶב יוֹם , and the addition of ዕለት: by Abb35). ሶበ: ይካውን: corresponds to LXX ὅταν γένηται ... ; contrast MT and Syriac בְּאִישׁוֹן לַיְלָה .

ወብእሲት[12] ፡ ትዳደቅ ፡ እንተ[2] ፡ ገቲ ፡ ትርሲተ ፡ ዝሙት ።
እንተ ፡ ትሬሲ ፡ ይሰርር[4] ፡ ልቦ ፡ ወሬዙት[5] ።

And the woman meets him ,who has the trappings of a whore,
who makes the hearts of youths flutter.

1. (ወ)ሶቤሃ ፡ BM495[b],BM497,BM249,Bod,Br74,Bln2,Bass,AT.
አሜሃ ፡ Gri3.
ወነያ ፡ ብእሲት ፡ Abb35.

2-2. ትዳደቅ ፡ ብእሲት ፡ Bass.
ትዳዴቆቶ ፡ እንዘ ፡ Abb35.
ትዳደቅ ፡ በሕተታ ፡ Gri3.

3. Omitted by Abb35.

4. ታሰርር ፡ BM495,BM497,BM249,Bod,Br74,Bln2,Abb30,Abb55,Ts54,AT.
ታሰርር ፡ Cam,Gri3,Abb35,Abb149.

5. ወሬዘ ፡ Bln1.
ወሬዙት ፡ Bass.

The phrase እንተ ፡ ገቲ ፡ ትርሲተ ፡ ዝሙት ፡ suggests LXX εἴδος ἐ'χουσα πορνικόν rather than MT אִשָּׁה זוֹנָה.
The whole of the second stichos is derived from the LXX and Syriac ἢ ποιεῖ νέων ἐξίπτασθαι καρδίας; contrast the MT וְנִצְרַת לֵב.

ሰርጐት[12] ፡ ይእቲ ፡ ወምርዕት[2] ፡ ወበቤታ[3] ፡ አየዐርፍ[4] ፡ እገሪሃ[5] ፡

She is flighty and lascivious , and her foot does not rest in her house.

1. ሰርጉት ፡ BM492.
2-2. ወምርዕት ፡ ይእቲ ፡ Gri3.
3. ወበቤታ ፡ BM495,Abb30,Abb149,AT.
   ወበቤታሃ ፡ BM496,Frt,Bln1,BM16186,BM16189.
4. እተዐርፍ ፡ Abb30.
   እየዐርፍ ፡ BM497,Bass.
5. እገሪሁ ፡ Bln1.
   እእገሪሃ ፡ BM495,Bln2,Abb30.

1 ምዕረ[1]፡ሳዳጠ[23]፡አፍአ፡ታንሳጉጥ ።ወምዕረ[4]፡ሳዳጠ[53]፡ውስተ፡መራሓብት[6 78]፡ወወሰተ፡
ኵሉ[8]፡ማእዘንት[97]፡ትፀንሕ[10]።

Sometimes a little she wanders outside , and sometimes a little in the squares ; and at every corner she lies in wait.

1-1. ወርኢኩ፡ምዕረ፡ BM495,Bln2,Abb30.
ወምዕረ፡ BM249,Bass,AT.
(ወ)መዋዕለ፡ BM495[b],BM497,Br74,Gri3,Abb30,Abb55,Abb149,Ts54.
2. ወሳዳጠ፡ Cam,BM492.
ሳዳጥ፡ Abb55,Abb149.
3-3. Omitted by Bln1.
4. ወመዋዕለ፡ Abb35,Abb55,Abb149,Ts54.
5. ሳዳጠ፡ Abb55,Abb149
Omitted by Ts54.
6. ማእዘንት፡ BM495,Bln2,Abb30,Abb149.
7-7. Omitted by Abb149.
8-8. በመውስተ፡ኵሉ፡ Bln1,BM16186,BM16189.
ወወሰተ፡ BM497,BM249,Br74,Gri3,AT.
9. መራሓብት፡ BM495,Bln2,Abb30.
ማእዘንተ፡ቤታ፡ Gri3.
10. ትጸንሐ፡ Cam,Abb55.

The addition of a verb in the first stichos reflects LXX and Syriac ῥέμβεται(MT nil) .

ወአሕዘቶ[1] ወሳዕመቶ። ወዘኣንበለ[2]፡ ጎፋሬት፡[3] ትቤሎ፡ በገጸ ።[3]

And she seized him and kissed him , and without shame she says to his face ,...

1. አሕዘቶ፡ Cam,BM496,Frt,BM16186,BM16189.
2. ዘኣንበለ፡ BM495,Gri3,AT.
3-3. በገጸ፡ ትቤሎ፡ $Gri3^{b}$,Abb35,Abb55,Abb149,Ts54,AT.
ወትቤሎ፡ በገጸ , BM495,Gri3.

ዘኣንበለ፡ ጎፋሬት፡ is closer to LXX ἀναιδείᾳ δὲ προσώπῳ than to MT וְהֵזִּיד בָּהּ , although በገጹ which must represent προσώπῳ has been moved to the end of the verse . The reading በገጸ፡ ትቤሎ፡ at (3-3) "without shame in (her) face ..." (or by emendation በገፃ፡) may be the better reading.

Proverbs 7^{14}.

መሥዋዕተ፡ ሰላምየ ፡ ላዕሌየ፡ ውእቱ፡ ዮም፡ እጎብ፡ ብፅዓትየ ፡

"My peace-offering is upon me ; today I shall redeem my vow ."

1. ወመሥዋዕተ : BM493.
2. ሰላም : Frt,Abb35.
3-3. ውእቱ፡ ላዕሌየ: BM493,BM494,BM496,Bod,Bln1,BM16186,BM16189.
ውእቱ፡ በላዕሌየ: Frt.
ውእቱ: BM495,BM497,BM249,Bod^{b},Br74,Bln2,Gri3,Abb55, Abb55,Abb149,Ts54,AT.
ላዕሌየ: Cam,Abb35.
Omitted by BM492.
4. ኮነ : added by Bln1.
ዮም: all codices,Bass,AT.
5-5. ወብፅዓትየ፡ እሁብ: BM497,BM249,Br74,Gri3,Abb149,Bass,AT.

ሰላምየ: reflects exactly MT and Syriac ,even more closely than LXX εἰρηνικά.
But እሁብ: reflects LXX ἀποδίδωμι rather than MT .
ዮም: as a plain adverb is preferred in the codices to an adverbial accusative ዮመ: .

በእንተ: ዝንቱ: ወፃእኩ[1] እትቀበልከ :እንዘ: እፈቅር[2] :ገጸ :
ዚአከ: ረከብኩ[3] ።

" For this I have come out to meet you ; as I love your face , I have found you . "

1. መጸእኩ: BM495,BM497,BM249,Bod,Br74,Gri3,Abb35,Abb149, Bass,AT.
2. እፈቀር : Abb35, Bass.
3. ረከብኩከ: Gri3,Abb35,Ts54,Bass,AT.

The phrase እንዘ: እፈቅር: is closer to LXX and Syriac προθῦμία than to MT ገጸ፡.

[1] በቀጠንት ፡ ገለድኩ[1] ፡ ምሰካብየ ። ወዘር ቤታተኒ[2] ፡ ነጸፋኩ ፡ ዘእምግብጽ ።

" With cottons I have strewn my couch ; I have laid out tapestries from Egypt . "

1-1. በቀጠንተ ፡ አልጋሰ ፡ ገለድኩ ፡ Gri3.
ቀጠንተ ፡ ገለድኩ ፡ Abb35.
በቀጠንት ፡ ገለውኩ ፡ BM496.

2. (ወ)ዘርቤታተ ፡ all codices,Bass,AT,except BM494,Bod.

The repetition of the indicative verb in the second stichos reflects LXX and Syriac ἐστρωσα ;contrast MT חֻפֵּינוּת אֵטוּן .

ነስነሰኩ[12]፡ ምስካብየ ፡ መጽርየ[2] ፡ ቤትየን[3] ፡ በቀናንሞስ[4] ፡

" I have sprinkled my couch with saffron , my house with cinnamon."

1. ወነስነሰኩ፡ Gri3,AT.

2-2. መጽርየ፡ ምስካብየ፡ Frt.
ምስካብየ፡ በመጽርየ፡ AT.

3. ወቤትየን ፡ Cam,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

4. በቀናንሞ ፡ Gri3.
ቀናንሞን ፡ Abb35,Abb55.
በቀናንሞን ፡Ts54.

ቤትየን ፡ in the second stichos refers to LXX τὸν δὲ οἰκόν μου ;contrast MT and Syriac אֲהָלִים "aloes" .
The only other occurrence of መጽርየ፡ in the OT is at Cant.4^{14} .
All the forms of ቀናንሞስ ፡ attested here are also attested by Dillmann.

ነፃ፡ናስተሐውዝ[1] በስፂም[2]፡እስከ፡ነግህ ፡
ወናንገርግር፡በተፋቅሮ[3] ፡

"Come, let us revel in kissing until morning , and let us be immersed in love . "

1. ናስተወሳዝ፡ BM492.
2. በተስዕሞ፡ BM497,BM249,Bod^{b},Br74,Gri3,Abb149, Bass,AT.
3. በተሐቅፎ ፡ Ts54.

At the beginning of the second stichos the simple Ethiopic verb ወናንገርግር፡ is closer to MT and Syriac וְנִתְעָֽלְסָה than to LXX δεῦρο καὶ ἐμπλησθῶμεν ; but the omission of δεῦρο καὶ in Ethiopic could also be attributed to the appearance of ነፃ፡ in the first stichos .

ኣስመ፡ኢሀሉ፡ምትየ[1]፡ውስተ፡ቤት[2] ፨ ወሖረ[34]፡ፋዓተ፡ርሑቀ[4] ፨

"For my husband is not at home , and he has gone on a far journey".

1. ምንትኒ፡ Bln1.
2. ቤት፡ Abb30,Abb35,Abb55,Ts54.
3. ሖረ፡ Cam,Abb35,Abb55.
4-4. ርሑቀ፡ፋዓተ፡ Bod,Abb30,Abb35,Abb149.
ርሑቀ፡ሀገረ፡ BM497,BM249,Bod^{b},Br74,Gri3,AT.

ዕቍረ፡ ወርቅ[1]፡ ነሢአ፡ ውስተ፡ እዴሁ[1 2]። በመዋዕል፡ ብዙኅ[2]፡ ኣመ[3]፡ ገብአ፡ ቤቶ[4]።

"Taking a purse of gold in his hand , it will be many days before he returns home."

1-1. ውስተ፡ እዴሁ፡ ነሢአ፡ Abb30.
ነሥአ፡ ውስተ፡ እዴሁ፡ Abb55.
Put at the beginning of the verse by Bass.

2-2. ወበመዋዕለ፡ ብዙኅ፡ BM495^{b},BM497,BM249,Bod^{b},Br74,Bln2.
ወብዙኅ፡ መዋዕል፡ Gri3.
ወመዋዕለ፡ ብዙኅ፡ Abb30,AT.

3. ኣመ፡ Cam,BM494,BM497,BM249,Br74,Bln1,Bln2,Gri3, Abb149,BM16186,BM16189,Ts54,Bass,AT.

4. ውስተ፡ added by BM497,BM249,Br74,Bln2,Gri3,Abb35, Abb55,Abb149,Ts54,Bass,AT.

Ethiopic has changed MT כֶּסֶף (LXX ἀργύριον) to ወርቅ፡ ,presumably to mean "money" in general rather than "silver" in particular .

The phrase በመዋዕለ፡ ብዙኅ፡ suggests LXX δι' ἡμερῶν πολλῶν rather than MT and Syriac לְיוֹם הַכֵּסֶא.

ወሳሐበቶ[12] ፡በብዙኅ፡ነገር[2] ፡ወበመስገርተ[3] ፡ከናፍሪሃ[4] ፡ሳሐበቶ ።

And she has led them with much speech , and led him with the toils of her lips.

1. ወአሳሐተቶ ፡ Cam,BM494^{b},BM495,BM497,Bod,Br74,Bln2, Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

2-2. በነገር ፡ብዙኅ ፡ Bod.

3. ወበመሥዋዕተ ፡ Br74.
ወበመስዕርተ ፡ BM493.

4. ከናፍር ፡ BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb149,Ts54,Bass.
ነገር ፡ Abb55.

The variant at (1) seems the more likely reading , in view of MT ותלחכהו and LXX παρεπλάνησεν ;the reading of the text is probably a simple contamination from the verb of the second stichos .

ወተላዋ ፡ ደኅሬሃ ፡ ከመ ፡ ላህም [1] ፡ ዘየሐውር ፡ ለተጠብሖ [2] ፡ ወከመ ፡ ከልብ ፡ ለተአሰሮ [2] ፡

And he follows after her like an ox which is going to the slaughter, and like a dog to captivity.

1. ደኅና ፡ all codices, Bass, AT.

2-2. ለተጠብሖ ፡ ዘየሐውር ፡ Cam, BM495, Bod, Abb30, Abb35, Abb55, Ts54.

Ethiopic follows the LXX in the details of this verse. The variant at (1) represents LXX κεπφωθείς, while the text reflects MT and Syriac אֲחֶרֶיהָ. The second stichos unanimously reproduces LXX and Syriac ὡσεὶ κύων ἐπὶ δεσμούς; the meaning of MT וּכְעָקֹב אֶל־מוּסָר is uncertain.

[1] ወከመ ፡ [1]ጎየለ ፡ [2]ዘተሐየጸ ፡ ወተነድፈ [2]፡ ክብቦ ። ወይጕይይ [3]፡ ከመ ፡ ዓፋ ፡
ለመሥገርት [4]። ወኢየአምር ፡ ከመ ፡ በነፍሱ [5]፡ ይሮውጽ ።

And like a hind which is shot, and hit in its liver ; and he flees like a bird towards the net , and does not know that he is running for his life.

1-1. ወይጕዕ ፡ ከመ ፡ Bod.
ከመ ፡ BM492,BM493,BM494,Bod(Bod^b has the text).

2-2. ዘተነድፈ ፡ ወተሐይጸ ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Abb149,Ts54,Bass,AT.
ለተሐይጸ ፡ ዘተነድፈ ፡ Bln1.
ተነድፈ ፡ ወተሀይጸ ፡ Abb55.
ዘተሐይጸ ፡ ወነድፈ ፡ BM493.

3. ይጕይይ ፡ Abb55.
ወይጋጕዕ ፡ all other codices,Bass,AT,except BM496.

4. ለመጽፈርት ፡ Cam.

5. ለነፍሱ ፡ Abb55,Abb149,Ts54.

Ethiopic unanimously follows the LXX in this verse , for instance in the last phrase በነፍሱ ፡ ይሮውጽ ፡ ;compare LXX περὶ ψυχῆς τρέχει, and contrast MT כי־נפשות הוא יצודו , and Syriac ܠܢܦܫܗ ܕܡܬܒܥ ܗܘ ܠܗ ܕܡܬܠ .
The text at (3) appears to be a confusion for ይጋጕዕ ፡ ,which represents LXX ὑπεύδει.

ደኅዜ፡[12] ወአድኅ፡ ስምዐኒ[2] ፡ ወነጽር[3] ፡ ቃለ ፡ አፉየ ፡

Now, my son , hear me , and observe the word of my mouth.

1. ወደኅዜ ፡ BM495,Abb30,Abb149,AT.
   ደኅዜ ፡ Frt,BM16186,BM16189.
2-2. ስምዐኒ ፡ ወለድየ ፡ BM249,Br74,Bass,AT.
3. ወአጽምዕ ፡ BM497,BM249,Br74,Gri3,Bass.

The singular form of this verse corresponds to LXX υἱέ, ἄκουέ μου etc. ; contrast MT and Syriac בָּנַי שִׁמְעוּנִי.

አይት መየኝ[1] ፡ ውስተ[2] ፡ ፍናዊሃ ፡ ልብከ[2] ፡ ወአይትሐወስ[3] ፡ ውስተ[4] ፡ አሠራ ፡

Let not your heart turn into her ways ; and let it not stray

in her footsteps.

1. አትማኝ ፡ Cam.
   አትመየኝ ፡ Abb55.
   ወአይትመየኝ ፡ Abb149,AT.
   ወአትትመየኝ ፡ Abb30.
   አይትመዋዕ ፡ Bln1.
   ወአትስሐት ፡ BM497.

2-2. ውስተ ፡ ከሳድከ ፡ ፍናዊከ ፡ ልብከ ፡ Gri3.
   ውስተ ፡ ፍናዊሃ ፡ ልብየ ፡ Abb55.
   ወስተ ፡ ፍናዊሃ ፡ ል ቡከ ፡ Cam.

3. ወአትስሐት ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,AT.
   አይትሐወስ ፡ Bln1.

4. ቦወስተ ፡ Abb30.

The second stichos in this verse is found in all Ethiopic codices ,although it is found only in Alex. , and in an addition to Sin., as well as in the MT and Syriac.

12 2 3 45 5
ብዙኃ፡ከመዝ፡አቍሰላ፡አስሐተት። ወአልቦ፡ኍልቈ፡ኀለ፡ቀተላት።

Wounding many thus she has led them astray ; and there is no counting those whom she has killed.

1. ብዙኃን Abb30,Abb35.
ብዙኃን፡ AT.

2-2. አስሐታ፡አቍሰላት፡ AT.
ኀለ፡አስሐተት፡አቍሰላ፡ Bod.
አቍሰላ፡አስሐተት፡ Cam,BM497,BM249,Br74,Abb55,Abb149,Ts54,Bass.
አቍሰላ፡ከመዝ፡አስሐተት፡ Frt.
አቍሰላ፡ቀተላት፡ BM495(BM495^{b} has the text),Bln2,Abb30.
አቍሰላ፡አወደቀት፡ Abb35.

3. ወአልቦሙ ፡ Ts54,AT.

4. ኍልቍ ፡ BM492,BM494,BM495,BM497,BM249,Bod,Br74, Gri3,Abb30,Bass,AT.

5-5. ዘቀተላት፡ Abb35,Abb55.
ለኀለ፡ቀተላት፡ BM495^{b},Bod^{b}。
(ወ)ኀለ፡ቀተላት፡ BM493,Bln1。
ኍንተ፡ቀተላት፡ BM494.
ኀለ፡አስሐተት፡ Bln2,Abb30。
ለኀለ፡አስሐተት፡ AT.

The intrusion of ከመዝ፡ is an Ethiopic addition to link this verse to v.25 .

The negative phrase አልቦ፡ኍልቈ፡ must be derived from LXX ἀναρίθμητοί , and not from MT and Syriac לאין מספר .

ቍናወ፡ ሲኦል፡ ቤታ ፡ ኣለ[1] ፡ ያወርዱ ፡ ውስተ[2] መዛግብተ ፡ ለሞት[2]

Her house is the paths to Sheol ;which lead down into the chambers of death.

1. ወኣለ ፡ Bln1,BM16186,BM16189.

2-2. መዛግብተ ፡ ሞት ፡ BM495.

ያወርዱ ፡ corresponds to LXX κατάγουσι (transitive) rather than to MT יוֹרְדִי ; but , like κατάγουσι , it is not provided with an object .

12 ናሁ፡ ጥበብ፡ ትሰብክ ፨ 2 3 ወአእምሮ ፡ ትሁብ፡ ቃላ ፨ 3

Behold, wisdom proclaims , and understanding utters her voice.

1. አንተሰ ፡ወልድየ፡ ጥበበ፡ ሰብክ፡ prefixed by Gri3.

2-2. (ወ)አንተሰ፡ጥበበ ፡ ሰብክ፡ BM494[b],BM495[b],BM497,BM249,Bod[b],Br74, Abb55,Abb149,Ts54,Bass,AT.

ኢኮነ፡ ጥበበ፡ትሰብክ ፡ Cam,BM495,BM496,Frt,Bln1,Bln2,Gri3,Abb30, Abb35,BM16186,BM16189.

3-3. ከመ፡ አእምሮ፡ ታውሥእክ፡ BM494[b],BM495[b],BM497,BM249,Bod[b], Br74,Gri3,Abb149,Ts54,Bass,AT.

ከመ፡ ታውሥእክ፡ አእምሮ፡ Abb55.

The Text follows the MT ,while the variants represent LXX and Syriac ὸ τὴν σοφίαν κηρύσσει , ἵνα φρόνησίς σοι ὑπακούσῃ : contrast MT הֲלֹא־חָכְמָה תִקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ although ናሁ፡ is a less exact equivalent of הֲלֹא than the variant አንተ፡ at (2-2) .

Syriac ܠܡܐ ܫܩܠ is not represented.

[1]ኣስመ፡ውስተ[2]፡ጽንፈ ፡ነዋኅት[2]፡ይእቲ[3] ። ወማእከለ ፡ቤታ[3]፡ይእቲ[4] ፡ቆመት።[1]

For she is on top of the heights , and in the midst of her house she is standing .

1-1. በአርእስተ ፡ለዐለን፡ላዕለ ፡ፋኖተ፡መጽያሕት፡ትቀውም፡ Abb35.

2-2. ከናፍረ፡ልዑላን ፡ BM492(BM492[b] has the text).
ጽንፈ፡ነዋኅ፡ Abb55.

3-3. ወማእከለ ፡ፋናው ፡ BM492[b],BM495[b],BM497,BM249,Bod[b],Br74, Bln2,Abb30,Abb55,Abb149,Ts54,Bass,AT.
ማእከለ ፡ቤታ፡ BM492,BM493,BM494.
ወለማእከለ ፡ፋናው፡ Gri3.
ማዕከለ ፡ፋኖተ፡ዘአጠው፡ BM494[b].

4. Omitted by BM497,BM249,Br74,Bln2,Gri3,Abb55,Abb149,Ts54,Bass,AT.
Put after ቆመት፡ by BM495,Bod.

In the first stichos Ethiopic follows the LXX in omitting MT עַל־יְדֵי־דָרֶךְ (but see Abb35).
In the second stichos ቤታ፡ reflects the form, if not the meaning , of MT and Syriac בֵּית .The correspondence of form but not of meaning is striking . As MT בֵּית is represented by ቤት፡ ,the MT noun גְּבוּרוֹת is not represented in Ethiopic .The variations at (3-3) are more likely to represent LXX ἀνὰ μέσον δὲ τῶν τριβων where they contain ፋናው፡ .

ወወስተ፡[12]ዐናቅጸሆሙ ፡ለጎያላን ፡ትፀንሕ [23]*[4]ወወስተ ፡ ፋናው[4]፡ትትፌሣሕ[53]*

" And in the gates of the mighty she lies in wait ; and in the streets she rejoices ."

1. ውስተ ፡ BM497,BM16186.
ወስተ፡ፋናው፡ Bln1.
ወወስተ፡ፋናው፡ትትፌሣሕ ፡ BM16189(BM16189[b] has the text).

2-2. እናቅጸ፡ጎያላን፡ትፀንሕ፡ Abb55.
ዐናቅጸሆሙ፡ለጎያላን፡ትቀውም ፡ Abb35.

3-3. Repeated by Bod.

4-4. ወበፋናው ፡ Gri3.
ወወስተ፡ፋናዋታ ፡ Abb30.
ወበወስተ ፡ ፋናው ፡ AT.

5. ትሴበሕ ፡ BM494[b],BM497,BM249,Br74,Gri3,Abb35, Abb55,Abb149,Ts54,Bass,AT.

The use of ለጎያላን ፡ suggests LXX δυναστῶν ;contrast MT and Syriac לְפִי־קָרֶת .
In the second stichos ፋናው ፡ represents LXX εἰσόδοις rather than MT and Syriac פִּתְחֵי בְּאָ :
The variant ትሴበሕ ፡ (III[2] form) at (5) reflects the original meaning of both תִּרְגָּה and δμνεῖται more accurately than does the text.

ኪያክሙኪ[1] : ሰብአ[2] : እስተበውዕ ፡ ወእነግር : ቃለ : ዚአየ [3] :
ለውሉደ : ሰብእ ፡

" You , o men , I beseech ; and I speak my word to the children of men . "

1. ኪያክሙ : BM494,BM497,BM249,Br74,Bln1,Bln2,Gri3,Abb149, Ts54,Bass,AT.
2. ሰብእ : Cam,BM495,BM496,AT,Bass.
3. እቤየ : Bod.

The addition of a verb in the second stichos suggests LXX προ'εμαι ,where MT and Syriac have none .

አእምሩ[1] ፡ ኀቡበ[1] ፡ የዋሃን ፡ ወአብዳን[2] ፡ ፍልጡ[3] ፡ ልበ ፡

" Understand wisdom , you meek ; and you fools ,separate the heart . "

1-1. የዋሃን ፡ ተጠብቦ ፡ BM495,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb55,Abb149,Ts54,Bass,AT.

የዋሃን ፡ ኀቡበ ፡ Abb35.

ተጠብቦ ፡ የዋሃን ፡ BM494,Bod[b].

2. አንቦሃ ፡ BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3, Abb30,Abb55,Abb149,Ts54,Bass.

አኀርዮ ፡ AT.

3. ልቦ ፡ Abb55.

The text at (2) reflects the literal meaning of the root בער : (compare dis-cernere in Latin) , while the variant አንቦሃ ፡ reflects LXX ἐνθεθε ;contrast Syriac ܠܡܣܒܠ ܠܒܐ . ፍልጡ ፡ therefore displays a direct and unmistakable relationship between the Ethiopic and Hebrew texts.

ሰምዑኒ ፡ እስመ፡ መፍትወ[1] ፡ እየድእ[2] ፡ ወአወፅእ[3] ፡ እምከናፍርየ[4] ፡ ርትዐ[5] ።

" Hear me , for I make known what is desirable , and I utter from my lips what is right . "

1. መፍትወ ፡ BM493,Bln1,Abb55.
2. እየድዓክሙ፡ BM495.
3. ወእየድዕ ፡ Abb149.
4. እምአፉየ ፡ Bln1.
5. ርቱዓ ፡ Cam,BM494[b],BM496,BM497,BM249,Bod[b],Br74,Frt, Bln1,Gri3,Abb55,BM16186,BM16189,Bass,AT.

መፍትወ ፡ does not reflect exactly either MT נְגִידִים ("noble" ?) ,nor LXX εὐσεμά (Syriac ܫܦܝܪ̈ܐ). The transitive verb in the second stichos reflects LXX ἀνοίξω rather than MT and Syriac ܐܡܠܠ .

ኣስመ:[1]ጽድቀ :ይነብብ :ጕርዔየ[1]፡፡ ርኩስ[2] :በቅድሜየ[34] :ከናፋሊ : ዐመፃ[4] ፡፡

" For my throat speaks righteousness ; abominable before me are dishonest lips . "

1-1. ጕርዔየ ፡ይነብብ፡ጽድቀ፡ Frt.
ጽድቅ፡ ኀሜሃር፡ ጕርዔየ፡ Abb149.
ጽድቀ፡ ኀሜሃር፡ ጕርዔየ፡ BM494[b],BM497,BM249,Br74,Bln2,Gri3,Bass,AT.
ጽድቀ፡ ይሜሃር፡ ጕርዔየ፡ BM495,Abb30.
ጽድቅ፡ይትሜሃር፡ጕርዔየ፡ Abb55.
ጽደቀ፡ይትሜሀር፡ጕርዔየ፡ Ts54.
ጽድቀ፡ይነብብ ፡ ቍርዔየ፡ BM496.

2. ርኩሳት ፡ BM494[b],BM497,BM249,Br74,Bln2,Gri3,Bass.
ወርኩሰ ፡ Bod[b].

3. በቅድሜየ ፡ BM495.

4-4. ለሳነ ፡ሐሰት፡ Gri3.
ከናፋሊ፡ ሐሰት፡ BM494[b],BM497,BM249,Br74,Abb30,Abb149,Ts54,Bass,AT.
ከናፋሊ፡ሐሰት፡ወዓመፃ፡ BM495.
ለሳነ፡ዓመፃ፡ Bln1.

Ethiopic reflects LXX and Syriac in employing በቅድሜየ፡ in the second stichos ;contrast MT וְתוֹעֵבַת שְׂפָתַי רִשְׁעָה׃

12 2 3 34 4

ወጽድቅ፡ ኩሉ፡ ቃለ፡ አፉየ ፡ ወኢልቦ፡ ውስቴቶሙ ፡ ጠዋየ፡ ወ መዕቅፌ ፡

" Every word of my mouth is righteousness ; and there is nothing crooked or scandalous in them . "

1. (ወ)በጽድቅ፡ Cam,BM495,BM497,BM249,Br74^{b},Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass.

2-2. በኩሉ፡ቃል፡አፉየ፡ BM492,BM493.
ኩሉ ፡አፉየ፡ BM497,Abb30.
ኩሉ ፡ከናፍርየ፡ Abb55.

3-3. ኢልቦ፡ወስቴቶሙ፡ BM495(BM495^{b} has the text),Abb30,Abb35, Abb55,Abb149.
ወኢልቦ፡ወስቴቱ፡ Gri3.
ወኢልቦ፡ኀምወስቴቶሙ ፡ Bod,Frt,AT.

4-4. ጠዋይ፡ወመዕቅፋ ፡ all codices,Bass,AT, except Cam,BM493, BM496,Frt.

The variant በጽድቅ፡ at (1) reflects more closely MT,Syriac, and LXX בְּצֶדֶק than does ወጽድቅ፡ in the text ; this may originally have been a phonetic confusion (Dillmann Grammar, Sect. 28 ;compare Prov. 1^{6}).

ዐወደፋ፡ does not reproduce the meaning "crooked" found in MT and Syriac עִקֵּשׁ ,LXX σκραγγαλῶδες , but merely repeats the meaning of LXX σκολιόν.

[1] ሠለ፡ ርቱዕ[1] ፡ቅድሜሆሙ[2] ፡ለኣለ፡ የአምሩ [3]ፈ ወርቱዕ[4] ፡ለኣለ፡ይረክቡ፡ልቡና[5-5] ፈ[3]

" Everything is right before those who understand , and right to those who find good sense . "

1-1. ሠለ፡ Abb55,Abb149,Ts54.

2. በቅድሜሆሙ፡ BM494,Br74,Bass,AT.
ኣምቅድሜሆሙ፡ Bod.

3-3. ወለኣለ፡ቦሙ፡ልቡና፡ BM495,Abb30.

4. ወርቱዕሰ፡ Bass.
ወብሩህ፡ Bod.

5-5. ልቡናሆሙ፡ Bod(Bod[b] has the text).
ሕሊና፡ልቡና፡ BM494.
ልቡና፡ርቱዓ፡ Gri3.

ርቱዕ፡ in the first stichos is an addition from the second stichos to complete the sense ;note its absence in Abb55,Abb149, and Ts54 ,with which compare LXX πάντα ἐνώπιόν. As ለኣለ፡የአምሩ፡ also suggests LXX τοῖς συνιοῦσιν(contrast MT לְמֹצְאֵי דָּעַת) ,this is a more likely explanantion of ርቱዕ፡ than influence from MT נְכֹחִים ,or Syriac ܫܪܝܪ.

ንሥእ፡ትምህርተ[12] ፡ወእኮ ፡ብሩር[2] ፡ወእንተ[34] ፡ኅሙርቅ ፡ፈተን[4 5] ፡ወተወክፉ፡ ተዐውቆተየ፡ ኅሙርቅ ፡ጽሩይ[5]

" Take instruction and not silver , and understanding rather than tried gold ; and receive my perception rather than pure gold . "

1. ትምህርትየ፡ Cam,BM495,Bln2,Abb30,Abb35.

2-2. ኅምብሩር፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,AT.

ኅምብሩር፡ፈተን፡ Cam.

ኅምብሩር፡ጽሩይ፡ Bod.

3. ወእንተ ምሮ ትየ፡ Cam,BM495,Bod(Bod[b] has the text),Bln2,Abb30, Abb35.

4-4. ኅምወርቅ፡ንጡፍ፡ወፍጡን፡ Bod.

ኅምፍጡን፡ወርቅ፡ Br74.

5-5. ወተዐውቆትየ፡ኅምወርቅ፡ፈተን፡ተወክፉ፡ BM495.

(ወ)ተወክፉ፡ተዓውቆ፡ኅምወርቅ፡ጽሩይ፡ BM497,BM249,Br74,Gri3, Abb149,Ts54,Bass,AT.

ተወክፉ፡ተዓውቆትየ፡ኅምወርቅ፡ጽሩይ፡ Cam,BM495.

ተወክፍ፡ተዓውቆ፡ኅምወርቅ፡ጽሩይ፡ Abb55.

Omitted by Abb35.

Ethiopic follows the LXX in adding a third and final stichos to this verse .The addition of the pronominal suffix to ተዐውቆትየ፡ (LXX κἀγὼ ἐπιστήμη) is reminiscent of MT וְדַעַתִי in the first stichos ; but it may also be derived from the variants ትምህርትየ፡ and እንተ ምሮ ትየ፡ within Ethiopic .

እስመ[1] ትሴይሶ ፡ ጋበብ ፡ እምዕንቁ[2] ፡ ዘብዙኅ ፡ ሤጡ ።
ሃሉ ፡ ክብር ፡ እመጠና ፡ ላቲ ።

" For wisdom is better than a stone of great price ; all honour is not its equal . "

1. Omitted by Bln2.
2. ክቡር ፡ added by Gri3.

ዕንቁ ፡ ዘብዙኅ ፡ ሤጡ ፡ suggests LXX λίθων πολυτελῶν rather than MT רָב פְּנִינִים or Syriac ܣܓܝ ܩܛܝܪ. Similarly ክብር ፡ is closer to LXX τίμιον than to MT חָפֵץ.

አነ፡ ጥበብ[1] ፡ አሕደርኩ ፡ ምክረ ።። አእምሮ[2] ፡ ወሕሊና[3] ፡ አነ፡ ጸዋዕኩ ።።

" I wisdom have settled instruction ; to knowledge and insight

I have called . "

1. ጠቢብ፡ AT.
2. ወአእምሮ፡ BM492[b],BM494[b],BM495,BM497,BM249,Br74,Bln1,Bln2, Gri3,Abb30,Abb35,Abb55,Abb149,BM16186,BM16189, Ts54,Bass,AT.
3. ሕሊና፡ Abb35.

አሕደርኩ፡ represents LXX κατεβκήνωσα ;contrast MT שָׁכַנְתִּי and Syriac حغـــا .

In the second stichos the copula ወ between አእምሮ፡ and ሕሊና፡ suggests LXX καὶ γνῶσιν καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην;contrast MT and Syriac וְדַעַת מְזִמּוֹת אֶמְצָא.

ፈራሄ[1] እግዚአብሔር ይጸላእ ፡ ፃመፃ[2] ። ጸላእ[3] ፡ ወትዕግተ ፡ ወፋናወ[4] ፡ እኩያት[5]
[6]ጸላእኩ ። ወፃዲ ፡ ጸላእኩ[67] ጠዋየ ፡ ፋናወ ፡[78] ዘዐብደን ፡ የሐውሩ ፡ ባቲ ።[8]

" He who fears God hates violence ;I have hated strife and pride and evil ways ;and also I have hated crooked ways in which fools walk . "

1. ወፈራሄ ፡ Br74.
ፈረሀ ፡ Ts54.
2. ፃማዊ ፡ Ts54.
3. ወጸልኦ ፡ Cam,BM492,BM493,BM494,BM496,BM497,BM249,Bod,Br74,Frt,Bln1 Bln2,Gri3,BM16189,Ts54,Bass,AT.
ፅኢላ ፡ Abb55,Abb149.
ፅኢላኒ ፡ BM495,Abb30.
ትዝህርተ ፡ Abb35.
4. ፋናወ ፡ Abb149.
5. እኩያት ፡ Abb55,Abb149.
እኩያን ፡ BM492,BM493,BM494,Gri3.
እኩያት ፡ ወእፈ ፡ ግፋተ ፃ ፡ Abb35.
6-6. ጸላእኩ ፡ እንሰ ፡ Cam,BM495,BM497,Abb35,Abb55,Abb149,Ts54,Bass.
ጸላእኩ ፡ ፃዲ ፡ ጸላእኩ ፡ Gri3.
ጸላእኩ ፡ ወፃዲ ፡ አስቆረርኩ ፡ BM492,BM493.
ጸላእኩ ፡ ወፃዲ ፡ BM249,Bod,Br74.
ጸላዕኩ ፡ AT.
7-7. ጠዋያተ ፡ ፋናወ ፡ እኩያን ፡ BM249,Br74,Bass.
ጠዋያት ፡ ፋናወ ፡ እኩያን ፡ AT.
ጠዋየ ፡ ፋናው ፡ እኩያተ ፡ Cam,Abb30.
ጠዋየ ፡ ፋኖተ ፡ BM492,BM493,BM494.
ጠዋየ ፡ ፋናወ ፡ እኩያን ፡ BM495,BM497,Abb55,Abb149.
ጠዋያተ ፡ ፋናወ ፡ Bln2.
ፋናወ ፡ እኩያን ፡ ወጠዋየ ፡ ፋኖተ ፡ BM494[b].
ፋናወ ፡ አብዳን ፡ ወጠዋያት ፡ Gri3.
ፋናወ ፡ እኩያን ፡ Ts54.
Omitted by Abb35.

8 -8. አርኀቀ : Gri3,Abb35.

ዘአብዳን : የሐውሩ : ቦቱ : BM249.

ዘአብዳን : የሐውሩ : ዝንቱ : Br74.

Omitted by Cam,BM495,BM497,Abb55,Abb149,Ts54,Bass.

ወጽልእ : must be read at (3) as an accusative .

The duplication of ጸላእት : is peculiar to Ethiopic .

Ethiopic follows LXX διεστραμμένας ὁδούς in the third stichos ;contrast MT וְדֶרֶךְ תַּהְפֻּכוֹת .

The amplification at (8-8) of LXX κακῶν is peculiar to Ethiopic , and is presumably an explanatory gloss incorporated into the text.

ለተ፡ ምክር[1]፡ ወለተ ፡ጕዛዝ[1]፡ ለተ[2]፡ አእምሮ [3]፡ ወለተ፡ ጽንዐ ሐ[3]

" Mine is counsel, and mine is security ;mine is understanding, and mine is strength . "

1-1. ወዕዛዝ: BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.

2. ወለተ: AT.

3-3. ወጽንዐ: Gri3.

The variant at (1-1) which does not repeat ለተ: is closer to MT,Syriac, and LXX .

ብየ[12] ይነግሡ፡ ነገሥት[2] ፡ወጎየላን[3] ፡የአምሩ ፡ ጽድቀ ፡[3]

" By me kings reign , and the mighty understand righteousness . "

1. ወብየ ፡ Br74.

2-2. ነገሥት ፡ይነግሡ ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.

3-3. ይጸሕቅ ፡ጽድቀ ፡ BM495,BM497,Bod[b],Gri3,Abb35,Abb149,Ts54, Bass,AT.

ጸሐቅ ፡ጽድቀ ፡ Abb55.

(ወ)ይፈትሑ ፡ርትዓ ፡ BM249,Bln2,Abb30 ; added at the end of the verse by BM494b,BM495,BM497,Bodb,Gri.

ይፈትሑ ፡ርትዓ ፡ Br74.

In the second stichos የአምሩ ፡ is only an inexact translation of MT חֹקְקֵי ,Syriac حقّ ,or LXX γράφουσιν.
The variants with ይጸሕቅ ፡ at (3-3) reflect LXX γράφουσιν and even perhaps the MT ,if חֹקְקֵי is taken in its basic sense "cut,inscribe" .
ይሬትሑ ፡ርትዓ ፡ could reflect Syriac , if حقّق is taken in a legal sense ,"examine,search out " .

በየ፡[1] ዐቢያን ፡ይክብሩ[1] ፡ወመኳንንት[2]፡በየ፡[3] ይኑሓዙ ፡ ምድረ[4] ፡

" By me the great are honoured , and rulers through me control the earth ."

1-1. ይክብሩ፡ዐቢያን፡ BM497,BM249,Br74,Gri3,Bass.
ዐቢያነ፡ክብሩ ፡ Abb55.
ዐቢያተ፡ይክብሩ፡ Bln1.

2. መኳንንት ፡ Bln2.
መኳንንትኒ፡ Gri3.

3. Omitted by BM493,BM495,Bln2,Abb30,Abb149,AT.
Put after ይኑሓዙ፡ by Br74.

4. ምክረ ፡ Ts54.

ይክብሩ፡ represents LXX μεγαλύνονται rather than MT יִגְדְּלוּ. In the second stichos the Ethiopic codices all follow the LXX καὶ τύραννοι δι' ἐμοῦ κρατοῦσι γῆς ;contrast MT and Syriac וְנָדִיבִים כָּל־שׁוֹפְטֵי צֶדֶק.

12 2 34 4
አነ፡ለአለ ፡ያፈቅሩኒ ፡እፈቅር ። ወለ፡ኪያየ ፡የሓሥሡ ፡ይረክቡ ፡ሞገሰ ።

" I love those who love me ; and those who seek me will find grace . "

1. Omitted by Abb30,Abb55 ; put after እፈቅር፡ by BM492,BM493.

2-2. ዘአፈቀሩኒ ፡ Gri3.

ወለ፡ያፈቅሩኒ ፡ BM495,BM497,Bod,Bln2,Abb30,Abb35,Abb55,[T]s54, Bass.

3. ወአለ ፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Abb149, Bass,AT.

4-4. የሓሥሡ ፡ኪያየ ፡ BM497,BM249,Br74,Bass.

የሓሥሡኒ ፡ Gri3,Abb149.

The addition of ሞገሰ፡ at the end of the verse is peculiar to Ethiopic ; contrast MT and Syriac ܘܢܫܟܚܢ , and LXX εὑρήσουσιν . It probably arose from a desire to provide an object for ይረክቡ፡ .

[12]ብዕል፡ ወክብር[1] ፡ኀቤየ ፡ሀሎ[23]# ወኖሬት ፡ብዙኅ ፡ወጽድቅ፡ኀቤየ[34] ፡ሀሎ[4] #

" Riches and honour are with me ; and great possessions and righteousness are with me . "

1-1. ክብር፡ወብዕል፡ AT.

2-2. Put after v. 19a by Bln1.

3-3. ኖሬት፡ብዙኅ፡ወጽድቅ፡ Cam,Bass.

ወኖሬት፡ወጽድቅ፡ Bod.

ብዙኅ፡ኖሬት፡ወጽድቅ፡ BM494[b].

Omitted by BM494.

4-4. Omitted by Cam,BM494,BM497,BM249,Bod,Br74,Bln1,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

[1] ፍሬየ፡ይትጎረይ፡እምወርቅ፡ወእምዕንቁ[2 3]፡ወማእረርየ[3 4]፡ይኄይስ፡
እምብሩር፡ጽሩይ[4]፡

" My fruit is preferable to gold and precious stone ; and my harvest is better than pure silver . "

1-1. ይኄይስ፡ኪያየ፡ሣርይ፡ BM494[b],BM497,BM249,Bod[b],Br74,Bln2,Gri3, Abb55,Abb149,Ts54,Bass,AT.
ይኄይስ፡ሣርይ፡ኪያየ፡ BM495.
ይኄይስ፡ኪያየ፡ይከሪይ፡ Abb30.
ይኄይስ፡ፍሬየ፡ Abb35.
ፍሬየ፡እትጎረይ፡ Bln1.
ፍሬሃ፡ይትጎረይ፡ BM492.
ፍሬ፡ይትጎረይ፡ BM496.

2-2. እምእንቁ፡ወጥሬት፡ብዙኅ፡ወጽድቅ፡ኅቡየ፡ሀሎ፡ Bln1.
እምወርቅ፡ወዕንቁ፡ Gri3.

3-3. ክብር፡ወፍሬ፡ዚአየ፡ BM497,BM249,Bln2,Abb30,Abb149,AT.
ክቡር፡(ወ)ፍሬ፡ዚአየ፡ BM495,Br74,Gri3,Ts54,Bass.
ወፍሬ፡ዚአየ፡ Abb55.
ወማእLL፡ዚአየ፡ Abb35.

4-4. ይኄይስ፡እምወርቅ፡ጽሩይ፡ Gri3.
እምብሩር፡ኅሩይ፡ Abb149,Ts54,AT.
ይኄይስ፡እምብሩር፡ኅሩይ፡ BM496,Bln1,Abb30,Abb35, Abb149,BM16186,BM16189.

ዕንቁ፡ may represent MT ፡ ;LXX λίθου τίμιον would probably have been translated by two separate Ethiopic words ;compare λίθοι πολυτελεῖς and ዕንቁ፡ዘብዙኅ፡ሤጡ፡ at 3[15].
In the second stichos ይኄይስ፡ suggests LXX κρείσσων (MT,Syriac nil).
ኅሩይ፡ in the variants at (4-4) is a closer translation of LXX ἐκλεκτοῦ than ጽሩይ፡.

ወሰተ፡[1]ፍናወ ፡ጽድቅ፡አኅሥሥ ። [2]ወማኅከለ፡እሠሊ፡[2]ጽድቅ[3] ፡እትመየጥ[4] ።

" I walk in paths of righteousness , and I frequent the ways
of righteousness . "

1. ወወሰተ፡ BM495,Abb30,AT.
2-2. ወለማኅከለ፡ፍናወ፡ Gri3(Gri3^{b} has the text).
3. ፍለይ፡ Abb149.
4. እትመያየጥ፡ Cam,BM492,BM493,BM494,BM495,BM497,BM249, Bod^{b},Br74,Bln2,Gri3,Abb30,Abb35^{b},Abb149,Bass,AT.

The introduction of a verb into the second stichos suggests LXX ἀναστρέφομαι (MT and Syriac nil) .

ከመ፡ እከፍሎመ[12]፡ለእለ፡ያእምሩኒ፡ጥሪተ[23]። ወመዛግብቲሆመ፡ እምላዕ፡ተድላ ፤
እመ[4]፡ነገርኩክሙ[5]፡እንተ፡ፀብሐት[5]፡ዘይከውን ፤ ወቃዲ[6]፡እዜከር[7] ዘእምቅድመ፡ኖለቄ።

" That I may apportion goods to those who understand me ,and fill their stores with wealth . If I have told you what will happen while it is day, then also I will call to mind what is from everlasting , to number it . "

1. እክፍሎመ፡ all codices,Bass,AT.

2-2. ጥሪተ፡ለእለ፡ያእምሩኒ፡ BM497,BM249,Br74,Gri3,Abb149,Bass,AT.

ለእለ፡ያፈቅሩኒ፡ንሪተ፡ BM495,Bln2,Abb30.

ለእለ፡ያእምሩ፡ንሪተ፡ Abb55.

3. ወእሁቦሙ፡ብዕለ፡ብዙኅ፡ added by Frt.

4. ከመ፡ BM494^b,Bod.

እምከመ፡ Bod^b.

5-5. ለለጸባሕ፡ BM494^b,BM497,BM249,Br74,Bln2,Gri3,Bass.

እመ፡ጸብሐት፡ Abb30.

6. ቃዲ፡ BM495,Bass ; omitted by Cam,BM497,BM249,Bod^b,Br74,Bln2, Gri3,Abb30,Abb35 (inserted by Abb35b),Abb55,Abb149,Ts54,AT.

7. እዜክሮ፡ Bln2,Abb55.

Omitted by Br74,AT.

Ethiopic follows the four-stichos form of this verse found in the LXX .
ያእምሩኒ፡ in the first stichos is strange, and the variant
ያፈቅሩኒ፡ is closer to MT and LXX τοῖς ἐμὲ ἀγαπῶσιν.
ለለጸባሕat (5-5) is a more accurate translation of LXX καθ᾽ ἡμέραν
than እንተ፡ፀብሐት፡ in the text.

12 እግዚአብሔር ፡ ወለደኒ 3 ፡ ቀዳሜ 4 ፡ ዝሉ ፡ ለ 4 ተግባሩ ፡ 5 2

" God begat me at the beginning of all His works . "

1. ኀበ ፡ ኵሉ ፡ ፍጡራኑ ፡ prefixed by BM249,Gri3.

2-2. ኵሉ ፡ ኀበ ፡ ኵሉ ፡ ፍጡራኑ ፡ Frt.

3. ፈጠረኒ ፡ all codices,Bass,AT,except BM493,BM16186 ; Bodb has ወለደኒ ፡

4-4. ፍኖተ ፡ BM497,Bod,Abb35,Abb55,Abb149,Ts54,Bass.

ፍኖተ ፡ ዝሉ ፡ Br74.

5. ለምግባሩ ፡ Cam,Abb35,Abb55,Ts54.

ተግባሩ ፡ BM492,BM493,BM494,BM495,BM249,Bln1,Bln2,Abb30, BM16186,BM16189,AT.

Ethiopic represents the truncated form of this verse found in the LXX . But ዝሉ ፡ itself reflects Syriac ܟܠ (MT and LXX nil) if it is not just a coincidental addition of a common idea .

ወለደኒ ፡ suggests ἔτεκεν rather than LXX ἔκτισεν, which is translated by the variant ፈጠረኒ ፡ at (3) , although γεννᾷ occurs in v.25 .This is probably not a misreading of the Greek text ,nor evidence of a different Greek text, but a deliberate change in Ethiopic to accommodate the personal object .

[1] እምቅድመ[12] ይሣርር: ዓለመ[234] ወዘእንበለ[4 5] ምድር ይግበር[5]

" Before He founded the world, and before he made the earth . "

1-1. (ወ)እምቅድመ: ዓለም: ሠረረኒ (ይሰርር Gri3) ኵመ: እኩን. መቅድመ: ለተግኑ: እምቅድመ: BM494^{b},BM495,BM497,Gri3 (omits እምቅድመ:), inserted at (3) by Abb149.

2-2. ዓለም: ሣረረኒ: BM494^{b},Abb35,Abb55,Abb149,Ts54,Bass.

ዓለም: ይሣርር: Bln2,Abb30 ;omitted by Gri3.

3. ወበሐውርተ: inserted by Bln1.

4-4. መቅድመ: ዘእንበለ: Cam,BM497,BM249,Br74,Bln2,Abb30,Abb35, Abb55 ,Ts54,Bass.

ወእምቅድመ: BM495.

ዘእንበለ: Bln2,Gri3,Abb149.

5-5. ይግበር: ምድረ: BM494,BM497,Bln1,Gri3,Abb55,AT.

Bass follows the MT and Syriac in joining the second stichos above to this verse ,whereas Rahlfs' LXX edition joins it to v.24 .

Ethiopic represents LXX πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με ἐν ἀρχῇ ;contrast MT and Syriac מֵעוֹלָם נְסֻכְתִּי.

But Ethiopic has elaborated its interpretation of the verse , probably under the influence of the following verse .

[1]ወዘእንበለ: ይገበር: ቀላያት ፡ [12]ወዘእንበለ[3]: ይፍኡ[4]: አንቅዕተ: ማያት ፡

" And before He made the depths , and before the water springs gushed out . "

1-1. ወቀላያት : Gri3.

ወዘእንበለ: ቀላያት: ይገበር : Cam,BM493,BM494,BM495,BM497,BM249, Bod,Br74,Bln2,Abb35,Abb55,Abb149,Ts54,Bass,AT.
Omitted by BM492.

2. ተፈጠርኩ: inserted by Cam,Bod.

ተወለድኩ: inserted by Abb35.

3. ዘእንበለ : Bod.

4. ይዳእ : Bod,Abb55,Ts54.

The use of ይገበር: and the absence of any representation of MT ' אֶרֶץ עָשָׂה (except in the variants at 2) suggest LXX πρὸ τοῦ ἀβύσσους ποιῆσαι.
ዘእንበለ: ይፍኡ : also represents LXX πρὸ τοῦ προελθεῖν rather than MT מִבְּלִי עָשָׂה or Syriac ܩܕܡ ܕܠܐ ܥܒܕ.

ወዘኢነ በለ[12]ይትክለ ፡ አድባራተ[2] [3]ወኢ ምቅድመ [3]ዘሉ [4]አውጣር፡ ወለደኒ [5]

" And before He established the mountains , and before all hills,

He begat me ."

1. ዘኢነ በለ ፡ Abb149 ; omitted by Gri3.

2-2. አድባር ፡ይጠፋጵኡ ፡ BM494^{b},BM495^{b},BM497,BM249,Bod^{b},Br74, Gri3b,Abb149,Bass.

አድባር ፡ይጠፋጵኣ ፡ Abb55,Ts54.

(ወ)አድባር ፡ይተክሉ ፡ Cam,BM495,Gri3,Abb30,Abb35,AT.

ይተክሉ ፡ አድባራት ፡ Bln2.

3-3. እግዚአብሔር ፡ወለደኒ ፡ኢምቅድመ ፡ BM495.

ኢምቅድመ ፡ Abb30.

4. Omitted by BM497,BM249,Br74,Gri3,Abb149,Bass,AT.
Put after አውጣር ፡ by Abb35.

5. ፅጠረኒ ፡ Frt.
Omitted by BM495.

The use of ይትክለ ፡ (and ይጠፋጵኡ ፡) suggests LXX and Syriac ἐδραιοῦται rather than MT הָרְרֵי " were shaped " .

The insertion of ኵሉ ፡ represents LXX πάντων (MT and Syriac nil).

ወለደኒ ፡ suggests LXX γεννᾷ με (MT and Syriac יְחֹלְלֵנִי).

Proverbs 8^{26}.

[1] አምቅድመ፡ [2] ይግበር፡ [3] በሐወርተ፡ [4] ወዓለመ፡ [5][6] ዘይትሐደር፡

"Before He made the lands and the world that is inhabited . "

1. (ወ)እግዚአብሔር፡ prefixed by BM494^{b},BM495^{b},BM497,BM249,Bod^{b}, Br74,Bln2,Gri3,Abb30,Abb55,Abb149,Bass.

2. ወአምቅድመ፡ Cam,BM496,BM249,Br74,Frt,BM16186,BM16189.

   ወዘእንበለ፡ Gri3,Abb35,AT.
   Omitted by BM494b,BM495,BM497,Bod^{b},Abb55,Abb149,Bass.

3. ፍጥረ፡ BM494^{b},BM495,BM497,Bod^{b},Abb55,Abb149,Ts54,Bass.

   ወይፍጥር፡ Bln1.

4. እሕዛብ፡ added by Ts54.

5. ወአጽናፌ፡ BM494^{b},BM495,BM497,BM249,Bod^{b},Br74,Bln2,Gri3, Abb35,Abb55,Abb149,Ts54,Bass,AT.

6-6. ዘየኀድር፡ BM16186.

   ዘይትሐደር፡አምኁማይ፡ BM494^{b},BM495,BM497,BM249,Bod^{b}, Br74,Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,AT.
   ዘይትሐደር፡መትሐተ፡ ኁማይ፡ Bass.

None of the Ethiopic codices represent the second stichos of the MT. Many continue the construction of the previous verses (MT,Syriac ܐܝܟ-ܕܥ), LXX κύριος ἐποίησεν being represented only by the variant at (1) & (3) . ዓለመ፡ዘይትሐደር፡ may originally have been ዓለመ፡ ዘኢይትሐደር፡ (LXX ἀοικήτους) , or it could translate οἰκούμενα, ἄκρα being represented by አጽናፌ፡ at (5),and τῆς ὑπ'οὐράνου by አምትሕተ፡. But it could also stand for MT תבל ,distinguished as the "inhabited,civilised world" from תבל the "primaeval world". But this is less likely, as in v.31 τὴν οἰκουμένην is translated as ዓለመ፡ .

እመ[1] ያስ ተዳለ : ሰማያት : ሀለኩ ።[2] ወእመ[34] ያጸንዕ[4] : መንጦረ : ዘአሁ :
ላዕለ : ነፋሳት : ሀለኩ[5] ።

" When He prepared the heavens , I was ; and when He established
His throne upon the winds , I was . "

1. ወእመ : BM492,BM493,Gri3 ; omitted by Abb35.

2. ወእመ : ጸንዓ : ይገብር : መሰረታተ : ደቦ : ደመናት : inserted by BM16189.

3. ያፅንር : BM495,Bbb30,Abb35,Abb55,Abb149,Ts54.
ያስ ተጸንዕ : Bod.

4-4. መንጦረ : Bln1.
መንጦሩ : Abb55.

5. Omitted by Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.

In the first stichos ሀለኩ : represents neither MT אֵין מָעְיָנוֹת
nor LXX and Syriac ὑμπαρήμην αὐτῷ , and it is strange
that Ethiopic has not amplified the phrase to clarify it .
But the second stichos is derived from the LXX exactly ; καὶ ὅτε
ἐφώριζεν τὸν ἑαυτοῦ θρόνον ἐπ'ἀνέμων; contrast MT and
Syriac בַּחֲזְקוֹ חוּג עַל-פְּנֵי-תְהוֹם .

[1]ወእመ: ያጸንዕ:[2]እንቅዕተ: ማያት[3]: ሀለውኩ[4] ።

" And when He made firm the water springs , I was . "

1. እመ:እጸንዓ:ደመናተ·መልዕልተ: prefixed by Abb35.

(ወ)እመ: ጸንዓ:ይገብር:ደበ:ደመናት: prefixed by Cam,BM492,BM493,BM496, Bod,Frt,Bln2,BM16186,BM16189.

(ወ)እመ:ጸንዓ:ይገብር:ካፋጣት:ወደመናት. prefixed by BM494,Bln1.

(ወ)እመ:ጸንዓ:ይገብር:ለዘ)መልዕልተ:ደመናት: prefixed by BM495, BM497,BM249,Br74,Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT.

(ወ)እመ:ይገብር:ጸንዓ:ዘመልዕልተ:ደመናት: prefixed by BM494[b].

2. እንብሮ: inserted by BM495,BM497,BM249,Bod[b],Br74,Bln2, Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.

3. ማይ: Abb35.

ሰማይ: Abb55,Ts54.

4. Omitted by Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.

The additions at (1) represent the first stichos of the verse, presumably omitted by haplography.

እንቅዕተ:ማያት: may represent MT מעינות מים ; or ማያት: may have been misread for ሰማያት: (LXX πηγὰς ὑδάτων ὑπ'οὐρανόν ; compare Abb55, and Ts54).

ሀለውኩ:is added to complete the sense (MT,Syriac, and LXX nil) .

ወአመ ፡ ያነብር ፡ ለባሕር ፡ ዳኵመ [1]፡ ወማያት [2]፡ ኢይመፀኡ [3]፡ ኀምአሌ ፡ ዘአሁ ፡
[4]ወአመ ፡ ጸንዓ [4]፡ ይገብር ፡ መሠረታተ [5]፡ ምድር ፡

" And when He set a limit to the sea ; and the waters do not come out of His mouth , and when He set firm the foundations of the earth ."

1. ወሶነ ፡ BM494[b],BM495[b],BM497,BM249,Br74,Gri3,Abb149,Bass,AT.
2. ወማያትኒ ፡ BM497.
3. ኢይዳኡ ፡ BM494(BM494[b] has the text),Br74,Bass,AT ; put after by Bln2,Abb30,AT.
   ኢይወጽኡ ፡ Abb55.
4-4. ወጽንዓ ፡ Cam,Abb55,Ts54.
5. ወመሰረታተ ፡ Abb30.
   መሰረቶ ፡ BM493.

Bassano joins the first two words of v.30 to this verse , with Syriac .

Ethiopic follows the fuller MT and Syriac form of this verse ,which is also found in Alex. and in an addition to Sin.; other LXX manuscripts have only καὶ ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς. But Ethiopic makes nonsense of the Hebrew phrase וְלֹא יַעַבְרוּ־פִיו, "should not transgress His command ".
The final stichos represents the LXX (see above) rather than MT בְּחוּקֹו מוֹסְדֵי־אָרֶץ ., so that the MT and LXX forms of the verse finally stand side by side in Ethiopic .

ሀሎኩ ፡ ምስሌሁ[1] ፡ ኣንዘ ፡ እስተዋደደ[12] ፡ እነ ፡ ይእቲ ፡ እንተ[23] ፡ ከአዕይንቲሁ[34] ፡ እንተ ፡ ፀብሐት ፡ ኮኅሉ ፡ ጊዜ ፡ እይትፈለጥ ፡ እምኔሁ[4] ፡

" I was with Him, harmonising ; I am she who was is His eyes by day at all times . I am not separated from Him . "

1-1. ኣንዘ ፡ ያስተዋደደ ፡ Br74.
(ወ)እስተዋደደ ፡ Cam,BM495(BM495[b] has the text),Abb55.

2-2. እነ ፡ ወኣተ ፡ እንተ ፡ Bln1.
እነ ፡ እንተ ፡ Abb30.
እነ ፡ ይእቲ ፡ ለእንተ ፡ BM495(BM495[b] has the text),Abb55,Abb149, Ts54.
ወሀሎኩ ፡ Abb35.

3-3. እትፌሣሕ ፡ BM495[b],BM497,BM249,Bod[b],Br74,Bln2,Abb35,Bass,AT.
ይትፌሣሕ ፡ BM495,Abb55,Abb149,Ts54.
እትፌሣሕ ፡ ከአዕይንቲሁ ፡ Gri3.
ከአዕይንቲሁ ፡ እትፌሣሕ ፡ Cam.
Omitted by Abb30.

4-4. ከሠለ ፡ ጊዜ ፡ ኮንኩ ፡ እነ ፡ Cam.
እንተ ፡ ጸብሐት(ወ)እትጎሠይ(ከ)ከንጸ ፡ ከሠለ ፡ ጊዜ ፡ BM497,Bod[b], Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.
እንተ ፡ ፀብሐት ፡ ከሠለ ፡ ጊዜ ፡ BM495.
እንተ ፡ ፀብሐት ፡ ወእትጎሠይ ፡ ከከንጸ ፡ ከሠለ ፡ ጊዜ ፡ እይትፈለጥ ፡ እምኔሁ ፡ BM249,Br74,Bln2.

እስተዋደደ ፡ represents LXX ἁρμόζουσα ; contrast MT אָמוֹן , Syriac ܡܗܝܪ .
The phrases ἡ προσέχαιρεν and ἐώφραινόμην have been confused in Ethiopic (see 3-3 and 4-4).
The last phrase እይትፈለጥ ፡ እምኔሁ ፡ is of uncertain origin ; it could arise from a misreading of እትፌሣሕ ፡ (MT וְשַׁחֲקָה תָמִיד), after which እምኔሁ ፡ may have been added to complete the sense ; or the phrase could have been an independent gloss on ሀሎኩ ፡ ምስሌሁ ፡ , incorporated into the text .

1 ወአመ[2]ይትፌሣሕ ፡ ዓለመ[3] ፡ ፅዱ ፡ ኮነ[14] ፡ አነ[4] ፡ እትፌሣሕ[5] ፡ ወእትሥሃይ ።[5]
ወፍሥሐየኒ[6] ፡ በደቂቀ ፡ እጓለ ፡ እመሕያው ።

" And when He rejoiced at completing the world , I was rejoicing and being glad ; and my joy was in the children of men . "

1-1. Put after (5-5) by BM495.

2. አመ ፡ BM495,BM249,Abb35,Abb55,Abb149,Ts54.

3. Omitted by Bln1.

4-4. ወአነ ፡ ኮንኩ ፡ BM495.
Omitted by BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.

5-5. ወለእንተ ፡ ይትፌሣሕ ፡ እትሥሠይ ፡ በገጸ ፡ BM494b.

(ወ)እትሥሠይ ፡ Cam,BM495,Bod,Bln2,Abb30,AT.
Omitted by BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.

6. ወይትሥሠይ ፡ BM495[b],BM497,BM249,Br74,Gri3,Abb35,Abb55,Ts54,Bass,AT.

ወይትፌሣሕ ፡ Abb149.

ይትፌሣሕ: corresponds to the LXX third person verb εὐφραίνετο (contrast MT and Syriac תִּשְׂחָק).
ዓለመ: ዱሩ: represents LXX τὴν οἰκουμένην συντελέσας, and not MT and Syriac בְּתֵבֵל אַרְצוֹ .
The second stichos , omitted by many codices and Bass , seems to be an Ethiopic accretion based on the repetition of the verb εὐφραίνομαι.
At (6) the text represents MT וְשַׁעֲשֻׁעַי , while the variant is closer to LXX ἐνευφραίνετο.

ወይእዜኒ[12] ፡ ወሉድየ ፡ ስምዑኒ[2] ፡ ብፁዓን[3] ፡ እለ ፡ የዐቅቡ ፡ ፍኖትየ[4] ፡

" And now , my sons , hear me ; blessed are those who keep my way . "

1. ይእዜኒ ፡ Cam,BM495,Abb30,Abb55.

2-2. ወለድየ ፡ ስምዑኒ ፡ BM494,BM497,BM249,Br74,Gri3,Abb55, Abb149,Ts54,Bass,AT.

ወሉድ ፡ ስምዑኒ ፡ BM16186.

3. ወብፁዓን ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Abb55,Abb149,Ts54.

እስመ ፡ ብፁዓን ፡ Bod[b];

4. ፍናወየ ፡ BM249,Br74,Bass.

ነገርየ ፡ ወፍኖትየ ፡ BM494.

The plural ወሉድየ ፡ is derived from MT and Syriac בָּנַי
but the singular in the variant from LXX υἱέ.
All Ethiopic codices represent the second stichos , which is absent here in Vat. and Sin..
Bass begings v.33 at ተዐገሥ ፡.

[1]ደቂቅየ ፡ ስምዐኒ ፡ ኀበ[1] ፡ ወኢትፋጽሙ[2] ፡ አፈኩሙ[3] ።

" My children, listen to wisdom, and do not make an end of your mouth . "

1-1. ስምዐ ፡ ኀበ ፡ ወኀበቡ ፡ BM495,BM497,BM249,Br74,Gri3,Abb35, Abb55,Abb149,Ts54,Bass,AT.

ስምዐ ፡ ኀበ ፡ Bln2.

ወለደየ ፡ ስምዐ ፡ ኀበ ፡ Abb30.

ደቂቅየ ፡ ስምዐ ፡ ኀበ ፡ BM16189.

2. ወኢትትፈጸሙ ፡ Cam,BM494[b],BM497,BM249,Br74,Gri3,Abb55, Abb149,Ts54,Bass,AT.

ወኢትሑድጉ ፡ Abb35.

3. Omitted by Cam,BM497,BM249,Br74,Gri3,Abb55,Abb149,Ts54,Bass,AT.

Abb35 puts this verse after ዘይሰምዐኒ ፡ in v.34.

This verse is unanimously represented by the Ethiopic codices , although it is absent in many LXX manuscripts .

ወኀበቡ ፡ in the first variant at (1-1) represents MT and LXX ισφίσθητε better than the text .

The Ethiopic addition of አፈኩሙ ፡ is probably intended to complete the sense of አትፋጽሙ ፡ .

ብፁዕ ፡ ብእሲ ፡ [1]ዘይሰምዐኒ [1]፡ [2]ወዘየዐቅብ ፡ ፍኖትየ [2] ፡ ወዘይተግሀ [3] ፡ በወስተ [4] ፡ አናቅጸ ፡ ዘእየ ፡ እንተ ፡ ፀብሐት [5] ፡ [6] ዘረከበኒ ፡ ረከበ ፡ ሕይወተ ፡ [6]

"Blessed is the man who hears me, and who keeps my path , and who watches in my gates when it is day .He who finds me finds life ."

1-1. ዘይሰምዐኒ ፡ ቃለየ ፡ BM497,Bod[b],Gri3 ; omitted by Abb30.

2-2. ወብፁዕ ፡ ብእሲ ፡ ዘየዐቅብ ፡ ሬግዛተ ፡ ምብቀዕየ ፡ Bod.

ወብፁዕ ፡ (ዘ)ፍኖትየ ፡ (ዘ)የዐቅብ ፡ BM497,Br74,Bln2,Abb149,Bass,AT.

ወብፁዕ ፡ ዘፍናውየ ፡ የዐቅብ ፡ BM249.

ወብእሲ ፡ ዘፍኖትየ ፡ የዐቅብ ፡ Cam,Bod,Abb35,Abb55,Ts54.

ወብእሲ ፡ ጠቢብ ፡ ዘፍኖትየ ፡ የዐቅብ ፡ BM495.

ጠቢብ ፡ ፍኖትየ ፡ ዘይዕቀብ ፡ Abb30.

3. ዘይተግሀ ፡ Cam,BM497,Bln2,Abb35,Abb55,Abb149.

ወይተግሀ ፡ BM495,Bod,Abb30,AT.

4. ወስተ ፡ Cam,BM495,BM497,Bod,Br74,Bln2,Gri3,Abb30,Abb35,Abb55, Ts54,Bass,AT.

5. (ወ)ዘየዐቅብ ፡ ሬግዛተ ፡ ምብቀዕየ ፡ inserted by Cam,BM492,BM493,BM494, BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35,Gri3,Abb55,Abb149,Ts54,AT, Bass.

6-6. እስመ ፡ ዘይረክበኒ ፡ ረከበ ፡ ሕይወተ ፡ Abb35.

ዘረከበኒ ፡ ረከበ ፡ ፍናወ ፡ ሕይወት ፡ Bln2,Gri3,Abb30.

Omitted by Ts54,Bass ;put after v.35a by BM495.

Ethiopic follows the LXX four-stichos form of this verse . The final phrase at (6-6) is the first stichos of MT v.35 , while the LXX's fourth stichos is represented by the variants at (5) .

[1]እስመ፡ፍናወየ[2]፡ፍናወ፡ሕይወት[31]ፈወደሉ[4]፡ልቃዱ[5]፡ለኀበ፡እግዚአብሔር[5]፡

"For my ways are ways of life ; and his will is acceptable to God . "

1-1. Omitted by Bln2,Abb30,Abb35.

2. Omitted by BM492,BM493,BM496,Frt,Bln1,BM16186,BM16189.

3. እነ፡ Bln1.

ዘረከበኒ፡ረከበ፡ሕይወተ፡ inserted by AT.

4. ወዘይፈለወ፡ BM492,BM493.

ወረከበ፡ Abb35.

5-5. ለእግዚአብሔር፡ BM492.

(በ)ኀበ፡እግዚአብሔር፡ Cam,BM495,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

For the first stichos of the MT see the last stichos of v.34 .
The first Ethiopic stichos represents the first of the LXX .
In the second stichos ይፈሉ፡ reflects LXX ἑτοιμάζεται ;contrast MT and Syriac רצון.
The referent of ልቃዱ፡ is not clear (MT,Syriac, and LXX have simply " will") . The pronominal ending may have arisen under the influence of the preceding ይፈሉ፡ , or may have been an attempt within Ethiopic to complete the sense.

ኣለኵ[12]፡ላዕሌየ ፡ይኤብኵ[2]፡ይጌግየ፡ላዕለ፡ነፍሶሙ[3] ። ኣለኵ[4]፡
ይጸልኡኒ፡ ያፈቅሩ[5]፡ ሞተ ።

"Those who sin against me err against their own soul ; but those who hate me love death . "

1. ወኣለኵ፡ Cam,BM497,BM249,Bod,Br74,Bln2,Abb35,Abb55, Abb149,Ts54,AT.

2-2. ይኤብኵ ፡ላዕሌየ፡ BM249,Frt,Gri3.

ላዕሌየ፡ Abb35.

3. ርኢሶሙ፡ AT.

ጌግየ ፡ added by Abb35.

4. (ወ)ኣለ፡ BM495,BM496,Br74,Frt,Bln2,Abb30,Abb35,Abb55,Ts54,Bass.

ወኣለኵ፡ BM494[b],BM497,Abb149,AT.

(ወ)ኣለኒ፡ Bln1,Gri3.

5-5. ላዕሌየ፡ይኤብኵ ፡ታፈቅሩ፡ Br74.

Ethiopic takes its details from the LXX - for instance the plural subject in the first stichos (Syriac also) , and the absence of ולי in the second (compare LXX οἱ μισοῦντές με and contrast MT and Syriac ושנאי).

ጥበብ[1] ሐነፀት ፡ ላt ፡ [1]ቤተ :: ወአቀመት ፡ ላt ፡ [2]ሰብዓተ [3]፡ አዕማደ ።

Wisdom has built for herself a house , and set up for herself seven pillars.

1-1. ላt ፡ ሐነፀት ፡ Abb35,Abb55.

2. Omitted by BM496,BM249,Bod,Br74,Frt,Bln1,Bln2,Gri3,Abb35, BM16189,Bass.

3-3. አዕማደ ፡ ሰብዓተ ፡ Cam.
አዕማዲሃ ፡ ሰብዓተ ፡ Abb35.

ጥበብ : corresponds to LXX and Syriac singular ἡ σοφία ; contrast MT חָכְמוֹת .
ቤተ : also reflects LXX and Syriac οἶκον ;contrast MT בֵּיתָהּ , unless ቤተ ፡ stands for ቤታ ፡ .
አቀመት ፡ represents LXX ὑπήρεισεν or Syriac اصطفى ; contrast MT חָצְבָה " has hewn" .
ላt : appears to be an intrusion from the first stichos into the second , unless it represents the pronominal suffix in MT עַמּוּדֶיהָ (note Abb35 at 3-3).

[1] ዘብሐት : ዘዚአሃ [2]: ጎብጓ ፡ ቀሰሐት : ወስተ : ሶያሐ : ዘዚአሃ ፡
ወይነ : ወአስተዳለወት : ዘዚአሃ : ማኣደ :

She has slaughtered her sacrificial victim ;she has mixed her wine in her bowl , and prepared her table.

1. ዘስብሐት . prefixed by BM492.
2. ዘዚአየ: BM493.
   ዘለሊሃ: Abb55.
   Omitted by BM16186.

The addition of ወስተ: ሶያሐ: reflects LXX εἰς κρατῆρα (MT and Syriac nil) .

ወፈነወት[1] : ዘዚአሃ : አግብርተ[1] ፡ ኀንዘ[2] : ትጼውዕ : በነዋኅ[3] : ስብከት ፡
[4]ወትብል :[4]

And she has sent out her servants , as she calls with a high summons , and says ;

1-1. Omitted by Abb55.

2. Omitted by Abb35.

3. ለነዋኅ : BM492,BM493,Frt,Abb149.

4-4. ኀንዘ : ትብል : Cam,BM249,Bod,Gri3,Abb30,Abb35,Abb149[b],AT.

(ወ)ወስተ : ሰዳሕ : ኀንዘ : ትብል : BM495,BM497,Bod[b],Br74,Bln2, Abb55,Abb149,Ts54,Bass.

In the second stichos Ethiopic follows LXX μετὰ ὑψηλοῦ κηρύγματος ἐπὶ κρατῆρα λέγουσα ,although some codices omit ἐπὶ κρατῆρα (see 4-4) . Contrast MT קָרְאוֹת בְּרֹאשׁ מְרוֹמֵי קָרֶת .

ዘአብድ : ወኀተ : ይትገሓሥ :[1] ኀቤየ ፡፡ እለሂ :[2] የሐፀፃ :[3] አእምሮ : ትቤ :[4]

" He who is a fool let him turn aside to me ." To those who are lacking in understanding she says ;

1. ለይትገሓሥ : BM249,Br74.
   ይግሐሥ : AT.
2. ወለእለሂ : Cam,BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb149, Ts54,Bass.
   ወእለሂ : Abb30,Abb55.
   ወለዚሂ : AT.
   ወእለኒ : Bod.
3. የሐፀፃ : BM249,Bod,Br74.
4. Put after ፴ : (v.5) by Gri3.

ኀቤየ : reflects LXX πρός με, Syriac ܠܘܬܝ ;contrast MT אֵלַי הֵנָּה
Ethiopic follows LXX with the plural እለኒ : የሐፀፃ : አእምሮ :
(LXX τοῖς ἐνδεέσι φρενῶν);contrast MT and Syriac
חֲסַר־לֵב .

ንዑ፡ብልዑ፡ኅብስትየ ፡ወስትዩ ፡ወይንየ፡[1] ዘቀደሕኩ፡ለክሙ ።

" Come , eat my fare , and drink my wine which I have mixed for you."

1. ወይን፡ Abb35, Abb55.

The variant ወይን፡ may be the original reading (MT and Syriac ֲ֫ ,LXX οἶνον) , ወይንየ፡ having developed under the influence of ኅብስትየ፡ before it .

ወሓድግዎ[1] ለዕብደት[2] ወሕየው[34] ወሓሠ ፡ እኁምሮ፡ ኀመ[5]፡ ትሕሰው[5] ፡ ወአርትዑ[6]፡
እኁምሮ ፡ ወጠይቆ[7][4] ፡

" And leave folly and live ; seek understanding that you may survive ;
and establish understanding and intelligence."

1. ሓድግዎ ፡ BM497,BM249,Br74,Gri3,Bass.
2. ለዕበደ ፡ all codices,Bass,AT,except BM493,BM496,Frt.
3. ወተሐይው ፡ BM492,BM493,BM494.
   (ው)ትሕየው ፡ BM495(BM495[b] has the text),Bln1,BM16186,BM16189.
   Omitted by AT.
4-4. ወሓሠ፡እኁምሮ፡ወጠይቆ፡ Bod.
5-5. ትሕየው ፡ BM495[b],BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55,Abb149,
   Bass,AT.
   ተህላው፡ትሕየው ፡ BM492,BM493,BM496.
   ትሕየው፡ወተህላው፡ BM494.
   ተህላው፡ወትሕየው፡ Frt,Bln1,BM16186,BM16189.
6. አርትዑ፡ AT.
7. ኀጠይቆ፡ BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55,Abb149,AT.
   ጠይቆ፡ Ts54.

Ethiopic follows the LXX three-stichos form of this verse .Despite the many variants at (3) ,none reflects βασιλεύσητε,found in several LXX manuscripts .
ኀጠይቆ፡ at (7) reflects LXX ἐν γνώσει better than the text ; ኀ and ወ may have been phonetically confused (see also 8[8]) .
Neither represent MT דֶּרֶךְ בִּינָה .

ዘይሜህሮ[1]ሙ፡ለእኩያን ፡ያስተጋብእ[12]ሎቱ ፡ትዛሊ[2] ፡ ዘይገሥጾ[3]፡ ለሊሆ፡ [4]
የጎሥር[5]፡ ርእሱ[6] ፡

He who instructs evil men gathers to himself shame ; he who corrects a sinner shames himself.

1. ይሄሥእ ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

2-2. ትሤሊ ፡ሎቱ፡ BM249.
ሎሙ፡ትዛሊ፡ Abb55.

3. (ወ) ዘይገሥጾሙ፡ BM495,BM249,Bln1,Bln2.
ወዘይገሥጾ፡ BM497,Br74,Gri3,AT.

4. ለሊሁን ፡ BM495,Bln1.

5. የሐይሶ፡ Cam,BM494[b],BM495,BM497,BM240,Bod[b],Br74,Bln2, Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

6. ለርእሱ፡ Abb55.

ለእኩያን ፡ suggests LXX and Syriac πονηρούς ;contrast MT singular רָשָׁע .

The final phrase የጎሥር፡ርእሱ፡ also suggests LXX μωμήσεται ἑαυτόν ;contrast MT and Syriac יִוָּכַח.

[1] ኢትዝልፎ፡ለሊሲዓን፡ከመ፡ኢይጸልኡከ[1] ፡ዝልፎ ፡ለጠቢ፡ [2]
[3]ወያፈቅረከ[3] ፡[4]አብድ፡ይጸልአከ[4] ።

Do not reprove the wicked , that they may not hate you ;reprove a wise man and he will love you ; but a fool will hate you.

1-1. ኢትዝልፎ፡ለሊሰዪ፡ከመ፡ኢይጸላዕከ፡ BM494.
ኢትዝልፎ፡ለኣኩያን፡ከመ፡ኢይጸልዑከ፡ BM495,BM497,BM249,Br74, Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.
2. ለኣኩይ፡ Abb30(Abb30[b] has the text).
3-3. ከመ፡ያፈቅርከ፡ BM492,BM493,BM494.
4-4. አብድ፡ወይጸልአከ፡ Abb55,Ts54.
አብድ፡ይጸልአከ፡ Abb149.

The plural object ለሊሲዓን፡ suggests LXX and Syriac παιδεύσ and not MT לֵץ .
The final phrase አብድሰ፡ይጸልአከ፡ corresponds to ἔλεγχε σόφον καὶ μισήσει σε , an addition found in Alex. and in an addition to Sin..

ሀቦ፡ ለጠቢብ፡ ምክንያተ ፨ አእምሮ ፡ለጻድቅ ፡ከመ ፡ይወስክ ፡ተወክፎ ፨
1 12 3 45 5

Give means to the wise man - understanding to the righteous man ,
that he may become more receptive .

1-1. ምክንያተ፡ለጠቢብ፡ Gri3.

2. ወያዕደፍ፡ጥበበ፡ added by all codices,Bass,AT,except BM496,Frt,Bln1.

3. አምሮ ፡ all codices,Bass,AT,except BM492,BM493,Br74 (corrected by Br74b).

4. ለጠቢብ፡ BM495,AT.

5-5. ወይቄስክ፡ Cam,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb149, Ts54,Bass,AT.
ወያዕደፍ፡ Abb35,Abb55.

The addition of ምክንያተ፡ in the first stichos represents LXX and Syriac ἀ φορμήν (MT nil).
The addition at (2) represents MT,Syriac, and LXX καὶ σοφώτερος ἔσται ,presumably an accidental omission by the text and those codices which follow it most closely.
አ ምሮ፡ at (3) represents the imperative mood of MT,Syriac , and LXX , which has been corrupted in the text from the I^2 form to the more familiar II^1 form አእ ምሮ፡ ,which makes little sense here.

ቀዳሜሃ፡ለጥበብ፡ፈሪሃ፡እግዚአብሔር፡ወምክረ፡ቅዱሳን፡አእምሮ ።
[1]ወአእምሮ፡ሕግሰ[1]፡ለልብ፡ኄር፡ውእቱ ።

The first part of wisdom is fear of God , and the counsel of the Holy is understanding , and to understand law is of a good heart.

1-1. ወሕግሰ፡ Bln1.
አእምሮ፡ሕግሰ፡ BM494.

Ethiopic follows the LXX in reproducing the three-stichos form of this verse , the third stichos corresponding to τὸ γὰρ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς.

በዝ፡ሥርዐት፡ብዙኅ፡መዋዕለ ፡ተሐየ ፨ ወይትቈስካከ ፡[1]
ዐመታተ[2]፡ሕይወት ፨[3]

In this manner you will live many days , and there will be added to you years of life .

1. ወይትቈስከክሙ : BM492.
   ወይትቈስክ፡ Abb55.
2. ዐመተ፡ BM495,Ts54.
3. ሕይወትክ፡ BM496,Frt,Abb35,Abb55,Abb149,BM16186,BM16189,AT.

Ethiopic follows the LXX in the details of this verse ; compare the first stichos of the LXX τούτῳ γὰρ τῷ τρόπῳ πολὺν χρόνον, and contrast MT and Syriac יָמֶיךָ. The variant at (3) represents more closely LXX ζωῆς σου than the text (MT and Syriac ימיך).

ወለዲየ፡ኦ፡[12]ጠቢበ፡ኮንከ[2]፡ለርእስከ፡ጠቢበ[3]፡ትከውን፡ለቢጽከ[4] ። ወኦመሰ[56]፡ኦኮየ፡
ኮንከ፡ለገሕቴትከ[6]፡ትነሥእ[7]፡አኬተ ።

My son, if you will be wise towards yourself , be wise towards your neighbour ;and if you are evil , you will draw up evil upon yourself alone.

1. ለኦመ፡ Ts54.
2-2. ኮንከ፡ጠቢበ፡ Bod.
3. ፍበበ፡ Abb149.
4. ወለቢጽከ፡ Abb55,Ts54,Bass.
ለካልዕከ፡ Abb35.
5. (ወ)ለኦመሰ፡ Cam,Bod,Abb35,Abb55.
ኧመሰ፡ BM495,Frt,Gri3,Abb30,BM16186,AT.
6-6. ኮንከ፡ኦኮየ፡ለቦሕቴትከ፡ BM495,Frt,Gri3.
ኮንከ፡ለቦሕቴትከ፡ኦኮየ፡ Abb149.
7. ትቀርሕ፡ Cam,BM492,BM493,BM494[b],BM495,BM496,Bod[b],Br74[b],Bln1, Bln2,Gri3,Abb149,AT.
ትርከብ፡ Abb30.
ትቀደሕ፡ለርእስከ፡ Bod.
ትቀድሕ፡ all other codices,Bass.

ወለዲየ፡ reflects LXX and Syriac υἱέ (MT nil).
The final ኦ፡ represents LXX καρδία (Syriac ܠܒܐ with pronominal suffix, MT nil).
ትቀርሕ፡ is a by-form of ትቀድሕ፡ ;this is not mentioned in Dillmann's Lexicon ,the listed form ቀርሐ፡ meaning " shave " ; but da Maggiora lists ቀርሐ፡ as " colaturam bibere guttatim vel versare " .

ዘያሱ ተዳሉ ፡ ሐሳተ[12] ፡ ነመ ፡ ዘያሱ ተዳሉ[3] ፡ ነፋሳተ[45] ፡ ወዓዲ ፡ ይመስል ፡ ዘይሬኢ[5] ፡ ነፋሳተ።[42]

He who prepares falsehood is like one who prepares winds : and also he resembles one who pastures winds.

1. ወአተ፡ ይሬኢ ፡ ነፋሳተ inserted by BM495.
   ወአት፡ inserted by Cam,Abb35.
   ይመስል፡ inserted by BM497,BM249,Br74,Bln2,Gri3,Abb30,Bass.
   ይሬኢ ፡ ነፋሳተ ፡ ወዓዲ ፡ ይመስል ፡ inserted by Bod.

2-2. ወአተ፡ይሬኢ ፡ ነፍሳ ፡ Abb55.
   ወአተ፡ይሬኢ ፡ ነፋሳተ ፡ Abb149,Ts54.

3. ዘያሱገብኣ ፡ BM16186,
   ዘያ ሱተዳሉ ፡ ሐሳተ ፡ BM492.

4-4. Omitted by Cam,BM493,BM494[b],BM495,BM497,Bod,Br74(inserted by Br74b),Gri3,BM16186,Bass,AT。

5-5. ወካዕበ ፡ይመስል ፡ ዘይሬኢ ፡ BM492,Bln1.
   ዓዲ ፡ ይመስል ፡ ዘይሬኢ ፡ Frt.
   ወዓዲ ፡ ዘይሬኢ ፡ BM249.
   ወዓዲ ፡ ይመስል ፡ ዘየዐቅብ ፡ Abb35.

The additional stichoi to v.12 are found in Syriac and the LXX .
ያሱተዳሉ ፡ represents neither Syriac صفود nor LXX ἐρείδεται, and is probably an Ethiopic simplification of the language .
The second stichos is an Ethiopic addition formed out of the material of the first ,probably a gloss in origin .

1 ወካዕበ፡ይመስል[2] ዘይጼግን ፡ዓፅ ፡ዘይሥርር[3]፡መዐልተ፡ዓየር[3][1] ፡
ሓያን[4]፡ፍናው፡ዐፀደ ፡ወይኑ ፡ ወመንኰራኩ[5]ሊሁ፡ወፍለ[6]፡ዘአሁ፡ ለሰዐ ፡

And again he resembles one who chases a flying bird through the air ; he has left the paths of his vineyard, and deserted the courses of his own estate.

1-1. (ወ)ወኀተ፡ከመ፡(ዘ)ይጼግን ፡ዓፅ፡ ዘይሥርር፡ Cam,BM495,BM497,BM249, Br74,Bln2,Abb30,Abb35,Abb55,Ts54,Bass,AT (omitting ከመ፡).

ወወኀቀመ ፡ከመ፡ ዘይጼግን ፡ዓፅ፡ዘይሥርር፡ Gri3.

ወወኀቀመ ፡አፅ፡ዘይጼግን ፡ ዘይሥርር፡ Abb149.

2. ከመ፡ inserted by BM16186.

3-3. መዐልተ ፡አየር፡ BM492,BM493,BM496,Bod,Frt ;erased in BM494, omitted by Bln2.

4. ወሓያን፡ BM495[b],BM497,BM249,Br74,Gri3,Abb35[b],Bass,AT.

5. መንኰራኩሊ ፡ BM249,Br74.

6. ወፍቀለ፡ Abb30.

ወፍለ ፡ Abb55.

Ethiopic adds ወካዕበ፡ይመስል፡ to the LXX and Syriac versions , to make this stichos into a simile .

መዐልተ፡ዐየር፡ is also an explanatory addition ,peculiar to Ethiopic.

[1] ወየሐውር፡ወስተ፡በድው፡ገዳመ[23] ። ወወስተ፡ምድር[3]፡ኀጕተ፡
ሥርዐት[4]፡ለጽምእ[5] ። [1]ወያስተጋብኦ፡በእዴሁ፡[6] ዘኢይፈሬ[7] ።

And he walks through the desert in the wilderness , and in a land ordained to thirst ; and he gathers in his hand what is fruitless.

1-1. ወየሐውር፡ወስተ፡ሥርዐት፡ለጽምዕ፡ Abb30.
2. Omitted by Bln1,BM16186.
3-3. ወስተ፡ምድር፡ Cam.
ወምድረ፡ Abb35,Abb55,Abb149.
ወምድር፡ Ts54,AT.
4. ተሠርዓት፡ BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149,Bass,AT.
ሥዕርት፡ Bln2.
5. በጽምዕ፡ Ts54.
6. በእደዊሁ፡ BM497,BM249,Bod,Br74,Bln2,Gri3,Abb149,Ts54,Bass,AT.
7. ወኢይበቍዕ፡ added by AT.

ገዳመ፡ might be expected for ገዳመ፡ in the text , but it is not found in the codices ; compare LXX δι' ἀνύδρου ἐρήμου ;it must therefore be taken as an adverbial accusative of direction.

ብአሲት ፡ አብድት[1] ፡ መማዝእት[23] ፡ ጽንስት ፡ ሳብስተ[3] ፡ ትክውን ፡[4]
[5]መዘየአምራ ፡ አልቦ ፡ ምንተኒ ፡ ዘይረክቦ ።[56]

A foolish and contentious woman becomes short of bread ; and he who understands her - there is nothing that he can gain .

1. አብይ ፡ BM492,BM493,BM497[b],Gri3[b],Ts54,Bass,AT.

2. መማዕዝት ፡ all codices,Bass,AT,except Abb30,BM16186.

3-3. ጽንስተ ፡ ሳብስት ፡ all codices,Bass,AT.

4. ኢንተ ፡ ኢተአምር ፡ ሳልኤ ፡ added by BM495,BM497,BM249,Br74,Bln2, Gri3,Abb149,Ts54,Bass,AT (adding ምንተኒ);added by Cam after መማዕዝት ፡

ኢንተ ፡ ኢትዕሬ ፡ ሳልኤ ፡ added by Abb30.

5-5. መዘያአምር ፡ አልቦ ፡ ምንትኒ ፡ ዘይረክቦ ። Cam,Bln2,Abb30,Abb35, BM16186,BM16189.

መዘያአምራ ፡ አልቦ ፡ ምንተ ፡ ዘይረክቦ ፡ Bln1.

(መ) ዘያአምራ ፡ ምንትኒ ፡ አልቦ ፡ ዘይረክቦ ፡ BM494,BM249,Br74,Frt.

Omitted by BM495,BM497,Gri3,Abb149,Ts54,Bass,AT.

6. መለሉስ ፡ ዘየአምራ ፡ ምንኽት ፡ added by Abb35.

Abb55 is absent from the beginning of this verse until 10[32].

Ethiopic represents LXX ἐνδεὴς φωρῶν γίνεται in the first stichos (MT הוֹמִיָּה).

In the second stichos the LXX ἡ οὐκ ἐπίσταται αἰσχύνην is represented by the additions at (4) ; contrast MT פְּתָיוּת וּבַל־יָדְעָה דָּמָה .

The text in the Ethiopic version itself seems to be an independent attempt to extract some sense from the MT second stichos .

ወአንበርት [1]:ወሶተ:አንቀጸ:ቤታ [2] [3]:ወመንበራ:ገሀደ:ወሶተ. [3]
[4]መርሓብ:አንበርት [4]:

And she has placed her house in the gate , and settled her seat openly in the square.

1. ወነበርት: BM495,BM497,BM249,Br74,Gri3,Abb35,Bass,AT.

2. አንቀጸ: BM494[b],BM496,BM497,Bod,Br74,Frt,Gri3,Abb30,Abb35, BM16189,Bass,AT.
አናቅጸ: Cam,BM249.

3-3. (ወ)ወሶተ:መንበር:ገሃደ:(ወ)ወሶተ: BM497,BM249,Bod[b],Br74,Gri3, Abb149,Ts54,Bass,AT.
ወሶተ:መንበሩ:ወወሶተ: BM494[b],BM495[b].
ወመንበራሂ:ገሀደ:ወሶተ: BM495,Bln2,Abb30.
መንበራ:ገሀደ:ወሶተ: Abb35.
ወመንበራ:ወሶተ: BM492,BM493,BM494.

4-4. መራሓብት: Cam,Bass.
መርሓብ:ገሀደ:አንበረት: BM492,BM493,BM494.
መርሓብ: BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35(Abb35b has the text),Abb149,Ts54,AT.

ነበረት: and አንቀጸ: in the variants at (1) and (2) are closer than the text to MT,Syriac, and LXX "she has sat at the gate of her house .The mistake may have originated in a substitution of አንቀጸ: for አናቅጸ: .
The details of the second stichos represent LXX ἐπὶ λόφου ἐμφανῶς ἐν πλατείαις ;contrast MT קָרְאֹת יְרֹמֵי־כָּפָא .
But many Ethiopic codices have repeated አንበረት: , and made መንበራ: its object.

ወትጸውዕ፡ ኀለፍያን[1]፡ ፍጥት ። ኦለ ፡ ያርትዕ ፡ ፍናቲሙ ።

And she calls to those who pass by on the road , who make straight their ways .

1. ኀለፍት፡ Bod.
ኀለፍያት፡ Abb149,AT.
ኀለፊት፡ Ts54.

The use of ፍጥት፡ in the first stichos suggests MT and Syriac לְעֹבְרֵי־דָרֶךְ rather than the simpler LXX τοὺς παριόντας,although ፍናት፡ may be an addition from within the Ethiopic tradition to complete the sense .
The second stichos may represent MT and Syriac וְהַיְשָׁרִים אׇרְחוֹתָם rather than the LXX καὶ κατευθύνοντας ἐν ταῖς ὁδοῖς αὐτῶν but again this may be a matter of the most convenient Ethiopic idiom .
No codices follow Syriac in adding ولوطو at the end of the verse, or as first word of the next verse .

[1]ዘእ ምውስቴቶ ሙ[12] ፡ ብአሲ ፡ አብድ[2] ፡ ይቀርብ ፡ ኀቤሃ ፡ ወለ ዘየሐ ፅ[3] ፡
እእ ምሮ ፡ ትእ ዝዝ[4] ፡ ወትብል ፡ ፡[5]

Let the foolish man from among them draw near to her ; him who is lacking in understanding she commands, and says ;

1-1. (ወ)እለ ፡ እ ምውስቴቶ ሙ ፡ Cam,BM495,BM497,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Abb149,Ts54,Bass,AT.
እንተ ፡ እ ምውስቴቶ ሙ ፡ BM249.

2-2. ብእሲ ፡ Abb30.
አብድ ፡ Cam,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Ts54,Bass,AT.

3. ወለ ዘይሐ ፅ ፡ all codices,Bass,except BM493,BM496,Abb35,Abb55.
ወለ ዘኂ ፡ የሐ ፅ ፡ AT.

4. ትእ ዝዝ ፡ BM494[b],BM497,BM249,Br74,Bln1,Gri3,Bass,AT.
ትትእ ዝዝ ፡ Bln2.
እእ ዝዝ ፡ Ts54.

5. ወትብሎ ፡ BM494[b],BM495,BM497,BM249,Br74,Bln1,Bln2,Gri3,Abb30, Bass,AT.
ወእብል ፡ Ts54.

Ethiopic changes the persons of MT,Syriac, and LXX ; ዘእምውስቴቶ ሙ ፡ is independent of LXX ὁ᾽ς ... ὑμῶν (MT,Syriac nil) . But the third person in the second stichos resembles MT and Syriac (contrast LXX παρανεύσωμεν and Ts54 ወእብል ፡ ; this is another example of the faithfulness with which Ts54 follows the LXX , in contrast to all other Ethiopic codices).

[1]ሳህስተ: ሳቡአ[12]እስተሐዊዘክሙ: ማሥሠ[2]ቱ ወማየ: ሥርቅ[3]: መዐርየL[45]ቱ

" Take hold of hidden bread with pleasure and sweet stolen water. "

1-1. ሳቡአ: ሳህስተ: BM495.

2-2. እስተሐዊዘክ: ማሥሥ: BM492,BM494,BM495,BM497,BM249,Br74,Bln1,Bln2,Gri3,Abb30,Abb149,BM16186,BM16189,AT.

3. ሰርቆ: Bod^b,BM16186,Bass.
ስርቀ: Ts54.

4. መዓርየር: Cam,Bln1,Abb35,Abb149,BM16186,BM16189.

5. ስተየ: added by Abb30.
ስተደ: added by $BM494^b$,BM495,BM497,BM249,Bod^b,Br74,Bln2,Gri3,AT.

Ethiopic follows the LXX ἄρτων κρυφίων ἡδέως φάγεσθε; contrast MT and Syriac מַיִם־גְּנוּבִים יִמְתָּקוּ וְלֶחֶם סְתָרִים יָעִים .

The Ethiopic additions at (5) are a natural completion of the sense .

[1]ወኢተሰ፡ኢያአምር[1]፡ከመ፡አለ[2]፡አምሳያላን[3]፡በኀቤሁ[4]ይትሐጐሉ[5]፡ሙ[67]ኋየ፡
በመዐምቁ[7] ፡ ሲኦል ፡ ቅውዐ አኂሃ ፡ [8 6]

But he does not understand that those from among the mighty are destroyed with him -there in the depths of Sheol are her callers.

1-1. ወዘያአምራ ፡አፈቦ፡ምንትኒ ፡ Abb30.

ወኢተሰ፡የአምር ፡ BM493.

ወወኢተሰ፡ኢያአምር፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb35, Abb149,Ts54,Bass,AT.

2. Omitted by BM495[b],BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb149,Bass,AT.

3. ኀያላን ፡ Gri3,Abb35.

ኀምድር፡ Ts54.

4. ኀቤሃ፡ BM495.

ኀምኀቤሃ፡ Abb30.
Omitted by Abb35,Abb149.
በኀቤሃ፡ all other codices,Bass,AT.

5. ተሐጐለ፡ Gri3 ; omitted by Abb35.

ይትሐጐል፡ BM495.

6-6. ወመጽፈር፡ሲኦል፡ይትረከብ፡ BM494[b],BM495,BM497,BM249,Bod[b], Gri3,Abb149,Ts54,Bass,AT (adding ወጠ፡ቤታ፡) ;inserted after ወሀየ፡ by BM249.

7-7. (ወ)ሀየ፡በመዕምቆት፡ BM249,Bln1.

በመዕምቆት፡ Br74.

ሀየ፡ወኀት፡ዕመቃ፡ Abb35.

በመዕምቃ፡ Bln2.

8. ጽዋኤሃ፡ Bln1.

ጸወዐት፡ Abb35.

Ethiopic follows LXX and Syriac in the first stichos ; for instance በኀቤሁ፡ይትሐጐሉ፡ represents παρ' αὐτῇ ὀλλύονται ; contrast MT עִמָּהּ .

ኦለ፡አምጥያላን፡ appears to be a conflation of MT and Syriac רְפָאִים with LXX γηγενεῖς (ኦለ፡አምድር፡) ;compare 2[18] above .

በኀቤሃ፡ should be read for በኀቤሁ፡ (παρ' αὐτῇ).

The phrase at the end of the second stichos must be derived from MT and Syriac בְּעֲמֻקֵּי שְׁאוֹל ,although it has been incorrectly divided in the text ;contrast LXX ἐπὶ πέτευρον ᾅδου συναντᾷ , which is represented by the variant at (6-6) .

ወግሕተ[1] ቅንጸ ፡ወፈድየ[2] ፡ወእትኵ ንዲ[3] ፡ውስተ፡ መካና[4] ። ወእታወትር፡
ዓይነከ ፡ ኀቤሃ ።

But jump aside , my son , and do not remain in her place , and
do not train your eye upon her.

1. እንተሱ፡ inserted by Gri3.
2. Omitted by BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,
Abb35(inserted by Abb35b),Abb149,Ts54,Bass,AT.
3. እትኵንዲ ፡ Ts54.
4. መካን፡ Ts54.

Verses 9^{18a-c} are not found in the MT.

ወፈድየ፡ has been added by Ethiopic (see 2) , as a natural completion of the sense.

ከመ[1] ዘትትዐደ[2] ማየ[3] ነኪር [4]ወ ትትዐደ [5]ፈለገ[6] ነኪር [4]

As one who crosses the waters of a stranger , and crosses the channel of a stranger.

1. ዘከመ : BM492.
2. ዘተዓደ : BM494.
   ዘይትዓደው : Gri3.
   እትዓደው : Abb149,AT.
   ትዓደ : BM492.
3. እማየ : BM493,Frt.
   ፈለገ : BM496,Br74,AT.
4-4. Omitted by BM495,Br74,Bass,AT.
5. ወከመ፡ ትዐደው : Gri3.
   ወእትዐደው : Abb149.
   ወተአደ : Bln1.
6. ማየ : BM496.
   እምፈለገ : Frt.

The phrase ከመ፡ዘተዐደ፡ for LXX οὕτως...διαβῇς suggests a false division of an original ከመዘ፡ተዐደ፡.

እማየ[1] ፡ነኪር ፡ ዪኅቅ ፡ ወኣ ምዐዘቅተ[2] ፡ነኪር ፡ አትስተይ ፡ ከመ[3] ፡ብዙኀ ፡
መዋዕለ[3] ፡ትሕየው ፡ ወከመ[4] ፡ይትወሰክ ፡ላዕሌከ[4] ፡ዓመተ[5] ፡ሕይወት[6] ፡

Keep away from the waters of a stranger , and do not drink from the cistern of a stranger ,that you may live many days, and that there may be added to you years of life.

1. ወእማየ ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb149,Ts54,Bass,AT.
2. እምዐዘቅተ ፡ Abb30.
   ወእማየ ፡ AT.
3-3. መዋዕለ ፡ብዙኀ ፡ Bod.
4-4. ወይትዌሰኽ ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb149,Ts54,Bass,AT.
   ወከመ ፡ይትዌሰኽ ፡ BM494[b],Bln1.
5. ዓመታተ ፡ BM494,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35, Abb149,Bass,AT.
   መዋዕለ ፡ Frt.
6. ዓመታቲከ ፡ Abb30.
   ሕይወትከ ፡ BM496,Frt.
   ሕይወትከ ፡ላዕሌከ ፡ Bln1.

The details of Ethiopic are closer to LXX than to Syriac ; for instance ተሐፀወ ፡ represents LXX ἐγκλίνῃς rather than Syriac ܠܐ ܬܣܛܐ without a verb.

ወልድ ፡ ጠቢብ ፡ ያስተፌሥሕ ፡ አቡሁ[1] ። ወልድ[2] ፡ አብድ ፡ የሳዝና[3] ፡ ለእመ ።

A wise son gladdens his father ; and a foolish son saddens his mother.

1. አቦ ፡ Abb149,Ts54.
   እግሁ ፡ all other codices,Bass,AT,except Abb30,Abb35.

2. ወወልድ ፡ Cam,BM492,BM493,BM494,BM495[b],BM497,BM249,Bod,Br74, Abb30,Abb35,Ts54,AT.
   ወልደት ፡ Gri3.

3. ኀዘና ፡ Abb149.
   ኀዘን ፡ BM495,Ts54.

The lacuna in Abb55 continues until Ch. 10[32].

No Ethiopic codices represent the title at the beginning of this chapter found in the MT.
The variants at (3) are closer to the noun of the MT and LXX (λύπη) than the verb .

ኢይበቍዕ፡ መዛግብት፡ለኃጥአን ፡፡ ጽድቅሰ[1]፡ ታደሉን፡ ኦሞት ፡፡[1]

Treasures do not profit the wicked ; but righteousness
delivers from death .

1-1. ኦሞት፡ታደሉን፡ Frt.

The first stichos reflects LXX and Syriac οὐκ ὠφελήσουσιν θησαυροὶ ἀνόμους more than MT אוֹצְרוֹת רֶשַׁע לֹא יוֹעִילוּ׃

አያስተጸንስ[1] ፡እግዚአብሔር[23] ፡ነፍስ ፡ጻድቅ[43] ። ሕይወተ ፡ረሲዓን[5 6] ፡ይትአተት፡
ኀምድር ።[6]

God does not reduce to starvation the soul of the righteous ;
the life of the wicked (He annihilates) from the earth .

1. ወአያስተጸንስ ፡ BM495.
   ያስተጸንስ ፡ Br74.
2. Omitted by Bln2.
3-3. Omitted by BM492.
4. ጻድቃት ፡ BM495,BM496,BM497,Abb149,BM16186.
   ጻድቀ ፡ all other codices,Bass,AT,except BM492,BM493.
5. ረሲዓን ፡ Abb35[b].
6-6. ይመፍእ ፡ Cam.
   ያእግጥ ፡ BM497,BM249,Br74,Gri3,Abb35,Abb149,Ts54,Bass.
   ገፍአ ገፍ ፡ኀምድር ፡ Frt.
   ይትአተት ፡ BM495.
   ኀምድር ፡ዋእግጥ ፡ AT.

In the second stichos ἀφανίζει reflects LXX ἐκτρίβει ;contrast MT and Syriac נדח .
The transitive verb in the MT and LXX suggests the reading ያእግጥ ፡ at (6-6) .
ኀ ምድር ፡ at the end is a natural completion of the sense, but is peculiar to Ethiopic .

[1] እድ ፡ ሀካይ ፡ ብእሴ [1] ፡ ያቴሕት ፡ [2] ወርእሶ ፡ ምግባር ፡ እብዕሎ ፡ እድ [2] ፡ ወለድ ፡ ምሁር ፡ ጠቢበ ፡ ይካውን ፡ ወአብድሶ [34] ፡ ላፅከ ፡ ይሌሚ ፡ ርእሶ [4] ፡

An idle hand brings a man low , and a strong hand enriches (variant) ; an educated son becomes wise , but a fool makes himself a servant.

1-1. (ወ)ተፅዓሶ ፡ ብእሴ ፡ Abb35,Ts54.

እድ ፡ ሀካይ ፡ Abb149.

2-2. ወእድ ፡ ጽኑዕ ፡ ያብዕል ፡ BM494[b],BM495,BM497,BM249,Br74(Br74[b] has the text),Gri3,Abb149,Bass,AT.

ወእድ ፡ ጽኑዓን ፡ ያብዕል ፡ Ts54.

ርእሶ ፡ ምግባር ፡ እብዕሎ ፡ እድ ፡ Cam.

ርእሶ ፡ ምግባር ፡ እብዕሎ ፡ እድ ፡ ልዕልት ፡ Abb35.

3. አብድሶ ፡ BM495,Bod,Frt,BM16186.

4-4. ላእከይ ፡ ይሌሚ ፡ Ts54.

Ethiopic follows the LXX four-stichos form of this verse . እብዕሎ ፡ may have arisen through confusion with አብዕል ፡ (MT, Syriac, and LXX all "enrich") , and a desire to make a parallel with ያቴሕት ፡ . But there is also a striking parallel between Ethiopic ወርእሶ ፡ ምግባር ፡ and MT ידי עשׂה רמיה , in form if not in meaning ;it may therefore be easier to regard the second stichos of the text as a corruption of the MT, and the first two variants at (2-2) as representating the LXX χεῖρες δὲ ἀνδρείων πλουτίζουσιν.

[1]ወልድ፡ጠቢብ፡ይትጌበር ፡በማኣለር [1 2]*ወልድ፡አብድ፡ይነውም፡በማኣለር*[23]

A wise son is active in summer ; a foolish son sleeps at harvest time.

1-1. ድኅነ፡አመርቄ፡ወልድ፡ጠቢብ፡ BM497,BM249,Br74(Br74[b] has the text), Gri3,Abb149,Ts54,Bass.

ወልድ፡ጠቢብ፡ድኅነ፡አመርቄ ፡ወይትጌበር ፡በማኣለር፡ BM494[b],BM495.

2-2. ወወልድ(ሶ) ፡አብድ ፡ይነውም፡በማኣለር፡ Bod,Bln2,Abb30,AT.

Omitted by BM492,BM493,BM497,BM249,Br74(inserted by Br74[b]),Abb149, Ts54,Bass.

3. ነሣኤ ፡ነፍስ፡በውስተ ፡ዓውድ ፡ወልድ፡ጎፅኣ፡ added by Abb149.

ነሣኤ ፡ነፍስ፡ይከውን ፡ወልድ፡ጎፅኣ ፡በውስተ፡ዓውድ፡ added by BM249, Br74,Gri3,Bass.

በውስተ፡ዓውድ ፡ወለድ፡ጎፅኣ፡ Ts54.

ወልድ፡ጎፅኣ፡ነሣኤ ነፍሰት ፡ይከውን፡በውስተ፡ዓውድ፡ added by BM494[b], BM495.

ወልድ፡ጠቢብ፡ነሣኤ ፡ነፍስ ፡ይከውን ፡ወልድ፡ጎፅኣ ፡በውስተ፡ዓውድ፡ added by BM497.

ይትጌበር ፡በመርቄ ፡ወልድ፡ጠቢብ ፡ነሣኤ ፡ነፍስ፡ይከውን፡ በውስተ፡ዓውድ፡ ወለድ፡ጎፅኣ ፡ added by Abb35.

The Ethiopic text represents MT and Syriac, while the variants, except the last reflect LXX διεσώθη ἀπὸ κλύσματος υἱὸς σοφῶν, ἀνεμόφθορος δὲ μίνεται ἐν ἀμήτῳ υἱὸς παράνομος.
Note that the variant of Abb35, a manuscript whose variants normally follow the MT , is largely independent of the MT here .

በረከተ ፡እግዚአብሔር ፡ይከውን[1] ፡ላዕለ[23] ፡ርእሱ ፡ጻድቃን[3] ። አፈ ፡
ዐሣዋን[4] ፡ይፈጽም ፡ዐመፃ ፡ግብተ[5] ።

The blessing of God is upon the head of the righteous ; the mouth of the wicked perfects violence suddenly.

1. Omitted by BM494[b],BM495,BM497,BM249,Br74,Frt,Bln1,Bln2,Gri3, Abb30,Abb35,Abb149,Ts54,Bass,AT ; put after ጻድቃን: by BM494.

2. ወሰተ: BM497,BM249,Br74,Gri3,Abb149,Bass,AT.

3-3. ጻድቃን: Abb30.
ርእሱ: ጻድቅ: Abb35.

4. ዐሣዋንሰ: Br74.

5-5. ይፈጽም ፡ላህ ፡ዐመፃ ፡ግብተ: Bod.
ይፈጽም ፡ዐመፃ: Abb30.
ይፈጽም ፡ላሁ ፡ግብተ ፡(ወ)ዐመፃ: BM495,Br74[b].
ይፈጽም ፡ላህ ፡ግብተ: BM492[b],BM495[b],BM497,Br74,Abb149.
ይፈጽም ፡ላሉ ፡ግብተ: BM249,Bln2,Gri3,Ts54,Bass,AT.
አመፃ ፡ይፈጽም ፡ግብተ: Frt.

እግዚአብሔር: suggests LXX κυρίου (MT and Syriac nil).
In the second stichos ዐመፃ: represents MT and Syriac חָמָס, while the variant ላሁ: reflects LXX πένθος.
ይፈጽም: for MT יְכַסֶּה ,LXX καλύψει is strange, and might suggest יְכַלֶּה .In all other occurrences in Proverbs καλύπτω is represented by ሸፈነ: ($10^{11,12,18},26^{23}$).

ዝክረ : ጻድቃን [12] : በውዳሴ [2] : ወስመ : ርሲዓን [3] ይጠፍእ [4] ።

The memory of the righteous is with praise ; and the name of the wicked is extinguished.

1. ጻደቅ : BM492.
2-2. ምስለ : ወዳሴ : BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb35,Abb149,Ts54,Bass,AT.
3. ርሲዓንሰ : BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Bass.
4. ትጠፍእ : Frt.

ይጠፍእ : suggests LXX and Syriac σβέννυται; contrast MT בְּעֵרֶת׃.

[1] ጠቢብ: ልብ[1]: ይትቄከፍ: ትእዛዘ :: ወዘይትዔገሥ[2]: በከናፍሪሁ:
[3] ይወድቅ : በመዐቅፍ :: [3]

A wise heart receives a command ; and he who is obstinate in his lips falls on a stumbling block.

1-1. ወጠቢብ: ልብ : BM493.
ጠ ቢ በ: ልብ : BM495,BM249,Gri3,Bass.
ጠቢብ: AT.

2. ወዘአይትዔገሥ : all codices,Bass,AT,

3-3. በማዕቀፍ :ይወድቅ: Cam,BM495,BM497,BM249,Bod,Br74,Frt,
Bln2,Gri3,Abb30,Abb35, ,Abb149,Ts54,Bass,AT.

The variant ጠቢበ: at (1) appears to be closer to both MT לֵב־חֲכָמִים and LXX σοφὸς καρδίᾳ ;but it may be a matter of Ethiopic style rather than of text .
Neither ይትዔገሥ: nor አይትዔገሥ: (variant) reflects exactly the meaning of LXX ἄστεγος ,although ዘኅፍረ: must represent LXX χείλεσιν (contrast MT and Syriac). The sense of the stichos requires ይትዔገሥ : to be pejorative , " be obdurate " (Dillmann "perdurare") ;contrast Ch.14[17] ,where the verb has a good sense "endure,suffer patiently" .

ዘየሐውር፡[1] በየውሃት[2]፡የሐውር፡ኔሙና[34] ፡ወዘሁ ፡ይትሐወክ፡[4]
ይትከሠት[5] ፡ፋናዊሁ፡[5]

He who walks in meekness walks securely ; but he who is disturbed - his paths are revealed.

1. ወዘየሐውር፡ Cam,Bod,Gri3[b],Abb35.
2. በየውሐቱ፡ Cam,BM495,Abb30.
3. በተአምኖ፡ Abb35.
4-4. ዘየህውክ፡ Abb30.
ወዘሰ፡የህውክ፡ Cam,Ts54.
ወዘሁ፡ያጠዊ፡ Abb35.
ዘሰ፡ይትሐወክ፡ BM16186.
5-5. ፋናዊሁ፡ይትከሠት፡ Cam,Abb30,Abb35,Abb149,Ts54,Bass,AT.
ፋናዊሁ፡ይትከሠታ፡ BM495,BM497,BM249,Bod,Br74,Bln2.
በፋናዊሁ፡ይትከሠት፡ምግባሪሁ፡ Gri3.

The variants at (5-5) are closer to both MT יִוָּשֵׁעַ and LXX γνωσθήσεται.
Ethiopic has transferred ፋናዊሁ፡ from ይትሐወክ፡ to ይትከሠት፡ ; contrast MT and Syriac וּמְעַקֵּשׁ דְּרָכָיו , and LXX ὁ δὲ διαστρέφων τὰς ὁδοὺς αὐτοῦ.

ዘይትቃጸብ[1] : በአእይንቲሁ[23] : ለእከይ : ያሳተጋብእ : ለሳብእ : ሐዘነ ። [3]
ዘሰ[4] : ይዘልፍ[5] : ገሃደ : ሰላመ[6] : ይገብር[6] ።

He who winks with his eyes with evil (intent) amasses sorrow for men ; but he who reproves frankly makes peace .

1. ወዘይትቃጸብ : BM492,BM493,BM494,Gri3,Abb149,AT.
2. እዕይንቲሁ : BM492,BM493,BM494(BM494[b] has the text),BM496,Frt, BM16186,Bas's.
3-3. በእከይ : ያሳተጋብእ : ለሳብእ : ሐዘነ : BM494,Bod(BM494b,Bodb have the text).
ያሳተጋብእ : ለሳብእ : ያሐዘነ : BM493.
ለሳብእ : ያሳተጋብእ : ሐዘነ : ለእከይ : BM495.
4. ወዘሰ : all codices,Bass,AT except BM496,Frt.
5. ይዘለፍ : Cam,BM494(BM494[b] has the text),BM16189.
6-6. ይገብር : ሰላመ : BM494,Bod.

Ethiopic follows the details of LXX and Syriac in this verse ;

ὁ ἐνεύων ὀφθαλμῷ μετὰ δόλου ὀδυνᾷ ἀνδράσιν λύπας,
ὁ δὲ ἐλέγχων μετὰ παρρησίας εἰρηνοποιεῖ;
contrast MT קֹרֵץ עַיִן יִתֶּן עֶצֶב וְאֱוִיל שְׂפָתַיִם יִלָּבֵט.

ነቅዐ፡ሕይወት[1]፡አፈ[1]፡ጻድቃን[2]፡አፈ[3]፡ዐሣተኒ[4]፡ይኰውን[5]፡ሐሞለ[6]።

A well of life is the mouth of the righteous ; but the mouth of the wicked becomes destruction.

1-1. ወስተ፡እደ፡ BM494[b],BM495,BM497,Gri3,Abb30,Abb149,Ts54,Bass.
ወስተ፡አፈ፡ BM249,Bod,Br74,Bln2,Abb35,AT.

2. ጻድቅ፡ Abb30.

3. ወአፈ፡ Cam,BM492,BM493,BM494,BM496,Bod,Frt,Bln1,Abb35,BM16186, BM16189,Ts54,
(ወ)ለአፈ፡ all other codices,Bass,AT,except Abb55.

4. ዐሣኒ፡ Cam,BM496,BM497,BM249,Br74,Frt,Bln1,Bln2,Gri3,Abb30, Abb149,BM16186,BM16189,Ts54,Bass,AT.

5. ይኩኖ፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Ts54, Bass,AT.
ይኩኖሙ፡ Abb149.

6. ሐሞለ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb149,Ts54, Bass,AT.
ለሐሞለ፡ Cam,BM494,Bln1.

አፈ፡ reflects MT and Syriac ܦܘܡ ,while the variant with እደ፡ represents LXX Χειρί.

ይኰውን፡ for MT הָפְכֵי ,LXX ἀναλύφει is strange (compare v.6 above) .But here ይኰውን፡ could be an error for ይከይን፡ ; not the variant of Br74 at (2-2) in the following verse .

[1]ጸልእ ፡ ያነሥእ ፡ መዐት [1] ፡ [2] ለሡሉ ፡ ትጠአት ፡ ይከድኅ ፡ [2] ፍቅር ፡

Anger stirs up enmity ; love covers every sin.

1-1. ጸልዕ ፡ ያነሥእ ፡ መዐተ ፡ BM492,Abb30,Abb35.

2-2. (ወ)ለሡሎሙ ፡ ኀለ ፡ አይተ ገፃዘ ፡ ይከድኅሙ ፡ BM495,BM497,BM249,Br74, (Br74[b] has the text),Gri3,Abb149,Bass ; Ts54,AT,but with ወሡሉ ፡ ወለሡሉ ፡ ትጠአት ፡ ይከድኅ ፡ Bln1.

The reversal of subject and object in the first stichos is probably derived from the ambiguous nouns in the LXX μῖσος ἐγείρει νεῖκος.
The negative in the variants at (2-2) represents LXX τοὺς μὴ φιλονεικοῦντας;contrast MT כָּל־פְּשָׁעִים תְּכַסֶּה־אַהֲבָה.

[1]ብእሲ፡ጠቢብ፡እምከናፋሪሁ[12]፡ያወፅእ፡ጥበበ[23]፡በበትር ፡ይዘብጥ፡
ብእሲ፡ ዘእንበለ፡አእምሮ ።[3]

A wise man brings forth wisdom from his lips ; with a rod he beats the man who is without understanding.

1-1. (H)እምከናፋሪሁ፡ጠቢብ፡ Cam,BM495,Bod,Abb30.
ዘእምከናፋሪሁ፡ Abb149,Ts54.
እምከናፋር ፡ርቱዓት፡ Abb35.

2-2. ይትረኩ፡ጥበበ፡ Abb35.
ያወፅኡ፡ጠቢብ፡ጥበበ፡ Abb149.
ያወፅእ፡ጠቢብ፡ Ts54.

3-3. ወበትር ፡ለሕዝብ፡እብድ ፡ Abb35.
በትር፡ይዘብጥ፡ብእሲ፡ዘእንበለ፡አእምሮ፡ Bln1.
በበትር፡ዘይዘብጥ፡ብእሲ፡ዘእንበለ፡ልብ፡ Abb149.
ባበትር፡ይዘብጥ፡ብእሲ፡ዘእንበለ፡ልብ፡ BM495,BM497,BM249,
Bod,Br74,Bln2,Gri3,Abb30, Ts54,Bass,AT.

Only Abb35 represents MT תִּקְצֹץ חָכְמָה ;The text follows the MT only in the use of חכמה: (נָבוֹן) , but takes ጥበበ: ጥበበ: from the LXX and Syriac προφέρει σοφίαν.
In the second stichos Abb35 translates MT לֵב חָסַר : all other codices follow LXX and Syriac τύπτει ἄνδρα ἀκάρδιον.

Proverbs 10[14].

[1]ጠቢባን፡ የሀብኡ፡ አእምሮ[1] ።[2]አፋ ፡ ጕጕዕ[2] ፡ ይቀርብ ፡ ለቅጥቃጤ ።

The wise hide away understanding ; a hasty mouth draws near to ruin.

1-1. ጠቢብ፡ይዘግብ ፡አእምሮ፡ Abb35.

ወጠቢባን፡ሰ፡የሀብኡ፡አእምሮ፡ወይዘግቡ፡ BM494.

ጠቢብ(ሰ)የኀብእ ፡አእምሮ፡ BM497,BM249,Br74,Gri3,Abb149,AT.

ጠቢባን፡የኀብኡ፡አእምሮ፡ Cam,Ts54,Bass.

ጠቢባንሰ፡የኀብኡ፡ወይዘግቡ፡አእምሮ፡ BM492,BM493.

ጠቢባንሰ፡የሀብኡ፡ ነገረ ፡ BM495(BM495[b] has the text).

2-2. (ወ)አፈ ፡አብዶ ፡ Abb35.

አፈ ፡ጕጕዕ፡ Bass.

አፉ፡ይጕጕዕ፡ Br74.

ጕጕዕ ፡ suggests LXX προπετοῦς (contrast MT נִבְהָלָה and Abb35 ገብዶ፡).

Similarly ይቀርብ፡ለቅጥቃጤ ፡ is closer to LXX and Syriac ἐγγίζει συντριβῇ than to MT קְרֵבָה מְחִתָּה .

ኀብረ ፡ ለአብዕልት ፡ ልብ[1] ፡ ጸንዕት ። ወቅጥቃጤሆሙ ፡[2]
ለለሊሳን ፡[3]ንዴተ ፡ አእምሮ ።[3]

The wealth of the rich is a strong heart ; and the ruin of the wicked is poverty of understanding.

1. ሀገር ፡ all codices,Bass,AT except BM493,BM496,Frt,Bln1, BM16186,BM16189.

2. ቅንቃጤሆሙ ፡ Cam,BM495,BM497,BM249,Br74,Gri3,Abb30,Abb149, Ts54,Bass,AT.

3-3. ንዴት ፡ Cam,Abb35,Abb149,Ts54.

ልብ ፡ is strange (MT,Syriac, and LXX "city ") , and must be derived from the Ethiopic interpretation of the whole verse in terms of knowledge and understanding .Compare also ንዴተ ፡ አእምሮ ፡ in the second stichos ,where MT has simply רוש and LXX πενία.

ግብረ ፡ ጸድቃን [1] ፡ ሕይወተ ፡ ይገብር [1] ፡ ወፍሬ ፡ ለኃጣን ፡ ኀጢአት ።

The work of the righteous produces life ; and the fruit of the wicked is sin .

1-1. ይገብር ፡ ሕይወተ ። BM495.

ሕይወተ ፡ ይገብር : represents LXX ζωὴν ποιεῖ ;contrast MT and Syriac חַיִּים . In the second stichos ኀጢአት ። (not ኀጢአተ ።) is probably a simplification of LXX ἁμαρτίας (sc. ποιεῖ) rather than a reflection of MT and Syriac לְחַטָּאת .

[1]ተግሣጽ፡የዐቅብ፡ፍናወ፡ሕይወት[1]፡ዘተግሣጽ[2]፡ዘኢይትገሠጽ[3]፡ይስሕት[4]።

Correction keeps the ways of life ; he who is not corrected by correction goes astray .

1-1. ፍናወ፡ሕይወት፡የዐቅብ፡ተግሣጽ፡ Cam,BM495,BM497,BM249,Bod,Br74, Bln2,Gri3,Abb149,Bass,AT ; Abb30,Abb35,Ts54,but with ተግሣጸ፡

2. ተግሣጸ ፡ Cam,Ts54.

3. ዘኢይዘልፍ ፡ $BM494^{b}$,$BM495^{b}$,BM497,BM249,Br74,Gri3,Abb149,Ts54, Bass,AT.
ዘየዐቅብ ፡ Abb35.
ዘይትገሠጽ ፡ BM16186.

4. ዘይስሕት ፡ BM493.
ኢይስሕት ፡ BM496,Frt,Bln1,BM16186,BM16189.

ፍናወ፡ሕይወት ፡ may reflect MT and Syriac אֹרַח חַיִּים or the unusual δικαίας may have been deliberately omitted from the codices which follow the LXX most closely (ὁδοὺς δικαίας ζωῆς).

The phrase ዘተግሣጸ፡ዘኢይትገሠጽ፡ suggests a reading παιδείᾳ for LXX παιδεία ; else it may be an Ethiopic interpretation without a textual basis .

Only Abb35 at (3) represents MT לֹא יִשְׁמָע ; the negatives in Ethiopic suggest LXX ἀνεξέλεγκτος.

ይከድና ፡ጸልአ[1] ፡ከናፋር ፡ልመጻት[1 2] ፡ኀለሰ ፡ያመጽአ[2] ፡ጸልእ[3] ፡
አብዳን ፡ኀመንቱ ፡

Smooth lips hide hatred ; those who bring forth hatred are fools.

1-1. ከናፋል ፡ጸድቃን ፡ Abb30.
ከናፋር ፡ጸድቅት ፡ Ts54.

2-2. (ወ)ኀለጣ ፡ያወፅእ ፡ BM497,BM249,Br74,Bln2,Abb35,Abb149,Bass,AT.

ወኀለ ፡ያመጽእ ፡ Frt.
ወኀለ ፡ያወፅእ ፡ BM495,Bod,Bass.

3. ጸዐለተ ፡ BM495,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb149,Ts54, Bass,AT.

ልመጻት ፡ normally translates Greek λεῖος , and not δίκαιος (note Abb30 and Ts54) ; contrast MT חלקות Syriac ܚܠܩܐ . This may have been an intentional editorial alteration within Ethiopic , to avoid the ethical difficulty of just lips hiding haterd .

እምብዙ[1]ኃጢ[2]አት[3] ኢያመሥጥ[4] ኃጥእ ዘይከድን[5] ከናፍሪሁ[6]
ማእምር ይከውን

From a multitude of words the sinner will not escape ; he who conceals his lips will become sensible.

1. ወእምብዙኅ : BM495[b],BM497,BM249,Br74,Bln2,Gri3,Bass.
2. እይትኅደግ : Abb35.
   እታመስጥ : Ts54.
3-3. ኃጥእ : እምኃጢአት : BM494[b],BM497,BM249,Br74,Bln2,Gri3,Bass,AT.
   ኃጢአት : Abb35.
   እምኃጢአት : Ts54.
4. (ወ)ዘይምህክሰ : BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb149,Ts54,Bass,AT.
   ወዘይምህክ : Cam,Bod.
5. ለከናፍሪሁ : Abb30.
   በከናፍሪሁ : Abb149,AT.
6-6. በምሳበር : ይከውን : ጻድቅ : Bln1.

እያመሥጥ : ኃጥእ : is peculiar to Ethiopic , as it represents accurately neither MT עֹשֵׂה נִדָּה לֹא and nor LXX οὐκ ἐκφεύξῃ ἁμαρτίαν ;the phrase probably arose from a desire to provide ἁμαρτωλός : with a subject.
No Ethiopic codices represent the second person verb in the second stichos (LXX ἐάν) ; MT and Syriac have the third person .

Proverbs 10^{20}.

[1]ብሩር ፡ ርሱን[1] ፡ ልሳነ ፡ ጸድቃን[2] ። ወልበ ፡ ረሲዓን[3] ፡ የሐፅፅ ። [4]

Tried silver is the tongue of the righteous ; but the heart of the wicked is deficient.

1-1. ብሩር ፡ Bln1.
ብሩር ፡ ርሱን ፡ all other codices,Bass,AT.

2. ጸድቅ ፡ BM495,BM249,Br74,Bln2,Gri3,Abb149,Ts54,Bass,AT.
ጸድቅ ፡ BM497.

3. ረሲዓን ፡ Bln1,Abb30,BM16189.

4. ሕፅፅ ፡ ወጎት ፡ Gri3.

The plural ጸድቃን ፡ (MT,Syriac, and LXX all singular) is probably derived from the second stichos (MT and Syriac דַּעְתָּן, but LXX ἀδικεῖσθαι) .

የሐፅፅ ፡ represents LXX ἐπιλείψει ; contrast MT יֶחְסָר and Syriac ولا يوجد .

ከናፍሊ[1]፡ጻድቃን ፡የአምራ[2]፡ነዋት[3]* አብዳንሳ[45] ፡በንዴተ፡አእምሮ[5]፡ይመውቱ*

The lips of the righteous understand deep things ; but fools die in poverty of understanding .

1. ወከናፍሊ፡ Frt.
2. የአምር ፡ BM492,BM493,BM495,Abb30.
3. ብዙት ፡ Abb35.
4. ወአብዳንሳ ፡ Cam,BM497(BM497^{b} has the text),BM249,Br74, Bln2,Abb35,Abb149,Ts54,Bass,AT.
   አብዳን ፡ Frt.
5-5. በንዴት፡ BM497,Abb149,Ts54,Bass.
   በንዴተ፡ልብ፡ Cam,Abb35.

የአምራ፡ reflects LXX ἐπιθυμητάς , not MT יָעַף . Abb35 represents MT and Syriac רַבִּים at (3) ; all other codices represent LXX ἔψυχα . But the majority at (5-5) reflect MT and Syriac בְּחֶסַר־לֵב , and not LXX ἐν ἐνδείᾳ (see first variant),although አእምር፡ may have been added within Ethiopic as a natural complement to አብዳን፡.

በረከተ፡እግዚአብሔር[1]ለዕለ[2]ርኁሳ[3]፡ጸድቃን፡ይኤቲ ። ኀብዕል[4]፡ወኢትመጽኦ፡
ሐዘነ[4]፡ወስተ፡ልብ[5]።

The blessing of God is upon the head of the righteous ; it makes rich , and it does not bring sorrow into the heart.

1. ተዐርፋ፡ inserted by Bod.
2. ወስተ፡ Abb149,AT.
3. እርኁስተ፡ BM495 ; omitted by Bod.
4-4. ወኢይመጽኦ፡ሐዘን፡ Ts54.
5. ልብ፡ሥጋኁ፡ Bln1.

ለዕለ፡ርኁስ፡ጸድቃን፡ represents LXX ἐπὶ κεφάλην δικαίου ;contrast MT and Syriac רֹאשׁ צַדִּיק ,which is represented by LXX αὐτῷ πλουτίζει and ኀብዕል፡ in the second stichos .

ወስተ፡ልብ፡ also reflects LXX ἐν καρδίᾳ rather than MT and Syriac בְּתוֹכָהּ .

ሰሐቂ ፡ ለአብድ [23]ይትፌሣሕ ፡ ሶበ [34]ይገብር ፡ ኀጥዮ [45]ትግባኑ ፡ ለሊሁ ፡ ይእቲ ፡
[5 6]ማእሩኑ ። ወ[6]ጥበቡ ፡ ለብእሲ ፡ [7]ትወፅእ ፡ እንተ ምሮ ።

It is a joke to a fool to rejoice when he does evil .The deeds of the wicked are his harvest , and a man's wisdom brings forth understanding.

1. ተግባኑ፡ለሊሁ ፡ ማእሩኑ ፡ prefixed by BM495.
   ተግባኑ፡(ለ)ሊሁ ፡ ይእቲ ፡ ማእሩኑ ፡ prefixed by Gri3 ;added at the end of the verse by Abb35.
   ለሊሁ ፡ ይእቲ ፡ ማዕሩኑ ፡ prefixed by Abb30.

2-2. በሰሐቂ ፡ አብድ ፡ all codices,Bass,AT except Cam,BM493,BM496,Frt.

3-3. Omitted by Cam,BM494[b],BM495,BM497,BM249,Br74(inserted by Br74[b]), Bln2,Gri3,Abb30,Abb35,Abb149,Ts54,Bass, AT.

4-4. ኀጥዮ ፡ ይገብር ፡ Bod.

5-5. Omitted by BM495,BM497,Gri3,Abb30,Abb149,Ts54,Bass,AT.

6-6. ወማእሩኑ ፡ ለብእሲ ፡ BM494[b].
   ወጥበቡ ፡ ለብእሲት ፡ BM16189.

7. ትወፅእ ፡ BM493.
   ይወፅእ ፡ BM495.

The variant at (2-2), በሰሐቂ ፡ , suggests LXX ἐν γέλωτι rather than MT בִּשְׂחוֹק , but the additions at (1-1) are derived from MT v.24 מְגוֹרַת רָשָׁע הִיא תְּבוֹאֶנּוּ. The addition of ትወፅእ ፡ reflects LXX ἥξεται (MT and Syriac nil).

[1]ወሰተ፡ ሐጕል፡ [2]ረሲዕ ፡ ይትመየጥ ። [21 3]ወፍትወተ፡ ጻድቃን ፡ [3]ሥምረት ። [4]

The wicked man is carried round in destruction ; and the desire of the righteous is acceptable.

1-1. Omitted by Abb35.

2-2. ይትመየጥ ፡ ረሲዕ ፡ BM249,Br74,Gri3,Bass.
ረሲዓን ፡ ይትመየጡ ፡ BM495,Abb30.
ረሲዕ ፡ ይትመያየጥ ፡ Abb149[b].

3-3. ፍትወተ፡ጻድቃን ፡ Cam,Abb35.
(ወ)ፍትወቶ፡ለጻድቅ ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb149,Ts54,Bass,AT.
ወትወልደ ፡ ጻድቃን(ሰ) BM496,Frt,Bln1,BM16186,BM16189.

4. ሥምረተ ፡ Abb30.
በሳበ ፡ እግዚአብሔር ፡ added by Gri3,AT.

Ethiopic follows LXX and Syriac ἐν ἀπωλείᾳ ἀσεβὴς περιφέρεται in the first stichos ;contrast MT מְגוֹרַת רְשָׁעִים הִיא תְּבוֹאֶנּוּ and the additions in the previous verse .

ሥምረት፡ reflects LXX δεκτή ;contrast MT and Syriac רָצוֹן . The variation ፍትወተ፡ጻድቃን ፡ at (3-3) may be a substitution of an easier reading for a more difficult one , prompted by ፍትወቶ፡ለጻድቅ ፡ in the previous verse .

በሕልፊተ[1] : አውሎ : ይመስን : ረሲዕ ፤ ጻድቅሰ : ተግሕሶ[2] : ይድኅን ። በዓለም ።[2]

At the passing of a storm the wicked is annihilated ; but the righteous, avoiding it , is delivered (for ever).

1. በፍጥወተ : BM493.

2-2. ለዓለም : ይድኅን : BM497,BM249,Br74,Gri3,Bass,AT.

ይድኅን : ለዓለም : Cam,BM494,BM495,Bod,Bln1,Abb30,Abb35, Abb149,Ts54.

The addition of ተግሕሦ : is derived from LXX ἐπιπλάνας (MT and Syriac nil) .

Syriac ܠܥܠܡ and LXX εἰς τὸν αἰῶνα suggest the reading ለዓለም : for በዓለም : (MT לְעוֹלָם).

ከመ፡ ቅፅ፡ከንቱ፡ለሰነን[1] ፡ወጢስ፡ለዓይን ፡ከማሁ ፡ኀጢአት፡ ለእለ፡ አኀሪይዋ [2][3]

As unripe fruit is harmful to the teeth , and as smoke to the eye - so is sin to those who acquire it .

1-1. ለሰነን ፡ከንቱ ፡ Bln1.

2. ኀጢአትኒ ፡ Gri3.

3-3. ለዘአኀሪያ ፡ Abb35.

ቅፅ፡ ከንቱ , reflects LXX ὄμφαξ ... βλαβερόν;contrast MT and Syriac כֹּחֲמֶץ .

Ethiopic follows the LXX also in the second stichos παρανομία τοῦς Χρωμένοις αὐτήν ;contrast MT and Syriac וְעָשָׁן לָעֵינָיִם.

ፈሪሃ፡እግዚአብሔር፡ይቄስክ[1]፡መዋዕለ ።ወዓመተ[2]፡
ኀጥኣን[3]፡ይውሕድ[4]።

The fear of God adds days ;but the years of the wicked are decreased.

1. ያነውሕ፡ BM497,Gri3,Abb149,Bass,AT.
   ይቄስክ፡ወያነውሕ፡ BM249,Br74.
2. ወዓመታተ፡ Cam.
   ዓመተ፡ Gri3.
3. ኀጥዓን፡ all codices,Bass,AT,except Cam.
4. ባእፈፍህ፡ added by Gri3.

ትጋነዲ[1] ትፍሥሕቶሙ ፡ ለጻድቃን[1] ፡ ወተስፋሆሙ[2] ፡ ለሊሆን ፡ ይትሐጐል[3] ፡

The joy of the righteous remains , and the hope of the wicked will be destroyed.

1-1. ትፍሥሕት ፡ ዘስለ ፡ ጻድቃን ፡ BM495,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

2. ወተስፋሆሙሰ ፡ $BM494^{b}$,BM496,BM249,Br74,Frt,Bln1,Bln2,$Abb149^{b}$, BM16186,BM16189.

ወትፍሥሕቶሙሰ ፡ Ts54.

+ስፋሆሙ ፡ BM497,Gri3,Abb149,Bass.

3. ትትሐጐል ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb149,Ts54,Bass.

ይትሐጐሉ ፡ BM496.

ትጋነዲ ፡ is derived from LXX ἐγχρονίζει ;contrast the MT תּוֹחֶלֶת צַדִּיקִים שִׂמְחָה.

ጽንዐ ፡ ለኈር ፡ ፌሪሃ ፡ እግዚአብሔር ፡[1] ወቅንቃጤ[1] ፡ ለእለ ፡ ኀለ ፡ [2]
ይገብኑ ፡ እኩየ ፡

The strength of the honest is fear of God ; but it is ruin upon those who do evil .

1-1. ወቅንቃጤሁመሰ ፡ እኩይ ፡ Gri3.
ወቅንቃጤሁመሰ ፡ Ts54.

2. Omitted by all codices,Bass,AT except BM492,BM493,BM494,BM16186.

ፌሪሃ ፡ እግዚአብሔር ፡ represents LXX φόβος κυρίου ; contrast MT and Syriac ירא יהוה .

ጻድቃን ፡ ^{12}ለዓለም ፡ አያንቀለቅሉ ፡ $^{2\ 3}$፡ አየሐድሩ ፡ ውስተ ፡ ምድር ፡ ኀጥአን ፡ ^{3}

The righteous will not be moved for ever ; but sinners will not dwell upon the earth .

1. ጻድቅ ፡ BM494^{b},BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149,Ts54, Bass,AT.

2-2. አያንቀለቅሉ ፡ ለዓለም ፡ Bod,Frt,Abb30.

ለዓለም ፡ አያንቀለቅል ፡ Br74^{b},Bass.

ለዓለም ፡ አይኄድ ፡ BM494^{b},BM497,BM249,Br74,Gri3,Abb149,Ts54, AT.

አይኄዱ ፡ ለዓለም ፡ BM495.

ለዓለም ፡ አይትሀወክ ፡ Abb35.

3-3. ወሪሳዓንሰ ፡ አይትኀደጉ ፡ ደበ ፡ ምድር ፡ Cam,Bod.

(ወ)ሪሳዓንሰ ፡ አየኀድሩ ፡ ውስተ ፡ ምድር ፡ BM495,BM497,BM249,Br74, Bln2,Gri3,Abb30,Abb35,Abb149,Ts54,Bass,AT.

አየሐድጉ ፡ ውስተ ፡ ዓለም ፡ ኀጥአን ፡ Bln1.

In the second stichos the variants appear to have arisen from a confusion within Ethiopic of ኀደገ ፡ and ኀደረ ፡ ; compare MT יִשְׁכְּנוּ אַךְ and LXX οὐκ οἰκήσουσιν.

አፈ፡ጻድቃን ፡ይነብብ[1]፡ጥበበ ።ወልሳኑ[23]፡ዐመፃሃን፡ይትሐጐል ።[3]

The mouth of the righteous speaks wisdom , and the tongue of the unjust will be destroyed.

1. ይትሜሀር፡ BM497.
2. ልሳነ፡ Gri3,Ts54.
3-3. ዓመፃ፡ይትሐጐል፡ BM495,Abb30,Abb149,Ts54,AT.
አመፃያንሰ፡ይትሐጐል፡ BM497.
አመፃያንሰ፡ይነብብ፡ሐጐለ፡Gri3.

ይነብብ፡ may translate MT דהג or LXX ἀποστάζει rather than Syriac ܡܠܠ ;the similarity of roots in Hebrew and Ethiopic is striking.

ኣምከናፍሪ፡[12]ጻድቃን[34]ይውሕዝ ፡ሞገሶ[45]፡አፈ ፡ረሲዓንሶ[5 6]፡ይነብብ፡ግፍትዐ ፡[6]

From the lips of the righteous drops grace ; but the mouth of the wicked speaks perversion.

1. ወከናፍሪ፡ all codices,Bass,AT except BM492,BM493,BM494,BM496.
2. ሶብኣ፡ inserted by BM495,BM249,Br74,Bln2,Abb30,Abb35,Bass.
   ሶብኣሶ፡ inserted by Abb55,Ts54.
3. ጻድቃንሶ፡ Gri3.
4-4. ያውጎዝ፡ሞገሶ፡ BM494[b],Abb30,Abb35,Abb149.
   ያውጎዛ፡ሞገሶ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Bass.
5-5. ወአፈ፡ረሲዓንሶ፡ BM495,BM497,BM2 9,Br74,Bln2,Abb30,Abb35,Ts54, Bass.
   (ወ)አፈ፡ረሲዓን፡ BM492,BM493,Abb55,Cam,AT.
   ወአፈ፡ረሲዕሶ፡ Abb149.
6-6. ግፋቱዓ፡ይነብብ፡ Cam.
   ይነብብ፡ግፍቱዓ፡ BM494,BM497,Abb30,Abb35,BM16186,BM16189.
   ይትከላዕ፡ BM495,BM497,BM249,Br74(Br74[b] has the text),Bln2,Gri3, Abb55,Abb149,Ts54,Bass.
   ይትከላዕ፡ኣምኣኣምሮ፡ AT.

ይውሃዝ፡ reflects LXX ἀποστάζει ;contrast MT יזלו׃ .
In the second stichos ግፋትዐ፡ probably represents MT and Syriac ܬܗܦܟܘܬ ,"perverse things" , with ይነብብ፡ added from the previous verse to complete the sense (MT and Syriac nil) , while the variant ይትከላዕ፡ represents LXX ἀποστρέφεται.

መዳለወ፡ ዐመፃ፡ርኩሰ፡በጎበ[1]፡እግዚአብሔር ፡ ወመዳለወ[2]፡ ጽድቅሰ[3]፡ ኀሩይ ፡ሎቱ ።

False scales are an abomination to God ,while correct scales are acceptable to Him.

1. በቅድመ፡ Abb35,Abb55,Ts54.
2. መዳለወ፡ BM495,BM497,BM249,Br74,Bln1,Gri3,Abb149,Bass,AT.
3. ጽድቅ፡ Cam,BM493.
   ጻድቃንሰ፡Abb30,Abb55.
4. ውእቱ፡ BM494,Abb55.
   እስን ፡ቀጸመ ፡ሥምረቱ፡ added by Abb35.

ርኩስ፡በጎበ፡እግዚአብሔር፡ suggests LXX βδέλυγμα ἐνώπιον κυρίου ;contrast MT תּוֹעֲבַת יְהוָה׃.
Only Abb35 reflects exactly the second stichos of the MT ;see also (3) in the following verse .

ኀበ፡ቦአ[12]፡ፅንለት፡ይመጽእ፡ኀፍረት[23]። አፈ[4]፡የዋሃን፡ይትሜህር[5]፡ጥበበ።

Where enmity comes,shame comes (too) ; the mouth of the meek learns wisdom.

1. ∩ : all codices,Bass,AT,except BM496,Frt,Abb35.

2-2. ኀፍረት፡ህየ፡ጽንለት፡ Abb55.
ጽንለት፡መጽአ፡ኀፍረት፡ Cam.
ፅንለት፡ህየ፡ኀፍረት፡ BM495,Bod,Abb30,Abb55,Abb149,Ts54.
ፅንለት፡ህየ፡ሀሎ፡ኀፍረት፡ BM495[b],BM497,BM249,Br74,Bln2,Gri3,Bass,AT.

3. እብን፡ፍጹም፡ሥምረት፡መጽአ፡ትዕቢት፡ወመጽአ፡ኀፍረት፡ህየ፡
inserted by Abb35.

4. ወአፈ፡ BM495,Abb55.

5. ትትሜህር፡ Gri3.

∩ : at (1) is probably a corruption within Ethiopic (LXX εἰσελθῃ), and the text should be kept .
In the second stichos Ethiopic reflects the LXX στόμα δὲ ταπεινῶν μελετᾷ σοφίαν ;contrast MT and Syriac וְאֶת־צְנוּעִים חָכְמָה
The addition of Abb35 at (3) reflects the second stichos of MT v.1, and the first of v.2 .

ወጎጵሖሙ[12] ፡ ለጻድቃን[3] ፡ ይመርሖሙ[425] ፡ ዕቃጸቶሙ[6] ፡ ለረሲዓን ፡ ይጼውዎሙ[758] ።

And the purity of the righteous guides them ; the fraud of the wicked catches them .

1. ወ+ፋጻሜቶሙ(ኵ) BM497,BM249,Bod[b],Br74(Br74[b] has the text), Abb149,Bass,AT.
   ወ+ፋጻሜ ፡ Abb55.
   ወ+ፋጻመ ፡ Ts54.
   ወጎጵሖሙ ፡ ወ+ፋጻሜቶሙ ፡ Gri3.
2-2. Written twice by Bln1.
3. ለጻድቅ ፡ Abb30.
   ጻድቃን ፡ Abb55,Ts54.
4. ትመርሖሙ ፡ Gri3,Abb149,Ts54,AT.
   ይሜህሮሙ ፡ Abb55.
5-5. ወበጎጠአቱ ፡ ይትዓቀፍ ፡ ሊሖዕ ፡ ወኢቅጸቶሙ ፡ ለሊሓግን ፡ ትጼውዎሙ ፡ BM249,Br74.
6. ወዕቃጸቶሙ ፡ BM495[b],BM497,Bln2,Abb149,Bass.
7. ትጼውዎሙ ፡ Gri3,Abb149,Bass,AT.
   ይሄርዎሙ ፡ Bod.
8. ወበጎጠአቱ ፡ ይወድቅ ፡ ሊሖዕ ፡ added by BM495,Bln2,Abb30.

This and the next two verses are absent in Sin. and Vat., but contained in all the Ethiopic codices .The Ethiopic text follows MT תֻּמַּת יְשָׁרִים תַּנְחֵם וְסֶלֶף בֹּגְדִים יְשָׁדֵם, if we read יְשָׁדֵם .
But the variant at (1) represents LXX τελειότης .
There appear to be two quite independent Ethiopic renderings of the second stichos ;compare the text and the variants at (5-5) and (8) .This is probably a result of the dittography and confusion in the LXX text . The LXX version of v.3 appears at v.4a below.
Dillmann (Lexicon) renders ዕቃጸት ፡ as "supplantatio " .

ኢይበቍዕ[1] ፡ ንዋይ ፡ በዕለተ[2] ፡ መዓት ። ጽድቅሰ[3] ፡ ታድኅን ፡ ኣሞት ።

Wealth is of no avail on the day of wrath ;but righteousness saves from death.

1. ይበቍዕ ፡ Bln1.
2. ለዕለተ ፡ AT.
3. ወጽድቅሰ ፡ Cam,BM497,BM249,Br74,Bln2,Abb35,Abb149,Ts54, Bass,AT.
   ወጸድቅሰ ፡ Abb55.

See comments on v.3 .

መቀቶ[1]፡ ጻድቅ[2]፡ ጎደገ[3]፡ ንሶሐ[4]፡ ጕቡአ[5]፡ በእድ፡ ይካውን፡ ወ[546]ሶሐቀ፡
ሞት፡ ለጎንኣ[6]፡

When the righteous dies he leaves repentance ; he is gathered by the hand , and the death of the sinner is an object of laughter.

1. መቀቶኒ፡ Gri3.
2. ጻድቅሰ፡ Frt.
   ጽድቅ ፡ BM16189.
3. ይጎድግ፡ Gri3.
4-4. ወሞቱሰ፡ለጎንኣ፡ግቡአ፡በእድ፡ይካውን፡ Cam.
5-5. ዕድ ፡ BM16186,BM16189.
   በእድ ፡ BM495,Bln1,Abb30.
6-6. ወሶሐቀ፡ሞት፡ለሊሲዕ፡ BM494[b],BM495,BM497,BM249,Bod,Br74, Abb35,Abb55,Abb149,BM16186,Bass,AT ; BM492,BM493,BM496,BM16189, but with ጎንኣ፡ added.
   ወሶሐቅ፡ሞት፡ለሊሲዕ፡ Cam,BM494.
   ወሶሐቀ፡ሞት፡ሊሲዕ፡ወጎንኣ፡ Bln2 ; Frt,adding ወጎንኣ፡
   ወሶሐቀ፡ሞተ፡ሊሲዕ፡ Gri3.
   ወሶሐቀ፡ይካውን፡ሞት፡ለሊሲዕ፡ Bln1,Abb30.

Ethiopic represents here v.3 .
In the second stichos πρόχειρος has wrongly been rendered as two words , πρὸ χειρός ; ፍጥለ፡ has apparently been added in Ethiopic to make sense , although it could also be a corruption of ፍጥለ፡ ,"headlong" .

ጸድቅ :[1] ለንጹሕ[2] :ያቀንድ :ፋኖቱ [3][4]:ወበትዝአት :ይወድቅ :ኀጥዕ :[4]

A pure man's righteousness straightens his path ; and through his sin the wicked falls.

1. ወጸድቀ : BM495[b],BM497,BM249,Br74,Bass.
   ለጸድቅ : BM16189.
2. ለጻድቅ : BM495.
   ለኀሥዕ : Abb55.
3. ፋኖተ : Abb55.
4-4. ወትጠአትሰ :ትወርድ :ዲበ:ኀሢዓን: BM497,BM249,Br74,Bln2,Bass; Abb55,Abb149,Ts54,AT, but with ይወርድ:
   ወትጠአት :ያወርዲ :ዲበ:ጎንአን: Abb30 ;BM495,but with ይወርድ:
   ወትጠአትሰ:ትወርድሰ :ለዕለ:ኀሢዓን: BM494[b].
   ጎጠአትሰ: ታወርድ : መዐተ :ዲበ:ኀሢዐን: Gri3.

All Ethiopic codices join ጸድቅ: to ንጹሕ : ; compare the MT צְדָקַת תָּמִים , and contrast the LXX ἐλεημοσύνη ἀμώμους ὁδὸν ποιοῦσα ἐλεοῦς , although the Ethiopic form may be a reinterpretation without textual foundation .

ኀሢዕ: in the text suggests MT יַשְּׁגֶ֫ץ , but it could be an attempt to ease the difficulty of the abstract subject ἀσέβεια, which other codices represent as ጎጠአት: at (4-4) .
The interpretation of ἀδικία as ዲበ:ኀሢዐን: (variants) is peculiar to Ethiopic .

[1] ጽድቁመ : ለርቱዐን : ሃብኦ [12] ይባልሖመ [2 3] ። በእከየ : እያእምሮቶመ : [3] ይትአኀዙ : ሊሒዓን [4] ። :

The righteousness of the upright saves them ; the evil of their lack of understanding - wicked men are caught by it .

1-1. ወጽድቁመ : ለርቱዓን : ሃብኦ : BM495[b].
ጽድቁመ : ለሊሒዐን : ሕዝብ : Abb55.
ጸድቁመ : ለርቱዓን : BM494,Gri3,Abb30.
ጽድቁመ : ለሖትዓን : AT.

2-2. ትባልሖመ : BM495,BM497,BM249,Br74,Bln2,Abb30 ,Abb35,Abb55, Abb149,Ts54,Bass,AT.
ይባልሖመ : እምኣከይ : Bod[b].
ትባልሖመ : እሞት : Gri3.

3-3. በእከይ : እያእምሮቶመ : Abb35.
(ወ)ከእከየ : እያእምሮቶመ : BM492,BM493,BM494,BM496,Frt,Abb55.
(ወ)በእያእምሮቶመ : BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln1, Bln2,Gri3,Abb30,Abb149,BM16186,BM16189,Bass,AT.

4. ኀጥኣን : BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

The addition of ሃብኦ suggests LXX ἀνόμων (MT and Syriac nil).
At (3-3) the text has a conflation of ἀσέβεια (Sin. correction) and ἀβουλεία (Alex.) , which is represented by the majority of codices . MT וּבְהַוַּת בּוֹגְדִים is not represented ,neither ἀπωλείᾳ of Vat. and Sin.(first reading).

[1] መቂቶ ፡ [2]ብእሲ ፡ ጻድቅ [2] ፡ እይትሐጐል [3] ፡ ተስፋሁ ። [1 4] ትምክሕተ ፡ ለረሲዕ ፡ ይጠፍእ ፡ በስራሑ ። [4]

At the death of a righteous man his hope is not destroyed ; the boast of the evil man is extinguished in his affliction. (or by his own deed .)

1-1. በሞተ ፡ ብእሲ ፡ ረሲዕ ፡ ይጠፍእ ፡ ተስፋ ፡ ወ መቂቶ ፡ ጻድቅ ፡ እይትሐጐል ፡ ተስፋሁ ፡ Abb35.

2-2. ሰብእ ፡ ጻድቅ ፡ Abb55.

ጻድቅ ፡ BM495,Bod,Frt(Frt[b] has the text).
ብእሲ ፡ BM497.

3. እየሐጐል ፡ BM494[b],BM495,BM496,BM497,BM249,Br74,Bln2,Gri3,Abb149, Bass,AT.

4-4. በ ትምክዕቱ ፡ ረሲዕ ፡ ይጠፍእ ፡ Cam.

ትምክህቶሙ ፡ ለረሲዓን ፡ ትጠፍዕ ፡ BM497,BM249,Br74,Gri3,Abb149,Bass,AT.

ትምክህቶሙ ፡ ለረሲዓን ፡ ይጠፍዕ ፡ BM495[b],Bln2,Abb30,Abb35,Abb55,Ts54.

ትምክህቱ ፡ ለረሲዓን ፡ ይጠፍዕ ፡ BM495.

ትምክህቱ ፡ ለረሲዕ ፡ ያጠፍዓ ፡ Bod.

Abb35 reflects the MT, but then continues with the LXX version of this verse .

The codices follow the LXX in reversing the sense of the first stichos (... δικαίου οὐκ ἀλλοται) ; contrast MT וְתִקְוַת אוֹנִים אָבְדָה .

ትምክሕት ፡ reflects LXX ἀπὸ κόπου (MT,Syriac וְתוֹחֶלֶת).

በስራሑ ፡ is peculiar to Ethiopic , and is probably an editorial addition, to amplify the sense .

ጻድቅሰ[1] እማዕገት ፡ ያመስጥ[2] ፡ ወኬዛ ፡ ዘአሠ[23] ይትወሀብ ፡ ለሊሁ[3] ፡

The righteous man escapes from the net , and the wicked man is given as his ransom.

1. ጻድቅ ፡ Ahb30,Abb55,Ts54.

2-2. ወኬዛሁ ፡ BM494.

ወለኬዛ ፡ ዘአሠ ፡ Bln1.

3-3. ያመስጥ ፡ ወይትዋህብ ፡ Abb55.

እማዕገት ፡ corresponds to LXX ἐκ θήρας ; contrast MT and Syriac מִצּוֹד .

ወኬዛ ፡ ዘአሠ ፡ is an expansion of LXX ἀντ'αὐτοῦ or MT תַּחְתָּיו , but ይትወሀብ ፡ can only represent LXX παραδίδοται ; contrast MT and Syriac יִנָּתֵן .

ወስተ፡አፈ፡ርሲዓን፡መሰገርት[1]፡ለሀገር ፠ [2]ተዓውቆ፡ጽድቀሰ[2]፡
ፍኖት፡ሠናይ[3]፠

In the mouth of the wicked is a trap for the city ; the perception
of righteousness is a good road.

1. ጸሓዕ : added by Gri3.
2-2. ወተዓውቆ፡ጽድቀሰ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,
Abb30,Abb35,Abb149,Ts54,Bass,AT.
ወተዓውቆ፡ጸድቀሰ፡ Abb55.
3. ሠናይት፡ BM494,BM495,Bln2,Abb30,Abb149,Bass,AT.

Ethiopic follows the LXX in all the details of this verse ;
contrast MT and Syriac בְּפִי רָשָׁע יְשׁוּחַת רֵעֵהוּ
וּבְדַעַת צַדִּיקִים יֵחָלֵץ׃.
Both ጸድቅ፡ and ጸደቅ፡ are legitimate translations
of LXX δικαίων.

በሚሩተ ፡ጻድቃን ፡ ከትአት ፡[1]ሀገር ፡ ወሕጉለመ ፡[2] ለከሳን ፡ ፍሥሐ ፡ [3]

By the good of righteous men a city is set right ; and the destruction of wicked men is a joy.

1. ሀገር ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Bass,AT.

2. (ወ)በሕጉለመ ፡ Cam,BM494[b],BM497,BM249,Br74,Bln1,Gri3,Abb35, Abb55,Abb149,BM16186,BM16189,Bass.
ወበሕጉለመ ፡ BM495,Bod,Bln2,Abb30,Ts54.

3. ሥዕልሐ ፡ BM494[b],BM495[b],BM497,BM249,Br74,Abb149,Bass,AT.
ሥፍሥሕ ፡ Cam.
ፍላሕ ፡ Gri3.

The second stichos is absent in Vat. and Sin., but is represented in all Ethiopic codices .

በሕጉለመ ፡ is likely to be correct , as MT,Syriac, and LXX all have a preposition .

ከትአ ፡ represents LXX κατώρθωσεν ;contrast MT שׁ֝כֻּ֗ן ,and Syriac ܫܪܝ .

በበረከቶመ[1]፡ለሌትዐን[2]፡ትትሌዐል[3]፡ሀገር ፡ወበአፈ[4]ዋሾመ፡ለረሲዓን፡
ትትገፈታእ፡ሀገር[5] ፡

By the blessing of the righteous a city is exalted ; and by the mouth of the wicked a city is overthrown.

1. ወበበረከቶመ : Abb35,Abb55.
2. ለጻድቃን : Frt.
3. ይትሌዓል : BM496,Abb30,Abb55,Ts54.
4. በአፈ ዋሾመ : Abb30.
   (ወ)በአፈ ዋሾመሰ : BM495,BM497,BM249,Br74,Ts54,Bass.
   ወአፈ ዋሾመ : Bln1,Gri3.
5. Omitted by Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Bass,AT.

The first stichos is absent in Sin. and Vat. , but is represented in all Ethiopic codices .

ሀገር : in the second stichos is probably a dittography , being absent in MT,Syriac, and LXX.

[1]ምኑን ፡ ለቢጸ ፡ ነዳየ ፡ እኔ ምሮ ።[1] ወብእሲ[2] ፡ ጠቢብ ፡ ይማቄ ፡ ያመጽእ ።[3]

A man poor in understanding is spurned by his neighbour ; and a wise man brings quietude.

1-1. ይሜንት ፡ ሰብእ ፡ ሀገር ፡ ነዳየ ፡ ጠቢበ ፡ BM495,BM497,BM249,Br74(Br74[b] has the text),Bln2,Gri3,Abb149,Ts54,AT.
ይሜንት ፡ ሰብእ ፡ ሀገር ፡ ብእሴ ፡ ነዳየ ፡ ጠቢበ ፡ BM494[b].

ይሜንን ፡ ሰብእ ፡ ሀገር ፡ ነዳየ ፡ ጕበብ ፡ Bass.

ይሜን ፡ ሰብእ ፡ ሀገረ ፡ ነዳየ ፡ ጕበብ ፡ Abb55.

ምኑን ፡ ለጕጕእ ፡ ነዳየ ፡ እኔ ምሮ ፡ Bod[b].

2. (ወ)ብእሲ ፡ BM495,BM497,BM249,Bln2,Gri3,Abb30,Abb149,Ts54,AT.

3-3. ያመጽእ ፡ ጸማቄ ፡ BM494; Gri3,adding ለሀገር ፡

ለቢጹ ፡ reflects MT and Syriac רֵעֵהוּ ,while the variants at (1-1) represent LXX μυκτηρίζει πολίτας . ኀሠፈኒ ቀደሙ. ያመጽእ is LXX ἄρχει (contrast MT שֹׂחֵק and Syriac حطو حصاما), although the meaning of ἄρχει in Greek was probably less positive - " behaves peacably " .

ብኣሲ፡ዘክለኤ፡ልሳን፡ይክሥት፡[1]ምስጢር[1]። ወምኣመን[2]፡መንፈሶ[3]፡የሀብኣ፡ነገር[4]።

A man of double tongue reveals a mystery ; and the man of trustworthy spirit withholds a word.

1-1. ምክሪ፡ማኅሳር፡ BM494[b],BM495,BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT.
ምስጢር፡መኅሳር፡ Abb35.

2. ምኣመነ፡ BM495,BM249(BM249[b] has the text),Gri3,Abb30.
ወማኣመን፡ Bln1,Abb55.
መኅበር፡ BM492b.

3. መንፈስሶ፡ Cam,BM494[b],BM495,Abb35[b].
እስትንፋስሶ፡ BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb55,Abb149, Ts54,Bass,AT.
እስትንፋስ፡ Abb35.

4. ምክሪ፡ BM497,Br74.
ምግቦረ፡ Abb55,Ts54.
ምክሪ፡ቢጹ፡ Gri3.
Omitted by BM249.

ዘክለኤ፡ልሳን፡ reflects LXX ἀνὴρ δίγλωσσος ;contrast MT נֶאְמָן.
The text represents MT and Syriac ܡܗܝܡܢ by ምስጢር፡ , while the variants at (1-1) suggest LXX βουλὰς ἐν συνεδρίῳ.
At the end of the verse ነገር፡ can only represent MT and Syriac ܡܠܬܐ ,while LXX πράγματα is reflected in ምግባር፡of Abb55 and Ts54 .

[1] ኀለ፡አብሶሙ[2] ሐዳፌ[3] ይመድቅ [4]አመ፡ቈጸለ [1]መድኀኒት፡[56]ይሄሉ፡
በብዙኅ፡ ምክር[7]። [6]

Those who have no guidence fall like leaves ; salvation is in much counsel.

1-1. በተኅጕአተ፡ኅዳፍ፡ይመድቅ፡ሕዝብ፡ Abb35.

2. አብሶ፡ Bod(Bod[b] has the text).

3. ሐዳፍ፡ BM492,BM494,BM495,BM497,BM249,Bod,Br74,Bln1,Bln2,Gri3, Abb30,BM16186,BM16189,Bass,AT.
ዘሐዳፌ፡ Abb55.
ዘሐዳፍ፡ Ts54.

4. መድቅ፡ BM496,Frt.
ይትነፃቅ፡ AT.

5. መመድኀኒተ፡ BM493.
መመድኀኒት፡ BM492,BM494,Bln2.

6-6. በብዙኅ፡ምክር፡ይሄሉ፡ BM497,BM249,Br74,Abb149,Bass.
በብዙኅ፡ምክር፡ትሄሉ፡ Gri3,AT.

7. ምጣበር፡ Abb55.

Abb35 alone follows the MT in the first stichos ; all other codices translate LXX οὗ μὴ ὑπάρχει κυβέρνησις πίπτουσιν ὡσπερ φύλλα.
In the second stichos ምክር፡ is closer to LXX βουλή than to MT and Syriac ܬܘܫܒܚܐ.

እኩይ ፡የእኪ ፡ሶበ፡[1]ይዜመር ፡ምስለ[2] ፡ነኪር ፡ብእሲ[2] ፡[3]ዘይጸልእ፡ ተጣውዮ፡ ይከውን፡ ውኩለ ።[3]

The evil man does evil when he mixes with a stranger ; a man who hates perversity becomes confident.

1. ሶበሁ ፡ Bln1,BM16186,BM16189.

2-2. ጸድቅ ፡ BM495,BM497,Bln2,Gri3,Abb55,Abb149,Ts54,Bass,AT.
ጸድቃን ፡ BM249,Br74.
ሀካይ ፡ብእሲ ፡ BM494[b].
ነኪር ፡ Br74b,Abb35(Abb35[b] has the text).
እኩይ ፡ Cam,BM497[b],Bod[b],Abb30.

3-3. ዘይጸልእ ፡ ተጣውዮ ፡ ውኩለ ፡ ይከውን ፡ Frt,Abb35[b].
ወይጸልእ ፡ ድምፀ ፡ ዐቃቤ ፡ BM492[b],BM494[b],BM495[b],BM497,BM249,Bod[b], Br74,Bln2,Gri3,Abb55,Abb149,Ts54,Bass,AT.
ወዘሰ ፡ይጸልእ ፡ ተጣውዮ ፡ይከውን ፡ውኩለ ፡ Br74[b].
ወይጸልእ ፡ድምፀ ፡ዐቃቤ ፡ተጣውዮ ፡ይከውን ፡ውኩለ ፡ BM495.
ወዘይጸልእ ፡ ተጣውዮ ፡ይከውን ፡ ውኩለ ፡ Cam,Bod,Abb30.
ወዘይጸልእ ፡ ድምፀ ፡ይትአመን ፡ Abb35.

ይዜመር ፡ reflects LXX ὁμμειξῇ ;contrast MT יַרְע.
ጸድቅ also reflects LXX δικαίῳ at (2-2) , while the text represents MT יָרַע .
In the second stichos ተጣውዮ ፡ is strange ; it should represent MT תּוֹעֵבִים , and may stand for ተሣይመ ፡.
The variants with ድምጸ ፡ reflect LXX φωνὴν.

ብእሲት፡ሳሪት[12] ፡ታነሥእ፡ለምታ፡ክብረ[2] ። መንበረ፡ጻላር፡[3]
ብእሲት[4]፡እንተ ፡ትጸልእ ፡ጽድቀ ።

An honest woman brings honour to her husband ; a woman who hates righteousness is a seat of dishonour.

1. ሳርት፡ Cam,AT,

2-2. ታነሥእ፡ክብረ ፡ለምታ፡ Cam,BM495,Bln2,Abb30,Bass,AT.
ለምታ፡ክብረ፡ትነሥእ፡ BM492.

3. ጻሥርት፡ Abb35(Abb35[b] has the text),Abb55.

4. ብእሲትሃ፡ put before መንበረ፡ by AT.

The addition of ለምታ፡ corresponds to LXX and Syriac ἀνδρί.
The second stichos represents LXX and Syriac θρόνος δὲ ἀτιμίας
ܟܘܪܣܝܐ ܡܝܬܘܒܐ ܕܥܘܠܐ ; contrast MT
וְעָרִיצִים יִתְמְכוּ-עֹשֶׁר, which is represented in the
second stichos of v.16a .

[1] ሀከያን፡ብዕለ፡ይነድዩ[1]። ወጽኑዓንሰ[23]ይጼግኑ፡ብዕለ ።[3]

Lazy men get short of wealth ; and strong men pursue wealth.

1-1. (ወ)ሀከያን፡እምብዕለ፡ይነድዩ፡ BM492,BM493,BM494,BM495,BM497, BM249,Bodb,Br74,Bln1,Bln2,Abb30,Abb35,Abb149,BM16186,BM16189,Bass, AT.

ሀከያን፡ይነድዩ፡እምብዕል፡ Frt.

እምብዕል፡ይነድዩ፡ሀከይያን፡ Gri3.

2. ወጽኑዓን፡ BM492,BM493,BM494(BM494[b] has the text),Abb30.

ጽኑዓንሰ፡ Bod,Gri3.

3-3. ብዕለ፡ይጼግኑ፡ Abb55.

The Ethiopic codices follow the LXX in adding this verse .

ብዕለ፡ is an adverbial, not a direct , accusative .

ሃፋሱ[1]:ይገብር[2]:ሠናየ[2]:ሕኣሲ[2]:መሀሪ[3]:: ያማስን[4]:ሥጋሁ:
ዘኢይምሕር[5]:ሃዳየ::

A merciful man does himself good ;one who does not pity the poor destroys his own flesh.

1. ለሃፋሱ: all codices,Bass,AT.

2-2. ሠናየ:ይገብር : BM249,Br74,Abb55,Bass.

3-3. መሀሪ:ሕኣሲ: Bass.
መሀሪ: Br74.

4. ወያመስን : Cam,BM495[b],BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.

5. Omitted by Cam,BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35, Abb149,Ts54,Bass,AT.

Ethiopic follows the LXX in this verse ; the omission of ለ in the text (ለሃፋሱ:) is probably a haplography caused by ሕፅለ: in v.16 ;but it could also reflect MT שֹׁאֵר. ሃዳየ : has been added in Ethiopic ,presumably in order to provide an object for ዘኢይምሕር: (contrast LXX ἀνελεήμων).

ረሺዕ፡ይገብር፡ምግባረ[1] ፃመፃ ፡ወዘርኦ[2]፡ጸድቃንሰ[3] ፃስብ፡ህልው ፡

The evil man does deeds of dishonesty ; and the seed of the righteous a sure reward.

1. ግብረ : BM492,Br74,Bln1,Bass.
   Omitted by BM16186.
2. (ወ)ለዘርኦ : all codices,Bass,AT, except Cam,Gri3,Abb55.
3. ጸድቃን : Cam,BM494(BM494[b] has the text).
   ጸድቅሰ : BM495,Abb30,Ts54.

Ethiopic follows the LXX in understanding MT שֶׂכֶר "wages" as ἔργα ;the variant ለዘርኦ : seems to be an Ethiopic attempt to alleviate the harshness of the apposition in MT and LXX שֶׂכֶר שֶׁקֶר.

ወዕደ[1] ጻድቅ ፡ ይትወለድ ፡ ለሕይወት ። [2]ወዕደተ ፡ ረሲዓን ፡ [2]ሞት ።[3]

A righteous child is born to life; and the birth of the wicked is death.

1. ወዕደዮ ፡ BM493.

2-2. (ወ)ዕደተ ፡ ረሲዓኒ ፡ Cam,BM494,BM495,BM497,BM249,Bod,Br74, Bln1,Bln2,Abb30,Abb149,Ts54,Bass,AT.
ወረሲዓን ፡ Abb35.

3. ለሞት ፡ Cam,BM494[b],BM495,BM497,BM249,Bod,Br74,Bln1,Bln2, Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

ወዕደ ፡ reflects LXX and Syriac ܝܠܘܕ ;contrast MT יֶלֶד .
ይትወለድ ፡ represents LXX γεννᾶται (MT and Syriac nil).
ወዕደተ ፡ does not represent MT or Syriac or LXX רִשְׁעָה , and is probably an easier reading developed in Ethiopic under the influence of the preceding ይትወለድ ፡ .
ለሞት ፡ reflects the prepositional usage of MT,Syriac, and LXX better than does the text .

[1] ርኩስ፡በኀበ፡እግዚአብሔር[2] ፡ዘጠዋይ ፡ፍናሁ[2] ፡ወኀሥያን[3] ፡በቅድሜሁ፡[4]
ኵሎሙ[5] ፡እለ[6] ንጹሐን ፡ በፍጹም[6] ።

Abominable with God is the man of crooked ways ; and acceptable before Him are all those who are pure in their way.

1. ብእሲ፡ዘይፅልእ፡ተጣወዮ ፡ይእዜን ፡ወኵለ፡በእግዚአብሔር ፡ወ… prefixed by Gri3,Abb35.

2-2. ጠዋያት ፡ፍናወ፡ BM495,Abb30,Abb149,AT.
ዘጠዋይ ፡ፍናዊሁ፡ Cam,BM492,BM493,BM494,BM496,Bod,Frt,Bln1,Abb55, BM16189.
ጠዋይ ፡ፍኖት፡ BM494[b],BM497,BM249,Br74,Bln2,Gri3,Bass.
ጠዋየ ፡ልብ፡ Abb55.
ጠዋያት ፡ፍኖት፡ Ts54.

3. ኀሥያን ሰ ፡ Gri3.
ወኀሥያት፡ Abb30.

4. ቅድሜሁ፡ BM493; በቅድሜሁ፡ put after ኵሎሙ ፡ by Ts54.
በቅድመ፡ Abb55 ; omitted by Abb149.

5. Omitted by AT.

6-6. ንጹሐ፡ፍኖቶሙ፡ Bod.
ንጹሓን ፡በቅድሜሁመ፡በፍኖቶሙ ፡ BM16189.

Ethiopic combines the personal phrase of MT (בְּתֹם דַּרְכּוֹ יְהוָה) with LXX ὁδοί ,to produce ዘጠዋይ፡ ፍናዊሁ፡; but Abb35 represents the MT itself .
The second stichos reflects the LXX , with the addition of ኵሎሙ፡ (MT and Syriac nil).

እድ፡በእድ፡ ዘይኤጎዝ ፡በግፍዕ፡[12]እይነጽሕ ፡ ኣምጥጠአት ፡ ወ[2] ዘይዘርእ[3]ሱ፡
[4]ጽድቀ ፡ ይድኅን ።[4]

Hand in hand , he who acquires by violence will not be guiltless of evil ; and he who sows righteousness will be delivered.

1. Omitted by Bod.

2-2. (ወ)እይድኅን ፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Ts54,AT.
እድኅን ፡ Bass.(corrected to the previous variant in the corrigenda) .
እይነጽሕ፡ Abb35.

3. ወ ዘይዘር እ ፡ Cam,Abb55.
ዘይዘር እሱ፡ Bod.

4-4. ጽድቀ ፡ይነሥእ ፡ ፃስበ ፡ መሃይምናን ፡ BM495,Abb30,Abb55,Abb149,Ts54, AT.
ጽድቀ ፡ ፃስበ ፡መሃይምናን ፡ይነሥእ ፡ BM497,BM249,Bod[b],Br74,Bln2,Bass.
ዘርአ ፡ጽድቅ ፡ይነሥእ ፡አስ በ ፡ መሐይምናን ፡ written twice by Gri3.
በጽድቅ ፡ይድኅን ፡ Frt.
ጽድቅሱ ፡ይድኅን ፡ Bln1(Bln1[b] has the text).

እድ፡በእድ፡ is understood here as a preliminary asseveration (compare ch. 16[5]), as in the MT ; contrast LXX and Syriac . Yet በግፍዕ፡ has become an adverbial phrase (LXX ἀδίκως), instead of the subject , as in the MT.

እምጥጠአት ፡ has been added, in accordance with Syriac ܚܛܗ ، or else as an independent completion of the sense.

At (4-4) the text follows MT and Syriac וּזְרֹעַ ,while the variants suggest LXX ἀπώλετο μισθὸν πιστόν.

[1] ከመ፡ወጸቦ፡ወርቅ[1] ወስተ[2]አንፈ፡ሐራወያ [23]፡ከማሁ፡ለብአሲተ[4]ኣኪት[5]ላሕያ ። [6]

Like a ring of gold in a pig's snout - so is beauty to an evil woman.

1-1. በከመ፡አወፅብ፡ Abb55,Abb149,Ts54.
ወፅቦ፡ወርቅ፡ BM494[b],BM497,BM249,Bln2,Abb30,Abb35(Abb35[b] has the text).

2-2. እፍ፡ Abb55.
እንፍ፡ Ts54.

3. ከሠምዐ፡ inserted by Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb55,Abb149,Ts54,AT.

4. ብእሲት፡ Abb149.

5. ይሄለ፡ inserted by Abb55.
ሕለና፡ inserted by Ts54.

6. ላሕይ፡ Ts54.

ከመ፡ reflects LXX and Syriac ὡσεὶ περ (MT nil).
The omission of ወርቅ፡ in the first variant at (1-1) corresponds to the omission of χρυσοῦν in many LXX manuscripts.
The addition of ከሠምዐ፡ at (3) is peculiar to Ethiopic , but it is a natural completion of the sense, and may have been derived from v.25 below.

[1]ፍትወተ፡ጻድቃን[1]፡ዘሉ፡ሠናይ[2] ።ወተስፋሆሙ[3]፡ለእኩያን፡ይትሐጐሉ[4] ።

The desire of the righteous is all good ; and the hope of the wicked will come to nought.

1-1. ፍኖተ፡ጽድቅ፡ BM497,BM249,Gri3(Gri3[b] has the text),AT.
ፍኖተ፡ጻድቅ፡ Br74,Abb149.

2. Omitted by BM16186.

3. ተስፋሆሙ : BM497,Br74,Gri3,Abb149,AT.
(ወ)ተስፋሆሙሰ: BM495,BM249,Bod,Abb30,Bass.

4. ትትሐጐል: Frt.

ዘሉ፡ሠናይ: represents LXX πᾶσα ἀγαθή ; contrast MT and Syriac בְּטוּב־ קָץ.

[1] ቦ፡አለ፡ ዘዚአሆሙ፡ይዘርኦ[1]፡ወያፈልይ፡ፍዳ ።። ወቦ[23]፡እንዘ፡ያስተጋብኦ[3]፡የሐፅፅ ።።[4]

There are those who sow their own and increase ; and there are some who, when they gather, decrease .

1-1. ቦ ዘይዘርዕ : Abb35.

ቦ ዘዚአሆሙ ፡ይዘርኦ፡ BM16189.

2. እለ፡ added by BM495,BM497,BM249,Bod[b],Br74,Abb30, Abb55,Ts54,Bass,AT.

እለ፡ቦሙ : added by Gri3.

3-3. ዘያስተጋብኦ፡ BM496,Frt,Bln1,Abb149,BM16186,BM16189.

4. ወየሐፅፅ : Bln1,BM16186,BM16189.

ያሓጽ : Abb55.

Ethiopic follows the LXX in misunderstanding the MT זֹרֶה to mean " sow" instead of " distribute " : ዘዚአሆሙ፡ reflects LXX and Syriac ܕܠܗ ܙܪܥ (MT nil). The details of the second stichos are also taken from the LXX .

ሠሉ[1]፡ነፍስ፡እንተ፡ትባርክ፡[2]ትጠፈፈ[3]። ወብእሲ[4]፡መዐትም፡ጎሠም። [5]

Every soul which blesses is watered ; and a wrathful man is foul.

1. ወሠሎ፡ BM495[b],BM497,BM249,Br74,Gri3,Bass.
2. ትትባረክ፡ BM494,(BM494[b] has the text),BM16189,Ts54,Bass.
3. ሰፋሕት፡ BM495,BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln2, Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT.
4. ወብእሲ፡ Frt,Bln1,BM16186,BM16189,Bass.
   ብእሲሰ፡ Gri3.
5. ይጠፋእ፡ added by Abb149.

Ethiopic represents LXX ψυχὴ εὐλογουμένη πᾶσα (ἅπαξ) contrast MT נֶפֶשׁ הַבְּרָכָה עָשָׁן . However , εὐλογουμένη is not used in the Middle , and must therefore be Passive (see 2) .

Although ሰፋሕት፡ in the variant at (3) corresponds to LXX ἅπαξ ,the text with ትጠፈፈ፡ represents MT and Syriac ܢܫܬܐ .Yet ሠሉ፡ can only represent LXX πᾶσα (MT and Syriac nil) ;so the ancestry of the verse is mixed .

[1] ወዘይከልኣ[2] ስርናየ: ይርግምዎ[3] ለሕዛብ: [1]ወበረከት:[4]ወሰተ:
ርኣሱ :[5]ለዘ: ይሠብ ::[5]

And he who keeps back corn - the people curse him ;and blessing
is upon the head of the man who gives.

1-1. (ወ)ዘያበዝኅ: ሥርናዮ: የኅድጎ: ለሕዛብ: BM495,BM497,BM249,Br74, (Br74b has the text),Gri3,Abb149,Ts54,Bass ; BM492b,Bln2,Abb30, Abb55,AT,but with ሥርናየ: .

2. ዘይከልዕ: Cam,BM492,BM496,Frt,Bln1,BM16186,BM16189.

ወለዘይከልኣ: Abb35.

3. የኅድጎ: BM494[b].

4. በረከት. Bass.

5-5. ለዘይምሕር: ወይሠብ: BM494[b],BM495,BM497,BM249,Br74,Gri3, Abb149,AT.

The text follows the MT in the first stichos מֹנֵעַ בָּר
יִקְּבֻהוּ לְאוֹם,while the variant at (1-1) represents LXX
ὁ συνέχων σῖτον, ὑπολίποιτο αὐτὸν τοῖς ἔθνεσιν.

ዘይፈለ[1] : ሠናየ : የሳሥሥ[23] : ሥምረተ[34] ። ዘሰ : የሳሥሣ[4] : ለኣኪት : ትረክቦ ።

He who devises good seeks what is pleasing ; he who seeks evil - it will find him .

1. ወዘይፈለ : BM495.
   ወይፈለ : Abb30.

2. ዘየሳሥሥ : BM492(BM492[b] has the text),BM493.
   ይፈቅድ : BM495,BM497,BM249,Br74(Br74[b] has the text),Bln2, Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

3-3. ክብረ : ሠናየ : BM492[b],BM494[b],BM495,BM497,BM249,Br74(Br74[b] has the text),Bln2,Gri3,Abb30,Abb35,Abb55, Abb149,Ts54,Bass.
   ሠናየ : ክብረ : Bod[b].
   ሥምረተ : ለርኅሩ : BM494.
   ክብረ : AT.

4-4. ወዘሰ : የሳሥሣ : Cam,BM495,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass.
   ለዘየሳሥሣ : BM492,BM493.

ሥምረት: represents MT and Syriac רָצוֹן , but the variants at (3-3) reflect LXX χάριν ἀγαθήν.

ወዘይትዌከል[1]: በብዕለ[2]ወኀቲ[3]ይወድቅ[4]: ወዘይትዌከፎ[5]
[6]ለጻድቃን: ወኀቲ[6]ይሠርፅ ::

And he who trusts in his wealth will fall ; and he who receives the righteous , he will flourish.

1. ወይትዌከል: Abb149.
ዘይትዌከል: BM497,BM249,Br74,Gri3,Ts54,Bass.
2. በብዕል Ts54.
3. ወወኀት: BM497,Br74.
Omitted by Gri3,AT.
4. ቦት: ወኀት: added by Gri3.
ለጻድቃን: added by Abb35,
5. ወዘይትዌከፎሙ: BM494[b],BM497,BM249,Bod[b],Br74,Bln2,
ዘይትዌከፎ: Abb149,Ts54,Bass.
Gri3,Abb55.
6-6. ለነዳያን: ወኀት: BM494.
ለጻድቃን: BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb55,
Abb149,Ts54,Bass,AT ; omitted by Abb35.

Ethiopic follows the LXX in the second stichos ὁ δὲ ἀντιλαμβανόμενος δικαίων, οὗτος ἀνατελεῖ ; contrast the MT and Syriac וְנֹבֵל צַדִּיקִים יִפְרָח׃.

ዘይትቃነይ[1]: ቤቶ[2]: ይከፋፈል[3] ነፋስ[4] ይትቃነይ[5] አብድ: [6]ለጠቢብ[6]

He who serves his house will inherit as a portion wind ; the fool will serve the wise.

1. (ወ) ዘአየዐወቅ: BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3, Abb35,Abb55,Abb149,Bass,AT (Br74[b],Abb35[b] have the text).
ዘይጠቅም: Abb30.
ዘአየዐቅብ: Ts54.

2. ለቤት: BM492,BM493,BM494,Bln1,BM16186.
ነፋስ: Abb55.

3. ይወርሱ: BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb35, Abb55,Ts54,AT (Br74b,Abb35b have the text).
ይዘርፍ: Abb149.
ይወርስ: Bass.

4. ወዘአይትቃነይሱ: ይዘርፍ: ነፋስ: added by Bln1[b].

5. ወይትቃነይ: BM495,Bln2.

6-6. ለብእሱ: ጠቢብ: Bod.

ዘይትቃነይ: has probably been mistakenly transferred from the second stichos to the beginning of the verse .
The negative variant at (1) ዘአየዐውቅ: ,suggests LXX ὁ μὴ συμπεριφερόμενος, with ፃቅ: mistaken for ፃይ: in some such form as ዘአይትዐውይ:.

እምፍሬ[1]:ጽድቅ: ይወፅእ[2]:ዕፀ:ሕይወት[3] [4]፤ይነሥእ:ነፍሳተ:ጠቢብ ።[4]

From the fruit of righteousness comes out a tree of life ;

the wise man takes souls.

1. ፍሬ: Abb35.

2. Omitted by Abb35.

3. ይሴስለ:ግብተ:አማፅያን: added by BM495.
ይሴስሉ:ግብፆ:ነፍሳተ:ዓማፅያን: added by BM494[b],BM497,BM249,Br74,
Gri3,Abb149,Bass,AT; by Bln2,Abb55,Ts54 with ነፍሰ:

4-4. ወዘይትቄከፍ :ነፍሳተ:ጠቢብ:ይሴስለ:ግብተ:ነፍሰ:ዓማፅያን:
Abb35.

ይነሥእ:ነፍሳተ:ጠቢባን: BM495.

Omitted by BM497,BM249,Br74,Bln2,Gri3,Abb55,Abb149,Ts54,Bass,AT.

Abb35 reflects MT וְלֹקֵחַ נְפָשׁוֹת חָכָם .
In the second stichos the text reflects MT וְלֹקֵחַ נְפָשׁוֹת חָכָם
while the variants at (3) represent LXX ἀφαιροῦνται δὲ ἄωροι
ψυχὰς παρανόμων, and not Syriac ܘܣܒܪ ܢܦܫ̈ܐ ܚܟ̈ܝܡ̈ܐ

[1] ናሁ፡ጻድቅ፡በምድር፡ይትፅደይ [1] ፨ [2] እፎ፡ኪ፡ረሲዕ፡ወኀጥኣ [2] ።

Behold even the righteous man on earth is punished ; how much (more) the wicked and the sinner !

1-1. (ወ)ሶበ፡ጻድቅ፡እምዕጹብ፡ይድኅን፡ BM492[b],BM497,BM249,Bod[b],Br74, (Br74[b] has the text),Bln2,Gri3,Abb55,Abb149,Ts54,Bass,AT; BM495 adds before እፎ፡ ሶበ፡እምዕጹብ፡ጻድቅ፡ይድኅን፡ BM494.

ናሁ፡ጻድቅ፡ይትፅደይ፡በምድር፡ Bln1.

2-2. ረሲዕ፡ወኀጥኣ፡በእይቴ፡ያስተርኢ፡ BM495[b],BM497,BM249,Bod[b], Br74(Br74b has the text),Gri3,Bass.

ኀጥኣ፡ወዓመፃ፡በእይቴ፡ያስተርኢ፡ BM494[b],Bln2,Abb149,AT.

ረሲዕ፡ወኀጥኣ፡ እይቴ፡ያስተርኢ፡ Abb55,Ts54.

እፎኬ፡ረሲዕ፡ወኀጥኣ፡በእይቴ፡ያስተርኢዮ፡ BM495.

ወእፎኬ፡ኀጥኣ፡ወዓመፃ፡ሶበ፡ጻድቅ፡እምዕጹብ፡ይድኅን፡ ኀጥኣ፡እይቴ፡ያስተርኢ ፡ Abb̀35.

The text represents the Masoretic form of this verse , while the variants represent either the LXX and Syriac , or a conflation of MT and LXX elements , צַדִּיק בָּאָרֶץ יִשָּׁלָם , and ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται.

ዘያፈቅር[1]፡ተግሣጸ፡ያፈቅር፡እኁ ምሮ[1]፡ወዘይጸልእ[2]፡ተግሣጸ[3]፡እብድ፡ውእቱ[4]።

He who loves correction loves understanding ; and he who hates correction is a fool.

1-1. እኁ ምሮ፡ያፈቅር፡ተግሣጸ፡ BM495.

ተግሣጸ፡ያፈቅሮ ፡እኁ ምሮ፡ Abb55.

ተግሣጸ፡ያፈቅር፡ ኀበ በ፡ Bod.

2. (ወ) ዘይጸልኦ ሰ፡ Cam,BM496,Bln1,Gri3.

ወ ዘሰ፡ይጸልኦ ፡ BM494.

ዘይጸልኦ ፡ Abb35,Abb55,Abb149,Ts54.

3. Omitted by BM496,Frt,Bln1,BM16186,BM16189.

4. Omitted by Abb149,Ts54.

እኁ ምሮ፡ in the first stichos suggests MT בִּינָה rather than LXX ἀγαθοῦ ,which is normally rendered in Ethiopic by ተወ ፈ፡.

ይኄይስ[1] ፡ ዘረከበ ፡ ሞገሰ[1] ፡ በኀለ ፡ ኄግዚአብሔር ። ወብእሲ ፡[2]
ዓማፂ ፡ ይገገ[3] ።

Better is a man who has found grace with God ; and a dishonest man errs.

1-1. ሞገሰ ፡ ዘረከበ ፡ Abb30.
2. ወብእሲ ፡ Bod[b],Bln1,Abb55。
እምብእሲ ፡ Gri3.
3. ይትሐየይ ፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.
እትሐየይ ፡ Bod[b].
ዘይትሐየይ ፡ Gri3.

ይገገ ፡ cannot represent MT יִשְׁגֶּה (Hiph'il), but could represent a Qal Imperfect pointing ;or it may be an Ethiopic editorial interpretation , adopted because of the absence of an object for the Hiph'il verb .
The variants at (3) reflect LXX παρασιωπηθήσεται(Syriac ܫܬܩ).

አይሌትዕ[12]ሰብኣ፡ዐማፂ[2]፤ ወሥርወ[3]ጻድቃን[4]አትመሐዋ[5]።

Lawless men will not go right ; and the root of the righteous will not be exstirpated.

1. (ወ)ዘአያሌትዕ: BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,AT.
   አያሌትዕ: Bod.
   ያሌትዕ: Abb55.
   ወአይሌትዕ: Abb30,Abb35.

2-2. ሰብአ፡ኣምዓመፃ፡ይትሳጎል: BM494[b],BM495[b],BM497,Bod[b].
   ሰብኣ፡ኣምዓመፃ: Abb55,Ts54.
   ሰብኣ፡ኣምዓመፃ፡ይትሳጎል: BM249,Br74,AT.
   ሰብኣ፡በዓመፃ, Abb35.
   ኣምዓመፃ፡ይትሳጎል፡ቦቱ: Gri3.
   Omitted by Bln1.

3. ሥርወ: Gri3.
   (ወ)አሰራወ: Abb149,AT.

4. ጻድቃን፡ BM494,Br74,Gri3,Abb149,AT.

5. አይትመሐው: all codices,Bass,AT.

At (2-2) Abb35 reflects MT and Syriac ሃሤንጃ ;the codices with ኣምዓመፃ: represent LXX ἐξ ἀνόμου. ይትሳጎል: in the variants there probably arose as a gloss, or as an opposite parallel to አትመሐፃ: at the end of the verse .
In the second stichos አትመሐፃ: reflects LXX οὐκ ἐξαρθήσονται: contrast MT and Syriac ሠሃቦ-ኣይ .

ብኣሲት፡[1]እዛዝ ፡አክለል ፡ለምታ ። ከመ[2]፡ነቀዝ ፡ውሳተ ፡አዕፅምት[2] ። ከማሁ፡
[3]ብኣሲት፡ኣኪት ፡ተሐጕለል ፡ብኣሴ[3]።[4]

A brave woman is a crown to her husband ; like rottenness in the bones,so an evil woman destroys her husband.

1. ወብኣሲት፡ Br74.
ብኣሲ ፡ Abb55.

2-2. ዕፄ ፡ለዕፅ፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb55, Abb149,Ts54,Bass,AT.
ዕፄ ፡ለዕፀው፡ወነቀዝ፡ለአዕፅምት፡ Bod.
ነቀዝ፡ለዕፅ ፡የኍጕሎ፡ Bln1,BM16186,BM16189.
ነቀዝ፡ለአዕፅምት፡ Abb35.

3-3. ብኣሴ ፡ታሐጕለ፡ብኣሲት ፡ኣኪት፡ምግባር፡ BM495,BM497,BM249,Bod,Br74, Bln2,Gri3,Abb30,Abb55,Ts54.
ብኣሲት፡ኣኪት፡ምግባር፡ታሐጕለ፡ለብ፡ብኣሲ፡ AT
ኣኪት ፡ብኣሲት ፡ታሐጕለ፡ብኣሴ ፡ Frt.
ታሐጕለ ፡ብኣሲት ፡ኣኪት፡ብኣሴ ፡ Cam.
ብኣሲት፡ተሐጕለ፡ለበ ፡ብኣሲ ፡ኣኪተ፡ምግባር፡ Abb149.
ብኣሴ ፡ታሐጕለ፡ብኣሲት ፡ኣኪት፡ Bass.
ብኣሲት፡ኣኪት ፡ተሐጕለ፡ብኣሲሃ፡ Bln1.

4. ኣንተ፡ታስተጎፍር፡ added by Abb35.

Ethiopic follows the LXX and Syriac expanded form of this verse
οὕτως ἄνδρα ἀπόλλυσιν γυνὴ κακοποιός.
Bassano joins ምግባር፡ to v.5 , which is suprising , as it must be derived from κακοποιός in this verse .
At (4) Abb35 represents MT מְבִישָׁה.

[1] ሕሊናሆሙ ፡[1] ለጻድቃን ፡[2] ፍትሕ[3] ። የሐይሉ[4] ፡ ርሲዓን ፡ ሕብለ ።[4]

The thought of the righteous is justice ; the wicked govern fraud.

1-1. ምግባረ ፡ሕሊናሆሙ ፡ Bass.
መሕሊናሆሙ ፡ BM495,Bln2,Abb30.

2. ገቢረ ፡ added by BM495[b],Bod[b].

3. መርትዓ፡ይሄሊ ፡ added by Gri3.

4-4. ሕብለ፡ርሲዕ ፡ Bln1.
ርሲዓን ፡ BM493.
ርሲዓን ፡ፍትሐ፡ Abb55.

The singular predicates suggest MT and Syriac ܕܝܢܐ and
מִשְׁפָּט ;contrast LXX κρίματα and δόλους .
But the verb የሐይሉ ፡ can only represent LXX κυβερνῶσιν ;
contrast MT תַּנְחֵל and Syriac ܢܢܚܠ.

[1] ነገረ፡ ዐሢዎን፡ ተሳትፎ፡ ደም፡ [12]አፈ ሠመሰ፡ ለሐትዐን[2] ታድኅኖሙ ።[3]

The word of the wicked is sharing of blood ; the mouth of the upright saves them.

1-1. (ወ)ነገረ፡ ዐሢዐን፡ ጕሕሉት፡ BM494[b],BM497,BM249,Bod[b],Br74(Br74[b] has the text),Abb55,Abb149,Ts54,Bass,AT.
ወነገረ፡ ዐሢዎንሰ፡ ጕሕሉት፡ BM497[b].
ወነገረ፡ ዐሢዎን፡ ተሳትፎ፡ደም፡ Bln2.
ነገረ፡ ዐሢዎንሰ፡ ተሳትፎ፡ደም፡ Bod.
ወለዐሢዎን፡ነገሮሙ፡ ጕሕሉት፡ Gri3.
ተሳትፎ፡ደም፡ BM492.
ነገረ፡ዐሢዎን፡ወተሳትፎ፡ጕሕሉት፡ BM495.

2-2. አፈ ሠመ፡ለሐትዎን፡ BM492,BM493,BM494,Frt.
(ወ)አፈ፡ሐትዎንሰ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Abb30, Abb35,Abb149b,Ts54,Bass,AT.
አፈ፡ሐትዎን፡ Gri3,Abb55,Abb149.

3. ያድኅኖሙ፡ BM497,BM249,Br74,Gri3,Ts54,Bass.

ጕሕሉት፡ at (1-1) represents LXX ἀδίκιοι ,while ተሳትፎ፡ደም፡ in the text may have arisen from a misunderstanding of MT בדא as בדע (i) ;see BDB p.786b . This may have been assisted by the memory of Prov. 1[11].

ኀበ፡ተመይጠ[1] ፡ረሲዕ ፡ይማስን ፡ወአሠርያተ[2] ፡ጻድቃን[3] ፡ይሄሉ ።

Wherever the wicked man turns , he perishes ; and the houses of the righteous endure .

1. ወኀበ፡ Bln2.
2. ሥረ፡ Bln1.
3-3. (ወ)አሠርያተ፡ጻድቃንሰ፡ Cam,BM492,BM493,BM495,BM497,BM249,Br74,Bln2, Gri3,Abb30,Abb35,Abb149,Ts54,AT.
አሠርያተ፡ጻድቃን ፡ Bass.

The details of this verse are taken from the LXX ;for instance ይማስን፡ represents LXX ἀφανίζεται and not MT יָסוּר The plural "houses" also represents LXX οἶκοι (MT and Syriac singular) .

አፈ[1]፡ጠቢባን [2]፡ይትቄደሱ ፡በኀበ[3]፡ሰብእ ፧[4]ወአፈ፡አብዳንሰ፡ይትመነን፧[4]

The mouth of the wise is praised among men ; but the mouth of fools is despised .

1. ወአፈ፡ BM495[b],BM249,Br74,Bln2,AT.
2. ጠቢብ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb149,Ts54,Bass.
   ጠቢባንሰ፡ Bod,Abb55.
3. ኀበ፡ BM494,BM249, ; AT inserts ዝሉ፡.
4-4. ወአብዕ ፡ልብሰ፡ይትሜነን፡ Cam.
   ወሕይየ፡ልብሰ፡ይትሜነን፡ BM495(BM495[b] has the text),Abb35, Abb55,Abb149,Ts54,AT.
   ወአፈ፡ሊቀ፣ንሰ፡ይትሜነን፡ Gri3.
   ወአፈ፡አብዳንሰ፡ይትሜነን፡all other codices,Bass.

Ethiopic follows the LXX in taking አፈ፡ literally ; contrast MT פִּי ,"according to ..." .
The finite verb ይትመነን /ይትሜነን፡ corresponds to LXX μυκτηρίζεται rather than to MT יִוָּדֵעַ or Syriac ܢܬܝܕܥ .

ይሔይስ:ብእሲ:እመ[1]:ትካሊ:ዘይትቃነይ: ለርእሱ[1.23]:እምን:ዘክብሪ :ያነብር:ኅቱ:[3]
[4]ወየኀትት:ኅብስተ:[4.2]:

Better is a man when he is ashamed who works for himself than a man who bestows honour upon himself and lacks bread.

1-1. ዘበትካሊ:ይትቃነይ:ለርእሱ: Cam,BM494[b],Bod,Bln1.

ዘበትካሊ:ይትቀነይ:ኅቱ: BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Ts54,Bass,AT.

ዘበጊዜ:ትካሊ:ይትቃነይ:ለርእሱ: Abb35[b].

እመ:ትካሊ :(ዘ)ይትቃነይ :ለርእሱ: BM492,BM493,BM494,BM496,BM16186,BM16189.

እመ:ትካር: ይትቃነይ :ለርእሱ: Frt.

2-2. ወይትፈአም:ኅብስተ:እምን:ዘያገብር :ክብረ:ለቤቱ: Gri3.

3-3. እምዘ :ክብረ :ያነብር :ኅቱ: Bod.

እምን :ክብረ :(ዘ)ያነብር :ኅቱ: BM497,BM249,Br74,Frt,Bln2,Abb55,Abb149, BM16186,Bass.

እምን:ክብረ :ዘይነብር:ኅቱ : Bln1.

እምን: ዘይክብር: Abb35.

እምን: ዘክብሊ :ያነብር:ኅቱ: Abb30.

እምን: ዘያነብር፡ክብረ:ለቤቱ: Gri3.

እምን: ዘክብረ :ያነብር: Ts54.

4-4. ወያስተፈአም :ኅብስተ: BM495,Abb30,Abb55,Ts54.

ወይትፈአም :ኅብስተ: BM492[b],BM494[b],BM495[b],BM497,BM249,Br74,Bln2, Bass,AT.

ዘይትፈአም :ኅብስተ: Abb149.

ወያስተፈአም:ወየጎድኣ:ኅብስተ: Abb35.

Ethiopic follows the expanded LXX form of this verse (τιμᾳ ἑαυτῷ περιτιθείς for MT and Syriac) .The variants at (4-4) reflect two meanings of προσδέομαι , 1) beg for ,2) be in need of .

[1] ይምሕር፡ጻድቅ፡ነፋሰ፡እንስሳሁ[1]። ምሕረቶሙሰ፡[2]ለረሲዓን፡እምጽዋት።

The righteous man pities the soul of his animal ;but the mercy of the wicked is not good works.

1-1. ዘይምሕርሰ፡ጻድቅ፡ወአኮ ። ይምሕር ፡ነፋሰ፡እንስሳሁ፡ብእሲ፡ጻድቅ፡ Gri3.

2. ወምሕረቶሙሰ፡ Cam,BM494[b],BM495,BM497,BM249,Bod,Br74,Bln2, Abb30,Abb35,Abb149,Ts54,Bass,AT.
(ወ)ምሕረቶሙ፡ BM494,Bass.
ወምሕሮቶሙ ፡ Abb55.
ምሕሮቶሙሰ፡ BM492.

ይምሕር፡ translates LXX οἰκτίρει , not MT and Syriac ܚܢܢ . The negative in እምጽዋት፡ can only represent the negative in ἀνελεήμονα ;contrast MT לֹא חֹנֵן and Syriac ܠܐ ܚܢܢ. But ምጽዋት፡ itself has probably been employed as the expected word, ምሕረት፡ ,has already been used at the beginning of the stichos for σπλάγχνα.

ዘይትጌበሬ [1]ለምድር ፡ ያበዛል ፡ ኅብስተ [23]ዘይዴግን [4]ጽርዓተ ፡ ያሳተጋብኦ ፡ ንዴተ [5 3]
[6]ዝውኦቱ ፡ ምዑዝ ፡ ለመትልወ ፡ ወይን ፡ ለኀደለ [7]ዘአሁ ፡ የሐድግ ፡ ለኀሣር [8]።

He who works the land multiplies food , but he who follows vanity amasses poverty . Such a man is sweet to one who pursues wine ; he leaves shame to his strength .

1. ወዘይትጌበሬ ፡ Cam.
2. ኅብስቶ ፡ Abb30.
3-3. ወያሳስኦ ፡ ኅብስተ ፡ ዘይዴግን ፡ ጽርዓተ ፡ BM495.
እለ ፡ ይዴግን (ይዴግኑ Ts54) ከንቶ ፡ ነዳያነ ፡ አእምሮ ፡ Abb55,Abb149, Ts54.
4. (ወ)ዘይዴግን ፡ Cam,BM492.
ወ ዘይዴግንሰ ፡ BM497,Bod,Bln2,Abb30,Abb35.
ዘሰ ፡ ይዴግን ፡ Gri3,AT.
5-5. ነዳየ ፡ አእምሮ ፡ Cam,Abb35.
ንዴተ ፡ አእምሮ ፡ Bass.
6. ኣሰመ ፡ ውኣቱ ፡ ነዳየ ፡ አእምሮ ፡ added by BM492[b],BM494[b],BM495,BM49 BM249,Bodb,Br74,Bln2,Gri3,Abb30.
7. ከኀደለ ፡ AT.
8. ሐሣር ፡ all codices,Bass,AT.

All Ethiopic codices follow the Septuagintal four-stichos form of this verse .
At (3-3) the main variant follows LXX and MT ἐνδεὴς φρενῶν , while the majority reading is an Ethiopic innovation ,perhaps designed just to provide a more readable text, even at the expense of the Vorlage .

[1]ፍትወት፡ለረሲዕ[1]፡መሥገርት[2]፡አኪት ፡ ወሥር ፍሙ ሃ[3]፡ለጻድቃን [4]
[5]ወጥተ፡ጸንዕ፡[5]

The desire of the wicked man is an evil trap ; but the root of the righteous is in strength .

1-1. (ወ)ፍትወተ፡ርሱዓን፡ BM495,BM496,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Ts54,Bass,AT.

ፍትወት፡ርሱዕ፡ Bln1.

ፍትወት፡ርሱዓን፡ Abb149.

ፍትወተ፡ርሱዕ፡ Frt,BM16186,BM16189.

ፍትወተ፡ለጻድቃ፡ Bod.

2. Omitted by BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

3. ወሥርፍሙ ፡ BM492,BM493,BM494,Gri3,Abb30,Abb149,Ts54,Bass,AT.

ሥርፍሙሃ ፡ Bln2.

4. ለጻራን፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb149,Ts54, Bass,AT.

5-5. ወጥተ፡ጸንዕ፡ BM492,BM494,BM495[b],BM497,BM249,Br74(Br74b has the text),Bln2,Gri3,Abb30,Abb149,Bass,AT.

ወጥተ፡ጸንዐ፡ BM493.

ኀምደር፡ይሠርፅ፡ Abb35(Abb35[b] has the text).

The singular ለረሲዕ፡ suggests MT and Syriac עָוֶל (note ርሱዓን፡ in the variant at 1-1, and LXX ἀδικεῖν). መሥገርት፡ must be derived from MT מִצְוָד (LXX nil, Syriac) ;the codices which omit this reflect LXX πανταί . ወጥተ፡ጸንዕ፡ represents LXX ἐν ὀχυρώμασιν ;contrast MT מָנוֹן and Syriac .

በኀጢአተ፡ከናፍሪሁ[1]፡ይወድቅ[2]፡ኀጥኣ ፡ውስተ፡መሥገርተ፡እኪት ።[2]
ወያመሥጥ[3]፡እምኔሁ[4]፡ጻድቅ ።

Through the sin of his lips the sinner falls into a trap of evil ;
and the righteous man escapes from it .

1. ከናፍር፡ Cam,Abb55.

2-2. ወስተ፡መሥገርት፡ኀጥኣ፡ Cam,BM495,BM497,BM249,Bod,Br74,BIn2,
Abb30,Abb35(Abb35b has the text),Abb55,Abb149,Ts54,Bass,AT.
ወስተ፡መሥገርት ፡ሊሲፅ፡ Gri3.
ኀጥኣ፡ወስተ፡መሥገርት፡እኪት፡ BM492,BM494,Frt,BM16186.
ኀጥኣ፡ወ ስተ ፡መሥገር ተ፡ Bln1.

3. ያመሥጥ ፡ Bass.

4. እምኔሆሙ፡ Cam,BM497,BM249,Br74,Bln2,Gri3[b],Abb30,Abb35,
(Abb35b has the text),Abb55,Abb149,Ts54,Bass,AT.

Ethiopic follows the LXX in adding ይወድቅ፡ (ἐμπίπτει),
where MT and Syriac have no verb .
The prepositional እምኔሁ/ሆሙ፡ also reflects LXX ἐξ αὐτῶν,
where MT and Syriac have a noun , מִמֶּנּוּ .

ዘይሬር[1] : ጣፈጠ[2] : ይተመሀር[3 4] :

He who has a simple look is shown mercy ; (and he who confronts in the gates oppresses souls) .

1. ዘይኔጽር : all codices,Bass,AT.
2. ንጹሐ : BM497.
3. ይትሜሐር : BM492,BM494,BM495,BM496,BM497,BM249,Bod,Br74,Bln1, Gri3,Abb149,BM16186,BM16189,AT.
   ይምሕር : Abb35.
   ኢይትሜሀር : BM16186[b].
4. (ወ)ዘሰ : ይዳደቅ : በአናቅጽ : ያመነድ-በ : ነፍሳተ : added by all codices, Bass,AT.

The omission of the second stichos by the text is probably a simple scribal oversight .The verse is found only in the LXX , which might suggest that the base text , in omitting the second stichos , was deliberately following the MT and Syriac. But in that case it is hard to see why the first stichos was represented .

ኣምፍሬ[1]: አፍ:ነፍሱ:ብኣሲ :ትመልእ :በረከተ[1]: ወዕሬተ:
[2]ከናፍሪሁ[2]: ይትወሀብ[3]: ሎቱ :

From the fruit of the mouth the soul of a man is filled with blessing ; and the reward of his lips will be given to him.

1-1. አፉሁ:ነፍሱ:ብኣሲ :ትመልእ: በረከተ: BM494b,BM495,Bodb,Bln1,Bln2,Abb30.

አፉሁ:ይመልእ: በረከተ:ነፍሱ:ብኣሲ :መሐሪ: Gri3.

አፍ:ነፍሱ:ብኣሲ : ይመልእ: በረከተ: Bod.

አፉሁ:ነፍሱ:ብኣሲ :ይመልእ: በረከተ: Cam,BM497,BM249,Bod,Br74,Bass.

አፋሁ:ብአሲ :ይመልእ:በረከተ: AT.

2-2. ኣይሁ : ለብኣሲ : Abb35.

3. ይትወሀቦ : Bln1,BM16186,BM16189.

The introduction of ነፍሱ: represents LXX ψυχή (MT and Syriac nil).

ከናፍሪሁ: reflects LXX χειλέων ,presumably an error within Greek for χειρῶν (MT,Syriac, and the Syro Hex. יָדָיו).

ይትወሀ: also translates LXX δοθήσεται (MT יִנָּתֵן).

Only Abb35 reflects the MT at (2-2).

[1]ፍናዊሁመ፡ለአብዳን[1]፡ርቱዕ፡በቅድሜሁመ ። ይሰምዕ፡[2]
ምክረ[34]ኣዛን፡ጠቢብ ።[4]

The ways of the foolish are right in their own sight ; the ear of the wise man listens to counsel.

1-1. ፍናው፡አብደን፡ Cam,BM495,Abb30,Abb35,Abb55,Abb149,Ts54.

ፍኖተ፡አብዳን፡ BM497,BM249,Br74,Gri3,Bass,AT.

2. ወይሰምዕ፡ BM495,Abb30.

3. Put at the end of the verse by AT.

4-4. ኣንዘ፡ጠቢብ፡ BM493.

ጠበብ፡ Cam,BM495,BM497,BM249,Br74,Abb35(Abb35[b] has the text), Abb55,Abb149,Ts54,Bass,AT.

ኣዛኑ፡ጥበብ፡ Abb30.

The insertion of ኣዛን፡ is a natural completion of the sense in Ethiopic (MT,Syriac, and LXX nil).

አብድ[1]፡ እንተ[2]፡ ጸብሐት፡ ይትቄሰክ[3]፡ መዐት[4] ፡ የኀንእ ፡ ኀሣሊ[5]፡ ማእሩር ፡ ፨[6]

The fool when it is day is increased - anger ; harvest (a sensible man) hides shame.

1. አብድሰ: BM249,Gri3,Bass,AT.
2. ለእንተ: Abb149.
3. ይቄሰክ: Cam,BM494(BM494[b] has the text),BM496,Br74[b],Frt,Bln1, BM16186,BM16189.
   ይነግር: BM495,BM497,BM249,Bod,Br74,Bln2,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
4. መዐተ: BM492,BM493,BM496,Frt,Bln1,BM16186,BM16189.
   መዐቶ: all other codices,Bass,AT.
5. ኀሣሮ: BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb55,Abb149, Ts54,Bass,AT.
6. ማእምር: all codices,Bass,AT.

The text is untranslatable as it stands , but the variants at (4) and (6) show the true readings ,which give the sense " The fool while it is day adds to his anger , but the sensible man hides his shame " .

The pronominal form ኀሣሮ: reflects LXX and Syriac τὴν ἑαυτοῦ ἀτιμίαν (MT).

The transitive verb at (3) reflects LXX and Syriac ἐξαγγέλλει. rather than MT , unless we read .

[1]እንተ፡ታስተርኢ፡ሃይማኖተ፡ይነግር፡ጻድቅ[21]። ወስምዐ[3]፡ኢኩያንሰ፡[4]
ህጣል[5]፡ወኢተ[6]፡

The righteous man speaks faith which can be seen ; and the witness of wicked men is deceit.

1-1. ሰማዕት፡ምእመን፡ይነግር፡ጻድቅ፡ Cam,Abb30.
ወስምዐ፡ምእመን፡ይነግር፡ጻድቅ፡ Abb35.
እንተ፡ያስተርኢ፡ሃይማኖተ፡ይነግር፡ጻድቅ፡ Bass.
እንተ፡ታስተርኢ፡ሃይማኖተ፡ሰማዕት፡ምእመን፡ይነግር፡ጻድቅ፡ BM495.

2. ጻድቅ፡ Frt.
ጻድቅ፡ብእሲ፡ BM497,BM249,Br74,Gri3,Abb149.
AT ; omitted by BM16186.

3. ወሰማዕተ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb149, Ts54,Bass,AT.

4. ኢኩይሰ፡ BM495.
ሐሰወያንሰ፡ Abb35.
ኢኩያን፡ AT.

5. ሕቡል፡ Bass.

6. Omitted by Cam,BM495,BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149, Ts54,Bass,AT.

እንተ፡ታስተርኢ፡ represents LXX and Syriac ἐπιδεικνυμένη (MT מַגִּיד).
The addition of ወእተ፡ may reflect Syriac ܘܐ (MT,LXX nil), but it is more likely to be an independent Ethiopic stylistic addition .

[1] እለሰ: ይከውኑ: ስምዐ: በሐሰት[2] : ይቀትሉ : በመንጠሕት ፡፡ [2] እስመ: ንዑር[3] : ውስተ: አፉሆሙ[4][5] : ወልሳነ: ጠቢባንሰ[5] : ይፈውስ : ዘቁሰለ ፡፡[6]

Those who are a false witness kill with a dagger , for it is placed in their mouths .But the tongue of the wise heals one who is wounded.

1-1. ቦ: እለ: ይብሉ: ወይቀትሉ : በመንጠሕት: Abb149,Ts54.
እለ: ይብሉ: ወይቀትሉ: በ መጣብሕ : Abb55.
ቦ: ዘይትቄከል : በሊገዘ: ሠናት: Cam.
ቦ: እለ: ይትቄከል: በሊገዘ : መንጠሕት: Abb35.
እለ: ይከውኑ: ስምዓ : በሐሰት : ይቀትሉ: በ መንግሕት : Bass.

2-2. በመንግሕት: ይቀትሉ : BM495.
ከመ: ዘይቀትል: በመንግሕት: Gri3.
ይቀትሉ: በመንግሕት: BM492,BM493,BM494,BM496,BM497,BM249,Bod, Br74,Frt,Bln1,Bln2,Abb30.

3. ነውር: BM494(BM494[b] has the text).

4. መንግሕት: added by BM494[b],BM495,BM497,Bod[b],Br74,Gri3,AT.
መንግሕት : በዘይቀትሉ : ከመ: (ዘ)በሊገዘ: ሠናት: added by BM249,Bln2.
በዘይቀትል : በሊገዘ: ሠናት: added by Abb30.

5-5. ልሳነ : ጠቢባንሰ : Abb35,Bass.
ወልሳነ: ጠቢብሰ : Cam.
ወልሳነ: ጠቢባን : Abb30,Abb149,Ts54.

6. Omitted by Cam,Abb35,Abb55,Abb149,Ts54.

ስምዐ:በሐሰት: is a repetition of material from v.17 .
ይብሉ : at (1-1) reflects LXX and Syriac οἱ λέγοντες.The second stichos appears to be an Ethiopic gloss (MT,Syriac, and LXX nil). ዐ
ዘቁሰለ : is also an Ethiopic addition,completing the sense of ይፈውስ:.

ከናፋሊ[1]፡ጻድቃንኒ[2]፡ያረትዕ፡ስምዐ፡ሐማዕት[3]፡ጕጕአ[45]፡ልሳነ፡ሐሳዌ።[5]

The lips of the righteous set straight witness ; a hasty witness is a false tongue.

1. ወከናፋሊ፡ Ts54.

2. ጻድቅ፡ Abb35,Abb55.
ጹድቅ፡ Abb30.
ጻድቃን(ሰ) all other codices,Bass,AT,except BM496,Frt.

3. ወሐማዕት፡ BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.
ሐማዕተ፡ BM16189.

4. ጕጕኣ፡ BM497,BM249,Br74(Br74[b] has the text),Bln2,Abb35, Abb55,Abb149,Ts54,Bass,AT.

5-5. ልሳን፡ሐሳዌ፡ Cam,BM492,BM493,BM494,BM496,Bod,Br74[b],Frt,Bln1, Abb35,BM16186,BM16189.

ቦ፡ልሳን፡እኩይ፡ BM494[b],BM497,BM249,Br74,Bln2,Gri3,Abb149,Bass.

ልሳን፡ቦ፡እኩይ፡ BM495 ;Abb55,Ts54, buth with

ቦ፡ልሳን፡ሐሳዌ፡ Bod[b].

ቦ፡ልሳነ፡እኩየ፡ Abb30.

ወልሳን፡እኩይ፡ AT.

The first stichos represents LXX χείλη δικαίων κατορθοῖ μαρτυρίαν ;contrast MT שִׂפַת־אֱמֶת תִּכּוֹן לָעַד.

The second stichos is corrupt , but Bass produces a suitable translation of LXX μάρτυς δὲ ταχὺς γλῶσσαν ἔχει ἄδικον ; contrast MT וְעַד־אִשָּׁה לָשׁוֹן שָׁקֶר.

ሕብለ ፡[1]ወስተ ፡ፊቡ ፡ለዘይሔሊ ፡[2]ኩየ ።ኣለሰ[3]ይፈቅዱ ፡ሰላመ ፡ይትፌሥሑ ።[4]

Fraud is in the heart of those who devise evil ; but those who desire peace will rejoice.

1. ወሕብለ ፡ BM492,Gri3.
2. ዘይሔሊ ፡ BM496.
3. ወኣለሰ ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.
4. ገቢ ፡ added by Gri3.

ይፈቅዱ ፡ suggests LXX βουλόμενοι ,which itself sounds like a confusion with βουλευόμενοι (compare MT ~ ²ע ע֫ ²ע֫ ·ן),which is represented in a very few LXX manuscripts and the Syro-Hexaplar margin .

አያሠምሮ ፡ ለጻድቅ ፡ ምንትኒ[1] ፡ ኀጕይ ። ወለሊሳንሱ[2] ፡ ያበዝኁ ፡ ኀጕየ ። [3]

Nothing evil pleases the righteous man ; but the wicked multiply evil.

1. ወእምንትኒ ፡ BM495(BM495[b] has the text),Ts54.
   ምንተኒ ፡ Frt,Abb55.
2. ለሊሳንሱ ፡ Bod,Gri3.
3. ኀጕየ ፡ Cam,Bln2,Abb30,BM16186.

አያሠምሮ ፡ represents LXX οὐκ ἀρέσει ; contrast MT ולא־טוב .
But ያበዝኁ ፡ is not an exact translation of MT,Syriac, and LXX πλησθήσονται ;the word could be a deliberate reinterpretation within the Ethiopic tradition.

ምኑን ፨[1] በጎበ፡ እግዚአብሔር ፡ ከናፋረ ፡ ዐመፃ ፨[2] ዘይገብር ሰ[3]፡ ሃይማኖተ፡
ሥሙር ፡[4] በጎቤሁ ፨

Dishonest lips are abominable to God ; but he who practises faithfulness is pleasing to Him.

1. ምኑን፡ Abb55.
2. ሐሰት፡ Cam,BM494[b],BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
3. ወዘይገብር ሰ፡ Cam,BM249,Bod,Br74,Abb35,Abb149,Ts54,Bass.
   ወዘሰ፡ይገብር፡ BM495,Bln2,Abb30.
   ወዘይገብር ፡ BM497,Abb55.
4. ሠሙረ፡ Frt,BM16189.

ዐመፃ፡ for MT רָצוֹן ,LXX ψευδῆ , is corrected by the variant at (2).
The singular ዘይገብር፡ may reflect LXX ὁ ποιῶν rather than MT and Syriac רוֹצֵי.

ብእሲ ፡ ማእምር [1]፡ይሤውር ፡ ኍበ[1] ፡ ወልበ ፡ አብድ[23]፡ይዳደቅ ፡ መርገመ ። [3]

A sensible man conceals knowledge ; and the heart of a fool meets a curse.

1-1. መንበረ ፡ ኍበ፡ BM494[b],BM495,BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Gri3,Abb30,Abb55,Abb149,Ts54,Bass, AT.

ይሤውር ፡ ኍበ፡ Cam,BM493.

የኀብእ ፡ ኍበ ፡ Abb35.

2. አብዳን ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.

3-3. ይጸውዕ ፡ ኀበደ ፡ Abb35.

ይሤውር ፡ reflects MT חֹפֶן ,while the main variant at (1-1) represents LXX and Syriac Ὀρόνοι αἰσθήσεως.
The singular አብደ ፡ is strange, in view of MT,Syriac, and LXX plural .
Abb35 translates MT and Syriac וְקֶרֶב אֱוִילִים at (3-3), the other codices reflecting LXX καρδία ἀφρόνων .

[1]እደ ፡ ሳሉያን [12]ይነሣዝ ፡ ሥልጣነ ፡ [2]ወሕቡላንሰ ፡ [3]ይከውኑ ፡ [4]ለጸዋዌ ፡ ግብር ፡ [4]

The hand of the chosen holds sway ; and the fraudulent are for the captivity of work.

1-1. (ወ)እደ ፡ ሳሉያንሰ ፡ BM495,BM497,Bod[b],Abb30,Abb55.

ወእደ ፡ ሳሉያን ፡ Bln2.

2-2. ወይሴለጥ ፡ ፋጡነ ፡ Abb35(Abb35[b] has the text).

ይእሳዝ ፡ ፋጡነ ፡ BM495,BM497,BM249,Bod[b],Br74[b],Gri3[b], Abb55,Abb149,Ts54,Bass,AT.

3. ሕቡላን ፡ BM495,Gri3.

4-4. ለግብረ ፡ ቄዋቄ ፡ Bod,Abb35[b].

ለጸዋቄ ፡ Cam,BM495,BM497,BM249,Br74,Bln1,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,BM16186,BM16189,Ts54,Bass,AT.

ፋጡነ ፡ at (2-2) represents LXX ἐὐχερῶς (MT only נִשְׁמֶת).

ሕቡላን ፡ reflects LXX and Syriac δόλιοι , and not MT חֵיל , unless this is taken as a collective noun . Similarly ሳሉያን ፡ represents LXX ἐκλεκτῶν , and not MT חָרוּץ ,"diligent" . The last two words are strange , and represent a conflation of LXX προνομή with MT מַס "forced labour " ; but the phrase has little meaning in Ethiopic.

መደንግፅ፡ቃል[1]፡የሀውከ፡ልቦ፡ብእሲ፡ጻድቅ ፡[2]ወዜና፡ሠናይ[23]ያስተፌሥሖ፡[3]

A formidable word upsets the heart of the righteous man ; and good tidings make him glad.

1. ቃለየ: Abb30.

2-2. ወዜና፡ሠናይሰ: Cam,BM495,BM497,BM249,Bod,Br74,Frt,Bln2,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
ዜና፡ሠናይ: Gri3.

3-3. ማእምረ፡ያስተፌሥሕ: Abb30.

ያስተፌሥሕ: Cam,BM492,BM493,BM494,BM495,BM496,BM497,BM249, Bod,Br74,Frt,Bln1,Bln2,Abb35,BM16186,Ts54 .
ትፍሥሕተ: Gri3.
ያስፌሥሕ፡ልበ: AT.

መደንግፅ፡ቃል: suggests LXX and Syriac φοβερὸς λόγος, and not MT ר ַ ע ָ ג ָ ה ׃ .
The addition of ጻድቅ: points to LXX δικαίου (MT and Syriac nil) .

[1] ይፅደፍድ ፡ ኣምሊጽ፡ጻድቅ [1]፨ ወግዕዞሙሰ[2]፡ለሊሳዓን[3]፡እኮ፡ኣዳም[4]፨

The righteous man is at an advantage over his neighbour ; and the attitude of the wicked is not pleasant.

1-1. ፩በ፡(ወ)ማኣምረ፡ርኣሱ፡ጻድቅ፡ውኣቱ፡ለርኣሱ፡ BM494[b],BM495,BM497, BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Gri3.

ማኣምረ፡ርኣሱ፡ጻድቅ፡ውኣቱ፡ለርኣሱ፡ Bass,AT.

ርኣሱ፡ጻድቅ፡ውኣቱ፡ለርኣሱ፡ Abb30.

ማኣምር፡ርኣሱ፡ጻድቅ፡ውኣቱ፡ለርኣሱ፡ Abb55 ;Abb149,Ts54,but with ለርኣሱ፡ at first.

ይፈደፍድ፡ጻድቅ፡ኣምሊጽ፡ BM494,Abb35.

2. ግዕዞሙሰ፡ Bod.

(ወ)ግዕዞሙ፡ Gri3,Abb30,Abb55,AT.

3. ታስሕቆሙ፡ inserted by Abb55.

4. ሠናይ፡ BM495.

ይፈድፍድ፡ represents MT רוֹדֵף, while ማኣምረ፡ርኣሱ፡ in the variants at (1-1) reflects LXX ἐπιγινώσκων ... ἑαυτοῦ. In the second stichos ግዕዞ፡ suggests LXX γινῶσκει ;contrast MT and Syriac וְדֹרְשׁ.

Abb55 represents MT and Syriac תֹּועֵבַת at (3) ,while all other codices reflect LXX ἀνεπιείκειαν at (4) . The reading in Abb55 is remarkable, as it is the only instance in Proverbs in which that codex shows greater proximity to the MT than the other Ethiopic codices ;usually it is closer to the LXX than the majority . But ታስሕቆሙ፡ in v.26a may have exerted more of an influence than the MT in this case .

ለጻለ፡[1]ይኤብሱ፡[2]ይዴግሮሙ[3]፡ጽኩይ ፡ወፋኖቶሙሰ ፡[4]ለረሲዓን፡[5]ታሰሕቶሙ።

Evil pursues those who do wrong ; and their own path leads the wicked astray.

1. ጸለ፡ BM16189.
   ጸለሰ፡ BM496,Frt.
2. ዘለፈ ፡ inserted by Gri3.
3. ሞት ፡ inserted by Bln1.
4. ወፋኖቶሙ ፡ Cam,BM495,BM497,BM249,Bln2,Gri3,Abb35,Abb55, Abb149,Ts54,AT.
   ፈኖቶሙሰ፡ Bod.
5. ለኃጥኣን ፡ Abb149,AT.

All Ethiopic codices represent this verse ,which is absent in the MT and Syriac.

[1] ይጸድቅ[1] ሕብል ፡ ለአሥግሮ [2,3]ጸጋሁ ፡ ለብእሲ ፡ አንርዮ ፡ ወርቅ ፡ ወብሩር ።[3]

Fraud lights upon the quarry ; but a man's wealth is to acquire gold and silver.

1-1. ይኤደፍድ ፡ ጻድቅ ፡ እምይዳደቅ ፡ BM495.

ይጼደቅ ፡ Cam,BM492,BM495,BM497,Bod,Bln2,Gri3,Abb35,Abb149,Bass,AT.

ይደደቅሙ ፡ Bln1[b].

ኢይጼቅስ ፡ Abb55.

ኢይዳደቅ ፡ Ts54.

2. እሥግሮ ፡ Abb55,Ts54.

3-3. ሞሬት ፡ ክቡር ፡ ብእሲ ፡ ንጹሕ ፡ BM497,Bod[b],Br74(Br74[b] has the text), Gri3,Abb55,Abb149,Ts54,Bass,AT.

ይኤደፍድ ፡ ጻድቅ ፡ እምንጹሑ ፡ ፕሬት ፡ ክቡር ፡ ብእሲ ፡ ንጹሕ ፡ BM249.

ሰብእ ፡ ፕሬት ፡ ክቡር ፡ ንጹሕ ፡ ለብእሲ ፡ BM495.

ያኤደፍድ ፡ ጻድቅ ፡ እምቢጹ ፡ ፕሬተ ፡ ክቡር ፡ ንጹሑ ፡ ለብእሲ ፡ Bln2,Abb30.

ጸጋሁ ፡ ለብእሲ ፡ ወርቅ ፡ Cam.

ጸጋሁ ፡ ለሰብእ ፡ ክቡር ፡ ወርቅ ፡ Abb35(Abb35[b] inserts አንርዮ ፡).

ጸጋሁ ፡ ለብእሲ ፡ አንርዮ ፡ ወርቅ ፡ ወብሩር ፡ BM493,BM494.

ጸጋሁሰ ፡ ለሰብእ ፡ አንርዮ ፡ ወርቅ ፡ ወብሩር ፡ Bln1(Bln1[b] has the text).

Only Abb55 and Ts54 retain the negative at (1-1) ;compare MT and Syriac ܠܐ ܡܬܬܪ , and LXX οὐκ ἐπιτεύξεται;the other codices have apparently reinterpreted the stichos at the expense of the Vorlage .

The variants at (3-3) represent LXX κτῆμα δὲ τίμιον ἀνὴρ κλθιρός, but the text is confused .

ወርቅ ፡ ወብሩር ፡ is probably a gloss on ፕሬት ፡ ,which has been subsequently incorporated into the text .Abb35 at (3-3) reflects MT הֹון־יָקָר.

ወስተ፡ፋናወ፡ጽድቅ[1]፡ሕይወት[2]።ኀለሰ[3]፡ይገብሩ[4]፡እኩየ፡ወስተ፡ሞት፡
ይሄለዉ[5]።

In the paths of righteousness is life ; those who do evil are
in death.

1. ጸድቅ፡ BM16189.
2. ወሕይወት፡ BM492[b],BM493.
   ቦሕይወት፡ Gri3.
3. ወኀለሰ፡ Cam,BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55,Ts54,Bass.
   (ወ)ኀለ፡ Gri3,Abb149,AT.
4. ይሔክሩ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb55,
   Ts54,Bass,AT.
5. ይወርዱ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Bass.
   Omitted by Cam,Ts54.

In the second stichos LXX μεταβάσεως is represented by the variant at (4). ኀለሰ፡ይገብሩ፡እኩየ፡ could represent the commoner word πλανοποίων, but not MT תַּעְתֻּעִים or Syriac ܛܥܝܢ .
The verb at the end , whether ይሄልዉ፡ or ይወርዱ፡ , is a natural completion of the sense (MT,Syriac, and LXX nil) .

ወልድ:[1] ማኅምር : ሰማዒ : አብ : ይከውን[2] ። ወወልደ[3] : ዘኢይሰምዕ:[4] ይከውን[5] ፡ ለሐጕል ።

An intelligent son is obedient to his father ; but a son who does not listen is for destruction .

1. ጠቢብ: Gri3.
2. Omitted by Cam,BM495,Bod,Abb30,Abb35,Abb55,Abb149 ;added by Bodb,Abb35b.
3. ወልደሰ: Cam,BM495,BM496,Frt,Bln1,Gri3,Abb35,Abb55,BM16186,BM16189.
   ወወልደ: Bass.
4. ዘኢየአምር: Abb55.
   ዘኢ ሰምዕ : Bass. (but corrected in the corrigenda) .
5. Omitted by BM495,Abb35,Abb55,Abb149,Ts54.

ሰማዒ : አብ: represents LXX and Syriac ὑπήκοος πατρί ; contrast MT בְּנ חָכָם .
The repetition of ወልደ : also reflects LXX and Syriac ,
and ለሐጕል: translates LXX and Syriac εἰς ἀπωλείαν (MT nil).

ኣምፍሬ[1]፡እቱ[2]፡ይበልዕ[34]፡ብኣሲ[4]፡ነፍሱ[5]፡ዐማፂያን[67]፡ይትሐጐሉ[7]፡ቅጥሙ[8]።

Of the fruit of his mouth a man eats ; but the soul of the dishonest - they are destroyed, their early flower.

1. ወኣምፍሬ፡ BM497,BM249,Br74,AT.
2. ጸደቅ፡ BM494[b],BM495[b],BM497,BM249,Br74(Br74[b] has the text),Gri3, Abb149,Bass,AT.
   ጸድቅ፡ Abb35,Abb55,Ts54.
3. ይመልዕ፡ Abb149,BM16186,AT.
4-4. ነፍሱ፡ብኣሲ፡ BM494.
   ኄር፡ብኣሲ፡ BM495.
   ኄር፡ BM497,BM249,Bod[b],Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.
5. ወነፍሱ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Abb30,Abb35,Abb55, Abb149,Ts54,AT.
   ወነፍሳተ፡ Bass.
   ነፍሱ፡ BM16186.
6. ዐማፅያን፡ BM492,BM494,Bass.
7-7. ለሐጕለ፡ይከውን፡ Gri3.
   ይትሐጕሉ፡ BM493,BM494,BM495,Abb30.
8. በቅጥሙ፡ Cam,Bod[b],Br74[b].

ኣፈሉ፡ translates MT and Syriac ܙܕ, while ጸደቀ፡ at (2) translates LXX δικαιοσύνης.
The insertion of ኄር፡ at (4-4) reflects the Greek nominative ἀγαθός (MT is ambiguous).
The second stichos reflects LXX ψυχαὶ δὲ παρανόμων ὀλοῦνται ἄωροι ;contrast MT חָמָס נֶפֶשׁ רְשָׁעִים יְבַקָּשׁ.
But ይትሐጕሉ፡ and በቅጥሙ፡ would be easier readings .

ዘየዐቅብ[1] አፉሁ ፡ ይትመሐፀና ፡ ለነፍሱ ። ዘጕጉእ[2] ፡ በከናፋሪሁ ፡ [3]
ያወድቅ[4] ፡ ርእሶ ።

He who guards his mouth protects his soul ;he who is hasty with his lips makes himself fall .

1. ወዘየዐቅብ : Abb35.
2. (ወ)ጕጉዕሰ : BM494[b],BM495,BM497,BM249,Br74,Bln2,Abb149,Bass,AT.
   (ወ)ጕጉዕ : Cam,BM494,Bod,Gri3,Abb35,Abb55,Ts54.
3. በከናፋሪሁሰ : Abb55.
   ከናፋሪሁ : BM16189.
4. ያወድቅ : Abb149.

ጕጉእ : represents LXX προπετής "headlong " rather than MT and Syriac ר ִ ּ ׁ ש ַ ע .

ወኵተ፡ፋትወት፡ሀሎ፡ኵሉ[1]፡ዘኢይትቃነይ[2]፡ወእዴሁሙ፡
ለጐሩን፡ይኵተሐምም[2]፡

Everyone who does not serve continues in desire ; the hand
of good men is busy.

1. Omitted by BM16186,AT.

2-2. ወይኵተሐምም፡ Gri3.

(ወ)እዴሁሙሰ፡ለጐሩን፡ይኵተሐምም፡ Cam,BM495,BM497,BM249,
Bod,Br74,Bln1,Bln2,Abb55,Ts54,AT.

ወእዴሁሙሰ፡ለጐሩን፡ትጠፍፍ፡ Abb35.

ወኵተ፡ፋትወት፡ reflects LXX ἐν ἐπιθυμίαις ;contrast MT הִתְאַוָּה .

እዴሁሙ፡ also represents LXX χεῖρες (MT and Syriac ܐܝܕܝܗܘܢ).

Only Abb35 reflects the MT and Syriac at (2-2) with ትጠፍፍ. for תִּשְׁקֹד ;all other codices translate LXX ἐν ἐπιμελείᾳ by ይኵተሐምም፡.

ቃለ[1] ዓመፃ ይጸልእ ጸድቀ[1] ፡ ወሰበ[2] ኃፍረ[3] ወኢይመጽእ ፡ ገሃደ ።

The word of the dishonest man hates righteousness ; but the wicked man is ashamed and does not come openly.

1-1. ዓመፃ ይጸልእ ጸድቀ : BM494[b],BM497,BM249,Br74(Br74[b] has the text),Bln2,Gri3,Ts54,Bass.

ዓመፀያን ይጸልእ ጸድቀ : Abb149.

2. (ወ)ሰበ ። all codices,Bass,AT,except BM494,BM496,Frt,Bln1, BM16186,BM16189.

ሰበ : BM494(BM494[b] has the text),

3. ኃለፋ : Abb149.

The text has confused subject and object in the first stichos ; see the first variant at (1-1) .
In the second stichos all codices reflect LXX ἀισχύνεται καὶ οὐχ ἕξει παρρησίαν (contrast MT וְלֹא־יָבוֹשׁ), but they misunderstand ἔξει παρρησίαν " speak frankly " as if it were ἕξει παρρησίαν.

ጽድቅ፡[12]ተዐቅቦ፡ለየዋሃን[2]፡በፋዓት ፡ለለሊዐንሰ[3]፡እቡሰ፡
ንሬስዮ[4]፡ኀጢአት ፡

Righteousness keeps the meek in the way ; but sin makes the wicked malefactors .

1. ጽድቅሰ፡ Gri3.

2-2. የዐቅቦ፡ለየዋሃን፡ BM496,BM16186,BM16189.
ለየዋሃን፡የዐቅቦ፡ Frt.

3. ወለለሊዐንሰ፡ Cam,Bod,Bln2,Abb30,Abb35,Abb55,Abb149,Ts54.
ለኀጥኣንሰ፡ Gri3.

4. ወትሬስዮ፡ Abb30.
ይሬስዮ፡ Abb149,AT.

በፋዓት፡ reflects LXX and Syriac ἐν ὁδῷ ;contrast MT בְּתוֹךְ־נְתִיבֹת .
እቡሰ፡ትሬስዮ፡ is closer to LXX φαύλους ποιεῖ than to MT מְעַוְּתֵי.

ቦ፡ኣለ፡ያብዕሉ[1]ርኣሶሙ[2]፡ኣንዘ፡ምንተኒ[3]፡አልቦሙ ።[4] ወቦ ፡ኣለ፡[4]
ያቴሕቱ ፡ርኣሶሙ ፡ኣንዘ፡ብዙኅ፡[5]ብዕሎሙ ።

There are those who make themselves to be rich when they have nothing ;
and there are those who abase themselves when their riches are great .

1. ያሌዕሉ : BM494,BM495,BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln1,Bln2,Gri3,Abb30,Abb149,BM16186.
2. ነፍሶሙ: Abb55.
3. ምንትኒ : all codices,Bass,AT.
4-4. ቦ፡ኣለ : BM493,BM496,Ts54.
ወቦኣ : Abb55.
ወቦ፡ኣለኂ: Bass.
5. Omitted by BM495,Abb30.

The plurals in this verse follow the pattern of the LXX (and of Syriac in the first stichos.).

ቤዛ፡ነፍሱ ፡ለብእሲ ፡ፆሬተ፡ብዕሉ *[1] ነዳይሰ ፡እይሰምዕ ፡ተግሣጸ *[1]

The ransom-price of a man's soul is the possession of his wealth ;
but the poor man does not hear correction .

1-1. ወነዳይሰ ፡እይሰምዕ ፡ተግሣጸ ፡ Cam,Bod,Bln2,Abb30,Abb35.

ለነዳይሰ፡ይትቀወም ፡መዓተ ፡ BM495.

(ወ)ነዳይሰ፡እይትቀወም ፡መዓተ ፡ BM497,BM249,Bod[b],Br74,
(Br74[b] has the text),Gri3,Abb55,Abb149,Ts54,Bass,AT.

ፆሬተ፡ብዕሉ ፡ is not an exact translation of MT and Syriac וְעָשִׁיר or LXX ὁ πλούσιος πλοῦτος , and the phrase is probably a conflation .
Two variants at (1-1) reflect LXX πτωχὸς δὲ οὐκ ἐφίσταται ἀπειλήν ;contrast MT and Syriac וְרָאשׁ לֹא־יִשְׁמַע גְּעָרָה and the first variant .

[1]ብርሃን ፡ ለጻድቃን ፡ ዐሠለ ፡ ጊዜ [1]። ወብርሃነ [2]ዚዐንሰ [3]ይጠፍእ [4]።

There is a light for the righteous at all time ; but the light of the wicked is extinguished .

1-1. ብርሃነ ፡ ጻድቃን ፡ ያስተዐሥሕ ፡ Abb35.

2. ብርሃነ ፡ Bass.
ወብርሃን ፡ BM492.

3. ትኅአንሰ ፡ BM495,Gri3.
ዚዐን ፡ Cam,BM496,Bln1,Abb35,BM16186,BM16189.

4. ትጠፍእ ፡ BM497,BM249,Br74,Abb149,Bass,AT.

Although Abb35 reflects MT אוֹר־צַדִּיקִים יִשְׂמָח at (1-1), all other codices represent LXX φῶς δικαίοις διὰ παντός.

ነፍሰ[1] ፡ሕቡላን ፡[2]ይሰሕታ ፡[3]በጎጠኣት ፡፡ጻድቃንሰ፡[4]ይምሕሩ፡
ወይመጸወቱ ፡፡

The soul of fraudulent men errs in sin ; but the righteous show mercy and give alms .

1. ነፍሳተ፡ BM494,BM495[b],BM497,BM249,Br74,Bln2,Gri3,Abb35,Bass;AT.
2. ሕቡላንሰ፡ BM495[b],BM497,Bod.
   ኰሰዎንሰ፡ Abb149.
3. ይሰሕት ፡ BM16186.
4. ወጻድቃንሰ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Abb30,
   Abb35,Abb55,Abb149,Ts54,AT .

All Ethiopic codices represent this verse , which is found only in the LXX .

እኩይ[12] ፡ ዘምሰለ፡ ፅዕለት ፡ይገብር[2] ፡እኩየ[3] ። እለሰ[45] ፡ርእሶሙ ፡
የአምሩ[5]፡ ጠቢባን ፡እመንቱ ።[6]

The evil man who is with contumely does evil ; those who understand themselves are wise.

1. እኩይሰ ፡ Abb35,Ts54.
   እኩይሰ ፡ብእሲ ፡ BM495,Bln2,Abb30.

2-2. ዘምሉእ ፡ፅዕለቱ ፡ Abb30.
   ዘምሰለ ፡ፅዕለቱ ፡ BM494,BM495,BM497,BM249,Br74,Bln1,Bln2, Gri3,Abb30.
   ዘምሰለ ፡ችዕቢት ፡ Abb35.

3. እኪየ ፡ BM495,Bod,BM16186.

4. ወእለሰ ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55, Abb149,Ts54,Bass,AT.
   እለ ፡ Gri3.

5-5. የአምሩ ፡ርእሶሙ ፡ BM492,BM493,BM494,BM495,BM497,BM249,Br74, Frt,Bln2,Gri3,Abb30,Abb149,Bass,AT.

6. Omitted by Cam,Bod,Abb30,Abb35,Abb55,Abb149,Ts54,AT. inserted by Bodb,Abb35b.

Ethiopic follows LXX in this stichos ; πανὸς μεθ' ὕβρεως πράσσει πακά , οἱ δὲ ἑαυτῶν ἐπιγινώμονες σοφοί .
Contrast MT and Syriac רַק־בְּזָדוֹן יִתֵּן מַצָּה וְאֶת־נוֹעָצִים חָכְמָה

ሀ ጠዕል ፡ ኀምከንቱ ፡ የሐፀፅ ። ዘሰ ፡ ያስተጋብኦ ፡ ለርኁሱ ፡ ዘበጽድቅ ፡ ይበዝኅ ፡ ሎቱ ።
ጻድቅ ፡ ይምሕር ፡ ወይሌቅሕ ።

Riches from vanity dwindle ; he who gathers to himself in righteousness increases for himself .The righteous shows mercy and lends .

1-1. እንርዮ ፡ ዘይገኦዕ ፡ (ዘ)በጎጠአት ፡ ወኀይ ፡ ይከውን ፡ BM494[b],BM495,BM497,BM249, Bod[b],Br74(Br74b has the text),Bln2,Abb55,Abb149,Ts54,Bass,AT.
ዘይጋኦዕ ፡ እንርዮ ፡ በጎጠአት ፡ ወሀይ ፡ ይከውን ፡ Gri3.
ጠዕል ፡ ዘበጎንቱ ፡ ወሀይ ፡ ትከውን ፡ Abb35.

2. ጠዕልሰ ፡ BM492.

3. ዘበጎንቱ ፡ Bln1,BM16186[b].
ዘኀምጎንቱ ፡ Bod.

4. ወዘሰ ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Abb30,Abb35,Abb55, Abb149,Ts54,Bass,AT.

5. ጦሕይሁ ፡ Abb35 ; put after ጎጽድቅ ፡ by Gri3.
ጎርኁሰ ፡ Bln1 ; omitted by AT.

6. ጎጽድቅ ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Bass.

7-7. ያፈደፍድ ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.

8. ጻድቅሰ ፡ BM494[b],BM496,Bod,Ts54.

In the first stichos the text follows the MT הון מֵהֶבֶל יִמְעָט , while the variants at (1-1) mostly follow LXX ὕπαρξις ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται.
All codices follow the LXX in the second stichos, except Abb35 and Gri3 (compare MT וְקֹבֵץ עַל־יָד) .
But a third stichos is represented in all Ethiopic codices ; it is found here only in the LXX , and is probably taken from Ps.36[21] or Ps.111[5] , as a pious gloss .

ይሔይሰ: ዘደዌግን: ይርዳእ :ልቦ[1] እምነ: ዘይብዕል [2]:መያጸንሕ[3]:ለተስፋ ።
ዕፀ :ሕይወት :ይእቲ[4] :ፍኖት :ሠናይት[5] ።

Better is one who begins to help his heart than one who is rich and raises hope ;a good path is a tree of life .

1-1. ነፍሶ:ልቦ : BM494.
ነፍሶ:` BM495,BM497,BM249,Bod^{b},Br74(Br74^{b} has the text),Abb149,AT.
ርእሶ: Gri3.

2. ዘኢይበልዕ : Gri3^{b},Abb149.
ዘይበልዕ: BM493.
ለዘይበዕል: Ts54.

3. መያነብር: Gri3.

4. መእተ : Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

5. ሠናይ: BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Bass.

Omitted by Bln1.

Ethiopic represents the three-stichos form of this verse, found in the LXX .
ዘይበልዕ: should represent τοῦ ἐπαμμελλομένου ,which suggests ዘይበዕል: as a more accurate reading ;this could be an accidental misreading within Ethiopic, or a deliberate editorial attempt to improve the sense .
ፍኖት: in the third stichos for LXX ἐπιθυμία is strange , and ፍትወት : would be a more accurate translation ;but again the divergence from the LXX may be deliberate .

ዘያሰትት[1] :ነገረ: ሠናየ :ይከውን : ምኑነ[12] ፡፡ ዘሰ :ይፈርህ[2] : ትእ ዛዘ[34] :ቦቱ: የሐዩ[4] ፡፡

He who despises a good word becomes despised ; but he who fears a commandment will live by it .

1-1. ግብረ :እግዚአብሔር :ውእቱነ :ያሰትፆ: BM497,BM249,Bod[b],Br74,Gri3,AT.

ግብረ : እግዚአብሔር :ያሰትፆ :ውእቱሂ: Bln2,Abb30.

ግብረ :ያሰትፆ :ውእቱሂ: Abb55,Ts54.

ግብረ: ውእቱነ :ያሰትፆ: Abb149.

ግብረ: ሠናይ :ሎቱነ :ያሰትፆ: BM494[b].

ግብረ: እግዚአብሔር :ሎቱነ :ያሰትፆ: Abb35.

ወዘያሰትት :ሕገ: እግዚአብሔር :ውእቱሂ: ያሰትፆ: added by BM495 after ምኑነ:.

ዘያሰትት :ነገረ , ሠናየ: ምኑነ :ይከውን : Bod.

ዘያሰትት ነገረ :ይከውን : ምኑነ : Cam.

2-2. ወዘሰ : ይፈርህ : Cam,BM495,BM497,BM249,Br74,Bln2,Abb30, Abb35,Abb55,Abb149,Ts54,AT.

ወዘይፈርህ: Bass.

3. ትእዛዘ : BM249,Frt,Gri3,Abb30,Abb55,Ts54,AT.

4-4. የሐዩ :ቦቱ : BM497,BM249,Br74,Gri3,Abb149,Bass,AT.

ዘቦቱ: የሐዩ: Abb30.

ነገረ: reflects MT and Syriac ,while the variant ግብረ: suggests LXX πράγματος.

But the addition of ሠናየ: and of እግዚአብሔር: are purely Ethiopic interpretations .

የሐዩ: represents LXX ;contrast MT and Syriac ; but ቦቱ: is an addition peculiar to Ethiopic .

ወልድ[1] ሕሡል ፡ ኢይረክብ[23] ምንተኒ ፡ ሠናየ[3] ፡ ለገብር ፡ ጠቢብ[4] ፡ ሠናየ፡
ይካውን[5] ፡ ምግባሩ[5] ፡ ወይረትዕ[6] ፡ ፍኖቱ ፡

A dishonest son will find nothing good ; to a wise servant his works become good , and his path goes straight .

1. (ወ)ለወልድ : BM495[b],BM249,Br74,Bln2,Gri3,Abb35,Abb149,Bass,AT.
ለወልደኒ : BM497.
ወልደየ : Abb55.

2. አልቦ : Cam,BM495,Bod,Abb30,Abb35,Abb55,Ts54,AT.
አልቦቱ : BM497,BM249,Br74,Bln2,Abb149,Bass.

3-3. ምንትኒ ፡ ሠናይ : BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb149,BM16186,Bass,AT.
ምንትሂ ፡ ሠናየ፡ Abb55.
ምንትኒ ፡ ሠናይት፡ Cam.

4. Omitted by BM495.

5-5. ምግባሩ ፡ይካውን ፡ Frt.

6. ወርትዕ ፡ BM495.

These three stichoi are found in the LXX and Syriac , and in all Ethiopic codices .

ወልድ : corresponds to LXX υἱός , not to Syriac ابن .

ሕገ: ጠቢብ[1] :ነቅዐ: ሕይወት ፤[2] ወዘኢነበለ[3]: ልብሰ[4]፡ በአበሳ: ይመውት ፡፡[5][2]

The law of the wise is a spring of life ; he who is without sense dies in offence.

1. ጠቢባን : Abb35,AT.
   ጠቢብሰ: BM16189.
2-2. ይሌሊ : ይትገሐሱ : አመሥገርተ: ሞት: Abb35.
3. ዘኢነበለ: Gri3.
4. ለብ: Abb30.
5-5. ይመውት : በአበሳ: BM494.
   በአበሳ: አኢምሮ, ይመውት: BM249.

Only Abb35 reproduces MT תּוֹרַת חֲכָמִים מְקוֹר חַיִּים
in the second stichos ;the rest of the codices follow LXX
ὁ δὲ ἄνους ὑπὸ παιδὸς θανεῖται.
But በአበሳ: is strange, and could be a corruption of በሐብል:.

አእምሮ[1] ፡ ሠናይ[2] ፡ ይሁብ ፡ ሞገሰ[3] ። ወፍናዎሙ[4] ፡ ለዓማጺያን ፡[5]
ውስተ ፡ ሕጉለ ።

Good understanding gives grace ; and the ways of the dishonest are in destruction .

1. Omitted by BM249.
2. ሠናይት ፡ Abb149.
3-3. ኀበጣ ፡ ወሞገሰ ፡ BM497,BM249,Br74,Gri3.
ክብረ ፡ ወሞገሰ ፡ Abb149,AT.
4. (ወ)ፍናዊሆሙሰ ፡ BM495,BM497,BM249,Bod,Br74,Bln2,Abb30,
ወፍናዎሙሰ ፡ Cam,BM494[b],Abb35,Abb55,BM16189. Ts54,AT.
ወኀበበ ፡ BM495b.
5. ለሕይያን ፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,
Abb55,Abb149,Ts54,Bass,AT.

All Ethiopic codices fail to represent the middle stichos of the LXX (MT,Syriac nil).

ለሕይያን ፡ at (5) reflects LXX ἀκατα φρονούντων contrast ለዓማጺያን ፡ in the text, and MT בֹּגְדִ֥ים , Syriac ܒܓܕ.

The verse is a striking instance of Ethiopic dependence upon MT (or Syriac), and not LXX, as the middle stichos is consistently represented in manuscripts of the LXX

ዅሉ : ማኑ ም ር [1] : ይገብር : ን ም ክር [2] [3] ፡፡

Every man of understanding acts with prudence .

1. ማእ ሊ ር : Abb55.

2. ዘ ን ም ክ ር : Cam,Bod,Abb35,Abb55,Abb149,Ts54.

3. (ወ)እብይ ት : እ ስ ሊ ል : እ ከ የ : ዘ እ ሁ : added by BM494[b],BM495[b],BM497, BM249,Bod[b],Br74,Gri3,Abb55,Abb149,Ts54,Bass,AT.
(ወ)እብይ ሰ : እ ስ ፋ ሐ : እ ከ የ : ዘ እ ሁ : Cam,Bod,Br74[b],Bln2,Abb30,Abb35.

እብይ ሰ : እ ስ ፋ ሐ : እ ከ የ : እ ስ ሊ ል : እ ከ የ : ዘ እ ሁ : BM495 .

The omission of the second stichos may have arisen from a haplography involving እብይ :. The last three words of the verse and the first word of the next have been omitted .

[1]አብድሰ ፡ ይወድቅ ፡ ውስተ ፡ እኪት ፡ [1] [2]ሐዋርያ ፡ ጠቢብ ፡ [2][3]ያድኅን ፡ ርእሶ ፡ [3]

But a fool falls into evil ; a wise messenger saves himself.

1-1. ላእክ ፡ አብድ ፡ ይወድቅ ፡ ውስተ ፡ እኪት ፡ Cam,BM494[b],BM497,BM249,Bod, br74,Bln2,Gri3,Abb30,Bass,AT.

(ወ)ንጉሥ ፡ ጸዋግ ፡ ይወድቅ ፡ ውስተ ፡ እኪት ፡ BM494[bb],Bln1,Abb35,Abb55 Abb149,BM16186,BM16189,Ts54.

ንጉሥ ፡ ጸዋግ ፡ ላእክ ፡ አብድ ፡ ይወድቅ ፡ እኪት ፡ BM495.

2-2. ጠቢብ ፡ ሐዋርያ ፡ BM16186.

3-3. ምእመን ፡ መፈውስ ፡ Abb35.

ላእክ ፡ represents MT and Syriac ,while ንጉሥ, in the variants reflects LXX βασιλεύς .

ርእሶ ፡ at the end of the verse suggests LXX αὐτόν read as αὑτόν (ἑαυτόν) ; MT and Syriac nil .

[1] ንዴተ፡ወጎሣሊ[1] ፡ያሴስል ፡ትምህርት[23] ፡ወዘየዐቅብ ፡ተግሣጸ[3]፡ይከብር ።

Education removes poverty and shame ; and he who keeps correction comes to honour .

1-1. ንዴት፡ወጎሣር፡ Gri3[b],Abb30,Abb55,Ts54.

2. ትምህርተ፡ BM493,Frt,Gri3[b],Abb30,Abb55,Ts54.

3-3. ወዘየዐቅብሰ፡ተግሣጸ፡ Cam,BM492,BM493,BM494,BM496,Frt,Bln1,Abb35, Abb149,BM16186,BM16189,Ts54,AT.

ወዘተግሣጸ፡የዐቅብ፡ Abb30.

ዘሰ፡የዐቅብ.ተግሣጸ፡ Bod.

ዘየዐቅብ፡ተግሣጸ፡ Bln2,Gri3.

ወዘያከብር፡ተግሣጸ፡ Abb55.

ያሴስል፡ represents LXX ἀφαιρεῖται (MT יָרֵשׁ). The use of ትምህርት፡ as the subject suggests LXX παιδεία ; contrast MT מוּסָר יָרֵשׁ .

ፍትወተ፡ጌራን[12] ፡ያጥዕየ፡ነፍሳተ[2]። ወምግባረ[3]፡ርሱዓን[4]፡ርጉቅ፡እምአእምሮ[5]።

The desire of good men salves souls ; but the deeds of the wicked are far from understanding .

1. ጌራንሰ፡ AT.
2-2. ያጥዒ፡ነፍሰ ፡ Cam,BM495,BM497,BM249,Bln2,Gri3,Abb30,Bass,AT.
ያትዒ፡ነፍሳተ፡ Bod,Bln1.
ያጥዒ፡ነፍሶ፡ Br74.
ያጥዕየ፡ነፍሳተ፡ Abb149,Ts54.
3. ምግባረ፡ Bod,Gri3,AT.
4. ርሱዓን፡ Abb35,AT.
5. እእምሮ፡ Gri3.
እምአእምሮ፡እግዚአብሔር፡ BM494.

Ethiopic follows the LXX in the details of this verse ;contrast MT תַּאֲוָה נִהְיָה תֵּעָרֵב לְנָפֶשׁ וְתוֹעֲבַת כְּסִילִים סוּר מֵרָע׃

ዘይጸመር ፡ጠቢባነ፡ ጠቢበ፡ይከውን ። ዘሰ፡ ያን ዘሐሊል ፡ ምስለ፡እብደን፡ የአኪ ።

He who associates with the wise will become wise ; but he who lives dissolutely with fools does evil.

1. ዘይጸመር ፡ BM493.
2-2. ምስለ፡ጠቢባን ፡ BM495,Bod.
ምስለ፡ጠቢብ ፡ BM497,BM249,Bod,Bln1,Gri3,Abb149,Bass,AT.
3-3. ይከውን ፡ ጠቢበ፡ BM494,BM16186.
ጠቢብ፡ይከውን ፡ BM493,Abb30.
4-4. ወዘሰ፡ያን ዘሐሊል፡ Cam,BM497,BM249,Br74,Bln2,Abb35,Abb55,Abb149, Bass,AT.
ወዘያን ዘሐሊል ፡ Abb30.
5. እብድ ፡ Gri3,AT.
6-6. ይሰኪ ፡ BM492,BM493.
እይሰቅዕ ፡ BM495,Bln2,Abb30.
እብድ፡ይከውን ፡ Abb149,AT.
የአኪ፡ፍዮቱ ፡ Gri3.
Omitted by Abb55,Ts54.

ያን ዘሐሊል ፡ reflects LXX συμπορευόμενος (in Alex .) rather than συμπορευόμενος in the majority of LXX codices . የአኪ፡ at the end of the verse may be a reflection of MT רֹעֶה ; The variants ይሰኪ፡ and then (እ)ይሰቅዕ ፡ may have been derived from this ;there is no representation of LXX γινώσκεται. The total omission of the word in Abb55 and Ts54,the oldest codices, may suggest a lacuna in an early archtype,made good according to the whim of different later editors.

ኣለሰ[1] ይኤብሱ ፡ ይዴግንዎ[2] ፡ ኣኩይ[2] ። ለጻድቃንሰ[3] ፡
ይረክቦሙ[4] ። ሠናይ ።[5]

Those who do evil - evil pursues them ; but good finds the righteous.

1. ለኣለ: BM494,BM497,BM249,Br74,Bln1,Gri3,Bass.
   ወኣለሰ: Abb30,Abb35,Abb149,Ts54,AT.
   ለኣለሰ: Bln2,BM16186.
   ኣለ: BM16189.
2-2. ሞት፡ወኣኩይ: Bln1.
3. ወለጻድቃንሰ: Cam,BM494,BM497,BM249,Br74,Bln2,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
4. ኢይረክቦሙ : Gri3b.
   ይዴግሮሙ : Ts54.
5. ኣኩይ : Gri3.
   ሠናያት: Ts54.

ይረክቦሙ: represents LXX καταλήμψεται rather than MT and Syriac ܬܫܟܚ.

ጐር፡ብኣሲ ፡ይወርስ[1]፡ወላደ ፡ወላድ[2]ፂ ይዘግብ[3]፡ለጻድቃን፡ብዕለ፡ሊሳን[4]ፂ

The good man inherits children's children ; he stores up for the righteous the wealth of the wicked.

1. ያወርስ፡ Br74[b],Abb35,Bass.
   ይሬፂ፡ Bln1,AT.
   ይወርስ፡ put after ወላድ፡ by BM495.
2. ወላድ ፡ Cam,Bod,Bln2,Abb30.
3. (ወ)ይዘግብ፡ Cam,BM492,BM494,BM495,BM496,BM497,BM249,Bod,Br74, Frt,Bln1,Bln2,Gri3,Abb30,Abb149,Ts54,AT.
   (ወ)ይዘግብ፡ Abb35,Abb55.
4. ጥንእን፡ Gri3.

The insertion of ብእሲ፡ suggests LXX and Syriac ἀνήρ (MT nil) .

ይወርስ፡ represents LXX κληρονομήσει ("inherit " , not "leave an heir behind one " ;see Liddell and Scott , p.814a). The variant ያወርስ፡ is closer to MT יִנְחַל .

The major variant at (3) is a better translation of MT וְצָפוּן and LXX θησαυρίζεται.

ጻድቃን[12]:ይሄለዉ:በብዕል[2 3]:ዕመታተ:ብዙኃ[3]።ወዓማፂያንሰ:[4]
ይትሐጐሉ:ፍጡነ።

The righteous continue in wealth many years ; but the dishonest are swiftly destroyed.

1. ጻድቃንኒ: Gri3.
   ወጻድቃንሰ: Abb149,AT.
2-2. በብዕል:ይሄለዉ: Frt.
3-3. ብዙኃ:ዕመታተ: Gri3,Abb30.
4. ዕማፅያንሰ: BM495,Bod,Bln2,Gri3.
   ወዓማፅያን: Bass.

All Ethiopic codices follow the LXX form of this verse ;contrast
MT וְחָסוּן לַצַּדִּיק חֵיל וְעֹשֶׁר בְּבֵית רָשָׁע׃

ዘይምሕክ [1]፡ ዐትሮ፡ ይጸልእ [2]፡ ወልዱ [3] ፡ [4]ዘይፈቅርሰ [45]፡ ይገሥጾ ፡ ወትረ ፡ [5]

He who spares his rod hates his child ; but he who loves corrects him assiduously.

1. ወዘይምሕክ፡ BM492,BM493.
2. ጸልዓ፡ BM497,BM249,Br74,Bln2,Gri3,Abb149,Bass.
3. ወልዶ : BM492.
   ወለዶ : BM496,Abb35,Abb55.
4-4. ወዘያፈቅርሰ : Cam,BM496,BM497,BM249,Br74,Bln2,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.
   ዘያፈቅርሰ፡ተግሣጾ፡ Bln1.
5-5. ወትረ፡ይገሥጾ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

The phrase ይገሥጾ፡ወትረ፡ corresponds more closely to LXX and Syriac ἐπιμελῶς παιδεύει than to MT שִׁחֲרוֹ מוּסָר.

ጻድቅ[1]፡ እንዘ ፡ይበልዕ ፡[2]ይመልእ፡ከርሦ[3] ።[4] ነፍሰ ፡ርሲዓን፡[45] ፅኑስ ።[5]

The righteous man , when he eats,fills his belly ; but the soul of the wicked is needy.

1. ጻድቃ፡ BM492,BM493,BM249,Bod,AT.

2. ይምህር፡ Cam.
ይብዕል ፡ BM492,BM495.
ይብል ፡ BM493.

3. ነፍሶ፡ BM495,BM497,BM249,Br74(Br74[b] has the text),Bln2,Gri3, Abb30,Abb55,Abb149,Ts54,Bass,AT.

4-4. ነፍሶ፡ርሲዓንሶ፡ Br74.
ከርሠ፡ርሲዓንሶ፡ Abb35.
ነፍሶ፡ርሲዓን፡ BM249,Bln1,Abb149,BM16186,BM16189,Ts54.

5-5. ይቄንሶ፡ Bln1[b].
ፅኑስ፡ይከውን፡ Gri3.

The finite verb in the first stichos , ይመልእ፡ , is closer to LXX ἐμπιπλᾷ and Syriac ܡܠܐ than to the MT infinitive שָׂבְעַ .

ነፍሶ፡ reflects LXX ψυχαί ;contrast MT and Syriac נַפְשׁוֹ and Abb35 at (4-4).

ጠቢባት[1] አንስት[2] ያሐንጻ[3] አብያተ ። ወአብዳት[4] ነሥታ[5] አብያቲሆን[6] በአደዊሆን[7] ።

Wise women build houses ; but foolish ones destroy their houses with their own hands.

1. ጠባባት : Cam,BM492,BM493,BM494,BM495,BM497,Br74,Frt,Bln1, Bln2,Gri3,Abb30,Bass,AT.
   ጠቢባትሰ : Abb149.
   ጠበብት : BM249.
2. Omitted by BM495.
3. ሐነጻ : all codices,Bass,AT,except Bod.
4. አብዳትሰ : BM492,BM493,BM494,BM495,BM496,Bod,Frt,Bln1,Gri3,Abb55, BM16186,BM16189.
   ወአብደሰ :Ts54.
5. ነሥተታ : Abb149,Ts54.
6. Omitted by Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.
7. በእደዊሃ : Abb149,Ts54.

The plural አብያተ in the first stichos reflects LXX οἴκους rather than MT בָּתִּים . but the plural subject and the addition of አብያቲሆን : in the second stichos are peculiar to Ethiopic , and are probably clarifications of the sense, based on the first stichos .

ዘየሐውር[1] ርቱዐ ይፈርሀ ለእግዚአብሔር ፡ ዘሰ[2] ያጠዊ ፡ ፍኖቶ ይትሜነን ፡

He who walks uprightly fears God ; he who makes his path crooked

is despised .

1. ፍኖተ : inserted by AT.
2. ወዘሰ : Cam,BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55,Ts54, Bass,AT.

The plain adverb ርቱዐ : represents LXX ὀρθῶς ;contrast MT and Syriac יַשְׁרִיר .
The passive verb ይትሜነን : represents LXX ἀτιμασθήσεται and not MT בּוֹזֶה or Syriac ܡܬܒܙܐ.

ኣምአፈ ፡አብዳን[12] ፡በትረ[2] ፡ዕኣለት[3] ፡ከናፍሪሆሙ ፡ለጠቢባን[3] ፡ተዐቅቦሙ[4] ።

From the mouth of fools a rod of pride ; the lips of the wise guard them .

1. አብዳት ፡ Abb55.

2-2. ይወፅእ ፡በትረ ፡ Cam,BM492,BM493,BM494,Bod,Bln1,Gri3,AT.
ትወፅእ ፡በትረ ፡ BM495,BM497,BM249,Br74,Bln2,Abb30.

3-3. ወከናፍረ ፡ጠቢባን ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.
ወከናፍሮሙ ፡ለጠቢባን ፡ Bod.
ወከናፍረ ፡ጠቢባንሃ ፡ Gri3.

4. የዐቅቦሙ ፡ Cam.

The preposition ኣም ፡ (MT and Syriac ב , LXX ἐκ) and the plural አብዳን ፡ (MT and Syriac כְּסִילִים , LXX ἀφρόνων) suggest a Septuagintal origin for this verse .
But the addition of a main verb to the first stichos (see 2-2) is peculiar to Ethiopic , but a natural completion of the sense .

ወኀደ፡ አፅቦ፡ አፈሀምት ። ምጽንፃዕ፡ንጹሕ ። ወበኀበ[23] ፡ብዙኅ፡ኀክል፡[3]
ይትዐወቅ ፡[4]እምኀይለ፡ ላህሙ ።[4]

Where there are no oxen, the stalls are clean ; and where there is plenty of fodder ,it is noticed more than the strength of an ox .

1. ወአፈሀቦ፡ Br74.
   አፈሀ[ሙ] ፡ Abb55.
2. ወኀበ፣ BM494,Bod.
   (ወ)ወኀደ[ሃ]፡ BM497,BM249,Br74,Gri3,Abb149,Ts54,Bass,AT.
   ወኀህበ[ሃ]፡ BM492.
   ወኀበ[ሃ]፡ all other codices.
3-3. ኀክል ፡ብዙኅ፡ BM495.
4-4. ኀምብዙኅ፡ላህሙ ፡ BM497.
   ኀምኀይለ፡ላህም፡ Frt,Abb35,Ts54.

ምጽንፃዕ፡ንጹሕ፡ represents LXX φάτναι καθαραί ;contrast MT רֶפֶת אֲבוּסָה .

ይትዐወቅ፡ can only be derived from LXX φανερά (MT,Syriac nil). The force of ኀምኀይለ፡is uncertain (MT and Syriac, בְּכֹחַ LXX ἰσχύς) ; it could be comparative " more noticed than..." , or (less likely) instrumental " is evident from ... " ;either way, the meaning is peculiar to Ethiopic .

1 ሐማዕት : ማኅደምን ፡ እይሔሱ ። ያነደድ[2] : ነፋሳ[3] : ሐማዕተ[4] : ሐሰት ።

A trusty witness does not lie ; a false witness kindles wind.

1-1. ሰ ምዓ : መሃይ ምናን : BM494[b],BM497,BM249,Br74,Bln2,Gri3,Abb149, AT.
ሐማዕት : መሃይ ምናን : BM492,BM493,BM495,Abb30,Abb55,BM16189.
ሐማዕተ : መሃይ ምናን : Ts54.
ሰ ምዓ : መሃይ ምን : Bln2,Bass.

2. ወያነድድ : Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30[b],Abb55, Abb149,Ts54,AT.
ወዘያነድድ : Abb35.
ወእያነድድ : Abb30.

3. ሐሰተ : Abb35.

4. ሐማዕት : BM496,Bod,Abb149.

ያነድድ: represents LXX ἐκκαίει rather than MT יָפִיחַ
or Syriac ܢܦܚ .
But ነፋሳ: for MT מַפִּיחַ ,LXX ψευδῆ ,seems to be
a development from MT מַפִּיחַ "breathes out " .
Only Abb35 reflects the meaning "falsehood" of MT,Syriac, and LXX at (3) ;this represents the lectio difficilior ,in contrast to the simplification ነፋሳ: ,which is peculiar to Ethiopic.

1 12 2 3 4
ተሳሥሣ ፡ ለጥበብ ፡ በኀበ፡ ኍኩያን ፡ ወኢትረክብ ፡፡ አእምሮሰ ፡ በኀበ፡
ጠቢባን ፡ ቀሊል ፡፡

You will seek wisdom amongst evil men and will not find it ;

but understanding is to hand among the wise.

1-1. ተሳሥሥ ፡ ጥበበ፡ Abb55.

ተሳሥሥ ፡ ለጥበብ፡ Cam.

2-2. ወኢትረክብ ፡ በኀበ ፡ ኍኩያን ፡ BM495.

3. ወአእምሮሰ ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

4. ከናፍሊ ፡ BM16189.

The first stichos reflects entirely the LXX ἐγκρύψεις σοφίαν παρὰ πακοῖς καὶ οὐχ εὑρήσεις ;contrast MT וְלֹא־תִמְצָא חָכְמָה לֵצִים. በኀበ ፡ ጠቢባን ፡ also represents LXX παρὰ φρονίμοις , and not MT וְדַעַת נָקֵל ,while the adjective ቀሊል ፡ suggests the LXX adjective εὐχερής rather than the MT verb נָקַל (despite the similarity of roots) or Syriac ܢܩܠ .

[1]ሖር ፡ ኀምቅድመ ፡ ሰብአ[12] ፡ ለ-በአእሩ ፡ አብድ ፡ ወፈታ[2] ፡ አእምሮ[3] ፡ ከናፍሊ ፡ ጠቢባን[3 4]

Go from the presence of a foolish man ; the lips of the wise are weapons of understanding.

1-1. ሠለስ ፡ ርትዕ ፡ በቅድመ ፡ BM494[b],BM495,BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Abb55,Abb149,Ts54,AT.
ሠለስ ፡ ጠዋይ ፡ በቅደመ ፡

2-2. Omitted by Gri3(see end of Bass. verse).

3-3. ከናፍር ፡ ጠቢባን ፡ Ts54.
ከናፍሊ ፡ ጠቢባን ፡ Abb30.

4. ሠለስ ፡ ርትዕ ፡ ለብእሩ ፡ አብድ ፡ በቅድመ ፡ added by Gri3.

In the first stichos the text follows the MT וְדִבְרֵי אִישׁ בִּינָה in sharp distinction to the variants at (1-1) which are derived from LXX and Syriac πάντα ἐναντίον ἀνδρὶ ἄφρονι But all Ethiopic codices are unanimous in following the LXX and Syriac in the second stichos ὅπλα δὲ αἰσθήσεως;contrast MT גַּאֲוַת בְּלִי־דָעַת .

ጠበበ[1] ፡ ማእምራን[2] ፡ ተአምር ፡ ፍኖቶ ። ለአለ[3] ፡ ዘእንበለ ፡ ልብሁ ፡ ውስተ ፡ ስሒት ፡ [4]ይከውን ፡ ፍኖቶ ።[4]

The wisdom of intelligent men understands their ways ; as for those who are without sense , their way is in error.

1. ጥበብ ፡ BM492,BM493,BM494,AT.
   ጠቢበ ፡ Abb149.
   ኀበበ ፡ all other codices,Bass,except Frt,Bln1.
2. ለማእምራን ፡ BM492,BM493,BM494[b],AT.
   ማእምራንሰ ፡ Ts54.
   ለጠቢባን ፡ BM494.
3. ወለእለ ፡ Cam,BM495[b],BM497,BM249,Bod,Br74,Bln2,Abb30,Abb55, Abb149,Ts54,Bass,AT.
   ወእለ ፡ BM495,Abb35.
   Omitted by Frt.
4-4. ትከውን ፡ ፍኖቶ ፡ Gri3.
   ይከውን ፡ BM495.
   Omitted by Cam,Abb55,Abb149,Ts54.

ማእምራን ፡ represents LXX πανούργων rather than the singular MT עָרְמָה .
The repetition of ፍኖቶ ፡ seems to be a dittography within Ethiopic ,which has led to the omission of ዕበደ ፡ or some such word representing LXX ἄνοια.
The periphrasis ለእለ ፡ ዘእንበለ ፡ ልብ ፡ suggests LXX ἀ-φρόνων rather than MT חֲסַר־לֵב or Syriac ܠܚܣܪ ܠܒܐ .

[1] አብያተ[1] ሠሙ : ኀጥኣን : ይፈድዩ[2] : ለንጹሐን ⁘ አብያተ[3] : ጻድቃንሰ[4] : ሥሙር[5] ⁘

The houses of sinners repay to the pure ; the houses of the righteous are pleasing.

1-1. አብያተ : ኀጥኣን : BM496,Frt,Bln1,BM16186,BM16189.
አብያተ ሠሙ : ለኀጥኣን : Abb55,Ts54.

2. ለንጹሕ : Abb55.

3. ወአብያተ : Cam,BM492,BM494,BM496,BM497,BM249,Br74,Frt,Bln1, Bln2,Abb30,Abb35,Abb55,BM16186,BM16189,Ts54, Bass,AT.
ወአብያተ ሠሙ : Abb149.

4. ጻድቃን : Abb35.
ለጻድቃን : Abb149.

5. ሠሙር : BM494[b],BM497,Br74(Br74[b] has the text),Abb149.

In the first stichos Ethiopic follows the LXX οἰκίαι παρανόμων ὀφειλήσουσιν καθαρισμόν, but only Abb55 reflects the singular ለንጹሕ, καθαρισμόν ;this may have been a half-way stage in an Ethiopic development from ለንጹሕ: through ለንጹሕ: to ለንጹሐን:. All codices follow LXX and Syriac closely in the second stichos ; compare οἰκίαι δὲ δικαίων δεκταί ,but contrast MT

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[1]ለበ፡ብእሲ[1]፡ ማእምር፡ ሐዘን፡ ለነፍሱ ፡[2]ወበፍሥሐሁ[23]እ ትሐወስ፡ ቍስሉ[3]፡

The heart of a man is understanding , sadness to his soul ; and

even i his joy his infirmity is not moved.

1-1. ብእሲ: AT.
ለበ: BM249.

2-2. ወሶበ(ሂ) : ይትፌሣሕ: BM495,BM497,BM249,Bod[b],Br74,Bln2,Abb30,Abb55, Abb149,Ts54,Bass,AT.
እመኒ: ይትፌሣሕ: Gri3.
ወበፍሥሐሂ: BM492,BM493.

3-3. ነኪር :እይዬ ምር: ኀዘነ: BM495,Bln2,Abb30.
እይዬምር: ነኪር : Cam,Abb35(Abb35[b] has the text).
እይትፌወስ: ቍስሉ : Bln1.
ይትፌወስ: ቍስሉ : BM496[b].
እይትሐወስ: ፀልዕ: BM495[b],BM497,Bod[b],Br74,AT.
እየኅወስ : ጸእለ: Ts54.
እይትሐወሶ: ፀልዐ: ወስተ: ልቡ: Gri3.
እይትሐወስ: ቍስሉ: BM494,BM16186[b].
እይትሐወስ: ፀልዕ : Abb149,Bass.
ይትሐወስ : ቍስሉ: Frt,BM16186,BM16189.
ይትሐወስ : ጸእለ: Abb55.
እይትሐወሶ: ፀልዕ: ነኪርሰ: እይዬምር: ሐዘነ: BM249.

The first stichos reflects LXX καρδία ἀνδρὸς αἰσθητικὴ, λυπηρὰ ψυχὴ αὐτοῦ,although ψυχὴ is taken as ψυχῆ .;contrast MT נֶפֶשׁ אִישׁ יָדְעָה מָרַת לֹבָּהּ .

In the second stichos the variants with ነኪር: represent MT and Syriac ܓܰܪ ܒܰܥܰܝܬܹ݂ ܐܺܝܟ ;compare also በፍሥሐሁ: and MT וּבְשִׂמְחָתָהּ, and contrast the variant at (2-2) , and LXX ὅταν δὲ εὐφραίνηται. እይትሐወስ: (LXX οὐκ ἐπιμείγνυται)appears to have been confused with እይትፌወስ, and then ቍስሉ: has been appropriately introduced ,to replace ፀልዕ: (LXX ὕβρει).The result is peculiar to Ethiopic .

አብያቲሆሙ[1] ለዐሢዓን[2] ይማስን[3] ሕዉ ማኅደረ[4] ሐፃዉንሰ[5] ይቀውም[6]

The houses of the wicked will be destroyed ; and the abode

of the upright will stand .

1. (ወ)አብያተ: all codices,Bass,AT,except BM492,BM493,BM494,BM496, Bod,Frt,Bln1,BM16186, BM16189.
2. ዐሢዓን: Cam,BM495,BM497,BM249, Bod,Br74,Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.
   ዐሠዓንሰ: Abb30.
3. ይማስኑ: BM497.
   ይማስና: BM249,Br74,Bln2,Bass.
4. ማኅደረ: BM495.
   አብያተ: Gri3.
5. ዐፃዉን: BM492,Bln1,Abb55,Abb149(Abb149[b] has the text).
6. ትቀውም: Abb55.

Ethiopic adopts the plural form of LXX οἰκίαι (MT בָּתֵּי) . But the singular form ማኅደረ: and ይቀውም: in the second stichos are closer to MT and Syriac אֹהֶל and יָקוּם than to the LXX plural σκηναὶ ..... στήσονται ;however, the sense of ἐφασαν: is closer to στήσονται.

ቦ፡ፋኖት፡ኣንተ ፡ትመስል[1]፡ርትዕተ ፡ኣምሳበ፡ሰብኣ[1]። ወደኃሪታ[2]፡ታበጽሕ፡
መስገተ[3]፡መዕምቅተ[4]፡ሲኦል ።

There is a path which seems straight with men ; and its latter end leads into the depths of Sheol .

1-1. ፋኖተ፡ርትዕተ፡ኣምሳበ፡ሰብኣ፡ Frt.

ኣምሳበ፡ሰብኣ፡ርትዕተ፡ BM494.

ርትዕት፡ለሳበ፡ሰብኣ፡ BM496.

ርትዕተ፡ለሳበ፡ሰብኣ፡ BM497,BM249,Bod,Br74,Bln1,Gri3,Abb149, Bass,AT.

ርትዕተ፡በቅድመ፡ሰብኣ፡ Abb35.

2. (ወ)ደኃሪታሃ፡ BM494[b],BM495,BM497,Bod[b],Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Bass,AT.

ደኃሪታ፡ BM494.

3. ወስተ፡ all codices,Bass,AT.

4. ማዕምቅ፡ Bod,Bln2,Gri3.

ትመስል፡ suggests LXX δοκεῖ (MT and Syriac nil).

The form of the second stichos with main verb and preposition must be derived from LXX ἔρχεται εἰς πυθμένα ᾅδου. contrast MT and Syriac דַּרְכֵי־מָוֶת.

መስገተ፡ is a scribal error for ወስተ፡ .

[12] ወወስተ፡ሳሐቅ፡አይይመር[3]፡ሐዘን።[14]

And grief does not mix with laughter .

1-1. ወበወስተ፡ሳሐቅ፡የሐምም፡ልብ፡ Cam.
ወ ሳሐቅኒ፡ የሐምም፡ልብ፡ Abb35.

2-2. ወስተ፡ፍሥሐ፡ BM495,BM497,BM249,Br74,Gri3,Abb30,Abb55, Abb149,Ts54,Bass,AT.
ወምስለ፡ሳሐቅ፡ Bln1.
ወበወስተ፡ሰሐቅ፡ Bod.

3. አይትሐወስ፡ BM495(BM495[b] has the text),Bln2,Gri3,Abb30, Abb55,Abb149,Ts54.
አይይመር፡ BM16186.

4. (ወ)ደኅሬታ፡ለፍሥሐ ፣ትገብእ፡ወስተ፡ሐዘን፡ added by BM492[b],BM495, Abb30.

(ወ)ደኅሬታ፡ለፍሥሐ፡ወስተ፡ለህ፡ትገብእ፡ added by BM494[b],BM497,BM249, Bodb,Br74,Gri3,Abb35,Abb55,Abb149 BM16186,Ts54,AT.
ደኅሬታስ፡ለፍሥሐ፡ወስተ፡ለህ፡ይገብእ፡
added by Bass ; by Gri3b with ትገብእ፡.
ወደኅሬታ፡ለፍሥሐ፡ትገብእ፡ወስተ፡ለህ፡ added by Bln2.

In the first stichos Cam and Abb35 reflect MT and Syriac גַּם־בִּשְׂחוֹק יִכְאַב־לֵב, while the rest of the codices represent LXX ἐν εὐφροσύναις οὐ προσμείγνυται λύπη.
The absence of the second stichos in many codices suggests its loss at an early date ;the codices which do represent a second stichos all follow the LXX τελευταία δὲ χαρὰ εἰς πένθος ἔρχεται.

ኣምፋዎተ[1] ፡ ዚእሁ ፡ ይመልእ[2] ፡ ኣቡየ ፡ ልብ ። ኣምሕላናሁ[34] ፡ ብኣሲ[5] ፡ ጐር[6] ።

From his path a proud-hearted man is filled ; but a good man from his intentions.

1. ወኣምፋዎተ ፡ BM492,BM493,BM496,Frt,Bln1,Abb55,BM16186,BM16189.
   ኣምፋትወተ ፡ Br74.
2. ይበልዕ ፡ Abb35.
3. ወኣምሕላናሁ ፡ all codices,Bass,AT,except BM492,and below.
   ኣምሕሊና ፡ Abb30.
   ወኣምግባሩ ፡ Abb35.
4. ያጸግብ ፡ ርኣሱ ፡ inserted by Br74[b].
5. ብኣሲስ ፡ BM495.
   ለብኣሲ ፡ Abb30,Abb55.
6. ይመልዕ ፡ በረከተ ፡ added by AT.

ኣቡየ ፡ ልብ ፡ in all codices represents LXX and Syriac θρασυκάρδιος rather than MT בֹּגֵד מִדָּרָיו "backsliding". Similarly ሕሊናሁ ፡ reflects LXX τῶν διανοημάτων αὐτοῦ rather than the unintelligible MT וּמֵעָלָיו ; Abb35 may have either read or conjectured וּמִפְּעָלָיו at (3).

የዋህ[1]፡ የአምን፡ ሠለሎ፡ነገረ[2]፡ ባሕቱ ፡ ምእመን[2]፡ ያገብኣ[34]፡ ሰኰናሁ፡ ወሰተ፡ ንስሓ ። 4

The meek believes every word ; but the trusty man bends his footstep to repentance.

1. ወየዋህ፡ Br74.

2-2. ማእምር፡ ባሕቱ፡ BM495,BM497,BM249,Bod^{b},Br74,Bln2,Abb30,Abb55, Abb149,Ts54,Bass,AT.

ወማእምን ፡ ባሕቱ፡ Cam,Bod.

ማእምር ሶ፡ Abb35.

ባሕቱ፡ ማዕምር፡ Gri3.

3. ይገብኣ፡ BM495,BM497,BM249,Br74(Br74^{b} has the text),Bln2, Gri3,Abb30.

የአምር፡ Abb35.

4-4. ሰኰናሁ፡ Abb35.

ወሰተ፡ንሥሓ፡ BM497,BM249,Bod^{b},Br74(Br74^{b} has the text),Bln2, Gri3,Abb30,Abb55,Abb149,Ts54, Bass,AT.

ሰኰናሁ፡ወሰተ፡ንሥሓሁ፡ BM494.

ሣበ፡ንሥሓ፡ BM495.

The difference between ምእመን፡ and ማእምር፡ in the second stichos is probably a confusion within Ethiopic (ምእመን፡ usually translates πιστός or πεποιθώς , but not πανοῦργος, as here) .

All Ethiopic codices represent LXX μετάνοιαν in ንስሓ፡ , while the text apparently conflates יָשׁוּב with LXX ἔρχεται εἰς μετάνοιαν ;the only exception is Abb35 ,which reflects MT יָשׁוּב וְרָפָא .

ጠቢብ:[12]ትግሓሠ : እምእኩይ : ፅሪሆ ፡[2] አብድሶ [34]፡ተአሚኖ : ርእሶ:[4]
ይጸመር[5]: ምስለ: ጎጥአን ፡[6]

The wise man avoids evil in fear ; but the fool in his self-confidence mixes with sinners.

1. ጠቢብሶ: Abb35[b].
2-2. ፈሪሆ:ተግሓሠ : እምእኩይ: BM497,BM249,Br74,Gri3,Abb35,Abb149, Ts54,Bass,AT.
3. ወአብደሶ: Cam,BM497,BM249,Br74,Abb35,Abb55, Abb149,Ts54,Bass,AT.
4-4. ተአሚኖሙ:ርእሶሙ: Gri3.
5. ይጸመር: Cam.
ይጸምሩ: Gri3.
6. ጎጥአ : BM494,Bod(Bod[b] has the text),Ts54.
አብዳን : BM497,BM249,Br74,Gri3.

All codices follow the LXX in the second stichos , with the addition of ተአሚኖ:ርእሶ: (LXX ἑαυτῷ πεποιθώς) . Similarly ይጸመር : ምስለ: ጎጥአን : reflects LXX μείγνυται, ἀνόμῳ ;contrast MT וּבוֹטֵחַ תִּתְעַבֵּר .

መዐትሁ ፡ ይገብር ፡ ዘእንበለ ፡ ምክር ፡ ወብእሲ[2] ፡ ጠቢብ ፡ ይትዔገሥ ፡ ብዙኅ ፡[3]

An irascible man acts without sense ; but a wise man bears much.

1. ወመዐትሁ ፡ Abb30.
2. ብእሲ ፡ BM495,BM497,BM249,Abb149,Ts54,AT,Bass.
   (ወ)ብእሲሁ ፡ BM494,BM495[b],Br74,Bln2,Gri3,Abb30.
3-3. ብዙኅ ፡ ይትዔገሥ ፡ BM497,BM249,Br74,Gri3,Abb149,Ts54,Bass,AT.

The negative element in ዘእንበለ ፡ ምክር ፡ points to LXX and Syriac μετὰ βουλίας ;contrast MT בְּלִי־דָעַת. Ethiopic unanimously uses ይትዔገሥ ፡ ብዙኅ ፡ for LXX πολλὰ ὑποφέρει ;contrast MT וְאִישׁ זִמּוֹת ; and Syriac ܘܓܒܪ ܚܟܝܡ.

ይትካፈሉ፡አብዳን ፡ እከየ ፡ ወማእምራንሰ ፡ይኤጎዝዋ ፡ ለጠይቅ ፡

Fools share in evil ; but the clever grasp perception.

1. ወይትካፈሉ፡ Abb35.

2-2. እከየ፡አብዳን፡ Gri3.

ጎጵአን ፡ እከየ፡ Abb149.

3. ማእምራንሰ፡ BM495,Bod,Gri3.

እከየ ፡ represents LXX πανίαν rather than MT and Syriac ܛܟ̈ܣܐ "folly".

The verb ይኤጎዝዋ፡ also reflects LXX κρατήσουσιν "grasp" rather than MT יַחֲזִיקוּ , or Syriac ܡܫܟܚ .

ይድኅፀ[1] እኩያን ፡ በቅድመ ፡ ሄራን ፡ ጥንአን[2] ፡ ይትቀነዩ ፡
በኈኅተ[3] ፡ ጻድቃን ።[4]

The evil slip in front of the good ; sinners serve at the gates of the righteous.

1. ወይደኅፀ ፡ BM495.
2. (ወ)ለሰዓንሰ ፡ Cam,BM492,BM493,BM494,BM495,BM249,Bln2,Abb30,Ts54.
   (ወ)ለሰዓን ፡ all other codices,Bass,AT.
3. ለኈኅተ ፡ Bod(Bod^{b} has the text),Abb30.
4. ጻድቃንሰ ፡ BM492.

ይትቀነዩ ፡ in the second stichos reflects LXX θεραπεύουσιν (Syriac ܢܫܬܡܫܘܢ , MT nil).
But the prepositional phrase በኈኅተ ፡ suggests MT and Syriac ܒܬܪܥܝ ܕ , and not LXX θύρας ,which has become the direct object of θεραπεύουσιν; but the preposition could simply reflect the most suitable idiom in Ethiopic.

[1] አዕርክተ ፡አብዕልት[1] ፡ይጸልኡ[2] ፡አዕርክተ ፡ሃብያን[2]* ፡አዕርክተ ፡
አብዕልተ ፡[3]ብዙኃን *

Friends of the rich hate the friends of the poor ; the friends of the rich are many.

1-1. አዕርክት ፡አብዕልት ፡ BM16186,Bass.
አዕርክተ ፡ Ts54.
(ወ)አዕርኽት ፡ Abb55,Abb149.

2-2. አዕርክተ ፡ሃብያነ ፡ BM492,BM494,BM497,BM249,Bod,Br74,Frt,Bln1,Bln2, Gri3,Abb30,Abb35,BM16186,BM16189,Bass.
ሃብያነ ፡ Cam.

3-3. (ወ)አዕርክተ ፡አብዕልት ፡ Abb55,Abb149,Ts54.
(ወ)አዕርክተ ፡አብዕልትሰ ፡ all other codices,Bass,AT.

In the first stichos Abb55 and Abb149 reflect most exactly LXX φίλοι πτωχούς; the addition of አብዕልት ፡ is probably to be derived from the second stichos , as an attempt to "improve " the sense. None of the codices represent MT and Syriac

גַּם־לְרֵעֵהוּ יִשְׂנָא רָשׁ׃

ዘይሜንዋ፡ለነዳይ ፡ይነዲ[1]ፉ ወዘይምሕሮ ፡ይጠዐል[23] ፉ[3]

He who despises the poor becomes poor ; and he who shows him mercy becomes rich.

1. የጎንጎ፡ Cam,BM495,Bod,Br74[b],Abb30,Abb55,Abb149,Ts54,Bass,AT.
   ጎጉ፡ Abb35.
   ይጐነዲ፡ BM16189.

2. (ወ)ዘይምህሮ ሱ፡ Cam,BM494,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Ts54,Bass,AT.

3-3. ለፀኑ ሱ፡ብፁዕ፡ወኣተ፡ BM497,BM249,Br74,Bln2,Abb149,Bass.
   ለፀኑ ሱ፡ብፁዕ፡ Cam,BM495,Abb30,Abb35,Abb55,Ts54.
   ለፀኑ ሱ፡ይጠዐል፡ Bod.
   ለነዳይ፡ብፁዕ፡ወኣተ፡ Gri3,AT.

ይነዲ፡ and ይጠዐል፡ in the text are peculiar to Ethiopic ; they cannot accurately represent MT חֹנֵן and עֹשֵׁק ,or LXX ἁμαρτάνει and μακαριστός (for which see the variants at 1 and 3-3).
The text also fails to translate MT לְרֵעֵהוּ and יְרַחֵם (LXX πτωχούς) in the second stichos ,although this is inserted as ፀኑ ሱ፡ in many of the variants .The Ethiopic peculiarities are probably ones of interpretation, not of text .

ሳሕታን ፡ ይሔልዩ፡እኩየ[1] ፡ ሣህለ ፡ ወጽድቀ[2] ፡ይሔልዩ[3] ፡ጌሩን ፡[3]

Those in error devise evil ; good men devise clemency and righteousness.

1. እኩየ፡ all codices,Bass,AT,except Bod,Abb149,BM16189.

2. ወርትዓ፡ Abb55.

3-3. ጸድቃን፡ወጌሩን፡ Gri3.

Ethiopic has no suggestion of an interrogative force in this verse ; compare LXX and Syriac, but contrast MT הֲלוֹא . The participial ሳሕታን ፡ suggests LXX πλανώμενοι rather than the indicative יִתְעוּ of the MT , while the insertion of an indicative verb ይሔልዩ፡ in the second stichos reflects LXX πεπταίνουσιν (MT and Syriac חֹרְשֵׁי־טוֹב).

ወእያእምሩ[1] ሣህለ[23] ወምሕረተ ፀረተ[3] እኪት[4] ፡ ገሕተ[5] ምሕረት ፡ ወሃይማኖት[6] ኀበ ፀረተ ጽድቅ[6] ።

And they do not understand clemency and mercy that fabricate evil ;

but mercy and faith are with those who effect righteousness.

1. እያእምሩ : Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
2. ወጽድቅ : inserted by Bln1.
3-3. ወምሕረት ፀረተ : BM493.
ወምሕረተ ፀንርተ : Abb55.
ወምሕረተ ወስተ ገብሩ : Abb35.
4. እኩይ : Bln1.
ንቁልት : Abb55.
5-5. ምሕረት ገሕተ : Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Abb30, Abb149,Ts54,Bass,AT.
ምሕረተ ገሕተ : Abb55.
ምሕረት : Abb35.
6-6. በኀበ ፀረተ ጌሩ : Gri3.
ኀበ ፀረተ ጌሩ : BM495,BM497,BM249,Bod,Br74,Bln2,Abb30, Abb55,Bass.
ኀበ ፀረተ ጌሩ : Cam,Gri3,Abb149,Ts54,AT.
ኀበ መስተገብሩ ኀሩ : Abb35.

This verse is not found in the MT .
Ethiopic omits LXX and Syriac πίστιν in the first stichos ,
and substitutes ወምሕረተ .

በሁሉ[1]ሕሊና[23]ሠሮ፡ትሩፍ፡ውእቱ[34]ዘ፡በነገረ፡ከናፍር፡ግሕቱ፡ንዴት ። [4]

In all their plans is abundance ; in mere words of lips is poverty.

1. ወበሁሉ፡ BM249,Bln1.
   ሁሉ፡ BM493.
2. ሕሊና፡ Cam,BM492[b],BM495,BM497,BM249,Br74(Br74[b] has the text), Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54, Bass,AT.
3-3. ትሩፋን፡ወእቀመ፡ BM492[b],BM495(BM495[b] has the text), Bln2,Abb30.
4-4. (ወ)፡ላህይሱ፡(ወ)ዘኢየሐምም፡ፅኑስ፡ውእቱ፡ BM495[b],BM497,BM249,Bod[b],Br74, Gri3,Abb55,Abb149,Ts54,Bass,AT(Br74[b],Gri3[b] have the text).
   ወላህይሱ፡ዘኢይትቀነይ፡ይነዲ፡ BM494[b].
   ወሐካይሱ፡ዘኢያሰተሐምም፡ፅኑስ፡ውእቱ፡ BM492,BM495,Bln2,Abb30.
   ከናፋሊ፡አብዳት፡ግሕቱ፡ለንዴት፡ Bod.
   ወነገረ፡ከናፋር፡ግሕቱ፡ለንዴት፡ Cam.

Ethiopic represents LXX μεριμνῶντι "taking care " by ሕሊና፡ ; contrast MT בֹּעֵ֣ל .
In the second stichos the text follows MT and Syriac וְרָ֣ב שְׂפָתַ֣יִם אַךְ־לְמַחְסֽוֹר, while the variants at (4-4),except for Cam and Bod , are based on LXX ὁ δὲ πλοῦτος καὶ ἀνάλγητος ἐν ἐνδείᾳ ἔσται.

አክሊሎሙ : ለጠቢባን[1] : ብዕል : ሠናይ[1] ፡ ወብዕሎሙ ሃ[2] : ለአብዳን : እኩይ[3] ፡

The crown of the wise is good wealth ; but the wealth of fools is evil.

1-1. ጥበቦሙ : Abb35.

ማዕምር BM494[b],BM495[b],BM497,BM249,Bod[b],Br74(Br74[b] has the text), Gri3,Abb55,Abb149,Ts54,Bass,AT.

እኤምሮ: Cam,BM492[b],BM495,Bln2,Abb30.

እኤምሮ: ወኣቱ: BM492[bb].

2. ወብዕሎሙ : BM492,BM493,BM494,BM496,Br74[b],Frt,Bln1,BM16186, BM16189.

ብዕሎሙ: ወዕበዮሙ: Cam.

ብዕሎሙሃ: Bod.

ወመምህሮሙሃ: Abb30,Ts54.

ወመምህሮሙ: BM492[b],BM494[b],BM495,BM497,Bod[b],Br74,Bln2,Gri3, Abb35,Abb55,Abb149,Bass,AT.

3. ዕበይ : Abb35.

እኩይ: BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3, Abb30,Abb55,Abb149,Ts54,Bass,AT.

The text follows the MT and Syriac עֲטֶרֶת חֲכָמִים עָשְׁרָם in the first stichos ,while the variants at (1-1),excepting Abb35 , reflect LXX στέφανος σοφῶν πανοῦργος.

ሠናይ: is probably a pious gloss .

In the second stichos ወብዕሎሙሃ: reflects neither MT אִוֶּלֶת nor Syriac ܣܟܠܘܬܐ nor LXX διατριβὴ βλ΄ ; but it could be a development from ወብሂሎሙሃ: " conversation " (διατριβὴ βλ΄) , or else a simple contamination from the first stichos (ብዕል:).

[1] እምእኩይ ፡ ያድኅን[1] ፡ ሰማዕት ፡ ማኅ ምር [2]። [34]ያነድድ ፡ ኀሕት ፡ በሐሰት ፡ [4]መዐምፅ ።[5]

An understanding witness delivers from evil ; but a dishonest man kindles with a lie .

1-1. ያድኅን ፡ ነፍሶ ፡ እምእኩይ ፡ BM497,BM249,Br74,Bln2,Gri3,Abb149,Bass,AT.

ያድኅን ፡ እምእኩይ ፡ ነፍሶ ፡ BM495,Abb55,Ts54; Abb30,but with ነፍሶ ; Abb35, but with ነፍሳተ ፡ .

እምእኩይ ፡ ያድኅን ፡ ነፍሰ ፡ Bm494[b],Bod[b].

2. መእመን ፡ Abb35.

3. ወያነድድ ፡ Bln2.

4-4. ስምዐ ፡ ሐሰት ፡ BM495.

ሰምዐ ፡ ሐሳዊያን ፡ Abb35.

በሐሰት ፡ ብእሲ ፡ Bod[b],AT.

በሐሰት ፡ Cam,BM495[b],BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Ts54,Bass,AT.

5. Omitted by Abb35.

The text has omitted "soul(s) " from the first stichos , and inserted እምእኩይ ፡ (LXX ἐκ κακῶν ,MT and Syriac nil). In the second stichos the object is missing in Ethiopic ;perhaps the idea of "kindling" lies was too difficult , so an original ሐሰተ ፡ (MT שֶׁקֶר ,LXX ψευδῆ) was changed to በሐሰት ። compare Ch. 14[5].

The addition of ስምዐ ፡ at (4-4) by BM495 and Abb35 may be a repetition from the first stichos rather than a reflection of Syriac ܣܗܕܐ .

በፍሪሃ[1]እግዚአብሔር[2]ተስፋሁ፡ለጎያል[2]፡ወያጎደግ[34]፡ለደቂቁ፡ጽንዐ።[4 5]

In the fear of God is the strong man's hope ; and he leaves to his children security.

1. በፋርሀተ: Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3[b],Abb30, Abb55,Abb149,Ts54,Bass,AT.
   ቈርሀተ: Abb35.
2-2. ጎያል: Gri3(Gri3[b] corrects).
   ተስፋ፡ጎያላን: Cam.
   ተስፋ፡ጎያል: BM497,BM249,Bod,Br74,Bln2,Abb30,Abb35, Abb55,Abb149,Bass.
3. ወያድጎን: Frt.
4-4. ጽንዓ፡ለደቂቁ: BM495.
5. ብእሲ፡ጻድቅ: added by Gri3.

ለጎያል: renders only inexactly MT יָעַז and LXX ἰσχύος.
But የጎድግ፡ጽንዐ: represents LXX καταλείπει ἔρεισμα, and not MT and Syriac יְהִיֶה מַחְסֶה.

ትእዛዘ፡እግዚአብሔር ፡ነቅዐ ፡ሕይወት ፡ወብርሃን ፤ ወይሬሳ ፡
ከመ ፡ይትገሥሡ ፡ እምሥገርተ ፡ሞት ።

The command of God is a source of life and light ; and it makes (men) turn aside from the trap of death .

1. ወትእዛዘ፡ Bod.
2. Omitted by Cam,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb55, Ts54,Bass,AT.
3. ወይሌሳ ፡ BM492,BM493,BM16186.
4. ይትገሥሥ ፡ Bln1,Abb149.
5. እመሥገርተ ፡ all codices,Bass,AT.

Ethiopic follows LXX προστάγμα in ትእዛዘ ፡ ;contrast MT and Syriac מִצְוַת יְהוָה .
The addition of ወብርሃን ፡ is of uncertain origin ,but probably a gloss .
ወይሬሳ ፡ ይትገሥሡ ፡ represents LXX ποιεῖ δὲ ἐκκλίνειν ;contrast MT וְסָרוּ.

[1]በብዝኅ፡አሕዛብ[1]፡ክብሩ፡ለንጉሥ ፡ወበውሕደተ[2]፡ሕዝብ[3]፡ድቀቱ፡ለመኳንን።[4]

In the magnitude of peoples is a king's honour ; and in the diminution of a people is a ruler's downfall.

1-1. ብዙኅ ፡ሠራዊት፡ BM495.

2. ወበውኅደት ፡ Bod,Abb35,Abb55.
ወበውሕደ፡ Ts54.

3. አሕዛብ፡ BM495,BM496,Frt,Abb55,BM16186,BM16189,Ts54.

4. Omitted by Bln2,Abb30.

በውሕደተ፡ suggests LXX and Syriac ἐν ἐνδείᾳ "failure" rather than MT אֶפֶס ,"non-existence " .

[1]መሥተዐግሥ ፡ብኣሲ[1]ብዙኅ ፡ኃበብ[2]ይካውን[3] ። ወሕፀፀ ፡ነፋስ ፡[4]
ጸንዐ [5]አብድ [6]ወኣቱ ።[7]

A patient man is much in wisdom ; but the feeble-minded man is a mighty fool.

1-1. ብኣሲ ፡ መሥተዐግሥ: BM497,BM249,Br74,Gri3,Bass.

ወመሥተዐግሥ፡ብኣሲ: BM496.

2. ጠቢበ: Gri3,AT.

ጠቢብ: Abb55,Ts54.

ኃበበ: BM16189.

3. Omitted by Cam,Abb35(inserted by Abb35[b]),Abb55,Abb149.

4. ነፋስ: Bod(Bod[b] has the text),Bln1.

ምክርሃ: Abb35.

5. ጸንዐ : BM495.

ፀነሰ : Abb30.

6. ዕበድ : BM493,BM495,Abb35,Ts54.

7. Omitted by Cam,BM495,BM249,Bod,Abb30,Abb35,Abb55,Abb149,Ts54,AT.

ጸንዐ: represents LXX ἰσχυρὸς ;contrast MT גִּבּוֹר .

ሕፀፀ፡ነፋስ: corresponds to LXX and Syriac ὀλιγόψυχος " feeble-minded" rather than to MT קְצַר־רוּחַ ,although " short-tempered " gives a better parallel .

ዐራቂ፡ ብእሲ፡ መፈወሰ፡ ልብ [1 2 3]* ነቀዝ፡ ለአዕፅምት ፡ ቅንዐት [3 4]*

A mild man doctors the heart ; envy is rot to the bones.

1. ነፍስ : BM495(BM495[b] has the text),Abb30,Abb55.
2. ከመ : inserted by BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3, Abb149,AT.
3-3. ከማሁ፡ ቅንዐት ፡ ለልበ፡ ብእሲ : Bln1[b].
ነቀዝ፡ ለአዕፅምተ፡ ልበ፡ ማእምር፡ Abb55.
ነቀዝ ፡ ለአዕፅምት፡ ልበ ፡ማእምር፡ Abb149,Ts54.
ነቀዝ፡ ለአዕፅምት፡ ከማሁ፡ ቅንዐት፡ Gri3.
ነቀዝ፡ለአዕፅምት ፡ልበ፡ማእምር፡ቅንዐት፡ BM249,Br74.

4. ወትዝህርት፡ እኩይ ፡ ልበ፡ ማዕምር፡ added by BM494[b],BM495[b],BM497.
ወትዝህርት፡ እኩይ ፡ለልብ፡ማዕምር፡ added by Gri3.
ወትዝህርት፡ እኩይ ፡ለልብ፡ added by AT.
ወትዝህርት፡ እኩይ ፡ added by BM495,BM249,Bod[b],Br74,Bln2,Abb30.

Ethiopic follows LXX πραΰθυμος ἀνὴρ καρδίας ἰατρός in the first stichos ; contrast MT חַיֵּי בְשָׂרִים לֵב מַרְפֵּא. But in the second stichos ቅንዐት፡ represents MT and Syriac קִנְאָה exactly, while the variants at (3-3) and (4) reflect LXX καρδία αἰσθητική.
The addition of ትዝህርት፡ እኩይ፡ is of uncertain origin ,but is probably a gloss .

ወዘይትፄገሎ:[1]ነዳየ:[2]ይቄሕኮ:ለፈጠሪሁ[3]:: ወዘያክብሮ:[45]ይምሕር:ነዳየ::[5]

He who defrauds the poor provokes his Creator ; and he who honours Him shows mercy to the poor.

1. ዘይትፄገሎ: all codices,Bass,AT,except Abb35.

2. ነዳያን: Abb30.

3. ፈጠረሁ: Abb35.

4. ዘያክብሮሁ: Bod,Gri3.

5-5. ይምሕሮ:ለነዳይ: BM495,Gri3,Abb30.

በኣከየ[12] :የአትት[2] :ረሳዕ ።[3] ወዘይትአመንሰ[34] :ጎሉፍ : ጻድቅ :ውእቱ ።[4]

The wicked man is annihilated by his wickedness ; and he who trusts in his own goodness is righteous.

1. በዕበዱ : Bod.
   በኣኩይ : Abb55.

2-2. ይትአተት : BM495,BM496,BM497,BM249,Bod,Br74,Bln1,Bln2,Gri3, Abb30,BM16186,BM16189,Bass,AT.
   ይትሐተት : Frt.
   ይትአተት :ብእሲ : BM494.

3-3. ወዘሰ:ይትአመን: BM495.
   ወዘይትአመን : BM249.
   ዘይትአመንሰ : Bod,Br74,Gri3.
   ወዘይትአመኖ : Abb55.

4-4. ሞኖ : ጻድቅ : Cam,Abb35(Abb35[b] has the text).
   ሃይማኖኖ :ጻድቅ :ውእቱ : Bod(Bod[b] has the text).
   ጎሉፍ : ጽድቁ : Abb55.
   ጎሉፍ : ጻድቅ : BM495,Abb149,Ts54.

ወዘይትአመንሰ: reflects LXX and Syriac ὁ πεποιθώς ;contrast MT וְחֹסֶה ,"takes refuge " .
Ethiopic also follows the LXX at (4-4) in τῇ ἑαυτοῦ δικαιότητι ;contrast MT בְּתֻמּוֹ and the variant of Cam and Abb35 at (4-4).

ወሕተ[12]:ልበ[2]:ሔር[3]:ተዐርፋ:ኀበ[3]:ወሕተ[4]:ልበ:አብደ[5]ሃ:
እችአመር[5]: በምኀትኒ ፡

In the heart of a good man rests wisdom ; but in the heart of a fool it is not understood at all .

1. ወወሕተ : Bod.

2-2. ቤተ:ሔር: BM495(BM495[b] has the text).

ልበ:ሔርት: Abb149,Ts54.

3-3. ወወሕተ:ልበ: Cam,Bln2,Abb35,Abb55,AT.

ወሕተ: Gri3.

4. አብዳኅሃ: Cam,BM249,Ts54.

5-5. እይችአመር: Abb55.

እችአመር: Cam,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

All Ethiopic codices follow MT and Syriac in using a main verb in the first stichos (LXX nil) ,although the addition may be a purely Ethiopic development , to complete the sense .
But Ethiopic follows LXX and Syriac in inserting a negative in the second stichos (οὐ διαγινώσκεται) ;contrast MT יֻוָּדָע.

[1] ጽድቅ ፡ ታሌዕል [1] ፡ ሕዝበ [2] ፡ የሐፀፀ [3] ፡ ሕዝበ [4] ፡ ኀጥኣ [5] ።

Righteousness exalts a people ; but a sinner diminishes a nation.

1-1. ጽድቅ ፡ ታሌዕል ፡ Abb55.
ጽድቅ ፡ ያሌዕል ፡ Frt.

2. ሕዝቦ ፡ Abb149.
ሕዝገ ፡ BM493,BM494,BM497.

3. ወየሐፀፀ ፡ Cam,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Ts54,Bass.
ወየኀብኣ ፡ Abb149.

4. ሕዝብ ፡ BM492,BM493,BM494(BM494[b] has the text),BM496,Frt, Bln1,Bln2,Abb35,BM16186,BM16189.
ሕዝቦ ፡ Cam,Abb55.

5. ኀጣወኣ ፡ BM494[b],BM495[b],BM497,Bod[b],Bass.
ኀጣይኣ ፡ BM249,Br74,Bln2,Gri3,Abb149,Ts54,AT.

የሐፀፀ ፡ reflects LXX ἐλαττονοῦσι (MT nil) , but
ኀጥኣ ፡ does not translate exactly either MT חַטָּאת or LXX ἁμαρτίαι , and the variants at (5) are preferable .

ሠመር፡ለንጉሥ፡ላእከ፡ማእምር ፨ ወበተዐቅቦቱ፡
ያርኅቅ፡[1]ኀሣረ፡እምኀፍሡ[1] ፨

An understanding servant is pleasing to a king ; and by his carefulness he puts shame far from himself.

1-1.እምኀፍሡ፡ኀሣረ፡ BM494.

ኀሣረ፡ BM495,Abb35,Abb55,Abb149,Ts54,Bass(BM495^{b},Abb35^{b} have the text).

ሠመር፡ለንጉሥ represents LXX δεκτὸς βασιλεῖ rather than MT and Syriac רְצוֹן־מֶלֶךְ .
In the second stichos Ethiopic represents LXX and Syriac τῇ δὲ ἑαυτοῦ εὐστροφίᾳ ἀφαιρεῖται ἀτιμίαν : contrast MT וְעֶבְרָתוֹ תְּהֵיֶה מְבִישׁ׃