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መዐት፡ተሐጕል፡ጠቢባነ፡ኀፍር[1]፡ዘይትገሥይ፡ይመይጥ፡መዐተ[2]መሳዝን፡
ቃል፡ገሕቱ[2]፡ያነሥኣ[3]፡መዐተ[4]፡

Wrath destroys the wise ; a word which is submissive turns away wrath ; but a hurtful word arouses wrath .

1. ወኀፍረ፡ BM495,Abb30,Abb35.
ለኀፍር፡ Bln1.
በነገር፡ Gri3,AT.
ወነገር፡ Cam,BM497,Bod,Br74,Bln2,Abb55,Abb149,Ts54,Bass.

2-2. ቃል፡ገሕቱ፡መሳዝን፡ Cam,BM495,BM497,Bod,Br74,Bln2,Abb30,Abb55, Abb149,Ts54,Bass.
ገሕቱ፡ቃል፡መሳዝን፡ BM249,Gri3.
ገሕቱ፡ቃል፡መሳዘኒ፡ AT.
መዐት፡ወቃለ፡ነገር፡መሳዝን፡ Abb35.

3. ያመጽእ፡ Abb55.
4. ጎዐዘ፡ Cam,BM495,Bod,Bln2,Abb30,Abb35,Abb55,Abb149,Ts54,AT.
ጸልዐ፡ BM497,BM249,Br74,Gri3.

Ethiopic follows the LXX in employing the three-stichos form of this verse , the additional first stichos corresponding to LXX ὀργὴ ἀπόλλυσιν καὶ φρονίμους.
ነገር፡ is closer to Syriac ܡܠܬܐ than to MT and LXX ἀπώρισις, but it may simply reflect the most convenient Ethiopic idiom .

ልሳነ[1]:ጠቢባን[2]:ተአምር:ሠናየ[23]:ወአፈ[4]:አብዳን[45]:ይዜኑ:እኩየ[5 3 6]

The tongue of the wise understands good ; and the mouth of fools proclaims evil .

1. ልቡ: BM497,BM249,Abb149,AT.
   አፈ: Gri3.

2-2. ሠናየ:ትአምር: BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb55,Abb149, Ts54.
   ሠናየ:የአምር: Abb35,AT.
   የአምር:ሠናየ: BM494.

3-3. Omitted by Abb55.

4-4. አፈ:አብዳን: Gri3.
   ወአፈ:አብዳንሰ: BM495,BM497,BM249,Br74,Bln2,Abb30,Abb149,BM16186, Ts54,Bass,AT.

5-5. ደነብብ:ዕበደ: Abb35.
   ይዜኑ:እኩየ: all other codices,Bass,AT,except Bod,Abb55.

6. በዝሉ:ጊዜ: added by Bod.

ተአምር:ሠናየ, represents LXX καλὰ ἐπίστανται ; contrast MT and Syriac תֵּישִׁיב דֵּעַת.
Even Abb35 fails to grasp the meaning of MT at (5-5) , יַבִּיעַ (" pours out ") , while ይዜኑ:እኩየ: accurately reflects LXX ἀναγγελεῖ πακά .

ወስተ፡ዅሉ፡መካን፡ኣዕይንቲሁ፡ለእግዚኣብሔር ።[1] ወያስተሐይዩ፡[1]
[2]እኩያነ፡ወሠናያነ ።[2]

The eyes of God are in every place ; and He watches over
the evil and the good .

1-1. ያስተሐይዩ፡ BM496[b],Bln1,Abb35,BM16186,BM16189.
ኣመ፡ያስተሐይዎ፡ Gri3.
ወያስተሐይዎ፡ BM497,Br74,Bln2,Bass.

2-2. ሠናነ፡ወእኩያነ፡ Cam,BM495,Ts54.
እኩያነ፡ሠናን፡ BM496.

መቈጦ[1]:ልሳን[2]:ዕፀ:ሕይወት:ውእቱ[3]: ዘጎ[45]:የዐቍቦ[5]:ይመልኣ:መንፈሰ[6]:

A healing tongue is a tree of life ; he who keeps it is filled with spirit.

1. ቈጦ : Abb55,Ts54.
   መቈጦ: Cam,Bass.
2. ነፍሰ: BM495(BM495[b] has the text).
3. ይእቲ : Frt.
   Omitted by Ts54.
4. ወዘጎ: Cam,BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55, Abb149,Bass.
5-5. የዐቍቦ: Bod,Bln1,Abb30,AT.
   የዐቍየ: Frt.
   የዐቍቦትኤዘዘ: Cam.
6. መንፈሰ: Cam,BM492,BM493,BM494,BM495,BM497,Br74,Bln2,Gri3, Abb149,AT.

The second stichos follows the pattern of LXX ὁ δὲ ὠυτηρῶν αὐτὸν πλησθήσεται πνεύματος;contrast MT וְשֹׁבֵר בּוֹ רוּחַ׃

ወልድ[1] አብድ ፡ ያስተአኪ ፡ ተግሣጸ[2] አብ ። ዘሰ[3] ፡ የዐቅብ ፡ ትእዛዘ[4] ፡ ጠቢብ ፡ ውእቱ[5] ።

A foolish son despises the correction of a father ;he who keeps his commandments is wise.

1. ወወልድ : Bod.
   Omitted by Abb30,Abb35(inserted by Abb35^{b}),Abb55,Abb149,Ts54,AT.
2. ትእዛዘ: Abb55.
3. ወዘሰ: Cam,BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55,Abb149, Ts54,Bass,AT.
4. ትእዛዝ: BM494,Bln1,Bln2,Bass.
   ተግሣጸ: BM497,BM249,Br74,Gri3,Abb149,AT.
5. Omitted by Abb30,Abb35,Abb55,Abb149,Ts54.

ወልድ : is an addition peculiar to Ethiopic .
ጠቢብ: does not reflect the comparative force of LXX σοφώτερος;compare MT and Syriac חָכָם .

ጻ[1]ድ፡ ትበዝኅ፡ ጸድቅ ፡ ኀይለ ፡ ብዙኅ [2] ፨ ወረሲዓንሰ፡ [34]ኀጥሥ ፡ ኀይሎሙ ፡ ኀደገ ፡ [4]ይትመሰሉ [5]፨

Where righteousness multiplies there is much strength ; but the wicked are rooted out of the earth from their root.

1. ወኀደ ፡ BM497,BM249,Br74,Gri3,Abb149,Bass,AT.
   ወጻሕ ፡ Bod[b].
2. ትበዝኅ ፡ Ts54.
3. ረሲዓንሰ ፡ Bod,Gri3,
4-4. ኀይሎ ፡ ይትመሰሉ ፡ ኀይሎሙ ፡ BM494.
   ኀይሎ ፡ ይትሐጐሉ ፡ ኀይሎሙ ፡ Bod.
   ኀይሎሙ ፡ ይትመሰሉ ፡ Bln1.
   ኀይሎሙ ፡ ይትሐጐሉ ፡ Abb55.
   ኀይሎሙ ፡ ኀይሎ ፡ ይትሐጐሉ ፡ BM495,Bln2,Abb30,Abb35.
   ኀይሎሙ ፡ ኀይሎ ፡ ይትመጥቁ ፡ Abb149.
   ኀይሎሙ ፡ ኀይሎ ፡ ይሤረ ዉ ፡ BM497,BM249,Br74,Gri3,Bass.
   ኀይሎ ፡ ኀይሎሙ ፡ ይትመሐዉ ፡ AT.
5. ወስተ ፡ አብያተ ፡ ጻድቃን ፡ ኀይለ ፡ ብዙኅ ፤ ፍሬ ፡ ጥዒአንሰ ፡ ይትሐጐሉ added by Bass
   ወይትመሐዉ ፡ added by BM494[b].

Ethiopic represents the first two stichoi of LXX v.6 .
Bass begins v.6 at ወስተ ፡ አብያተ ፡ (see 5) ;these extra stichoi represent MT and Syriac v.6, and the third and fourth stichoi of LXX v.6 , which are absent in the first reading of Sin..

ከናፍሊ[1]: ጠቢባን[2]: ኀሡር: በአእምሮ[4]።

The lips of the wise are bound with understanding .

1. ከናፍር: Ts54.
2. ጠባት: BM497.
   ጠባብት: BM249,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,AT.
   ጠቢብ: Frt.
3. እሡራን: BM249,Br74,Bln2,Bass.
   ኣሡራት: Gri3.
4. (ወ)ልቡ:እብዳን: እኮ:ጽኑዕ: added by BM494[b],BM497,BM249,Br74,Bln1[b], Bln2,Abb149,Bass,AT; by Cam,BM495,Bod, Abb30,Ts54,but with ጽንዕት:
   ልቡ:እብዳን:እኮ:ጽኑዕ: added by Gri3.
   ወልቡ:እብዳን:እኮነ:ጽንዓ: added by Abb35.

The stichos is absent in BM492,BM493,BM494,BM496,Frt,Abb55.

Ethiopic follows the LXX in using ኣሡር: (δέδεται); contrast MT קָשַׁר.
The absence of the second stichos in several codices suggests that it was lost in an early archetype ; those codices which represent it reflect LXX οὐκ ἀσφαλεῖς in እኮ:ጽኑዕ: ; contrast MT לֹא־כֵן and Syriac ܠܐ ܗܟܝܠ.

[1] መሥዋዕተ: ረሲዓን[1]: ርኩስ: በኀበ: እግዚአብሔር ፡ ወጸሎተ[2]: ጻድቃንሰ: [3]
ሥሙር[4] [5]ኵኀቤሁ ፡ [5]

The sacrifice of the wicked is abominable before God ; but the prayer of the righteous is pleasing to Him.

1-1. ወመሥዋዕተ: ረሲዓን: Ts54.
መሥዋዕተ: ረሲዓንሰ: Bln1[b],Abb30,Abb149.
2. ጸሎተ: Gri3.
3. ረትዓን: Cam,Bod,Abb35,Abb55.
ጻድቃን: BM492(BM492[b] has the text),BM494,Bln1.
ሬትዓንሰ: BM495,Bln2,Abb30,Ts54.
ጌራንሰ: BM497,Br74,Gri3,Abb149,AT.
4. ኀሊይ: Cam,BM495,Bod,Bln2,Abb30,Abb35,Abb55,Abb149,Ts54,AT.
5-5. በኀበ፡እግዚአብሔር: BM492,BM493,BM494.
ሎቱ:

The singular subjects may reflect MT זֶבַח , תְּפִלַּת rather than LXX and Syriac θυσία , εὐχαί ;but this may be just a matter of Ethiopic idiom .

ርኩስ[12]፡በሳበ፡እግዚአብሔር[2]፡ፋናወ[3]፡ሊሒዕ[4] ። ኦለሰ[5]፡ይዴግንዎ[6]፡ለጽድቅ፡
ያፈቅሮ[7]፡እግዚአብሔር[8] ።

Abominable before God are the ways of the wicked ; but those who pursue righteousness God loves .

1. ወርኩስ፡ Bln1.
2-2. በሳቤሁ፡ Gri3.
3. ፋናተ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Bass.
4. ሊሒዎን፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb149,Ts54,Bass,AT.
5. ወኦለሰ፡ Cam,Abb35,Abb55,Abb149,Ts54,AT.
ለኦለ፡ BM494,BM249,Gri3.
ለኦለሰ፡ BM494[b],BM497,Bod[b],Br74,Bln2,Bass.
6. ያዴልፎ፡ Abb149.
7. ይትዴሉ፡ BM495,Abb30.
ያዴልፎ፡ Abb35.
ያዴልፎ፡ Abb55,Ts54.
ታዴልፎ፡ Abb149.
8. በሳቤሁ፡ BM495,Abb30.
Omitted by Abb35(inserted by Abb35[b]),Abb55,Abb149,Ts54.

The singulars and plurals in this verse are confused .
ሊሒዕ፡ reflects both MT and LXX ἀσεβοῦς ; yet ኦለሰ፡ ይዴግንዎ፡ represents LXX διώκοντας , but not MT קֹדֵשׁ .

[1] ትምህርት፡ጽኩይ ፡ለጸለ፡የጎድጉ[2]፡ፋኖተ[21]ፈጸመ ፡ይጸልኦ፡ዝሉፍተ፡
[4] ይመውቱ፡ጽኩየ[4]።

Training is evil to those who leave the path ; those who hate reproof die an evil (death) .

1-1. ትምህርተ፡የቀሃን ፡ትዕወቅ፡በጎበ፡ጸለ፡የጎለቈ፡ BM494[b],BM495,BM249,Bod[b], Br74(Br74[b] has the text),Gri3,Bass;employed as an additional middle stichos by Bln2,Abb30,Abb55.

2-2. ፋኖቶ፡ Abb35.
ፋኖተ፡ሠናየ፡ Bod.

3. ወጸለጎ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55,Abb149, Ts54,Bass,AT.

4-4. የጎድጉ፡ይመውቱ፡በጽኩይ፡ BM492.
በጽኩይ፡ይመውቱ፡ BM495,Abb30.
ይመውቱ፡ወገድቀ፡በጽኩይ፡ Gri3.
ይመውቱ፡ጽኩይ፡ Frt.
ይመውቱ፡በጽኩይ፡ BM492,BM493,BM494,BM496,BM497,BM249,Br74,Frt[b], Bln1,Gri3,Abb149,BM16186,BM16189,Bass,AT.
ይመውቱ፡ጽኩየ፡ሞተ፡ Cam.

The text reflects MT מוֹסֵר רָע לְעֹזֵב אֹרַח, while the variants at (1-1) represent LXX παιδεία ἀπάτου γνωρίζεται ὑπὸ τῶν παριόντων; but none represent Syriac ܡܘܟܚ ܘܠܡ ܢܛܘܪ ܐܘܪܚܬܐ ܒܝܫܬܐ ܡܬܚܙܐ ܠܗ ܠܡܢ ܕܥܒܪ ܒܗ.

All codices add a qualification to ይመውቱ: at the end of the verse ,which reflects LXX αἰσχρῶς (MT and Syriac nil) .

[1] ገሃነም ፡ ወሞት[1]፡ ክሡት[2]፡ በኀበ ፡ እግዚአብሔር [3]፨ እፎ ፡ እንከ[3]፡ ልበ ፡ ሶብእ[4]፨

Gehenna and death are laid open before God ; how much (more) the heart of men !

1-1. ሲኦል ፡ ወአጥፋን ፡ Abb35.

2. ክሡታን ፡ BM495,BM497,BM249,Br74,Bln2,Abb30,AT.
ክሡት ፡ BM494,Bass ; put after እግዚአብሔር ፡ by Gri3[b].

3-3. እንከ ፡ እፎ ፡ Abb30.

4. ሶብእኒ ፡ BM492,BM493,BM494,BM496,Bod,Frt,Bln1[b],Gri3,Abb55, Abb149,Ts54,AT.

The insertion of ክሡት ፡ points to LXX φανερά ;contrast the simpler MT and Syriac יְהוָה נֶגֶד.

አያፌቅር[1] :አብድ[2] :እመ :ገሠፅዎ[2] ፡ ኀበ[3] :ጠቢባን :አየሐውር[4] ፡

The fool does not like it if one corrects him ; he does not walk with the wise.

1. አያፌቅር: Frt.

2-2. (ለ)አለ :ይጌሥጾዎ: Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
ኣለ :ገሠጾዎ : Bln1.

3. ወኀበ: Cam,BM492,BM493,BM494,Bod,Br74^{b},Abb35,BM16186.
ወምስለ: BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb55,Abb149, Ts54,Bass,AT.

4. አይትኀባር: BM494^{b},BM497,BM249,Br74(Br74^{b} has the text),Bln2, Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT.
አይትኀበር: BM495.

አብድ: is closer to LXX ἀπαίδευτος than to MT ׳ל or Syriac ܣܟܠ .
The text at (4) represents MT and Syriac ׳תל , while the variants reflect an interpretation of LXX ὁμιλήσει as " converse with " (See Liddell & Scott, p. 1047 a,b) .

ልብ፡ ፩ ፡ ደስ፡ ተሬሥሐ ፡[1]ይበርህ[2]፡ገጽ [3]፡፩ ፡ መሰ[45]፡ የሐዝን ፡ ይዬምን [5]፡[3]

If the heart is glad , the face is bright ;but if it sorrows, the face is clouded.

1. ትትልሃሕ : BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.

2. ትበርህ: BM497,BM249,Br74,Bln1[b],Gri3,Abb149,Ts54,Bass,AT.

3-3. Omitted by Abb55.

4. ወ፩ መሰ : Cam,BM496,BM497,BM249,Br74,Bln1,Bln2,Abb35,Abb149, BM16186,BM16189,Ts54,Bass,AT.

ወ፩ መ : BM495,Abb30.

ወ፩ ምክመሰ: Frt.

5-5. ይዬምን ፡ የሐዝን ፡ BM496.

ተሳዝን ፡ ትዬምን ፡ BM497,BM249,Br74,Gri3,Abb149,Ts54,Bass,AT.

ተሳዝን ፡ ለብ ፡ ይዬምን ፡ ገጽ ፡ Abb35.

የሳዝን ፡ ይዬምን ፡ ገጽ ፡ Cam,Bod.

የሳዝን ፡ ወይዬምን ፡ Frt.

ይበርህ ፡ is not an exact translation of MT ג ט ב ,Syriac طهفو , or LXX θάλλει , but presumably represents the closest intelligible metaphor in Ethiopic .

In the second stichos there is no representation of MT and Syriac ר ו ח ;the absence of a subject may be fortuitous , or may reflect the LXX (note the addition of ገጽ ፡ in Cam,Bod, and Abb35 , which may be a substitute for MT ר ו ח ,inspired by the occurrence of פ נ ים in the first stichos) .

ይዬምን ፡ is closer to LXX σκυθρωπάζει than to MT נ כ א ה or Syriac طحاد .

ልብ[1] ፡ ርትዕት ፡ ተኀሥሥ ፡ አእምሮ ፡ አፈ[2] ፡ አብዳን[3] ፡ የአምር ፡ እከየ[3] ፡

An upright heart seeks understanding ; the mouth of fools understands evil.

1. ልበ ፡ BM249.
2. ልበ ፡ inserted by Abb55.
3-3. የኀሥሥ ፡ እከየ ፡ BM494[b],BM495[b],BM497,BM249.
የኀሥሥ ፡ እኩየ ፡ Gri3,Abb149,AT.
የአምር ፡ ኵሉ ፡ እከየ ፡ Bod.
የአምር ፡ እኩየ ፡ Bln1,Bln2,Abb30,Ts54,Bass.

ርትዕት ፡ suggests LXX ὀρθή rather than MT נָכוֹן or Syriac ܫܪܝܪ .
All Ethiopic codices reproduce LXX and Syriac στόμα ;contrast MT פִּי (but Qerē וּפִי).
የአምር ፡ እከየ ፡ must be derived from LXX γινώσκεται πονηρά ;contrast MT יְרֹעֶה אֱמוּנָה ,and Syriac ܢܪܥܐ ܗܝܡܢܘܬܐ .

ዘሉ፡ መዋዕለ፡ኦዕይንተ[1]፡እኩያን[2]፡ይሴፎ፡እኩየ[34]፤ ሠራንሰ[5]፡ያሬምሙ[6]፡
በኵሉ፡ጊዜ ።

Every day the eyes of the wicked expect evil ; but the good are tranquil at all times.

1. ኦዕይንት፡ BM496.
2. ዕቡያን፡ Bod.
3. እከየ፡ BM495,BM497,BM249,Bod,Br74,Bln1,Bass.
4. (ወ)ኵሉ፡መዋዕለሁ፡ለነዳየ፡እኤምሮ፡እኩይ፡ added by Cam,BM492,BM493, BM494,BM496,BM249,Br74b,Frt,Bln1,Bln2,Abb30,BM16186,BM16189.
ኵሉ፡መዋዕለሁ፡ለነዳይ፡እኩይ፡ added by Bod.
5. መሠራንሰ፡ Cam,BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55,Abb149, Ts54,Bass,AT.
6. ያሬሙ፡ Bln2,Abb55,Abb149.

The Ethiopic first stichos represents the first of the LXX ,while the insertions at (4) reflect MT and Syriac כָּל־יְמֵי עָנִי רָעִים. The majority interpret " poverty" as " intellectual poverty " (ነዳየ፡እኤምሮ ፡).

The second stichos in Ethiopic represents LXX οἱ δὲ ἀμφοὶ ἡσυχάζουσι διὰ παντός ;contrast MT and Syriac וְטוֹב־לֵב מִשְׁתֶּה תָּמִיד.

ይሔይሉ[12] ንሲቲት መክፊልት[2] በፊሃ[3] እግዚአብሔር[4] እመዘግብት[4] ዘበኢፊሪህ[5] ።[6]

Better is a small portion in the fear of God than treasures which are without reverence.

1. ትሔይሉ : BM497,BM249,Br74,Bln2,Gri3,Bass.

2-2. መክፊልት ንሲቲት : Frt,BM16186.

3. ዘበፊሃ : Cam,BM492,BM493,BM494,BM496,Bod,Frt,Bln1,BM16189.

በበረከት : Gri3.

በፍርሃት : Abb149,Ts54,AT.

4-4. እምዘግበት : Frt.

እምነ መዘግብት ብዙኅ : Abb35.

5. ዓበይት : added by BM492,BM493,BM494,BM495,BM497,BM249,Bod,Br74, Bln2,Gri3,Abb55,Abb149,Ts54,Bass,AT.

ዐቢይ : added by Abb30.

6. በዘኢፊሪህ : Bass,AT.

The insertion of መክፊልት : corresponds to LXX μέρις (MT and Syriac nil).

ዘበኢፊሪህ : also corresponds to LXX μετὰ ἀφοβίας ;contrast MT וּמְהוּמָה בּוֹ.

The adjective added at (5) represents the adjective of LXX, Syriac, and MT .

ይሔይስ[1] ፍታ ፡ ሐምል[12] ዘፍቅር ፡ ቦቱ[2] ፡ እ[3] ምላህም[3] ፡ መግዘእ[4] ዘበጽል[5] ፡

Better a morsel of vegetable with love in it , than an ox from the stall with hatred .

1-1. ነገድ ፡ በሐምል ፡ BM494[b],BM497,Abb149,Bass.
ተነግደ ፡ በሳምል ፡ Abb55,Ts54.

2-2. ዘፍቅር ፡ ቦቱ ፡ BM492,BM494,BM495,BM249,Bod,Br74,Frt,Gri3,BM16186, BM16189.
ዘፍቅር ፡ ወእሴት ፡ ቦቱ ፡ BM495[b].
(ዘ)በእንተ ፡ ፍቅር ፡ ወወሴት ፡ BM494[b],BM497,Abb55,Abb149,Ts54,Bass.
(ዘ)በፍቅር ፡ Bln1,Abb35.
ፍቅር ፡ ዘቦቱ ፡ AT.

3-3. እምሥጋ ፡ ላህም ፡ Cam.
እመግዘግ ፡ አልህምት ፡ BM495,Abb30.
እምግዘፅ ፡ ዘአልህምት ፡ BM497,AT.
እመዝግብ ፡ ዘአልህምት ፡ Abb55,Abb149,Ts54.

4. ወግዕዝ ፡ BM493 ;omitted by BM495,Abb30,Abb55,Abb149,Ts54,AT.

5. ዘበጽልዕ ፡ all codices ;omitted by AT.

The variants at (1-1) suggest a misunderstanding of ξενισμός , properly " hospitality " .
The double phrase ፍቅር ፡ ወወሴት ፡ at (2-2) suggests LXX φιλίαν καὶ χάριν.
περίθεσις in the second stichos of the LXX is not represented in the text (compare MT and Syriac) , but is reflected in the variant ወዘዘግ ፡ at (3-3).
For the adjectival use of ወዘግኣ ፡ " from the stall " see Jer.26[15].

ብኣሲ፡ መዐትም፡ያስተይጥ፡ጋእዘ[1] ።። መስተግሥሰ[2]፡ኣንትኩኒ[3] ፡ያጠፍኣ[4]፡ ።
ሪሲዓንሰ[5]፡ያነሥኦ[6]፡ጽቀ[7] ።

An irascible man prepares strife ;but a patient one extinguishes .....

but the wicked raise it exceedingly.

1. ይትጌበር፡ Abb35.

2-2. ወመስተግሥሰ፡ብኣሲ፡ BM494[b],BM249,Br74,Gri3,Abb149,AT.
መስተግሥ፡ BM494[bb],BM496, BM16186,BM16189.
ወመስተግሥሂ፡ AT.
መስተግሥሰ፡ Cam,BM497,Bln2,Abb30,Abb35,Ts54,Bass.

3-3. ኣንተ፡ኮነሂ፡ Cam,Bod.
ኣንተ፡ኮነትኒ፡ BM492,BM494[b],BM495,BM497,BM249,Br74(Br74[b] has the text),Gri3,Abb30,Bass.
ኣንተ፡ኮነት፡ Bln2.
ኣንተ፡ኮነ፡ Bln1,Abb35.
ኣምትኩኒ፡ BM493,BM494,Abb55.
ኣንተ፡ኮነትሂ፡ Abb149,AT.
ኣንተ፡ትኩንሂ፡ Ts54.

4. ቅስተ፡ added by BM494[b],BM497,Bod[b],Br74,Abb149.
መስተግሥ(ሰ)፡ብኣሲ፡ያጠፍኣ፡ቅስተ፡ added by BM249,Gri3,Ts54,Bass.
ኣያጠፍ፡ (!)AT.

5. (ወ)ሪሲዕሰ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb35,Abb55, Ts54,Bass,AT.
ሪሲዓን፡ BM492,BM493.
ወሪሲዕ፡ Abb149.

6. ያነሥእ፡ Cam,BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb149,Bass,AT.

7. ጸልእ፡ added by BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30, Bass,AT.

Ethiopic adopts the four-stichos form of this verse,found in the LXX; although the third stichos is omitted by many codices by haplography. At (3-3) Ts54 represents best LXX and Syriac τὴν πόλλουσιν;contrast MT ב׳ך.

ፋናወ[1]፡ ሃካያን[2]፡ ንጹፍ፡ በአስቀኽ[3]፡ መዘጽኑ ፃንሖ[4]፡ መጽያሕት ።

The ways of the indolent are strewn with thorns ; but those of the strong are well-trodden highways.

1. ፋዓተ፡ BM497,BM249,Br74,Bln2,Gri3.
2. ሐካይ ፡ Bln1,BM16189.
   ሐካይን፡ BM16186.
3. አስቀኽ ፡ Cam,BM495[b],BM497,BM249,Br74,Gri3,Abb30,Abb55,Abb149,Ts54, AT.
4. መዘጽኦሶ ፡ Abb35.
   ዘጽንፃንሶ ፡ Bod[b],Gri3.
   መጽንፃንሶ፡ Abb149.
   መለጽንፃንሶ ፡ Bln2,Abb30.

The Ethiopic version lacks the comparison found in MT פְּמְשֻׁכֶּת (LXX ἐστρωμένη).

ጽንፃን ፡ reflects LXX τῶν ἀνδρείων rather than MT and Syriac ܕܒܪ̈ܝܐ ፡ .

መጽያሕት ፡ combines the literal idea " trodden down " with the consequent idea of "highway" ; compare Greek τρίβος.

ወለድ ፡ ጠቢብ ፡ ያስተፌሥሕ ፡ አቡሆ[1]። ወለድ[2] ፡ አብድ[3] ፡ የኀሥራ ፡ ለእመ[3]።

A wise son gladdens his father ; a foolish son puts his mother to shame .

1. ልበ ፡ Ts54.
   አበ ፡ Bln2,Abb55,
   አቦ ፡ Abb149.
   አገሁ ፡ all other codices,Bass,AT,except Abb35.
2. (ወ)ወለደሰ ፡ BM495,Gri3,Abb30,Abb35,Abb55,Ts54,Bass.
   ወወለደ ፡ Cam,BM494,BM497,BM249,Bod,Bln2.
3-3. የኀሥር ፡ እሞ ፡ Cam,BM492,BM493,BM494.
   ያጸዕለ ፡ እሞ ፡ BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb35, Abb149,Bass,AT.
   ያጸዕለ ፡ አቦ ፡ Ts54.
   ያጸዕለ ፡ እመ ፡ Abb55.
   ይጸዕለ ፡ Abb30.
   የኀስር ፡ BM496,Frt,Bln1,BM16186,BM16189.

ወለደ ፡ in the second stichos reflects LXX and Syriac υἱός , which is absent in the MT .

ፋዓተ[1]፡አብድ[2]፡ነዳየ[3]፡አእምሮ ። ጠዋይ[4] ፡ ወብእሲ[56]፡አርቲዖ፡ይሐውር ፡

The path of a fool poor in understanding is crooked ; and a (wise) man goes straight as he walks .

1. ፋናዉ: BM495,BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb149,Ts54,Bass,AT.
   አምፋናዉ: Abb30.
2. አብዳን: BM495,Bln2,Abb30.
3. ነዳያን : BM495[b].
4. ጠዋያት: BM495[b],BM497,BM249,Br74,Bln2,Gri3,Bass.
   Omitted by Abb30,Abb35(Abb35b inserts),Abb55,Abb149.
5. (ወ)ብእሲ : Bln1,Gri3,Abb149.
   ብኡሲ : Bod.
6. ጠቢብ: inserted by Gri3.
   ጠቢብ: inserted by all other codices,Bass,AT,except BM493, BM496.

ፋዓተ፡አብድ: translates LXX ἀνυπότου τρίβοι ; contrast MT אֹרַח סִכְלוּת . But Ethiopic adds ጠዋይ: to qualify ፋዓተ:, as ነዳየ፡አእምሮ: has wrongly been attributed to አብደ:.

The addition of ጠቢብ: at (6) rests on MT and Syriac חָכָם , LXX φρόνιμος.

1 ይትሮለኝ[2]:ሕሊና:ሶበ:ይትሐጣእ:ምክር[134]ወሶተ[5]:ለበ:መካርያን.
ትነብር[67]:ምክር[74]:

A plan is changed when counsel is missing ; in the heart of counsellors dwells counsel .

1-1. ያጠርዩ:ሕሊና (ሠናየ add. BM495) እለ:ያአብሉ:ምሳባሊ: BM494[b],BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Gri3,Abb30, Abb55,Abb149,Ts54,Bass,AT.

2. ይቄለኝ : BM496.

3. ለብ:ሰማኢ:የአምር:ጽድቀ: inserted by BM492,BM493,BM494,Br74[b].

4-4. ወበብዙኅ:ምክር:ትቀውም: Abb35.

5. ወወሰተ: Abb149,AT.

6. ይነብር: BM496,Frt,Bln1[b],BM16186,BM16189.

7-7. ትበብ:ወምክር: BM494.
Omitted by BM492.

In the first stichos the text follows MT הָפֵר מַחְשָׁבוֹת בְּאֵין סוֹד, while the variants at (1-1) reflect Syriac طنحغرم طنصحا | املح وطنغرم حمه هلم (without a negative) better than the LXX ὑπερτίθενται λογισμοὺς οἱ μὴ τιμῶντες συνέδρια. But the omission of the negative may have been a coincidental attempt within Ethiopic to make better sense .
In the second stichos only Abb35 follows MT וּבְרֹב יוֹעֲצִים תָּקוּם all other codices represent LXX ἐν δὲ καρδίαις βουλευομένων μένει βουλή.

12 2 3 45 5 6 7
እይሰምዓ፡ለቲ፡እኩይ ፠ አፈሶ፡ዘይብል፡ኀዋም፡ወሠናይ፡ለምሳበር ፠

The evil man does not listen to her ; there is nothing that he says which is sweet and good to the assembly.

1. ወእይሰምዓ፡ BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb149,Ts54, Bass,AT.

2-2. እኩይ፡ለቲ፡ BM495,Bod,Abb30,Abb55,Ts54.

ገቲ፡እኩይ፡ Gri3.

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

4. ዘይብል፡ put after ወሠናይ፡ by BM495.

5-5. ኀዋም፡ወሠናየ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30,Ts54,Bass.

6. ለምሳበር፡ Abb30.

7. ቆመ፡ለብእሲ፡በአ ወመአተ፡አቃሀ፡ወነገር፡በጊዜሁ፡ኀቅ፡ሠናይ፡ added by BM249,Bln2,Abb30 (with ለሰብእ፡ for ለብእሲ፡),Abb35.

ቆመ፡ለብእሲ፡ሠናየ፡ኀቅ፡በአቃሀ፡ወነገር፡በጊዜሁ፡ኀቅ፡ሠናይ፡ added by Bln1[b].

The first stichos follows LXX οὐ μὴ ὑπακούσῃ ὁ κακὸς αὐτῆ. The second stichos is based on LXX οὐδὲ μὴ εἴπῃ καίριόν τι καὶ καλὸν τῇ κοινῇ ,while the additions at (7) reflect MT שִׂפְתֵי־כֵן וְדָבָר בְּעִתּוֹ מַה־טּוֹב . ኀዋም፡ወሠናየ፡ in the variant at (5-5) would represent the Greek accusative better than the Ethiopic text .

ፍናወ[1]ሕይወት : ሕሊናሁ[1]ለጠቢብ[23]፡ ከመ : ተግኒሦ[34]እመቅአለ : ይድኅን ፡ [4]

The intention of a wise man is paths of life ; that, turning aside,
he may escape from Sheol .

1-1. ሕሊናሁ: ሕይወት: Abb149.

ሕይወት: ሕሊናሆሙ : BM495,Abb30.

ሕይወት: ያሌዕል: Abb35.

2. ለጠቢባን: BM495,Abb30.

3-3. ወተግኒሦ: BM492,BM493,BM494(BM494[b] has the text).

ከመ: ተግኒሦሙ : Abb30.

4-4. ይድኅን: እምቅአለ: BM495.

እምቅአለ: ይድኅኑ: Abb30.

With the exception of Abb35, the Ethiopic codices follow LXX διαπορήματα in the first stichos (ሕሊናሁ: ;contrast MT הָעֶלְיוֹן) .
Similarly, in the second stichos, MT מִשְּׁאוֹל is not represented ,
but ይድኅን: reflects LXX and Syriac ܢܫܘܙ.

አብያተ: ጸአዳያን :ያነሀፅ:እግዚአብሔር ።። ወያጸንዕ :ወሰነ: መበለት።።[12] [2]

God destroys the houses of the proud ; and sets firm the boundary-stone of the widow.

1. ወአጽንዐ: Abb55,Abb149,Ts54.

2-2. አብያተ: መበለታት: BM495,Br74[b],Bln2,Abb30.

ምኑን: ዐሳብ: ኀጣዘአብሔር : ሐልዮ[1]: ፃሙዋ ።ለንጹሐንሰ[2]: ነገሮ መ : እዳም።

Abominable to God is a dishonest intention ; to the pure their word is pleasant.

1. ሕሊና: Abb55.
   ሕልያን: Abb149,Ts54.
2. (ወ)ለጻድቃንሰ: BM496,BM249,Br74,Bln2,Abb30,Abb35, Abb55,Abb149,Bass.
   ወለንጹሐንሰ: Cam,Ts54.
   ወለንጹሐን: AT.

The singular ሐልዮ: points to LXX λογισμός ;contrast MT and Syriac plural מַחְשְׁבוֹת .
In the second stichos ,which makes little sense in the MT , Ethiopic reflects LXX ἔμπαιν δὲ ῥήσεις σεμναί, but substitutes singular for plural (ነገሮ መ:).

ዮሐጕል ፡ ርእሶ ፡ ዘሕፈያን ፡ ይነሥእ ። ወዘይጸልእ[1] ፡ ነሢእ ፡ ሕፈያን[2] ፡ ይደሳን ።

He who takes bribes destroys himself ; and he who hates the taking of bribes escapes.

1. ወይጸልእ ፡ BM495(BM495^{b} has the text).

ዘይጸልዖ ፡ Bod,Gri3.

2. ሕፈያን ፡ Bln1,Abb55.

ርእሶ ፡ points to LXX and Syriac ἑαυτόν ; contrast MT נַפְשׁוֹ .

Similarly ነሢእ ፡ ሕፈያን ፡ reflects LXX and Syriac δώρων λήμψεις ;contrast MT מַתָּנֹת .

[1]በምሕረት፡ወበምሐዋት[1]፡ወበሃይማኖት፡ይሣረይ፡ኃጢአት ። በፌሪሃ፡
እግዚአብሔር ፡[3]ይትገሥሥ ፡ኵሉ ፡እኩይ ።[3] [2]

By mercy and by alms and by faith sin is cleansed ; through fear of God every evil man turns aside.

1-1. በምሕረት፡ወበምጽዋት፡ Cam,BM492,BM493,BM494,BM496,Bod,Bln1, BM16186,BM16189.
(ω)በምጽዋት፡ all other codices,Bass,AT.

2. ወበፌሪሃ ፡ BM495[b],BM497,BM249,Bod[b],Bln2,Gri3,AT.

3-3. ኵሉ፡ይትገሥሥ፡እምእኩይ፡ Bod.
ይትሜህር፡ሃይማኖት፡ወይትገሣሥ፡እኩይ፡ Bln1.
ኵሉ ፡እኩይ፡ Abb30.
ይትገሥሥ ፡እምኵሉ፡እኩይ ፡ Cam.

All Ethiopic codices follow the LXX in inserting here v.16[6] of MT and Syriac .

በምሕረት፡ appears to be an inserted gloss peculiar to Ethiopic , as MT,Syriac, and LXX all have two items only .

In the second stichos Ethiopic adds ኵሉ (LXX πᾶς) ; but the expected እምእኩይ፡(see Cam and Bod at 3-3) has been simplified to እኩይ ፡ ;contrast MT,Syriac, and LXX ἀπὸ κακοῦ.

[1]ልበ፡ጠቢባን[1]፡ይትሜህር፡ሃይማኖተ[2]። አፅ[3]፡ረሲዓን[4]፡ያነሥእ[5]፡እኩያተ ።

The heart of the wise is instructed in faith ; the mouth of the wicked arouses evil .

1-1. ልብ፡ጠቢብ፡ Cam,Bod,Gri3[b](with ልበ.).

ልበ፡ጻድቃን፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Ts54,Bass,AT.

ልበ፡ጻድቅ፡ Abb149.

2. ሃይማኖት፡ BM496,Bln1,Gri3.

ኃበበ፡ Gri3[b].

3. ወአፅ፡ all codices,Bass,AT,except BM494,BM496,Frt,Bln1,Gri3.

4. እኩያንሰ፡ BM494.

ረሲዓንሰ፡ BM249,Bln2,Gri3,Abb30.

እኩያን፡ AT.

5. ያወሥእ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Ts54,AT.

ይነሥእ፡ Abb55.

ጠቢባን፡ is of uncertain origin ;contrast MT,Syriac,and LXX " righteous " , and the main variant at (1-1) .

ሃይማኖት፡ reflects LXX πίστεις (contrast MT נֶהְגֶּה).

In the second stichos the codices are divided between ያወሥእ፡ at (5) ,representing LXX ἀποκρίνεται, and ያነሥእ፡ which is an inexact representation of MT יַבִּיעַ ,"Pours out " ; this could also be simply a development of an easier reading from ያወሥእ፡.

ሥመራት[1] ፡ በኀበ ፡ እግዚአብሔር ፡ ፍናወ ፡ ሰብእ ፡ ጻድቃን ፡፡ ወበአንቲአሆን ፡[2]
ጸላእትኒ[3] ፡ አዕርከተ ፡ ይከውና[4] ፡፡

The ways of the righteous are pleasing to God ; and on account of them enemies become friends .

1. ሥመር ፡ Abb35.

2. ወበአንቲአሆሙ ፡ Cam,BM494,BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb149,Ts54,Bass,AT.
ወበአንቲአሁ ፡ Abb35.

3. ጸላእትሂ ፡ BM495,Bln2,Abb30.

4. ይከውን ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2(put after ጸላእትኒ ፡),Gri3,Abb30,Abb35,Abb55,Abb149,Ts54, Bass,AT.

This verse appears as v.16[7] in MT and Syriac .
ጻድቃን ፡ represents the addition of δικαίων in the LXX (MT and Syriac nil) .
In the second stichos also Ethiopic reflects exactly LXX καὶ οἱ ἐχθροὶ αὐτῶν φίλοι γίνονται ;contrast MT and Syriac וְגַם־אוֹיְבָיו יַשְׁלִים אִתּוֹ׃

ኀዋጉ: ይርኀቅ :እምኀክ[1]: እምሬሲዐን ።። ወጸሎተ[2]: ጻድቃን[3]: ይሰምዕ[4] ።።

God is far away from the wicked ; and He hears the prayer of the righteous.

1. እግዚአብሔር : BM497,BM249,Bod^{b},Br74,Gri3,Abb149,Bass,AT.
2. ጸሎተ: Gri3.
3. ጻድቃንሰ: BM497,BM249,Br74,Bln2,Abb149,Ts54,Bass,AT.
4. እግዚአብሔር : added by Frt.

ኀዋጉ:ይርኀቅ: suggests the double wording μακρὰν ἀπέχει in the LXX rather than the simple רָחוֹק of MT and Syriac .

ይሄይስ[1] ሕዳጥ ሀብት[23] ምስለ ጽድቅ[31] ኀምብዙኅ ፍሬ ዘምስለ ዓመፃ ።

Better a small gift with righteousness than much fruit with dishonesty.

1-1. ኀዳጥ በዘ ጽድቅ ምስለ ሀብት በፈሪሀ እምላክ: Abb55.

መክፈልት ኀዳጥ ዘምስለ ጽድቅ: BM495.

2. ኀብስት : BM249,Gri3,AT,added by BM497,omitted by Br74.

3-3. (ዘ)ምስለ ጽድቅ: BM249,Abb149,BM16189.

This verse appears as v.16^{8} of MT and Syriac .
The addition of ሀብት : follows LXX ἀγάπης (MT and Syriac nil).

ልብ[12]፡ ሰማዒ[2]፡ ይሔሊ[3]፡ ጸድቀ ፨[4] ከመ፡ ኀምሳበ[4]፡ ኀግዚአብሔር፡ ይረትዕ[5]፡ አኃሁ ፨[6]

An obedient heart intends righteousness ; in order that his step may be right with God.

1. ልበ : BM249,Abb35,Abb55.

2-2. ዘይሰምዕ : Cam.
ከአሪ፡ጸድቅ : Abb35.
ከአሪ፡ሄር : AT.
ከአሪ : Abb55,Abb149,Ts54.

3. የአምር : BM495,Abb30.

4-4. ወአምሳበ : BM492,BM493.

5. ይርታዕ : Cam,BM494,BM495,Br74,BM16186;BM16189,Ts54,Bass.

6. ፍኖቱ : BM495,Abb30.
አሰኑ : AT, Bass.

This verse appears as v.16[9] in MT and Syriac .
Abb55,Abb149, and Ts54 alone represent exactly MT,Syriac, and LXX ἀνδρός at (2-2) ; a desire to provide ልበ: with a more positive qualification than ከአሪ : may have given rise to ሰማዒ: , which is peculiar to Ethiopic.
ይርታዕ: at (5) in the variant accords better with ποι: than ይሌዕ: in the text .
ጸደቀ: at the end of the first stichos reflects LXX δίκαια , and not MT and Syriac יְרוּכִן.

1 ዓይን: ዘይሬኦር[2]: ሠናየ[1]: ያስተፌሥሕ:ልበ። ሕሊና[3]:ሬሳን[4]: ያጠልል[5]:አዕፅምተ።

An eye which beholds good gladdens the heart ; the thought of good men fattens the bones.

1-1. ብርሃን: አዕይንት: Abb35.

2. ዘይሬኢ: BM495,Abb30.

3. (ወ)ዜና: Cam,BM494[b],BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb55,Abb149,Ts54,Bass,AT.

ወዜናሁ: Abb35.

4. ሬሳንሁ: Cam.

ሬሳት: BM494[b],BM496,BM249,Bod,Br74,Frt,Bln1,Gri3,Abb55, Abb149,BM16186,BM16189,Ts54,Bass,AT.

ሬርት: BM495,Abb30,Abb35.

ሬር: Bass.

ሢሳት: BM497.

5. ታጠልል: BM495,Abb30,Abb35,Abb55,Ts54.

In the first stichos only Abb35 represents MT and Syriac מְאוֹרֵי־עֵינַיִם ;all other codices reflect LXX Θεωρῶν ὀφθαλμός. In the second stichos ሕሊና:ሬሳን: may be closer to Syriac than to MT שְׁמוּעָה טוֹבָה or LXX φήμη δὲ ἀγαθή, which are represented by the variants at (3).

Text absent.

The verse is absent in all codices, Bassano and the LXX ,
except as below.

ኧዝን፡ ዘይሰምዕ፡ ዘለፋ ፡ ጠቢብ ፡ ምስለ፡ ጠቢባን ፡ የሓድር፡ BM249,
Bln2, Abb30.

ኧዝን፡ ዘይሰምዕ፡ ዘለፋ፡ ሕይወት ፡ ውስተ፡ ልቦ፡ ጠቢባን፡ የሓድር፡ Abb35.

ዘይሰምዕ፡ ዘለፋ፡ ጠቢብ ፡ ምስለ፡ ጠቢባን፡ ይዴመር፡ AT.

Abb35 closely follows the MT , while the other three codices represent MT and Syriac ܡܝܬܒ by ጠቢብ፡ ,perhaps through the influence of ጠቢባን፡ in the second stichos.

ዘይትከላእ[1]፡ ነፍሶ[2]፡ይጸልእ[3]፡ርእሶ፡[4]ዘያፈቅር[5]፡ተግሣጸ፡ያፈቅር፡ርእሶ፡[64]

He who shuns discipline hates himself ; he who loves discipline loves himself.

1. ወዘይትከላእ፡ BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb149,Ts54,Bass, AT.
2. ተግሣጸ፡ Abb30,Abb55,Ts54.
3. ጸልእ፡ Gri3.
4-4. Omitted by BM495,BM497.
5. ወዘያፈቅር፡ Bod.
   (ወ)ዘሶ፡ያፈቅር፡ BM492,Gri3.
   ዘየዐቅብ፡ Abb149,Ts54.
   ዘያፈቅርሶ፡ Bass.
6-6. ርእሶ፡ያፈቅር፡ BM492,BM493.
   ያጠፋ፡ልቡ፡ Abb35.
   ያፈቅር፡ነፍሶ፡ Abb149.

ይጸልእ፡ corresponds to LXX and Syriac μισεῖ , not to MT ׳ׂנֵא.
But ዘያፈቅር፡ at (5) is probably a contamination from ያፈቅር፡ later in the sentence ,which corresponds neither to MT and Syriac שׂוֹנֵא ,nor to LXX τηρῶν (see Abb149 and Ts54 at 5) .
Only Abb35 at (6-6) reflects MT קוֹנֶה לֵב ; the rest of the codices follow LXX ἀγαπᾷ ψυχὴν αὐτοῦ.
Ethiopic translates both MT מוּסָר and תוֹכַחַת (LXX παιδείαν and ἐλέγχους) as ተግሣጽ፡.

ፈሪሃ፡እግዚአብሔር፡አእምሮ[1]፡ወፍሰባ[12]፡ቀዳማዊት[3]፡ክብር[4]፡ይእቲ[5]፡
[6]ለዘ፡ይወሥኣ[6]፡ላቲ[2 7]፡

The fear of God is understanding and wisdom ; it is the first honour to him who answers it .

1-1. ወሬሳይ፡ወፍሰባ፡ BM495[b],BM497,BM249,Br74,Gri3,Bass,AT.

ፍሰባ፡ Frt.

2-2. ወእምቅድመ፡ክብር፡ትሕትና፡ወእምእግዚአብሔር፡አወሥአተ፡ልሳን፡
BM249,Bln2,Abb35,BM16186[b]; Abb30,but with ቅድመ፡ for እምእግዚአብሔር፡

3. ቀዳሜ፡ Cam,BM497,Br74,Gri3,Abb55,Abb149,Ts54,Bass,AT.

ቀዳሚት፡ BM492,BM493,BM494,BM495,BM496,Bod,Frt,Bln1,BM16186.

4. ክብርት፡ BM493,Frt.

ግብር፡ Ts54.

5. Omitted by Cam,BM495(inserted by BM495[b]),Abb55,Abb149,Ts54.

6-6. ለዘ፡ይወሥኣ፡ Cam,BM492,BM493,BM494,BM495,BM497,Bod,Br74,Frt,Bln1, Gri3,Bass,AT.

ዘይወሥኣ፡ Abb149.

ይወሥኣ፡ Abb55.

ይነሥኣ፡ Ts54.

7. ሠለስ፡ፋኖቱ፡ብእሲ፡ይኔጽር፡በእፀይንቲሁ፡ዘይፈትን (ወ ዘይፈትን Abb35) BM16186ወይፈትን , Bln2,Abb30) መፃሕፉ፡እግዚአብሔር፡ክሥት፡ ለእግዚአብሔር፡ (ጎበ Abb35) ምግቦረክ (ፋኖተክ፡ Abb30) ወያሪትዕ፡ሕሊናክ (BM16186 finishes here) ወፍሰባ (omitted by Bln2,Abb30,Abb35) ቀዳሚ፡ (ቀዳሚት፡ Abb35) ክብር፡ ይእቲ፡ (omitted by Abb30,35)ለዘይወሥኣ፡ላቲ፡ added by BM249,Bln2,Abb30,Abb35,BM16186.

The variant of Frt at (1) may accurately reflect MT מוּסַר חָכְמָה
or it may be coincidental .
The second stichos is confused , but is based on LXX καὶ πρὸ δόξης ἀποκριθήσεται αὐτῇ;contrast MT וְלִפְנֵי כָבוֹד עֲנָוָה.
and the variant at (2-2) .
The long expansion at (7) introduces material placed here by neither MT,Syriac, nor LXX , but derived largely from MT v.16^{2-3}, and ending with a reworking of the second stichos of LXX v.15^{33}. .

ፍተለ ቃ መ[1] : ለየዋሃን : ክብር ።[1]

Honour follows the meek.

1-1. ለየዋሃን : ክብር : Cam,BM493,Bln2,Abb149.

ለየዋሃን : ዝለ : ክብር : BM249.

ክብር : ለየዋሃን : Bod.

ጽድቅ : ለየዋሃን : AT.

This additional stichos is found in Alex., in an addition to Sin., and in other LXX manuscripts , and in all Ethiopic codices .

ኵሉ[1] ምግባሩ ፡ ለትሑት ፡ አመር ፡ በኀበ ፡ እግዚአብሔር[3] ፡ ወሊሆ[45]ንሰ ፡ በዕለት ፡ ኃጢአት ፡ ይትሐጐሉ ፡[5]

All the deeds of the humble man are well-known with God ; but the wicked on the evil day will be destroyed.

1. Omitted by BM249 (see Ch. 15^{33}).

2. ሥመር ፡ all codices,Bass,AT,except Frt,Bln1,Abb30,Abb35,Abb55.

3. ዘምስለ ፡ ጽድቅ ፡ ይጸንዕ ፡ መንበር ፡ ንቡብ ፡ added by Abb35.

4. ሊሆንሰ ፡ BM495,BM496,Bod,Gri3.
ወሊሆን ፡ AT.

5-5. ይትሐጐሉ ፡ በዕለት ፡ ኃጢአት ፡ BM497,BM249,Br74,Gri3,AT.

16^{1} is omitted by all Ethiopic codices,following the LXX.

Ethiopic translates LXX πάντα τὰ ἔργα τοῦ ταπεινοῦ φανερὰ παρὰ τῷ θεῷ , οἱ δὲ ἀσεβεῖς ἐν ἡμέρᾳ κακῇ ἐλοῦνται.
Contrast MT and Syriac כָּל־דַּרְכֵי־אִישׁ זַךְ בְּעֵינָיו וְתוֹכֵן רוּחוֹת יְהוָה.
At (2) አመር ፡ is likely to have been the original reading, translating LXX φανερά ;this may have been changed later, intentionally or unintentionally to the more familiar reading ሥመር ፡.
The addition by Abb35 at (3) may have been derived from v.12 below.

ርኩስ[1] በሣዉ፡ እግዚአብሔር ፡ ሁሉ ፡ ዕቡየ ፡ ለብ ። እድ ፡ በእድ ፡ ዘይገሥሥ ፡[2]
ዐዋመ[3] ፡ እይነጽሕ[4][5] ።

Abominable with God is every proud-hearted man ; he who touches hand to hand in dishonesty will not be innocent.

1. ምኑን ፡ BM497.
2. ዘይኤጎዝ ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb149, Ts54,Bass,AT.
   ዘእይገሥሥ ፡ Abb55.
3. Omitted by Abb30; እድ ፡ በእይ ፡ put here by Abb35.
4. ይነጽር ፡ Br74.
5. እኩይ ፡ እኩየ ፡ added by BM495.
   እምኑመአት ፡ added by Bln1.

16^{3-4} are omitted in all Ethiopic codices,Bass,and AT, following the LXX .

Ethiopic follows the LXX in adding ዘይገሥሥ ፡ በዐመዓ ፡ (ἐμβαλὼν δόλον),an addition which rests on a misunderstanding of the Hebrew idiom יָד לְיָד .
The reading of Abb55 at (2) is probably a contamination from the following እይነጽሕ ፡ .
The additions at (5) are a natural completion of the sense ; but Bln1 could be a reflection of Syriac ط صعا , or of MT מִדָּע ,accidentally introduced from the end of the subsequent verse in the MT .

While most Ethiopic codices,Bass,and AT, follow the LXX in omitting here v.6 (see Ch.15^{27a}),Abb30 and Abb35 insert after v.5 the following text, which is based on MT. vv.6-9 . The number of variations between the two codices suggest that the translations are dependent , beingbased on the same original text.

በምሕረት (ወበሐይማኖት add.Abb30) ወለጽድቅ ፡ይትጎደግ ፡ (ይሠረይ Abb30)
ኀጢአት ፡ወፈራሄ ወለፋርሃት እግዚአብሔር ፡ይትገሥ፡
(ተገኒሃ Abb30)እምእኩይ ። (እምነ ፡እኩይ Abb30)

በሥምረተ (በፋርሃተ Abb30) እግዚአብሔር (ይክውን ፡ add. Abb30)
ፍኖተ ፡ብእሲ ፡ጠቢብ ፡ለጸላእሁኒ ፡ይፈድዮ ፡ይሄይሶ ፡ኅዳጣ ፡ዘ(በ)ጽድቅ፡
እምብዙኅ ፡ማእረር ፡ዘእንበለ ፡ርትዕ ፡ፈበ ፡ጻድቅ ፡ብእሲ ፡(ብእሲ ፡ጻድቅ፡
Abb30) ይሄሊ ፡ፍኖቶ ፡ (ፍኖተ ፡ርትዕት Abb30) ወእግዚአብሔር ፡
ያረትዕ ፡ሑሪቶ ፡ (ፍኖቶ Abb30).

Certain features , such as ጠቢብ፡ (line 4) and ጻድቅ፡ (line 6) are not derived either from the MT or Syriac, and yet are common to both codices ;they probably represent editorial additions.
በፋርሃተ፡ in Abb30 (line 4) suggests a change from an unfamiliar to an easier reading(contrast Abb35 and MT בְּרָצוֹת.) assisted by the occurrence of the word in the previous verse .

ቀዳማት :[12] ፍሬት : ጌርት :[3] በሳበ : እምላክ :[4] ፍቁ :[3] እም ዘበሐ : መሥዋዕት ።

The beginning of a good way is to do justice ; it is more acceptable to God than the offering of sacrifices.

1. ቀዳማ : BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35,Ts54,Bass.

2. ኵሉ : inserted by Gri3.

3-3. ገበረ : ጽድቅ : ሥሙር : በሳበ : እምላክ : ፍቁ : BM16186,Ts54 ;$BM494^{b}$, BM497,BM249,Bod^{b},Br74,Bln2,Gri3,Abb149,Bass,AT,with እግዚአብሔር : BM495,Abb30,Abb35,Abb55 with እግዚአብሔር : እምላክ : .

4. እግዚአብሔር : Cam.

The text makes little sense without the correction at (1), and the addition of the variants at (3-3).
Ethiopic follows the LXX in its details , the MT version having already appeared at $v.15^{28a}$ ..
The omissions at (3-3) were probably accidental in origin.
ቀዳማት : for ቀዳማ : probably results from a contamination with the endings ፍሬት : ጌርት : which follow .

ዘየኀሥሣ፡ እግዚአብሔር ፡ይረክብ ፡ጽድቀ[1]ን[12] ፡ምስለ፡ጻድቃን[2] ። ፍለጣ[34] ርቱዕ፡
የኀሥሥዎ[4] ፡ይረክቡ፡ ሰላመ ።

He who seeks God will find understanding with the righteous ;

but those who search for Him rightly will find peace .

1-1. ክብረ ፡ወሞገሰ፡ወጽድቀ ፡ Abb149.

2-2. ምስለ ፡ጻድቅ ፡ Cam,BM495,Bod,Bln2,Abb30,Abb35,Bass.

ምስለ ፡ጻድቅ ፡ Abb55,Ts54.

(ዘ)ከጽድቅ ፡ BM494[b],BM497,BM249,Br74,Gri3,Abb149,AT.

ምስለ፡ቅዱሳን፡ሰብእ፡ BM494.

3. ወጽለሰ ፡ Cam,BM494[b],BM495,BM497,BM249,Bln2,Abb30,Abb35,Abb55,
Abb149,Ts54,Bass,AT.

ወጸመሰ ፡ Br74.

4-4. ርትዓ፡የኀሥሠ ፡ BM497,Br74,Bln1,BM16189,AT.

የኀሥሠ፡ርትዓ ፡ BM495,Gri3,Bass.

የኀሥሣ፡ርቱዓ ፡ Frt,Abb149.

ርቱዓ፡ዮኀሥሠ ፡ Bod,Abb30,BM249.

የኀሥሠ፡ርቱዓ ፡ BM16186.

ርቱዓ፡የኀሥሥዎ፡ለእግዚአብሔር ፡ BM494,Bln2.

Ethiopic follows the LXX in this verse (the MT and Syriac version appearing as v.15[29a].)

The alteration of "righteousness" to "righteous men" may have been caused by the subsequent ጻድቃ፡.

ነፍሰ[1] ምግባሩ ፡ለእግዚአብሔር[1,2] ፡ዘ ምስለ፡ጽድቅ[2] ፡ይትዐቀብ[3] ፡ሊሳዕ፡
ለእኪት ፡ዕለት ።[4]

All the works of God (which) are with righteousness ; the wicked man is kept for the evil day .

1-1. ምግባረ ፡እግዚአብሔር ፡ Abb149.

2-2. ምስለ ፡ጽድቅ፡ BM495,BM497,Br74,Gri3,Abb30,Bass.

ምስለ ፡ጻድቃን ፡ BM249.

3. ይትዐቀፍ ፡ BM496,Bln1,BM16186,BM16189.

4-4. ለዕለት ፡እኪት ፡ all codices,Bass,AT, except as below .

ወእኪት ፡ዕለት ፡ BM496,Bln1,BM16186,BM16189.

ወዕለት ፡እኪት ፡ Abb149,Ts54.

Ethiopic follows the LXX in this verse (MT and Syriac v.9 having already appeared as $v.15^{29b}$.)
But the ዘ in ዘምስለ፡ seems unnecessary , and the first variant at (2) is preferable.

ሰገል ፡ ወሰተ ፡ ከናፍሊ[1] ፡ ንጉሥ ፡፡ ወበ ፍትሕ[23] ፡ አፉሁ ፡ አይገፎ ፡፡[3]

An oracle is on the king's lips ; and in justice his mouth does not err.

1. አፈ : BM497,BM249,Bod[b],Br74,Gri3,Abb149,Bass,AT.
   ከናፍሊ ፡ አፈ : BM494.

2. ወፍትሕ : Gri3.

3-3. አይገፎ ፡ አፉሁ : Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb149,Ts54,Bass,AT.
   ይገፎ ፡ አፉሁ : Abb55.

[1] መዳለው፡ ወሚዛን[1] ፡ ፍትሐ[23] ፡እግዚአብሔር ፡ ወምግባሩሰ[4] ፡ደአጎነ፡ ቍናማት ።[5 6]

Scales and balances are God's judgement ; and the stones of the bag are His work.

1-1. መዳለው፡ BM496.

መዳለወ፡ሚዛን፡ Cam.

መዳለወ፡ጽድቅ፡ Bln1,BM16186,BM16189.

አመ፡ለጸለዩ ፡መዳለው ፡ BM492,BM493,BM494,BM495,BM249,Bln2,Gri3, Abb30,Bass.

ከመ ፡ለጸለዩ፡ልሳነ፡መዳለው፡ AT.

ከመ ፡ግሥጸተ፡ መዳለው፡ Abb35,Abb55,Abb149;Abb35[b] adds ወሚዛን፡.

ከመ፡ግሥጸተ፡ለጸሊዩ፡መዳለው፡ BM494[b],BM495[b],BM497,Bod[b],Br74.

ከመ፡ግምጸተ፡መዳለወ ፡ Ts54.

2. ጽድቅ፡ Abb55,Abb149,Ts54.

3. በሳበ፡ inserted by Abb55,Abb149.

4. ወምግባሩ ፡ BM492,BM493,BM494,BM495,Abb30.

(ወ)ምግባሩሂ ፡BM497,BM249,Bod[b],Br74,Bln2,Bass.

ወምግባሩኒ ፡Gri3,AT.

ምግባሩስ፡ Abb149.

5-5. መዳለወተ፡ጽድቅ፡ Abb35(Abb35[b] has the text),Abb149,Ts54.

መዳለወተ፡ግብጽ፡ Abb55.

መዳለወ፡ጽድቅ፡ BM495(BM495[b] has the text).

6. ምኑን ፡በሳበ፡እግዚአብሔር ፡መዳለወ፡ዐመፃ፡ added by BM494[b],BM495[b],BM497,BM249,Bod[b],Br74,Gri3,Abb149,AT.

Ethiopic follows the LXX in taking δικαιοσύνη (MT מֹאזְנֵי)
with περὶ κυρίῳ ; contrast MT מֹאזְנֵי וּמֹאזְנֵי.
Yet the copula ወ suggests MT מֹאזְנֵי וּמֹאזְנֵי ;contrast
LXX ῥοπὴ ἰσορροῦ .

ጣሥቀት: is a literal translation of LXX ῥοπή.
MT and Syriac לוֹ is not represented in Ethiopic ; but
አእገነ: ውኩናማት: represents MT and Syriac אַבְנֵי־כִיס
and not LXX ἐτέθριπα δίκαια (for which see the
variants at 5-5).
The addition at (6) is a reminiscence of Ch. 11[1].

ምኑን[1] ሰጎበ[2] ንጉሥ[2] ዘይገብር : አኩየ [3]* ምስለ : ጽድቅ ይነብር[3] መንበረ : ንጉሥ *[4]

Abominable to the king is he who does evil ; the throne of a king dwells with righteousness.

1. ወምኑን : BM495[b],BM496[b],Bod[b],Gri3.

2-2. እግዚአብሔር : ወንጉሥ : Bln1.

እግዚአብሔር : Abb30.

3-3. አስመ : በጽድቅ : ይሌትዕ : Abb35.

ምስለ : ጻድቅ : ይነብር : Abb55.

4. ምሠናን : BM494[b],BM497,BM249,Br74,Gri3,Abb149,Ts54,Bass,AT.

The singular ንጉሥ : ,the personal ዘይገብር : , and the final phrase መንበረ : ንጉሥ : point to LXX βδέλυγμα βασιλεῖ ὁ ποιῶν κακά, μετὰ μὲν δικαιοσύνης ἑτοιμάζεται θρόνος ἀρχῆς. Contrast MT תּוֹעֲבַת מְלָכִים עֲשׂוֹת רֶשַׁע כִּי בְצֶדֶק יְכוֹן כִּסֵּא.

ሥሙር ፡ በሳበ፡ ንጉሥ[1] ፡ ከናፍሊ[2] ፡ ጻድቅ[2] ። ወነገሪ[3] ፡ ርቱዕ[4] ፡ ያፈቅር ፡
እግዚአብሔር[5] ።

Pleasing to the king are the lips of a righteous man ;and God loves an honest word .

1. እግዚአብሔር ፡ Abb35[b].

2-2. ፍትሕ ፡ ጽድቅ ፡ Abb30.

ጽድቅ ፡ Cam,BM492,BM495,BM497,BM249,Bod,Bln1,Gri3,Abb149, BM16186,Ts54,AT.

3. ወነገሩት ፡ BM494.

4. ርቱዓ ፡ BM494,Bod[b],Bln1,Gri3,Abb149,AT ;BM494[b],Abb149[b] have the text .

ርቱዓት ፡ BM495.

ርቱዓን ፡ BM497,BM249,Br74,Abb55,Ts54,Bass.

5. Omitted by Cam,BM495,BM497,BM249,Bod,Br74,Abb35,Abb55,Abb149, Ts54,Bass.

ንጉሥ ፡ suggests LXX and Syriac βασιλεῖ (MT plural).

ነገሪ ፡ (and ነገሩት ፡) also point to LXX and Syriac λόγους ; contrast MT דָּבָר.

The addition of እግዚአብሔር ፡ is a natural completion of the sense, peculiar to Ethiopic .

መዐተ፡ንጉሥ[1]፡መልአክ[2]፡ሞት ፨ ወብእሲሰ[3]፡ጠቢብ ፡ይሰውሖ ፨[4]

The king's anger is a messenger of death ; but a wise man will appease it .

1. ከመ : inserted by Bln1.
2. እግዚአብሔር : inserted by Bln1,omitted by Bln1[b].
3. (ወ)ብእሲ : Cam,Bod,Frt,Gri3,Abb35,Abb55,Abb149,Ts54,AT.
4. ያሳድጎ : Abb35.

መልአክ : represents LXX ἄγγελος more closely than the plural MT and Syriac מַלְאָכִים.

ከመ[1]፡ብርሃነ[2]፡ሕይወት፡ገጸ[2]፡ንጉሥ፡ወበአለ[3]፡እያሠምርዎ[4]፡ከመ፡ደመና፡ምሴት[5]።

As the light of life is the face of the king ; and among those who do not please him it is like an evening cloud.

1. ወስተ፡ Abb35,Abb55,Ts54.
   ከመ፡ወስተ፡ BM496,Frt.
   Omitted by BM16189.

2-2. ፀሐይ፡ወፈደይ፡ BM494[b],BM495[b],BM497,BM249,Bod[b],Br74[b],Gri3,Abb35, Abb55,Ts54,Bass,AT ;BM249[b],Gri3[b] have the text .
   ሕይወት፡ለበ፡ Abb35[b].

3. ወበአለስ፡ Cam,BM495,Gri3,Abb35[b].
   ወአለሰ፡ Ts54.
   ወበዕለ፡ BM493.

4. እያሠምርዎስ፡ BM494[b],BM496,Br74,Abb149[b],AT.
   ያሠምርዎ፡ BM249,Bod[b],Abb35(Abb35[b] has the text),Ts54,Bass.

5. ሃማህ፡ Abb55.

Most Ethiopic codices have reinterpreted this verse by making the first stichos into a comparison (contrast ወስተ፡ at 1 , and MT,Syriac, and LXX ἐν φωτὶ).
The introduction of ፀሐይ፡ makes an easier reading of the phrase φωτὶ ζωῆς , but the codices which depart from the LXX in this way nevertheless follow it in using ወፈደይ፡(υἱός) instead of ገጸ፡(MT and Syriac).
In the second stichos Ethiopic has also reinterpreted the LXX , with በአለ፡for οἱ δέ,and እያሠምርዎ፡ for προσδεκτοί.The translators presumably failed to realise that a "late" cloud is beneficial . In any case ምሴት፡ is a mistranslation of ὄψιμον (MT), which should signify late in the year, not late in the day .

አትርፎታ[1] ለጥበብ ይትበደር[2] እምወርቅ ወአትርፎታ[3] ለአእምሮ ይሔይሥ[4] እምብሩር ።

The acquisition of wisdom is preferred above gold ; and the acquisition of understanding is better than silver .

1. አፍህርቲሃ: BM494[b],Bod[b],Br74[b],Abb35(Abb35[b] has the text),Abb55, Abb149,Ts54.

2. ትትበደር : Abb149.

3. ወአፍህርቲሃ: BM494[b],Abb35(Abb35[b] has the text),Abb55,Abb149,Ts54.

4. ይትበደር : BM495,Abb30.

አትርፎታ: at (1) and (3) follows MT and Syriac קְנָה , while the variants reflect LXX κτᾶσθαι.
ይትበደር : introduces a straight comparison (as in the LXX), and would reflect שׁוֹב מִ֫ better than the MT מַה־שּׁוֹב מִ֫ .

ፍናው[1] ሕይወት[2] ያግጎሥ[3] እምእኩይ[4] ውዕግ[5] መቀዕፀ ፍናው ጽድቅ ።

The paths of life make one turn aside from evil ; and length of days is the paths of righteousness.

1. ወፍናው: Ts54.
2. ሐትግን : Abb35.
3. ያግሳሣ : BM495,BM249,Br74,Gri3,AT.
   ተግሳሥ : Bln2,Abb30,Abb35.
4. ዘየዐቅብ ነፍሶ የዐቅብ ፍኖቶ : inserted by Bln2,Abb30,Abb35.
5. ኦሃ : BM495(BM495[b] has the text),Bln2,Gri3,Abb30,Abb149,Ts54,AT.

The variants at (2) and (4) , and ተግሳሥ : at (3) reflect MT and Syriac יְסֹ֣לֶת יְשָׁרִ֣ים סוּר־מֵרָ֣ע נֹצֵ֖ר דַּרְכּ֑וֹ.
But the other codices take the details of this verse from the LXX τρίβοι ζωῆς ἐκκλίνουσιν ἀπὸ κακῶν , μῆκος δὲ βίου ὁδοὶ δικαιοσύνης.

1 ዘይትቄሰፋ[12]፡ትምህርተ፡ወሰተ፡ሠናይ፡ይሄሉ[2]።[3] ዘሰ፡የዐቅብ፡[3] ተግሣጸ፡ይመንን[4]።

He who receives instruction will be in a good (state) ; he who keeps correction will become wise.

1-1. ፍኖ፡ይትቄሰፋ፡ Abb149.

2-2. ሠናየ፡ትምህርተ፡ይሄሉ፡ BM495.

ትምህርተ፡ሠናይ፡ይሄሉ፡ Abb30.

ወሰተ፡ሠናይ፡ Abb35(ይሄሉ፡ added by Abb35[b]).

3-3. ወዘየዐቅብ፡ BM495,BM497,BM249,Br74,Bln2,Abb30,Bass.

ወዘሰ፡የዐቅብ፡ Cam,Abb35,Abb55,Abb149,Ts54,AT.

ዘየዐቅብ፡ Gri3.

4. ይመንን፡ Cam,BM496,BM497,BM249,Br74,Frt,Bln2,Gri3, Abb55,BM16189,Ts54,Bass.

Ethiopic follows the LXX in inserting this verse , which is absent in MT and Syriac.

ዘየዐቅብ[12] :ከፍፍረ : ፍናሁ: ወነቱ[2] : የዐቅብ[34] : ነፍሰ: እንቲአሁ ።[4]
ዘያፈቅር : ሕይወተ[5]. የዐቅብ[6] : አፉሁ[7] ።

He who keeps the lips of his ways , he keeps his own soul ; he who loves life will keep his mouth .

1. ዘይትዐቀብ: Abb55.
   ወዘየዐቅብ: BM495,Bln2,Abb30.

2-2. ፍናሁ: BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb55, Abb149, Ts54,Bass,AT.
   ፍናሁ: ወነቱ: BM492,BM493,BM494b,Bodb.
   ከናፍሪሁ: ወነቱ: Bln1,BM16186,BM16189 ; Cam, but omitting ወነቱ:.

3. ይትመሐፀን : BM495,Abb30,Abb35,Abb55,Abb149,Ts54.
   ይትመሐፀና: AT.

4-4. ለነፍሱ : AT.
   ነፍሰ: ዚአሁ: Bass.

5. ሕይወተ: BM494,BM495,BM497,BM249,Bod^{b},Br7$_{4}$,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.

6. ይዔቅም: Bln2,Abb30,Abb35,Abb55,Ts54.
   ይአቀብ : BM495.

7. ከናፍሊሁ: Bod.

This verse is absent in MT and Syriac.
ከናፍር:ፍናሁ: suggests a conflation of an original ፍናሁ(ὁδούς) with a subsequent ከናፍር : ,introduced under the influence of the following አፉሁ: .
At (6) the variant ይዔቅም: may be the original reading (LXX φείδεται) ,subsequently altered ,wittingly or unwittingly, to the similar root ዐቀበ : ,under the influence of its occurrence in the first stichos.

[1] ፣ ምቅድመ፡ ተቀጥቅጦ [2]ትዕቢት[21] ።[3] ወ፣ምቅድመ፡ ድቀት [34]እከየ፡ ፣ አእምሮ ።[4]

Before disaster is pride ; and before a fall is evil of understanding .

1-1. ዘእንበለ፡ ገአሰ፡ ይቀድም፡ ጸአል፡ Ts54.

፣ ምቅድመ፡ ገአሰ፡ ይቀድም፡ ፅዒል፡ AT.

ዘእንበለ፡ይቅድም፡ገዕሰ፡ይቀድም፡ጽኢል፡ BM497,Br74,Gri3,Abb149, Bass ; prefixed by BM494b,BM495b.

ዘእንበለ፡ይቅድም፡ገዕሰ፡እይቀድም፡ጽኢል፡ BM249.

ዘእንበለ፡ገዕሰ፡ይቀድም፡ጸልዕ፡ Abb55 ;prefixed by BM492[b],Abb30 ; inserted as middle stichos by Bln2.

2-2. ትዕቢተ፡ ፅብ ፡ Abb35.

3-3. ወ፣ምነ፡ ድቀት፡ Gri3.

(ወ)፣ምድቀት፡ Abb55,Abb149(Abb149[b] has the text).

4-4. እኩይ፡አእምሮ፡ BM495;BM496,but ፣ከይ፡

፣እምሮ፡እኩይ ፡ BM494[b],BM497 ;BM249,Br74,Bass,but ፣ከይ፡

ይቀድም፡አእምሮ፡እኩይ፡ Gri3.

ትዝኅርት፡ Abb35.

The variants at (1-1) reflect the first stichos of the LXX πρὸ συντριβῆς ἄγεται ὕβρις (MT and Syriac having no verb). In the second stichos there is no suggestion of MT and Syriac גְּבַהּ רוּחַ ,whereas all Ethiopic codices except Abb35 have a phrase based on LXX κακο-φροσύνη.

ይኄይስ፡ አሁቄ ፡መዐት ፡ ዘበአትሕቶ[1] ፡ እምዘ[2] ፡ይትካፈል ፡በርበሌ[3] ፡

Better a man gentle of temper who is in lowliness , than one who divides spoil .

1. ርእሱ : added by Gri3.
2. እንዘ : BM496,Abb149.
3. ምስለ፡ጸዓልያን : added by BM492[b],BM494,BM495,BM497,BM249,Bod, Br74,Bln1b,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
   ምስለ፡ጸለእያን : added by Cam.

The Ethiopic text follows the LXX in its details ; the omission of the last phrase (see 3) seems accidental, as it is contained in MT,Syriac, and LXX .

አሁቄ፡መዐት: represents more exactly LXX πραΰ-θυμος than MT שְׁפַל־רוּחַ .

ማእምር[1] ፡ዘበምግባር[2] ፡ረካቢሆን[3] ፡ለጌታ ፡ዘይትዌከልጦ[4][5][6] ፡በእግዚአብሔር፡ ብፁዕ።

He who is understanding in deed is a finder of good ; but he who trusts in God is blessed .

1. ማእምረ : Abb30.
   Omitted by BM496,Frt,Bln1,BM16186,BM16189.
2. ዘበምክር : BM495(BM495b has the text).
   ዘበምክረ : Abb30.
   ዘበምድር : BM492,Bln2.
   ዘበምግባሬሁ: Gri3.
   ዘበምግባኑ : AT.
   ∩ዘ፡ምግበር : Abb55.
3. ረካቢሖሙ : BM492[b].
   ይረክቦን : Gri3.
4. ለጌሁን : BM492(BM492[b] has the text).
5. ወዘይትዌከልሱ: Cam,BM497,BM249,Br74,Bln2,Abb55,Abb149,Ts54, Bass,AT.
   (ወ)ዘይትዌከል: BM495,Gri3,Abb30.
6-6. በጎበ፡እግዚአብሔር: Frt,Bass.

Ethiopic represents LXX συνετὸς ἐν πράγμασιν εὑρετὴς ἀγαθῶν: contrast MT מַשְׂכִּיל עַל־דָּבָר יִמְצָא־טוֹב.
Only Gri3 reproduces a main verb at (3) , as does the MT , but this is probably coincidental.
በምክር: in the variants at (2) is probably an Ethiopic interpretation influenced by ማእምር ; contrast MT and Syriac דָּבָר.

[1] ለጠቢብ ፡ ማእምረ ፡ ይሰምይዎ [12] ወለጥዑመ ፡ ቃል ፡ ሬድፋደ ፡ ይጼውዕዎ ፡ [2]

The wise man they call understanding ; and the man of sweet speech they call more .

1-1. ለጠቢባን ፡ ወለማእምራን ፡ ወለለባዋያን ፡ ይቄውዕዎሙ ፡ Abb35.
ጠቢባን ፡ ወማእምራነ ፡ እኩያን ፡ ይጼውዕዎሙ ፡ Abb55,Ts54.
ለብእሲ ፡ ጠቢብ ፡ ማእምር ፡ ይሰምይዎ ፡ Frt.
ለብእሲ ፡ ጠቢብ ፡ ይሰምዕዎ ፡ ማዕምረ ፡ Bod.
ለጠቢብ ፡ ማእምር ፡ ይሰምዕዎ ፡ BM496.

2-2. ወለጥዑማን ፡ ቃለ ፡ ሬድፋደ ፡ ይሰምዕዎሙ ፡ Abb35.
ጥዑማነ ፡ ቃለ ፡ ሬድፋደ ፡ ይሰምዐ ፡ Abb55,Ts54.
ወለጥዑመ ፡ ቃለሰ ፡ ሬድፋደ ፡ ይጼወዕዎ ፡ Gri3.

Abb55 and Ts54 translate accurately LXX τοὺς σοφοὺς καὶ συνετοὺς φρονίμους καλοῦσιν.
The majority of codices are closer to MT וְנֹעַם שְׂפָתַיִם יוֹסִיף לֶקַח in the first stichos ,although ይሰመይ (III[1]) would be a more accurate translation of MT יוֹסִיף (contrast Syriac) But in the second stichos all codices follow LXX οἱ δὲ μανθάνοντες ἐν λόγῳ πλείονα ἀκούσονται ;contrast MT and Syriac וּמֵתִיק שְׂפָתַיִם יוֹסִיף לֶקַח .

Proverbs 16^{22}.

ኀቅዐ፡ሕይወት፡ሕለና[1]፡ለእለ፡አጥሪይዋ[2] ።ወ ትምህርተ[3]፡እብዳን[4]፡እኪይ[5] ።

Intention is a fountain of life to those who obtain it ; but the instruction of fools is evil .

1. ኅበ፡ Abb35.
   ወኀይት፡ inserted by BM494^{b},BM495^{b},BM497,BM249,Bod^{b},Br74,Bln1^{b}, Abb149,Bass,AT.
   ወኀይ፡ inserted by BM492^{b},BM495,Bln2,Gri3,Abb30.
2. ያጠርይዋ፡ BM495,BM497,BM249,Gri3,Abb30,Bass.
3. ወትምህርተ፡ Cam,BM497,BM249,Bod,Br74,Bln2,Abb30,Abb35,Abb55, Ts54,Bass,AT.
4. አብዳን፡ Gri3.
   አብድሰ፡ Bass.
5. እኪት፡ BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55,Abb149,Ts54, Bass,AT.
   እኪት፡ይእt፡ BM495,Abb30.
   እከይ፡ Cam,BM494.

The addition of ወኀይ(ት)፡ in the variants at (1) is of uncertain origin .Perhaps the translators read εὐνοια for LXX ἔννοια ; else they may have qualified the bare noun ሕለና፡ of their own accord ,to provide a better contrast to እኩይ፡ at the end of the verse .

ለእለ፡አትሪይዋ፡ represents LXX τοῦ πεπτημένοις ;contrast MT נֹחֵל תְּבוּנָה and Syriac ܡܢ ܣܒ̈ܪ .

[1] ልቡ ፡ ለጠቢብ [12]ያጠብብ ፡ አፉሁ [2]። ወወሰተ [3]ከናፍሪሁ [4]ይለብስ ፡ ተዐቀበ ።[5]

The heart of a wise man makes his mouth wise ; and on his lips

he wears discernment .

1-1. ልብ ፡ ጠቢብ ፡ Cam.

(ወ)ልቡ ፡ ጠቢብ ፡ BM495,BM497,BM249,Br74(Br74[b] has the text),Frt, Bln2,Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT.

2-2. ያጠበ ፡ የአምር ፡ Abb35.

ይትአመር ፡ አምአፉሁ ፡ BM495[b],BM497,Bod[b],Br74(Br74[b] has the text), Gri3,Bass,AT ; BM495,BM249,Bln2,Abb30,but adding (ሰ)ዘይወጽእ ፡

ይትአመር ፡ ዘአምአፉሁ ፡ Abb149,Ts54.

ይትአመር ፡ አምአፉሁ ፡ ወያጠብብ ፡ አፉሁ ፡ BM492,BM493.

ይትአመር ፡ አምአፉሁ ፡ አስመ ፡ ያጠብብ ፡ አፉሁ ፡ BM494.

ያአምር ፡ ዘአምአፉሁ ፡ Abb55.

3. ወሰተ ፡ BM496,Frt,BM16189.

(ወ)ሰ ወሰተ ፡ BM495,Gri3,Abb30.

4. ከናፍሆት ፡ Abb55,Ts54.

5. ሰላመ ፡ BM494[b].

The first stichos of the text represents MT לֵב חָכָם יַשְׂכִּיל פִּיהוּ , while the variants at (2-2) reflect LXX καρδία σοφῶ νοήσει τὰ ἀπὸ τοῦ ἰδίου στόματος. But only Abb55 translates accurately νοήσει τὰ ; ይትአመር ፡ νοήσεται ,interpreted as a passive " is recognised by " . (ዘ)ይወጽእ ፡ in the variants is an editorial expansion of the phrase .

ጸ ቃ ወ ዐ : መ ዐ ር : ነ ገ ር : ወ ኀ ይ [1]* ወ መ ዐ ር ፈ ይ ን [23] : ፅ ወ ት : ነ ፋ ስ [3]*

A good word is honey's sweetness ; and their sweetness is healing of the soul .

1. ወ ኀ ፆ ት Abb55,Ts54.
ወ ኀ ይ ት: all other codices,Bass,AT,except BM495,Gri3,Abb149.

2. (ወ) መ ቀ ር ፈ ር : $BM492^{b}$,Bln2,Gri3,Abb30,Abb35.

3-3. መ ፅ ወ ት : ነ ፋ ስ : BM496,Frt,Bln1,BM16186,BM16189.
ፅ ወ ት : ለ ነ ፋ ስ : BM495.
ለ አ ዕ ጽ ም ት : Gri3.
ለ ነ ፋ ስ : ወ ፅ ወ ት : ለ አ ዕ ጽ ም ት : Br74,Abb30,Abb35.
ቃ ል : ወ ፅ ወ ት : ለ አ ዕ ፅ ም ት : Bln2.
ት ፅ ወ ት : ነ ፋ ስ : BM249.

In the second stichos the text reflects LXX γλύκασμα δὲ αὐτῶν ἴασις ψυχῆς ,while the variant at (2) without a pronominal suffix suggests MT and Syriac מָתוֹק.

ወ ፅ ወ ት : in two variants at (3-3) also suggests the MT and Syriac co-ordinate construction וּמַרְפֵּא instead of the predicative usage in LXX ἴαμα ψυχῆς.

[1]ቦ ፍናው ፡ ለብአሪ ፡ ዘይመስሎ [12]ርቱዕ ፡ ወጽንፎን [2]ይእዝ [3]
[4]መዐምቀተ ፡ ሲኦል ።

There are ways of a man which seem to him right ;and their end looks to the depth of Sheol .

1-1. ቦ ፍናው ፡ ዘይመስሎ ፡ ለብአሪ ፡ Cam,BM495,BM497,BM249,Bod,Br74,Abb30, Abb35(Abb35[b] adds ዓማፂ ፡),Abb55,Abb149,Ts54.
ቦ ፍናው ፡ ለብአሪ ፡ ዘይመስሎ ፡ BM492,BM493,BM494,BM496.

ቦ ፡ ፍናው ፡ አለ ፡ ይመስለሁ ፡ ለብአሪ ፡ Gri3.

2-2. ርቱዕ ፡ ወጽንፎን ፡ Gri3.
ርቱዕ ፡ ወጽንፎን ፡ Abb55.
ርቱዕ ፡ ወጽንፎኒ ፡ AT.

3. ይእዝ ፡ Cam,BM249,Bod,Br74,Bln2.

4. መዐምቀ ፡ Bln2.

ዘይመስሎ ፡ and its variants reflects LXX δοκοῦσα ; contrast MT יָשָׁר and Syriac حسن .
ይእዝ ፡ and its variants likewise represent LXX βλέπει , as MT and Syriac lack a verb .

ብእሲ[1] በሕመሙ[2] የሐምም[3] ለርእሱ[4] ። ወይትሔየል[56] ለርእሱ ሐጕለ[6 78] ። ወባሕቱ ጠዋይ[8] ወኅተ[9] አፉሁ[10] ይለብስ[11] ሐጕሎ[7] ።

A man in his trouble troubles himself ; and he masters for himself destruction ; but the crooked man sports his destruction on his mouth.

1. ወብእሲ : BM495,Abb30.
   ብእሲ፡አብድ : Abb149.
2. በሕመም : BM249,Ts54.
   ዘበሕመሙ : Bln1.
3. የሐምማ : BM494.
   ዘየሐ ምም : BM249,Br74.
   ዘኢያስተሐምም : BM495,Bln2,Abb30.
4. ርእሱ : Frt,Bln1,Abb55.
   Omitted by BM495,BM496,Abb35.
5. ወያሀይል : BM492,BM493,BM494.
   ይትሔየል : BM495,BM249,Br74.
6-6. ባርእሱ፡ሐጕለ : BM497,BM249,Br74,Bln2,Abb30.
   በዘርእሱ፡ሐጕል : Bass.
   ሐጕለ : ለርእሱ : Bln1,Abb149.
   ባርእሱ፡ሐጕል : BM495,Gri3,AT.
   ሐጕለ : Abb35.
7-7. Omitted by Abb30.
8-8. ገሕቱ፡ጠዋይ : Bod.
   ወጠዋይ : Gri3; ይለብስ : (10) put after ጠዋይ : by AT.
9. ፍዋት : BM492,BM493,BM494(BM494[b] has the text).
11. ተጎጕሎ፡
   BM495.
   ሐጕለ :
   all other codices,Bass,AT,except BM496,Abb30,Abb35

Ethiopic unanimously adopts the three-stichos form of this verse found in the LXX ,the second stichos of the LXX being absent in the MT. The third stichos in all codices corresponds to LXX ὁ μέντοι σκολιὸς ἐπ τῷ στόματι φορεῖ τὴν ἀπώλειαν; contrast MT יְפִי־אָכַף עָלָיו פִּיהוּ׃

ብእሲ፡አብድ[1] ይከሪ፡ለርእሱ[12] ሞትለ[2] ፡ ወ[3]ውስተ፡ከናፍሪሁ[3] ይዘግብ፡እሳተ[4] ፡

A foolish man digs for himself destruction ; and upon his lips

he stores fire.

1-1. ለርእሱ፡ይከሪ : BM249.

ይከሪ፡በርእሱ : Abb30.

ይከሪ : BM494(BM494^{b} has the text),Gri3,Ts54.

2-2. ገዐዘ፡ወሞትለ : BM494(BM494^{b} has the text).

ግበ፡እከይ፡ለርእሱ : Gri3.

እኪተ : BM495,Bln2,Abb30.

እኩየ : Abb35,Abb55,Ts54.

እከየ : BM249,Br74,Abb149,AT .

Omitted by BM497.

3-3. ወስተ፡ከናፍሪሁ : BM496,Frt,BM16186,BM16189.

ወወስተ፡ከናፍሊ፡ዚአሁ : BM497,Br74,Bln2,Abb149,Ts54.

ወበከናፍሊ፡ዚአሁ : Gri3.

4. እሳት : Abb55.

ሞስተ : Bln2.

The final phrase ይዘግብ፡እሳተ : translates LXX θησαυρίζει

πῦρ ; contrast MT and Syriac צָרַב אֵשׁ.

[1] ብእሲ : ጠዋይ[1] : ይፈትክ : ኣከየ [23]:: መንሹራር : ብእሲ : ይፈልጥ : እዕርክተ [3 4]::

A crooked man sends evil ; a murmerer separates friends.

1-1. ጠዋይ : ብእሲ : Abb30.

2. ኣከየ : BM494,BM495,Abb149,Ts54.

3-3. (ወ)መሳቶተ : ህብል : ታወዕዮመ : ለኣኩያን : BM494[b],BM495,BM497, BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Gri3,Abb30,Abb149,Ts54, Bass,AT.
መሳቶተ : ሐጉል : ታወዕዮመ : ለኣኩያን : Abb35,Abb55.

4. ወትሌለ (ወይሌለ BM495) እዕርክተ : BM494[b],BM495,BM497,BM249, Bod[b],Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

In the first stichos all codices translate LXX διαπέμπεται πακά; contrast MT and Syriac נוֹדֵד מְלַחֲשִׁים. The additions at (3-3) represent LXX ἁμαρτωλὸς δόλον πορεύει πακοῖς inserted by the LXX , while the second stichos of the text represents MT וְאַלּוּף מְפָרִיד אָלּוּף . Notice the similarity between the roots of መንሹራር: and אלף . The addition at (4) translates LXX καὶ διαχωρίζει φίλους.

1 ወይወስደመ[23] : ፍናወ [3 4]ዘኢኮና : [4]ሬሳተ :

And he abducts them on ways that are not good.

1. ወ-ስኡሲ : ጥጥኣ : የሀብል :አዕርከተ: BM492.
(ወ)ስኡሲ : እኩይ : የሀብል : አዕርከተ: all other codices, Bass, AT.

2. ወይወስደከመ : Br74.
ወይወስደ : Abb55.

3-3. ወስተ: ፍናወ : Gri3.

4-4. እገተ : ኢኮና : Cam.
እለ : ኢኮና : BM495, BM497, BM249, Br74, Bln2, Gri3, Abb30, Abb35, Abb55, Abb149, Ts54, Bass, AT.

The text's omission of the first stichos of this verse seems to be accidental .

አዕርከተ: translates LXX φίλων more closely than MT and Syriac רֵעֵהוּ .

ዘያተወትር[1] : አዕይንቲሁ[23] ይሜሊ[3] : ጠቀየ[4] : ይከይጸ[5] : በከናፍሪሁ : ኩሎ[6] : እኩየ[7] ።
[8]ዝውእቱ : ፍጻሜ : እከይ ።[8]

He who fixes his eye devises crooked things ; he marks out with his lips everything evil .This is the fulness of evil .

1. ዘያስተዋትር : all codices, except as below.
   ዘያወትር : BM494[b],BM495[b],BM497,BM249,Br74,Gri3,Abb149,Bass,AT.
2. በአዕይንቲሁ : AT.
3-3. ለእከይ:ይሜሊ : Abb35.
   ይሄሉ : BM492.
   ይሌሊ : BM494(BM494[b] has the text).
4. እኩየ: BM494,Abb35,Abb55,Bass.
   እኩይ: added by BM249.
5. ወይበይጽ: BM494,BM495,Bln2,Abb30,Abb35,Abb55,Bass.
   ዘይበይጽ: BM497,Br74,Bln1,Gri3,BM16189.
6. Omitted by Abb55.
7. እኩይ : BM494,Ts54.
8-8. ዝፍጻሜ:እከይ:ውእቱ: Cam,Bod.
   ዝእቶን: እከይ:ውእቱ: BM495[b],BM249,Br74(Br74[b] has the text), Gri3,Abb35,Abb55,Abb149,Ts54,Bass.
   ዝፍናው :እከይ:ውእቱ: BM495 ;Abb30, but እከየ:
   ዝፍጻት :እከይ:ውእቱ: Bln2.
   ዝእቶን: እኩይ: BM494[b],BM497.
   ዝእቶን: እከይ:ውእቱ: AT.
   ዝውእቱ:ፍጻሜ:እከየ: BM16189.

The indicative ܐܡܪ: suggests LXX λογίζεται rather than MT בַּחְשׁוֹב or Syriac ܡܫܒ ܠܒܗ .

The second stichos represents LXX ἐρίζει δὲ τοῖς χείλεσιν αὐτοῦ πάντα τὰ κακά ; contrast MT קֹרֵץ שְׂפָתָיו כִּלָּה רָעָה

All codices reproduce the third stichos found only in the LXX , οὗτος κάμινός ἐστιν κακίας.

But they have generally failed to understand the meaning of κάμινος "oven" . Some codices appear to have understood ἀκμή . "culminating point" , and rendered it by ܩܨ̈ܐ . From this

ܩܨ̈ܐ : may have been developed as an easier reading .

ܗܘ̈ ܐ : is simply a failure to translate the word at all .

ወእቱ:[1]አክለለ:ምክሕ[2]:ርኩስ[23]:: ወወስተ:ከናፍሪ:ጻድቅ:ኢይትረከብ ::[3]

It is a crown of boasting that is abominable ; and it is not found on the lips of the righteous man.

1. Omitted by all codices,Bass,AT,except BM496,Bod,Frt,Bln1.

2-2. ርስዕ:ውናይ: Cam,BM494[b],BM497[b],Bod[b],AT.

ርእስ: Abb30.

ርሱዕ:ምስለ:ገዐዝ:ውናይ: Gri3.

ርኩስ:ዘእንበለ:ነውር: Bln1[b].

ርስዕ: all other codices,Bass,except BM496,Frt,Bln1.

3-3. (ወ)ወስተ:ፍናው:ጻድቅ:ትትረከብ: Cam,BM492[b],BM494[bb],BM249,Br74, Bln2,Gri3,Abb30,Abb35,Abb149,Ts54,Bass ;AT,but ይትረከብ: ;BM494[b], BM497,Abb55,but ትረከብ:

ወወስተ:ከናፍረ:ጻድቅ:ይትረከብ: BM492,BM493 ; BM495,but ኢይትረከብ:.

ወወስተ:ከናፍረ:ጠቢባን:ይትረከብ:ጻድቅ: BM494.

ወወስተ:ከናፍረ:ጻድቅ :ትትረከብ: Bod.

ወወስተ:ፍናው:ጻድቅ:ኢይትረከብ: BM496,Frt,Bln1[b],BM16186, BM16189.

ወእቱ. is an addition peculiar to Ethiopic .

ርኩስ: is a purely scribal error for ርስዕ: (MT,Syriac and LXX "old age ") , and the first stichos should read "Old age is a garland to be proud of " .

The origin of ከናፍሪ: in the second stichos is obscure (MT,Syriac,LXX "paths") , unless it be from the influence of ሰከናፍሪሁ: in the previous verse , and from an understanding of a boast as something verbal.

MT,Syriac, and LXX all support the variant ጽድቅ: for ጻድቅ: at (3-3).

[1]ይሔይስ ፡ ፅጉሥ ፡[1]አምትያል ። ወብአሲ ፡ ዘጠበበ ፡ ቦቱ ፡[2]አምወፋር ፡ ዐቢይ ።
[3]ዘይሴለጥ ፡[4]በመንፈሱ ፡ አምዘ ፡[5]ይመልክ ፡[6][3][7]ሀገረ ።

Better a patient man than a warrior , and a man with wisdom in him than a large estate ;he who rules his spirit than one who gains a city.

1-1. ይሔይስ ፡ ፅጉሥ ፡ብአሲ ፡ BM496,Frt,Bln1,BM16186,BM16189.
ብአሲ ፡ ፅጉሥ ፡ BM492.
ይሔይሶ ፡ ብአሲ ፡ ፅጉሥ ፡ all other codices,Bass,AT,except BM495,Bod.

2-2. ዘጠበበ ፡ ቦቱ ፡ BM493,BM496,BM497,Frt,Bln2.
ዘጠበበ ፡ ቦቱ ፡ Abb149.
ጠቢብ ፡ Abb35; Abb55,adding
ዘጥበብ ፡ ቦቱ ፡ all other codices,Bass,AT.

3-3. Omitted by Abb35,Abb55,Abb149,Ts54.

4. ወዘይሴለጥ ፡ Cam,BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Bass.

5. እንዘ ፡ BM493.

6-6. ዝሉ ፡ ሀገረ ፡ BM493.
ሀገረ ፡ ብጉጎ ፡ Bln1[b].

7. ወዘይትዔገሥ ፡ መዐተ ፡ ይሔይስ ፡ አምዘ ፡ ያስተጋብኦ ፡ ሀገረ ፡ added by BM494[b],BM497,BM249,Bod[b],Br74,Bln2,Abb30; by AT,omitting ይሔይስ ፡ by Abb55,Ts54 after አምትያል ;by BM495,Abb35,Abb149 after ዐቢይ ፡

ይሔይስ ፡ ዘይትዔገሥ ፡ መዐተ ፡ አምዘ ፡ ያስተጋብኦ ፡ ሀገረ ፡
added by Gri3.

Ethiopic follows Alex. and Sin. in adding the central stichos from 24[5]. The additions at (7) are doublets of the third stichos .perhaps added to provide a symmetrical verse . Although the meaning is virtually identical in both , ይሔይስ ፡ at (7) suggests LXX κρείσσων (MT,Syriac nil). The result is a pair of stichoi ,the first derived from the MT and Syriac,the second from the LXX. Note the omissions at (3-3).

[1] ለብእሲ ፡ዐማፂ [1]ውስተ [2]ሕፅኑ [34]ይገብኦ ፡ዐመፃሁ [4]እምኀበ [5]እግዚአብሔር፡
ኀለ ፡ጽድቅ ።

As for the dishonest man , he collects his dishonesty into his bosom ; from God is all righteousness.

1-1. እስመ፡ በኀለ ፡ Gri3.
Omitted by Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Abb30,Abb35,Abb55, Abb149,Ts54,Bass,AT.

2. ወውስተ፡ BM497b,Bodb,AT.

3. ሕፅን ፡ Abb35,Abb55,Ts54.

4-4. ይገብኦ ፡ለኵሉ ፡ዓመፃሁ፡ BM249,Br74,Bln2,Abb30.

ይገብኦ ፡ኵሉ ፡አማፂ ፡ Cam ; BM497,Abb149,omitting ኵሉ.

ይገብኦ ፡ለዓማፂ ፡ዓማፂሁ. Bod.

ይገብኦ ፡ለኵሉ ፡ዐማፂያን ፡ Abb55.

ይገብኦ ፡ኵሉ ፡ ዓማፂሁ. Bass ; Ts54,AT,,but with ዓማፂ.

ይወድቅ ፡ዕፃ ፡ Abb35.

5. ወእምኀበ፡ Cam,BM495,BM497,BM249,Bod,Br74,Abb30,Abb35,Bass,AT.

Abb35 alone represents MT and Syriac בְּחֵ֫ין יוּטַל אֶת־הַגּוֹרָל (69: at 4-4) . The other codices translate LXX εἰς κόλπους ἐπέρχεται πάντα τοῖς ἀδίκοις, with varying degrees of accuracy .

ይሔይስ፡ፍት[1]፡ኀዐም[1]፡ምስለ፡ሰላም ፡ኀምቤት[2]፡ዘምሉአ፡ውስቴቱ፡ብዙኃት፡ሠናያት[2] ፡፡
[3]ወኀምኀብሐ፡መግዘኢ፡ዘምስለ፡ዕመቃ፡ወጋዕዝ ፡፡[3]

Better a sweet crust with peace than a house full inside of many good things ; and than an animal for slaughter from the stall , accompanied by dishonesty and strife .

1-1. ፍታ፡(ዘ)ኀዐም፡ Abb55,Ts54.
ፍት፡ንስቲት፡ Bod.
ፍት፡ Bass.

2-2. (ዘ)ምሉአ፡ብዙኃ፡ሠናያት፡ Cam,Bod,Abb35.
ዘውስቴቱ ፡ሠናያት፡ብዙኃት፡ BM492.
ዘ ምሉአ ፡(ውስቴቱ፡)ብዙኃ፡ሠናያተ፡ BM495,BM497,BM249,Br74,Gri3,Abb55, Abb149,Ts54,Bass,AT ; Bln2, adding ውስቴቱ፡.
ዘምሉአ፡ ሠናያ ተ፡ብዙኃ፡ Abb30.
ዘምሉአ፡ውስቴቱ፡ሠናያት፡ብዙኃት፡ Bln1,BM16186,BM16189.

3-3. (ወ)ኀምዘ ፡ዕመቃ (ወኀም… Ts54) ኀብኀ ፡ምስለ፡ጋዕዝ፡ BM497,BM249, Br74,Bln2,Abb30,Abb55,Abb149,Ts54,Bass,AT.
ምስለ፡ ዕመቃ ፡ወንብኀ ፡ምስለ፡ጋዕ፡ዝ፡ BM495.
ወኀምዘ ፡ዕመቃ ፡ንብኀ ፡ዘጋዕዝ ፡ሶቱ፡ Gri3.
ወኀምዘ፡ቦ፡ዕመቃ ፡ንብሕ፡ ኀምስለ፡ጋዕዝ፡ Abb35.
(ወ)ኀምንብሐ፡ መግዘዕ፡ ዘ ምስለ (ዘምሉዕ BM496) ዕመቃ፡ወጋዕዝ፡ Cam,BM496,Bod.

Ethiopic adopts the longer form of this verse found in the LXX .
In the third stichos መግዘዕ፡ has been added ,presumably from 15[17] ወኀምላሁ ም መግዘዕ፡.
The final words appear to be a conflation of MT ב׳ ? and LXX μετὰ μάχης.

ገብር ፡ ጠቢብ፡ ይሜብል[1]፡አገእዝተ ፡አብዳነ[1]፡ መምስለ፡ አኀው፡ ይትካፈል ፡ርስተ ፡

A wise servant will dominate foolish masters ; and will divide the inheritance with brothers.

1-1. አገእዝተ፡ አብዳን፡ BM497(BM497[b] has the text),Abb149.

አብዳነ፡ Abb55.

አብዳነ፡አገእዝተ፡ AT.

Ethiopic represents LXX ἀεσπότων ἀφρόνων in አገእዝተ፡ አብዳነ ፡ ;contrast MT and Syriac ܥܒ̈ܕ ܣ̈ܟ̈ܠ.

በከመ[1] ይትፈተን[23] : ቦምዓቶብ[34] : ወርቅ : ወብሩር[4] ፤ አማሁ[5] : ሳኑያን[6] :
ልብ : በኅበ : እግዚአብሔር[7] ::

As gold and silver are tried in the furnace , so are the chosen-hearted with God.

1. (ወ)አመ : Frt,Bln1,Gri3,Abb35,BM16186,BM16189.

2. (ዘ)ይፈትን : BM493,Gri3.

3-3በከወር : BM495,BM497,BM249,Br74(Br74[b] has the text),Gri3,Abb55, Abb149,Ts54,Bass ; Abb35,AT add after ወብሩር: .
በከወር : ወበምዓቶብ: Bln2,Abb30.

4-4.ብሩር: ወወርቅ : Gri3,Ts54.

5. አማሁኬ : Frt.

6. ሳኑያ ተ : Abb30,Ts54.

7. ወልታኔ : አልባብ : እግዚአብሔር : added by Abb35.

Ethiopic follows the LXX ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός, οὕτως ἐκλεκταὶ καρδίαι παρὰ κυρίῳ, although ሳኑያን : ልብ : suggests ἐκλεκτοὶ καρδίαν; but this may be simply a matter of convenient idiom, not of text.
Contrast MT and Syriac סַצְרֹף לַכֶּסֶף וְכוּר לַזָּהָב וּבֹחֵן לִבּוֹת יְהוָה, the second stichos of which is represented by Abb35 at (7) .

ፍሉይ[1]:ይሰምዕ:ልሰዓሙ[23]:ለኣለ[3]:ዘኣንበለ[4]:ሕግ[4]:ጻድቅሰ[5]:ኢይኔጽር[6]:ከናፋሊ:ሐሰት[6]:
ለምኣመን[7]:ሞለ[7]:ዘለዓለም[8]:ንዋይ[9]:ወለዘኢምኣመንሰ[10]:እልቦ:ሎቱ:መጠነ:ጸሪቅ[11]:

The evil man listens to the tongue of them which are without law ;but the righteous does not regard false lips . To the believer everything which is of the world is his instrument ; but for the unbeliever there is not so much as a farthing .

1. ፍሉይ: BM494[b],BM495,Br74.
2. ይሰምዕሙ: Frt.
3-3. ወለሰዓሙ: Abb149.
4-4. ምሕረት:ወሕግ: Bln1.
5. ጻድቅ: Gri3,Abb149.
6-6. በከናፋሊሁ:ሐሰት: BM495.
7-7. (ወ)ለምኣመናን: BM497,BM249,Br74,Abb30,Abb149,Ts54.
ወለምኣመን:ብኣሪ: Gri3.
ወለምኣመን: AT.
8. ዘሰዓለም: Cam,BM494,BM495(put after ንዋየ:),BM497,BM249,Bod,Br74, Bln1,Bln2,Gri3,Abb55,Abb149,Bass,AT.
ለዓለም: BM496,BM16189.
ዘዓለም: Ts54.
9. ንዋይ: Br74,Abb35(Abb35[b] has the text),Abb55,Abb149,Ts54,Bass.
10-10. ወለዘሰኢምኣመን: BM494.
ወለኢማኣመንሰ: BM495,Bln2.
ወኢለማኣመናንሰ: Abb30.
ወለዘ:ኢየአምንሰ: Abb55.
ወኢለማኣመንሰ: Ts54.
11-11. እልቦቱ:መጠነ:ጸሪቅ: Bod,Bln2,Abb30.
ኢጸሪቅ:ሎቱ: BM495[b],BM497,BM249,Br74(Br74[b] has the text),Gri3, Cam,BM495,Bod[b],omitting ሎቱ: Bass,AT.
ወኢጸሪቅ: Abb35,Abb55,Abb149.
ወኢጸሪቅ: Ts54.

This verse reflects the LXX in its details ; ʌʎʌ : ʜʎʒʃʊʌ : ⲭⲏ : suggests LXX παρανόμων (MT רָע). Ethiopic follows Alex. in adding here v.6a ,which is found only in the LXX .

ዘደሰሕቆ[1] : ለነዳይ[23] : ይቄሕክ : ፈጣሪሁ[3] : ወዘደትፌሣሕ[4] : ለፅላ : ዘደተሠጦለ :
ኢይኬንን[5] ። ዘይምሕርካ : ይትሜሐር ።

He who mocks the poor irritates his Creator , and he who rejoices at one who comes to ruin will not be saved . He who shows mercy will enjoy mercy .

1. ወዘይሰሕቆ : Abb149,AT.
   ዘይሣለቆ : Abb35.
2. ነዳይ : BM493.
3-3. ይቄሀኮ : ለፈጣሪሁ : Cam,BM497,Br74,Frt,Bln2,Gri3,Abb149,Ts54, Bass,AT.
4. ዘይትፌሣሕ : BM492,BM493,BM494,BM495,Gri3.
   ወዘያስተፌሣሕ :Abb30.
   ወዘፌሣሕ፡ Bln1.
5. ኢይነጽሕ : BM495,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
6. ወዘይምሕርካ : BM495,BM497,BM249,Br74,Bln2,Abb30,Abb55,Abb149, Ts54,Bass,AT.

Ethiopic follows the LXX in adding a third and final stichos to this verse ; ὁ δὲ ἐπισπλαγχνιζόμενος ἐλεηθήσεται. ይቄሕክ : reflects LXX and Syriac παροξύνει ; contrast MT קֹנְנ֣וֹ. Similarly ለፅላ : ዘይትሠጦለ : is closer to the personal ἐπολλυμένῳ of LXX than to the abstract בְּאֵ֑יד in MT and Syriac .

አክሊሎመ[1] ፡ ለአእሩግ[2] ፡ ውሉደ ፡ ውሉድ ፡ ወ ምክሖመ[3] ፡ ለውሉድ ፡ አበዊሆመ[4] ።

The crown of the aged is children's children ; and the boast of children is their parents .

1. አክሊሎ ፡ Br74.

2. ለአብዕልት ፡ Abb149.

3. (ወ)ምክሖመ ፡ Cam,BM495,Bod,Bln2,Abb30.

4. ለውሉደ ፡ BM497,Br74,BM16189.

For v.6a see v.4 .

አይትዋደድ[1] ፡ ለአብድ ፡ ከናፋሊ[2] ፡ መሃይ ምናን[3] ፡ አለጻድቅ[4] ፡
ከናፋሊ ፡ ሐሰት ።

The lips of the faithful do not suit a fool ; nor do false lips a righteous man .

1. ወአይትዋደድ ፡ BM492,BM493,BM494,Ts54.
   አችወደድ ፡ BM497,BM249,Br74,Gri3,Bass.

2. ከናፋር ፡ BM497,BM249,Br74,Ts54,Bass.

3. መሃይ ምን ፡ BM495.
   መሃምንት ፡ BM497,BM249,Br74,Gri3,Abb149,Ts54,Bass,AT.

4. አለጻድቃን ፡ BM492,BM493.
   አጻድቅ ፡ BM496.
   አይጻድቅ ፡ BM16186,BM16189.
   ወአለጻድቅ ፡ Cam,BM494[b],BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,
   Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

The construct formation ከናፋሊ ፡ መሃይ ምናን ፡ may reflect MT שִׂפְתֵי־יִתְר ;contrast the variant ከናፋር ፡ at (2) and the LXX and Syriac χείλη πιστά (see also ከናፋሊ ፡ ሐሰት ፡ in the second stichos). But the differences may be simply a matter of idiom .

12 እብነ : ሞገስ : [23]ለኣለ : አጥረይዎ : ትምህርት : [3]ጎበ : [4]ተመይጠት : [5]ታሄኒ : [6]ፍኖተ ። [6 1]

Instruction is a precious stone to those who obtain it ;wherever it turns , it makes good the road.

1-1. ቦጎበ : ተመይጠ : ይሄኒ : ፍኖቱ : ዕብነ : ሞገስ : ዘሕለያን : ሰዐይነ : ገዕሉ : ወበጎበ : ሠሉ : ዘተመይጠ : የአምር : Cam.

2-2. አስበ : ሞገስ : BM496,Bod[b],Frt,Bln1,BM16186,BM16189.
አስበ : ከናፋረ : ትምህርት : Abb30.
እብነ : ሞገስ : ሕለያን : Abb35.
ዓስበ : ሞገስ : ትምህርት : all other codices,Bass,AT.

3-3. ለዘአጥረያ : BM495,Bln2,Abb30.
ለኣለ : አጥረይዎ : BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149,Ts54, Bass,AT.

4. ወሀበ : Bln1.

5. ተመይጠ : BM495(BM495[b] has the text),Bln2,Abb30,Abb35,Abb55, Abb149,Ts54,AT.
ትትመይጥ : Bod[b].
ተመይጠት : BM493.
ተመየጣ : Bod.

6-6. ይሄኒ : ፍኖት : BM495,Bln2,Abb30,Abb35,Abb55,Abb149,Ts54.
ፍኖተ ይሄኒ : AT.

Cam reflects the second LXX stichos conflated with the first and second of the MT and Syriac . The rest of the codices follow the LXX ,introducing ትምህርት for παιδεία in the first stichos (MT תּוֹכַחַת).
In the second stichos የሄኒ : ፍኖት translates exactly εὐοδωθήσεται : (MT יַיְשַׁר and Cam የአምር :).

ዘየሀብኦ : አበሳ[1] ይፈቅድ : ዕርቀ[2] ፡ ወዘይጸለእዎ[3] : ጎቢኦ : ይሌሊ :[4]
አእርከተ : ወሰብአ : ቤት[5] ።

He who hides an offence loves reconciliation ; and he who hates to hide it divides friends and men of a household .

1. አበሳሁ : Bod.
2. ፃሬቀ : BM495,BM497,BM249,Bln2,Gri3,Abb55,Bass.
3. ዘይጸለዕሰ: Bod,Gri3.
4-4. አበሳ : ይፈልጥ : ወይሌሊ : BM494.
ይሌሊ : አበሳ : Bln1[b].
አበሳ : ይሌሊ : Gri3.
5. ቤቶ : Bln1,Abb149,AT.

In the second stichos Ethiopic follows the LXX in understanding MT ה ָּ֫ש ָ as א ָּ֫ש ָ (ዘይጸልእ : ;compare ዕን ጋእ ጦፋፍ). The double phrase አእርከተ : ወሰብአ : ቤት : also resembles LXX φίλους καὶ οἰκείους (MT ל ָ֑ א ַ).

የሐዘን[1] ፡ ትምክዕት[23] ፡ ልበ ፡ ጠቢባን[3] ፤ ለብድሀ[4] ፡ ተቀሢፎ[5] ፡ አይትዐወቅ[6] ።

A threat saddens the heart of the wise ; but the fool , when he is chastised , does not perceive it.

1. ወየሐዘን ፡ Cam,Bod.
   ያሐዘኖ ፡ BM495,Bln2,Abb30,Bass.
2. ትምክህት ፡ Cam,BM492,Bod(Bod[b] has the text),Bln2,Abb30.
   ኀትምክህት ፡ Abb149.
3-3. ለልቡ ፡ ጢቢብ ፡ BM495,Bln2,Abb30.
   ለልብ ፡ ጢባብ ፡ Bass.
   ልቡ ፡ ጢቢብ ፡ BM497,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.
   ለቡ ፡ ጢቢቡ ፡ BM249.
4. ለአብድሀ ፡ BM495.
   ዕቡድ ፡ BM16186.
   ወአብድሀ ፡ Cam,BM494[b],BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55, Ts54,Bass,AT.
5. ተቀሢፎኒ ፡ Cam,BM497,BM249,Bod[b],Br74,Bln2,Abb30,Abb35,Abb55, Abb149,Ts54,Bass.
   ተቀሢፎኒ ፡ Gri3.
6. ፍጡነ ፡ added by AT.

Ethiopic follows LXX and Syriac συντρίβει ἀπειλὴ καρδίαν φρονίμου, ἄφρων δὲ μαστιγωθεὶς οὐκ αἰσθάνεται ; Contrast MT תֵּחַת גְּעָרָה בְּמֵבִין תְּהֻכּוֹת וְכְסִיל תַּאֲה׃

1 ቅሥተ ፡ ያነሥእ ፡ ሠለ ፡ እኩይ [1] ፡ ወእግዚአብሔር[23] ፡ መልአኮ ፡ ዘእንበለ ፡
ምሕረት ፡ ይፌኑ ፡ ሎቱ[3] ፡

Every evil man arouses controversy ; and God sends against him
his messenger who is without mercy .

1-1. ያነሥእ ፡ ቅስተ ፡ እኩይ ፡ AT.

ቅስተ ፡ ሠለ ፡ እኩይ ፡ ያነሥእ ፡ BM16186.

ቅስተ ፡ ያነሥእ ፡ ሠለ ፡ እኩይ ፡ Abb149.

2. እግዚአብሔርኒ ፡ Gri3.

3-3. ይፌኑ ፡ መልአከ ፡ ሎቱ ፡ ዘእንበለ ፡ ምሕረት ፡ BM494.

ይፌኑ ፡ መልአኮ ፡ ዘእንበለ ፡ ምሕረት ፡ ቦቱ ፡ AT.

መልአኮ ፡ ዘእንበለ ፡ ምሕረት ፡ ይፌኑ ፡ ቦቱ ፡ BM495.

Ethiopic follows LXX ἀντιλογίας ἐμείρει πᾶς πικρός,
ὁ δὲ κύριος ἄμμελον ἀνελεήμονα ἐπιπέμψει αὐτῷ,
even down to the closest detail of word order ; contrast MT and
Syriac אַל־יְדִין ׀ בְּקָשְׁרָע וּמַלְאָךְ אַכְזָרִי ׀ יְשַׁלַּח־בּוֹ .

ይወድቅ፡[12]ወሰተ፡ትካዝ፡ብእሲ፡ማእምር[2] ፡፡አብደግሰ[3]፡ይሐልዩ[4]፡እኩየ[5]፡፡

The sensible man falls into care ; but fools plot evil .

1. ወይወድቅ፡ Abb30,Ts54.

2-2. ብእሲ፡ማእምር ፡ወሰተ፡ትካዝ፡ Abb149,AT.

3. (ወ)አብድሰ፡ BM495,Bln2,Abb30,Abb35,Abb55,Ts54.
ወአብዳን፡ Cam,BM494[b],BM497,BM249,Br74,Abb149,Bass,AT.

4. ይሬሊ ፡ BM495,Bln2,Abb30,Abb35,Abb55,Ts54.

5. እኩየ ፡ BM492,BM494,BM495,Frt,Bln1,Bln2,Abb30,Abb35,Abb55, Ts54,Bass,AT.

Ethiopic follows the LXX ἐμπεσεῖται μέριμνα ἀνδρὶ νοήμονι, οἱ δὲ ἄφρονες διαλογίζονται κακά,although it is actually closer to מרימנא גבר נוהם ;contrast MT פֶּגוֹשׁ דֹּב שִׁכּוּל וְאַל־פִּקְלִי בְּאִישׁ וְאַל־תִּ .
The Syriac addition of ܡܘܫܠܡ is not represented .

ዘየዐሪ[1]፡ ኣኪተ[2]፡ ሀየንተ፡ ሠናይ[3]፡ ኢያንቀለቅል[45]፡ ኣምሌቱ፡ ኣኩይ[5] ።

He who returns evil for good - evil will not be removed from his house.

1. ወዘየዐሪ፡ BM495.

2. ኣኩየ፡ Cam,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149, Ts54,Bass,AT.

3. ሠናይት፡ BM492,BM493,BM494,BM495,BM496,BM249,Frt,Abb149,AT.

4. ኢይርሕቅ፡ BM495,Abb30.

ወኢያንቀለቅል፡ Frt,Abb149.

5-5. ምንትኒ፡ኣኩይ፡ኣምሌቱ፡ BM492,BM493.

ኣኩይ፡ኣምነ፡ሌቱ፡ BM497,BM249,Br74,Abb149,Ts54.

ኣኩይ፡ኣምሌቱ፡ Bln2,Gri3,Abb30,Abb35,Bass,AT.

ኣኩይ፡ኣምሌት፡ Abb55.

ዓጸወ : ማይ : ቀዳሜ[1] : ጸልኦ[1,2]* ወምሥናኅ[3] : ለንዴት[45] : ገኦ : ወገዐዞ[5,2]*

The beginning of strife is the shutting off of water ; and enmity and strife are leaders to poverty .

1-1. ሥለ : ጸልኦ : Gri3.

ጸድቅ : Bod(Bod[b] has the text),Br74.

2-2. ሥልጠነ : ነገር (ነገረ: Gri3) ይሁብ : ቀዳሜ :(ሥለ add. Gri3)

ጸድቅ : Bod[b]; used as first stichos by Gri3,Abb55,Ts54 ;added after ጸልኦ: by BM494[b],BM495[b],BM497,BM249,Bln2,Bass,AT.

3. ሥነዴ: BM16186,BM16189.

(ወ)መሥናኅ : all other codices,Bass,AT, except Frt.

4. ንዴት : BM496.

ወንዴተ: BM16186,BM16189.

5-5. ገዐዞ : ወገዐኦ : BM497,BM249,Br74,Gri3,Bass.

The first stichos of the text reflects MT and Syriac פּוֹטֵר מַיִם ,while the variants at (2-2) represent the LXX first stichos ἐξουσίαν δίδωσιν λόγοις ἀρχὴ δικαιοσύνης. But the second stichos of the text reflects the second of the LXX προηγεῖται δὲ τῆς ἐνδείας στάσις καὶ μάχη. although προηγεῖται has been interpreted as " rule over " (ምሕ ኅ ኅ :) and not " go before " ; contrast the MT second stichos וְלִכְנֵי הִתְגַּלַּע הָרִיב נְטוֹשׁ׃

[1] ዘኀፍተ ፡ ኀጥእ ፡ ከመ ፡ ጻድቅ ፡ ወኰነኀፍተ ፡ ጻድቀ ፡ ከመ ፡ ኀጥእ [1]ፈ ርኩስ ፡ ወምኑን ፡ በሳበ ፡ እግዚአብሔር ፈ

To judge the sinner as righteous and the righteous man as a sinner is an abomination and unacceptable to God.

1-1. ኰነኀፍተ ፡ ጻድቀ ፡ ከመ ፡ ኀጥእ ፡ BM496.

ዘከመ ፡ ጻድቀ ፡ ይኴንኖ ፡ ለኀጥእ ፡ ወ(ዘ)ከመ ፡ ኀጥእ ፡ ለጻድቅ ፡ BM495[b], BM497, BM249, Br74, Gri3, Abb35(adding ከለኤሆመ ፡), Abb55, Abb149, Ts54, Bass, AT.

ኰንኖተ ፡ ጻድቀ ፡ ከመ ፡ ኀጥእ ፡ ወኰንኖተ ፡ ኀጥእ ፡ ከመ ፡ ጻድቀ ፡ BM494, Abb30.

ዘይኴን ፡ ለጻድቅ ፡ ከመ ፡ ኀጥእ ፡ ወኰነኖ ፡ ለኀጥእ ፡ ከመ ፡ ጻድቅ ፡ BM494[b].

ዘከመ ፡ ጻድቅ ፡ ይኰንኖ ፡ ለኀጥእ ፡ አመፋት ወ ፡ ኀጥእ ፡ ይኰንኖ ፡ ለጻድቅ ፡ BM495.

Abb35 alone adds ከለኤሆመ ፡ for MT וְתוֹעֲבַת־יְהוָה גַּם־שְׁנֵיהֶם at (1-1), which is absent in Syriac and the LXX. The double term ርኩስ ፡ ወ ምኑን ፡ echoes LXX ἀκάθαρτος καὶ βδελυκτός; contrast MT and Syriac תּוֹעֲבָה.

[1]አተሐድር ፡ ኀበ[2] ፡ ወስተ ፡ ልበ ፡ አብድ [21]*አንርቦታ ፡ ለኀበ ፡ [3]ኢይት ከህል ፡ ዘአንበለ ፡ ለብ[3]* ዘያነውሳ ፡ ቤቶ ፡ የኅሥሥ ፡ ቅኖቃጤ[4]* ዘያስተዐብ[5] ፡ ለት ምሕሮ ፡ ወስተ ፡ ጸኪት፡ ይወድቅ*[6]

Wisdom does not dwell in the heart of a fool ; he who is without sense cannot acquire wisdom .He who makes his house high seeks ruin ;he who is reluctant to learn will fall into evil .

1-1. ለምን ት ፡ ኀሬት (ኀበብ Abb35) ለአብድ ፡ BM494[b],BM495,BM497,Bod[b],Br74 (Br74b has the text),Gri3,Abb55,Abb149,Ts54,Bass,AT ;added after አብድ ፡ by BM249.

2-2. ወስተ ፡ ፊቡ ፡ ለአብድ ፡ Bod.
ወስተ ፡ ፊበ ፡ አብዳን ፡ Frt.
ምስለ ፡ አብድ ፡ BM249.

3-3. ዘአንበለ ፡ ፊብ ፡ ኢይት ከህል ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

4. ለርአሱ ፡ added by BM494,BM249,Br74,Gri3,AT.

5. ወዘያስተዐብ ፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35, Abb149,AT.
ወዘያስተዓፀቦ ፡ Abb55.
ሰማዩ ፡ ዕሙር ፡ ከኔሁ ፡ ጠቢብ ፡ added by Bln1[b].

6-6. ውኔቱ ፡ ይወድቅ ፡ ወስተ ፡ ጸኪት ፡ BM494.
ይወድቅ ፡ ወስተ ፡ ጸኪት (ጸኩይ ፡ Bln2): Cam,BM495,BM497,BM249,Bod, Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

Ethiopic follows the LXX four-stichos form of this verse .
The first stichos is probably a simplification of the interrogatory sense of MT לָמָּה־זֶּה מְחִיר בְּיַד־כְּסִיל , and of LXX and Syriac ἵνα τί ὑπῆρξεν Χρήματα Ἄφρονι (see the variant at 1-1) .
ኀበብ ፡ has been supplied in Ethiopic from the second stichos .
The second stichos represents LXX κτήσασθαι κρεῖσσον σοφίαν ἀκάρδιος οὐ δυνήσεται ;contrast MT and Syriac לִקְנוֹת חָכְמָה וְלֵב־אָיִן .

በ[1]ሠሉ፡ጊዜ[2] ፡ዐርክ ፡እኁሪ[2] ፡ወአኀወ[3] ፡ለምንዳቤ[45] ፡በቁዕያነ ፡ይከውኑ[5] ፡

እሳሙ፡ በእንተዝ ፡ይትወለዱ ፡

At all times acquire a friend ; and brothers become useful in trouble ,for to this end are they born .

1. ወሠሉ፡ Abb35.

2-2. እኁሪ፡ዐርክ፡ Frt,AT ;placed by Gri3 before በሠሉ፡.

3. እኀወ፡ BM493.

ወአኀወ፡ BM496,BM249,Br74,Frt,Bln2,Abb30,Abb35,Abb55,Abb149,Ts54.

4. በምንዳቤ፡ BM497,BM249,Bod[b],Br74,Gri3,Bass.

5-5. በቁዕያነ፡ይከውኑክ፡ BM494,Bln1.

በቁዕያነ፡ይከውኑ፡ BM495,Abb30,Abb35.

ይከውኑ፡በቁዕያነ፡ AT.

በቁዕያን፡ይከውኑ፡ BM496,BM16189.

Ethiopic follows the three-stichos form of this verse found in the LXX (the third stichos being additional) ; but በሠሉ፡ጊዜ፡ may represent MT and Syriac עֵת צָרָה rather than LXX εἰς πάντα καιρὸν.

ዐርክ፡እኁ፡ is closer to LXX φίλος ὑπαρχέτω σοι than to MT אֹהֵב רֵעַ or Syriac ܘܕܐ ܪܥܐ In the second stichos በቁዕያነ፡ translates LXX χρήσιμοι contrast MT and Syriac לְצָרָה .

ብአሪ[1] ሕፀፀ[1] ልብ[1] ይጠፍሕ[23] እዴሁ[34] በተሐብዎ[5] ሕብያት[6] ።[4]

A man who lacks sense claps his hand in giving a pledge .

1-1. እብይ : BM497,BM249,Br74,Gri3,Abb55,Abb149,Ts54,Bass,AT.

2. ይጠፍእ : Abb30,Abb149.

3-3. እደ : ወይትጎወይ : Abb35.

እደ ቂሁ : Bln2,Gri3[b],Abb30.

(ወ)ይትጎወይ : በርእሱ : BM494[b],BM497,Bod[b],Gri3,Abb55,Abb149,Ts54 ; added after እዴሁ : by Br74,Bass,and by AT with

4-4. ከመ : (ዘ)ይትሀበይ : ሀቢተ (om. BM494[b]) ለዐርኩ : BM494[b],BM497,Bod[b], Br74,Gri3,Abb55,Abb149,Ts54,Bass,AT.

ከመ : ዘይትሐበይ : ወይትጎወይ : በርእሱ : BM495[b].

ለዘይትሀበይ : ሀቢተ፡በቅድመ : እርኩ : Abb35.

ሶበ : ይትሀበይ : ሀቢተ : ለዐርኩ : added at the end of the verse by BM249.

5. በተሀብዖ : Cam,BM492,BM493,BM494,BM496,BM249,Bod,Br74[b],Frt, Bln1,Bln2,Abb30,BM16186.

6. ህቢት : BM249,Br74[b],Bln1,Bln2,Abb30.

ይትጎወይ : በርእሱ : at (3-3) represents LXX καὶ ἐπιχαίρει ἑαυτῷ , while the text translates MT and Syriac תוֹקֵעַ כַּף. The additions at (4-4) with ከመ : largely reflect LXX ὡς καὶ ὁ ἐμμωμένος ἐμμήν ;contrast MT and Syriac עֹרֵב and the version of Abb35.

[1] መፍቀሬ : ጥእዝ : ይትፌሣሕ : በጎጸ ። [1]

He who loves discord rejoices in contention .

1-1. መፍቀሬ : ጥዕዝ : ይትፌሣሕ : ለገዐሶ : Ts54.

የትሥሥ ,ችዕቢተ : የትሥሥ : ቅናቃጤ. Abb35.

The Ethiopic codices lack the second stichos of the MT , as does the LXX .

Abb35 reproduces inexactly the MT second stichos מְבַקֵּשׁ־שֶׁבֶר פָּתְחוֹ גְּבִיהַּ as the whole verse ; contrast Syriac

وبطرم لاوه حما لحفرا لنفسه .

ወጽኑዐ[1] ልብሰ : ይዳይቅ[2] ሠናየ ። [3]ብእሲ[4] መያጤ : ለሳን : ይወድቅ : ውስተ : እኩያት[5] ።

And a man of strong heart meets good ; a man with a twisting tongue falls into evil .

1. ጽኑዓ : Bod,Bln1.
2. ኢይይቅ : Cam.
   ኢይይድቅ : BM492,BM493,BM494,BM496,Frt,Abb55,BM16189.
   ይዳይቅ : Abb149.
   ኢይደቅ : BM497.
   ኢይዳይቅ ፡ BM249,Br74,Bln2,Gri3,Abb35,BM16186,Ts54,Bass,AT.
3. ብእሲ : ጻድቅ : ሠናይ : ባሪኁ : added by BM249,Bln2 ;by Abb30,omitting ጻድቅ :
4. ወብእሴ : BM497,Bln2,Abb30.
5. እኩያት : Cam,Abb35,Abb55,Ts54.
   እኪት : BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb149,Bass,AT.

Ethiopic reflects the details of the LXX in this verse .
ጽኑዐ : represents σκληρο- in LXX σκληροκάρδιος ,not MT עִקֵּשׁ
ይዳይቅ : also is closer to LXX συναντᾷ than to MT יִמְצָא־ .
But the absence of the negative (οὐ συναντᾷ) in many codices is probably a deliberate editorial alteration ,which results from a misunderstanding of σκληρός in a good sense (" stout-hearted" instead of " stubborn ") ;note the variants at (2) .
The additions at (3) are probably a pious gloss .

ወልጠ : አብድ :[1]ሐዘን ·ለዘ : እንረይ[23]እያስተፌሥሖ :ለአብ : ወለድ :
አብድ[3] ፡ ወለደ[4] : ጠቢብ : ያስተፌሥሕ : እማ[5] ፡

And the heart of a fool is sorrow to him who acquires it ; a foolish son gives his father no joy ; a wise son gladdens his mother.

1. አብዳን : Cam,BM494.
ዕበደ : BM492,BM493,Frt,Abb30,BM16186,BM16189.
አብደሰ: BM497,BM249,Bod^{b},Br74,Bln2,Abb35,Abb55,Abb149,Bass,AT.

2. ያጠርያ : BM497.
እኅርያ : Frt,Gri3.

3-3. አይትፌሣሕ :አብ : ባወለደ : ዘእንበለ: ትምህርት: BM494^{b},BM495,BM497, BM249,Bod^{b},Br74,Bln2,Gri3,Abb30,Abb55,Abb149,Ts54,Bass ;AT, but with ባወለዱ:.

4. ወወለደ. Cam,BM497,Br74,Abb55,Abb149b.
ወወለደሰ: Abb35,Ts54.

5. እመ: Frt.

Ethiopic follows the LXX in containing the first stichos of this verse (MT and Syriac nil).
The second stichos in Ethiopic is closest to the LXX οὐκ εὐφραίνεται πατὴρ ἐπὶ υἱῷ ἀπαιδεύτῳ in the variant at (3-3) ; the text itself correponds exactly neither to this nor to the MT וְלֹא שָׂמַח יֹלֵד נָבָל.
In the third stichos እማ : suggests LXX μητέρα αὐτοῦ(MT and Syriac ܐܶܡ̣).

ወልብ[1] ፍሥሕት[23] ሠናየ ትገብር[3] ፡ ኅሣሢ[4] ሐዘነ ፡ ያየብስ ፡ አዕፅምቲሁ ።

And a joyful heart does good ; a sorrowful man dries up his bones.

1. ልብ: Bln1,Gri3,Abb149.

2. ትፍሥሕት: Abb30,AT.

3-3. ተገብር፡ሠናየ: Gri3.

4. ለብኣሢ: Cam.

ሠናየ፡ትገብር: represents LXX εὐεκτεῖν ποιεῖ rather than MT and Syriac יֵיטִיב גֵּהָה.
In the second stichos ብኣሢ: is the subject ; contrast MT and Syriac וְרוּחַ נְכֵאָה ! , and LXX ἀνδρὸς δὲ λυπηροῦ ξηραίνεται τὰ ὀστᾶ.

ዘይነሥእ፡ሕሊያነ[1] ፡ ወስተ፡ሕፅኑ ፡ በዓመፃ[12] ፡ኢይረትዕ ፡ፍናው[2] ። ረሲዕ[3] ፡
ይትገሥሥ ፡ እምፍናው ፡ጽድቅ[4] ።

He who takes bribes into his bosom wrongfully - his paths do not go straight ;the wicked man turns aside from the paths of righteousness.

1-1. በዓመፃ፡ Bln1,BM16186,BM16189,Ts54.

በዓመፃ፡ወስተ፡ሕፅኑ፡ BM495.

2-2. ኢያረትዕ፡ፋትሐ፡ AT.

ኢይረትዕ ፡ፍናዊሁ፡BM495.

ኢይረትዕ፡ፋትሐ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb149.

3. ረስዓ፡ Gri3.

(ወ)ረሲዕ፡ all other codices,Bass,AT.

4. ጻድቃን ፡ BM497,BM249,Br74,Gri3,Abb149,AT.

Ethiopic follows the LXX in this verse .
ረሲዕ፡ represents the addition of ἄδικος in the LXX.
The variant ፋትሐ፡ at (2-2) is probably an anticipation of
ፍጹ፡ at the end of the stichos .
ይትገሥሥ ፡ ἐκκλίνει: represents a misunderstanding of the transitive ἐκκλίνει ὁδούς as intransitive (MT transitive).

[1]ገጹ፡ለ ማእምር ፡ይኔጽር ፡ኅሊ ፡ጥበብ [1]፡[2]ወአዕይንቲሁ፡[3]ለአብድ ፡ውስተ፡[4]ከተማ፡[5]ምድር ፡[6]

The face of an intelligent man looks towards wisdom ; and the eyes of a fool are upon the ends of the earth .

1-1. ገጽ፡ማእምር ፡ኅሊ፡ (om.Abb35) ጥበብ፡ Cam,Abb35.

ገጽ፡(ገጸAbb149) ማእምር ፡ለብእሲ፡ጠቢብ፡ BM495,BM497,Bod[b],Br74,Gri3, Abb55,Abb149,Ts54,Bass,AT.

ማእምር፡ይኔጽር፡ኅሊ፡ጥበብ፡ Abb30.

ገጽ፡ለ ማእምር፡ይኔጽር፡ኅሊ፡ጠቢብ ፡ BM494[b].

2. (ወ)አዕይንቲሁ፡ለ ጠቢብ፡ውስተ፡ከተማ ፡ርእሱ፡ added by BM492,BM493,Bln2.

(ወ)አዕይንቲሁ፡ለብእሲ ፡ጠቢብ፡ (ለጠቢብ፡ብእሲ፡ BM494)
ውስተ ፡ከተማ፡ርእሱ፡ added by BM494,BM495,Abb30.

አዕይንቲሁ፡ለ ጠ ቢብ፡ውስተ፡ርእሱ፡ added by Bod.

3. ወአዕይንቲሁ፡ BM494(BM494[b] has the text),Ts54.
አዕይንቲሁ፡ Gri3.
አዕይንቲሁሰ፡ BM495.

4. ኅሊ፡ Cam,Bod.

5. ጸንፈ፡Abb35(Abb35[b] has the text).

6. አዕይንቲሁ(ሰ) ፡ለ ጠቢብ፡ዲበ፡ርእሱ፡ added by BM497,BM249,Br74,Gri3, Abb149.

In the first stichos ይኔጽር፡ may represent Syriac سنو (MT and LXX nil); but it could also be an independent completion of the sense within Ethiopic. The additions at (2) and (6) seem to arise out of an attempt to make a doublet of the second stichos in Ethiopic.

ርእሱ፡ is strange (MT,Syriac, and LXX "earth") , and may have been taken from ዐይኖሁ at the end of v.25.

Proverbs 17[25].

12 መዐት፡ለአብ ፡ወፅልኤ፡አብኢ[2] ። ወሐዘን[34]፡ለእንተ፡ወለደቶ ።[4 1 5]

A foolish son is anger to his father ; and grief to her who bore him.

1-1. ወፅልኤ፡አብኢ፡ሐዘን ፡ለእንተ፡ወለደቶ፡ BM495,Abb30.

2-2. ወፅልኤ፡አብኢ፡መዐት፡ለአብ፡ BM492,BM493,BM494.

3. ወኀዘን፡ BM16189.

4-4. ለዘወለደቶ፡ BM492.

5. ወመዐት፡ለአብ፡ added by BM495[b].

አሥሮተ[1,2] ፨ ለብጸሒ ፡ ጻድቅ[2] ፡ አኮ ፡ ሠናይ ፨[3,4] አኮ ፡ ሠናይ ፡ ለ መኳንንት፡[4] [5]
ጽድቅ ፡ ሐሊል ፨[3]

To fine a just man is not good ; false righteousness is not good for the rulers. (OR plotting against righteous rulers is not goo).

1. አሥሮተሰ ፡ BM16189.

2-2. ለጻድቅ ፡ ብጹሒ ፡ AT.

3-3. ወለ መኳንንተ ፡ ጻድቅ ፡ ሐሊል ፡ አኮ ፡ ሠናይ ፡ BM492,BM493.

4-4. ወአኮ ፡ ሠናይ ፡ BM494[b],BM497,BM249,Bod,Br74,Bln2,Gri3,Abb35,Abb55, Abb149,Ts54,Bass,AT.

ወአኮ ፡ አዳም ፡ BM495,Bln1.

አኮ ፡ አዳም ፡ ወአኮ ፡ ሠናይ ፡ Abb30.

5. ለ መኳንንተ ፡ Cam,BM494,BM495,BM496,BM497,BM249,Bod,Br74,Frt, Bln1,Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.

The repetition of አኮ ፡ ሠናይ ፡ at the beginning of the second stichos suggests LXX οὐδὲ, δίκαιον (MT and Syriac nil). ጽድቅ ፡ ሐሊል ፡ is peculiar , and the variant ለ መኳንንተ ፡ ጽድቅ ፡ would provide a suitable translation of LXX ἀνυπάτοις ἀληθείας. ሐሊል ፡ would then represent LXX ἐπὶ βουλεύειν ; contrast MT לְהַכּוֹת נְדִיבִים עַל־יֹשֶׁר׃

ዘይምሕክ[12] :አወፅእ :ቃለ[2]: ንቁጸ[3] : ማእምር[4 5] ፡፡ መስተዐግሥ:ብአሲ:ጠቢብ[56] ፡፡[6]

He who refrains from uttering a harsh word is sensible ; the patient man is wise.

1. ወ ዘይምህክ: Cam,Abb30.
   Omitted by Br74,Abb35.

2-2. ዘኢያወፅእ :ቃለ: Abb35.
   አወፅእ :ቃለ: Cam,BM492,BM493,BM494,BM495,BM496,BM497,Frt, Bln1,Gri3,Abb149,BM16186,BM16189,AT.
   ቃለ:አወፅእ : Abb30,Abb55,Ts54.
   አውሥእ:ቃለ: Br74.

3. ንቁጸ: BM492,BM495.

4. ወአቱ: added by Gri3[b].

5-5. ወመስተዐግሥ:ብአሲ: BM249,Bln2.
   ወመስተዐግሥ: Gri3.

6-6. ብዙኅ:ኃጢአ: BM495,Bln2,Abb30,Abb149.
   ጠቢብ:ወአቱ: Gri3.
   Omitted by BM249.

The addition of ገጸ ጸ: to qualify ቃለ: suggests LXX ῥῆμα ... ἀκληρόν ;contrast MT and Syriac ולא דבר.

ኦብድ[1]:ለጸመ[2]:እርመመ:ጥበ[32]:ይትሐሰብ:ሎቱ ፡ ወበለእርምሞ[4]:ተሐኪሞ[5]:
ይመስል[6]:ጠቢበ ፡[7]

A fool , if he keep silent , it will be reckoned to him as wisdom ;
and in his silence , his self-restraint , he will seem wise.

1. ጥበበ: inserted by BM249.

2-2. ተሰእለ:ጥበብ:ይከውኖ: BM497,BM249,Bod[b],Br74(Br74[b] has the text), Gri3,Abb55,Abb149,Ts54,Bass,AT.

ተሰእለ:ጠቢበ:ጥበበ:ይከውኖ: BM495.

3. ጥበብ: inserted by Bln1.

4. ወበእርምሞቱ: Cam,Bln2.

በእርምሞ: BM494,BM495,BM497,BM249,Br74,Bln1,Gri3,Abb35, Abb149,BM16186,BM16189,Bass.

5. ወበተሐኪሞ: BM494,BM495,BM497,BM249,Br74,Bln1,Abb149,BM16186, Bass,AT.

ወተሐኪሞ: Bod[b],Gri3,BM16189.

6. እብድ : inserted by BM495 ;omitted by BM495[b].

ይትሜሰለ: BM497,BM249,Br74,Gri3,Bass.

7. ጥበብ : Abb55.

ጠቢብ : BM16189.

The text in the first stichos reflects MT and Syriac וּמַחֲרִישׁ חָכָם, while the variants at (2-2) represent LXX ἐπερώσαντι σοφὸν σοφία λογισθήσεται.
The second stichos contains a conflation , which could be a loose translation of either MT and Syriac אֹטֵם שְׂפָתָיו , or of LXX ἐνιὸν .... ἑαυτὸν ποιήσας.
However , ይመስል: reflects δόξει ,which is added only by the LXX.

ምክንያተ[1] :የትሥሥ[2] :ብኣሲ: ዘደልቅደ[3] :ተፈልጠ :ኵሎአዐርክት[4] ፡
ወበሠላ[5] :ገዜ: ዘንጋጌ :ይከውን ፡

A man who wants separation from friends seeks an excuse ;

and at all times he is obnoxious .

1. ዘደልጥ : BM496.
2. ይትፈለጥ : Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
3. ኵሎአዐርክቱ : BM495,Bln1,Gri3,Abb149,Bass,AT.
4. Omitted by BM492,Frt.
5. ዘንገ : Cam,BM492,BM493,BM494,BM495,Bln1,Abb30,BM16186.

This verse follows the pattern of the LXX in all Ethiopic codices ; προφάσεις ζητεῖ ἀνὴρ βουλόμενος χωρίζεσθαι ἀπὸ φίλων, ἐν παντὶ δὲ καιρῷ ἐπονείδιστος ἔσται.
Contrast MT לְתַאֲוָה יְבַקֵּשׁ נִפְרָד בַּכֹּל־תּוּשִׁיָּה יִתְגַּלָּע׃

ኢይፈቅድ፡[1]ኀበሰ[1]፡ነዳየ፡አእምሮ ፡ ወኅሥሠ[2]፡ይመልኮ፡ኀበይ ፡ዘ[3]

One poor in understanding does not desire wisdom ; only folly rules him .

1-1. ይኩን፡ጠቢበ፡ Gri3.

2. ኅሥሠ፡ Bln1,Gri3,BM16186.

3. ኀበይ፡ Ts54.

The phrase ነዳየ፡አእምሮ፡ is a direct reflection of LXX ἐνδεὴς φρενῶν (MT and Syriac לַחֲסַר־לֵב)
But the details of the second stichos do not reflect exactly either MT וּבְכָל־תּוּשִׁיָּה אָם־יִתְחַכָּם or LXX μᾶλλον μὲν ζήτει ἐ φρονήσῃ ;the stichos appears to be an Ethiopic reinterpretation.

ኀበ[1]:ይመጽእ[2]:ዐሣዪ[3]:ይመጽእ[4]:ምስሌሁ:ትዛር[5]:ወፃዕይርት:ወዘንጋዔ:

When an evil man comes ,there comes with him shame and reproach,

and opprobrium .

1. መጽእ: BM497,BM249,Br74,Gri3,Abb149,Ts54,Bass,AT.
2. ወስተ:ዕመቀ:ኍሉያት:ይትሐየይ: added by BM494[b],BM495[b],BM497,BM249, Bod[b],Br74,Gri3,Abb149,Ts54,Bass,AT.
3. ወያመጽእ: BM497,BM249,Br74,Gri3,Abb149,Ts54,AT.
   ወይመጽእ: Abb55.
   ይመልእ: Abb30.
   ወይመጽእ: Bass.
4. ላዕሌሁ: Bass ; omitted by BM497,BM249,Br74,Gri3,Abb55,Abb149 AT.
5-5. ትዛረ:ወዘንጋዔ: BM497,BM249,Br74,Gri3,Abb149,Ts54,AT.
   ትዛር:ፃዕይርት:ወዘንጋዔ: Cam,BM492,BM493.
   ትዛር:ወዘንጋዔ:ወጽአለት: Bln2.
   ትዛር:ወትእቢት:ወዘንጋዔ: Bod.
   ትዛር:ወዘንጋዔ: Abb55,Bass.
   ዘንጋዔ:ወፃዕይ:ወፀአለት: Abb30.
   ጋሕ:ወፃዕይ:ወጸአለት: BM495.

The text represents MT וְקָלוֹן עִם־בֹּז יָבוֹא in the first stichos , while the variant at (2) reflects LXX and Syriac εἰς βάθος κακῶν , κατα φρονεῖ.
ላዕሌሁ: in Bass at (4) is probably an attempt to render the ἐπί in ἐπέρχεται ,or else Syriac ܥܠܘܗܝ .
The assortment of nouns at (5-5) is the product of conflation .

ማይ : ዕሙቅ[12] : ቃለ : አፉሁ[2] : ለብእሲ[3] : ጠቢብ ። ወፈለግ[5] : ዘይፈለፍል[6] :
ነቅዐ[7] : ሕይወት ።

Deep waters are the words of the mouth of a wise man ; and a stream which bubbles up, a fountain of life .

1. ምሉእ : Abb30.

2-2. ቃል : ወስተ : ልቡ : BM494[b],BM497,BM249,Bod[b],Br74(Br74[b] has the text), Gri3,Abb55,Abb149,Ts54,Bass.

ቃል : ወስተ : አፉሁ : BM494[b].

ወስተ : ልቡ : AT.

3. ብእሲ : BM497,Br74,Gri3,Abb55,Abb149,Ts54,Bass,AT.

4. መካሬ : Abb35 ; omitted by Abb55,Abb149.

5. ፈለግ : Abb55,Abb149,Ts54,AT.

6. ዘይወሓዝ : BM495,Abb30.

7. ወነቅዓ : BM494[b],BM495,BM497,Br74,Bln2,Gri3,Abb30,BM16186,Bass.

The variant at (2-2) reflects LXX ἐν πρόθεσις ; contrast MT שִׂיחַ־עָמֹק בְּלֵב־אִישׁ .

ጠቢብ: and the variant መካሬ: at (4) are explanatory additions peculiar to Ethiopic .

ዘይፈለፍል : in the second stichos suggests a participial construction (MT נֹבֵעַ) rather than the indicative of LXX ἀναπηδᾷ.

ሕይወት : corresponds to LXX ζωῆς ;contrast MT and Syriac חַיִּים.

ነሢአ[1]፡ገጸ፡ ለሰዐን፡እኮ፡ሠናይ[2] ። አኮ[3]፡አዳም፡አግሕሦ[4]፡ጽድቀ[4]፡በፍትሕ ።

To accept the person of the wicked is not good ; the perversion of justice in judgement is not acceptable .

1. እንከሮ፡ BM494[b],BM495,BM497,BM249,Bod,Br74(Br74[b] has the text), Bln2,Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT.
ሀልለ፡ Bln1.

2. አዳም፡ and ሠናይ፡ interchanged by Bod.

3. ወአኮ፡ BM495,BM497,BM249,Bod,Br74,Bln1,Bln2,Gri3,Abb30,Abb149[b], Bass,AT.

4-4. ጻድቅ፡በፍትሕ፡ BM495,BM496,Abb55,BM16189.
ጽድቅ፡በገዛ፡ፍትሕ፡ BM16186.

In the first stichos the variant እንከሮ፡ translates LXX θαυμάσαι (MT נָכַר).
In the second stichos the addition of (ወ)አኮ፡አዳም፡ reflects LXX οὐδὲ ὅ'λωs (MT and Syriac nil).
The variant ጻድቅ፡ at (4-4) may suggest MT and Syriac , in contrast to LXX τὸ δίκαιον.

ከናፍሊሁ ፡ ለአብድ [1] ፡ ያበጽሐ ፡ ወስተ ፡ አከይ [1] ፡ አፉሁ [2] ፡ ለጽንዐ [3] ፡ ይጸውዕ ፡ ሞተ [3] ፡

The lips of a fool bring him into evil ; the mouth of the headstrong calls death .

1-1. ወስተ ፡ አከይ ፡ ያበጽሐ ፡ Gri3,Abb35.

ያበጽሐሁ ፡ ወስተ ፡ አከይ ፡ BM249,Br74,Bass.

ያበጽሐ ፡ ወስተ ፡ አከይ ፡ BM494,BM497,Bod,Frt.

ያበጽሐ ፡ ወስተ ፡ አኩይ ፡ Cam,BM495,Bln2,Abb30,Abb55,Abb149,Ts54.

ያበጽሐ ፡ ወስተ ፡ ሞት ፡ AT.

2. ወአፉሁ ፡ Cam,BM495,Bod,Bln2,Gri3,Abb30,Abb35,Abb55,Ts54.

3-3. ሞተ ፡ ይጸውዕ BM249,Bln2,Gri3,Abb30,Abb35,Abb55,Ts54,Bass.

ሞተ ፡ ይጸውዕ ፡ ለርእሱ Abb149.

ይጸውዕ ፡ ሞቶ ፡ BM493.

ይጸውዕ ፡ ሞት ፡ ለነፍሱ ፡ BM494[b].

ይጸውዕ ፡ ሞተ ፡ ለርእሱ ፡ AT.

ይጸውዕ ፡ ሞት ፡ ለርእሱ ፡ BM495[b],BM497,BM249,Bod[b],Br74,Bln2.

ያበጽሐ ፡ suggests LXX ἄγουσιν αὐτόν (MT and Syriac have no pronoun), and አከይ ፡ represents LXX κακά rather than MT רָעָה or Syriac ܒܝܫܬܐ .

ለጥዋዕ ፡ corresponds to LXX αὐτοῦ τὸ θρασύ (MT and Syriac nil), and ይጸውዕ ፡ ሞተ ፡ can only be derived from θάνατον ἐπιποθεῖται ; contrast MT וּלְמַתְּתָיו יִקְרָא , and Syriac ܘܠܡܘܬܗ ܠܐ ܡܬܩܪܐ (from which the variants ለርእሱ ፡ and ለነፍሱ ፡ at 3-3 could be derived) .

አፍ[1] ለአብደ ፡ ቅኖቃሜሁ[2] ፤ መከናፍሪሁ ፡ መሥገርተ ፡ ነፍሱ[3] ።

The mouth of a fool is his ruin ; his lips are the snare of his soul .

1. አፈሁ ፡ Cam,Ts54,AT.

2. ቅኖቃሜ ፡ Frt,Bln1,BM16186,BM16189.

ቅንቃሜሃ ፡ BM496.

ቅንቃሜሁ ፡ አፈሁ ፡ Gri3.

3. ርእሱ ፡ Gri3.

[1] ነገረ[2]: መንሹርሙራን: ልለ: ይትበአሱ :: ውጻቶሙ[3]: ይወርዱ: ውስተ:
መዛግብተ: ከርሥ[4] [1] ፠

The word of whisperers who are struggling - they go
down into the recesses of the belly.

1-1. ሐኪይያነ: ያወይቁ: ፍርሃተ: ወመግፅሰ: ሥብኣ: ጽኑሳን: ይርኅብ: Ts54.

ሐኪይያን: ያበዝኅ: ፍርሃተ: ወመግፅሰ: ሥብኣ: ጽኑሳን: ይርኅቡ: BM494[b], BM497, Bodb, Bln1, Abb149; added by BM249, Bln2 at the end of the verse.

ሐኪይያን: ያበዝኅ: ፍርሃተ: ወመንፅሰ: ሥብኣ: ጽኑሳንይርኅቡ Br74, Gri3.

ሐኪይያን: ያበዝኅ: ፍርሃተ: ወመንፅሰ: ሥብኣ: ጽኑስ: ይርክብ: AT.

ሐኪይያነ: ያወይቅ: ፍርሃት: ወመንፅሰ: ሥብኣ: ጽኑሳን: ይርኅቡ: BM492[b], Bass; added at the end by Abb30.

ሐኪይያነ: ያወይቅ: ፍርሃት: ወመንፅሰ: ሥብኣ: ንኡስ: ይርኅቡ: Abb55.

ሐኪይያን: ያበዝኅ: ፍርሃት: ወመግፅሰ: ሥብኣ: ፅኑሳን: ይርኅቡ: BM495.

2. Omitted by Abb30.

3. ወጻቱ: BM494.

4. ሞት: Bod, Bln1, BM16186, BM16189.

While the variants at (1-1) follow LXX ὀκνηρὸς κατα βάλλει φόβος, ψυχαὶ δὲ ἀνδρομένων πεινάσουσιν. the text makes little sense of the MT הַבְּנֵי נִרְגָּן כְּסֻתֲלֲהָמִּים. ይትበአሱ: may have arisen from a mistaken connection between MT סְתֲלֲהָמִּים and Hebrew מְלֲחָמָה (or מְלֲחָמִים). See 26[22] ወጻቶሙ: suggests either MT וְהֵם or Syriac ܗܠܝܢ; but the variant ሞት: at (4) suggests only Syriac ܡܘܬ.

1 ዘይትሀከይ ፡ በመልአከቱ[21] ፡ እኁሁ ፡ ውእቱ ፡ ለዘያፍኣ[34] ፡ ርእሶ ፡[4]

He who is remiss in his duty is brother to the man who obliterates himself .

1-1. ዘኢይፈውስ ፡ ርእሶ ፡ በምግባሪሁ ፡ BM494[b],BM495,BM497,Bod[b],Br74 (Br74[b] has the text),Bln2,Gri3,Abb55,Abb149,BM16186,Ts54.

ዘኢይፈውስ ፡ ርእሶ ፡ በምግባኑ ፡ BM492[b],BM249,Bass.

ወዘይፈውስ ፡ ነፍሶ ፡ በምግባሪሁ ፡ AT.

ዘይፈውስ ፡ ርእሶሙ ፡ በምግባሬሁ ፡ BM16189.

2. በምግባኑ ፡ Bln1.

መልዕከተ ፡ BM494.

በመልአክተ ፡ Frt.

3. Omitted by BM496,Frt.

4-4. ለዘያጠፋእ ፡ ርእሶ ፡ BM492,BM493,BM494,BM496,Bod,Br74[b],Frt.

ለዘይበልዕ ፡ ርእሶ ፡ BM495,Bln1,Gri3,BM16186,BM16189.

ለዘየጥፍእ ፡ ርእሶ ፡ Cam.

ለዘይማስግ ፡ ርእሶ ፡ Abb35.

ለዘርእሶ ፡ ይበልዕ ፡ BM492[b],BM494[b],BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Abb30,Abb55,Abb149,Ts54,Bass,AT.

በምግባሪሁ ፡ ወእኁሁ ፡ ውእቱ ፡ ለዘርእሶ ፡ ይበልዕ ፡ added by Abb35.

The Ethiopic codices are divided ; while the text follows the MT גַּם מִתְרַפֶּה בִּמְלַאכְתּוֹ in the first stichos ,the variants represent LXX ὁ μὴ ἰώμενος ἑαυτὸν ἐν τοῖς ἔργοις αὐτοῦ.
However, all codices in the second stichos follow LXX τοῦ λυμαινομένου ἑαυτόν ;contrast MT לְבַעַל מַשְׁחִית.

1 መጎፊያ: ጸኑዕ[1]ስሙ: እግዚአብሔር ። [2]ወበ: ይሌዉጽ[2]ጻድቃን: ወይትሌዐሉ[3]።

The name of God is a strong tower ; and the righteous run into it and are exalted .

1-1. ዐበይ: ኀይል: BM494[b],BM495,BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

2-2. ወኀያሁ: በጽጌ: BM494[b],BM495,BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT.

በተ: ይሌዉጽ: Bod,Abb35.

3. ይትሌዐሉ: BM495,BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Gri3, Abb30,Abb55,Abb149,Ts54,Bass.

ተለዐሉ : AT.

The variant at (1-1) follows LXX ἐν περιωπῇ ἰσχύος, though without reference to ἐν: the text follows MT and Syriac וְגֹבַהּ־לֹו.

In the second stichos the text reflects MT and Syriac indicative יָרוּץ ,while the first variant at (2-2) represents the LXX participial προσδραμόντες.

ኃፍተ:[1]ለብእሲ:ባዕል[2]:ሀገር:ጽንዕት[3]* ወበዓርፋታ :ልዑል:
ሶበ:ይነብር[3]*

A rich man's substance is a strong city ; and (he is) high within its walls as he dwells .

1. ክብሩ: BM495,Abb30.
   ኃፍት: Ts54.
2. ጻድቅ: BM494.
   ብዕለ: Ts54.
3-3. ወክብሩ:ዐቢዮ:ትጽልል:ውእቱ: BM494[b];BM497,BM249,Bod[b],Br74,Gri3, Abb55,Abb149,Ts54,Bass,AT,omitting ውእቱ:.
   ወበክብሩ:ዐቢዮ:ትጽልል: BM495.
   ዘእርፋታ:ልዑል:ሶበ:ይነብር: BM492.
   ወበዓርፋታ:ዐቢይ:ሶበ:ይነብር: BM495,Bln2,Abb30,Abb35.

In the second stichos the variants at (3-3) reflect LXX ἡ πόλις μέγα ἐπισκιάζει ,while the text is closer to MT and Syriac (note the identical order of the items) .
But በዓርፋታ: is closer to Syriac than to MT ,unless was read .

ዘእንበለ[1] ቅድቃጤ ፡ ይትዔበይ[2] ፡ ልበ ፡ ሰብእ ፡ ወዘእንበለ[3] ፡ ክብር[4] ፡ ይቴሐት ፡

Before ruin men's heart is haughty ;and before glory it is humble.

1. ዘእምቅድመ : Abb35.
2. Omitted by Frt.
3. ክእሴ : BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb55, Abb149,Ts54,Bass,AT.
4. ዘእንበለ: Gri3.
   ወእምቅድመ: Abb35.

The finite verb ይቴሐት : in the second stichos represents LXX ταπεινοῦται rather than the noun שִׁפְלָה in MT and Syriac.

ወዘይነብብ[1]: ቃለ: ኀበለ[2]: ይሶ ማዕ: [3]ኀበይ: ሎቱ: ወምዓኔ[3] ።

And he who speaks a word before he listens - it is folly to him and reproach .

1. ዘይነብብ: all codices,Bass,AT,except BM497.

2. ዘኀጎበለ: all codices,Bass,AT,except Cam,BM492,BM493,BM16189.

3-3. አብይ: ወኀተ: ወሎተ(ኒ)ምዓኔ: BM497,BM249, Br74,Gri3,Abb149, AT.

አብይ: ወሎተ: ምዓኔ: Bod[b].

መዐተ፡ብእሲ[1]፡የኀስዕ[23]ገብር፡ጠቢብ[3]፡[4]ለሕፁፅ፡ነፍሰ፡[4]ብእሲ፡መኑ፡ይክሎ[5]፡

A wise servant assuages a man's wrath ; but who can support a small-minded man ?

1. አብዩ፡ inserted by Gri3.
   Omitted by AT.

2. የኀሥሥ፡ Abb30.
   ያረምም፡ Ts54.
   ያስተሐምም፡ Abb35.

3-3. ገቢረ፡ጠቢበ፡ Abb55.

4-4. ለመዐተ፡ነፍሰ፡ Abb35.
   ለሕጓጸ፡ነፍሰ፡ Abb55.
   ለሕፁፅ፡ልብ፡ BM494.

5. ይክል፡ BM497.

Ethiopic follows the pattern of the LXX in this verse .
ገብር፡ጠቢብ፡ reflects LXX Θεράπων Φρόνιμος ; contrast MT יַמְתִּיל הֹוֶ.
ሕፁፅ፡ነፍስ፡ also points to LXX ὀλιγόψυχον ; contrast MT רוּחַ נְכֵאָה ,Syriac ܪܘܚ ܡܟܝܟܐ.

Proverbs 18[15].

ልብ[1:2]ጠቢብ ፡ ያጠራ[3]፡ አእምሮ ፡ ጸዝነ፡[3]ጠቢባን፡[4]የትሥሥ፡[5]ሕሊና ፡ *[5]

A wise heart acquires understanding ; the ear of the wise seeks sense.

1. ልበ፡ all codices,Bass,AT,except BM496.
2. ብጹሪ፡ inserted by BM497,BM249,Br74,Gri3,Bass,AT.
3-3. ሕሊና ፡ እዝነ፡ Abb149,AT.
እአምሮ፡እንዘ፡ Bln1(Bln1[b] has the text).
አእምሮ፡ወእዝነ፡ Abb35.
4. ጠቢብ ፡ BM249,Abb55.
5-5. ቃለ፡ተግሣጽ፡ Cam,BM494[b],BM497,BM249,Bod[b],Br74,Bln2.
ሕሊና፡ሠናየ፡ BM495,Abb30.
እአምሮ፡ Abb35,Abb149.
ፈአምየ፡ወቃለ፡ተግሣጽ፡ Gri3.
ሕሊና፡ወ ቃለ፡ተግሣጽ፡ Bod.
ተግሣጽ፡ AT.

While the MT uses the same noun דַּעַת as the object in both stichoi ,Ethiopic follows Syriac and Greek in employing different terms (αἴσθησιν , ἔννοιαν).

ሀብት[1] ብእሲ[2] ያሰፍሐ[3] ወምስለ መኳንንት ያነብሮ ።

A gift exalts a man ; and places him among princes .

1. ሀብት : Abb35.
   ሀብተ : Abb55,Abb149,Ts54.

2. ብእሴ : Cam,BM492,BM493,BM494,BM496,BM497,Bod,Br74,Frt,Bln2, Gri3,Bass,AT.
   ለብእሲ : Abb30,Abb35; put after ያሰፍሖ: by BM495.

3. ያስፍሕ : Cam.
   ያስፋሕ : BM494[b],Abb55,Abb149,Ts54.
   ያስፍሐ : Abb30.
   ያሰፍሖ : BM495.
   ያስፋሐ : ሎቱ : Abb35.

The grammar of the first stichos in the text is confused ,because ብእሲ : has to act both as qualifier to ሀብተ : and as object to the verb ;either ሀብተ (LXX δόμα ἀνθρώπου) or ብእሴ : should be read .
The exact sense of ያሰፍሐ : is not found in MT,Syriac, or LXX , and the variant ያስፋሕ : corresponds more closely to both MT בְּהַרְחִיב and LXX ἐμπλατύνει .The change of metaphor from "making plain" to"making high " probably reflects the most convenient idiom in Ethiopic .

ጻድቅ[12] ፡ አምቅድመ ፡ ቃሉቱ ፡ ያመጽኣ ፡ ቢጹ ፡ ወይሜኅትዎ[32] ።

A righteous man before his defence brings his neighbour and examines him .

1. ወጻድቅ ፡ Frt.
ጻድቅ፡ብእሲ ፡ Gri3.

2-2. መስተዋድየ ፡ ርእሱ ፡ ለቅድመ (አምቅድመ ፡ Bod^{b},Gri3)
ነገር ፡ ወ(ለ)ዘአምጽአ ፡ ዕድወ፡ ይዘለፍ፡ BM494^{b},BM495^{b},BM497,BM249,
Bod^{b},Br74,Gri3,Abb55,Abb149,Ts54,Bass,AT.
ወዘአምጽአ፡ዕድወ ፡ይዘለፍ ፡ Abb35.

3. ወይሜኅትት ፡ Bln2.

In the first stichos the text is based on MT and Syriac
צַדִּיק הָרִאשׁוֹן בְּרִיבוֹ (though the sense has been altered in Ethiopic) ; the variants at (2-2) follow the LXX δίκαιος ἑαυτοῦ κατήγορος ἐν πρωτολογίᾳ.
In the second stichos ያመጽኣ፡ corresponds better to Hebrew אֹתוֹ ׳בָּא ׳וְחָקָרוֹ than to MT חֲקָרוֹ (sic) in חֲקָרוֹ.
Contrast LXX ὡς δ'ἂν ἐπιβάλῃ ὁ ἀντίδικος, ἐλέγχεται,
and the variants at (2-2) .

1 ገጓዝ[2]: የሐይግ: ዕፃ[3]: ወማኅከለ[4]: ጽኑዓን: ይፈልጥ[5] 1 6 7

The lot stops a quarrel , and divides among the mighty .

1-1. Omitted by Abb55,Abb149,Ts54.
2. Omitted by Bln1.
3. አርማማሚ : Cam,BM495(BM495[b] has the text),Bass.
4. ወለማኅከለ: Gri3.
5. ይትፈለጥ: Abb30.
6. (ወ)ከህደ: የጎድግ: አርማማሚ: added by BM497,BM249,Bod[b],Br74,Bln1[b], Gri3,Abb55,Abb149,Ts54,AT.
ወከህደ: የጎድግ: ዕፃ: added by BM495[b].
7. ወ(ን)ሳበ: መኳንንት: ይሠርዕ: added by BM494[b],BM497,BM249,Bod[b], Bln2,Gri3,Abb55,Abb149,Ts54 ; by Br74, but with ይሠርዕ:.

The text itself follows the MT and Syriac , while the additions at (6) and (7) largely represent LXX ἀντιλογίας παύει πλῆρος, ἐν δὲ δυνάσταις ὁρίζει. But πλῆρος ,present in the minority of LXX manuscripts , is only represented in BM495[b]; አርማማሚ: represents διγνρός ,found in Alex.,Sin. first reading, and Vat..

ኔታ : ምስለ፡ኣኅሁ[1]፡ ዘይትሬዳእ[2] ፡ ከመ፡ ሀገር ፡ጽንዕት ፡መፀዐፀት ፤
መጽዐዐ[3] ፡ ከመ ፡ መወረት[4] ፡ ሠናር[5] ፡

A brother who is helped by his brother is like a strong and exalted city , and is strong as a firm foundation.

1. ኣኅው : Bln1,Bass.
2. ይትሬዳእ፡ BM497.
3. ወፀንዐት፡ Frt.
4. መወረታ : Bln1.
   መዓግሥት፡ Bod^b,Abb55,Abb149,Ts54.
5. ሠመር፡ Abb55.
   ሥርርት፡ Frt,AT.

Ethiopic follows LXX ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις ὀχυρὰ καὶ ὑψηλή, ἰσχύει δὲ ὥσπερ τεθεμελιωμένον βασίλειον.
Contrast MT אָח נִפְשָׁע מִקִּרְיַת־עֹז וּמְדוֹנִים כִּבְרִיחַ אַרְמוֹן.
At (4) መዓግሥት፡ may be the original reading ,whether the translator read βασίλειον or βασιλείαν ; መወረት፡ must then be a result of contamination from the following ሠናር፡.

ፍምፍሬ ፡አፉሁ፡[1] ይመልእ ፡ ከእሲ ፡ ከርሦ ።[1 2]

From the fruit of his mouth a man fills his belly ;(and from the fruit of his lips he is satisfied .)

1-1. ከእሲ ፡ ይመልእ ፡ ከርሦ ፡ BM495,BM497,Br74,Abb30,Abb35,Ts54.

ይመልእ ፡ ከርሦ ፡ ከእሲ ፡ ጠቢብ ፡ Gri3.

ይመልእ ፡ ኀፍሱ ፡ ከእሲ ፡ Abb149,AT.

ይመልእ ፡ ከርሦ ፡ BM496,Frt,Abb55,BM16186,BM16189.

ይመልእ ፡ ከእሲ ፡ ኀፍሱ ፡ BM494[b].

2. ወእምከናፍሪሁ ፡ ይጸግብ ፡ added by BM494[b],BM495,Gri3,Abb30.

ወእምፍሬ ፡ ከናፍሪሁ ፡ ይጸግብ ፡ added by BM497,BM249,Bod[b],Br74, Bln2,Abb35,Abb55,Abb149,Ts54,Bass,AT.

In the first stichos Ethiopic translates LXX ἀνὴρ πίμπλησιν κοιλίαν αὐτοῦ,and not MT and Syriac וּמִתְבוּאַת פִּיהוּ יִשְׂבַּע. The omission of the second stichos by the text and many other codices is probably accidental, as it appears in MT,Syriac, and the LXX ; this may be a haplography caused by the repetition of ከምፍሬ: at the beginning of two consecutive stichoi .

ሞት[1]፡ ወሕይወት ፡ ወስተ፡ እደ፡ ልሳን ፡፡ እለሰ[2]ያጸንዕዋ[3]፡

ይበልዑ፡ ፍሬሃ ፡፡

Death and life are in the hand of the tongue ;those who master it will eat its fruit .

1. ወሞት ፡ BM496,Abb30.
2. (ወ)እለ ፡ BM495,Br74,Frt,Bln1,Gri3.
   ወእለሰ፡ BM497,BM249,Bln2,Abb30,Abb35,Abb55,Abb149,Ts54,AT.
3. ያጸንዑ፡ Bln1.

ያጸንዑዋ፡ in the second stichos represents LXX οἱ κρατοῦντες αὐτῆς, and not MT and Syriac יְאֹהֲבֶ֣יהָ.

ዘረከበ [1]ብጹዕተ : ሴርተ [12]ረከበ : ምግሰ [3]* መነሥአ : እምላ[4]
እግዚአብሔር : ጸጋዐ [5,2,6]*

He who finds a good wife finds a boon ; and he receives strength from God.

1-1. ብጹዕ : ብጹዕተ : ሴርተ : BM495.
ሴርተ : ብጹዕተ : Ts54.

2-2. Omitted by Abb55.

3. ምግሳተ : Ts54.

4. ሰሳበ : Ts54.

5. ጸንዓ : Bln1.
ሥምረት : Abb35.

ወሳዋሄ : Cam,BM494[b],BM495,BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln1b,Bln2,Gri3,Abb30,Abb149,Ts54,Bass,AT.

6. በተጋንዮ : ይትናገር : ነዳይ : ወገዐልሀ : ያወሥኣ : ጸንዓተ :
added by Abb35.

Ethiopic follows the Septuagintal form of this verse , for instance in the addition of ሴርተ : (LXX and Syriac ἀγαθήν , MT nil) .
But ፀገዐ : at (5) does not correspond exactly either to MT נִיצָל (Abb35 ሥምረት),Syriac وجد , nor LXX ἱλαρότητα (ወሀቦሄ : in the variant) , and is an interpretation peculiar to Ethiopic .
Abb35 adds a verse corresponding to MT v.23 , which is absent from the LXX .

1 ወዘይወፅእ[2]፡ብእሲተ፡ሔርተ[1]፡እውፅአ፡ሠናይተ[3]። ወዘያነብርሃ፡[45]
ዘማዊተ[6]፡እብድ፡ወኑይ፡ወሊሆዕ[6]።

And he who throws out a good woman throws out something good ;
but he who sets up a whore is a fool and a knave.

1-1. Omitted by Abb55.

2. ዘያወጽእ፡ all codices,Bass,AT.

3. ሠናያተ፡ all codices,Bass,AT,except BM492,Abb30,Abb35,Abb55.

4. ዘያነብርሃ፡ Bod,Ts54.
ወዘያነብር፡ BM492,BM493,BM494(BM494[b] has the text),Gri3,Abb30.

5. ብእሲተ፡ inserted by Bln1,Abb35,AT.

6-6. እብድ፡ወሊሆዕ፡ወኑይ፡ BM492,BM493,BM494,BM497,BM249,Br74,Bass.
እብድ፡ወሊሆዕ፡ BM495,Abb30,Abb35,Abb55,Abb149,Ts54,AT.
ሊሆዕ፡ወእብድ፡ወኑይ፡ Gri3.

Ethiopic unanimously includes this additionll couplet ,which is found only in the LXX .
MT vv. 23-4 are absent from the LXX and from Ethiopic ; but see Abb35 at v.22 .

1 ፅበደ፡ ለብእሲ[2] ፡ ያጠፍእ[3] ፡ ፍናዊሁ ።[4] [1]

The folly of a man destroys his paths ;(but he blames God in his heart) .

1-1. ወለቢሰ፡ ዕበዱ፡ ይኅሥት፡ ፋናዊሁ፡ AT.

2. ለቢሰ፡ Abb149.

3. ያበለእ : BM494[b],Abb30,Abb35,Abb55,Abb149,Ts54.

ይመለእ : BM495.

4. (ወ)ለእግዚአብሔር ፡ ያስተጋፍዖ ፡ በልቡ፡ added by BM492,BM493,BM494, BM497,Bod[b],Br74,Frt,Bln2,Gri3,Abb55,Abb149,BM16186,BM16189,Ts54, Bass,AT ;
added by Cam,BM495,with ያስተግዕዞ፡
Abb30 with ያስተግዕዝ፡
BM496 with ያስተጋብእ ፡
Bln1 with እያስተጋብዖሰ፡
Abb35 with ያስተቍጥዖ፡

Ethiopic unanimously follows the LXX in omitting vv. 1-2 of the MT.

The omission of the second stichos by the text appears to be just a scribal error .
Ethiopic treats ልቡ፡ as locative in the second stichos (LXX τῇ καρδίᾳ αὐτοῦ) , and not as subject (MT יזעף לבו).
The rarity of ያስተጋፍዖ ፡ (LXX αἰτιάται) probably accounts for the many variants at (4).

ግዕል ፡ ይ ቄስክ[1] ፡ አዕርክተ ፡ ብዙኃን[1] ፡ ወነዳይሰ[234] ፡ ኪያሁ ፡ ዘቦ ፡[4] የኀጥኣ[3] ፡

A rich man adds many friends ;but the poor loses even that he has .

1-1. ብዙኃን ፡ አዕርክተ ፡ BM249,Br74,Gri3,Bass,AT ;Abb149,but with ብዙኅ ፡.

2. ነዳይሰ ፡ BM492,BM493,BM494,Bod,Gri3.

3-3. ይትፈለጥ ፡ ኣሞቢጹ ፡ Abb35.

4-4. ኪያሁኒ ፡ ዘቦ ፡ Cam,BM492,BM493,BM494,BM497,BM249,Bod,Br74,Frt,Bln2, Gri3,Abb55,Abb149,BM16186,BM16189,Ts54,Bass.

ዘቦኒ ፡ Bln1.

ዘቦ ፡ ኪያሁመ ፡ BM495.

ዘቦ ፡ ኪያሁ ፡ Abb30.

ዘቦ ፡ AT.

Ethiopic replaces " riches " of MT,Syriac, and the LXX by " rich men " .

The emphatic ኪያሁ ፡ ዘቦ ፡ suggests LXX καὶ ἀπὸ τοῦ ὑπάρχοντος φίλου ;Abb35 alone reflects MT and Syriac מֵרֵעֵהוּ יִפָּרֵד .

ሰማዕተ ፡ ሐሰት ፡ ርኩሕ[1] ፡ ውእቱ ። ዘየኀሥሥ[2] ፡ በማፍዕ[3] ፡ አያመሥጥ ።

A false witness is impure ; he who prosecutes dishonestly will not escape .

1. ርኩስ ፡ BM497,BM249,Br74,Gri3,Abb149,Bass.
2. ወዘየኀሥሥ ፡ Cam,BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
3. በበማዕ ፡ Bln2.

ርኩሕ ፡ (or ርኩስ ፡) fails to render exactly MT נָפִיחַ כְּזָבִים Syriac ܦܚܐ ܕܫܩܪ̈ܐ , or LXX ὁ δὲ ἀτιμώρητος ἔσται. contrast the more accurate rendering at v.9 . The reason for the difference is obscure .
In the second stichos ዘየኀሥሥ ፡ is closer to the participial LXX ὁ δὲ ἐγκαλῶν than to MT and Syriac וְיָפִיחַ .

ብዙኃን[1] ይቄርቡ[23] ገጸ ንጉሥ[345] ወሀሎ ሰብኡ ቢጹ ለሂ ይሁብ [5]

Many people praise the face of a king ;and all men are neighbour to him who gives.

1. ወብዙኃን: BM497,BM249,Bod,Br74,Abb149,AT.

2. ይትለአኩ: BM495,BM497,BM249,Bod[b],Br74(Br74[b] has the text),Abb35, Abb55,Abb149,Ts54,Bass,AT.
ዘይትለአኩ: Gri3.

3-3. ለገጸ: ንጉሥ: BM495 ;Bass,but with
ቅድመ: ነገሥት: BM497,BM249,Bod[b],Br74(Br74[b] has the text),Abb35,Abb55, Abb149,Ts54,Bass,AT.
ለቅድመ: መኳንንት: Gri3.

4. ገሕቱ: ጸድቅ: ወሀብቱ: እምኅበ: እግዚአብሔር: inserted by AT.

5-5. ወሠለ: እኩይሰ: ይካውን: ዝንጋጌ: ብእሲ: BM494[b],BM497,BM249,Bod[b],Br74 (Br74b has the text),Abb149,Ts54,Bass,AT; Bln2,omitting ይካውን:.
በኅበ: እግዚአብሔር: ጸድቅ: ወሀብቱ: ለብእሲ: ሠለ: እኩይ: ይካውን: ዝንጋጌ: Gri3.
ሀብትሰ: እምኅበ: እግዚአብሔር: ይካውን: ወሠለ: እዕርክቲሁ: ለዘይሁቦ: BM495.
ገሕቱ, ሀብትሰ: እምእግዚአብ ሔር: Bod.
ወሠለ: እዕርክቲሁ: ለዘ: ይሁብ: Cam,Abb30.
ወሀብት: እምእግዚአብሔር: ሠለ: እኩይ: ይካውን: ዝንጋጌ: ብእሲ: Abb35.
ሠለ, እኩይ: ይካውን: ዝንጋጌ: ለብእሲ: Abb55.

ይቄርቡ: reflects MT נַחֲלֵהוּ, while the variant translates LXX θεραπεύουσιν.
In the second stichos ቢጹ: ለዘ: ይሁብ: in the text translates MT רֵעֵהוּ וֹאִישׁ, while ይካውን: ዝንጋጌ: ብእሲ: translates LXX γίνεται ὄνειδος ἀνδρί (see the main variants at 5-5).
The phrase ሀብት: እምእግዚአብሔር: is probably a development from MT and Syriac רֵעֵהוּ, the addition of እግዚአብሔር: being peculiar to Ethiopic .

[1]ኵሉ:[1] ዘአጉየወ[2]:ነዳየ[3]:ይጸልእ ፡ እምተአኀዊሁ[4]:ርኁቅ ፡ ውእቱ[5]።

Everyone who hates a poor brother is far from brotherliness.

1-1. ኀበ፡ኵሉ፡ BM495,Abb30.

ወኵሉ፡ BM497,Bod.

2. ዘአጉየዎሁ፡ Abb30.

3. ነዳያነ፡ BM492,BM493,BM494,BM495,BM497,BM249,Bod[b],Br74,Bln2, Gri3,Bass,AT.

ነዳይ፡ Frt.

ወነዳየ፡ Cam.

Omitted by Bln1.

4. እምተአኀዎ፡ BM492,BM494.

እምተአሕርዎ፡ BM493.

ወእምተአኀሁ፡ Abb149.

5. Omitted by BM16186.

The Ethiopic codices unanimously follow LXX πᾶς, ὃς ἀδελφὸν πτωχὸν μισεῖ, καὶ φιλίας μακρὰν ἔστι.

Contrast MT and Syriac כָּל אֲחֵי־דָ֭ל שְׂנֵאֻ֑הוּ אַ֝֗ף כִּֽי־מְרֵעֵ֥הוּ רָחֲקוּ֮ מִמֶּ֢נּוּ אֲ֫רָדִ֥ים לֹ֣א הֵֽמָּה

ሕሊና[1]:ሠናይት[2]:ለኣለ:ያፈቅርዋ:[3]ታቀርብ[4]።ወብኣኪ[5]:ጠቢብ:ይረክባ[6]።

A good attitude brings (it) close to those who love it ; and
a wise man will find it .

1. ወሕሊና: AT.
2. ሠናይ: Cam,Bod(Bod^{b} has the text),Abb35,Abb55,Ts54.
   ሠናየ: Abb30.
3. የአምርዋ: Cam,BM492,BM493,BM494,BM496,Bod,Frt,Bln1,Abb35,Abb55, BM16186,BM16189,Ts54,Bass.
   እንርይዋ: BM494^{b},BM497,BM249,Br74,Bln2,Gri3,Abb149,AT.
   ያጠርይዋ: BM495,Abb30.
4. ትቀርብ: BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb149,Bass,AT.
   ተዐቅብ: Abb35.
5. ብኣሲሁ: Bod.
6. ይረክቦ: BM493.
   ዘይረክባ: Abb30.

Ethiopic follows the LXX in adding this verse .
The object of "brings " is presumably " brotherliness " (LXX φιλίας) in v.7.
The variant የአምርዋ: at (3) is closer to LXX τοῖς εἰδόσιν than የፈቅርዋ: in the text ,which has probably been introduced to provide a starker contrast to ይጸልእ: in v.7 .

ዘብዙኅ[1]፡ኣከየ[2]፡ይገብር[3]፡ይፈጸም፡ኣኩየ[4] [5]ወዘያስዓዝዝ[6]፡ነገረ፡ኢይድኅን[5]።

He who does much evil perfects evil ; and he who is obstinate in word will not escape .

1. ብዙኅ፡ BM496,Frt,Bln1,BM16186.
   ብዙኀ፡ AT.
2. ኣኩየ፡ BM494,Abb149,Ts54.
   ኣከይ፡ Abb30.
   ኣከየ፡ AT.
3. ዘይገብር፡ Frt,Bln1,BM16186,BM16189.
   ኣገብር፡ BM493.
4. ኣከየ፡ BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,BM16186,Bass, AT.
5-5. ዘያነድድ፡ሐሰተ፡ኢይነጽሕ፡ወሰማዕተ፡ሐሰት፡ኢይድኅን፡ Abb35.
6. ዘያስዓዝዝ፡ Abb149.

Ethiopic follows the LXX in adding this verse .
Abb35 adds the quivalent of MT v.9 עֵד שְׁקָרִים לֹא יִנָּקֶה וְיָפִיחַ כְּזָבִים יֹאבֵד ,with the subjects of the two stichoi transposed .

[1] ዘያጠርያ[2]፡ለጥበብ ፡ያፈቅር ፡ርኁሶ[31]። ወዘየዐቅሶ[4] ፡አእምሮ፡
ይረክብ፡ ጐሊ ።

He who acquires wisdom loves himself ; and he who keeps
understanding will find it .

1-1. ዘያፈቅር ፡ነፍሶ ፡ ዘአጥሪያ ፡ለጥበብ፡ Gri3.

2. ዘአጥሪያ ፡ BM494[b],BM497,BM249,Br74,Abb149,Bass.
ዘያፈቅሩ፡ BM494.

3. ነፍሶ ፡ BM249,Br74,Abb149,Bass,AT.

4. ወዘየዐቅብ ፡ BM494,BM495,BM497,BM249,Br74,Gri3,Abb30,Abb35,
Abb55,BM16186,Ts54,Bass.
ወዘያፈቅር፡ Abb149,AT.
(ወ)ዘየዐቅብሶ፡ all other codices.

The finite verb ይረክብ. in the second stichos suggests
LXX εὑρήσει rather than MT יִמְצָא or Syriac طهحس.

ሰማዕት[1] ሐሰት፡ አይነጸሕ[2] ፡ ኀምሠነኔ[3] ። ዘያስተዋዕያ[4] ፡ ለኔኩይ፡
ወ- ይትሐጐሊ[5] ፡ ገቢ[3] ።

A false witness will not be delivered from judgement ; he who kindles evil will be destroyed by it .

1. ሰማዕት ፡ BM492,Abb35,Abb149.
2. አይድኅን ፡ BM497,BM249,Br74,Bln2,Gri3,Abb149,Bass,AT.
3-3. ወዘይከውን ፡ ስመዓ ፡ በሐሰት ፡ ይትሐጐል ፡ ገቲ ፡ Abb35.
4. ለኔኩይ ፡ Abb30.
5. ይወድቅ ፡ Bod.

ኀምሠነኔ ፡ is an Ethiopic addition ,presumably to complete the sense .
In the second stichos ለኔከይ ፡ represents LXX κακίαν (contrast MT רָעָה), and ገቲ ፡ represents LXX ὑπ'αὐτῆς. (MT and Syriac nil) .

[1] እመ[23] ገብር ፡ ኰነነ[3] ምስለ ፡ ፅኑዐት [4]ይገይሮ ። [5]

If a servant rules with violence , he is strong .

1. እይደለ ዋ ፡ ለአብድ ፡ ተድላ ፡ prefixed by Cam,BM494[b],BM495,BM497, BM249,Bod[b],Br74,Bln1[b],Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

2. ወእመ ፡ Cam,BM497,BM249,Bod,Br74,Bln2,Abb35,Abb55,Abb149, Ts54,Bass,AT.
እመኒ ፡ ፡ BM494[b].

3-3. ኰነነ ፡ ገብር ፡ BM495.
ገብር ፡ አኀዘ ፡ BM494[b],BM497,Abb55,Abb149,Ts54,Bass.

4. ጸንዓት ፡ Bln2,Abb30.
ትዕቢት ፡ Abb35.

5. ይሄሉ ፡ Gri3.
እይሄሉ ፡ Gri3[b].
ይትጌየል ፡ Cam,BM495,BM249,Bln1,Abb149,Bass,AT.
ይትጐገል ፡ Bod[b],Bln2,Abb30.

The omission of the first stichos appears to be accidental , as it is represented in MT,Syriac, and the LXX .
In the second stichos Ethiopic translates LXX καὶ ἐὰν οἰκέτης ἄρξηται μεθ'ὕβρεως δυναστεύειν, but has misunderstood ἄρξηται and perhaps understood δυναστεύειν as δυναστεύει ; but contrast MT and Syriac כִּי־יִמְלֹךְ עֶבֶד בְּשׁוֹר׃ .

[1]መሐሪ፡ብእሲ[1]፡ይትዔገሥ፡[2]ወትምክሕተ፡ምሕረቱ[2]፡ይትቃወሞ፡ለኃጥኣን፡[3]

A merciful man is patient ; and the boast of his mercy resists sinners.

1-1. ብእሲ፡መሐሪ፡ Cam.
ጠቢብ፡ብእሴ፡ Abb35.

2-2. መዓቶ፡ወትምክህቱ፡ Abb35.
ወትምክህቱ፡ Abb55,Ts54,Bass.
ወትምክህቱ፡ወምሕረቱ፡ BM494[b],BM497.
ትምክዕቶሙ፡ለኃጥኣን፡ BM495.
ወትምክህት፡ BM249.
ወትምክህተ፡ Br74(Br74[b] has the text).

3. ለዓብዳን፡ወለኃጥኣን፡ BM494.
Omitted by BM495.

Only Abb35 reflects the MT and Syriac וְכִבְשַׁי אָדָם ; the other codices follow LXX ἐλεήμων ἀνήρ.
In the second stichos Ethiopic follows LXX ἐπέρχεται παρανόμοις ;contrast MT and Syriac עַל־פֶּשַׁע עֶבְרָה׃.
ምሕረት፡ is an Ethiopic addition ,perhaps developed from a confusion with ትምክህተ፡(which is the better reading ;compare LXX τὸ δὲ καύχημα αὐτοῦ) ,assisted by the influence of መሐሪ፡ in the first stichos .

መዓተ፡ንጉሥ፡ከመ፡ኍሣሪተ[1] አንበሳ ።ከመ[2] ጠል ፡ዲበ[3]፡ሣዕር፡
ከማሁ[4]፡ ውሕዋሔሁ[5] ።

The anger of a king is as the roar of a lion ; as dew on the grass ,
so is his cheerfulness.

1. ጣኅሊ፡ BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,BM16186,Bass,AT.
ኅጠተ፡ BM493.
2. ወከመ፡ BM492,Bod,Gri3,Bass.
3. ዘዲበ፡ BM495.
ወኅተ፡ BM497,Abb149,AT.
4. ወአቲ፡ added by BM494[b],BM497,BM249,Br74,Gri3,Abb149,Bass.
5. ወኅዋኄ፡ Abb30.
ልበ፡ንጉሥ፡አሐተ፡ገዜ ፡ይትኍሣር፡ከመ፡አንበሳ ፡ወአሐተ፡ገዜ፡ይትየዋህ፡
ከመ፡ሕፃን፡ added by BM492[b],BM249,Bln2,Abb30.

መዐተ፡ suggests MT חֲרוֹן " rage " rather than LXX ἀπειλή " threat " .

ወሕዋሔ፡ in the second stichos represents LXX ἵλαρόν more closely than MT רְצוֹן (compare 18[22]) .

The addition at (5) is a gloss of uncertain origin .

ጎፋሬች ፡ ለአብ[1] ፡ ወልድ ፡ አብድ ፡ ወአኮነ[2] ፡ ንጹሐ ፡ ጸሎት ፡[23] ምስለ ፡ ፃስበ ፡ ክልኣት[3] ።

A shame to his father is a foolish son ; and a prayer with the hire of a woman friend is not clean .

1. ለኣሙ ፡ BM492[b].
   ወለኣም ፡ added by Bln2,Abb30.

2-2. ጸሎተ ፡ ንጹሐ ፡ Abb149.
   ንጹሐ ፡ ጸሎት ፡ Br74,Ts54 ;Abb55,but with

3-3. እምሕስዋ ፡ አስፋዋ ፡ ብፅዓት ፡ Abb35.
   እም ፃስበ ፡ ክልኣት ፡ Bod(Bod[b] has the text),Abb55,Abb149,Ts54.
   ምስለ ፡ ከሊፃ ፡ ዐስብ ፡ BM492.
   ምስለ ፡ ፃስብ ፡ ክልኣ ፡ BM493.
   ምስለ ፡ ክልኣት ፡ Cam,BM495,BM497,BM249,Br74(Br74[b] has the text), Bln2,Gri3(Gri3b has the text),Abb30.
   ምሰለ ፡ ፃስብ ፡ BM16186,BM16189.
   ምስለ ፡ ፃስበ ፡ ካልኣት ፡ Bass.

All codices fail to understand the LXX οὐκ ἔχει ἐυχὰι ἀπὸ μισθώματος ἑταίρας ,although their version is clearly based on this, and not on MT and Syriac וְדֶלֶף טֹרַד מִדְיָנֵי אִשָּׁה.

ካልኣት ፡ is probably a corruption of ካልኣት ፡ ;for the meaning " friend " see Dillmann ,Lexicon, under ካልኣ (5) .

አብያተ: ወንቍየ: ይከፍሉ [1]አበው : ለወለደመ [12]ሕጸጸሕ : ዘይሰድድ : ተጋእ ዘታ:ለብእሲት [2]።

Fathers allot houses and possessions to their sons ; a dogged dripping is a woman's altercation .

1-1. ለወለደመ ፡ አበው : Abb30.

2-2. ወእምሳበ: እግዚአብሔር :ብእሲት :ጥባብ: Abb35.

እመሰ:እኮነ: ከመዝ: እምሳበ: እግዚአብሔር ፡ ትትዋደድ :ብእሲት:ለብእሲ : Cam,BM495.

እምሳበ (በሳበ Bass) እግዚአብሔር(ሰ) : ትትዋደድ :ብእሲት: ለብእሲ : BM492,Ts54,Bass.

በሳበ: እግዚአብሔር :ብእሲት : ለብእሲ : Abb30.

በሳበ :እግዚአብሔርሰ: ትትዋደድ: ብእሲ :ለብእሲት: Abb149.

ባሳበ: እግዚአብሔርሰ : ትትዋደደ:ብእሲት: ብእሲሃ: Gri3.

ወበሳብተ: እግዚአብሔር : ትትዋደደ :ብእሲት:ለብእሲ: BM492[b].

ወባሕቱ : በሳበ:እግዚአብሔር: ትትዋደደ :ብእሲት :ለብእሲ: BM494,BM497, BM249,Bodb,Br74,Bln2.

በሳበ: እግዚአብሔር: ተዋደደ :ለብእሲቱ:ለብእሲ : Abb55.

Ethiopic adds ለወለደመ : (LXX παιδίν ,MT and Syriac nil) at (1-1).

In the second stichos the text adapts the second stichos of MT v.13 וְדֶלֶף טֹרֶד מְדְיָנֵי אִשָּׁה ,while the majority of codices follow LXX and Syriac παρὰ δὲ θεοῦ ἁρμόζεται γυνὴ ἀνδρί.

Abb35 alone represents the second stichos of MT v.14

וּמֵיְהוָה אִשָּׁה מַשְׂכֶּלֶת .

[12] ሃኬት ፡ ታወርድ [3]፡ ንቀ መ [2]* ወነፍሱ ፡ ዘኢይትቀነይ [4]፡ ይርኀብ *

Laziness brings down sleep ; and a soul who does not work will go hungry .

1. ፍሕፍሕ ፡ ያወፅፃ፡ ለብእሲ ፡ አምሬቱ ፡ ከማሁ ፡ ለብእሲት ፡ እኪት ፡ ተገዕዞታ ፡
prefixed by BM494.

2-2. ምምፃ ፡ ይእኀዞ ፡ ለብእሲ ፡ ጽኑስ ፡ BM497,Bod[b],Br74(Br74[b] has the text), Gri3,Abb55,Abb149,Bass ;Ts54,but with ንጹኽ ፡ ; AT,but with ምሣኤ ፡ added after ንቀመ ፡ by BM249.

3. ያወርድ ፡ BM496,Frt.
ታመጽእ ፡ Abb35.
ያመጽእ ፡ Bln1,BM16186,BM16189.

4. ዘይትቀነይ ፡ Bass(sic).

The addition at (1) is an explanatory version of the second stichos of MT v.13 (see the previous verse) .
In the first stichos the text follows MT and Syriac עַצְלָה תַּפִּיל תַּרְדֵּמָה ,while the variant at (2-2) follows LXX ὀκνηρία κατέχει ἀνδρογύναιον.
In the second stichos , however , the unanimous use of the negative verb ኢይትፌለጥ ፡ points to LXX ἀεργοῦ rather than to MT and Syriac נַפְשׁוֹ ?.

ዘየዐቅብ: ትእዛዘ[12] :ይትመሐፀን :ነፍሶ[2] ። ወዘያስትት[34] :ይትሐጐል :ፍናዊሁ:[4]

He who keeps a commandment guards his soul , but he who neglects (it) - his path is destroyed .

1. ተግሣጸ: ወትእዛዘ: BM494[b],BM497,BM249,Br74,Gri3,Abb149,AT.

ትእዛዘ: BM492,BM493,BM495.

2-2. ያመሐፀን: ነፍሶ: Bln1,BM16186.

ይትመሐፀን: ነፍሳ: AT.

ይትመሐፀን: BM492.

3. ወዘያስት: BM495,Abb30.

ዘያስትትሰ: Bod,Bass.

ዘያስትትሰ: ተግሣጸ: Gri3.

4-4. ፍናዊሁ: ይትሐጐል: Cam,BM495,BM497,BM249,Bod,Br74,Bln2, Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

The variant at (4-4) rightly takes ፍናዊሁ: as the object of ያስትት: ;compare MT and Syriac בּוֹזֶה דְּרָכָיו , and LXX ὁ δὲ κατα φρονῶν τῶν ἑαυτοῦ ὁδῶν.

ይሉቃሉ ፡ ለዓ፣ግዚአብሔር[1] ፡ዘይምሕር ፡ነዳየ[1] ። ወበከመ[2] ፡ሀብቱ፡ይፌድየ ።

He lends to God who is merciful to the poor ; and He will pay him according to his gift.

1-1. ነዳየ፡ዘይምሕር ፡ BM495.

2. በከመ ፡ BM495.
ወከመ ፡ Gri3.

ወበከመ፡ reflects either Syriac ܟܡܐ or LXX κατὰ more than the direct construction of the MT גְּמוּלוֹ יְשַׁלֵּם.

[1] ዝብጦ ፡ ለወልደከ [1] ፡ ከመ [2] ፡ ይኩኖ [3] ፡ ለተስፋ ፡ [4] ወኅበ ፡ ሞቱ ፡ አትልዕል ፡ እዴከ [4]

Strike your son, that there may be hope for him ; but do not raise your hand so far as to kill him .

1-1. ዝብጥ ፡ ወልደከ ፡ BM497,BM249,Bln2,Gri3,Abb35,Abb55,Abb149,Ts54, Bass,AT.
ዝብጦ ፡ ወልድከ ፡ Br74.

2. (ወ)ከመዝ ፡ BM497,Abb55,Ts54.
ወከማሁ ፡ Abb149; omitted by AT.

3. ይኩንከ ፡ Cam,BM494[b],BM495,BM249,Bod[b],Br74,Bln2,Gri3,Abb30.
ይከውን ፡ BM497,Abb55,Ts54.
(ወ)ይከውነከ ፡ Abb149,AT.
ይኩን ፡ Bass.

4-4. ወለተጽአሎ ፡ እዴከ ፡ ወታሌዕለ ፡ እዴከ ፡ Abb149.
ወለተጽዕሎሂ ፡ አትልዕል ፡ እዴከ ፡ BM494[b],BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln1b,Nass,AT.
ወኅበ ፡ ሞተ ፡ አትሌዕል ፡ እዴከ ፡ BM493,Frt.
ለዕዕሎ ፡ አትለዕል ፡ ነፍሰከ ፡ Ts54.
ባሕቱ ፡ ለተጽአሎ ፡ አትልዕል ፡ እዴከ ፡ Gri3.

ዝብጥ ፡ is an unusual rendering of MT,Syriac, and LXX παίδευε ,where ገሠጾ ፡ would be expected ;it was probably introduced to fit better with the thought of the second stichos.
In the second stichos the codices are divided between ሞተ (MT תָּמִית) and ተዕዕሎ ፡ (Syriac لـ ,LXX ὑβρισον). But the active verb ተለዕለ ፡ (MT and Syriac תִּשָּׂא ;contrast LXX ἐπαίρου) requires an object , and for this purpose ነፍሰ ፡ has been introduced to replace " soul " as an easier reading .

[1] ብእሲ : እኩይ : ሕሊና : ብዙኅ : የሐጕል ። [1 2] ዘዐቢይ : መዐተ : ዕዳ : ይቄስክ ። [2]

A man of evil intent loses much ; he whose anger is great adds debt.

1-1. ብእሲ : እኩይ : ብዙኅ : የሐጕል : BM497,BM249,Bod[b],AT.
ብእሲ : ሕፀፀ : ሕሊና : ብዙኅ : የሐጕል : Bod.
ብእሲ : እኩይ : የሐጕል : ብዙኅ : Br74.
ብእሲ : እኩየ : ብዙኅ : የሐጕል : Abb149.
ብእሲ : እኩየ : ሕሊና : የሐጕል : ቦቱ : Gri3.
Omitted by Abb55.

2-2. ወእመሰ : ህቡል : ነፍሶሂ : ይቄስክ : BM249,Br74(Br74[b] has the text), Abb55,Abb149,AT;Ts54,but with ህብለኒ :
ወ(ለ)እመሰ : ሕፀፀ : ነፍሶሂ : ይቄስክ : BM497,Bod[b],Bass.
እመሰ : ሕቡል : ይቄስክ : ነፍሰ : Gri3.
ወዘየዐቢ : መዐተ : ዕዳ : ይቄስክ : Cam,BM492,BM493,BM494,BM495, Bod,Abb30,Abb35 ;Bln2,omitting መዐተ :.

Ethiopic follows LXX πανόφρων ἀνὴρ πολλὰ συμπεθήσεται in the first stichos ;contrast MT שֹׂנֵא אִישׁ חֲמָה נֹשֵׂא עָוֹן. In the second stichos the variants at (2-2) mostly reflect LXX ἐὰν δὲ λοιμεύηται, καὶ τὴν ψυχὴν αὐτοῦ προσθήσει , though with some uncertainty about the meaning of λοιμεύομαι " be pestilent " The text bears little relation to the uncertain text of the MT כִּי אִם־תַּצִּיל וְעוֹד תּוֹסִף , but ወዐቢይ : መዐተ : could be derived from גְּבַר־חֵמָה or גְּדֹל־חֵמָה (MT גְּדֹל־חֵמָה) in the first stichos . ዕዳ : could also reflect MT עוֹד ;but if it had been altered from an original ዕፃ : ,it may have represented גרל ("lot ") in the first stichos.

[1]ስማዕ፡ወልድየ[1] ተግሣጸ[2]፡አቡከ ፡ከመ[34]፡ትኩን ፡ጠቢበ[4]፡በደኃሪትከ ።

Listen, my son , to the instruction of your father ; that you may be wise at your latter end .

1-1. ወልድየ፡ ስማዕ፡ Gri3.

2. ሕገ፡ BM249.

3. Omitted by Gri3.

4-4. ጠቢበ፡ትኩን፡ Cam,BM495,BM497,BM249,Bln1,Bln2,Gri3,Abb35, Abb55,Abb149,Ts54,Bass,AT.

ትኩን፡ጠቢብ፡ BM493.

ሠናየ፡ትኩን፡ Bod.

The first stichos translates LXX ἄκουε, υἱέ, παιδείαν πατρός σο contrast MT and Syriac שְׁמַע בְּנִי מוּסַר אָבִיךָ וְקַבֵּל .

ብዙኅ[1] ሕሊና ፡ ወ ሶ ተ ፡ ል በ ፡ ብ እ ሲ[2] ፡ ወ ምክሩ[3] ፡ ለ እ ግ ዚ አ ብ ሔ ር ፡ ይ ፈ ጽ ም ፡ ለ ዓ ለ ም ።[4]

There is much cogitation in a man's heart ; but the counsel

of God exists for ever .

1. ብዙኅ ፡ Cam.
2. ወ ምክር ፡ added by Cam, BM494[b], BM497, Bod[b], Br74, Bln1.
   ጠቢብ ፡ added by Abb30.
   መካሬ ፡ added by Gri3, AT.
3. ምክሩ ሰ ፡ BM495, Bod, Gri3, Abb30.
4-4. ለ ዓ ለ ም ፡ ይ ፈ ጽ ም ፡ BM495, Abb30, Ts54.

ይ ፈ ጽ ም ፡ ለ ዓ ለ ም ፡ represents LXX εἰς τὸν αἰῶνα μένει ; contrast MT and Syriac תָּקוּם וְיָ׳א .

ፍሬሁ፡ለብእሲ፡ ምጽዋት ።ይኄይስ[1]፡ ነዳይ፡ጻድቅ፡እምባዕል፡ሐሳዊ ።

A man's fruit is almsgiving ; better a righteous pauper than a dishonest rich man .

1. ወይኄይስ፡ Abb55,Ts54.

The Ethiopic codices unanimously follow the LXX πτωχὸς ἀνὴρ ἐλεήμων, πρείσσων δὲ πτωχὸς δίκαιος ἢ πλούσιος ψευδής.
Contrast MT and Syriac טוֹב־רָשׁ מֵאִישׁ כָּזָב תַּאֲוַת אָדָם חַסְדּוֹ׃

ፅሪሃ፡ እግዚአብሔር[1] ሕይወተ[2] ብእሲ ፡ ወዘኢይፅርህ[2] ፡ የሀይር[3] ፡

ውስተ ፡ መካን ፡ ሣሀ ፡ እያስተርኢ ፡ አልምሮ ።

The fear of God is a man's life ; and he who does not fear dwells in a place where understanding is not seen .

1. ፍርሃተ ፡ Abb149.
2-2. ለሕይወት ፡ Abb35.
ለሕይወተ ፡ ብእሲ ፡ Abb55,Ts54.
ሕይወተ ፡ ለብእሲ ፡ BM492,BM493,BM494,BM495,Gri3,Abb30.
3. ዘለይፈርሀ ፡ Bod,Gri3.

The second stichos is derived entirely from the LXX ὁ δὲ ἄφοβος ἀναστραφήσεται ἐν τόποις, οὗ οὐκ ἐπισκοπεῖται γνῶσις.
Contrast MT and Syriac וְלָ֣ן בְּלֹא־פָקֻ֑ד יָגֻ֖ר שָׂבֵֽעַ׃

12 2 3 4 5 3
የሀብት ፡ ሀኻይ ፡ እዴሁ ፡ ወ ስተ ፡ ሕፅኑ ። ወኢ ኀበ ፡ አፉሁ ፡ እያቀርባ ።

The lazy man hides his hand in his bosom ; and he does not even bring it close to his mouth.

1. ኀብእ ፡ Abb149.
   ዘየኀብእ ፡ Ts54.
   ወዘኢያኀብእ ፡ Abb55.

2-2. እዴሁ ፡ ወ ስተ ፡ ሕፅኑ ፡ ሐካይ ፡ BM249,Br74,Bln2,Gri3,Bass,AT.
   ወ ስተ ፡ ሕፅኑ ፡ እዴሁ ፡ ሰነካይ ፡ Abb55,Ts54.
   እዴሁ ፡ ሀካይ ፡ ወ ስተ ፡ ሕፅኑ ፡ BM494,Bln1.
   ሐካይ ፡ ወ ስተ ፡ ሕፅኑ ፡ Abb149.

3-3. ወአልቦ ፡ ዘያ ቅርብ ፡ በኀበ ፡ አፉሁ ፡ Abb30.
   አልቦ ፡ ዘያቀርብ ፡ ወ ስተ ፡ አፉሁ ፡ BM495.

4. ወኀበ ፡ BM494,BM497,BM249,Br74,Bln2,Gri3,Bass,AT.

5. ኢያቀርብ ፡ BM497,BM249,Br74,Bln1,Bln2,Gri3,Abb55,Bass,AT.
   ያቀርብ ፡ Abb149.

ሀነ ፡ translates MT לֹא יָשִׁיב (LXX nil) , but ወ ስተ ፡ ሕፅኑ ፡ translates LXX and Syriac εἰς τὸν κόλπον ;contrast MT אֶל־פִּיהוּ . LXX ἀδίκως is represented only in Abb55,Ts54 ሰነካይ ፡ ; presumably it was confused with ሀነ ፡ , and then lost (Abb55 and Ts54 do not contain ሀነ ፡).

ሕጉል[1] ፡ እንዘ ፡ይትቀሠፋ ፡አብድ[2] ፡ ማእምሮ[3] ፡ይክውን ፡ እመሰ[4] ፡ ዘለፋኮ ፡
ለብእሲ ፡ጠቢብ[5] ፡ይሄሊ ፡ አእምሮ ፡

When a scoundrel is beaten , the fool becomes sensible ; but if you reprove a wise man , he will understand sense .

1. ሐገሊ ፡ BM495.
   እኩይ ፡ Abb35.
   Omitted by Ts54.
   ዐብድ ፡ added by BM496,Frt,BM16186,BM16189.
2. የቀህ ፡ BM496.
   ጠቢብ ፡ Frt.
3. ጠቢበ ፡ BM497,BM249,Br74,Gri3,Abb149,Bass.
   Omitted by BM16186,BM16189.
4. ወእመሰ ፡ Cam,BM497,BM249,Br74,Bln2,Abb35,Abb55,Abb149,Ts54,Bass,A
5-5. ለብእሲ ፡ እብድ ፡ BM495.
   ለጠቢብ ፡ ብእሲ ፡ Abb30.
   ለብእሲ ፡ AT.

The first stichos reflects LXX and Syriac λοιμῶν μαστιγουμένου ἄφρων πανουργότερος γίνεται ;contrast MT פתי ערם יבין ;
The insertion of ብእሲ ፡ in the second stichos suggests LXX ἀνδρα (MT and Syriac nil).

ዘያሳፍር [1]:አባሁ [2]:ወእሞ :ወይትከላእ :ይትኀፈር[2 3]:ወምኑን :ይከውን[3]*

He who dishonours his father and his mother and repudiates (them) ,
is an object of shame, and becomes rejected.

1. ወዘያሳስለስር: BM497,Abb149,Ts54.
ወዘያሳስር: AT.
ዘያስተአኪ: BM495,Abb30.

2-2. ወይትከላእ: እሞ :ይትኀፈር: BM249,Abb35,Abb55,Abb149,Ts54,Bass.
ወእሞ :ይትከላዕ:ወይትኀፈር: Cam,BM492,BM493,BM494,BM495,BM497,Bod, Br74,Frt,Gri3,BM16189,AT.
ወእሞ: ይትኀፈር: Bln1,BM16186.
ወእሞ:ይትከላዕ:ወየኀሥር: Bln2,Abb30.

3-3. ወይከውን: ምኑን: BM495,Abb30.

Ethiopic translates largely LXX ὁ ἀτιμάζων πατέρα καὶ ἀπωθούμενος μητέρα αὐτοῦ καταισχυνθήσεται καὶ ἐπονείδιστος ἔσται.
But the codices are confused over the position and construction of እሞ: ,which should be taken with ይትከላእ: (see the variants at (2-2) .
Contrast MT and Syriac מְשַׁדֵּד־אָב מַבְרִיחַ אֵם בֵּן מֵבִישׁ וּמֵחְפִּיר .

ወለይ፡ዘይትከላእ[1] ፡ አምፃቄ በ ፡ ትምህርተ፡አብ[1] ፡ይትሜህር ፡ቃለ፡እኩየ ።

A son who leaves off the keeping of the instruction of a father studies an evil word .

1-1. ፃቄ በ፡ ትምህርተ ፡አብ፡ BM496,Bod(Bod[b] has the text),Frt,Bln1, Abb35,Abb55,Ts54.

አምትምህርተ ፡አብ፡ፃቄ በ፡ Abb149,AT.

Ethiopic represents LXX υἱὸς ἀπολειπόμενος φυλάξαι παιδείαν πατρὸς μελετήσει ῥήσεις κακάς.

Contrast MT and Syriac חֲדַל־בְּנִי לִשְׁמֹעַ מוּסָר לִשְׁגּוֹת מֵאִמְרֵי־דָעַת.

[1]ስም : አኩይ : [1]ያጸዕለ : ፋትሐ ፡ ወአፈ [3]: ርሱዐን : ይውሕጦ [4]: ሥነኔ ፡ [5]

A bad name does violence to judgement ; and the mouth of the wicked - judgement devours them .

1-1. ዘይትሀበይ : ወለደ : አብደ : BM497,BM249,Bod[b],Br74,Ts54,Bass,AT.

(ወ)ዘይትሀበይ : ወለድ : አብድ : Abb55,Abb149.

ዘይትሀባለ : ወለድ : አብድ : ወአተ : ወ... Gri3.

ወለድ : አብድ : ዘይሔበይ : BM494[b].

ስምዕ : ኣኩይ : Cam,BM492,BM493,BM494,Bod[b],Br74[b],Abb35.

ስምዓ : ሐሰት : BM495,Bln2,Abb30.

2. ያሌዕለ : Frt,BM16186.

3. አፈ : BM492,Abb35,Abb149.

(ወ)ለአፈ, BM492[b],BM495,BM497,BM249,Bod[b],Br74,Bln1,Bln2,Gri3, Abb30,Abb35b,BM16186,AT.

4. ይውሳጠ : BM492b,BM497,BM249,Bodb,Br74,Bln1,Gri3,Bass,AT.

የሐጠመ : Abb30.

ትውሕጠመ : BM495,Abb35.

5. ለሥነኔ : Bass.

ኣኩይ : ሥነኔ : BM497,BM249,Br74,Abb149,AT.

ሥነኔ : ኣኩይ : Gri3.

The first stichos of the text translates MT and Syriac עֵד בְּלִיַּעַל יַלְעִג מִשְׁפָּט, but ስም : is an error for ስምዕ. The variants at (1-1) reflect LXX ὁ ἐγγυώμενος παῖδα ἄφρονα καθυβρίζει διναίωμα. In the second stichos ይውሳጠ : represents LXX καταπίεται, but most codices have transposed subject and object, to produce an easier reading . ሥነኔ : reflects LXX κρίσεις ; MT אוֹן may be reflected in the main variants at (5) .

[1] ይጸንሑ [2] ሎሙ ፡ ኵነኔ ፡ ለአብዳን [3] ፡ ወኵነኔ ፡ ከማሁ ፡ ለእኩያን [4] ፡

Judgements await the fools ; and likewise judgement the evil-doers.

1-1. ይጸንሐመ ፡ ለእኩያን ፡ መቅሠፍተ፡ BM494[b].

(ወ)ይጸንሕ፡ ሎሙ ፡ መቅሠፍት ፡ለእኩያን፡ BM497,BM249,Br74,Bass,AT ; Ts5 but with

ወይጸንሕ ፡ መቅሠፍተ፡ እኩያን ፡ Abb149.

ወያጸንሖመ ፡ መቅሠፍት፡ለ ፈሪዖን፡ Gri3.

ለአብዳን ፡ ወለእኩያን ፡ BM493.

ይጸንሕ ፡ ሎሙ ፡ ኵነኔ ፡ ለእኩያን ፡ Bod.

ወከማሁ ፡ለእኩያን ፡ እኩይ ፡ BM16186.

2. ወያጸንሑ ፡ Bln2.

ወይጸንሕ ፡ Bod[b].

3. ለእኩያን ፡ Cam,Bln2,Abb35,Abb55.

ለዝሎሙ ፡ እኩያን ፡ BM495,Abb30.

4-4. (ወ)ኵነኔ ፡ ከማሁ ፡ ለአብዳን ፡ BM497,BM249,Bod,Br74,Abb30,Abb35,Abb55, Ts54,Bass.

ወኵነኔ ፡ ከማሁ ፡ ውእቱ ፡ ለአብዳን ፡ Abb149.

ወኵነኔ ፡ ከማሆሙ ፡ ለአብዳን ፡ Bln2,Gri3.

ወከማሁ ፡ ኵነኔ ፡ ለአብዳን ፡ Cam,BM494[b].

ወለእኩያን ፡ BM492,BM494.

ከማሁ ፡ ለአብዳንኒ ፡ BM495.

Omitted by BM493.

ኵነኔ ፡ reflects MT מִשְׁפָּט ,while the major variants at (1-1) reproduce LXX μάστιγες (መቅሠፍት ፡). ከማሁ ፡(MT גַּם כֵּן) suggests ὅμοίως for LXX ὥμοις , and this is found in many codices . But if ὅμοίως was the original reading ,one would expect it (and ከማሁ ፡) at the beginning of the stich

ኀጕይ[1]፡ ወይን፡ ለፀአለ፡ ወለሰካሬ[1 2]።። ወኵሉ፡ ዘያስተቈጥ፡ እኮነ፡ ጠቢበ።[2]

ወኵሉ[3]፡ አብድ፡ ዘከመዝ፡ ይጸልፎ[3]።

Wine is bad for the contumacious and the drunkard ; and everyone who accompanies is not wise ; and every fool who is thus is implicated.

1-1. ፃይን፡ ለሰካሬ፡ወለፀአለ፡ Frt.

ወይን፡ወፀአለ፡ ወለሰካሬ፡ Abb55

ወይን፡ወፀአለ፡ ሰካር፡ Ts54.

ወይን፡ ለፀአለ፡ ወሰካሬ፡ Bod,Abb3o,Abb149,BM16186.

2-2. Omitted by Bass,Ts54.

ኵሉ፡ ዘያስተቈጥ፡ እኮነ፡ ጠቢበ፡ Abb35.

ወኵሉ፡ዘያበዝኅ፡ ሰትየ፡ እኮነ፡ጠቢበ፡ Cam,BM495,Bod(Bod^{b} has the text), Abb30.

ወኵሉ፡ዘያንገርግሮ፡ እኮነ፡ጠቢበ፡ BM494^{b},Bod^{bb}.

ወኵሉ፡ ዘያንገርግሮ፡ዘያስተቈንዎ፡ለፀዋዕ፡እኮነ፡ጠቢበ፡ BM497.

ወኵሉ፡ዘያስተቈንዎሙ፡እኮነ፡ጠቢበ፡ Abb55.

ወኵሉ፡ዘያስተቈጥ፡ለፀዋዕ፡እኮነ፡ጠቢበ፡ BM249,Br74,Bln2,AT.

ወኵሉ፡ዘያስተቈጥ፡ለፀዋዕ፡አብድ፡ወእኮነ፡ጠቢበ፡ Gri3.

ወኵሉ፡ ዘያስተቈጥ፡ጸዋዒተ፡እኮነ፡ ጠቢበ፡ Bln1,BM16186.

ወኵሉ፡ ዘያስ ተቈጥ፡ፀዋዒ፡እኮነ፡ ጠቢበ፡ BM492,BM494.

3-3. ዘከመዝ ፡ይጸልፎ፡ BM492,BM493.

አብድ፡ለዘከመዝ፡ይጸመር፡ BM497.

አብድ፡ለዘከመዝ፡ይደመር፡ Ts54.

አብድ፡ ዘከመዝ፡ ይደመር፡ Bln2,Abb149,Bass,AT.

አብድ፡ ዘከመዝ፡ይጸግብ፡ Abb30.

In the first stichos Ethiopic has failed to understand MT וְצָפוֹן הָפַץ הַבְּלִיַּעַל ,
and LXX ἀκόλαστον οἶνος καὶ ἐβριστικὸν μέθυ.
The original reading based on the LXX may have been ወኢ፡ሰ፡
ወይን፡ወፀአለ፡ (Abb55) ሰካር፡ (compare 31[6]) .
The second stichos of Ethiopic reflects LXX πᾶς δὲ ὁ συμ-
μαινόμενος (or συμπεσούμενος or συμμιγνύμενος ;
see variants at 2-2).
The third stichos corresponds to the second stichos of LXX v.3 ,
which is placed here by Alex. and Sin.; πᾶς δὲ ἄφρων
τοιούτοις ἐμπλέκεται. Contrast MT כָּל־שׁוֹגֶה בָּהֶם לֹא יֶחְכָּם .

The variants in the Ethiopic text at (2-2) which represent the lack of unanimity in the LXX tradition are strong evidence for supposing that the LXX did not reach Ethiopia in one form only .

አየሐፀፀ[1] ፡ መዐተ ፡ ንጉሥ ፡ ከመ ዐተ[2] ፡ አንበሳ ። ወ ዘይቄሕኮ[3] ይኤብስ[4] ፡
ነፅሉ[5] ነፍሱ ።

The anger of a king is not less than the anger of a lion ; and he who irritates him sins against his own soul .

1. ወአየሐፀፀ ፡ Frt.
2. Omitted by Abb30.
3. ዘይቄሕኮ ፡ BM495.
   ወዘይቄህኮሰ, BM249,AT.
   ወዘይኤብስ ፡ ይቄሕኮ ፡ Bln1.
   ወዘይችህወኮ ፡ Abb30.
4. ወይኤብስ ፡ Bln1.
5. ኀሊሉ ፡ BM492,BM493,BM494.

The negative verb አየሐፀፀ ፡ represents LXX οὐ διαφέρει ; contrast MT and Syriac ܠܐ ܦܫܝ .
The use of the preposition ኀሊሉ ፡ suggests LXX εἰς or Syriac ܠ ; contrast MT את with a direct object .

ክብሩ ፡ ለብእሲ ፡[1] እርምሞ ፡ እምጋእዝ ።[1 2]

The honour of a man is to refrain from a quarrel.

1-1. ተክለአ ፡ እምፅዕለት ፡ BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2, Gri3,Abb30,Abb55,Bass,AT.

ተክለአ ፡ ጽዕለት ፡ Abb149,Ts54.

2. ወሠለ ፡አብድ ፡ዘከመዝ ፡ይጸልር ፡ added by Cam,BM497,Bod,Abb55,Abb149, Bass.

ወሠሉ፡አብድ፡ ዘከመዝ፡ይጸመር ፡ added by AT.

ወሠሉ፡አብድ፡ ዘከመዝ፡ይጸፍር ፡ added by Ts54.

(ወ)ሠሉ፡አብድ ፡(ለ) ዘከመዝ ፡ይጸርፍ ፡ added by BM249,Br74,Bln2,Gri3, Abb30.

ወሠሉ፡አብድ ፡ ዘከመዝ፡ይትረከብ ፡ added by Abb35.

The omission of the second stichos in many codices corresponds to its insertion in Ethiopic, and in Alex. and Sin. as the third stichos of v.1 above .

The additions at (2) reflect LXX πᾶς δὲ ἄφρων τοιούτοις συμπλέκεται; contrast MT יָרִיב׃ הוֹד לְאִישׁ שֵׂכֶל׃

1 እመ : ዘንጉዋዕ[1] : ሀሳይ[2] : ኢየኅፍር[3] : ይስእል : በማዕረር : ወለልቦ : ዘይሁቦ[3] ።

The idler is not ashamed when one reproaches him ; he begs at harvest and there is no-one who will give to him.

1-1. እንዘ : ይዘነጉዋዕ : BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

እንዘ : ኢኮ ዘንጋጋ : Cam.

2. አብይ : BM249.

3-3. ወይስእል : በመዋዕለ : ማዕረር : አልቦ : ዘይሁቦ : Abb35.

ከማሁ : ዘይትሌቅሕ : እንዘ ሀ : ወስተ : ከምሃ : AT.

(ወ)ከማሁ : ዘይትሌቅሕ : ሰርናየ : (በ)ወስተ : ከምሃ, Abb55,Abb149,Ts54 ; added at the end of the verse by BM494[b],BM497,Bod[b],Br74.

The text follows the LXX in the first stichos ; ὀνειδιζόμενος ἀπωρᾶς οὐκ αἰσχύνεται ; contrast MT מִפְּנֵי־קֹר לֹא־חָרַשׁ עָצֵל ; But the second stichos reflects MT and Syriac וְאֵין נוֹתֵן לוֹ מְאוּמָה, with the explanatory addition of ዘይሁቦ : , while the variant added at the end of the verse represents LXX ὠφελούτως καὶ ὁ δανειζόμενος σῖτον ἐν ἀμήτῳ.

ማይ፡ዕሙቅ[1]፡ምክር ፡፡ ወወስተ[1]ልብ፡ብእሲ፡[2]መምክር[3] ፡፡ [4]ለብእሲ፡
ጠቢብ፡ይቤልዎ[4] ፡፡

Counsel is deep water ; and in the heart of a sensible man it will suit a wise man .

1-1. ምክር ፡ወስተ፡ BM496,Bod,Abb55,Abb149,Ts54.
ወስተ፡ all other codices,Bass,AT.
2. Omitted by BM249.
3. ማዕምር፡ Gri3.
ጠቢብ ፡ AT.
Omitted by Abb35(inserted by Abb35[b]),Abb55,Abb149,Ts54.
4-4. ወብእሲ፡ጠቢብ፡ይሄልሙ፡ all codices,Bass,AT.

The text itself makes little sense , but most codices divide the verse so as to make the proper sense , by omitting the ወ in ወወስተ፡ at (1-1) .

ምክር፡ (MT עֵצָה ,LXX βουλή) has been omitted at (1-1), probably to avoid a repetition with መምክር፡ ,which has been inserted by Ethiopic at (3) ; contrast MT,LXX nil, Syriac ܥܲܕ̈ܲܐ . ይሄልዎ፡ is a scribal error ;contrast the reading in all other codices, and MT and Syriac וְיַסֵּר אֹתוֹ , LXX ἐξανταλήσει αὐτήν.

ዐቢይ[1] ፡ መክቡር ፡ ብእሲ ፡ መሐሪ ። ለብእሲ[2] ፡ ምእመን[2] ፡ በሰራሕ[3] ፡ ረኪቦቱ ።[4]

A merciful man is great and honoured ; finding a trustworthy man is hard .

1. ብእሲ ፡ inserted by Ts54.

2-2. ዘየሐውር ፡ ብእሲ ፡ ምእመን ፡ Cam.

ለ ምእመን ፡ ብእሲ ፡ BM492.

ወ ብእሲ ፡ ምእመን ፡ BM495,Abb55,Ts54.

ወለብእሲ ፡ ምእመን ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30, Abb35,Abb149,Bass,AT.

3. ዘበሰራሕ ፡ Bln1.

4. ተረኪቦቱ ፡ BM492,BM497,BM249,Br74,Bln2,Gri3,Abb35,AT.

The first stichos represents LXX μέγας ἄνθρωπος καὶ τίμιον ἀνὴρ ἐλεήμων ;contrast MT and Syriac וְאִישׁ חֲסָדִים יִקְרָא רָב ׃ אֲדָם. In the second stichos በሰራሕ ፡ reflects LXX ἔργων " hard work " ; contrast MT and Syriac מִי יִמְצָא ׃

1 ዘየሐውር [23]ንጹሕ፡ ወሰተ፡ ጽድቅ [34]ብፁዓን፡ ያከውናሙ፡ ለውሉዱ ። [4]

He who walks blameless in righteousness makes his children become blessed .

1. (ወ)ብእሲ ፡ prefixed by BM495,Bln2,Abb30.
2. ዘያንገርግር ፡ Abb55,Abb149,Ts54.
   ወዘየሐውር ፡ Abb35.
3-3. በንጹሕ ፡ ወሰተ፡ጽድቅ ፡ BM492,BM493.
   ንጹሕ፡ ወሰተ፡ሕገ፡እግዚአብሔር ፡ AT.
   በጽድቅ ፡ BM495,Bln2,Abb30.
   ንጹሐ ፡ በጽድቅ ፡ Gri3.
   በንጹሕ፡ ጻድቅ ፡ Abb35.
   ንጹሐ ፡ ወሰተ፡ፋኖተ፡ጽድቅ ፡ Bln1.
4-4. ወብፁዓን ፡ያከውናሙ ፡ለውሉዱ ፡ BM492.
   ብፁዓን ፡ያከውናሙ ፡ለውሉዱ ፡ Frt.
   ብፁዓን፡ይሌእዮሙ ፡ለውሉዱ ፡ Abb149.
   ብፁዓን ፡ይከውን፡ ውሉዱ ፡ BM16186.
   ብፁዓን፡ያእኅሮሙ ፡ለውሉዱ ፡ Ts54.
   ብፁዓን፡ይሌስዮሙ ፡ለውሉዱ ፡ AT.
   ብፁዓን፡ይሌስዮሙ ፡ለውሉዱ ፡ BM494[b],BM497,BM249,Bod,Br74,Gri3, Bass.
   ብፁዓን፡ያእኅሮሙ ፡ለውሉዱ ፡ Abb35(Abb35[b] has the text).

The preposition with በንጹሕ ፡ in the variant at (3-3) suggests MT and Syriac ,while ንጹሐ ፡ in the text represents LXX . The insertion of a verb in the second stichos (particularly ያእኅሮሙ፡) represents LXX (MT and Syriac nil) .

[1] ሶበ፡ንጉሥ፡ጻድቅ ፡ይነብር[12]፡ዲበ፡መንበሩ ፡[23]አይቀውም ፡ቅድመ፡አዕይንቲሁ፡
ምንትኒ፡እኩይ [3]፡

When a righteous king sits on his throne ,nothing evil stands in his sight.

1-1. (ወ)ሶበ፡ጻድቅ፡ንጉሥ ፡ይነብር፡ BM495,Frt(omitting ንጉሥ፡),Gri3, Ts54,AT.

ወሶበ፡ጻድቅ፡ይነብር፡ንጉሥ ፡ Abb149.

ንጉሥ፡ጻድቅ፡ሶበ፡ይነብር ፡ BM492,BM493,BM494,Bass.

2-2. ወሰተ፡መንበሩ ፡ Bass.

ዲበ፡መንበር ፡ Ts54.

3-3. አይቀውም ፡ (አይትቃወም Bass) ምንትኒ፡እኩይ፡ቅድመ፡አዕይንቲሁ፡ Bod,Bass.

አይቀውም፡ቅድመ፡አዕይንቲሁ፡ምንትኒ፡እኩይ (እኩየ Abb55) BM495,Abb30,Abb55,Ts54.

ቅድመ፡አዕይንቲሁ፡አይትቃወሞ፡ምንትኒ፡እኩይ፡ BM497,Br74,Gri3, Abb149,AT ;BM249, but with አይቀውም፡.

The transfer of the epithet ጻድቅ፡ from "throne" to " king " translates LXX βασιλεὺς δίκαιος ;contrast MT and Syriac ʾ ʾ ʾ Likewise the negative verb አልቦ ሙ፡(አልትቦ ሙ፡) reflects LXX οὐκ ἐναντιοῦται , and not MT or Syriac .

መኑ፡ይትሜካሕ[1]፡ንጹሐ[23]፡ከዊኖ፡በልቡ[34]፡ወመኑ፡ያስተርኢ[5][6]፡ንጹሐ፡
ከዊኖ[4]፡እምኃጢአት[7]።

Who boasts that he is pure in heart ? And who shows himself to be clean from sin ?

1. ዘይትሜካህ፡ BM495,BM249,Br74,Bln2,Gri3,Bass,AT.
2. ወንጹሕ፡ Cam.
   ንጹሐ፡ Abb55,Ts54.
   Omitted by BM497,BM249,Gri3,Bass.
3-3. ልብ፡ንጹሕ፡ዘቦ፡ BM497,BM249,Br74,Gri3,Bass,AT.
   ልቡ፡ንጹሐ፡ዘቦ፡ Abb149.
   ከዊኖ፡እንበለ፡ዘቦ፡ልብ፡ BM495.
   ኮዊኖ፡እንበለ፡ዘአልቦ፡ልብ፡ Bln2,Abb30.
   ዘቦ፡ልቡ፡ Cam,Abb55,Ts54.
   ከዊኖ፡ BM492.
   ንጹሕ፡ልብ፡ዘቦ፡ BM494[b].
4-4. Omitted by BM492,Bln1,BM16186.
5. መኑ፡ BM492,Abb30.
6. ዘያስተርኢ፡ BM494[b],Abb30,Abb149.
   ያስተግሬ፡ Frt.
7 እንበለ፡ኃጢአት፡ BM495.
   ሰልቡ፡ BM496,Frt,BM16189.

Ethiopic translates the LXX , but misunderstands
" proclaims openly " at (6) .
Contrast MT and Syriac מִי־יֹאמַר זִכִּיתִי לִבִּי טָהַרְתִּי מֵחַטָּאתִי׃

ዘየሐሚ[1] :እገሁ: ወእሞ : ይጠፍእ :ብርሃኑ ⁜[2]ወብጎተ :አዕይንቲሁ:
ይሌኢ : ጸልመተ ⁜[2]

He who speaks ill of his father and his mother - his light
will be extinguished, and the pupil of his eye will see darkness.

1. ዘየሐይግ: BM492.

2-2. ወአዕይንቲሁ·ይኔጹራ:ጸልመተ: Abb149.
ወብጎተ : ዓይኑ : ይሌኢ : ጸልመተ: Bln1.
ወብጎተ:አዕይንቲሁኒ : ይሌኢ :ጸልመተ: Abb55.
ወብጎተ:አዕይንቲሁ:ይኔጹራ: ጸልመተ: AT.

All Ethiopic codices follow the LXX in placing here vv. 20-22 of the MT (as vv. $9^{a,b,c.}$) .

In this verse the second stichos reflects LXX εἰ δὲ κόραι τῶν ὀφθαλμῶν αὐτοῦ ὄψονται σκότος ;contrast MT and Syriac ܢܗܝܐ ܒܦܓܪܗ ܢܚܙܐ ܚܫܘܟܐ .

መከፈልተ[1] ዘይጌሥእ ፡ አቅዲሞ ፡ በደኅሪታ[2] ፡ ኢትትባረክ[3] ፡ ኢትበል[4] ፡ እትዔቀሎ።[5]
ለጸላእትየ[6] ። ተሰፈዎ ፡ ለእግዚአብሔር[7] ፡ ኀመ ፡ ይርዳእክ[7] ።

A portion got hastily in the beginning will not be blessed at its end.
Do not say "I will be avenged of my enemies " .Wait upon God, that He may help you.

1. ወመከፈልተ ፡ Br74.
2. (ወ)በደኅሪቱ ፡ BM497,Br74,Abb149,Bass.
በደኅሪሁ ፡ Gri3 ;AT,omitting ...ሁ ፡
ደኅሪታ ፡ BM249.
3. እይትባረክ ፡ BM497,BM249,Br74,Gri3,Abb149,Bass,AT.
እይትረከብ ፡ BM495.
እትትረከብ ፡ Bln2,Abb30.
4. ወኢትበል ፡ BM495,Abb30.
5. ኢትዔቀሎመ ፡ AT.
6. ለጸላኢየ ፡ BM497,BM249,Br74,Bln2,Abb35,Abb55,T:54,Bass.
ለፀርየ ፡ አለ ፡ Gri3.
ለጸላኢትየ ፡ አለ ፡ BM16189,AT.
7-7. ወይረድአክ ፡ BM495,Abb30.

λήθφτο ፡ ΛΑΛΗΣΕΙ ፡ is closer to LXX τείσομαι τὸν ἐχθρόν than to MT and Syriac נָקְמָה־לִי׃

መዳለወ[12] ዐቢይ ፡ ወንኡስ ፡ ወመሳፍር[2] ፡ ክልኤ[3] ፡ ርኩሳን[4] ፡
ኵሎሙ[5] ፡ በኀበ ፡ እግዚአብሔር ፡

A wight big and small , and a double measure - all of them are abominable with God.

1. ወመዳለወ ፡ BM16189.
   መዳለወ ፡ all other codices,Bass.
2-2. ዐቢየ ፡ ወንኡሰ ፡ Abb30,Ts54.
3. መሳፍር ፡ Br74.
   ወመሳፍርት ፡ Bln2,Abb149.
4. ክልኤ ፡ all codices,Bass ,except BM497,BM249,Bln1,Abb30.
5. ኵሎሙ ፡ put after እግዚአብሔር ፡ by Cam,BM497,BM249, Bod,Br74,Bln1,Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.

The Ethiopic codices unanimously follow LXX καὶ μέτρα καὶ μέτρον μικρὸν καὶ μέγα;contrast MT and Syriac אֶבֶן וְאֶבֶן אֵיפָה וְאֵיפָה

AT is missing up to the end of the chapter.

ወዘይገብሮሙ:[1] በምግባሪሁ: ይትዐቀፍ:: ወሌዛ:[2]ጸድቅ:
ወርቱዕ:[3] ፍናቲ:

And he who makes them is caught in his works ; a righteous youth and his path is straight .

1. ወዘይገብሮ: BM494.
   ወዘይገብሮን: BM495,BM497,Bln2,Abb30,Abb35,Abb55,Abb149,Ts54.
2. ለወሌዛ: BM492[b],Br74,Bln1.
3. ዘርቱዕ: BM497,Bod[b] , Bass.
   ርቱዕ: BM492[b],BM249,Br74,Gri3,Abb35,Abb55,Abb149,Bass.

Bass includes the first word of v.11 with v.10 .

The details of the text are taken from the LXX ; but νεανίσκος μετὰ ὁσίου is reflected by ወሌዛ:ጸድቅ: ,which makes little sense in the context .

Contrast MT and Syriac גַּם בְּמַעֲלָלָיו יִתְנַכֶּר־נָעַר
אִם־זַךְ וְאִם־יָשָׁר פָּעֳלוֹ

እዝኑ[1] ዘይሰምዕ[2] ወዓይኑ[3] ዘይሬኢ[45] ወዓዲ ዘኢይሰምዕ[6] ወዘኢይሬኢ[7 5]
ግብረ[8] እግዚአብሔር ፡ ኵሉሙ[9] ።

His ear which hears, and his eye whi h sees - and also he who does not hear or see - all of them are the work of God.

1. እዝን(ሰ) Cam,BM249,Bod,Br74,Bln2,Gri3,Abb35,Abb55,Abb149,Ts54.
   ወእዝኑ: BM497.
2. ይሰምዕ: BM494[b],BM495,BM497,Br74,Gri3(Gri3[b] has the text),Abb35, Abb55,Ts54,Bass.
3. ወዐይን : Cam,BM249,Br74,Bln2,Gri3.
   ወአዕይንት: Bod,Abb35,Abb55,Abb149,Ts54.
4. ይሬኢ: BM494[b],BM495,BM497,Gri3(Gri3[b] has the text),Abb35,Abb55, Ts54,Bass.
5-5. Omitted by Cam,BM495,BM497,BM249,Bod,
6. ይሰምዕ : BM494[b]. Br74(inserted by Br74[b]),Bln2,Gri3,Abb35,Abb55, Abb149,Ts54,Bass.
   ዘይሰምዕ : Frt.
7. ወኢይሬኢ : BM492,BM493,Br74[b],Bln1.
   ይሬኢ: BM494[b].
8. ወግብረ : Abb55.
9. ክልክሙ : Bln1.
   Omitted by BM495 ;put after ዘይሬኢ: by Gri3.

The middle stichos is a gloss on the first , and is peculiar to Ethiopic ; note its omission in many codices .

ዘይሰምዕ: and ዘይሬኢ: suggests the MT and Syriac participles שֹׁמֵעַ and רֹאֶה rather than the LXX indicatives ἀκούει and ὁρᾷ (see the variants at 2 and 4) .

ግብረ: at (8) suggests LXX ἔργα rather than the verb in MT and Syriac .

ኢታፍቅር[1]፡ንዋመ፡ከመ፡ኢትንዲ[23] ፠ ክሥት[3]፡አዕይንቲከ፡ወፅግብ[4]፡ኅብስተ[5] ፠

Do not love sleep , that you may not come to poverty ; open your eyes , and be satisfied with bread .

1. ኢታፍቅራ፡ Bln1.
2. ነዋመ፡ Cam,BM492,BM493,BM495,BM496,Bod,Frt,Bln1,Abb35,BM16186.
   ሐሚመ፡ Abb55.
   ሐሚየ፡ BM494^{b},BM497,BM249,Bod^{b},Br74,Bln2,Gri3,Abb149,Ts54,Bass.
3-3. ከመ፡ኢትኄተት፡ Ts54.
   ከመ፡ኢትዕንት፡ወኢትኑም፡ከመ፡ኢትንዲ፡ BM494^{b},BM497,BM249,Br74, Bln2,Gri3.
   ከመ፡ኢትዕንት Bod^{b},Abb149.
   ከመ፡ኢትዕንት፡ወኢትጕዓዲ፡ Abb30.
   ከመ፡ኢትጕንዲ፡ BM16189.
   ከመ፡ኢትትአተት፡ Abb55,Bass.
4. ወጽግብ፡ all codices,Pass, except BM495,Abb30,Abb35.
   በጽግሕ፡ወጽግብ፡ BM495.
5. ኅብስተከ፡ BM497,Frt,Ts54.

The main variants at (2) and (3) reflect LXX καταλαλεῖν and ἐξαρθῇς ;contrast MT and Syriac נִבְזָה , תִּוָּרֵשׁ ,and the text.
The shorter variants at (3-3) correspond more closely to the LXX , while the longer represent a conflation of ἐξαρθῇς and תִּוָּרֵשׁ .

ምኑን[1] ባሳበ ፡ ኵግዚአብሔር[2] ካልኤ ፡ መዳለወ[2] ፡ መዳለው[3] ፡ ሰራቂ ፡
አኮ ፡ ሠናይ ፡ በቅድሜሁ[4] ።

Abominable before God is a double balance ; a false balance
is not good before Him .

1. ምኑናን ፡ BM494.
ርኩሳን ፡ Abb149.

2-2. መዳለው ፡ ክልኤ ፡ Gri3.
ክልኤ ፡ መዳለው ፡ all other codices,Bass.

3. ወመዳለወ ፡ BM495,BM496,Bod,Frt,Bln1,Abb30,Abb35,Abb55,
BM16189,Ts54,Bass.
ወመዳለው ፡ Gri3.

4. Omitted by Abb35.

The Ethiopic codices unanimously follow the LXX in omitting
MT vv. 14 - 19 , and in placing MT vv. 2—22 after v.9 .

ክልኤ ፡ መዳለው ፡ reflects LXX ζυγὸν στάθμιον; contrast
MT and Syriac ׃ אֶבֶן וְאֶבֶן .
The addition of በቅድሜሁ ፡ represents LXX ἐνώπιον αὐτοῦ
(MT and Syriac nil) .

Proverbs 20[24].

1. ——— 2.———

(With God a man's steps go straight ; but as for a mortal, how can he know his paths ?)

1. እምሳበ : እግዚአብሔር : ይጸንዕ : ሑሪቱ : ለብእሲ : BM495.

እምሳበ : እግዚአብሔር : ይሊትዕ : እሳኒ : ለብእሲ : BM494[b],BM497,BM249, Bod[b],Br74,Bln2,Gri3,Abb30,Abb55,Abb149,Ts54,Bass.

ሠሎ : ፋኖቱ : ለብእሲ : ንጽሕ : ባቅድሜሁ : ወዛይዕትንሱ : ፈቦ : እግዚአብሔር : Abb35.

2. ወመዋኒሱ : እፎ : ይረትዕ : (ወ)የአምር : ፋናዊሁ : BM495,Abb30.

ወመዋቲሱ : እፎ : የአምር : ፋናዊሁ : BM494[b],BM497,BM249,Bod[b], Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.

This verse is missing in the text and in nine other codices ,which suggests its loss at an early date . The loss appears to be accidental , as the verse is represented in MT,Syriac, and the LXX .
The remaining codices all add a verb corresponding to LXX and Syriac εὐθύνεται (MT nil) in the first stichos).
σοφ: suggests LXX θυητός rather than MT and Syriac אָדָם .

መሥገርቱ[1]ለብእሲ[2]ጕጕአ[3]ዘእምዘአሠ.ይቄድስ[4]እስመ.
እምድኅረ[5]በፅአ[56]ንስሐ ይከውኖሙ[6]

It is a snare to a man to hasten to sanctify what is his own ; for after his vow repentance comes upon them .

1. መሥገርቱሰ: Br74.
መሥገርቱ: Bln2,Abb149[b].
2. Omitted by BM16186.
3. ጕጕዕ: BM493,BM494,BM495,BM496,BM497,BM249,Bod,Br74,Frt,Bln2, Abb30,Abb35,Bass.
ይጕጕዕ: Abb149.
Omitted by Ts54.
4. ይቄድሱ: BM497,Br74.
5. ጸለየ: BM495,Abb30,Abb35,Abb55,Abb149,Ts54.
6-6. ንስሐ:ይከውኖ: Cam,BM494,BM495,BM496,BM497,BM249,Bod,Br74, Bln1,Bln2,Gri3,Abb30,Abb35,Abb149,BM16186,Bass.
ይከውኖ:ንስሐ: BM492,BM493.
ንጸሐ:ይከውን: Abb55.
ንስሐ:ይከውን: Ts54.

Ethiopic reflects LXX ἀνὴρ ἁγνὸς ταχύ τι τῶν ἰδίων ἐξιάσεται μετὰ μὲν τὸ εὔξασθαι μετανοεῖν γίνεται.
Contrast MT מוֹקֵשׁ אָדָם יְזַעֵ֥ק קֹדֶשׁ וְאַחַר נְדָרִ֖ים לְבַקֵּֽר.
The plural suffix in ዘእምዘአሠ: is strange ,and refers to no antecedent in the verse ;it is probably a dittography from the ዘ which begins the next verse (see the variants at 6-6 ,especially Abb55 and Ts54 ,which are closest to γίνεται).

መሰፍሆሙ፡ለነሲዐን[1]ንጉሥ፡ጠቢብ[1]፡ወይወደ፡ሎሙ[2]፡መንኰራኵረ[3]፡

A wise king is a winnower of the wicked ; and he puts upon them
the wheel.

1-1. ጠቢብ፡ንጉሥ : Frt.

2. ቦሙ : BM495,Abb30.

3. ርቱዓ : added by Cam,BM492,BM493,BM494,BM497,Bod,Br74,Gri3.

The addition at (3) is peculiar to Ethiopic , and appears to
be an editorial " improvement " .

ብርሃነ፡እግዚአብሔር[1] ፡እስትንፋሰ፡ንጉሥ[1] [2]ዘከመ ፡መሳቀት፡
ይፈትን[23]መዛግብተ ፡ከርሥ [3][4]

The light of God is the spirit of the king ,which like a lamp searches out the recesses of the belly .

The verse is omitted by Ts54.

1-1. እስትንፋሰ፡ሰብእ፡ correction to the text,BM492[b].

እስትንፋሰ፡ብእሲ፡ BM494[b],BM497,BM249,Bod,Br74(Br74[b] has the text),Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Bass.

ገጸ፡ንጉሥ፡ Bod[b].

2-2. ዘይፈትን፡ Bass.

3-3. ከርሠ፡መዛግብት፡ Bln1.

መዛግብተ፡ቤት፡ Cam.

መዛግብተ፡ BM495,BM249,Bln2,Gri3,Abb30,BM16186.

4. ከማሁ፡ንጉሥ፡ጠሊብ፡ይፈትን፡መዛግብተ፡ከርሥ፡ added by Cam,BM495,Bln2,Gri3,Abb30 ;by BM249; but with ጠሊብ፡ንጉሥ፡.

The origin of ንጉሥ፡ (MT,Syriac,LXX "man") probably lies in the additions at (4) , or in v.26 or v.28 .

ዘከመ፡መሳቀት፡ is an addition peculiar to Ethiopic ,resulting presumably from the phrase ብርሃነ፡እግዚአብሔር፡ in the previous stichos .

The additions at (4) are an explanatory gloss.

ምጽዋተ[1]፡ ወጽድቀ፡[2]ይዕቀብ፡[3]ንጉሥ [4]፤ አስመ ፡ አመንጉ፡[45] በጽድቅ፡
ይሜግቡ፡መንበሮ[5]፡፡

The king preserves almsgiving and righteousness ; for they surround his throne in righteousness.

1. ምጽዋት፡ BM495,Abb35.
ሃይማኖተ፡ወምጽዋተ፡ Br74.

2. ወጽድቅ፡ Abb35.
ወሃይማኖተ፡ BM497(BM497[b] has the text),Bod[b].

3. ዓቅብያነ፡ Abb35(Abb35[b] has the text).
ዘዐቅበ፡ Abb55.
ዕቅገ፡ Ts54.

4-4. Omitted by BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.

5-5. በጽድቅ፡ይሜግቡ፡ምግበሮ፡ BM496.
(ወ)ይሜግቡ፡በጽድቅ፡መንበሮ፡ Cam,BM497,BM249,Bod,Br74, Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.
ይሜግቡ፡መንበሮ፡ BM495,Abb30 ; BM494,adding በጽድቅ፡.

With the exception of Abb35 ,the Ethiopic codices transpose subject and object in the first stichos .The addition of አስመ፡አመንጉ፡ is peculiar to Ethiopic (MT,Syriac,and LXX simply " and ") .
ይሜግቡ፡ represents LXX περικυκλώσουσιν ;contrast MT and Syriac ܬܚܘܪ .

ምክሑመ[1] ለወራዙት ፡ ጽንዓመ[2] ፡ ወክብሮመ ፡ ለሊቃውንት[3] ፡ ሸበት ፡

The glory of young men is their strength ; and the honour of old men is their gray hair .

1. ሶርኃመ ፡ BM494^{b},BM497,BM249,Bod^{b},Br74(Br74^{b} has the text), Bln2,Gri3b,Abb149,Bass.
   ሠርኀ ፡ Abb55,Ts54.

2. ኃበብ ፡ BM494^{b},BM497,BM249,Bod^{b},Br74(Br74^{b} has the text), Bln2,Gri3b,Abb55,Abb149,Ts54,Bass.
   ኃበብ ፡ ጽንዓመ ፡ BM495,Abb30.
   ኀይለመ ፡ Abb35.

3. ለልቃን ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb149,Ts54, Bass.

The text follows the MT and Syriac תִּפְאֶרֶת and כֹּחַ at (1) and (2),while the variants represent LXX νόμος and σοφία.

ምማቴ፡ ወግሳሠት፡[1] ይዳደቅሙ፡ ለእኩያን[23]። ዝብጠት ፡ መመቅሠፍት፡
ይሄሉ፡ ውስተ፡ ከርሦሙ[34] ፡ይዘብጦሙ፡ በሰይፉ፡[5] ወይመትር፡[6] ክሳደሙ[4]።

Spottiness and decline meet wicked men;beating and stripes are in their bellies . He beats them with a sword , and strikes their necks .

1. ወግሳሥታ፡ Abb55.
ወዝብጠት፡ added by Bod.

2. ለዓብዳን፡ BM494.
ለረሲዐን፡ Gri3.

3-3. (ወ)ዝብጠት፡ውስተ፡መዛግብተ፡ከርሥ (ከርሦሙ: Gri3[b],Abb35[b])
Cam,BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Ts54, Bass.
ወዝብጠት፡ውስተ፡መዛግብተ፡ምሕረተ፡ከርሥ፡ Abb149.
Omitted by Bod.

4-4. Omitted by Cam,BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass ;inserted by Br74[b],Gri3[b].

5. በሰይፉ፡ BM494,Gri3b.

6. ወይመትሮሙ፡ BM494,Br74[b].

Ethiopic translates ὑπώπια καὶ συντρίμματα συναντᾷ κακοῖς, πληγαὶ δὲ εἰς ταμίεια κοιλίας:
contrast MT and Syriac חֲבֻרוֹת פָּצַע תַּסְרִיק בְּדָע וְסַכּוֹת חַדְרֵי־בָטֶן.
The third stichos appears to be a gloss on the second peculiar to Ethiopic ; hence its omission by many codices.

ከመ፡ ውሒዘ[1]፡ ማይ፡ ከማሁ[2]፡ ልበ፡ ንጉሥ፡ ውስተ፡ እደ፡ እግዚአብሔር፡
ኀበ፡ ፈቀደ፡[34] ይመይጦ[5]። ህየ፡[6] ትመይጥ[7]።

Like the flowing of water , so is the heart of a king in the hand of God ;where He wills,He turns it ;there it turns.

1. ውኂዘተ፡ BM497,BM249,Br74,Gri3,Abb149,Ts54,Bass,AT.
2. Omitted by Abb149.
3. ዘፈደ፡ Abb55.
4. ህየ፡ added by BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,AT.
5. ይመይጣ፡ all codices,AT,except Bod,Abb35,Abb149,and below.
   ይሜጥ፡ Ts54.
   Omitted by BM495.
6. ወህየ፡ BM494,BM497,BM249,Bod,Br74,Bln1,Bln2,Gri3,Bass,AT.
   Omitted by Cam,BM495.
7. ይመይጥ፡ BM495,Bod,Abb35,Abb55,Ts54.
   ትትመየጥ፡ BM494[b],BM249,Bln2,AT.
   ይትመየጥ፡ BM496,Bln1,BM16186,BM16189.
   ትመጥ፡ Bod[b].
   ወይመይጣ፡ Abb30.
   ትመጥ፡ BM497.
   Omitted by Cam.

ከመ፡ and ከማሁ፡ represent LXX ὡσεί περ ,Syriac ܐܝܟ ,and LXX οὕτως (MT and Syriac nil).
ኀበ፡ reflects LXX οὗ ἐὰν rather than MT אֲשֶׁר־חָפֵץ־יְהוָה.
ህየ፡ ትመይጥ፡ is an addition peculiar to Ethiopic ,which probably originated as a gloss . The precise form is obscure (see Dillmann Lexicon, under ሜጠ፡ ,where " inclinare,deflectere" are suggested as the meaning ; but as this is a hapax legomenon ,no other evidence than this passage can be adduced) .

ሠሉ፡ብእሲ፡ ዘያስተርኢ[1]፡ለርእሱ ፡ጸድቀ[2]፡ያሌትዕ[3]፡እግዚእ፡ከሙ፡ልብ ።

Every man (who) appears to himself (righteous) ; God directs hearts.

1. ያስተርኢ፡ BM494[b],BM495,BM497,Bod,Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Bass,AT.
ዘይሬኢ፡ BM492[b].

2. ጸድቀ፡ BM492,BM493,BM494,Bod(Bod[b] has the text),BM249, Gri3,Bass,AT.
ጸድቀ፡ Bln1.
Put before ለርእሱ፡ by BM495.

3. ወያሌትዕ፡ Cam,BM494[b],BM495,BM497,Bod,Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Ts54,Bass,AT.
ወኢይትኃሥ፡ Abb35.

ያስተርኢ፡ at (1) is a more natural rendering of LXX φαίνεται than ዘያስተርኢ፡ in the text .

ለርእሱ ፡ represents LXX ἑαυτῷ , ;contrast MT and Syriac ‏בְּעֵינָיו‏ . Ethiopic and the LXX fail to represent MT and Syriac ‏(וּ)בְעֵינֵי־ כָל־ אִישׁ‏ .

ወያሌትዕ፡ in the variant at (3) represents καὶ οὐ δὲ with the conjunction better than does the text ,which may be a deliberate editorial interpretation .

The major variant at (2)is a better reading than that in the text ; compare MT and Syriac ‏יָשָׁר‏ , and LXX δίκαιος .

ገቢረ[1] ጽድቅ ፡ህሊው ፡ሥመር[2] ፡በኀበ ፡እግዚአብሔር ፡ ፈድፋደ ፡[3]
[4] እመሥዋዕተ ፡ደም[4] ።

To do true righteousness is acceptable to God more than offerings of blood.

1. ገብረ ፡ BM16189,BM16189.
2. ወሥመር ፡ Cam,BM492[b],BM495,BM497,BM249,Bln1,Bln2,Abb30, Abb35,Abb55,BM16186,AT.
3. ወይእ ፈፍደ ፡ Bln1.
   Omitted by BM249.
4-4. እምዘቢሐ ፡መሥዋዕት ፡ BM497,Bod[b],Gri3.
   እመሥዋዕት ፡ AT.

Ethiopic joins ህሊው ፡ to ጽድቅ ፡ ;contrast MT and Syriac ሀቒ ፡ ומ ፡ ומצ ፡ and LXX ποιεῖν δίκαια καὶ ἅγιον.
The second stichos reflects LXX μᾶλλον ἢ θυσιῶν αἷμα (contrast MT and Syriac מִזָּבַח) ,although እምኀበ ፡መሥዋዕት ፡ would have been a more accurate translation .

[1]ዐቢይ : ሕሊና : እጕጕ፡ ልብ : ሰፅዕለት [1]* [2]መጠርሃፍሙ :
[2]ለረሲዓን : ጉጠአት *

(Proud-minded in iniquity is the bold-hearted) ; and the light of th wicked is sin .

1-1. ልዐል : እፅይንት : ወሶሰዐ : ልብ : Abb35 .
ዐቢየ : ሕሊናቦ : ፅኣለተ : ጉጕአ : ልብ : Ts54.
ዐቢይ : ሕሊና : ዘኢይጌጕዕ፡ በጽኣለት : ለብ : Gri3.
ዐቢይ ሕሊና : በፅዕለት : እጕጕፃ : ልብ : Cam,BM497,BM249,Bod,Br74, Bass.
ዐቢይ : ሕሊና : ለጽዕለት : ይጌጕፃ : ልብ : Abb149.
ዐቢይ : ሕሊና : እጕጕፃ : በፅዕለት : Bln1.
ዐበይ ሕሊና : በጸአቱ . ጉጕአ : ለብ : Abb55.
ዐቢይ : ሕሊና : ኤጕጕፃ : ልበ : ለፅዕለት : BM495,Frt.
ዐቢይ : ሕሊና : እጉጕፃ : ልብ : ለፅዕለት : AT.

2-2. መጠርሃፍሙሰ : ለረሲዓን : ጉጠአት : BM249.
ጠርሃፍሙ : ለረሲዓን : ጉጠአት. Gri3,Abb35.
መጠርሃነ : ርሲዐን : ጉጠአት : Abb149,AT.

Abb35 reflects the MT and Syriac רוּם־עֵינַיִם וּרְחַב־לֵב in the first stichos ,while the renderings of all other codices are based on LXX μεγαλόφρων ἐφ ὕβρει θρασυκάρδιος. θρασυκάρδιος is well translated by Abb55 and Ts54 ጉጕአ : ልብ : (compare v.24 below) . The origin of the negative in many codices (ኢጕጕአ :) is obscure , but may be an editorial reinterpretation ; or it may have been ኣጌግፆ : " leads into error " . If MT רחב was read as ב ה ר , it would correspond to ጉጕአ : .

ዘይትቀነይ[1] ፡ ለመዝገበ[2] ፡ ልሳነ[3] ሐሰት[4] ፡ ከንቶ[5] ፡ ይዴግን[6] ወይበጽሕ፡
ወሰተ[6] ፡ መሥገርተ ፡ ሞት[7] ፡

He who labours for the treasure of a false tongue pursues vanity , and comes into the toils of death .

1. ወዘይትቀነይ ፡ Abb55.
2. በ መዝገበ ፡ Abb30.
3. ልሳን ፡ Bln1,Abb149,AT.
   በልሳነ ፡ Abb35.
4. ሐሰተ ፡ Abb149.
5. ወከንቶ ፡ Abb30.
6-6. ወያበጽሐ ፡ ወሰተ ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb149,AT.
   ወይበጽሕ ፡ Abb55.
7. ሞቱ ፡ BM497.

All Ethiopic codices follow the LXX in omitting v.5 ; BM495 also omits v.6 .

The details of this verse are taken from the LXX ὁ ἐνεργῶν θησαυρίσματα γλώσσῃ ψευδεῖ μάταια διώκει ἐπὶ παγίδας θανάτου. Contrast MT and Syriac פֹּעֵל אוֹצָרוֹת בְּלָשׁוֹן שָׁקֶר הֶבֶל נִדָּף מְבַקְשֵׁי־מָוֶת ; but Abb35 at (3) has a more natural equivalent of MT לָשׁוֹן ,and LXX γλώσσῃ than the text.
ይበጽሕ(ወያበጽሐ፡) is an addition peculiar to Ethiopic , to complete the sense .

ሥራዌ፡ ረሲዓን፡[1] ይትነገድ[2] ፨ እስመ፡ ኢይፈቅዱ፡ይግበሩ፡ ጽድቀ ፨

The destruction of the wicked visits (them) ; for they do not wish to do what is right .

1. ለረሲዓን፡ Abb35[b].

2. እምርጉቅ፡ added by Cam,BM494[b],BM497,Bod[b],Br74,Gri3,AT ;
added before ይትገደ፡ by BM496,BM249.

ይትበገደ፡ Abb35,Abb55,Ts54.

Ethiopic represents LXX ὄλεθρος ἀσεβέων ἐπιξενωθήσεται ;
contrast MT שֹׁד־רְשָׁעִים גֹּרָם.
The addition of እምርጉቅ፡ is of uncertain origin ,but is perhaps an editorial addition to complete the sense .
In the second stichos the negative ኢይፈቅዱ፡ is closer to LXX and Syriac οὐ βούλονται than to MT מָאֲנוּ.

ለዕለዋን ፡ ዕለወ ፡ ፋናወ[1] ፡ ይሔሉ[2] ፡ ለሙ ፡ እግዚአብሔር ።

እስመ ፡ [3]ርቱዕ ፡ ወንጽሕ ፡ ምግባሩ[3] ።

The depraved - God sends to them depraved ways ; for upright and pure are His works .

1. ፋዓተ ፡ BM497,BM249,Br74,Gri3,Bass,AT.
   ፋና ፡ Abb149.
2. ወይሔሉ ፡ Ts54.
3-3. ርቱዕ ፡ ወንጽሕ ፡ ፋናዊሁ ፡ BM496,Frt,Bln1,BM16186,BM16189.
   ንጽሕ ፡ ወርቱዕ ፡ ምግባሩ ፡ BM497[b],BM249,Br74,Gri3,Bass.

The details of this verse are taken from the LXX πρὸς τοὺς σκολιοὺς σκολιὰς ὁδοὺς ἀποστέλλει ὁ θεός· ἁγνὰ μὲν καὶ ὀρθὰ τὰ ἔργα αὐτοῦ.
Contrast MT וְהַפְכְפַּךְ דֶּרֶךְ אִישׁ וְזָר וְזַךְ יְשָׁרָה פָּעֳלוֹ׃

ይሄይሱ ፡ ነቢር[1] ፡ ውስተ ፡ ማእዘንት ፡ ዘኢኮነ ፡ ምቁረ[2 3] ፡ እምነቢር ፡
ምስለ ፡ ብእሲት ፡ መግዝእት ፡[4] ውስተ ፡ ቤት[5] ፡ ምሉግ[3] ።

It is better to live on a corner which is not ceiled than to dwell with a quarrelsome woman in a roofed house .

1. ነቢረ ፡ Frt,Ts54.

2-2. ቤት ፡ ምዝቡር ፡ BM495,Abb30.

3-3. እምሉግ ፡ ምስለ ፡ ዓመፃ ፡ ውስተ ፡ ኵሉ ፡ ቤት ፡ BM497.

እምሉግ ፡ ምስለ ፡ ዓመፃ ፡ ውስተ ፡ ቤተ ፡ ኵሉ ፡ Abb55,Ts54.

ወምሉግ ፡ ምስለ ፡ ዓመፃ ፡ ወስተ ፡ ኵሉ ፡ ቤት ፡ Abb149.

4. መግዕዝት ፡ Cam,BM492[b],BM494,BM495,BM496,BM249,Bod,Br74,Frt, Bln1,Bln2,Gri3,Abb35,BM16186,Bass,AT.

5. Omitted by BM492,BM494 (inserted by BM494[b]),BM495.

The second stichos is closer to MT מְאֶטֶת מְדְיָנִים וּבֵית חָבֵר than to LXX ἢ ἐν κεκονιαμένοις μετὰ ἀβουλίας καὶ ἐν οἴκῳ κοινῷ.But the repetition of (እም)ነቢር ፡ is closest to Syriac ط. ولطلطغ نسم.

The text at (4) should read መግዕዝት ፡ , according to Dillmann (see Lexicon, under ዐውዳዊ ፡).

ዓውዳዊ ፡ represents κεκονιαμένος , not κοινός ;(the meaning of MT חָבֵר being obscure) ,which is represented by ቤት ፡ ዘኵሉ ፡ at (3-3) in the variants .

ነፍሰ[1] ረሲዓን፡ አትመሐር[2] [3]ወኢ፡ በጎበ[3] አሐዱ፡[4] ሰብእ ።

The soul of the wicked is not shewn mercy , not even by a single man .

1. ዘሰ፡ added by Abb35.
2. አትሜህር፡ Cam,BM493,BM16186.
   አይትመሐር፡ BM496,Gri3.
3-3. ወአጎበ፡ BM492,BM493,BM249,Br74,AT.
4. አሐዱ፡ Bln1,Abb35,BM16186.

All Ethiopic codices follow the Septuagintal form of this verse ψυχὴ ἀσεβοῦς οὐκ ἐλεηθήσεται ἐπ' οὐδένος τῶν ἀνθρώπων ;contrast MT and Syriac נֶפֶשׁ רְשָׁעִ֥ים תַּאֲוָ֗ת רָָ֥֫ע לֹא־יָחֹ֥ן בְּעֵינָ֑יו יְעֻהוּ׃

እንዘ[1]፡ የኀሥር[2]፡[3]ጸዋግ ፡ የዋህ፡ ማእምረ፡ ይከውን[3]፡[4]ጠቢብ፡ ጠሊብ፡
ይጠይቅ፡ እእምሮ[4]፡

When the lawless man is afflicted, the meek becomes understanding ;
a wise man perceives understanding .

1. እስመ፡ Abb55.
2. የኀሥሥ፡ BM493,Abb30.
3-3. የዋህ፡ጸዋግ፡ ማእምረ፡ይከውን፡ Frt.
ጸዋግ፡ አብድ፡ የዋህ፡ ማእምረ፡ ይከውን፡ Bln1.
ጸዋግ፡ ማእምረ፡ ይከውን፡ የዋህ፡ BM495,BM497,BM249,Br74,Gri3,
Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
4-4. (ወ)ዘይጠይቅ(ሰ)፡ ጠቢብ፡ይትቄከፍ፡ለእምሮ፡ BM495,BM497,Bln2,Gri3;
Cam,BM249,Br74,Abb30,Abb55,Abb149,Ts54,Bass ,but with ጠቢብ፡.
ዘይጠይቅ፡ ጠቢበ፡ይቄሰክ፡ተወክፎ፡ BM494[b].
ዘይጠይቅሰ፡ ኖበ፡ ማዕምር፡ Bod.
ወዘይጠይቅሰ፡ ኖበ፡ይትቄከፍ፡እእምሮ፡ Abb35,AT.

In the second stichos no codices reflect exactly MT and Syriac
וּבְהַשְׂכִּיל יָקַח דָּעַת; the variants at (4-4) all reflect LXX δοὺς
δὲ σοφός.

የአምር[1] ጽድቅ[2] ልቦ[3] ሊቆ[4] ዐመፃ ወየአኵሮ[3] ለሊቆ[4] አከይ።

Righteousness knows the heart of the wicked ; and evil does evil to the wicked.

1. (Φ)እየአምር : BM494[b],BM497,BM249,Bod[b],Br74(Br74[b] has the text), Bln2,Gri3,Abb30,Abb149,AT.

2. ጎበ : Abb149,AT.

ጽድቀ : BM497,BM249,Bod,Bln2,Gri3,Abb30,Abb55.

ጻድቅ : all other codices,Bass.

3. ወሚጠቀመ : Cam,Abb35.

ወአኵየመ : Abb55.

4-4. አከይ : ለሊቆ ፃን : Bod,Bln1.

ለሊቆ ፃን : አከየ : Abb30.

ለሊቆ ፃን : አኩይ : BM16189.

ለሊቆ ፃን : ለአከይ : Abb35,Abb55,Ts54.

There is no textual authority for the negative variant አየአምር: at (1), which appears to be an editorial reinterpretation (MT,Syriac,and LXX all positive).

But the variant at (2) ጻድቅ : corresponds to MT,Syriac, and LXX δίκαιος better than does the text .

The second stichos is closer to LXX καὶ φαυλίζει ἀσεβεῖς ἐν πονηροῖς than to MT and Syriac רָעָה מְרִיעַ רְשָׁעִים in all codices except Cam and Abb35 ,which reflect רָעָה מֵרֵעַ in ሚጠቀመ:.

ዘይሰምዕ፡ እዘኒሁ[1] ከመ፡ አይሰማዕ[2] ይውኅ፡[3] ወእቱ፡ ኀ፡[3]
ይጸውዕ፡ ወአልቦ፡[4] ዘይሰምዖ ።

He who shuts his ear so as not to hear the sick will himself cry, and there will be none to hear him .

1. እእዘኒሁ፡ Cam,BM495,Bod,Abb30,Abb35,Abb55,Abb149.
2. ኀደኅ፡ inserted by Abb30.
3-3. ወወእቱ፡ Bln2.
ወወእተኒ፡ BM497,Br74,Abb30,Abb35,Abb55,Abb149,Ts54.
ወእተኒ፡ Gri3,AT.
4. አልቦ፡ BM495,Abb149.

ይውኅ፡ represents LXX ἀσθενοῦς rather than MT and Syriac ʾ:ʾ.
ዘይሰምዖ፡ also suggests LXX ὁ εἰσακούων ;contrast MT and Syriac ʾ:ʾ.

1 ሀብተ፡ጸሚተ፡ይገፍእ[1]፡መዐተ[2] ።[34] ዘሰ፡ይምሕክ[45]፡ሀብተ፡ይነሥእ፡
ለርእሱ፡ መዐተ[3]፡ጽኑዐ[5] ።

(A gift in secret) restrains wrath ; but he who withholds a gift arouses strong anger against himself .

1-1. ሀብት፡(ዘ)በጸሚት፡ Cam,BM494[b],BM495,BM496,BM497,BM249,Bod[b],Br74, Frt,Bln1,Bln2,Gri3,Abb30,BM16186,Bass,AT.

ሀብት፡ጸሚት፡ BM492,BM494,Bod,Abb149.

ሀብተ፡ጸምሚት፡ Abb35,Abb55,Ts54 ; BM16189, but

2. ያጠፋዕ፡ Bln1,BM16186,BM16189.

ይገፈትዕ፡ Abb149,Bass.

3-3. Omitted by BM 16189.

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

ዘይምሕክ፡ሀብተ፡ Ts54.

ዘሰ፡ይምሕክ፡ Bln1.

5-5. ወሰተ፡መዐት፡ይሄሉ፡ Bod.

ያነሥእ፡ጽኑዐ፡መዐተ፡ Bass,AT.

ያነሥእ፡መዐተ፡ጽኑዐ፡ Cam,BM495,BM497,Br74,Bln1,Bln2,Gri3, Abb35,Abb55,Abb149.

ይነሥእ፡መዐተ፡ጽኑዐ፡ BM496,Frt,Abb30.

The text at (1-1) is not translatable , and the variant ሀብተ፡ዘበጽድቅ፡ is a suitable emendation (LXX δόσις λάθριος).
In the second stichos Ethiopic follows LXX ἀνὴρ δὲ ὁ φειδόμενος θυμὸν ἐμπίπτει ἰσχυρόν , but adds ለርእሱ፡ ; contrast MT וְשֹׁחַד בַּחֵק יְסָה עַזָּה׃

ፍሥሐ፡ ጻድቃን፡ ገቢረ፡ ፍትሕ ፨[1] ጻድቅ፡ ግሕቱ፡[1] ርኩስ፡ በኀበ፡
[2] እኩያ፡ ምግባር ፨[2]

The joy of the righteous is to do justice ; but the righteous man is abominable to the man of evil works .

1-1. (ወ)ጻድቃሰ : BM497,BM249,Br74,Gri3,Bass.
ወጻድቅ፡ Cam,BM495,Bod,Bln2,Abb30,Abb35,Abb55,Abb149.
ወጻድቅ፡ ግሕቱ፡ Ts54,AT.
ግሕቱ፡ ጻድቅ፡ Bln1.

2-2. እኩያን፡ Bass.
እከየ፡ ምግባር፡ BM496.
እኩያነ፡ ምክር፡ Abb55.
እኩያነ፡ ምግባር፡ BM494,BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb149, Ts54,AT.

The second stichos translates LXX ὅσιος δὲ ἀκίθαρτος παρὰ παρανόμοις ;contrast MT and Syriac וְעִוֵּל דֶּרֶךְ יְשָׁרִים תּוֹעֵבָה.
It is surprising that Bass departs from the Ethiopic tradition at (2-2) .

ከአሪ : ዘይሰሕት :[1] አምፋኖተ :[2] ጸድቅ ፡ ወሰተ : መጎበሪ :
ረዐይት : የዐርፍ ፡

He who strays from the path of righteousness will rest in the congregation of giants .

1. ዘይነሥእ : Abb3O.
2. አምፋናት : Bln1.

ጸድቅ : represents LXX δικαιοσύνης ;contrast MT and Syriac ܡܫܟܒ .

[1]ወቅጵቃጤ : ለገባሬ : ዐመፃ ። [1 2 3]

And ruin to the worker of violence .

1-1. Omitted by BM497,BM249,Gri3,Abb55,Abb149,Ts54,Bass,AT.

ለቅጵቃጤ : ከማሁ: ዘገባሬ : ዐመፃ: ይከውን: BM495,Abb30.

ለቅጵቃጤ: Bln2.

ቅጵቃጤ: ለገባሬ : ዐመፃ: BM16186.

ወቅጵቃጤ : ለገበርተ: ዐመፃ: Br74[b].

2. ብእሲ : ጽንስ : ያፈቅር : ፍሥሓ added by BM494[b],BM495,BM497,Br74, (Br74[b] has the text),Bln2,Abb30,Abb55,Ts54,Bass ; by BM249,Gri3, Abb149,AT, but with ጽንዕ:.

3. ዘሰ: ያፈቅር : ወይነ: ወቅብዓ: ኢይከውን: added by Gri3.

ዘያፈቅር: ወይነ: ወቅብዓ: ለከውን: added by Abb55,Ts54.

ዘያፈቅር: ወይነ: ወቅብዓ: ኣይከውን: added by all other codices, Bass,AT.

The text represents the second stichos of MT. ע.15 .

The additions at (2) and (3) represent MT and Syriac and LXX v.17.

While ለከውን: is closer to LXX εἰς πλοῦτον (see Abb55,Ts54) , the majority of codices represent MT and Syriac לְעָשִׁיר אַל.

[1] ዕዛሁ [2] ለጻድቅ [3] ይትወሀብ ኃጥእ [3-1] [4]

The sinner is given as a ransom for the righteous .

1-1. Omitted by BM497,BM249,Br74(inserted by Br74[b]),Gri3,Abb55, Abb149,Ts54,Bass,AT.

2. ዕዛ : BM495,Abb30.

3-3. ኃጥእ : ይትወሀብ : Abb30.

4. (ወ) ምኑን : ለጻድቅ : ኃጥእ : added by BM494[b],BM497,BM249,Bod[b], Br74,Gri3,Abb55,Abb149,Ts54,Bass,AT.

The text follows the LXX in not representing the second stichos of the MT .

ይትወሀብ : is a natural completion of the sense , but nevertheless peculiar to Ethiopic .

The addition at (4) is also to be derived from the material of the first stichos , perhaps interpreting περικάθαρμα as κάθαρμα " offscourings, refuse " . It appears to be an Ethiopic addition to produce a two-stichos verse .

ይኄይስ ፡ ነቢር[1] ፡ ውስተ ፡ ገዳም ፡ እምብእሲት[2] ፡ መጣዕዝት[23] ፡
ወነገቢት ፡ ወመዐት[3] ፡፡

It is better to dwell in the desert than a woman quarrelsome,
talkative, and full of anger .

1. ነቢሮ ፡ Abb30.

2-2. እምሰላ ፡ ብእሲት ፡ Cam,BM494,BM495,BM497,BM249,Br74,Bln2,Abb30,
Abb35,Abb55,Ts54,Bass.
ምሰለ ፡ ብእሲት ፡ Bln1,Abb149,BM16186,BM16189.
እምነቢር ፡ ምሰላ ፡ ብእሲት ፡ Bod,Gri3,AT.

3-3. መዐትምት ፡ ወመጣዕዝት ፡ ወነገቢት ፡ AT.
መጣዕዝት ፡ ነገቢት ፡ ወመዐትምት ፡ Abb30.
መጣዕዝት ፡ ወነገቢት ፡ ወመዐትም ፡ BM497,Abb55,Ts54.
መጣዕዝት ፡ ወነገቢት ፡ ወመዐትምት ፡ all other codices,Bass.

እምብእሲት ፡ reflects MT מִדְיַן אֵשֶׁת , while the variant እምሰላ ፡ ብእሲት ፡ reflects LXX ἢ μετὰ γυναικὸς . Bod and Gri3 may represent Syriac لمع ولمصفو لم , or this may be a coincidental completion of the sense .

The three epithets in the second stichos suggest the LXX μαχίμου, γλωσσώδους, ὀργίλου , as MT and Syriac have only two .

ወመዐት ፡ may be an error for ወመዐተምት ፡ , or may have been influenced by MT וְכַעַס .

[1] መዝገብ ፡ መፍትው ፡ ወቅብኣ [1] የዐርፍ ፡ [2] ወስተ [3] መጎደሪ ፡ ጠቢብ ። [3]
ለብዳንሰ [4,5] ሰብኣ ፡ የጎድኣዋ ። [5]

A desirable treasure and oil rest in the dwelling of the wise ;
but foolish men lack it .

1-1. ወመዝገብ ፡ ወመፍትው ፡ ወቅብኣ ፡ Abb30.

መዝገብ ፡ መፍትው ፡ BM497,BM249,Br74 (Br74[b] has the text),Gri3, Abb55,Abb149,Ts54,Bass,AT.

2. የዐርፍ ፡ put after ጠቢባን ፡ by BM495,BM249,Abb30,Bass ; after መዝገብ ፡ by Abb149 .

3-3. ዓጸደ ፡ ጠቢባን ፡ Abb35.

ልቡ ፡ ጠቢብ ፡ Abb149.

አፈ ፡ ጠቢባን ፡ BM492[b],BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3, Bass,AT.

አፈ ፡ ጠቢብ ፡ Bln2,Abb55,Ts54.

4. (ወ)ለብዳን ፡ BM494,Bln2,Abb149.

ወለብዳንሰ ፡ BM495,Abb55.

ወለብድሰ ፡ Abb30.

5-5. የጎድኣዋ ፡ BM495,Gri3.

የጎድኣ ፡ Abb30.

ሰብኣ ፡ ይወጎንዎ ፡ Abb55,Abb149,Ts54.

The text represents MT and Syriac אוֹצָר נֶחְמָד וְשֶׁמֶן בִּנְוֵה חָכָם while the variants omitting "oil" and inserting ለኣ : follow the LXX θησαυρὸς ἐπιθυμητὸς ἀναπαύσεται ἐπὶ στόματος σοφοῦ. ይወጎንዎ: at (5-5) represents MT,Syriac, and LXX κατατρίουται αὐτόν better than the simpler reading in the text . This is a good example of the tendency in later manuscripts to simplify the Ethiopic text , even at the expense of fidelity to the LXX .

ዘይዴግን[1] : ፍዳተ[2] : ጽድቅ : ወሕይወት[2] : ይረክብ[3] : ሕይወተ : ወክብረ ።[3]

He who follows the path of righteousness and life will find life and honour .

1. ዘይዴግን : Br74 ; omitted by Abb55,Abb149,Ts54.

2-2. ጻድቅ : ወምሕረት : Abb35.
ጽድቅ : ወ ምሕረት : BM249,Br74,Bln2,Abb55,Abb149,Ts54,Bass.
ጽድቅ : ወሕይወተ : BM497,BM16186.

3-3. ምሕረተ : ወሕይወተ : ይረክብ : Gri3.
ትረክብ : ሕይወተ : ወክብረ : Abb55,Abb149,Ts54.
ይረክብ : ክብረ : ወሕይወተ : BM497,Br74,Frt,Abb30,Bass,AT.

ዘይዴግን, represents MT רדף ,Syriac ܪܕܦ (LXX nil), but the insertion of ፍዳተ reflects LXX δόδς (MT,Syriac nil). ምሕረት : at (2-2) is closer to LXX ἐλεημοσύνης than ሕይወት ,which could be a deliberate alteration to a commoner idea , or a contamination from חסד in the second stichos .

ለሀገር፡ ጽንዕት ፡ ቦአ፡ ጠቢብ፡ ወነሥተ[1]ጽንዐ፡ በዘይትዌከሉ፡
ሊቆን ።

The wise man comes to a strong city , and pulls down the bulwark on which the wicked rely .

1. ወነሥተ፡ Abb55.

The singular ሀገር፡ in the first stichos suggests MT and Syriac singular (LXX πόλεις) , but the relative clause in the second stichos is closer to LXX ἐφ' ᾧ ἐπεποίθεσαν οἱ ἀσεβεῖς (MT and Syriac מִבְטַחוֹ).

ዘየዐቅብ[1] አፉሁ ወልሳኖ ይትመሐፀን[2] ነፍሶ[3] እምንዳቤ ።

He who keeps his mouth and his tongue preserves his soul from trouble .

1. ወዘየዐቅብ : Abb35.
   ዘይትዐቀብ : BM16186,BM16189.
2. ይትመሐፀኑ . Br74.
   ይትመሐፀና : AT.
3. ለነፍሱ : Abb149,AT.

ጐጕዕ : ወመግዘዕ[1] : ወነግቢ : ብጹብጽ : ሰሙ[2] ። ወዘይዜከር ሰ:[3]
ኀከየ[4] : ጎንጎ : ወኀቶ[5] ።

The bold and quarrelsome and talkative man - Pest is his name ;
and he who remembers evil is a sinner .

1. ወመግዕዝ : all codices,Bass,AT,except BM493,BM494.

2. ወዘተጸልዓ : በጎበ : እግዚአብሔር : ይወደቅ : ቦቱ : added by BM492,BM493,BM494.

3. (ወ)ዘይዜከር : BM495,Bln1,Gri3,Abb30.
ዘይዜከርሰ : Bod.

4. ኀኩየ : BM494,Abb149.

5. Omitted by Cam,Abb30,Abb55,Abb149,Ts54.

The three epithets in the first stichos suggest the three of the LXX ; contrast MT זֵד יָהִיר .
The addition at (2) seems to be a dislocated gloss, derived from 22[14].
In the second stichos the text represents LXX ὀργὴ καὶ παράνομος ;contrast MT and Syriac עֶבְרַת זָרוֹן .

[1]ፋትወት፡ይቀትላሁ፡[12]ለብእሲ፡ሀኪይ[2]። እስመ፡እደ፡ቅዳ[3]፡እደዊሁ፡[4]
[5]ይግበራ፡ምንተኒ።[5]

Desire kills the lazy man ; for his hands do not wish to do anything .

1-1. ይቀትላሁ፡ፋትወት፡ Abb30.
ፋትወት፡ይቀትሎ፡ BM249,Bass.

2-2. ለሀኪይ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

3. እደ፞ቅድ፡ BM495,Abb30,Ts54.

4. እዕዳዊሁ፡ Cam,BM492,BM493,BM494.
እዴሁ፡ BM495.

5-5. ምንተኒ፡ይግባራ፡ Bod,Bass.
ይግባራ፡ምንትኒ፡ Cam,BM494,Abb30.
ይገብር፡ምንተኒ፡ BM495,Abb55.
ይግበር፡እኩየ፡ Ts54.

The negative አይፈቅዱ, reflects LXX and Syriac οὐ προαιροῦνται ; contrast the positive verb יָאָנ in the MT.

AT is absent until 22[13].

ዘሲዕሰ[12]:ይፈቶ[23]:ሠሎ:ዕለተ:እኩየ [3]:ጻደቅሰ[4]:ይምሕር:ወይመጽወት[5]:እኤሚሮ[6]

The wicked man desires evil every day ; but the righteous shows mercy , and gives alms (every day) .

1. ዘሲዕ : Cam,BM494[b],BM495,BM497,BM249,Bod,Br74,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass.

2-2. ይፈቅድ:(ወ)ይፈቶ : BM495,BM249,Br74,Gri3,Abb149.

3-3. ሠላ:ፋትወተ:እኪተ : BM497,BM249,Br74,Bass.

ሠሎ:ፋትወተ:እኩየ: BM494[b],BM495,Abb30,Abb35,Abb55,Abb149.

ሠሎ:እኩየ:ፋትወተ:Bln2.

ፋትወተ:እኪት:ሠሎ: Gri3.

ሠሎ:ዕለተ:ፋትወተ:እኩየ: Ts54.

4. ወጻድቅሰ: BM497,BM249,Br74,Bln2,Abb35,Abb55,Ts54,Bass.

ወጻድቅ: Abb30.

5. ሠሎ: added by BM494[b],BM497,BM249,Br74,Gri3,Abb149.

6. እኤምሮ: Bln2,Ts54.

Ethiopic follows LXX ἀνεβὴς ἐπιθυμεῖ ὅλην τὴν ἡμέραν ἐπιθυμίας κακάς ;contrast MT and Syriac כָּל־הַיּוֹם הִתְאַוָּה תַּאֲוָה. But only Ts54 accurately represents both "day" and "desire" ;all other codices have telescoped the two into one.

The positive verb ይመጽወት: in the second stichos agrees with LXX οἰκτίρει , and not with MT and Syriac וְלֹא יַחְשֹׂךְ. እኤሚሮ: should represent LXX ἀφειδῶς ; perhaps [ἀφ]ειδώς was read or understood , or else ሠሉ : ዕለተ: in the first stichos suggested እሚር: in the second .

[1] መሥዋዕተ ፡ ዐሢዐን ፡ [1]ምኑን[2] ፡ በኀበ ፡ እግዚአብሔር [2]። ኢስመ ፡
በእኪይ[3] ፡ ያቀርብዎን[4][5] ።

The offerings of the wicked are abominable to God ; for they offer them evilly .

1-1. መሥዋዕት ፡ BM492,BM493.
መመሥዋዕተ ፡ ዐሢዐን ፡ Abb55.

2-2. ለእግዚአብሔር ፡ Ts54.

3. በእኩይ ፡ BM492,BM249,Abb30.
ለእከይ ፡ Abb149.

4. ያቀርብዎ ፡ BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30, Abb35,BM16186b,Bass.

5. እግዚአብሔር ፡ added by Bln1.

The addition of በኀበ ፡ እግዚአብሔር ፡ in the first stichos suggests LXX κυρίῳ (MT and Syriac nil) .Similarly ኢስመ ፡ represents LXX and Syriac καὶ γάρ , not MT כִּי גַם.

ሰማዕተ ፡ ሐሰት ፡[1] ይትሐጐል ። ወብእሲ ፡[2] ሰሚዒ ፡ ዕቁበ ፡[3] ይትናገር ።

A false witness will be destroyed ; but the attentive man speaks guardedly .

1. Omitted by Ts54.

2. (ወ)ብእሲ : BM492,BM493,BM494,Bod(Bod[b] has the text),Frt,Bln1, Abb149,BM16186,BM16189.

ወብእሲሰ : BM495,BM497,BM249,Br74,Bln2.

3. ዕቁብ: BM496.

ዕቁበ: reflects LXX φυλασσόμενος ;contrast MT נִשְׁמָע , and Syriac ܫܡܝܥ .

[1] ረሲዕ፡ብኣሲ[1]፡ ዘኣገበለ፡ጎፋረት ፡ይትቃወሞ[2]፡ገጸ[3]፡ ሩትዕ፡ፉ[4]ውኡቱ[5]
ይጠይቅ[6]፡ፋናቶ ።

The wicked man without shame resists the face ; but the honest man -
he perceives his way .

1-1. ብኣሲ፡ረሲዕ፡ Gri3.
ረሰዕሰ፡ብኣሲ፡ Bod.

2. ይቀውሞ ፡ Bln1.
ይትናገር፡ወይትቃወሞ፡ Frt.

3. ለገጽ፡ Cam,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35,Abb55,
Ts54,Bass.
በገጽ ፡ Abb149.

4. ወረትዕሰ፡ Cam,BM495,BM497,Br74,Bln2,Abb35,Ts54.
ወረትዕ፡ Abb30.
ረትዐገሰ፡ BM496.
ወረትዕትሰ፡ Abb149.

5. ወኣቱ ፡ omitted by BM495,Abb149 ;put after ፋናቶ፡ by Bln1.

6. ያጤይቅ፡ BM496.

Ethiopic reflects LXX ὑφίσταται προσώπῳ ;contrast MT
וְיָשָׁר הוּא יָכִין .
In the second stichos ይጤይቅ፡ also suggests LXX συνίει ;
contrast MT and Syriac יָכִין , although יָבִין is a suggested
emendation (see Kittel 3, note) .

አለቦ፡ ጥበብ፡[1] ወአለቦ፡ ምክር[234] ፡ወአለቦ፡ አእምሮ፡[5] እግዚአብሔር፡
በኀበ፡ አብዳን[5] ።[4]

There is no wisdom and there is no counsel and there is no understanding of God with fools .

1. ጠቢበ፡ Abb55.

2. ዕዘዝ፡ BM494[b],BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30,Abb55,Abb149,
Bass.
ዕዘ ዘ፡ BM495,Ts54.

3. ለኀበ፡ዕበድ፡ added by BM494[b].
ኀበ፡ አብድ፡ added by BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb149.
ለኀበ፡ሊሲዕ፡ added by BM492,BM493,BM494.

4-4. (ወ)አልቦ፡ ምክር ፡ (ለ)ኀበ፡ሊሲዕ፡ BM495,BM497,BM249,Br74,Bln2,
Gri3,Abb30,Abb55,Abb149,Ts54,Bass.

5-5. ዘእንበለ፡ እግዚአብሔር፡ Abb35.
ለኀበ፡ ሊሲዕ፡ Cam,Bod.

ምክር፡ in the text translates MT and Syriac ה ָּנ ְבוּ ָת ,while the variants reflect LXX σύμβουλία .
In the second stichos እግዚአብሔር፡ (LXX nil) has been transferred to qualify አእምሮ፡ -"knowledge of God " ; contrast MT ה ָוְהי ְ ת ַ ֵּד ַ ֽ ה ָע ָ ֽד.
ለኀበ፡ ሊሲዕ፡ represents LXX πρὸς τὸν ἅγιον (MT and Syriac nil),while ለኀበ፡አብዳን፡ and its variants are presumably an editorial reinterpretation to suit አልቦ፡ አእምሮ፡ .

ፈረስ ያስተዳልው ለዕለተ ፀብእ[1] ወእምኀበ[2] እግዚአብሔር
ይካውን[3] ረድኤቱ[4][1]

A horse is prepared for the day of battle ; and from God is his help.

1-1. ረድኤትሰ እምኀበ እግዚአብሔር ይካውን: Br74,Bass ;BM495, omitting ይካውን:
ወእምኀበ እግዚአብሔር ይካውን ረድኤትሰ: BM249,Bln2.
ወእምኀበ እግዚአብሔር ረድኤትሰ ይካውን: BM497.
ባሕቱ እምኀበ እግዚአብሔር ይካውን ረድኤት: Gri3.

2. (ወ)ባኀበ: Cam,Abb30,Abb35,Abb55,Abb149.
እምኀበ: BM492,BM493,BM494,Bod.

3. Omitted by Cam,Bod(inserted by Bod[b]),Abb30,Abb35,Abb55,Abb149,Ts54.

4. ረድኤት: Cam,BM492,BM493,BM494,BM496,Frt,Bln1,Abb149,BM16186, BM16189.
ረድኤትሰ: Abb30,Abb35,Abb55,Ts54.

The preposition በኀበ: (እምኀበ:) እግዚአብሔር: is closer to Greek παρὰ τοῦ κυρίου than to MT וַיהוָה and Syriac ܡܢ ܩܕܡ ܡܪܝܐ .

ይኄይስ ፡ ስም ፡ ሠናይ [1] ፡ እምብዕል ፡ ብዙኅ [1]። [2]መዓዛ መዐዛ ወርቅ ፡
መዐዛ ብሩር [2] ፡ ሞገስ ፡ አዳም ።

A good name is better than great wealth ; and pleasant favour than gold or silver .

1-1. እምብዙኅ ፡ ብዕል ፡ BM497,BM249,Br74,Gri3,Abb35,Bass.

2-2. (ወ)እምብሩር ፡ (ወ)ወርቅ ፡ Cam,BM495,BM497,BM249,Bod,Br74,
Bln2,Abb30,Abb35,Abb55,Abb149.
(ወ)እምወርቅ ፡ መዐዛ ብሩር ፡ BM492,BM493,BM494,BM496,BM16186.
መዐዛ ወርቅ ፡ መብሩር ፡ Frt,Bln1.
መዐዛ ፡ ብሩር ፡ መወርቅ ፡ Gri3.
መዐዛ ብሩር ፡ መዐዛ ወርቅ ፡ Ts54,Bass.

The repetition of እም፡ in እምብሩር ; may reflect the repetition in MT and Syriac ‏ג ה ד מ ן‏ , or else be coincidental .
But the qualification of ስም by ሠናይ፡ reflects LXX ὄνομα καλόν ; contrast MT and Syriac ‏ש ם‏ .

ገዕል ፡ ወነዳይ ፡ ተራከቡ[1] ፡ ሳቡሬ ።[2] ወክልኤሆሙ ፡
እግዚአብሔር ፡ ገብረ ።[2]

Rich and poor are found together ; and God made them both .

1. ይትራከቡ ፡ BM493,BM494[b],BM497,BM249,Gri3,Abb149,Bass.

(ወ)ክልኤሆሙ ፡ገብረ ፡ እግዚአብሔር ፡ Bod,Bln2,Abb30.

ክልኤሆሙ ፡ እግዚአብሔር ፡ገብረ ፡ Bln1.

Omitted by BM497.

1 ማእምር ፡ርኣየ ፡ እኩየ[2] ፡ ወሶለፌ[3] ፡ እብደሰ ፡ ተፈድየ ፡ እኩየ ፡[45] [5 1]

A clever man sees evil and passes on ; but the fool pays a bad penalty.

1-1. ማእምር ፡ርእዮ ፡ እንዘ ፡ እኩይ ፡ ይትቀሠፍ ፡ ህየዘ ፡ ወእቱ ፡
ይትገሠፅ ፡ መእብዳንሰ ፡ እንዘ ፡ የሐልቅ ፡ ሐሰሩ ፡ BM494[b].
(ወ) ማእምር ፡ርእዮ ፡ እንዘ ፡ እኩየ ፡ ይትኃነን ፡ (ወ)ህየዘ ፡ ወእቱ ፡
ይትገሠፅ ፡ (ወ)እብዳንሰ ፡ እንዘ ፡ የሐልቅ ፡ ሐሰሩ ፡ BM497, BM249, Bod[b],
Br74, Abb55, Abb149, Ts54 ; Gri3, but with እብድነ ፡ የኃለፋ ፡ ትሥሊ ፡ ;
Bass , transposing ይትኃንን ፡ and እኩይ ፡ , and having ህየለ ፡ .

2. እኩየ ፡ omitted by Cam, BM496.

3. ወተኃብአ ፡ Abb35.

4. ወእብደሰ ፡ Cam, Abb30, Abb35.

5-5. ተቃዊሞ ፡ተፈድየ ፡ እኩየ ፡ BM492, BM493, BM494.
ተቃዊሞ ፡ ተፈድየ ፡ Cam, Bln2, Abb30.
ተፈድየ ፡ ተቃዊሞ ፡ BM495.
ኃለፌ ፡ ወተፈድየ ፡ Abb35.

The text follows MT and Syriac עָרוּם רָאָה רָעָה וְנִסְתָּר , but appears to have lost ወተኃብአ ፡ (Abb35), presumably by a haplography of sense , if not of form . The variants at (1-1) reflect LXX πανοῦργος ἰδὼν πονηρὸν τιμωρούμενον πρεσταιῶς αὐτὸς παιδεύεται , οἱ δὲ ἄφρονες παρελθόντες ἐζημιώθησαν.

[1] ትወልዳ ፡ ለጥበብ ፡ ፈሪሃ ፡ እግዚአብሔር [12] ፡ ለክብር ፡ ወለብዕል ፡ ወለሕይወት [2] ።

The fear of God engenders wisdom,honour,and wealth and life .

1-1. ፈሪሃ ፡ እግዚአብሔር ፡ ትወልዶሙ ፡ BM495,Abb30.

ሥርዋ ፡ ለጥበብ ፡ ፈሪሃ ፡ እግዚአብሔር ፡ Abb35.

2-2. ለብዕል ፡ ወለክብር ፡ ወለሕይወት ፡ BM495,Abb30.

ወለክብር ፡ ወለብዕል ፡ ወለሕይወት ፡ Cam,BM497,BM249,Br74,Bln2, Bass.

(ወ)ክብር ፡ ወብዕል ፡ ወሕይወት ፡ Abb35,Abb55,Ts54.

ለክብር ፡ ወጥበብ ፡ ወለብዕል ፡ ወለሕይወት ፡ Gri3[b].

The first two words are derived from LXX γενεὰ σοφίας ; contrast MT and Syriac ‏הָגֶן עֹז‎ . But ትወልደ ፡ ጥበብ ፡ would be a more accurate translation ;the alteration in Ethiopic could be a deliberate reinterpretation ot produce simpler sense . BM495 and Abb30 preserve the original order of MT,Syriac, and LXX in the second stichos.

እሚከላ፡ ወእሱቀከ[1] ፡ወመሣግር፡ ውስተ[2] ፡ፋናዊሁ፡ ለብእሲ፡ ጠዋይ[2] ።
ዘየዐቅብ[3]፡ ነፍሱ፡[4] ያመሥጦን[4] ።

Thorns and thistles and snares are in the paths of the crooked man ; he who guards his soul will avoid them .

1. Omitted by BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35,Abb55, Abb149,Ts54,Bass.

2-2. ፋናወ፡ጠዋይ፡ Cam,BM495,Abb30,Abb35,Abb55,Abb149,Ts54.
ፋናዊ፡ጠዋያት፡ BM494[b],BM497,BM249,Br74,Bln2,Gri3,Bass.

3. (ወ)ዘየዐቅብሱ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Abb55, Abb149,Ts54,Bass.
ወዘየዐቅብ፡ Abb35.

4-4. ይድኅን፡ወያመሥጦን፡ BM494[b],BM497,BM249,Br74,Gri3.
ይድኅን፡ወያመሥጥ፡ Abb149.

The addition of ወ to ወመሣግር፡ suggests LXX καὶ παγίδες ; contrast MT וּפַח ; the three items probably represent a conflation, as MT,Syriac, and LXX all have two only .
ለብእሲ፡ at (2-2) is an addition peculiar to Ethiopic ;contrast MT, Syriac,LXX and the variants at (2-2).

v. 6 is omitted by all codices,Bass, and the LXX .

[1]አብዕልት ፡ ነዳያን[12]፡ አእምሮ ፡ ይሜንኑ ፡ ነዳያን ፡[2] ወአግብርት[3]፡ ለአጋእዝተ ፡ ይሌቅሑ[4]።

The rich, poor in understanding , despise the poor ; and servants lend to their masters .

1-1. አልዕልተ ፡ ነዳያን ፡ BM494[b],BM249.
አብዕልት ፡ ነዳያን ፡ BM492,Br74,Bln2,Bass.

2-2. ይሜንኑ ፡ Cam,BM495,Abb35(Abb35[b] has the text),Abb55.
ይሜንኑ ፡ ነዳያን ፡ BM492.
ይኄንኑ ፡ ነዳያን ፡ BM494[b],BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Abb149,Bass.
አእምሮ ፡ ነዳያን ፡ ይሜንኑ ፡ Gri3.
አእምሮ ፡ ይኄንኑ ፡ ነዳያን ፡ Abb30.
ይኰንኑ ፡ Ts54.

3. (ወ)አግብርት ፡ Gri3,Abb30.

4. ይሌቅሕ ፡ Abb30.
Omitted by Frt.

ነዳያን ፡ አእምሮ ፡ is a gloss on the following ነዳያን ፡ (MT, Syriac, and LXX nil) .
ይሜንኑ ፡ cannot translate MT and Syriac וְלֹוֶה , nor LXX ἄρχουσιν. and is probably an error for ይኰንኑ ፡ (see variants at 2-2) .
The second stichos reflects LXX καὶ οἰκέται, οἱ οἶκοι δεσπόταις δουλεῦσιν. contrast MT and Syriac וְעֶבֶד לֹוֶה לְאִישׁ מַלְוֶה׃

ዘይዘርእ[1]: ሕጠለ[2]: ዮእርር: እከየ[3]: ወመቅሠፍት[4]ምግባሩ[5]: ይፈጽም:

He who sows fraud harvests evil ; and he completes chastisement of his deeds .

1. (ወ)ዘይዘርእ: BM249,Abb149,Bass.
   መዘይዘርእ: BM497,Br74,Gri3.
2. እከየ: Bod(Bod[b] has the text).
3. እኩየ: BM495,Bln2,Abb30,Abb149,BM16186.
4. (ወ)መቅሠፍት: BM494[b],Abb35,Abb55.
   መቅሠፍተ: Cam,BM495,Bod(Bod[b] has the text),Abb30,Abb149.
5-5. ምግባሩ:ይፈጽም: BM495,BM497,BM249,Br74,Bln2,Abb30, Abb149,Ts54.
   ይፈጽም:በምግባሩ: Gri3.
   ምግባሩተ:ዘይፈጽም: Bln1.

In the second stichos Ethiopic translates LXX ἀπολήμψεται δὲ ἔργων αὐτοῦ συντελέσει ;contrast MT וְשֵׁבֶט עֶבְרָתוֹ יִכְלֶה.

ብእሴ፡[1] ፍሥሐ፡ ወወሀቤ[1]፡ ያፈቅር፡ እግዚአብሔር፡[2] ወኣጓኅቶ፡[3]
ምግባሬቲሁ[4]፡ ይሴልጥ[5]።

A cheerful and generous man God loves ; and He perfects the vanity of his deeds .

1-1. ወሀቤ ፡ ወፍሥሐ፡ Ts54.
ፍሥሕ፡ ወወሀቤ ፡ Abb30,BM16186.

2. Omitted by BM492.

3. ወኣጓኅቶ ፡ all codices, Bass .

4. ምግባሪሁ፡ BM495,BM497,BM249,Br74,Gri3,Abb30,Abb35,Abb55, Abb149,Ts54.

5. ይጸልእ ፡ Cam,BM494^{b},BM495,BM497,BM249,Bod^{b},Br74,Bln2,Gri3, Abb30,Abb35,Bass.
ይሖልጥ ፡ BM493,Abb55,Abb149.

This verse is found only in the LXX .

ዘይምሕር[1]፡ነዳየ፡ውእቱኬ[2]፡ገፅል[3]፡ እስመ፡ኅብስቶ፡ወሀበ[4]፡ለ ምስኪ[5]ን፡ ወእኩ፡ ለገፅል፡ዘይፈዲ[7]፡ለዘወሀቦ[68]፡ መዊእ፡ ወክብረ፡ይረክብ፡ዘወሀበ፡ህልያነ[8]፡ ወገሕቶ[9]፡ ነፍሶ፡ የአትት[10]፡ለ ዘነሥአ ።[11]

He who shows mercy to the poor is himself rich ; for he gives his bread to the needy, and not to the rich who pays back him who gave to him .He finds victory and honour who gives gifts ;but he removes the soul of him who took them.

1. ዘይምሕርሶ፡ BM497,BM249,Br74,Gri3.
   ይምሕር፡ Abb149.
2. ውእቱ ፡ BM492,BM493,BM494,BM497,BM249,Br74,Abb149,Ts54,Bass.
3. በለአ ፡ BM494[b],BM495,BM497,BM249,Br74,Gri3,Abb149,Bass.
   ብዕለ ፡ Ts54.
4-4. ወሀበ ፡ኅብስቶ፡ Bass.
5. ለነዳይ ፡ BM495,Abb30.
   ለምስኪናን ፡BM497,BM249,Br74,Gri3,Abb149.
6-6. Omitted by Cam,Abb35,Abb55,Abb149,Ts54,Bass.
7. ይፈዲ ፡ BM496,Frt,BM16186,BM16189.
8-8. Omitted by BM496,Frt,Bln1,BM16186,BM16189.
9. ገሕቶ፡ Bod.
10-10. የአትት ፡ነፍሶ፡ BM494.
11. ዘነሥአ፡ Frt,Abb30.

Ethiopic follows the LXX four-stichos form of this verse .The section 6-6 is a gloss peculiar to Ethiopic ;note its omission in the manuscripts of the older tradition.

አውፅእ፡እምኣንግለ?[1]፡ብእሴ[2]፡ቀታሌ ፡ወይትለዎ፡ሞት[3]፡[4]ወይፃእ፡ምስሌሁ፡
ጋእዝ፡ወጸብእ፡ እስመ፡ሶበ፡ይነብር[5]ውስተ፡እግግለ?[5]፡ዝሉ ፡ያሳሥሊሥር[6]፡

Throw out of the assembly the murderous man , and let death follow him ;
and let there go out with him strife and violence . For when he sits in
the assembly ,he dishonours everyone.

1. እምትንታ?፡ Abb55; put after ቀታሌ፡ by Bln1,Gri3.
2. Omitted by Cam,BM495,BM497,BM249,Bod,Br74,Gri3,Abb30,Abb35,Abb55, Abb149,Ts54,Bass.
3-3. ወይሴስለ፡ጋእዝ፡ Abb35.
ወይቅትለዎ ፡በሞት :BM492,BM493.
ወይተለዎ ፡ መአት : Abb55,Ts54.
Omitted by Cam,BM495,Bod(inserted by Bod[b]),Bln2,Abb30,Bass.
4-4. (ወ)ይወፅኦ፡ጋዕዝ፡ወይቅትለዎ፡በሞት፡ BM495,Bln2,Abb30.
ወይወፅኦ፡ጋዕዝ፡ወይተለዎ፡ሞት፡ BM249.
ወይወፅኦ፡ቀትለ፡ Bod.
ወይወፅኦ፡ጋዕዝ፡ Cam.
ወይጻዕ፡ምስሌሁ፡ጸልዕ፡ወጋዕዝ፡ Gri3[b].
ወይፃዕ፡ምስሌሁ፡ጋዕዝ፡ Bass.
Omitted by BM497,Br74(inserted by Br74[b])Gri3,Abb35,Abb55, Abb149,Ts54.
5-5. Omitted by Gri3.
6. Omitted by Bln1.

እምኣንግለ?፡ is derived from LXX ἐκ συνεδρίου (MT and Syriac nil).
ወይትለዎ፡ሞት፡ is probably a LXX-based doublet of the following phrase ,in which ሞት፡ has accidentally replaced መአት፡ (note Abb55 and Ts54).
The phrase at (4-4) could represent MT וְיָדֶן אֶת , with a conflation of two alternatives , ጋዕዝ፡ and ጸልእ፡ , and ምስሌሁ፡ derived from LXX συνεξελεύσεται αὐτῷ.
The final stichos translates the second of the LXX ὅταν γὰρ καθίσῃ ἐν συνεδρίῳ , πάντας ἀτιμάζει.

ያፈቅር፡እግዚአብሔር[1] ፡የዋኅ፡ለብ[1]*ኀሩያን፡[23]በኀቤሁ፡ሠሉመ፡[3]
ንጹሐን* በከናፍሪሁ፡ ይሬኢ፡ንጉሥ[4]*

God loves the meek-hearted ; all the pure are acceptable to Him ;
with his lips the king governs .

1-1. የዋሃተ፡ልብ፡ Cam,BM494[b],BM495,BM497,BM249,Bod,Br74,Bln2,
Abb30,Abb35,Abb149,Ts54,Bass.
የዋሃን፡ልብ፡ Gri3.
የዋሃ፡ልበ፡ Bln1.
የዋሃተ፡ልበ፡ Abb55.
ልበ፡የዋህ፡ Frt.

2. ወኀሥያን፡ BM492,BM493,Gri3.

3-3. ሠሉመ፡በኀቤሁ፡ Gri3,Abb149.
በኀቤሁ፡ሠሉመ፡አለ፡ BM249,Bln1.

4. ታዕካሁ፡ added by Bln1,BM16186.

Ethiopic follows the three-stichos form of this verse found in the LXX ; ἅμα πᾶς κύριος ὁσίας καρδίας, δεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι · χείλεσιν ποιμαίνει βασιλεύς.
Contrast MT and Syriac אֹהֵב טְהַר־לֵב חֵן שְׂפָתָיו רֵעֵהוּ מֶלֶךְ׃
ποιμαίνει shows that ሠሉመ፡ is strictly ሠሎሚ፡ .

ወአዕይንተ[1] እግዚአብሔር ፡ የዐቀባ[2] ፡ አእምሮ ። ወይሜንን ፡ [3]
ቃለ ፡ ጕንፍ[4] ። [4]

And the eyes of God watch over understanding ; and the sinner repudiates a word.

1. አዕይንተ ፡ BM497,BM249,Br74,Gri3,Abb149,Bass.
   ወአዕይንቲሁ ፡ Frt,Bln1,BM16186.
2. የዐቅብ ፡ Cam,BM495,Bln1,Abb30,Abb149,BM16186,BM16189.
3. ይሜንን ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Bass.
   ምኑን ፡ Abb149.
4-4. ኀበ ፡ ጕንፍ ፡ BM492[b],BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2, Abb30,Bass.
   ጠቢ ፡ ጕንፍ ፡ Gri3.

In the second stichos the text is ambiguous, but LXX φαυλίζει δὲ λόγους παράνομος suggests that ጕንፍ ፡ is the subject . ኀበ ፡ is an Ethiopic insertion to complete the sense.

[1]ያመካኒ ፡ወይብል ፡ሶበ ፡ይለእክዎ ፡ሳክይ[12]፡አንበሳ ፡ሀሎ፡ውስተ ፡ፍናት ። [2]
ወውስተ ፡መሐሳብት ፡ቀትል ።

The sluggard makes excuse , and says " There is a lion in the street "
when they send him ; and "In the squares there is a murderer."

1-1. ያመካኒ፡ሀክይ፡ሶበ፡ይለእክዎ ፡ወይብል፡ BM497,BM249,Br74,Gri3,Bass,AT.
ሶበ፡ይለእክዎ፡ያመካኒ ፡ወይብል፡ሀክይ፡ Bod.
ያመካኒ ፡ወይብል፡ሀክይ ፡ BM495,Abb55,Abb149,Ts54.
ያመካኔ፡ወይብል ፡ሀክይ ፡ሶበ፡ይለእክዎ፡ Bln2,Abb30,Abb35.
ያመካኒ፡ወይብል ፡ሶበ፡ይለእክዎ፡ለሐክይ፡ BM16186.

2-2. ሀሎ፡አንበሳ ፡ውስተ ፡ፍኖት፡ BM497.
ሀሎ፡አንበሳ፡ውስተ ፡ፍናው፡ BM249,Br74,Gri3,Bass.
ውስተ ፡ፍና ፡አንበሳ፡ BM495.
አንበሳ፡ውስተ ፡ፍናው ፡ Abb35(Abb35[b] has the text),Abb55, Abb149,Ts54.
አንበሳ፡ሀሎ፡ውስተ ፡ፍና ፡ BM494,Bod.
አንበሳ፡ሀሎ፡ውስተ፡ፍናው ፡ Bln2,Abb30.

ስ፡ይለእክዎ፡ is an explanatory gloss (MT,Syriac, and LXX nil).
The Ethiopic details follow those of the LXX ; προφασίζεται καὶ λέγει ὀκνηρός, λέων ἐν τῇ ὁδῷ, ἐν δὲ τῇ πλατείᾳ φονευτής.
Contrast MT אָמַר עָצֵל אֲרִי בַּחוּץ בְּתוֹךְ רְחֹבוֹת אֵרָצַח

ግብ፡ዕሙቅ[1]፡አፈ[1]፡ነኪርት[2]፡ውዘተጸልአ[3]፡በጎበ፡እግዚአብሔር፡
ይወድቅ፡ውስቴታ[4]።

The mouth of a strange woman is a deep pit ; he who is hated by God will fall into it .

1-1. ውስተ፡አፈ : Abb149.
ቃለ : Abb30.

2. አመጸ : BM494[b],BM495,BM497,BM249,Br74(Br74[b] has the text),Bln2, Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT.
ነኪር : Bodb.

3. ወይጸልእ : Bln1,BM16186.
ወዘይጸልእ : BM16189.

4. ውስቴቱ : BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Ts54,Bass,AT.

Ethiopic follows the Septuagintal five-stichos form of this verse , the last three stichoi being additional .
The details are also taken from the LXX , except that ነኪርት፡ in the first stichos suggests MT זָרוֹת , while the variant አመጸ፡ represents LXX παρανόμου .
ውስቴት(ቱ):however reflects LXX εἰς αὐτόν , not MT and Syriac ܒܗ .

ወበ፡ፋናዊ[1]፡እኩያት[2]፡ቅድሜሁ፡ለብእሲ[3]፡ወኢያፈቅር፡
ይትገኃሥ፡እምኔሆን[4]።ወተግሳሣ[5]፡መፍትወ፡እምፋኖት[6]
[7]ጸዋግ፡ወእኪት።[7]

And there are evil paths before a man , and he will not desire to turn away from them ; and turning away is necessary from a perverse and evil way .

1. ወበ፡ፋናወ፡ Bod.
   ቦ፡ፋናዊ፡ all other codices,Bass,AT.
2. እኩያን፡ Abb149.
   እኩያተ፡ Abb55,Ts54.
3. ለጕንእ፡ BM494[b],Gri3.
4. እምኔሁ፡ BM497.
   እምኔሆን፡አብድ፡ Gri3[b].
5. ወለተግሳሣ፡ Abb30,Abb55,Abb149,Ts54.
   በተግሳሣ፡ BM497.
   ተግሳሣሁ፡ Gri3.
   ተግሳሣ፡ put after መፍትወ፡ by Bass.
6. እምፋኖተ፡ BM493.
   እማንቱ፡ Ts54.
7-7. ወጸዋግ፡ወእኪት፡ Ts54.
   ጸዋግ፡ወእከይ፡ Bln1.

These extra stichoi are taken by Ethiopic from the LXX .

እየእምር ፡ አልዕለቶ ፡ ለልበ ፡ ወሬዛ ፡ እስመ ፡ በትር ፡ መመቅሠፍት ፡
[1] ርኅቅ ፡ እምኔሁ [1] [2] ፡

Lack of understanding exalts the heart of a youth ; for the rod and punishment are far from him .

1-1. እምኔሁ ፡ ርኅቅ ፡ Bod.

2. ተወኅበ ፡ አብድ ፡ ለተፃሊ ፡ ዓቢይ ፡ added by BM495.

አልዕለቶ ፡ does not exactly reproduce the meaning of either MT, Syriac, or LXX , and may be a misunderstanding or a reinterpretation . It could be related to Syriac ܛܟܢ in the sense "arouse, excite " ; or a false connection may have been made with ἐκπέτομαι (found occasionally in the active form ἐξέπτην) " make to fly up, excite " , instead of with ἐξάπτω (hence ἐξῆπτω).

ዘይትገፍሎ[1] ለነዳይ [2]ብዙኅ ይሬኪ ንዒኖ [2]ይሁብ [3]ለጊዕል፡
[4]ወለኵ ለነዳይ ።[4]

He who defrauds the poor makes many his possessions ; he gives to the rich and not to the poor .

1. ወዘይትገፍሎ : Abb35,Abb55.

2-2. ይሬኪ ንዒኖ ብዙኅ : Bod.
ብዙኅ ይሬእ ንዒኖ : BM496,Frt.

3. ወይሁብ : BM497,BM249,Br74,Bln1,Abb55,Abb149,Ts54,AT.
ወይሁቦ : Gri3,Bass.

4-4. በተፀናስ : BM494[b],BM497,BM249,Br74,Abb55,Abb149,Ts54,AT ; added at the end of the verse by Gri3.

ብዙኅ ይሬኪ ንዒኖ : translates LXX πολλὰ ποιεῖ τὰ ἑαυτοῦ ;contrast MT לְמַתֵּי־לוֹ.
At (4-4) በተፀናስ : translates MT and LXX ἐπ' ἐλάσσονι, the text being a simplified interpretation peculiar to Ethiopic , to match the preceding ለጊዕል፡.

[1]ኅሰ[1]:ቃለ: ጠቢባን:[2]አቅርብ:ኦዝነከ :ለአስምዖ[3]:: ወስማዕ: ቃለ :ዚአየ[4]::
ወልበከ:[5]አቅም:ከመ:[56]ታእምር ፤ ከመ: ሠናይ: ውእቱ[6]::

Bring your ear close to the word of the wise , to hear it ; and hear my word, and set your heart that you may understand that it is good .

1-1. ወለዲየ:ኅሰ: Bod.
Omitted by Ts54.
2. ጠቢብ: Gri3.
3. ለአጽምዖ: all codices,Bass,AT.
4. ዚአሁ: Gri3.
አቆየ: BM16186.
5-5. አቅርብ:ከመ: AT.
ከመ: Bln1.
አቅም: BM495.
6-6. ሠናይ:ውእቱ:ተአምር: BM497,BM249,Br74,Gri3,Abb149.
ሠናይ:ውእቱ: Abb55.
ሠናየ:ታእምር: AT.

Ethiopic employs the longer form of this verse found in the LXX ;
contrast MT and Syriac הַט אָזְנְךָ וּשְׁמַע דִּבְרֵי חֲכָמִים
וְלִבְּךָ תָּשִׁית לְדַעְתִּי׃

ኦመ[1] ወደይከ[2] ውስተ ልብከ ያስተፌሥሑከ[3-4] ሳቡረ በአናፍሪከ ።

If you lay it upon your heart , it will make you glad together on your lips .

1. ለኦመ: BM495,Bln2,Abb30.
   ወኦመ: BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.
   ወአመ: AT.
2. ወደይከመ: BM497,BM249,Br74,Gri3,Abb149,Ts54,Bass,AT.
   ወደይኮን: Bod.
3. ያስተፌሥሑከ: BM497,BM249,Br74,Gri3,Abb149,Bass.
   ያስተፌሥሕ: Frt.
4-4. (ወ)በአናፍሪከ: Abb30,BM495.
   ሳቡረ: ምስለ:አናፍሪከ: BM496,Frt^{b},Bln1,BM16186,BM16189.

Ethiopic follows the LXX καὶ ἐὰν ἐμβάλῃς αὐτοὺς εἰς τὴν καρδίαν σου, εὐ φραινοῦσίν σε ἅμα ἐπὶ σοῖς χείλεσιν.

Contrast MT and Syriac כִּי־נָעִים כִּי תִשְׁמָרֵם בְּבִטְנֶךָ יִכֹּנוּ יַחְדָּו עַל־ שְׂפָתֶיךָ׃

ከመ[1]፡ይኩንክ፡በእግዚአብሔር፡ፌድፋደ፡[1]ተስፋክ[2]።ወየአ[3]ምረክ፡ፋዎቶ።

That your hope may be more in God , and that He may teach you
His way .

1-1. ይኩን፡በሳበ፡እግዚአብሔር፡ BM497,BM249,Br74,Gri3,Abb149,Bass,AT.

ይኩን፡በእግዚአብሔር፡ BM495,Bln2,Abb30.

ይኩንከ፡በእግዚአብሔር፡ Abb35,Abb55,Ts54.

2. ተስፋ፡ BM249.

3. ወይአምረክ፡ BM249,Bod^{b},Br74,Bln1,Bln2,Abb149,Bass,AT.

ወየአምር፡ Frt .

The text reflects the LXX ἵνα σου μέντοι ἐπὶ κύριον ἡ ἔλπις , καὶ γνωρίσῃ σοι τὴν ὁδὸν αὐτοῦ.
But Ethiopic has added ፌድፋደ፡ (note the omissions) .
Contrast MT and Syriac וְהָיוֹת בַּיהוָה מִבְטַחֶךָ
הוֹדַע אִתְּיךָ הַיּוֹם אַף-אָתָּה׃

[1] ናሁ፡ጸሐፍኩ፡ለከ፡ትስልሥተ[1]። እንተኒ፡ጸሐፍሙ[2]፡[3][4]ውስተ፡ሐሳበ፡ልብከ ።[4][5]

Behold, I have written for you three times ; and do you write them on the tablet of your heart .

1-1. እኮኔ፡ጸሐፍኩ፡ለከ፡ምስልስተ፡ለ ምክር፡ወለአእምሮ፡ Abb35.

ወናሁ፡ጸሐፍኩ፡ለከ፡ትስልስተ፡ለ ምክር፡ወለአእምሮ፡ AT.

ናሁ፡ጸሐፍኩ፡ምስልስተ፡ BM497.

ናሁ፡ጸሐፍኩ፡ለከ፡ትስልስተ፡ለ ምክር፡ወለአእምሮ፡ BM492[b],BM495, BM249,Br74,Bln2,Gri3,Abb30,Bass.

2. ወእንተኒ፡ BM495,BM497,Bln2,Abb30,Abb55,Ts54.
ወእንተኒ ፡ Cam,BM249,Br74,Abb149,Bass,AT.

3. ጸሐፍን ፡ Cam,BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Ts54,Bass.
ጸሐፍ፡ BM494,Bod,Bln1,AT.

ለርእስከ ፡ምስልስተ፡ለ ምክር፡ወለአእምሮ፡ added by Abb55,Ts54, Abb149.
ለርእስከ፡ለ ምክር፡ወለአእምሮ፡ added by BM494[b],BM497,Bod[b].

4-4. በሰሌዳ፡ልብከ፡ BM495,Abb30.

ውስተ፡ሰሌዳ ፡ልብከ፡ Bln2.

5. ወለአእምሮ፡ውስተ፡ሐሳበ፡ልብከ, added by Cam.

ለ ምክር፡ወለአእምሮ፡ added by Bod.

The text combines the first stichos of MT and Syriac הֲלוֹא כָתַבְתִּי לְךָ שָׁלִשׁוֹם with the first of the LXX καὶ οὐ γὰρ ἐπόρφυσά σοι ἐχθές. This is followed by the last phrase of the LXX ἐπὶ τὸ πλάτος τῆς καρδίας σου.

The interrogative הֲלוֹא has been treated as הֲגַם.

The main additions at (1-1) and (3-3) represent the first half of the LXX second stichos εἰς βουλὴν καὶ γνῶσιν ;contrast MT פְּלִיאוֹת וְדֵעָת

Note the proximity of Abb55,Abb149, and Ts54 to the LXX , and the representation side by side of MT and LXX elements in the later codices .

እ ማ ህ ለ ክ ፡ ህ ል ው ፡ ቃ ለ ፡ ጽ ድ ቅ ፡ ለ ጓ ለ ፡ ይ ሴ እ ለ ክ ፡
1 2 3 4

I am teaching you a true word - righteousness to those who ask you .

1. ወ እ ማ ህ ለ ክ ፡ Gri3.

2-2. ቃ ለ ፡ ህ ል ው ፡ BM249,Ts54,Bass.

3. (ወ) አ እ ም ሮ ፡ ጌ ለ ፡ ት ሰ ማ ዕ ፡ added by BM497,Br74,Bln2,Gri3,Abb35, Abb55,Abb149,Bass.

አ እ ም ሮ ፡ ጌ ሁ ተ ፡ ት ሰ ማ ዕ ፡ added by BM495,Abb30.

(ወ) አ እ ም ሮ ፡ ጌ ለ ፡ ከ መ ፡ ት ሰ ማ ዕ ፡ added by BM249,AT.

ወ ጌ ለ ፡ ከ መ ፡ ት ሰ ማ ዕ ፡ added by Cam,BM494[b],Bod.

4. (ወ) ከ መ ፡ ታ ወ ፍ ጓ ፡ ቃ ለ ፡ added by Cam,BM494[b],BM495,BM497,Bod, Br74,Bln1,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,BM16186,BM16189, Ts54,Bass,AT.

ወ ታ ወ ፍ ጓ ፡ ቃ ለ ፡ added by BM249.

The text has omitted a section of this verse , presumably through the repetition of ቃ ለ ፡ , and subsequent parablepsia .

እ ማ ህ ለ ክ ፡ reflects LXX διδάσκω σε ;contrast MT and Syriac לְהוֹדִיעֲךָ.

The additions at (3) represent LXX καὶ γνῶσιν ἀμεθῆ ὑπακοῦσιν (MT nil).

ይ ሴ እ ለ ክ ፡ at the end of the verse reflects LXX τοῖς προβαδιζομένοις σοι, and not MT and Syriac אֲשֶׁר שָׁלְחוּ בָךְ.

አትትዓገሎ[1] ለነዳይ ፡ እስመ ምስኪን ፡ ውእቱ ። ወኢትትመንን።[2]
ደዌየ[3] ፡ በአንቀጽ ።[4]

Do not maltreat the poor because he is needy ; and do not spurn the weak man in the gate .

1. (ወ)አትት ዓገሎ : all codices,Bass,AT ,except BM496,Bln1,Abb149.
2. ወኢትመንን : all codices,Bass,AT.
3. ደውያነ : BM495,Abb30.
4-4. በአንቀጽ ፡ ዴዴክ ፡ BM495,Abb30.
በአናቅጽ ፡ Cam,BM492,BM493,BM494,BM496,BM497,BM249,Bod,Br74, Bln1,Abb149,Ts54,Bass.

The difference between በአንቀጽ ፡ and በአናቅጽ ፡ may reflect the difference between MT and Syriac singular בַּשַּׁעַר , and the LXX plural ἐν πύλαις.

ኀሰመ[1] ፡ እግዚአብሔር ፡ ይፈትሕ ፡ ሠናይሁ[2] ። [3]ወይገፈሖ[4] ፡
ወይትቤቀሎ ፡ ሎቱ[3] ።

For God judges his judgement ; and He snatches him away , and
exacts vengeance on him .

1. Omitted by Abb30.
2. ሠናይ ፡ Gri3.
   ሠናይከ ፡ Bass.
3-3. ወይገፈሖ ፡ እምእንቲአከ ፡ ኀጥ ፡ ኢትሠሊቅ ፡ ነፍሰ ፡ BM494[b],Bod[b], Gri3[b],Abb149 ; Abb35,Abb55,Ts54, but with ኀንቲአከ ፡.
   ከአንት ፡ አለ ምት ፡ ኮምትለ ፡ እንቲአከ ፡ ኀጥ ፡ ኢትሠሊቅ ፡ ነፍሰ ፡ BM497[b].
   ወይገፈሖ ፡ እምእንቲአከ ፡ ነፍሰ ፡ ኀጥ ፡ ኢትሠሊቅ ፡
   ወይትቤቀሎ ፡ ሎቱ ። AT.
4. ይበልሖ ፡ BM249.
   Omitted by Bass.

ዘነበሠ ፡ suggests LXX ἀὐτοῦ τὴν πρίσιν ;contrast MT and Syriac ܒܙܥ̈.
The variants at (3-3) reflect LXX καὶ ῥύσῃ αὐτὸν ἄδικον ψυχήν ; contrast MT וְקֹבְעֵי־נֶפֶשׁ אֶת־קֹבְעֵיהֶם עָזָּל.
In the text itself ወይትቤቀሎ ፡ ሎቱ ፡ is closest to Syriac ܘܢܣܒ ܠܗ, but this could also be an interpretation of עזל (" despoil ") ,common to both Ethiopic and Syriac ; ሎቱ ፡ is not represented in Syriac.

እትኩን[1] መጽመሮ ፡ለብእሲ[2] መግእዝ[3]ፂ እትጎደር[4]ፂ

Do not be companion to a hot-tempered man ; do not dwell .

1. ወእትኩን ፡ Bln1,Abb149.

2. መዐትም ፡ወምስለ ፡ብእሲ ፡ added by Cam,BM495,Bod,Bln2,Abb30, Abb35,Abb55.
መጽመሮ ፡ለመዐትም ፡ብእሲ ፡ added by Ts54.
መዐትም ፡ወምስለ ፡ዐርክ ፡ added by BM494[b],BM497,BM249,Br74, Gri3,Abb149,Bass,AT.

3. መግዝዕ ፡ BM493,BM16189(BM16189[b] has the text).
እኩይ ፡ Bln1.
ወመግዕዝ ፡Abb149.

4. እትጎደር ፡ Cam,BM495,Bod,Bln2,Abb30,Abb55,Ts54.
ወእትጎድር ፡ምስሌሁ ፡ BM494[b],Bln1.
እትጎደር ፡ all other codices,Bass,AT.

The text has omitted a portion of the original , no doubt through parablepsia caused by the similarity of መግእዝ ፡ and መዐትም ፡. ለብእሲ ፡ at (2) reflects MT and Syriac ‏אִישׁ‏ , while the variant ዐርክ ፡ suggests LXX φίλῳ .
However, the final verb represents LXX μὴ συναυλίζου ;contrast MT and Syriac ‏לֹא תָבוֹא‏.

ከመ፡ኢትምህር[1] ፍጥኖ ፡ መንገዱ[2] ፡መሥገርተ፡ለነፍስከ[3]፡

That you may not learn his way , or take a trap for your soul .

1. ኢትትመሐር : all codices, Bass,AT.
2. መትኑሥኡ : all codices,Bass,AT.
3. ለአፉከ : Bod.
   ለርእስከ: Bod[b].

ኢትምህር: and ተንሥኡ: appear to be purely scribal errors .

[1] ኢተኅብር ፡ ጸሰከ ፡[1] ለሕሊት ፡ በሐፈሪ[2] ፡ ገጽ ፡

(Do not give yourself) as surety with shame of face .

1-1. ወኢተሃብ ፡ እሐዲኒ ፡ Abb149.
ኢተሀብ ፡ ርጸሰከ ፡ all other codices, Bass.
ወኢተሀብ ፡ ጸፎከ ፡ AT.

2. ለኅፍር ፡ Abb149.

The text makes nonsense , by the wrong division of the first two words (see the main variant).
Ethiopic follows the LXX μὴ δίδου σεαυτὸν εἰς ἐγγύην ἀισχυνόμενος πρόσωπον:
contrast MT אַל־תְּהִי בְּתֹקְעֵי־כָף בְּעֹרְבִים מַשָּׁאוֹת .

እመ[1] አልብከ [2]በጎበ ትፈዲ[2]ሂ ይነሥእ[3] ከዳነከ ዘታሕተ[4] ገቦከ ሂ

If you do not have the wherewithal to pay , they will take your blanket which is under your flank .

1. እስመ ፡ ለእመ ፡ Bass.

2-2. ዘትፈዲ ፡ BM492,BM495,BM497,BM249,Br74,Bln1,Bln2,Gri3,Abb30, BM16186,BM16189,Bass,AT.
እምሳበ ትፈዲ ፡ Ts54.

3. ይነሥእ ፡ BM496.
(ወ) ይነሥእከ ፡ Gri3,Abb149,Bass,AT.

4. ዘታሕተ ፡ BM497.
እምታሕተ ፡ Abb149.

In the second stichos Ethiopic translates LXX λήμψονται τὸ στρῶμα τὸ ὑπὸ τὰς πλευράς σου ;contrast MT מִתַּחְתֶּיךָ מִשְׁכָּבְךָ יִקַּח הֲלֹה׃

እትኵሶት [1] ፡ ሥርዐተ [2] ዘአንበሩ ፡ አበዊክ [3] ።

Do not remove the ordinance which your fathers set up.

1. ወእትኵሶት ፡ Gri3,AT.

2. ወደወለ ፡ added by Abb35.

ዘለዓለም ፡ added by BM494[b],BM495,BM497,BM249,Bod[b],Br74, Bln2,Gri3,Abb30,Abb35,Abb55,Ts54,Bass,AT.

3. አበዊነ ፡ Abb30.
Omitted by Abb55.

The addition of ዘለዓለም ፡ in the variants at (2) reflects MT and Syriac עולם ,LXX αἰώνια ; the reason for its omission in the text is obscure .

[1]ንዩቅ ፡ ብእሲ ፡ ወበላሕ[1] ፡ በምግባሩ[2] ፡[3] ለነገሥት ፡ ሀለዎ ፡ ይቅረብ ፡ [3]
ወኢይቀውም[4] ፡ ለሶብእ ፡ ፅቡሳን[5] ፡

A perceptive and sharp man in his actions should stand close to kings ; and he should not stand with insignificant men .

1-1. ንዩቅ ፡ ብእሲ ፡ በላሕ ፡ Abb55.

2. ምግባሩ ፡ Abb149.

3-3. ሀለዎ ፡ ይቅረብ ፡ ለነገሥት ፡ BM495.
ለነገሥት ፡ ሀሎ ፡ ይቅረብ ፡ Abb30,Abb149.

4. ኢይቀውም ፡ BM495.

5. ፅኑሳን ፡ BM494[b],BM497,BM249,Bod,Br74,Abb35,Bass.
ፅኑሳት ፡ Gri3.

Ethiopic translates LXX ὁρατικὸν ἄνδρα καὶ ὀξὺν ἐν τοῖς ἔργοις αὐτοῦ βασιλεῦσι δεῖ παρεστάναι, καὶ μὴ παρεστάναι ἀνδράσι νωθροῖς;
Contrast MT and Syriac חָזִיתָ אִישׁ מָהִיר בְּמְלַאכְתּוֹ
לִפְנֵי־מְלָכִים יִתְיַצָּב בַּל־יִתְיַצַּב לִפְנֵי חֲשֻׁכִים

ለእመ፡ነበርከ፡ትደሊር[1]፡ውስተ፡ማእደ፡መኳንንት ፡እእምሮ፡እእምር ፡[2]

If you sit down to dine at the table of rulers , know indeed
what they are offering you .

1. Omitted by Bln1,Abb149(inserted by Abb149[b]).

2. ዘእቅሎ ፡ለከ፡ added by Cam,BM494[b],BM495,BM497,BM249,Bod, Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,BM16186,BM16189,Ts54, Bass,AT.

The text omits the last words of the second stichos ,presumably by parablepsia from እእምር፡ in this verse to its occurrence in v.2 .
The details of the verse are taken from the LXX ἐὰν καθίσῃς διιπνεῖν ἐπὶ τραπέζης δυναστῶν,νοητῶς νόει τὰ παρατιθέμενά σοι.
Contrast MT and Syriac כִּי־תֵשֵׁב לִלְחֹם אֶת־מֹשֵׁל בִּין תָּבִין אֵת אֲשֶׁר לְפָנֶיךָ׃

[1 2]ዘከማሆሙ ፡ ሀለወከ ፡ ታስተዳሉ ።* [2]

....., that like them you should prepare .

1. ወተመጠው ፡ ለኔይከ ፡ ወአእምር ፡ prefixed by BM494[b],BM497,BM249, Bodbb, Gri3,Bass,AT.

ወተመጦ ፡ ኔይከ ፡ ወአእምር ፡ prefixed by Bod,Abb35,Abb55, Abb149,Ts54.

ወኢተመጡ ፡ ኔይከ ፡ ወአእምር ፡ prefixed by BM495,Bln2,Abb30.

ወትትመጠው ፡ ኣይከ ፡ ወአእምር ፡ prefixed by Cam.

2-2. (ዘ)ከመ ፡ (ዘ)ከማሁ ፡ ሀለወከ ፡ ታስተዳሉ ፡ BM495,BM497,BM249,Bod,Br74, Bln2,Gri3,Abb30,Abb35,Abb55,Ts54,Bass.

ከመ ፡ ዘከማሁ ፡ ሀለወከ ፡ ወታስተዳሉ ፡ Abb149.

The text omits the first stichos , and ወለእምር ፡ of the second (see the note on the previous verse) .

Ethiopic translates the LXX καὶ ἐπίβαλλε τὴν χεῖρά σου, εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι.

Contrast MT וְשִׁית יָדְךָ עָלָיו זְכֹר כִּי־כָזֹאת נַפְשׁוֹ׃

ኣመ ሰ[1] ፡ ነዳይ[2] ፡ ኣንተ ፡ ኢትፈቱ[34] ፡ ማእደ ፡ መኰንን[4] ፡ ዘውኣቱ ፡
ኀብስተ[5] ፡ ሐሰት ።

If you are poor , do not desire the board of the ruler ;
this is false bread .

1. ወኣመ ፡ BM497,BM249,Br74,Bln2,Abb35,Abb55,Abb149,Ts54, Bass,AT.
2. ሰሱዕ ፡ Abb35,Abb55,Abb149,Ts54,Bass.
3. ኣትፍቅድ ፡ Br74.
   ኣፍትቱ ፡ AT (sic).
4-4. መገለፅቱሁ ፡ BM494[b],BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
   መገለፅቱሙ ፡ Cam.
   መኳንንት ፡ Bln1.
5. ሕፀወት ፡ Abb55, Ts54.

Bassano begins v. 3 at ኣትፅት ፡ .

ኣመ ሰ ፡ ነዳይ ፡ ኣንተ ፡ translates LXX εἰ δὲ ἁπλησιέστερος εἶ (MT,Syriac nil) , but the meaning " greedy " has been simplified in Ethiopic .

ማእደ ፡ is a substitute for the uncommon words in MT,Syriac, and LXX, " delicacies " .

The second stichos reflects MT and Syriac וְהוּא לָחֶם כְּזָבִים ׃ contrast LXX ταῦτα γὰρ ἔχεται ὑπόπτου ψευδοῦς , and the variant in Abb55, and Ts54 . This is a good example of an easier reading in later manuscripts (in this case directly dependent on MT and Syriac) adopted at the expense of fidelity to the LXX and the older codices .

ኢትትሐበል[12] : እንዘ : ነዳይ : አንተ[2] : ምስለ[3] : ገፅል ፡፡
[4]ወበሕሊናከ : ተረሐቅ ፡፡[4]

Do not vie, when you are poor , with the rich ; and in your outlook keep your distance.

1. ኢትቅረብ : Abb35.
   ወኢትትአከል : BM495,Bln2,Gri3,Abb30,Abb149.
   ኢትክል : Bln1.
   ኢተአከል : BM16186,BM16189.
2-2. Put after ገፅል: by BM497,BM249,Br74,Abb149,Bass,AT.
3. ኀበ : Abb35.
4-4. በሕሊናከ: ርኅቅ: BM249.
   ወበሕሊናከ: ርኅቅ: BM492,BM493,BM495,BM497,BM249,Br74,Frt, Abb30,Abb35,Abb149,Bass,AT.

Ethiopic represents LXX μὴ παρεκτείνου πένης ὢν πλουσίῳ, τῇ δὲ σῇ ἐννοίᾳ ἀπόσχου.
Contrast MT and Syriac אַל־תִּיגַע לְהַעֲשִׁיר מִבִּינָתְךָ חֲדָל׃
The variant of Abb35 at (1) ኢትቅረብ: is probably derived from a contrast with ርኅቅ: at the end of the verse .

ሶስ፡ይሸርር ፡ዐይንከ፡ ወኢትረክቦ ፨ እስመ ፡ተደለወ ፡ሎቱ ፡ክንፋ፡ዘንስር ፤
ወይገብኦ ፡ወሰተ፡ ቤት ፡ዘይቀውም ፨

When your eye flies up,you will not find it .For there has been prepared for him the wing of an eagle , and he will return to the house which stands.

1. እመ፡ BM495,BM497,BM249,Bod[b],Br74(Br74[b] has the text),Bln2,Abb30, Abb55,Abb149,Ts54,Bass,AT.
ወእመሰ፡ Gri3.

2-2. አውተርከ፡ዐይነከ፡ኀቤሁ፡አልቦ፡ወእደ ፡ያሰተርኢ፡ BM494[b],BM495,Bln2, Gri3b,Abb30,Abb55,Abb149,Ts54.
አውተርከ፡ዐይነከ፡ኀቤሁ፡(ወ)ኢትረክቦ፡ወእደ፡ያሰተርኢ፡ BM497,Bod[b], Gri3 ; AT,adding finally አልቦ፡ ;BM249,Br74,Bass,omitting the last two words.
ይሸርር፡ዐይንከ፡ኢትረክብ፡ BM492,BM493,BM494,Frt.
ይሸርር፡ዐይንከ፡ወኢትጸመር፡ Abb35 (ወኢትደረር፡ Abb35[b]).

3. Omitted by BM495,Abb30,Abb35,Abb55,Abb149,Ts54.

4-4. ገቢር፡ተገብረ፡እክናፍ፡ዘንስር፡ Bod.
ተደለወ፡ክንፋ፡ ዘንስር ፡ሎቱ፡ Bln1
ተደለወ፡ቦቱ፡ ክንፍ፡ዘንስር፡ AT.
ተደለወ፡ ሎቱ፡ክንፈ፡ንስር፡ BM497,BM249,Bod[b],Br74,Bln2,Gri3, Bass,AT.
ተደለወ፡ሎቱ፡ከመ፡ክንፈ፡ዘንስር፡ Abb149.
ተቀለወ፡ሎቱ፡ክንፈ፡ ዘንስር፡ Cam,BM496,Frt.
ተደለወ፡ሎቱ፡ክንፈ፡ከመ፡ንስር፡ Abb55.
ተደለወ፡ሎቱ፡ክንፍ፡ከመ፡ንስር፡ BM495,Abb30,Abb35,Ts54.

5-5. ወሶሌ፡ ወሰተ፡አእደ፡ዓይን፡ሰማያት፡ Abb35.
ወይበውእ፡ ወሰተ፡ ቤት፡ ዘይቀውም፡ BM249,Br74,Bass.

The Ethiopic version is a confusion of MT and LXX elements.
At (2-2) the text reflects MT הֲתָעִוף עֵינֶיךָ בּוֹ וְאֵינֶנּוּ (ሐተርር: suggesting the root עוף in התעוף), while the first variant represents LXX ἐὰν ἐπιστρέψῃς τὸ σὸν ὄμμα πρὸς αὐτόν, οὐδαμοῦ φανεῖται; but there is also considerable conflation of the two traditions in other variants .
The second stichos in the text reflects LXX κατασκεύασται γὰρ αὐτῷ πτέρυγες ὡσεὶ ἀετοῦ; contrast MT כִּי עָשֹׂה יַעֲשֶׂה־לּוֹ כְּנָפָיִם , which is represented only by Bod .
In the third stichos the codices translate LXX καὶ ὑποστρέφει εἰς τὸν οἶκον τοῦ προεστηκότος αὐτοῦ, but misunderstand the last phrase .The only exception is Abb35 ,which suggests MT הֲשִׁיבֹתָם , with additions from the first stichos .

አትደሊር[1] : ምሳለ : ብኣሲ : መታሒ[2] ።

Do not dine with an insincere man .

1. ወአትደሊር : Frt,Bln1,Gri3,Abb35.
   አትንበር : BM249.
2. ወኢትፍቱ : መገብዕቲሁ. added by BM494[b],BM495,BM497,BM249,
   Bod[b],Br74,Bln2,Gri3,Abb30,Abb35,Abb149,Ts54,Bass,AT.
   ወአትፍቱ : መገብዕቲ ወመ, Abb55.
   ሐሳዊ : ወ : ዘይለሳኒ : added by BM492[b].

The text omits the second stichos ,this may have been intentional , as it is identical with the first stichos of MT v.3 .

መጥሒ : is a hapax legomenon ,which must translate LXX βασκάνῳ, as Ethiopic could have translated MT רַע עָיִן literally . (See Dillmann ,Lexicon , መጥሐ :).

ከመ፡ ዘይውሕጥ[1]፡ አምጽ[2]፡ ከማሁ[3]፡ ይበልዕ[4]፡ ወይሰት ።

As one who swallows hairs,so he eats and drinks .

1. ዘይበልዕ፡ BM495,Bln2,Abb30,Abb55,AT.
   ይውሕዝ፡ Abb149.
2. ሥዕር፡ BM496,Frt,Abb35,Abb55,Abb149,BM16186,Ts54,Bass.
   ፈዕል፡ BM497,BM249,Bod,Br74,Gri3,AT.
   ዘተአሥረ፡ Bln1.
3. ከመ፡ Br74.
4. ዘይበልዕ፡ Abb55.

Ethiopic follows the LXX οἱ τρόπον γὰρ ἐάν τις κατα πίοι τρίχα , οὕτως ἐσθίει καὶ πίνει.
Contrast MT and Syriac כִּי כְּסֹו־שְׂעָר בְּנַפְשׁוֹ
הֽוּא־אָכֹל וּשְׁתֵה יֹאמַר לָךְ וְלִבּוֹ בַּל־עִמָּךְ׃

[12] ወአዘክኬ፡ኢታብዶ[2 3]፡ወኢትብላዕ፡ኅብስተ፡ምስሌሁ[31 45]።ብላዕ፡መስተይ፡ይብለከ፡[5]
ወፊሁሱ[6]፡ኤሀሎ፡ምስሌከ[47]ይቀይዕ፡ወያማስንኃ፡[8]ነገረከ።ሠናየ።[8]

Do not bring him in to you, and do not eat bread with him ."Eat and drink" he says to you,but his heart is not with you .He is sick ,and destroys your good word.

1-1. Omitted by Cam.

2-2. ወኅሬከ(ሰ)፡ኢታብአ፡ BM492,BM493,BM494,BM495,Bln1,Abb30,Abb55,Abb149.
ወኅሬከ፡ኢታግብአ፡ Bln2.
ወኢታብአ፡ከሬከኒ፡ፊቦ፡ Abb35.
ወኢታብአ፡ከሬከ፡ Bod.

3-3. ወኢይብላዕ፡ኅብስተ፡ምስሌከ፡ BM249.
ወ ትብላዕ፡ኅብስተ፡ምስሌከ፡ Ts54.
ወኢትብላዕ፡ኅብስተ፡ምስሌሁ፡በእፉሁ፡ Bln1,BM16189.

4-4. Omitted by BM495,Abb35,Abb55,Abb149,Ts54.

5-5. ብላዕ ፡ይብለከ፡ Bln1.
ብላዕ፡ወስተይ፡ምስሌነ፡ይብለከ፡ Abb30.
ሰላዕክ፡ኅብስተከ፡ወተቀይዕ፡ይብለከ፡added by Cam after ምስሌከ፡.

6. ወሰፊቡሰ፡ Bln1.
ፊቡሰ፡ Bod.

7. ወይኅሊ፡ added by Bod.

8-8. ነገረ፡ሠናየ፡ BM496,Frt,BM16186,BM16189.
ሃንደከ፡ሠናየ፡ Bln1.
ነገረከ፡ Abb35.

Bassano begins v.8 at ይቀይዕ.

Ethiopic follows the LXX , but the second stichos is inserted from v.7 of MT and Syriac (note its omission in the older codices).

Compare MT in this verse

פִּתְּךָ אָכַלְתָּ תָּקִיא אֲמָרֶיךָ
וְשִׁחֵתָ דְּבָרַי הַנְּעִימִים

ወሶቱ፡ እዝነ፡ አብደ ፡አፈቦ፡[1] ዘትነግር[2] ፡ ከመ፡ አይ መጠን፡[3]
[4]ቃለከ፡ ሠናየ[4] ፡

In the ear of a fool speak nothing , that he may not spurn your good word.

1. ወአፈቦ፡ Abb30.
2. ዘትነግር፡ Bln1.
3. አይሜነን፡ Bln1,Gri3.
   አትመንን፡ Abb55.
4-4. ነገርከ፡ ጠቢበ፡ BM497,Bod[b],Br74,Gri3,Abb149.
   ነገርከ፡ ጥበበ፡ BM249.
   ነገርከ፡ ጠቢብ፡ Gri3[b],Bass.
   ቃለከ፡ ጠቢበ፡ BM494[b],Abb30.
   ቃለከ፡ ጠቢብ፡ BM494[bb],Ts54.
   ነገርከ፡ ሠናየ፡ AT.

The negative verb in the second stichos reflects LXX μή ποτε; συκοφαντήσῃ ;contrast MT and Syriac וְיָבֹז .

[1] ወልደየ: ኢታፍልስ [12]ደወለ: ገሁሀት: [2]ዘአንበኑ: አበዊከ [3]።
ወወስተ [4]: ኀሪተ: እንለ: ማወታ: [5]ኢትገእ [5]።

My son, do not remove the field-boundary which your fathers set up ;
and do not enter into the property of an orphan .

1-1. (ወ)ኢገንሥት: Abb149,AT.
(ወ)ኢታፍልስ: BM497,BM249,Br74,Gri3,Abb35,Abb55,Ts54,Bass.
2-2. ሥርዓተ: ዘለዓለም: Abb35,Abb55.
ሥርዓተ: Abb149,Ts54.
3. ዘለዓለም: added by Abb149,Ts54.
4. ወሰተ: BM492,BM493,BM497,Abb149,AT.
5-5. ኣይከ: ኢታብዕ: BM16189.

ወልደየ: is an addition peculiar to Ethiopic - possible an incorrect expansion of the ወ in ወኢታፍልስ ,mistaken for an abbreviation of ወልደየ: , or else an addition produced under the influence of አበዊከ: at the end of the verse .
At (2-2) ገሁሀት: appears to be an Ethiopic interpretation (MT, Syriac, and LXX κλῆρος),influenced by נַחֲלָה and κτῆμα in the second stichos .
ዘለንበኑ: አበዊከ: is derived from 22[28] (MT,Syriac , and LXX nil).
ኀሪተ: suggests LXX κτῆμα rather than MT and Syriac נַחֲלָה.

አስመ : ዘይገብሎሙ[1] : እግዚአብሔር : አዚዞ[2] : ውእቱ ።
ወይኰንን[3] : ፍትሐቶሙ : ምስሌከ[4] ።[5]

For God who delivers them is strong , and He will judge their judgement with you.

1. ዘይገብሮሙ : Bln1.
2. Omitted by BM496,Frt,Bln1,BM16186,BM16189.
3. ወይትኰነን : BM495,BM496,BM497,BM249,Br74,Bln2,Gri3, Abb30,Bass,AT.
4. ፍትሐቶ : BM495,Bln2,Abb30.
5. ምስሌከ : all codices,Bass,AT.

The insertion of እግዚአብሔር : represents LXX κύριος (MT and Syriac nil).

ሀብ ፡ ለ ተ ግ ሣ ጽ [1] ፡ ል ብ ክ [2 3] ፡ ወ አ ሳ ተ ዳ ሉ ፡ እ ዝ ን ክ [3 4] ፡ ለ ቃ ለ ፡ አ እ ም ሮ [4]

Give your heart to correction , and prepare your ear for the word of understanding .

1. ለተግሣጽ፡ Br74.

2. ልቦክ፡ all codices,Bass,AT.

3-3. ወእዝነ፡አሳተዳሉ፡ Cam,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb35, Abb149,Ts54,Bass,AT.

ወእዝነከ፡ለአእምሮ ፡አሳተዳሉ፡ Abb30.

ወእዝንከ፡ አሳተዳሉ፡ Abb55.

(ወ)አሳተዳሉ፡እዝነከ፡ all other codices.

4-4. ለአእምሮ፡ BM495.

Omitted by Abb30.

The first verb ሀብ፡ represents LXX προσέχω rather than MT הַטֵּה or Syriac ܫܘܐ .

አትተጎስይ[1] ፣ ገሥጻ[2] ፣ ደቂቅከ ፡ እመ[3] ዘበጥከ[45] አይመውት[4] ፡

Do not be sluggish to correct your child ; if you will beat him , he will not die .

1. (መ)አትትሐየይ ፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb55,Abb149,Bass,AT; added by Cam at (1).

2. ለገሥጾ ፡ BM492,BM493.
ገሥጾ ፡ Ts54,Bass,AT.

3. እስመ ፡ አመ ፡ Cam,BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,BM16186,BM16189,Ts54,Bass,AT.
እስመ ፡ BM496.
እስመ ፡ አመ ፡ እንተ ፡ Bln1.

4,4 . ዘበጥኮ ... አይመውት ፡ BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Bass,AT.

5. በበትር ፡ added by BM494[b],BM495,BM497,BM249,Bod,Br74,Bln2,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
እንተ ፡ added by Gri3.

አትትጎስይ ፡ and አትትሐየይ ፡ represent LXX μὴ ἀπόσχῃ ; contrast MT and Syriac ሃኣ ፡ ፍ-ኣ . The insertion of በበትር ፡ at (5) seems correct , as it corresponds to MT,Syriac, and LXX .

Proverbs 23[14].

አንተሰ[1] ፡ ትዘብጠ[2] ፡ በበትር ፡ ወነፍሶ ፡ [34]እምት ፡ ትገልሕ[4] ።

You will beat him with a stick , and rescue his soul from death .

1. ወአንተሰ ፡ BM495,Ts54.
   አንተ ፡ BM497,BM249,Br74,Gri3,Bass.

2. ትዘብጠመ ፡ BM495,Bass,AT.
   ዝብጠመ ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30.
   ዘለንኮ ፡ BM496,Frt,Bln1,BM16186,BM16189.

3. (ወ)ነፍሶመ ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Bass,AT.

4-4. ትገልሕ ፡ እምት ፡ BM495,BM497,BM249,Br74,Frt,Bln1,Bln2,Gri3, Abb30,Abb149,BM16186,BM16189,Bass,AT.

The plurals in the variants are carried over from v. 13 .

[1]ወልድየ፡ እመ፡[1] ጠቢበ[2]፡ ኮነ፡ ልብከ [23]ፃ ሰተ ፌ ሥሐ ፡ ዋኒ፡[3]እንቲአየ፡[4]ልብየ፡

My son, if your heart becomes wise , it will gladden also
my own heart .

1-1. እወልድየ ፡ከመ ፡ Abb30.

2-2. ኮነት ፡ልበከ ፡ Abb55.
ኮነት ፡ልብከ ፡ BM495,Bln2,Abb30,Abb35,Abb149,Ts54.
ዘኮነ ፡ልብከ ፡ BM16189.

3-3. ታሰ ተ ፌ ሥሕ ፡ BM495,Bln2,Abb30,Abb35,Abb55,Ts54.
ያሰ ተ ፌ ሥሕ ፡ Cam,BM497,BM249,Bod,Br74,Gri3,Abb149,Bass,AT.

4. ዘእንቲአየ ፡ BM492,BM493,BM494.
እንቲአየኒ ፡ Ts54.

The variant at (3-3) with the second person reflects LXX
εὐφρανεῖς ;contrast MT and Syriac שְׂמַח.

[1] ወይትሐሤይ፡ ሠለያትየ፡ በነገርከ[1]። እመ[2]፡ነበረ[3]፡ቃለ፡[4]በከናፍሪከ።
[5]ለከናፍረ፡ ዘእየ፡[5] ርቱዐ፡[6]ይከውን[7]።

And my reins will rejoice at your word .If a word dwells on your lips, it will be right for my lips .

1-1. ወይትሐሤያ፡ሠለያንትየ፡ BM249.
ወይትሐሤይ፡በነገርከ፡ሠለያትየ፡ Bln1.
ወይ ትሐሤይ፡ሠለያትየ፡በነገርከ፡ BM492,BM493,BM494,BM496,Bod, Frt,Bln2,Abb30,Abb35.
Omitted by Ts54,AT.

2. ወእመ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb55, Abb149,Ts54,Bass,AT.

3. ነበረት፡ BM497,BM249,Br74,Bln2, Gri3,Abb149,Bass,AT.

4. ቃለየ፡ BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb149,Bass,AT.

5-5. ለከናፍርየ፡ BM495,Gri3,Bass.
Put at the end of the verse by BM249.
በከናፍረ፡ዘእየ፡ Ts54.

6. ርትዓ፡ BM495,Bod.

7. ይከውን፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Ts54,Bass,AT.

The last two stichoi are omitted by Abb35.

The first stichos translates MT and Syriac וְתַעְלֹזְנָה כִלְיוֹתָי

while the next two stichoi reflect LXX καὶ ἐνδιατρίψει λόγοις τὰ δὰ χείλη πρὸς τὰ ἐμὰ χείλη , ἐὰν ὀρθὰ ᾖσιν.

But Ethiopic would be closer to ἐὰν διατρίψῃ λόγος τοῖς δοῦς χείλεσιν ,with ἂν for ἐὰν ;however,this may be a matter of editorial reinterpretation than of original text .

[1]አይቅናእ፡ [23]ልብከ፡ ለጥንአን ፡ [3]አላ፡ በፍርሃተ፡ እግዚአብሔር፡
ሁሉ ፡[4]ዕለ፡ ዕለተ[4] ።

Let not your heart envy sinners ; but be in fear of God
all the day .

1. ወአይቅናእ ፣ Abb35.
አትቅናእ፡ BM249,Gri3,Abb55,Abb149,AT.

2. ልቦከ፡ BM496,Abb55,Abb149.

3-3. ለዕለ፡ ጥንአን፡ Cam,BM494[b],BM497,BM249,Br74,Bln2,Gri3,Abb30,
Abb35,Abb149,Bass,AT.
በጥንአን፡ BM492,Frt,Bln1.
በጥናእ፡ BM495.

4-4. በዘሁሉ፡ ሰዓት፡ BM494[b],BM497,BM249,Br74,Gri3,Abb149,AT.

ሁሉ፡ suggests the addition ፲፯፳፩ of the LXX (MT and Syriac nil) .

እመ[1] ዕቀብኮን[23] ይከውናከ ትዝምደ[3] ወተስፋከ[4] አትጎጕ[5]

If you keep them ,there will be to you offspring , and your hope will not fail .

1. ወእመ : BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb35,Abb55,Abb149, Ts54,Bass,AT.
   ወአመ : Abb30.
2. ዓቀብኮ: BM495.
   ዓቀብኮሙ: BM497.
3-3. ትዝምደ:ይከውናከ: Br74.
4. ወተስፋ : BM249,Bln1.
5. አትጎአተ: Cam,BM494,BM497,BM249,Br74,Frt,Gri3,Bass.
   አይትአተ: BM496,Bod^{b},Abb35^{b},AT.
   አታጎጕ: BM492,BM493.
   አትአተ: Abb35,Abb149.
   አያትይገሀ: BM495,Bln1,Bln2,Abb30.

Ethiopic follows LXX ἐὰν γὰρ τηρήσῃς αὐτά, ἔσται σοι ἔκγονα, ἡ δὲ ἐλπίς σου οὐκ ἀποστήσεται.
Contrast MT and Syriac כִּי אִם־יֵשׁ אַחֲרִית וְתִקְוָתְךָ לֹא תִכָּרֵת׃

ስማዕ፡ወልድየ፡[1]ወጠቢበ፡ኩን ።[1]ወአርትዕ፡[2]ሕሊና፡ልብከ[3]።

Listen, my son, and become wise ; and set straight the intention of your heart .

1-1. ወኩን፡ጠቢበ፡ BM495,Abb30.

ጠቢበ፡ኩን፡ Cam,BM493,Frt.

2. ወእትርሐዕ፡ Abb55.

3. ልበከ፡ Abb149.

Omitted by BM492.

ሕሊና፡ልብ፡ translates LXX ἐννοίας σῆς καρδίας; contrast MT לִבֶּךָ בָּדֶרֶךְ.

Proverbs 23[20].

ኢትኩን፡ ሰታዪ[1] ፡ ወኢትኩን[23] ፡ ተሣያጤ፡ ሥጋ[3] ፡ ሐኖት ።

Do not become a drinker , and do not become a buyer of tavern meat.

1. መኢትኩን : Bln1,Gri3,Abb30,Abb149,AT.

2. ሰታየ : Ts54.

ወይን : added by Bln1,Gri3,Abb149,BM16186,BM16189,AT.

3-3. መኢተሣያጤ፡ BM495.

መተሰያጤ : Bln1,Bln2,Gri3,Abb30,BM16186,BM16189.

The second stichos does not reflect MT וְדַלְלִי יַלְבִּישׁ קְרָעִים
It is closer to LXX μηδὲ ἐκτείνου συμβολαῖς, κρεῶν τε ἀγοραστοῖς , but omits ἐκτείνου , and adds ተሰ ፕ ት : ,
presumably derived from ἀγορά in ἀγοραστοῖς .
The version is probably an Ethiopic simplification occasioned by the difficult vocabulary in MT,Syriac, and LXX , and also influenced by the following verse .

[1]ዘለ፡ሰታይ[12]፡ወተሠየጠ ፡ሥጋ፡ ሐኖት [2]፡ይነሢ ። ወይለብሱ[3]፡ጠጠ፡ ወአጽርቅተ፡[3]
[4] ዘለ፡ነዋሚ ።[4]

Every drinker and trader in tavern meat becomes poor ; and every sleephead is clothed in rags and tatters .

1-1. ወዘለ፡ሰታይ፡ Abb55.
ዘለ፡ሰታይ፡ Ts54.
ዘለ፡ሰታይ፡ወይን፡ Bln1.

2-2. ወዘማሚ ፡ BM494[b],BM497,BM249,Br74(Br74[b] has the text),Bln2,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
ወዘማሚ፡ወዘያፈቅር፡ሥጋ፡ሐኖት፡ Cam,Bod[b].
ወተሣየጠ ፡ሥጋ፡ሐኖት፡እይብዕል፡ወዘማሚኒ፡ Gri3.

3-3. እጽርቅተ፡ወሰጠጠ፡ Abb30.
ጽርቀ፡ሰጠጠ፡ Gri3.
ሰጠጠ፡ጽርቀ፡ BM495.
እጽርቅተ፡ Abb55.

4-4. ወዘለ፡ነዋሚ፡ BM497,Bod[b],Br74,Gri3,AT.
ዘለ፡ዘማሚ፡ Abb149.
Omitted by BM495.

ተሠየጠ፡ሥጋ፡ is either a misunderstanding of LXX πορνοκόπος (compare English " the flesh-trade") ,or a euphemism . ዘማሚ፡ at (2-2) reflects the truer meaning of the LXX ;contrast MT זֹנֶה.
The second stichos reflects LXX καὶ ἐνδύσεται διερρωγμένα καὶ ῥακώδη πᾶς ὑπνώδης ;contrast MT and Syriac וּקְרָעִים תַּלְבִּישׁ נוּמָה

Proverbs 23[22].

ሰማዕ፡ ወልድየ[1]፡አቡከ[1]፡ዘወለደከ።ወኢትስተ፡እኪያ[2]፡እመ፡ርስዐት፡እምከ።[2]

Listen, my son,to your father who begat you ;and do not ill-treat your mother when she is old .

1-1. ተግኅጸ፡አቡከ፡ Cam,BM492,BM493,BM494.
ትእዛዘ፡አቡከ፡ BM495,Bln2.
ነገረ፡አቡከ፡ AT.
ተግኅጸ፡አብ፡ Gri3.
አባከ፡ BM497,BM249,Br74,Ts54,Bass.

2-2. ለእምከ፡ለእመ፡ረስዐት፡ BM497,BM249,Br74,Gri3,Abb149,Bass,AT.
ለእመ፡ረስዐት፡እምከ፡ Bln1,Bln2,Abb35.
ለእምከ፡እመ፡ርስዐት፡ Bod.

ወልድየ፡ translates LXX (MT,Syriac nil).
The insertions at (1-1) are natural additions within Ethiopic, arising from the frequency of such phrases in Proverbs .
The order of the words in the text at (2-2) reflects LXX ὁ', μεγίρωσόν σου ἡ μήτηρ better than the main variant .

፡ወሃየ[1] ፡ያለህቅ[2] ፡አብ፡ጻድቅ[2] ፡ወወለደ[3] ፡ጠቢብ፡ትትፌሣሕ[4] ፡ነፍስ[5]

A just father brings up well ; and a soul rejoices in a wise son .

1. ወሃይ፡ Abb149.
2-2. ጻድቅ፡አብ፡ BM492,BM493,BM494,BM496,Frt,BM16186,BM16189.
3. ወወለደ፡ Abb35,Ts54.
ነወለደ፡ BM495,BM249,Abb149.
4. ያስተፌሥሕ፡ Abb35.
ይትፌሣሕ፡ BM497,BM249,Br74,Abb149,Ts54,Bass,AT.
5. ነፍሱ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb149,Bass,AT.
Omitted by Ts54.

Verse 23 is absent from all Ethiopic codices and the LXX ; Cam also omits v. 24 .

ያለህቅ፡ translates LXX ἐκτρέφει ;contrast MT and Syriac גּוֹדֵל.

In the second stichos Ethiopic follows LXX ἐπὶ δὲ σοφῷ εὐφραίνεται ἡ ψυχὴ αὐτοῦ ;contrast MT and Syriac וְיִשְׂמַח בְּךָ ; ነፍሱ. therefore seems a better reading than ነፍስ፡ in the text .

ይትፌሥሑ[1] አቡክ : ወእምክ[2] ስኪ[3] [4]ወትትሣሀይ : እንተ : [4]ወለደትክ ።

Let your father and your mother rejoice in you ; and let her who bore you be glad.

1. ወይትፌሥሑ : Ts54,AT.
2. ዘወለደክ : added by Bln1.
3. ክሳ : put before አቡክ : by BM249,Br74,Frt,Abb149,Bass,AT.
4-4. ትትሐሠይ : ክሳ : እንተ : Gri3.
ወትትሣሀይ : ለእንተ : Abb149.

Proverbs 23[26].

ሀበኒ፡ ወልደየ፡ ልቦከ፡[1] ወአዕይንቲከ፡[1] ፍናወ፡ ዚአየ፡ ይዕቀባ ።

Give me your heart , my son ; and let your eyes keep my ways.

1-1. ወአዕይንት፡ ዚአከ፡ BM494.

ወአዕንቲከኒ፡ Abb149,AT.

ይዕቀባ፡ translates LXX and Syriac τηρείτωσαν ;contrast MT תִּרְצֶינָה " delight in " , unless תִּצֹּרְנָה is read (see Kittel 3, note) .

ፅዕይ:[1]ሰቀርት:[23]ዘማዊት[3]:: ወዓዘቅት:ጸባብ:[45]ናኪርት::[5]

A whore is a leaky pot ; and a strange woman is a narrow cistern.

1. እይ: Frt.
2. ሰቀርተ: Abb30.
   ሰቀር: BM497,Abb35,Abb55,Ts54.
   ሰቀርት: all other codices,Bass,AT,except BM492,BM493,BM249,BM16189.
3-3. ወስተ:ቤተ:ነኪር: Abb55.
   ወኣተ:ቤተ:ነኪር: Ts54.
   ዘማዊት:ብእሲት: Gri3.
   ወዘማዊት: Abb149.
4. ጸባቢ: Bod,Gri3.
   ጸባብ: BM495,BM497,BM249,Bod,Br74,Bln1,Bln2,Gri3,Bass,AT.
5-5. ነኪርት:ብእሲት: Gri3.
   ዘነኪር: Abb55,Ts54.

ፅዕይ: is a hapax legomenon .
ሰቀርት: suggests LXX τετρημένος , not MT and Syriac זָרָה עָמֹק.
But ዘማዊት: reflects MT and Syriac זָרָה , and not LXX ἀλλότριος οἶκος (see Abb55,Ts54)
Similarly, in the second stichos , ነኪርት: represents MT and Syriac נָכְרִיָּה rather than LXX ἀλλότριον.

ዘሖረ[1]: ኀቤሁ: ፍጡነ: ይትሐጐል ፡ ወኀለ[2]: ዘከመዝ[3]: የሐሪቅ ፡

He who goes to her is suddenly destroyed ; and everyone who is like that is consumed.

1-1. ዝንቱ: Abb55,Abb149,Ts54.

ዘሖረ: ኀቤሃ: all other codices,Bass,AT.

2. ኀለ: Abb149.

ወለኀለ: BM495.

3. ጸዋግ: BM497,Br74,Gri3,Abb35(Abb35[b] has the text),Abb55,Abb149, Ts54,Bass,AT.

Ethiopic follows LXX οὗτος μὲν συντόμως ἀπολεῖται, καὶ πᾶς παράνομος ἀνα λωθήσεται.
ዘሖረ: ኀቤሃ: is an explanatory gloss on οὗτος ;note the simpler ዝንቱ: in the variant of the older manuscripts .
The variant at (3) represents παράνομος , while ዘከመዝ: in the text is of uncertain origin .It can hardly have been a misreading of ዐመፃ: ,the normal Ethiopic translation of παράνομος.
Contrast the MT version of the verse אַף־הִיא כְּחֵתֶף תֶּאֱרֹב
וּבוֹגְדִים בֶּאָדָם תּוֹסִיף

ወለዩየ፡[1]ለመ፡ወይሌ፡ወለመ፡ሀከከ፡ወለመ፡ሠናኔ[2]፡ለመ፡ገንዝ[3]፡ወለመ፡
ገዕስ[4]፡ወለመ፡ቅንቃጤ፡በከንቱ፡ወለመ፡ሥጉይ[5]፡አዕይንቲሁ፡

My son, who has woe ? And who has commotion ? And who has judgement ?

And who has strife ? And who has contention ? And who has ruin in vain ?

And who has lividness of the eyes ?

1. Omitted by BM495,Abb35(inserted by Abb35[b]),Abb55,Abb149,Ts54.
2. ገዕስ: BM497,BM249,Br74,Gri3.
   ገዕዝ: Abb149,AT.
3. ገዕስ: Abb149,Bass,AT.
4. ሠናኔ: BM497,BM249,Br74,Gri3,Abb149,AT.
   ገዕዝ: Bass.
5. ሥጉያት: BM497,BM249,Bod[b],Br74,Bln1,Bln2,Gri3,Bass,AT.

The text adds ወለዩ: (MT,Syriac, and LXX nil) , but otherwise follows the LXX , adding ሠናኔ፡ (πρὸς) to make seven items (MT and Syriac only six) .

[1]እስኑ ፡ለእለ ፡የጎትቱ[23] ፡ወይመጽኡ ፡ኀበ ፡ይትቀዳሕ[4] ፡ወይን[31] ⁝[5]እስኑ ፡ለእለ ፡
እስሪ ፡ይተለዉ[56] ፡ወእይ ፡ይከውን[7] ፡ሰንበለ ⁝

Are they not to those who search out and come to where the wine is being mixed ? Are they not to those who follow the track to where there is aromatic spice ?

1-1. Omitted by Cam.

2. ይጦነይየ ፡ BM494[b],BM497,BM249,Bod[b],Br74(Br74[b] has the text),Gri3, Abb55,Abb149,Ts54,Bass,AT.

3-3. ወስተ ፡ስታየ ፡ወይን ፡ BM494[b],BM497,BM249,Bodb,Br74(Br74b has the text), Abb149,Bass,AT.

ወስተ ፡ወይን ፡ Abb55,Ts54.

ወስተ ፡ስታየ ፡ዘወይን ፡ወቤተ ፡ዘማ ፡ Gri3.

4. ዘይትቀዳሕ ፡ Bln1.

5-5. ለእለ ፡እስሪ ፡ይተለዉ ፡ BM249.

እስኑ ፡ለእለ ፡ይተለዉ ፡እስሪ ፡ Cam,BM494,BM497,Bod[b],Br74,Frt,Gri3,Abb55, BM16186,Ts54,Bass,AT.

እስኑ ፡ለእለ ፡ይተለዉ ፡ጎሠሪ ፡ Abb149.

ወይተለዉ ፡ Abb35.

እስኑ ፡ለእለ ፡እስሪ ፡ወይን ፡ይተለዉ ፡ Bod[bb],Bln1.

እስኑ ፡ BM495,Bln2,Abb30.

6. ወይን ፡ added by BM494[b],BM497,BM249,Bod[b],Br74,Gri3,BM16186,Bass,AT.

7. ይከውን ፡ Abb149.

The first stichos takes its interrogative form from LXX οὐ τῶν ἐγχρονιζόντων ἐν οἴνοις ;
ይጥነይዩ : at (2) reflects LXX ἐγχρονιζόντων as well as MT וּלְמַאֲחֲרֵי, and ዘተየ : is an Ethiopic addition at (3-3) to complete the sense of MT,Syriac, and LXX ἐν οἴνοις (contrast Abb55 and Ts54).
But ወይመጽኡ : in the text suggests a conflation based on MT לְבֹאֵי
ይትፈሐሥ : is independent of MT לָחֲקֹר (" to search out "; Ethiopic የሐትቱ :), but probably based on the meaning of מִמְסָךְ :
" mixed wine " .
The second stichos reflects LXX οὐ τῶν ἰχνευόντων ποῦ πότοι γίνονται ; the second stichos of the MT having been employed already in the first stichos of Ethiopic.
The verse is an excellent example of the fusion of MT and LXX elements in Ethiopic,more pronounced in the newer than in the older codices .

ኢትስክሩ፡ወይነ፡ኦለ፡ተናገሩ[1]፡ምስለ[2]ሰብአ፡ጻድቃን[2]፡ወተናገሩ፡በነሶሳወ[3]፡
[4]ኔመ፡ወስተ[4]ፍያላት፡ወጽዋዕት፡ወሀብክ፡ዐይንክ[5]ይጎሊ፡ተመውር፡ዕራቅክ[6]ከመ፡ናኅስ፡

Be not drunk with wine, but converse among righteous men , and converse in strolling . If you have set your eye on phials and cups ,afterwards you will walk naked as a roof .

1. ጽድቅ፡ added by Gri3,BM16186.
2-2. ጻድቃን፡ BM497,BM249,Br74,Bln1,Gri3,Abb149,AT.
ሰብአ ፡ BM16186.
3. ለሚስስ፡ BM494[b],Bod[b].
4-4. እምወስተ፡ Abb30,BM16189.
ወለእመ፡ወስተ፡ Gri3.
5. እዕይንተክ፡ Br74,Bln2,Gri3,Abb30,Abb35,Abb55.
ልበክ፡ወእዕይንተክ፡ Ts54.
ዓይነክ፡ all other codices,Bass,AT.
6. ዕራቀክ፡ all codices,Bass,AT ; put before ተመውር፡ by Bln2.

Ethiopic follows the four-stichos form of this verse found in the LXX ;contrast MT אַל־תֵּרֶא יַיִן כִּי יִתְאַדָּם
כִּי־יִתֵּן בַּכּוֹס עֵינוֹ יִתְהַלֵּךְ בְּמֵישָׁרִים

ናኅስ፡ suggests Greek ὑπερῷον rather than LXX ὑπέρου (see Dillmann,Lexicon , ናሕስ፡) ,which gives the meaning " pestle " .
Bass divides this verse between v. 30 and v.31

ወደኅሬታ [1]፡ አመ፡ ኀስክተ፡ እርፄ፡ ምድር [2]፡ ትስፋሕ ፡ ወከመ፡ [2] ዘእምቍጣጥስት፡ [3]

ይሰብዐ [4]፡ ሕምዘ ፡ [5]

And at its end it spreads out like the bite of a snake ; and as if

from a viper its poison flows out to him .

1. ወደኅሬትከ፡ BM494[b],Abb149.
2-2. ታስፋሕ፡ወከመዝ፡ Ts54.
ትስፋሕ፡ወከመዝ፡ Abb55.
ትሰፋሕ፡ወከመ፡ AT.
3. ቍጣጥስት፡ Bod(Bod[b] has the text),Bln1,Abb30,BM16186,BM16189.
እምቍጣጥስት፡ Ts54.
4. ይሰዐበ፡ Abb55[b].
5. ትክዉን፡ added by Gri3.

Ethiopic translates LXX τὸ δὲ ἔσχατον ὥσπερ ὑπὸ ὄφεως πεπλῆγμένος ἐκτείνεται, καὶ ὥσπερ ὑπὸ κεράστου θωρήσσεται αὐτῷ ὁ ἰός.
Contrast MT אַחֲרִיתוֹ כְּנָחָשׁ יִפְּצֶה וְכַצִּפְעוֹנִי יַעֲקֹשׁ׃
However ኀስክተ፡ translates πλῆγή rather than πεπλῆγμένος.
For the only other occurrence of ቍጣጥስት፡ see Isaiah 14[29].

አዕይንትከ፡ ሶበሃ፡ ይሬእያ ፡ነኪርተ ።ወአተ፡ ሶቤ፡አፉከ ፡ይነብብ፡ ጠዋየ ።

When your eyes see a strange woman ,then your mouth will speak crooked things.

1. ወአዕይንትከ፡ Br74,Gri3,Abb30,AT.

2-2. ሶበ፡ይሬእያ፡ BM492,BM493,Abb55,Ts54.
ይሬኢ፡ BM497,BM249,Gri3,Abb149,Bass,AT.
ይሬእያ፡ Br74.

3. ነኪርተ፡ሶበ፡ BM495.
ነኪርት፡ BM496.
ነኪሆተ፡ BM497,BM249,Br74,Gri3,Abb149,AT.
ነኪረ፡ Abb35(Abb35b has the text),Abb55,Ts54.

4-4. ወይእተ፡ገቦ፡ BM497,BM249,Br74,Gri3,Abb30,Abb149,Bass,AT.
ወይእቲ፡ሶቤ፡ BM495,Bln2.
ወእተ፡ሶበ፡ BM493,BM496.
ወእተ፡(ወ)ሶቤሃ፡ BM494,Frr,Bln1,BM16186,BM16189.

5-5. ይነብብ፡አፉከ፡ Cam,BM497,BM249,Br74,Frt,Gri3,Abb30,Bass,AT.

Ethiopic follows the LXX and Syriac οἱ ὀφθαλμοί σου ὅταν ἴδωσιν ἀλλοτρίαν, τὸ στόμα σου τότε λαλήσει σκολιά.
Contrast MT וְלִבְּךָ יְדַבֵּר תַּהְפֻּכוֹת׃ עֵינֶיךָ יִרְאוּ זָרוֹת

Proverbs 23[34].

ወትጠከብ[1]ከመ፡ዘ ወስተ[1]ለበ፡ ባሕር ።[2] ወከመ፡ ዘየሐይፍ[3] ወስተ[4] ብዙኅ፡ ማዕበት[4] ።[2]

And you will lie like one who is in the midst of the sea , and like a steersman in a heavy swell .

1-1. ወስተ፡ Abb30.

2-2. ወመድኅኒትከ፡በ-ብዙኅ ፡ሐዲፍ፡ BM495,Abb30(but with ዘብዙኅ፡).

3. የኀይር፡ BM249.
ዘሐዲፍ፡ Ts54.

4-4. ማዕበ፡ብዙኅ፡ Gri3.
ብዙኅ፡ ማዕበ፡ BM497,Br74,Abb35,Abb55,BM16186,Bass,AT.
ብዙኅ፡ ማያተ፡ ማዕበ ፡ Abb149.
ብዙኅ፡ ማዕት፡ Ts54.

The second stichos follows the LXX and Syriac ואו ישׁכּב כּאשׁר שׁכּבו בלבב ים ;contrast MT ושׁכב בּראשׁ חבל
The variants at (2-2) interpret ሐዲፍ፡ metaphorically , and cannot be directly derived from MT,Syriac, or the LXX.

ወትብል: ዘበጠኒ[1]: ወኢያእመርኩ[2 3]: ሖበኒ[4 5]: ወኢተ: ዘበጠ[5]: ኢያእምር: ዘዘበጠ[3]:

And you will say "They struck me and I did not feel it"; when he has struck ,he does not understand that he struck him .

1. ዘበጠኒ: BM493.
2. ወኢሐመምኩ: Cam,BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.
   ኢያእመርኩ: Bod,Bln1.
3-3. Omitted by Cam,BM495,BM497,Bod[b],Br74(inserted by Br74[b]),Gri3,Abb35, Abb55,Abb149,Ts54,Bass,AT.
4. ወሖበኒ : BM249,Bln2.
5-5. ዘበጠ: ወኢተ: Frt.
   ዘበጠ: BM249.
   ወኢተኒ: ዘበጠ: Abb30.

Ethiopic reproduces an expanded form of the LXX and Syriac
ἐρεῖς δέ Τύπτουσίν με καὶ οὐκ ἐπόνεσα.
The second stichos is a gloss on the first ,but in the third person ; note the many omissions .
Contrast MT וְהִכּוּנִי בַּל־חָלִיתִי׃ .

ወዓዲ፡ይብል፡ተሣለቁ፡ላዕሌየ፡አንሰ፡አያእመርኩ።ወማእዜ፡ይእውን፡ነግሀ።
ከመ፡እምጸእ፡እሰሥሥ፡ምስለ፡ኢለ፡አሐውር።

And also he says " They sported against me,but I did not understand."
And "When will it be dawn ,that I may come and seek those with whom I
may go ? "

1-1. ወዓዲ፡ይብል፡ AT.
Omitted by Cam,BM495,BM497,Bod,Br74(inserted by Br74[b]),Gri3,Abb35,Abb55,Abb149,Ts54,Bass.

2-2. ወተሣለቁ፡ላዕሌየ፡ Cam,BM495,BM497,Bod,Br74,Gri3,Abb30,Abb35,Abb55,Bass.
ላዕሌየ፡ተሣለቁ፡ BM492.

3. ወአንሰ፡ Cam,BM496,BM497,BM249,Frt,Bln1,Bln2,Abb35,Abb55,Abb149,BM16189,Ts54,AT.

4. ማእዜ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT.

5-5. ነግህ፡ይእውን፡ Cam,BM497,BM249,Bod,Abb30.
ነግህ፡ይእውን፡ Br74,Gri3,Abb35,Abb55,Ts54,Bass.
ይእውን፡ነግህ፡ all other codices,except BM495,BM16189,AT.

6. ወእሰሥሥ፡ BM495,BM496[b],BM497,BM249,Bod,Br74,Bln1,Bln2,Gri3,Abb30,Abb149,Bass,AT.

7-7. አሐውር፡ BM496.
ኢለ፡ፈሐውሃ፡ Abb149,Bass.
ኢለ፡አሐውር፡ፈሐውር፡ Bln1,BM16186.
ኢለ፡አሐውር፡ፈሐውሃ፡ AT.

ወዓዲ፡ይብል፡ is a further expansion of LXX v.35 (ἐρεῖς δέ in the first stichos) .
In the second stichos Ethiopic represents LXX πότε ὄρθρος ἔσται, ἵνα ἐλθὼν ζητήσω μεθ' ὧν συνελεύσομαι ;
contrast MT and Syriac מָתַי אָקִיץ וְאֶבְקֶשֶׁנּוּ עוֹד׃ .

ወልድየ፡ኢትትቀ ሐወ[1]፡እኩያነ፡ ሰብአ[1] ፡ወኢትፍቱ ፡ሀለ ዎ ፡ምስሌሆሙ ።

My son, do not be envious of evil men ; and do not desire to be with them .

1-1. ሰብአ ፡እኩያነ፡ Bln1.
ሰብእ ፡እኩያን፡ Abb149.
እኩያነ፡ ሰብእ ፡ BM496.
ምስለ፡ሰብእ ፡እኩያን፡ AT.

The addition of ወልድየ ፡ corresponds to LXX υἱέ
(MT and Syriac nil) .

አሰሙ፡ ሐሰተ[1]፡ ትትመሀር[2]ልቦሙ። ወጸማ[3]ወሕማመ[4]ይነብባ፡ ከናፍሪሆሙ[5]።

For their heart studies fraud ; and their lips talk of toil and of oppression.

1. ሐሰት፡ BM493.
2. ይትሜሀር፡ BM249,Br74,Bln2,Abb30,Abb149,Ts54,Bass,AT.
   ትትሜሀር፡ all other codices.
3. ጸማ፡ Bln1,BM16186,BM16189.
   Omitted by BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30,Abb35,Abb55, Abb149,Bass,AT.
4. ወሕማሜ፡ BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Ts54,Bass,AT.
   ሕማም፡ BM492,BM493,BM494,BM496,Frt.
   ፅበድ፡ Bod.
   Omitted by Cam.
5-5. ይትናገሉ፡በሕናፍሪሆሙ፡ Cam,Bod,Abb35,Abb55.
   ይትናገር፡ከናፍሪሆሙ፡ BM495,Abb30,Abb149,Ts54.
   ይትናገር፡አፉሆሙ፡ BM497,BM249,Bod[b],Br74,Gri3,Bass,AT.
   ይነብብ፡ከናፍሪሆሙ፡ all other codices.

For the difference between ትትመሀር፡ and ትትሜሀር፡ see Dillmann,Grammar, Sect. 97.2 .

In the second stichos the doublet ጸማ፡ወሕማመ፡ is probably a conflation of MT עָמָל and LXX πόνους.

The use of አፉሆሙ፡ in the variant at (5-5) is surprising ,when MT,Syriac, and LXX all have "lips " .

ምስለ፡[1] ጥበብ[2] ይትሐነፅ[3] ቤት ።። ወምስለ[4] አእምሮ ይትነሣእ።[5]

With wisdom a house is built ; and with understanding it is erected.

1. ወምስለ፡ Abb30,Abb149,AT.
2. ጠቢብ፡ BM496,Ts54.
3. ትትሐነፅ ፡ BM495.
4. ምስለ፡ BM493.
5. Omitted by BM497.

ወምስለ[1]ጠይቅ ፡ይመልኦ[2]መዛግብት ፨[3][4]ወሠሉ፡ክብር፡ወብዕል፡ሠናይ ፨[4]

And with understanding treasuries are filled ; and with all honour and good wealth .

1. ምስለ፡ BM495,Abb30,Ts54.
2. ይመልኦ፡ BM494,Bln1.
   ይሜብል፡ Abb35(Abb35[b] has the text).
3. መዛግብተ፡ BM249,Ts54,AT.
4-4. ሠሉ ፡ብዕል ፡ወክብር ፡ሠናይ ፡ Abb30; BM496,Gri3, but with ወሠሉ፡
   ወሠሉ፡ወብዕል ፡ሠናይ ፡ BM492.
   ሠሉ፡ክብር፡ወብዕል ፡(ወ)ሠናይ፡ BM495,Ts54.
   ሠሉ፡ክብር፡ወብዕል ፡ሠናይ ፡ Cam,BM495,BM497,BM249,Br74,Bln2, Abb35,Abb55,Abb149,Bass,AT.

The combination of singular verb and plural noun in the first stichos may reflect the Greek grammatical form with neuter nouns ἐμπίμπλαται τιμίεια ; but it may also be a peculiarity of the Ethiopic tradition, as the language is not always precise in concord of number .

The second stichos reflects only inexactly MT and LXX וְהוֹן עָצוּם׃

ይሔይሉ:[12]ጥበብ:እምጽንዕ[2,3]ሰ ወብእሲ፡ ዘቦ :እኤምር[3]:እምወፍር:ዐቢይ ።

Wisdom is better than strength , and a man with understanding
in him than a big farm .

1. ወይሔይሉ : BM496,Frt,Bln1,BM16189.

2-2. ጠቢብ:እምጽኑዕ : BM494[b],BM497,BM249,Br74,Abb149,Ts54,Bass,AT.
ጠቢብ:እምጽኑዕ:ብእሲ : Gri3.

3-3. ወ ዘቦ :እኤምሮ : Gri3.
ወብእሲ : ዘቦ : Abb149.
ወብእሲ:ዘቦ:ጥበብ: AT.

Ethiopic follows the LXX and Syriac κρείσσων σοφὸς ἰσχυρῷ
καὶ ἀνὴρ φρόνησιν ἔχων γεωργίου μεγάλου:
contrast MT גֶּבֶר־חָכָם בַּעוֹז וְאִישׁ־דַּעַת מְאַמֵּץ־כֹּחַ .

በሕዳፌ[1]: ይከውን: ፀብአ ፡ ወሪድኤት[2-2]: ምስለ: ለብ[3-3]: መካሬ ፡

War is with (sound) guidance ; and help with a counselling heart .

1. በሥርዓት: BM495,Abb30,Abb55,Ts54.
በዓበብ: Bod[b].
በሐዳፍ: Bln1.

2-2. መድኀኒት: ወብዙኅ: ረድኤት: Cam.
ወመድኀኒት: በብዙኅ: ምክር: Abb35 ;added before ወሪድኤት: by Bod.
ወረድኤትሰ: AT.

3-3. ለበ: መካሬት: Abb149.
ለበ: መካሬ: BM16186.
ለብ: መካሬት. BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb55, Ts54,Bass,AT.

Ethiopic translates LXX μετὰ πυβερνήσεως γίνεται πόλεμος, βοήθεια δὲ μετὰ καρδίας βουλευτικῆς.
Contrast MT and Syriac כִּי בְתַחְבֻּלוֹת תַּעֲשֶׂה־לְּךָ מִלְחָמָה ,ובסגי עצה תתעבד קרבא, from which the variant መድኀኒት: at (2-2) may be derived .

1 አብድ፡ 2መስተ፡ዐንቀጽ፡ 2አይከሥት፡ አፉሀ[1] ። ጠበብት[3]፡ አይትገሥሥ፡

እምቃለ፡ እግዚአብሔር[4] ።

A fool in the gate does not open his mouth ; and the wise do not deviate from the word of God.

1-1. ኀበጽ፡መአአምሮ፡ ሠናይ(ት)፡መስተ፡አንቀጽ፡ጠባብት፡ BM495,Abb55, Abb149,Ts54.

ኀበጽ፡መአአምሮ፡ሠናይ(ት)፡መስተ፡አናቅጽ፡ጠባብት፡ይትረከቡ፡ BM497, BM249,Bodb,Br74(Br74b has the text),Bln2,Abb30,Bass,AT; BM494[b],Gri3, but with ትትረከብ፡.

2-2. በመስተ፡አናቅጽ፡ BM492,BM493.

በአናቅጽ፡ Abb35.

መስተ፡አናቅጽ፡ Cam,BM494,BM496,Bod,Bln1,BM16186,BM16189.

3. ጠቢባን(ሳ)፡ BM492,BM493,BM494[b],Frt,Bln1,BM16186.

መጠባብት፡ BM249,Br74,Bln2,Gri3,AT.

ጠቢባት፡ BM496.

4. BM495 repeats here (1-1).

Ethiopic combines the second stichos of MT and Syriac (לְאָזְנֵי) בַּשַּׁעַר with the second of the LXX ἐν στόματι κυρίου.

The variants at (1-1) all reflect the first stichos of the LXX σοφία καὶ ἔννοια ἀγαθὴ ἐν πύλαις σοφῶν.

አላ፡ይሔልዉ፡ኅቡረ፡ለእከዳን፡ይዳደቁ፡ሞት ።

But they are reckoned together ; death meets fools.

1. አለ፡ Abb55.
2. ይሔልዩ፡ Abb30,Abb55,Ts54,Bass.
   ያስተርኢዩ፡ Bod.
3. ሰሞኅበር፡ all codices,Bass,AT,except BM492,BM493,BM494.
4. ለአብዳንሰ፡ Bln2.

Ethiopic translates LXX ἀλλὰ λογίζονται ἐν συνεδρίοις. ἀπαιδεύτοις συναντᾷ θάνατος;contrast MT and Syriac

כִּי חֻשַּׁב לְהוֹנֵעַ לוֹ בְּעֵל־מְזִמּוֹת יִקְרָאוּ׃

[1] ይመውት፡አብድ፡በኀጣውኢ[12]፡ኀሣኒ፡ፅዕድ፡ኀጢአት፡መሰቆራር ። [2]
[3] ለብእሲ፡ጸኩይ ።[3]

A fool dies in sins ;the counsel of foolishness is sin , and evil is an abomination to a man .

1-1. ይመውቱ፡አብዳን፡በኀጣውኢ፡ Bln1,Gri3.
Omitted by BM495.

2-2. ኀሣኒ፡አብድ ፡ኀጢአት፡መሰቆራር፡ BM495,BM249,Bln1,Bln2,BM16186.
ኀሣኒ፡ፅዕድ፡ኀጢአተ፡መሰቆሬ፡ BM496,Frt,BM16189.
ኀሣኒ፡ፅዕድ፡መኀጢአት፡መሰቆራር፡ Bod.

3-3. ርኩሰ፡ለብእሲ፡ቀተለ፡ያጠፈቆ፡ BM492[b],BM494[b],BM495,BM249,Br74(Br74[b] has the text),Gri3,Abb30,Abb149,Ts54,Bass,AT.
ርኩስ፡ለብእሲ፡ቀተለ፡ተሐፈቆ፡ Abb55.
ለብእሲ፡ቀተለ፡ርሡሱ፡ያጠፈቆ፡ Bln1.
ርኩስ፡ነፍሱ፡ለብእሲ፡ያጠፈቆ፡ Bod[b].
ዝሉ፡ለብእሲ፡ቀታሊ፡ያጠፈቆ፡ BM497.
ለብእሲ፡ጸኩይ፡የአክዮ፡ Abb35.

Ethiopic follows the first stichos of the LXX ἀποθνήσκει δὲ ἐν ἁμαρτίαις with the first of the MT זֹבַח אֱוִלִים חַטָּאת (note its omission in several codices).
In the last stichos Bass joins the verb to the next verse ; the text represents MT וְתוֹעֲבַת אָדָם לֵצ , if ኀሣኒ፡ may stand for לֵצ ; the variants at (3-3) represent LXX ἀνὴρ θρασὺς ἀνδρὶ λοιμῷ ἐπιπολὺν θήσεται.

[1]በዕለተ፡ምንዳቤ፡ወዕለተ፡ኦኪት[1]፡ኀሰከ፡የሐልቅ፡[2]

In the day of adversity and the day of evil ,until he perish.

1-1. በዕለት፡ኦኪት፡ወበዕለተ፡ምንዳቤ፡ BM495,BM497,BM249,Br74,Gri3, Abb149,Bass,AT.

ወበዕለተ፡ምንዳቤ፡ወዕለተ፡ኦኪት፡ Cam,BM492,BM493,BM494,BM496,Bod, Frt,Bln1,Bln2,BM16186,BM16189.

ወበዕለት፡ምንዳቤ፡ወዕለተ፡ኦኪት፡ Abb35.

በዕለት፡ኦኪት፡ወመዓልት፡ወበዕለተ፡ምንዳቤ፡. Abb30.

ወበዕለተ፡ምንዳቤ፡ወዕለተ፡ቅትል፡ Abb55.

2. ጥጠአቱ. added by Bln1.

The Ethiopic codices unanimously follow the Septuagintal form of this verse ἐν ἡμέρᾳ κακῇ καὶ ἐν ἡμέρᾳ θλίψεως, ἕως ἂν ἐκλίπῃ ;contrast MT הִתְרַפִּיתָ בְּיוֹם צָרָה צַר כֹּחֶכָה .

[1]ይተፀገሦ፡ፊጣሬሁ፡[1]እድኅን፡እለ፡ይሰሕቡ[2]፡ውስተ፡ሞት ።ወመዛየጦሙ[3][4]ለእለ፡
ይተቀተሉ፡[4]ወኢትምሐክሙ ።[5]

His Creator suffers him . Deliver those who are being dragged to death, and buy back those who are being killed, and do not spare.

1-1. ይተፀገሦ፡ዲጣሬሁ፡ Cam,BM496.
ይተፀገሦ፡ከናፍሬሁ፡ Frt.
Omitted by BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb35,Abb55,Abb149, Ts54,Bass,AT ;inserted by Br74b,Abb35b .

2. ይትሕቡ፡ all codices,Bass,AT.

3. ወተሣየጦ፡ BM494(BM494[b] has the text),BM497,BM249,Bod,Br74,Gri3, Abb149,AT.
ወተሣየጥ፡ BM495,Bln2,Abb30,Abb35,Abb55,Ts54.

4-4. ዘይተቀተል፡ Cam,BM495,BM497,BM249,Bod,Br74,Abb30,Abb35,Abb55,Abb149, Ts54,AT.
ለዘይተቀተል፡ Bln2,Gri3.

5. (ወ)አትምህክ፡ all codices,Bass,AT,except BM492,BM496,Frt.
ወኢይተምሐክሙ፡ BM493.

The first two words are a gloss (MT,Syriac, LXX nil) .
ይሰሕቡ፡ is a scribal error for ይሰሐቡ፡ (see the variant at 2).
The second stichos is taken from LXX καὶ ἐκ πρίου πτειναμένους, μὴ φείσῃ ;contrast MT הַצֵּל לְקֻחִים לַמָּוֶת וְאָם־תַּחְדַּל לַטִּבְחָה׃

[1] ፩መሰ፡ትቤ[12]፡ኢየአምሮ፡ለዝ፡አኔ ምር[2]፡ከመ፡ኄግዚአብሔር፡የአምር ፡ፊበ፡ሥሉ ። [3] ወዘገብረ ፡ኔስትንቀሰ[4]፡ሠሉ፡ ውኔተ ፡የአምር፡ሠሉ[4]። ወዘይፌድዮ[5]፡ለሠሉ፡ [6]በከመ፡ ምግባሩ[6]።

If you say " I do not understand this ", know that God understands the heart of all . He that made the spirit of all understands everything , and Who pays back to all according to his works.

1-1. ወኔመሰ፡ትቤ ፡ Cam,BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55,Ts54,Bass,AT.
ኔመሰ፡ Abb149.

2-2. ኢየአምር ፡ለዝ፡አኔምር ፡ BM492,BM493.
ኢየአምሮ ፡ለዝ፡አኔምሮ፡አኔምር ፡ AT.

3. ሰብኔ ፡ added by Gri3.

4-4. ለሠሉ፡ውኔቱ፡የአምር ፡ሠሉ ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb35, Abb149,Ts54,Bass,AT.
ሠሉ ፡የአምር ፡ Abb55.

5. ዘይፌድዮ ፡ Cam,Abb35,Abb55.
ወይፌድዮ ፡ BM495,BM497,BM249,Bod,Br74,Bln1,Bln2,Abb30,Bass,AT.

6-6. በግምግሉ ፡ Abb35,Abb55.

Ethiopic follows LXX and Syriac οὐκ οἶδα in ኢየአምሮ. (MT יֹדֵעַ לֹא), and also in the second and third stichoi the LXX γινώσκει ὅτι κύριος καρδίας πάντων γινώσκει , καὶ ὁ πλάσας πνοὴν πᾶσιν αὐτὸς οἶδεν πάντα
Contrast MT and Syriac הֲלֹא־תִכֹּן לְבוֹת הוּא־יָבִין וְנֹצֵר נַפְשְׁךָ הוּא יֹדֵעַ .

[1] ወልድየ፡ ጥዓዕ ፡ መዐር[1] ፡ እስመ ፡ ሠናይ ፡ ወፍተ[2 3] ፡ ወፀዋም ፡ ጸቃወዕ[34] ፡ ለጕርጎኪ[4]

My son, eat honey, for it is good ; and honeycomb is sweet to your throat.

1-1. ጥዓዕ ፡ መዐር ፡ ወልድየ ፡ BM495,BM497,BM249,Bod,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass.
ጥዓዕ ፡ ወልድየ ፡ መዐር ፡ Br74,AT.
ወልድየ ፡ ጥዓዕ ፡ መዐር ፡ በአፈ ፡ Bln1.

2. Omitted by Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35, Abb55,Abb149,Ts54,Bass,AT.

3-3. (ወ)ጸቃወዕ ፡ Cam,BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
ወፀዋም ፡ Bln1,BM16186.

4-4. ከመ ፡ ያመፃርዖር ፡ ጕርጎኪ ፡ BM494[b],BM495,BM497,Bod[b],Br74,Bln2,Gri3, Abb30,Abb35,Abb55,Abb149,Ts54,Bass.
ከመ ፡ ያመፃርዖሮን ፡ ለጕርጎኪ ፡ AT.

Ethiopic follows MT and Syriac in joining ጸቃወዕ ፡ (MT וְנֹפֶת) to the second stichos ; contrast LXX φάγε μέλι, υἱέ, ἀγαθὸν γὰρ κύριον.
In the second stichos the text represents MT וְנֹפֶת מָתוֹק עַל־חִכֶּךָ while the variant at (4-4) reflects LXX ὁ δὲ φάρυγξ.

[1]ከማሁ፡ ፡ተሰሰ፡ ወአእምሮ[2] ፡ለአመ፡ረከብከ[3]፤ ወተስፋ፡ኢተጎድገከ ።[4][5][6]

Thus, if you have found wisdom and understanding , and hope will not desert you.

1-1. ከመ፡ይትዐወቅ፡ጥበብ፡ለነፍስከ ፡ወ(ለ)አመ፡ Abb55,Abb149,Ts54.

2. ጥበብ፡ Cam,BM494,BM495,BM497,BM249,Bod,Br74,Frt,Bln1,Bln2,Abb30,Abb35, BM16189,Ts54,Bass.

3-3. Omitted by BM495.

4. ወይነ፡ሠናየ፡ይከውን፡ሞትከ፡ added by BM494[b],BM497,Bod[b],Bln2,Abb149; by Abb30,omitting ይከውን፡.

ወለአመ፡ረከብከ፡ወይነ፡ሠናየ፡ይከውን፡ሞትከ፡ added by BM249,Br74, Gri3,AT.

ሠናየ ፡ይከውን፡ሞትከ፡ added by Bass.

ወይነ፡ይከውን፡ሠናየ፡ሞትከ፡ added by Abb35.

ይከውን፡ሠናይ ፡ሞትከ፡ added by Abb55 ;by Ts54 with ሠናየ፡

5-5. ወተስፋከ ፡ኢየጎድገከ፡ Abb149.

ወተስፋከ፡ኢየጎድገከ፡ BM495,BM496,Frt,Bln1,BM16186,BM16189,AT.

ወተሰፋ፡ይትጎደገከ፡ Br74.

6. ወኢትስሐት፡በጸጋበ፡ከርሥከ፡ added by AT.

The text has truncated the first two stichoi ; Abb55 ,Abb149, and Ts54 may represent the original version ; compare LXX οὕτως γνῶθι τὴν σὴν σοφίαν τῇ σῇ ψυχῇ· ἐὰν γὰρ εὕρῃς, ἔσται καλή σοι ἡ τελευτή σου.
The introduction of ወይነ፡ at (4) is peculiar to Ethiopic ; perhaps ወይነ፡ was confused with an abbreviated ይከውን፡ .
In the third stichos the active verb ኢተጎደገከ፡ reflects LXX ἐὰν οὖν ἐγκαταλείψῃ ; contrast MT and Syriac passive תִּכָּרֵת אַל .

እታብኣ[1] ፡ ሊሒዐ[2] ፡ ወስተ ፡ መካነ[3] ፡ ጻድቃን ። ወኢትስሐት ፡[4] በጸጋበ ፡ ከርሥከ ።[4]

Do not bring the wicked into the place of the righteous ; and do not err in the satiety of your stomach .

1. ወእታብኣ : BM494[b],BM497,BM249,Br74,Bln2,Gri3,Abb149,Ts54,Bass,AT.
2. ሊሒዐ : Abb55,Ts54.
3. መሳግሊ : Abb35.
   ፋናተ : Abb149.
4-4. በጸጋብ ፡ ከርሥከ ፡ Abb149.
   በጸጋበ ፡ ከርሥ ፡ Ts54.

Ethiopic translates LXX μὴ προσαγάγῃς ἀσεβῆ νομὴν δικαίων, μηδὲ ἀπατηθῇς χορτασίᾳ ποιλίας.

Contrast MT and Syriac אַל־תֶּאֱרֹב רָשָׁע לְנְוֵה צַדִּיק
אַל־תְּשֹׁדֵד רִבְצֹו .

ሰብዓ[1]:ይወድቅ[2]:ጻድቅ[2]:ወይትነሣእ:ኀጥኣን[3][45]:ይወድቁ[5]:በእኩይ:*

Seven times the righteous falls and rises up again ; but the wicked fall in evil .

1. ሶበ: Frt.

2-2. ይትነሣእ:ጻድቅ: Frt.
ጻድቅ:ወ ሰብዓ:ይትነሣእ: Bod.
ጻድቅ:ወይትነሣእ: ሰብአ: Br74.
ወጽድቅ:ይትነሣእ: BM16189.

3. ወኀጥኦን: Cam,BM492,BM495,BM497,BM249,Br74,Bln1,Bln2,Abb35, Abb55,Abb149,Ts54,Bass,AT.
ወኀጥኦን: BM493.

4. ይደወዩ: BM497,BM249,Br74,Abb149,Ts54,Bass.
የአኩዩ: AT.

5-5. ወሕተ:እኩይ: Cam,Frt.
በእኩይ: Br74,Gri3.

The variation ይደወዩ: at (4) reflects LXX ἀσθενήσουσιν, while the text is closer to MT and Syriac ‘ל כשׁ֑ל.

[1]ኣመ : ወደቀ [1]ጸላእከ : ኣትፍሥሓ : ሶቱ ። [2]ወበዕቅፋቱ : ኣትዘሀር ። [2]

If your enemy falls, do not be glad at it ;and at his stumbling do not boast .

1-1. ለኣመ : ወደቀ : Gri3.
ኣመ : ይወደቅ : Abb30.

2-2. ወበመቅሠፋቱ : ኣትዘሀር : Bln1.
ወበዕቅ ፋቱ : ኣትዘሀር : Frt.
ወበተዕቅፎቱ : ኣትትዐበይ : AT.
ወበዕቅፋቱ : ኣትትዐበይ : Cam,BM495,BM497,BM249,Bod,Br74,Bln2, Gri3,Abb30,Abb55,Abb149,Ts54,Bass.
ወበዕቅፋቱ : ኣይትፍሥሓ : ብኪ : Abb35.

The addition of ሶቱ : suggests LXX μὴ ἐπιχαρῇς αὐτῷ ; contrast MT and Syriac אַל־תִּשְׂמַח. The variation between ኣትዘሀር : and ኣትትዐበይ : at (2-2) may reflect the difference between MT and Syriac אַל־תִּגֹּל , and LXX μὴ ἐπαίρου respectively .

አስመ[1] ይሬኢ : እግዚአብሔር[1] ወኢይኤድሞ[2] ። ወይመይጥ : መዓቶ : እምኔሁ ።

For God sees , and it does not please Him ; and He turns His wrath from him .

1-1. እግዚአ-ብሔር : ይሬኢ : BM494,Gri3.

2. ወአያስተደሞ : Bln1.

አይደሞ: represents LXX καὶ οὐκ ἀρέσει αὐτῷ ; contrast MT and Syriac ולא־יראה יי׳.

አትትዕሣሕ[1] በገበርተ : እኪት[2] ፡ ወአትቅናዕ[3] ፡ ላዕለ ፡ ጎስእን ፡[3]

Do not rejoice at the doers of evil ; and be not envious of sinners.

1. ወአትትመካህ : Gri3.
   ወአትትዕሣሕ : Abb149,AT.

2. እመፃ : BM496,Frt,Bln1,BM16186,BM16189.
   እኩያን : Cam,BM495,Abb30,Abb35,Abb55,Abb149,Ts54.
   እከይ : BM497,BM249,Bod[b],Br74,Bln2,Bass,AT.
   እኩይ : Bod,Gri3.

3-3. በጎስእን : Bln1.
   ላዕለ ፡ እኩያን ፡ BM495,BM497,BM249,Br74,Gri3,Bass,AT.

አትትዕሣሕ : reflects LXX μὴ ζήλου ;contrast MT אַל־תִּתְחַר
" do not fret " , and Syriac ܠܐ ܬܬܚܡܐ .

እስመ[12]እኩያን[2]ለኣእምሮ[3]ብርሃን[4]ሊሖሙ[5]ይጠፍኣ[6]

For good counsel does not become evil men ;the light of the wicked is extinguished .

1. Omitted by BM497.

2-2. እይከውን: ዘመን: BM494[b],BM497,BM249,Bod,Br74(Br74[b] has the text), Gri3,Abb149,Bass,AT.

እይከውን: ዘመይ : Abb35,Abb55,Ts54.

እይከውን: BM495.

እይከውን: ምክር: Bln2,Abb30.

እይደለዎ: ምክር: ሠናይት: Cam,Br74[b].

3. እኩያን : BM493.

4. ወብርሃን: Gri3.

5. ትጥእን: Abb35.

6. ትጠፍእ :AT.

The origin of እትደለዎ: is uncertain (compare MT,Syriac, and LXX οὐ μὴ γένηται) ;the III[2] form እትደላዎ: (for እትትደላዎ:," is prepared ") may have been the original reading. The variant ዘመይ: reflects LXX ἐγγόνων and MT זרע in the sense " posterity " . ዘመን: could either be a corruption of ዘመይ: or a reflection of זרע in the sense " later time " .

ፍርሀ[1] ፡ለእግዚአብሔር[1] ፡ወወልድየ[2] ፡ወለንጉሥ[3] ፡ወእለእሉ[4] ፡እምኔሆሙ ፡ እንተዐበይ[5] ።

Fear God, my son, and the king ; and do not magnify yourself against one of them .

1-1. ወወልድየ ፡ ፍርሀ ፡ለእግዚአብሔር ፡ Cam,Br74,Bln1,Gri3,Bass.

ፍርሀ ፡ወወልድየ፡ለእግዚአብሔር ፡ Frt.

ፍርሀሙ ፡ወወልድየ ፡ለእግዚአብሔር ፡ BM495,Bln2,Abb30.

ፍርሀሙ ፡ለእግዚአብሔር ፡ወወልድየ ፡ BM249.

2. ወለንጉሥኒ ፡ BM249,Bod,Br74,Gri3,Abb149,AT.

3. ወለእሉ ፡ BM497,BM249,Br74,Bln2,Abb30,Abb149,Bass.

ወበእሉ ፡ BM495,Gri3.

4. እምኔሁ ፡ BM492,BM493,BM494,BM496,Bod,Frt,Abb55 ;BM494[b],Bod[b], Abb55b have the text.

እምኔሉ ፡ Gri3.

5. እንተዐበይ ፡ BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55,Abb149,Ts54, Bass.

እለእሉ፡እምኔሆሙ represents LXX μη θαυτέρῳ αὐτῶν ; contrast MT and Syriac מֹרֵיהֶם עִם־אַל .

እንተዐበይ ፡ does not exactly translate LXX (μη) ἀπειθήσῃς ; but this is closer than MT and Syriac אַל־תִּתְעָרָב .

ጸሰመ፡ጸመጎተ፡[12]ይትቤቀልዎሙ ፡ግብተ፡[2]ለርሲዐን ።መዋዕሊ[3]፡ከልኤሆሙ ፡[4]

መኑ፡የአምር ።

For they requite the wicked suddenly ; and the judgement of

them both who knows ?

1. Omitted by BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35(inserted by Abb35b),Abb55,Abb149,Ts54,Bass.

2-2. ግብተ፡ይትቤቀልዎሙ : Cam,BM495,BM497,BM249,Bod,Br74,Frt,Bln2, Abb30,Abb55,Abb149,Ts54,Bass,AT.

ግብተ: put after ለርሲዐን: by Bln1;omitted by Gri3,Abb35.

3. ዘነኬ : Abb149.

4. ክልኤሆሙ : Bln1.

ክለኤሆሙ : Frt.

Omitted by BM16186.

Abb35 omits the verse from ዘነኬ: onwards . It is the only codex to put Ch. 30[1-14] in the place in which it is found in the MT . But for convenience' sake ,those verses in Abb35 are collated here.

In this verse Ethiopic translates LXX ἐλαίφυγος γὰρ τείσονται τοὺς ἀσεβεῖς , τὰς δὲ τιμωρίας ἀμφοτέρων τίς γνώσεται ;

Contrast MT and Syriac כִּי־פִתְאֹם יָקוּם אֵידָם
וּפִיד שְׁנֵיהֶם מִי יוֹדֵעַ .

[1]ወልደ: ዘየዐቀበ :ቃለ: [12]እምተሐጕሎ: ርሑቅ:ውእቱ [2 3]። ዘሰ: ይትቄከፍ: [3]
[4]ተወክፎ: ሎቱ [4]።

A son who keeps a word is far from destruction ; he who receives - it is receiving for him.

1-1. ቃለ: ዘየዐቀበ: ወልደ : Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb55, Abb149,Ts54,Bass,AT.
ዘየዐቀበ: ወልደ: Abb30.

2-2. ርሑቅ: ውእቱ: እምተሐጕሎ. BM497,BM249,Br74,Gri3,Abb149,Bass,AT.

3-3. ወዘሰ: ይትቄከፍ: Cam,BM497,BM249,Br74,Bln2,Abb30,Abb55,Abb149, Ts54,Bass.
ወዘሰ: ይትቄከፎ: AT.
ወዘይትቄከፍ: BM495.
ዘሰ: ተወክፈ: Gri3.

4-4. ተወክፎ: ሎቱኒ: Br74,Bass.
ይትቄከፎ: Abb149.
ይትቄከፎ: ሎቱ: AT.
ተወክፎ: BM495,Ts54.

All Ethiopic codices ,Bass, and AT contain vv. 22^{a-e} , which are found only in the LXX .
The meaning of the second stichos is as obscure in Ethiopic as it is in the LXX δεχόμενος δὲ ἐδέξατο αὐτόν.

ምንትኒ[1] ሐሰት[2] እምልሳነ ንጉሥ አይትሰማዕ[23] ወአልቦ[45] ሐሰት
እምልሳኑ ዘይወፅእ[53]

Let nothing false be spoken from the tongue of the king ; and let there be nothing false which comes forth from his tongue.

1. ምንተኒ : BM495,Abb55,Ts54.

2-2. አይትሰሐል እምልሳነ ንጉሥ : Bln2.

3-3. Omitted by BM249.

4. አልቦ : BM492,BM493,BM494(BM494[b] has the text).

5-5. እምልሳኑ ዘይወፅእ ሐሰት : Frt.
ሐሰት ዘይወፅእ እምልሳኑ : BM494.
ሐሰተ እምልሳኑ ዘአይወፅእ : Abb55,Ts54.

መንገሕት፡ልሳነ[1]፡ንጉሥ፡ወአኮ፡ሥጋ፡አገፊ[2-23]፡ለዘ፡ተውህበት፡[3]ትቀጠቅጦ[4]፡

The tongue of the king is a sword , and not of flesh ; it kills him to whom it is given .

1. ቃለ፡ BM497,Br74,Gri3,Abb149,AT.

2-2. ይሕሀል፡ወልፎ፡ሐሰት፡አምልሳኑ፡ Abb55.

አኮ፡አገፊ፡ Abb149.

ሥጋ፡ሥጋ፡አገፊ፡ BM497,Br74.

ወአኮ፡ሥጋ፡አሐቲ፡አገፊ፡ Bln1,BM16186,BM16189.

3-3. ወለዘ፡ተውህበ፡ BM249.

ለዘ፡ተወሀበ፡ BM494,BM497.

ለዘ፡ተወሀበ፡ Abb149.

ለዘ፡ወህበ፡ Bod.

4. ትቀጠቅጦ፡ Cam,BM495,BM249,Bod,Br74,Bln1,Bln2,Gri3,Abb30, Abb55b,Abb149,Ts54,Bass,AT.

ትቀጠቅጦወ፡ BM497.

ኔመሰ[1] ትስሕለት[2] መዐቱ ምስለ ሰረዊሁ ሰብአ[3] ተሐለቅ።

If his wrath is whetted ,it destroys a man with his sinew.

1. ወኔመሰ: Cam,BM495,BM497,BM249,Br74,Bln2,Abb30,Abb55, Abb149,Ts54,Bass,AT.
2. ተስሂለ: Abb149,Ts54.
   ተስኔለታ: BM16189.
   ሰይፈ : added by Cam,Gri3,AT.
3. ሰብኤ : BM494,BM249,Bln1.

[1]ወአዕፅምተ ፡ሰብእ ፡ተሐቁ [1]። ወታወሪ ፡ከመ ፡ነባልገል ፡እስከ ፡
[2]ኢይትበላዕ ፡[2][3]እምኔሃ ፡አንስርት [3]።

And it gnaws the bones of men , and burns like a flame , so that it is not eaten by the young of eagles.

1-1. Omitted by BM249.

ወአዕፅምተ ፡ሰብእ ፡ BM495.

2-2. ሶበ ፡እይትበላዕ ፡ BM495,Bln2,Abb30,Abb149,AT.

ሶበ ፡ይትበላዕ ፡ Ts54.

እመ ፡እይትበላዕ ፡ BM497,BM249,Bod[b],Br74,Gri3.

ይትበላዕ ፡ BM16186,BM16189.

3-3. እምእንተ ፡አንስርት ፡ Bln2.

እምእን ፡አንስር ፡ Abb55.

ዘግተ፡ አየድአክመ[1] ፡ ለጠቢባን ፡ ከመ፡ ተአምሩ[12]* ገጸ ፡ ሐፊር[2] ፡ በፍትሕ ፡ አኮ[3] ፡ ሠናይ ።*

These things I tell to you, the wise , that you may understand ;
to shame a face in judgement is not good.

1-1. ለጠቢባን ፡ ታአምሩ ፡ BM495,Bln2,Abb30,Abb35,Abb55,Ts54.
ከመ፡ ታአምሩ፡ጠቢባን ፡ Gri3.

2-2. ሐፊረ ፡ ገጸ ፡ Cam,BM494,BM495,BM497,Bod^{b},Br74,Bln2,Gri3,Abb30,Bass,AT.

3. ወአኮ ፡ Gri3.

Ethiopic follows the LXX ταῦτα δὲ λέγω ὑμῖν τοῖς σοφοῖς ἐπιγινώσκειν; contrast MT and Syriac גַּם אֵלֶּה לַחֲכָמִים ׃

ዘይብሎ፡ ለርሱዕ፡ጻድቅ ፡ውእቱ[1]፡ርጉመ ፡ይከውን[2]፡ለሕዝብ ፡ወጸልኦ፡ለእሕዛብ[3]።

He who says to the sinner that he is righteous becomes accursed to the nation, and hated of the peoples.

1. Omitted by Abb35.

2-2. ለሕዝብ፡ይከውን ፡ Cam,BM497,BM249,Bod,Br74,Abb35,Bass,AT.

ለሕዝብ፡ለይኩን ፡ Abb55,Ts54.

ለሕዝብ፡ Abb149.

3-3. ይከውን፡ለእሕዛብ፡ Bln1.

ይከውን፡ለእሕዛብ፡ Abb149.

ለሕዝብ፡ Bln1.

ውእቱ: corresponds to LXX ἐστιν (MT and Syriac הָאֹמֵר).
The second stichos also reflects LXX ἐπικατάρατος .... μισητός ; contrast MT and Syriac וּבְזוּי עַמִּים , וּמְתֻעָב לְאֻמִּים .

[1]2 እለሰ፡ይፈትሑ፡በጽድቅ[2]፡ያሤገዩ፡እስተርእዮተ[3]፡ከናፍሪሆሙ[3 4]፡ለዐሌሆሙ[5]፡
ትመጽእ፡በረከት፡ውኅይት[6 4] ፨

Those who judge with righteousness make good the appearance of their lips ; upon them will come a good blessing.

1. ወእለሰ: BM495,BM497,BM249,Rln2,Abb55,Abb149,Ts54,Bass,AT.
   ለእለሰ: Abb35.
   ወእለ: Abb30.

2-2. ይዘልፉ: BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT ;Br74[b], Abb35b have the text .
   ይዘለፉ፡ለጽድቅ: BM494[b],BM249,Bod[b].
   ይገረትሑ፡በጽድቅ: BM496.

3-3. (ወ)እስተርእዮ: BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.
   ወእስተርእዮ፡ከናፍሪሆሙ: BM495.

4-4. Omitted by BM495.

5. ወለዐሌሆሙ : BM494[b],BM497,BM249,Bod[b],Br74,Gri3,Abb149,Bass,AT.

6. ውኅይ : Gri3.

The first stichos reflects LXX οἱ δὲ ἐλέγχοντες βελτίους φανοῦνται ;contrast MT and Syriac ומוכיחיהם ינעם ጽድቅ: may have been added as a natural complement to ይፈትሑ:. ከናፍሪሆሙ: was probably added to give definition to the indefinite እስተርእዮ፡, under the influence of ከናፍሪሆሙ: in the following verse .

1 እስመ፡ከናፍሪሆሙ፡ፅተቀ፡እውሥአተ፡ቃለ ፡ርቱዐ ። 1

For their lips desire the right answering of a word .

1-1. ከናፍር፡ያወሥአ፡አለ፡ያፈቅራ፡ነገረ፡ጽበብ ። BM497,BM249,Br74(Br74[b] has the text),Gri3,Abb55,Ts54,AT.

ከናፍር፡ያፈቅሉ፡አውሥአ፡ነገረ፡ጽበብ፡ Bass.

ከናፍሪሆሙ፡ይፈትዋ፡እውሥአተ፡ቃለ፡ርቱዐ፡ BM495,Bod;Abb35,but ቃለ፡.

እስመ፡ፅተቀ፡ከናፍሪሆሙ፡አውሥአተ፡ቃለ፡ርቱዐ፡ Abb30.

The Ethiopic text is based on LXX Χείλη δὲ φιλήσουσιν ἐπιστρεφόμενα λόγους ἀγαθούς ; contrast MT שִׂפְתֵי֥ם יְשָׁקֵ֗ן
מֵשִׁ֫יב דְּבָרִ֥ים נְכֹחִֽים׃.

But Χείλη has been interpreted as subject, not as object , although this is grammatically impossible in Greek .

The insertion of ጽበብ፡ in the variants at (1) is a purely Ethiopic interpretation .

አስተዳሉ[1]: ለመንገድከ : ምግባሬከ[1]* ወተደለወ : ወስተ :ወፋር[2] *

ወትለ: ድኅሬየ: ወታነሥእ[3]: ቤተከ*

Prepare your works for your journey , and be prepared in the field ;

and follow after me , and you will build up your house.

1-1. ለፋኖትከ: ምግባረከ: Bod(Bod^{b} has the text).

ለምግባረከ:ለምንገድከ:BM492,BM496(BM496^{b} has the text).

ለምንገድከ: ሰንቀከ: Bln1.

ለምንገድከ: ምግባሬተከ: Gri3.

በአፋእ: ምግባረከ: Abb35.

2. ወለ: added by Frt.

3. ታነሥእ: Gri3.

ወተሐንፅ: Abb35.

Ethiopic follows the four-stichos form of this verse found in the LXX .
The whole of the third stichos has been added according to the LXX
καὶ πορεύου κατοπισθέν μου (MT אַחֲרֶיךָ) .
Abb35 represents MT וּבְנֵה בֵיתֶךָ at (1-1) .

[1]አትሁን:[12]ሰማዕተ:ሐሰት:[2]ላዕለ:ሰብአ:ብሔርከ [3]ሎ:ወአትጌጊ:[4]በከናፍሪከሂ

Do not be a false witness against men of your country ; and do not err with your lips .

1-1. ወአትሁን: BM494[b],BM497,BM249,Bod,Br74,Bln2,Gri3,Abb149,Bass,AT.
አትጌጊ:ወአትሁን: BM495.

2-2. ስምዓ:ጠሐሰት: BM497,Gri3,Abb149,AT.
ስምዓ:ሐሰት: BM249,Br74,Bln2,Bass.

3. ቤትከ: Abb55.

4. ወአትፋታሕ: BM495,Abb30.
አትሰሐት: Abb35.
ወአትስፋሕ: Abb55,Ts54.

ሐሰት: represents LXX ψευδῆς (contrast MT שָׁוְא) , and ሰብአ:ብሔርከ: suggests LXX σὸν πολίτην (MT רֵעֲךָ). The repetition of the negative in the second stichos could reflect LXX or Syriac (μηδὲ) πλανοῦσου ; but ወአትስፋሕ: in Abb55 and Ts54 is a better translation of μηδὲ πλανοῦσου than the text . ወአትፋታሕ: in BM495 and Abb30 is probably a confusion with ወአትስፋሕ: . አትጌጊ: in the text may either be an Ethiopic interpretation , or else a II[1] form could correspond to MT וְנִפְתָּ֣ה ," lead astray, deceive " .

ወኢትበል[1]፡ በስመ፡[2] ፈጸየኒ፡ ኀሤየ[3]። ወኣፈድዮ፡ ዘከመ[4]፡ ገፍዐኒ ።

And you shall not say " As he has done to me,so will I do to him."

And " I shall reward him according as he has wronged me."

1. ኢትበል፡ Abb35,Abb55,Ts54.
2. ከመ፡ BM494(BM494[b] has the text),Bln1,Abb30,Abb35,Abb55.
   ዘከመ፡ Bod.
3. Omitted by Abb30.
4. አመ፡ BM495.
   በስመ፡ BM497,BM249,Br74,Bln1,Bln2,Gri3,Abb35,Abb149,Bass.

ገፍዐኒ፡ in the second stichos suggests LXX ἠδίκησεν rather than the neutral MT and Syriac גָּמַל.

1 ላዕለ፡ገሌሃተ፡ብእሲ፡ሀማይ፡ዘለፍኩ 1ኦ፡ወሜጥ፡ዕፀደ፡ወይን፡ብእሲ፡ነዳያ፡አእምሮ፡ሐርኩ።4

I passed by the field of the slothful man , and went to the vineyard of the man poor in understanding.

1-1. ከመ፡መሳሪስ፡ብእሲ፡እብድ : Abb55,Ts54.

ወስተ፡ገሌሃተ፡ብእሲ፡እብድ፡ዘለፍኩ፡ BM497,BM249,Bod[b],Br74,Gri3,Abb149, Bass,AT.

ላዕለ፡ገሌሃተ፡ብእሲ፡አኩይ፡ዘለፍኩ፡ BM493.

ላዕለ ገሌሃተ፡ሀማይ፡ብእሲ፡ዘለፍኩ፡ Abb30.

2. ወሜጥ፡ Abb55,Ts54.

(ወ)ወስተ፡ BM497,BM249,Bod[b],Br74,Gri3,Abb149,Bass,AT.

3. ወይን፡ Bln1.

ወይን፡ BM493,BM49[illegible],Abb55,Ts54.
Omitted by BM497,Bodb,Br74(inserted by Br74[b]).

4. ነዳይ፡ Bln1,BM16186,BM16189.
ህየ፡ BM496.
Omitted by Abb35(inserted by Abb35[b]),Abb55,Abb149,Ts54.

Ethiopic follows the MT and Syriac in producing two statements and not two comparisons , as in the LXX (note ἦσαν in Abb55 and Ts54). But the addition of a main verb in the second stichos is peculiar to Ethiopic , although a natural completion of the sense (note its omission on some codices) .

12 ወናሁ፡ርኢክዎ፡በቍለ፡ዝለገታሁ፡ሣዕ ፡ወከደነ፡ገጸ፡ላዕር፡ 4 1 5

And behold, I saw all of it grow up thistles ;and grass covered its face.

1-1. እመ፡ሳደን፡ይበርሃ፡ወየዐብይ፡ላዕሉ፡ፍጹመ፡ Abb55,Ts54.

2-2. ናሁ፡ርኢኩ፡ BM492,BM493,BM494.

ናሁ፡ BM495,BM497,BM249,Bod^{b},Br74,Gri3,Abb30,Abb35,Abb149,Bass,AT.

3. ለዕሌሁ፡ BM249,Bod^{b},Br74,Bln2,Gri3,Abb30,Abb149,Bass.
ለዕሌሃ፡ BM497,Bod.
Omitted by AT.

4-4. ወየአብር፡ላዕሉ፡ፍጹመ፡ BM494^{b},BM497,BM249,Bod^{b},Br74,Gri3,Abb149, BM16186b,Bass,AT.

ወከደዎ፡ገጸ፡ላዕር፡ Bln1.

ወአሚከለ፡ወከደነ፡ገጸ፡ላዕር፡ Abb35.

5. ወይከውን፡ሰድወ፡ወጸቄነ፡እበኒሁ፡ይጎሳል፡ added by BM494^{b},BM497,BM249, Bod^{b},Br74,Gri3,Abb55,Ts54,Bass,AT.

ወጸቄነ፡እበኒሁ፡ይጎሳል ፡(ወ)ድሳሪ፡ነጊሕኩ፡ added by BM492; by Abb35, but with እነ፡ነጊሕኩ፡.

ወከነ፡በድወ፡ፍጹመ፡ added by Bln2,Abb30.

ኮነ፡በድወ፡ወጸቄነ፡እበኒሁ፡ይጎህል፡ added by Cam.

Ethiopic follows MT and Syriac וְהִנֵּה עָלָה כֻלּוֹ קָמְשֹׁנִים כָּסּוּ פָנָיו חָרֻלִּים וְגִדְרַת אַבְנָיו נָהָרָס , but the text, with Syriac, omits the third stichos . But ርኢኩ፡is an addition ,probably derived in anticipation from וָאֶחֱזֶה in v. 32 .

Abb55 and Ts54 alone reflect the first LXX stichos ἐὰν ἀφῇς αὐτόν, χερσὶν θήσεται καὶ χορτομανήσει ὅλος.

The variants at (4-4) and (5) reflect the second and third stichoi of the LXX καὶ χορτομανήσει ὅλος καὶ μένει ἐκλελειμμένος· οἱ δὲ φραγμοὶ τῶν λίθων αὐτοῦ καταπεπτώκασιν.

The verse is an excellent example of the fusion of MT and LXX elements in Ethiopic .

[1] ሶበሃ ፡ ነሣእኩ ፡ አነ ፡ ተግሣጸ ። [1]

Immediately I myself took instruction .

1-1. (ወ)ይሳሊ ፡ አነ ፡ ነሣእኩ ፡ ወነጸርኩ ፡ እሳሊይ ፡ ተግሣጸ ፡ BM494[b],BM497,BM249,Bod[b], Br74,Gri3,Abb55,Ts54,Bass,AT.

ወርኢኩ ፡ አነ ፡ ወሳሊይኩ ፡ ተግሣጸ ፡ BM495.

ድሳሊ ፡ አነ ፡ ነሣህኩ ፡ ወነጸርኩ ፡ ሳሉይ ፡ ተግሣጸ ፡ Abb149.

ወርኢኩ ፡ አነ ፡ ወ ነሣእኩ ፡ ተግሣጸ ፡ Cam,Abb35 ;Bln2,Abb30,with ∩ተግሣጸ ፡ .

Ethiopic appears to have telescoped MT and Syriac וְאֶחֱזָה אֲנִי
אָשִׁית לִבִּי רָאִיתִי לָקַחַת מוּסָר.

The first variant at (1-1) represents LXX ὅτερον ἐγὼ μετάνοησα ἐπέβλεψα τοῦ ἐκλέξασθαι παιδείαν, while the rest are variations of MT and LXX elements .

ሕቀ፡ንዋም፡[1]ወሕቀ፡ድቃሰ [1]ሐ፡ወሕቀ፡አጠተጋብአ፡እደ[2]፡ደበ፡እንግድዐ [3]ሐ

A little sleep, and a little dozing , and a little folding of the hand upon the breast,...

1-1. ድቃሰ፡ and ንዋም፡ interchanged by BM497,BM249,Br74,Gri3, Abb35,Abb149,Bass,AT.

እይቅሰ፡ and አነውም፡ interchanged by Abb55,Ts54.

2. እይየ. Ts54.

3. እንግድግየ፡ Abb55,Ts54.

Only Abb55 and Ts54 follow the LXX in employing the first person singular νυστάζω .... καθυπνῶ ..... ἐνκρατιάζομαι.
The rest of the codices represent the nouns in MT and Syriac תְּנוּמַת יָדַיִם.
እንግድዐ፡ reflects LXX and Syriac ὀργήν ;contrast MT חִבֻּק יָדַיִם.

ወኢመ[12]: ዘንተ: ገበርከ[2 3]: ትመጽእ: እንዘ[3]: ተጠውር[45]: ገይት: ወተፅናስ[5]:
ኀመ: ኈር: ለዋጽ*

.. and if you do this, poverty will come walking , and need like a good runner.

1. ወለኢመ: Gri3.

2-2. ገበርከ: ዘንተ: Frt.
ዘንተ: ትገብር: BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149,Bass,AT.
ዘንተ: እገብር: Ts54.

3-3. ትመጽዕከ: ሕዝን: Bln1.

4. ትትቄደም: BM494[b],BM497,BM249,Bod[b],Br74,Gri3,Abb55,Ts54,Bass,AT.
ትትበደር: BM492.[b].

5-5. ንይት: ወተፅናስ: BM495,Abb30,Abb35.
ተፅናስ: ወንይት: Br74.
ንይት: ወተፅናስ: Cam,Abb55.

Gri3 adds v. 30[17] here .

Ethiopic translates LXX ἐὰν δὲ τοῦτο ποιῇς, ἥξει προπορευομένη ἡ πενία σου, καὶ ἡ ἐνδεία σου ὡσεὶ ἀνὴρ ὁδοῦ δρομεύς. Contrast MT and Syriac וּבָא כְהִתְהַלֵּךְ וּמַחְסֹרֶיךָ כְּאִישׁ מָגֵן ትትቄደም: at (4) is a more accurate translation of προπορευομένη than the text .

[12] ተግሣጽ: ሰሎሞን[2]: አገበለ[3]: ፡ፈቂ : ዘጸሐፉ: [4]አዕርከቲሁ: ለሕዝቅያስ: ንጉሥ: ይሁዳ ። [1]

The instruction of Solomon ,without division ,which his friends

wrote for Hezekiah,king of Judah .

1-1. መዝገቱ: ምሳሌ: ሰሎሞን: ዘጸሐፉ: ሰብእ: ሕዝቅያስ: ንጉሥ: ይሁዳ ። Abb35.

2-2. ተግሣፁ: ሰሎሞን: Bln1.

ዝተግሣጸ: ሰሎሞን: እለ: Cam,Abb55,Ts54.

ተግሣጸ: ዘሰሎሞን: እለ: BM492,BM493,BM494,Bod,Br74.

ትግሣጸ: ሰሎሞን: ወልደ: ዳዊት: እለ: BM495.

ተግሣጸ: ሰሎሞን: እለ: BM497,Bln2,Gri3,Abb30,Abb149,BM16186,Bass.

3. ዘእገበለ: Abb55.

4. ለቀ : added by Abb149.

Abb35 follows MT and Syriac in using the simpler phrase ዘጸሐፉ: (MT אֲשֶׁר הֶעְתִּיקוּ) ,while all other codices reflect LXX οἱ ἀνδρες ἐξεγράψαντο.

But the codices are unanimous in using the Greek forms of the proper names Solomon and Hezekiah .

ክብሬ፡ እግዚአብሔር፡ የሰውን፡ ነገር[1]። መሸሸግ ሐተ፡ንጉሥ፡ የሆኑት፡ ነገር[2 3]።

The honour of God hides a blot , and the glory of a king searches out a thing .

1. ነገር : Abb35(Abb35[b] has the text),Abb55,Ts54,Bass.

2-2. ሐቲተ፡ነገር : Cam.

ያከብር፡ነገር : Bass.

ያከብር፡ገብሬ : BM492,BM493,BM495,BM496[b],BM497,BM249,Bod,Br74,Bln1, Bln2,Gri3,Abb30,Abb55,Abb149,BM16186,BM16189,AT.

ያከብር፡ግብሬ : Ts54.

3. ወየሐትት፡ነገር : added by BM249,Bln2,Gri3[b],Abb30.

The reading ነገሬ: is most codices is remarkable , and suggests a corruption of ነገር : at an early stage ; contrast MT,Syriac, and LXX λόγον .It may have developed from a dissimilation of ነገር: at the end of the verse ,together with the idea that anything hidden by the honour of God must be pejorative .

ሰማይ፡ ልዕል[1]፡ ወምድር፡ ዕሙቅ[2 3]። ወልቡ፡ ንጉሥ፡ እይትአመር[3]።

The heavens are high and the earth is deep ; and the heart of a king cannot be known .

1. ምጡቅ፡ BM492.
2. ርሑቅ፡ Ts54.
3-3. ከማሁ፡ ልቡ፡ ንጉሥ፡ BM495,Abb30,AT.
ከማሁ፡ ልቡ፡ ንጉሥኒ፡ Gri3.

እንርዮ[1] ፡ ለብሩር ፡ ዘኢኮነ ፡ ፍትን ። ወ[2] ይነጽሕ ፡ ፍጹመ[23] ።

(Purify) silver which is not tested , and it will be clean completely.

1. ዝኩጠ ፡ Abb35,Abb55,Abb149,Ts54.
   አጽርዮ ፡ Text[b],all other codices,Bass,AT.

2-2. ከመ ፡ ይነጽሕ ፡ BM495.

3. ንጹሐ ፡ added by Cam,Abb35,Abb55,Ts54.
   ለክ ፡ ንጹሐ ፡ added by BM494[b],BM497,BM249,Bod,Br74,Bln2,Gri3,Abb149,AT.
   በ፯ለ ም ፡ added by Bln1.

እንርዮ: is a scribal error for አጽርዮ : (compare MT נְזַ "remove") . This is turn is probably an editorial substitute for ዝኩጠ: (LXX τύπτε) , to clarify the sense .
ዘኢኮነ ፡ ፍትን: is a direct translation of LXX ἀδόκιμον ;contrast MT and Syriac ܡܬܒܚܢ.
The second stichos translates LXX καὶ καθαρισθήσεται καθαρὸν ἅπαν ; contrast MT וְיֵצֵא כְלִי לְצֹרְפוֹ.
The addition of ለክ፡ in the variant at (3) may be a vestige of an omitted ኵሉ (LXX ἅπαν) .

ቅተል[1] ፡ ርሲዓን ፡ ኀምቅድመ[2] ፡ ገጸ ፡ ንጉሥ ። ወይረትዕ ፡ [3]በጽድቅ ፡ መንበሩ ።[3]

Kill the wicked from before the face of the king ; and his throne will stand upright in righteousness.

1. ወቅተል ፡ Abb35.
   ቀተል ፡ BM249.
2. ቅድመ ፡ BM492,BM493,Frt.
3-3. ወመንበሩ ፡ በጽድቅ ፡ BM496,Bod,Frt,Bln1,Gri3,BM16186,BM16189.

ቀተል ፡ represents LXX ἀπόκτεινε ; contrast MT and Syriac הָרְגוּ . The plural object may reflect LXX ἀναβείς rather than MT and Syriac יְשַׁב .

እትዐበይ[1] ፡ በቅድመ[2] ፡ ንጉሥ ። ወኢትዳደቅ ፡ በቅድመ[34] ፡ እግዚአብሔር ።[4]

ወወስተ ፡ መካነ ፡ መኳንንት ፡ እትቁም ።

Do not magnify yourself in the presence of the king , and do not make yourself righteous before God ; and do not stand in the place of princes.

1. (ወ) እ፡ተዐበይ ፡ all codices,Bass,AT.

2. ቅድመ ፡ Frt.

በቅድመ ፡ገጸ ፡ Cam,BM249,AT.

3. ወእትጽድቅ ፡ Br74,Abb30.
Omitted by Ts54.

4-4. ቅድመ ፡ንጉሥ ፡ Abb149.

በገጸ ፡ንጉሥ ፡ Gri3.

Omitted by Ts54.

The second stichos in Ethiopic is unparalleled in other versions ; it is almost certainly a gloss complementing the sense of the first stichos .

ይኄይስ[1]: ይብሉከ[2]: ዕርግ: ኀቤነ[3] ፡ እምትካር[4]: ዘቅድመ[5]: መኳንንት[6] : ዘርእያ:
አዕይንቲከ[7] : ንግር ፡

It is better that they should say to you "Come up to us " ,than humiliation before princes.What your eyes have seen,that tell .

1-1. ይኄይስከ: AT.
ይኄይስ: እመ: Gri3.

2. ይበሉከ: BM492,BM493,BM494,BM497,BM249,Bod,Br74,Frt,Abb30,Abb35, Abb55,BM16186,BM16189,Bass.

3. ኀቤየ: Abb55,Ts54.

4. እምትኪር: Cam,BM495,Abb35,Abb55,Ts54.
እምትኀሥር: BM492,BM494,BM249,Bod[b],Br74,Bln1,Gri3,Abb149,BM16186, Bass,AT.
እም: ትኀሠር: BM493,BM497.

5. ዘኀበ: BM495.
ቅድመ: Bass,AT.

6. መኰንን: BM497,BM249,Br74,Abb35,Abb559Abb55[b] has the text),Abb149, Ts54,Bass,AT.

7. Put before ዘርእያ: by AT.

Only Abb55 and Ts54 accurately translate LXX πρός με at (3) ;contrast MT הַעֲלֵה הֵנָּה .The plural ኀቤነ: is probably derived from the plural in ይብሉከ: ;the plural መኳንንት: may be from the same source . Ethiopic follows LXX and Syriac in adding ንግር: to the third stichos .

[1] አትደቅ፡[1]ወስተ፡ጋእዝ፡ፋጡነ፡[2]ከመ፡ኢትትነስሕ፡[3]በደኃሪትከ፡[2]

Do not fall into a quarrel in haste , lest you repent at your last.

1-1. ከመ፡አትደቅ፡ Bln1,Gri3.

ወአትደቅ፡ BM497,Abb35,Abb149,AT.

2-2. Omitted by BM495,BM497,BM249,Br74,Gri3,Abb149,AT.

3. አትነስሕ፡ Cam,BM492,BM496,Bod,Frt,Bln1,Bln2,Abb30,Abb35, BM16186,BM16189,Ts54,Bass.

አትነሥእ፡ BM493.

አትደቅ: suggests LXX μὴ πρόσωπτε rather than MT and Syriac אל־תצא.

The second stichos also follows the LXX μὴ μεταμελήθῃς ἐπ' ἐσχάτων;contrast MT פֶּן־תַּעֲשֶׂה בְאַחֲרִיתָהּ.

The third stichos of MT and LXX , μήπως σε ὀνειδίσῃ ὁ σὸς φίλος, appears after v.9 in many Ethiopic codices ; none place it here .

The codices which omit the second stichos here place it after v.9 also .

ቅስተ[1] ፡ተቀቀስ፡ ምስለ፡ቢጽከ ፨ ወ ምስጠሮሰ፡ኢትክሥት[2] ፨[3 4]

Fight your suit with your neighbour , and do not reveal a secret.

The verse is omitted by Abb55,Ts54,Bass.

1. ቅድስተ፡ BM493.
   ቀስተከነ፡ Gri3.

2. (ወ)ምስተሮሂ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Abb30,BM16186.
   ወምስጠሮ፡ Abb35[b],Abb149.
   ምስጠሮሰ፡ Gri3.

3. ለመኑሂ, added by Abb35.
   ከመ፡ኢትነስሕ፡ድኅሊ፡ added by BM495;by BM497,BM249,Br74,Gri3, Abb149,AT,but with በደኃሊትከ፡.

4. ወሶበ፡ይግዕዘከ፡ዓርከከ፡ግፃፅ፡ድኅሊከ ፡(ወ)አትትሐየይ፡ added by BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Abb55,Abb149,Ts54,Bass,AT.

The text represents MT רִיבְךָ֣ אֶת־רֵעֶ֑ךָ וְסֹ֥וד אַ֝חֵ֗ר אַל־תְּגַלֶּֽה׃ but the additions at (3) are derived from the second stichos of v.8 above .

For the addition at (4) see the previous verse .

ከመ፡ኢይሄስክ፡ዐርክከ ፨ ጋኔዝከከ፡[1]ወጽልኔከ[23]፡ኢያርኅቀከ ፡ ጸምዬሁ[3]፡[4]ኄመ፡ኢከሠትከ፡
ምሥጢሮ[4][5]፨[6]ኦሶ፡ከሠትከ፡ምሥጢሮ[57]፤ ይከውነከ[7]፡መጠነ፡ ሞት ፨

That your companion may not reproach you.Your quarrel and your enmity will not put you far from him ,if you have not revealed a secret.If you have revealed a secret ,it will be to you as death .

1. (ወ)ጋዐዝከ: Cam,BM497,BM249,Br74,Abb35,Abb55,Abb149,Ts54,Bass.
   (ወ)ጋዐዝከኒ: Gri3,AT.
2. ወፀልዖከኒ: BM497,BM249,Gri3,Abb149,Bass,AT.
3-3. ኢያርሕቀ: Cam,BM495.
   ኢያርሕቀ: Ts54.
   ኢይርኀቅ: BM494[b],Br74,Abb55,Bass.
   ኢይርጎቅ: BM497,Bod,Abb35(Abb35[b] has the text).
   ይርኀቅ: BM249,Abb149.
   ይርጎቅ፡ጸምዬሁ: Gri3.
   ኢያርሕቀከ፡ጸምኄከ: Abb30.
4-4. Omitted by Cam,BM495,BM497,BM249,Bod,Br74,Gri3,Abb35,Abb55,Abb149, Ts54,Bass,AT.
5-5. Omitted by Cam,BM495,BM497,Br74,Abb35(inserted by Abb35[b]),Abb55, Abb149,Ts54,Bass,AT.
6. ለእመ: Bod.
7-7. ወከመ፡ኢይኩ ንከ: BM495.
   ወይከውነከ: BM497,Br74,Ts54,Bass.

The first and second stichoi are taken from the LXX ; contrast
MT פֶּן־יְחַנֶּךָּ שֹׁמֵעַ וְדִבָּתְךָ לֹא תָשׁוּב׃.
But the third and fourth stichoi are glosses on MT and Syriac v.9., second stichos, וְסוֹד אַחֵר אַל־תְּגַל , and are peculiar to Ethiopic (note the many omissions).

ለገ፡ መታኣት፡ ያግዕዝ ፠[1] ግሕቱ፡ ተዐቅብ፡ ርኣሰከ[12]፡ ከመ፡ ኢትኩን፡ ዝንጉ[2]፡

[3]ተዐቅብ[3]፡ ፍናዊከ፡[4]በሥነ፡ ምግባር ፠[5]

Grace and brotherhood make free ;but watch yourself,that you may not become an object of reproach .Keep your ways in the excellence of works.

1-1. ወግሕቱ፡ ተዐቅብ፡ ርኣሰከ፡ Bln1.

ተዓቅብ፡ ለርኣስከ፡ Bod.

ግሕቱ፡ ተዐቅብ፡ ዐርኣሰከ፡ BM492,BM493,BM494,BM496,BM249,Frt,Bln1, Bln2,Abb30,BM16186.

እለ፡ ለርኣስከ፡ ተዐቅብ፡ Cam,Abb35(Abb35[b] has the text),Abb55.

እለ፡ ተዓቅብ፡ ርኣሰከ፡ BM495;AT,omitting እለ፡

እለ፡ ተዓቅብ፡ ዐርኣሰከ፡ BM497,Gri3.

እለ፡ ተዓቅብ፡ ለርኣስከ፡ Br74,Abb149,Ts54,Bass.

2-2. ከመ፡ ዝንጉ፡ ኢትኩን፡ Cam,BM495,BM249,Bod,Br74,Gri3,Abb35,Abb55, Abb149,Ts54,Bass,AT.

3-3. ወዕቀብ፡ AT.

እለ፡ ተዓቅብ፡ BM494[b],Gri3,Ts54,Bass.

እለ፡ ኩን፡ ዕቀብ፡ Abb149.

እለ፡ ዕቀብ፡ BM495.

4. በፍናዊከ፡ BM494[b],BM497,BM249,Br74,Gri3,BM16186,Bass.

5. ምግባረከ፡ Cam,BM495,Bln1,Gri3,Abb149,BM16189,AT.

The extra stichoi to v.10 are found only in the LXX

At (1-1) the variants are all attempts to render ἐν τάξει σεαυτῷ.

በሥነ፡ ምግባር፡ is evidently meant to stand for εὐσυναλλάκτως but is an editorial reinterpretation, not a translation.

[1] ኮለ ፡[1]ወርቅ፡ወስተ ፡ድደ ፡[2]ነ ሩር [2]። ከማሁ ፡ነሂለ ፡ቃለ ፡በበገጹ [3]።

A golden apple in a setting of silver - so is the speaking of a word face to face .

1-1. ኩሉ ፡ Ts54.

ከመ ፡ኮለ ፡ Frt.

2-2. ነ ሩር ፡(ዘ)ስንጽት ፡ BM492,BM493,BM494[b],BM497,Br74,Abb35,Abb149, Bass,AT.

ስንጽት ፡ BM495,BM249,Bln1[b],Bln2,Gri3, BM16186.

ወርቅ ፡ዘስንጽት ፡ Abb55,Ts54.

3. Omitted by Abb55,Ts54.

The meaning of ስንጽት ፡ can only be derived from this passage (see Dillmann,Lexicon ,c.375 , where no meaning is put forward) . It presumably represents LXX ἁρπάγιον ,but this has two meanings (see Liddell and Scott, p. 1374) .
All Ethiopic codices represent MT עַל־אָפְנָיו " in right circumstances " by በበገጹ ፡ at the end of the verse , as if it were עַל־פָּנָיו ;contrast LXX οὕτως εἰπεῖν λόγον , and Abb55 and Ts54 , as well as Syriac ܥܠ ܦܘܡܘܗܝ .
But the reading በበገጹ ፡ could as well be an editorial reinterpretation of the unfamiliar phrase עַל־אָפְנָיו as an indication of a different form of the Hebrew text .The following phrase in v.12, εἰς ἐνώτιον ,could have been misread as εἰς ἐνώπιον , and influenced the preceding verse .

ወወስተ[1]ወፀቦ:ወርቅ[2]ዕንቈ[2]:ስርድዮስ[3]:ዘብዙኅ:ሤጦ:ወፍኖ ፡፡
[4]ዘለቅ:ጠቢብ[4]:ወስተ[5]:እዝነ[5]፣ ዘይሰምዕ[6]:ሠናይ ፡፡[6]

And a sardine stone of great value set in an earring of gold - the reproof of the wise in the ear of him who hears is good .

1. ወስተ : BM495,BM249,Abb149,Ts54,Bass.
ወከመ : BM16186.
Omitted by AT.

2-2. ዘዕንቈ: Bod.
ወስተ:ዕንቈ: AT.

3. ስርድዮን: Cam,BM494,BM497,BM249,Bod,Br74,Gri3,Abb149,BM16186,Ts54, Bass,AT.

4-4. ከማሁ:ዘለቅ:ጠቢብ: Cam,BM492,BM493,BM494,BM495,Bln1,Bln2.
ከማሁ:ቃለ:ጥበብ: BM494[b],BM497,BM249,Bod[b],Br74,Bass.
ከማሁ:ቃለ:ጠቢብ: Gri3,Abb55,AT.
ቃለ:ጥበብ: Abb149,Ts54.

5-5. በወስተ:እዝን: Gri3.
ወስተ:እዝን: Abb149,BM16189.

6-6. ሰማዕያን:ሠናይ: BM495.
ዘይሰምዕ:ሠናየ: Ts54.
ዘይሰምዕ:ሠናይ:ወእቱ: BM494[b],BM497,BM249,Br74,Bln2,Gri3,Abb149, Bass,AT.

In the first stichos Ethiopic translates LXX εἰς ἐνώτιον Χρυσοῦν κάρδιον πολυτελὲς φέρεται; contrast MT and Syriac נֶזֶם זָהָב וְחָלְיֵ־כָתֶם . ዘለቅ: in the second stichos corresponds to MT and Syriac כְּמוֹכִיחַ rather than to LXX λόγος σοφὸς (but see the variants at 4-4) . The introduction of ሠናይ: at the end refers to LXX ἐπήκοον (contrast MT and Syriac שֹׁמֶעֶת) ,although it has been transposed in Ethiopic from ዘይሰምዕ:ሠናይ: to ዘለቅ: .

ከመ፡ፀአተ፡አስሐትያ ፡ በማኅሬር ፡ ለመርቄ ፡ ይደሉ ። ከማሁ፡ሐዋርያ ፡ ምእመን ፡
[2]ለኀለ ፡ ፈነውዎ ። ኀስመ፡[2]ለነፍሰ [3]ኀለ ፡ ኀለ ፡ ይረድኦዎ [3]፡ ይሰቀዖ ።

As a fall of snow in harvest time is befitting in the hot season - so is a trusty messenger to those who sent him , for he benefits the soul of those who help him .

1. ወለመርቄ. BM494[b],Bod[b],Br74,Bln1,Bln2,Gri3,BM16186.
ወመርቄ ፡ BM497,BM249,Abb149.

2-2. Omitted by BM495,BM249,Br74,Bln2,Gri3(inserted by Gri3[b]),AT.

3-3. ይረድኦዎ፡ኀለ፡ Abb149.
ኀለ፡ፈነውዎ፡ BM495,BM249,Br74,Bln2,Gri3,Ts54,AT.
ኀለ፡ይሰአኩዎ፡ BM494.
ኀለ፡ይጸመድዎ፡ BM494[b],BM497(BM497[b] has the text),Bod[b],Bass ; added at the end of the verse by Abb149.

Ethiopic reflects the LXX in this verse, for instance in ፀአተ፡ for ἔξοδος (MT קְצִיר) , and in the addition of በመርቄ፡ይደሉ፡ (LXX κατὰ καῦμα ὡς φέλει ; MT and Syriac nil) .
The third stichos also reflects LXX ψυχὰς μὲν τῶν αὐτῷ χρωμένων ὡς φέλει ;contrast MT and Syriac נֶפֶשׁ אֲדֹנָיו יָשִׁיב.
The variants at (3-3) all reflect different interpretations of τῶν αὐτῷ χρωμένων.

ከመ፡[12]ናፋሳት ፡ ወደመናት[23] ፡ ኀለ ፡ አልቦሙ ፡ ዝናመ[3] ። ከማሁ፡[45]ኀለ፡ ይትሜክሑ፡

በሀብት ፡ ሕሰመ[5] ።

Like winds and clouds which contain no rain - so are those who boast of a false gift .

1. Omitted by Cam,Abb35(inserted by Abb35[b]).

2-2. ደመናት፡ወነፋሳት፡ BM497,BM249,Br74,Frt,Gri3.

3-3. ዘአልቦ፡ዝናማት ፡ኀሙሬት ፡በመቀዐለ ፡ማዕረር ፡ኤይበቍዕ፡ Abb149.

ዘአልቦሙ ፡ዝናመ ፡ Cam,Abb35 ;AT,but with ዝናም፡.

ዘአልቦ፡ዝናም፡ Bod.

ወዝናማት ፡በመቀዐለ፡ማዕረር ፡ኤይበቍዕ፡ BM495.

ወዝናማት ፡ኀሙሬት፡በመቀዐለ ፡ማኀረር ፡ኤይበቍዕ፡ added after ዝናመ፡ by BM497,BM249,Bodb,Br74,Bln2,AT.

ወዝናማት፡ኀሙሬት፡በማኀረር ፡ኤይበቍዕ፡ Gri3.

ወዝናማት፡ኀሙሬት ፡ Abb55;Ts54,but with ኀሙራን፡.

ኀለ ፡አልቦመ ፡ዝናም፡ Bass.

4. ሠለሙ ፡ inserted by BM497,BM249,Br74,Bln2,Gri3,Abb149,Bass,AT.

5-5. (በ)ሀብት ፡ሕሰመ ፡ኀለ ፡ይትሜክሑ፡ BM495,Abb30.

ኀለ ፡ይትሜክሑ፡ ለሀብት ፡ሕሰመ ፡ AT.

The phrases at (3-3) are all combinations of LXX καὶ ὑετοὶ ἐπιφανέστατοι (ዝመ ፡ ፯ ፡) , MT ולא ענן ורוח , and ἐν ἀνέμῳ ᾧ φείδει in the previous verse .
The addition of ሠለሙ ፡ by many codices at (4) is also an Ethiopic peculiarity .

1 በትዕግሥት ፡ ይትሜካር ፡ መልእክ[1]ተ ፡ ለሳን ፡ ፍጓምት ፡ ትሰብር ፡ አዕፅምተ ፡

By patience a messenger is taught ; a soft tongue breaks bones.

1-1. በትዕግሥት ፡ ትነግሥ ፡ ሰነ ፡ ሕይወት ፡ BM494[b],Bln1[b].

በትዕግሥት ፡ ሰነ ፡ ፋኖት ፡ ትነግሥ ፡ BM495,Abb55,Ts54.

በትዕግሥት ፡ ሥነ ፡ ሕይወት ፡ ትነግሥ ፡ BM497,BM249,Bod[b],Br74,Gri3 (Gri3[b] has the text),Abb149,Bass,AT.

The reading መልእክ ፡ is unparalleled in other versions .Perhaps there was confusion with מַלְכִּי (LXX βασιλεῦσιν) , or possible the similarity in sound with μαλακή in the second stichos played a part .

The verb ትነግሥ ፡ in the variants suggests a reading βασιλεύσει instead of LXX βασιλεῦσι.

Only BM495,Abb55,and Ts54 accurately represent LXX εὐοδία.

Proverbs 25[16].

[1]ወለድየ: እመ: ረከብከ: መዐር[1]: ብላዕ: በጎቃም፡ ከመ: እትፀግብ[2]: ወእትቄዕ፡ [3]

My son, if you find honey ,eat in moderation , lest you get sated, and vomit .

1-1. ወልድየ: መዐር: እምከመ: ረከብከ: Abb35,Abb55,Abb149,Ts54,Bass.

ወልድየ: መዐር: እምከመ :ረከብከ: ወበላዕከ: BM495,BM497,BM249,Gri3.

ወልድየ: እምከመ :ረከብከ: መዓረ :ወባላዕከ: BM494[b],Br74,Bln2.

ወልድየ: እምከመ :ረከብከ :ወበላዕከ: መዓረ: BM494.

ወልድየ :ለእመ: ረከብከ: መዐር: BM16186.

2. እትጸገብ: Cam,BM494,Bln1,Bln2,Abb30,Abb55,Ts54,Bass,AT.

እትጸገብ: BM492,BM496.

Omitted by BM495.

3. ወእትቄ : BM492(BM492[b] has the text),BM493.

እትቄዕ : BM495.

ወልድየ: is an addition peculiar to Ethiopic .

በጎቃም: is closer to LXX τὸ ἱκανόν than to MT דַּ֫י .

ጉንዴየ: አብዱሕ: እገሪከ: [1]ጎበ: [2]ፃርከከ *[3]ከመ: አይጽግብከ: [3]ወኢይጽላኣከ *

Seldom bring your foot to your companion, lest he get fed up with you and hate you.

1. እገሪከ: Cam,Bass,AT.
2. ቤተ: added by Gri3.
3-3. ከመ: አይጽግብከ: ወኢይብላዕከ: Br74.
ከመ: አይጽገብከ: Cam,BM492,BM496,Abb55,Bass,AT.
ከመ: አይጸገብ: Ts54.

The construction in the first stichos is closer to LXX ὀπράνιον εἴθαρε σὸν πόδα than to MT הוֹקַר רַגְלְךָ or Syriac ܝܩܪ ܪܓܠܟ ܠ.

ዐትር[1] ፡ ወመጥገሕት[12] ፡ ማኅዘን[2] ፡ ሰከማሁ[3] ፡ ዘይከውን[34] ፡ ስምዐ ፡ ላዕለ ፡ ዐርኩ ፡ በሐሰት[4] ።

A club and an afflicting dagger - so is he who becomes a witness against his friend falsely .

1-1. ወመጥገሕት ፡ ወዝብጠት ፡ Cam,BM496,Bod,Frt,Bln1,Abb35,Abb55,BM16186, BM16189.
ወዝብጠት ፡ ወመጥገሕት ፡ BM492,BM493,BM494,Abb30.
ወዝብጠት ፡ ወንጽፈት ፡ BM495.
ወመጥገሕት ፡ ወንጽፈት ፡ BM494[b],BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb149, Ts54,Bass,AT.

2-2. ማኅዘኒ ፡ ለልብ ፡ AT.
መኅዘን ፡ ለልብ ፡ BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln1,Bln2,Gri3.

3-3. ብእሲ ፡ ላዕለ ፡ ዐርኩ ፡ ዘይሰምዕ ፡ Bln1.
ብእሲ ፡ ዘይሰምዕ ፡ all codices,Bass,AT,except as above.

4-4. ስምዓ ፡ ሐሰት ። Cam,Bln1.
ስምዓ ፡ (በ)ሐሰት ፡ ላዕለ ፡ ዐርኩ ፡ BM494,BM495,BM497,BM249,Br74,Bln2, Gri3,Abb149,Bass,AT.
ላዕለ ፡ ዐርኩ ፡ ስምዓተ ፡ ሐሰት ፡ Abb30.
ላዕለ ፡ ዐርኩ ፡ ስምዓ ፡ ሐሰት ፡ BM492,BM493,BM496,Bod,Frt,Ts54.
ላዕለ ፡ ስምዓ ፡ ሐሰት ፡ Abb35,Abb55,BM16186,BM16189.

The text's omission of ወዝብጠት ፡ seems to be a purely scribal error , as MT,Syriac, and LXX all have three items .
The derivation of ማኅዘን ፡ is uncertain ;it is closer to Greek κῆλος than to LXX ἀκοντιστόν or MT and Syriac נֶשֶׁק .
The use of ከማሁ ፡ suggests LXX and Syriac οὕτως καὶ ;contrast the simpler MT כֵּן .

[1] ፍኖተ ፡ እከይ ፡ [1]መንገለ ፡ [2]ኃጥእ ፡ ይትሐጐሬ[3] ፡ በዕለት[4] ፡ እኪት ።

The way of wickedness and the foot of the sinner are destroyed on the evil day .

1-1. ፍኖተ ፡ እኩይ ፡ BM495,Abb55,Abb149,Ts54.

ፍኖት ፡ እኩይ ፡ Cam,BM494(BM494[b] has the text),BM497,BM249,Bod, Br74,Gri3,Bass,AT.

2. እገለ ፡ BM496,Frt,Bln1,BM16186,BM16189.

3. ይትሐጐለ ፡ BM492,BM493.

ገቱ ፡ added by Gri3.

4. በዕለተ ፡ BM493,BM496,Frt,Ts54.

በፍኖት ፡ Abb55.

Ethiopic translates LXX ὁδὸς ἀκαθῶ καὶ ἐπὶ παρανόμου ὀλεῖται ἐν ἡμέρᾳ ἀκαθῆ;contrast MT and Syriac שֵׁן רָעָה וְרֶגֶל מוּעָדֶת
יִבְטַח בּוֹגֵד בְּיוֹם צָרָה .

ከመ፡ብሑጸ[1]፡አይደልዎ፡ለቍስለ[1]ፁ፡ከማሁ[2]፡ነውር፡ዘወርዶ[2]፡ለዕለ[3]፡ሥጋ፡መሕዝን[4]፡ለልብ[5]ፁ
[6]ከመ፡ቍንጭኔ፡ለልብስ፡ወከመ፡ነቀዝ፡ለዕፅ[6]ከማሁ፡ሐዘን፡ለብእሲ፡ታመስን፡ልቦ፡ፁ

As vinegar does not suit a wound , so a misfortune which comes upon the flesh is sorrow to the heart .As a moth to a garment,and as a worm to wood, so sorrow to a man - it destroys his heart .

1-1. ለቍስለ፡አይደልዎ፡ BM494.

2-2. ነውር፡ዘይወርድ፡ BM497,BM249,Br74,Abb149,BM16186,Bass,AT.
ዘወርዶ፡ነውር፡ BM492,BM493.
ዘይወርድ፡ነውር፡ Gri3.
ነውር፡ውእቱ፡ BM495;BM494,adding ዘወርዶ፡(BM494[b] has the text).
ነውር፡ዘወርዶ፡ Cam,BM496,Bod,Frt,Bln1,Bln2,Abb30,Abb35,Abb55, Ts54.

3. ኂሊና፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,Bass,
4. መጎሣኒ፡ AT. AT.
5. ለልብሰ፡ BM495.

6-6. ወከመ፡ነቀዝ፡ለዕፅ፡መቍንጭኔ፡ለልብሰ፡ AT.
ከመ.ቍንጭኔ፡ለልብስ፡ወነቀዝ፡ለዕፅ፡ BM492,BM493,BM495,BM497, BM249,Bod,Br74,Gri3,Abb35,Abb55,Abb149,BM16186,Ts54 ;Cam,Bass,but with ወነቀዝ፡.

Ethiopic follows the LXX in producing a four-stichos form of this verse ;contrast MT and Syriac

מַעֲרֵה בֶגֶד בְּיוֹם קָרָה
חֹמֶץ עַל־נָתֶר וְשָׁר בְּשִׁרִים עַל לֵב־רָע .

እመ[1] ርኀበ፡ ጸላኢከ፡ አብልዖ ። መእመ[2] ጸምአ፡ አስትዮ ።

If your enemy is hungry give him to eat ; and if he thirsts give him to drink .

1. ለእመ፡ Frt.
   ወለእመኒ፡ Abb3O.
2. ወለእመ፡ BM492,BM493,Frt,Bln1,Gri3,Abb3O.

Ethiopic joins LXX and Syriac in omitting MT לֶחֶם and מַיִם.

[1]ወዘንተ፡ለእመ[1]፡ትገብር[23]፡እፍሐመ፡እሳት[3]፡ታስተጋብእ፡ዲበ፡ርእሱ ።

ወእግዚአብሔር[4] የዐሥየከ፡ሠናየ[5] ።

And if you do this,you will heap burning coals upon his head ;

and God will reward you with good .

1-1. ዘንተ፡ለእመ፡ Cam,BM497,Gri3.

(ወ)ዘንተ፡እምከመ፡ BM495,BM249,Br74,Bass,Ts54.

ዘንተ፡እመ፡ Abb149,AT.

2. ገበርከ፡ Cam,BM494,BM495,BM497,BM249,Br74,Bln1,Bln2,Gri3,Abb149, Ts54,Bass,AT.

3-3. Put after ርእሱ: by Gri3.

4. እግዚአብሔርኒ፡ BM492.

5. ሠናያተ፡ Cam,BM494,BM495,Bass,AT.

ሠናየ፡ Bln1.

ክሡተ፡ Abb149.

ሠናይተ፡ all other codices except BM492,BM493.

The addition of the phrase ወዘንተ፡ለእመ፡ገብር፡ represents LXX and Syriac τοῦτο γὰρ ποιῶν (MT nil) .

The addition of the final ሠናየ፡ or its variants also suggests LXX ἀγαθά (MT and Syriac nil) .

Proverbs 25[23].

ነፋስ ፡ ሰሜናዊ ፡ ያነሥኣ ፡ ይመና[1] ፡ ወገጸ[2] ፡ ዘኢየኀፍር ፡ ያስዓዝዘ[3] ፡ ልሳነ[3] ፡

The north wind raises cloud ; and a face which is not ashamed arouses the tongue .

1. ይመናተ: BM497,BM249,Br74,Gri3,Abb149,Bass,AT.

2. ከማሁ ፡ ገጸ: Gri3.

ወገጸ ፡ Abb55,Abb149.

3-3. ልሳነ ፡ ያስዓዝዘ ፡ Cam,Abb35,Abb149,Bass.

ልሳን ፡ ያስዓዝዘ ፡ BM494(BM494[b] has the text),BM497,BM249,Bod,Br74, Bln2,Gri3,Abb30,Abb35,Ts54,AT.

Ethiopic follows the LXX in making " face " the subject of the second stichos ; πρόσωπον δὲ ἀναιδὲς γλῶσσαν ἐρεθίζει. Contrast MT and Syriac פְּנֵי־רוּחַ צָפוֹן גְּשָׁמִים.

ያስዓዝዘ ፡ must represent ἐρεθίζει here , but Dillmann gives its primary meaning as " torpidum facere " ; compare its use at Prov. 19[7], where it also translates ἐρεθίζει.

ይሔይሱ፡ጎዲር፡ውስተ፡[1]ማዕዘንተ ፡ናሳስ[1]፡እምስለ፡[2]ብእሲት፡
ጸእለት፡ውስተ፡ቤት፡ርሱይ ።

It is better to live on a roof corner than with a scolding wife
in an ornate house.

1-1. ቤት፡ምዝቡር፡ BM495.
ማዕዘንተ፡ናሳስ፡ንሱት፡ BM494[b],BM497,BM249,Bod[b],Br74,Bln2,Gri3,AT.

2. እምነቢር ፡ምስለ፡ Frt.
ምስለ፡ Bln1,Abb149,BM16186,BM16189.

The phrase ውስተ፡ቤት፡ resembles LXX and Syriac ἐν οἰκίᾳ rather than MT בְּבֵית.

ርሱይ፡ reflects neither MT חָבֵר , nor Syriac ملحم , nor LXX κοινῇ (compare Ch. 27[15]). It may be derived from a reminiscence of κεκονιαμένοις at 21[9].

ከመ፡ማይ፡ቂሪር፡ለነፍስ ፡ጽምእት፡አዳም ። ከማሁ፡ ዜና፡

ሠናይ፡ እምድር፡ርኁቅ ።

As cold water to a thirsty soul is pleasant - so is good news
from a distant land.

The use of ከመ፡ and ከማሁ፡ reflect LXX ὥσπερ and οὕτως ;
አዳም reflects LXX προσηνές (MT and Syriac nil) .

ከመ፡ዘይደፍን [1]፡ዐዘቅተ [23]፡ማይ ፡ወያ መስጎ [3]፤ ከማሁ፡አኮ፡ሠናይ፡ [4]ይደቅ፡
ጻድቅ፡ [45]በቅድመ፡ ፡ሊሀዎን [5]።

As one who blocks a water source and destroys it - so it is not good that the righteous should fall before the wicked.

1. ዘይሌጸም: BM494[b],BM495,BM497,BM249,Bod,Abb55,Abb149,Ts54,AT.

2. ዐዘቃተ: BM497,BM249,Bass,AT.

3-3. ወያ መስጎ፡ መጻአ፡ ማይ: Cam,BM494[b],BM495,BM497,BM249,Bod,Br74, Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.

4-4. ተጸደቁ፡ጻድቃ: Bln1.

ይደቅ: Frt.

5-5. በቅድመ፡ኃጥኣ፡ Abb149,AT.

በሊሀዎን፡ Bass.

Ethiopic translates the LXX , the variant at (3-3) being closer to the original than the text ; contrast MT מַעְיָן נִרְפָּשׁ וּמָקוֹר
מָשְׁחָת צַדִּיק מָט לִפְנֵי־רָשָׁע .

በሌዐ ፡ ፍዐር ፡ ብዙኅ ፡ እስ ፡ ሠናይ ፡ [1]አክብሮ ፡ ርቱዕ ፡ ቃለ ፡ ስሉሕ [1] ፡
[2]ወሐቲተ ፡ ክብረ ፡ ከሠር [2] ፡

To eat much honey is not good . It is right to honour a praised word , and to search out the glory of the glorious.

1-1. ከማሁ ፡ ሐቲተ ፡ አክብሮ ፡ ከሠር ፡ ርቱዕ ፡ BM495.

(ወ)ርቱዕ ፡ አክብሮተ ፡ ቃለ ፡ ስሉሕ ፡ Bln2,Abb30.

ወአክብሮ ፡ ርቱዕ ፡ ቃለ ፡ ስሉሐ ፡ BM16186,BM16189,Bass,AT ;Bod[b], Br74,Gri3,Abb55,Abb149, but with ቃለ ፡ ስሉሕ ፡.

Omitted by Cam,Bod.

2-2. Omitted by BM495,Frt,Abb55,Abb149,Bass.

The second and third stichoi represent the LXX second stichos λόγους ἐνδόξους and the MT second stichos וְחֵקֶר כְּבֹדָם כָּבוֹד . respectively . Note the omissions at (2-2) . The verse is a good example of the syncretism of MT and LXX elements in Ethiopic .

ከመ፡ሀገር[1] ፡ እንተ፡ንሕለ[1] ፡ ጽቅማ[23] ፡ ወአልገ፡ ጽቅመ[3] ፡ ከማሁ፡ ብእሲ[4] ፡

ዘኢነበለ[4] ፡ ምክር ።

As a city whose wall is destroyed , and has no wall - so is a man who is without counsel .

1-1. ዘንሕለ፡ Br74.
እንተ፡ንሕለት፡ Abb149.

2. ጽቅሚሃ፡ Cam,BM494,BM495,Abb35,Abb55,Abb149,Ts54.

3-3. ወአልቦ፡ንቅመ፡ BM493,BM496,Frt,Ts54.
ወአልቦ፡ንቅም ፡ BM492,BM495,BM249,Br74.
ወአልገ፡ዓቅም ፡ AT.
ወአልገ፡ንቅመ ፡ BM494,BM497,Bod,Bln1,Gri3,Abb30,BM16186,BM16189, Bass.

4-4. ዘይገብር፡እነበለ፡ Abb55.

Ethiopic represents LXX ὥσπερ πόλις τὰ τείχη κατεβεβλημένη καὶ ἀτείχιστος ;contrast MT and Syriac עִיר פְּרוּצָה אֵין חוֹמָה In the second stichos only Abb55 adds ዘይገብር፡ to እነበለ፡ምክር፡ ; compare LXX ὃς οὐ μετὰ βουλῆς τι πράσσει, and contrast MT and Syriac אֲשֶׁר אֵין כֹּחַ בְּקִרְבּוֹ .
Presumably the addition of ዘይገብር፡ was considered superfluous by later Ethiopic editors .

Proverbs 26[1].

ከመ፡ጠል፡በ፡ማኅረር ፡መ[1]ዘናም ፡በ[1]ሐጋይ ፡ ከማሁ፡ለ[2]አብድ ፡ አ[2]ልቦ፡ክ[3]ብር ፡

Like dew in harvest-time , and rain in summer - so there is no honour to a fool .

1-1. መለዝናም : BM496.
መከመ፡ዝናም፡ AT.

2-2. አልቦ፡ለአብድ : Bod,Abb35.
አብድ፡ዘአልቦ፡ Abb149.
አልቦ፡ አብድ : Abb55,Ts54.
አልቦቱ፡ BM495.

3. ምክር : BM492,BM497,BM249,Bod,Br74,Gri3,AT.
ምክረ : BM493,Abb149,Ts54.
ክብር : all other codices,Bass,except BM496,Frt,Bln2.

ጠል: represents LXX ἀρόσος (MT and Syriac טַל).
አልቦ: and its variants reflect LXX οὐκ ἔστιν ; contrast MT and Syriac לֹא נָאוֶה.
The variant ምክር: at (3) may have been originally a misreading of ክብር: (MT and Syriac כָּבוֹד , LXX τιμή), or else a reinterpretation to suit ለአብድ:.

ከመ፡ አዕዋፍ፡ ዘይሰርር[1] ፡ ወስራርያት[2] ፡ ከማሁ፡ መርገም፡ ዘለኮንቱ፡[3]
ኢይበጽሕ[4] ፡ ኀበ፡ መኑሂ ።[4]

Like a bird which flies, and flying creatures - so is a vain curse which does not light upon anyone .

1. ዘይሰርሉ : BM494,BM495,Bln1,Abb149.
   ዘመርሀ : BM492,BM493,BM497,BM249,Br74,Bln2,Abb30,Bass,AT.
2. ወስራት: BM495,Abb149,Ts54.
   ወስራተ: Abb55.
3. ቦኮንቱ: BM492,BM493,BM494(BM494[b] has the text).
   ዘኮንቱ: Bln1.
4-4. (ወ)እለመኑሂ : Cam,BM495,Bod,Abb35,Abb55,Abb149,Ts54.

The three items in the first stichos correspond exactly to the three of the LXX ὥσπερ ὄρνεα πέτασται καὶ στρουθοί, and not to MT כְּצִפּוֹר לָנוּד כִּדְרוֹר לָעוּף. The addition of ዘመርሀ፡ መኑሂ፡ in the second stichos reflects LXX οὐδενί , where MT has simply לֹא תָבֹא.

ከመ፡ ሰዉፃ፡ለፈረስ፡ ወቅትሬት ፡ለአድግ ፨ ከማሁ፡ ለትር ፡ለሕዝብ፡ ኀጥኣ ፨ [1]

As the whip to a horse, and the goad to an ass - so is the rod to a sinful people .

1-1. ለኀጥኣ፡ሕዝብ፡ Frt.
ኀጥአን፡ BM493.

The use of ከመ, and ከማሁ፡ reflect LXX ὥσπερ and οὕτως (MT and Syriac nil) .
ለሕዝብ፡ኀጥኣ፡ also translates LXX ἔθνει παρανόμῳ ; contrast MT לְגוֹי חֹטֵא , Syriac لخطوا صحلا .

ወለደየ፡[1]ኤታወሥእ፡ለእብድ፡በከመ[2]፡እበደ፡ዘእሁ ፡[2]ከመ[3]፡አትኩን[3]፡ከማሁ ፡

My son, do not answer a fool according to his folly , lest you become like him .

1. Omitted by BM495,Abb35,Abb55,Abb149,Ts54.

2-2. እበደ : BM495,Gri3,BM16189.

እበዳ፡ዘዚአሁ፡ Abb30.

3-3. አይበለ ፡ወኢትኩን፡ Bln1.

ወለደየ: is an addition peculiar to Ethiopic (note its absence in the earlier codices) .

The absence of any emphasis on the subject in the second stichos suggests the LXX ἵνα μὴ ὅμοιος γένῃ αὐτῷ ,rather than the emphatic MT and Syriac גַּם־אַתָּה כְּמוֹהוּ׃.

[1] ተመጠዎ : ለአብድ : በከመ[2] ዕበዱ[2] : ከመ : ኢይምሰሎ[3] ጠቢበ፡ ለርእሱ[3]።

Answer a fool according to his folly , that he may not seem wise to himself.

1. አላ : prefixed by Bln1[b],Gri3.
2-2. ዕበደ : ዘአሁ : ከመ : እትኩን : ከማሁ : Frt.
3-3. ከማሁ : ጠቢበ : ለርእሱ : Ts54.
ጠቢብ : ለርእሱ: Frt,Abb55.
ጠቢበ : በርእሱ: BM249,Abb30.

Only Gri3 and Bln1[b] reflect LXX and Syriac ἀλλὰ at the beginning of the verse .
The use of አይምሰሎ.... ለርእሱ : translates LXX μὴ φαίνηται ... παρ' ἑαυτῷ ; contrast MT פֶּן־תִּהְיֶה חָכָם בְּעֵינָיו׃

[1] በእግሪ[2]ዘአሁ[3]ይገብር : ኅሣሪ[3 4] : ዘይፈት : ነገሩ[5] በእደ : አብድ [5 4 1]

With his foot he effects ignominy , who sends word by the hand of a fool .

1-1. The order of the stichoi is reversed by BM495,Bln1.

2. ወበእግሪ : Abb30.

በግብኢ : Abb35(Abb35[b] has the text).

3-3. ኅሣሪ : ይገብር : BM249,Bod,Br74,Bln2,Gri3,Abb35,Abb55,Abb149,Ts54, Bass.

4-4. ዘፅነወ : መልእክተ : ምስለ : አብድ : BM494[b],BM497,BM249,Br74,Gri3,Abb Abb149,Bass.

ዘፅነወ : ቃለ : ምስለ : አብድ : BM495.

ዘፅነወ : መልእክተ : ምስለ : አብድ : ቃለ : Ts54.

ዘይፈት : መልእክተ : በእደ : አብድ : AT.

ዘይፈት : ነገሮቶ : በቃለ : አብድ : Bln1.

5-5. በቃለ : አብድ : BM16186,BM16189.

ወስተ : እደ : አብድ : Abb35.

በእደ : ዕበድ : Frt.

Ethiopic fails to represent either MT סִכְלוּת רַגְלַיִם חָמָס שֹׁתֶה or LXX ἐκ τῶν ἑαυτοῦ ποδῶν ὄνειδος πίεται. Clearly it read or understood πίεται as ποιεῖται(ይገብር), which is found in some LXX manuscripts .But the easier sense may have been a deliberate editorial innovation in Ethiopic .

In the second stichos በእደ suggests MT בְּיַד ,whereas the variant ምስለ reflects LXX διὰ.

But LXX ἀγγέλου is absent from the Ethiopic tradition ;it is however reflected in መልእክተ(ἀγγελίαν) in the variants .

[1] እግሪ፡ ሶየጲሀ፡ ሐንካስ [1]* ወእበሳ[2]፡ እምአፈ፡ አብዳን * [3]

The foot of a lame man is lame ; and an offence from the mouth of fools .

1-1. ጎሊየ፡ ዘየሐወር፡ BM16186;BM16189,adding

ይትጎሊይ፡ሐንካስ፡ዘየሐወር፡ Bln1.

ቃለ፡ካላእ፡ሐዊረ፡ሶየጽ፡ Abb55.

ይኄይስ፡ካልዕ፡ሐዊረ፡ሶየጽ፡ወሐንካስ፡ Gri3.

ካልእ፡ሐዊረ፡ሶየጽ፡ Abb149,Ts54.

ካልእ፡እግረ፡ሶየጲሀ፡ሐንካስ፡ Bln2,Abb30.

(ለ)ካልእ፡ሐዊረ፡ሶየጽ፡ሐንካስ፡ BM494[b],BM497,Bod[b],Br74,Bass ; BM249, adding ይኄይስ፡ at the end.

ካልእ፡ሐንካስ፡ AT.

2. እበሳ፡ Bln1,Gri3.

3. ትወጽእ፡ added by AT.

The text reflects the different items in the MT הֲלִיצֹ֣ת שֹׁקֵ֣ים מִפִּ֑פֶחָ but not the overall meaning ; contrast LXX ἀφελοῦ παροιμίαν ἐκ στόματος ἀφρόνων , and the latter variants at (1-1).

ቃለ፡ in Abb55 has been carried over from the previous verse .

The unanimous use of እበሳ፡ however reflects the reading παρανομίαν found in Alex., Sin., and Vat. , for παροιμίαν (MT מָשָׁל).

ዘይወዲ፡ አብነ፡ዲበ፡ ሞጸፍ ፡ከማሁ፡ ይመስል፡[1] ዘይሁቦ[23]ለአብድ፡ ክብረ ፡[3]

He who throws a stone in a sling - so like to him is the man

who gives honour to a fool.

1. ዘይመስሎ፡ Abb30.
2. ዘይሁብ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb149,Bass, AT.
3-3. ክብረ፡ለአብድ፡ BM495,Gri3.

The use of ይመስል፡ represents LXX ὅμοιός ἐστιν rather than the simpler MT and Syriac ; the pleonastic phrase ከማሁ፡ይመስል፡ is a conflation of the two .

አሥዋክ ፡ ይበቍለ ፡[1] ውስተ ፡ እደ ፡ ሰካሬ [23] ፡ ወተቀንዮ ፡ ውስተ ፡ እደ ፡ አብዳን [3] ።

Thorns grow in the hand of the drunkard , and service in the hand of fools .

1. ዘይበቍለ ፡ BM493,Abb149.
   ይባቍሉ ፡ Br74,Bass,AT.
2. ሰካር ፡ BM495,Gri3,Abb35,Abb55,Abb149,Ts54,Bass,AT.
   አብዳን ፡ Bln1(Bln1[b] has the text).
3-3. ወተሰልጠ ፡ ውስተ ፡ እደ ፡ አብድ ፡ Abb35.
   ወተቀንዮ ፡ ውስተ ፡ ልበ ፡ እደ ፡ አብዳን ፡ Abb30.
   Omitted by BM495.

Ethiopic follows LXX ὑπνοῦσθαι φύονται ἐν χειρὶ τοῦ μεθύσου, δουλεία δὲ ἐν χειρὶ τῶν ἀφρόνων.
Contrast MT and Syriac חוֹחַ עָלָה בְּיַד־שִׁכּוֹר וּמָשָׁל בְּפִי כְסִילִים
Note that even Abb35 ,which usually follows the MT in its variants , has ውስተ ፡ እደ ፡ for MT בְּפִי.

[1] ብዙኅ : ትትሀወክ[1 2] : ነፍሰ : አብድ ፨ አስመ[2 3] : ትትለወስ[3] : ሕለናሁመ[4] ፨

The soul of a fool is much troubled ; for their intention is confounded .

1-1. ብዙኅን : ትትሀወክ : Bln1.

ብዙኅ : ይትሀወክ : BM497,Bass.

2-2. ሥጋ : አብድ : Cam,BM495,Abb35,Abb55.

ሥጋ : ነፍሰ : አብድ : BM492,BM493,BM494,BM496,Frt,Bln1[b],Abb30.

ኵሉ : ሥጋ : አብድ : BM497,Br74,Bln2,Gri3,Ts54.

ሥጋ : ኵሎ : አብድ : BM249,Abb149,AT.

ኵሉ : ሥጋ : አብዳን : Bass.

3-3. ኀመ : ትትለወጥ : Abb149.

አስመ : ትትወለወል : BM495,Bln1,Gri3,AT.

አስመ, ትትሀወክ : Frt.

አስመ : ትትሰዋወጥ : BM249.

4. ሕለናሁ : AT.

Ethiopic follows the LXX πολλὰ χειμάζεται πᾶσα σὰρξ ἀφρόνων, συντρίβεται μὰρ ἡ ἔκστασις αὐτῶν.
Contrast MT וַב תְּחוֹלֵל וְשֹׂכֵר כְּסִיל וְשֹׂכֵר עֹבְרִים
But the details do not correspond exactly ; πᾶσα σὰρξ is represented by ነፍሰ : (though see 2-2) . ሕለናሁመ : is a remarkable rendering of ἡ ἔκστασις αὐτῶν , though the extension of sense from " state of mind " to " intention " is conceivable .

ከመ[1]:ከልብ:[2]ዘይገብእ:ዲበ[2]:ቂያሉ ፡፡ ወይሁለ[3]:ይከውን ፡፡ ከማሁ:[4]አብድ:
በእከየ:ዘእሁ[4]:[5]ዘይትመየጥ[5]:ወሰተ:ጥጠአቱ ፡፡

Like a dog which returns to its vomit, and becomes hated ; so is the fool in his sin ,who returns to his misdoing.

1. Omitted by BM495.

2-2. ይገብእ:ዲበ: Frt.
ዘይገብእ:ወሰተ. Ts54.

3. ይሁለ: BM495,BM497,Bod^{b},Br74,Gri3,Abb35,Bass,AT.
ወይትዐ: Abb30.

4-4. አብደ:በእከየ: BM492,Frt,Bln1,BM16186,BM16189.
በእከየ:አብድ:ዘእሁ: Abb30.
አብድ:በእደ:ዘእሁ: Gri3.
አብድ:በዕበደ:ዘእሁ: AT.
አብድ:በእከየ: BM496.
አብድ: BM495.

5-5. ሶበ:ይትመየጥ: Gri3.

Ethiopic adopts the fuller form of this verse found in the LXX , with the addition of the phrase ወይሁለ:ይከውን:(LXX κύων μισητὸς γένηται ; MT and Syriac nil) .
The addition of በእከየ:ዘእሁ: also reflects LXX τῇ ἑαυτοῦ κακίᾳ (MT and Syriac nil) .

[1]ወቦ[2]: ትፍሬት : ኀጢአት : ታመጽኦ : ትጠአተ [3]*[1]ወቦ: ትፍሬት: [4]ጽጌ: ታመጽኦ: ክብረ: ወስብሐተ [4]*

And there is shame which brings sin , and there is shame which brings honour and praise .

1-1. Omitted by BM496,Frt.

2. ቦ : all codices,Bass,AT.

3. ትኅሊ : Bln1,BM16186,BM16189.

4-4. ለክብር : ወለስብሐት: Cam,BM495,BM497,BM249,Bod,Br74,Gri3,Abb35, Abb55,Abb149,Bass,AT.

ጽጌ: ክብረ: ወስብሐተ: Bln2.

ለክብር: ወስብሐት: Ts54.

This additional verse is found only in the LXX .

ርኢኩ፡ብጹሴ ፡ ዘይብል ፣ ርኣሶ፡ ጠቢበ [1]ኦ[2] ረከበ፡ ተስፋ[23]፡ አብድ፡
ፈደፋደ፡ ኣምኔሁ[3] ።

I saw a man who says that he is wise ;the fool has found hope
more than he .

1. ጠቢብ፡ Frt,Abb55.
Omitted by BM495,Abb30.

2-2. ተስፋ፡ረከበ፡ BM495,BM497,BM249,Br74,Bln2,Abb149,Ts54,Bass,AT.
ገሕቱ፡ተስፋ፡ረከበ፡ Gri3.
ረከበ፡ከብረ፡ Abb30.

3-3. አብድ፡ኣምኔሁ፡ BM249,BM16186.
አብድ፡ኣምኔሁ፡ፈድፋደ፡ BM494.
ኣምኔሁ፡አብድ፡ BM495,Abb149,AT.
ፈድፋደ፡ኣምኔሁ፡ Cam.

The first person verb in the first stichos reflects LXX εἶδον,
and not MT and Syriac רָאִיתִי .
The use of ፈድፋደ፡ suggests LXX μᾶλλον… ἢ ὑπέρ;
contrast the simpler MT and Syriac מִמֶּנּוּ.

[1]ይብል፡አብድ[1]፡ሶበ፡ይፈአክዎ[2]፡መስተ፡ፍኖት[2]፤[3]ሀሎ፡አንበሳ፡[3][4]መስተ፡ ፍኖት፡[4]ወመስተ፡መሬሳብት፡ቀትል ።

The fool says, when people send him into the street ," There is a lion in the street , and a murderer in the market-place ."

1-1. (ወ)ይብል፡ሀገይ፡ Abb35,AT.

2-2. Omitted by Cam,BM492,BM493,BM494,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb149,Bass,AT.

3-3. አንበሳ፡ሀሎ፡ Cam,BM492,BM493,BM494,BM497,Bod,Br74,Bln2,Gri3,Abb30, Bass.

አንበሳ፡ BM249,Abb35,Abb55,Abb149,Ts54,AT.

4-4. መስተ፡ፍናመ፡ሀሎ፡ BM249.

መስተ፡ፍናመ፡ Abb35,Abb55,Abb149,Ts54,Bass.

Omitted by BM495,Bod,Frt,Bln1,BM16186,BM16189.

5. መስተ፡ BM493,Bln1.

The text has sufferred a dittography of መስተ፡ፍናት፡ (note the omissions) .

Only Abb35 represents the meaning " lazy " at (1) , found in MT,Syriac, and LXX ; the use of አብድ፡ is of uncertain origin , but may be an editorial " improvement" within Ethiopic . Yet at 22[13] ὀκνηρός is correctly translated as ሀገይ፡.

ጎበ፡ይፈአክዎ፡ translates LXX and Syriac ἀποστελλόμενος (MT nil) .

The final three words translate the additional phrase ἐν δὲ ταῖς πλατείαις φονεύται found only in Alex. and Sin. ;the addition could have been made independently within Ethiopic from 22[13].

ከመ[1] ማዕጸ፡ኦንተ[2] ተወደ[34] ደበ፡ድርኵታ[4] ፡ከማሁ[5] ፡ሳኳይ ፡
በውስተ ፡ ምስካቢሁ[5]።

As a door which turns on its hinges - so does a sluggard on his bed.

1. ወከመ ፡ BM496.
2. Omitted by BM495,Abb55,Ts54.
3. ትትሀወከ ፡ Br74.
   ትትሀወከ፡ወተገወደ ፡ Gri3.
4-4. ወውስተ ፡ድርኵታ ፡ BM495,BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149, BM16186,Bass.
   ደበ ፡ድርኵት ፡ Frt.
   ደበ ፡ድርኵታት ፡ AT.
5-5. ሐሳይ(ኒ) ፡ወስተ ፡ምስካቢሁ ፡ BM495,BM497,BM249,Br74,Gri3,BM16186, Ts54,Bass,AT.
   ሐሳይ ፡ወኣተ ፡ምስካቢሁ ፡ Abb149.
   በውስተ ፡ምስካቢሁ ፡ሐሳይ ፡ Cam,Bod.
   ኣብድ ፡ደበ ፡ምስካቢሁ ፡ BM492[b];BM492,BM493,omitting ኣብድ ፡
   ሐሳይ ፡ደበ ፡ምስካቢሁ ፡ BM494,Bln2,Abb30.

1 ሥብእ፡ ሳኅይ ፡እይሁ፡ ወሶተ፡ ሕፅኑ [12]። ወየሐምም፡ አቅርቦ ፡ እይሁ፡ 2
ወሶተ፡ አፋሁ፡

The sluggard hides his hand in his bosom , and it troubles him
to bring his hand close to his mouth .

1-1. ሥብእ፡ እይሁ፡ ሐኅይ ፡ ወሶተ፡ ሕፅኑ፡ BM497,BM249,Br74,Bln2,Gri3,Bass.
ሐኅይ፡ የሥብዕ፡ እይሁ፡ወሶተ፡ ሕፅኑ፡ BM495.
ሥብእ፡ ሐኅይ፡ ወሶተ፡ እይሁ፡ ወሕፅኑ ፡Abb149.

2-2. ወአፈቦ፡ ዘያቀርብ፡ BM495.
ወየሐምም፡ አቅርቦ፡ Abb35,Abb55,Abb149,BM16186.
ወየሐምም፡ ለአቅርቦ፡ Bln2,Abb30.
ወየሐም፡ ለአቅርቦ፡ Ts54.

Ethiopic represents LXX ἐν πόλπῳ in the first stichos (contrast MT חֵיקוֹ). However ወየሐምም፡ in the second stichos seems closer to MT and Syriac ולא than to LXX οὐ δυνήσεται. But it would correspond to ὁ δυνήσεται ,which could have been either understood or actually read by the Ethiopic translators .
አቅርቦ፡ reflects LXX and Syriac ἐπενεγκεῖν rather than MT לְהָשִׁיבָהּ .

1 ጠቢብ፡ሳሕይ፡[12]እምጽጉብ፡[23]ይመስድ፡ሲሳየ፡[3]ዝ

But the wise sluggard derives food from plenty .
(The sluggard is wiser in his own eyes than he who derives food
in satiety) .

1-1. ጠቢብ፡ያስተርኢ፡ለርእሱ፡ሀሳይ፡ BM494[b],Bod[b],Gri3[b],Abb149 ; BM497, BM249,Br74,Gri3,but ሀሳየ፡.

ሀሳይ፡ጠቢበ፡ለርእሱ፡ያስተርኢ፡ Bod[b].

ጠቢብ(ሶ)፡ሳሳይ፡ለርእሱ፡ Cam,Abb30,BM16186,BM16189 ;BM492,BM493, BM494,BM496,Frt,Bln1,Bln2,Abb35, but በርእሱ፡.

ጠቢበ፡ለርእሱ፡ያስተርኢ፡ሀሳይ፡ Abb55;AT, but ሀሳየ፡.

ጠቢበ፡ያስተርኢ፡ለርእሱ፡ሀሳይ፡ Ts54.

ወእምዘ፡ጠቢብ፡ለርእሱ፡ያስተርኢ፡ሐሳየ፡ Bass.

2-2. (ወ)እምዘ፡ጽጉብ፡ Cam,BM495,BM497,BM249,Bod[b],Bln2,Abb30,Abb35, Abb55,Ts54,AT.

እንዘ፡ጽጉብ፡ Abb149.

ጽጉብ፡ Bass.

ወእምጽጉብ፡ Br74.

3-3. ወይመስድ፡እምጽጉብ፡ሲሳየ፡ Gri3.

ወይመስድ፡መልእክተ፡ Abb55,Abb149,Ts54.

ይመስድ፡ሲሳዮ፡ BM249,Abb30.

The text has omitted በርእሱ፡.
ያስተርኢ፡ in the variants reflects LXX φαίνεται ;contrast MT הֶחָכָם.
In the second stichos no codices represent MT and Syriac מִמְּשׁוֹמֵם ,
but እምጽጉብ፡ reflects LXX παρὰ ἐν πλησμονῇ .
At (3-3) only Abb55,Abb149, and Ts54 translate LXX ἀγγελίαν ;
all other codices have adopted an easier reading ሲሳየ፡ ,which
appears to be purely an editorial simplification .

ከመ፡ዘይትጎዝ፡ጕዝነ[1]፡ከልብ ፡ከማሁ ፡[2]ዘይቀውም፡ለነበበ፡ገዐድ ።[2]

Like one who grasps a dog's ear - like him is the man who

champions another's case.

1. ዘጎበ፡ BM494[b],BM497,BM249,Bod[b],Br74,Gri3(Gri3[b] has the text), Abb55,Ts54,Bass,AT.
   ዘመነ፡ Abb149.

2-2. ዘይበውኅ፡ ወስተ፡ነቢበ፡ገዐድ ፡ Cam.
   ዘይቀውም፡ለገባበ፡ገዐደ ፡ Br74,Gri3.
   ዘይቀውም፡ለነገረ ፡ገዐደ ፡ Bass; BM249,AT, but ሰነገረ፡.
   ዘይቀውም ፡ለነቢብ፡ አብደ ፡ Bln1.

ጕዝነ፡ at (1) reflects MT and Syriac ‏אָזְנֵי‏ ,while ዘጎበ፡ represents LXX κύρκου .
The addition of ከመ፡ and ከማሁ ፡ reflects LXX ὥσπερ and οὕτως (MT nil, Syriac ‏כן‏) .
MT ‏עֹבֵר‏ (" passing" dog) is omitted in Ethiopic as well as in LXX and Syriac .
ዘይቀውም፡ suggests LXX ὁ προστατῶν rather than MT ‏מִתְעַבֵּר‏ .

ከመ፡[1]ዘይጌሥኦ ፡ለመዊት ፡ዘተነድፈ፡ በአሕዋ ፡[1]ወዘተቃደመ፡[2]ለነገር፡

ይቀድም፡ወደቀ[3]።

As one who hastens to a mortal who has been wounded by an arrow -

and he who is first in word is first to fall .

1-1. ዘይጌሥኦ ፡ዘተነድፈ፡ በአሕዋ ፡ለመዊት፡ Cam,BM495,Bod,Abb35.

ዘይጌሥኦ፡እለ ፡ይትፈወሱ ፡(ወ)ያወጽኦ ፡ቃለ፡ሳብኣ፡ BM494[b],Br74.

እለ፡ይትፈወሱ ፡ወያወጽኦ ፡ቃለ፡ሳብኣ፡ BM497,BM249,Gri3, Abb149.

እለ፡ይፈቅዱ፡ይትፈወሱ ፡ያወፅኦ ፡ቃለ፡ለሳብኣ፡ Bass.

እለ፡ይትፈወሱ፡(ወ)ያወጽኦ፡ቃለ ፡ስሳብኣ፡ Abb55,Ts54,AT.

2. ዘተቃደመ ፡ BM495.

ወዘተቀበሎ፡ BM497,BM249,Bod[b],Br74,Gri3,Abb149,Ts54,Bass,AT.

3. ወደቅ፡ Abb35.

The first stichos of the text represents the elements of MT כְּמַתְלַהֵה יֹרֶה זִקִּים חִצִּים וָמָוֶת. ዘተነድፈ ፡ represents ה י ר ה , but with a different pointing , and ለመዊት፡ is best related to MT and Syriac ܒܪܢܫܐ (LXX ἀνθρώπους) .

The variants at (1-1) with ይትፈወሱ ፡ reflect LXX ὥσπερ οἱ ἰώμενοι προβάλλουσιν λόγους εἰς ἀνθρώπους.

In the second stichos all codices represent LXX ὁ δὲ ἀπαντήσας τῷ λόγῳ πρῶτος ὑποσκελισθήσεται.

ዘተቀበሎ ፡ at (2) is closer to LXX ἀπαντήσας than the text , which is probably an anticipation of the following ይቀድም፡.

The origin of the unique translation in Bass is obscure , but it is not the Vulgate .

ከማሁ፡ ሰሎሙ፡[1] ኵሉ፡ የሀብሉ፡ ለፅርክቲሆሙ ፨[2] አምከመ[3] ፡አኣምርዎሙ፡
ይብሉ[4]፡ ከመ ፡ በስሐቅ፡ ኮነርነ ፨[5]

Like him are all those who deceive their friends ; if they detect them, they say " We did it as a joke ! "

1. ሰሎሙ : BM249.
2. ለኣፅርክቲሆሙ : Bass.
3. ወኣምከመ : Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb35,Abb55, Abb149,Bass,AT.
4-4. ከመ፡ በብጸወ : Cam,BM492,BM493,BM494[b],BM495,BM496,BM497,Bod[b], Abb149,BM16186,BM16189.
በብጸወ : BM249,Br74,Bln2,Gri3,Abb30,Bass,AT.
ከመ፡ በፃወ : BM496[b],Bod,Frt.
ከመ፡ በፃወፅ : BM494,Bln1.
ከመ፡ብጸወ : Abb35,Abb55,Ts54.
5. ገበርኩ : Abb55,Ts54.

The plural number in the verse suggests LXX (MT and Syriac singular) .
The addition of ኣምከመ፡ኣኣምርዎሙ reflects LXX and Syriac ὁὕτως καὶ ἐποίησεν θώθ (MT nil) .
For the meaning of በብጸወ (normally " sleep ") , see Dillmann's Lexicon ; here it is taken to mean " deliramentum, nugae Abb55 and Ts54 alone reflect accurately LXX ἐπράξατο at (5) .

በተጠኑ[1] ዕፀው ይጠፍኡ[2] እሳት ፡ ወኀበ[4] አልቦ ፡ መዐትሁ ፡ የጥሥኡ[5] ጋእዝ ።

For lack of wood a fire is extinguished ; and where there is no quarrelsome man ,strife subsides .

1. በጠዙት ፡ Abb55,Ts54.
   በጠዝጎ ፡ BM494[b],Bass.
2. ይጠዝጎ ፡ BM494[b],Abb55,Ts54.
   ይነድዱ ፡ Bass.
3. (ወ)በጠዙት ፡ ዕፀው ፡ ይጠዝጎ ፡ እሳት ፡ added by BM494[b],BM249,Gri3[b].
   በጠዙት ፡ ዕፀው ፡ ይነደድ ፡ እሳት ፡ added by Abb149,AT.
4. ወበኀበ ፡ AT.
5. ይጠዝጎ ፡ Abb55.

The variants and the additions reflect LXX ἐν πολλοῖς ξύλοις θάλλει πῦρ , in which the sense is directly contrary to that of the MT and Syriac אֵפֶס עֵצִים תִּכְבֶּה אֵשׁ . መዐትሁ ፡ in the second stichos reflects LXX ὁ θυμος or Syriac ܚܡܬܐ rather than MT נִרְגָּן .

[1] አፋሐም : ለመጕበስ [12]ወኔሓት : ለዕፀው [23]ብኣሲ : [3]ጸአሊ : [4]ለገኣዝ : ወገዳስ ፡ [4]

Coals for the hearth, and fire for wood ; a quarrelsome man for strife and contention .

1-1. መጕበስ : ለአፋሐም : BM495,BM497,BM249,Br74,Bln2,Gri3,Abb55,Abb149, Ts54,Bass,AT.

2-2. ወዕፀው : ለኔሓት : BM492,BM495,BM497,BM249,Br74,Frt,Bln2,Gri3, Abb35,Abb55,Abb149,Ts54,Bass,AT.

3-3. ወብኣሲ : BM495.
ከማሁ : ብኣሲ : Bln1[b],Gri3.

4-4. ለገዐዝ : ወለገዳስ : BM492,BM494,BM495,BM497,Bln1,Gri3,AT.
ለገዳስ : ወ(ለ)ገዐዝ : BM249,Bass.

Ethiopic reflects LXX ἐσχάρα in መጕበስ : ;contrast MT פחם "charcoal " .
The variants reverse the order of the items .

ኅጣፈ : ሙ ግሮ ርሾግ :[1]ኣለ : ይትበአሱ : ኣለ : ይወርዱ[1] ውስተ : መዛግብተ : [2]ልብ [2]።

The word of murmerers who quarrel - those go down into the recesses of the heart .

1-1. ኣለ : ይትበዕሱ : Abb30.

ከሙ : ኣለ : ይትቀተሉ : ኣለ : ይወርዱ : Abb35.

ይዘብጡ ; BM494[b],BM497.

ድጎ ም : ኣለ : ይዘብጡ : BM249,Br74,Gri3,Abb55,Abb149,Ts54,Bass,AT.

ኣለ : ይትበአሱ : ኣለ : ይወርዱ : BM492,BM493,BM494 ;Bln2,but ኣሉ ያወርዱ : .

2-2. ምሕረት : BM494[b],BM497,BM249,Br74,Gri3,Abb55,Ts54,Bass,AT.

ከርሥ : BM495,Abb35.

ምሕረተ : ከርሥ : Abb149.

ሞት : Bln1,BM16186,BM16189.

The verse is a thorough mixture of MT and LXX elements .

መንሾራጮሉን : is derived from MT נִרְגָּנִים ; contrast LXX ψιθυρισταί.

But ኣለ : ይትበአሱ : does not represent MT מִתְלַהֲמִים ,

" tit-bits " , unless there was a confusion with Hebrew מִתְחַמְּדִים

(compare Abb35 ይትቀተሉ : at 1-1) . See also 18[8].

The variant ድጎ ም : reflects LXX μαλακοί .

ይወርዱ : represents MT יֵרְדוּ ;contrast LXX τὸ πρόσωπον and ይዘብጡ : in the variants at(1-1).

In the second stichos the variants at (2-2) represent either MT רַחֲמִים (ከርሥ) , or a misunderstanding of LXX σπλάγχνων " bowels ", and by extension " mercy " (ምሕረት :),which is out of place here .

ልብ : in the text could reflect Syriac ܠܒܐ ,or be an independent interpretation . The variant ሞት : represents a common association with መዛግብት : ,unsupported by earlier versions .

[1] ብሩር : ዘይትወሀብ : ምስለ : ሕብል : ከመ : ገፀፅ ። ወጽቱ[123] ከመ : ብሩረ[3] : ተምያን :
ዘቀፅልዎ[4] : ላዕለ[5] : ነዋየ : ለብሕ[52] ። [6]ከማሁ : ከናፍር[6] : ልሙጻት[7] ፡ ወልብ : እኩይ ።[7]

Silver which is given with fraud is like a potsherd ; it is like false silver which is plated over a pottery vessel . So are smooth lips and an evil heart.

1-1. Omitted by BM495.

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

3-3. ወከመ : ብሩረ : AT.
ከመ : ብሩር : BM492,BM493,BM494,BM496,BM497,BM249,Bod,Br74,Abb30, BM16189.

4. ወቀፅለዎ : Abb30.

5-5. ማየ : ለብሕ : Frt.
ማየ : ለገሀ : BM496.

6-6. ከናፍር : ከማሁ : BM497.
ከናፍር : Abb55,Ts54.

7-7. ይከድና : ልበ : ጎዛን ። BM494[b],BM497,BM249,Bod[b],Bln1,Abb55,Abb149, BM16186,BM16189,Ts54,Bass,AT ; added by Br74 at the end of the verse.

The first stichos represents LXX ἀργύριον δεδόκιμον μετὰ δόλου ... but the second reverts to the first stichos of MT and Syriac כֶּסֶף סִיגִים (note the omissions in Abb55 and Ts54).
The final stichos represents the second of MT and Syriac שְׂפָתַי סָרָה וְלֵב רָע, while the variant at (7-7) represents the LXX χείλη λεῖα καρδίαν πολύπτει λυπηράν.

[1] በከናፍር ፡ዘይሌ[1] ይሰከ[2] ጸላኢ ፡ ወበልቡሰ[3] ይገብር ፡ ሕብለ ።

With lips an enemy always weeps ; but in his heart he fashions deceit.

1-1. በከናፍሪሁ ፡ BM495.

በከናፍሪሁ ፡ዘልፊ ፡ Cam,BM496,BM497,BM249,Bod,Br74,Bln1,Bln2,Gri3, BM16186,Bass,AT.

2. ይትቤከይ ፡ Cam,BM494[b],Bod,Abb30,Abb35,Abb55,Abb149,Ts54.

ይቤይጽ ፡ BM495.

3. ወልቡሰ ፡ BM495,Bln2,Ts54.

በልቡሰ ፡ Bod,Br74,Gri3.

Ethiopic translates exactly neither MT וּבְקִרְבּוֹ יָשִׁית מִרְמָתוֹ nor LXX χείλεσιν πάντα ἐπιτύπτει ὁ ποιλιόμενος ἔχθρός. The addition of ዘልፊ ፡ may be derived from LXX πάντα , in the sense " at all times " , but ἐπιτύπτει is not represented in Ethiopic , the forms of ሰከየ ፡ representing ὁ ποιλιόμενος . In the second stichos ይገብር ፡ reflects LXX τιτταίνεται rather than MT יָשִׁית .

ኣመ፡[1] አስተበቍዐከ[2] ፡ ጸላኢከ[3][4] ፡ በዐቢይ ፡ ቃለ ፡[4] ኢትኣመኖ[5] ፡ ኣሡመ፡
ሰብኡ ፡ ኣከይ[6][7] ፡ ውስተ፡ ልቡ ።

If your enemy demands of you with a loud voice , do not trust him ;
for there are seven evils in his heart .

1. ለኣመ፡ Gri3.
2. አስተብፅዓከ፡ BM495.
   ያስተበቍዐከ፡ Ts54.
3. ጸላኢ፡ Abb55.
4-4. Omitted by BM495,Abb30.
5. ኢትትኣመኖ፡ Bod,Abb35,Abb55.
6. ኣከያት፡ BM494,BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30, Abb149,Bass,AT.
   ኣትይ፡ Bln1,Abb35,Ts54.
7. ሀሎ፡ added by BM494[b],BM497,BM249,Bod[b],Br74,Bln1[b],Bln2,Gri3, Abb149,Bass,AT.

The first stichos translates LXX ἐάν σου λέγται ὁ ἐχθρὸς מתחנן קולו אל־תאמן־בו ;contrast MT and Syriac כי יחנן קולו אל־תאמן־בו
At (3) Abb55 reflects more exactly LXX ἐχθρός than the text with the pronominal suffix .

[1] ዘይከድን : ጽልኦ : በጉባኤ [1] [2] ወበመሓበር : ይትከሠት : ዐመፃሁ ። [2]

He who hides hatred in the assembly - and his violence is revealed in the congregation.

1-1. ዘየኀብእ : ጽልኦ : ያስተጋብእ : ኀብለ : BM494[b],BM495,BM497,BM249,Bod[b], Br74,Bln2,Gri3(Gri3b has the text),Abb55,Abb149,Ts54,Bass,AT.
ዘይከድን : ጽልኦ : ያስተጋብእ : ኀብለ : በጉባኤ : Cam.

2-2. ይከሥት : አበሳሁ : መእምር : በማኅበር : BM494[b],BM495,BM497,BM249,Bod[b], Br74,Gri3(Gri3b has the text),Abb35,Bass,AT ;Ts54,but with አቅሁ :.
ይከሥት : አበሳሁ : በማኅበር : መእምር : Bln2.
ዘይከሥት : ማዕምር : ለምኅበር : Abb149.
ወበማኅበር : ይከሥት : ዐመፃሁ : Abb30.

The active verb in the first stichos is derived from LXX or Syriac ὁ κρύπτων ; contrast MT חֹפֵר .
በጉባኤ : may be an aniticipation of " assembly " in the second stichos , influenced by ያስተጋብእ : ; but it could reflect an original በግፋዕ (MT בְּפִתְאֹם) , corrupted by ያስተጋብእ :
The variants at (1-1) reflect LXX ὁ κρύπτων ἔχθραν συνίστησιν δόλου.
In the second stichos the text reflects MT and Syriac תְּגַלֶּה רָעָתוֹ בַּקָּהָל ,while the variants represents LXX ἐπικαλύπτει δὲ τὰς ἑαυτοῦ ἁμαρτίας σώγνωστος ἐν συνεδρίοις.

ዘይከሪ[1] ፡ ግበ ፡ ለቢጹ ፡[2] ይወድቅ ፡ ውስቴቱ ፡ ዘያንከራትር[3] ፡ ኦብነ ፡
ላዕሌሁ[4] ፡ ያንከራትር ።

He who digs a pit for his neighbour will fall into it ; and he who rolls a stone - it will roll back on him .

1. ወዘይከሪ ፡ Bod.
2. ወጎ ፡ added by BM495.
3. ወዘያንከራትር ፡ all codices,Bass,AT,except Bln1.
4-4. ላዕሌሁ ፡ ዐቢነ ፡ Bod.

The addition of ለጎ : reflects LXX τῷ πλησίον (MT and Syriac nil).

ልሳን[1]: ሐሳዊት: ትጸልእ: ጽድቀ ፡ ወአፍ[2]: ዘኢያረምም:

ይገብር: ሀከክ ፡

A false tongue hates righteousness , and a mouth which does not keep silence produces confusion .

1. ልሳነ: BM492,BM493.
2. ወአፈ: Abb35.

The use of ጸደቀ: suggests LXX and Syriac δικαιοσυνην rather than MT צֶדֶק .
Similarly ዘኢያረምም: represents LXX ἀσταθμητον rather than MT רָזָן or Syriac مغرصا .

አትጎዐይ:[1] ዘለጌሰም[2] ።[3] አስመ: ኢተአምር : ዘትወልድ:[4] ጽባሕ ።[5] [3]

Do not boast about tomorrow , for you do not know what the morrow will bring forth .

1. ወአትጎዐይ: Abb149,AT.
2. ለጌሰም : BM494(BM494[b] has the text),Bln1.
3-3. Omitted by BM496,Frt.
4. ዘይወልድ: Bod.
   ዘትወልድ: Bass.
5. ሣኒት : Cam,BM492,BM493,BM494(BM494[b] has the text),BM495, Bln2,Abb30,AT.

ይወድስክ[1] ነኪር[12] ወአኮ አፈ[2] ዘአክ ፡[34] ወገዐድ[45] ወአኮ ከናፍሪክ[5] ፡[3]

Let a stranger praise you and not your own mouth ; and another,

and not your own lips .

1-1. አፈ ፡ ነኪር ፡ BM494,BM249,Br74,Gri3.
አፈ ፡ ገዐድ ፡ AT.

2-2. ወአፈ ፡ Abb30.
ወአኮ ፡ በአፈ ፡ Abb55,Abb149,Ts54.

3-3. Omitted by Gri3,AT.

4-4. ይወድስክ ፡ ገዐድ ፡ BM494,BM495,BM497,BM249,Br74,Bln1.
ገዐድ ፡ Cam,BM492,BM493,Abb35,Abb55,Abb149,Ts54.

5-5. ወአከናፍረ ፡ ዘአክ ፡ BM497.
ወአኮ ፡ ከናፍረ ፡ ዘአክ ፡ BM249,Br74,Bass.
ወአኮ ፡ ለከናፍሪክ ፡ Abb55,Ts54.
Omitted by Abb149.

ከቡድ : አብን ፡ ወጽንፍ : ጾር ፡ ሶዓ ※[1] ወመዐቱ ፡ ለእብድ [12] ፡ ኀምከለኤሠሙ ※

A stone is heavy, and a load of sand is weighty ; and the anger

of a fool is heavier than them both .

1-1. መዐቱ ፡ ለብእሲ ፡ እብድ ፡ AT.

መዐቱ ፡ ለእብድ ፡ BM495,BM249,Bln1,Abb149,Ts54.

ከማሁ ፡ መዐቱ ፡ ለእብድ ፡ Gri3.

2. ይከብድ ፡ inserted by all codices,Bass,AT,except BM496,Frt.

አልቦ[12]: ምሕረት: ለቊጡዕ[2]: ወለሰላሔ[3]: መዐት[4]: ወአልቦ: ዘይትዓረዮ[5]:

ለቅንዓት:

There is no mercy in a wrathful man , and one sharp of temper ;

and there is nothing that equals jealousy .

1. ወአልቦ : Cam,BM497,Br74,Gri3,Abb35.
2-2 ለቊጡዕ: ምሕረት: Frt.

ምሕረት: ቊጡዓ : Abb55,Ts54.

ምሕረት: ለብእሲ: ቊጡዕ: AT.

3. ወበሌሐ : BM495,Abb30,Ts54.

ወበሌሕ : Abb55.

4. መዐተ : Bod.

5. ዘይትዓረዮ : BM494.

The negative construction አለበ: ምሕረት: suggests LXX οὐκ ἔλεήμων rather than MT and Syriac אֵין רַחֲמָנוּת . Ethiopic has personalised the nouns "wrath " and "temper " in MT,Syriac,and LXX . In the second stichos Ethiopic reflects LXX οὐδένα ὑφίσταται ζῆλος ,although οὐδέν appears to have been read for οὐδένα ; contrast MT and Syriac וּמִי יַעֲמֹד לִפְנֵי קִנְאָה .

ይሜይሱ፡ ዘለፋ ፡ ከሠት[1] ፡ ኣምፍቅር ፡ ከቡት[1] ።

Better open reproof than hidden love .

1-1. ኣምጎቡዕ፡ ፍቅር፡ BM497,BM249,Br74,Gri3,Bass,AT.

ኣምጎቡት፡ ፍቅር፡ BM495.

ኣምጎቡዕ፡ ወከቡት፡ ፍቅር፡ Abb149.

ኣምከቡይ፡ ፍቅር፡ Ts54.

ይኄይሰ፡ ፋቅዓት[1] ፡ ዘዓርክ[23] ፨ ኣምሠናይ ፡ ስኣመተ ፡ ጸላኢ[3] ፨

Better are the wounds (inflicted by) a friend than the good kiss of an enemy .

1. ፋቅዓታተ፡ all codices, except BM497,BM249,Br74,Bln2.

2. ዓርክ፡ Abb35,Ts54.

3-3. ስዕማታተ፡ ጸላኢ ፡ Ts54.
ኣምሠናይ፡ ስዕመት፡ ዘጸላዒ፡ Br74.

ይኄይሰ፡ is only a feeble rendering of either MT נֶאֱמָנִים or LXX ἄξιοπιστότερα ;compare Ch. 28[20] and note .
Similarly ወፍይ፡ does scant justice to MT נְעָתָרוֹת or LXX ἔκούσια (Syriac nil) .
The readings are probably the result of editorial simplifications of sense within Ethiopic .

ነፋስ : ጸግብት : [1]ፀቃወፀ : መዐር : ትሜንን ። [1]ወነፋስሶ : ርኅብት :

[3]ኀዐምኒ : መሪሊ : [3]ያስተርእያ ።

An appetite which is sated spurns pure honey ; but to the hungry appetite even what is bitter appears sweet .

1-1. ትሜንን : ፀቀወዓ : መዐር : Abb30.

ጸቀወዓተ : መዐር : ትሜንን : Ts54.

2. (ወ)ለነፋስሶ : BM495,BM497,Br74,Bln2,Gri3,Bass,AT.

ወነፋስ : Bln1,Abb30,Ts54.

ነፋስሶ : Bod.

3-3. መሪር : ኀዐመ : BM16186.

መሪርነ : ኀዐመ : all other codices,Bass,AT.

ያስተርእያ : and the absence of ዘለ point to LXX καὶ τὸ πικρὸν γλυκεῖα φαίνεται ; contrast MT לְנֶפֶשׁ שְׂבֵעָה תָּאִיר.

The majority reading at (3-3) makes better sense than the text .

[1]ከመ[12]ዓፋ ፡ትሰርር[2]እምጎጇሃ[3]ከማሁ[4]ብእሲ ፡ይትቀነይ[4 5]ሶበ፡
ይነግድ[56]እምብሔሩ[6] ።

As a bird flies from its nest ; so a man enters service when he journeys from his homeland .

1-1. (ወ)ከመ ፡ሶበ፡ Cam,BM492,BM493,BM494,BM495,BM496,Bod,Frt,Bln1,Bln2, Abb30,Abb55,Abb149,BM16189,Ts54.

2-2. ትሰርር ፡ዓፍ ፡ BM495.

ዓፍ፡እንተ፡ትሰርር፡ BM497,BM249,Br74,Gri3,Bass,AT.

ዓፍ፡ዘትሰርር፡ BM16186,BM16189.

3. በመጎጇሃ ፡ BM496.

4-4. ብእሲ(ኒ)፡ዘይትቀነይ ፡ Cam,BM495,Gri3,Abb30,Ts54.

ይትቀነይ፡ብእሲ፡ BM496,Frt,Bln1,BM16186,BM16189.
Omitted by Abb35.

5-5. ዘይነግድ ፡ Abb35.

6-6. እምርሑቅ፡ብሔር፡ BM495.

እመጎጇሃ፡ወእምብሔሩ፡ Frt.

ይትቀነይ ፡ represents LXX δουλεύσει (MT and Syriac nil) .

[1] ዕፍረት: ወዕጣን: ወወይን[1]: ያስተሐውዞ: [2]ልበ[3]*[4] ወዘይጥዕም: ለነፍሱ:[4]
ምክሪ: ዐርኩ[5]*

Unguent and incense and wine make glad the heart ; and what is sweet to the soul is the counsel of one's friend .

1-1. ዕጣን: ወዕፍረት: BM494.
በዕፍረት: ወበዕጣን: ወበወይን: Bod[b].
በዕፍረት: ወወይን. ወዕጣን: Ts54.
በቅብጻ: ወዕጣን: ወወይን: Abb35.
በዕፍረት: ወ(በ)ዕጣን: ወወይን: BM495,BM497,BM249,Br74,Gri3,Abb55, Abb149,Bass.

2. ያስተሐውዞ: Cam,BM495,BM496,BM497,BM249,Bod[b],Br74,Frt,Bln2,Gri3, Abb30,Abb149,Bass.
ታስተሐውዞ: Abb35,Abb55,Ts54.

3. ልብ: BM495,BM497,Bod[b],Br74,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.

4-4. (ወ)ከማሁ: ዘይጥዕም: ለነፍስ: Cam,BM492,BM493,BM494,BM495,BM497,BM249, Br74,Bln2,Gri3,Abb30.
ከማሁ: ዘይሰምዕ: AT.
ወከማሁ: ዘየጥዕም: BM495.

5. ወትትከወው: በደቀተ: ነፍስ: added by BM497,BM249,Br74,Bln2,Gri3, Abb35,AT ; put as second stichos by Abb55,Abb149;by Bass,Ts54,with ነፍስ:.

ወይን: represents LXX οἴνοις (MT and Syriac nil) .
The variation between active and passive (see variants) may reflect respectively MT יְשַׂמַּח־לֵב and LXX τέρπεται καρδία (though this could be middle).
The addition of the phrase at (5) reflects LXX κατα ρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχή, while the text represents the elements of the non-sensical MT וּמֶתֶק רֵעֵהוּ מֵעֲצַת־נָפֶשׁ.

ዐርከከ ፡ ወአርከ፡አቡከ ፡ኢትጎድግ ። ወቤተ ፡ እኁከሂ[1] ፡ኢትገእ[2] ፡ እንበለ ፡ ትንግሮ፡ቅድመ[2] ፤
ይኄይሱ ፡ ዐርክ ፡ቅሩብ ፡ እምኔገው[3] ፡ ዘርኁቅ ፡ የኀድር[3] ።

Your friend and your father's friend do not forsake ; and do not enter your brother's house without first telling him .Better is a friend at hand than a brother who lives far away .

1. እኁከ (ሂ) BM494,BM495,BM496,Bod,Br74,Frt,Bln1,Gri3,BM16186,BM16189, Bass.

እኁከሁ ፡ BM497.

2-2. ዘእንበለ ፡ ትንግሮ ፡ Abb55;Ts54, but ትንግር ፡.

ዘእንበለ ፡ ትንግሮ ፡ በምንዳቤ ፡ Cam.

በምንዳቤ ፡ቅድመ ፡ትንግሮ ፡ Gri3.

በምንዳቤ(ከ)፡(ዘ)እንበለ ፡ትንግሮ ፡ቅድመ ፡ Text[b],BM494[b],BM249,Bod[b], Br74,Bln1b,Bln2,Abb35b,BM16186,Bass,AT ; BM495, Abb149,omitting ቅድመ ፡.

በምንዳቤ ፡ ዘእንበለ ፡ከመ ፡ትንግሮ ፡ቅድመ ፡ BM497.

በምንዳቤ ፡ Bod,Abb35.

ከመ ፡ኢይትጎሬር ፡በንይቱ ፡ added by Text[b].

3-3. ዘርኁቅ ፡ ዘየኀድር ፡ Abb30.

ዘርኁቅ ፡ የኀድር ፡ Abb55,Abb149,BM16189,Bass.

Ethiopic reflects LXX ἀπὸ χώρων in the second stichos , and not MT רָעֵ֣הוּ מִיּ֑וֹם . But the word has been taken in two senses ; 1) " without warning" እንበለ ፡ትንግሮ ፡ቅድመ ፡ , and 2) " when in difficulties " በምንዳቤ ፡.

ዘርኁቅ ፡ የኀድር ፡ translates LXX μακρὰν οἰκῶν (MT and Syriac only קְרֹבֶ֥ה) at the end of the verse .

[1]ጠበበ፡ኵን፡ወልድየ[1]፡ከመ፡ይትፌሥሕ፡ልብየ ።[2]ወአርሕቅ[3]፡እምኔከ፡[4]

ቃለ፡ዘንቃጽ ።

Be wise , my son , that my heart may be glad ; put far from yourself the sound of calumny .

1-1. ወልድየ፡ጠበበ፡ኵን፡ Gri3,Bass.

2. ይትፌሣሕ፡ Abb35.

3. ወአርሕቅ፡ Gri3,Ts54.

4. እምኔየ፡ BM495.

Ethiopic follows the LXX ἵνα εὐφράνηταί μου ἡ καρδία (MT and Syriac וְשַׂמַּח לִבִּי).

The second stichos in Ethiopic is a command ; compare LXX καὶ ἀπόστρεψον ἀπὸ σοῦ ἐπονειδίστους λόγους. contrast MT וְאָשִׁיבָה חֹרְפִי דָּבָר .

እምኔየ፡ in BM495 at (4) may reflect Syriac ܡܢܝ ,or else be an accidental alteration, occasioned by the preceding ልብየ፡ .

ማእምር[1]ርኣየ፡ኆኵየ፡ወጎለፈ፡ወተሐብአ ።[1 2]

The wise man sees evil, and passes by and hides .

1-1. ኆኵያት፡መጽአሁ፡ወተጎብአ፡ BM497,Bod[b],Br74,Ts54 ;BM495,but ተግጎሠ፡

ኆኵያት፡መጽአሁ፡ተጎብአ፡ወተግጎሠ፡ Gri3.

መጽአሁ፡ኆኵያት፡ወተጎብአ፡ BM494[b],BM249,Abb55,Bass,AT ;Abb149, but with ወተግጎሠ፡.

ርኣየ፡ኣኩየ፡ጎለፈ፡(ወ)ተጎብአ፡ Bod,Bln1,BM16186.

2. (ወ)አብዳን፡ተቃዊሞ፡ጎሠለ፡ተፈድየ፡ added by Cam,BM494[b],BM495, BM497,BM249,Bod[b],Br74,Gri3,Abb35(at the end of v.13),Abb55,Abb149, Ts54,Bass,AT.

አብዳን፡ተቃዊሞ፡ተፈድየ፡ጎሠለ፡ added by BM16186,BM16189.

ወአብድሰ፡ተቃዊሞ፡ተፈድየ፡ጎሠለ፡ added by Bln1.

ወአብድ ሰ፡ተቃዊሞ፡ጎሠለ፡ተፈድየ፡ added by BM492,BM493,BM494,Bln2, Abb30.

In the first stichos the text reflects MT and Syriac עֲרוּם רָאָה רָעָה וְנִסְתָּר הֶעָרוּ, while the variants with መጽአሁ፡ represent LXX πανοῦργος κακὰ ἐπερχόμενα ἀπεκρύβη.

The text omits the second stichos, presumably by accident ; all other codices reflect LXX ἄφρονες δὲ ἐπελθόντες ζημίαν τείσουσιν. contrast MT and Syriac פְּתָאיִם עָבְרוּ וְנֶעְנָשׁוּ .

ነሥአ[1] ልብሶ: [2]እስመ: [3]ጎለፌ : ጸላኢ[3]: ።[4]

He has taken his clothing , for the enemy has passed by .

1. አሰሰለ : all codices,Bass,AT,except BM496,Frt,Abb35,and below.
   ኢትሳደግ: Bln1.
   ሳደግ: BM16186,BM16189.
2. ልብሰከ: BM495,Bln1,Gri3,BM16186,BM16189,AT.
3-3. ጸላኢ: ጎለፌ: Gri3.
   ጎለፌ: ጸላኢከ: BM495.
   ሐለፌ: ጸአሊ: Abb55.
4. ዘገዐድ: ያመስን: added by BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3, Abb30,Abb149,Ts54,Bass,
   ከመ: (ዘ)ገዐደ: ያመስን: added by BM492,BM493,BM494,Abb55.
   ከመ: ያመስን: ገዐድ: added by BM496.
   ዘያመስን: ገዐደ: added by Bln1,BM16186,BM16189.

The text makes little sense ; ነሥአ: should represent an imperative (MT קַח,LXX λαβοῦ ;see the main variant).
ጎለፌ: represents either LXX παρῆλθεν or Hebrew עָבַר , but not MT עָבַט.
ጸላኢ: is closer to LXX ἐβριστής than to MT זָר .
The additions at (4) all reflect LXX ὅστις τὰ ἀλλότρια λυμαίνεται, though inaccurately ;contrast MT וְנָעַר זָכְרִיָּה חֻבָּלָהוּ.

[1]ዘይገርከ፡ቤጸ፡[1]ሰጸገሕ[2]፡በዕለይ፡ቃለ[2-3]ይትሐሰብ፡ለሖፉ፡ከመ፡ዘረገመ። [3]

He who blesses his neighbour in the morning with a loud voice - it will be counted to him as one who curses .

1-1. (ወ)ዘይገርከ፡ዓርከ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb55,Abb149, Ts54,Bass,AT.

2-2. በቃለ፡ Abb35.

3-3. እምዘ፡ይረግም፡አልቦ፡ዘኀደገ፡ BM494[b],BM495,BM497,Bod[b],Br74,Abb149, Ts54,Bass.

አልቦ፡ዘኀደገ፡እምዘረገም፡ Gri3.

እምዘ፡ይረግም፡አልቦ፡ዘይኅድግ፡ Abb55,AT.

እምዘ፡ይረግዝ፡አልቦ፡ዘኀደገ፡ BM249.

In the second stichos the text represents MT וְקִלָּלָה תֵּחָשֵׁב לוֹ while the variants at (3-3) reflect LXX and Syriac ὃς οὐκ ἀφήσει ܕܠܐ ܫܒܩ ܠܡܫܕܪ.

ጸሕጸሕ ፡ ያወፅእ[1] ፡ ለብእሲ ፡ እምቤቱ[1] ፡ በመዐለለ ፡ ክረምት ፡ ወከማሁ[23] ፡ ብእሲት ፡
ጸአሊት[34] ፡ እምቤት ፡ ርሱይ[5] ፡

Dripping drives a man from his house on a rainy day ; and so does a scolding woman from an ornate house .

1-1. እምቤቱ ፡ ለብእሲ ፡ Abb149.

2. ከማሁ ፡ all codices,Bass,AT,except BM496,Bln1,BM16186,BM16189.

3-3. ጸአሊት ፡ ብእሲት ፡ Frt.

4. ታወፅእ ፡ inserted by BM495.

ታወፅእ ፡ ለምታ ፡ inserted by BM497,Bln2,Gri3 ;by Br74 at the end.

5. ርእሱ ፡ Abb55.

The addition ያወፅእ ፡ ለብእሲ ፡ እምቤቱ ፡ translates LXX ἐκβαλλουσιν ἄνθρωπον ... ἐκ τοῦ οἴκου αὐτοῦ (MT and Syriac nil) .
The second stichos represents LXX ὡραίστους καὶ μυκᾷ λοίθορος ἐκ τοῦ ἰδίου οἴκου ;contrast MT וְאִשָּׁה מְדוֹנִים ׳ ርእሱ ፡ is probably derived from the similar phrase at 25[24] , although it may also be a substitute for an original reading ርእሳ ፡ for LXX ἰδίου (see Abb55) .

ደቡገቄ[12] : ነፋስ : ጽኑዕ : ወለስሙሰ[2] : ዘየማን[3] : ይትበሀል[4] ፡፡

The north wind is a strong wind ; but by name it is called

" right-handed " .

1. ስሜናዊ : Abb35.

2-2. ጽኑዕ : ነፋስ : BM495, BM249, Abb149, Ts54.

ነፋስ : ጽኑዕ : ወኀቲ : BM494.

3. ወስሙሰ : BM496.

በስሙሰ : Bod, Br74, Bln1, Gri3.

4. ይሰመይ : BM495, BM497, BM249, Br74, Gri3, Abb35, Abb55, Abb149, Ts54, Bass, AT.

Ethiopic unanimously follows the LXX and Syriac Βορέας σκληρὸς ἄνεμος, ὀνόματι δὲ ἐπιδέξιος καλεῖται.

Contrast MT צָפוֹן רוּחַ וְשִׁמְךָ יְמִינוֹ׃.

ሐፂን ፡[1]ለሐፂን ፡ያበልሖ [1]። ወብኣሲ ፡[23]ያበልሕ ፡ገጸ ፡ካልኦ ። [3]

Iron whets iron , and a man whets the face of another .

1-1. ሐፂን ፡ያበልሖ ፡ BM493.

ሐፂን ፡ያበልሕ ፡ Cam,BM494,BM495,BM497,BM249,Br74,Bln2,Abb35, Abb55,Abb149,Ts54,Bass.

2. ወብኣሲ ፡ Gri3.
Omitted by Abb30.

3-3. ያበጸሕ ፡ገጸ ፡ካልኦ ፡ BM492(BM492[b] has the text),BM493.

ያበልሕ ፡ገጸ ፡ካልኦ ፡ BM495.

ገጸ ፡ካልኦ ፡ BM497,BM249,Abb30.

ካልኦ , suggests Greek ἑτέρου rather than LXX ἑταίρου , for which we might expect ቢጾ ፡(compare MT רֵעֵהוּ).

ዘተከለ፡ በለሰ፡ ይበልዕ፡ ፍሬሃ [1]። ወዘየዐቅብ፡ እግዚኡ፡ ይከብር [3]።

He who plants a fig-tree will eat its fruit ; and he who guards
his master will be honoured .

1. ፍሬሁ፡ Bln2,Gri3,Abb30.
2. ዘየዐቅብ፡ BM495.
3. ይጠብር፡ Abb30.

[1]ከመ፡ኢይትመሰል፡ገጽ፡ገጽ[1]።፡ከማሁ፡[2]ልበ፡ሰብኣኒ፡ኢይትመሰሉ።[2 3]

As one face does not resemble another - so the heart of men is not similar.

1-1. ወስተ፡ማይ፡ገጸት፡ለገጸት፡ Cam,BM495,Bod(Bod[b] has the text),Abb35.
ከመ፡ማይ፡ገጸት፡ለገጸት፡ Text[b],Abb35[b].
ከመ፡ይትመሰለ፡ገጽ፡ገጽ፡ BM496,Frt.
ኢይትራአዩ፡ገጸት፡ለገጸት፡ BM497[b].

2-2. ልበ፡ሰብኣኒ፡ BM492,BM493,Bln2,Abb30 ;Frt,adding
ልበ፡ብእሲ(ኒ)፡ለብእሲ፡ Cam,BM494,BM495,Bod,Abb35.
ልበ፡ብእሲ፡ BM497,Bod[b];Gri3,Abb35[b],adding ለብእሲ፡ይትመሰሎ፡.
ልበ፡ሰብኣኒ፡ለሰብእ፡ Text[b].

3. ወስተ፡ገጸት፡በገጸት፡ኢይትረአዩ፡ከማሁ፡ልበ፡ብእሲ፡ለብእሲ፡ added by Abb30, BM16186.
ወከመ፡ገጽ፡ለገጸት፡በወስተ፡ማይ፡ከማሁ፡ልበ፡ሰብኣኒ፡ added by BM249.
ወስተ፡ማይ፡ገጸት፡ለገጸት፡ኢይትረአዩ፡ከማሁ፡ልበ፡ብእሲ፡ለብእሲ፡ added by Bln2.
ወስተ፡ማይ፡ገጸት፡ለገጸት፡ከማሁ፡ልበ፡ብእሲ፡ለብእሲ፡ added by BM492(omitting ለብእሲ፡),BM493,Br74,Gri3(prefixing ከመ፡)

The text represents LXX ὥσπερ οὐχ ὅμοια πρόσωπα προσώποις οὕτως οὐδὲ αἱ καρδίαι τῶν ἀνθρώπων.
while the variants with ወስተ፡ማይ፡ represent MT כֵּן לֵב הָאָדָם לָאָדָם
The repetition of ኢይትመሰለ፡ is a peculiarity of Ethiopic [illegible]
The variants at (3) have developed a complete extra stichos from the same material ;but the phrase ወስተ፡ማይ፡ and the absence of ኢይትመሰለ፡ is closer to the MT than to the LXX .

ሲኦል[1]ወአበዶን ኢይጸግቡ[1]ዕ ከማሁ አዕይንተ ሰብእኒ ኢይጸግቡ[2]ዕ ርኩስ[3] በኀበ እግዚአብሔር[4] ምዑት ዐይን[4]። ወኢለ[5]ዘኢነበለ[6] ትምህርተ[7] ኢይኣኀዙ ለሳኖሙ ዕ

Sheol and Abaddon are not satisfied ; so also the eyes of men are not satisfied .Abominable with God is a man of savage mien ; and those who lack discipline do not hold their tongue.

1-1. ወመሳጭሊ ኢይጸግቡ: BM494[b],BM495,BM497(BM497[b] has the text),BM249, Bodb,Br74,Bln1b,Gri3,Abb55,Abb149,Ts54,Bass,AT.

ወአበደን ኢይጸግብ: BM492.

2. ኢይጸግብ: Cam,BM492,BM493,BM494,BM495,Bod,Bln2,Abb30,Abb35.

ኢይጸግግ: BM497,BM249,Br74,Gri3,AT.

3. ርኩሳን: Abb149.

4-4. ምዑክ ዐይን: BM492,BM493,BM497,Bod,Abb30,AT.

ምዑካን ዐይን: BM496,Frt,Abb35,Abb55,BM16189,Ts54.

ምዑካን አዕይንት: Abb149.

5. ወለኣለ: BM496,Frt,Bln1,BM16186,BM16189.

ኣለ: Bod,Ts54.

ወኣለኒ: Gri3.

ወኣለሱ: Bass.

6. ኣግበለ: Blh2,BM16186,Ts54.

7. ትምህርት: BM497,BM249,Br74,Bln1,Gri3,Abb30,Abb35,Abb55,Abb149, BM16186,BM16189,Ts54,Bass,AT.

ትምህርት ኣለ: Cam,BM495,Ts54.

Ethiopic reproduces the four-stichos form of this verse , found only in the LXX .

መካሬሞ[1] ፡ ለወርቅ ፡ ወለብሩር ፡ ጽጌት[23] ፡ ወብእሲ ፡ ይትሜህር[3] ፡ በአፈ[4] ፡ ኵለ ፡ ይቄይሶ ሞ ፡
ልበ ፡ ጎጥአ[5] ፡ የጎሥሥ[5] ፡ እኩየ ፡ ወልብ[6] ፡ ርቱዕ ፡ ተጎሥሠ[6][7] ፡ እኪሞ ፡

Their proof for gold and for silver is fire ; and a man is proved by the mouth of those who praise him.An evil heart seeks evil ; an upright heart seeks understanding.

1. መካሬሁ ፡ Cam,BM495,Bod,Abb35,Abb55,Abb149,Ts54.
   ወመካሬሆሙ(ሂ) BM496,Frt,BM16186.
2. ርስጎት ፡ Cam,BM494[b],BM495,BM497,BM249,Bod,Br74,Gri3,Abb35,Abb55, Abb149,Ts54,Bass,AT.
3-3. ወብእሲሁ ፡ ይትሜከር ፡ Bln1.
   ለብእሲኒ ፡ ዘይትሜከር ፡ Gri3.
4. በጎበ ፡ BM497,BM249,Br74,Gri3,Abb149,AT.
5-5. ይትጎሥሥ ፡ እኩየ ፡ BM495,Bod,Abb55,Ts54.
   ተጎሥሠ ፡ እከየ ፡ BM497,BM249,Br74,Gri3,AT,Bass.
   ተጎሥሠ ፡ እኩየ ፡ Bln2,Abb149.
6-6. ወልበ ፡ ሐጉሰ ፡ Bod.
   (ወ)ልብሁ ፡ ርጉዕት ፡ BM494[b],Gri3.
   ወልቡ ፡ ርጉዕ ፡ Cam,BM495,BM249,Br74,Bln2,Abb55,Abb149,Ts54,Bass,AT.
   ለቡ ፡ ርጉዕ ፡ all other codices.
7. ትትጎሥሥ ፡ Abb55.

Ethiopic unanimously adopts the four-stichos form of this verse found only in the LXX .

ጸሙ፡ቀሠፍኮ፡[1]ለአብድ፡[1]በማኅበረ[2]፡ማኅበር፡በትዕቢቱ፡[2]ኢተአተተ[3]፡ዕበዶ።[4]

If you whip a fool in the midst of the assembly in his pride ,

you will not remove his folly .

1-1. ለጥዋእ፡ Bod.

ለብእሲ፡አብድ፡ Abb30.

2-2. ማኅበሮ፡በተፀዐሎ፡ BM495.

መኅበረ፡ጸዐለት፡ AT.

መኅበር፡በፀዐለት፡ BM494[b],BM497,BM249,Bod[b],Gri3,Abb149,Bass .

መኅበር፡ BM16186.

መኅበር፡በፀዐሎ፡ Abb55,Ts54.

3. ይትአተት፡ Abb30.

አይትአተት፡ BM495,BM496,AT.

አትትአተት፡ Frt.

አታአትት all other codices,Bass.

4. ሕማሞ፡ Bod.

Ethiopic follows the LXX in this verse ; contrast MT אִם־תְּכַתֵּשׁ אֱוִיל בְּתוֹךְ הֲרִיפוֹת בְּעֵלִי לֹא־תָסוּר מִמֶּנּוּ אִוַּלְתּוֹ .
But LXX ἐὰν ἁλισθῇ has been assigned to the object ሕማሞ፡
instead of to the subject (በፀዐሎ፡ in the variant at 2-2 is
ambiguous) .
አታአተተ፡ is the most likely reading at (3) , in place of the
scribal error in the text ;compare LXX οὐ μὴ περιέλῃς.

አእምሮ፡አእምር፡ገጸ፡[1]መራሕይከ ፨ ወሚጵ[2]ልበከ፡[34]ለ መርዔትከ ፨[4 5]

Know well the face of your flock , and turn your heart to your herd .

1. መንፈሰ፡ BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb55, Abb149,BM16186,BM16189,Ts54,Bass,AT.
   ልበ፡ Bod[bb].
2. ሚጵ፡ Gri3.
3. ገጸከ፡ Abb30.
4-4. ለ መርዔተ፡ዚአከ፡ Abb35.
   ለ መቀፍረ፡ዚአከ፡ Abb55,Ts54.
5. ወለ ወፍረ፡ዚአከ፡ added by BM494[b],BM497,BM249,Bod[b],Br74,Gri3, Abb149,AT.

The variant at (1) reflects LXX ψυχάς ;contrast the text, and MT and Syriac נַפְשְׁךָ .

አስመ ፡ አኮ ፡ ለዓለም ፡[1]ለብእሲ ፡ ኰንኖ ፡ ወጎደል ፡ ወኢይሁብ ፡[2]
[3] እምትውልድ ፡ ለትውልድ [3]

For rule and strength are not a man's for ever ; nor does He give it from generation to generation .

1. Omitted by BM494,AT ;inserted by BM494[b].
2. ወኢይትውሀብ ፡ BM495,AT.
   ኢይትውሀቦ ፡ Gri3.
   ወይሁብ ፡ BM496.
3-3. ለትውልድ ፡ ትውልድ ፡ Gri3.
   ለትውልድ ፡ እምትውልድ ፡ BM495.
   እምትውልድ ፡ ትውልድ ፡ Abb149.

ኰንኖ ፡ ወጎደል ፡ in the first stichos represents LXX κράτος καὶ ἰσχύς ; contrast MT and Syriac חסן . Similarly ወኢይሁብ ፡ reflects LXX οὐδὲ παραδίδωσιν, and not MT וְאֵין־נֹתֵן .

[1] ዕፀድ፡ሣዕር፡ወርኢ፡ሐመልማለ[123] ፡ከመ፡ታስተጋብኦ፡ሣዕረ፡ደብር ፡ [3]

Crop the grass and behold greenery , that you may gather the grass of the mountain to yourself .

1-1. ዕፀድ፡ሣዕር፡ወእስተሐምም፡ዘውስተ፡ገዳም፡ሐመልማል: BM497,Abb149;AT, with ሐመልማለ: ;Br74, inserting ወርኢ: after ሣዕረ: .

(ወ)እስተሐምም፡ዘውስተ፡ገዳም፡ሐመልማለ: BM495,Abb55,Ts54,Bass.

ዕፀድ፡ሣዕረ፡ወርኢ፡ዘውስተ፡ገዳም፡ሐመልማለ: BM249,Bln2,Gri3.

ዕፀድ፡ሣዕረ፡ወእስተሐምም፡ሐመለማለ፡ዘውስተ፡ገዳም: BM494[b];Bln1,but with ወእከተገብኢ:

2. ወተአርር ፡ፍሬ(ሃ): added by BM495,BM497,BM249,Br74,Bln2,Gri3, Abb55,Abb149,Ts54,AT.

3-3. (ወ)እስተጋብኦ ፡ሣዕረ፡ደብር ፡ BM494[b],BM495,BM249,Br74,Gri3,Abb149,Ts54, AT.

(ወ)እስተጋብኢ ፡ሣዕረ፡እድገር: BM497.

ወታስተጋብኢ፡ሣዕረ፡እድገር: Bln2.

ወዕፀድ፡ሣዕረ ፡ወእስተጋብኢ፡ሣዕረ፡ድብር: Bass.

ከመ፡ታስተጋብኢ፡ፍሬሃ: Bod[b].

ከመ፡ታስተጋብኢ፡ሣዕረ: Cam,BM492,BM493,BM494,BM496,Frt,BM16186, BM16189.

ከመ፡ታስተጋብኢ፡ሣዕረ፡እድገር: Abb30,Abb35.

Omitted by Bln1,Abb55.

In the first stichos the text reflects the elements of MT and Syriac גִּלָּה חָצִיר וְנִרְאָה דֶשֶׁא ,although the grammatical forms are different. But many elements in the variants reflect the LXX ; እስተሐምም for ἐπὶ μέλου , ወውስተ፡ገዳም for ἐν τῷ πεδίῳ , and ተአርር፡ፍሬ(ሃ) for καὶ περεῖς πόαν .

In the second stichos the imperative and the subjunctive alike reflect the second person in LXX and Syriac σύναξε ;contrast MT וְקֻבְּצוּ׃

ወከመ[1]፡ታጥሬ[2]፡አባግዐ ፡ለልብስ[3]፡ወአክብር ፡ጸአተ[3]፡ከመ[4]፡ይብዝኅ፡አባግኢከ[4]።[5]

And that you may acquire sheep for clothing ; and honour pasture
that your flocks may be many .

1. ከመ፡ all codices,Bass,AT.

2. ታስተጋብኦ፡ inserted by Abb30.

3-3. አክብር፡ቤቀተ፡ AT.

(ወ)አክብር፡ቂአተከ፡ Bln1,Abb149,BM16186.

አክብር፡ጸአተ፡ Cam,BM495,BM249,Br74,Bln2,Abb35,Abb55,Ts54.

4-4. ይበዝኅ፡አባግኢከ፡ Bln2,Abb30.

ይብዛኅ፡ Abb55 ; AT,adding መርዒትከ፡.

ይበዝኅ፡አባግዕ፡ BM495.

ይብዛኅ፡መራዕይከ፡ BM497,Abb149.

ይብዛት፡አባግኢከ፡ Cam,BM492,BM493,BM496,Frt;Ts54,with አባግዕ፡.

ይብዝት፡መራዕይከ፡ BM249,Bodb,Br74,Gri3,Bass.

5. ወተወየጥ፡ገጸመ፡ለይቤለት፡ added by Abb35.

Ethiopic follows the LXX ἵνα ἔχῃς πρόβατα εἰς ἱματισμόν· τίμα πεδίον, ἵνα ᾖσίν σοι ἄρνες.

Contrast MT וְלִבְנוֹת שָׂדֶה וַיִּחִי עֲתוּדִים׃

(with which compare Abb35 at 5) .

አክብር፡ must be derived from τίμα πεδίον (originally τίμῃ πεδίου.

ይብዝት፡ is a completion of the sense peculiar to Ethiopic (LXX ἵνα ᾖσίν σοι).

[12]ሕፅብ፡ሙላበ፡ጠላ፡[34]ለሲሳይክ፡ወለሲሳየ፡ቤትክ፡[56]ወለሕይወት፡ነገሬክ ።[62 7][7]

Milk goat's milk for your food , and for the food of your house,

and for the sustenance of your household.

1. ወልድየ፡ prefixed by BM495,BM497,BM249,Bod[b],Gri3,Abb55,Abb149,Ts54, Bass; inserted after by Br74.

2-2. እምሳቤየ፡ብክ ፡ቃል፡ፅንዕት ፡ለሕይወትክ፡ BM494b,BM497,BM249,Bodb, Abb55,Abb149,Bass, ;Br74 inserts before ወለሕይወት፡.

እምሳቤየ፡ ቃለ፡ፅኑዓተ ፡ለሕይወትክ፡ AS54.

እምሳቤየ፡ብክ ፡ቃል፡ፅንዕት፡ prefixed by Gri3.

3. Omitted by BM493,Br74.

4. ክመ፡ይኩንክ፡ inserted by BM495,Bln2.

5. ሲሳይክ፡ BM493.

ለሲሳየ፡ቤትክ፡ Gri3.

ለሕይወትክ፡ AT.

6-6. ወሲሳየ፡ቤትክ፡ BM493,Frt.

ወለሕይወትክ፡ Gri3.

ወለሲሳየ፡ነቢርክ፡ BM495.

ወለሕይወተ፡ነቢርክ፡ Bln1.

Omitted by AT.

7-7. Omitted by BM495.

The text follows the MT וְדֵי חֲלֶב עִזִּים לְלַחְמֶךָ לְלֶחֶם בֵּיתֶךָ וְחַיִּים לְנַעֲרוֹתֶיךָ ׃ , but adds ሕፅብ፡ to complete the sense , having misunderstood וְ ׃ .

The variants at (1) and (2-2) follow the LXX υἱέ, πάρ᾽ ἐμοῦ ἄκουε ῥήσεις ἰσχυρὰς εἰς τὴν ζωήν σου.

The last phrase,found in all codices except BM495, represents LXX and MT equally .

ይጦደይ ፡ ለሓሪ ፡ እንዘ፡እልቦ ፡ ዘይዴግኖ ፡ ጻድቃ[1]ሃ[2]፡ ከሙ፡እንበሳ፡ውኩለ ።

The unrighteous man flees when there is none to pursue him ;

but the righteous is as confident as a lion .

1. ዘይጠደዶ፡ BM494[b],BM495,Br74,Gri3,Abb35,Abb55,Abb149,Ts54.

2. ወጻድቃሃ፡ Cam,BM495,Abb35,Abb55,Abb149,Ts54,AT.

The singular ጻድቃ፡ suggests LXX δίκαιος ;contrast the MT and Syriac plural .

በትጠአተ[1]ምድር፡ይትነሥኡ፡ብዙኃን፡መኰንንት[1]፡ብኒ[2]፡ጥይቅ[3]፡ያጠፍኦን፡[4]

By the sin of a land many rulers are raised up ; a discerning man extinguishes them .

1-1. ረሲዓን፡ቅሥፈት፡ይትነሣእ፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb149,Bass,Ts54 ;Cam,Bod[b],Abb55,AT,with መቅሠፍት፡.

ረሲዓን፡ትትነሣእ፡ቅስፈት፡ BM492[b].

ረሲዕ፡ይትነሥኡ፡ብዙኃን፡መኰንንት፡ Bln1(Bln1[b] has the text),BM16186, BM16189.

2. (ወ)ብእሲ፡ BM249,Bln2,Abb30.

ብእሲ፡ጠቢብ፡ Bass.

ወብእሲ፡ BM492,BM493,BM494,Bln1.

3. ጥንቁቅ፡ Cam,Abb149.

ጥዩቅ፡ BM495,Bass.

ላድ፡ጥዩቅ፡ Bln2,Abb30.

4. ያጠፍእ፡ BM497,BM249,Bod[b],Br74,Bln2,Gri3,Bass,AT.

ያጠፍእመ፡ Abb30.

The first stichos reflects MT and Syriac בְּפֶשַׁע אֶרֶץ רַבִּים שָׂרֶיהָ, while the variants at (1-1) represent LXX διὰ ἁμαρτίας ἀσεβῶν κρίσεις ἐγείρονται. But in the second stichos all codices follow the LXX ἀνὴρ δὲ πανοῦργος κατασβέσει αὐτάς ; contrast MT and Syriac וּבְאָדָם מֵבִין יַדְעַ כֵּן יַאֲרִיךְ.

ጽኑዕ[12] ፡ ነዳያ፡ እኔ ምሮ፡ ይትዔገል[23] ፡ ነዳያ[3] ።ከመ፡ ዝናመ[4] ፡ ሞገድ[5] ፡ ዘኢይበቍዕ ።[5]

A strong man poor in understanding oppresses the poor ; like a torrential rainstorm which does not benefit .

1. ፀንስ : Abb149,BM16186.

2-2. ሰትጠእት : BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30,Abb55,Abb149, Ts54,Bass,AT.

ነዳይ፡ ዘእኔ ምሮ : Abb35.

3-3. ዘይትዔገል፡ ነዳያ : BM495.

ይትዔገል፡ ነዳያን : BM249,Br74,Bass.

ተዓገሌ፡ ነዳያን : Abb35 ;added by Cam after ነዳያ:.

4. ዝናማተ: Abb35.

ዝናም : Abb30,Ts54.

ዝናመ፡ ክረምት: BM16189.

5-5. ባረድ፡ (ዘ)እይበቍዕ : BM495,BM249,Bln2,Abb30.AT.

ሞገድ፡ እይበቍዕ :

እኔ ምሮ : in the first stichos is a purely Ethiopic interpretation (MT,Syriac,and LXX nil) .

The main variant at (2-2) follows LXX ἐν ἀσεβείαις (MT and Syriac עָשָׁק).

In the second stichos all the codices follow LXX ὑετὸς λίβρος καὶ ἀνωφελής ; contrast MT and Syriac מָטָר סֹחֵף וְאֵין לָחֶם .

ከማሁ፡ ኦለ፡ የሐድጉ፡ ሕገ[1]፡ይቄድሱ፡ ጎፃአ [12]፨ ኦለ[3]፡ ያፈቅሩ፡ ሕገ፡

ይጠቅሙ፡ ለርኣሶሙ፡ ቅጽረ ፨

So those who forsake law praise the sinner ; those who love law surround themselves with a wall.

1-1. (ወ)ይቄድስዎ፡ ለጎጠአት: BM492[b],BM494[b],BM495,BM497,BM249,Bod[b],Br74, Bln2,Gri3,Abb30,Abb55,Abb149,BM16186,Ts54,Bass,AT.

ይቄድስዋ፡ ጎጢአተ፡ Abb35.

ይቄድሱ፡ ለጎጣውአ፡ Frt.

2. (ወ)ኦለሱ፡ ያፈቅሩ፡ ሕገ፡ ኢይቄድስዎ፡ ለጎጢአት፡ added by BM497,Bod[b].

3. (ወ)ኦለሱ፡ BM495,BM497,BM249,Bln1,Bln2,Gri3,Abb30,Abb35[b],Abb55, Abb149,Ts54,Bass,AT.

ወኦለ፡ Cam,Bod,Abb35.

ጎፃአ፡ and ለጎጢአት፡ in the first stichos reflects MT and Syriac רָשָׁע and LXX ἀσεβῶν respectively . The addition at (2) is a negative gloss on the first stichos, peculiar to Ethiopic .

In the second stichos, however, the codices are unanimous in following LXX περιβάλλουσιν ἑαυτοῖς τεῖχος ; contrast MT וְתֹרֵי בֶצֶר יִנְצֹרוּ and Syriac طلعصم نحصوه.

[1] ሰብእ ፡ ጸኩያን [1] ፡ አይሌብዉ ፡ ፍትሐ ። ፡ አለሰ[2] ፡ የኀሥዎ[3] ፡ ለእግዚአብሔር ፡

ይሌብዉ ፡ ሀሉ[4] ።

Wicked men do not understand judgement ; but those who seek God

are understanding in everything .

1-1. እኩያን ፡ ሰብእ ፡ BM495.

ሰብእ ሰ ፡ እኩያን ፡ BM249.

ብእ ሲ ፡ ሊ ሲዕ ፡ Gri3.

2. ወእለሰ ፡ Cam,BM495,Abb35,Abb55,Abb149,Ts54,AT.

3. የኀሥሥዎ ፡ all codices,AT,except Bod,Br74.

4. ገዘ ፡ added by Cam^{b},BM494^{b},BM249,Bod^{b},Br74,Bln1,Bln2,Gri3,Abb149, AT.

The final word ሀሉ: reflects LXX ἐν παντί ; contrast MT כֹּל and Syriac ܟܠܡ . The addition of ገዘ by the variant at (4) is a natural completion of the sense.

ይሔይስ : ነዳይ፡ ዘየሐውር : በጽድቅ : እምጠዐዳ፡ ሐሳዊ ።

Better a poor man who walks in honesty than a dishonest rich man.

Ethiopic reproduces the simpler form of the second half of the verse found in the LXX , πλουσίου ψευδοῦς; contrast MT and Syriac עָשִׁיר וְהוּא עִקֵּשׁ דְּרָכָיו׃ .

ዩዐቅብ[12] :ሕገ: ወለድ :[2] ማእ ምር ፡፡ ዘሰ :[34] ደዘወፃ :[4] ለሙስና :
ያጼዐለ[5] : አቡሁ[6] ፡፡

A sensible son keeps the law ; but he who associates with perdition disgraces his father .

1. ዘዩዐቅብ: BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb149,BM16186,Bass,AT.
ዩአምር : Frt.

2-2. ሕገ:ብበ:ወለድ : Abb30.
ወለድ : Abb55.
ሕገ : Frt,Bln1,BM16186.

3. ወዘሰ: BM495,BM497,BM249,Bln2,Abb35,Abb55,Abb149,Ts54,AT.

4-4. ይሌእያ :ወይዘወፃ: BM494[b],BM497,BM249,Br74,Gri3.
ያቤቅሁ: Abb35.
ይሌእያ: BM495,Abb55,Ts54.
ይሌእያ: ለዘማ: AT.
ይሌእያ:ወዘይዘወፃ: Bln2.

5. ወያጼዐለ: AT.

6. ኀመ : Bln1.
አገሀ: all other codices,Bass,AT.

At (4-4) the text reflects MT רֹעֶה " associates with " . But in the variants ርእዮ: " see " and ረዐየ " tend flocks " (LXX ποιμαίνει) have been confused .

ዘያበዝኅ[1]፡ ብዕሎ፡ ሀብቲ፡ ወለትዕግልት[23]፡ ለዘይምሕር[3]፡ ነዳየ፡ ያስተጋብኦ።

He who increases his wealth by usury and by oppression gathers it for him who is merciful to the poor .

1. (ወ)ያበዝኅ፡ Bln1,Abb55.
2. ወትዕግልት፡ Bln1.
   ወበሊግሕ፡ Abb35.
3-3. ይመፍዶ፡ ዘይሣህል፡ Abb149.

ገበጋ: suggests LXX πλεονασμῶν , and not the technical term נֶשֶׁךְ in the MT and Syriac .

ዘይመይጥ ፡ እዝኖ ፡ ከመ[1] ይሰማዕ[2] ሕገ ፡ ወአቱሂ[3][4] ጸሎት ፡ መሰነ ።[4]

He who turns away his ear from hearing the law - he himself will reject his prayer .

1. Omitted by Frt.
2. አይሰማዕ ፡ all codices ,text[b],Bass,AT.
3. (ወ)ወአቱ ፡ BM497,Br74,Gri3,Abb149,AT.
   ወወአቱሂ ፡ Abb35,Abb55,Ts54.
4-4. ጸሎት ፡ ወመሰነ ፡ Bln2.
   መሰነ ፡ ጸሎት ፡ Abb149,AT.
   ጸሎተ ፡ መሰነ ፡ Abb30,Abb35.

The final phrase with the finite verb reflects LXX καὶ αὐτὸς τὴν προσευχὴν αὐτοῦ ἐβδέλυκται, and not MT and Syriac תּוֹעֲבָה תְּפִלָּתוֹ גַּם־הוּא ፡ መሰነ ፡ must reflect an active meaning of βδελύσσομαι, " feel loathing for " (see Liddell and Scott , p. 280a), in which case ወአቱ ፡ (and αὐτός) must refer to God .

ዘያስሕቶ[1]ም ፡ ለሬትዐግ[12]፡ በፍዳት[2]፡ ኪነት ፡ ወስተ[3]፡ መስና ፡ ወኒቱ[3]፡ ይወድቅ ፤
ዳማፅያን[4]ሰ፡ የሐልቅ ፡ እንተ ፡ ሠናይት[56]፡ ወኢይበውእ ፡ ወስጌታ ።[6]

He who leads astray the righteous in an evil way - he himself will fall into destruction .But the lawless pass by what is good , and do not enter into it .

1. ለዕውሬን: BM494[b],BM495,BM497,BM249,Bod[b],Br74,Gri3,Abb35,Abb149,AT.
   ለሊሆን: Ts54.
2-2. ወስተ፡ፍዳት. BM497,Br74.
3-3. ወኒቱሂ፡ወስተ፡መስና: Bln2,Abb30 ;Gri3,but ወኒተኒ፡ ወስተ፡መስና: BM249,Abb55,AT.
4. ወዳማፅያንሰ: Cam,BM495,BM497,BM249,Abb30,Abb35,Abb55,Abb149,Bass.
   እማፅያን: Gri3.
5. ሠናያት: BM492,BM493,Gri3,BM16186.
   ሠናይ : AT.
6-6. ወስጌታሰ፡እይበውእ: Gri3.
   ወእይበውእ፡ወስጌታ: BM492,BM493.

Ethiopic and the LXX represent four full stichoi in this verse .
The variant ዕውሬን: at (1) is strange , and suggests a Christian reinterpretation based on the idea of the " blind leading the blind " .
መሰናይ: translates LXX διαφθορά rather than MT and Syriac וְנִדָּחוֹ.
The third stichos represents LXX οἱ δὲ ἄνομοι διελεύσονται ἀμαθῶς (MT and Syriac nil) ,while the fourth translates LXX καὶ οὐκ ἐλεύσονται εἰς δύσιν, and not MT and Syriac וְלֹא־טוֹב יִהְיֶה לָהֶם׃

ጠቢብ፡ በአዕይንቲሁ፡[1] ብእሲ፡ ገፀ፡[2] ፡ወዳይ ፡ ማእምር፡[3] ፡ያስተሐቅሮ፡[4]

Wise in his own eyes is the rich man ; a poor man who is sensible despises him .

1. ባርእሱ : BM249,Br74,Abb149,Bass.
   ለርእሱ : all other codices,AT,except BM16189 ;put after ገፀ፡ by Gri3.
2. ገሕቱ : added by BM494.
3. ወማእምር፡ BM492(BM492[b] has the text).
4-4. ያቅሌለዮ፡ወያስተሐቅሮ፡ BM494.
   ይሌብዎ : Abb35.
   ያፍለጦ፡ Abb55.
   ያቅሌልዮ፡ all other codices,Bass,AT,

This verse in the text (but not in other codices) shows a remarkable correspondence to the MT ;note በአዕይንቲሁ፡ for MT, (contrast Syriac ,LXX) , and ያስተሐቅሮ፡ for MT (" search out" ,not "despise" as in Ethiopic) . The correspondence of form but not of meaning makes it all the more remarkable . The variant ያቅሌልዮ፡ at (4-4) appears to reflect LXX κατεγνώσεται αὐτοῦ(Syriac) ;but see Dillmann,Lexicon, col. 415 . This Hebraism is not reflected in Abb35 ,which often contains Hebraisms in distinction to all other Ethiopic codices .Uncertainty over the meaning of ያፍለጦ፡ may have prompted recourse to another version than the LXX .

በረድኤተ[1] ፃድቃን[2] ይከውን ምክሕ [2]* በፋናዉ[3] ረሲዓን[45] ይትሐጐል ሰብእ *[5]

In the helping of the righteous there is glory ; in the paths of the wicked men are destroyed .

1. በፋሥሐ : Abb35.

2-2. ብዙኅ ይከውን ሰብሐት : BM497,BM249,Br74,Gri3,Abb55,Abb149,Ts54, Bass.
ብዙኅ ይከውን ምክሕ : Bod^b,Bln2,Abb30.
ይከውን ብዙኃ ሰብሐት : BM495;AT,but ብዙኅ.
ይከውን ምሕረት : Abb35.

3. ወበፋናዉ : Cam,BM495,BM497,Br74,Bln2,Gri3,$Abb35^b$,Abb55,AT.
(ወ)በፋና : BM249,Abb149,Ts54,Bass.

4. ትጥእን : BM492.
ረሲዐን : Bod.

5-5. ይትሐጐሉ ሰብእ : BM497,AT.
ይትሐጐል : BM495.

በረድኤተ suggests LXX ἐν βοηθείαν rather than MT בְּטוּב .

ብዙኅ should be inserted with the codices at (2-2),and MT,Syriac, and LXX .

The whole of the second stichos is derived from LXX ἐν δὲ τόποις ἀσεβῶν ἁλίσκονται ἄνθρωποι ;contrast MT and Syriac וּבְקוּם רְשָׁעִים יִסָּתֵר אָדָם .

ፋናዉ is probably a false intrusion of a more familiar phrase , which could be intentional or unintentional .

The omission of ሰብእ by BM495 at (5-5) could correspond to Syriac .

[1] ዘይከድን፡ኦበሳሁ[1]፡ኢይረትዕ[2] ፡፡ ዘሰ[34]፡ይከሥት[4]፡ይትዔቀር[5] ፡፡

He who conceals his transgression will not go straight ; but he who reveals it will be loved .

1-1. ለዘይከድን፡ኦበሳሁ፡ Gri3.
ዘይከውን፡ኀምዚሁ፡ Abb55.

2. ፋናዊሁ፡ added by BM494[b],BM495,Bln1,Abb149,AT.
ፋዊቶ ፡ added by BM497,BM249,Bod[b],Br74,Bln2,Gri3,Bass.

3. ወዘሰ፡ BM495,BM497,BM249,Bln2,Abb35,Abb55,Abb149,Ts54,Bass,AT.

4-4. የኀድግ፡ Cam,Boa,Abb35.
ይነግር፡ወይዘልፍ፡ BM495,BM497,Br74,Gri3,Abb149,Ts54,Bass ;BM249, Bln2,At,adding ገሃይ፡.
ይከሥት፡ኦበሳሁ፡ BM494.
ይክሥት፡ወዘይዘልፍ፡ Abb30,Abb35[b].
ኢይነግር፡ወይዘልፍ፡ Abb55.

5. ይትመሐር፡ Abb35.

The additions at (2) resemble LXX ἐνόδῳ θήσεται more closely than the text (MT and Syriac). The main variants at (4-4) may reflect LXX ὁ δὲ ἐξηγούμενος ἐλέγχους , while MT " forsake" is represented by የኀድግ. Abb35 reflects MT at (5) ; the other codices translate LXX ἐκπορθήσεται.

ብፁዕ ፡ ብእሲ ፡ ዘይደነግፅ ፡ በሠሉ[1] ፡ በእንተ ፡ ጽድቅ ። ወጸዳቲዕ[2] ፡ ልብሱ ፡
ይወድቅ ፡ ውስተ ፡ ጎኪት[3] ።

Blessed is the man who fears for everything on account of righteousness ;

and the hard-hearted man will fall into evil .

1. ለሠሉ ፡ Cam.
   ነሠሉ ፡ ገጽ ፡ BM492,BM493,BM494,BM497,BM249,Bod^{b},Br74,Bln2,Gri3,
   Abb30,Abb149,AT.
2. ጸዳዕ ፡ Gri3.
3. ኀጢኤ ፡ Cam,BM497,BM249,Bod,Bln2,Gri3,Abb30,
   Abb35,Abb55,Abb149,Ts54,Bass,AT.
   ኀጢጌ ፡ Br74.

The addition of በእንተ ፡ ጽድቅ ፡ is derived from LXX
διὰ δικαιοσύνην (MT and Syriac nil) .

ነሠሉ ፡ ገጽ ፡ at (1) may reflect MT and Syriac כָּל־ , while
the text represents LXX πάντα .

አንበሳ ፡ ርጉብ ፡፡ ወተሰላ ፡ ጽሙእ ፤[12] መኰንን ፡ ርኩዕ[3] ፡ ላዕለ ፡[4] ሕዝብ ፡ ነዳይ ፡፡[415]

A ravening lion and a thirsty wolf - (so) is an evil ruler over a poor people .

1-1. ዘደትፄገለ ፡ ሕዝበ ፡ ፅኑሰ ፡ Abb55.
ዘይትፄገል ፡ አንዘ ፡ ነዳይ ፡ ውእቱ ፡ ሕዝበ ፡ ጽኑስ ፡ Ts54.

2. ከማሁ ፡ all codices, Text[b], Bass, AT, except BM496, Frt, Abb55, Ts54.

3. ዘይትፄገል ፡ added by Bln2, Abb30.

4-4. ሕዝብ ፡ Bln1, BM16186, BM16189.
ነዳይ ፡ BM497, BM249, Br74, Gri3, Abb149, AT.
ሕዝብ ፡ ነዳይ ፡ ውጹስ ፡ Bln2, Abb30.

5. ዘደትፄገል ፡ አንዘ ፡ ነዳይ ፡ ውእቱ ፡ ሕዝበ ፡ ፅኑሰ ፡ ይከውን ፡ added by BM494[b], BM497, Bod[b], Abb149, AT.
ዘይትፄገል ፡ አንዘ ፡ ነዳይ ፡ ውእቱ ፡ (ወ)ሕዝበ ፡ ፅኑሰ ፡ added by BM249, Gri3; by Br74, omitting ነዳይ ፡.
ዘይትፄገል ፡ አንዘ ፡ ነዳይ ፡ ውእቱ ፡ Bass.

The text follows the LXX in ተሰላ ፡ (λεόντος) ; contrast MT and Syriac ז׳ר .

The additions at (5) reflect LXX ὡς τυραννεῖ πτωχὸς ὢν , while the text represents MT and Syriac מושל רשׁ .

ወንጉሥ[12]ኀዳያ፡አእምሮ ፡ብዙኅ፡ትዕግልት፡ይከውን[2] ፡ዘሰ፡ይፀልእ፡
ዐመፃ፡ነቀኅ[4]፡መዋዕለ፡የሐዩ ፡

And a king poor of understanding becomes a great oppression ;
but he who hates dishonesty will live out long days .

1. ንጉሥ : BM495,BM497,BM249,Abb55,Abb149,Ts54,AT.
2-2. ኀዳያ፡አእምሮ ፡ጸገሕተ፡ዓቢየ ፡ተዓጋሌ፡ይከውን፡ BM497,BM249,Bod,Br74, Gri3,AT.
ኀዳይ፡ጸገሕተ፡ዐቢየ፡ተዓጋሌ፡ይከውን፡ BM495 ;Ts54,omitting ይከውን፡.
ኀዳየ፡አምሮ ፡ጸገሕተ፡ዓቢየ ፡ተዓጋሌ፡ይከውን፡ Bass.
ኀዳየ፡አእምሮ፡ይከውን፡ጸገሕተ፡ዓቢይ፡ ተዓጋሌ፡ Abb149.
ኀዳይ፡ጸገሕቱ፡ዐቢየ፡ተዓጋሌ፡ Abb55.
3. ወዘሰ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Abb35,Abb55,Abb149,Ts54, Bass,AT.
4-4. ዓመፃ ፡ይጸልእ፡ብዙኅ፡ Gri3.
ይጸልእ፡ዓመፃ፡ብዙኅ፡ BM497,BM249,Br74,Gri3,Bass.

አእምሮ፡ reflects MT and Syriac ܡܕܥ , while
ጸገሕት፡ translates LXX προσόδων .
The final phrase represents LXX μακρὸν χρόνον ζήσεται ;
contrast MT and Syriac יַאֲרִיךְ יָמִים .

[1]ብእሲ[2]: ዳማዊ[3]: በደመ: ሰብእ[4]፡ [1] [5]ሶበ: ይወርድ: ውስተ: ግብ: ኢይኅጎዝዎ ፡[5]

A man of violence with men's blood , when he descends into the pit - men will not take hold of him .

1-1. ብእሲ: ርሱሕ: በቀትል: ዘይትሐበይ: BM495,BM497,Bod[b],Br74,Abb55,Abb149, Ts54 ;added by Gri3 at the end of the verse .

ብእሲ: ርሱሕ: ዘይትሐበይ: በቀትል: BM249,Bln1[b],Bass;added by AT at the end of the verse .

2. ለብእሲ: Bod.

3. ዘይበውእ: added by Gri3,AT.

4. ነፋስ: Abb35.

5-5. ስፋር: ውእቱ: ወአስ: ጸንዕ: BM497,BM249,Bod[b],Br74,Bln1[b],Abb55, Abb149,Ts54;added by Gri3 and AT(with ጸንዓ:) as a fourth stichos; BM495,omitting ውእቱ:.

ኣሙ: ይወርድ: ውስተ: ግብ: ኢይኅጎዝዎ: Gri3.

ውስተ: ግብ: ሶበ: ይወርድ: ኢይኅጎዝዎ: Abb35.

The text follows MT and Syriac אָדָם עָשֻׁק בְּדָם נְפָשׁ and then adds the final words of v.18 יִפֹּל בְּאַחַת. The variants at (1-1) and (5-5) represent LXX ἄνδρα τὸν ἐν αἰτίᾳ φόνου ὁ ἐρευνώμενος φυγὰς ἔσται καὶ οὐκ ἐν ἀσφαλείᾳ.

The final words are derived from MT v.17 וְתֹמֵךְ־בּוֹ עַד־יָמוּת. ዳማዊ: suggests that MT עָשֻׁק has been either read or interpreted as עָזַק.

[1] መሐር፡ወለደክ፡ወያፈቅረከ።[2] ወይሁብ፡ሠርጐ፡ለነፍስከ ።[4][5] እይሰምዕ፡ሕገ፡[5]

ሕዝብ፡ዓማፂ ።

Train your son and he will love you , and he will give ornament to your soul ;a violent people will not listen to law .

1. ዘየሐውር፡በየውሃት፡ወአቱ፡ይድጎን፡ prefixed by Cam;by Abb35 without
2. ወየዐርፋክ፡ Ts54.
3. ወይሁግ፡ Abb30.
4. ለልብክ፡ BM495,Abb3 .
5-5. ወእይሰምዕ፡ዘገተ፡ሕገ፡ BM497,Br74,Bln2,Gri3,Abb30,AT.
ወእይሰምዕ፡ Cam,Abb55,Ts54.
ወእይሰምዕ ሕገ. BM495,BM249,Abb149,Bass.

The extra stichoi to v.17 are taken from the LXX .

In the last stichos Ethiopic diverges from the LXX οὐ μὴ ὑπακούσῃς ἔθνει παρανόμῳ , as if οὐ μὴ ὑπακούσῃ νόμῳ ἔθνος πάρανομον had been read . The omission by Cam,Abb55,and Ts54 at (5-5) brings them closer to the LXX . ሕገ፡ was probably an Ethiopic addition to complete the sense . Editorial reinterpretation may account for the differences between Ethiopic and the LXX rather than textual discrepancies .

ዘየሐውር[12] በየውላ፡ ወኀቦ፡ይድኅን[2] ጠዋየጠ[34]ፋኖት፡ ዘየሐውር[45]ይወድቅ ።[5]

He who walks in meekness will be delivered ; he who walks crooked paths will fall .

1. ወየሐውር፡ Abb55.

2-2. በጽድቅ፡ርዱዕ፡ BM494[b],BM495,BM249,Br74,Gri3,Abb35,Abb55,Ts54,Bass, AT.
በጽድቅ፡ርቱዕ፡ BM497,Abb149.

3. ጠዋይጠ፡ Cam,BM492(BM492[b] has the text),BM493,BM496,BM497,Frt,Bln1, Gri3,Abb30,Abb149,BM16186,BM16189.

4-4. ዘየሐውር፡በፋኖት፡ Frt.
በኔሁ፡ኦንዘ፡የሐውር፡ፋኖተ፡ርቱዓ፡ Abb30.
ዘየሐውር፡ BM16186.

5-5. ይጸልፍ፡ Cam,BM495,BM497,BM249,Bod,Frt,Bln1,Bln2,Gri3,Abb30, Abb35,Abb149,BM16186,BM16189, Ts54,Bass.
ይሠግር፡ Br74.
ይጸርፍ፡ BM496,Abb55.
ይጸልፍ፡(ወ)ይወድቅ፡ BM492,BM493.
ወኀቦ፡ይጸልፍ፡ወይወድቅ፡ BM494.
ይጸርም፡ AT.

በየዋሃት፡ and በጽድቅ፡ at (2-2) reflect MT and Syriac וּ דָּ and LXX δίκαίως . Similarly ይወድቅ፡ and ይጸልፍ፡ in the second stichos represent MT and Syriac יִפֹּל and LXX ἐμπλακήσεται respectively .

ዘይትገበር[1] ገሁሀቁ ፡ ያበዝኅ ፡ እክለ[2][3] ዘሰ ፡ ይዴግን ፡ ፅርዓተ ፡ ይመልእ ፡ ንዴተ[3]

He who tills his field will increase his food ; but he who pursues idleness will have his fill of poverty .

1. ወይትገበር ፡ Gri3.
   ዘይትገበርሰ ፡ Bod.
   ዘይትገበር ፡ BM492,BM493,BM497,Br74,Bln2,Abb55,Abb149,BM16186, Ts54,Bass,AT.
2. እከለ ፡ BM497,BM249,Br74,Bln1,Bln2,Gri3,Abb30,Abb35,Abb55,Abb149, BM16186,Ts54,Bass,AT.
3-3. ወ ዘሰ ፡ ይዴግን ፡ ፅርዓተ ፡ ይመልእ ፡ ንዴተ ፡ Cam,BM495,Bln2,Abb30,Abb35, Abb55,Ts54.
   ወዘሰ ፡ ያበዝኅ ፡ ፅርዓተ ፡ ይዴግን ፡ ንዴተ ፡ BM497,BM249,Br74,Gri3,Abb149, AT.
   ዕዘሰ ፡ ያበዝኅ ፡ ፅርዓተ ፡ ይመልእ ፡ ንዴተ ፡ Bass.

The variants at (3-3) arise from contamination with the first stichos , ያበዝኅ ፡ being repeated , and ይዴግን ፡ then being moved to function as the final verb in the verse .

[1] ብኣሲ ፡ ሔር ፡ ብዙኅ ፡ ይትአኰት [12] ኣኩይሁ ፡ [23] እይነሱሕ ፡፡ [3]

An honest man is much praised ; but the wicked man will not go unpunished .

1-1. ብዙኅ ፡ ይትአኰት ፡ ብኣሲ ፡ ሔር ፡ BM492.

2-2. ወዘይገፅዕ ፡ ለብዓሬ ፡ Abb35.

ወኣኩይሁ ፡ Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb55,Abb149, Ts54,Bass,AT.

ኣኩይሁ ፡ ብኣሲ ፡ Bod.

3-3. እይዳደቅ ፡ ሠናየ ፡ Gri3.

ሔር : is a weak rendering of MT and Syriac ונקה לא , and LXX ἀξιόπιστος ;compare 27[6].

In the second stichos Ethiopic translates LXX ὁ δὲ μὴ πρὸς οὐκ ἀτιμώρητος ἔσται ;contrast MT and Syriac

וְאָץ לְהַעֲשִׁיר לֹא יִנָּקֶה׃

[1] ሳፊረ : ገጸ : አኮ : ሠናይ [12] : ዘከመዝ [234] : ብእሲ : ዐፍተ : ሳህስት : ይገፍፅ ። [4]

Shame of face is not good ; a man like that errs for a scrap of bread .

1-1. ሳፊረ : ገጸ : ዐፍትሕ : BM494,BM249,Bod,Bln1,Bln2,Abb30,AT.

ዘኢየኀፍር : ገጸ : ጻድቃን : Cam,BM495,Bod[b],Abb55,Ts54,Bass ; prefixed by Abb30.

2-2. አኮ : ኄር : Bod[b],Ts54,Bass ;prefixed by Abb30 after ጻድቃን:.

3. ዘኢየኀፍር : ገጸ : ጻድቃን : አኮ : ኄር : inserted by BM494[b],BM497,BM249,Bod[b], Br74,Bln1,Gri3,Abb149(but ሠናይ:),BM16186,BM16189; prefixed by Bln2.

4-4. ዘከመዝ : በፍተ : ኅብስት : ያገብኣ : ሰብእ : BM494b,BM495,BM497,Bodb,Abb55,Ts54, Bass,AT.

(ዝ)ከመዝ : ብእሲ : ዐፍቾ : ኅብስት : ይገብኣ : ሰብእ ወይም ገ ገ : Bln2.

ዘከመዝ : በአንተ : ፍተ : ኅብስት : ይገገ : ሰብእ ። Abb35.

ዘከመዝ : ብእሲ : በፍተ : ኅብስት : ይገገ : Abb30;BM494,inserting ይጸፈር: before በፍተ:.

በፍተ : ኅብስት : ያገብኣ : ሰብእ : Cam.

(ዝ)ከመዝ : ርፍተ : ኅብስት : ይገብእ : ሰብእ : ይገገ : BM249,Br74,Gri3,Abb149.

Ethiopic provides a confusion of the positive MT and Syriac ܗܟܝܪ ܦܢܝ with the negative LXX οὐκ αἰσχύνεται ; the result is considerable dittography .

In the second stichos all codices except Cam reflect LXX ὁ τοιοῦτος in ዘከመዝ: .

ይገገ: and ያገብኣ: represent MT intransitive יָשׁוּחַ and LXX transitive ἀποδώσεται respectively .

ይጋጮአ[1] ይብዕለ[23] ብአሲ ሐማሚ[3]* ወኢየአምር[4] ከመ[5] መሐሪ ይመልኮ *

A troublesome man hastens to become rich ; and he does not understand that the merciful man will have dominion over him .

1. ዘይጋጕዕ ከመ BM495.
   ወይጋጕዕ Abb30.
   ወይገጊ Bln2.
2. ይብልዓ BM493.
3-3. ሐማሚ ብአሲ Frt.
   ብእሲ እኩየ ዐይን Abb35.
   ብእሲ እመሐሪ Cam.
4. እየአምር Cam.
5. ብእሲ inserted by AT.

Only Abb35 represents the phrase וְלֹא יָדַע of MT and Syriac .

Contrast LXX βάσκανος.

The rest of the details of this verse are taken from the LXX ;

καὶ οὐκ οἶδεν ὅτι ἐλέημων κρατήσει αὐτοῦ .

Contrast MT and Syriac כִּי־חֶסֶד יֶחְסָֽר׃ ܕܠܐ ܝܕܥ ܕܚܣܕ ܢܣܒ.

ዘይፈትሕ[1] ፍኖቶ ፡ ለጎብኣ[2] ይረክብ ፡ ክብረ ፡ ፈድፋደ ፡[3] እምነ ፡
ዘበልሳኑ ፡[3] ያደሉ ።

He who judges a man's way will find honour more than him who pleases with his tongue .

1. ዘይሓሥት ፡ BM494[b],Bln1,BM16186,BM16189.
   ዘይዘልፍ ፡ BM494[bb],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30, Abb55,Abb149,Ts54,Bass,AT.
2. ሰብእ ፡ Ts54.
3-3. እምዘ ፡ በልሳኑ ፡ BM495.
   እምነ ፡ ዘበልሳኑ ፡ Bod.

ፍኖቶ : suggests LXX ἀνθρώπου ὁδούς ; contrast the simpler MT and Syriac ךְרָכָו.

ዘይትፄገል[12]:አባሁ:ወእሞ[2]:ወይብል[3]:አእለሰኩ[4]:ዝንቱ:ሱታፌሁ:
ለሊሁዕ:ውእቱ[4] ፡

He who injures his father and his mother and says " I have done no wrong " - this man is partner to the wicked.

1. ዘይትፄገሥር: Abb30.
2-2. እበ:ወእመ: Cam,Abb30,Abb35,Abb55,Ts54.
እበ: Abb149.
3. ይብል: BM495.
4-4. ውእቱ:ሱታፌሁ:ለብእሲ:ሊሁዕ: BM497,BM249,Bln2,Gri3,Bass.
ውእቱ:ሱታፌሁ:ለሊሁዕ: Br74,Abb30,AT.
ሱታፌሁ:ውእቱ:ለብእሲ:ሊሁዕ: Cam,BM495,Bod,Abb35,Abb55.
ሱታፌሁ:ለሊሁዕ:ብእሲ: Abb149.

[1]ስሱዕ፡ብአሪ[12]፡ይፈቱ፡ከንቶ[2] ።[3] ዘሰ፡ይትዌከል[3]፡በእግዚአብሔር[4]፡ይሄሉ፡በአስተሐምሞ[1] ።

The insatiable man desires vanity ; he who trusts in God is in care.

1-1. ብአሪ፡ስሱዕ፡ AT.

2-2. ይትጌበር፡ገአዘ፡ Abb35.

ከንቶ፡ይፈትሕ፡ BM249,Br74,Bln2,Abb149,Bass,AT.

ይፈትሕ፡ከንቶ፡ Cam,BM492,BM493,BM494,BM495,BM497,Bod,Gri3,Abb55, Ts54.

ከአሪ፡ይፈቅር፡ከንቶ፡ Abb30.

3-3. ወዘሰ፡ይትዌከል፡ Cam,BM495,Abb35,Abb55.

ዘይትዌከል፡ Bln1.

(ወ)ዘሰ፡ተወከለ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb149,Ts54, Bass,AT.

4-4. በእስተሐምሞ፡ይሄሉ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb55,Abb149,Bass,AT.

ይጠልል፡ወበእስተሐምሞ፡ይሄሉ፡ Abb35.

ስሱዕ፡ represents LXX ἀπλήστου ;contrast MT שְׂבַע־צֶחִ֑ . ይፈቱ፡ከንቶ፡ cannot stand for MT יִגְרֶ֥ה תֶ֝רְדֹּ֗ן (see Abb35), and must be an error for ይፈትሕ፡ (see the variants at 2-2 and LXX κρίνει εἰκῇ).

In the second stichos Abb35 reflects a conflation of MT and Syriac ܢܬܝ̈ܪ and LXX ἐν ἐπιμελείᾳ ἔσται.

ዘይትአመን[12] በትፍሥሕተ፡ ልቡ[23] እብይ ፡ ውእቱ[3]። [4]ዘየሐውር፡ በጥበብ[4] ይድኅን።

He who trusts in the gladness of his heart is a fool ; and he who walks in purity will escape .

1. ዘየአምን፡ Abb30.
   (ወ)ይትአመን፡ Cam,BM495,Abb55.
   ወዘይትአመን፡ BM497,BM249,Br74,Gri3,Abb149,AT.
2-2. በልቡ፡ Abb35.
3-3. (ዘ)ከመ፡እብይ፡ውእቱ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30,Bass,AT ; Cam,BM495,Bod,Abb55,Abb149,Ts54,omitting
   ውእቱ፡እብይ፡ Abb35.
4-4. (ወ)ዘየሐውር፡በጥበብ፡ Cam,BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb35,Abb55,Abb149,Ts54,Bass.
   (ወ)ዘየሐውር፡በጎደሐ፡ BM492,BM493,BM494.
   ዘየሐውር፡በጥበብ፡ AT.
   ዘየሐውር፡ዘሰ፡በጎደሐ፡ Abb30.

In the first stichos በትፍሥሕተ፡ልቡ፡ translates LXX ὀρμᾶσθε καρδίᾳ ;contrast MT and Syriac בְּלִבּוֹ , and Abb35 . In the second stichos በጎደሐ፡ should correspond to Hebrew בְּתֻמּוֹ and not to MT בְּחָכְמָה (see the variant at 4-4) . It may reflect Syriac حكمة , or be an independent but parallel alteration to a more familiar phrase (compare Ps. 26[3,11]) .

ዘይሁ[1]ብ፡ለምስኪን[2]ኢይቄነስ ።[34]ዘሰ፡ይመይን[4]ዓይኅ፡ውስተ[5]-ብዙኅ፡
ተፅናስ፡ይሄሉ[5] ።[3]

He who gives to a poor man will not lack ; but he who turns away
his eye will be in great straits .

1. ዘይሁበሰ፡ Bod.
   ዘይሁቦ፡ Abb30.
2. ለጥኑስ፡ BM494,BM497,BM249,Br74,Gri3,Bass.
   ለምስኪናን፡ BM492,BM493,Bln2.
   ለነዳይ፡ፅኑስ፡ Abb149,AT.
3-3. Omitted by Abb35.
4-4. ወዘይመይጥ፡ Bass.
   ዘይመይጥሰ፡ BM494.
   ወዘሰ፡ይመይጥ. Cam,BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,
   Abb55,Abb149,Ts54,AT.
5-5. ተፅናስ፡ይሄሉ፡ BM495.
   ዐቢይ፡ተፅናስ፡ይሄሉ፡ BM497,BM249,Br74,Gri3,Abb149,Bass,AT.

In the second stichos Ethiopic represents LXX ὃς δὲ ἀποστρέφει
τὸν ὀφθαλμὸν αὐτοῦ ἐν πολλῇ ἀπορίᾳ ἔσται.

Contrast MT דמעלים עיניו רב־מארות׃

በምቅዋመ[1]: ረሲዓን[2]: ይግዕሩ: ጻድቃን[2 3]: ወበሐጕለ: ዘእሆሙ:
ይበዝኑ: ጻድቃን[3]:

In the place of the wicked the righteous groan ; and at their
destruction the righteous increase .

1. በመካነ: Cam,BM492,BM493,BM494,BM496,Bln1,BM16186,BM16189.
በምክረ: Frt.
ውስተ: ምክረ: Abb30.
በትንሣኤ: Abb35.
ውስተ: መካነ: all other codices,Bass,AT.

2-2. ይትኃበኣ: ሰብኣ: Abb35.

3-3. Omitted by BM496,Frt,BM16186,BM16189.

In the first stichos Abb35 reflects MT and Syriac בְּקוּם רְשָׁעִים יִפָּתֵר אָדָם ; all other codices represent LXX ἐν τόποις ἀσεβῶν στένουσι δίκαιοι.

ይጎይሕ:[1] ዘይዘልፍ[2]:እምብእሲ:ጸንዐ:ክሳደ[2]፡ኦስመ:ግብተ[3]፡ይትቀጠቀጥ:[4]

ወኢልቦ:ዘይፌውሶ፡[5]

Better one who reproves than a man of stiff neck ; for suddenly he is ruined , and there is none to heal him .

1. ብእሲ : added by all codices,Bass,AT.

2-2. ብእሴ:ጸንዐ:ክሳድ : Abb55,Ts54.

እምብእሲ:ጸንዓን: Abb30.

3. Omitted by BM496,Frt,Bln1,BM16189.

4. ይነድድ : BM495,BM497,BM249,Br74,Gri3,Abb55,Abb149,Ts54,Bass,AT.

ይትቀጠቅጠ: Abb30.

5. ፈወሰ: BM494[b],BM495,BM497,BM249,Br74,Gri3,Abb35,Abb55,Abb149, Ts54,Bass,AT.

Ethiopic translates LXX ἀπρεί́σσων. ἀνὴρ ἐ̓λέγχων ἀνδρὸς σκληροτραχήλου ; contrast MT and Syriac אִישׁ תּוֹכָחוֹת מַקְשֶׁה־עֹרֶף.

At (4) the text reflects MT and Syriac וְשָׁבַר ,while the main variant represents LXX φλεγομένου.

The text and variant at (5) translate MT וְאֵין מַרְפֵּא and LXX ἰάσεται respectively .

ብእሲ[1] ዘያፈቅር፡ ጥበበ፡ ያስተፌሥሕ[2]፡ አቡሁ[3]። ወዘያስተበይጽ፡[4] ዘማት፡[5]
የሐጕል፡ ብዕሎ ።

A man who loves wisdom gladdens his father ; and he who keeps company with whores destroys his wealth .

1. በወልዱ፡ BM497,BM249,Br74,Gri3,Abb149,Bass,AT.
   ወልዱ፡ Bln2.
   ብእሲ፡ዘያፈቅር፡እደወ፡ብእሲ፡ Abb55.
2. ይትፌሣሕ፡ BM497,BM249,Br74,Bass.
3. አባሁ፡ all codices, ,AT,except Abb35,Abb55,Abb149,Ts54,Bass.
4. (ወ)ዘይትበይጽ፡ Cam,BM494,Abb35.
   ዘያስተበይጽ፡ BM492,BM493,BM496,Bod,Frt,Bln1,BM16186.
   ዘይሔሊ(ት) BM494[b],BM495.
   ወዘት፡ይሔሊ፡ BM497,BM249,Br74,Gri3,Abb149,Bass,AT.
   (ወ)ዘት፡ይትገፀፅ፡ Bln2,Abb30.
   ወዘይሔልይት፡ Abb55,Ts54.
5. ዘማ፡ Abb35.

In the first stichos the text translates MT and Syriac וְשִׂמְחַ אָב חָכָם׃
while the main variants at (1) and (2) reflect LXX ἀνὴρ φιλοῦντος σοφίαν εὐφραίνεται πατὴρ αὐτοῦ.

[1] ንጉሥ: ዘበጽድቅ:ይፈትሕ :የሐገጽ: ሀገረ[1]ፂ ወብእሲ[?] ዓማፂ :ይነሶት ፂ

A king who judges in righteousness builds up a city ; and a man of violence tears it down .

1-1. ዘይፈትሕ: ንጉሥ :የሐንጸ: ሀገረ : BM16186.

ንጉሥ: ጻድቅ: ያነሥእ :ብሔረ: BM495,Abb55,Ts54 ;BM497,BM249,Br74, Gri3,Abb149,Bass, but with AT.

ንጉሥ :ጻድቅ:ያነሥእ : ሀገረ:

ንጉሥ :ጻድቅ: በፍትሕ :ያነሥእ: ሀገረ: Bod.

ንጉሥ: በፍትሕ: የሐገጽ: ሀገረ: Cam,Abb35.

ንጉሥ: ዘይፈትሕ :በጽድቅ: የሐንጽ: ሀገረ: BM492,BM493,BM494,BM496, Bln2,Abb30; Frt,Bln1,BM16189,omitting በጽድቅ:.

2. ወንጉሥ : BM495.

ብእሲሰ: Abb30.

ንጉሥ: ዘበጽድቅ: reflects MT and Syriac ומאיש תרומות יהרסנה , while the variants with ጻድቅ: reflect LXX βασιλεὺς δίκαιος. But in the second stichos all codices use ዓማፂ: for LXX and Syriac παράνομος ; contrast MT תרומות " gifts " .

[1]በጌጋየ፡ብእሲ ፡ይበዝኅ፡መሥገርት[12]ጽድቅ፡[3]ወስተ፡[4]ፍሥሐ ፡ወኅሴት[4]ይሄሉ።

In the erring of a man , traps are many ; the righteous is in joy and gladness.

1-1. ዘየኀስእ፡ብእሲ፡ዐቢየ፡መሥገርተ፡ Abb55.
ዘየኀስእ፡ብእሲ፡ዐቢይ፡መሥገርት፡ Ts54.
በጌጋየ፡ብእሲ፡ብዙኅ፡መሥገርት፡ Abb35.

2. ኀስእ፡ይወድቅ፡ወስተ፡ዐቢይ፡መሥገርት፡ added by BM495.

ወዘየኀስእ ፡ብእሲ፡ወስተ፡ዐቢይ፡መሥገርት፡ added by BM494[b],BM497,BM249, Br74,Bln2,Gri3,Abb149.

3. ወጽድቅሰ፡ all codices,Bass,AT,except BM496.

4-4. ዐቢይ፡ፍሥሐ፡ወኅሴት፡ BM249,Abb149,Bass,AT ; Br74,omitting ወኅሴት፡.
ፍሥሐ፡ዐቢይ፡ወሐሤት፡ BM497,Gri3.

In the first stichos Ethiopic represents LXX ἁμαρτάνοντι ἀνδρὶ μεγάλη παγίς ;contrast MT וּמוֹקֵשׁ אֹרֵב לוֹ פָּח רָע׃ The form of the second stichos is also closer to LXX ἐν χαρᾷ καὶ ἐν εὐφροσύνῃ ἔσται than to MT and Syriac וְצַדִּיק יָרֹן וְשָׂמֵחַ׃

የአምር፡ጻድቅ፡ፈተሐ፡ለነዳይ[1] ፡ሊሲዕሱ[2] ፡እየአምር፡ጠይቅ ፡ለነዳይሱ[4]
[3]

እይሄልዎ፡ልበ፡አእምሮ[3]።

The righteous man understands how to judge the poor ; but the wicked does not know understanding . The poor does not have an understanding heart .

1. ለነዳያን፡ Abb30,Abb35.
   ነዳይ፡ BM493.
2. ወሊሲዕሱ፡ Cam,BM495,BM497,BM249,Bln2,Gri3,Abb35,Abb55,Abb149, Ts54,Bass,AT.
3-3. ወይሰሕትዎ፡ወኢያጎዘኖ፡ BM495.
   (ወ)ለነዳይሱ፡እይሄልዎ፡ልበ፡ወአእምሮ፡ AT; BM492,Abb149,but ልብ፡
4. ወለነዳይሱ፡ Cam,BM497,BM249,Gri3,Abb149,Bass.
   ለነዳያንሱ፡ Abb30.
   ወለነዳይ፡ Abb35,Abb55,Ts54.

Ethiopic follows the LXX in adding a third stichos to this verse ; compare καὶ πτωχὸς οὐχ ὑπάρχει νοῦς ἐπιγινώσκων.

ሰብኣ፡ጸዋጋን፡እንደዱ፡ሀገረ ። ጠበብትሰ[1] ፡ ሜጡ[2] ፡ መዐተ ።

Savage men set fire to a city , but the wise turn away wrath .

1. ወጠባብትሰ፡ Cam,BM497,BM249,Bln2,Gri3,Abb35,Abb55,Abb149, Ts54,Bass,AT.
   የዋሃንሰ፡ BM495.
   ጠቢባንሰ፡ Bln1.
2. ይሜጡ፡ Abb30.

ጸዋጋን፡ could represent either LXX ἄνομοι or the variant ἀνόμοι (Vat., Sin.), but not MT or Syriac ܥܕܝ̈ܢ ܒܝܫ̈ܐ.

ብአኪ፡ ጠቢብ፡ ይሳንን ፡አሕዛበ[1] ፡ ወብእሲሰ፡[2]እኩይ ፡ ይትመዐዶ፡[3]

[4]ወይ ሰሕቅዎ ፡ ወኢየሐዝኖ ፡[4]

A wise man rules nations ;when the evil man gets angry people laugh at him , and it does not sadden him .

1. ሕዝበ፡ Bln2,Abb30,Ts54.
   ሕዝበ፡ BM495.
2. ወብእሲ፡ Bod,Abb35,Bass.
   ብእሲሰ፡ Br74.
3. ይትመዓዶ፡ Cam.
4. ወእመ፡ይሰሕቅዎ፡ኢየሐዝኖ፡ Bln2,Gri3,Abb30.
   ይስሕቅዎ፡ወኢያሐዝኖ፡ BM496,Bod,Frt,Bln1,BM16186,AT.

Omitted by BM495.

Ethiopic follows the LXX ἀνὴρ σοφὸς πρίνει ἔθνη , ἀνὴρ ...
δὲ φαῦλος ὀργιζόμενος πατα γελᾶται καὶ οὐ πατάπτηξάσει.

Contrast MT and Syriac אִישׁ חֲכָמִים יָזִנּוּ קָרְיָה - וְאִישׁ אֱוִילִים
יִתְרֹגֵז וְשָׂחַק וְאֵין נָחַת .

ሰብኣ፡ ሱቱፋን፡በደም[1] ፡ይጸልኡ፡ጽድቀ ። ሐትዓንሰ፡[2] የኀሥሡ፡ነፍሰ ።[3]

Men confederate in blood hate righteousness ; but the upright seek his soul .

1-1. ሱቱፋነ፡ደም፡ Abb30.
ሱቱፋነ፡በደም፡ Ts54.

2. ወሐትዓንሰ፡ all codices,Bass,AT,except BM492,BM493,BM494.

3. ነፍሰ፡ BM492,BM493,Bass.

The phrase ሱቱፋን፡በደም፡ resembles LXX and Syriac αἱμάτων μέτοχοι rather than MT דָּמִים שֹׂנְאוּ . ጸደቀ፡ ,although unanimously read by the codices , would represent Hebrew תָּם rather than MT יָשָׁר ;however, it could also represent LXX ὅ'δικον , if that is taken as neuter and not masculine .

ሃለ፡ መዐተ[1]፡ያወፅኦ[2]፡አብደ ፨ ወመጠብጠ[34]፡ይዘግብ፡ ዘኣምዉስጡ ፨[4]

The fool pours out all his wrath ; but the wise man holds back what is within him .

1. መዐተ፡ Gri3,Abb30.
2. ኵኦሲ፡ added by Bod.
3. መጠብሰ፡ BM496,Bod,Br74,Bln1,Abb30,BM16186.
4-4. ዘኣምዉስጡ፡ይዘግብ ፨ Frt.

The final phrase ዘኣምዉስጡ፡ is not an exact translation of either MT בְּקִרְבּוֹ ,Syriac حفر لسلم , or LXX κατὰ μέρος. and represents an Ethiopic interpretation of the idea .

ንጉሥ : ዘይሰምዕ[1] : ቃለ : ሐሰት[12] ኵሎሙ : እለ : ኀቤሁ[2] ዓማፂያን ።

A king who listens to a false word - all those who are with him will be lawless .

1-1. ነገረ : ግፍዕ : BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb55, Abb149,Ts54,Bass,AT.

ነገረ : ሐሰት : Abb35.

2-2. ወኵሎሙ : እለ : ኀቤሁ : AT.

ኵሎሙ : እለ : እምኀቤሁ : Bln1.

እለ : ኀቤሁ, suggests LXX οἱ ὑπ' αὐτόν rather than MT and Syriac וְכָל־מְשָׁרְתָיו.

[1] ሃጻይ ፡ ወገዐል ፡ ኀሥኩ ፡ ኅቡረ[1] ፡ ይሤውቆሙ ፡ እግዚአብሔር[2] ፡ ለክልኤሆሙ ።

Poor and rich are found together ; God is guardian of them both .

1-1. ለቃሒ ፡ ወተለቃሒ ፡ ክልኤሆሙ ፡ ተሐኪቦሙ ፡ BM494[b],BM495,BM497,BM249, Bod[b],Br74,Bln1[b],Bln2,Gri3,Abb30,Abb55,Ts54,Bass,AT ;Abb149, but omitting ለክልኤሆሙ ፡.

ሃጻይ ፡ ወገዐል ፡ ኀሥኩ ፡ Abb35.

2. ኅቡረ ፡ inserted by BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30,Bass,AT.

The text follows MT and Syriac רָשׁ וְאִישׁ תֻּכָּיִם נִפְגָּשׁוּ in the first stichos , while the variant at (1-1) follows the LXX

ἀκινήτου καὶ χρεοφειλέτου ἄλλήλοις συνελθόντων.

But in the second stichos Ethiopic unanimously represents LXX

ἐπισκοπὴν ποιεῖται ἀμφοτέρων ὁ κύριος :

contrast MT and Syriac יְהוָה מְאִירַת עֵינַיִם בִּשְׁנֵיהֶם.

ንጉሥ: ዘበጽድቅ[1]: ይፈትሕ : ለነዳይ[2]። መንበሩ : ለዓለም: ይጸንዕ ።[3] [3]

A king who judges the poor in righteousness - his throne is

secure for ever .

1. በጽድቅ: BM494.
ዘጽድቅ: BM495.

2. ለነዳያን: BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55,Abb149,Ts54,Bass.

3-3. ይጸንዕ :ለዓለም: Bln1,BM16186,BM16189.
በሰላም:ለዓለም:ይቀውም: BM497,BM249,Bod,Br74,Bln2,Gri3,Abb149, Bass,AT.
በሰላም፡ይቀውም: BM495.
ዘበጽድቅ:ይቀውም: Abb55.
ይቀውም:ለዓለም: Abb35.
ለዓለም :ይቀውም: Cam.
ለስምዕ: ይቀውም: Ts54.
በሰላም:ለዓለም:ይጸንዕ: Bod[b].

In the second stichos Ethiopic follows MT כסאו ; contrast Syriac ܟܘܪܣܝܗ and LXX εἰς μαρτύριον . The addition of በሰላም: was probably a misreading of ለዓለም፡ in origin ; or , like ዘበጽድቅ: in Abb55 , it may have been an independent interpretation, to avoid the more difficult LXX phrase. Ts54 alone represents the LXX reading ,ለስምዕ:; as this is the oldest manuscript, the other renderings are likely to be later developments.

መዝበጥ፡[1]ወተግሣጽ፡ይሁብ፡ጥበበ[2]።[3]ወለደ፡ዘይሰሕት፡[34]ያሳተጎፍር፡ዘመደ[4]።

A blow and correction give wisdom ; a son who errs shames his family .

1. ዝብጠት፡ BM497,BM249,Br74,Gri3,Abb149,Bass,AT.
2. ጥበብ፡ Frt.
3-3. ወወለድ፡ዘይሰሕት፡ BM495,Bod,Abb55,Ts54,Bass.
ወለድ፡ዘይሰሕቅ፡ BM249.
4-4. ዘመደ፡ያሳተጎፍር፡ Br74.
ያስተጎፍር፡አዝማዲሁ፡ BM495.
ያስተሐፍር፡ዘመደ፡ Abb30.

ዘመደ፡ represents LXX γονεῖς αὐτοῦ ;contrast the simpler MT and Syriac ירעהו.

በብዝኆሙ ፡ ለረሲዐን[1] ፡ ብዙኅ ፡ ኀጢአት ፡ ይትገበር[1] ። ጻድቃንሰ ፡[2]
በድቀቶሙ[3] ፡ ለአልክቶ ፡[4] ፈሪሀያነ ፡ ይከውን[5] ።

When the wicked are many ,much evil is done ; at the fall of such men the righteous become afraid .

1-1. ኀጢአተ ፡ ይትገበር ፡ Frt.

ይትገበር ፡ ብዙኅ ፡ ኀጢአት ፡ BM249,Abb149,Bass ;BM497,Gri3,omitting ብዙኅ ፡ (Gri3[b] has the text).

ይትገበር ፡ ኀጢአት ፡ ብዙኅ ፡ AT.

ብዙኅ ፡ ይትገበር ፡ ኀጢአት ፡ BM495,Br74,Bln2,Abb35,Abb55,Ts54.

2. ወጻድቃንሰ ፡ Cam,BM495,BM497,BM249,Bln2,Abb35,Abb55,Abb149,Ts54, Bass,AT.
ጻድቃን ፡ BM496,Frt,Bln1,BM16186,BM16189.

3. በጽድቆሙ ፡ BM496,Frt.
በድቀቶሙ ፡ all other codices,Bass,AT.

4. ለአሉ ፡ BM495.
ለአልክያን ፡ BM497,BM249,Br74,Bln2,Gri3,Bass.

5. ይከውኑ ፡ all codices,Bass,AT.

In the second stichos Ethiopic unanimously follows the LXX , with ፈሪሀያነ ፡ ይከውኑ ፡ for κατά φοβοι γίνονται ;contrast MT and Syriac ירא׳ יהי׳.

ገሥጾ:[1]ወልደከ:[2]ወየጕፍረከ[3]:[4]ወይሁብ:[5]ሰርጐ:ለነፍስከ:[4]

Correct your son , and he will reverence you , and he will give ornament to your soul .

1. መሐር: BM494[b],BM495,BM497,BM249,Br74,Gri3,Abb55,Abb149,Ts54,Bass, AT.
2. ወልደከ: BM496,Bln1.
   ወልድየ: Frt.
3. ወየፃርፈከ: BM494[b],BM495,BM497,BM249,Bod[b],Br74,Gri3,Abb35,Abb55, Abb149,Ts54,Bass,AT.
   ወየፅቅረከ: BM494.
4-4. Omitted by Abb35.
5. ወይሁበከ: BM497.
   ወይሁገ: Bln2,Abb30.

ወየጕፍረከ: is probably a scribal confusion with ወየፃርፈከ:; compare MT,Syriac, and LXX καὶ δώσει σοι, and the main variant at (3) .

1 በትሳስአተ 2፡መምህር 3ይውሳድ፡ሕዝብ 31 4ዘሰ፡የዐቅብ፡ሕገ፡ብፁዕ፡ውእቱ ። 45 5

For the lack of a teacher a people is diminished ; but he who keeps the law - blessed is he .

1-1. አይሄለዋ፡መምህር ፡ለሕዝብ፡ሳስእ፡ Ts54,Bass ;Abb55,but with ሳስአን፡ added in the middle of the verse by BM494[b],BM497,BM249,Bod[b],Br74, Bln2,Gri3,Abb30,Abb149 ;prefixed by BM16186.

2. ወተሳስአተ፡ BM495.
ለሳስእ ፡ Abb149.
ለተሳስእ፡ BM16186.
ለሳጢአ ፡ AT.
ለተሳደሳ፡ Abb35.

3-3. ይበዝኁ፡ሳስአን፡ BM494[b],BM495,BM497,BM249(BM249[b] has the text),Br74, Bln2,Gri3,Abb30,Abb149,AT.
ይባዝኁ፡ረሲዓን፡ BM16186.

4-4. ወዘሰ፡የዐቅብ፡ BM249,Bln2,Abb35,Abb55,Abb149,Ts54,AT.
ወዘየዐቅብ፡ Bass.

5-5. ሕኅ፡ብፁዕ፡ውእቱ ፡ BM492,BM493.
ሕገ፡ወለደ፡ብፁዕ፡ AT.
ሕገ፡ብፁዕ ፡ BM495,Abb35,Abb55,Abb149,Ts54.

In the first stichos the text follows MT פְּרַ֣ע עָ֭ם כִּ֣י אֵ֣ין חָזֽוֹן, while the variant at (1-1) reflects LXX οὐ μὴ ὑπάρξῃ ἔθνει παρανόμῳ.

ደወኒደ፡ is not an exact rendering of MT עָרֹ֑ם or Syriac ܡܬܓܠܝ.

ይበዝኁ፡ሳስአን፡ in the variant at (3-3) resembles Syriac ܣܓܝ ܚܛܗ̈ܐ ; but the position of the phrase in Syriac is different , and the phrase could be derived from v.16 , as a simpler reading .

በቃል ፡ አይትመሀር [1]፡ገብር ፡ ጸዋግ [2]፡ እመኒ [3]፡ አእምሮ ፡ አይትኤ ዘዝ ፡ [2]

not
A stubborn servant will/be disciplined by a (mere) word ; (even)

if he understands , he will not obey orders .

1. አይትማሀር ፡ BM493,BM249,Br74,Bln2,Abb55,BM16186.

2-2. Omitted by BM495.

3. ወእመኒ ፡ Cam,BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55,Abb149,Bass,AT.

The addition of ጸዋግ ፡ represents LXX σκληρός (MT and Syriac nil) .

እመ[1] ፡ ርኢከ ፡ ብእሴ[2] ፡ ጥዑለ ፡ በቃሊ ፡ እእምር ፡ ከመ ፡[3]ተስፋ ፡
ቦቱ ፡ ለአብድ[3] ፡ እምኔሁ ።

If you see a man hasty in word , know that there is more hope for a fool than for him .

1. እመኒ ፡ BM249,Br74,Abb30,BM16186,Bass.
2. Omitted by BM492,Abb30.
3-3. ቦቱ ፡ ተስፋ ፡ ለአብድ ፡ BM494,Bass.
ተስፋ ፡ ቦቱ ፡ አብድ ፡ Abb55,Ts54.

The addition of እእምር ፡ ከመ ፡ is derived from LXX and Syriac γίνωσκε ὅτι (MT nil) .

ነ ዘሕላል[12]: ለርእሱ: ገብረ: ይከውን[23]: ወድኅሬ[34]: የሐዝን[4]: ርእሱ ።

He who is dissolute by himself becomes a servant ; and afterwards

he saddens himself .

1. ነዝሕላል: Bln2,Abb30,Abb35.
ነዘሀላል: Bod,Bass.
ነዘሕለለ: BM493.
ዘያን ዘጎልል: BM492.

2-2. ከንሲ: ኣምንኣሱ: AT.
ለነፍሱ: Abb55.
ከንሲ: በንዕሱ: BM497,BM249,Br74,Gri3,Bass.
በንዕሱ: Cam,BM494[b],BM495,Bod,Bln2,Abb30,Ts54.
ከንሲ: ለርእሱ: Abb149.

3-3. ይከውን: ገብረ: BM16186.
ገብረ: እከይ: ይከውን: Abb149.
ገብረ: ይከውን: እቤጹ: Cam.

4-4. ወትረ: የሐዝን: Abb55.
ወድኅረ: የኄይስ: BM495.

The text reflects LXX and Syriac ὃς κατα6πατηλᾷ ἑκ παιδός, οἰκέτης ἔ6ται ;contrast MT יִהְיֶה עֶבֶד לְנִיב יָדָיו. But ለርእሱ: is probably a mistake for በንዕሱ: (see the variant at (2-2).

In the second stichos Ethiopic follows LXX ἐ'6χατον δὲ ἀνωμο6θήσεται, ἐφ' ἑαυτῇ ; contrast MT and Syriac וְאַחֲרִיתוֹ יִמָּלֵט חָפְשִׁי ; At (4-4) BM495 may reflect Syriac ﻃﺎﺏ "be content".

ብኣሲ፡ መዐትም፡[1]ይከሪ፡ጋኣዘ።[1]ወብኣሲ[2]፡ቍጡፅ፡[3]ይከሪ፡ትጠአተ።[3]

A wrathful man digs up strife ; and a man of anger digs up sin .

1-1. ያፈቅር፡ BM495.

ይከሪ፡ሞዪአ፡ Abb55,Ts54.

2. ወብኣሲሱ፡ BM494.

3-3. ከረየ፡ትጠአተ፡ BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb55,Abb149,Ts54, Bass,AT.

ብዙኃ፡ትጠአት፡ Abb35.

The use of ይከሪ፡ points to LXX ὀρύσσει , and not to MT

and Syriac ܓܪܐ.

In the second stichos only Abb35 reflects MT וּבַעַל חֵמָה רַב־פָּשַׁע ;

the rest of the codices represent LXX ἀνὴρ δὲ ὀργίλος

ἐξώρυξεν ἁμαρτίας.

[1] ትዕቢት፡ ብእሴ፡[1] ያኄሣት ፨ ወለትሑተ፡[2] ሕሊና፡[3] ያቀርቦ፡[4][5] እግዚአብሔር፡ ለክብር[5]።

Pride brings a man low ; and the humble-minded - God brings him to honour .

1-1. ፀዐለት፡ብእሴ. BM494[b],BM495,Abb35,Abb149,Ts54.
ፀዐለተ፡ብእሴ፡ Abb55.
ትዕቢት፡ወፀዐለት፡ AT.

2. ወለትሕታን፡ BM496,Ts54.
(ወ)ለትሕት፡ Bod,Bln1,BM16189.
ወትሕተ፡ Gri3.

3. ሕሊና፡ Bass.

4. ያቀርብ፡ Ts54.

5-5. ለክብር፡እግዚአብሔር፡ Cam,BM495,Bod,Abb35.

In the second stichos Ethiopic follows the LXX in introducing the Divine name ; ἐρείδει ὁδόν Κύριος.
Contrast MT and Syriac תָּמֹךְ יְבֻנָּל׃ .

ዘይትካፈል፡[1]ምስለ፡ሠራቅ፡[2]ይጸልእ፡ነፍሶ፡[23]መሐላ፡ይምሕል፡ወኢይነግር ።[3]

He who divides with a thief hates himself ;he swears an oath , and

does not speak .

1. ዘይከፍል፡ BM496.

2-2. ጸልእ፡ነፍሶ፡ BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35,Abb149,AT.

ጸልእ፡ለነፍሱ፡ Cam,BM495,Abb55,Ts54.

3-3. ለእመ፡መሐላ፡አምጽአ፡ሎቱ፡ይምሕል፡ወኢይነግር፡ BM497,Bod[b],Br74,Gri3,Bass.

ለእመ፡መሐለ፡አምጽአ፡ሎቱ፡ይምሕል፡ወዘሰምዓ፡ኢይነግር፡ AT.

መሐለ፡ለእመ፡አምጽአ፡ሎቱ፡ይምሕል፡ወእለኒ፡ሰምዐ፡ኢይነግሬ፡ BM249.

ወእመ፡መሐለ፡አምጽአ፡ይምሕል፡ወኢይነግር፡ Bln2,Abb30.

ወእመ፡መሐለ፡አምጽአ፡ሎቱ፡ወእለ፡ሰምዐ፡ኢነገሩ፡ BM494[b],Abb55 (but omitting ሎቱ፡)Ts54.

ለእመ፡መሐለ፡አምጽአ፡ይምሕል፡ወእለ፡ሰምዐ፡ኢይነግር፡Gri3b,Abb149.

መሐለ፡ይሰምዕ፡ወኢይነግር፡ Abb35.

Only Abb35 translates exactly the MT at (3-3) וְלֹא יַגִּיד׃ שֹׁמֵעַ אָלָה׃. The text has interpreted שֹׁמֵעַ as " utters " instead of " hears " , but otherwise resembles the MT more than the LXX ἐὰν δὲ ὅρκου προστεθέντος ἀκούσαντες μὴ ἀναγγείλωσιν which is represented by all the variants except Abb35 .

[1] በፈሪሀ ፡ ሰብእ [1]ወጥሪር ፡ ሥጋት ፡ ይትዐቀፆ [2 3]ዘሰ ፡ ተወከለ [3]በእግዚአብሔር ፡ ይትፌሣሕ ።
[4] ገጋይ ፡ ለብእሲ ፡ ይሁቦ ፡ አበሳ ። [5 6]ዘሰ ፡ ተአመነ [6]በእግዚአብሔር ፡ ይድኅን ። [4]

By fear and by shame men are ensnared ,but he who trusts in God rejoices .

A man's sin produces error , but he who believes in God will be delivered .

1-1. በትፈር ፡ ወበፈሃ ፡ Bod.
ወበፈሃ ፡ ወበትፈል ፡ Ts54.
በፈሃ ፡ ወበትፈል ፡ Cam,BM249,Abb55;BM495,AT,adding ገጸ ፡.
በፈሃ ፡ ወትፈር ፡ Abb35.

2. ይትዐቀፆ ፡ Abb55.

3-3. ወዘሰ ፡ ተወከለ ፡ Cam,BM497,BM249,Bln2,Gri3,Abb35,Abb55,Abb149,Ts54, Bass,AT.
ዘሰ ፡ ይትዌከል ፡ BM495,Bod.

4-4. Omitted by Ts54.

5. ዕጹ ፡ Abb35.

6-6. ወዘሰ ፡ ተአመነ ፡ Cam,BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55,Abb149, AT.
ዘሰ ፡ ተወከለ ፡ BM495.

Ethiopic unanimously follows the four-stichos form of this verse found in the LXX ,with the exception of Ts54 .

In the last stichos በእግዚአብሔር ፡ is an unusual rendering of LXX ἐπὶ τῷ θεῷ πότῃ , and may instead have been taken from MT and Syriac יְהוָה , or from the second stichos .

ብዙኃን[1] ይትለአኩ ለገጸ መኳንንት[1,2] ወእምግሣቡ[2] እግዚአብሔር

ይከውን[3,4] ፍትሑ ለብእሲ[4]

Many cultivate the face of rulers ; and from God is man's judgement.

1-1. ለገጸ መኳንንት ይትለአኩ : BM249,Bass.
ይትለአኩ ለመኳንንት: Abb30.
ይትለአኩ በገጸ መኳንንት: Bln1,Abb35.

2-2. ባሕቱ እምኀበ: BM495.
እምኀበ: BM497,BM249,Br74,Bass.
ወኀበ: BM16189.

3. ይከውን: BM497 ; omitted by BM249,Bass.

4-4. ጽድቀ ለብእሲ: Abb55,Ts54,Bass.
ሀብተ ለብእሲ ዚአእ: Bln1.
ጽድቀ ሀብተ ለብእሲ: Abb149.
ጽድቀ ወሀብተ ለብእሲ: BM497,BM249,Br74,Gri3,AT.
ሀብተ ለብእሲ: all other codices.

ሀብተ : at (4) may be derived from MT חֵלְקוֹ , in the sense of " allotted due " ; ፍትሑ : and ጽድቀ : represent the normal sense of MT,Syriac, and LXX τὸ δίκαιον.

ምኑን[1]፡ብእሲ፡ጻድቅ[1]፡ለብእሲ[2]፡ገፋዒ ፡[3]ወርኩስ፡ለጕንእ[34]፡ፍኖት፡ርትዕት ፡[4]

A righteous man is abominable to a violent man ; and abominable to the sinner is a straight path .

1-1. ጻድቅ፡ብእሲ ፡ Frt.

(ወ)ለብእሲ ፡ጻድቅ፡ BM495,Bln1,Abb149.

2. ብእሲ ፡ BM495,Abb149.

ዐሳበ፡ብእሲ ፡ AT.

3-3. ርኩስ፡ለጕንእ ፡ Bln2,Gri3,Abb149.

ወርኩስ ፡ Bln1.

4-4. ፍኖቱ፡ለጕንእ ፡ኦሰመ፡ኢኮነት፡ርትዕት፡ BM495.

ፍናት፡ርትዕ፡ Br74.

The semantic subject and object have become reversed in the first stichos of the Ethiopic version ; contrast MT and Syriac תּוֹעֲבַת צַדִּיקִים אִישׁ עָוֶל , and LXX βδέλυγμα δικαίοις ἀνὴρ ἄδικος.

In the second stichos Ethiopic reflects LXX κατευθύνουσα ὁδός ; contrast MT וְיָשָׁר־דָּרֶךְ׃.

[1] ዘዘኢየ፡ ነገረ፡ ወልድየ፡ ፍሥሀ ፡ወተወከፎ፡ [2] ወነስሕ ። [31] ወዘንተ ፡ እቤ ፡ ለእለ ፡ የአምኑ፡ [45] በእግዚአብሔር ፡ ወፅዋኩ [5] ።

My son, fear my word , and receive it and repent ; and this I say to those who believe in God - and I have finished .

1-1. ኀበ፡ገሕር ፡ወልድ፡ ብከ፡ Abb35.

ወልድየ፡ ዘዘኢየ፡ነገረ ፡ፍሥሀ ፡ወተወከፎ፡ወነሰሕ፡ Cam.

ዘዘኢየ፡ነገረ ፡ፍሥሀ ፡ወልድየ፡ BM492,BM493,BM494.

ወልድየ፡ ዘዚኢየ፡ነገረ ፡ፍሥሀ ፡ BM495,Bln1,Gri3.

2. ወተወከፎሙ ፡ Abb55,Abb149,Ts54.

ተወከፎ፡ Abb30.

ወተወከፈ፡ Bass.

3. ነሰሕ፡ Abb149.

4. ዘንተ፡ all codices,Bass,AT,except Abb35,which omits.

5-5. ይቤ ፡ ኀኢሲ ፡ Abb35,Abb55,Abb149,Ts54.

ኀኢሲ ፡ይቤ ፡ BM495.

6. ፅዋኩ ፡ BM495,Abb35(which repeats the whole stichos twice) .
Omitted by AT.

Ch. 30^{1-14} is placed after Ch. 24^{22} by the LXX and all Ethiopic codices ,with the exception of Abb35 .

In this verse Ethiopic represents LXX τοὺς ἐμοὺς λόγους, υἱέ, φοβήθητι καὶ δεξάμενος αὐτοὺς μετανόει, etc.,
with the exception of Abb35,which represents little or nothing . The MT is entirely different.

ኧስ[1]መ፡ኣብደ፡እነ[12] ፡ኣምኩሉ፡ሰብኣ[2 3]ዊ ወኵበ፡ሰብኣ[3]፡ኢሀሎ፡ላዕሌየ ።

For I am a fool more than any man ; and the wisdom of men is

not upon me .

1-1. እነ፡ኣብድ ፡ BM495,AT.

2-2. ኧምነ፡ኩሉ፡ሰብኣ ፡ Br74,Abb149,Bass.
ኣምኩሉ፡ AT.

3-3. ኧስመ፡ኵበ፡ሰብኣ ፡ Abb149.
ኵበ፡ሰብኣ፡ BM495,Abb30.
ወኵበ፡ኩሉ፡ሰብኣ ፡ Gri3.
ኧስመ፡ኵበ፡ሰብኣኒ፡ AT.

The addition of ኧግዝኦ : in the first stichos suggests LXX πάντων ἀνθρώπων ;contrast MT ׳אדם .

እግዚአብሔር : መሐረኒ [1] : ጥበበ ። ወአእምሮ : ቅዱሳን : አእመርኩ ።

God has taught me wisdom ; and I have come to know the understanding of the Holy One .

1. ወሀበኒ : BM495,Bln2,Abb30,Abb149.

Ethiopic follows the LXX in the first stichos ; Θεὸς ἐδίδαξεν με σοφίαν ; contrast MT and Syriac וְלֹא לָמַדְתִּי חָכְמָה ወሀበኒ : at (1) appears to be a reading of ἔδωκεν for ἐδίδαξεν. ቅዱሳን : is probably a pluralis maiestatis , reproduced from MT,Syriac, and LXX ἁγίων.

መኑ፡ዐርገ[1]፡ወስተ፡ሰማይ[2]፡ወአውረዶ[3]። ወመኑ፡ለሶተ፡ገብአ ፡ነፋሳተ፡ውስተ፡
ሕፅኑ። ወመኑ፡ዐቀረ[4]፡ማያተ[5] ፡በልብሱ[5]።

Who has ascended into the heavens and brought it down ? And who has gathered the winds into his bosom ? And who has bound up the waters in his garment ?

1. ዘዐርገ : Cam,BM497,BM249,Br74,Bln2,Gri3,Bass.

2-2. ወስተ፡ሰማያት : BM496,Frt,Bln1,BM16186,BM16189.
ሰማየ : BM497,BM249,Bass.

3. ወወረዶ : all codices,Bass,AT.

4. አኀዞ : BM493.
ዘአኀዞ : Gri3.

5-5. ማየ፡በልብሱ : Bod,Abb55.
በልብሱ፡ማያተ : BM492,Gri3.
ማያተ፡ወስተ፡ልብሱ : BM495,Abb30.
ማያተ፡በልብስ : Ts54.

ወአወረዶ : appears to be a scribal error (contrast MT,Syriac, and LXX καὶ κατέβη, and the witness of all the other codices) ; but it could be an intentional alteration .
ወስተ፡ሕፅኑ. corresponds to LXX ἐν κόλπῳ ; contrast MT and Syriac בְּחָפְנָיו .

መ፡[1]እሑዘ ፡ሠለ፡[2]እጽናፈ ፡ምድር ፡[3]መ፡ስሙ ፡ወመ፡ስመ ፡ወልዱ[4]፡
ከመ፡ታእምር[5]፡

Who has held all the corners of the earth ? What is his name , and what is his son's name, if you should understand ?

1. ወመ፡ BM497,BM249,Br74,Bln2,Gri3,Abb149,AT.

2-2. እንከ፡እሑዘ፡ BM494.

ዘእሑዘ፡ BM495.

እሑዘ፡ሠሎን፡ Abb35,Abb55.

3. ዓለም፡ BM496,Frt,Bln1,BM16186.

4. እቡሁ፡ AT.

5. ታእምሮ፡ Abb149,AT.

Ethiopic እሑዘ፡ is closer to LXX ἐκράτησεν ,used in the sense " grasp, control " , than to MT and Syriac יסד " established " .

ኵሉ፡ነገር[1]፡እግዚአብሔር፡ፍትን[2]፡ወይትቃወም[3]፡ሎሙ፡ለእለ፡ይፈርህዎ፡

Every word of God is tested ; and He stands over those who fear Him.

1. ፍለ፡ BM495.
2. ርትን፡ BM494[b],BM495,BM497,BM249,Br74(Br74[b] has the text),Bln2, Gri3b,Abb30,Abb55,Abb149,Ts54,Bass,AT.
3. ይትፍወሙ፡ BM495,Abb30,Ts54.

The second stichos translates LXX ὑπερασπίζει δὲ αὐτὸς τῶν ἐλπιζόντων αὐτόν ;contrast MT and Syriac וְצִנָּה הוּא לְכֹל הַחֹסִים בּוֹ׃

[1] አትወስክ[1] :ወስተ[2] :ነገሩ :ከመ[3] :ይዘለፍክ[4] ፡ወአትኩን[5] :ሐሳዌ ፡[5]

Do not make additions to His words, that He may not reprove you ,

and you become a liar .

1-1. ወአትወስክ : BM497,BM249,Br74,Gri3,Abb149,Bass,AT.

አትወስክ፡ገፅይ: BM16186.

2. ዲበ: BM492,BM493,BM494,BM495.

3. Omitted by Abb149.

4. ኢይዝልፍክ: BM495,BM497,Abb30,Bass,AT.

5-5. ወሐሳዌ፡አትኩን: BM495,BM497,BM249,Bod[b],Bln2,Gri3,Abb30, Abb149,Ts54,Bass,AT.

ወሐሳዌ፡ትክወን: Cam,Bod,Abb35,Abb55.

ወትክወን፡ሐሳዌ: BM496,Frt,BM16186,BM16189.

አትኩን፡ሐሳዌ: reflects LXX ψευσῇ (σύ) μέν

rather than MT and Syriac תְּבַזֶּב

ክለኤተ[1] ፡ ነገረ[2] ፡ እስአለ ፡ ኦምጎቤክ ፡ እግዚእየ ፡ እምለክ ፡ አቡየ[23] ፡ ኢትክልአኒ ፡ ጸጋ ፡[3]
ዘአንበለ ፡ እሞት ።

Two things I ask of Thee , o my God, the God of my father ; do not withhold grace from me before I die .

1-1. ነገረ ፡ ክለኤተ ፡ Abb30.
ክለኤተ ፡ Abb35(Abb35[b] has the text), Abb55.
ከለኤቲ ፡ Ts54.

2-2. እምጎበ ፡ እግዚአብሔር ፡ Gri3.
ዘእምጎቤክ ፡ Abb149.
እግዚአየ ፡ እምለክ ፡ አቡየ ፡ እምጎቤክ ፡ BM492, BM493.
እምጎቤክ ፡ እግዚአየ ፡ BM497, BM249, Br74, Bln2, Abb30, Abb35[b], Bass, AT.
እምጎቤክ ፡ እእግዚአየ ፡ ወለምለክ ፡ አበውየ ፡ Cam.
እምጎቤክ ፡ Abb35, Abb55, Ts54.

3-3. ወኢትክልአኒ ፡ ጸጋክ ፡ BM497, BM249, Br74, Abb149, , AT.
ኢትክልአኒ ፡ ጸጋክ ፡ BM494[b], Gri3, Abb35, Bass.

እግዚአየ አምለክ ፡ አቡየ ፡ and its variants are peculiar to Ethiopic (MT, Syriac, and LXX nil) . Perhaps እግዚአየ ፡ was introduced to clarify እምጎቤክ ፡ , and then አምለክ ፡ አቡየ ፡ included to clarify እግዚአየ ፡ (note the many omissions) . It is possible that the phrase started in v.9 , as an answer to the question there , τίς με ὁρᾷ (note the addition there at (6) of እምለክ ፡). The addition of ጸጋ ፡ reflects LXX χάριν (MT, Syriac nil) .

ከንቶ፡ነገረ፡ወሐሰተ፡[12]አርሕቅ፡ኣምኔየ ፡ብዕለ፡ወንይተ፡[23]አተሀበኒ ፡[3]

[4]ሥራዕ፡ለተ[45]ዘይትልቀይ፡ወዘኢአከለ ፡[5]

Keep far from me a vain word ; do not give me riches or poverty .

Order for me what is required and what is sufficient.

1. ወሐሰት : BM493.

2-2. ኣምኔየ፡አርሕቅ፡ Bln2.

3-3. አተሀበኒ፡ብዕለ፡ወንይተ፡ AT.

4-4. ወሥራዕ፡ለቲ : Gri3.

አለ፡ሥራዕ፡ለተ፡ AT.

ሥራዕ፡ለዝ፡ BM496.

5-5. ዘየአክለ፡ወይትልቀይ፡ BM495.

ዘይትልቀይ፡ወዘየአክለኒ፡ BM497,BM249,Br74,Bln1,Bln2,Gri3, Abb30,Ts54,Bass,AT.

ዕብዕ፡ represents LXX ἐπίταξον ;contrast MT and Syriac ׳חָקֵנִי׳
The doublet ዘይትልቀይ፡ወዘየአክለ፡ also suggests LXX τὰ δέοντα καὶ τὰ αὐτάρκη ;contrast MT ׳חֻקִּי׳.

[1] ጸገብየ፡ከመ፡[12]እይሰን፡ሐሳዊ[2]። ወእይበለ፡መኑ፡እግዚአብሔር፡[3]ወእመ፡እኮ፡ነዳይየ፡[4]
እይሰርቅ ፡ወእይምሐለ፡ሰመ፡[5]እግዚአብሔር[6]፡ በሐሰት[7]።

That in my satiety I become not false, and say " Who is God ?" ; or if
not ,that in my poverty I steal not ,and swear not falsely by the name of God.

1-1. ከመ፡ጸገብየ፡ Cam,Bod,Br74[b],Abb35.

ከመ፡አእኪለየ፡ BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30,
Abb55,Abb149,Ts54,Bass,AT.

2-2. ሐሳዊ፡እይኩን፡ Cam,Bln2,Abb30,Abb35,Abb55,Abb149,Ts54,AT.

3. ይሌእየኒ፡ Abb55,Ts54.

4. ነዳይ፡ BM495.

5. በስመ፡ BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb30,Abb149,
Ts54,Bass,AT.

ሰመከ፡ Abb55.

6. እግዚአብሔር፡አምላኪየ፡ BM495,Bln2,Abb30.

አምላኪየ፡ Ts54.

Omitted by Abb55.

7. Omitted by BM495,Abb30,Abb149,Ts54.

At (3) all codices except Abb55 and Ts54 follow the MT and Syriac
יְהוָה׃ מִי ;contrast LXX τὸν θεὸν μου τὸν ὄντα .This is a good example of the fidelity of the older manuscripts, Abb55 and Ts54 , to the LXX , in contrast to the later codices which in many cases are closer to the MT .

Proverbs 30[10].

አታግብእ[1] ፡ ገብረ ፡ መሲተ[2] ፡ እደ ፡ እግዚኡ[2] ። እመ[3] ፡ ኀመ[3] ፡ ረገመከ[4] ፡ ኢትማስን ።

Do not return a servant into the hand of his master ; it may be that, if he curse you, you will be destroyed .

1. መኢትግባእ ፡ BM497,BM249,Bod,Br74,Gri3,Abb149,Bass.
   መኢታብእ ፡ AT.

2-2. እግዚኡ ፡ BM492,AT.
   እደ ፡ እግዚአብሔር ፡ Bln1.

3-3. ኀመ ፡ እመቦ ፡ እመ ፡ Cam,BM497,BM249,Bod,Br74,Bln2,Bass.
   ኀመ ፡ እመቦ ፡ ኀመ ፡ BM493,Abb55,BM16189,Ts54.
   ሶበ ፡ እመቦ ፡ እመ ፡ BM494.
   እመቦ ፡ እመ ፡ BM496.
   ኀመ ፡ እመ ፡ Abb35,Abb149.
   ኀመ ፡ እመቦ ፡ BM492,BM495,Frt,Gri3,Abb30,BM16186,AT.
   እመቦ ፡ Bln1.

4. ዘረገመከ ፡ BM495,Bln1,Abb30,AT.

አታግብእ ፡ represents LXX μὴ ποτε ; contrast MT אַל־תָּשִׁיב and Syriac ܠܐ ܬܗܦܟ .
አትማስን ፡ is also closer to LXX μή ποτε than to MT and Syriac ܬܬܒܥܢ .
The confused renderings at (3-3) represent MT פֶּן and LXX μή ποτε, which require no more than ኀመ ፡ እመ ፡ .

ትውልደ[1] ፡ እኩይ ፡ ይረግም[2] ፡ አባሁ[2] ፡ ወኢሞሂ[3] ፡ ይባርክ[4] ፡

An evil scion curses his father , and blesses his mother .

1. ወልደ ፡ Bass.

2-2. አባሁ፡ይረግም ፡ Abb149,AT.
አቡሁ፡ይረግም ፡ Bod,Abb35.
አቦ፡ይረግም ፡ Abb55,Ts54.

3. እመሂ ፡ Bod.

4. ኢይባርክ ፡ Abb55,Ts54.

ክሠ ፡ represents LXX πακόν (MT and Syriac nil) . Ethiopic has no negative in the second stichos , unlike MT and Syriac and the LXX ;the omission is most likely to have been an euphemism for " curse " , but the ክ-of the verb may also have been omitted by confusion with the final -ኧ of the preceding word . Note Abb55 and Ts54 at (4) ,which follow the original texts more closely .

ትውልደ[1] ኣኵይ ፡ ጸድቀ ፡ ርኢቱ ፡ ይፈትሕ ። ወኢጸአቶ[2] ፡ ኢይመይቅ ።

An evil scion judges himself righteousness , and does not take notice of his going out .

1. ወልደ : Bod,Bass.
2. ወፀአቲሃ : Cam,Bln1,AT.
   ወፀአቲሃ : BM494[b],Abb149.

Ethiopic represents LXX ἔκγονον κακὸν δίκαιον ἑαυτὸν κρίνει, τὴν δὲ ἔξοδον αὐτοῦ οὐκ ἀπέκλιψεν.
Contrast MT and Syriac דּוֹר טָהוֹר בְּעֵינָיו וּמִצֹּאָתוֹ לֹא רֻחָץ.
ጸድቀ: is surprising , in view of LXX δίκαιον ; yet ጸድቀ: is not found in any codex .
ኢይመይቅ: is also surprising , and could be derived from a confusion with ἀτενίζω " look intently at " ; but it could also be an editorial alteration to make easier sense ,at the expense of faithfulness to the original text .

ተወለደ[1] አስያ[2] ለምንት ያዕፅፍ አዕይንቲሁ[2] ወቀራንብቲሁ[3]።

An evil scion - why does he lift up his eyes and his eyelids ?

1. ወለደ : Bass.

2-2. ዕጹየ አዕይንት ቦቱ : BM494[b],BM495,Bln2,Abb30,Abb55.
አዕይንተ እጹየ ቦቱ : Abb149,Ts54.
አዕይንተ ዕበይ ቦቱ : Gri3,AT.
አዕይንት አቡይ ቦቱ : BM497,Bod[b],Br74(Br74[b] has the text),Bass.
አዕይንት ዕቡያን ቦቱ : BM249.
ያዕፅፍ አዕይንቲሁ : Cam,Abb35.

3. ያዕፅፍ : added by BM494[b],BM495,BM497,BM249,Bod,Br74,Bln2,Gri3, Abb30,Abb55,Abb149,Ts54,Bass,AT.
ቀራንብቲሁ : Abb149.
Omitted by Abb35.

እጉይ : is derived from LXX ἁμαρτόν (MT and Syriac nil) .
Yet ለምንት : represents MT and Syriac מָה (LXX nil) .
At (2-2) the text with ለምንት : represents the MT , while the variants reflect LXX ὑπὲρ λαὸν ὄφρα λαοῦ ἔχει ; but Cam and Abb35 could reflect either .
The addition of the verb ያዕፅፍ : at (3) corresponds to MT נִשְׂאוּ and LXX ἐπαίρεται , although the correspondence of sense is inexact .

ትውልድ[1]፡እኩይ፡ ሰነላ[2] ፡መጥጎሕት[2]፡ቦቱ[3] ወጥርሲሁ[3]፡መቀስርት[4]፡ከመ፡
ያጎልቅ[5]፡ነዳያነ[5]፡እምድር[6]፡

An evil scion has teeth of daggers ;and his molars are grinding teeth , that he may destroy the poor from the earth.

1. ወልድ : Bass.

2-2. መጎብሕ፡ቦቱ፡ Abb35,Abb55.
መጥጎሕት፡ Bln1.

3-3. ወጥርሲሁኒ፡መክርክር፡ Abb149.
ወጥርሲሁ፡መክርክር፡ Cam,BM494[b],BM497,BM249,Bod,Br74(Br74[b] has the text),Bln2,Gri3,Abb30,Abb35, Ts54,Bass,AT.
ወጥርሲሁ፡መክርክር፡ወመቀስርት፡ Abb35b.
ወጥርሲሁ፡መንኰራኵር፡ Abb55.

4. Omitted by Gri3.

5-5. ድውያነ፡እምድር፡ Abb55,Ts54.
ነዳያነ፡ምድር፡ BM496,Frt,Bln1,Abb149,BM16186,BM16189.

6. ወምስኪናኒሆሙ፡እምሰብእ፡ added by BM495,BM497,BM249,Bod[b],Br74, Bln2,Abb30,Abb35,Abb55,Abb149,Ts54, Bass,AT.
ወምስኪናነ፡እምሰብእ፡ added by Gri3.

Ethiopic has only one term in the third stichos ያጎልቅ፡ ;compare MT and Syriac ነፍጋጆ , and contrast LXX ἀναδίδωσιν καὶ κατεσθίειν. The variant at (5-5) with ምድር፡ may reflect Syriac ܐܪܥܐ (MT מֵאָרֶץ , LXX ἀπὸ τῆς γῆς).
The additions at (6) reflect the fourth stichos of MT,Syriac, and LXX ; it may have been omitted by the text accidentally, or intentionally , to avoid repetition of similar material .

ላዓለቅት ፡ክልኤ[1] ፡አዋልድ[2] ፡ላት ። ተቀርቦ[23] ፡እለ ፡ይትቀረቡ ።[34] ወሳልሶን ፡ኀጥ፡ኢትፀግብ ።[4]
ወራብዕቱን[56] ፡ስኣነት ፡ኵንየ ፡ብሂለ ።[6]

The leech has two daughters - loving which are loved - and there are three of them which are not satisfied, and a fourth of them which cannot say "Enough !"

1-1. ላዓለቅት ፡ሠላስ ፡ BM494b,BM249,Bodb,Br74,Gri3,Abb55,
ላእቅት ፡ሠላሰ ፡ AT. Abb149,Ts54,Bass.

ላዓለቅት ፡ክልኤቲ ፡ Cam,BM492,BM493,BM494,BM495,BM496,Br74[b],Frt,Bln1,Bln2,
ላዓለቅት ፡ BM497. Abb30,Abb35,BM16186,BM16189.

2-2. ጥት ፡ ፋቅረ ፡ BM495.

ጥት ፡ተፋቅሮ ፡Cam.

ቦቶን ፡ፋቅር ፡ Abb30.

ተፋቅሮ ፡ Frt,Bln1,BM16186,BM16189.

ላት ፡ፋቅር ፡ወተፋቅሮ ፡ Bod.

3-3. Omitted by Abb30.

4-4. ወሠላስቲ ሆመ(ኒ) ፡እለ ፡እይጸገባ ፡ BM497,Abb149,AT.

ወሠላስቲ ሆን ፡እለ ፡እይጸግባ BM249,Br74,Bln2,Gri3,Abb35,Abb55,Bass ;
Ts54, but እይጸግባሃ ፡.

5. ወራብዓመሰ ፡ Abb149.
ወአብዓቶ ፡ Abb35.
ወራብዕቶንሰ ፡ Bass.

6-6. ስኣን ፡ኵንየ ፡ብሂለ ፡ Abb35,Abb55.
ስኣነት ፡ብሂለ ፡ኵንየ ፡ BM497,BM249,Br74,Bln2,Gri3, ,Abb149,Ts54,Bass,AT.

ስኣነት ፡ኵንየ ፡ብሂል ፡ Cam,BM496,Bod,Frt,Bln1.

ስኣነት ፡ኵንየ ፡ብሂለ ፡እለ ፡እይጸግቡ ፡ BM495 .

ስኣነት ፡ብሂለ ፡ኵንየ ፡እለ ፡እይጸግቡ ፡ Abb30.

The Ethiopic codices are divided over " two " daughters (MT בְּנֹתַי)
or " three " (LXX and Syriac ܬܠܬ).
None reflect MT הַב הַב , but they try to represent
LXX ἀγαπήσει ἀμαπώμεναι by ተፈቅር፡ አለ፡ ይፈቅፍ፡.
However , all codices reflect MT וְלֹא תִשְׂבַּעְנָה " are satisfied "
rather than the active LXX ἐνεπίμπλασαν αὐτήν.
The addition of ስለት፡ or its variants suggests LXX οὐκ ἠρκέσθη;
contrast MT and Syriac לֹא־אָמְרוּ .

[1] ሲኦል፡ መፍቅሬ፡ብእሲት፡ እለ፡ አይጸግቡ [12]መ ማዕ ምቅተ፡ ምድር ፡ [23]ካሃነም፡ መዓሳት፡[3]
እይብሉ፡ ኮን ዮ[4] ።

Sheol and the love of a woman ,which are not satisfied , and the depths of the earth .Gehenna and fire do not say "Enough !"

1-1. ሲኦል ፡ እለ ፡ አይጸግቡ ፡ Cam.
ሲኦል ፡ Abb30,Abb35,Bln2.
ሲኦል ፡ መፍቅሬ ፡ ብእሲት ፡ BM495,BM497,BM249,Bod,Br74,Gri3,Abb55,Abb149, Ts54,Bass,AT.

2-2. (መ)ካሃነም ፡(መ) ምድር ፡ እንተ ፡ አትመልዕ ፡ ማየ ፡ BM494[b],BM497,BM249,Bodb,Br74, Gri3,Abb55,Abb149,Ts54,Bass,AT.
መ መዓምቁ ፡ ምድር ፡ እለ ፡ አይጸግቡ ፡ Abb35.

3-3. (መ) ማይ ፡ መዓሳት ፡ BM494[b],BM497,BM249,Bod[b],Br74,Gri3,Abb35[b],Abb55,Abb149, Bass,AT.
መ ማይ ፡ መዓሳት ፡ እለ ፡ Abb35.

4. ከማሁ ፡ ብእሲት ፡ ዘማ ፡ added by Cam,BM495,Bln2,Abb30.

The verse is a thorough mixture of MT and LXX elements .
In the first stichos Ethiopic reflects LXX ἔρως γυναικός (MT קֶבֶר וְעֹצֶר עָקָר).
ማዕምቅተ ፡ ምድር ፡ and ካሃነም ፡ represent two alternative translations of the LXX addition τέρταρος.
The variants at (2-2) reflect MT,Syriac, and LXX מִן מָלֵא
ἐμπιπλαμένη ὕδατος ; but the repetition of ὕδατος , ὑδωρ , in the LXX has caused confusion.

ዐይን[1] ዘይሰሕቅ[2] አባሁ[3] ወያስተአኪ[4] ርስዐነ[5] እሞ[5] ይመለሱን[5] ቈዐት[6] እምግቦን[6] ወይበልዓን[6] ኣጋለ[6] አንስርት።

The eye which derides his father , and dishonours his mother's grey hairs - the crows pluck them out of their sockets, and the fledgeling eagles devour them .

1. ዐይነ: Abb55.
2. አበ: BM492,BM493,BM494,BM496,BM497,Frt,Gri3,Abb55,Ts54.
   አቦ. Bln1,Abb30,Abb35,Abb149,BM16186,BM16189.
3. ወዘያስተአኪ: BM495,Abb30,AT.
4. ርስዓ: BM495,BM497,BM249,Br74,Gri3,Abb55,Abb149,BM16186,Ts54,Bass,AT.
5-5. ይመለሕዎ: ቈዐት: AT.
   ይመለሱን: ቈዐተ: ቈለተ: Cam.
6-6. ወይበልዓን: ኣጋለተ: አንስርት: እምግቦን: Frt.
   Omitted by Gri3.

Ethiopic represents LXX and Syriac γῆρας in ርሱዐነ: (ርስዓ:) ; contrast MT זְקֵנָה , unless that is to be interpreted as " old age " (N.E.B.), and not as " obey " (R.S.V.).
The object of the second and third stichoi should be " eyes " ,though grammatically it is " hairs" in Ethiopic .
ግቦን: refers to " their eye-sockets " ; LXX ἐκ τῶν φαράγγων could be construed in that way , but it is more likely to reflect MT and Syriac נַחַל " from the gorge " ;so the Ethiopic interpretation is an independent one .

[1] ሠላስቱ፡ ኣመንቱ፡[12] ኣለ፡ኢየአምር ፨[2] ፊብዓመስ፡[3] ኢይጠይቅ ፨[4]

There are three things which I do not know - and a fourth one of them I do not understand .

1-1. ወሠላስቱ፡ ኣመንቱ፡ Gri3.

ሠላስቱ፡ወኣቱ፡ Abb55,Abb149.

ሥላስቱ፡ Ts54.

2-2. ኣለ፡ኢየአምር፡ኣመንቱ፡ Abb55.

ዘኢይክሉ፡ኣኣምሮ፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30, AT.

ዘኢይክለ፡ኣኣምሮ፡ Ts54.

ኣለ፡ኢይትአመሩ፡ BM492,BM493,BM494,BM496,Frt,Bln1,Abb35,BM16186, BM16189.

ዘኢይክል፡ኣኣምሮ ቆሙ፡ Bass.

ዘኢየአምር፡ Bod.

3. (ወ)ራብዓመሂ፡ Bod,Abb30,Abb35,Abb55; Cam,but ...ኔ.

ወራብዓመስ፡ BM492,BM493,BM494,BM495,BM497,BM249,Br74,Frt,Bln2, Gri3,Abb149,Bass,AT.

ወራብዓሂ. Ts54.

4. ኢይጠየቅ፡

ኢይጠየቁ፡ Bln1. BM492,BM493,BM494,BM495,BM496,BM497,BM249,Bod,Gri3, Abb35,Abb149,BM16186,BM16189,AT.

λεπτά. in the variants at (2-2) suggests LXX ἀδύνατά μοι νοῆσαι rather than MT וְלֹא־בִינָנִי .

አሐሊ፡ገስር· ዘይሰርር፡[1]ወፍየተ[2]አርዌ፡ምድር፡ደበ[3]ኰኵሕ ።ወአሐሌ[4]፡ሐመር፡
ደበ፡ባሕር[5][6]፡ኔዓዘ፡ተሐውር[6] ። ወፍናወ፡ብአሲ፡በወርዛቱ ።

The track of an eagle when it flies , and the way of a snake over
the rock ;and the track of a ship over the ocean as it goes, and
the ways of a man in his youth .

1. ወሰተ፡ሰማይ፡ added by Abb35.
2. በፍየት፡ Bln1.
3. ወሰተ፡ Ts54.
4. አሐሌ ፡ Abb149.
5. ምገድ፡ BM497,BM249,Bod[b],Br74,Gri3,Abb149,Ts54,Bass,AT.
ልጐት፡ Bln2,Abb30,Abb55,
ልጐተ፡ባሕር፡ BM495.
6-6. ዘተሐውር ፡ Cam.
ኔንዘ፡የሐውር፡ BM492,BM493,Abb149,Ts54.

Ethiopic follows the details of the LXX in this verse ; ዘይሰርር፡
for πετομένου (contrast MT and Syriac עֹפֵף ,and Abb35).
ደበ፡ባሕር፡ኔንዘ፡ተሐውር፡ also suggests LXX πουτοπορούαης ;
contrast MT and Syriac דֶּרֶךְ בַּיָּם .
በወርዛቱ፡ reflects LXX ἐν νειότητι ; contrast MT and Syriac בְּעַלְמָה.

ወከመዝ :[1]ውእቱ:ፋኖታ[2]:ለብእሲት ፡[3]ዘማዊት [3]፡እንተ [4]ገቢራ ፡[5]ኀጥአ ሐፀብ ። [6]
[7]አልቦ : እንከ [7]፡ ዘገበረት : እኩየ ።

And even so is the way of an adulterous woman ,who ,when she has done ,
washes herself - so there is nothing that she has done amiss.

1. (ዘ)ከመዝ: BM495,Frt,Abb30,Abb149,Ts54,Bass,AT.
ወከማሁ: Gri3.
2. Omitted by Abb35.
3-3. እንተ:መሐዝ: BM495,BM497,BM249,Bod[b],Br74,Gri3,AT.
እንተ:መሳዘን:Abb55,Abb149,Ts54.
ዘማ: Bln2,Abb30.
4. ወእንተ: Bod,Gri3.
እንዘ : Abb30.
5. ኢገብሩ : BM493.
6. ቦቱ: added by Frt.
አፋሃ : added by Abb35.
ወትብል: added by Bass.
7-7. (ወ)አልቦአ :እንከሰ: BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35,Abb55,
Abb149,Ts54,Bass.
(ወ)አልቦ: እንከሰ: all other codices,AT.

Ethiopic follows LXX ἡ᾽ , ὅταν πρᾴξῃ , ἀπονιψαμένη οὐδὲν φῆσιν πεπραχέναι ἄτοπον.
Contrast MT and Syriac כֵּ֣ן אֲשֶׁ֣ת מְנָאֵ֔ף אָכְלָ֖ה וּמָחֲתָ֑ה פִּ֥יהָ וְאָמְרָ֖ה לֹא־ פָּעָ֥לְתִּי אָֽוֶן׃

[1]በአንተ፡ሠላስቱ፡[1]ታድለቀለቀ፡ምድር ፡[2]ወሐጣዐሰ ፡[3]አትክል፡ጸዋረ ፡[2]

At three things the earth trembles , and there are four which it cannot bear .

1-1. ወበሠላስቱ፡ኅጣር፡ Gri3.

በአንተ፡ሠላስቱ፡ኅጣር፡ Cam,BM497,BM249,Br74,Bln1,Bln2,Gri3,BM16186, Bass,AT.

በአንተ፡ሠላስቱ፡ግብር፡ BM492,BM493.

በአንተ፡ሠላስቱ፡ግብሌት፡ BM494.

2-2. Omitted by BM497.

3. ወሐብዓሙስ፡ BM495,BM249,Br74,Bln1,Bln2,Abb30,Ts54,Bass,AT.

ወሐብዕስ፡ BM496,Bod,Abb55.

ወሐብዓንስ፡ Abb149.

ወሐብዓይስ፡ Cam,BM492,BM493.

ወሐብዐስ፡ BM16186.

ወሐብዕቃሙስ፡ Gri3.

[1]እመ፡ ግብር[1]፡ነገሠ ፡ወአብድ፡ እመ፡[2]ጸገበ ፡እከለ፡

If a servant reigns , and if a fool is replete with food .

1-1. ግብር፡ለእመ ፡ BM492,BM493,BM494.

ግብር፡እመ ፡ BM495,Bln2,Abb30,AT.

2. ለእመ ፡ BM249,Br74,Gri3,Bass.

Ethiopic follows the LXX in using እመ፡ for ἐάν , while the MT and Syriac repeat the preposition אִם found in v.21 .

ወእመት፡ጸንፈት[1]፡እመ[2]፡አውፅአት፡እግዚኣታ ፡፡[3] ወጸዐፈት፡ብእሲት[3]፡እመ[4]
እድምዐት[5]፡ብእሴ፡ጎሊ ፡፡[5]

And a hated serving-wench if she ousts her mistress , and a hated woman if she acquires a good husband .

1-1. (ወ)እመት፡ BM494[b],BM497,BM249,Br74,Bln1,Bln2,Abb30,Abb35,Abb149,BM16186, BM16189,Ts54,Bass,AT.
ወዓመትኒ፡ Gri3.
ወእመት፡ጸልኣት፡ BM496,Frt.

2. ለእመ፡ Br74,Bln1.
ኣምከመ፡ BM16186.

3-3. ወብእሲት፡ጸዐፈት፡ BM492,BM493.
ወጸልኣት፡ብእሲት፡ BM496,Frt,Abb55,Ts54.

4. ለእመ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb149,AT.

5-5. ጎሊ፡ብእሴ፡ Bod.

Ethiopic agrees with the LXX in reversing the MT order of the stichoi . The occurrence of ጸንፈት፡ with እመት፡ is an intrusion from the second stichos (compare MT שִׂנְאָה) . But ጸልኣት፡ at (1-1) and (3-3) seems a better representation of MT שִׂנְאָה and LXX μισητὴν than ጸንፈት፡ ("probrosus" ;see Dillmann Lexicon, under ጸንፈ፡). The addition of ብእሴ፡ጎሊ፡ suggests LXX ἀνδρὶ ἀγαθῷ ; contrast MT כִּי תִדָּבֵעַל .

አርባዕቱ[12] ሕፁጻን[2] ውስተ[3] ምድር ፡ ኢኑ[4] ፍጥነት፡ ጠቢባን፡ ጠበብት ፡

Four things are small upon the earth ; yet these are the wisest of the wise .

1. ወአርባዕቱ : BM497,BM249,Br74,Bln2,Gri3,Abb149,AT.

2-2. ሕፁጻት : Abb30.

ኢኑ፡ሕፁጻን : Gri3.

እሙንቱ፡ሕፁጻን፡ $Abb35^{b}$.

3. በውስተ፡ Gri3.

4. ወኢኑ : BM495,BM497,BM249,Bod,Br74,Bln2,Abb30,Abb35,Abb55,Abb149, Ts54,Bass,AT.

ሥኳዕት : ሕዝብ[1] : አለ[2] : አልቦሙ : ጥይለ[2] ፡ ወያሰናዳ[3] : በማኅሬር : ሲሳዮሙ ፡[3]

Ants - a people who have no strength , and they prepare their food in summer .

1. Omitted by BM495,BM497,Br74,Bln1,Gri3,Abb55,Abb149,BM16186,Ts54, Bass,AT.

2-2. አልቦ : ጥይል : Gri3.

አልቦሙ : ጥይል : BM492,BM494,BM495,BM497,BM249,Bod,Br74,Bln1,Gri3, Abb30,Abb35,BM16186,Bass,AT.

3-3. ሲሳዮሙ : በማኅሬር : Gri3.

ማኅረ : ሲሳዮሙ : Ts54.

The omission of ሕዝብ : at (1) reflects the LXX and Syriac οἱ μύρμηκες οἷς ;contrast MT עַם לֹא עָז הֵמָּה.

ወግሄያት[12] :ሕዝብ : ዘኢኮኑ : ጽኑዓን[2] : ኦለ : ሬሰዩ[3] ወሰተ : ኰኵሕ :አብያቲሆሙ ። [3]

And the hyraxes , a folk who are not strong ,who make their abodes in the rocks.

1. ወለገሄያት: BM493.
   ወገሐተ: Bod.

2-2. ዘኢኮን : ጽኑዓን: Bln1,BM16186.
   ሕዝብ:ዘኢኮነ: ጽኑዐ: Abb55,Abb149,Ts54.

3-3. አብያቲሆሙ : ወሰተ : ኰኵሕ : Cam,Gri3.
   ወሰተ : ግበበ : ኰኵሕ : አብያቲሆሙ : BM249.
   ወሰተ : ግበ : ኰኵሕ : አብያቲሆሙ : Bln1.

[1]ዘአንበለ : መንግሥት : ውእቱ ፡ አንበጣ [1]: ወየሐውር : [2]በአሐዱ :

ትእዛዝ : ኀቡረ ።

The locust is without royalty , yet he sorties together at one command .

1-1. ወአንበጣ : ዘአንበለ : መንግሥት : Cam,Gri3.

ወዘአንበለ : መንግሥት : ውእቱ፡ አንበጣ: Br74,AT.

ዘአንበለ : ንጉሥ : ውእቱ : አንበጣ፡ Abb35.

2. የሐውር : Gri3.

ዘየሐውር : Bln1,AT.

Ethiopic translates LXX ἀβασίλευτόν ἐστιν ἡ ἀκρὶς καὶ ἐκστρατεύει ἀφ' ἑνὸς κελεύσματος οὐτάκτως.

Contrast MT יֹוצֵא כֻּלָּם עַל־פִּי אֵין לָהֶם מֶלֶךְ׃

ወለቅቄት: ዘበእዴሁ[1]:የሐወር[2]፡ እገዘ[3]: ቅሡስ: ወእቱ: የሐድር:[3]

ወሶተ[4]: አብያተ: ነገሥት ፡[4]

And the gecko which walks on its hands ;though it is weak ,it dwells in kings' palaces.

1. ዘበእደዊሁ: BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30,Abb35,Abb55, Ts54,Bass.

2. ተሐወር : Gri3.

3-3. ቅሡስት:ይእቲ:ተሐድር: Gri3.

ቅሡስ:ወእቱ:ወየሐድር: BM495.

4-4. አብያተ ሰመ: ለነገሥት: Abb35.

Ethiopic follows the LXX, but not in all details .

የሐወር: (MT עֹ֣ט תִּ֭שָׂג , LXX ἐρειδόμενος) is probably an Ethiopic simplification of difficult vocabulary.

እገዘ:ቅሡስ:ወእቱ: corresponds to LXX καὶ εὐάλωτος ὤν but Ethiopic has simplified the exact meaning of εὐάλωτος .

የሐድር: reflects LXX and Syriac κατοικεῖ ;contrast MT אֵ֝֗ין

ሠላስቱ[1]፡ ኦመንቱ[2]፡ ዘአዳመ፡ የሐውሩ[3]፡ ወሁብዓመ[4 5]፡ ዘአዳም፡ ፍናዊሁ[5]።

There are three things which walk pleasingly , and a fourth of them whose paths are pleasing.

1. ወሠላስቱ፡ Gri3.
2. ወኣቱ. BM496,Abb55,Abb149,BM16186,BM16189.
3. የሐውር፡ Abb35,Abb55,Ts54.
4. ወሁበዕ(ሳ)፡ BM495,BM497,BM249,Br74,Bln2,Abb30,Abb35,Abb55,Ts54, Bass,AT.

   ሁብዓመሳ፡ Bod.

5-5. ዘሠናይ፡ ፍናዊሁ፡ BM495,BM497,BM249,Br74,Bln2,Gri3,Abb35,Abb55, Abb149,Bass,AT.

   ዘሠናይ፡ ፍጻሜሁ፡ Abb30,Ts54.

ኽንለ፡አጣበሳ፡ዘይጸንዕ[1]፡እምኔንስሳ ።ፈ አይትመየጥ፡[2]ወኢይደነግፅ፡[3]
እምኔንስሳ[4]።

The lion's cub ,which is stronger than any beasts ; he does not turn back , nor quail before any animal .

1. ይጸንዕ፡ Abb149,Ts54.
2. ዘኢይትመየጥ፡ Cam,Bod,Abb35,Abb55,Abb149,Ts54.
3. ወኢገፅ፡ Bln1.
4. ኮመ፡እንስሳ፡ Abb149.

አይትመየጥ፡ወኢይደነግፅ፡reflects LXX οὐκ ἀποστρέφεται οὐδὲ ἐκτπτήσσει;contrast MT and Syriac לֹא־יָשׁוּב מִפָּנֵי־כֹל׃

ደርሆ[1] ፡ ተባዕት ፡ ዘየሐውር ፡ ውስተ[2] ፡ አንስት ፡ ወ[2] ፡ ወበሐዘ[3] ፡ እንዘ ፡ ይሜብል ፡[3]
ላዕለ ፡ መርዔት[4] ፡ ወ[3] ፡ እንዘ ፡ ይገሥጽ[5] ፡ አሕዛበ[5]

The cock who struts among the hens ; the billy-goat who is lord over his flock ; and the king who chastises peoples.

1. ወደርሆ ፡ Cam,Gri3,Abb35,Abb55.

2-2. ኀምአንስት ፡ በእስትግፋስ ፡ BM497.

ላዕለ ፡ አንስተ ፡ እንዘ ፡ ያስተናፋስ ፡ ክነፊሁ ፡ Bass.

በአንስት ፡ እስትንፋስ ፡ Abb35[b].

እስትንፋስ ፡ Abb35.

ውስተ ፡ እስትንፋስ ፡ አንስት ፡ Bln1,BM16186.

ውስተ ፡ አንስት ፡ እስትንፋስ ፡ Cam,BM494,BM496,Bod,Frt,Abb30,Abb35,Abb55, Abb149,BM16189,Ts54 ;BM493 adding ወእቱ፡.

ውስተ አንስት ፡ እንዘ ፡ ያስተናፋስ ፡ Bod[b].

ኀበ ፡ አንስት ፡ እንዘ ፡ ያስተናፋስ ፡ AT.

ውስተ ፡ አንስቲ ፡ ኀበ ፡ ያስተናፋስ ፡ BM495,Br74,Bln2,Gri3.

3,3. ዘይሜብል ... ዘይገሥጽ ፡ BM496,Frt,Bln1,BM16186,BM16189.

4. መርዔቱ ፡ BM492.

5-5. ይትገን ፡ አሕዛበ ፡ BM249.

ይገሥጽ ፡ ሕዝበ ፡ BM495,Br74,Bln2,Gri3,Abb30,AT.

Ethiopic follows the LXX in amplifying the details of this verse . Contrast the simpler MT זַרְזִיר מָתְנַיִם אוֹ־תָּיִשׁ וּמֶלֶךְ אֲלֻקוֹם עִמּוֹ . The many variants at (2-2) are attempts to render ἐν ψυχαῖς .

ኧመ:[1]መጠወከ:[2]ርኡሰከ:ለትዕቢት:[3]ወሐፈሕከ.[4]ኧይከ:ለገፃዝ፡ተጎሥር ፨

If you have offerred yourself to arrogance ,and stretched out your hand to a quarrel , you will be dishonoured.

1. (ወ)ለኧመ: Cam,BM494[b],BM495,BM497,BM249,Bod,Br74,Bln2,Gri3,Abb30, Abb35,Abb55,Abb149,Ts54,Bass,AT.
   ወኧመ: BM496,Frt,Bln1,BM16186,BM16189.
2. ሜጥከ: Abb30.
3. ለኅቢት: BM492,BM493,BM494,BM496,Frt,Bln1,BM16186.
   ለተፈርኀሶ: BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln1[b],Gri3,Abb55, Abb149,Ts54,Bass,AT.
   ለተገኣከ: Br74[b],Bln2,Abb30.
4. ሰፋሕከ: Bln1.

Ethiopic translates LXX ἐὰν πρόῃ σεαυτὸν εἰς εὐφροσύνην, καὶ ἐκτείνῃς τὴν χεῖρά σου μετὰ μάχης, ἀτιμασθήσῃ.
Contrast MT אִם־נָבַלְתָּ בְּהִתְנַשֵּׂא וְאִם־זַמּוֹתָ יָד לְפֶה׃
The variant ለተፈርኀሶ: at (3) may be an attempt to transliterate εὐφροσύνη: ;see Dillmann Lexicon , under ተፈርኀሶ:.

[1]ለእመ [2]ሐለብከ ፡ ፍሰ ፡ ይወፅኡ ፡ ሐለብ [31]። ወለእመ [4]አጸርከ ፡ አንፈ [5]ይወፅኡ ፡ ደም ።
ወለእመ [6]ሣሐብከ ፡ ለነገር [7,8]ይወፅኡ ፡ ጋእዝ ፡ ወሥነኔ [8] ።

If you milk a teat,milk will come out ;and if you press the nose,blood will come out.And if you drag out words ,quarrel and judgement will come out .

1-1. ሕልብ ፡ ሐሊበ ፡ ወይከውነከ ፡ ለስደ ፡ BM494[b],BM497,BM249,Bod[b],Br74(Br74[b] has the text),Abb55,Abb149,Bass,AT ;added after ሐለብ: by Gri3 ; Ts54, but with ወይከውን፡.

2. እመ ፡ BM495.
ወለእመ ፡ Abb30.

3. ቅብእ ፡ Abb35(Abb35[b] has the text).

4. ወእመ ፡ BM495,Abb55,Abb149,Ts54.
ወከማሁ ፡ ለእመ ፡ Bod[b].
ወለእመሰ ፡ Gri3.
ለእመ ፡ Abb30.

5. አንፈከ ፡ BM494,BM497,BM249,Br74,Bln2,Gri3,Abb149,Bass,AT.
ከንፈ ፡ Abb30.

6. ለእመ ፡ Bod,Frt.
ወእመ ፡ Abb55,Abb149,AT.
ከማሁ ፡ ለእመ ፡ Gri3.

7. ነገረ ፡ BM497,BM249,Br74,Gri3,Abb149,Ts54,Bass,AT.
ለነገርከ ፡ Abb30.

8-8. ይመጽእ ፡ ጋእዝ ፡ ወሥነኔ ፡ Abb149.
ይወፅእ ፡ ጋእዝ ፡ Bln2,Abb30.
ጋእዝ ፡ ወሥነኔ ፡ Gri3.

Ethiopic introduces ፍሰ ፡ to complete the sense.
The variants at (1-1) represent LXX ἀμελγὶ μέλι, καὶ ἔσται βούτυρον: contrast MT . וּמְצֹ֣ץ אַ֭פַּיִם יוֹצִ֣יא חָרִֽיק׃.
The third stichos is also derived from the LXX ἐὰν δὲ ἐξέλκῃς λόγους, ἐξελεύσονται κρίσεις καὶ μάχαι.

ቃለ: ዘአየ:[1] እየልዕ[2]: በጎበ: እግዘአብሔር : ንጉሥ :ዘማ :መጽአ:[3]ዘመሐረቶ :እመ :

My word has been made known from God ; a king is an oracle whom his mother taught .

1. አየ: BM494.
2. +የደ ዓ: BM494[b],BM495,BM497,BM249,Bod[b],Br74(Br74[b] has the text), Bln1,Gri3,Abb55,Abb149,BM16186,BM16189,Bass,AT.
   +የደ ዐ: Ts54.
3. Omitted by BM492,BM493,BM495,Bln2,Abb30,Abb35(inserted by Abb35[b]).

Ethiopic follows the Septuagintal form of this verse , the MT being completely different .
The variant at (2) is closer to the LXX εἴρηνται than the text.
ንጉሥ: suggests the reading βασιλέως for βασιλεύς , but this may have been a change within Ethiopic without textual basis .

[1]ምንት:አወለድየ[2]:ምንት[3]:አበሠርየ፡፡ ምንት :አወለደ:ከርሥየ ፡፡[4]ምንት:አወለደ:ብፅዓትየ ፡፡[4] [1]

What , o my son ? What, o my first-born ? What, o child of my womb ?

What, o son of my vow ?

1-1. ሚወለደ:ከርሥየ:ወሚወለደ:ብፅዓትየ BM495;Bln2,Abb30,adding

እትገብር :ዘኢይደሉ:ለንጉሥ:ወለኀግዚአብሔር:

ምንተ:ወለድየ:ትዕቢብ: ምንት:ቃለ:ኀግዚአብሔር :በሠርየ:ለከ:ኄብለ: ወለድየ:

Ts54 ; Abb55 , adding ምንት:ወለደ:ከርሥየ:ምንት :ወለደ:ጸሎተ:ዘአየ:

(አ)ወለድየ:ተዓቅብ: ምንት : ቃለ:ኀግዚአብሔር ፣በሠርየ:ለከ: ኄብለ :ወለድየ:

ሚወለደ :ከርሥየ:ወሚወለደ:ጸሎተ:ዘአየ (AT ends)ብፅዓትየ Bod[b],

ጸሎትየ Gri3) እትገብር :ዘኢይዳሉ :ለንጉሥ: ወለኀግዚአብሔር: BM497,BM249,

Bod[b],Br74,Gri3,Abb149,Bass,AT.

2. አ: joined to ምንት: in all cases by BM492,BM493,BM494,BM496, Frt,Bln1,Abb35,BM16186,BM16189 . Omitted by Cam.

3. ወምንት: Cam,BM494,Frt.

አ:ወለደ:ብፅዓትየ: added by BM16189.

4-4. ወምንት:ወለደ:ብፅዓትየ: Cam,BM494.

ምንት:አወለደ:ጸሎትየ: Abb35.

The text follows MT and Syriac וּמַה־בְּרִי וּמַה־בַּר־בִּטְנִי וּמָה בַּר־נְדָרָי withe the addition of the phrase ምንት:አበሠርየ:

The variants at (1-1) translate LXX τί τέκνον τὰ ῥήσεις ;

τί : ῥήσεις θεοῦ · πρωτογενές, σοὶ λέγω, υἱέ.

τί, τέκνον ἐμῆς κοιλίας ; τί τέκνων ἐμῶν εὐχῶν ;

ኢትሁግ[12]፡ለብእሲት ፡ብዕለ፡ዚአከ ።[23]ወልበከ፡ወፍኖትከ፡ለንስሐ፡ምክር ።[3]

Do not give your wealth to a woman , nor your heart nor your way to second thoughts.

1. (ወ)ኢተሁብ፡ BM495,Frt,Gri3.
   (ወ)ኢትሁግ፡ all other codices,Bass,AT.

2-2. ለብእሲትከ፡ብዕለከ፡ Gri3.
   ብዕለከ፡ለብእሲት፡ BM495.

3-3. ወልበከ፡ከመ፡ኢትነሥሕ፡ድኅረ፡ BM494[b],BM497,BM249,Bod[b],Br74,Bln1[b],Gri3, AT.

ወልበከ፡ወንብረተከ፡ከመ፡ኢትነሥሕ፡ድኅረ፡ BM495,Bln2,Abb30;Bass,but ወፍኖተከ፡.

ወልብከ፡ወፍኖትከ ፡ለንስሐ፡ምክር፡ BM496,Frt ;Abb55,Ts54,but ወንብረትከ፡.

ወልበከ፡ወፍኖተከ፡ለንስሐ፡ Bln1,BM16186,BM16189.

ወልበከ፡ወንብረተ ፡ዚአከ፡ለንስሐ፡ምክር ፡ Abb149.

BM495,Bln2, and Abb30 reorganise vv. 3-4 as follows ;-
BM495 ; $4^{a2},3^{a},3^{b},4^{a1},4^{b},4^{c}$. Bln2 ; $4^{a2},3^{a},3^{b}$,4prefix,$4^{a1},4^{b},4^{c}$.
Abb30 ; $4^{a2},3^{a},3^{b}$,4prefix,$4^{a1},4^{a2}$(again),$4^{b},4^{c}$.

None of the codices represent MT or Syriac לַנְּקֵבוֹת כֹּחֲךָ , but all translate LXX γυναιξὶν δυναστείαν by ለንስሐ፡ምክር፡or its variants . But the introduction of ፋኖተከ፡ suggests MT and Syriac חַיֶּיךָ ; contrast LXX νοῦν καὶ βίον (note the variants with ንብረትከ፡). The confused order in BM495,Bln2,and Abb30 suggests a confusion in the parent of that sub-group of manuscripts only .

[12]ምስለ፡ምክር፡ወይነ፡ሰተይ[23]እትገብር፡ዘኢይዳሉ፡ለነገሥት፡ወለኣግዘአብሔር።[3]
[4]ወኵንን፡ሠሉ፡ሰብእ፡በጽድቅ[4]።[5]ወመኳንንት፡ኢይስትዩ፡ወይነ።[5]

Drink wine with prudence .Do not do what is not becoming before a king or before God. And judge all men with righteousness , and let not princes drink wine.

1. (ወ)ምስለ፡ምክር፡ሠሉ፡ግበር፡ prefixed by BM494[b],BM497,BM249,Bod[b], Bln2,Gri3,Abb30,Abb35,Abb55,Abb149,Ts54,Bass,AT; Br74,adding also ምክሪ፡ልቦከ፡ወፋኖተከ፡ለጎስሐ፡.

2-2. ምስለ፡ምክር፡ሰተይ፡ወይነ፡ Frt.

ወምስለ፡ምክር፡ወይነ፡ሰተይ፡ BM494[b],BM495,BM497,BM249,Bod,Br74,Bln2, Gri3,Abb30,Abb149,Bass,AT.

3-3. እትገብር፡ዘኢይዳሉ፡ለኣግዘአብሔር፡ወለንጉሥ፡ BM495.

እትገብር፡ዘኢይዳሉ፡ለነገሥት፡ወዘኢይዳሉ፡ለኣግዘአብሔር፡ Abb35.

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

4-4, ወኵንን፡ሰብእ፡በጽድቅ፡ BM494.

Omitted by BM495,BM497,BM249,Bod[b],Br74,Bln2,Gri3,Abb35,Abb55,Abb149, Ts54,Bass,AT.

5-5. (ወ)መኳንት፡መፅትማን፡ኣሙንቱ፡(ወ)ወይነ፡ግሕቱ፡ኢይሰተዩ፡
BM497,BM249,Bodb,Br74,Bln2,Abb35,Abb55,Abb149,Ts54,Bass.

ግሕቱ፡መኳንንት፡መፅትማን፡ኣሙንቱ፡ወወይነ፡ኢይሰተዩ፡ AT.

ግሕቱ፡መኳንንት፡መፅትማን፡ወይነ፡ኢይሰተዩ፡ Gri3.

መኳንንት፡ወይነ፡ኢይሰተዩ፡ Abb30.

ወመኳንንት፡መፅትማን፡ኣሙንቱ፡ወይነ፡ኢይሰተይ፡ BM495.

መኳንንት፡ኢይሰተዩ፡ወይነ፡ BM496,Frt.

መኳንንት፡መፅትማን፡ኢይሰተዩ፡ወይነ፡ BM494[b],Bln1,BM16186, BM16189.

Bass begins v.4 at መኳንንት፡.

The first stichos in the text corresponds to the second in the LXX μετὰ βουλῆς οἰνοπότει , the first LXX stichos being represented by the additions at (1) .
The last stichos in Ethiopic corresponds to the last in the LXX , οἶνον δὲ μὴ πινέτωσαν.
The second stichos is probably a sententious gloss (compare 24^{21}) , while the origin of the third may have been an anticipation of ὀρθὰ κρῖναι in the second stichos of LXX v.5 , καὶ ὀρθὰ κρῖναι οὐ μὴ δύνωνται τοὺς ἀσθενεῖς.
The variants at (5-5) represent the full third and fourth stichoi of the LXX οἱ δυνάσται θυμώδεις εἰσίν, οἶνον....
The MT version of this verse is not represented.

ከመ፡በስታይ፡አይርስዕዋ፡ለጥበብ። ወአይክሉ[1]፡አርትዓ፡

ፍትሕ[1]፡ለድኩማን።[2]

In order that **in** drinking they may not forget wisdom , and be unable to set right justice for the weak .

1-1. ፍትሕ፡አርትዓ፡ Abb149,Ts54.

2. Omitted by Abb30,BM16186.

ለጥበብ: corresponds to LXX τῆς σοφίας (contrast MT בְּשֵׁכָר) , and the whole of the second strichos to LXX καὶ ὀρθὰ κρῖναι οὐ μὴ δύνωνται τοὺς ἀσθενεῖς. Contrast MT and Syriac וְשַׁנּוּ דִין כָּל־בְּנֵי־עֹנִי׃

ሀቦሙ : ስካረ[1] : ለሕሙማን[2] ፡ ወወይነ : ይስትዩ ፡ ትኩዛን[3] ፡

Give drink to the troubled , and let the sorrowful drink wine .

1. ወይነ : Gri3(Gri3[b] has the text),AT.
2. ለሕዛናን : BM494[b],BM497,Bod[b],Br74,Gri3,Abb35,Abb55,Abb149,Ts54, Bass,AT.
3-3. ወይነ : ይስትዩ : ትኩዛን : Frt,Bln2.
ወለትኩዛን : Gri3.
ወወይነ : ይስትዩ : ለትኩዛን : Ts54.

The plurals ሕሙማን : and ትኩዛን : suggest LXX τοῖς ἐν λύπαις and τοῖς ἐν ὀδύναις , rather than MT and Syriac לְאֹבְדֵי , and the compound phrase שִׁכָּרוֹן וְיָיִן .

ካመ፡ይርሳዕቀ[1]፡ለንዴት[1] ፡፡ ወሕማመኒ፡[23]አይዝክሩ፡ኔንከ ፡፡ [3]

That they may forget poverty ; and not remember misery any more.

1-1. በስካር፡ለሐዛን፡ Gri3.

ለሐዘን፡ BM492[b],BM494[b],BM495,BM497,BM249,Bod[b],Br74,Bln2,Abb30,AT.

2. ወሕማመ፡ Cam,Br74,Abb30,AT.

ሕማመኒ ፡ Bod.

3-3. ኢይሰክሩ፡ኔንከ፡ Bln1,Abb30(Abb30[b] has the text).

ኢይዘክሩ፡ኔንከ፡ Bass.

ኢይዝክሩ፡ BM16186.

The first stichos represents LXX ἵνα ἐπιλάθωνται τῆς πενίας ; contrast MT and Syriac וְעָמָל יִשְׁכַּח עוֹד .

ከሥት፡ አፏከ ፡ በቃለ፡ እግዚአብሔር ።።[1] ወኵነን፡ ኵሉ፡ ሰብአ ።።[1]

Open your mouth in a word of God ;and judge all men .

1-1. ኵሉ፡ ሕያው ፡ Abb55,Ts54.

ሕያዋነ፡ BM497,Bod[b].

ኵሉ፡ ሕያዋነ፡ BM494[b],BM249,Br74,Bln2,Gri3,Abb149,Bass,AT.

Omitted by BM16186,BM16189.

Ethiopic translates LXX ἄνοιγε τὸν στόμα λόγῳ θεοῦ, καὶ κρῖνε πάντας ὑγιῶς;contrast MT פְּתַח־פִּיךָ לְאִלֵּם כָּל־בְּנֵי חָלוֹף. But it seems that ὑγιῶς was either read or understood as ὑγιᾶς (see the variants at 1-1) .

[1] ከሥት[2]፡አፋከ፡ወኵነን፡[1]ጽድቀ[3]፡[4]ፍታሕ፡ለነዳይ፡ወለሕሙም፡[4]

Open your mouth and judge right ; give judgement for the poor and the troubled.

1-1. Omitted by BM16186,BM16189.

2. ወክሥት፡ Gri3.

3. ∩ጽድቅ፡ Bass.

4-4. ፍታሕ፡ለነዳያን፡ወለሕሙማን፡ Gri3.
ለነዳይ፡ፍታሕ፡ወለሕሙም፡ BM249.
ፍታሕ፡ለነዳይ፡ወሕሙም፡ BM496.

The " difficilior " ጽድቀ : of the text and all codices is to be preferred to the " facilior lectio "∩ጽድቅ፡ of Bass (MT and Syriac ܙܕܩ , LXX δικαίως) .

[1] ብእሲተ ፡ ጽንዕተ [1]፡እመ፡ ዘረከበ ፡፡ ክብርት፡ይእቲ ፡ እምዕንቁ [2]፡ዘብዙኅ፡ [2]

ሤጠ [3]፡፡ እንተ ፡ ከመዝ፡ [3]

Is there anyone who has found a worthy wife ? She is more valuable than a gem of great price , such a woman .

1-1. ለብእሲት ፡ ጽንዕት፡ BM495.
ብእሲት ፡ ጽንዕት፡ BM496,Abb55.

2-2. ክቡር ፡ ዘብዙኅ ፡ BM497,BM249,Bod,Br74,Bln2,Gri3,Bass,AT.
ሰንጵር፡ዘብዙኅ፡ BM495.
ክቡር ፡ ዘብዙኅ፡ሐሳበ፡ Abb30.

3-3. (ለ)እንተ ፡ ከመዝ ፡ብእሲት፡ BM497,Bod[b],Br74,Bln2,Gri3,Abb30,Bass,AT.
Omitted by BM249,Frt.

The second stichos represents LXX τιμιώτερά ἐστιν λίθων πολυτελῶν ;contrast MT וְרָחוֹק מִפְּנִינִים מִכְרָהּ׃

[1] ይትአመን ፡ ልበ ፡ ምታ [1]* እንተ[2] ከመዝ[3] ፡ ሠናይት ፡ ጽድቅ ፡ እየሐፅፃ *[3]

The heart of her husband is confident ; such an excellent woman as this will not be deficient in righteousness .

1-1. ይትአመን ፡ ኀቲ ፡ ልበ ፡ ምታ ፡ Cam,BM494[b],BM495,BM497,Bod[b],Br74,Bln2, Gri3,Abb30,Abb55,Ts54,Bass ; Abb35,omitting ልበ፡ .
Omitted by BM249,Frt.

2. ወእንተ ፡ BM249,Bod.

3-3. ብእሲት ፡ እምሠናይ ፡ ምክርክ ፡ እተሐፅፃ ፡ AT.

እተሐፅፃ ፡ እምሠናይ ፡ ምክርክ ፡ BM495.

እምሠናይት ፡ ምክርካ ፡ እተሐፅፃ ፡ BM497,Bod[b],Gri3.

እምሠናይ ፡ ይምክርክ ፡ እተሐፅፃ ፡ BM494[b],Bln2,Bass.

ሠናይ ፡ ምክርክ ፡ እተሐፅፃ ፡ Abb30,Abb149.

ሠናይ ፡ ጽድቅ ፡ እተሐፅፃ ፡ Cam.

ሠናይ ፡ ምክርክ ፡ እየሐፅፃ ፡ Abb35,Abb55,Ts54.

እምሠናይ ፡ ምክርክ ፡ እተሐፅፃ ፡ BM249,Br74.

The insertion of ኀቲ፡ at (1-1) corresponds to MT,Syriac, and LXX .

The addition of እንተ ፡ ከመዝ ፡ translates LXX ἡ τοιαύτη (MT and Syriac nil) .

The insertion of ጽድቅ ፡ in the second stichos may have been a substitution for the difficult words for " booty " in MT, Syriac, and LXX , and also a suitable moralising improvement of the sense .

[1]ታሪድአ፡ለምታ[1]፡ሠናየ፡በሠናይ ።[2]ወአኮ፡እኩየ፡በእኩይ ።[2 3]በሠሉ፡
መዋዕለ፡ሕይወታ[3] ።

She helps her husband good upon good , and not evil upon evil ,
all the days of her life .

1-1. ትትሖድአ፡ለምታ፡ BM497,BM249,Br74,Gri3,Bass,AT.
ታሪድአ፡ BM492.

2-2. (ወ)አኮ፡እኩየ፡ BM495,Abb55,Ts54.
አኮ፡እኩይ፡ Abb35(Abb35[b] has the text).
ወአኮ፡እኩይ፡በእኩይ፡ Abb149.

3-3. በሠሉ፡ሕይወታ፡ Abb55,Abb149,Ts54.
Omitted by Abb35.

The doubling of the phrase ሠናየ፡በሠናይ፡ and እኩየ፡በእኩይ፡ is peculiar to Ethiopic ; contrast MT and Syriac ועוב ולא טב and LXX ἀγαθὸν καὶ μὴ κακόν.

The text at (3-3) reflects MT and Syriac כל ימי חייה , in contrast to LXX πάντα τὸν βίον ,reflected in the variant .

ፋንተ[12] ትፈትል[2] ፀምሬ ፡ ወአሬ ፡ ገብሬት ፡ ሠናየ[3] በእደዊሃ ።

As she spins wool and makes flax good with her hands .

1. እንዘ : BM494,BM497,BM249,Bln2,Gri3,BM16189,Ts54,Bass.

2-2. ትሴዝት : BM494[b],BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb55,Abb149, BM16186,Ts54,Bass,AT.

ትሴዝት ፡ ወትፈትል : Cam.

3. ሠናይ : Bln1,Abb149.
Omitted by Abb35.

The verbs ትፈትል : and ትሴዝት, suggest LXX μαρμαίρουσα rather than MT חַכְמַת־יָד , although this is an unusual meaning of the Greek word (see Liddell and Scott , p.963a) .

The final phrase ሠናየ ፡ በእደዊሃ : reflects LXX εὐ'χρηστον ταῖς χερσὶν αὐτῆς rather than MT בְּחֵפֶץ כַּפֶּיהָ.

ከነት[1]፡ ከመ ፡ ሐመር ፡ እንተ[2] ፡ ትጌበር ፡ እምርሑቅ ። መታስተጋብእ ።

[3] ለt ፡ ሃለ[3] ፡ ብዕለ ።

She becomes like a ship which traffics from afar ; and she collects for herself all wealth .

1. ወከነት ፡ all codices,Bass,AT,except BM495,BM497,Bln1,Gri3. Omitted by Bln1.
2. እንዘ ፡ Abb149.
3-3. ሃለ ፡ BM494,BM495,BM497,AT.
ለt ፡ Gri3.

እንተ ፡ ትጌበር ፡ translates LXX ἐμπορευομένη ;contrast MT and Syriac סוֹחֵר ," merchant " .

The insertion of ለt፡ in the second stichos suggests that the Ethiopic translators may have understood αὐτῆ as αὑτῇ .

The insertion of ሃለ፡ is an Ethiopic peculiarity , and a natural addition to the sense .

መትንሣኤ [1]ለሌሊት ፡ መትሀብ ፡ ሲሳየ ፡[2]ለቤት[2]፡ መግብሮን ፡
ለአዋልድ[3] ፡

And she rises in the night , and gives food to the house , and their task to the young maidservants .

1. ትትነሣእ ፡ Cam.

2-2. ለሰብእ ፡ ቤታ ፡ Cam,BM494,BM495,BM497,BM249,Bod^{b},Br74,Bln1,Bln2, Gri3,Abb30,Bass,AT.

ለሰብእ ፡ ለቤታ ፡ Abb149.

ለቤታ ፡ Bln1.

ለሰብእ ፡ ቤት ፡ BM492,BM493.

3. ለአዋልዲሃ ፡ Abb35.

The text at (2-2) suggests LXX τῷ οἴκῳ ,against MT and Syriac לְבֵיתָהּ (see the variants with ቤታ ፡). The insertion of ሰብእ ፡ is a natural addition , but nevertheless peculiar to Ethiopic .

ርእየት:[1] ወፈለ: ወተሣየጠት ፨[23] ወእምፍሬ: እደዊሃ ፨[3]
ተከለት: ኀቤተ:

She sees a field and buys ; and from the fruit of her hands
she plants possessions .

1. ሐለየት: Abb35(Abb35[b] has the text).
2. ተመየጠት: Bln1.
ገሠሠተ: added by Abb35.
3-3. እምፍሬ: እደዊሃ: Bln1,Abb35,Abb149[b].
ወእምፍሬ: እደዊሃ: ለግብር: Bln1[b].

The misunderstanding ኀቤተ: can only have arisen from the two meanings of LXX κτῆμα ; 1) possession , and 2) agricultural possession , estate . Contrast MT מִמֶּרְחָק .

ጎዕመት[1] ፡ ከመ[2] ፡ ሠናይ ፡ ውእቱ ፡ ተቀንዮ[23] ፡ ወኢይጠፍእ[3] ፡ ጥሉ[4] ፡
ሌሊተ[4] ፡ ማኀቶታ ።

She tastes that industry is good ; and her lamp does not go out all night .

1. ወጎዕመት ፡ Cam.

2-2. ወእቱ ፡ ሠናይ ፡ BM249.

3-3. ተግባሩ ፡ Abb35.
ተቀንዮ ፡ ለምታ ፡ AT.

4-4. ሌሊተ ፡ Bln1.
ጥሉ ፡ ሌሊት ፡ BM249.

ተቀንዮ ፡ suggests LXX τὸ ἐργάζεσθαι rather than MT or Syriac ܕܥܒܕ .

The insertion of ጥሉ ፡ at (4-4) also reflects LXX and Syriac ὅλην τὴν νύκτα rather than MT לַיְלָה .

እደ ዋሃ[1] : ትጠፋሕ : ደበ: ዘይበቍዕ ። ወእመታ[2]: ታጸንዕ: ለቤተል[3] ።

She stretches out her hands upon what profits , and strengthens her forearm for spinning .

1. ወእደዋሃ : BM497,BM249,Br74,Bln2,Gri3,Bass,AT.
2. ወእመታቲሃ: BM495.
3. ለመፍተል: Ts54.

ዘይበቍዕ: represents LXX ἐπὶ τὰ συμφέροντα and not MT בִּי יִשְׁוֹר .

Similarly the second stichos reflects LXX τὰς δὲ χεῖρας αὐτῆς ἐρείδει εἰς ἄτρακτον ;contrast MT וְכַפֶּיהָ תָּמְכוּ פָּלֶךְ׃ .

[1]ወእደዊሃ፡ፌትሐት፡[1]ለምስኪናን ።[2]ወእሁት፡[3]ሰፋሐት፡ለነዳይ ።[3]

And she opens her hands to the poor , and spreads out her palms to the needy .

1-1. እደዊሃ፡ሰፋሐት ፡ BM495.

ወእደዊሃ ፡ BM492.

2. ለምስኪን ፡ BM495,Bod,Bln2,Abb30,Abb35,Abb55,Ts54,Bass.

3-3. ሰፋሐት፡ለነዳያን ፡ BM16186,AT.

ሰፋሐት፡ለምስኪን፡ወለነዳይ ፡ Abb149.

ለነዳይ ፡ BM495.

[1] ወኢትፈነግፅ[2] በእንተ ቤታ ለአምኑ ቀሪር [1][3] ወኢይቴክዝ[4] በእንተ ቤቱ[5] ምታ
[6] ኀመቦ ወእይ[6]ትንደየ[3][7] ኵሉሙ ኀሊሃ ኪሩዛን[8] እመንቱ በበክለኤ [8]

She is not afraid for her house when it is cold , and her husband is not worried over his house when he is delayed somewhere .All that are hers are doubly clothed .

1-1. Omitted by BM495,BM497,BM249,Br74,Abb55,Abb149,Ts54,Bass,AT.

2. ወኢይደነግፅ : Gri3.

3-3. Omitted by Abb35.

4. ወኢይደነግፅ : BM492[b].
ኢይቴክዝ: BM249,Ts54.

5. ቤታ : Gri3,Abb30.

6-6. ወኀመቦ: እደ: BM497,Abb149.
ወኀመቦ: ወኀደ : BM249,Bod,Br74,Gri3.
ኀመቦ: ኅበ: BM495.

7. ወኵሉሙ : BM497,BM249,Bod,Br74,Gri3,Abb149,Bass,AT.

8-8. እመንቱ : BM497,Bod,Br74,Abb35,Abb55,Abb149,Ts54.
በበክለኤ : BM495.

The text has conflated MT and Syriac לֹא תִירָא לְבֵיתָהּ מִשָּׁלֶג with LXX οὐ φροντίζει τῶν ἐν οἴκῳ ὁ ἀνὴρ αὐτῆς ὅταν που χρονίζῃ. hence the omissions by many codices at (1-1) .

In the final stichos ኀሊሃ: translates LXX οἱ παρ' αὐτῆς, not MT בֵּיתָהּ.

The final phrase may be derived from a misinterpretation of MT שָׁנִי
(properly זָ֫ו) " scarlet " as " double " ; contrast LXX ἐνδιδύσκουται and the major variant at (8-8) . But በበክለኤ : could also be an anticipation of διπλᾶς in v.22 .

[1]ወግብረት[23]፡ላቲ፡ሜላተ፡ወሳብረ፡ክብድ [3]፡[4]ስንዱናተ፡ግብረት፡ወጸገወት፡[4]

And she has made for herself linen and purple cloth ; she has made fine linens are precious raiment .

1. ክልበ፡ክለሜደ፡ prefixed by BM494[b],BM495,BM497,BM249,Bod,Br74,Bln2, Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT.
ክልበ፡ prefixed by Bln1.
ምክዕቢተ፡ prefixed by Abb35 .

2. ግብረት፡ all codices,Bass,AT,except Abb35.

3-3. ለምታ፡ዘቢሶስ፡ BM497,BM249,Bod,Br74,Bln2,Gri3,Bass.
ለምታ፡ዘቢሶን፡ወሳብረ፡ክብድ፡ AT.
ለምታ፡ዘቢሰን፡ BM494[b],BM495,Abb30,Abb55,Ts54.
ለምታ፡ዘቢሶስን፡ Abb149.
ሜላተ፡ላቲ፡ወሳብረ፡ክብድ፡አልባሲሃ፡ Abb35.
ክለሜደ፡ላቲ፡ሜላተ፡ወሲቦሰ፡ወሳብረ፡ክብድ፡ BM494.
ላቲ፡ሜላተ፡ወሳብረ፡ክብድ፡ Cam,BM492,BM493,BM496,Frt,Bln1,BM16186, BM16189.

4-4. (ወ)ሜላተ፡ግብረት፡ላቲ፡አልባሰ፡ BM495,BM497,Bod,Br74,Bln2,Abb55, Abb149,Ts54,Bass,AT ;Gri3,with ለብሰ፡.
ሜላተ፡ግብረት፡ላቲ፡ሜላተ፡አልባሰ፡ Abb30.
ግብረት፡ሜላተ፡ላቲ፡አልባሰ፡ BM249.
ወስንዱናተ፡ግብረት፡ወጸገወተ፡ BM494.
ስንዱናተ፡ግብረት፡ወሰገወቶ፡ Bln1.

Ethiopic has been confused by the difficult vocabulary in this verse .

The text follows MT and Syriac תֹּרְבֻדִ֖ים עָשְׂתָ֥ה לָּֽהּ ,while the variants represent LXX διεσὰς χλαίνας ἐποίησεν τῷ ἀνδρὶ αὐτῆς.

In the second stichos all codices add ግብረት. (MT,Syriac, and LXX nil).

The text represents MT and Syriac וְאַרְגָּמָ֖ן לְבוּשָׁ֥הּ ,while the variants translate LXX ἐκ δὲ βύσσου καὶ πορφύρας ἑαυτῇ ἐνδύματα.

ወዘያስተርኢ[1]: ይከውን: ምታ፡ በውስተ: ዐንቀጸ[2] ፡፡ ሶበ: ይነብር:

[3] በውስተ: ማኅበር[3]: ምስለ: ለቃናተ፡ ምድር[4]:

Her husband becomes respected in the gate ,when he sits in the council with the elders of the land .

1. ዘያስተርኢ : BM494,BM495.
2. እናቅጽ : all codices,Bass,AT.
3-3. ውስተ: ማኅበር: BM495,BM249,Br74,Bln2,Gri3,Abb30,Abb149, Ts54,Bass.
4. ሕዝብ : BM495,Abb35 .

ዘያስተርኢ : reflects LXX περιβλεπτος rather than MT and Syriac ידוע .

The addition of ውስተ: ማኅበር: in the second stichos corresponds to LXX ἐν συνεδρίῳ ; contrast MT and Syriac בְּשִׁבְתּוֹ עִם־זְקֵנֵי אָרֶץ.

[1] [2]ወንቅቦታተ፡ለከናንዎን ፡ [2]

And girdles to the Canaanites .

1. ስንዱናተ፡ገብሊት፡ለተ፡ወጸገወት፡ prefixed by Bln2,Gri3,Abb30 ; by BM495,BM497,BM249,Br74,Bass,omitting ለተ፡.
ስንዱናተ፡ገብሊት፡ወጸገወት፡ prefixed by Abb35,Abb55,Abb149,Ts54.
ስንዱናተ፡ገብሊት፡ወጸገወት፡ለምታ፡ prefixed by AT.

2-2. ወንቅቦታተ፡ለከነናወያን፡ Cam,BM495,BM497,BM249,Br74,Bln2,Gri3, Abb30,Abb55,Abb149,Ts54,Bass,AT ;by BM16186 with ወነንቋጣታተ፡.
ወንቅቦታተ፡ወሀበት፡ለከነናወያን፡ Abb35.
ወንቅቦታተ፡ገብሊት፡ለከናኔዋን፡ BM492[b].

The first stichos, missing presumably by accident in the text , is supplied from the LXX ὀνυχίους ἐποίησεν καὶ ἀπέδοτο by the additions at (1) ; contrast MT וַתִּמְכֹּר חֲגוֹר׃ עָשְׂתָה.

Only Abb35 reflects MT and Syriac ܚܙܝܪ ܥܒܕܬ in the second stichos ; LXX and the other Ethiopic codices have simply περιζώματα δὲ τοῖς Χαναναίοις.

አፉሃ ፡ ከሠተት ፡ በጥበብ[1] ፡ ወ[2]ዐቅመ ፡ ሥርዐት ፡ ለልሳኑ ፡[2]

She opens her mouth in wisdom , and a measure of order to her tongue .

1. ለጥበብ ፡ Bod.
   ዘበሕግ ፡ BM494[b],BM495,BM497,BM249,Br74,Bln2,Gri3,Abb30,Abb55, Abb149,Ts54,Bass,AT.

2-2. ወሕግ ፡ ወምሕረት ፡ ወሰተ ፡ ልሳኑ ፡ Abb35.
   ወአቀመት ፡ ሥርዓተ ፡ ለልሳኑ ፡ Bass.
   ወዐቅመ ፡ ሥርዓት ፡ ልሳኑ ፡ Ts54.

The first stichos translates MT and Syriac פִּיהָ פָּתְחָה בְחָכְמָה ;
contrast LXX στόμα αὐτῆς διήνοιξεν προσεχόντως καὶ ἐννόμως.
Haplography may have shortened the LXX-based Ethiopic codices
from an original ... በአቅም ፡ ወበሕግ ፡ ወአቀመት ፡ ሥርዐተ ፡ ...
or something similar ; compare LXX καὶ τάξιν ἐστείλατο
τῇ γλώσσῃ αὐτῆς.
Abb35 alone represents MT and Syriac וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ.

ጥይለ: ወላህየ: ለብሰት : ወተፈሥሐት [1]: በመዋዕል: ደኅርያት::

She is clothed in strength and beauty , and she rejoices in the latter days .

1. ወትፍሥሕት: BM494,BM496,Frt.
ወትፍሥሕተ: BM492,BM493,Abb55,BM16186.

Abb35 places this verse after v.24 , following the MT order .

The plural በመዋዕል: ደኅርያት: suggests LXX ἐν ἡμέραις ἐσχάτοις rather than MT and Syriac לְיוֹם אַחֲרוֹן.

ጽፅቅ፡[1]በዋሌ[2]፡ቤታ። ኅብስተ[3]፡ሃሌት፡አበልዐት።

Those who frequent her house are many ; and she has not eaten the bread of idleness .

1. ታስተ ኀደፀ፡ Abb35.

2. በቀዳኒ፡ BM495.
በቀዳይ፡ BM494[b],BM249,Bod[b].
በጸቀፂ፡ BM16189.

3. ሥርዓተ፡ BM495,Abb55,Ts54.

The phrase በቀሌ፡ቤታ፡ personalises the abstract expression διατριβὴ οἴκων αὐτῆς in the LXX , and MT הֲלִיכוֹת בֵּיתָהּ .

Bass numbers this verse with v.26 .

12 ሕግ፡ወምጽዋት፡ውስተ፡አፉሃ [2 3]ወምጽዋታ፡[4]አፅሐቀ ፡ወሖዳ፡

[5 6]ወአብዐላ፡ወምታ፡ወደሳ [6]

Law and good works are in her mouth ;and her almsgiving has brought up her children , and made her rich ;and her husband praises her .

1-1. ተንሥኡ፡ደቂቃ፡ወአስተብፅዐዋ፡ Abb35.

2-2. (ወ)አፉሃ፡ትፅትሕ፡ሀጥበብ፡ወሀሥርዐተ፡ሕግ፡ Abb55,Ts54 ;inserted at (3) by BM497,BM249,Bodb,Br74,Bln2,Gri3,Abb30,Abb149 ;by Bass,with ለጥበብ፡.

ወትፅትሕ፡አፉሃ፡ሀጥበብ፡ወሀሥርዐተ፡ሕግ፡ BM494[b].

አፉሃ፡ትፅትሕ፡ሀጥበብ፡ወሥርዐት፡ወሀሕግ፡ BM495.

ወአፉሃ፡ፅትሐት፡ሀጥበብ፡ወሀሥርዐተ፡ሕግ፡ AT inserts at (3).

4. ወሀምጽዋት፡ BM497,BM249,Abb30,Abb55,Ts54.

5. ወአፅሐላ፡ BM495.

6-6. ወወደሳ፡ምታ፡ AT.

Omitted by Bln1.

Only Abb35 represents the MT and Syriac קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ in this verse ; the variants at (2-2) follow LXX τὸ δὲ στόμα αὐτοῦ ἐμελέτησε σοφίαν καὶ νομοθέσμους exactly, while the text has rearranged the material of the LXX ,perhaps under the influence of the second stichos of v.26 .

The second stichos is taken from the LXX (MT and Syriac nil) .

Bass begins v.28 at ወምጽዋት፡.

ብዙኃት[1] : አዋለድ : እምሊያ : ገዕለ : ወብዙኃት : ገብሩ : ኀይለ : አንቲሁ :[2]

ኀሊፈኪ[3][4] : ወተዐዳኪ : ሠሎን ::[4]

Many daughters have acquired riches , and many have created wealth ;

but you excel and surpass them all.

1. ወብዙኃት : BM494,Bln1.
2. ወለንቲሁ : all codices,Bass,AT.
3. ፈደፈኪ : Bln2,Abb30.
   ተለፅለኪ : Abb35.
4-4. ወተፃዋኪ : ሠሎን : Bln2.
   ላዕለ : ሠሎን : Abb35.
   ወተዐያኪ : ሠሎ : Abb30,Ts54.

The Ethiopic codices unanimously follow LXX πολλαὶ ἐποίησαν δυνατά.

Contrast MT and Syriac , which omit the middle stichos .

ሕሳው ፡አስምሮ[12] ፡ወምኑን፡ላህይ[2] ።አስመ፡ብኣሲት ፡ጠባብ፡ትገረክ ።

ወፈራሂተ ፡እግዘአብሔር ፡ይኣቲ[3] ፡ትሴባሕ ።

Deceitful is charm , and beauty is to be spurned ; for it is a wise woman who is blessed , and a God-fearing woman - she is praised .

1. አእምሮ ፡ Abb30.

2-2. ወላህይ ፡ወላህይ ፡ምኑን ፡ BM492.

ወምኑን ፡ላህየ ፡ Bod,Frt.

ወምኑን ፡ላህየ ፡ብኣሲት ፡ Abb55.

ወላህይ ፡ምኑን ፡ BM493,BM494,BM495.

3. Omitted by Br74.

Abb55 reflects the addition of γυνὴ πανοῦργος in the LXX .

Yet all codices follow the LXX in expanding the subsequent material into two stichoi ; γυνὴ γὰρ συνετὴ εὐλογεῖται, φόβον δὲ κυρίου αὕτη αἰνείτω.

Contrast MT and Syriac אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל

But the third stichos of Ethiopic itself diverges from the LXX , and becomes closer to the second stichos of the MT ; compare the MT text represented above , and contrast LXX ,with third person active imperative . This may be a matter of editorial simplification rather than of textual origin .

[1] ሀብዋ ፡ እምፍሬ ፡ እደዊሃ [1]። ወይትአኰት ፡ [2]በአናቅጽ ፡ ምግባሩ [3]።

Give to her of the fruit of her hands ; and let her work be praised in the gates .

1-1. ወእምፍሬ ፡ እደዊሃ ፡ ሀብዋ ፡ BM495.

ሀብዋ ፡ እምፍሬ ፡ ከናፍሪሃ ፡ BM494[b],BM497,BM249,Bod[b],Br74,Bln1[b], Bln2,Gri3,Abb30,Abb55,Abb149,Ts54,Bass,AT.

2. ወአኰት ፡ BM495.

3. ምታ ፡ BM249,Bod,Br74,Abb55,Abb149,Ts54,Bass.

ግብሩ ፡ Abb35.

ምግባረ ፡ ምታ ፡ BM494[b],BM497,Gri3.

In the first stichos many codices have followed the LXX

Χειλέων (ከናፍሪሃ ፡) for Χειρῶν (LXX variant), which reflects the MT and Syriac .

ይትአኰት ፡ represents LXX αἰνείσθω ; contrast MT and Syriac וִיהַלְלוּהָ .

But ምግባሩ ፡ clearly translates MT and Syriac מַעֲשֶׂיהָ , while the variants with ምታ ፡ translate LXX ὁ ἀνὴρ αὐτῆς .

ከ፩ ፡ ቀደሰ ፡ ቀዳማዊ ፡ መቅደ ፡ መ ፡ ዖሰ ፡ ፲ ፡ ፲ ፡ ፲

ሥነ ሕይወት ዘፍጥረት ምዕ ፫ ፣ ፮ ፣ ፲፰ ፣ ፳፭ ፣ ፴፩ ፣ ፴፬ ፣ ፴፮ ፣ ፴፰ ፣ ፵፮ ፣ ፵፱ ፣ ፶ ፣ ፶፩ ፣ ፶፪ ፣ ፶፫ ፣ ፶፬ ፣ ፶፭ ፣ ፶፮ ፣ ፶፯ ፣ ፶፰ ፣ ፶፱ ፣ ፷ ፣ ፷፩ ፣ ፷፪ ፣ ፷፫ ፣ ፷፬ ፣ ፷፭ ፣ ፷፮ ፣ ፷፯ ፣ ፷፰ ፣ ፷፱ ፣ ፸ ፣ ፸፩ ፣ ፸፪ ፣ ፸፫ ፣ ፸፬ ፣ ፸፭ ፣ ፸፮ ፣ ፸፯ ፣ ፸፰ ፣ ፸፱ ፣ ፹ ፣ ፹፩ ፣ ፹፪ ፣ ፹፫ ፣ ፹፬ ፣ ፹፭ ፣ ፹፮ ፣ ፹፯ ፣ ፹፰ ፣ ፹፱ ፣ ፺ ፣ ፺፩ ፣ ፺፪ ፣ ፺፫ ፣ ፺፬ ፣ ፺፭ ፣ ፺፮ ፣ ፺፯ ፣ ፺፰ ፣ ፺፱ ፣ ፻ ፣ ፻፩ ፣ ፻፪ ፣ ፻፫ ፣ ፻፬ ፣ ፻፭ ፣ ፻፮ ፣ ፻፯ ፣ ፻፰ ፣ ፻፱ ፣ ፻፲ ፣ ፻፲፩ ፣ ፻፲፪ ፣ ፻፲፫ ፣ ፻፲፬ ፣ ፻፲፭ ፣ ፻፲፮ ፣ ፻፲፯ ፣ ፻፲፰ ፣ ፻፲፱ ፣ ፻፳ ፣ ፻፳፩ ፣ ፻፳፪ ፣ ፻፳፫ ፣ ፻፳፬ ፣ ፻፳፭ ፣ ፻፳፮ ፣ ፻፳፯ ፣ ፻፳፰ ፣ ፻፳፱ ፣ ፻፴ ፣ ፻፴፩ ፣ ፻፴፪ ፣ ፻፴፫ ፣ ፻፴፬ ፣ ፻፴፭ ፣ ፻፴፮ ፣ ፻፴፯ ፣ ፻፴፰ ፣ ፻፴፱ ፣ ፻፵ ፣ ፻፵፩ ፣ ፻፵፪ ፣ ፻፵፫ ፣ ፻፵፬ ፣ ፻፵፭ ፣ ፻፵፮ ፣ ፻፵፯ ፣ ፻፵፰ ፣ ፻፵፱ ፣ ፻፶ ፣ ፻፶፩ ፣ ፻፶፪ ፣ ፻፶፫ ፣ ፻፶፬ ፣ ፻፶፭ ፣ ፻፶፮ ፣ ፻፶፯ ፣ ፻፶፰ ፣ ፻፶፱ ፣ ፻፷ ፣ ፻፷፩ ፣ ፻፷፪ ፣ ፻፷፫ ፣ ፻፷፬ ፣ ፻፷፭ ፣ ፻፷፮ ፣ ፻፷፯ ፣ ፻፷፰ ፣ ፻፷፱ ፣ ፻፸ ፣ ፻፸፩ ፣ ፻፸፪ ፣ ፻፸፫ ፣ ፻፸፬ ፣ ፻፸፭ ፣ ፻፸፮ ፣ ፻፸፯ ፣ ፻፸፰ ፣ ፻፸፱ ፣ ፻፹ ፣ ፻፹፩ ፣ ፻፹፪ ፣ ፻፹፫ ፣ ፻፹፬ ፣ ፻፹፭ ፣ ፻፹፮ ፣ ፻፹፯ ፣ ፻፹፰ ፣ ፻፹፱ ፣ ፻፺ ፣ ፻፺፩ ፣ ፻፺፪ ፣ ፻፺፫ ፣ ፻፺፬ ፣ ፻፺፭ ፣ ፻፺፮ ፣ ፻፺፯ ፣ ፻፺፰ ፣ ፻፺፱ ፣ ፼ ፣ ፼፩ ፣ ፼፪ ፣ ፼፫ ፣ ፼፬ ፣ ፼፭ ፣ ፼፮ ፣ ፼፯ ፣ ፼፰ ፣ ፼፱ ፣ ፼፲ ፣ ፼፲፩ ፣ ፼፲፪ ፣ ፼፲፫ ፣ ፼፲፬ ፣ ፼፲፭ ፣ ፼፲፮ ፣ ፼፲፯ ፣ ፼፲፰ ፣ ፼፲፱ ፣ ፼፳ ፣ ፼፳፩ ፣ ፼፳፪ ፣ ፼፳፫ ፣ ፼፳፬ ፣ ፼፳፭ ፣ ፼፳፮ ፣ ፼፳፯ ፣ ፼፳፰ ፣ ፼፳፱ ፣ ፼፴ ፣ ፼፴፩ ፣ ፼፴፪ ፣ ፼፴፫ ፣ ፼፴፬ ፣ ፼፴፭ ፣ ፼፴፮ ፣ ፼፴፯ ፣ ፼፴፰ ፣ ፼፴፱ ፣ ፼፵ ፣ ፼፵፩ ፣ ፼፵፪ ፣ ፼፵፫ ፣ ፼፵፬ ፣ ፼፵፭ ፣ ፼፵፮ ፣ ፼፵፯ ፣ ፼፵፰ ፣ ፼፵፱ ፣ ፼፶ ፣ ፼፶፩ ፣ ፼፶፪ ፣ ፼፶፫ ፣ ፼፶፬ ፣ ፼፶፭ ፣ ፼፶፮ ፣ ፼፶፯ ፣ ፼፶፰ ፣ ፼፶፱ ፣ ፼፷ ፣ ፼፷፩ ፣ ፼፷፪ ፣ ፼፷፫ ፣ ፼፷፬ ፣ ፼፷፭ ፣ ፼፷፮ ፣ ፼፷፯ ፣ ፼፷፰ ፣ ፼፷፱ ፣ ፼፸ ፣ ፼፸፩ ፣ ፼፸፪ ፣ ፼፸፫ ፣ ፼፸፬ ፣ ፼፸፭ ፣ ፼፸፮ ፣ ፼፸፯ ፣ ፼፸፰ ፣ ፼፸፱ ፣ ፼፹ ፣ ፼፹፩ ፣ ፼፹፪ ፣ ፼፹፫ ፣ ፼፹፬ ፣ ፼፹፭ ፣ ፼፹፮ ፣ ፼፹፯ ፣ ፼፹፰ ፣ ፼፹፱ ፣ ፼፺ ፣ ፼፺፩ ፣ ፼፺፪ ፣ ፼፺፫ ፣ ፼፺፬ ፣ ፼፺፭ ፣ ፼፺፮ ፣ ፼፺፯ ፣ ፼፺፰ ፣ ፼፺፱ ፣ ፽ ፣ ፽፩ ፣ ፽፪ ፣ ፽፫ ፣ ፽፬ ፣ ፽፭ ፣ ፽፮ ፣ ፽፯ ፣ ፽፰ ፣ ፽፱ ፣ ፽፲ ፣ ፽፲፩ ፣ ፽፲፪ ፣ ፽፲፫ ፣ ፽፲፬ ፣ ፽፲፭ ፣ ፽፲፮ ፣ ፽፲፯ ፣ ፽፲፰ ፣ ፽፲፱ ፣ ፽፳ ፣ ፽፳፩ ፣ ፽፳፪ ፣ ፽፳፫ ፣ ፽፳፬ ፣ ፽፳፭ ፣ ፽፳፮ ፣ ፽፳፯ ፣ ፽፳፰ ፣ ፽፳፱ ፣ ፽፴ ፣ ፽፴፩ ፣ ፽፴፪ ፣ ፽፴፫ ፣ ፽፴፬ ፣ ፽፴፭ ፣ ፽፴፮ ፣ ፽፴፯ ፣ ፽፴፰ ፣ ፽፴፱ ፣ ፽፵ ፣ ፽፵፩ ፣ ፽፵፪ ፣ ፽፵፫ ፣ ፽፵፬ ፣ ፽፵፭ ፣ ፽፵፮ ፣ ፽፵፯ ፣ ፽፵፰ ፣ ፽፵፱ ፣ ፽፶ ፣ ፽፶፩ ፣ ፽፶፪ ፣ ፽፶፫ ፣ ፽፶፬ ፣ ፽፶፭ ፣ ፽፶፮ ፣ ፽፶፯ ፣ ፽፶፰ ፣ ፽፶፱ ፣ ፽፷ ፣ ፽፷፩ ፣ ፽፷፪ ፣ ፽፷፫ ፣ ፽፷፬ ፣ ፽፷፭ ፣ ፽፷፮ ፣ ፽፷፯ ፣ ፽፷፰ ፣ ፽፷፱ ፣ ፽፸ ፣ ፽፸፩ ፣ ፽፸፪ ፣ ፽፸፫ ፣ ፽፸፬ ፣ ፽፸፭ ፣ ፽፸፮ ፣ ፽፸፯ ፣ ፽፸፰ ፣ ፽፸፱ ፣ ፽፹ ፣ ፽፹፩ ፣ ፽፹፪ ፣ ፽፹፫ ፣ ፽፹፬ ፣ ፽፹፭ ፣ ፽፹፮ ፣ ፽፹፯ ፣ ፽፹፰ ፣ ፽፹፱ ፣ ፽፺ ፣ ፽፺፩ ፣ ፽፺፪ ፣ ፽፺፫ ፣ ፽፺፬ ፣ ፽፺፭ ፣ ፽፺፮ ፣ ፽፺፯ ፣ ፽፺፰ ፣ ፽፺፱ ፣ ፾ ፣ ፾፩ ፣ ፾፪ ፣ ፾፫ ፣ ፾፬ ፣ ፾፭ ፣ ፾፮ ፣ ፾፯ ፣ ፾፰ ፣ ፾፱ ፣ ፾፲ ፣ ፾፲፩ ፣ ፾፲፪ ፣ ፾፲፫ ፣ ፾፲፬ ፣ ፾፲፭ ፣ ፾፲፮ ፣ ፾፲፯ ፣ ፾፲፰ ፣ ፾፲፱ ፣ ፾፳ ፣ ፾፳፩ ፣ ፾፳፪ ፣ ፾፳፫ ፣ ፾፳፬ ፣ ፾፳፭ ፣ ፾፳፮ ፣ ፾፳፯ ፣ ፾፳፰ ፣ ፾፳፱ ፣ ፾፴ ፣ ፾፴፩ ፣ ፾፴፪ ፣ ፾፴፫ ፣ ፾፴፬ ፣ ፾፴፭ ፣ ፾፴፮ ፣ ፾፴፯ ፣ ፾፴፰ ፣ ፾፴፱ ፣ ፾፵ ፣ ፾፵፩ ፣ ፾፵፪ ፣ ፾፵፫ ፣ ፾፵፬ ፣ ፾፵፭ ፣ ፾፵፮ ፣ ፾፵፯ ፣ ፾፵፰ ፣ ፾፵፱ ፣ ፾፶ ፣ ፾፶፩ ፣ ፾፶፪ ፣ ፾፶፫ ፣ ፾፶፬ ፣ ፾፶፭ ፣ ፾፶፮ ፣ ፾፶፯ ፣ ፾፶፰ ፣ ፾፶፱ ፣ ፾፷ ፣ ፾፷፩ ፣ ፾፷፪ ፣ ፾፷፫ ፣ ፾፷፬ ፣ ፾፷፭ ፣ ፾፷፮ ፣ ፾፷፯ ፣ ፾፷፰ ፣ ፾፷፱ ፣ ፾፸ ፣ ፾፸፩ ፣ ፾፸፪ ፣ ፾፸፫ ፣ ፾፸፬ ፣ ፾፸፭ ፣ ፾፸፮ ፣ ፾፸፯ ፣ ፾፸፰ ፣ ፾፸፱ ፣ ፾፹ ፣ ፾፹፩ ፣ ፾፹፪ ፣ ፾፹፫ ፣ ፾፹፬ ፣ ፾፹፭ ፣ ፾፹፮ ፣ ፾፹፯ ፣ ፾፹፰ ፣ ፾፹፱ ፣ ፾፺ ፣ ፾፺፩ ፣ ፾፺፪ ፣ ፾፺፫ ፣ ፾፺፬ ፣ ፾፺፭ ፣ ፾፺፮ ፣ ፾፺፯ ፣ ፾፺፰ ፣ ፾፺፱ ፣ ፿ ፣ ፿፩ ፣ ፿፪ ፣ ፿፫ ፣ ፿፬ ፣ ፿፭ ፣ ፿፮ ፣ ፿፯ ፣ ፿፰ ፣ ፿፱ ፣ ፿፲ ፣ ፿፲፩ ፣ ፿፲፪ ፣ ፿፲፫ ፣ ፿፲፬ ፣ ፿፲፭ ፣ ፿፲፮ ፣ ፿፲፯ ፣ ፿፲፰ ፣ ፿፲፱ ፣ ፿፳ ፣ ፿፳፩ ፣ ፿፳፪ ፣ ፿፳፫ ፣ ፿፳፬ ፣ ፿፳፭ ፣ ፿፳፮ ፣ ፿፳፯ ፣ ፿፳፰ ፣ ፿፳፱ ፣ ፿፴ ፣ ፿፴፩ ፣ ፿፴፪ ፣ ፿፴፫ ፣ ፿፴፬ ፣ ፿፴፭ ፣ ፿፴፮ ፣ ፿፴፯ ፣ ፿፴፰ ፣ ፿፴፱ ፣ ፿፵ ፣ ፿፵፩ ፣ ፿፵፪ ፣ ፿፵፫ ፣ ፿፵፬ ፣ ፿፵፭ ፣ ፿፵፮ ፣ ፿፵፯ ፣ ፿፵፰ ፣ ፿፵፱ ፣ ፿፶ ፣ ፿፶፩ ፣ ፿፶፪ ፣ ፿፶፫ ፣ ፿፶፬ ፣ ፿፶፭ ፣ ፿፶፮ ፣ ፿፶፯ ፣ ፿፶፰ ፣ ፿፶፱ ፣ ፿፷ ፣ ፿፷፩ ፣ ፿፷፪ ፣ ፿፷፫ ፣ ፿፷፬ ፣ ፿፷፭ ፣ ፿፷፮ ፣ ፿፷፯ ፣ ፿፷፰ ፣ ፿፷፱ ፣ ፿፸ ፣ ፿፸፩ ፣ ፿፸፪ ፣ ፿፸፫ ፣ ፿፸፬ ፣ ፿፸፭ ፣ ፿፸፮ ፣ ፿፸፯ ፣ ፿፸፰ ፣ ፿፸፱ ፣ ፿፹ ፣ ፿፹፩ ፣ ፿፹፪ ፣ ፿፹፫ ፣ ፿፹፬ ፣ ፿፹፭ ፣ ፿፹፮ ፣ ፿፹፯ ፣ ፿፹፰ ፣ ፿፹፱ ፣ ፿፺ ፣ ፿፺፩ ፣ ፿፺፪ ፣ ፿፺፫ ፣ ፿፺፬ ፣ ፿፺፭ ፣ ፿፺፮ ፣ ፿፺፯ ፣ ፿፺፰ ፣ ፿፺፱ ፣ ፀ ፣ ፀ፩ ፣ ፀ፪ ፣ ፀ፫ ፣ ፀ፬ ፣ ፀ፭ ፣ ፀ፮ ፣ ፀ፯ ፣ ፀ፰ ፣ ፀ፱ ፣ ፀ፲ ፣ ፀ፲፩ ፣ ፀ፲፪ ፣ ፀ፲፫ ፣ ፀ፲፬ ፣ ፀ፲፭ ፣ ፀ፲፮ ፣ ፀ፲፯ ፣ ፀ፲፰ ፣ ፀ፲፱ ፣ ፀ፳ ፣ ፀ፳፩ ፣ ፀ፳፪ ፣ ፀ፳፫ ፣ ፀ፳፬ ፣ ፀ፳፭ ፣ ፀ፳፮ ፣ ፀ፳፯ ፣ ፀ፳፰ ፣ ፀ፳፱ ፣ ፀ፴ ፣ ፀ፴፩ ፣ ፀ፴፪ ፣ ፀ፴፫ ፣ ፀ፴፬ ፣ ፀ፴፭ ፣ ፀ፴፮ ፣ ፀ፴፯ ፣ ፀ፴፰ ፣ ፀ፴፱ ፣ ፀ፵ ፣ ፀ፵፩ ፣ ፀ፵፪ ፣ ፀ፵፫ ፣ ፀ፵፬ ፣ ፀ፵፭ ፣ ፀ፵፮ ፣ ፀ፵፯ ፣ ፀ፵፰ ፣ ፀ፵፱ ፣ ፀ፶ ፣ ፀ፶፩ ፣ ፀ፶፪ ፣ ፀ፶፫ ፣ ፀ፶፬ ፣ ፀ፶፭ ፣ ፀ፶፮ ፣ ፀ፶፯ ፣ ፀ፶፰ ፣ ፀ፶፱ ፣ ፀ፷ ፣ ፀ፷፩ ፣ ፀ፷፪ ፣ ፀ፷፫ ፣ ፀ፷፬ ፣ ፀ፷፭ ፣ ፀ፷፮ ፣ ፀ፷፯ ፣ ፀ፷፰ ፣ ፀ፷፱ ፣ ፀ፸ ፣ ፀ፸፩ ፣ ፀ፸፪ ፣ ፀ፸፫ ፣ ፀ፸፬ ፣ ፀ፸፭ ፣ ፀ፸፮ ፣ ፀ፸፯ ፣ ፀ፸፰ ፣ ፀ፸፱ ፣ ፀ፹ ፣ ፀ፹፩ ፣ ፀ፹፪ ፣ ፀ፹፫ ፣ ፀ፹፬ ፣ ፀ፹፭ ፣ ፀ፹፮ ፣ ፀ፹፯ ፣ ፀ፹፰ ፣ ፀ፹፱ ፣ ፀ፺ ፣ ፀ፺፩ ፣ ፀ፺፪ ፣ ፀ፺፫ ፣ ፀ፺፬ ፣ ፀ፺፭ ፣ ፀ፺፮ ፣ ፀ፺፯ ፣ ፀ፺፰ ፣ ፀ፺፱ ፣ ፁ ፣ ፁ፩ ፣ ፁ፪ ፣ ፁ፫ ፣ ፁ፬ ፣ ፁ፭ ፣ ፁ፮ ፣ ፁ፯ ፣ ፁ፰ ፣ ፁ፱ ፣ ፁ፲ ፣ ፁ፲፩ ፣ ፁ፲፪ ፣ ፁ፲፫ ፣ ፁ፲፬ ፣ ፁ፲፭ ፣ ፁ፲፮ ፣ ፁ፲፯ ፣ ፁ፲፰ ፣ ፁ፲፱ ፣ ፁ፳ ፣ ፁ፳፩ ፣ ፁ፳፪ ፣ ፁ፳፫ ፣ ፁ፳፬ ፣ ፁ፳፭ ፣ ፁ፳፮ ፣ ፁ፳፯ ፣ ፁ፳፰ ፣ ፁ፳፱ ፣ ፁ፴ ፣ ፁ፴፩ ፣ ፁ፴፪ ፣ ፁ፴፫ ፣ ፁ፴፬ ፣ ፁ፴፭ ፣ ፁ፴፮ ፣ ፁ፴፯ ፣ 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ገ ለ ሙ ኘ፡ ፻፡ ፻ ፡ ፻ ፡ ፻

ULC ADD 1570

፩ በመጀመሪያ እግዚአብሔር ሰማይንና ምድርን ፈጠረ። ፪ ምድርም ባዶ ነበረች፥ ጨለማም በጥልቁ ላይ ነበረ፥ የእግዚአብሔርም መንፈስ በውኃ ላይ ይንቀሳቀስ ነበር። ፫ እግዚአብሔርም፦ ብርሃን ይሁን አለ፥ ብርሃንም ሆነ። ፬ እግዚአብሔርም ብርሃኑን አየ፥ እጅግም መልካም ነበረ፤ እግዚአብሔርም ብርሃንን ከጨለማ ለየ። ፭ እግዚአብሔርም ብርሃንን ቀን ብሎ ጠራው፥ ጨለማንም ሌሊት ብሎ ጠራው። ማታም ሆነ ማለዳም ሆነ፥ አንድ ቀን። ፮ እግዚአብሔርም፦ በውኃ መካከል ጠፈር ይሁን፥ ውኃንም ከውኃ ይለይ አለ። ፯ እግዚአብሔርም ጠፈርን አደረገ፥ ከጠፈርም በታች ያለውን ውኃ ከጠፈር በላይ ካለው ውኃ ለየ፤ እንዲሁም ሆነ። ፰ እግዚአብሔርም ጠፈርን ሰማይ ብሎ ጠራው። ማታም ሆነ ማለዳም ሆነ፥ ሁለተኛ ቀን። ፱ እግዚአብሔርም፦ ከሰማይ በታች ያለው ውኃ ወደ አንድ ስፍራ ይሰብሰብ፥ የብስም ይታይ አለ፤ እንዲሁም ሆነ። ፲ እግዚአብሔርም የብስን ምድር ብሎ ጠራው፥ የውኃውንም መሰብሰቢያ ባሕር ብሎ ጠራው። እግዚአብሔርም መልካም እንደ ሆነ አየ። ፲፩ እግዚአብሔርም፦ ምድር ለዘር የሚሆን ቡቃያ፥ እንደ ዘሩም የሚያፈራ ፍሬ፥ ዘሩም በውስጡ በምድር ላይ እንደ ወገኑ የሚሆን ዛፍ ታብቅል አለ፤ እንዲሁም ሆነ። ፲፪ ምድርም ለዘር የሚሆን ቡቃያ፥ እንደ ወገኑ ዘሩም በውስጡ የሚሆን ፍሬ የሚያፈራ ዛፍ አበቀለች፤ እግዚአብሔርም መልካም እንደ ሆነ አየ። ፲፫ ማታም ሆነ ማለዳም ሆነ፥ ሦስተኛ ቀን። ፲፬ እግዚአብሔርም፦ ቀንንና ሌሊትን ይለዩ ዘንድ፥ ለምልክትና ለዘመናት፥ ለቀንና ለዓመታትም በሰማይ ጠፈር ብርሃናት ይሁኑ አለ። ፲፭ በምድርም ላይ ይበሩ ዘንድ በሰማይ ጠፈር ብርሃናት ይሁኑ አለ፤ እንዲሁም ሆነ። ፲፮ እግዚአብሔርም ሁለቱን ታላላቅ ብርሃናት፥ ታላቁን ብርሃን ቀንን ይገዛ ዘንድ፥ ታናሹንም ብርሃን ሌሊትን ይገዛ ዘንድ፥ ከዋክብትንም አደረገ። ፲፯ እግዚአብሔርም በምድር ላይ ያበሩ ዘንድ፥ ፲፰ ቀንንና ሌሊትን ይገዙ ዘንድ፥ ብርሃንንም ከጨለማ ይለዩ ዘንድ በሰማይ ጠፈር አኖራቸው። እግዚአብሔርም መልካም እንደ ሆነ አየ። ፲፱ ማታም ሆነ ማለዳም ሆነ፥ አራተኛ ቀን። ፳ እግዚአብሔርም፦ ውኃ ሕያዋን ፍጥረታትን ያፍልቅ፥ ወፎችም በምድር ላይ በሰማይ ጠፈር ላይ ይብረሩ አለ። ፳፩ እግዚአብሔርም ታላላቆቹን ዓሣ ነባሪዎች፥ ውኃው እንደ ወገኑ የሚያፈልቃቸውን ሕያዋን ፍጥረታት ሁሉ፥ እንደ ወገናቸውም የሚበርሩትን ወፎች ሁሉ ፈጠረ። እግዚአብሔርም መልካም እንደ ሆነ አየ። ፳፪ እግዚአብሔርም፦ ብዙ ተባዙ፥ ባሕሮችንም ውኃ ሙሉ፥ ወፎችም በምድር ላይ ይብዙ አለ። ፳፫ ማታም ሆነ ማለዳም ሆነ፥ አምስተኛ ቀን። ፳፬ እግዚአብሔርም፦ ምድር እንደ ወገኑ ሕያዋን ፍጥረታትን፥ እንስሳትንና የሚሳቡትን፥ እንደ ወገኑም የምድር አራዊትን ታውጣ አለ፤ እንዲሁም ሆነ። ፳፭ እግዚአብሔርም እንደ ወገኑ የምድር አራዊትን፥ እንደ ወገኑም እንስሳትን፥ እንደ ወገኑም በምድር ላይ የሚሳቡትን ሁሉ አደረገ። እግዚአብሔርም መልካም እንደ ሆነ አየ። ፳፮ እግዚአብሔርም፦ ሰውን በመልካችን በምሳሌአችን እንፍጠር፥ በባሕርም ዓሣ፥ በሰማይም ወፍ፥ በእንስሳም፥ በምድርም ሁሉ፥ በምድርም ላይ በሚሳበው ሁሉ ላይ ይሠልጥ አለ። ፳፯ እግዚአብሔርም ሰውን በመልኩ ፈጠረ፥ በእግዚአብሔር መልክ ፈጠረው፤ ወንድና ሴት አድርጎ ፈጠራቸው። ፳፰ እግዚአብሔርም ባረካቸው፥ እግዚአብሔርም፦ ብዙ ተባዙ፥ ምድርንም ሙሉ፥ ግዙአትም፥ በባሕርም ዓሣ፥ በሰማይም ወፍ፥ በምድርም ላይ በሚሳበው ሁሉ ላይ ይሠልጥ አላቸው። ፳፱ እግዚአብሔርም፦ እነሆ፥ በምድር ፊት ሁሉ ላይ ዘር የሚሰጥ ሁሉን፥ ዘሩም በውስጡ በምድር ሁሉ ላይ ያለውን ፍሬ የሚያፈራ ዛፍ ሁሉ ሰጥቻችኋለሁ፤ ለመብል ይሁናችሁ። ፴ ለምድርም አራዊት ሁሉ፥ በሰማይም ወፍ ሁሉ፥ በምድርም ላይ ለሚሳበው ሁሉ፥ በውስጡም ሕያው ነፍስ ላለው ሁሉ ለመብል ሣር ሁሉ ይሁን አለ፤ እንዲሁም ሆነ። ፴፩ እግዚአብሔርም ያደረገውን ሁሉ አየ፥ እነሆም፥ እጅግ መልካም ነበረ። ማታም ሆነ ማለዳም ሆነ፥ ስድስተኛ ቀን።

፪ ሰማይና ምድርም ሠራዊታቸውም ሁሉ ተፈጸሙ። ፪ እግዚአብሔርም በሰባተኛው ቀን ከሠራው ሥራ ሁሉ አረፈ፥ በሰባተኛውም ቀን ከሠራው ሥራ ሁሉ ዐረፈ። ፫ እግዚአብሔርም ሰባተኛውን ቀን ባረከው፥ ቀደሰውም፥ ከሠራው ከፈጠረውም ሥራ ሁሉ አረፈበት። ፬ እግዚአብሔር አምላክ ምድርንና ሰማይን በፈጠረ ጊዜ የሰማይና የምድር አፈጣጠር ይህ ነው። ፭ እግዚአብሔር አምላክም ምድርን ገና ዝናብ አላዘነበም ነበር፥ ምድርንም የሚያለማ ሰው አልነበረም፤ ፮ ነገር ግን ጭጋግ ከምድር ይወጣ ነበር፥ የምድርንም ፊት ሁሉ ያጠጣ ነበር። ፯ እግዚአብሔር አምላክም ሰውን ከምድር አፈር ሠራው፥ በአፍንጫውም የሕይወት እስትንፋስ ነፋበት፥ ሰውም ሕያው ነፍስ ሆነ። ፰ እግዚአብሔር አምላክም በምሥራቅ በኤድን አገር ገነትን ተከለ፥ የሠራውንም ሰው በዚያ አኖረው። ፱ እግዚአብሔር አምላክም ከምድር ዛፍን ሁሉ፥ ለዕይታ ያማረውንና ለመብልም መልካም የሆነውን ሁሉ፥ የሕይወትንም ዛፍ በገነት መካከል፥ የመልካምንና የክፉንም ዕውቀት ዛፍ አበቀለ። ፲ ከገነትም ያጠጣ ዘንድ ወንዝ ከዚያ ይወጣ ነበር፥ ከዚያም ተከፍሎ አራት ራሶች ሆነ። ፲፩ የአንዱም ስም ፊሶን ነው፤ እርሱም የወርቅ አገር ሁሉ ወዳለበት ወደ ኤውላጥ አገር ሁሉ ይዞራል። ፲፪ የዚያም አገር ወርቅ መልካም ነው፤ ዕንቊም ከዚያ ይገኛል፥ ሽቱም ከዚያ ይገኛል። ፲፫ የሁለተኛውም ወንዝ ስም ግዮን ነው፤ እርሱም የኢትዮጵያ አገር ሁሉ ወዳለበት ወደ ኩሽ አገር ሁሉ ይዞራል። ፲፬ የሦስተኛውም ወንዝ ስም ኤዶቅ ነው፤ እርሱም በአሦር ፊት ለፊት ይሄዳል። አራተኛውም ወንዝ ኤፍራጥስ ነው። ፲፭ እግዚአብሔር አምላክም ሰውን ወስዶ በኤድን ገነት ያለማውና የሚጠብቀው ዘንድ አኖረው። ፲፮ እግዚአብሔር አምላክም ሰውን እንዲህ ብሎ አዘዘው፦ ከገነት ዛፍ ሁሉ ትበላ ዘንድ ትችላለህ፤ ፲፯ ነገር ግን ከመልካምና ከክፉ ዕውቀት ዛፍ ከእርሱ አትብላ፤ ከእርሱ በበላህበት ቀን ሞትን ትሞታለህና። ፲፰ እግዚአብሔር አምላክም፦ ሰው ብቻውን ይሆን ዘንድ መልካም አይደለም፤ ለእርሱ የሚመጥን ረዳት እንፍጠርለት አለ። ፲፱ እግዚአብሔር አምላክም ከምድር የምድር አራዊትን ሁሉ፥ የሰማይንም ወፍ ሁሉ ፈጠረ፥ ሰው ምን ብሎ እንደሚጠራቸው ያይ ዘንድ ወደ ሰው አመጣቸው፤ ሰውም ሕያው ነፍስ ላለው ሁሉ ስሙ ያው ስም ሆነ። ፳ ሰውም ለእንስሳ ሁሉ፥ ለሰማይም ወፍ፥ ለምድርም አራዊት ሁሉ ስም አወጣ፤ ለሰው ግን የሚመጥን ረዳት አልተገኘለትም። ፳፩ እግዚአብሔር አምላክም በሰው ላይ ከባድ እንቅልፍ አመጣ፥ ተኛም፤ ከጎኑም አንዲት የጎድን አጥንት ወስዶ ስፍራውን በሥጋ ዘጋ። ፳፪ እግዚአብሔር አምላክም ከሰው የወሰዳትን የጎድን አጥንት ሴት አድርጎ ሠራት፥ ወደ ሰውም አመጣት። ፳፫ ሰውም፦ ይህች አሁን ከአጥንቶቼ አጥንት፥ ከሥጋዬም ሥጋ ናት፤ ከወንድ ተወስዳለችና ሴት ትባላለች አለ። ፳፬ ስለዚህ ሰው አባቱንና እናቱን ይተዋል፥ ከሚስቱም ጋር ይጣበቃል፥ ሁለቱም አንድ ሥጋ ይሆናሉ። ፳፭ ሰውና ሚስቱም ሁለቱ ዕራቁታቸውን ነበሩ፥ አላፈሩም ነበር።

፫ እግዚአብሔር አምላክ ከሠራቸው ከምድር አራዊት ሁሉ እባብ ተንኮለኛ ነበረ። እርሱም ሴቲቱን፦ እግዚአብሔር በገነት ካሉት ዛፎች ሁሉ አትብሉ ብሎ በእውነት ተናግሮአልን? አላት። ፪ ሴቲቱም እባቡን አለችው፦ ከገነት ዛፎች ፍሬ እንበላለን፤ ፫ ነገር ግን በገነት መካከል ካለው ዛፍ ፍሬ እግዚአብሔር፦ እንዳትበሉ እንዳትነኩትም፥ አለ፥ ከእርሱ ብትበሉ ትሞታላችሁ። ፬ እባቡም ሴቲቱን አለ፦ ሞትን አትሞቱም፤ ፭ እግዚአብሔር እንዲህ ያውቃልና፥ ከእርሱ በበላችሁበት ቀን ዓይኖቻችሁ እንደሚገለጡ፥ እንደ እግዚአብሔርም መልካምንና ክፉን የምታውቁ እንደሚሆኑ ነው እንጂ። ፮ ሴቲቱም ዛፉ ለመብል መልካም እንደ ሆነ፥ ለዓይንም ደስ እንደሚያሰኝ፥ ለማስተዋልም ዛፉ ምኞት እንደሚሆን አየች፥ ከፍሬውም ወስዳ በላች፥ ከእርስዋም ጋር ለባልዋ ሰጠችው፥ እርሱም በላ። ፯ የሁለቱም ዓይኖች ተገለጡ፥ ዕራቁታቸውንም እንደ ሆኑ አወቁ፥ የበለስንም ቅጠል ሰፍተው ለራሳቸው መታጠቂያ አደረጉ። ፰ እግዚአብሔር አምላክም በቀኑ ገነት ውስጥ ሲመላለስ ድምፁን ሰሙ፥ ሰውና ሚስቱም ከእግዚአብሔር አምላክ ፊት በገነት ዛፎች መካከል ተሸሸጉ። ፱ እግዚአብሔር አምላክም ሰውን ጠርቶ፦ ወዴት ነህ? አለው። ፲ እርሱም፦ ድምፅህን በገነት ሰማሁ፥ ዕራቁቴንም ስለ ሆንሁ ፈራሁ፥ ተሸሸግሁም አለ። ፲፩ እርሱም፦ ዕራቁትህን እንደ ሆንህ ማን ነገረህ? ከእርሱ አትብላ ብዬ ያዘዝሁህን ዛፍ በላህን? አለው። ፲፪ ሰውም፦ ከዛፉ ፍሬ ሰጥታኝ በላሁ ያለችኝን ሴት ከእኔ ጋር የሰጠኸኝ አንተ ነህ አለ። ፲፫ እግዚአብሔር አምላክም ሴቲቱን፦ ይህ ያደረግሽው ምንድር ነው? አላት። ሴቲቱም፦ እባቡ አሳተኝ በላሁም አለች። ፲፬ እግዚአብሔር አምላክም እባቡን፦ ይህን ስላደረግህ፥ ከእንስሳ ሁሉ፥ ከምድር አራዊትም ሁሉ ተለይተህ የተረገምህ ሁን፤ በሆድህ ትሄዳለህ፥ በዘመንህም ሁሉ ትቢያ ትበላለህ፤ ፲፭ በአንተና በሴቲቱ፥ በዘርህና በዘርዋ መካከል ጠላትነትን አደርጋለሁ፤ እርሱ ራስህን ይቀጠቅጣል፥ አንተም ተረከዙን ትቀጠቅጣለህ አለው። ፲፮ ለሴቲቱም፦ ፅንስሽን አበዛለሁ፥ በጭንቅ ትወልጃለሽ፤ ወደ ባልሽም ፍላጎት ይኖርሻል፥ እርሱም ይገዛልሻል አላት። ፲፯ ለአዳምም፦ ሚስትህን ቃል ሰምተሃልና፥ ከእርሱም አትብላ ብዬ ያዘዝሁህን ዛፍ በልተሃልና፥ ምድር ስለ አንተ የተረገመች ትሁን፤ በዘመንህ ሁሉ በድካም ትበላዋለህ፤ ፲፰ እሾህና አሜከላ ያበቅልልሃል፥ የምድርንም ቡቃያ ትበላለህ፤ ፲፱ እስክትመለስ ድረስ፥ ከእርስዋ ተወስደሃልና፥ ዐፈር ነህና፥ ወደ ዐፈርም ትመለሳለህና፥ በፊትህ ላብ እንጀራ ትበላለህ አለው። ፳ አዳምም ሚስቱን ሔዋን ብሎ ጠራት፥ የሕያዋን ሁሉ እናት ናትና። ፳፩ እግዚአብሔር አምላክም ለአዳምና ለሚስቱ ለሔዋን ከለምጣ ቆዳ ልብስ አደረገላቸው፥ አለበሳቸውም። ፳፪ እግዚአብሔር አምላክም፦ እነሆ፥ ሰው ከእኛ እንደ አንዱ መልካምንና ክፉን የሚያውቅ ሆነ፤ አሁንም እጁን ዘርግቶ ከሕይወት ዛፍ ደግሞ ወስዶ እንዳይበላ፥ ለዘላለምም እንዳይኖር፥ ፳፫ እግዚአብሔር አምላክም ከተገኘበት ከምድር ይሠራ ዘንድ ከገነት ኤደን አሰደደው። ፳፬ ሰውንም አሰደደው፥ ሕይወትንም ከሚጠብቅ ከኪሩቤል በገነት ኤደን ምሥራቅ ነበልባል የሚገለባበጥ ሰይፍ አኖረ።

፬ አዳምም ሚስቱን ሔዋንን አወቃት፥ ፀነሰችም ቃኤልንም ወለደች፥ እንዲህም አለች፦ ከእግዚአብሔር ጋር ሰውን ፈጠርሁ። ፪ ወንድሙንም አቤልን ወለደች። አቤልም የበጎች እረኛ ሆነ፥ ቃኤልም የምድር እርሻ ሠራተኛ ሆነ። ፫ ከጥቂት ቀንም በኋላ ቃኤል ከምድር ፍሬ ለእግዚአብሔር ቁርባን አመጣ። ፬ አቤልም ከመንጋው በኩራት ከሰቡትም አመጣ፤ እግዚአብሔርም አቤልንና ቁርባኑን ተመለከተ፤ ፭ ቃኤልንና ቁርባኑንም ግን አልተመለከተም። ቃኤልም እጅግ ተቆጣ፥ ፊቱም ወደቀ። ፮ እግዚአብሔርም ቃኤልን፦ ስለ ምን ተቆጣህ? ስለ ምንስ ፊትህ ወደቀ? ፯ መልካም ብታደርግ ከፍ ከፍ አትልምን? መልካም ባታደርግ ግን ኃጢአት በደጅ ያደባል፤ ፈቃዱም ወደ አንተ ነው፥ አንተም ትገዛለህ አለው። ፰ ቃኤልም ወንድሙን አቤልን፦ ወደ ሜዳ እንውጣ አለው፤ በሜዳም ሳሉ ቃኤል ወንድሙን አቤልን ተነሣበት፥ ገደለውም። ፱ እግዚአብሔርም ቃኤልን፦ ወንድምህ አቤል ወዴት ነው? አለው። እርሱም፦ አላውቅም፤ የወንድሜ ጠባቂ ነኝን? አለ። ፲ እርሱም፦ ያደረግህ ምንድር ነው? የወንድምህ ደም ከምድር ወደ እኔ ይጮኻል። ፲፩ አሁንም ከአፉዋ የወንድምህን ደም ከእጅህ ትቀበል ዘንድ አፉዋን ከፍታ ከምድር ከተረገመች አሁን ተረገምህ። ፲፪ ምድርን ብታርስ ኃይልዋን ዳግመኛ አትሰጥህም፤ በምድርም ላይ ተቅበዝባዥና ባዝራ ትሆናለህ አለው። ፲፫ ቃኤልም እግዚአብሔርን፦ በደሌ ከመታገሥ በላይ ነው። ፲፬ እነሆ፥ ዛሬ ከምድር ፊት አሳደድኸኝ፥ ከፊትህም እሰወራለሁ፥ በምድርም ላይ ተቅበዝባዥና ባዝራ እሆናለሁ፤ የሚያገኘኝም ሁሉ ይገድለኛል አለ። ፲፭ እግዚአብሔርም፦ ስለዚህ ቃኤልን የሚገድለው ሁሉ ሰባት እጥፍ ይበቀልበታል አለው። እግዚአብሔርም ቃኤልን ያገኘው ሁሉ እንዳይገድለው ምልክት አደረገለት። ፲፮ ቃኤልም ከእግዚአብሔር ፊት ወጣ፥ በኤደንም ምሥራቅ በኖድ አገር ተቀመጠ። ፲፯ ቃኤልም ሚስቱን አወቃት፥ ፀነሰችም ሄኖክንም ወለደች፤ ከተማም ሠራ፥ ከተማውንም በልጁ ስም ሄኖክ ብሎ ጠራው። ፲፰ ሄኖክም ጋይዳድን ወለደ፥ ጋይዳድም መሖያኤልን ወለደ፥ መሖያኤልም ማቱሳኤልን ወለደ፥ ማቱሳኤልም ላሜሕን ወለደ። ፲፱ ላሜሕም ሁለት ሚስቶችን አገባ፤ የአንዲቱም ስም አዳ የሁለተኛይቱም ስም ጽላ ነበረ። ፳ አዳም ዮባልን ወለደ፥ እርሱም በድንኳን የሚቀመጡ የከብት ጠባቂዎች አባት ሆነ። ፳፩ የወንድሙም ስም ዮባል ነበረ፥ እርሱም በገናና እንቢልታ የሚይዙ ሁሉ አባት ሆነ። ፳፪ ጽላም ቱባልቃይንን ወለደ፥ እርሱም ከናስና ከብረት የሚሠራ ሁሉ ጠራቢ ነበረ። የቱባልቃይንም እኅት ንዕማ ነበረች። ፳፫ ላሜሕም ሚስቶቹን አዳንና ጽላን፦ የላሜሕ ሚስቶች ሆይ፥ ቃሌን ስሙ፥ ንግግሬንም አድምጡ፤ ሰውን ስለ ቍስሌ፥ ጕልማሳንም ስለ ግርፋቴ ገድያለሁና፤ ፳፬ ቃኤልን ሰባት እጥፍ ከተበቀለ፥ ላሜሕን ሰባ ሰባት እጥፍ ይበቀልበታል አለ። ፳፭ አዳምም ዳግመኛ ሚስቱን አወቃት፥ ወንድ ልጅንም ወለደች፥ ስሙንም ሴት ብሎ ጠራው፤ እንዲህ ብሎ፦ ቃኤል ገድሎታልና፥ እግዚአብሔር ከአቤል ፈንታ ሌላ ዘር ሰጥቶኛል አለ። ፳፮ ለሴትም ደግሞ ወንድ ልጅ ተወለደለት፥ ስሙንም ሄኖስ ብሎ ጠራው። በዚያን ጊዜ ሰዎች የእግዚአብሔርን ስም ይጠሩ ዘንድ ጀመሩ።

፭ የአዳም ትውልድ መጽሐፍ ይህ ነው። እግዚአብሔር ሰውን በፈጠረ ጊዜ በእግዚአብሔር መልክ ሠራው፤ ፪ ወንድና ሴት አድርጎ ፈጠራቸው፥ ባረካቸውም፥ በተፈጠሩበትም ቀን አዳም ብሎ ጠራቸው። ፫ አዳምም መቶ ሠላሳ ዓመት በኖረ ጊዜ በመልኩ እንደ ምሳሌው ልጅን ወለደ፥ ስሙንም ሴት ብሎ ጠራው። ፬ ሴትንም ከወለደ በኋላ አዳም ስምንት መቶ ዓመት ኖረ፥ ወንዶችና ሴቶች ልጆችንም ወለደ። ፭ አዳምም የኖረው ዘመን ሁሉ ዘጠኝ መቶ ሠላሳ ዓመት ነበረ፥ ሞተም። ፮ ሴትም መቶ አምስት ዓመት በኖረ ጊዜ ሄኖስን ወለደ። ፯ ሄኖስንም ከወለደ በኋላ ሴት ስምንት መቶ ሰባት ዓመት ኖረ፥ ወንዶችና ሴቶች ልጆችንም ወለደ። ፰ ሴትም የኖረው ዘመን ሁሉ ዘጠኝ መቶ ዐሥራ ሁለት ዓመት ነበረ፥ ሞተም። ፱ ሄኖስም ዘጠና ዓመት በኖረ ጊዜ ቃይናንን ወለደ። ፲ ቃይናንንም ከወለደ በኋላ ሄኖስ ስምንት መቶ ዐሥራ አምስት ዓመት ኖረ፥ ወንዶችና ሴቶች ልጆችንም ወለደ። ፲፩ ሄኖስም የኖረው ዘመን ሁሉ ዘጠኝ መቶ ዐምስት ዓመት ነበረ፥ ሞተም። ፲፪ ቃይናንም ሰባ ዓመት በኖረ ጊዜ መላልኤልን ወለደ። ፲፫ መላልኤልንም ከወለደ በኋላ ቃይናን ስምንት መቶ አርባ ዓመት ኖረ፥ ወንዶችና ሴቶች ልጆችንም ወለደ። ፲፬ ቃይናንም የኖረው ዘመን ሁሉ ዐሥር መቶ ዐሥር ዓመት ነበረ፥ ሞተም። ፲፭ መላልኤልም ስድሳ ዓመት በኖረ ጊዜ ያሬድን ወለደ። ፲፮ ያሬድንም ከወለደ በኋላ መላልኤል ስምንት መቶ ሠላሳ ዓመት ኖረ፥ ወንዶችና ሴቶች ልጆችንም ወለደ። ፲፯ መላልኤልም የኖረው ዘመን ሁሉ ስምንት መቶ ዘጠና አምስት ዓመት ነበረ፥ ሞተም። ፲፰ ያሬድም መቶ ስድሳ ዓመት በኖረ ጊዜ ሄኖክን ወለደ። ፲፱ ሄኖክንም ከወለደ በኋላ ያሬድ ስምንት መቶ ዓመት ኖረ፥ ወንዶችና ሴቶች ልጆችንም ወለደ። ፳ ያሬድም የኖረው ዘመን ሁሉ ዘጠኝ መቶ ስድሳ ሁለት ዓመት ነበረ፥ ሞተም። ፳፩ ሄኖክም ስድሳ ዓመት በኖረ ጊዜ ማቱሳላን ወለደ። ፳፪ ማቱሳላንም ከወለደ በኋላ ሄኖክ ከእግዚአብሔር ጋር ሦስት መቶ ዓመት ተመላለሰ፥ ወንዶችና ሴቶች ልጆችንም ወለደ። ፳፫ ሄኖክም የኖረው ዘመን ሁሉ ሦስት መቶ ስድሳ አምስት ዓመት ነበረ። ፳፬ ሄኖክም ከእግዚአብሔር ጋር ተመላለሰ፥ እግዚአብሔርም ወሰደው እንጂ አልተገኘም። ፳፭ ማቱሳላም መቶ ሰማንያ ሰባት ዓመት በኖረ ጊዜ ላሜሕን ወለደ። ፳፮ ላሜሕንም ከወለደ በኋላ ማቱሳላ ሰባት መቶ ሰማንያ ሁለት ዓመት ኖረ፥ ወንዶችና ሴቶች ልጆችንም ወለደ። ፳፯ ማቱሳላም የኖረው ዘመን ሁሉ ዘጠኝ መቶ ስድሳ ዘጠኝ ዓመት ነበረ፥ ሞተም። ፳፰ ላሜሕም መቶ ሰማንያ ሁለት ዓመት በኖረ ጊዜ ወንድ ልጅን ወለደ። ፳፱ ስሙንም፦ እግዚአብሔር ከረገማት ምድር ከእጃችን ድካምና ከእጆቻችን ጥረት ይህ ያሳርፈናል ብሎ ኖኅ ብሎ ጠራው። ፴ ኖኅንም ከወለደ በኋላ ላሜሕ አምስት መቶ ዘጠና አምስት ዓመት ኖረ፥ ወንዶችና ሴቶች ልጆችንም ወለደ። ፴፩ ላሜሕም የኖረው ዘመን ሁሉ ሰባት መቶ ሰባ ሰባት ዓመት ነበረ፥ ሞተም። ፴፪ ኖኅም አምስት መቶ ዓመት በኖረ ጊዜ ኖኅ ሴምን፥ ካምን፥ ያፌትንም ወለደ።

፮ ሰዎችም በምድር ላይ ሊበዙ ጀመሩ፥ ሴቶች ልጆችም ተወለዱላቸው። ፪ የእግዚአብሔር ልጆችም የሰዎችን ሴቶች ልጆች መልካም እንደ ሆኑ አዩ፥ ከመረጡአቸውም ሁሉ ሚስቶችን አገቡ። ፫ እግዚአብሔርም፦ ሰው ሥጋ ነውና ዘመኑ መቶ ሀያ ዓመት ይሆናል እንጂ ከዚህ በኋላ ሰው በሥጋው ለዘላለም አይኖርም አለ። ፬ በዚያን ጊዜ በምድር ላይ ኔፊሊም ነበሩ፥ ከዚህም በኋላ የእግዚአብሔር ልጆች ወደ ሰዎች ሴቶች ልጆች በገቡ ጊዜ ልጆችን ይወልዱላቸው ነበር፤ እነዚህም ከጥንት ጀምሮ ስመ ጥሩ ኃያላን ነበሩ። ፭ እግዚአብሔርም የሰው ክፋት በምድር ላይ እጅግ እንደ በዛ፥ የልቡም ዐሳብ ምኞት ሁሉ ዘወትር ክፉ ብቻ እንደ ሆነ አየ። ፮ እግዚአብሔርም በምድር ላይ ሰውን በመፍጠሩ እንዳዘነ፥ በልቡም እንዳሳዘነው ተጸጸተ። ፯ እግዚአብሔርም፦ የፈጠርሁትን ሰው ከምድር ፊት ከሰው እስከ እንስሳ ድረስ ከሚሳቡትም እስከ ሰማይ ወፍ ድረስ አጠፋለሁ፤ በመፍጠሬ አዝኛለሁና ተጸጽቻለሁ አለ። ፰ ኖኅ ግን በእግዚአብሔር ፊት ሞገስን አገኘ።

፱ የኖኅ ትውልድ መጽሐፍ ይህ ነው። ኖኅ በዘመኑ ሰዎች ዘንድ ጻድቅ ሰው ነበረ፥ ኖኅም ከእግዚአብሔር ጋር ተመላለሰ። ፲ ኖኅም ሴምን፥ ካምንና ያፌትን ወለደ። ፲፩ ምድርም በእግዚአብሔር ፊት ጠፋች፥ ምድርም ግፍ ሞላባት። ፲፪ እግዚአብሔርም ምድርን ተመለከተ፥ እነሆም፥ ጠፍታ ነበረች፤ ሥጋ ለባሽ ሁሉ በምድር ላይ መንገዱን አጥፍቶ ነበርና። ፲፫ እግዚአብሔርም ኖኅን፦ የሥጋ ለባሾች ሁሉ ፍጻሜ በፊቴ መጥቶአል፤ ምድር በእነርሱ ምክንያት በግፍ ተሞልታለችና፥ እነሆ፥ ከምድር ጋር አጠፋቸዋለሁ። ፲፬ አንተ ግን ለራስህ ከጌፌር እንጨት መርከብ ሥራ፤ በመርከቡም ውስጥ ክፍሎችን አድርግ፥ ከውስጥና ከውጭም በሬንጅ ለብጠው። ፲፭ እንዲህም ታደርጋት ዘንድ፥ የመርከቡ ርዝመት ሦስት መቶ ክንድ፥ ስፋቱ ሀምሳ ክንድ፥ ቁመቱም ሠላሳ ክንድ ይሁን። ፲፮ ለመርከቡም ብርሃን ታደርግለታለህ፥ ከአንድ ክንድም ከፍ ከፍ አድርገህ ትሠራዋለህ፤ የመርከቡንም ደጅ በጎኑ ታደርጋለህ፤ ታችኛውንና ሁለተኛውን ሦስተኛውንም ክፍል ታበጃለህ። ፲፯ እኔም እነሆ፥ ሕይወት ያለውን ሥጋ ለባሽ ሁሉ ከሰማይ በታች ከምድር ላይ አጠፋ ዘንድ የጥፋትን ውኃ አመጣለሁ፤ በምድር ላይ ያለ ሁሉ ይጠፋል። ፲፰ ከአንተ ጋር ግን ቃል ኪዳኔን አጸናለሁ፤ አንተም ከወንዶች ልጆችህና ከሚስትህ ከልጆችህም ሚስቶች ጋር ወደ መርከቡ ትገባለህ። ፲፱ ከሕያዋንም ሁሉ ከሥጋ ለባሽ ሁሉ ሁለት ሁለት ከመርከቡ ውስጥ ታስገባለህ፤ ወንድና ሴት ሆነው ከአንተ ጋር ሕያው ይሆኑ ዘንድ ነው። ፳ ከወፎች እንደ ወገኑ፥ ከእንስሳም እንደ ወገኑ፥ ከምድርም ተንቀሳቃሾች ሁሉ እንደ ወገኑ ከሁሉ ሁለት ሁለት ከአንተ ጋር ይገቡ ዘንድ ወደ አንተ ይመጣሉ። ፳፩ አንተም የሚበላውን ሁሉ ወስደህ ከአንተ ጋር ሰብስብ፤ ለአንተና ለእነርሱ ለመብል ይሆን ዘንድ ይሰበሰባል። ፳፪ ኖኅም እንዲሁ አደረገ፥ እግዚአብሔር እንዳዘዘው ሁሉ እንዲሁ አደረገ።

፯ እግዚአብሔርም ኖኅን፦ አንተና ቤተሰብህ ሁሉ ወደ መርከቡ ግቡ፤ በዚህ ዘመን በፊቴ ጻድቅ ሆነህ አይቼሃለሁና። ፪ ከንጹሕ እንስሳ ሁሉ ሰባት ሰባት ከእንስሳም ርኩስ ከሆነው ሁለት ሁለት ከእርሱና ከሚስቱ ጋር ውሰድ፤ ፫ ከሰማይ ወፍም ሰባት ሰባት ወንድና ሴት ሆነው በምድር ሁሉ ላይ ዘር ይጠብቁ ዘንድ ከእነርሱ ጋር ውሰድ። ፬ ገና ሰባት ቀን ነውና፥ እኔም አርባ ቀን አርባ ሌሊት በምድር ላይ ዝናብ አዘንባለሁና፥ ከፈጠርሁትም ሕያው ሁሉ ከምድር ፊት አጠፋለሁ አለው። ፭ ኖኅም እግዚአብሔር እንዳዘዘው ሁሉ አደረገ። ፮ የጥፋትም ውኃ በምድር ላይ በመጣ ጊዜ ኖኅ የስድስት መቶ ዓመት ሽማግሌ ነበረ። ፯ ኖኅም ከሚስቱ ከልጆቹም ከሚስቶቻቸው ጋር ከጥፋት ውኃ የተነሣ ወደ መርከቡ ገባ። ፰ ከንጹሕ እንስሳና ከርኩስ እንስሳ፥ ከወፎችም ከምድርም ተንቀሳቃሾች ሁሉ ፱ ሁለት ሁለት ወንድና ሴት ሆነው እግዚአብሔር ኖኅን እንዳዘዘው ሁሉ ወደ ኖኅ ወደ መርከቡ ገቡ። ፲ ከሰባቱም ቀን በኋላ የጥፋት ውኃ በምድር ላይ መጣ። ፲፩ በኖኅ ዘመን በስድስት መቶኛው ዓመት በሁለተኛው ወር በዐሥራ ሰባተኛው ቀን በዚያ ቀን ታላቁ ጥልቅ ምንጮች ሁሉ ተፈለቀቁ፥ የሰማይም መስኮቶች ተከፈቱ። ፲፪ ዝናብም አርባ ቀን አርባ ሌሊት በምድር ላይ ዘነበ። ፲፫ በዚያ ቀን ኖኅ ከሚስቱ ከሦስቱ ልጆቹም ከሴም፥ ከካምና ከያፌት ከሚስቶቻቸው ጋር ወደ መርከቡ ገባ። ፲፬ እነርሱም ከየወገኑ ከእንስሳ ሁሉ፥ ከየወገኑም ከምድር ተንቀሳቃሾች ሁሉ፥ ከየወገኑም ከወፎች ሁሉ፥ ከየወገኑም ከሰማይ ክንፍ ያለው ሁሉ ፲፭ ሁለት ሁለት ከሥጋ ለባሽ ሁሉ ወደ ኖኅ ወደ መርከቡ ገቡ። ፲፮ ከገቡትም ከሥጋ ለባሽ ሁሉ ወንድና ሴት ሆነው ገቡ፤ እግዚአብሔር እንዳዘዘው ሁሉ ገቡ፤ እግዚአብሔርም ከኋላው ዘጋበት። ፲፯ የጥፋትም ውኃ አርባ ቀን በምድር ላይ ሆነ፥ ውኃውም በዛ፥ መርከቡንም ከምድር ከፍ ከፍ አደረገው። ፲፰ ውኃውም ጨመረ፥ እጅግም በዛ፥ መርከቡም በውኃው ላይ ሄደ። ፲፱ ውኃውም እጅግ በዛ፥ ከሰማይ በታች ያሉ ረጃጅም ተራሮች ሁሉ ተሸፈኑ። ፳ ውኃውም ከተራሮች ጫፍ ዐሥራ አምስት ክንድ ከፍ አለ፥ ተራሮችም ተሸፈኑ። ፳፩ በምድር ላይ የሚንቀሳቀስ ሥጋ ለባሽ ሁሉ፥ ወፎችም እንስሳትም አራዊትም ምድርንም የሚሞሉ ተንቀሳቃሾች ሁሉ፥ ሰዎችም ሁሉ ሞቱ። ፳፪ በየብስ ላይ ሕያው እስትንፋስ ያለበት ሁሉ ሞተ። ፳፫ እግዚአብሔርም ከሰው እስከ እንስሳ ድረስ ከሚሳቡትም እስከ ሰማይ ወፍ ድረስ በምድር ፊት ያለውን ሕያው ሁሉ አጠፋ፤ ከኖኅና ከእርሱ ጋር በመርከቡ

cm ins
ULC Appl 1570

U.L.C. ADD. 1570

cm
ins
U L C ADD 1570

ነበሰ ፌይጥባዕ ነጋሪ ሰላሳ ሰንሰለት
ከሳል ሁለት ክንፍ ነገረ ሠላሳ ፍ
ረዘመ ተከፈተ ነገረ ሰላሳ ሺህ
ፈተሸ ጸጸተ ጌታ ሰላሳ ሺህ
ገ ሳሚ ገላ ጸጸተ ጌታ ሰላሳ ሺህ
ገ ሳሚ ገላ ጸጸተ ጌታ ሰላሳ ሺህ
ሰላሳ ሺህ ሰላሳ ሺህ

cm
ins
U.L.C ADD 1570

ዘይሰሪ፡ ሳህል፡ ወይም፡ ውሃቱ፡
ዘያኒሳ፡ ጋር፡ ነው፡ ሳህሉ፡ ያንኳ፡
ለነገ፡ ሕክምና፡ ተደርጎለት፡ ጽኑ
ህመም፡ ስለነበረበት፡ ዘጠኝ
ወር፡ ሙሉ፡ በሆስፒታል፡ ውስጥ
ተኝቶ፡ ታክሞ፡ ከዳነ፡ በኋላ፡
ወደ፡ ቤቱ፡ ሲመለስ፡ ከሚስቱ
ከወይዘሮ፡ ሰላም፡ ጋር፡ ተገናኘ።
ሚስቱም፡ ባሏን፡ ስታገኘው፡
ከሞት፡ ተነስቶ፡ ከመጣ፡ ሰው፡
ያህል፡ ተደሰተች።

ከዚህ፡ በኋላ፡ ሁለቱ፡ ባልና
ሚስት፡ ተስማምተው፡ ኑሮአቸውን
ቀጠሉ። ከጥቂት፡ ጊዜ፡ በኋላ
ግን፡ ወይዘሮ፡ ሰላም፡ ከባሏ
ከአቶ፡ ሳህሉ፡ ጋር፡ ተጣሉ።
ጠብ፡ ሲጀምር፡ ወይዘሮ፡ ሰላም
ባሏን፡ ሳህሉን፡ «ሞተህ፡ ከመጣህ
በኋላ፡ ሌላ፡ ሰው፡ አግብቼ፡
ነበር፡ እኮ፡ ያመጣህልኝ፡ ሰው
ቢኖር፡ ኖሮ፡ ዛሬ፡ ከቤቴ፡ ውጣ፡
ብዬ፡ አስወጣው፡ ነበር» ትለው
ነበር።

ከዚህ፡ በኋላ፡ ሁለቱ፡ ባልና
ሚስት፡ ተስማምተው፡ ኑሮአቸውን
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ነበር።

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ከዚህ፡ በኋላ፡ ሁለቱ፡ ባልና
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በኋላ፡ ሌላ፡ ሰው፡ አግብቼ፡
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ብዬ፡ አስወጣው፡ ነበር» ትለው
ነበር።

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