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978-1-108-03972-7 - Ecclesiasticus: The Greek Text of Codex 248: Edited with a Textual Commentary and Prolegomena

Edited by J. H. A Hart

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Ecclesiasticus: The Greek Text of Codex 248

Ecclesiasticus is a religious work, written in Hebrew in the second century BCE by the Jewish scribe Jesus ben Sirach. Although it was not accepted into the Hebrew Bible and the original version is lost, its Greek translation is found in the Septuagint. The focus of this study by Cambridge scholar J. H. A. Hart (1876–1952) is on the Greek text of Ecclesiasticus from a fourteenth-century codex, written in a minuscule cursive hand. First published in 1909, the book contains the text in transcription, based on the work of Charles Taylor, who had previously published a study of the text. Hart next investigates its relationship to surviving fragments of the Hebrew version, and the results of his research are included in his textual commentary. He provides a thorough analysis of the Greek translator's prologue and compares variant Greek versions of the work. Hart's edition remains of use to biblical scholars today.

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Frontmatter

[More information](#)

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Frontmatter

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Frontmatter

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ECCLESIASTICUS

THE GREEK TEXT OF CODEX 248

EDITED WITH A TEXTUAL COMMENTARY
AND PROLEGOMENA

BY

J. H. A. HART, M.A.

FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE

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Frontmatter

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Frontmatter

[More information](#)

καὶ εἰ μὲν καλῶς ἐγθίκτως τῇ συντάξει τοῦτο καὶ αὐτὸς
ἤθελον· εἰ δὲ ἐγτελῶς καὶ μετρίως τοῦτο ἐφίκτων ἦν μοι.

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Frontmatter

[More information](#)

MATRI MEAE NECNON CONIVGI MEAE
DONVM AEREVM QVOD SOLVM POTVI
DO DICO DEDICO
DONVM AVREVM DVPLEX
MIHI IN EIS DIVINITVS DONATVM
ANIMO GRATO RECORDATVS
I. H. A. H.

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Frontmatter

[More information](#)

PREFACE

I N his preface to *The Wisdom of Ben Sira* Dr Charles Taylor mentioned three cases in which Codex 248 had variants peculiar to itself among Greek manuscripts but common to the long-lost Hebrew. "These few examples," he said, "will suffice to call attention to the excellence of this late cursive codex, and by implication of the versions and editions which it has most influenced." At the instance of Dr Schechter Professor Swete procured photographs of this text of Ecclesiasticus and invited the Syndics of the University Press to publish a transcript.

The work of transcription was simple enough: it was begun in July, 1900, and was soon finished. But the mechanical processes of transcription and comparison of the transcript with the apparatus of Holmes and Parsons opened up a series of problems to which traditional and accepted theories seemed to give inadequate answers. It was obvious at once that, although all the known Greek manuscripts derived from one parent, since all had become disarranged after chapter 30, the variations and still more the additions of Codex 248 on the one hand and Codex 253 on the other exceeded the powers of any mere copyist—supposing always that the great

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Edited by J. H. A Hart

Frontmatter

[More information](#)

uncials deserved their pride of place. And these aberrations seemed to point to the disturbing influence of a second Greek translation.

In 1901 I was enabled by my election to the Allen Scholarship to devote myself to an independent investigation of the Hebrew fragments, of the Peshitta Syriac and the Syro-Hexaplar, of the Greek manuscripts whose readings are recorded by Holmes and Parsons, by Fritzsche, and by Swete, of the Vulgate and of the quotations which were to be found in the works of Clement of Alexandria, Origen, Chrysostom, Cyprian and other patristic authors.

The first result of this enquiry was a collation of the Syro-Hexaplar with the text of Codex Vaticanus as printed in the second volume of the Old Testament in Greek.

To the text and the collation I added in 1902 a dissertation which dealt tentatively with the drift of the evidence already taken into account. Parts of this appear now in a completely revised form in the Prolegomena described below.

In September, 1903, the Textual Commentary, which includes all the available evidence, was printed off. To the facts collected I added such explanations of variants as I was able to deduce from a study of the Septuagint in general. In revising my copy I consulted some of the books enumerated in the list of editions, and made a few alterations which are distinguished by initials.

From that time onwards I have been engaged upon a study of such problems as the date of the book, the origin and character of the second Greek version and so forth. In the Prolegomena, which now follow the

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Edited by J. H. A Hart

Frontmatter

[More information](#)

Preface

ix

Textual Commentary, I have attempted to maintain the theses that the book was written and translated before the date commonly assigned to it, that in its fullest form the Greek version contains primitive but specifically Pharisaic teaching, and that the ancestor of the uncial manuscripts formed part of such a work as Origen's Hexapla.

To the Managers of the Hort Fund who provided the photographs of Codex 248, to the Syndics and the staff of the University Press, who undertook and accomplished respectively the publication of my book, and to Professor Swete, I offer my sincere thanks.

J. H. A. HART.

LITTLE SHELFORD,
6 *May* 1909.

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Edited by J. H. A Hart

Frontmatter

[More information](#)

Cambridge University Press

978-1-108-03972-7 - Ecclesiasticus: The Greek Text of Codex 248: Edited with a Textual
Commentary and Prolegomena

Edited by J. H. A Hart

Frontmatter

[More information](#)

CONTENTS

Preface	vii—ix
List of Abbreviations	xii, xiii
Authorities	xiv—xvii
The Second Prologue	xviii
The text of Ecclesiasticus according to Codex 248 (Cod. Vat. Gr. 347)	1—71
Appendix, being Collation of the Syro-Hexaplar with the text of Codex Vaticanus	73—88
Textual Commentary, being a collection of Hebrew, Syriac, Greek and Latin variations from the text of Codex Vaticanus with some parallels from the Septuagint and illustrations	89—228
Prolegomena	231—370
Chapter I. The Prologue of the Greek Translator	231—271
Chapter II. The Pharisaic Recension of the Wisdom of Ben Sira	272—320
Chapter III. The Quotations of Clement of Alexandria	321—345
Chapter IV. The Conflict of the Rival Greek Versions	346—370
Indexes to the Prolegomena	371—378

Cambridge University Press

978-1-108-03972-7 - Ecclesiasticus: The Greek Text of Codex 248: Edited with a Textual Commentary and Prolegomena

Edited by J. H. A Hart

Frontmatter

[More information](#)

LIST OF ABBREVIATIONS

- Ⲙ the Greek text of Clement, the catechists and the cursives
as distinct from the text of the four uncials.
- Ⲛ the Greek text in general and in particular the text of the
four uncials and of Origen.
- ⲛ the Hebrew text H^A etc.
- ℒ the Latin (“Vulgate”).
- Ⲕ the Syriac (Peshitta) text.
- ⲕ the Syro-Hexaplar.
- Ⲙ the Sahidic.
- ⲛ = Codex Sinaiticus.
- A = Codex Alexandrinus (H.P. III.)¹.
- B = Codex Vaticanus 1209¹.
- C = Cod. Ephraemi rescriptus¹.
- V = 23.
- 23 = Cod. Graec. I. of the Library of S. Mark in Venice².
- 55¹ unknown.
- 68 = Cod. Venet. v.²
- 70 = Cod. Graec. 551 of the Hofbibliothek at Munich³.
- 106 = Cod. 187 of the Library of the Carmelites at Ferrara².

¹ Quoted from the Old Testament in Greek edited by Professor Swete.

² Quoted from the apparatus of Holmes and Parsons.

³ Quoted from the apparatus of Fritzsche.

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Commentary and Prolegomena

Edited by J. H. A Hart

Frontmatter

[More information](#)

List of Abbreviations

xiii

-
- 155 = Cod. Hagensis Meerman II. in the Bodleian at Oxford¹.
157 = Cod. B vi. 23 of the Public Library in Basle¹.
248 = Cod. Vaticanus 346
printed from photographs of the original.
253 = Cod. Vaticanus 336¹.
254 = Cod. Vaticanus 337¹.
296 = Cod. Vaticanus-Palatino-Heidelbergensis 337, century xiii¹.
307 = Cod. 129 of the Hofbibliothek in Munich, century xiv¹.
308¹ unknown.

¹ Quoted from the apparatus of Holmes and Parsons.

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Edited by J. H. A Hart

Frontmatter

[More information](#)

AUTHORITIES

The Hebrew Text

Facsimiles of the Fragments hitherto recovered of The Book of Ecclesiasticus in Hebrew. Oxford and Cambridge, MDCCCCL. The Explanatory Note describes the contents as follows :

MS. A

(a) 8 pp. belonging to the Taylor-Schechter collection in the University Library, Cambridge, containing chapters iii, 6^b to vii, 29^a and xi, 34^b to xvi, 26^a....

(b) 4 pp. belonging to E. N. Adler, containing chapters vii, 29 to xii, 1 +, edited by him in the 'Jewish Quarterly Review' for April, 1900, pp. 466 *sqq.*

MS. B

(c) 14 pp. belonging to the Taylor-Schechter collection, containing chapters xxx, 11 to xxxi, 11 ; xxxii, 1^b to xxxiii, 3 ; xxxv, 11 to xxxvi, 26 ; xxxvii, 27 to xxxviii, 27^b ; xlix, 12^c to the end.

(d) 4 pp. in the British Museum, containing chapters xxxi, 12 to xxxi, 31 ; xxxvi, 24 to xxxvii, 26, edited by G. Margoliouth in the 'Jewish Quarterly Review' for October, 1899, pp. 1 *sqq.*

(e) 2 pp. (the first leaf found) belonging to Mrs Lewis and Mrs Gibson, containing chapters xxxix, 15^c to xl, 8, edited by Schechter in the 'Expositor' for July, 1896, pp. 1 *sqq.*, and afterwards with (f).

(f) 18 pp. in the Bodleian Library, Oxford, containing chapters xl, 9 to xlix, 11, edited together with (e) by Cowley and Neubauer...1897.

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Edited by J. H. A Hart

Frontmatter

[More information](#)*Authorities*

xv

MS. C

(*g*) 4 pp. belonging to the Taylor-Schechter collection, containing chapters iv, 23, 30, 31; v, 4–7^c, 9–13+; xxv, 8, 13, 17–24; xxvi, 1, 2^a, edited by Schechter in the ‘Jewish Quarterly Review’ for April, 1900, pp. 456 *sqq.*

(*h*) 2 pp. in the library of the Consistoire israélite (Paris), containing chapters vi, 18^b, 19, 28, 35; vii, 1, 4, 6^{ab}, 17, 20, 21, 23–25, edited by I. Lévi in the ‘Revue des Études Juives’ for Janvier–Mars, 1900, pp. 1 *sqq.*

(*i*) 2 pp. belonging to M. Gaster, containing chapters xviii, 31^b to xix, 3^b; xx, 5–7, 13; xxxvii, 19, 22, 24, 26, edited by him in the ‘Jewish Quarterly Review’ for July, 1900, pp. 688 *sqq.*

MS. D

(*h*) 2 pp. in the library of the Consistoire israélite (Paris), containing chapters xxxvi, 29 to xxxviii, 1^a edited with (*h*).

*Syriac Text*¹

CERIANI (A. M.). *Translatio Syra Pescitto Veteris Testamenti ex Codice Ambrosiano Sec. fere VI photolithographice edita...* Mediolani, MDCCCLXXVI.

LAGARDE (P. A. DE). *Libri Veteris Testamenti Apocryphi Syriace.* Lipsiae et Londinii, 1861.

Greek Text

HOLMES (R.) and PARSONS (J.). *Vetus Testamentum Graecum...* Tom. v...Oxonii, MDCCCXXVII.

FRITZSCHE (O. F.). *Libri Apocryphi V. T. Gr.* Leipzig, 1871.

SWETE (H. B.). *The Old Testament in Greek. Volume II.* Cambridge, 1896.

¹ I collated chapters of ben Sira chosen at random with Camb. Univ. Add. 1964 but found few substantial variations.

Cambridge University Press

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Edited by J. H. A Hart

Frontmatter

[More information](#)

xvi

*Authorities**Latin Text*

LAGARDE. Codex Amiatinus, in Mitteilungen I. 1884.

Editions

COWLEY (A. E.) and NEUBAUER (A. D.). The original Hebrew of a portion of Ecclesiasticus (xxxix, 15—xlix, 11) together with the early versions and an English translation, followed by the quotations from Ben Sira in Rabbinical literature...with two facsimiles. Oxford, MDCCCXCVII.

HERKENNE (Dr Theol. HENR.). De veteris Latinae Ecclesiastici capitibus i.—xliii. una cum notis ex eiusdem libri translationibus Aethiopica, Armeniaca, Copticis, Latina altera, Syro-Hexaplari depromptis. Leipzig, 1899.

KNABENBAUER (J.). Commentarius in Ecclesiasticum cum appendice: textus 'Ecclesiastici' Hebraeus descriptus secundum fragmenta nuper reperta cum notis et versione litterali Latina. Paris, 1902.

LEVI (ISRAEL). L'Ecclésiastique...Texte original hébreu édité, traduit et commenté... Paris 1898 and 1901.

PETERS (Dr Theol. NORBERT). Die sahidisch-koptische Übersetzung des Buches Ecclesiasticus. Freiburg im Breisgau, 1898.

Der jüngst wiederaufgefundene hebräische Text des Buches Ecclesiasticus untersucht, herausgegeben, übersetzt und mit kritischen Noten versehen. Freiburg im Breisgau, 1902.

Ecclesiasticus Hebraice ... vocalibus adornatus addita versione Latina cum glossario Hebraico-Latino. Friburgi Brisgoviae, MCMV.

SCHECHTER and TAYLOR. The Wisdom of Ben Sira. Portions of the Book Ecclesiasticus from Hebrew Manuscripts in the Cairo Genizah Collection, presented to the University of Cambridge by the Editors. Cambridge, 1899.

Cambridge University Press

978-1-108-03972-7 - Ecclesiasticus: The Greek Text of Codex 248: Edited with a Textual
Commentary and Prolegomena

Edited by J. H. A Hart

Frontmatter

[More information](#)

Authorities

xvii

SCHLATTER (D. A.). Das neugefundene hebräische Stück des
Sirach.—Der Glossator des griechischen Sirach... Gütersloh,
1897.

SMEND. Die Weisheit des Jesus Sirach erklärt... Berlin, 1906.

Die Weisheit des Jesus Sirach, hebräisch und deutsch...
mit einem hebräischen Glossar. Berlin, 1906.

Griechisch-syrisch-hebräischer Index zur Weisheit des
Jesus Sirach. Berlin, 1907.

STRACK (Prof. D. Dr HERMANN L.). Die Sprüche Jesus des
Sohnes Sirachs. Der jüngst gefundene hebräische Text mit
Anmerkungen und Wörterbuch... Leipzig, 1903.

Cambridge University Press

978-1-108-03972-7 - Ecclesiasticus: The Greek Text of Codex 248: Edited with a Textual Commentary and Prolegomena

Edited by J. H. A Hart

Frontmatter

[More information](#)

ΕΚΚΛΗΣΙΑΣΤΙΚΟΣ

Σοφία Ἰησοῦ υἱοῦ Σιράχ:

Ἰησοῦς οὗτος Σιράχ μὲν ἦν υἱός, ἔγγονος δὲ Ἰησοῦ ὁμωνύμου αὐτῷ· οὗτος οὖν ἐν χρόνοις κάτω γέγονε μετὰ τὴν αἰχμαλωσίαν καὶ ἀνάκλησιν, καὶ μετὰ τοὺς προφήτας σχεδὸν ἅπαντας· ὁ οὖν πάππος αὐτοῦ Ἰησοῦς, καθὰ καὶ αὐτὸς μαρτυριῶ, φιλόπονος τε γέγονεν ἀνὴρ ἐν Ἑβραίοις καὶ φρονιμώτατος, ὃς οὐ μόνον τὰ ἐτέρων τῶν πρὸ αὐτοῦ συνετῶν ἀνδρῶν ἀποφθέγματα συνήγαγεν, ἀλλὰ καὶ αὐτὸς ἴδια τινα ἀπεφθέγγατο, πολλῆς συνέσεως καὶ σοφίας γέμοντα· ἐπεὶ οὖν τὴν βίβλον ταύτην ὁ πρῶτος Ἰησοῦς σχεδὸν τι συνειλεγμένην καταλιπὼν ἐξ ἀνθρώπων ᾤχετο, Σιράχ οὗτος μετ' αὐτὸν πάλιν λαβὼν τῷ οἰκίῳ παιδὶ κατέλιπεν Ἰησοῦ· ὃς δὴ αὐτῆς λαβόμενος, εἰς ἐν ἅπασαν ἐναρμόνιον σύνταγμα συνήγαγε, σοφίαν ἐπὶ τε αὐτοῦ καὶ τῷ τοῦ πατρὸς ἀλλὰ μὴν καὶ τῷ πάππου ὀνόματι ἐκλεκτῶς, ἐξ αὐτοῦ τοῦ τῆς σοφίας ὀνόματος ἀγαπητῶς μᾶλλον ἔχειν τὸν ἀκροατὴν πρὸς τὴν αὐτῆς τῆς βίβλου μελέτην ἐπισπώμενος. λόγους οὖν φρονήσεως αἰνίγματά τε καὶ παραβολὰς περιέχει, καὶ μερικὰς τινὰς παλαιὰς θεοφιλεῖς ἱστορίας, περὶ τε ἀνδρῶν εὐαρεστησάντων τῷ θεῷ, καὶ εὐχὴν καὶ ὕμνον αὐτοῦ· ἔτι δὲ ὦν ὁ θεὸς εὐεργεσιῶν ἠξίωσε τὸν λαὸν αὐτοῦ, καὶ ὦν ἔπλησε κακῶν τοὺς ἐχθροὺς αὐτῶν. ὁπαδὸς τοῦ Σολομώντος οὗτος ὁ Ἰησοῦς γέγονεν, οὐδὲν ἦττον ἐκείνου περὶ τὴν σοφίαν καὶ παιδείαν εὐδοκμήσας, πολυμαθὴς ἀληθῶς καὶ ὦν καὶ καλούμενος.