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***Concordance du Siracide: Grec II et Sacra Parallela***

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This volume makes a contribution to research into the complex textual situation of the apocryphal/deuterocanonical book of Sirach. Among Second Temple Jewish writings, the textual problems for the Wisdom of Ben Sira are notoriously complex. Although the earliest surviving Hebrew manuscript (the Masada scroll, with much of 39:27–44:17) was copied about a century after the work's composition, the six medieval Hebrew manuscripts from the Cairo Genizah contain many corruptions and additions. Similarly, whereas the basic text of the grandson's Greek translation is preserved in the major uncial manuscripts (Sinaiticus, Vaticanus, and Alexandrinus), later Sirach manuscripts contain an amplified text form known as Greek II. Some of the additions in Greek II arose as pious glosses, such as 20:32: "Better unwearied patience in seeking the Lord than being a masterless charioteer of one's own life" (all translations my own). By way of contrast, other Greek II verses may in fact represent Ben Sira's original thought, such as 1:21: "The fear of the Lord drives away sins, and where it remains, it will turn away all anger."

The text of Greek II, previously confined to the critical apparatus in Alfred Rahlfs's *Septuaginta* (Stuttgart: Deutsche Bibelgesellschaft, 1979), appears in smaller type within the main text of the critical edition of Sirach edited by Joseph Ziegler, *Sapientia Iesu Filii Sirach* (Septuaginta 12/2; Göttingen: Vandenhoeck & Ruprecht, 1965). Up until now, however, no concordance has taken full notice of the vocabulary of Greek II, since only thirteen cola (or stichoi) from ten verses were listed in Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books)* (2 vols.; Oxford: Clarendon, 1897). The situation was partly remedied in Hatch and Redpath's 1906 *Supplement*, which included

thirty-four cola from twenty-one verses of Greek II, as Auwers and Proksch-Strajtmann note (9).

To remedy this omission properly, the volume under review provides a full concordance to the extra 135 cola in Ziegler's Greek text, plus twenty-eight cola attributed to Sirach in the *Sacra Parallela* of John Damascene. As a result, this concordance lists 456 words, of which (as noted here, 87–88) thirty-two are unique to Sirach within the LXX and twenty-six are unmentioned in Hatch and Redpath's 1906 *Supplement*. Of the words listed in the concordance, only two are human names, Adam (16:16b, according to a conjectural emendation) and Pharaoh (16:15a). The concordance lists in italics important Greek variants, especially from the Origenic and Lucianic witnesses. Where a corresponding Hebrew text, often dubbed Hebrew II, appears in the Cairo Genizah manuscripts (e.g., 11:15–16; 16:15–16), the concordance mentions the relevant Hebrew word, while a helpful Hebrew-Greek index appears in an appendix (89–92). These Hebrew equivalents are taken from the text edition by Pancratius C. Beentjes, *The Book of Ben Sira in Hebrew* (VTSup 68; Leiden: Brill, 1997), now available in paperback from the Society of Biblical Literature.

For the twenty-eight Greek cola of the *Sacra Parallela* of John Damascene (here marked *SP*), the concordance relies on the text presented in Otto Wahl, *Der Sirach-Text der Sacra Parallela* (FB 16; Würzburg: Echter, 1974). Of these twenty-eight cola, eighteen are identified as glosses on Sirach passages (including fifteen attested in the Latin tradition), while ten are unidentified in Sirach (see editors' list, 10–11). These ten “unidentified citations” are less clearly connected with the book of Sirach and may derive from other sources; for instance, saying 5 (“Idleness is the mother of famine and the beginning of thieving”) is based on Tob 4:13. Indeed, some of these aphorisms seem to derive from Greek secular writings. Saying 3 (“Continual dripping hollows out rock”) resembles an aphorism already found in fifth-century B.C.E. sources (Choerilus 10; Acusilaus 4J), while different versions of this proverb appear in later Greco-Roman authors (Plutarch, *Lib. ed.* 4.2D; Lucretius 1.314; Ovid, *Ars* 1.476; Seneca, *Nat.* 4B.3.4).

In the volume's introduction, the editors outline previous research into the text of Greek II. In particular, they note the index of Greek II vocabulary presented as an appendix in Christian Wagner, *Die Septuaginta-Hapaxlegomena im Buch Jesus Sirach* (BZAW 282; Berlin: de Gruyter, 1999), 413–16. Wagner's monograph discusses a total of 273 septuagintal *hapax legomena*: eighteen from the Greek prologue; 232 from Greek I; twenty-seven from Greek II. Included in his work (328–48) is a discussion of twenty-seven septuagintal *hapax legomena* from Greek II (= twenty-three new words plus four words found also in Greek I). Indeed, Wagner (331) notes a gloss not in the concordance, since Ziegler's apparatus lists a variant to 23:4a: “O Almighty Lord of your eternally

begotten creation.” This gloss may be of some interest, since it employs two words found elsewhere only once in Greek II, namely, “almighty” (*pantokratōr*, 24:24c) and “eternally begotten” (*aeigenēs*, 24:18d).

From the concordance the reader can gain an interesting perspective on the theological tendencies of Greek II. For instance, belief in the afterlife (probably absent from Ben Sira’s original Hebrew text) is attested by the occurrence of “immortality” (*athanasia*) in 19:19b: “Those doing what pleases him [= the Lord] will enjoy the fruits of the tree of immortality.” The doctrine of the afterlife may also be implied in 2:9c: “For his recompense is an everlasting gift with joy.” The emphasis on the fear of the Lord, elaborated from Greek I, appears in an aphorism occurring twice in Greek II, although with a different word order (10:21a; 19:18a): “The fear of the Lord is the beginning of acceptance [by him].” Elsewhere in Greek II the phrase “fear of the Lord” appears three times (1:12c; 21a; 25:12a), while the term “life” (*zōē*) appears six times (plus two variants). Religious exhortations also characterize Greek II, as in 13:14bc: “In all your life love the Lord, and invoke him for your salvation.” For further discussion of the special vocabulary of Greek II, see Jean-Marie Auwers, “L’apport du texte long du Siracide au lexique du grec biblique,” in *Interpreting Translation: Studies on the LXX and Ezekiel in Honour of Johan Lust* (ed. Florentino García Martínez and Marc Vervenne; BETL 192; Leuven: Peeters, 2005), 33–44.

All in all, this volume (entirely in Greek and French) will be a valuable reference work for advanced students of the Septuagint (especially Sirach) and of patristic lexicography. It will serve as a useful supplement to Hatch and Redpath’s *Concordance to the Septuagint*. Such detailed work will surely be a helpful tool for scholars attempting to unravel the origin of the Greek II textual tradition of the book of Sirach.