

# The Septuagint, Apocrypha, Sirach, Interlinear English - G.T. Emery.

## ΠΡΟΛΟΓΟΣ Prologue

ΠΟΛΛΩΝ καὶ μεγάλων ἡμῖν διὰ τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων τῶν κατ'  
Many and great to us through of the Law and the prophets and of the others the after  
αὐτοὺς ἠκολουθηκότων δεδο μένων, ὑπὲρ ὧν δέον ἐστὶν ἐπαινεῖν τὸν Ἰσραηλ παιδείας  
them having followed in steps remaining, over which needful it is to commend the of Israel custom  
καὶ σοφίας, καὶ ὡς οὐ μόνον αὐτοὺς τοὺς ἀναγινώσκοντας δέον ἐστὶν ἐπιστήμονας γίνεσθαι,  
and wisdom, and as not only they the knowing well necessary it is wise to become,  
ἀλλὰ καὶ τοῖς ἐκτὸς δύνασθαι τοὺς φιλομαθοῦντας χρησίμους εἶναι καὶ λέγοντας καὶ  
but also to the without to be able the fond of learning it ought of benefit<sup>1</sup> to be even speaking and  
γράφοντας· ὁ πάππος μου Ἰησοῦς ἐπὶ πλεῖον ἑαυτὸν δούς εἰς τε τὴν τοῦ νόμου  
writing; the grandfather of me Jesus upon much himself having given to both the of the Law  
καὶ τῶν προφητῶν καὶ τῶν ἄλλων πατρίων βιβλίων ἀνάγνωσιν, καὶ ἐν τούτοις ἱκανὴν  
and of the prophets and of the other of the father's books knowing well, and by these becoming  
ἕξι περιποιησάμενος, προήχθη καὶ αὐτὸς συγγράψαι τι τῶν εἰς παιδείαν καὶ σοφίαν  
proficient having kept for self, was drawn on also self to write both of the for leaning and wisdom  
ἀνηκόντων, ὅπως οἱ φιλομαθεῖς καὶ τούτων ἔνοχοι γενόμενοι πολλῶ μᾶλλον  
appertaining, so that the eager for learning and of those bound by having become much more  
ἐπιπροσθῶσιν διὰ τῆς ἐννόμου βιώσεως.  
progress might make by of the Law living.

Παρακέκλησθε οὖν μετ' εὐνοίας καὶ προσοχῆς τὴν ἀνάγνωσιν ποιεῖσθαι, καὶ συγγνώμην  
Let you be summoned then with favour and attention the reading to make, and pardon  
ἔχειν ἐφ' οἷς ἂν δοκῶμεν τῶν κατὰ τὴν ἐρμηνείαν πεφιλοπονημένων τισὶν  
to have upon us should seem of the according to the translation come short anything  
τῶν λέξεων ἀδυναμεῖν· οὐ γὰρ ἰσοδυναμεῖ αὐτὰ ἐν ἑαυτοῖς Ἑβραϊστὶ λεγόμενα,  
of the expressions inadequate; not for have same force these in of selves Hebrew sayings  
καὶ ὅταν μεταχθῆ εἰς ἑτέραν γλῶσσαν.  
and whenever they should be changed into another tongue.

Οὐ μόνον δὲ ταῦτα, ἀλλὰ καὶ αὐτὸς ὁ νόμος καὶ αἱ προφητεῖαι καὶ τὰ λοιπὰ τῶν βιβλίων  
Not only but these things, but also itself the Law and the prophets and the rest of the books  
οὐ μικρὰν ἔχει τὴν διαφορὰν ἐν ἑαυτοῖς λεγόμενα.  
not small have the difference in themselves writings.

Ἐν γὰρ τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως παραγεννηθεὶς εἰς  
In for the eight and thirty year upon of the Euergetes<sup>2</sup> king coming into  
Αἴγυπτον καὶ συγχρονίσας εὐρὼν οὐ μικρὰς παιδείας ἀφόμοιον· ἀναγκαιότατον  
Egypt and staying some time I found not a little learning a copy;<sup>3</sup> most necessary to apply thrust  
ἐθέμην καὶ αὐτὸς τινα προσενέγκασθαι σπουδὴν καὶ φιλοπονίαν τοῦ μεθερμηνεῦσαι  
to take up also same which to bestow eagerness to bind and laboriousness of the translation  
τὴν δε τὴν βίβλον πολλὴν ἀγρυπνίαν καὶ ἐπιστήμην προσενεγκάμενος ἐν τῷ διαστήματι τοῦ  
the and the book much watchfulness and skill having brought to it in the space of the

1 σίμους – usually translated as 'benefit' although the lit. meaning is 'flat or stub nosed'

2 c. 182 – 116 BC. or 284 – 222 BC.

3 This word of unknown meaning.

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χρόνου, πρὸς τὸ ἐπὶ πέρας ἀγαγόντα τὸ βιβλίον ἐκδόσθαι, καὶ τοῖς ἐν τῇ παροικίᾳ  
time, unto the upon end having brought the book to deliver, and to the in the foreign land  
βουλομένοις φιλομαθεῖν, προκατασκευαζομένους τὰ ἥθη ἐνόμῳ  
being willing to be prepared to learn, fashioning before hand the things of manners lawful  
βιοτεύειν.  
to live.