

## The Septuagint, Sirach, Chapter 19, Interlinear English - G.T. Emery.

1 Ἔργατης μέθυσος οὐ πλουτισθήσεται, ὁ ἐξουθενῶν τὰ ὀλίγα κατὰ μικρὸν  
A workman drunk not shall be rich, the setting at nought the things little according to small  
πεσεῖται.  
shall fall down.

2 Οἶνος καὶ γυναῖκες ἀποστήσουσιν συνετούς, καὶ ὁ κολλῶμενος πόρναις τολμηρότερος  
Wine and women will cause to desert intelligent, and the joining to prostitutes more daring  
ἔσται.  
to be.

3 Σήπη καὶ σκώληκες κληρονομήσουσιν αὐτόν, καὶ ψυχὴ τολμηρὰ ἐξαρθήσεται.  
Putrefaction and worms will inherit him, and a life bold will be taken away.

4 Ὁ ταχὺ ἐμπιστεύων κοῦφος καρδία, καὶ ὁ ἁμαρτάνων εἰς ψυχὴν αὐτοῦ πλημμελήσει.

The quick of trusting light minded, and the sinning in regard to soul of him an injury to self.

5 Ὁ εὐφραϊνόμενος καρδία καταγνωσθήσεται, καὶ ὁ μισῶν λαλιὰν ἐλαττονοῦται κακία.<sup>1</sup>  
The gladdening heart to be condemned, and the hating chattering has less hold on him evil.

7 Μηδέποτε δευτερώσης λόγον, καὶ οὐθέν σοι οὐ μὴ ἐλαττονωθῇ.

Never repeat a conversation, and not at all to you by no means will you be lessened.

8 Ἐν φίλῳ καὶ ἐχθρῷ μὴ διηγοῦ, καὶ εἰ μὴ ἐστὶ σοι ἁμαρτία, μὴ ἀποκάλυπτε.

By friend also foe not let you talk of, and except it is to you sins, not let you reveal.

9 Ἀκήκοεν γὰρ σου καὶ ἐφυλάξατό σε, καὶ ἐν καιρῷ μισήσει σε.

Have heard for of you also he may guard against you, and in time he will hate you.

10 Ἀκήκοας λόγον; συναποθανέτω σοι, θάρσει, οὐ μὴ σε ρήξει.

Have you heard a rumour? Let it die with you, courage, certainly not you will it shatter.

11 Ἀπὸ προσώπου λόγου ὠδινῆσει μωρὸς, ὡς ἀπὸ προσώπου βρέφους ἢ

From of appearance of a word suffers pain a fool, as from of appearance of a babe the  
τίκτουσα.

woman in childbirth.

12 Βέλος πεπηγὸς ἐν μηρῷ σαρκός, οὕτως λόγος ἐν κοιλίᾳ μωροῦ.

An arrow having stuck in a fool flesh, thus a word in belly of a fool.

13 Ἐλεγεσον φίλον, μήποτε οὐκ ἐποίησεν, καὶ εἴ τι ἐποίησεν, μήποτε προσθῇ.

Let you shame a friend, perhaps not he did it, and if he did, never again may he be attracted to it.

14 Ἐλεγεσον τὸν πλησίον, μήποτε οὐκ εἶπεν, καὶ εἰ εἶρηκεν, ἵνα μὴ δευτερώσῃ.

Let you shame the neighbour, perhaps not he said, and if he said, that not he should repeat.

15 Ἐλεγεσον φίλον, πολλάκις γὰρ γίνεται διαβολή, καὶ μὴ παντὶ λόγῳ πίστευε.

Let you shame a friend, often for it is a slander, and not ever tale let you trust.

16 Ἔστιν ὀλισθάνων καὶ οὐκ ἀπὸ ψυχῆς, καὶ τίς οὐχ ἤμαρτεν ἐν τῇ γλώσσῃ αὐτοῦ;

Is one that makes light and not from of heart, and who not sinned by the tongue of him?

17 Ἐλεγεσον τὸν πλησίον σου πρὶν ἢ ἀπειλῆσαι, καὶ δὸς τόπον νόμῳ ὑψίστου.

Let you shame the neighbour of you before to threaten, and let you give a place to law of Most High.

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1 'καὶ ὁ μισῶν λαλιὰν ἐλαττονοῦται κακία.' - rendered as verse 6 in some versions.

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γινόμενος ἄμηνις.

creating anger.

18 Φόβος Κυρίου ἀρχὴ προσλήψεως, σοφία δὲ παρ' αὐτοῦ ἀγάπησιν περιποιεῖ.

Fear of Lord beginning of acceptance, wisdom and for of him love preserves.

19 Γνώσις ἐντολῶν Κυρίου παιδεία ζωῆς, οἱ δὲ ποιοῦντες τὰ ἀρεστὰ αὐτῷ

Knowledge of commands of Lord discipline of life, the and doing the things pleasing to him

ἀθανασίας δένδρον καρποῦνται

immortality tree they bear fruit.<sup>2</sup>

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20 Πᾶσα σοφία φόβος Κυρίου, καὶ ἐν πάσῃ σοφία ποίησις νόμου.

All wisdom fear of lord, and in all wisdom fulfilling of law.

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καὶ γνώσις τῆς παντοδυναμίας αὐτοῦ.

and knowledge of the omnipotence of him.<sup>3</sup>

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21 Οἰκέτης λέγων τῷ δεσπότῃ, ὡς ἀρέσκει οὐ ποιήσω, ἐὰν μετὰ ταῦτα ποιήσῃ, παροργίζει

A servant saying to the master, As you wish not I will do, if after this he does, angers

τὸν τρέφοντα αὐτόν

the feeding him.<sup>4</sup>

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22 Καὶ οὐκ ἔστι σοφία πονηρίας ἐπιστήμη, καὶ οὐκ ἔστιν, ὅπου βουλή ἀμαρτωλῶν,

And not is wisdom evil acquainted with, and not is, in any place counsel of sinners,

φρόνησις.

prudence.

23 Ἔστι πανουργία καὶ αὕτη βδέλυγμα, καὶ ἔστιν ἄφρων ἐλαττούμενος σοφία·

Is a knavery and same an abomination, and is one without sense wanting wisdom.

24 Κρείττων ἡττώμενος ἐν συνέσει ἔμφοβος, ἢ περισσεύων ἐν φρονήσει καὶ

Stronger being wanting in intelligence in fear, than being exceeding in understanding and

παραβαίνων νόμον.

coming down from law.

25 Ἔστι πανουργία ἀκριβῆς καὶ αὕτη ἄδικος, καὶ ἔστι διαστρέφων χάριν τοῦ

Is knavery meticulous and same unjust, and is turning in different ways grace of the

ἐκφᾶναι κρίμα.

to disclose judgement.

26 Ἔστι πονηρευόμενος συγκεκυφῶς μελανία, καὶ τὰ ἐντὸς αὐτοῦ πλήρη

Is a scoundrel bending down head in blackness, and the things inward of him full

δόλου.

of deceit.

27 Συγκρύφων πρόσωπον καὶ ἐθελοκωφῶν, ὅπου οὐκ ἐπεγνώσθη, προφθάσει σε.

Covering face and feigning deafness, in places not observed, he will outrun you.

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2 Not included in the Vatican Codex.

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28 Καὶ ἐὰν ὑπὸ ἐλαττώματος ἰσχύος κωλυθῆ ἁμαρτεῖν, ἐὰν εὖρη καιρόν,  
And if from want of strength he should be hindered to sin, if he should find opportunity,  
κακοποιήσει.  
he will do evil.

29 Ἀπὸ ὀράσεως ἐπιγνωσθήσεται ἀνὴρ, καὶ ἀπὸ ἀπαντήσεως προσώπου ἐπιγνωσθήσεται  
From appearance will be recognised a man, and from conversation of face will be recognised  
νοήμων.  
intelligence.

30 Στολισμὸς ἀνδρὸς καὶ γέλωσ ὀδόντων καὶ βήματα ἀνθρώπου ἀναγγελεῖ τὰ  
Dress of a man and laughter toothy and pace of a man will proclaim the things  
περὶ αὐτοῦ.  
concerning of him.

31 Ἔστιν ἔλεγχος ὃς οὐκ ἔστιν ὠραῖος, καὶ ἔστι σιωπῶν καὶ αὐτὸς φρόνιμος.  
Is a reproach which not is timely, and is silence also same discreet.<sup>5</sup>

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5 In other renderings this verse is first of chapter 20.