



**BULLETIN OF THE INTERNATIONAL ORGANIZATION  
FOR SEPTUAGINT AND COGNATE STUDIES**

Volume 25    Fall, 1992

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colleagues and students to do likewise. It was suggested that as Associate Editor, Bernard Taylor could concentrate his efforts on the "Record of Work" and on book reviews.

4. Greenspoon presented the Treasurer's report.
5. On behalf of SCS monograph editor Claude Cox, Ulrich presented the following report:

**a. Publications**

The year 1991 has not been as busy as the year previous. I have sent only one MS to press, namely *VII Congress IOSCS (Leuven, 1989)*. This volume should be ready for the Kansas City Meeting, Nov 23-26 [this volume was available at Kansas City--Greenspoon].

In my last report I anticipated receiving two volumes: 1) the papers from the Manchester symposium on the Dead Sea Scrolls which will contain 18 papers from that meeting. A letter of April 29, 1991, from co-editor George Brooke indicated that they hoped to send the volume to us by the end of July. Projected title: *Septuagint, Scrolls and Cognate Writings* [this volume appeared in early 1992 as SCS 33--Greenspoon]. 2) John Jarick, ed., *A Comprehensive Bilingual Concordance of the Hebrew and Greek Texts of Ecclesiastes*. Emanuel Tov wrote me May 17, 1990, requesting a larger format for that volume and this was accepted by Gene Tucker, Chair of Research and Publications by letter of Nov 2, 1990. This volume is in the pipeline

Accepted recently into the series is *Old Testament Quotations in the Synoptic Gospels and the Two-Document Hypothesis* by David New, a McMaster University thesis (advisor: Stephen Westerholm). The author is in the process of changing transliterations into Greek and Hebrew scripts [this volume is to be sent to the Press in mid 1992--Greenspoon].

**b. The new series "Early Judaism and its Literature"**

The separation from SCS of a new series is of some consequence for us. The new series is edited by William Adler, previously editor of the SCS from the Pseudepigrapha group. The first volume in the series has appeared, *"Women Like This": New Perspectives on Jewish Women in the Graeco-Roman World*, edited by Amy-Jill Levine. The literary corpus comprehended by the series includes Hellenistic Judaism, the Dead Sea Scrolls and Jewish-Christian pseudepigrapha.

I was notified of this change by Gene Tucker, Chair of SBL Research and Publications Committee on Nov 2, 1990; he also indicated that the name of our series would be "Septuagint Studies." I responded to Prof. Tucker on Nov 7 by letter and indicated that I did not favour a change of name because "cognate studies" is intentionally broad enough to incorporate quite a number of things. Bill Adler wrote me on Jan 10, 1991, and informed me that the R & P Committee has "accepted the following title for what was formerly "Cognate Studies": "Early Judaism and its Literature." "I don't know what steps, if any, [he said] Research and Publications has taken to rename "Septuagint Studies." It is not my understanding that SCS incorporated two series within its title and that "Cognate Studies" was to be the same as "Pseudepigrapha" or, for that matter, "Early Judaism and its Literature." I responded on Jan 25 to Prof. Adler that we wanted to keep our series title and that we would publish in the area of the Dead Sea Scrolls. On March 5, 1991, Beverly Gaventa, who has replaced Gene Tucker, wrote me and informed me of the splitting of the remaining series, but the committee would need to discuss that title further at its April meeting. She said, "While I can appreciate your concern about retaining the title in keeping with the name and goals of the IOSCS, I think the committee's judgment was that the titles would better reflect the work of SBL."

The documents that I have signed in Sept. 1991 concerning *VII Congress IOSCS (Leuven 1989)* all retain the existing name for our series. I trust therefore that the name of the series will remain as it is [see also the relevant sections of last year's minutes--Greenspoon].

**c. A copy of SCS publications for the IOSCS Bulletin editor**

On June 20, 1991, I wrote Dennis Ford concerning the suggestion of the executive last year and asked that the editor of the *Bulletin* receive SCS publications so that notices about books can appear in the *Bulletin*. I had earlier written our Secretary-Treasurer on Dec. 11, 1990, in response to his letter of Nov. 27 about this matter upon which the executive had agreed at its meeting in New Orleans. Prof. Greenspoon also indicated that it had been suggested that all members of the executive should receive free copies of SCS Publications. I responded by saying that I thought that would be a bit much; it's still my opinion.

**d. The 'changing of the guard'**

I wrote our noble president Prof. Ulrich on July 16 of this year and indicated that, effective the Kansas City meeting, I would be resigning as editor of SCS. I have served in this capacity with pleasure since 1983 and after I left full-time academic life the work kept me informed of activities in our field. However, SBL would like a new editor to fit its rules and I do not

want to edit another Congress volume. A new editor in place now will be able to get to work on the 1992 Paris volume. The new editor will assume all work in progress.

In that connection, it's my opinion that it need not be the SCS editor who edits the Congress volume but he/she should have first chance at doing it. Given my experience, it's my view that the volume should proceed from diskette, not hard copy. At the moment the best way to do that is to use a Macintosh that reads MS-DOS files.

I'm grateful for the friendship and collegiality I've had with other members of the executive and wish the new editor every success. It's my intention to write a "Report of the Outgoing Editor of SCS" for the *Bulletin* which will summarise the course of the series since its inception.

6. In consequence of Cox's resignation, Leonard Greenspoon was elected as the new editor of SCS. The Secretary was instructed to send Cox a letter expressing our gratitude for his years of dedicated and productive service.
7. As a result of Greenspoon's new position, he resigned as IOSCS Secretary. Ben Wright was elected as the Secretary. As his first act, he was requested to send an appropriate letter of thanks to Greenspoon. Additionally, Ben is to concentrate on two areas: (a) to compile a list of academic institutions where the LXX is taught; (2) to look into the possibility of our offering an award to a top student in Septuagintal studies through the institution of a paper competition or some other means.
8. Both Johan Lust and Gary Chamberlain reported that they were well advanced on LXX Lexicon projects. An extended discussion ensued on the direction such a project should take, ending with the hope that Lust, Chamberlain and others will be able to combine their resources to produce the best possible Lexicon with the least possible duplication of effort.
9. Greenspoon reported that he had detected considerable interest in a new English translation of the Septuagint. The general membership affirmed the Executive Committee's decision to extend the Organization's official backing to the launching of this project. Greenspoon, Bob Kraft, and Bernard Taylor were named as a steering committee for the translation project. David Aiken, who has extensive experience in publishing, will also be devoting his attention to this matter. Other interested parties were urged to contact Greenspoon.

10. It was pointed out that the IOSCS will be celebrating its 25th anniversary in 1993. Plans should be made for an appropriate observance at our meeting that year.

There being no further business, the meeting was adjourned at 6:45.

Respectfully submitted,

Leonard Greenspoon  
Secretary Treasurer

**IOSCS TREASURER'S REPORT**  
July 1, 1991 — June 30, 1992

**NEWS AND NOTES**

Initial Balance (6/30/91).....\$1685.94

**Payments Received** + \$1722.52

7/08/91	(int)	4.65
7/19		184.50
8/7	(int)	5.97
9/5	(int)	5.58
9/17		184.00
10/8	(int)	6.44
11/6	(int)	5.78
11/12		224.00
12/5	(int)	5.65
12/19		419.00
1/7/92	(int)	7.06
1/22		184.00
2/6	(int)	7.21
3/4		258.00
3/5	(int)	5.84
4/6	(int)	6.74
5/6	(int)	6.43
6/4	(int)	5.67
6/26		196.00

**Expenses** -\$589.95

7/09/91	(ck.order)	7.27
8/23	(mailing)	232.53
10/17	(mailing)	41.69
12/13	(supplies)	38.00
2/6/92	(mtg. exp.)	75.16
3/3	(printing)	55.00
3/12	(mailing)	50.00
5/1	(mailing)	90.30

Balance as of 6/30/92.....\$2818.51

Audited:  
Tricia Herring  
Dept. of Philosophy/Religion  
Clemson University

**ANNOUNCEMENTS**

*BIOSCS notes with sadness the passing on March 21, 1992 of one of our most distinguished colleagues and for years the Honorary president of our organization—Professor Harry Orlinsky of New York. The following remarks by Leonard Greenspoon were delivered at the opening of the Paris meeting on Friday July 17, 1992 in Memory of Harry M. Orlinsky.*

Harry M. Orlinsky whose life we recall today, was present not only at the birthing of our organization, but even before at its conception. He, along with Charles Fritsch and Sidney Jellicoe, were among the founders of the International Organization for Septuagint and Cognate Studies, and the election of these three to office at our organizational meeting on Dec. 19, 1968, in Berkeley, California, constituted the "birth" of the IOSCS (to paraphrase the wording of vol. 2 of our *Bulletin*).

Orlinsky's own birth took place considerably earlier, on March 17, 1908, and in climes considerably to the north, namely, in Owen Sound, Ontario, Canada. Given his long association with this Organization—as our first president, as chair of our Editorial Committee, and as active participant in almost every meeting save the last few—it is unnecessary here to rehearse his many accomplishments, honors and lasting achievements in the organizational and scholarly life of Biblical and Jewish studies over a period of five decades.

It is, I hope, appropriate to note that two of his most distinctive and, I feel, endearing characteristics, i.e., his "humour" and "independent thinking" were singled out already by his fellow students in his (University College of the) University of Toronto graduating class of 1931. There is hardly a person in this room without an Orlinsky story that would serve to illustrate these two aspects of his career. And is there anyone here without a raft of letters, each one hand-written or hand-typed and almost always accompanied by personally annotated copies of cartoons, news articles, and editorials?

If I may be allowed just a few personal recollections. I first met Harry Orlinsky at the IOSCS meetings at Washington, DC, in October, 1974. That makes me something of a "Johnny-come-lately" among Orlinsky's associates and correspondents. But, for what it is worth, I can honestly say that no one more profoundly affected the direction of my scholarly career than he. I pray that he would consider this the high compliment I intend.

Of all his fine public moments, none is more exemplary or memorable to me than his "performance" at the Society of Biblical Literature's Centenary Banquet

in Dallas in November, 1980. Tensions were running high that evening because of disagreements within the leadership of SBL and Scholars Press. As a former president of the Society, Orlinsky had already been scheduled to speak, as it turned out just after a rather public manifestation of that tension. Within minutes, or perhaps even seconds, the tension broke, an appropriately celebratory mood returned: Orlinsky had the audience in his hands as he—or rather we—travelled back to his student days in Toronto, where, so he swears, his choice of Theophile Meek as professor was dictated more by the availability of pool tables than by any particular interest in Near Eastern studies.

Orlinsky's death on March 21 of this year came after a period of progressive degeneration that almost mocked the vitality and vigor that so characterized him in our collective and individual memories. It is to these memories that I ask us to turn, warmly and frankly, as we rise for a moment of silence for our first president, mentor and friend Harry M. Orlinsky.

#### Member News

**Editor's Note:** The following submissions to the Bulletin are presented in the exact format received except that suspected typographical oversights are indicated in the conventional manner by [sic].

LA PREGHIERA NELLA BIBBIA [sic] GRECA  
Studi sul Vocabolario dei LXX  
Mario Cimosa

The research in the field of Biblical Semantics and of the study of Christian and Jewish sources of Prayer from philologic, historical and cultural points of view, is much stressed today. The present study fulfills these two needs.

In the Introduction, the author shows the importance of a critical study of the vocabulary of the Septuagint and analyses the vocabulary of prayer from the principal parts of the Old Testament in Greek, translated from the Septuagint: The Pentateuch, the Prophets, the Prayer of Solomon (1 Kings 8), the Psalms, Job. In the concluding chapter, the author shows the influence of the Septuagint on the New Testament Greek.

In concrete, [sic] the author aims at pointing out the meaning of the terms used, establishing translation techniques and verifying their correspondence to the traditional Hebrew vocabulary. The oft-recurring vocabulary in the field of semantics of prayer in the Septuagint are: euchesthai and deisthai, taken from the Greek language of the time but adapted to express a concept foreign to both Jewish culture and to Greek religion. Comparing the Hebrew text and its Greek translation, the author does not forget the relation also with other Hebrew translations, for example

the targumim, convinced that the common Hebrew oral tradition influenced not only the Aramaic translations and the Old Testament Greek translations, but the New Testament itself, creating favourable conditions for New Testament prayer forms, both in terms of concepts and language choice.

Presentation by R. Le Déaut.

The author is Professor of Old Testament exegesis at Salesian Pontifical University, Rome. His works include studies and commentaries on the books of the Old Testament, and his collaboration [sic] with the Italian Biblical Society for interconfessional translation into modern Italian.

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#### PONTIFICIUM INSTITUTUM BIBLICUM

Ad Doctoratum in Re biblica consequendum

R. D. Antonio MINISSALE

publice defendet dissertationem

IL SIRACIDE

Confronto tra testo ebraico e versione greca  
alla luce del metodo midrascico-targumico

Moderante: R. P. Roger LE DÉAUT, C.S.Sp.

Die Lunae, 25 maii 1992, h. 17.30  
in Aula Paulina

Aditus: Piazza della Pilotta 35

RECTOR INSTITUTI

*Correction to BIOSCS 24*

The name of one of the contributors to BIOSCS 24 was unfortunately misspelled throughout. Timothy P. Scher should everywhere have been spelled Schehr. The editor regrets the error.

*About BIOSCS 25*

The current issue contains the Directory of individual subscribers to the *Bulletin*. The names and addresses were copied from the Treasurer's master list and every attempt was made to reflect accurately the current membership. However, egregious errors should be reported to the Treasurer. The last Directory appeared in volume 18. The current list deviates from that one in one significant way: all prefixed titles have been removed in the interest of visual consistency. No disrespect was intended.

## RECORD OF WORK

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ἙΣΧΑΤΟΣ AND ESCHATOLOGY IN LXX-ISAIAH

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Since Seeligmann's notice of unique expectations for the future in LXX-Isa,<sup>1</sup> several scholars have examined what might be termed its "eschatological hopes." Monsengwo-Pasinya, for example, has perceived in the translation of 19:16-25 an expectation that Egypt and Assyria will participate in "le projet salvifique de Dieu,"<sup>2</sup> while Raurell has characterized chapters 3 and 14 as bearing "un accent fortament escatològic,"<sup>3</sup> and van der Kooij has suggested that "der Autor der LXX Jes war vom Glauben getragen, die entscheidende Periode (vgl. τὰ ἔσχατα) der Geschichte sei angebrochen."<sup>4</sup>

Several occurrences of ἔσχατος in LXX-Isa seem to attest the translator's fascination with eschatology. The premier example is 2:2, for it sets Jerusalem's exaltation ἐν ταῖς ἐσχάταις ἡμέραις. Because the conditions described in 2:2-4 are of the sort typically labeled "eschatological," one's reflex is to assume this phrase is an idiom of eschatology: "in the last days."<sup>5</sup> Moreover, because this translation of אַחֲרֵי יְמֵי מָוֶת is singular in the LXX,<sup>6</sup> one might infer that

<sup>1</sup>I. L. Seeligmann, *The Septuagint Version of Isaiah*, 1948, pp. 114-20

<sup>2</sup>L. Monsengwo-Pasinya, "Isaïe XIX 16-25 et universalisme dans la LXX," *VTSup* 36, 1985, p. 206.

<sup>3</sup>F. Raurell, "<<Archontes>> en la interpretació midràshica d'Is-LXX," *Revista Catalana de Teologia* 1 (1976), p. 371. Cf. his discussion of "el rol escatològic de <<DOXA>>" in chapter 26 ("LXX-Is 26: La 'doxa' com a participació en la vida escatològica," *Revista Catalana de Teologia* 7 [1982], pp. 64-88).

<sup>4</sup>A. van der Kooij, *Die alten Textzeugen des Jesajabuches*, 1981, p. 64. Cf. J. Coste's characterization of 25:1-5 as "un chant d'action de grâces à horizons messianiques" ("Le texte Grec d'Isaïe XXV, 1-5," *RB* 61 [1954], p. 51) and J. C. M. das Neves's perception that, for LXX-Isa, "les temps escatologiques commencent dès maintenant" (*A teologia da tradução Grega dos Setenta no livro de Isaías*, 1973, p. 283).

<sup>5</sup>George Buchanan ("Eschatology and the 'End of Days,'" *JNES* 20 [1961], p. 189) notes that the LXX's use of ἔσχατος in rendering אַחֲרֵי יְמֵי מָוֶת has contributed to the assumption that אַחֲרֵי יְמֵי מָוֶת is a technical term used only in eschatological literature.

<sup>6</sup>Elsewhere אַחֲרֵי יְמֵי מָוֶת [ב] is rendered with ἔσχατος τῶν ἡμερῶν (Deut 31:29), ἐπ' ἔσχατου τῶν ἡμερῶν (Num 24:14; Jer 23:20; 49:39 [25:19]; Dan 10:14), ἐπ' ἔσχατου τῶν ἡμερῶν (Gen 49:1; Deut 4:30; Jer 37[30]:24; Ezek 38:16; Dan 2:28; Hos 3:5; Micah 4:1)

it reflects the translator's interest in eschatology and his sensitivity to ἔσχατος as a term useful for expressing that interest.

The use of τὰ ἔσχατα in 41:22 and 46:10 seems to support this surmise:

(41:22) ἐγγισάτωσαν καὶ ἀναγγελάτωσαν ὑμῖν ἃ συμβήσεται, ἢ τὰ πρότερα τίνα ἦν εἶπατε, καὶ ἐπιστήσομεν τὸν νοῦν καὶ γνωσοῦμεθα τί τὰ ἔσχατα, καὶ τὰ ἐπερχόμενα εἶπατε ἡμῖν.  
(46:10) ἀναγγέλλων πρότερον τὰ ἔσχατα πρὶν αὐτὰ γενέσθαι, καὶ ἅμα συνετελέσθη.

Van der Kooij, having detected "Erfüllungsinterpretationen" in LXX-Isa, suggests that the translator interpreted Isaiah "im Geist von Sir 48,24f.,"<sup>7</sup> which speaks of τὰ ἔσχατα:

πνεύματι μεγάλῳ εἶδεν τὰ ἔσχατα καὶ παρεκάλεσεν τοὺς πενθοῦντας ἐν Σιων. ἕως τοῦ αἰῶνος ὑπέδειξεν τὰ ἐσόμενα καὶ τὰ ἀπόκρυφα πρὶν ἢ παραγενέσθαι αὐτά.

Like Ben Sira, the translator understood Isaiah's oracles as "Vorhersagen der 'kommenden Ereignisse' (τὰ ἐπερχόμενα: 41,4.22f.; 44,7; 45,11), und diese Ereignisse sind τὰ ἔσχατα (41,22f.; vgl. auch 46,10),"<sup>8</sup> constituting "die entscheidende Periode (vgl. τὰ ἔσχατα) der Geschichte,"<sup>9</sup> "die Endzeit."<sup>10</sup> Are we justified in assuming that ἔσχατος in these texts signifies "die Endzeit"?

I. ἙΣΧΑΤΟΣ in Geographical Expressions

In Classical Greek, ἔσχατος always denotes "das 'letzte', das 'äußerste' in verschiedener Hinsicht."<sup>11</sup> LXX-Isa's use of ἔσχατος in geographical expressions conforms to this.

The phrase ἕως ἔσχατου τῆς γῆς ("to the farthest reaches [end] of the earth") translates קֵץ הָאָרֶץ in 48:20 and 49:6, and אֶל קֵץ הָאָרֶץ in 62:11.

<sup>7</sup>Van der Kooij, *Textzeugen*, p. 63.

<sup>8</sup>*Ibid.*

<sup>9</sup>*Ibid.* p.64

<sup>10</sup>Cf. van der Kooij's assertion that τὰ ἔσχατα (|| אַחֲרֵי יְמֵי מָוֶת) in Sir 48:24 signifies "die Endzeit" (*ibid.*, p. 21).

<sup>11</sup>W. C. van Unnik, "Der Ausdruck 'ΕΩΣ ἙΣΧΑΤΟΥ ΤΗΣ ΓΗΣ (Apostelgeschichte 1:8) und sein alttestamentlicher Hintergrund," *Studia Biblica et Semitica*, W. C. van Unnik and A. S. van der Woude, eds. (Wageningen, the Netherlands: H. Veenman en Zonen N. V., 1966), p. 343.





ἔσχατος is the most frequent equivalent for עֲשָׂרִים outside of Isaiah,<sup>40</sup> never does LXX-Isa avail itself of it.<sup>41</sup>

Although these instances of the translator passing over ἔσχατος constitute only indirect evidence, they are significant because of the LXX's frequent use of ἔσχατος for words of the עֲשָׂרִים group. If the translator had been as sensitive to the usefulness of ἔσχατος for eschatological themes as an initial reading of the book might suggest, these "oversights" would be difficult to understand.

In the light of these observations, we return to Isa 2:2:

Ὅτι ἔσται ἐν ταῖς ἐσχάταις ἡμέραις                      והיה באחרית הימים  
 ἔμφανες τὸ ὄρος τοῦ κυρίου καὶ ὁ οἶκος τοῦ θεοῦ      וכון יהיה הר בית יהוה  
 בראש ההרים ונשא מגבעות בון בון                      ונשא ההרים ונשא מגבעות  
 καὶ ἤξουσιν ἐπ' αὐτὸ πάντα τὰ ἔθνη                      ונהרו אליו כל הגוים

<sup>40</sup>Eight of eleven times in the Pentateuch, 26 of 35 elsewhere. The LXX renders the first עֲשָׂרִים of Gen 33:2 with ὁπίω, the second with ἐσχάτους. It translates אַחֲרֵי in Deut 11:24 with καὶ ἕως τῆς θαλάσσης τῆς ἐπὶ θυμῶν, and אַחֲרֵי in Deut 29:21 with ἡ γενεὰ ἡ ἕτερα. The last equivalence occurs again in Ps 48(47):14; 78(77):4, 6; 102(101):19. ὕστερον appears twice (Jer 27[50]:17; 1 Chr 29:29), while Dan 8:4(3) (Θ) has μετὰ δὲ ταῦτα for אַחֲרַיָּהוּ (Θ: ἐπ' ἐσχάτων), and Job 19:25 reads οἶδα γὰρ ὅτι ἀέναντος ἔστιν ὁ ἐκλύειν με μέλλων ἐπὶ γῆς for the MT's יקום על עפר יקרן ואני ידעתי גאלי כי ואחרון.

<sup>41</sup>In 30:8 the LXX reads ὅτι ἔσται ἐς ἡμέρας καιρῶν ταῦτα καὶ ἕως ἐς τὸν αἰῶνα for MT's עַד עוֹלָם לְעַד עַד. While the pleonastic ἕως ἐς might be due to the combination עַד עַד, with καιρῶν translating אַחֲרֵי, this would be the only time καιρός translated אַחֲרֵי in the LXX. On the other hand, καιρός corresponds to לְעַד again in Isa 64:9(8) (καὶ μὴ ἐν καιρῷ μνηστῆς ἀμαρτιῶν ἡμῶν || ואל לעד תזכר עון || where the LXX's *Vorlage* doubtless read לעד, as does 1QIs<sup>a</sup> (cf. Jer 11:4). The LXX's *Vorlage* probably contained some form of עַד in 30:8, as well, and lacked אַחֲרֵי. Similarly perplexing is the rendering of the only other text containing אַחֲרֵי in Isaiah, 9:1(8:23): Τοῦτο πρῶτον ποίει, ταχὺ ποίει, χώρα Ζαβουλων, ἡ γῆ Νεφθαλιμ ὁδὸν θαλάσσης καὶ οἱ λοιποὶ οἱ τῆν παραλίαν κατοικοῦντες καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἔθνων || הקל ארצה וזבלון וארצה נפתלי והאחרון הכביד דוד || אחרון אחרון seems to have been absent from the LXX's *Vorlage*, unless καὶ οἱ λοιποὶ οἱ τῆν παραλίαν κατοικοῦντες represents this (dislocated) clause. However, this would be the only time λοιπός translated אַחֲרֵי. Seeligmann (*Version*, p. 80) suggests that καὶ οἱ λοιποὶ οἱ τῆν παραλίαν κατοικοῦντες "was literally taken over from Ez. 25.16, without definite sanction from the Hebrew text."

Despite minor variations from the MT,<sup>42</sup> the LXX's depiction of Jerusalem as the center of the earth is just as eschatological as the MT's. However, that does not mean that ἐν ταῖς ἐσχάταις ἡμέραις is an idiom of eschatology.

The decisive factor must be LXX-Isa's use of ἔσχατος elsewhere.<sup>43</sup> Since nowhere else in the book is ἔσχατος a technical term of eschatology, and since the translator does not seem intent on exploiting ἔσχατος to create such idioms, ἐν ταῖς ἐσχάταις ἡμέραις in 2:2 is best construed as "in days to come" ("the later days"). While this phrase may introduce an eschatological scene, it is most likely not an idiom of eschatology.

### III. Conclusion

When ἔσχατος appears in temporal expressions in LXX-Isa, it connotes the future only in a general sense. This is not to say that there is no eschatology in LXX-Isa; there may be. However, the translation does not use ἔσχατος as a technical term of eschatology, nor does its use of ἔσχατος reflect a translator dominated by expectation of "die Endzeit."

<sup>42</sup>ἔμφανες is probably the translator's interpretation of נָכוֹן (Mic 4:1 reads ἔτοιμον). This finds support in 65:1, the only other occurrence of ἔμφανης in LXX-Isa: ἔμφανης ἐγενήθη τοῖς ἐπὶ μὴ ζήτουσιν || נדר שתי ללו א שא לו || Elsewhere LXX-Isa renders נָכוֹן with βουλευέσθαι (51:13), διορίζειν (45:18) διορθοῦν (16:5; 62:7) ἐτοιμάζειν (14:21; 30:33), ἐστάναι (40:20), κατορθοῦν (9:6) and οἰκοδομεῖν (54:14). As for τὸ ὄρος τοῦ κυρίου, the LXX's *Vorlage* probably read יְהוָה הַר in place of הַר יְהוָה. καὶ ἤξουσιν is simply the translator's attempt to translate ונהרו (cf. ἤξου || תתרחף in 18:6).

<sup>43</sup>The two other occurrences of ἐν (ταῖς) ἐσχάταις ἡμέραις in the LXX are of little help. Prov 31:26(25) translates אַחֲרֵי אַחֲרֵי with ἐν ἐσχάταις ἡμέραις, while Dan 11:20 (Θ and Θ') translates אַחֲרֵי אַחֲרֵי with ἐν ἐσχάταις ἡμέραις (probably reading אַחֲרֵי אַחֲרֵי). While in both cases it is difficult to perceive the meaning of the phrase, the context of Prov 31 does not suggest an eschatological idiom, while Daniel uses such phrases as ἐπ' ἐσχάτου in texts with a clearer eschatological ring (e.g. 10:14: Ἦλθον ἀποδείξαι σοι τί ὑπαντίσεται τῷ λαῷ σου ἐπ' ἐσχάτου τῶν ἡμερῶν [cf. 2:28, 45]). In any case, LXX-Isa's use of ἔσχατος must be the yardstick for understanding ἐν ταῖς ἐσχάταις ἡμέραις in Isa 2:2.

## THE CATSS VARIANT DATABASE: AN EVALUATION<sup>1</sup>

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Since the IOSCS was formed in 1968, one of its major goals has been the creation of a Septuagint lexicon. Much progress has been made towards that goal, although in practical terms the completion seems almost as far--or farther--away than when it began, because of the scope and diversity of the individual projects that have been spawned along the way under what was initially called The Septuagint Lexicon Project, but now is known as Computer Assisted Tools for Septuagint Studies (CATSS).

One of these projects is the creation of a database of variants for all of the LXX books from the various manuscripts and traditions extant. The database as it stands today, though still in the early stages in terms of the work yet to be accomplished, already represents a considerable investment of time and effort. To help hone the process, the following comments and observations are offered from personal experience gained over the last ten years.

### Layout of the Database<sup>2</sup>

Because of its ready availability in machine-readable form from *Thesaurus Linguae Graecae* of Irvine, CA, and because it is complete for the whole LXX, Rahlfs' text<sup>3</sup> is currently being used as the base text, although it is planned to replace it with the Göttingen text<sup>4</sup> some time in the future. The variants<sup>5</sup> are grouped in five categories: base text, omissions, transpositions,

<sup>1</sup>This is a revision of a paper presented to the IOSCS at the annual meeting of the Society of Biblical Literature, New Orleans, LA, November 20, 1990.

<sup>2</sup>For full explanations see: John R. Abercrombie, William Adler, Robert A. Kraft, and Emanuel Tov, *Computer Assisted Tools for Septuagint Studies. Vol. 1, Ruth* (Atlanta: Scholars Press, 1986), especially pp. 53-68.

<sup>3</sup>A Rahlfs, *Septuaginta, id est Vetus Testamentum Graece iuxta LXX Interpretes* (Stuttgart, 1935).

<sup>4</sup>*Septuaginta, id est Vetus Testamentum Graecum auctoritate Academiae Litterarum Göttingensis editum* (Göttingen: Vandenhoeck and Ruprecht, 1931-).

<sup>5</sup>At present the variants are from the Larger Cambridge Septuagint (Brooke-McLean) second apparatus, but will in time, or as specific need dictates, be from the Göttingen edition, and elsewhere. Variants can be incorporated from any and all of the relevant languages.

substitutions, and additions, on the basis of one word per line. Below is a portion of the database from 1 Reigns 2 which contains readings for all five categories:

IR 02 16(001 01)	καὶ > A	[base text, omission]
IR 02 16(002 01)	ἐλεγεν > A	
IR 02 16(009 01)	πρῶτον > ~i~	[base text, transposition]
IR 02 16(009 02)	: πρότερον boc2e2	[substitution]
IR 02 16(010 01)	ὡς > ~boc2e2~	
IR 02 16(011 01)	καθήκει > ~boc2e2~	
IR 02 16(012 00)	+ πρῶτον ~i~	[transposition]
IR 02 16(013 00)	τὸ	[base text]
IR 02 16(014 00)	στέαρ	
IR 02 16(015 00)	+ ὡς ~boc2e2~	[(transposition)]
IR 02 16(016 00)	+ καθέκει ~boc2e2~	
IR 02 16(017 00)	καὶ	
IR 02 16(018 00)	+ τότε Nbfmosvzwz2e2 <sup>6</sup>	[addition]

First on the line are indicators of book, chapter, verse, word and variant. As can be seen, these occupy a fixed length. At column eighteen the base text reading (or lemma) begins. If there is a variant to this reading, whether due to omission or substitution, the siglum "]" follows the base text reading (and its list of manuscripts, if any) to signal the fact. The list of manuscripts that omit the base text reading are on the same line as the base text, and are separated from it by the siglum "]" > ". If there are variants to the base text reading, these are on the following lines.

To differentiate between all variants and the base text, the variants are indented one space, starting with column nineteen. To differentiate between types of variants, a series of sigla are used. Variants to the base text (substitutions) are prefaced by the siglum ":".<sup>7</sup> In those instances where the base text reading is represented by two or more variants, an additional symbol is used:

IR 01 28(001 01)	καὶ ὡ
IR 01 28(001 02)	: καὶ.. MNabdegnopqztz2c2e2
IR 01 28(001 03)	:+ ἐγω MNabdegnopqztz2c2e2

<sup>6</sup>At present manuscripts are simply in alphabetical order rather than divided into families, although this is easily accomplished once the families are known.

<sup>7</sup>The blank space at column eighteen is not considered part of the siglum.

The two dots signal that the variant unit is not complete in and of itself, and is to be taken with the word that follows.<sup>8</sup>

An addition to the base text is indicated by the siglum "+ ". If there are variants to an addition, the addition is preceded by the siglum "+ :", and the variants by ": +". Transpositions, which are variations in the order of the base text--that is, the same words, but in a different order--are indicated first by preceding and following the list of the transposing manuscript(s) with a tilde (~) on the omission line, and then by listing each affected word as an addition--preceded by a "+ "--but again with the list of the manuscripts surrounded by tildes.<sup>9</sup> Finally, if logically an addition precedes a base text reading rather than follows the word before,<sup>10</sup> it is tagged by using another variation of the addition siglum, this time a "+<".<sup>11</sup>

## Observations

### 1. Virtual transpositions

In the present format a reading is only tagged as a transposition when it is the same as the main text reading, but in a different order. If a reading is also a variant of the main text reading, and hence a "virtual" transposition, the main text reading is marked as an omission, and the variant is entered as an addition. Consider the following from 1 Reigns:

<sup>8</sup>If there are more than two words in the equivalent, each word except the last has the two dots.

<sup>9</sup>See for instance the reading *ὡς καθύκει* in 1 Reigns cited above, p. 29.

<sup>10</sup>Brooke-McLean indicated these in their apparatus as "pre."

<sup>11</sup>For instance, the addition of *καὶ* at the beginning of a phrase, as in 1 Reigns 1:7,

τὰ  
πικρὰ  
τῆν  
μῆτραν  
αὐτῆς  
ταῦ  
μὴ  
δοῦναι  
αὐτῇ  
παῖδόν

+< καὶ  
αὐτῆς  
ἐπαίει

logically belongs before the first word of the second phrase as shown.

καὶ] > Aboze2  
τῆ  
+ δέ  
Avva Aboze2

The majority reads *καὶ τῆ Avva*, while MSS Aboze2 (including a majority of the Lucianic manuscripts<sup>12</sup>) read *τῆ δέ Avva*. Clearly this is virtually the same text, but expressed in a variant form.

What is needed is a siglum to distinguish such readings from both transpositions and omission/additions. This could be accomplished by entering the reading the same as for a transposition, but instead of tildes use a symbol such as the carat (^), or double tildes at the start of the entry instead of just one, and one at the end ("~. . . .~"). The above entry would then appear thus:

καὶ] > ^Aboze2^	or thus:	καὶ] > ~Aboze2~
τῆ		τῆ
+ δέ ^Aboze2^		+ δέ ~Aboze2~
Avva		Avva

It might be objected that if the transposed word is different from the base text reading it is not a transposition and does not deserve to be regarded as such. Certainly this may be the case if, for instance, a transposed verb in the active voice corresponds with a base text verb in the passive. On the other hand the same degree of latitude is appropriate here as used for the substitutions category since the two are analogous, and no such constraints currently exist there.

### 2. The omissions category

No attempt is made to distinguish between types of omissions such as lacunae arising from physical damage to the manuscripts, haplography, scribal emendation, etc. Consequently, it is not safe to assume that the manuscripts listed as omitting a particular reading necessarily do so for the same reason, or bear any relationship to each other. Each example must be studied in its context.

This is particularly of importance when attempting statistical analysis. First, because virtual transpositions currently count twice: once as an omission, and once as an addition; and second, because, as noted, there is no way of

<sup>12</sup>There are seventeen examples of this *καί/δέ* interchange by the Lucianic manuscripts in 1 Reigns.

knowing that the manuscripts listed as omitting a reading, do so for the same, or even related, reasons.

### 3. The numbering system

The principle behind the numbering system, of providing a way to distinguish each variant and provide for easy location, is sound, but the current method does not make efficient use of space. For many readings the bulk of the data is the numbering system. If this were to be reduced by including chapter and verse only when they change, the total size would be reduced, thus speeding up search programs, etc.<sup>13</sup>

The data stored on the Packard Humanities Institute CD-ROM is not in this format. Rather it has chapter and verse markers throughout, but no variant markers, relying solely on the indented text to distinguish between base text and variants.

If the present system is retained it will need to be expanded. It was created with the book of Ruth in mind, since this was selected for the pilot program, and does not have provision for the larger (three digit) chapter and verse numbers required in the book of Psalms. When this is done, the numbering will take up more space.<sup>14</sup>

<sup>13</sup>If the data were set up with fixed length fields for data processing it would be less of an issue, but in its current form it is essentially word processing, reading one record at a time from a sequential file.

<sup>14</sup>The current layout recommended by CATSS, based upon the pilot study in Ruth, begins the lemma in column sixteen. To accommodate the larger number of variants per verse in 1 Reigns, it was expanded to eighteen. However, it will need to be twenty to accommodate the book of Psalms.

The three are shown below for comparison:

Ruth (and CATSS)  
RT 01 01(0100) [col. 16]  
  1 Reigns  
1R 01 01(011 00) [col. 18]  
  Psalms  
PS 001 001(001 00) [col. 20]

The extra space between the two sets of numbers in brackets helps when reading such a long series of numbers. It is of no consequence to the programmer. It is not expected that the last number will roll beyond ninety-nine, for lack of manuscripts. The sooner the format is standardized or upgraded, the less of a problem this will be for programmers.

### 4. The Rahlfs text as the base text

Debate continues over the advisability of using the Rahlfs text as the base text, and I suspect that it will only cease when it is replaced by debate over the advisability of using the Göttingen text. In those books such as 1 Reigns where one manuscript, such as MS B, is the best witness to the Old Greek text, one can more easily make a case for selecting that text. However, to do so misses the point. The database is intended to be manipulated by computer programs. Using this method, the information can be rearranged into any format, based upon any selected criteria, including which manuscript is the point of reference.<sup>15</sup>

### 5. Limits to the Brooke-McLean apparatus

Brooke-McLean were careful editors, but they did not foresee all the demands that would be made of their text. Consequently it is not always possible to deduce all of the information needed for the database. Readings from the hand of the original scribe, where the manuscript also contains corrections, are indicated by the addition of an asterisk (\*) to the siglum for that particular manuscript, as in "b\*"<sup>16</sup>. When either the lemma or one of the minority readings contains an asterisked reading in conjunction with a "rell" or an "omn" reading,<sup>17</sup> and Brooke-McLean do not list the corrected reading as a separate minority reading, it is not possible to know which hand is the source of the corrected reading. All that is known is that it is either an <sup>a</sup> or a <sup>b</sup> reading, but not

<sup>15</sup>Emanuel Tov, commenting on his choice of Ziegler's Minor Prophets Greek text as the point of comparison for his analysis of the *ka'ye* text, observes: "In any event, study of the best single ancient source, codex B, shows that because of the idiosyncrasies and mistakes of this source it is still better to choose a modern reconstruction of the Old Greek, with all its subjectivity, than an available ancient source such as codex B" (*The Greek Minor Prophets Scroll from Nahal Hever* [Oxford: Clarendon Press, 1990], p. 103).

<sup>16</sup>Brooke-McLean say concerning the use of the asterisk: "The index \* everywhere denotes the original writing of the scribe; and for MSS. other than BADEFs [where it carries a different significance] <sup>a</sup> denotes corrections by the same or an approximately contemporary hand, <sup>b</sup> corrections by a later hand" (A. E. Brooke, and N. McLean, with H. St. J. Thackeray--eds., *The Old Testament in Greek According to the Text of Codex Vaticanus, Supplemented from Other Uncial Manuscripts, with a Critical Apparatus Containing the Variants of the Chief Ancient Authorities for the Text of the Septuagint*, Volume 1: *The Octateuch*. Genesis [Cambridge: Cambridge University Press, 1906] p. v.

<sup>17</sup>"rell" is an abbreviated listing used by Brooke-McLean to indicate that all the collated minuscule manuscripts not already cited for some other variant share the reading marked as "rell"; "omn" indicates that all the minuscules cited on that page, not already noted as having a lacuna, share the reading. Neither "rell" nor "omn" is used to refer to uncial manuscripts.

which one. Where Brooke-McLean are not sure which hand is to be understood they indicate their uncertainty by the use of the question mark thus: b<sup>?</sup>. To point up these situations where there is no certainty as to which hand is intended, such readings in the database for 1 Reigns have been arbitrarily marked with an "x" as in b<sup>x</sup>

#### 6. Need for full listings of the manuscripts

Brooke-McLean provided on each page of their text a list of the manuscripts that have text extant for the verses under consideration, warning of manuscripts that lacked part or all of the text due to physical lacunae. Consequently, in the apparatus it was often only necessary to cite the manuscripts that shared the minority readings. When this information is entered into the database the base text readings that have majority support do not have any manuscript support listed.

This lack of citations was found to be critical when the Lucianic majority text was created. For instance, when four of the five manuscripts shared a variant, and the fifth manuscript shared the majority base text reading, the program tagged the base text as the reading of the fifth manuscript as though it were not shared by other manuscripts when in fact it is shared by most of the manuscripts in the database. To eliminate this problem manuscript citations were provided for base text readings in the 1 Reigns database, even though they were often lengthy.<sup>18</sup>

#### 7. Passages not in the Old Greek text

A problem not encountered in the pilot study of the book of Ruth is how to deal with passages of a verse or more that are in the Hebrew text, but not the Old Greek text, that have found their way into the Greek tradition via the hexaplaric manuscripts. In 1 Reigns there are several lengthy passages,

<sup>18</sup>An example is found in 1 Reigns 21:2:

Αβιμελεχ Βcdehιρxya2b2  
: Αβιμελεχ Α  
: Αχιμελεχ Nabfjlmnoqstvwzc2e Or-gr Eus  
: Αχιμ g

The base text manuscript list was generated by a process of elimination.

principally centering around the David and Goliath story, where this occurs.<sup>19</sup> Following the Old Greek text, Rahlfs omitted these passages from his text. Thus there was no base text in the database around which to enter the readings of the hexaplaric manuscripts.

Brooke-McLean faced a similar problem since Swete's text, which is essentially MS B (Vaticanus), also lacked these passages, so they confined all of this material to their apparatus, and headed each verse with the text of MS A (Alexandrinus), the prime hexaplaric text for that book. The readings of this text in turn provided the lemmas for the listing of the variants.<sup>20</sup>

In the database the text of MS A was entered as the base text, and MS B and its congeners were listed as omitting all of the words. However, unless database users are aware of this, they naturally assume (erroneously) that these passages are part of the Rahlfs text (and hence the Old Greek). This has implications for statistical analyses since they are not of the same cloth with the text of the rest of 1 Reigns. In an analysis of the relationships between MS B and its congeners (the prime witnesses to the OG in 1 Reigns) and the rest of the families, it was necessary to treat these passages separately.

#### 8. Transpositions

This category records differences in the order of the base text readings. These can be recorded in more than one way. Consider the following:

καὶ  
εἶπεν  
αὐτῷ] > ~x~  
Δαυιδ  
+ αὐτῷ ~x~

καὶ  
εἶπεν  
+ Δαυιδ ~x~  
αὐτῷ  
Δαυιδ > ~x~

<sup>19</sup>These are: 17:12-31, 41, 50, 55-58; 18:1-5, 10, 11, 17-19, 30; 23:12.

<sup>20</sup>Because this text was taken directly from MS A, without any editing comparable to that of Swete on the text used by Brooke-McLean elsewhere in the Cambridge LXX, it is not a 'polished' text. As a consequence abbreviations and orthographic variants are common in these passages, phenomena not seen in Swete's text.

Relative to the base text, in the first case it is  $\alpha\upsilon\tau\tilde{\eta}$  which is the transposition, while in the second it is  $\Delta\alpha\upsilon\delta$ . While both convey the same information, the former layout was preferred for the 1 Reigns database with transpositions appearing first in their base text order, and then later in the transposed position. This is more logical and convenient for analysis than forward references to the base text word that has not yet appeared.<sup>21</sup>

Whatever method is used the transposition markers in the database only indicate a difference in word order rather than which word or words were actually transposed by the original redactor. In the example above it is not possible to know whether  $\Delta\alpha\upsilon\delta$  or  $\alpha\upsilon\tau\tilde{\eta}$  was the word actually transposed. As a result tables of the parts of speech cannot be compiled in any meaningful way for transpositions.<sup>22</sup>

#### 9. Non-Greek languages

Brooke-McLean included in their apparatus some variants from other languages—Old Latin (OL), Armenian (OA), Palestinian Aramaic (OP), Ethiopic (OE), Coptic (OC) and Syriac (OS = the Syro-Hexapla). However, none of the evidence is complete, although the Old Latin is the most extensive.

For some LXX books this information has already been entered in the database using the same approach as described above for the Greek variants, except that instead of listing a manuscript, the appropriate designation (OL, etc.) is used. Once individual manuscripts begin to be included it will be necessary to distinguish the non-Greek manuscripts from the Greek manuscripts, especially since they could easily have the same sigla.

One possible method of distinguishing between the languages would be to imbed control codes in the text to signal language changes. However, to do so would eliminate one of the strengths of the database to date, the fact that it only contains straight seven-bit ASCII code. This waits to be fully addressed.

<sup>21</sup>As more words are included in the transposition unit the number of layout options correspondingly increases.

<sup>22</sup>It was found helpful to compile frequency lists for the parts of speech in each of the other categories—base text, omissions, substitutions, additions—as part of the analysis of the Lucianic manuscripts, to test for statistical profiles.

#### Evaluation

The above comments and observations have largely focused on details, important as they are in enhancing the usefulness of the database. However, they have not addressed the question of its overall effectiveness. While several criteria could be used for evaluation, in a real sense the ultimate concern is ease of use by a programmer, since this is the underlying purpose behind its creation. As noted, the variants are arranged in the five categories by means of the combination of layout and different sigla. Beyond this, it is raw data.

The key to computer programming is the ability to reduce each operation to a series of unambiguous steps. While a printout of the database is useful as a worksheet, and a perusal of the data may suggest some useful ideas, it proves most effective when approached within the larger context of the issues for a given LXX book. For instance, in 1 Reigns, there is the question of the relationship between the Old Greek and MS B and congeners on the one hand, and the Lucianic manuscripts on the other hand. A statistical analysis of the minority readings of MS B shows to what extent the latter manuscripts share the characteristics of the former.

As has been noted in the past, the study of a family of manuscripts is greatly enhanced by the creation of a majority text where the running text consists of the readings they share in common, and the apparatus records the variants to that text. Programs to do this and other research such as indexing and concordancing, can be written by non-professional programmers. The five categories provide all the access to the data that is necessary.

If programming ability is given the opportunity to keep pace with deepening understanding of the field in general, and the particular LXX book (or books) under study, then the database will be found to be a very useful tool. On the other hand, if it is randomly searched in the hope that something novel will come to light, it will not be an enlightening experience.

Because the data is only lightly manipulated, it is easy to mold in many different directions, as the need arises, even on small computers. However, because it is so flexible, it yields few significant answers easily, and its best answers to the creative programmer.

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