BULLETIN OF THE INTERNATIONAL ORGANIZATION FOR SEPTUAGINT AND COGNATE STUDIES

No. 14    Fall, 1981

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IN MEMORIAM

HENRY SNYDER GEHMAN
June 1, 1888 - May 13, 1981

A.B., A.M. (Franklin and Marshall College); Ph.D. (University of Pennsylvania); S.T.B., S.T.D. (Divinity School, Protestant Episcopal Church, Philadelphia). Teacher and Principal, Pennsylvania public schools; Instructor in Greek, Latin, German, and Spanish; Founder and Pastor, Tabor Reformed Church, 1917-21; Assistant in Latin, 1913-14, and in Sanskrit, 1920-21, University of Pennsylvania; Instructor in Semitic languages, Princeton University, 1929-35, Lecturer, 1935-58; Acting Professor of Old Testament 1931-34, Professor of Old Testament Literature, 1934-58; Chairman of the Department of Biblical Studies, 1942-58; Guggenheim Fellow, 1954; William Henry Green Emeritus Professor of Old Testament Literature, Princeton Theological Seminary, 1958-81; Honorary President of the IOSCS, 1968-81.

Professor Gehman was the last of the Philadelphia three, the North American counterpart of the Lagarde-Rahlfs-Ziegler school of Septuagint studies. Montgomery, Margolis, Gehman — who does not know and admire Montgomery’s Daniel, Margolis’ Joshua, and Montgomery-Gehman’s Books of Kings!

But it was as my teacher that I knew him best — and loved him. He was a master of many languages, as his publications demonstrated, but he enjoyed teaching them, particularly to eager students. He was always patient with my crudities, and urgent for my strivings, always demanding just a bit more than I could deliver. He was impatient with the inept, and asked for perfection. I shall never forget him.

John Wm. Wevers
MINUTES OF THE IOSCS MEETING
August 22-23, 1980
University of Vienna

Programme

Friday, August 22, 16:00-18:00  John Wm Wevers presiding
Panel on "The Hebrew and Greek Texts of Samuel: The MT, 4QSam\textsuperscript{a,b,c} and the LXX"

M. H. Goshen-Gottstein, Israel: The Book of Samuel, Hebrew and Greek — Hindsight of a Centenary
D. Barthélemy, Switzerland: La qualité du Texte Masorétique de Samuel
F. N. Cross, USA: The Ammonite Oppression of the Tribes of Gad and Reuben: Missing Verses from 1 Samuel 11 Found in 4QSamuel\textsuperscript{a}
E. Ulrich, USA: The Old Latin Translation of the LXX and the Hebrew Scrolls from Qumran
E. Tov, Israel: Determining the Relationship between the Qumran Scrolls and the LXX: Some Methodological Issues
R. Nyssse, USA: An Analysis of the Greek Witnesses to the Text of the Lament of David

19:00-21:00  John Wm Wevers presiding
R. Sollamo, Finland: Repetitions of Possessive Pronouns in the Greek Pentateuch
U. Quast, W. Germany: Zur Beziehung von A zu B in Leviticus
J. R. Busto Saiz, Spain: Der Theodotion-Text von Daniel und die Symmachus-Übersetzung

Saturday, August 23, 8:00-11:00  Eugene Ulrich presiding
J. Lust, Belgium: The Sequence of Ez 36—40 and the Omission of Ez 36,23c-38 in Pap. 967 and in Codex Wirceburgensis
I. Soisalon-Soininen, Finland: ἐν τῷ σε in der Septuaginta
R. Martin, USA: A Computer Generated Descriptive Lexicon of the LXX and Theodotionic Texts of Daniel

14:00-18:40  W. Baars presiding
J. de Waard, France: "Homophony" in the Septuagint
O. Munnich, France: Problèmes de méthode posés par l'emploi du concept d'anthropomorphisme dans les études septantistes
A. Aejmelaeus, Finland: Participium conjunctum as a Criterion of Translation Technique
A. van der Kooij, Netherlands: On the Place of Origin of the Old Greek of the Psalms

19:00-20:20  James Barr presiding
N. Fernández Marcos, Spain: Die Theodoretus-Ausgabe von "Quaestiones in Reges et Paralipomena"

Business Meeting

20:20-21:05 Called to order by the President, John Wm Wevers
1. Professor Wevers extended the thanks of the Organization to Professor Kornfeld of the University of Vienna and to the officials of the city of Vienna for hosting the meeting of the IOSCS.
2. Professor M. J. Mulder of Leiden has acted as treasurer
BULLETIN IOSCS

for IOSCS members in the Netherlands for eight years. Prof. Wevers acknowledged the Organization's gratitude to him for his years of service and announced that Dr. A. van der Kooij has agreed to continue providing this convenience.

3. The question of a possible reissue of Rahlfs' Verzeichnis had been raised at the Göttingen Congress in 1977. Prof. Wevers noted both that copies of the Verzeichnis are still available (see News and Notes), precluding the necessity of a reprint, and that the Verzeichnis is kept up-to-date at the Septuaginta-Unternehmen in Göttingen. It is requested that all contribute to keeping the Verzeichnis up-to-date by reporting new manuscript finds to Professor Manhart.

4. The Editor reported that Bulletin 13 was already in press. He noted the increasing financial difficulties due to inflated publishing costs and said that attempts are being made to counteract these difficulties in hopes of avoiding further increases in subscription prices.

5. A question was raised concerning the SCS Monograph Series, and a proposal was made that the editorial committee of the series continue to reflect the international character of the Organization.

6. Dr. Tov reported that progress continues to be made in planning the Lexicon Project. (See Bulletin 12 [1979] 14-16.)

7. Père Barthélemy, in light of the favorable reaction to the Panel on the Text of Samuel, offered to host a seminar which would carry the discussion forward. The suggestion is to explore the interrelationship between textual criticism and literary criticism, with all papers focusing upon this question and upon one text, probably the Goliath narrative in the Hebrew and Greek texts of 1 Sam 17. The seminar, which will be organized by P. Barthélemy and Dr. Tov, would take place in Fribourg, probably in the summer of 1982 or 1983. The motion was made and carried that, although the seminar will not be an official meeting of this Organization, the IOSCS sponsor it and announce it in the Bulletin.

8. Professor M. J. Mulder, expressing the feelings of the audience, thanked Professor Wevers both for his work in arranging the IOSCS Program for the Vienna meeting and especially for his leadership in developing the Organization over the past years. His sentiment was heartily endorsed by the assembly.

Eugene Ulrich
for the Secretary
MINUTES OF THE IOSCS MEETING
November 8, 1980
2:00-5:00 p.m.
Loews Anatole Hotel (Peridot Room), Dallas

Programme

John Wm Wevers, President of IOSCS, presiding
Lester L. Grabbe, Ambassador College
"Aquila's Translation and Rabbinic Exegesis"
John G. Gammie, University of Tulsa
"The Angelology and Demonology in the Septuagint of the Book of Job"
M. K. H. Peters, Cleveland State University
"Problems in the Preparation of a Coptic Critical Edition"
David Paul McCarthy, University of Wisconsin
"Jerome, Vir Trilinguis, and the Juxta Hebraeos"

Business Meeting

Called to order by the President, John Wm Wevers

1. Minutes of the New York meeting of the IOSCS, November 15, 1979, were approved as recorded in Bulletin 13, pages 2-4.

2. Report of the President
   a. The IOSCS will meet in conjunction with the SBL in San Francisco, December 19-22, 1981.
   b. The IOSCS will again meet in conjunction with the IOSOT in Salamanca, in August 1983.


4. Report of the Editorial Committee: Professor Orlinsky reported that SCS volume 10 by Dr. Burke is in press. Acceptance moved and carried.

5. Report of the Editor of the Bulletin: Dr. Ulrich reported that Bulletin 13 had been published and distributed. Acceptance moved and carried.

6. Report of the Nominating Committee: The Nominating Committee (Profs. Howard, Orlinsky, Ulrich) unanimously proposed the following candidates:
   - President: Albert Pietersma
   - Immediate Past President: John Wm Wevers
   - Vice President: R. Hanhart
   - Secretary: Leonard Greenspoon
   - Treasurer: Melvin K. H. Peters
   - Editor: Eugene Ulrich
   - Associate Editor: Claude Cox

Acceptance moved and carried.
[The President-Elect, in accord with Bulletin 7 (1974) 3, appointed as members-at-large of the Executive Committee: Professor George Howard, Professor Robert A. Kraft, and Dr. Emanuel Tov.]

7. Professor Howard moved that Professor Harry M. Orlinsky be named Honorary President. Carried.

Eugene Ulrich
for the Secretary

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**FINANCIAL REPORT**
November 8, 1980

<table>
<thead>
<tr>
<th>BALANCE ON HAND, Nov. 14, 1979</th>
<th>$915.44</th>
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| INCOME                                              |
| Subscriptions 11/14/79 - 11/8/80                  | $922.22 |
| Interest on Savings                               | 72.20  |
| **Total Income**                                  | **994.42** |

| EXPENSES                                            |
| Bulletin 12 & 13                                    | 822.45 |
| Duplicating and Printing                            | 165.00 |
| Postage and Supplies                                | 987.45 |
| **Total Expenses**                                  | **994.42** |

| NET GAIN                                            |
| Income                                              | 987.45 |
| Expenses                                            | 6.97   |
| **Net Gain**                                        | **980.48** |

| Balances                                           |
|---------------------------------------|--------|
| Balance on hand, Nov. 14, 1979         | $915.44 |
| Net gain to Nov. 8, 1980              | 6.97   |
| **Balance on hand, November 8, 1980**  | $922.41 |

Melvin K. H. Peters
Cleveland State University
Treasurer, IOSCS

Auditors: James E. Royster, Ph.D. Department of Religious Studies
Cleveland State

Nina C. Pykare, Ph.D. University
NEWS AND NOTES

Monsignor Patrick William Skehan, professor emeritus of Semitic Languages at the Catholic University of America, and author of the lead article in the last volume of BIOSCS, died on September 9, 1980. A tribute to him, written by Alexander Di Lella, was published in the Catholic Biblical Quarterly 42 (1980) 435-7. Two major tasks had occupied his mature years. He was the Old Testament text editor of the New American Bible, which appeared in 1970. And he was one of the original international team of eight scholars appointed in 1953 to publish the editio princeps of the approximately 400 manuscripts discovered in Cave 4 Qumran. The manuscripts allotted to him included the palaeohebrew scrolls of the Torah, the Isaiah and Psalms scrolls, the three Septuagintal scrolls, and several miscellanea. His editions of most of the scrolls were nearly complete for his volume in the series Discoveries in the Judaean Desert. Eugene Ulrich has been appointed to complete the editions and prepare the volume for publication.

Professor D. Barthélemy and Dr. Emanuel Tov are organizing a seminar on the text of Samuel (see Minutes of the Vienna Meeting, #7, pp.4-5). Those interested may write to the conveners.

Leonard Greenspoon is writing a volume on Max L. Margolis for the SBL's "Biblical Scholarship in North America" series. Anyone with information that might prove valuable is urged to write him at the Department of History and Religion, Clemson University, Clemson, SC 29631, USA.

IOSCS members in the Netherlands may send their annual dues to Dr. Arie van der Kooij (see back cover), who succeeds Professor Mulder in offering this service.

The theses related to the Septuagint and the Targum directed by Harry M. Orlinsky are on file at Hebrew Union College-Jewish Institute of Religion.

Rahlfs' Verzeichnis is available as a Kraus reprint from Kraus-Thomson, FL-9491, Nendeln, Liechtenstein; or from Kraus-Thomson Organization, Ltd., Route 100, Millwood, NY 10546, USA.

Recently available also as a reprint is F. C. Conybeare and St. George Stock, A Grammar of the Septuagint (Grand Rapids: Zondervan, 1980) = reprint of pp. 25-100 of Selections from the Septuagint (Boston: Ginn and Company, 1905). $5.95 from Zondervan Publishing House, 1415 Lake Drive S.E., Grand Rapids, MI 49506, USA.
Papers from the IOSCS panel in Vienna are published in E. Tov (ed.), The Hebrew and Greek Texts of Samuel (Jerusalem: Academon, 1980). The contents include all the papers, except that of Prof. Goshen-Gottstein, read at the panel (see p. 2) plus reprints of E. Ulrich, "4QSam: A Fragmentary Manuscript of 2 Samuel 14-15 from the Scribe of the Serek Hay-yahad (IQS)," and of E. Tov, "The Textual Affiliations of 4QSam." The book may be obtained for approximately $7.50 plus postage from: A. I. Weinberg Book Agency, 3/1 Kiryat Moshe (9 Ben-Dor Avenue), Jerusalem, Israel. E. Ulrich has a few copies on hand for North American members available for $8.00, including postage.

In the interests of economy, attention should be drawn to Vision Press, A Scholar's Microfiche Service. It sells scholarly works in microfiche form, specializing in the disciplines of the ancient Near East, classical antiquities, religion and related fields, including Septuagintal studies. The complete set of current volumes of the Göttingen Septuagint, for example, is listed at US$100.00, with individual volumes averaging about $6.00 each; the entire Cambridge Septuagint is listed at $22.00. The address is: Vision Press, 15781 Sherbeck, Huntington Beach, CA 92647, USA; tel.: (714) 892-4318.


Fischer, B. and E. Ulrich. Edition of Vetus Latina manuscript 115. Palimpsestus Vindobonensis (Naples, Biblioteca Nazionale, codex lat. 1), and others for the books of Samuel [in progress].

(2) "Revision Toward the Hebrew in the Septuagint Text of Amos." Freie Israel: H. N. Orlinsky Festschrift [in press].


Maloney, Elliott C. Semitic Interference in Maronite Syriac [in press].


Sollamo, Raija. "Repetitions typical of Hebrew with their Greek renderings in the Pentateuch" (e.g., suffixes, prepositions, resumptive pronouns, infinitive absolute plus finite verb) [in progress].


Ulrich, Eugene. (1) See Fischer, above. (2) Completing for publication in DJD the edition of the scrolls from Cave 4 Qumran mostly prepared by the late Patrick W. Skehan: the palaehbrew and Septuagintal scrolls of the Pentateuch and the scrolls of Isaiah and Psalms [in progress].


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THE DISCOVERY OF THE MISSING PART OF MARGOLIS' EDITION OF JOSHUA

Emanuel Tov
Hebrew University
(1980-81: University of Pennsylvania and Dropsie University)

The Four Published Fascicles

Margolis' edition of the LXX of Joshua was released for publication between 1931 and 1938 (according to S. Jellicoe, The Septuagint and Modern Study [Oxford 1968], p. 278), although the front page of all four fascicles lists 1931 as the year of publication:


The edition is not complete. It contains in four fascicles (384 pages) the text of Joshua 1:1 up to 19:38, ending in the middle of a sentence.

From a publisher's point of view, this edition is unique, insofar as it contains a photomechanical reproduction of a hand-written text. The script itself is very clear.

The contents, too, are unique. Prior to Margolis, some attempts had been made to reconstruct the original text of 17
the LXX through an eclectic procedure (see especially P. A. de Lagarde, Genesis, 1868; Psalms, 1887; Judges 1–15, 1891; and Rahlfs, Ruth, 1922; Genesis, 1926). But Margolis tried to solidify the eclectic procedure by the employment of certain principles established by de Lagarde, viz., to reconstruct the original text of the LXX from the three major recensions, relatively well attested and accessible, in which the translation was transmitted.

As a first step, Margolis prepared a working copy of the text of the three major recensions of the LXX, viz., the Egyptian, Syrian, and Palestinian recensions. The text of the central representatives of these three recensions was printed in parallel columns, with the counterpart of the MT printed adjacent to the Greek text. It has been surmised by Dr. Greenspoon that such a manuscript must have existed (see BIBORCS 12 [1979] 54), so that it was no surprise that it has now been found by the present author in the archives of Dropsie University in Philadelphia. It should be remembered that Margolis taught for many years at Dropsie University (then Dropsie College); see especially H. M. Orlinsky, "Margolis' Work in the Septuagint," pp. 35-44 in Max Leopold Margolis, Scholar and Teacher (Philadelphia 1952).

Initially, Margolis may have intended to publish his text of Joshua as a three-column edition, but at a later stage he recognized the complexity of the textual transmission. In his final edition, therefore, he reckoned with four different recensions. In that edition, Margolis did not publish the text of the recensions as running texts but quoted individual readings from the reconstructed recensions in the first apparatus whenever they differed from the reconstructed original translation. In the Prefatory Note printed inside the cover he described the system of notation used in his edition as follows:

The Text as it appears on the top of the page is the nearest approach to the Greek original as it left the hands of the translator(s). It has been arrived at after a comparison of the remains in the principal recensions, when once the recensional peculiarities in each have been subtracted, and an ascertainment of the form of the text to which the recensions lead and which must be purified of the corruptions antecedent to them all....

Below the Text is printed the Apparatus. It consists of (1) the variants of the principal recensions: E P C (Q); (2) under the head of each of these the evidence for its readings in the purer members and the defalcations on the part of those given to mixture (impure members); (3) the variants within the basic form of any recension; (4) marginal readings in the manuscripts principally touching the later Greek translators....

In the Prefatory Note Margolis remarked that "the full Introduction will be issued with the last part" (in enterprises of this kind, introductions are usually written at the end), but it has never appeared. Since the last part of the edition itself was lost in the 1930s, it was often surmised that the Introduction also was lost. Many introductory remarks, however, were included in Margolis' "Specimen of a New Edition of the Greek Joshua," pp. 307-23 in Jewish Studies in Memory of Israel Abrahams (New York 1927, repr. 1980).

In addition, Margolis wrote some introductory studies which may have been intended as sections of a larger Introduction. These are now being analyzed by Dr. L. Greenspoon of Clemson...
University, who is devoting much time to the study of the 
Nachlass of Margolis, now with Prof. Orinsky of the Hebrew 
Union College in New York. For a first published sample of 
such an introductory chapter, see L. Greenspoon, "Max L. 
Margolis on the Complutensian Text of Joshua," BIDOSCS 12 
(1979) 43-56. The edition itself, however, remains our main 
source for understanding the principles which guided Margolis 
in composing his eclectic text.

The Missing Part of the Edition

Since the fourth fascicle of Margolis' edition ends in 
the middle of a verse (19:38), it is clear that the edition 
is not complete and was never intended to end at that point.
The original manuscript was probably lost in Europe, or in 
the words of S. Jellicoe (The Septuagint and Modern Study, 
p. 278):

The remainder of the manuscript (Part V and the 
Introduction) must be numbered, it would seem, 
among the literary casualties of the Second World 
War, since repeated inquiries have failed to 
elicit any trace of it in Paris and it must be 
 presumed to have been irretrievably lost or de­
stroyed. (Note: The writer [Jellicoe] owes this 
information to Dr. Orinsky.)

For similar remarks, see L. Greenspoon in a very recent 
article, "Ars Scribendi: Max Margolis' Paper 'Preparing 
Scribe's Copy in the Age of Manuscripts,'" JQR 71 (1981), 
p. 139, n.8.

The missing part (pp. 385-475 of the book = fascicle V) 
has now been found by the present author in the archives of 
Dropsie University. To be sure, the recently discovered 
manuscript does not represent the original manuscript which 
was probably lost, but an excellent copy which - with the 
aid of photography - can now be published according to Mar­
golis' original plan. Since photocopy machines did not yet 
exist in Margolis' days, he - or the publisher - had a fine 
copy made in negative on hard photographic paper. Dropsie's 
archives contain such a set of photographs of the complete 
edition, including the part which has never been published.

The present author intends to publish fascicle V to­
gether with an introduction describing Margolis' system on 
the basis of both published and unpublished (Dropsie's 
archives) material.

[The following article was produced "camera-ready" on the computer and 
is presented here virtually unchanged by the editor, so that the reader 
may see directly what the computer itself can produce. —Ed.]
COMPUTER ASSISTED TOOLS FOR SEPTUAGINT STUDIES

Robert A. Kraft and Emanuel Tov
University of Pennsylvania and The Hebrew University

History of the Project.—After years of planning and priming, the IOSCS-sponsored project to create an up-to-date lexicon of Jewish translation Greek ("Septuagint Lexicon") is finally underway in a fully committed and concrete fashion, with a significantly revised format and overall conception. For persons who have been associated with the IOSCS and its Bulletin over the years, the recent background of this project is well known. When, in 1968, our late colleague Sidney Jellicoe in consultation with a number of other scholars interested in things "septuagintal" took the initial steps towards founding the IOSCS, he sent out a questionnaire asking prospective members to identify various desiderata in the study of the Septuagint. At the top of the resulting list were (1) a bibliography of modern scholarly works dealing with Septuagint studies and (2) a Lexicon of Septuagintal Greek (see IOSCS Bulletin 2, p. 15). Other desirable tools mentioned in the returned questionnaires included a new concordance, better editions of certain parts of the Old Greek scriptures, and grammatical investigations of the materials.

The bibliography for septuagintal studies was provided by the combined efforts of Jellicoe, Sebastian Brock (now at Oxford), and Charles Fritsch (Princeton Seminary), and published by Brill of Leiden in 1973. Meanwhile, negotiations were initiated with the Committee for Research of the Lutheran Church, Missouri Synod, to develop a Lexicon Project. Much of this story is available elsewhere (see Kraft 1972, 15-17). Although the considerable efforts of Jack Reumann (for IOSCS) and Lorman Peterson (for the Lutheran Committee) were not successful in obtaining funding for the project, the IOSCS committed itself to the formal establishment of the project and created an advisory board consisting of John Wevers (Toronto, president of IOSCS at that time) as chairman, Frank Cross (Harvard), Moshe Goshen-Gottstein (Jerusalem), and Robert Hanhart (Göttingen), with Emanuel Tov (Hebrew University, Jerusalem) as editor designate, pending the availability of adequate funding (see IOSCS Bulletin 7, p. 4, and 8, pp. 1-2). IOSCS also sponsored a symposium jointly with the SBL Seminar on Lexicography in 1972, to discuss the problems and prospects of creating a "Septuagint Lexicon"—the volume entitled Septuagintal Lexicography (ed. Kraft) provided the basis for this session.

Thus IOSCS found itself with an important project on which considerable thought and effort had been expended, but no funding. Backing for the project also was strengthened, on paper, when the Society of Biblical Literature included
it on a list of recommended priorities submitted to the National Endowment for the Humanities (NEH) in the mid 1970s. Thus it was decided that IOSCS would seek major funding from the NEH Program for Research Tools and Reference Works, and Robert Kraft agreed to coordinate this effort (see IOSCS Bulletin 10, p. 2).

Kraft was convinced that the only efficient and realistic way in which to approach the problem of the project itself, and of obtaining funding for it, was to explore how to establish a computer generated base from which the necessary work of concordancing, etc., could be done. Feasibility and planning grants were obtained from the NEH in 1978/79 and (to test theory in actual application on computer) in 1980/81. Thanks to the generosity of the NEH and its willingness to allow the project personnel considerable flexibility in the use of the funds provided, there is now a project office at the University of Pennsylvania in which materials are being prepared and analyzed on computer as steps towards the ultimate goal of a "Septuagint Lexicon" as well as other tools of value for Septuagint and cognate studies. As will become clear from what follows, the project team is committed to the continuation of the project along these lines and is seeking the necessary funding from the NEH and other sources. The hurdle of tentativity lies behind; computer assisted study of the Septuagint and other related materials is a reality and promises to continue in a number of exciting directions.

Current Support and Personnel.—Funding from the NEH, with formal institutional support from the University of Pennsylvania and its Department of Religious Studies as well as scholarly sponsorship by IOSCS and SBL, have been crucial for establishing the project in its present form. The 1980/81 NEH grant made it possible for the project to purchase the machine-readable tape of Rahlfs' edition of the Septuagint prepared and distributed by the Thesaurus Linguae Graecae (TLG) project directed by Theodore Brunner at the University of California in Irvine. But a number of other key factors have also been at work, both with regard to the economics of the situation and with regard to the personnel involved. Through a fortuitous combination of developments in spring and summer of 1980, it became possible to begin to put theory into action.

Kraft's research assistant for the 1978/79 feasibility study funded by NEH had been John Abercrombie, then a PhD student in the Religious Studies program at Penn. Upon graduation from Penn, Abercrombie accepted an appointment in the Religious Studies department at Waynesburg College in western Pennsylvania where he was able to experiment with and develop relevant computer programs on the Waynesburg PDP 11/70 computer, with considerable support and encouragement, and at no cost to the project. Abercrombie has experimented with aligning the Greek and Hebrew texts in parallel (both horizontally and vertically), with entering Greek textual
variants, with bilingual concordancing (both Greek-Hebrew and Hebrew-Greek), and with various other computer aspects of the project. He is currently developing printing capabilities in Greek and Hebrew on the Waynesburg Printronix matrix equipment (see Exhibit 3). It is to a large extent due to Abercrombie's enthusiastic and energetic participation that the project has been able to proceed so effectively to its present status.

Another important development in early 1980 was the successful conclusion of negotiations to make it possible for Emanuel Tov, now associate director of the project, to spend the 1980/81 academic year at the University of Pennsylvania as a visiting Associate Professor and Wexler Fellow under the Penn-Israel exchange program. Thus Tov and Kraft have been able to work together not only in developing the theoretical and traditionally academic aspects of the project, but also to test their ideas on the available computer facilities at Waynesburg and at Penn, and to train a team of qualified students. The details of the long range and short range projects described below were worked out and written up in a 110-page proposal submitted to the NEH.

Meanwhile, it was learned that the Institute for Advanced Studies in Princeton (about 50 miles from Philadelphia) had purchased the "IBYCUS System" developed by the classicist David Packard for computer study of ancient Greek and Latin texts. Negotiations with Director Woolf at the Institute and with David Packard led to the installation of a Hewlett-Packard 2640B terminal (modified to display Greek; Hebrew characters were added later by David Packard) at Penn, connected by direct telephone line (1200 baud rate) to the Hewlett-Packard HP 2113E central processor at Princeton. Thus, for the monthly cost of the dedicated telephone line and a contribution to maintenance expenses at Princeton, the project's IBYCUS terminal is "on line" twenty-four hours each day. The Princeton Institute has agreed to allow this arrangement to continue at least through 1982. To overcome the limitation that "hard copy" (printed material) could only be produced remotely on the Princeton Teletype line-printer, then mailed to Philadelphia, a Nippon Electric Company (NEC) Spinwriter 5520 (with Greek as well as English "thimbles") has been installed at the project office, again thanks to David Packard's good services and good will. Thus we are able to display and print both Roman and Greek characters (with accents), and to display on the screen Hebrew (unvocalized at present), at the project office on the IBYCUS System equipment.

After Abercrombie's move to Waynesburg, another advanced PhD candidate, William Adler has become the coordinator of computer activities for the project at the University of Pennsylvania. This has involved him not only in learning to use the IBYCUS system equipment, but in learning the special language called "IBEX" which David Packard created for this application of computers to
classical texts. Adler has also become the primary liaison, with local computer capabilities at the University, and the director of the activities of a team of students involved in the work.

The project is also developing lines of cooperative support with a number of other persons and projects. When Tov returns to the Hebrew University in Jerusalem, he will direct the work there and explore further the computer possibilities in Israel for this sort of research. In the Philadelphia area, the fact that both Tov and Adler taught courses at Dropsie University in Spring 1981 has opened the door to involving that University in the project. At present, Dropsie students are actively participating in the work on Ruth (see below). Similarly, Albert Pietersma and his students at the University of Toronto will function as another sub-team within the larger project, working on the book of Psalms and its textual problems in Greek. A cooperative agreement has been established with the University of Michigan project for computer assisted biblical studies (co-directed by H. Van Dyke Parunak and D. Noel Freedman), for exchange of data and of relevant programs, as appropriate.

With regard to Hebrew materials, an important agreement is under negotiation with the Centre d'Analyse et de Traitement Automatique de la Bible et des Traditions Ecrites, directed by Gerard Weil in France (under the auspices of the Centre National de la Recherche Scientifique: =CNRS/CATAB), to obtain their machine-readable tapes of the Hebrew Bible in exchange for the expanded Septuagint tapes (with variants and morphological analysis) as well as other tangible results produced by our project. Similar discussions are underway with other relevant projects; indeed we are most grateful to Francis I. Andersen (Queensland, Australia) and Dean Forbes (Los Angeles) for permitting us access to their Hebrew tape of 2 Kings for experimental purposes. Other contacts of special note include Paul Miller's GRAMCORD project (grammatical concordancing package developed for New Testament applications) and discussions with the Maredsous-Brepols (Belgium) multi-lingual biblical concordance project directed by F. Poswick. Arthur Baird of the Biblical Research Associates (Wooster, Ohio) has also been a welcome source of information and encouragement.

Aims of the Project.--In the long run, the project aims at creating a comprehensive and flexible computer "data bank" available for efficient scholarly research on virtually all aspects of Septuagintal studies--textcritical, lexical, grammatical, conceptual, translational, bibliographical. The precise schedule for achieving these goals must be adjusted from time to time pending available funding, data and personnel. At present the project has at its disposal a machine-readable text of Rahlfs' editio minor LXX (prepared by the TLG project) to which David Packard's program for automatic morphological analysis is being
applied plus other programs for concordancing and lexical searches. We also have computer tapes for a few Hebrew scriptural books from various sources. Before the end of 1981 we hope to accomplish the following:

(1) Complete morphological analysis of the Rahlfs' LXX text using Packard's MORPH program, under the direction of Kraft and Adler, with partial funding from the Packard Foundation in Los Angeles. Work on Ruth and Genesis was begun in April 1981, with excellent results (see Exhibit 4). After slight adjustments of Packard's program for the application to septuagintal Greek, the remaining materials will be analyzed. Completion of this sub-project will improve the automatic alignment of Greek with Hebrew texts, and will make possible the efficient application of various types of concordance programs. When the Greek textual variants have been entered (see below), they will also be subjected to the MORPH analysis.

(2) A pilot study of the book of Ruth, directed by Kraft and Tov, in order to test and refine the various computer aspects of the larger project and to make the project known in a tangible form to the scholarly world (see Exhibit 2). Various formats for entering the Greek variants, aligning the Hebrew and Greek texts, producing Greek-Hebrew and Hebrew-Greek concordance lists, identifying characteristic translational features, etc., will be tested and applied to this book. Results of this "mini-project" will be published directly from the computer output, with appropriate editorial commentary.

(3) Entering variants from the "Lucianic" group bo(r)ce2 (and their congeners) in 2 Kings by Abercrombie and his team in close consultation with Kraft and Tov (see Exhibit 3). Recreation of the running text of boce2 plus the generation of Greek and Greek-Hebrew concordance lists of this material will follow, as a step towards more comprehensive work on the textual problems of the books of Samuel-Kings.

(4) Entering Greek variants to the TLG/Rahlfs' text of Psalms by Pietersma and his team at Toronto in connection with his work on the Byzantine text of the Psalter will also begin.

The next stages of the project, as presently conceived, will be carried out at various centers:

(1) At the University of Pennsylvania (Adler) and at Waynesburg College (Abercrombie), Kraft and his teams will concentrate on entering the Greek variants into the TLG/Rahlfs' text of the Pentateuch and of Samuel-Kings, with subsequent computer analyses.

(2) At the Hebrew University in Jerusalem, Tov and his students will work on the alignment and correspondences between the Greek and Hebrew texts for the Pentateuch and Samuel-Kings.

(3) Pietersma and the Toronto team will continue the massive work on Psalms, in its various dimensions.

We expect that, as progress is demonstrated and
procedures are refined, the cooperative base will be expanded appropriately and the final stages in creating the comprehensive data bank will be greatly facilitated. Once the bank is available—Greek text with variants and morphological analysis aligned with a similarly analyzed Hebrew parallel text—the various scholarly projects (lexicographical, grammatical, textcritical, etc.) can proceed accordingly.

**Products and Procedures.**—In addition to the specific publications and computerized data mentioned above, the project will attempt to provide a service to scholarship by refining, documenting and making available information on the programs that are being developed and/or used in this research—e.g.:

1. Variant entry programs as applied to the TLG/Rahlfs' text;
2. Packard's MORPHological analysis program as modified for septuagintal Greek (see Packard 1973 and 1977 for the earlier development of this approach; Exhibit 4);
3. Program for semi-automatic alignment of the Greek and Hebrew texts in order to establish "formal" (not necessarily actual) equivalences between the Greek materials and the preserved Hebrew.
4. Programs for searching and reorganizing textcritical data in various configurations.

From the completed data bank, various tools can be created (and, if appropriate, published) such as word lists, analyses, and concordances, with or without variants to the Greek and with or without Hebrew parallels (Exhibit 1 has three types of example). On the basis of such tools, carefully controlled reconstruction of selected elements in the presumed parent text (Vorlage) of the Greek will be possible. This sort of reconstruction will require great care and discipline (see e.g., Margolis in Kraft 1972, and Tov 1981) but is a necessary preparatory stage towards a satisfactory concordance and lexicon of septuagintal Greek, or towards systematic study of the Greek syntax, as well as being a significant product in its own right.

**NOTE:** As this article reached completion, it was learned that the National Endowment for the Humanities will not fund the project in 1981/82 as was hoped, but has encouraged us to reapply for 1982/83. In the meantime, other funding sources will be sought and work will continue, although at a reduced rate.

[this article was prepared on the IBYCUS system and printed on the NEC Spinwriter 5520, except for Exhibit 3]
REFERENCES and BIBLIOGRAPHY

Ellison, John W.

Kraft, Robert A.

Packard, David W.
[1977] "Appendix" to the 1973 article. [In proofs.]

Silva, Moise

Smith, Kent L.

Tov, Emanuel

The following samples show computer generated lexical and grammatical searches of data not available or readily available from any existing concordance. This material has been produced by means of the available LEX program developed by David Packard. On the screen the text is displayed in Greek characters with the key words(s) enhanced for visual focus. Future output can be adapted to the project's special needs.

(1) Search for the verb la le in construed with the preposition pro s:

& la l & pros# (=command to computer, find both la l stem and pros)

kai ekalesen agor to onoma kurion (Gen.16.13)
tou la lounte pro s auton Su ho theos ho epidon me: hoti eipen Kai gar enopion ophthenta moi.
en to einai tou to hetero. (Gen.17.22)
sunetelesen de la l en pros auton kai anab he theos apo Abram. 

hopos an epagag kurios epi Abraman panta, (Gen.18.20)
hora e la l en pros auton. eipen de kurios Krauge 

di' autous. (Gen.18.27)
ka apokritheis Abraman eipen Nun erkeaman l a l e n i pro s ton kurion, eg o de cimi ge kei apodos: ean de elat-
tessarakonta pente. (Gen.18.29)
ka prosetheken eti la l en pros auton kai eipen 

kuriou ektrapai auten. (Gen.19.14)
ekamhthen de lath kai e la l en pros tov gambrou  

tis gos, tois huios Khat. (Gen.23.8)

kai e la l en pros autous Abraman legein ti ekhete 

tes gos, tois huios Khat.
Exhibit 1 (continued)

(2) This sample shows the juxtaposition of the verb πιπτό and the noun προσόπον
& #πιπτό & #προσόπον (= both/and command to the computer)

hē stasis tou pheggous kuklothen. hautē hē horasis
(Ez.1.28)
homoilēmatos dokēs kurion: kai eidon kai πιπτό epi προσόπον mou kai ἔκουσα φόνην λαλοῦντος.

horasis kai kathēs hē doksa, hēn eidon epi tou (Ez.3.24)
potamou tou Khorbar, kai πιπτό epi προσόπον mou, kai ἐλθην ep'

kai egeneto
(Ez.9.8)
en tō koptein autous kai πιπτό epi προσόπον mou kai anebōesmēn kai eipà Gimmol, kurie, ekseleipheis su tous kataloipous tou

kai egeneto en tō prophēteuein me kai
(Ez.11.13)
Phla.tias ho tou Banaiou apethanen, kai πιπτό epi προσόπον mou kai ην anebōesmēn phōnē megalē kai eipà Gimmol Gimmol, kurie, eis sunte-

hoi eidoi, kata tēn horasin, hēn eidoi
(Ez.43.4)
epi tou potamou tou Khorbar: kai πιπτό epi προσόπον mou kai

bōran katanaktē tou oikou, kai eidoi kai
(Ez.44.5)
idou plērēs dokēs ho oikoιs kurion, kai πιπτό epi προσόπον mou, kai eipen kurios pros me Uile anthrōpou, takaon eis tēn kardian

kai en tō elthein auton ethambēthēn kai
(Dan'.8.17)
πιπτό epi προσόπον mou, kai eipen pros me Sunes, huie anthrōpou, etsi gar eis kaiou paras hē horasin.

kai en tō lelein auton met'
(Dan'.8.18)
epou πιπτό epi προσόπον mou epi tēn gēn, kai ἑψατο mou kai ην ητέσειν me epi podas

Exhibit 1 (continued)

(3) This sample lists hōdos and tīlibos in parallel
& #hōdos & #tīlibos (= both/and command to the computer)

bōsei kai mia phulē en Iseral. (Gen.49.17)
kai genēthētōn Dan ophiis eph' hōdos
egkathēmenos epi tīlibos,
daknōn ptenan hippou,

Samegar huiou Anath, en hēmerais ΙIsrael (Jud.5.6)
ekselipon basileis kai eporeuthēsan tīlibos,
eпорēthēsan hōdos, diastrammenas,
ekselipēn phrāzōn en tē Israelē, ekselipēn,

kai katouchunān (Regl.6.12)
hai boes en tē hōdos eis hōdos Baitshamōs, en tē tīlibos hēn eporosontō kai ekōpiōn kai ou methistantō dekxia oude aristera:

ton theon kai par' autou aitēson hopōs hai (Tob.4.19)
hōdos mou eutēchēi genēntai, kai pasai hai tīlibos
kai boulai euodēthōsin: dioti pan ethnos ouk ekhei boulēn,
alla autos ho kurios

pantes hoi anomountes dia kēnēs. a.a (Ps.24.4)
tas hōdos sou, kurie, gnōrison mou kai tas tīlibos sou didakson me,
hodēgēson me epi tēn alētheian sou
kai didakson me, boti su eis to theos ho sētēr mou,
ho de kurios proselabeto me. (Ps.26.11)
nomochētēson me, kurie, tē hōdos sou
kai hodēgēson me en tīlibos eutēchēi heneka tēn ekthōron
mē paraðēs me eis peukhas thlibontēn me,
ouk apostē eis ta opinō hē kardia hēmōn; (Ps.43.20)
kai eksekēnas tas tīlibos hōdos, apo tēs hōdos
bou̇n, boti etapēnōsas hēmas en topō kakhēs,
esaleutē kai entromos egenēthē hē gē. (Ps.76.20)
en tē thalassē hē hōdos sou,
kai hai tīlibos sou en nukai pollois,
kai ta ikhē sou ou gnōsthēsontai.
### Exhibit 2
HEBREW/GREEK PARALLEL TEXTS, VERTICAL FORMAT

Sample (Ruth 1.8-11): col.1=MT, col.3=Old Gk., col.2=tentative reconstruction of elements in the Vorlage of the Greek.

<table>
<thead>
<tr>
<th>MT</th>
<th>Gk.</th>
<th>Vorlage</th>
</tr>
</thead>
<tbody>
<tr>
<td>v+t+mr</td>
<td>KAI + EI = PEN</td>
<td>1.8</td>
</tr>
<tr>
<td>n+jmy</td>
<td>*NMEMIN</td>
<td></td>
</tr>
<tr>
<td>l+</td>
<td>TAI = S</td>
<td></td>
</tr>
<tr>
<td>wty</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>k+jvwyh</td>
<td>NU/MFATIS + ADITH=S</td>
<td></td>
</tr>
<tr>
<td>lkjh</td>
<td>POREU/EQGE + DH</td>
<td></td>
</tr>
<tr>
<td>wbnh</td>
<td>A)POSTRA/PHTE</td>
<td></td>
</tr>
<tr>
<td>%wh</td>
<td>E(KA/SYN)</td>
<td></td>
</tr>
<tr>
<td>l+byt</td>
<td>VSH + OL = KON</td>
<td></td>
</tr>
<tr>
<td>%nh</td>
<td>MITRONX + ADITH=S</td>
<td></td>
</tr>
<tr>
<td>y+jwhs</td>
<td>POIR/SAI</td>
<td></td>
</tr>
<tr>
<td>y+jvh</td>
<td>KU/RIOS</td>
<td></td>
</tr>
<tr>
<td>jmk</td>
<td>WBG + U(NW=N</td>
<td></td>
</tr>
<tr>
<td>xod</td>
<td>E)/LEOS</td>
<td></td>
</tr>
<tr>
<td>k+wh</td>
<td>KAOWNS</td>
<td></td>
</tr>
<tr>
<td>jw+ytm</td>
<td>E)/FOTIN/SATE</td>
<td></td>
</tr>
<tr>
<td>jm</td>
<td>META</td>
<td></td>
</tr>
<tr>
<td>m+h+mya</td>
<td>TW-N + TEQHHKS/PWN</td>
<td></td>
</tr>
<tr>
<td>v+yjdy.</td>
<td>KAI + MET + EI=MOU</td>
<td></td>
</tr>
<tr>
<td>ytn</td>
<td>DW/IB</td>
<td></td>
</tr>
<tr>
<td>y+jvoh</td>
<td>KU/RIOS</td>
<td></td>
</tr>
<tr>
<td>lkm</td>
<td>UMI=N</td>
<td></td>
</tr>
<tr>
<td>v+mt+n</td>
<td>KAI + EI=ROUTE</td>
<td></td>
</tr>
<tr>
<td>mv+yah</td>
<td>A)NA/FAUSIN</td>
<td></td>
</tr>
<tr>
<td>%wh</td>
<td>E(KA/SYN)</td>
<td></td>
</tr>
<tr>
<td>byt</td>
<td>E(N + OI)/KW</td>
<td></td>
</tr>
<tr>
<td>wwh</td>
<td>A)NDRROS + ADITH=S</td>
<td></td>
</tr>
<tr>
<td>v+t+qw</td>
<td>KAI + KATEPI/LIASEN</td>
<td></td>
</tr>
<tr>
<td>l+hn</td>
<td>AU/TASA/S</td>
<td></td>
</tr>
<tr>
<td>v+t+kwnh</td>
<td>KAI + EI=REN</td>
<td></td>
</tr>
<tr>
<td>qv+l</td>
<td>TRA + PENIN + AU + TW-N</td>
<td></td>
</tr>
<tr>
<td>v+t+kynh</td>
<td>KAI + EI/KLAUSAN</td>
<td></td>
</tr>
<tr>
<td>v+t+mnkh</td>
<td>KAI + EI = PEN</td>
<td></td>
</tr>
<tr>
<td>mh</td>
<td>AU/TASA</td>
<td></td>
</tr>
<tr>
<td>ky</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>%kk</td>
<td>META + SOU</td>
<td></td>
</tr>
<tr>
<td>mv+kb</td>
<td>E)/PHSTRO/POHES</td>
<td></td>
</tr>
<tr>
<td>v+t+mkr</td>
<td>KAI + ET</td>
<td></td>
</tr>
<tr>
<td>njmy</td>
<td>*SWMIN</td>
<td></td>
</tr>
<tr>
<td>wbnh</td>
<td>A)BISPRA/PHTE + DH</td>
<td></td>
</tr>
<tr>
<td>b+vtvy</td>
<td>QGATAE/RES + MOU</td>
<td></td>
</tr>
</tbody>
</table>

### Exhibit 3
Sample printout of vertically formatted Greek and Hebrew parallel aligned texts, prepared by John Abercrombie on the Waynesburg College PDP 11/70 processor from his RUNTXT program and printed on the Waynesburg Printronix equipment.

**2 Kings 1.1-2.**

Corrections must be inserted in verse 2 at lines 10, 18, 25, 30, and 33.
Exhibit 4
COMPUTER ASSISTED MORPHOLOGICAL ANALYSIS OF GREEK TEXT

The following sample (Gen 1.1ff) represents a direct application to this material of David Packard's MORPH program (developed for Classical Greek texts). The program identifies ambiguities with "?", and the output requires minor modifications which have been carried out in this sample. Most of the abbreviations are standard: N (noun), 1st (decl.), D (at.), S (g.), P (em.), V (verb), A (specific type), A(lor.), A(ict.), I (indic.), 3rd (g.) etc.

<table>
<thead>
<tr>
<th>EN</th>
<th>P</th>
<th>)EN</th>
</tr>
</thead>
<tbody>
<tr>
<td>A)RH=1</td>
<td>N1</td>
<td>DSF A)RH=</td>
</tr>
<tr>
<td>E)POL/HSEN</td>
<td>VAI AA13S POIE/N</td>
<td></td>
</tr>
<tr>
<td>O</td>
<td>RA</td>
<td>NNM O</td>
</tr>
<tr>
<td>QBOS</td>
<td>N2</td>
<td>NNM QEO/S</td>
</tr>
<tr>
<td>TO\N</td>
<td>RA</td>
<td>ASF O</td>
</tr>
<tr>
<td>OU</td>
<td>NANO\N</td>
<td>N2</td>
</tr>
<tr>
<td>KAI</td>
<td>C</td>
<td>KAI</td>
</tr>
<tr>
<td>TH\N</td>
<td>RA</td>
<td>ASF O</td>
</tr>
<tr>
<td>CH=N</td>
<td>N1</td>
<td>ASF QH=</td>
</tr>
<tr>
<td>H</td>
<td>RA</td>
<td>NSF O</td>
</tr>
<tr>
<td>DE=</td>
<td>X</td>
<td>DE=</td>
</tr>
<tr>
<td>GE=</td>
<td>N1</td>
<td>NSF QH=</td>
</tr>
<tr>
<td>B)\N</td>
<td>V9</td>
<td>JAI3S E)MI/</td>
</tr>
<tr>
<td>A)O/RATOS</td>
<td>A</td>
<td>NNM A)O/RATOS</td>
</tr>
<tr>
<td>KAI</td>
<td>C</td>
<td>KAI</td>
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<td>A)KATASE\U/STOS</td>
<td>A</td>
<td>NNM A)KATASE\U/STOS</td>
</tr>
<tr>
<td>KAI</td>
<td>C</td>
<td>KAI</td>
</tr>
<tr>
<td>SKO/TOS</td>
<td>N3E</td>
<td>NNM SKO/TOS</td>
</tr>
<tr>
<td>E)FA/WN</td>
<td>D</td>
<td>E)FA/WN</td>
</tr>
<tr>
<td>TH=S</td>
<td>RA</td>
<td>GSF 0</td>
</tr>
<tr>
<td>A)BU/SSOU,</td>
<td>N</td>
<td>GSF A)BUSSOS</td>
</tr>
<tr>
<td>KAI</td>
<td>C</td>
<td>KAI</td>
</tr>
<tr>
<td>PNEU=MA</td>
<td>N3M</td>
<td>NNM PNEU=MA</td>
</tr>
<tr>
<td>QEO=S</td>
<td>N2</td>
<td>GSN QEO/S</td>
</tr>
<tr>
<td>E)PEFE/RETO</td>
<td>V1</td>
<td>MI13S PE/RN</td>
</tr>
<tr>
<td>E)FA/WN</td>
<td>D</td>
<td>E)FA/WN</td>
</tr>
<tr>
<td>TOU=</td>
<td>RA</td>
<td>GSN O</td>
</tr>
<tr>
<td>U/DATOS,</td>
<td>N3</td>
<td>GSN U/DWR</td>
</tr>
<tr>
<td>E)1=EN</td>
<td>VBI AA13S E)1=EN</td>
<td></td>
</tr>
<tr>
<td>O</td>
<td>RA</td>
<td>NNM O</td>
</tr>
<tr>
<td>QEO/S</td>
<td>N2</td>
<td>NNM QEO/S</td>
</tr>
<tr>
<td>GENHQ/TW</td>
<td>V3</td>
<td>APD3S G1/GNOMAI</td>
</tr>
<tr>
<td>FW=S,</td>
<td>N3T</td>
<td>NNM FW=S</td>
</tr>
<tr>
<td>KAI</td>
<td>C</td>
<td>KAI</td>
</tr>
<tr>
<td>E)GE/RETO</td>
<td>VBI AM13S G1/GNOMAI</td>
<td></td>
</tr>
<tr>
<td>FW=S,</td>
<td>N3T</td>
<td>NNM FW=S</td>
</tr>
<tr>
<td>KAI</td>
<td>C</td>
<td>KAI</td>
</tr>
<tr>
<td>E)1=EN</td>
<td>VX</td>
<td>XA13S O1=DA</td>
</tr>
<tr>
<td>O</td>
<td>RA</td>
<td>NNM O</td>
</tr>
<tr>
<td>QEO/S</td>
<td>N2</td>
<td>NNM QEO/S</td>
</tr>
</tbody>
</table>

SEPTUAGINT ABSTRACTS

Vienna Meeting, 22-23 August 1980

Most of the papers from the panel are published in full in E. Tov (ed.), The Hebrew and Greek Texts of Samuel (see pp. 2, 12, above).

Raija Sollamo, Finland: "Repetitions of Possessive Pronouns in the Greek Pentateuch"

The theme of repetitions was chosen in order to illustrate the translation techniques used by different translators of the Greek Pentateuch. The present paper deals only with those repetitions and non-repetitions of possessive pronouns which occur with coordinate nouns. This includes (1) the Hebrew cases of repeated possessive suffixes (referring to the same owner) and their Greek renderings and (2) the Greek cases where the possessive pronoun occurs against the Hebrew in connection with coordinate items. Since the Hebrew possessive suffixes are practically always repeated, while the Greek possessive pronouns do not normally need to be repeated, the theme is expected to illustrate translation-technical differences between different translators.

The statistical data show clearly that the possessive pronoun is generally repeated in the Greek Pentateuch, in 50-77% of all cases in the different books, Exodus having the lowest percentage and Numbers the highest. The books of the Greek Pentateuch seem to divide into two groups: Gen and Exod.
represent approximately the same translation technique, whereas Num and Deut are more slavish translations. Lev comes closer to the technique of Num and Deut, with only the relatively high number of series with no possessive at all corresponding to the freer technique of Exod.

Examination of the reasons behind the different translation techniques demonstrates that the translations do not conform to any hard and fast rules. The material displays little more consistency in the translators' techniques than a general adherence to the Hebrew text as regards the use and non-use of the possessive pronoun in the various series of coordinate items. However, the non-repetitions are most likely to occur in cases where the coordinate items belong semantically closely together and form a homogeneous and symmetrical series on the level of expression.

The position of the possessive pronoun in connection with coordinate nouns in the Greek Pentateuch is, almost without exception, immediately after the relevant noun (and before the following adjective attribute). When the possessive pronoun appears only once in a series of two coordinate nouns, it is sometimes placed after the first item, sometimes after the second. Both patterns are rather evenly attested in the different books of the Pentateuch, although the position after the first noun is slightly preferred to that after the second. This seems to be in keeping with profane parallels, at least with Polybius. When the possessive pronoun is used only once or twice in a series of three or more coordinate items, it is usually placed after the first item(s) and then left unrepeated. The opposite patterns also appear, but only in one third of the cases, and not at all in Deut.

U. Quest, W. Germany: "Zur Beziehung von A zu B in Leviticus"


Die Untersuchung der Frage ergibt: (1) Von den zahlreichen Lesarten, die nur von A und B und wenigen anderen Zeugen geboten werden (sehr oft von Hs 121, die wie in Num, Deut sehr eng mit A verwandt ist), sind viele nicht als ursprünglich anzusehen. A und B vertreten also gemeinsam einen bestimmten Texttyp. (2) Eine genauere Untersuchung der einzelnen Stellen in Lev, an denen A und B mit wenigen Einzelzeugen oder wenigen Textgruppen Varianten überliefern, ergibt, dass für A und B 121 wohl ein gemeinsamer Archetypus zu
J. R. Bustos Saiz, Spain: "Der Theodotion-Text von Daniel und die Symmachus-Ubersetzung"

This article derives from the hypothesis formulated by A. Schmitt in 1966. Schmitt asked whether the deuterocanonical sections of the Theodotionic text of Daniel could come from Symmachus. This question is related, on the one hand, to Schmitt's assertion that both deuterocanonical and protocanonical sections do not belong to the same translator, and, on the other hand, to the evidence, recently underlined in some articles, of the possibility that texts not belonging to Symmachus be taken as Symmachian.

The collation of the Theodotionic text of Daniel in its deuterocanonical sections with the Septuagintal text and with the peculiar Symmachian characteristics has drawn me to the following conclusion: these sections are the work of a recensionist of the Septuagintal text (and this is what Theodotion is, as Barthélemy has shown) and not the work of an independent translator, as Symmachus is. The recensionist who produced the Theodotionic text of Daniel worked in two different ways on the protocanonical and on the deuterocanonical sections, and this was due to a very simple reason: for the latter sections he lacked a Semitic Vorlage, while in the former he worked with this Vorlage before him in addition to the Septuagintal text. These texts, moreover, offer us no peculiar syntactical or lexical characteristics which could assign them to Symmachus in a special way or which could distinguish them from the protocanonical Theodotionic text of Daniel.

J. Lust, Belgium: "The Sequence of Ez 36-40 and the Omission of Ez 36,23c-38 in Pap. 967 and in Codex Wirceburgensis"

Pap. 967 is the earliest witness of the prehexaplaric Septuagint of Ezekiel. Together with the Vetus Latina Codex Wirceburgensis it omits 36,23c-38 and has a different ordering of chapters 36-40. In the discussions on the absence of 36,23c-38, this reordering is usually overlooked. It is our intention to show the link between the omission and the changed order.

Our main conclusions can be summarised as follows:

1. The omission of Ez 36,23c-38 in Pap. 967 is not due to parablepsis. The fact that this passage is missing has to be understood in relation to the sequence of chapters 36-40 in the same papyrus.

2. Ez 36,23c-38 was not found in the earliest Septuagint text, nor in its Vorlage. The special linguistic character of these verses shows this.

3. Ez 36,23c-38 was composed as a transition between
chapters 36 and 37. The piece would have had no function in an earlier edition of the text in which chapter 37 followed 39, not 36.

(4) In Pap. 967 the sequence of the chapters is the most logical and also the most original: 36, 38, 39, 37, 40-48.

Ilmari Soisalon-Soininen, Finland: "zu für eig in der Septuaginta" [wird in Vetus Testamentum publiziert.]

R. A. Martin, USA: "A Computer Generated Descriptive Lexicon of the LXX and Theodotionic Texts of Daniel"

This paper continues the development of a plan and rationale for a study currently in progress which seeks to generate descriptive lexica of the Greek and Hebrew/Aramaic texts of the Old Testament.

Each word of the LXX, the Theodotionic and the Hebrew/Aramaic texts of Daniel 2:1-8 together with its meanings was read into the computer. The computer was then programmed to group these meanings into a total summary of the meanings for each Greek, Hebrew and Aramaic word as found in these verses of Daniel, classifying the Greek meanings according to the meanings of the Hebrew/Aramaic words being translated, printing out at the same time the context of each Greek word and below it the context of the Hebrew/Aramaic word being translated.

Such individual lexica are envisioned as an intermediate stage which hopefully will be found to facilitate the eventual production of A Lexicon of the Septuagint.

J. de Waard, France: "Homophony in the Septuagint"

Not only is the term "homophony" often wrongly transferred to the inter-lingual level, but so is its definition, with the implication that Greek equivalents resembling the sound of their Hebrew-Aramaic counterparts should differ in meaning. If, however, no homophony is involved, difference in meaning can no longer be employed as a criterion of classification.

The item, however, should be dealt with under the more appropriate label of phonological translation. A certain number of instances of phonological translation of poetry in the Septuagint of Isaiah are discussed in the paper. The aim of the discussion is to analyze in which way phonological translation has affected lexical and/or grammatical translation.

The cases under discussion permit the following classification: (1) Neither lexical nor grammatical translation has been affected, or only grammatical; (2) A shift of components of meaning has taken place with or without a grammatical change; (3) One component of meaning has been retained and one deleted, or one component of meaning has been retained and one added; (4) A specific rendering has been given instead of a generic one; (5) A synecdoche has resulted from phonological translation.

Linguistic facts make the literary device of phonological translation necessarily a marginal phenomenon.
Olivier Munnich, France: "Problèmes de méthode posés par l’emploi du concept d’anthropomorphisme dans les études septantistes"

On s’est proposé de revenir, au sujet de la LXX du Psautier, sur le traitement des anthropomorphismes par G (le traducteur). Qu’on affirme qu’il est généré par cette figure (F. W. Mozley, M. Flashar) ou qu’on soutienne qu’il ne l’est pas (A. Soffer, à la suite de H. M. Orlinsky), dans un cas comme dans l’autre, on lui prête une conscience de l’anthropomorphisme. Or, une telle assertion, au moins à propos du Psautier, semble impropre.

Repérer un anthropomorphisme dans un texte suppose que, comme pour une métonymie, on rapporte la partie au tout et implique donc que, dans l’esprit du locuteur, un tel “toute” existe; en somme, que le vocabulaire du corps y constitue une classe lexicale homogène. En ce qui concerne G, rien ne permet de l’affirmer. Aussi, toutes les conclusions d’articles qui passent en revue la traduction des quinze au vingt anthropomorphismes d’un livre septantiste, restent suspendues au problème de la validité qu’il y a à isoler l’étude de ces termes.

Par ailleurs, si l’on examine l’attitude de G par rapport à l’anthropomorphisme, il faut se fonder sur ce que veut dire le traducteur; cela ne correspond pas nécessairement avec ce que dit le texte effectivement. La recherche par G d’un synonyme pour éviter une répétition, donne la mesure de ce décalage: à propos de Dieu, G traduit כד by ἐξευθένων mais à LXX Ps 34,23 (ὡς ἐξευθένων ἄνθρωπος μια) et à LXX 58,5-6 (ὡς ἐξευθένων εἰς συνάντησιν μου...πόσοις τοῦ ἐπισκόπουσαν πάντα τὰ ζῶνα), il rend ce terme par προσέχειν: alors même qu’il écrit, au sujet de Dieu, ἐξευθένων, G entend προσέχειν.

Parler, dans un cas, de “maintien de l’anthropomorphisme” ou, dans l’autre, d’”antianthropomorphisme” revient à prêter au traducteur les sens attestés par la langue, les dictionnaires. C’est ignorer que, pour lui, le texte redéfini ces sens, fait langue. L’exemple précédent ainsi que plusieurs autres montrent que, pour G, le rapprochement du mot Dieu et d’un terme dévolu à l’homme aboutit à l’annexion du second à la sphere sémantique du divin plutôt qu’à l’assimilation du premier à celle de l’humain.

Si l’on veut étudier les intentions de G à l’égard de ce que nous nommons anthropomorphismes, on doit, sans crainte de “psychologisme,” se placer sur le plan de sa sémantique, non de la nôtre. Pour la définir, les uraeolai auxquelles il recourt afin d’éviter une répétition, constituent un critère particulièrement éclairant. À étudier ces synonymes, propres à G, il apparaît que, dans l’exercice de sa traduction, il ne résout pas de telle ou telle façon le problème de l’anthropomorphisme mais, simplement, ne le pose pas.

Anneli Aejmelaeus, Finland: "Participium conjunctum as a Criterion of Translation Technique"

Participial constructions, which are quite prodigally used in original Greek writings, form a translation-technical problem in the Septuagint for the simple reason that Hebrew
possesses no exactly corresponding and common expression which could be automatically rendered by them. Being characteristic of genuine Greek usage and at the same time rare in the Septuagint, the participium coniunctum may be expected to serve as a criterion of translation technique.

The following Hebrew expressions are rendered by the participium coniunctum: (1) the infinitive absolute, resulting in a Hebraistic expression; (2) יַעַעַע before direct discourse, a large group with little translation-technical significance; (3) the first one of an asyndetic pair of verbs; (4) the participle in various functions; (5) the infinitive construct with -ו; (6) asyndetic and subordinate clauses and various nominal phrases in free renderings; and (7) coordinate clauses. Since expressions (3)-(6) are rather sporadic, expression (7) with its 740 occurrences is the most significant group, warranting more consideration.

The analysis of the cases of part. coni. used to render coordinate clauses shows that in almost three quarters of the cases the verb rendered with the participle and the main verb belong close together, forming an idiom typical of Hebrew ("enumerative Redewisse"), characterized as pleonastic or modal. Temporal cases of part. coni. form one quarter, whereas causal, conditional, and concessive cases are quite sporadic. The Hebrew text offers different starting points to the different translators in that the distribution of the pleonastic and modal idioms is uneven, Gen with its 200 cases having the richest store of them.

The use of the part. coni. in the Septuagint deviates to some extent from genuine Greek usage. The cases in the Septuagint show less variety in form, word order, and function. We may venture to say that in some cases this genuine Greek structure is used as a disguise for a Hebraistic idiom. On the other hand, the frequent occurrence of the part. coni. — and particularly good examples of it — does indicate freedom of translation technique and testify both to the translator’s ability to master larger units than a couple of words and to his aspiring towards good style; however, the absence of the part. coni. may not without reservation be considered to demonstrate the opposite. The classification of the various books on the basis of the part. coni. is in keeping with Thackeray's classification in general. Different criteria, however, reveal different aspects of translation technique, which also here results in the dislocation of certain books to lower positions in the classification.

A. van der Kooij, Netherlands: "On the Place of Origin of the Old Greek of the Psalms"

The thesis of D. Barthélemy of a "Palestinian" kaige recension dating from the beginning of the first century A.D. has been widely accepted.

Some years ago, H. J. Venetz wrote a book on the kaige recension of Psalms (Die Quinta des Psalteriums, 1974). In this book, he reached the conclusion that not only Theod-Ps but also the Quinta-Ps, are to be considered as belonging to the kaige group. In dealing with these texts of the Greek Ps,
he has pointed out several striking connections between some specific Greek renderings of the kaige texts of Ps and those of the Old Greek of Ps. He adds, then, some arguments in support for his thesis that the Old Greek of Ps, in all probability, did not originate in Egypt but in Palestine (as the kaige texts did). In my view, these arguments – specifically the use of φωσίς 'fortress' for יְרוֹם which points to Syria-Palestine and not to Egypt – are rather convincing.

In connection with this thesis, I deal with the superscriptions of the Greek Ps which refer to some day of the week (see LXX Ps 23,1; 47,1; 91,1; 92,1; 93,1). From Jewish tradition (e.g., Mishna, Tamid 7.4) we know that these psalms were sung by Levites when the daily burnt offerings were presented in the temple of Jerusalem. Therefore, these superscriptions can be regarded as liturgical notes and seem to point to Palestine (Jerusalem). The problem, however, is that it is difficult to prove that these liturgical superscriptions belonged to the original Old Greek of Ps. It has to be examined whether the Old Greek of Ps originated in temple circles of Jerusalem.


The inadequacy of existing editions (1666, 1805) of the Armenian OT (and Bible generally) has made it desirable that a new critical edition be produced. Progress in such areas as the cataloguing of MSS and the improvement of facilities at manuscript libraries has made it more feasible than ever before to carry out such a task. The official project to prepare a critical edition of the Bible was launched in Yerevan in 1969. Editions have been prepared there of Genesis and Maccabees, though these are not expected to appear until 1982. Outside Armenia editions of IV Ezra (Stone) and Deuteronomy (Cox) have been made.

N. Fernández Maroos, Spain: "Die Theodoret-Ausgabe von 'Quaestiones in Reges et Paralipomena'"

After the edition of Theodoret's "Quaestiones in Octateuchum," our team in Madrid judged it appropriate to extend the editorial work to the "Quaestiones in Reges et Paralipomena." In this paper I describe the principal reasons we found to justify this decision: the outstanding importance of the Lucianic text in these books, the presence in some Theodoret manuscripts of paragraphs ascribed to Theodoret yet missing in the printed editions, the fact that Theodoret is the only church father who wrote questions on Chronicles, etc. I explain also the present state of the edition: almost the whole of the manuscript tradition is already collated, and the main groups of manuscripts are described, so that in two years we could have the text and apparatus ready for print.

In relation to the biblical text employed by Theodoret, the quotations for 3-4 Kings are analysed according to the new evidence, and I point out over one hundred corrections to the apparatus of Brooke-McLean-Thackeray. The results are that most of Theodoret's peculiar readings disappear and the pro-
portion of readings with \( \text{boc}_2e_2 \) increases.

Finally, there is a consideration of both the possibility of editing in the near future the Lucianic text of Kings and the advantages that such an edition would have, not only as completion of the Lagardian aim, but also from the point of view of the remarkable textual pluralism in these books.

Dallas Meeting, 8 November 1980

Lester L. Grabbe, Ambassador College: "Aquila's Translation and Rabbinic Exegesis"

The old theory, more recently amplified by D. Barthélemy, that Aquila produced his translation/revision under the influence of R. Aqiva seems to have gone unchallenged. However, a preliminary investigation indicates that the theory can be called into question in several areas:

(1) Biographical traditions in rabbinic literature assign Aquila to other teachers as well as to Aqiva.

(2) Despite his literalness, Aquila is still often very free, so that the underlying Hebrew is not clearly indicated.

(3) Rabbinic traditions about Aqiva's exegesis have to be re-evaluated in the light of studies by J. Neusner and his students.

(4) Aquila's translation of Hebrew \( \text{nw} \) does not show an "inclusive" interpretation of the particle as claimed.

(5) A literal translation generally does not presuppose a particular mode of interpretation.

(6) Passages interpreted by Aqiva and other rabbis in a way which might be reflected in translation are in fact not generally reflected in Aquila's translation.

These caveats indicate that further adumbration of theories in the area should be curtailed until a full study of all the Minor Versions is made in the light not only of recent insights in rabbinic studies but also of the exegetical techniques in the entire range of early Jewish literature.

John G. Gammie, University of Tulsa: "The Angelology and Demonology in the Septuagint of the Book of Job"

(1) Methodology. Some past studies (Dillman, Gard) made judgments on the ideology/theology of the Greek translator of the Book of Job on the basis of what he had putatively omitted from the Hebrew text. This approach is methodologically unsound. Accordingly, in this study assessments of the translator's ideology are based only on a consideration of the unasterisked text.

(2) Angels. In many passages the \( \text{d} \text{n} \text{x} \text{cl} \text{o} \text{l} \text{a} \text{o} \text{i} \) of the LXX of Job perform functions virtually identical to the \( \text{d} \text{y} \text{g} \text{y} \text{a} \text{l} \text{o} \text{i} \) of the MT. In the LXX of Job 33:23-24, however, the angels are conceived to be "death-bearing," rather than "spokesmen" as in the MT. The number of passages, moreover, where the LXX renders \( \text{d} \text{y} \text{g} \text{y} \text{a} \text{l} \text{o} \text{i} \) on the basis of an MT that contains no activity of angels is intensified by the translator (Job 20:15-19; 40:11), and the translator adhered to, or found himself at home in, a universe in which angels were believed to function (Job 40:19; 41:25).
(3) Demons. Although there is evidence that ὁ θεὸς is viewed by the translator as an angel (LXX Job 1:6), the term was probably deliberately chosen to avoid the clearly demonic ὁ θεὸς who is identified with Beliar in the Testaments of the Twelve Patriarchs. The enigmatic ὁ θεὸς and ὁ θεὸς of the second speech of God (Job 40:19–41:26) have mythic dimensions in the LXX since both were "made to be mocked at by his (my) angels." The mythic-demonic aspect of the former, however, is not developed. The treatment of ὁ θεὸς paradoxically shows both a demythologization and an intensification of mythologization (cf. Job 26:13). In sum, the demonology of the LXX of Job is rather bland, ambiguous, and relatively undeveloped, in comparison with that of other works such as 1 Enoch, Jubilees, and Testaments of the Twelve Patriarchs.

The Following Contributions are Invited:

1. Record of work published or in progress. (Please print or type in publishable bibliographic format.)
2. Record of Septuagint theses and dissertations completed or in preparation.
3. Reports significant for Septuagint and cognate studies. Items of newly discovered manuscripts or of original groundbreaking research will be given primary consideration. Reports should be brief and informative and may be written in English, French, or German. Greek and Hebrew need not be transliterated.
4. Abstracts of Septuagint papers read before international, national, regional, and local academic meetings. Abstracts should be previously unpublished, not more than one page (8½” by 11”; 22 by 28 cm.), double-spaced, including the time, place, and occasion of the presentation.

All materials should be in the hands of the editor by March 1 to be included in that year's Bulletin.
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