

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

Volume 31 Fall, 1998

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BULLETIN of the IOSCS

Published Annually Each Fall by
THE INTERNATIONAL ORGANIZATION FOR
SEPTUAGINT AND COGNATE STUDIES

OFFICERS AND EXECUTIVE COMMITTEE

President

Leonard J. Greenspoon
The Klutznick Chair
Creighton University
Omaha, NE 68178 U.S.A.
ljgrn@creighton.edu

Honorary Presidents

John Wm. Wevers
Albert Pietersma
Dept. Near Eastern Studies
University of Toronto
Toronto, M5S 1A1 Canada

Immediate Past President

Eugene Ulrich
University of Notre Dame
Notre Dame, IN 46556 U.S.A.
Eugene.C.Ulrich.1@nd.edu

Vice President

Johan Lust
Katholieke Univ. Leuven
St. Michielsstraat 2
B-3000 Leuven Belgium

Editor

Theodoro A. Bergren
Dept. of Religion
University of Richmond
Richmond, VA 23173 U.S.A.
tbergren@richmond.edu

NETS Co-chairs

Albert Pietersma (Toronto)
Benjamin Wright (Lehigh)

Associate Editor

Frederick Knobloch (LaSalle)

Treasurer

Robert J.V. Hiebert
Trinity Western Seminary
7600 Glover Road
Langley, B.C. V2Y 1Y1 Canada
robh@twu.ca

Associate Treasurer

Arie van der Kooij
Faculteit der Godgeleerdheid
Rijksuniversiteit te Leiden
Postbus 9515, 2300 RA Leiden
Netherlands

Secretary

Tim McLay
Acadia Divinity College
Wolfville, NS B0P 1X0
Canada
tim.mclay@acadiau.ca

Members at Large

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SBLSCS Series Editor

Bernard A. Taylor
University Church
Loma Linda, CA 92354 U.S.A.
taylorb@earthlink.net

PROGRAM FOR THE IOSCS MEETING IN OSLO, JULY 31- AUGUST 1, 1998

Friday 31 July

9:00 -10:40 (pres. L. Greenspoon).

Welcome

J. Lust, The Dramatic Death of Ezekiel's Wife: Ez 24, 15-21 in Hebrew and in Greek.

A.Schenker, Die Literarische und Theologische Tendenz des MT im Licht der LXX von 1Kon 1-12.

G. Fischer, Jer 52 - a Test Case for JerLXX.

11:10 - 12:40 (pres. A. Aejmelaeus).

S. Sipila, The Renderings of the Circumstantial 'ky' Clauses in the LXX of Joshua and Judges.

V. Spottorno, Lexical Variants in the Greek Text of Reigns and Chronicles.

T. McLay, Lexical Inconsistency: Towards a Methodology for the Analysis of the Vocabulary in the Septuagint.

14:30 - 16:00 (pres. E. Tov).

A. Pietersma, Psalms of the Days of the Week.

F. Polak, The LXX Account of Solomon's Reign: Revision and Ancient Recension.

J. Joosten, On the LXX Translator's Knowledge of Hebrew.

16:15 - 18:00 (pres. J. Lust).

Panel on modern translations:

La Bible d'Alexandrie (C. Dogniez).

NETS (A. Pietersma).

Ivrit (M. Zipor).

Comments by respondents (A. van der Kooij, N. Fernández Marcos):

18:15 - 19:30

C. Dogniez, Fautes de traduction, ou bonnes traductions? Quelques exemples pris dans la LXX des Douze Petits Prophetes.

R. Hiebert, Translating a Translation: Genesis and the NETS Project.

Open discussion on modern translations and on other papers.

Saturday 1 August

9:00 - 10:30 (pres. A. Pieterisma).

B. ter Haar Romeny, Towards a New Collection of Hexapla Fragments for the Book of Genesis.

N. Fernández Marcos, A Greek-Hebrew Index of the Antiochene Text

L. Greenspoon, Kaige is the answer. What is the question?

11:00 - 12:40

Session A (pres. N. Fernández Marcos).

D. Buchner, NETS: Interim Report on Leviticus.

R. Sollamo, The Letter of Aristeas and the Origin of the Septuagint.

G. Marquis, Etymological Renderings in the LXX.

J. Horn, Die koptisch-sahidische Version der Septuaginta: Die Textüberlieferung des Propheten Ezechiel.

Session B (pres. J. Cook).

K. De Troyer, Translation or Interpretation? A Sample from the Books of Esther.

M. N. van der Meer, Textual Criticism and Literary Criticism in Joshua 1:7 (MT and LXX).

H. van Rooy, The Psalm Headings in the First Book of the Psalms in the Syro-Hexaplar.

A. Leonas, Patristic Evidence of the Difficulties in Understanding the Bible: Adrian's Philological Remarks in *Isagoge*.

14:30 - 16:10: Parallel Sessions.

Session A (pres. A. Schenker).

H. Ausloos, LXX Num 14,23: Once More a Deuteronom(ist)ic Redactor at Work?

B. Lemmelijn, The So-Called 'Major Expansions' in SamP, 4QpaleoExodm and 4QExodj. Ex 7,14-11,10 on the Edge between Textual and Literary Criticism.

P. van Keulen, A Touch of Chronicles: the Provenance of 3 Reigns 10:26-26a.

J. Cook, The 'Ideological' Position of Septuagint Translators.

Session B (pres. T. McLay).

F. Austermann, Zur Übersetzungsweise und Interpretation in Ersten Septuaginta-Psalm.

G. Walser, A Peculiar Word-Order Rule for the LXX and for Cognate Texts.

K. Hauspie, πίπτω ἐπὶ πρόσωπόν μου: a Set Phrase in Ezekiel?

A. Voiteda, La traduction de la phrase nominale sans troisieme constituant dans le Pentateuque grec. Comment la traduire?

16:30 - 17:30 (pres. L. Greenspoon)

A. Aejmelaeus, The Truth about Translation Technique.

E. Tov, The Greek Texts of the Bible from the Judean Desert.

Business Meeting

The business meeting was called to order on August 1, 1998 at 6:00 p.m.

1. The minutes from the previous meeting were approved.
2. The treasurer reported that members and libraries are still owing close to \$10,000 in dues and requested that the members please bring their accounts up-to-date.
3. L. Greenspoon reported that the IOSCS is now officially incorporated and will have tax exempt status by the end of the year.
4. As per the recommendation of the executive, it was agreed that F. Knobloch be appointed as assistant editor of the *Bulletin*.
5. It was agreed that the advisory, administrative and translation committees for NETS be re-appointed, with the addition of J. Treat to the translation committee.
6. The IOSCS will meet for two days prior to the International Meeting of the SBL in Helsinki in 1999. The IOSCS will not meet in Orlando in November of 1998, but will meet as usual in Boston in 1999.
7. The meeting was adjourned at 6:10 p.m.

Respectfully submitted,
Tim McLay, Secretary

International Organization for Septuagint
and Cognate Studies

TREASURER'S REPORT
U.S. DOLLAR ACCOUNT
JULY 1, 1997 - JUNE 30, 1998

Account No. 25430018 - Seafirst Bank, Sumas WA

BALANCE 7/1/97	406.39
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DEBITS

7/21/97 (Withdrawal to close account)	406.39
7/21/97 (Closing balance on Seafirst Bank account)	0.00

Account No. 4507919 - Royal Bank of Canada,
Oakville ON

BALANCE 7/1/97	540.03
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CREDITS

7/2/97 (Interest)	.35
7/17/97 (Deposit)	1110.00
8/1/97 (Interest)	.92
8/4/97 (Deposit)	10.00
8/4/97 (Deposit, including \$406.39 from Seafirst Bank Account #25430018)	596.39
8/5/97 (Deposit)	10.00
8/21/97 (Deposit)	20.00
9/2/97 (Interest)	1.96
9/3/97 (Deposit)	10.00
9/11/97 (Deposit)	10.00
10/1/97 (Interest)	.77
10/17/97 (Deposit)	48.00
10/29/97 (Deposit)	20.00

11/3/97 (Interest)	.34
11/10/97 (Deposit)	10.00
11/20/97 (Deposit)	10.00
11/20/97 (Deposit)	428.00
12/1/97 (Interest)	.43
12/3/97 (Deposit)	78.00
12/3/97 (Deposit)	80.00
12/9/97 (Deposit)	50.00
12/31/97 (Deposit)	20.00
12/31/97 (Deposit)	20.00
1/2/98 (Interest)	.90
1/12/98 (Deposit)	70.00
1/13/98 (Deposit)	790.00
1/29/98 (Deposit)	30.00
1/29/98 (Deposit)	222.00
2/2/98 (Interest)	1.31
2/23/98 (Deposit)	78.00
2/23/98 (Deposit)	842.00
3/2/98 (Interest)	1.83
3/27/98 (Deposit)	536.00
4/1/98 (Interest)	2.78
4/17/98 (Deposit)	160.00
5/1/98 (Interest)	2.87
5/15/98 (Deposit)	60.00
5/15/98 (Deposit)	948.00
6/1/98 (Interest)	3.57
6/2/98 (Deposit)	60.00
6/11/98 (Deposit)	706.00
6/30/98 (Deposit)	190.00
Total	7240.42

DEBITS

7/3/97 (Mailing costs, SBLSCS)	60.27
7/23/97 (BIOSCS budget)	100.00
9/8/97 (Production costs, BIOSCS 29)	1650.00
10/14/97 (Cheque to 1997 IOSCS essay prize winner)	250.00
12/30/97 (Mailing costs, BIOSCS 29)	200.00

Programs

2/20/98 (Refund to subscription agency for cancelled subscription)	10.00
3/20/98 (Refund to subscription agency for cancelled subscription)	30.00
4/2/98 (Mailing costs, BIOSCS 29)	330.00
Total	2630.27
BALANCE 6/30/98	5150.18

SUMMARY

BALANCE 7/1/97 (Seafirst Bank Account #25430018)	406.39
BALANCE 7/1/97 (Royal Bank Account #4507919)	540.03
7/1/97 - 6/30/98 Credits	+7240.42
Total	8186.84
7/1/97 - 6/30/98 Debits (406.39 + 2630.27)	-3036.66
Total	5150.18
6/30/98 Balance	5150.18
Respectfully submitted: Robert J. V. Hiebert IOSCS Treasurer	Audited: Douglas Kennedy, Superintendent Toronto Transit Commission

NEWS AND NOTES

IOSCS, Oxford Ink NETS Contract

by David Aiken

The IOSCS is pleased to announce the signing of an agreement with Oxford University Press (OUP) for the publication of *A New English Translation of the Septuagint* (NETS). The agreement was announced in May, 1999. This will be the first new English translation of the LXX to appear in more than a century.

For the first seven years OUP will be the exclusive print publisher of the translation. At the end of this time, the IOSCS will have the option of re-signing with OUP or contracting with another publisher.

In addition to print rights, OUP will have exclusive electronic rights for two years after the appearance of the print version and nonexclusive electronic rights for the duration of the contract. After the two-year period has elapsed, the electronic version of NETS can be licensed to other software vendors.

This will not, however, restrict the use of NETS for research and classroom use. Individual translators may use their translation, notes, and textual apparatus for classroom work and student research, and IOSCS may post the NETS translation on its website for educational purposes.

All published versions of NETS will include the notes and introductions prepared by the translators and editors. This will safeguard against the unauthorized use of the translation, especially without the IOSCS-approved interpretive guides contained in the book introductions and the textual notes.

Albert Pietersma's translation of the Psalter will be published in fascicle form. Other portions of the Septuagint may also be published separately before the complete publication of NETS, but these will be considered on a case-by-case basis.

IOSCS will receive royalty payments and other monetary benefits that will assist in the continuing work of the society. The administrative and translation committees hope to use a portion of this money for a meeting of NETS editors and translators at the Boston SBL convention in November 1999 and for further development of the NETS website (<http://ccat.sas.upenn.edu/nets/>) so that it more advantageously serves both the public and the NETS translators.

NETS Administrative Committee:

Leonard Greenspoon (ljgrn@creighton.edu)
Harold Scanlin (scanlin@compuserve.com)
David Aiken (daiken@bakerbooks.com)
Rob Hiebert (robh@twu.ca)

NETS Translation Committee:

Albert Pietersma (albert.pietersma@utoronto.ca)
Benjamin G. Wright (bgw1@Lehigh.edu)
Robert A. Kraft (kraft@ccat.sas.upenn.edu)
Moisés Silva (msilva@gcts.edu)
Bernard A. Taylor (taylorb@earthlink.net)

Further Notes on the NETS Project

An extended description of the NETS translation and its philosophy and methods, in the context of other current translation projects, is presented below, in the *Varia* section.

Additional comments follow:

As noted by David Aiken in the above synopsis of the IOSCS-OUP contract, Oxford has agreed to publish the Psalter as a separate fascicle. Accordingly, the NETS Psalter was delivered to OUP in May 1999, and no doubt, by the time this issue of the Bulletin appears, will be well along. Since the Psalter will thus be the first-fruits of the Project, it will include a general Introduction to NETS (as well as an introduction to Psalms), and the Prayer of Manasse (Ode 12), the only Ode NETS will include *ex situ*. We hope additional fascicles will see the light of day when meaningful groupings of books become ready for press.

A NETS website has been instituted (<http://ccat.sas.upenn.edu/nets/>), and is being maintained by Jay

Treat. Please visit it and register your suggestions for improvement. A glossary of NRSV-NETS names is being developed by Cameron Boyd-Taylor, to be posted on our site.

In this issue

The main contents of this issue are Cameron Boyd-Taylor's "A Place in the Sun" (the prize-winning essay from the 1998 LXX prize competition), Martin Rösel's provocative article "The Text-Critical Value of Septuagint-Genesis," and two website reviews – of Biola's "Unbound Bible" and the Perseus Project – by associate editor Frederick Knobloch. In addition, we include a prospectus for the Septuagint Commentary Series that has been proposed by the executive board of the IOSCS.

Details of the annual prize competition appear below.

Call for Papers

The heart of the *Bulletin* is the articles published in each issue. Please consider submitting, and encouraging your students to submit, articles, papers read at conferences, critical notes, and so forth. Essays read at annual meetings of the IOSCS are especially appropriate.

Reviews of Web Sites

In forthcoming issues, we will continue to print reviews of websites that are relevant to Septuagint studies. If you know of a site that should be reviewed, or that you would like to review, please contact the editor (tbergren@richmond.edu). The two website reviews included in this issue clearly illustrate the merits of this endeavor.

Reviews of Software Packages

In the same vein, we would also like to review software packages that are relevant to Septuagint studies. If there is a package that you use regularly and would like to review, please contact the editor.

Books and Book Reviews

Book reviews are solicited. If you have published something in the field, please ask your publisher to send us a

copy (the *Bulletin's* circulation is 250 scholars and 150 libraries and institutions). If there is a particular book that you would like to review, please contact the editor.

Greek Orthodox Septuagint Translation Project

Readers may be interested to note that, besides the newly announced *New English Translation of the Septuagint*, there is also a Greek Orthodox project underway to translate the Septuagint. It is documented at <http://www.lxx.org>.

Essay Prize Competition

The International Organization for Septuagint and Cognate Studies is offering an annual prize of \$250 to be awarded to an outstanding paper in the field of Septuagint Studies. This field is construed broadly, and a paper may focus on any aspect of the study of the Greek translations of the Jewish Scriptures. The IOSCS wants to encourage the study of these translations by younger scholars, and eligibility is thus limited to advanced graduate students or recent Ph.D. recipients (3 years or less after receiving the degree). The papers will be judged by a committee constituted of IOSCS members, and papers receiving prizes will be published in the following *BIOSCS*. Depending on its assessments of the papers submitted, the committee may decide not to award the prize in any given year. The deadline for submission is August 31 of each year. Papers should be sent either to Leonard Greenspoon, President IOSCS, The Klutznick Chair in Jewish Civilization, Creighton University, Omaha, NE 68178, or to Benjamin G. Wright, Department of Religion Studies, Maginnes Hall, 9 W. Packer Ave., Lehigh University, Bethlehem, PA 18015.

Groupe de Recherches sur la Septante

The Groupe de Recherches sur la Septante was created in 1997 at the Faculty of Protestant Theology of the Marc Bloch University in Strasbourg, France. Its main project is to produce an annotated French translation of the LXX of Hosea for publication in the series *La Bible d'Alexandrie*. The members of the core group are:

- Eberhard Bons, lecturer in OT at the Faculty of Catholic Theology, Strasbourg.

- Stephan Kessler, lecturer in patristics at the University of Freiburg i. Br., Germany.

- Jan Joosten, professor of biblical philology at the Faculty of Protestant Theology, Strasbourg.

Other members are D. Duval, S. Fauroux, Ph. Le Moigne, and R. Pfortzel.

The group has just published the acts of a colloquium held on October 23, 1997 : Aspects de la Bible Grecque, *Revue des Sciences Religieuses* 73 (1999/2), pp. 132-228. The contents of the volume are as follows:

- J. Joosten, Liminaire 132-134
 E. Eynikel, La lexicographie de la Septante: aspects méthodologiques 135-150
 A. Schenker, Corvées ou ressources de Salomon? TM 1 Rois 9,15 - 23 et LXX 3 Règles 10,23-25 151 -164.
 G. Dorival, Autour des titres des Psaumes 165-176
 M. Philonenko, De l'intérêt des deutérocanoniques pour l'interprétation du Nouveau Testament: l'exemple de Luc 16,9 177-183
 M. Harl, L'usage des commentaires patristiques pour l'étude de la Septante 184-201
 J. Joosten, Osée 1,3: texte hébreu et texte grec 202-206
 E. Bons, Osée 1,3. Un tour d'horizon de l'interprétation 207-222
 S.C. Kessler, Le mariage du prophète Osée (Osée 1,2) dans la littérature patristique 223-228

Jan Joosten
 joosten@ushs.u-strasbg.fr

RECORD OF WORK PUBLISHED OR IN PROGRESS

LA SEPTANTE EN FRANCE announces the following publications of French Septuagint scholars (by courtesy of Prof. dr. Cécile Dogniez):

La Bible d'Alexandrie, Les Editions du Cerf, Paris :

volumes parus :

- M. Harl, C. Dogniez, L. Brottier, M. Casevitz, P. Sandevor, Les Douze Prophètes, *Joël, Abdiou, Jonas, Naoum, Ambacuc et Sophonie*, Vol. 23, 4-9, 1999.

- P. Harlé, *Les Juges*, Vol. 7, 1999.

volumes en préparation :

- M. Alexandre, O. Munnich, *Daniel et ses suppléments*, vol. 27.

- C. Amphoux et al., *Jérémie*, vol. 25,1.

- J.M. Auwers, *Le Cantique des Cantiques*, en collaboration avec M. Harl, vol. 19.

- M. d'Hamonville, *Les Proverbes*, vol. 17.

- G. Dorival et coll., *Les Psaumes*, 1-50, vol. 16.

- J. Joosten, *Les Douze Prophètes, Osée*, vol. 23,1.

- P. Lefebvre, *3 Règles*, vol. 9,3.

- J. Lust, K. Hauspie, *Ezéchiel*, vol. 26.

- F. Vinel, *L'Ecclésiaste*, vol. 18.

autre volume en préparation :

- *Le Pentateuque d'Alexandrie*, aux Editions du Cerf, Paris (Reproduction, en un seul volume, de la traduction des 5 livres du Pentateuque avec une nouvelle Introduction).

Articles :

- C.B. Amphoux, "L'internationalisme hellénistique dans le livre de Jérémie", à paraître dans les Actes du colloque *Nier les dieux, nier Dieu, Aix-en Provence 1999*.

- J.M. Auwers, "La Bible d'Alexandrie" - Note sur l'esprit d'une entreprise en cours", *Revue Théologique de Louvain* 29, 1998.
- E. Bons, "Osée 1,2. Un tour d'horizon de l'interprétation", *RSR* 73, 1999, p. 207-222.
- L. Brottier, "L'obscurcissement du soleil en plein jour. Quelques réflexions des Pères commentateurs de la Septante des Prophètes", *VC* 51, 1997, p. 339-358.
- M. Casevitz, "Note sur *erusbè* (à propos des exemples du mot chez les Septante)", *RPh* 70, 1996, p. 211-215.
- C. Dogniez, "Lecture de Jonas 2,5 LXX : le doute ou la foi ?", à paraître dans les Actes du colloque *Nier les dieux, nier Dieu, Aix-en Provence 1999*.
- G. Dorival, "Autour des titres des Psaumes", *RSR* 73, 1999, p. 165-176.
- S.C. Kessler, "Le mariage du prophète Osée (Osée 1,2) dans la littérature patristique", *RSR* 73, 1999, p. 223-228.
- J. Joosten, "Exegesis in the Septuagint Version of Hosea", *Intertextuality in Ugarit & Israel*, J.C. de Moor, ed., OTS 40, Leiden, 1998, p. 62-85.
- "Osée 1,2 : texte hébreu et texte grec", *RSR* 73, 1999, p. 202-206.
- M. Harl, "L'usage des commentaires patristiques pour l'étude de la Septante", *RSR* 73, 1999, p. 184-201.
- "L'exclusion des négateurs de Dieu dans la Bible", à paraître dans les Actes du colloque *Nier les dieux, nier Dieu, Aix-en Provence 1999*.
- "Sophonie 3, 7b-13 selon la Septante et dans la tradition chrétienne ancienne", à paraître dans les *Mélanges P.-M. Bogaert*, éd. J.-M. Auwers, A. Wénin, Bibliotheca Ephemeridum Theologicarum Lovaniensium, 1999.
- O. Munnich, "Le roi impie dans le livre de *Daniel*", à paraître dans les Actes du colloque *Nier les dieux, nier Dieu, Aix-en Provence 1999*.
- F. Vinel, "Le texte grec de l'Ecclésiaste et ses caractéristiques. Une relecture critique de l'histoire de la royauté, *Qohelet in the*

Context of Wisdom, ed. A. Schoors, Bibliotheca Ephemeridum Theologicarum Lovaniensium 136, Louvain, 1998, p. 283-302.

BEENTJES, P.C. (1) "Who is like the Wise?" Some notes on Qohelet 8,1-15, in: A. Schoors (ed), *Qohelet in the Context of Wisdom* (BETL 136), Louvain 1998, pp. 303-315. (2) "Sei den Weisen wie ein Vater und den Witwen wie ein Gatte". Ein kleiner Kommentar zum Ben Sira 4,1-10, in: R. Egger-Wenzel & I. Krammer (Hrsg.), *Der einzelne und seine Gemeinschaft bei Ben Sira* (BZAW 270), Festschrift F.V. Reiterer, Berlin 1998, pp. 51-64. The following items are in press: (3) "Five years of Ben Sira Research (1994-1998)", in: *Bijdragen* 1999. (4) "The Concept of 'Brother' in the Book of Ben Sira. A Semantical and exegetical investigation", in: J. Vermeulen & N. Calduch Benages (Eds), *Treasures of Wisdom. Studies in ben Sira and the Book of Wisdom*. Festschrift M. Gilbert (BETL 143), Louvain 1999, pp. 75-89. (5) "Canon and Scripture in the Book of Ben Sira (Jesus Sirach, Ecclesiasticus)", in: M. Sabo (ed), *Hebrew Bible/Old Testament. The History of its Interpretation* 1/2, Gottingen 1999.

BONS, Eberhard. "Die Septuaginta-Version des Buches Rut", *Biblische Zeitschrift* N.F., 42, 1998, 202-224.

BUCHNER, Dirk. 1997 (1) "jsp: Pass Over or Protect?" *Biblische Notizen* 86, 14-17. (2) On the Relationship between the Mekilta de Rabbi Ishmael and Septuagint Exodus 12-23. Taylor, B (ed) *LXX: IX Congress of the International Organisation for Septuagint and Cognate Studies*, Cambridge, 1995. SCS Series 45. Atlanta: Scholars Press, 403-420. (3) Jewish Commentaries and the Septuagint. *Journal of Jewish Studies* XLVIII/2, 250-261. (4) Inspiration and Texts of the Bible. *Hervormde Theologische Studies* 53/1-2, 393-406. (5) Ruth, Tamar, Patriarchy and Justice for African Women. *Scriptura*, 62, 363-371. (6) Midrash: A Bibliographical Essay. *Journal for Semitics* 8/1 49-78. (7) Inside and Outside the Camp: The Halakhic Background to Changes in the Septuagint

Leviticus, with reference to Two Qumran Manuscripts. *Journal of Northwest Semitic Languages* XXIII/2, 151-162. Work in 1999: (1) Translation Technique in the Greek Leviticus. Submitted for publication in a collection of papers read at the Biblical Greek Language and Literature session of the SBL 98 Conference, ed. S. Porter. Sheffield: Sheffield University Press. (2) Report on NETS Leviticus. Taylor, B (ed) *LXX: X Congress of the International Organisation for Septuagint and Cognate Studies, Oslo, 1998*. SCS Series 47. Atlanta: Scholars Press, forthcoming.

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Hampton Court, Herefordshire, England. A greatly reshaped form of this material, with a focus on the presentational features (format, paleography, etc.) of the Jewish papyri and MSS, will appear in due time in the published volume from that conference, and in much fuller form, more quickly, on Kraft's electronic home page. (3) He has also identified a relatively late (5th c.?) fragmentary papyrus MS of the A text of Judges in the Pierpont Morgan collection (P.Amherst 198) and is publishing it as well on his electronic home page, with digitized images. <<http://ccat.sas.upenn.edu/rs/rak/kraft.html>>

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Dissertation Abstracts

1) Katrin Hauspie
Centre for Septuagint Studies and Text Criticism,
Faculty of Theology, K.U. Leuven

This doctoral dissertation, with completion scheduled for 2001, will offer an annotated French translation of the LXX version of Ezekiel chapters 1-24, preceded by an introductory chapter on translation theory. Special attention will be paid to the particular situation of translating a translation. In a chapter on grammatical features the following issues will be studied in the LXX version of Ezekiel: the presence or absence of the article; the use of prepositions; the value of certain tenses; and the use of neologisms.

The dissertation fits into a larger project of preparing the volume of Ezekiel for the series "La Bible d'Alexandrie," on which Professor J. Lust collaborates.

The dissertation is being prepared at the Faculty of Arts, Department of Classics, at the K.U. Leuven. Its director is Prof. W. Clarysse, and the co-director is Prof. J. Lust.

2) "The Non-Mystical Use of $\text{I}\omega$ in Early Judaism: A Background for Understanding Its Appearance in 4QLXXLevb"

Frank Shaw, University of Cincinnati

The program sponsoring this dissertation is a joint one between the Univ. of Cincinnati's Classics Dept. and Hebrew Union College. Adam Kamesar, HUC, and Getzel Cohen, UC, are co-directors. Michael Sage, UC, is the third reader.

Just before his death in 1980 Patrick Skehan postulated a four-stage process for the appearance and removal of the tetragram in the LXX textual tradition, one based largely on the

various forms of the divine name that have been found in diverse MSS usually from Egypt or Israel: the LXX translators did not render Yahweh as $\kappa\upsilon\rho\iota\omicron\varsigma$ but originally employed $\text{I}\omega$ for the Hebrew tetragram. The old Hebrew and Aramaic forms of the name found in other MSS represent a middle stage in the total replacement of the name later with $\kappa\upsilon\rho\iota\omicron\varsigma$. Albert Pietersma has attacked the basis upon which this notion rests by calling all the evidence, save 4QLXXLevb, that might appear to support the idea of any form of the tetragram in the original LXX part of the general Hebraizing recensional activity that we know occurred in the Septuagint's textual tradition.

No one has completely rallied all the early, non-mystical evidence for the use of the name $\text{I}\omega$ among Jews from the third century BCE onwards. If we are going to properly understand this word's occurrence in 4QLXXLevb, such a collection is a vital prerequisite. My research is accomplishing just this, documenting and discussing this divine name's surprisingly frequent appearance in Christian copies of originally Jewish onomastica of the LXX, in definitely two and possibly up to four classical authors, in ecclesiastical sources, and in Jewish literature. Taken together, this evidence indicates that some Jews continued to use and indeed pronounce this Greek form of the divine name in the Greco-Roman period, and this helps provide a background for understanding the name's appearance in 4QLXXLevb. It may well also call into question notions about the divine name in the LXX textual tradition as well as the name's gradual disuse in early Judaism.

Three New Septuagint Translation Projects

A number of new Septuagint translation projects in various languages have recently been announced. At the IOSCS meeting in Oslo in July-August, 1998, several of these projects were discussed in detail. Following are short presentations of three of them – the New English Translation of the Septuagint (NETS), La Bible d'Alexandrie, and La Bibbia dei Settanta -- that provide information about their background, rationale, and methods.

The New English Translation of the Septuagint (NETS)

WHY A NEW ENGLISH TRANSLATION OF THE SEPTUAGINT?

Only two English translations of the Septuagint, albeit in modified form, have ever been published. The first was by the American businessman-scholar Charles Thomson and published together with his translation of the New Testament in 1808 and the second by the British cleric Sir Lancelot Charles Lee Brenton.

Since the publication of these two translations, now more than one hundred and fifty years ago, significant advances have been made in Greek lexicography, numerous ancient manuscripts have come to light, and important steps have been taken in recovering the pristine text of the Septuagint. A new translation of the Septuagint into English is, consequently, not only much needed for biblical studies but is in fact long overdue.

NETS AND THE NEW REVISED STANDARD VERSION.

That an existing English translation of the Hebrew Bible should have been used as a base for NETS perhaps needs some justification. Why not, it might be suggested, simply translate the Septuagint in the tradition of Thomson and Brenton, without any overt dependence on an English translation of the Hebrew? The answer to this question is based, the Committee believes, on considerations of both principle and practicality. First, the considerations of principle.

While it is obvious that the so-called Septuagint in time achieved independence from its Semitic parent, it is equally true

that it was in its inception a Greek translation of a Hebrew original. More particularly, the vast majority of translated texts in the Septuagint (LXX) can best be viewed as interlinear translations within a Hebrew-Greek diglot. It is equally true, of course, that, in time, the Greek half of this diglot broke loose, circulated separately, and thus established its independence from the Hebrew parent text. Be it noted from the start, however, that the terms "interlinear" and "diglot" are intended to be nothing more than visual aids to help the reader understand the linguistic relationship that is being posited between the Hebrew original and the Greek copy.

NETS has been based on the interlinear paradigm for essentially two reasons. First, this paradigm best explains the "translationese" Greek of the Septuagint with its strict, often rigid quantitative equivalence to the Hebrew. Secondly, the interlinear paradigm of Septuagint origins makes it legitimate for the NETS translator to draw on the Hebrew parent text as an arbiter of meaning, when appropriate. "Translationese" is here a purely descriptive, linguistic term, meant to indicate that typically the Greek of the LXX is different in kind from standard Greek used for original compositions in the Hellenistic period.

Once the aim and focus of NETS had been decided upon, a methodological directive seemed unavoidable. If NETS was to render into English the Greek half of the Hebrew-Greek diglot posited as the paradigm, its English text should then be similarly "interlinear to" a modern English translation of the current Hebrew text.

But in addition to the dictum of principle, there emerged also an intensely practical consideration for basing NETS on an existing English translation of the Hebrew. In the Committee's view, central to the *raison d'être* of a new translation of the (original) Septuagint -- i.e. a translation of a translation -- is its synoptic potential. That is to say, users of such a translation, especially in light of the diglot paradigm, should be able to utilize it to the greatest degree achievable (within set parameters) in a comparative study of the Hebrew and Greek texts, albeit in English translation.

NETS AS REVISED NRSV

Two considerations have guided the Committee in choosing an English version as a base text for NETS: (1) general compatibility of translational approach with that of the LXX and (2) widespread use among readers of the Bible. The New Revised Standard Version, based as it is on the maxim "as literal as possible, as free as necessary" (Preface x), was thought to be reasonably well suited to NETS purposes on both counts. Consequently, throughout those Septuagint books which have extant counterparts in Hebrew (or Aramaic), NETS translators have sought to retain the NRSV to the extent that the Greek text, in their understanding of it, directs or permits. When NETS differs from the NRSV, the reason is typically one of five: (1) the lexical choice of the NRSV to represent the Hebrew differs significantly from that of the Greek translator's, even though either rendering, independently, might be regarded as an adequate translation of the same Hebrew; (2) differences in translational approach between the translators of the NRSV and the ancient Greek translators has occasioned noteworthy differences between the two versions, (for example, the Greek may be hyper-literalistic, where the NRSV is not, or again it may be very free, which the NRSV is not); (3) an attempt to reflect linguistic features in the Greek, such as word echoes or paratactic style, at times has meant that the NRSV has been revised; (4) the Greek translator has rendered a text at variance with MT, due to textual difference; (5) the NRSV has not translated MT, but opted instead for some other reading. Naturally, where, in such instances, the NRSV has adopted the reading of the Septuagint, NETS and NRSV agree, though not because their parent texts agree! As a rule such cases have been annotated in the NRSV, but the reader should of course not take for granted that the precise English word used by the NRSV has necessarily been adopted by NETS.

HOW NETS DETERMINES WHAT THE GREEK MEANS

Simply put, NETS has been governed by the following lexical guidelines, which can be made to apply as well, *mutatis mutandis*, to the grammar of Septuagint Greek, and all of them are implicit in or concordant with the posited interlinear paradigm of Septuagint origins. (1) Greek words in the LXX normally mean what they mean in contemporary Greek

(statistically the vast majority of the lexical stock belongs here); (2) the precise nuance of Greek words is sometimes arbitrated by the Hebrew parent text; (3) some Greek words, when they are used rigidly as uniform rendering of the corresponding Hebrew words, fit poorly into some of the contexts in which they stand -- these may be dubbed stereotypes (see e.g. "will" [θέλημα] for NRSV's "desire" in Ps 1:2); (4) some Greek words in the LXX have been selected by the translator solely because of their perceived connection with a Hebrew root -- these may be called isolates (see e.g. כִּי = ἐν ἐμοί = "in/with me" in 1Rgns 1:26 et al.); (5) some Greek words in the LXX have Hebrew meanings, i.e. the chief meaning of the Hebrew counterpart has been transferred to the Greek which has then become accepted Greek usage -- these may be labeled calques (see e.g. בְּרִית = διαθήκη = "covenant" throughout the LXX, but "will, testament" in extra-biblical Greek).

Even though, in deference to long-standing usage, the title of the NETS project speaks of the literature as a body, namely, the Septuagint, it has already been noted that the members of this body show considerable diversity, the diglot model notwithstanding. Thus, Greek translations within it range all the way from highly literal to very free.

What has been noted in the preceding paragraph draws attention to a number of facts. First, though the paradigm basic to NETS is that of the Septuagint as an interlinear text, it does not follow that all interlinear texts are equally literalistic. Second, there are within the translated corpus exceptions that prove the rule, such as Job, Proverbs, Isaiah, and Esther in part. Third, those books originally composed in Greek, such as 2-4 Maccabees and Wisdom of Solomon, by virtue of not being translations are not governed by the NETS paradigm.

GREEK TEXT

Since NETS claims to be a translation of the Greek text as it left the hands of its respective translators -- or a "Göttingen Septuagint in English form" -- it stands to reason that NETS has been based on the best available (critical) editions. That is to say, where available, NETS has used the Göttingen Septuagint; Margolis has been deemed best for Joshua, and Rahlfs' manual edition is used for the remainder of the books.

NOTES

In NETS footnotes are generally of five kinds: (1) deviations from the Greek text; (2) linguistic items in the English but lacking in the Greek; (3) graded (in terms of preference) alternative translations to the lemma text; (4) clarifications; and (5) indications of an obscure Greek text.

Deviations from the Greek text have been further divided into additions, omissions, and transpositions. All three kinds of deviations from the Greek edition used are followed by an equal sign (=) in order to indicate the source of the variation without implying exact equivalence.

Items in the English that are explicitly lacking in the Greek have been included when the information is judged to be implicit. When, however, added items may have some possible bearing on the interpretation of the text, they have been tagged. Hence the employment of this category is one of several ways in which NETS has sought to present the reader with the maximum of interpretational openness the Greek translator's text offers.

The category of other translations comprises alternative renderings of the Greek which are deemed to have varying degrees of warrant in the Greek. These degrees, in descending order of acceptability, have been marked as (a) alternative rendering (to the NETS text) marked by "or", (b) alternative rendering preceded by "possibly", (c) alternative rendering preceded by "perhaps".

Clarifications are intended to communicate useful information to the reader. They are preceded by "i.e.", or are phrased more explicitly.

The flagging of uncertainty in the Greek text has been a measure of last resort and has been used very sparingly, since it is of very limited help to the reader. Items so marked are typically clear from a textual point of view but very obscure as to their coherent sense.

For the Translation Committee,
Albert Pietersma, Benjamin Wright, Co-chairs

LA BIBLE D' ALEXANDRIE

Translating the LXX : Experience of "La Bible d'Alexandrie".

THE TEAM

Since 1986, a group of French scholars has been working on the project of a complete annotated translation of the LXX, entitled "La Bible d'Alexandrie". (The publication is carried out by Éditions du Cerf of Paris: seven volumes have already been issued, two more are forthcoming, and a dozen others are expected to appear in the near future.) The project has developed within the academic community, first in Paris (Sorbonne and Centre National de la Recherche Scientifique), later in Aix-en-Provence, Lyon and Strasbourg. The enterprise is strictly nondenominational.

Project participants (university teachers and researchers) define themselves as Greek scholars, specialists in Late Classical Greek, Hellenistic Jewish Literature and Greek Patristics. Though not all of us are biblical scholars or theologians by profession, we respect the Bible as a major work. We are interested in the problems of translation and in interpretation history.

AIMS AND USERS

The goal of "La Bible d'Alexandrie" is to offer as exact as possible a translation of the Greek text of the LXX. Although a daughter-version of the Hebrew Bible, this text is considered by us as having importance and interest in its own right: it is a part of the Hellenistic Jewish literature, later to be received by the Christians as their Bible.

Translation done rigorously "according to the Greek" appears to be indispensable in order (1) to allow a proper comparison of this biblical version with its Hebrew source-text, (2) to locate it in the history of Hellenistic Jewish Bible-interpretation, (3) to evaluate its influence on those who have read it, quoted it and commented on it, regardless of the Hebrew prototype (i.e. the early Christians).

Our translation is accompanied by notes of three different types: philological and linguistic (textual criticism, justification of our translation), exegetical (study of the divergences with the MT and the exegetical options they presuppose) and historical (reception of the text by Jews and Christians).

Our work is intended for a non-specialist audience interested in reading "a Bible". Each book is preceded by an Introduction which highlights its composition, main themes and its relationship to the Hebrew source. The translation is supplied with sub-titles which orientate the reader within the text.

PRINCIPLES AND METHODS

From the start we have set out our conception of the Septuagint, - a Jewish translation from a Hebrew original, later the biblical text of the Christians, - in our joint volume (M. Harl, G. Dorival, O. Munnich) issued in 1988, *La Bible grecque des LXX. Du judaïsme hellénistique au christianisme ancien* (now available on the web-site of Éditions du Cerf : [//www.Cerf-editions.com](http://www.Cerf-editions.com)) and in a number of other publications (Introductions to the volumes of "La Bible d'Alexandrie", articles by M. Harl, in *Vigiliae Christianae* 47 1993, pp.313-340 and "Problèmes de traduction du Pentateuque de la LXX dans une langue moderne", in *Annali di Scienze Religiose* 1 1996, pp.33-56).

Our common experience of work on the Pentateuch, later on other books of the LXX, has allowed us to specify our principles and methods, to adapt them to new problems that have emerged. Today our experience is enriched by the exchange with our colleagues across the world, who like ourselves are engaged in LXX study and translation programs.

Our method focuses on four principal points: I. Translating the LXX "according to the Greek"; II. Establishing the divergences between the LXX and the Hebrew; III. Understanding the divergences from the Septuagint context; IV. Study of the ancient reception and interpretation of the LXX. The last phase of our work (V) consists in revising our literal translation and adapting it to basic demands of the French tongue, choosing the type of language most fit to render this venerable version of the Bible.

TRANSLATING THE LXX "ACCORDING TO THE GREEK".

We establish a primary translation of the text, as literary as possible, on the basis of syntactical and lexical usages of the Greek language current in the translators' epoch. At this point we disregard the Hebrew source-text: its relation to the LXX will become an object of study in the second stage.

This approach to the Septuagint is based upon our conception of what it is as a text. We do not ignore its nature as a translation; nevertheless we take it primarily for what it says in Greek. We are convinced that every act of translating results in a text which receives a new life within the domain of the translation language. We acknowledge the fundamental axiom of linguistics: a text written in any language should be read and analyzed only in the context of this language.

THE DIVERGENCIES BETWEEN LXX AND THE HEBREW.

When we say that the Greek version is not a calque of the Hebrew original, we refer to a Hebrew text which is supposed to underlie it. That should be a proto-massoretic text, not identical with the Massoretic, even where the two seem to be very close. We ignore this state of text to an extent which makes any comparison very difficult. A "plus" of the LXX could be a word present in its *Vorlage* but omitted in the MT; a "minus" in the LXX may be explained by an addition of the massoretes. In the absence of the actual Hebrew original, the comparison has to be limited to the MT: all one sees as a result is that the LXX text differs from what has become of its Hebrew *Vorlage* in the Massoretic form.

Leaving aside the hypotheses of another *Vorlage*, modern scholarship has two ways of dealing with divergencies. They are treated either as misunderstandings, or as "actualizations" and "interpretations".

It is quite possible that some of the divergencies result from misunderstanding, or rather that one could attribute a good many of them simply to redactional activity. Several types of explanation could be considered for such gaps: is the reshaping of a phrase due to an accident of reading, or is it a part of some

literary project? Is a permutation of consonants a mistake or a deliberate play on different roots? Are the root consonants confused by an oversight or is it a deliberate preference of another root? Is modifying of some biblical reality (geography, institutions, cult) a sign of ignorance or does it come from a will to actualize? Might not interpretation of some rare and obscure Hebrew word, considered nowadays wrong, in the end prove right?

Readings proper to the LXX reveal their purpose by their position in the structure of the Greek phrase (if one does not commit the mistake of contrasting them only with the Hebrew). They can often be explained as contextual interpretations (adapting syntax and vocabulary to the sense of the Greek context) or analogical ("intertextual") interpretations, due to the links with parallel passages elsewhere in the LXX. This method of interpreting a passage by reference to another one within the same work has been practiced in Antiquity for all great writings. We find it applied to the Bible by the Christian exegetes as well as by the rabbis.

Other considerations may explain the semantic divergencies of the LXX. The translator had a choice of different options (see *supra*, I, on the lexical richness of Greek): a Hebrew word might be rendered not by just one Greek equivalent, but by two, three, or four. All of these might be not quite synonymous and express different aspects, which need be specified on the basis of Greek documentation.

CONSULTING THE ANCIENT READERS OF THE LXX.

Following the translation "according to the Greek", its comparison with the Hebrew and a study of its coherence, we think it useful to consult the reception of the LXX by its ancient audience, Jewish and Christian.

Their testimony has often been recognized as a valuable help: they witness to different stages in the history of Greek text; they show us the understanding the Greek speakers had of the LXX syntax and vocabulary. Even from the most convoluted interpretations one can deduce a "simple" primary understanding of the text. The Scholia show us their lexical difficulties and sometimes contribute very instructive usages. Their interpretation can suggest a possible meaning for a

difficult passage. The ancients can call our attention to some minor elements of the Greek text (change of gender, preposition or word) which are of unclear, ambiguous meaning, and which could have influenced the whole interpretation of a given text.

REVISION OF OUR TRANSLATION:

The last phase of our work consists of revising our initial translation with a view to correct its exceeding literalism and to incorporate the results of the text analyses. It is obviously necessary to adapt our translation to the basic demands of the French language, although we would like to preserve inasmuch as possible the essential linguistic traits of the LXX. Thus, we sometimes follow the method of the LXX, keeping the word order unusual in French in order to let transpire the traces of the strangeness of the Hebrew text. We render literally the formulae introducing the narrative ("and it came to pass", etc) and other rhetoric marks in the discourse. We leave some nominal sentences, translate word by word the idiomatic turns ("faire revenir les captifs", instead of "restaurer"); we do not reduce the prepositional constructions to a single preposition, respect the metaphoric turns etc.

Our choice of style has been influenced by another consideration. The Septuagint was used for a considerable time in the Jewish diaspora and was later the reference text of the Church. It seems important to preserve somehow its character of a religious text, of a "Holy Writ", "Divinely inspired Scripture", which it was to its Jewish and Christian readers. We cannot translate the LXX as any other lay text, or attribute to it meanings which would be intimately related to the Greek culture (e.g., *paideia*, in the Septuagint context, conveys the idea of education-punishment intended by God for his people and not the idea of education as learning). Particularly in the poetic and prophetic texts, the language of our translation should have a more noble, traditional, ancient ring. For that reason we keep several conventional translations, like "Seigneur" for κύριος, or "alliance" for διαθήκη; we try to find expressions out of the everyday use, of a more "literary" nature.

M. Harl, director of the Project

LA BIBBIA DEI SETTANTA

A New Italian Translation of the Septuagint

The project of a new Italian translation of the Greek Bible on which we are working started some years ago, after a first proof given by Dr. Luciana Mortari, who translated the Greek Psalter (*Il Salterio della Tradizione*, a c. di L.M., Torino, Gribaudo, 1983).

In fact, calling it a "new translation" is not really correct, because, so far, the only existing Italian version (by A. Brunello, Roma 1960; besides, not always a reliable one) is today almost completely unavailable both in public libraries and in bookshops, and quite unknown to most readers. So, our translation is indeed the first one ever made in Italian.

Our équipe, coordinated by Dr. Mortari, is composed of scholars formed mainly in the University of Bologna, to which many of us are bound; it has been - and still is - directed by Paolo Serra Zanetti, Professor of Ancient Christian Literature and Hebrew in the University of Bologna, and by Vittorio Citti, Professor of Greek Literature in the University of Trento.

The standards we have followed in our work are strictly related to the public we address, that is, scholars of Hellenistic and Biblical Greek, of the Old as well as the New Testament, of Greek Literature, etc., but also educated readers who want to enlarge their knowledge of the biblical world.

1. The Text. The first volume of our work includes the translation and commentary of the Pentateuch according to the LXX. We have followed the Greek text established by A. Rahlfs (Stuttgart 1935 ff.). We preferred Rahlfs' critical text to that (philologically much more reliable and up-to-date) of the great edition prepared by the Akademie der Wissenschaften of Göttingen because unfortunately the latter edition is only partially complete, whereas we propose to conclude our task in a shorter number of years. Nevertheless, as can be clearly inferred from the commentary, we have continually collated the Göttingen edition, often choosing its readings.

2. The Translation. In the Holy Scripture *et verborum ordo mysterium est*: Jerome's well known statement actually summarizes the attitude of the ancient readers of the Bible, whether Jewish or Christian. So, in our translation, we have followed as literally as possible the text of the Septuagint. This choice was sometimes perplexing, but at last it became almost necessary, and was successful in drastically reducing the differences in the style of the translators, both of single books and within each of the books.

We tried thereby to maintain as far as possible some peculiarities of Septuagintal Greek, rendering it in an Italian seeming perhaps rather harsh; as a matter of fact, our purpose was to reproduce a language so closely imitating the underlying Hebrew to change not seldom the rules of Greek syntax. Almost unidiomatic phenomena - quite unusual in current Italian - , such as for instance inversion of subject and verb, as well as countless repetitions, reiterations of prepositions, preverbs and prefixes, phonosymbolisms, inconsequent use of moods and tenses (e.g. *praesens pro praeterito* or *praesens pro futuro*, *futurus pro imperativo*, *ellipsis*), etc., have frequently been reproduced in our version. The aim of this translation technique was essentially to permit the reader (in particular, students of biblical subjects and/or of Greek Hellenistic Literature) to perceive step by step the real shaping of the Septuagint text as such.

This is the reason why we did not make a revision of the C.E.I (= Conferenza Episcopale Italiana, the organ of Italian Catholic Bishops) Bible, the authorized and normally used version of the Italian Catholic Church. In fact, this translation (which of course follows the Hebrew OT) a) often cares about the fluency and the elegance of the style more than the *littera textus*, which does not agree with the above premises; b) has been used (in the liturgy, also) for more than twenty-five years and is deeply rooted in the Italian reader's mind; therefore, it could heavily interfere with the comprehension of a quite different text.

3. The Commentary. The commentary, consisting of both introductions to single books and footnotes, obviously does not

pretend to be exhaustive, since the exegetical literature is quite immense; its actual purpose is simply to underline some basic features of the Greek Bible. First of all, it seemed very important to point out systematically the differences between the Greek text and the Hebrew one, focusing on the main discrepancies, in order to address a public not composed of philologists only. In the second place, great attention has been paid to the LXX Greek - a field still partially unexplored - through a continuous comparison with morphology, syntax and rhetoric of classical as well as of Hellenistic (extra-biblical) Greek.

A wide range of commentaries on the Greek Bible has been used to explain many emerging problems: from Philo to rabbinic texts, from early Christian literature to Byzantine authors and sometimes also to modern commentaries. Blocks of commentary too extensive to be inserted in footnotes have been grouped in a special section of excursus, completing the explanation by means of short monographs.

Since the LXX undoubtedly represents the most important source for the study of the New Testament, parallels to the NT are systematically shown in the margin of our translation.

The work is completed by indexes of biblical quotations, of the Greek terms discussed and explained in the introductions to single books, in the footnotes and in the excursus, and of the Jewish and Christian texts quoted.

Antonio Cacciari
Stefano Tampellini

[on behalf of the équipe working at "La Bibbia dei Settanta"]

ASSOCIATION INTERNATIONALE
BIBLE ET INFORMATIQUE (A.I.B.I.)
c/o CIB-MAREDSOUS B-5537 Denée
Tél.: 32(0)82 69 96 47
Fax.: 32(0)82 22 32 69
E-mail: CIBMARE@FUNDP.AC.BE

SIXTH INTERNATIONAL CONFERENCE (A.I.B.I.-6)

THE BIBLE AND COMPUTERS: THE BIBLE FROM
ALPHA TO BYTE (a new millennium)

Stellenbosch, 17-21 July 2000
Conference Mailing Address: Prof. Johann Cook
Department of Ancient Studies, Faculty of Arts,
Private Bag XI, University of Stellenbosch,
7602 Matieland, SOUTH AFRICA
Tel.: 027-21-8083207
Fax.: 027-21-8083480
E-mail: COOK@akad.sun.ac.za

INVITATION

The A.I.B.I. invites you to participate in the 6th International Conference on the Bible and Computers. It will take place in Stellenbosch, South Africa from 18 through 22 July 2000. The Department of Ancient Studies at the University of Stellenbosch will host this first conference in the new millennium. Prof. Johann Cook will act as president and organiser of this meeting. English will be the principal language of the conference. However, contributions can also be presented in French, Spanish and German.

THEME

The Bible from Alpha to Byte:

The A.I.B.I. conferences have dealt with a number of issues over the past 15 years. The 1st meeting took place in Louvain-la-Neuve in 1985 and concentrated on the TEXT. In 1988 in Jerusalem the theme was METHODS, TOOLS and RESULTS. The conference in Tübingen in 1991 had METHODOLOGICAL ISSUES as its focus. In Amsterdam the

IMPACT OF COMPUTERS ON BIBLICAL STUDIES was considered and finally TRANSLATION AND TRANSMISSION was the topic at the last meeting in Aix-en-Provence. The executive committee in the persons of Johann Cook and Ferdinand Poswick met in Leiden in July 1998 and decided to be less prescriptive for A.I.B.I.-6. Seeing that we are on the eve of a new millennium, it was decided to leave the field open for creative and innovative topics. Contributors will be requested to envisage the future of their research as broadly as possible in terms of the evolution of technology, computers, internet, multimedia, miniaturization, cultural pluralism, loss of text-literacy, massmedia and constraints on the expression of opinion, new tools for exploring archaeological materials, world organization of research and knowledge, etc. In short, how should the Bible be made relevant via the computer in the 21st century?

CONTRIBUTIONS

The conference will consist of two parts. The first two days (Monday and Tuesday) will be taken up with practical workshops. On Monday morning participants will be guided into the "mysteries" of *computer know-how*, with emphasis on hands-on practical experience. In the afternoon *Computer and Grammar* will be the theme. On Tuesday morning the *Computer and multi-media* will be discussed, while the issue of the *Computer and textual issues* will be addressed on Tuesday afternoon.

The second part of the conference (Wednesday-Friday) will be structured as follows:

- Section 1. Hebrew Bible/Old Testament.
- Section 2. The Greek Bible (Septuagint).
- Section 3. The New Testament.

Each section will consist of a keynote address of 60 minutes, selected by the executive committee. Thereafter short papers of 30 minutes will be presented.

DEADLINES

1. 31 May 1999:

Abstract submitted to the Programme Committee

2. 20 November 1999:

Selection of papers by the Programme Committee.

3. 10 January 2000:

Submission of the final text of the summary of the contribution as it will appear in the Programme to the Programme Committee. The summary should not exceed two pages; it should be submitted in electronic format with a specification of the programme used, etc. The heading should contain the title, the author's name, address, institution and the title of the contribution.

4. 15 March 2000:

Registration forms will be sent to all contributors and/or potential participants.

5. 31 May 2000:

Draft of complete text of contributions to Prof. Cook.

6. 22 July 2000:

Camera ready text of contribution (hard copy and on diskette).

7. 30 October 2000

Final deadline for submission of contributions for publication by CIB-Maredsous.

These should either be "camera-ready" (A4 format, with a full and suitably documented electronic version); or in the form of a Post-Script file which should be well-documented (machine, environment, word processing or CAP, version, file name), and with a hard paper copy enclosed.

8. Publication:

End of 2000, beginning of 2001.

REGISTRATION VENUE - COST

VENUE:

Stellenbosch is a university town where approximately 15,000 students live and study. The town is some 50 km from Cape Town at the foot of the beautiful mountains in the Western Cape. It is 20 km away from the sea. The University of Stellenbosch is situated 40 km from the International Airport of

Cape Town. All participants will be met at the airport and brought to Stellenbosch.

DATES:

Workshops: Monday and Tuesday (18th and 19th of July) (traditional barbeque Monday evening).

Papers: Wednesday-Friday (20th -22nd of July).

Excursion into the Stellenbosch wine district: Thursday afternoon.

a) Registration:

Includes the programme and summary of all contributions - organization - coffee breaks - barbeque - excursion - banquet and subscription to the Proceedings of the Conference.

A.I.B.I. members:

Before 30th of May 2000 = US\$ 300

After 30th of May 2000 = US\$ 325

Non-members A.I.B.I.:

Before 30th of May 2000 = US\$ 325

After 30th of May 2000 = US\$ 350

PROGRAMME COMMITTEE

President: PROFESSOR Johann Cook
Department of Ancient Studies, Faculty of Arts,
University of Stellenbosch, Private Bag XI,
7602 Matieland, SOUTH AFRICA.
Tel.: 027-21-8083207
Fax.: 027-21-8083480
E-mail: COOK@akad.sun.ac.za

Members:

Theo Bothma (University of Pretoria, SA)
Ph. Cassuto (Aix-en-Provence, France)
JC de Moor (Kampen, Holland)
AD Forbes (Pasedena, USA)
F Polak (Tel Aviv, Israel)
R-F Poswick (Maredsous, Belgium)
H Schweizer (Tübingen, Germany)
N Timmins (Edinburgh, UK)
L Vegas Montaner (Madrid, Spain)
M Vervenne (Leuven, Belgium).

A PROSPECTUS FOR A COMMENTARY ON THE SEPTUAGINT

Sponsored by
THE INTERNATIONAL ORGANIZATION FOR
SEPTUAGINT AND COGNATE STUDIES

Preamble:

Since the early part of the twentieth century, the Septuaginta Unternehmen in Göttingen, Germany, has been systematically reassembling and reconstructing, from the heterogeneous textual evidence extant, the original *form* of the Greek text of all the books of the Septuagint. No parallel effort for the entire corpus has as yet been undertaken to delineate the *meaning* of that same text as conveyed by the translators who produced it. That is to say, though other scholarly work has been undertaken with a focus on the Septuagint at various stages of its reception history or on the original meaning of individual books, a sustained effort, for the whole of the Septuagint, to understand the text at its point of inception remains, we believe, a desideratum. One may note in this connection *La Bible d'Alexandrie*, of which a number of volumes has already appeared, and the recently announced *Septuagint Commentary Series* (Brill, Leiden), only the prospectus of which has thus far been made public. Both series, however, are based on principles different from those enunciated below.

More akin in principle to what is here proposed are individual efforts such as R. R. Ottley's *Isaiah according to the Septuagint* (2 vols, 1904 and 1906), and especially J. W. Wevers' *Notes* on the books of the Pentateuch. In these cases, however, comment on the text, by design, is limited to "Notes," as a result of which the scope is more limited than what is envisaged for the present series.

The desideratum for full-fledged commentaries on the books of the Septuagint is the greater since -- as is the case with the form of the text -- how the Septuagint was interpreted along its historical path can be seen most clearly against the backdrop

of what the text meant originally. It is fully recognized, however, that although the books of the Septuagint have in common certain features of translation and interpretation, the collection as such can best be described as an anthology, rather than a homogeneous whole. Yet for the sake of convenience the term "Septuagint" has been employed in the title of the proposed series as well as in the Prospectus.

In view of the above, the proposed commentary may be said to be based on the following principles:

(1) the principle of original text, which is understood to mean that though for any given book the best available critical edition will form the basis of interpretation, commentators shall improve upon that text where deemed necessary, and thus assist in the ongoing quest for the pristine Greek text.

(2) the principle of original meaning, which is understood to mean that although commentators may make use of reception history in an effort to ascertain what the Greek text meant at its point of inception and may from time to time digress to comment on secondary interpretations, the focus shall be on what is perceived to be the original meaning of the text.

(3) the principle of the parent text as arbiter of meaning, which is understood to mean that though as much as possible the translated text is read like an original composition in Greek, the commentator will need to have recourse to the parent text for linguistic information essential to the proper understanding of the Greek.

(4) the principle of "translator's intent," which is understood to mean that, since the language of the translated text is the only accessible expression of "the translator's mind," the linguistic information -- whatever its source -- embedded in the Greek text shall form the sole basis of interpretation. Stated differently, any linguistic information not already seen to be embedded in the Greek text, even though perhaps recognized as such, on the practical level, only by recourse to the parent text, shall be deemed inadmissible.

(5) the principle of linguistic parsimony, which is understood to mean that, as a general rule, no words or constructions of translation-Greek shall be considered normal Greek, unless attested in non-translation writings.

For the scope of the term "Septuagint" we refer to Article

3 of the NETS Statement of Principles: "... the term *Septuagint* is understood to be exemplified by, but not in all respects ... congruent with, Alfred Rahlfs's *Septuaginta* (1935)." [Odes, with the exception of the Prayer of Manasse (Ode 12), is excluded.]

A model outline for each book or unit follows.

I. Introduction. [I.e. to individual books]

A. Date, Provenance, (Authorship), and Questions of Unity.

Critical interaction with published views on a given book's compositional unity, whether a translation (e.g. [Gk] Jeremiah) or an original (e.g. 2 Maccabees), including questions about the original language of component parts (e.g. Esther). If "Title" requires considerable coverage, that would also be done under this heading, rather than *ad loc*.

B. Literary Character and Contents.

1. Structure of the Book or Structural Relationship to MT.

E.g. major differences in order, contents, i.e. major additions; omissions, transpositions vis-a-vis MT and resultant differences in numbering of chapters and verses

2. Literary and/or Translational Profile.

Matters of language, style, literary form, characteristics of the translator's *modus operandi*, such as transcriptions; neologisms; hapax legomena; calques, stereotypes, isolates (syntactic as well as semantic)--in so far as any of the preceding can be said to be *characteristic* of the book.

3. Themes and Major Concerns of the Author/Translator(s)

The rule of thumb for treatment here vs treatment *ad loc*. is whether an item is perceived to be thematic rather than incidental; included here would be such items as specialized terminology (e.g. βασιλεύς vs ἀρχων for מֶלֶךְ in Deuteronomy), intertextuality (e.g. use made of the Greek Pentateuch or Psalms), (anti-)anthropomorphisms, geographical orientation, weights/measures/coinage, cultural matters, etc.

C. Textual Relationship to the Parent Text(s).

MT, SamPent., Peshitta, Qumran; relationship of the parent text of the Greek particularly to non-MT textual traditions, if such a relationship is of more than a sporadic nature.

D. Text and Text History.

1. Printed Editions of the Greek.

Basically a list of (non-critical) editions from Gutenberg through the polyglots to Cambridge.

2. State of the Text.

Discussion of the best critical text (Rahlfs, Margolis, Göttingen) or the closest approximation thereto; discussion may include an assessment of how the critical text was arrived at or where/how it is likely to be uncovered

3. Textual History.

Where critical editions exist the materials can be summarized; for others, some attempt at establishing the text history ought to be made.

4. Non-Septuagint Greek Traditions.

Though "the three" (et al.) are by and large irrelevant except in certain details, in some books they intrude significantly on the history of the so-called LXX.

E. History of Scholarship and Bibliography.

1. Text Editions. [MT, SamPent., Targums, Peshitta, Vulgate, Qumran]

2. Exegetical commentaries on the Hebrew Bible: both modern commentaries of particular relevance to the LXX, and medieval Jewish (e.g. Rashi).

3. Studies of the Greek Text.

a. Discussion of major (interpretive/exegetical) treatments.

b. Annotated bibliography of other items.

4. Grammars and Lexica.

F. Sigla and Abbreviations.

1. commentaries, 2. other books and articles, 3. journals, 4. biblical books [for LXX books we propose Gen, Ex, Leu, Num, Deut, Ies, Judg, Ruth, 1-4 Rgns, 1-2 Par, 1-2 Esd, Esth, Idt, Tob, 1-4 Makk, Ps, PrMan, Prov, Ekkl, Song, Iob,

Wis, Sir, PsSal, Hos, Am, Mich, Ioel, Abd, Ion, Na, Hab, Soph, Hag, Zach, Mal, Esa, Ier, Bar, Lam, LetIer, Iezek, Sus, Dan, Bel, a set which will also be used in NETS], (e) other ancient literature, (f) miscellaneous.

II The Commentary.

A. Chapter-and-verse reference of pericope [e.g. Gen 1:1-2:4]

B. Summary statement on what the pericope is about. [Re translations: whether the contents are different from MT or not; normally not to exceed 10 lines.]

C. Questions of interpretation that pertain to the whole pericope. E.g. for Ps 1 one may want to discuss briefly what its introductory role to the Psalter looks like from the point of view of the Greek; or matters of psalm superscription.

D. Bibliographical items specific to the pericope. [Care should be taken that this does not duplicate E. 3. b of the Introduction; moreover, this is intended as a simple listing, since the contents will be utilized in E. 4. below]

E. Verse-by-verse commentary (i.e. smallest coherent unit of text, typically a verse)

1. Hebrew or Aramaic Text (native font)	2. Greek Text (native font)
.....3. NETS Translation.....	

4. What the verse-by-verse commentary should contain. When the text is a translation rather than an original composition, one should take an essentially two-pronged approach: First, because it is a translation, the contextual sense of Greek words or expressions may have suffered interference from the Greek's close relationship to the parent text. Consequently, one may be forced to treat the Greek text as being disjointed. Second, because, in spite of its precise relationship to its parent text, the Greek text is nevertheless a new entity, one should treat it, as much as is warranted, as a unitary whole.

a. Matters of the Greek critical text (including any deviations from the critical text; strict text-critical procedure is presupposed. Principle (1) of the Preamble applies here).

b. Matters of lexicography, grammar, exegesis, and intertextuality (native fonts used for Greek and Hebrew. Principles (2), (3), (4), (5) of the Preamble apply here. Also included here will a discussion of any deviations from the NETS translation which the commentator feels must be made.)

III. Excursuses (see Preamble third paragraph and Principle (2)). These would appear at the end of larger blocks of text, or at the end of a given book, in the case of relatively short books.

IV Indices (to appear at the end of the volume).

E.g. A. scripture index, B. Greek words and phrases discussed, C. Hebrew words and phrases discussed, D. non-biblical ancient literature, E. general subject index.

Planning Committee:

Albert Pietersma (convener)

Claude Cox

Moises Silva

Benjamin Wright

David Aiken

John W. Wevers (consultant)

WEB REVIEW: THE PERSEUS DIGITAL LIBRARY

Frederick W. Knobloch

The website of the Perseus Project houses an extraordinary collection of digital information and tools related (for the most part) to ancient Greece, including much of interest to students of the Septuagint. The project's Perseus Digital Library contains, according to information available at the time of writing, some 225 gigabytes of texts and images. Both the dimensions of the website and the special interests of BIOSCS readers dictate that we focus here on the site's textual holdings, especially on those pertaining to Greek language and literature. Its other offerings include archaeological site plans, an interactive atlas of Greece and its surroundings, tens of thousands of images of interest to archaeologists and art historians, a history of Greek civilization to the death of Alexander, a children's area on Hercules, the Lewis and Short Latin dictionary, and a Latin parser, to name a few.

The Perseus Project is a non-profit creation of the Classics Department at Tufts University, and has been in operation since 1987. Its Editor-in-Chief is Dr. Gregory Crane. The project has seven full-time staff members, in addition to student research assistants, and has received support from a panoply of corporations and foundations. Its website has been operational since 1994.

ONLINE LIDDELL-SCOTT-JONES

Of special interest are the website's searchable, hypertext versions of Greek texts and its Greek language tools, the latter including the Liddell-Scott-Jones lexicon and a very good Greek parser. All are displayed in fully accented Greek script. Two lexicons are available, the ninth edition of Liddell-Scott-Jones and the "Middle Liddell." One drawback of the online LSJ should be mentioned at the outset: it does not include the

1968 Supplement by E. A. Barber. That said, there is much to praise in the online version. There is, first, the fact that it is a hypertext. From many of the textual citations in this LSJ one can move immediately to the full Greek text to see the citation in context. The words of the Greek text, in turn, are linked to the lexicon and to the morphological parser. Typically the Loeb translation of the passage or some other English version is also available. Searches in the lexicon are fast enough that, with a reasonably good Internet connection, one may find the web LSJ as quick or quicker than leafing through the copy on the desk.

The online LSJ also has certain formatting advantages over the paper version. In a printed lexicon, space is at a premium, resulting in LSJ's compressed layout and small type. The Perseus LSJ "unpacks" the print version, converting it to a more readable format. Each subdivision of an entry appears in its own paragraph, bounded top and bottom with a generous space. More importantly, the outline structure of LSJ entries is displayed in a standard outline format, with differing levels of indentation, so that the logical structure of the entry is more readily apparent than in the printed lexicon.

In other ways, too, the print version is expanded. Many words are not given in full in the printed LSJ, making them easy to overlook. For example, the word ἐπικράτεια 'mastery' appears only as -εια following the entry ἐπικραταῖος, while in the online version it appears in full as a separate entry. Authors' names are also more user-friendly in the electronic LSJ. One-letter abbreviations like "S.," "E.," "D.," and "X." have become "Soph.," "Eur.," "Dem.," and "Xen." Some users of the lexicon will be glad, and others perhaps dismayed, to see that the names of works are anglicized: "Ar.Ra," is replaced by "Aristoph. Frogs," "Pl.Lg" by "Plat. Laws," and "X.Oec." by "Xen. Ec." Another change, evidently to facilitate electronic processing, is that references like "Od.9.429, 10.108" are expanded along the lines of "Hom. Od. 429, Hom. Od. 10.108." Similarly, "Id." is replaced by the author's name. Expansions like these are often marked in the text by coding like "au=" or "IDEM=" preceding the author's name. These annotations were perhaps left in the text to enable the expansions to be checked for accuracy, and presumably will be removed; in any case they do not affect the

usability of the lexicon.

When using the online lexicon, one can take advantage of the web browser's "Find" capability (accessed by pressing control-f in a Windows environment or command-f on a Mac) to search an LSJ article. Searching for "gen." in a long verb entry, for example, can quickly pinpoint uses of the verb with the genitive.

A novel feature of the Perseus LSJ is the ability to do reverse or English lookups—to search for English words (i.e., the italicized words) in LSJ's definitions. The utility of this feature is enhanced by the fact that it does not stop with the contents of LSJ; the results can be ordered by frequency of the words in the Perseus corpus or in a specified author. It is possible, for example, to find Greek words whose LSJ definitions contain "tree" and that occur in Josephus. In such a case Perseus finds the Greek words whose LSJ definitions include the word "tree," eliminates those that do not occur in Josephus, and computes the frequency of each of the lemmatized words in the Josephus corpus. The result is a list of nine Greek words and their frequencies in Josephus: ξύλον (51 times), φυτόν (24x), δόρυ (21x), etc. Clicking on the frequency brings up the actual Greek passages containing the word. The results obviously need to be sifted carefully—a word whose definition includes the word "tree" may actually refer to a nut of a tree, or a plank, or part of a plough—but this search tool does seem to have potential as a first step in research.

GREEK MORPHOLOGICAL PARSER

Teachers discouraged by their students' lack of Greek parsing ability now have a new worry, the Perseus morphological parser. One uses the parser either by inputting a Greek word, or by clicking on a word in a Perseus text. The parser replies with a morphological analysis (e.g., "imperf ind act 3rd sg"), a brief definition of the dictionary form of the word ("ἀφίκω 'to arrive at'," "ἀφίημι 'to send forth, discharge'"), frequency statistics for the word in the Perseus corpus, and in some cases additional information such as dialects in which the form is found or notes concerning special morphological types. Each dictionary form is linked to the lexicons, so that a click of the mouse brings up the full LSJ or

Middle Liddell entry. Other links take one to statistics about the frequency of the word by author or to the Greek passages in the Perseus corpus that contain forms of that word.

The parser rarely stumbles when given Classical Greek. To test it on the Greek of the Septuagint, I gave it various forms from Conybeare and Stock's grammar. The results were mixed. While the parser occasionally identifies a form as late, like φάγεσαι (= Classical φάγη), it evidently has not been trained in any systematic way to deal with Hellenistic Greek. It cannot parse εἴποσαν or ἤλθοσαν, for example, because of the unexpected use of the third person plural ending -σαν, and it will not hazard a guess as to the nature of ἀγαθώτερος. And, while it has no problem identifying a Classical form like παρειστίκει as a pluperfect from παρίστημι, it draws a blank if given παριστήκει, the itacistic spelling that appears in Swete's LXX. But "bad spellings" of this sort, which are not admitted into Rahlfs' LXX, are perhaps not a fair test. Other misses were the uncontracted future middle πίεσαι (= πίη 'you will drink'; the parser took it as an aorist imperative from πείζω); doubly reduplicated κεκατηραμένος (= κατηραμένος); and the aorist ἐγλύκανας.

Nevertheless, because the parser is well schooled in Greek dialects of the earlier periods, it frequently does manage to identify LXX forms, often labeling them as Ionic, Epic, Homeric, Doric, etc. Thus it recognizes aorist εἶπα (= εἶπον; but it failed to parse ἤλθαμεν), futures ἐλπιδω (= ἐλπίσω) and ἐκχεω (= ἐκχέω), dative μαχαίρη and accusative plural γὰς, uncontracted χρύσεος ("poetic"), and non-Attic ἄρκος (= ἄρκτος) and κλίβανος (= κρίβανος). Even itacistic ἴδεν (frequent in Swete's text) was identified, as a Homeric/Ionic equivalent of εἶδεν. Without any notations regarding dialect, the parser also correctly analyzed vocative θεέ, irregularly augmented ἡνέωξε, imperfect ἦμην (= ἦν), and imperative ἐστῶσαν (= ἐστῶν).

Of course, the parser operates without regard to context, and so replies with all morphologically possible analyses of a form. An exception involves a word that is ambiguous because a breathing mark was not indicated; in such a case the parser will ask whether the breathing is rough or smooth before analyzing the form. It is not necessary to include accents with a

word to be analyzed, but doing so will enable the parser to reduce the number of possible analyses. For example, ἀφῆκεν will yield five possible parses, but ἀφῆκεν only two. The parser's disregard for context and unfamiliarity with Hellenistic Greek differentiate it from the CCAT/CATSS morphological analysis of the LXX, whose strength (and perhaps occasional weakness) is that some human being has looked at the context and chosen one of the possible parses. For the Septuagint itself, naturally, the CCAT morphologically analyzed Septuagint is still the best place online for parsing information.¹

OTHER GREEK LANGUAGE TOOLS

Brief mention may be made here of other Greek-language helps. Foremost among these is Herbert W. Smyth's grammar of Greek, its first edition. Observation suggests that this first edition is substantially the same as the later edition revised by Gordon M. Messing; and this is confirmed by Messing's preface, which says that the revision "might more modestly be termed a corrected reprint".² The grammar can be accessed by doing an "English Word and Phrase Search," which also appears as "English Index" in the left-hand menu bar of most Perseus pages. (This search can also operate on a wide variety of other Perseus corpora: the entire site, image captions, the Princeton Encyclopedia of Classical Sites, and many more; it is not to be confused with the search menu entitled "Search for English Words in Greek (or Latin) Dictionaries.") This English search can also be used to find Greek words in Smyth, by entering searches in transliteration (for some reason, Greek in Smyth is displayed in transliteration). Perseus also contains a hypertext *Overview of Greek Syntax*, produced by one of its staff, which is designed for students in their first or second year of Greek. Behind the scenes, work is underway to supplement these grammatical tools with the Kühner-Gerth *Ausführliche Grammatik der griechischen Sprache* and Goodwin's *Syntax of Greek Moods and Tenses*.

¹ It is located at [gopher://ccat.sas.upenn.edu/](http://ccat.sas.upenn.edu/).

² See Herbert W. Smyth, *Greek Grammar* (ed. Gordon M. Messing; Cambridge, Mass.: Harvard University Press, 1956), iv.

LITERARY TEXTS AND PAPYRI

For most authors, the Perseus Digital Library presents the Greek (and English) text of the Loeb editions. The orientation of Perseus is decidedly classical, but not dogmatically so. The thirty-three Greek authors represented include late authors like Diodorus Siculus, Josephus, Pausanias, Plutarch, and Strabo.³ The project's openness to expansion is seen in recent addition of Latin works and even an online edition of all of Christopher Marlowe's works.

Perseus texts are not available for download, but may be printed or copied a segment at a time. Texts may be browsed in Greek in a number of modes. One can read the plain Greek text, or choose between two hypertext versions, one linked to the morphological parser—which in turn is linked to LSJ—and one linked to LSJ lemmas. If LSJ is accessed in either of these ways, Perseus helpfully modifies the lexicon entry by putting in boldface any references to the author whose work is being read, and the entry is preceded by a statement like "This definition contains 5 references to Homer."

Of great interest for Septuagint studies is the fact that Perseus enables searches of the entire 5,000,000-word Duke Data Bank of Documentary Papyri, which appears in a more updated form than what is available as part of the PHI 7 CD-ROM.⁴ For the papyri the search interface and capabilities differ from those elsewhere in the Perseus site. It is possible to search the papyri directly for inflected forms (e.g., ἡλθοσαν), or to search "lexically." One can specify or disregard accentuation. The entire database can be searched at once, or searches can be limited by start and end date, find-spot or origin, and "author" (BGU, SB, etc.). One can search for a combination of up to three words or groups of words, logically related to each other as X near Y, X not near Y, or X then Y.

³ At present writing the authors are Aeschines, Aeschylus, Andocides, Antiphon, Pseudo-Apollodorus, Aristophanes, Aristotle, Bacchylides, Demades, Demosthenes, Dinarchus, Diodorus Siculus, Euclid, Euripides, Herodotus, Hesiod, Homer, Homeric Hymns, Hyperides, Isaeus, Isocrates, Josephus, Lycurgus, Lysias, Pausanias, Pindar, Plato, Plutarch, Pseudo-Xenophon, Sophocles, Strabo, Thucydides, and Xenophon.

⁴ For details see "The Duke Data Bank of Documentary Papyri (DDBDP)" at <http://scriptorium.lib.duke.edu/papyrus/texts/DDBDP.html>.

Each of the three search targets specified by the user may consist of multiple words searched as a unit (input with "#" between them), or it may consist of multiple words searched as alternatives, any one of which is a "hit" (in this case words are input with a blank space between them). For example, one can search for (1) μητηρ (lexically), near (2) τεκνα#αυτης αυτης#τεκνα, not near (3) πατηρ. This yields one passage, BGU 4.1097, v, 25, in which [τ]ην μη[τέρ]α is followed after four intervening words by τὰ τέκνα α[ὐτ]ῆς.

There does not seem to be any documentation for searching the papyri, so it is not clear what degree of proximity or distance is implied by "near" and "not near." "Then" implies sequence but not contiguity. As the example demonstrates, searches operate properly regardless of brackets around reconstructions and sublinear dots expressing textual uncertainty. When viewing a papyrus passage containing search results, clicking on the name of the papyrus takes one to the text in browse mode, in which the words of the text are linked to the morphological parser. While browsing one can go back to the previous text(s) in the publication series, or forward to the next, but I received error messages when I tried to use the "Select another author" button to choose an entirely new papyrus to browse.

Much information that is relevant for understanding the papyri—physical descriptions, historical background, and even a list of abbreviations used—is not included in the Perseus DDBDP, which presents only the texts themselves. At present, then, it seems that the electronic search capabilities offered through Perseus are best used in conjunction with the printed papyrological publications.

GREEK DISPLAY

Much attention has gone into making the Perseus materials not only available, but available in a useful form. One manifestation of this is that the Greek materials may be viewed in fully accented Greek script. For LSJ, which is presented in all of its detail, the display includes even breve and macron marking vowel length. Greek fonts compatible with Windows, Macintosh, and X-Windows are available for download, and help pages explain the setup process for users

who do not already have a suitable Greek font installed. After installing the font, one clicks on "Change Greek Display" to inform Perseus of one's selection. Ideally, this needs to be done only once per session, and only once ever if the user bookmarks the Perseus site after choosing a Greek display mode, since the font display information will be encoded in the bookmark. If no Greek display mode is chosen, the default display is in Latin transliteration, as in "hoi Ioudaioi" for οἱ Ἰουδαῖοι; or the user may choose to view Greek in beta code, as in "oi(*)ioudai=oi." To input Greek words for searches the user may use Latin transliteration, beta code, or the SMK GreekKeys system (for those who have purchased its keyboard utility, available from Scholars Press).

The Perseus team has done a wonderful job in addressing the technical challenges of displaying and searching Greek on the Internet. This is not to promise, however, that there will be no display-related snags. I originally chose to use the SGreek font because of its compatibility with beta code, which I prefer for inputting Greek searches. There were no problems installing and using the font, but the diacritics are, on my screen at least, rather poorly formed. Looking for something better, I downloaded the SMK Athenian font from the Perseus site and discovered that, although it does a much better job of displaying accents, the coding did not display properly. In place of circumflexed *eta*, for example, my display had *alpha* with smooth breathing, acute accent, and *iota* subscript (all nicely formed, however!). According to the font help material, there are incompatibilities of some fonts with certain versions of certain browsers. Some experimenting, then, may be necessary. I am still using SGreek.

COMMENTS ON SEARCH CAPABILITIES

Much has been said above about search capabilities with regard to specific areas of the site; here only a few additional observations will be made. Given the wealth of material in the Perseus Digital Library, it is not always apparent how to move quickly from one part of the website to another. Bookmarking key parts of the site, such as the search input pages for DDBDP and LSJ, is an easy solution. Also, most Perseus pages have a left-hand menu bar with links to main parts of the site.

For top-level explorations of the site, the menu bar and many other pages have a small search input box for the "Perseus Search Tool," usually accompanied by the invitation "Search Perseus." This box will not search Greek texts, however; instead, it looks for English words and aims to identify the portions of the site where information about the search term is located. Those interested primarily in texts may find it to be of limited use, except that it does allow one to move quickly to a passage if the correct author abbreviation and passage reference is known (e.g., Hdt. 3.2.1; the reference is displayed in the "Search Perseus" window while one is browsing a text). Typing "Alexandria" into the Perseus Search Tool yields links to images of three coins and two vases, sixteen articles on various Alexandrias in the Princeton Encyclopedia of Classical Sites, two articles in the Perseus Encyclopedia, and the word "Alexandria" in three book titles. No occurrence of the word in a Greek text is included. To locate references in Greek texts, one would normally do a lemmatized search, but this does not work for "Alexandria," apparently because it is a proper noun. Instead, one can do an English Word and Phrase search (an English Index search), which for Perseus as a whole yielded 299 "hits." Paging through these, one can locate the hits that are in translated Greek, and a couple of clicks brings one to the Greek text. A separate search of the papyri for "Alexandria" yields another 156 examples.

Where proper nouns are not involved, a nice feature of Perseus is its ability to search for lemmatized words in all Perseus texts or in the works of a selected author. In a lemmatized search all examples of a particular word are located regardless of their inflectional permutations, so that a search for ἐπιφέρω in Josephus will find ἐπενήνοχε, ἐπιφέροντες, ἐποιέουσιν, etc. It seems, in fact, that there is no direct way to search for an inflected Greek word in the Perseus texts (with the exception of the papyri). One either inputs the dictionary form, or runs the inflected form through the parser and then performs a lemmatized search. Consequently it is not possible to do a complex or proximity search for Greek words in these texts. A partial way around this is to do a lemmatized search for the first word of a complex search, and then use the web browser's

"find" function to search for a second word within the hits from the first.

A somewhat confusing option is found on the input screens for searches of the Greek lexicon (either for Greek lemmas or for English words in definitions), where a box gives the option of finding a search target "at the start of dictionary entries" (the default). For English searches the box does not mean what it says, but means that it will find the input text *at the start of words* in dictionary entries. An English search for "fly" with this option, for example, will find entries whose definitions contain "fly," "flying," "fly-catcher," and the like. Other options are to find the input text "at the end of dictionary entries" ("butterfly," "briefly," etc.), or to find it "exactly," which of course will produce only "fly." The label for the text input box was perhaps made with Greek searches in mind; a Greek search for *καί* "at the start of dictionary entries" will yield dictionary lemmas like *καί*, *καὶνίζω*, and so forth. Another feature that may cause difficulties is related to the option, available in most Greek searches, of ordering the results alphabetically. The hasty user might miss some words in the results, because the alphabetization is performed not on the Greek, but on the underlying transliteration, so that *φ* (=f) follows *e*, *ζ* (=z) comes at the end, etc.

PROSPECTS

In addition to the website here under review, the Perseus Project has published its materials in CD format. The latest version, Perseus 2.0, is available from Yale University Press in a four-CD set. Website and CDs overlap considerably in content, but each contains material that is not available on the other. In general, the website seems stronger for textual materials, while the CD offers thousands of additional images that cannot be made available publicly on the web. The CD also allows for proximity searching in the Greek texts. Perseus 2.0 originally ran only on Macintosh systems, but a PC-compatible version, Perseus 2.0/Platform Independent Perseus (PIP), has already been sent to Yale University Press and is scheduled for release in the summer of 1999. Its release will undercut one of the stated reasons for the Perseus website, which is to make Perseus materials available to non-Mac users.

Documents on the site also state that the project makes no promises regarding the continuing free availability of its resources, which is dependent upon the success of future grant applications. We wish them well!

Perseus is growing rapidly, as witnessed by the inauguration of a quarterly online newsletter to announce Perseus-related news; and the site's wealth of resources is such that one continually discovers older features that are new to the user. The quality of the site continues to improve as well. I have not noticed any errors in Perseus texts, but occasionally a bug surfaces: a Greek text is not properly aligned with its translation, or a word frequency count misses an occurrence because it is capitalized. Perseus solicits reports from users of problems or errors, and in my experience acts upon them, suggesting that this marvelous site will get even better with time. It is located at <http://www.perseus.tufts.edu>, and was accessed for this review in May, 1999.

WEB REVIEW: "THE UNBOUND BIBLE"

Frederick W. Knobloch

Those without the benefit of commercial Bible software packages, especially, will appreciate the rapidly growing number of websites that allow searching the biblical text in a variety of versions. "The Unbound Bible," a creation of Biola University, seems to be the first of the online Bible search engines to display Greek and Hebrew scripts and to display Bible versions in parallel columns. Users may search for verse references, extended passages, words, or combinations of words in the MT, LXX, Vulgate, and a range of modern translations from Danish to Tagalog. A number of New Testament editions are also available, as is the Gothic version (NT and fragments of Nehemiah). Almost all of the versions are also available for download *in toto*.

Greek searches are entered in beta code (e.g., "biblos" for βίβλος), although there appear to be no instructions for doing so. Searching the consonantal text of the Hebrew Bible is also possible, by a somewhat circuitous method of copying and pasting letters into a special text window that displays Hebrew script, and then transferring the constructed Hebrew word into the main search window. It appears there as gibberish, but the search results are displayed in Hebrew script. A search for בַּת will return not only בַּת 'daughter' and בֵּיתֶיכם 'your houses' but also words like שְׁבַת and בִּתּוּךְ, although the use of leading or trailing spaces will reduce the number of false hits. Search targets may be further specified with "and"/"or"/"not" search terms, e.g., "בַּת and בֵּית" or "בִּתּוּךְ not בַּת".

The quality of the site's texts is not always all that could be hoped for. Its MT should be used with caution, to judge from a description of how it was made: an individual began with the consonantal CCAT/Michigan-Claremont BHS, compared it with an unnamed commercial digitized MT, and arbitrated differences by means of a printed Koren edition of

the Bible.¹ The Septuagint text is less complicated; it is the CCAT Rahlfs—including apocryphal and pseudepigraphical works—but without accentuation, breathing marks, or upper/lower case distinctions. Greek σ, not ς, appears in word-final position. As might be expected, the MT is also without accentuation, and lacks vowels.

If multiple versions (a maximum of three) are chosen in a search, the search is performed only on the primary version, and verses containing hits in the primary version are displayed in the parallel versions as well. Thus one can search for a Hebrew word and at the same time call up the LXX verses corresponding to the MT hits. Unfortunately, it seems that there is no simple way to print parallel columns; the site's "Format to Print" command will print only the primary version. It is possible to copy the text from the screen and paste it into a word processor, but it then requires considerable massaging before it is in its proper columns and generally presentable.

Although the site makes some attempt to provide information about its texts, the results are uneven. At the time of this writing the printed source of the Vulgate and Gothic texts is not identified. The New Testament editions available are identified as NA 26-UBS 3, Stephanus, Westcott-Hort, and Scrivener's, with varying amounts of information on the printed editions, and no information concerning how and by whom they were digitized. Many of the modern translations are identified only by the name of the version or the date when the translation was first published. We hope that Biola University, which has obviously put effort into producing an attractive and technologically innovative interface, will in the future give increased attention to the texts themselves.

The site is located at <http://unbound.biola.edu/>, and was accessed for this review on May 31, 1999.

¹ Biola's MT is identified as "Steve Gross' ASCII Transliterated Tanach, stored at israel.nysernet.org." Because that site was difficult to reach, I took information about how the text was produced from a "readme" file by Gross located at <http://www.shamash.org/tanach/tanach/text/transliterated.tanach/0readme.gross>, accessed on May 31, 1999.

THE TEXT-CRITICAL VALUE OF SEPTUAGINT-GENESIS

Martin Rösel
University of Rostock, Germany

The text-critical situation in the book of Genesis is not nearly as problematic as in books like Samuel or Jeremiah. Nevertheless there is a broad scholarly interest in the transmission of the text of this biblical book. This seems to me an indication of the continued importance of the book of Genesis for faith and practice in both Judaism and Christianity. In other words, this broad interest is part of the reception history of the first book of the Pentateuch. This simple observation already points to the thesis that I would like to develop in what follows. In my view the Septuagint version of Genesis is primarily a document of an early stage of the exposition of the book. In contrast to this (and in contrast to Prof. Hendel's book) the text-critical value of Gen-LXX should be regarded as less important.

1. The Use of the LXX for the Criticism of the Hebrew Text of the Bible

For the sake of methodological clarity a few reflections seem appropriate on the use of the LXX for the correction of the Hebrew text handed down to us by the Masoretes. When examining scientific commentaries on particular biblical books or introductions into exegetical methods, one can gain the impression that textual criticism is carried out in an eclectic manner. Variants to *one* lemma are collected from different witnesses and the data evaluated by means of the classical rules of textual criticism such as *lectio difficilior* or *lectio brevior probabilior*. When evaluating the evidence, however, scholars frequently disregard the characteristic peculiarities of the respective versions. This leads to the methodological demand that prior to a judgment about a single variant, an overall assessment of the text-critical value of the version in question has to be made.

When turning to the Septuagint one of the most important results of recent research must be kept to mind, namely that the translations of the various biblical books have to be considered individually¹. There are no generally valid criteria for all books of the LXX because different translators translated them at different times and in different places. Moreover the translators carried out their task with dissimilar techniques of translation. It may suffice to refer to the classical yet inaccurate distinction between "free" and "literal" translations². For this reason I will try to describe the most important distinctive features of Gen-LXX.

2. Septuagint-Genesis

Starting with the letter of Aristeas and its intention, which is supported by modern research, one can assume that the Septuagint version of Genesis was translated in the middle of the 3rd century BCE in Alexandria³. But contrary to the letter of Aristeas it seems certain that Genesis was translated as the first book of the Pentateuch, independent of the other four books. The differences in chosen equivalents and especially the distinctive chronological system in Gen 5:11⁴ point in this direction. This suggests a characteristic theological intention. I think that the most appropriate understanding of Gen-LXX is that it was translated as an original Jewish-Hellenistic contribution to the discussions of the *museion* or the famous library in Alexandria. From this *Sitz im Leben* some of the characteristics of the translation can easily be understood, which I will collect in what follows⁵.

¹ Cf. E. Tov, Art. Textual Criticism (OT), *ABD* VI, 1992, 393-412; 403 and J.W. Wevers, The Use of Versions for Text Criticism: The Septuagint, in: N. Fernández Marcos (ed.), *La Septuaginta en la Investigación Contemporánea* (V. Congreso de la IOSCS), Madrid 1985, 15-24 for the translators of the Pentateuch.

² See J. Barr, The Typology of Literalism in ancient biblical translations, NAWG Phil-Hist Klasse 11 = MSU 15, Göttingen 1979; E. Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, 2nd ed., JBS 8, 1997, 15-29.

³ Compare my proposition that the translation was carried out around 247 BC, this because of the interesting rendering of Gen 2:14: M. Rösel, *Übersetzung als Vollendung der Auslegung*, BZAW 223, 1994, 66. For a different proposal see N.L. Collins, 281 BCE: the Year of the Translation

In this regard it has to be stated that the Hebrew *Vorlage* of the translator was very close to the consonantal text which has been preserved in the Masoretic Text⁶. And because the translator followed his *Vorlage* very carefully, special attention has to be given to the deviations between MT and LXX.

3. Characteristics of Gen-LXX in Dealing with the Hebrew Text⁷

a) Harmonizations

As most scholars who have worked on the text of Genesis have seen, one of the most important features of the LXX version is its tendency to harmonize different texts among themselves. As a first example, let us look at the account of the flood. In the apparatus of BHS on Gen 6:19-20 one finds the notation that MT is to be improved by inserting a second שנים⁸, for which reference is made to the LXX which reads δύο δύο in both verses. But the Greek version does not witness to a better text; it only harmonizes Gen 6:19-20 with Gen 7:9+15, where

of the Pentateuch into Greek under Ptolemy II, in: G.J. Brooke, B. Lindars (eds.), *Septuagint, Scrolls and Cognate Writings*, SBLSCS 33, 1992, 403-503; for a critical evaluation see my *op. cit.* p. 10.

⁴ Cf. for this J.W. Wevers, *The Interpretative Character and Significance of the Septuagint Version*, in: M. Sæbø (ed.), *Hebrew Bible / Old Testament. The History of Its Interpretation*, Vol. I, 1 Antiquity, 1996, 84-107; 95f. and M. Rösel, *Übersetzung*, 10.129-144. Cf. also R.S. Hendel, *The Text of Genesis 1-11. Textual Studies and Critical Edition*, 1998, 61-80 on the chronologies of Gen 5 and 11; although Hendel fails to give a convincing explanation for the data of the LXX, he does not even discuss my theory on this problem.

⁵ Cf. also J.W. Wevers, *The Use of Versions*, 21, who sees Gen-LXX as a "freer" translation.

⁶ Cf. J.R. Davila, *DJD XII*; M. Rösel, *Übersetzung*, 12 (with further references).

⁷ Cf. for the following also J.W. Wevers, *The Interpretative Character*, 95-107 and *ibid.*, *Notes on the Greek Text of Genesis*, SBLSCS 35, 1993 for the individual references. Cf. also J. Cook, *The Translator of the Greek Genesis*, in: N. Fernández Marcos (ed.), *La Septuaginta en la Investigación Contemporánea* (V. Congreso de la IOSCS), Madrid 1985, 169-182. The theory of R.S. Hendel, *Genesis 1-11*, deserves a discussion of its own because our judging of the LXX and its *Vorlage* is hardly compatible.

⁸ See also C. Westermann, *BK I/1*, 527.

the text says that the animals enter the ark שנים שנים⁹. In Gen 7:2 this procedure is even more clearly recognizable. Here the MT has the double שבעה שבעה, but only simple שנים; the LXX also corrects this text¹⁰.

In a similar way the text of Gen 7:3 has been aligned. While the MT of 7:2 speaks of clean and unclean animals, 7:3 speaks only of birds. The LXX enhances the differentiation and adds God's commandment that there must also be a distinction between clean and unclean birds. The text of 7:17, which speaks about the 40 days of the flood, is harmonized in a similar way in the LXX version with 7:12, where it was stated that the duration of the flood was 40 days and 40 nights¹¹.

Because a large number of examples of this procedure of the translator can be found, one has to speak of a distinctive feature of Genesis-LXX. It is in light of this result that Gen 1:9, one of the most-discussed verses, should be seen. It is well known that in the first account of the creation the LXX offers structural elements that are lacking in the MT. This is true for the formula καὶ ἐγένετο οὕτως in 1:6¹² and 1:20. In Gen 1:9 LXX has the so-called *Ausführungsschilderung* (report of execution?) καὶ συλήθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν καὶ ὥφθη ἡ ξηρά, which exactly follows the formulation of God's commandment in V. 9a. Again, this plus has to be judged as a result of the LXX's tendency towards harmonizing the texts¹³. But a majority of scholars, most recently Prof. Hendel, has assumed the existence of a different *Vorlage*. This assumption has been supported by the tiny fragment 4QGen^k (1) published by James R. Davila in *DJD XII*. According to the editor, the text of the fragment reads ייבש

⁹ With J.W. Wevers, *Notes*, 87 and R.S. Hendel, *Genesis 1-11*, 134.

¹⁰ Again, BHS suggests correcting the text. But in this case also the SamPent as an independent witness shows the doubling.

¹¹ Cf. R.S. Hendel, *Genesis 1-11, ad loc.*, who comes to the same conclusions when discussing these variants. That is why I cannot understand how he can see comparable harmonizations like those in Genesis 1 as pointing to a different *Vorlage* for the LXX.

¹² MT has ייבש only in 1:7. Cf. also J. Cook, *Genesis 1 in the Septuagint*, 27; J.W. Wevers, *Notes*, 4; For a discussion cf. M. Rösel, *Übersetzung*, 37. Even R.S. Hendel, *Genesis 1-11*, 120-122 sees these variants of the LXX as a "harmonizing plus".

¹³ With J.W. Wevers, *Notes*, 5.

וְהָיָה¹⁴. Because the verb lacks the ה, so the supporters of this theory argue, it cannot be part of the *Wortbericht* (report of speech) but has to be seen as a witness for the otherwise lacking *Tatbericht* (report of action). Thus Gen 1:9 serves as an important proof that the LXX attests to an original text which is not preserved in the MT because of a scribal error¹⁵. For William Brown it is even the most important argument for his reconstruction of the older text of Genesis 1¹⁶.

Even if one assumes that the text preserved on the tiny fragment is really part of Gen 1:9 and that the reading of James Davila is actually correct (both seem to me far from certain), serious doubts remain. The manuscript 4QGen^k is otherwise in line with the MT, especially in those cases where the LXX shows its additions. Moreover, the manuscript displays several variants in connection with vocalic letters (cf. also 4QGen^g in 1:22: וְהָיָה; M יָדָב; 4QGen^h title: בְּרִשְׁתָּהּ). Thus, in my opinion, the fragment is a witness for a linguistic variant of the MT if it has preserved the text of Genesis 1. One can also think of Gen 3:6: וְהָיָה וְהָיָה. Therefore, against the majority of scholars¹⁷ I conclude that evidence for the existence of an older *Vorlage* of the LXX is still lacking. Gen 1:9 should be regarded as another instance of the harmonizing tendency of Gen-LXX, which should not be ascribed text-critical significance¹⁸. One can

¹⁴ New Qumran Readings for Genesis One, in: *Of Scribes and Scrolls*, FS J. Strugnell, ed. H.W. Attridge, J.J. Collins, T.H. Tobin, College Theology Society Resources in Religion 5, Lanham / New York / London, 1990, 3-11: 9f.; cf. also *DJD* XII.

¹⁵ R.S. Hendel, *Genesis 1-11*, 27: "Hence, the *Tatbericht* in v 9, as preserved in G and 4QGen^k (and presumed in Jub), should be taken as the archetypal or original reading."

¹⁶ W.P. Brown, *Structure, Role, and Ideology in the Hebrew and Greek Texts of Genesis 1:1-2:3*, SBL Diss. Ser. 132, 1993. But cf. the critical review of this thesis by A.v.d. Kooij in *JSJ* 61, 1996, 129-132.

¹⁷ See e.g. E. Tov, *The Nature and Background of Harmonizations in Biblical Manuscripts*, *JSOT* 31, 1985, 3-29: 22 ("the plus derived from a Hebrew Text") and his contradictory position in *The Text-Critical Use*, 88: "it can be substantiated that the harmonization occurred at the translation level" with reference to Gen 1:9 and the afore-mentioned article (I).

¹⁸ Compare also J. Cook, *Genesis 1*, 31f. In his later article "The Exegesis of the Greek Genesis" (in: C.E. Cox [ed.], *VI. Congress of the International Organization for Septuagint and Cognate Studies*, Jerusalem 1986, SBLSCS 23, Atlanta 1987, 91-125: 104f.) Cook then assumed that

assume that such revisions were carried out to produce a better, more consistent text.

b) Exegetical Reasons for Textual Variants

Another distinguishing feature of the Greek Genesis is the existence of translations that reveal the translator's own understanding of the biblical text. Here one has to consider passages like Gen 4:7 where the translator is using the available elements of his *Vorlage* and produces a new text. The advantage of this version is easily recognizable as an explanation of the apparently unjust events. No doubt is left that Cain alone is responsible for the rejection of his sacrifice¹⁹. A similar technique is apparent in Genesis 49. Here the translator accents the evaluations of the eponymous tribal ancestors quite differently from the MT. This is especially apparent in the well-known and extremely influential first messianic interpretation of the saying for Judah in 49:10: "A ruler shall not fail from Judah, nor a prince from his loins, and he is the expectation of nations".²⁰ Again, the translator obviously has tried to express his understanding of the text in a way that meshes with the hermeneutical presuppositions of his time and environment.

This insight is also the key to understanding two further text complexes. The data given in Genesis 5-11 concerning the life spans of the patriarchs differ considerably in the three versions, MT, Sam and LXX. The Greek translation shows a "long" chronology that is obviously directed to the year 5,000 since creation as the year in which the 2nd temple is built²¹. This alteration avoids a conflict with the tradition preserved by Manetho, especially well-known in Egypt, according to which the duration of the reign of the Pharaohs was 3,000 years. Again we can detect the contemporary interest of the translator, possibly shaped in discussions in Alexandria. This insight should prevent future attempts like the one of *Jeremy Hughes*, who has

MT is a later correction of the older text which is preserved in LXX; in his recent article "Following the Septuagint Translators" (*JNSL* 22, 1996, 181-190: 184, n. 2) he now points to the "convincing" evidence from 4Q.

¹⁹ M. Rösel, *Übersetzung*, 104-107; J.W. Wevers, *Notes*, 55.

²⁰ M. Rösel, *Die Interpretation von Gen 49 in der Septuaginta*, *BN* 79, 1995, 54-70. Cf. also E. Tov, *The Text-Critical Use*, 78.

²¹ So M. Rösel, *Übersetzung*, 136-144.

reconstructed an older *Vorlage* of the LXX that is thought to give witness to an "original priestly ideology."²²

Another variant that has its basis in exegetical considerations is in Gen 7:11. While in the MT the flood begins on the 17th day of the 2nd month, according to the LXX version the rain begins to fall on the 27th of the 2nd month. In Gen 8:14 it is then stated that the earth was dry again at the 27th of the 2nd month of the following year. This means that according to the MT the duration of the flood was one year and 10 or 11 days. Following the LXX it took exactly one year²³. The LXX also changes the statement in 8:4, so that now the ark comes to rest on the mountains of Ararat on the 27th of the 7th month after exactly five months. The MT again dates this event on the 17th. Other secondary witnesses such as *1 Enoch* 106:15, *Jub.* 5:23-31 and 4Q252 also give evidence for exactly one year as the duration of the flood. So one has to assume that the Greek version stands in the same exegetical tradition, although the exact length of the year is not given because this was self-evident for the recipients of the respective version. One can think of a 354-day lunar calendar, a schematic 360-day calendar, an ideal 364-day calendar or a 365-day solar calendar, but because Gen-LXX occasionally shows allusions to Egyptian conditions²⁴, the 365-day calendar is the most probable solution for this version.

In any event, it is apparent that the data offered by the LXX should not be adduced for a text-critical solution to the problem, as recently Prof. Hendel or the German scholar *Horst Seebass* (in his commentary on Genesis) have proposed²⁵.

c) A third category of variants comprises passages where the differences can be traced back to linguistic phenomena. As an example one can again point to Genesis 7, where in v. 9

²² So *J. Hughes, Secrets of the Time, Myth and History in Biblical Chronology*, JSOT.S 66, Sheffield 1990, 240f.

²³ Cf. *M. Rösel, Die Chronologie der Flut in Gen 7-8: keine neuen textkritischen Lösungen*, forthcoming in *ZAW* 110/4, 1998.

²⁴ See *J.W. Wevers, Interpretative Character*, 105.

²⁵ *R.S. Hendel, 4Q252 and the Flood Chronology of Genesis 7-8: A Text-Critical Solution*, *DSD* 2, 1995, 72-79; *ibid.*, *Genesis 1-11*, 54-55, 136-138 (without new arguments); *H. Seebass, Genesis I. Urgeschichte* (1,1-11,26), 1996: 217.

כַּאֲשֶׁר צִוָּה אֱלֹהִים אִתָּנָה has been translated by the smoother *καθὰ ἐνετείλατο αὐτῷ ὁ θεός*. In 7:11 יִם is not translated for idiomatic reasons²⁶. In neither instance can the rule *lectio brevior probabilior* be cited as grounds for preferring the text of the LXX²⁷.

Another striking example can be found in Gen 48:13. The text recounts how Joseph tried to change the position of his sons before Jacob, his own father. In the Septuagint the suffixes of בִּימִינִי and בְּשִׂמְאִלִּי are not translated. Rather, the contrast is expressed by the common Greek sequence δὲ . . . δὲ . At the end of the verse the LXX has *ἡγγισεν αὐτοὺς αὐτῷ* for the Hebrew *וַיָּשָׁא אֵלָיו*. The consonantal text obviously has to be understood as an intransitive in the Qal-stem. Joseph first brings his sons to Jacob and only then does he present himself. The Greek translator understood the verb as transitive and thus was in need of an object. To solve the grammatical problems of the verse, the first finite verb was rendered by the participle *λαβὼν* and the intransitive *וַיָּשָׁא* was rendered by the transitive *ἡγγισεν αὐτοὺς*. The copulative *waw* connected with both verbs has been ignored and the result is a logical sequence in the Greek version that deals only with the sons²⁸. There is no reason to add אִתָּנָה as witnessed by the LXX to the MT as the apparatus of BHS proposes²⁹. Later, the Masoretes did interpret the verb as transitive and punctuated it as a *hiph'il*.

4. Conclusion

These few examples may suffice to show how I came to my thesis that the text-critical value of the Septuagint version of Genesis should be regarded less highly than its value for the history of interpretation and reception. I am fully aware that there are instances where the LXX gives good reason to improve the incompletely or incorrectly transmitted Hebrew text. One can allude to the well-known problem in Gen 4:8, where LXX and

²⁶ *J.W. Wevers, Notes*, 93.

²⁷ As *R.S. Hendel, 4Q252*, 76f. has done with regard to 7:11. For 7:9 he rightly argues for the secondary character of the LXX in *Genesis 1-11*, 136.

²⁸ See also *J.W. Wevers, Notes*, 813f. for a similar explanation.

²⁹ Cf. also *C. Westermann, BK I/3*, 201, who corrected the text without any notice.

other versions have Cain's request "Let us go out into the plain," which is obviously missing in the MT³⁰. In this verse, as in others that show a comparable situation, it seems important to me that the LXX is supported by other independent witnesses like the Samaritanus, reliable Qumran readings or the Targumim. It is also worth noting that those verses that can be corrected with the LXX have only limited significance regarding their contents.

Consequently, I am of the opinion that the vast majority of variant readings cannot be traced back to a different *Vorlage*. I am aware of the fact that there are alternative viewpoints in Septuagint research which hold that a Hebrew *Vorlage* has to be assumed even if there is no manuscript evidence³¹. But in the light of the aforementioned examples from Genesis this theory seems no longer tenable to me. For the sake of methodological clarity it seems appropriate to formulate the following principle: A variant of the LXX that is not supported by independent witnesses can claim text-critical significance only when it cannot be assigned to one of the three categories mentioned above. Only if one can exclude with a high degree of probability that the variant in question cannot be explained as a harmonization or an exegetically or linguistically motivated deviation can the MT be corrected with the help of this variant. This principle is formulated with the concerns of one of the great authorities on Gen-LXX, John William Wevers, in mind. In his view – and following him in my view – the LXX should not be used as a "grab bag for emendations"³² but should be seen as a "humanistic document of interest by and for itself"³³.

³⁰ The discussion about this question is interminable: cf. the compilation of positions in M. Rösel, *Übersetzung*, 108 or E. Tov, *Textual Criticism*, 236f.

³¹ See for such a position e.g. A. Aejmelaeus, What Can We Know about the Hebrew *Vorlage* of the Septuagint? *ZAW* 99, 1987, 58-89.

³² *Notes on the Greek Text of Exodus*, SBLSCS 30, 1990, xvi.

³³ The Interpretative Character, 95.

A PLACE IN THE SUN: The Interpretative Significance of LXX-Psalm 18:5c

Cameron Boyd-Taylor
University of Toronto

At LXX:Ps 18:5c the Old Greek provides what is evidently an interpretative gloss of its Hebrew *Vorlage*. The present paper seeks to establish the significance of this text with reference to a tentative proposal regarding the character and aims of the Greek translation. At the same time, this study will address the larger question of how the exegesis of a Septuagintal text might best be undertaken. The conscientious reader is ever caught between the Scylla of interpretative deafness, which arises from attributing too much to the *Vorlage* (for a translation is at the same time an interpretation), and the Charybdes of interpretative fancy, which arises from treating the Greek text as a composition when, after all, it represents the more or less sustained effort of placing Greek linguistic patterns in the service of earlier Semitic ones. It is suggested that by taking seriously the socio-linguistic realities inherent in the act of translation, we may navigate these treacherous waters with some measure of confidence.¹

On interpreting a translation

There is no doubt that what tradition bequeaths to us by the appellation 'Septuagint' offers the reader a privileged window on Greek-speaking Judaism of the late Hellenistic age.² This is

¹ The leading ideas of this paper arose within a series of graduate seminars in text-criticism offered by A. Pietersma at the University of Toronto. Its fundamental methodological stance is that reflected in the "interlinear model" of Septuagint translation adopted by the forthcoming *New English Translation of the Septuagint*. The reader should note that in place of the metaphor of "interlinearity" I will be using the purely descriptive term "metaphrase" to characterize the text.

² See J. Schaper *Eschatology in the Greek Psalter* (Tübingen: J.C.B. Mohr, 1995) 1-34. In this significant monograph, Schaper seeks to understand the Greek Psalter "not just as a translation, but also as a document of the

especially true of the Old Greek Psalter, which, at some point prior to the first century CE, became a key devotional document for the Diaspora, as it would soon become for the early Christian church.³ At the same time, since the Greek Psalter is in certain respects nothing other than a faithful rendering of its Hebrew *Vorlage*, this text, as well as much of the Septuagintal corpus, must be treated by the interpreter with caution. Literary composition and literary translation are distinct socio-linguistic activities, with distinct methods and aims, and the hermeneutics of the former can seldom be applied to the latter. In short, much of what a translated text says is conditioned by the technique of translation itself. If it is true that all texts are more or less opaque to the interests and concerns of their authors, in the case of translation literature this opacity is almost total.

To interpret a text *qua* translation is hence of necessity to explore its surfaces. One is seldom entitled, as it were, to read between the lines. The hand of the translator is evident in the translation, but his relationship to the text he produces is oblique. The intentions of the translator do not as such underlie the translation, for underlying the text is the task of translation itself, rather, they are to be found at those points where this task, however conceived by the translator, simply broke down; the idiosyncratic trace of his hand is to be found precisely where it slipped.⁴ Therefore, before one can mount an exegesis of a

religious, intellectual and political life of Hellenistic Judaism" (19). Behind this reasonable proposal, however, lurks a false distinction; for, as I will argue, to read the Old Greek Psalter as a document of its time is in effect to read it "just as a translation." For a review of *Eschatology*, see A. Pietersma *BibOr* 54 (1997) 185-190.

³ The issue of the date and provenance of the Old Greek Psalter (hitherto, Greek Psalter) has yet to receive a fully adequate treatment. On the matter of provenance, J. Schaper, *Eschatology*, 34-45, favors Hasmonaeen Palestine. In a thorough discussion of the question, however, A. Pietersma, "The Place of Origin of the Old Greek Psalter" (in press) 16, concludes that while there is no single piece of evidence that can decide the matter definitively, the cumulative weight of the evidence still points to Egypt. As for the date of the translation, its reception history (as evinced by its quotation in other works, e.g. LXX-Ps. 79:2-3 = 1 Macc. 7:16-17; LXX-Ps. 34:20 = 4 Macc. 18:15) would point to a time prior to the first century CE.

⁴ A translation will exhibit global features (such as stylistic elements) which also reflect the interests of the translator, and a full exegesis of the text will

translated text, the work of translation within which the text itself was constituted needs first be described, if only tentatively.

When a translated text is considered with respect to the historical enterprise which gave rise to it, its originating *Sitz im Leben*, it becomes readily apparent that the verbal character of the document will to some extent reflect the socio-linguistic practices proper to the larger cultural undertaking of which it was a part. We might call this aspect of the text its constitutive character. In the case of the Greek Psalter, I would like to suggest that its constitutive character is that of a school-text. This is to say that the character of the text as a literary document was shaped by the practical needs of a Graeco-Jewish school, and that the text in turn reflects the scholarly practices and principles of such a school.⁵ What was required by this

take these into account. From a methodological point of view, however, I would suggest that it is best to begin by examining localized perturbations in the translator's method. Not only does this sort of enquiry admit a high degree of control, but it promises to illuminate the translator's substantive involvement in his work. Once this involvement has been characterized, the task of identifying whatever generic elements distinguish the translation as a document of its time and place can more profitably be undertaken.

⁵ S.P. Brock, "The Phenomenon of the Septuagint", *OTS* 17 (1972) 29, locates the techniques of later LXX revisions, such as that of Aquila, in the ancient schoolroom. He observes that the "atomistic approach to language" evident in these revisions is characteristic of extant school exercises from Ptolemaic Egypt. Although less "atomistic" than the revisions, the technique of the Greek Psalter is likely of the same provenance. In saying this, I intend to promote a hypothetico-deductive approach to the text in which hypotheses as to its constitutive character are articulated and then refined, elaborated or falsified, as the case may be, in light of the evidence. My contention is that one has no choice but to begin with some such hypothesis if the Greek Psalter *qua* translation is to be interpreted in a methodologically principled manner. A rival conception holds that the constitutive role of the Greek Psalter was primarily liturgical. I would point out, however, that the only internal evidence for such a *Sitz im Leben* are the superscriptions. See A. van der Kooij, "On the Place of Origin of the Old Greek of Psalms", *VT* 33 (1983) 69-74, who on the basis of the superscriptions entertains the idea that the Greek Psalter arose within circles associated with the Jerusalem Temple. In this regard, two distinct questions arise, firstly whether the superscriptions represent Old Greek, and secondly whether they constitute liturgical designations at all. This matter awaits further detailed study, but the work of A. Pietersma suggests that at least some of the superscriptions reflect exegetical developments

establishment was, quite simply, a Greek text which would mediate their reading of the Hebrew Psalter.⁶

On this view, the Greek Psalter was originally conceived of as a second-order text functioning as a linguistic key to the hermeneutically privileged first-order Semitic text, the object of scholarly activity in the school.⁷ It is this need that shaped the Greek text, and so determined its genre, which might best be

subsequent to the OG and internal to the Greek tradition. See "David in the Greek Psalms", *VT* 30 (1978) 66-72, and "Exegesis and Liturgy in the Superscripts of the Greek Psalter" (in press). In positing a school context for the translation, one can account for such developments. At the same time, I do not think that the liturgical hypothesis accounts adequately for either the linguistic character of the translation or the presence in the early textual tradition of exegetically motivated interpolations and manipulations.

⁶ Brock, "The Phenomenon," 29f, cites the bilingual Vergil texts of the Roman period as a parallel instance of this use of translation in antiquity. Such texts were normally written in two columns, Latin and Greek, and evidently the sole function of the Greek column was to mediate the reading of the Latin. More detailed studies of the translation technique of the Greek Psalter are required, but work on the text to date points decidedly in the direction of what I term metaphrasis. See for example A. Pietersma "The Greek Psalter. A Question of Methodology and Syntax", *VT* 26 (1976) 60-69, who shows that the number of the Hebrew verb was as a rule determinative for the translator in his choice of verb number in Greek. Olofsson, *The LXX Version: A Guide to the Translation Technique of the Septuagint* (Coniectanea Biblica, Old Testament Series 30, Stockholm: Almqvist and Wiksell, 1990) 15, cites a study by A. Wifstrand which showed that in the Greek Psalter the position of the enclitic personal pronoun follows the Hebrew order (at the expense of Greek style) 2250 times out of a total of 2270, placing it amongst the most literal of the LXX books (judged according to this measure). See also J.H. Sailhamer *The Translational Technique of the Greek Septuagint for the Hebrew Verbs and Participles in Psalms 3-41* (New York: Peter Lang, 1991); J. Schaper *Eschatology*, 31. Many general treatments of the Septuagint have taken note of the "literal" character of the Psalter, e.g. H.St.J. Thackeray, *A Grammar of the Old Testament in Greek According to the Septuagint* (Volume 1, Cambridge: Cambridge University Press, 1909) 13.

⁷ I should note that according to the hypothesis here advanced the earliest audience of the Old Greek Psalter would have been more or less bilingual themselves. This was certainly true of the Latin-Greek translations, and Brock "The Phenomenon," 29, wonders whether it was also true for the LXX revisions. In so far as it is not unlikely that Aquila's revision served a bilingual audience, it is all the more probable that this was the case for the much earlier Graeco-Jewish school which produced the Psalter.

termed metaphrastic.⁸ Within a brief space of time the translation itself attained first-order status, at least within certain contexts, and thus became an object of interpretative activity in its own right; but, and the point needs stressing, this was unlikely to have been its original role.⁹ Hence, to treat the Greek Psalter as evidence for the interests and concerns of its translator is to read it as an extended metaphor, a text ancillary to the study of its own Hebrew *Vorlage*, for which it was primarily a running set of item by item Greek equivalents.¹⁰

At times, the provision of a translation equivalent was no doubt rendered problematic for the Greek translator, either by certain features of the Hebrew text, whether substantive or

⁸ The term metaphrastic captures the isomorphic verbal relationship between the translation and its *Vorlage*. Like most proposals of its kind, my argument is of necessity circular on this point. While I postulate a school setting in order to locate the translation technique of the Greek Psalter socio-linguistically, at the same time it is the method of the translator which points to this setting in the first place. Yet, such circularity does not pose a methodological problem since both hypotheses are falsifiable. A potentially fatal objection to my thesis, however, would be the argument that the translator had only one way of proceeding open to him when he set about his task, i.e. the one he exhibits. This would seem to be the argument of A. Aejmelaeus, *On the Trail of the Septuagint Translators* (Kampen: Kok Pharos, 1993) 66ff. Yet, the evidence seems to favor the position of S. Olofsson, *LXX Version*, 5-26, who assumes at least two rival models of translation (the so-called "free" and "literal") to have been available to the early LXX translators. This much becomes evident when one makes even a cursory comparison between works such as LXX-Job and LXX-Lamentations.

⁹ Identifying the constitutive character of the Greek Psalter in this manner has implications for text criticism as well as interpretation. Given the ancillary nature of the document, it is an indispensable guide to the form of its *Vorlage* at the time of its translation. At the same time, the MT, as a textual descendent of this *Vorlage*, is in turn a reliable guide to the form of the Old Greek. Each text promises both textual and even interpretative leverage on the other.

¹⁰ This involves me in the claim that a text very much like the MT-Psalter was at this point in time an object of study and reflection in its own right. One could certainly debate the point, but I am increasingly convinced that the form of the Hebrew Psalter which comes down to us served precisely this function. The sort of sustained interpretative reflection on key Psalter passages that lies behind so many DSS and NT texts certainly bears this picture out.

formal, or by ambiguities inherent in the method of translation itself. At these points, it would have been necessary for the translator to gloss the Hebrew. Such glosses represent essentially ad hoc solutions to felt problems in the Hebrew *Vorlage*, but as such they are clues to the way in which the translator and his school read the text.¹¹

On the assumption that the MT provides an approximate guide to the content of the Greek Psalter's *Vorlage*, it is then possible, at least in principle, to reconstruct with a measure of fidelity some of the practices of reading which informed the Graeco-Jewish school-room.¹² What this entails is a close comparison of selected MT and OG texts with a view to tracing the departures of the OG translator from his primary task of providing a paraphrase to the Hebrew text. Each departure is itself a discrete glimpse into the school-room, which in turn can be understood (i) in relation to other such departures, or, tentatively (ii) in relation to the global features of the text qua translation, such that a profile of the text as an interpretative act might be drawn. Such a profile, however, could not be treated as a coherent system; for, given the ancillary character of the Greek Psalter in its constitutive role, we would probably be wrong in attributing an overarching exegetical strategy to it. What could be gained is a series of inter-related observations on the interpretative practices of a Graeco-Jewish scribal establishment as they were applied to the Hebrew Psalter. Yet this in itself would prove illuminating of the period and its literature.

For the present paper, I have selected a text from the Greek Psalter where, at least to my mind, the hand of the translator is revealed in a brief suspension of his paraphrastic practice. The text I have chosen, LXX-Ps. 18:5c-7, is a particularly interesting one, as it bears on a debate surrounding the significance of solar imagery within Yahwistic piety.¹³ If it can be shown that due to

¹¹ The need for a gloss arises from the fact that a paraphrastic translation, as a guide to reading the *Vorlage*, must *ipso facto* be grammatically adequate to that task; hence, it will not involve a blind adherence to formal translation equivalents. What we might call the 'grammatical imperative' has important implications for the study of translation technique.

¹² For the purposes of this study, I will treat the MT-Psalter as an adequate witness to the *Vorlage* of the OG-Psalter.

¹³ See the discussion between S. Wiggins, "YHWH: The God of Sun?" *JSOT* 71 (1996) 91-106, and G. Taylor, "A Response to Steve A.

problems or ambiguities inherent in his rendering of the Hebrew text the Greek translator provided a gloss, this may give us some idea of how the imagery of the text was being negotiated by certain Graeco-Jewish interpreters in the late Hellenistic period. This, in turn, offers to lend much needed critical purchase on the issue of the Hebrew psalm's thematic structure.

At the same time, I intend my investigation of LXX-Ps. 18:5c-7 to serve as a test for the methodological and substantive claims I have advanced regarding the OG Psalter. By adopting the interpretative stance here outlined I have traded on credit which must be made good in the course of the analysis. In my attempt to identify interpretative elements within the text I have chosen, I will be expected at the same time to make a convincing case for the metaphrastic character of the translation as a whole. For this reason, my analysis will be, in a word, painstaking; but I trust that at the end of the day something of significance will be recovered from a text which is jealous of its secrets.

YHWH and the Sun: MT-Psalm 19

The composition of MT-Psalm 19 has long been a source of debate amongst scholars. The nub of the problem concerns the hymn's twofold character: while vv. 2-7 read as a creation hymn to El (19A), the remainder of the psalm constitutes a hymn in praise of the Torah of YHWH (19B).¹⁴ At first blush, these two hymns appear to be quite disparate, both formally and thematically, leading many scholars to posit a distinct provenance for each.¹⁵ The poem is then quite reasonably

Wiggins" *JSOT* 71 (1996) 107-119. In reference to MT-Ps. 19A, Taylor (110) argues that its evidence for solar Yahwism should not be dismissed, since it is evidently through its extended reference to properties associated with the solar deity that the psalm ascribes glory to YHWH.

¹⁴ G. Taylor, *YHWH and the Sun: Biblical and Archaeological Evidence for Sun Worship in Ancient Israel* (JSOTSup 118; Sheffield: JSOT Press, 1993) 220.

¹⁵ W.O.E. Oesterly, *The Psalms: Translated with Text-Critical and Exegetical Notes* (New York: The MacMillan Co., 1939) 168, considers MT-Psalm 19A to be a pre-exilic Yahwistic composition drawing upon Babylonian material to which a post-exilic author contributed 19B. C.A. and E.G. Briggs, *The Book of Psalms* (Edinburgh: T. & T. Clark, 1927) 164, locate 19A in the Babylonian period and 19B in the Greek period. S. Mowinckel, *The Psalms in Israel's Worship* (Volume II; Oxford:

exegeted as a composite work. But a text may be composite in more than one sense, and it is useful to make certain distinctions. When we address the compositional structure of a work, we may choose to look at the matter diachronically, and trace the influence of its various antecedents, or synchronically, and study the literary significance of the form in which it comes down to us. In the case of MT-Psalm 19, as with countless other works, its constituent parts may well point to distinct literary-historical backgrounds; so much the better if this can be demonstrated with some assurance, for it is undoubtedly profitable to chart the diverse material origins of such a richly textured composition.

At the same time, this does not answer the question posed by the thematic structure of the extant poem. While materially diverse, the psalm may still be found to exhibit a compositional unity, in itself a matter of no little historical significance. The special role of the Sun in vv. 5c-7, singled out by the psalmist for praise, is a case in point; for, more than any other single element, it is the significance of the Sun in the so-called 'creation hymn' (19A) which has pointed to its distinct provenance.¹⁶ Here we find what is clearly language appropriate for the worship of a solar deity. Yet, it may be precisely the special role of the Sun which provides the key to the unity of the larger work, in that "both parts of the psalm reflect a solar understanding of the Israelite deity to whom praise is offered."¹⁷ While the first part (19A) celebrates God's glory in creation by identifying the Sun as a principal manifestation of that glory, the

Blackwell, 1962) 267 n. 40, locates 19:5b-7 within an earlier poetic composition treating the other heavenly bodies.

¹⁶ I capitalize the word Sun throughout to stress the mythopoetic connotations of the word in both the Hebrew and Greek texts.

¹⁷ G. Taylor *YHWH and the Sun*, 222. Taylor here follows a line of argument stemming from O. Schroeder, "Zu Psalm 19", *ZAW* 34 (1914) 69-70 and L. Durr, "Zur Frage nach der Einheit von Ps. 19" (in W.F. Albright, A. Alt, W. Caspari et al., eds., *Sellin-Festschrift: Beiträge zur Religionsgeschichte und Archäologie Palastinas*; Leipzig: Deichert, 1927) 37-48, who suggested that it is the traditional character of the solar deity, in both its cosmic and judicial roles, which lies behind the unity of 19A and 19B. This insight has been refined considerably by N. Sarna, "Psalm XIX and the Near Eastern Sun-God Literature" (*Fourth World Congress of Jewish Studies. Papers, I*; Jerusalem: World Union of Jewish Studies, 1967) 171-175, whose work Taylor, *YHWH and the Sun*, 221ff, critically engages.

second part (19B) trades on this identification by praising the law of YHWH in terms associated with the justice of the solar god.¹⁸

Such a proposal will not be to everyone's taste, but for all that it remains a plausible account of the extant composition. Clearly, given that the psalm comes down to us as a unity, the burden of the argument falls upon those who would treat it otherwise. Of course, what is most controversial about this understanding of the psalm is the assumption that its Jewish author or redactor could have entertained a solar conception of YHWH at all. At present I will beg the larger question of whether or not it is historically probable that this was in fact the case. Rather, what I propose to do is limit the present discussion to the Old Greek's treatment of MT-Ps. 19:5c-7, for as I intend to show, the way in which this text was construed by the Greek translator has a bearing not only upon our reading of MT-Psalm 19, but also upon the larger issues concerning the solar character of Yahwistic belief. It is here that the LXX may cast some light on the problem by providing what is undoubtedly the earliest extant gloss on a key text.

"In the Sun he placed his tent": LXX-Ps. 18:5c as gloss

LXX-Ps. 18:5c ἐν τῷ ἡλίῳ ἐθετο τὸ σκῆνωμα αὐτοῦ
לשמש שם אהל בהם MT-Ps 19:5c

At MT-Ps. 19:5c a distinct poetic unit of the Psalm begins with the introduction of solar imagery which will be sustained until the end of 19:7.¹⁹ The Hebrew reads: לשמש שם אהל בהם, which can be glossed "in them he has set a tent for the Sun," with the pronoun presumably referring back to השמים of 19:2.²⁰

¹⁸ G. Taylor *YHWH and the Sun*, 225.

¹⁹ On poetic grounds one may be warranted in treating MT 19:5c as the first stich in a distinct strophe. As M. Dahood observes, *Psalms I: Introduction, Translation and Notes* (The Anchor Bible, Garden City: Doubleday, 1965) 122, it evidently forms an inclusio with ויאין נסתר מחסו of vs. 7.

²⁰ Commentators have been divided in their treatment of בהם at MT Ps 19:5c. Oesterly, *The Psalms*, 169, considered the Masoretic בָּהֶם, i.e. "in them," to be meaningless, and therefore read it as בַּיָּם, "in the sea", appealing to the Ancient Near Eastern image of the Sun beginning its course from a tent located in the ocean. If indeed Oesterly is right in

The translator of the OG, however, gives us the following: ἐν τῷ ἡλίῳ ἔθετο τὸ σκῆνωμα αὐτοῦ.²¹ Now at first blush, the Greek translator would appear to be following his customary method of providing each Hebrew linguistic item in turn with its Greek counterpart; and, quantitatively, he has more or less done so. Yet, closer inspection reveals certain interesting deviations from his technique.

The first thing to note about the Greek text is its use of ἐν to render MT's ל. This is not what we would expect given his usual practice, but the question arises as to what significance should be attached to such a departure. Since it is often helpful to review the evidence for translation technique, as it were, from both directions, I will describe first the translator's customary treatment of the Hebrew preposition ל when it precedes a noun, and then I will look at his use of Greek ἐν with articulated nouns in relation to the Hebrew text.²² This exercise will at once provide a principled basis for our evaluation of LXX-Ps. 18:5c, and contribute to our understanding of translation technique in the Greek Psalter.²³

thinking that an original Hebrew ' became ה, this change in the consonantal text would have occurred prior to the translation of the OG, which is clearly negotiating a pronominal item. C.A. and E.G. Briggs, *Book of Psalms*, 167, follow the Masoretic pointing for their interpretation, but consider this construction to be a later addition to the original, since the only candidate for the referent of the pronominal suffix is השמים, which, it can be argued, properly belongs to a distinct strophe.

²¹ A. Rahlfs, *Psalmi cum Odis* (Septuaginta, Göttingen: Vandenhoeck and Ruprecht, 1931) 106, cites no textual variants for LXX Ps. 18:5c. For the remainder of the text under discussion, two variants are worthy of note. At 18:6, the final αὐτοῦ is absent in R + La^G + La^R, which follow the MT. In 18:7 the second τοῦ οὐρανοῦ is replaced with eius in La^G + Ga + Augustine; this too is consistent with the MT. Both variants likely reflect later Hebraizing corrections.

²² I should note that the computer search engine which yielded the data for the following analysis presupposes the Masoretic pointing; whatever discrepancies exist between the pointed MT-Psalter and the vowels that were presumed by the LXX translator should not skew the results one way or the other.

²³ The study of translation technique too easily becomes a matter of deciding whether the translator used fixed or dynamic translation equivalents, an exercise which in itself can be quite misleading especially when applied to morphology. For instance, in the case of verb forms we

A case-study in the translation technique of the Greek Psalter

There are approximately 307 instances of ל with a common singular unbound noun in the Hebrew Psalter. This makes a manageable data set for examining the OG translator's technique. It is advisable to drop לעולם and ליר from our set, since these are inflexible stereotypes for the translator and consistently give rise to εἰς τὸν αἰῶνα and εἰς γενεάν respectively. This leaves approximately 186 instances of ל, for which the OG provides a preposition 129 times, or 69.3% of the time. The present characterization of the translator's normal practice as one of rendering the Hebrew text quantitatively thus obtains some empirical support in this analysis. Furthermore, we find that the exceptions do tend to prove the rule. When the translator does not supply a preposition, this is generally because he has a warrant from the Hebrew for construing the noun in question as a dative in Greek; he does this 35 times, which is to say in 61.4% of the cases in which a preposition is absent in the Greek text.

Of the 129 instances in which a Greek preposition is provided, that preposition is εἰς 111 times, or 86.0% of the time. Of the remaining 14%, these 18 cases are divided amongst six different prepositions; hence the translator's use of εἰς decidedly overshadows the others, and it can be argued that it functions as a default rendering for the Hebrew item. Overall, he provides εἰς 59.7% of the time. The observation that this often leads to a strained use of the Greek preposition underscores the fact that the translator's reliance on a stock-equivalent is often at the expense of Greek idiom, and on occasion even at the expense of meaning. Lastly, I should note that of the various other prepositions he uses to render ל, ἐν is used only 5 times.

Of the five instances in our data set in which the OG provides ἐν for the Hebrew preposition, only twice is the Greek

would not expect a rigid mapping from the source language to the target language even in the most literal of translations, simply because this would result in an ungrammatical and therefore meaningless translation; what I have called the 'grammatical imperative' is at stake here. Hence, the work of J. Sailhamer, *Translational Technique*, which looks exclusively at verbs and participles, while an important contribution to the study of the Greek Psalter, does not really address the heart of translation technique.

preposition used in its locative sense, namely, LXX-Pss. 18:5 and 48:15, the former of course being the passage under discussion. A brief look at 48:15 will therefore prove illuminating.²⁴ Here, the OG renders כָּנָאן לְשֹׁאֵל שָׁחַ, "they have appointed [them] like a flock to Sheol", with ὡς πρόβατα ἐν ᾧ ἐθεντο, which I would gloss "they placed [them] like sheep in Hades."²⁵ While the sense of the Hebrew verb is likely proleptic, in that the foolhardy are destined for Sheol at some unspecified time in the future, and its logical force teleological, the Greek translator's rendering of שָׁחַ with τίθημι may have primed him to emphasize the fact that Sheol/Hades was the location wherein these people were placed.²⁶ Although τίθημι can be used in the sense of appointing some object to an end, when it is used in this fashion it normally connotes some change or transformation in the object, which is not the case here; furthermore, in such an instance, it would not be used with a prepositional phrase. Rather, it is clear that in deploying the verb as he did, the translator traded on its radical sense of 'to put or to place,' which, at the same time, is likely a reflection of how he read the *Vorlage*. Furthermore, in construing it as an aorist, his default rendering, he inadvertently located the action in the past. This evidently led him to ignore the proleptic character of the Hebrew verse, and so imagine the foolhardy as having already been placed in Hades. We find confirmation for this in the fact that when he came to the final nominal clause of the Hebrew verse, שֹׁאֵל מִוֵּבֵל לוֹ, "Sheol is their home", he construed

²⁴ J. Schaper *Eschatology*, 57-62, provides a detailed treatment of both the Hebrew and Greek texts.

²⁵ I might note that שָׁחַ is consistently rendered ᾑθε in the Greek Psalter. What is interesting is that such provision of a Greek substitute for a mythological name is also a feature of the bilingual Vergil texts, and hence consistent with the metaphrastic function I attribute to the Psalter. See Brock, "The Phenomenon", 30.

²⁶ Since the Greek translator's rendering of the Hebrew perfect with an aorist form is in keeping with his translation defaults, the resulting change of tense is of no interpretative significance. The Hebrew verb שָׁחַ, 'to appoint', is poetic and indeed quite rare, hence it is not unlikely that the Greek translator read it as שָׁחַ, 'to put or set', for which his default is τίθημι. J. Schaper *Eschatology*, 59, while accepting the emendment of שָׁחַ to שָׁחַ (from שָׁחַ 'to sink'), also maintains that the Greek translator took the Hebrew item for a form of שָׁחַ.

the Hebrew subject as a prepositional phrase with locative force, ἐν τῷ ᾧ, modifying the preceding verb παλαιόω and so provided the unexpected locution "...their help will grow old in Hades..." to which we shall return shortly. The point to note here is the translator's reiteration of the idea that these people are located in Hades. Of course, the image is implicit in the MT and has not as such been introduced gratuitously; but in handling the text as he did the Greek translator did in effect transform a teleological image into a spatial one, anchoring it in time and place and so giving the fate of the foolhardy a more concrete expression.²⁷ Yet, for all this, his rendering of the passage is in no way inconsistent with the aims of a metaphrastic translation; on the contrary, as I have attempted to show, the peculiar shape of the Greek text follows from the application of this method.

Let us now approach the matter of translation defaults from the perspective of Greek text. The translator of the OG uses ἐν with an articulated noun approximately 219 times. We will use these texts as the data set for our analysis. In 204 instances, i.e. 93.2% of the time, he is rendering the Hebrew preposition כִּי. This again indicates how wedded he is to his translation equivalents. Only in a total of 5 places, i.e. 2.3% of the time, does he use ἐν to render a Hebrew item other than כִּי.²⁸

In nine instances, there is no direct warrant from the Hebrew for his use of the preposition ἐν: LXX-Pss. 36:7; 48:15; 72:4; 83:5; 94:8; 107:2; 113:11; 118:68; 134:17. These texts are of substantial interest to us, as they point to the circumstances under which the translator seemingly departs from a linear, quantitative rendering of his *Vorlage*, his normal practice, and introduces a linguistic item unwarranted by his method. As I intend to illustrate, however, in each case his introduction of the preposition reflects a consistent attempt to negotiate the language of Hebrew text within the parameters of a metaphrastic model of translation.

(1) At LXX-Ps. 36:7 the Greek translator was presented with the clause אֵל-תִּחְזַק בְּמַעֲלֵיהֶם דְּרָכָם, which I will gloss "do not work

²⁷ So too J. Schaper, *Eschatology*, 61, observes that the Greek text places added stress on the existence of the wicked in Hell and so amplifies its picture of their fate.

²⁸ At LXX-Ps. 39:11 ἐν renders בֵּית; at 80:7 it renders כִּי; in three cases it renders כִּי (77:69; 77:72; 118:159).

yourself up over the one making prosperous his way". In the Hebrew, the syntactical function of the last item is that of object to the participial construction. This fact is obscured in the NRSV translation, which construes the participle as a subordinate clause and the last item as an adverbial. The Greek translator, however, in rendering the Hebrew participial construction $\epsilon\nu\ \tau\tilde{\omega}\ \kappa\alpha\tau\epsilon\upsilon\sigma\omicron\delta\omicron\upsilon\mu\epsilon\nu\omega$ rightly preserved the nominal function of the verb (one notes that he has articulated it); but having construed the Greek verb passively, it was inevitable that he treat מְכַבֵּל as a modifier of the participle, and hence introduce the otherwise unwarranted preposition $\epsilon\nu$ to mark this syntactically, giving us $\epsilon\nu\ \tau\tilde{\eta}\ \delta\delta\tilde{\omega}\ \alpha\upsilon\tau\omicron\upsilon$.²⁹ In this regard, he was no doubt primed by his use of $\epsilon\nu$ in both the previous and subsequent constructions.³⁰

(2) We have already considered LXX-Ps. 48:15, where the translator rendered $\text{שְׂחֹרֵי לִשְׂאֹל כִּצְּאֵן}$ as $\omega\varsigma\ \pi\rho\acute{o}\beta\alpha\tau\alpha\ \epsilon\nu\ \xi\theta\epsilon\nu\tau\omicron$. His treatment of the next instance of שְׂחֹרֵי in the Hebrew text, which occurs in the same strophe, is instructive. Here שְׂחֹרֵי begins a nominal phrase containing an obscure item which likely occasioned some difficulty for him, as indeed it does for modern interpreters, namely מִכְּבֵּל .³¹ As I have stressed, it is just such problems which motivate a gloss rather than a metaphor in the Greek text. In this case, what the translator did was to treat each element within the Hebrew nominal clause as an independent item. Since he was already primed to preserve the image of the foolhardy as being situated in Hell, he construed שְׂחֹרֵי as a locative, introducing the preposition $\epsilon\nu$, and so rendered the resulting phrase $\epsilon\nu\ \tau\tilde{\omega}\ \xi\theta\epsilon\nu$ rather felicitously as a modifier of the

²⁹ At both LXX-Pss. 1:3 and 36:7, presented with the Hiphil of צִלַּח the translator provided the passive of $\kappa\alpha\tau\epsilon\upsilon\sigma\omicron\delta\omega$, which carries here the sense of $\epsilon\delta\omicron\delta\epsilon\omega$, i.e. 'to prosper'; at 44:5 he rendered the qal form of the same Hebrew verb as an active intransitive, but it carries the same meaning as the passive. At 67:20 he uses the active form again intransitively to render Hebrew עָמַס , and so in effect glosses the Hebrew.

³⁰ I might note that the translator's intransitive use of the active form of the Greek verb $\pi\alpha\rho\alpha\zeta\eta\lambda\omicron\omega$, 'provoke to jealousy' in order to render the Hithpael of חִירָה , which has a reflexive meaning, is very curious.

³¹ This item occurs at Is. 63:15 where it likely denotes a high dwelling, cf. בֵּית זֶבֶל at 1 Kg. 8:13 = 2 Ch. 6:2. The translator no doubt based his rendering of the item on etymology, taking the radical sense of זָבַל to entail height and elevation.

preceding clause $\kappa\alpha\iota\ \eta\ \beta\omicron\eta\theta\epsilon\iota\alpha\ \alpha\upsilon\tau\omega\nu\ \pi\alpha\lambda\alpha\iota\omega\theta\eta\sigma\epsilon\tau\alpha\iota$.³² Left with the nominal predicate of the original Hebrew clause, מִכְּבֵּל , however, he likewise construed it as a prepositional phrase modifying the preceding clause, yielding the infelicitous $\epsilon\kappa\ \tau\tilde{\eta}\varsigma\ \delta\acute{o}\xi\eta\varsigma\ \alpha\upsilon\tau\omega\nu$. The Greek text which follows from this solution is peculiar to say the least; one might render it: "And in Hades, help for them will grow old, away from their glory." Of course, one could offer a gloss more tolerant of the idiosyncrasies of the text; but this, I would submit, would be to misrepresent the character of the Greek translation. It is the product of an atomistic approach to linguistic items, a method I have maintained is characteristic of ancient school-translations. Since the constitutive function of the Greek Psalter within the school was ancillary to the study of the Hebrew text, such lapses in coherence were tolerated.

(3) At LXX-Ps. 83:5 the translator's *Vorlage* likely read יֹשְׁבֵי בֵיתְךָ , where a Hebrew participle in bound form precedes a suffixed noun; the phrase completes a nominal clause. While not explicitly marked as such, the Hebrew formation implies a locative sense which might be glossed "those who live in your house." Since Greek has no parallel to the bound formation, the translator was obliged to introduce a syntactical device which would capture the relationship inherent in the Hebrew construction. He could have construed $\omicron\iota\kappa\omicron\varsigma$ as an accusative, and hence provided $\omicron\iota\ \kappa\alpha\tau\omicron\iota\kappa\omicron\upsilon\omicron\tau\epsilon\varsigma\ \omicron\iota\kappa\omicron\nu$ for his translation, but instead he introduced a preposition, giving us $\omicron\iota\ \kappa\alpha\tau\omicron\iota\kappa\omicron\upsilon\omicron\tau\epsilon\varsigma\ \epsilon\nu\ \tau\tilde{\omega}\ \omicron\iota\kappa\omega$. His decision may reflect a tendency to make fully explicit the locative relation where it is implied; either way, his task was one of providing the reader of the Greek text with the linguistic information requisite to an understanding of the Hebrew.

(4) There may well be an interesting history behind the translator's choice of $\pi\alpha\rho\alpha\pi\iota\kappa\rho\alpha\sigma\mu\acute{o}\varsigma$ to render the Hebrew proper name מְרִיכָה at LXX-Ps. 94:8. The Hebrew item occurs

³² J. Schaper *Eschatology*, 61, suggests that the translator's choice of $\beta\omicron\eta\theta\epsilon\iota\alpha\ \alpha\upsilon\tau\omega\nu$ arose from the felt need to allegorize צִירִים when taken as a divine epithet. At the same time, Schaper accepts the emendment of the Hebrew to צִירִים . Yet, the translator of the Greek Psalter exhibits no tendency to allegorize this particular item. Given his defaults, I would think it more likely that he took the Hebrew text to read צִירִים .

only 11 times in the MT, and it is worth our while to see how it was translated. At MT-Gen. 13:8 it is used as a common noun, meaning 'strife, contention', and was rendered by the Greek translator as μάχη 'battle, strife.' At MT-Ex 17:7 the translator was confronted with an etymological legend for the place names מסה (paired with the noun ריב 'strife, dispute') and מריבה (paired with the Piel of נסה 'to test, try') and translated them πειρασμός 'temptation' (which he paired with λοιδορία 'abuse, reproach') and λοιδορήσις 'railing,' likely a neologism (which he paired with πειράζειν 'to tempt'), respectively. The verbal pairing I have noted represents the key to the etymological legend, and the consistency of its appearance in the Hebrew text no doubt motivated the LXX translators to treat the place names etymologically. Hence at LXX-Num 20:13 מריבה (paired with the Qal of ריב 'to dispute, contend') was rendered ἀντιλογία 'controversy, disputation' (paired with the verb λοιδορέω 'rail, abuse, blaspheme'). Yet, it would appear that not only were the LXX translators following the evident interest of the Hebrew authors in etymology, but that these items were being regarded as something more than simply place names. This is confirmed in other contexts; hence, although the Hebrew item מריבה is used unambiguously as a place name at MT-Num. 20:24, it is translated λοιδορία in the LXX; at 27:14 it is rendered ἀντιλογία. Deut. 33:8 refers to both מסה (paired with the Piel נסה) and מריבה (paired with the Qal of ריב), which are rendered respectively πείρα 'trial' (paired with πειράω 'try, prove') and ἀντιλογία (paired with λοιδορέω) by the Greek text. What we see, I would suggest, is a tradition of treating these Hebrew items as allegorical names pointing back to an event in the history of Israel.³³ This in turn would account for their treatment in the Greek Psalter.

At LXX-Ps. 80:8, the translator renders מריבה as ἀντιλογία (it is paired with the Qal of בון 'to examine, try' in the MT and δοκιμάζω 'try, prove, test' in the OG); at 105:32 it is again rendered ἀντιλογία (here, the MT pairs it with the Hiphil of קצר 'to anger, provoke to wrath' and the OG with παροργίζω 'to

³³ The two exceptions, Ezek. 47:19 and 48:28, where it is treated as a proper name and is rendered Μαριμαθ, are important in that they show us what the other translators might have done.

provoke to anger'). At LXX-Ps. 94:8, however, as I have noted he renders it παραπικρασμός; the morphological formation of the Greek item would suggest the meaning 'provocation' (the Hebrew מריבה is paired with the exhortation לבבכם אל-תקשז in the MT, which is translated μὴ σκληρύνετε τὰς καρδίας ὑμῶν in the LXX, in both cases meaning "Do not harden your hearts!"). I should add that מסה occurs as well in the MT, and is rendered πειρασμός by the Greek translator. Of note is the fact that the item he provided for מריבה at 94:8 is not found elsewhere in the LXX. Clearly the translator did not regard the Hebrew item as simply a place name but something calling for a more nuanced treatment, and so attempted to negotiate the text accordingly, likely with the use of a neologism.

In two out of three instances the Greek translator of the Psalter provided what had become a standard Greek equivalent for מריבה; but the reference to "the day in the wilderness" at MT-Ps. 95:8 evidently suggested to him that מריבה and מסה referred to a single narrative event in which the legendary "hardening of hearts" was to be located. This prompted him to render both clauses by a single Greek clause governed by ὥς, and so to read מריבה, construed in the Greek as a locative phrase, as a quasi-technical term for the event, and to read מסה, construed now within a temporal phrase, as providing qualifying information about that event. Of course, having suspended his metaphrastic method, the translator was freed momentarily from his defaults; hence the surprising terminology. This way of handling the matter proved to be exegetical in implication; but its motivation and scope were closely wedded to the problems of the text at hand, and were likely to have been informed by long-standing habits of reading.

(5) Turning to LXX-Ps. 107:2, we note that the translator rendered כבוד with his default δόξα. But this evidently left him with the task of integrating this dangling noun and its associated particle, אף, within the syntax of the preceding clause. On account of his tendency to treat the Hebrew particle as a conjunction, a problem arose for the Greek metaphor, which the translator solved by introducing a prepositional phrase.

(6) The text we find at LXX-Ps 113:11 is quite interesting. First, the translator has rendered בשמים as we might expect ἐν τῷ οὐρανῷ; however, he does provide ἄνω to stress that "heaven

above" is the place where God is located. Of course there is an implicit warrant for this from the Hebrew text, but it is interesting that emphasis is once again laid upon on the location of the subject.³⁴ The fact that he used a singular of οὐρανός is of no real consequence; he evidently uses the singular and plural of this noun interchangeably. What is surprising is that the item οὐρανός turns up again with the preposition ἐν; this time it occurs in the plural and is coupled by a conjunction to the phrase ἐν τῇ γῇ. This gives the LXX a stich absent in the MT. At first blush it looks as if the plural of the MT has forced its way back into the text. But as I mentioned, the distinction between singular and plural is of no semantic consequence in the Greek. The number of this intrusion does however point to its source. The expression ἐν τοῖς οὐρανοῖς καὶ ἐν τῇ γῇ is associated with the next clause, which it qualifies: God does what he pleases "in heaven and earth," i.e. everywhere. This felicitous line was likely introduced at some time after the translation by a scribe alert to the rich intertextual possibilities of the Greek Psalter; while he may have been primed by the use of the expression (in the singular) at LXX-Ps. 112:6, clearly the text πάντα ὅσα ἠθέλησεν ἐποίησεν led him to the similarly worded LXX-Ps. 134:6, πάντα ὅσα ἠθέλησεν ὁ κύριος ἐποίησεν, which expresses essentially the same idea, from where he derived the line outright. At 134:6, as we might expect, the line is simply a metaphor of the Hebrew. Such cross-fertilization is not uncommon in the Psalter and points to a Greek school-tradition arising from the translation.

(7) The introduction of ἐν at LXX-Ps. 118:68 likely resulted from the translator having understood the Hebrew participle ימים to be syntactically linked to the subsequent imperative rather than the preceding nominal clause. This required that it be treated as a nominal item bearing an adverbial syntactical function; by construing it as a prepositional phrase headed by ἐν, he solved his problem.

(8) The next case of unwarranted use of ἐν, LXX-Ps.

³⁴ There is a possibility, however, that the introduction of ἀνω is not original to the translation. Note the duplication of ΑΝΩΙ in ΟΥΠΑΝΩΙΑΝΩΙ. Yet, cf. LXX-Ps. 49:4 where the same item is introduced following ΟΥΠΑΝΩΝ. There is no MS evidence to decide the matter.

134:17, is once again the result of an insertion.³⁵ The inserted text, the middle four lines of 134:17, comes directly from LXX-Ps. 113:14f, where it translates the MT. Here it is the structure of the verse and the sentiments it expresses, rather than key words, that evidently cued the scribe. We might again speak of cross-fertilization, and the rise of a Greek exegetical tradition; but as I have suggested, this would have occurred at some time after the translation.

(9) I have left LXX-Ps. 72:4 until last because it is such a difficult text to make sense of under any hypothesis. To come to terms with the translator's seeming departure from a metaphrastic rendering of the Hebrew in the second stich, we must begin with his treatment of the first. Unfortunately, the Hebrew itself is problematic, reading כִּי אֵין חַרְבָּוָה למוֹתָם, "for there are no bonds in their death."³⁶ The translator provides οὐκ ἔστιν ἀνάσσεις τῷ θανάτῳ αὐτῶν, "for there is no refusal in their death."³⁷ It is difficult to know what he made of the Hebrew item חַרְבָּוָה, which he rendered ἀνάσσεις, but on the whole we see a decided attempt up until this point to sustain his metaphor.³⁸

It would seem that having rendered the first stich as he did, the Greek translator had some difficulty integrating the admittedly perplexing noun phrase וְכִרְיָא אֵלֵם, "and fat is the body of them," within its larger linguistic context. Since the

³⁵ A. Rahlfs, *Psalmi cum Odis*, 317, brackets the insertion, indicating that in his judgment it is secondary.

³⁶ The NRSV translation of the passage "For they have no pangs; their bodies are sound and sleek," presupposes the division of MT's למוֹתָם into לְמוֹתָם. Yet as J. Schaper, *Eschatology*, 69, notes, the Greek translator understood the text as it was rendered by the Massoretes.

³⁷ J. Schaper, *Eschatology*, 70, understands ἀνάσσεις to signify 'return, revival,' in the sense of resurrection, but provides no convincing evidence for this extension of the basic meaning of the word, which is 'making the sign of refusal' (in antiquity this evidently involved throwing back the head). Yet its use here is admittedly perplexing. The translator may mean that those who are contented in this life do not balk at the idea of death, i.e. there is no throwing back of the head in dread and dismay.

³⁸ J. Schaper, *Eschatology*, 71, sees here an example of "midrash-type exegesis". He then reads the subsequent text as an expression of the Pharisaic belief that there would be no resurrection of the dead for the wicked; but this, as Schaper tacitly admits, involves ignoring the usual force of the Greek subordinate conjunction.

preceding Hebrew clause is likewise nominal and at the same time both are explicitly governed by the subordinating conjunction "ו", he evidently took his cue from here and construed the two nominal clauses as parallel formations, such that, in the Greek (but not the Hebrew!), both stand in relation to the negative particle; this of course means that what was as a positive expression in the Hebrew became a negative one in the Greek. Since, as has been noted, in the Hebrew, as in the Greek, both clauses are governed by a subordinate conjunction (rendered *ὅτι* in Greek), the translator's solution does have the virtue of preserving this feature of the Hebrew syntax; yet, it does so at the expense of the internal structure of the second clause. For, in treating the two nominal clauses as formally parallel, he was required to provide a single nominative item modified by an adjectival phrase. This meant recasting the second clause as *καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν*, "And [there is no] firmness in the scourge of them," and so introducing the preposition *ἐν*. Of course, this does not account for his lexical choices for this stich, which are surprising, but it does, I think, point us in the right direction in this regard.

As shown by his syntactical choices, the Greek translator modeled his construal of the second stich on his handling the first. Clearly, the identity of the Hebrew lexemes at this point troubled him as much as they do us. His solution apparently was to introduce a motif parallel to the one he had provided for the first Hebrew stich to, as it were, stand in for the problematic second stich. In both cases, he exhibits a felt need to preserve the rhetorical thrust of the Hebrew text, which required that he provide a motive for the psalmist's envy of the "arrogant and wicked" expressed at MT-Ps. 73:3. From the Hebrew of the first stich he inferred that one cause for this envy was the apparent failure of death itself to make an impression on these people. What was now required was a formally parallel expression, and so he introduced the related idea of punishment: neither death nor punishment appear to trouble the wicked as they ought rightly to do.³⁹ What we see therefore is a creative solution to a felt problem in the Hebrew text, but one which at the same time

³⁹ In introducing what he perceived to be a motive for the envy of the Psalmist, the translator reveals an interest in theodicy; cf. J. Schaper, *Eschatology*, 70.

attempts to render that text with quantitative faithfulness to its discrete linguistic constituents.

Negotiating the text within a metaphrastic model

This brings us back to the text under discussion. As I have attempted to show, the translator chose to abandon his default at LXX Ps. 18:5c and provide a construction for which, on his own method, he lacked any explicit warrant. From our analysis of parallel instances, we can infer with some confidence that the present text presented a problem for his metaphrastic model. The source of this problem is likely to be located in a complex of factors pertaining to the Hebrew stich as a whole.

Although at a procedural level the metaphrastic approach seeks an item-by-item rendering of Greek for Hebrew, the work of the translator was of necessity bound up in the hierarchical structure of the target language. As a reader of the Hebrew text, the translator negotiated not only the internal structure of clauses but also higher order features of discourse. To account for what he in fact produced is thus not only to describe his method, but to illuminate those facets of the target language which were likely to have informed his judgment. Although his purpose was to provide a sequential rendering of the items in each Hebrew clause, we may infer non-sequential factors to have been at work in this rendering.⁴⁰

A key factor I would distinguish is the referential ambiguity occasioned by the last item in the line, namely *בהם*. In the Hebrew text, as I have noted, the pronoun evidently refers back to *הַשָּׂמִים* of 19:2. Given the remoteness of its antecedent, however, and the fact that at least in poetic terms a new strophe begins at MT-Ps. 19:5c, the construction introduces a degree of uncertainty into the text. This uncertainty would have been compounded by an atomistic rendering, such as that posited for the Greek translator. It is therefore telling that he provided a singular pronoun. His customary practice is to retain the gender and number of the Hebrew pronoun, even when this introduces

⁴⁰ In distinguishing the various factors which might have motivated the translation, I should not be seen as engaging in a psycholinguistic analysis, for I do not wish to make claims as to how the Greek translator thought. Rather I want to point to certain features of the Hebrew text which together might provide a convincing account for what he in fact did.

an aporia into his translation; hence, in certain instances his method will yield a pleonasm, while in others it will introduce referential confusion. Whether or not his method yielded an aporia within the Greek text does not seem to have concerned the translator greatly.⁴¹ In the present instance, he would seem to have solved a sensed ambiguity in the Hebrew text by treating the subject of the immediate clause as the antecedent of the pronominal suffix, which in turn was construed as a singular masculine pronoun.

From this we can infer that the translator assumed there to be a specific rather than a general subject for the Hebrew verb שׁ. This is a matter which the Hebrew text, such as it is, does not explicitly settle. Hence, we observe a further degree of referential ambiguity in the stich. Given that כבוד אל (MT Ps. 19:2) is the topic of the psalm up to this point, the translator no doubt had an implicit warrant for reading God as the subject of MT Ps. 19:5c; but it is important to note that this involved an interpretative judgment on his part.⁴² In the Hebrew poem there is a shift, as subtle as it is abrupt, from אל to שׁ as the object of praise. While El may well be the grammatical subject of MT-Ps. 19:5c, in view of the change in topic which begins with this stich, he is hardly its thematic subject: whereas the other aspects of creation mentioned earlier in the psalm declare the praise of God, at 19:5c-7 it is the Sun which receives praise.⁴³ In electing to treat θεός as the subject of ῥίθμυ as well as the antecedent of αὐτοῦ, however, the translator may be seen to have attenuated this thematic shift; for the Greek metaphor God remains decidedly in the thematic foreground.

This brings us to another factor in the Greek translator's negotiation of the text, namely the verbal item in the Hebrew stich. The form used is the Qal perfect of שׁ. As we might

⁴¹ Hence, in a number of passages the translator preserved the Hebrew gender of a pronominal item even though it obviously conflicted with the Greek gender of its antecedent; cf. LXX-Ps. 26:3-4; 73:18; 80:6; 108:27; 117:23; 118:50, 56; 131:6.

⁴² It is likely that the subject of the Hebrew clause is general, and hence in English it could be glossed "for the Sun is set a tent"; see C.A. and E.G. Briggs *Book of Psalms*, 166. M. Dahood, *Psalms I*, 122, however, takes God for the subject, and hence offers the gloss "to the Sun he gave a tent."

⁴³ Taylor, *YHWH and the Sun*, 223. One notes that there is no explicit reference to שׁ in this strophe.

expect, the translator renders this with the aorist indicative of ῥίθμυ; his choice of both verb and verb form are not only in line with his accustomed practice, but also make adequate sense of the Hebrew.⁴⁴ At the same time, it should be noted that although he is consistent in his method, he is not altogether mechanical in practice. Thus, we find that in his rendering of the Qal perfect of שׁ, while the aorist of ῥίθμυ is clearly his default (12 out of 18 instances, i.e. 66.7% of the time), he opts for a prefixed form of this verb in three instances, while in two others he supplies the future tense rather than the aorist; this reminds us that he sought to provide more than mere formal equivalency.⁴⁵ For a metaphor to be useful it must be grammatical and, by and large, cogent.

Hence, while the translator's use of ῥίθμυ in the present instance is expected, this does not mean we can dismiss its Greek meaning, for it reflects not only his translation technique, but also an act of choice on his part, and is by no means a stereotyped rendering of the Hebrew item.⁴⁶ As was noted earlier, the rendering of שׁ by ῥίθμυ is not without semantic implications. While in this context the Hebrew verb construed

⁴⁴ With regard to verbal form, J. Sailhamer, *Translational Technique*, 174, reports that for his data set the translator renders Qatal forms by aorist indicatives 84.3% of the time. In certain instances the translator will fall back on this default to maintain formal equivalency at the expense of meaning (e.g. LXX-Ps. 41:4b).

⁴⁵ This point is stressed by Sailhamer throughout his study *Translational Technique*.

⁴⁶ In this regard, A. Aejmelaeus, *On the Trail*, 75, argues that the Greek text of the Septuagint "should be interpreted as such according to the meanings and rules of Greek and according to the probable understanding of an original native speaker." For a metaphor such as the Psalter, this holds true to the extent that since the translator deployed each Greek lexical item as a pointer to its corresponding Hebrew item, he was bound to use those lexemes in their customary sense. Again, this holds true for his syntax, at least at the clausal level. This being said, however, a caveat is in order: while individually the lexemes and syntactical constructions of the Greek Psalter are to be read as bearing their conventional significance, it does not follow that the text, seen in its constitutive role as a metaphor, constitutes in any straightforward sense normal Greek discourse of the period. At least in its conception, the translation did not serve as an autonomous verbal object replacing its *Vorlage*; indeed, its very intelligibility often presupposes the Hebrew text which it accompanied.

with the preposition ϵ arguably conveys the sense of making or establishing something for some recipient, the basic meaning of the Greek verb denotes the placement of something in a certain location. It is of course in the nature of a metaphor that the lexemes of the target language be used in a transparent fashion, i.e. with what might be called their stock meaning. But lexical choice, once made, has implications for the fashioning of the clause as a whole. In his very choice of a suitable Greek verb for his metaphor, the translator may have been further primed to describe God's placement of "his tent" in terms of its location rather than its recipient.

Again, any such proclivity to construe the meaning of the Hebrew verb in locative terms may well have been reinforced further by the presence of a locative marker in the Hebrew text. As we have noted, in handling Hebrew בְּהֵמָה as he did the Greek translator would seem to have simply suppressed the preposition בְּ ; but it is more likely that he transferred the locative function of the Hebrew preposition to the head of the stich, where it in turn influenced his reading of the verb. Having explicitly identified God as the subject of the verb and the possessor of the tent, the Sun was in turn construed as the location of this tent and not its recipient.

Hebrew idiom, and its presumed impact on Graeco-Jewish literary usage, might itself have reinforced such a reading. The patriarchal narratives are essentially those of a people "living in tents" (MT-Gen. 4:20). In these stories, the location of one's tent is *inter alia* a metaphor of presence and identity. This extends to divine presence as well. The sanctuary of YHWH God of Israel, the very design of which is divinely ordained, is described by the Greek translator of Exodus as $\eta \sigma\kappa\eta\eta$ (MT-Ex. 25:8f הַמִּשְׁכָּן). Drawing upon its rich epic and cultic associations, later Jewish authors could employ the tent with considerable effect in the figuration of both divine presence and absence. In the Hebrew Psalter, $\text{לִּי$ is often used as a figure for locating one's destiny, and *ipso facto* one's fundamental identity: one might be located either in God's tent (MT-Pss. 15:1; 27:5, 61:4), and so live as one blessed by his presence, or in the tents of others, and thereby be forsaken (MT-Ps. 84:10). In early Christian literature, the image came to provide a vivid metaphor for what would later be termed the Incarnation (Jn

1:14 $\text{Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν}$). Behind the Johannine use of such imagery are clear precedents in Second Temple literature.⁴⁷ Turning back to the Psalter, it is not improbable that the Hebrew phrase $\text{לִּי$ at MT-Ps. 19:5c may in itself have prompted the Greek translator to assume that the rhetorical point of the stich was to locate and thereby identify the לִּי of EI/YHWH. This would in turn have given him further interpretative purchase on the referential ambiguities of the poem.

In conclusion, the Hebrew text of Ps 19:5c can be seen to have presented certain problems for a Greek metaphor, problems which could only be solved through the provision of a gloss. While I have attempted to show how the various elements of this gloss were cued by the language of the *Vorlage*, I am by no means suggesting that the solution provided by the translator was itself arrived at mechanically; on the contrary, it is of his own hand, and reflects a degree of scholarly judgment on his part. In effect, what he offers us is the first extant gloss on this text. My task has been one of accounting for the circumstances which might have motivated the provision of such a gloss within a metaphrastic model of translation. The question does arise, however, as to whether the Greek translator, having boldly identified the presence of EI/YHWH with the path of the Sun through the heavens at LXX-Ps. 18:5c, sustained this allegorical figure throughout the remainder of the strophe. Under the present model, this is to ask whether he resumed his metaphrastic practice or rather continued to depart from it in suggestive ways. As it happens, the latter possibility may well be borne out by the evidence.

"Like a Giant": LXX-Ps. 18:6 as an extended figure

18:6 $\text{καὶ αὐτὸς ὡς νυμφίος ἐκπορευόμενος ἐκ παστοῦ αὐτοῦ ἁγαλλιάσεται ὡς γίγας δραμεῖν ὁδὸν αὐτοῦ}$

⁴⁷ See LXX-Sir. 24:8 where Sophia (Wisdom) before the assembly of the Most High relates that her Creator chose the place for her tent: $\text{καὶ ὁ κτίσας με κατέπαυσεν τὴν σκηνὴν μου καὶ εἶπεν ἐν Ἰακωβ κατασκήνωσον}$.

והוא כחתן יצא מחפתו
ישש כנבור לרוץ ארח

19:6

When the translator turned to MT Ps 19:6, he was called upon to negotiate an independent pronoun. The pronominal referent of the Hebrew psalm is now clearly *שמש*, and, given that at this point the translator falls back on his defaults, it is likely that the Sun is likewise the grammatical subject for the Greek text. One might of course argue that the Greek invites a degree of referential ambiguity at this point, given that God is presented as the leading topic of the Greek stich, but there is no real warrant for inferring that this remains true for the following two verses. After all, the Greek text is a metaphor, and since the Hebrew pronoun refers unambiguously to the Sun, and since the Greek text follows the Hebrew word for word, unless we have sufficient reason to believe otherwise, we may presume pronominal identity between the two.

At the same time, the Greek translator had already glossed the Hebrew text in terms of an allegorical conception which in some manner identifies God with the Sun. Since we have no reason to believe that this gloss was arbitrary or fortuitous, it follows that at least for the translator *ἥλιος* could stand as a figure for God. While *ἥλιος* is the subject of LXX-Ps. 18:6f, the descriptive features of these verses are by implication more closely identified with God than might otherwise have been the case. This is not to say that YHWH is in a literal sense the bridegroom who emerges from his marriage-bed, or is imagined as traveling forth across the sky; but it is to say that in the LXX version of the Psalm these similes for the procession of the Sun will speak allegorically of the one "who set his tent in the Sun." In other words, if in the Hebrew text the description of the Sun serves as a figure for the glory of God's dominion, and hence indirectly God's own glory, in the LXX the trope has been radicalized and the Sun is now allegorically identified with God himself.

But the question remains as to whether the translator in fact sustained his metaphor. Given the metaphrastic character of his work, it is possible that having introduced a key image in one verse he might well allow it to lapse in the next, returning to his defaults. Yet, since his gloss likely drew upon established habits

of reading, it is reasonable to predict that these same habits, having been called to the fore at LXX-Ps. 18:5c in the service of an interpretative act, will have left further traces in the remainder of the strophe. After all, at MT 19:5c-7 the thematic subject of the Hebrew poem is the Sun; since the translator has explicitly identified the Sun with God, we might expect this identification to be felt in the remaining verses. Such traces of the figure as there may be would of course provide further confirmation of the appropriateness of the interpretation I have offered.

In LXX-Ps. 18:6, at least at the syntactic level, the Greek translator resumes his metaphor. This is not surprising, for the Hebrew text presents no obvious problems for a metaphor, and even assuming that the image of God as the Sun which he had forged in 18:5c was weighing on his imagination, the Hebrew verse as it stands is consistent with this image. But this is also to say that in this respect it is difficult to know whether the interpretative move of 18:5c was actually sustained; for in resuming his metaphor, the translator himself in effect falls silent. Yet, as it happens he does not fall altogether silent.

At the level of lexical choice the translator has made an interesting decision in this stich. The Hebrew text describes the Sun in two related similes; firstly, as a *חתן* emerging from his wedding pavilion, and secondly as a *נבור* running his course. What is intriguing about the Greek is its rendering of *נבור* as *γίγας* or "Giant," when the default rendering for this item in the Greek Psalter is *δυνατός*, which the translator supplies 83.3% of the time.⁴⁸ In only one other instance does he provide *γίγας*, and here too, as I will suggest, there is reason to believe that he was consciously trading on the mythopoetic properties of the Greek item.

The Giants were figures of the folk imagination, and closely associated with the cult of Hercules.⁴⁹ Born of Mother Earth, there were twenty-four of these creatures. They were imagined to be tall and human in appearance, but with tails like those of serpents. In their celebrated assault on heaven they proved themselves virtually invincible; indeed, of all the gods only

⁴⁸ The word *נבור* occurs in the MT-Psalter twelve times. At LXX-Ps. 18:6 and 32:16 it is translated *γίγας*; elsewhere it is rendered by *δυνατός*.

⁴⁹ R. Graves, *The Greek Myths* (London: Penguin, 1992) 131-133.

Hercules, the man-god, could kill them.⁵⁰ While the word γίγας came to be used as an adjective to signify mightiness, its use as a substantive continued to carry reference to the legendary children of Mother Earth throughout the Hellenistic period.

If one looks back to the Graeco-Jewish tradition predating the Psalter, a tradition exemplified by the Greek translation of the Pentateuch, one finds that the γίγαντες were early identified with the גימלים. This reflects what was undoubtedly a syncretic identification of two distinct sets of mythopoetic figures. In this regard, we might note that this Jewish tradition seems never to use the Greek term in its adjectival sense. The suggestion that γίγας continued to carry its full mythopoetic meaning in Jewish translation literature finds confirmation in a text likely translated some time after the Psalter, namely Judith 16:6. Here, in a moment of poetic fancy, Judith gives expression to a key source of irony in the novella, namely the defeat of an Assyrian Field Marshal by a woman. To heighten this fact, foes worthy of the legendary Assyrians are enumerated: Judith speaks of the υἱοὶ τιτάνων and the ὑψηλοὶ γίγαντες. Since we do not have the *Vorlage*, we cannot be sure whether to assign these decidedly Greek mythopoetic figures to the imagination of the Semitic author or that of the translator. Either way, the extant Greek text presumes knowledge of a popular Greek legend.⁵¹

At the same time, the translators of Isaiah and Ezekiel often use οἱ γίγαντες to render גיבורים, even when the Hebrew context points unambiguously to the meaning 'human warrior.' This introduces a problem which does not admit a quick solution, but I would guess that two factors are at work here. First, there was the precedent of rendering גיבורים by γίγαντες in certain contexts when the former had mythopoetic connotations. Second, there is the fact that in at least some prophetic contexts the Hebrew term is itself suggestive of the story of the Giants in a manner which might well have been amplified by the tradition of reading lying behind the translations. These factors, compounded by the tendency of translators to be consistent, might have led the

⁵⁰ Apollodorus: i.6.I; Hyginus: Fabulae, Proem.

⁵¹ At 3 Mac. 2:4 this mythopoetic conception finds expression in another Graeco-Jewish romance, but in this case one composed in Greek. LXX-Job 26:5 seems to identify the γίγαντες with the underworld. See also Wis. 14:6.

Greek text in the direction it went. One cannot be sure, but this is not an unreasonable hypothesis.

Yet, regardless of what we make of Isaiah and Ezekiel, the translator of the Psalter seems to be in continuity with the usage of the Greek Pentateuch, for he is decidedly sparing in his use of γίγας; while the Hebrew uses גיבור eleven times, he renders it γίγας only twice. This is undoubtedly because of the mythopoetic connotations of the Greek item, which clearly were not suited to most of the passages in which גיבור occurs. At LXX-Ps. 32:16, where he does use γίγας it likely arose from his appreciation of the rhetorical force of the Hebrew stich: a king is not saved by his army, nor is a γίγας saved by his unrivaled strength.

As I see the matter, having already been primed by the mythopoetic character of the imagery he had introduced in his interpretative gloss at 18:5c, when in 18:6 the translator came to a description of the Sun's grandeur, he imagined it running its course not like a warrior but rather like a figure of legend, a γίγας. This is a subtle observation, but it tends to confirm the idea that at this point in the translation he was still presupposing the solar image of El/YHWH which was expressed at 18:5c.

"Unto the limits of the sky": LXX-Ps. 18:7 as a poetic gesture.

18:7 ἀπ' ἄκρου τοῦ οὐρανοῦ ἡ ἔξοδος αὐτοῦ
καὶ τὸ κατάντημα αὐτοῦ ἕως ἄκρου τοῦ οὐρανοῦ
καὶ οὐκ ἔστιν ὃς ἀποκρυβήσεται τὴν θέρμην αὐτοῦ

מקצה השמים מוצא
וחקפתו על קצותם
ואין נסתר מחמתו

19:7

At 18:7 we hear the voice of the translator yet again, and I would argue that here too what we hear is the resonance of the imagery he established at 18:5c. While otherwise rendering the Hebrew text with a straightforward metaphor, he makes explicit the pronominal suffix of קצותם by introducing the unwarranted item τοῦ οὐρανοῦ, "of heaven," into his translation. Although the translator adequately rendered the meaning of the Hebrew stich, the resulting Greek text represents a significant departure from his usual practice. Normally, the translator will

render a pronominal suffix with αὐτός, even when this introduces a degree of referential ambiguity into his own text.

As I have stressed, as a rule the Greek translator abandons his metaphor when addressing a felt problem in his *Vorlage*, but that does not seem to be the case here. Rather, one might conclude that here he was motivated by the poetic impetus of his allegorical figure. The additional Greek item balances the line nicely, and provides a rather pleasing chiasmic construction. This in turn sets off the final stich, which is appropriate since there is a shift in topic here from the expanse of the Sun's course to the expanse of its heat, both expressions of its glory. The resulting repetition is in itself an effective device. In a metaphor, however, one does not expect such poetic devices, and it is incumbent upon the exegete to account for their appearance.

In the case of LXX-Ps. 18:7, there is reason to believe that its distinctive character follows from the gloss at 18:5c. To see this, it is important to note that the addition at 18:7 yields a structure with a parallel at LXX-Deut. 30:4 (ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, "from [one] end of heaven unto the [other] end of heaven"). What is interesting is that here likewise the translator had no warrant for his repetition of οὐρανοῦ. A similar phrase at Deut. 4:32 (ἐπὶ τὸ ἄκρον τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ), however, does have such a warrant, and may represent the literary model for the other two. While I would not argue that the verbal echo is deliberate, I would suggest that the phrase possessed a certain literary resonance for the translator of the Psalter. At Deut. 4:32 it occurs in a context in which the unprecedented character of YHWH's saving acts are stated; at Deut. 30:4 it captures the unlimited extent of YHWH's loving-kindness.

Without maintaining that the Psalm text alludes to these earlier instances, it is not too much to say that its use of this phrase attempts likewise to capture the all encompassing nature of God's sovereignty. Having introduced a mythopoetic conception of the Sun as an image of God at LXX-Ps. 18:5c, which, as I have argued, he carried forward at 18:6, he would seem to have brought it to fruition here through what is nothing short of a poetic gesture. The Sun's heavenly course surpasses the limits of the mundane, and, like God, comprehends all things.

The intellectual culture of the Graeco-Jewish school-room

What is of course intriguing about the Greek translator's gloss of MT-Ps. 19:5c is its suggestion of a symbolic affinity between God and the Sun. Yet the question arises as to whether or not the translator should be taken at his word. After all, when dealing with a metaphor we as interpreters cannot make the usual inferences that ordinary discourse invites. In the present instance, however, the linguistic evidence, which points to the suspension of the translator's metaphor in this passage, gives the reader a clear warrant for taking the resulting text with all seriousness. It clearly represents an attempt to come to terms with its *Vorlage*, and its function was undoubtedly to give the reader some measure of purchase on a difficult verse. The assistance offered by the translator in this instance evidently took the form of an allegorical figure. This in itself is a matter of considerable interest.

By imaginatively identifying the Sun with God (Hebrew El/YHWH), the translator may be seen to have disambiguated, in one fell stroke, both the language of the Hebrew strophe and its thematic progression. As I have stressed, there is a definite change in thematic subject at MT Ps. 19:5c, with the Sun now receiving its due praise in place of El/YHWH. While the abruptness of this transition introduces a certain tension into the Hebrew composition, it is not artless; indeed, laid out as it is against the conceit of a Cosmic Chorus lauding its Creator, the Hebrew poem's juxtaposition of El/YHWH's manifest glory with that proper to the Sun is suggestive of an underlying continuity between the two.⁵² It would seem that the Greek

⁵² See Taylor, *YHWH and the Sun*, 223. MT-Ps. 19:5c is often taken to imply a certain tension between the praise of El and that of the Sun. Taylor, *ibid.*, 223 observes that while the poem would seem to build towards a celebration of the Sun for its praise of God, this praise is not forthcoming; rather the Sun is described in terms which ascribe glory directly to it rather than El. Indeed, taken by itself, 19:5c-7 is reminiscent of hymns to the Divine Sun. Hence, its presence in the present context could conceivably have been motivated by polemical concerns; the Sun, a spurious object of praise, would in this way be subordinated to El (YHWH), the proper object of praise. This is the burden of Sarna's argument in "Psalm XIX", 171-175. Yet, this remains a rather forced reading of a text which itself gives the reader no indication that the praise of the Sun is to be understood as inconsistent with the praise of El (YHWH). Rather, as Taylor, *ibid.*, 223,

translator seized on this continuity and gave it further literary realization through the image of El/YHWH "pitching his tent" in the Sun.

At least with respect to the assumptions he brought to the text, it is reasonable to imagine the translator as working within a Jewish scholarly tradition; hence, in so far as the Greek translation glosses the Hebrew it may well point to certain habits of reading which had come down with this tradition.⁵³ By habits of reading I do not have in mind a body of exegetical lore. The purpose of a metaphrastic translation, as I see it, is not to provide a commentary on the text, but rather a linguistic key to it, and as such it is essentially an aid to reading. But inherent in competent reading is a cognitive dimension: to successfully negotiate a text presupposes extra-linguistic knowledge. Such knowledge would of course have been mediated to the translator by a school-culture at considerable remove from those responsible for the actual composition of the poem. Yet, we need not posit a complete rupture between the school of the translator and the literary tradition which gave rise to Hebrew Psalter.⁵⁴ If we allow a certain amount of inheritance from this learned tradition, we can better account for the literary astuteness evident in the Greek translator's gloss at LX-Ps. 18:5c.⁵⁵

has persuasively argued, the image of the Sun would seem to be functioning here in continuity with El (YHWH), as a symbol of divine presence.

⁵³ Olofsson, *LXX Version*, 4, rightly reminds us that "...the influence from Jewish tradition and interpretation must be taken into account when we are dealing with the Septuagint." Unfortunately, Olofsson confuses the matter somewhat by entertaining a direct relation to the Targums. Rather, what must be underscored is the inheritance of certain shared habits of reading within the various scribal traditions in which the Psalter was read and studied.

⁵⁴ The case for the so-called Hellenization of the Greek Psalter should not be overstated. Olofsson, *LXX Version*, 1, writes that "...the translators of the Septuagint had to give due consideration to the [Alexandrian] cultural climate..." There is some truth in this, but, at least in the case of the Psalter, it should not give the impression that the translation was shaped to meet any but the immediate needs of the Graeco-Jewish school in which it was first used. As I see it, there is no evidence that the translator sought to make his work relevant to his larger cultural context.

⁵⁵ Yet, as M. Dahood has noted, *Psalms I*, xxiv-xxx, the Greek translator

This is simply to say that the reading he offers should not be discounted *a priori* as eccentric. At the very least, it is likely that for the tradition he inherited the identification of YHWH with the image of the Sun was not only intelligible but to some degree convincing. His work represents first and foremost the fruit of a translator's negotiation of certain linguistic properties of a Hebrew text; yet as such it is likely to reflect the mind of one not altogether deaf to its inherent literary qualities, qualities recognized within a tradition of reading. In short, there is every reason to expect that the translator may at times prove to be a reliable reader of the Psalter.

At the same time, in treating the passage as he did, the Greek translator no doubt rendered it in a manner consistent with his assimilation to the popular culture which surrounded him. The ancient Near Eastern figure of the Divine Sun undoubtedly retained much of its traditional significance and power for the Hellenistic imagination.⁵⁶ With the advent of what can be called a religious *lingua franca* in the late Hellenistic period, the traditional associations of this deity with justice, law-giving and truth eventually crystallized into the sublime Neo-Platonic figure of cosmic order, ἡλιός driving his chariot in the centre of the

often as not displays an inadequate knowledge of biblical imagery and metaphor. This observation underscore a number of points. For one thing, the habits of reading I posit do not necessarily reflect an unbroken exegetical tradition as such. Indeed, Dahood argues for a considerable temporal gap between the composition of the texts and their translation; to this we might add that there was also a considerable socio-literary gap.

⁵⁶ In this regard, it is fascinating to observe that when in 132 BCE the political aspirations of one Aristonicus, an illegitimate pretender to the throne of Pergamon, were thwarted by the decision of Attalus III to bequeath his kingdom to Rome, they found their outlet in an appeal to the serfs and smallholders of the rural country to rise up and create a new "City of the Sun". See Peter Green, *Alexander to Actium: The Historical Evolution of the Hellenistic Age* (Berkeley: University of California Press, 1993) 393f. What this implies is that the traditional Near Eastern identification of the Sun with divine justice was still sufficiently potent to have practical political value. This inference finds confirmation in the decision of Antiochus IV Epiphanes (175/0-164 BCE) to legitimate his succession through a propaganda campaign which involved *inter alia* his self-identification with the Divine Sun on his coinage (see Green, *ibid.*, 437).

zodiac.⁵⁷ It is of course this later development which lies behind the depiction of ἥλιος in certain synagogue mosaics of late antiquity.⁵⁸ That the Greek translator's identification of YHWH with the Sun traded on a nascent form of such mythopoetic imagery is not implausible.

Having said this, however, I would add that there is no reason to believe that in construing the Sun as an image of the Divine, the Greek translator was deliberately introducing Neo-Platonic allegory into the Psalter; nor must we imagine him to have been engaged in allegorical exegesis as such. Rather, the model I am advocating bids us to account for the peculiar way in which the text was construed in terms of the translator's mandate to provide readers of Greek with access to the Hebrew text. This is to realize that while in the course of translation he evidently employed an allegorical figure recognizable to his Graeco-Jewish contemporaries, he likely did so in response to perceived cues, both linguistic and thematic, already present in the text before him.

For this reason, one would not expect the translator of the Greek Psalter to display a larger redactive interest in solar imagery as such; at the same time, the question of whether the Psalter evinces such an interest cannot simply be ruled out in the absence of a close study of the text. Under the present model, it is not permissible methodologically to simply adduce other passages from the translation as evidence for or against a putative interest or theme. In demonstrating the presence or absence of any such redactive interest one is necessarily involved in a close examination of the relevant texts in order to

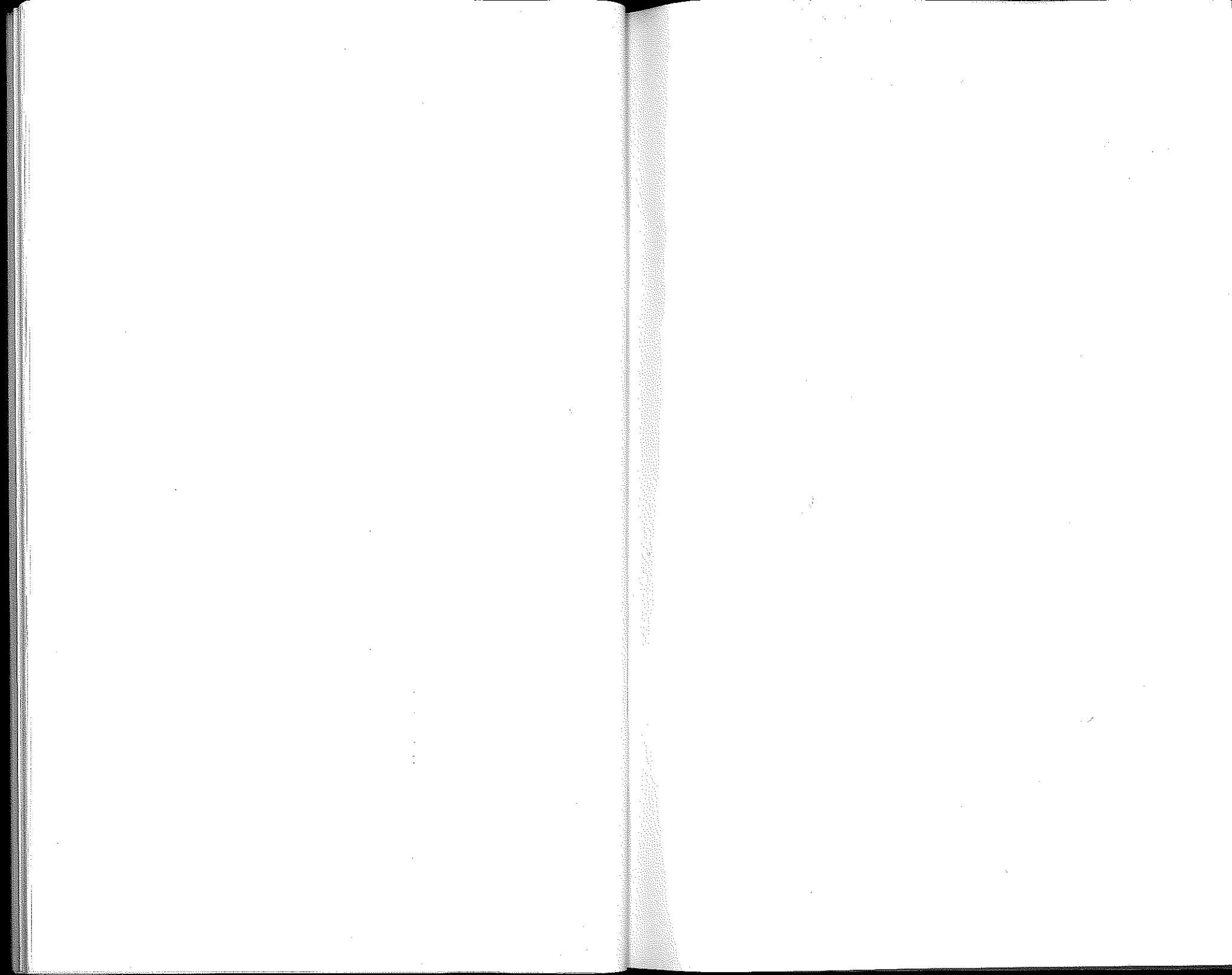
⁵⁷ See E. R. Goodenough, *Jewish Symbols in the Graeco-Roman Period* (Abridged Edition, ed., J. Neusner, Princeton: Princeton University Press, 1988) 36-78.

⁵⁸ One of the best attested designs from Jewish religious art of the late Roman Empire and early Byzantine period is the circle of the zodiac in the centre of which ἥλιος is depicted driving his chariot. See Goodenough, *Jewish Symbolism*, 116-127, who cites four assured cases of the zodiac in mosaic on synagogue floors. Although the image of ἥλιος is extant on only two, it is likely that he was present in all four. As Goodenough pointed out, ἥλιος could be used by Jewish worshippers as a figure of YHWH without confusion precisely because in the popular religious discourse of the day the Sun no longer stood for a traditional anthropomorphic deity but rather for the supreme principle of the cosmos.

determine whether the metaphrase is suspended, and if so, in what manner and to what end. As it happens, a cursory inspection of those texts which might be expected to bear on the present enquiry suggests that there is little to commend the thesis of a solar interest on the part of the Greek translator; but, as I have noted, the matter awaits further research.

What can be said in the present instance, and with some measure of confidence, is that in his efforts to negotiate a difficult Hebrew text, the translator of the Greek Psalter was evidently able and willing to imagine the Sun as a fitting allegorical image for YHWH.⁵⁹ That he was able so to do is fascinating in itself; it is a rare glimpse into the poetic imagination of a distant time. While an extended metaphrase such as the Greek Psalter is generally reticent, such brief epiphanies do occur. I would urge that it is only through careful application of the model here advanced that the significance of these epiphanies may be adequately appreciated by the exegete.

⁵⁹ To read allegory aright is to enter into a play of semiosis. The literary context into which a given trope is introduced has its own history, which bears upon the significance of the allegorical figure but is also subtly metamorphosed by it. This is true in a striking way for the Greek Psalter, whose translator, while no doubt at home in the emerging religious *lingua franca*, was methodologically committed to representing in an isomorphic fashion acts of signification which had arisen in a very different socio-literary world. This makes the Psalter all the more interesting, for it offers one the possibility of observing the metamorphosis of certain key allegorical figures under the influence of successive religious-philosophical idioms.



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4. Abstracts of Septuagint papers read before International, national, and regional academic meetings. Abstracts should be previously unpublished, not more than one page, double-spaced, including the time, place, and occasion of the presentation.

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