



BULLETIN NO. 5, SUMMER, 1972
of the
**International Organization for Septuagint
and Cognate Studies.**

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The contents of this Bulletin, our fifth, furnish more than abundant evidence of the vigour and the extent to which Septuagint studies are being pursued. No longer can it be said, as was once fashionable, that Septuagint studies are "in the doldrums". On the contrary, it is doubtful if the statement has ever been strictly in accordance with fact, a conviction that will become evident to all with the appearance of the *Classified Bibliography of the Septuagint* which is shortly to be published in Dr. Rengstorf's series, "Arbeiten zur Literatur und Geschichte des hellenistischen Judentums," by Brill of Leiden. Although confined in the main to the work of the present century, the entries attest a steady and abundant flow of publications arising directly from the labours of scholars throughout the world, whose researches have thrown increasing light both on the origins of the Old Testament in Greek and on the course of the transmission of its text.

Weighty and intricate problems remain. At times it appears as though the more the material that comes to hand the greater become the problems: in other words, new source materials and their investigation intensify, rather than elucidate, the problems attaching to the early history of the version. But the counsel is far from one of despair, for problems are there to be solved, and the challenge is one to an even greater degree of diligent, sustained, and systematic study, and it is the *raison d'être* and purpose of our Organization both to co-ordinate and further such study.

The growing response has been more than encouraging. There have been no less than three gatherings over the past year in which Septuagint studies have taken a prominent part. In August last a series of sessions was held at Uppsala in conjunction with the seventh International Congress on Old Testament studies which was widely acclaimed as a highlight of the assembly. Later in the same month at Leeuwenhorst came the seminar on "The Greek New Testament and the Septuagint", which is now a feature of the annual meeting of *Studiorum Novi Testamenti Societas*, and this was followed in October by the annual regular meeting of IOSCS, held in Atlanta, Georgia, in association with the Society of Biblical Literature and the American Academy of Religion. The programme of our forthcoming meeting at Los Angeles (International Congress of Learned Societies) has reached, as we go to press, its final stages of preparation.

Again we would thank all those scholars who have kept us informed of their publications and current work, and all who by contributing papers, or by their presence, at the meetings have advanced the course of Septuagint and cognate studies. The LXX Lexicon project goes forward steadily and is expected quite soon to become established on a firm foundation.

Our final item is far from small moment, since it relates to the very matter that has made possible the publication of this Bulletin. This is due to the interest of the Rev. Lyle O. Olson, Field Editor, and the Proprietors of Fortress Press, Philadelphia, who have generously undertaken publication as a service to scholarship.

A meeting of IOSCS was held in the Main Building, University of Uppsala (in conjunction with the Seventh Congress of the International Organization for the Study of the Old Testament), on Saturday and Sunday, August 7th and 8th, 1971, under the presidency of Professor H. M. Orlinsky. Sessional programmes were as follows:

Saturday, August 7th.

10:30 - 12:30. Greetings from Prof. Helmer Ringgren (Uppsala), President of the Congress, followed by welcome and opening remarks from the President of IOSCS (Prof. Orlinsky) and announcements from the Secretary (Prof. C.T. Fritsch).

The following papers were then presented:

W. Eisenbeis (U.S.A.). Some Thoughts on a Grammar and Lexicon of the Septuagint.

E. Tov (Israel). Lucian and "Proto-Lucian": Toward a New Solution of the Problem.

A. Pietersma (Canada). Papyri 961 and 962 of the Greek Genesis.

C.T. Fritsch (U.S.A.). Studies in the Theology of the Greek Text of Psalms.

2:30 - 5:30.

Chairman: Prof. W. Zimmerli (Göttingen).

R. Hanhart (Germany). Die Septuaginta als Problem der Textgeschichte der Forschungsgeschichte und der Theologie.

D.W. Gooding (U.K.). (a) On the Göttingen Edition of Numbers; (b) The *Nachlass* of Peter Katz (Walters).

J.W. Wevers (Canada). Lucian and Genesis.

8:00 - 10:00.

Chairman: Prof. J.W. Wevers (Toronto).

R.A. Kraft (U.S.A.). Approaches to Translation-Greek Lexicography. (Followed by discussion from the floor).

J.W. Wevers (Canada). A Report on Lexicographical Procedures.

Sunday, August 8th.

9:30 - 12:30.

Chairman: Dr. R. Hanhart (Göttingen).

W. Baars (Holland). Some *cruces* in the Syriac Text of I(III) Esdras.

Mme. S. Daniel (Israel and France). The Vocabulary of "Law" in the Greek Pentateuch.

Bo Johnson (Sweden). Some Remarks on the Daughter Versions of the Septuagint.

L.C. Allen (U.K.). The Use of Paralipomena in the Textual Criticism of Chronicles.

T. Muraoka (U.K.). A Re-Examination of the Two-Translator Theory of a Book of the Septuagint.

2:30 - 6:00.

Chairman: Principal M. Black (U.K.).

I. Soisalon-Soininen (Finland). Syntax of Translation Technique.

N. Fernández and Angel S. Badillos (Spain). The Septuagint Text of *Biblia Polyglotta Matritensia* (Genesis and Deuteronomy).

A.M. Denis (Belgium). A Report on the Pseudepigrapha Project.

J.W. Clear (U.S.A.). The Ethiopic Text of Paralipomenon II.

F.F. Bruce (U.K.). On Certain Aspects of the Septuagint of Joel.

H.M. Orlinsky (U.S.A.). On the Length of the *Vorlage* of the Septuagint of Job: A Problem in Methodology. (Read by title.)

At the close of this session the Secretary was instructed to express the thanks of IOSCS to Professor Ringgren for the hospitality extended during the two days of the Conference. Principal Black expressed the thanks of the meeting to Professor Orlinsky for arranging the programme.

CHARLES T. FRITSCH, Secretary.

MINUTES OF IOSCS MEETING

Thursday, Oct. 28, 1971.

Regency Hyatt House, Atlanta, Ga.

(In conjunction with the annual meetings of the American Academy of Religion and the Society of Biblical Literature).

Program:

"Ancient Textual Criticism: *brevior lectio potior*."

George Howard, University of Georgia.

"On the Origins of the LXX Additions to the Book of Esther."

Carey A. Moore, Gettysburg College, Pennsylvania.

Report on the Uppsala Congress of IOSCS (1971) and preliminary plans for the forthcoming 1972 and 1973 International Congresses in Los Angeles and Jerusalem respectively. (The President.)

"The Septuagint Manuscript e2."

Stanley D. Walters, Central Michigan University.

"Some Comments on the *kaige* Recension."

Sidney Jellicoe, Bishop's University.

Business Meeting:

The meeting, which followed the foregoing presentation of papers, was called to order by Prof. Orlinsky at 4:45 p.m.

1. Report of Secretary: Minutes of the IOSCS meeting at Uppsala, Sweden, were read and approved.
2. Prof. Strugnell reported on computer project: Concordances to Patristic and Late Classical Texts. Discussion followed.
3. Elections. Motions passed to re-elect present slate of officers:

Harry M. Orlinsky	-	President
Charles T. Fritsch	-	Secretary-Treasurer.
Sidney Jellicoe	-	Editor of the Annual Bulletin of IOSCS.

The members of the Executive Committee were also reappointed.
4. The meeting was adjourned at 5:05 p.m.

Charles T. Fritsch,
Secretary.

Some Thoughts on a Grammar and Lexicon of the Septuagint.

W. Eisenbeis (Denison University, Granville, Ohio).

Five major problems arise and these, in part, overlap. (1) A Handwörterbuch or a thesaurus? This should be determined by scholarly, not economic, considerations. The thesaurus, as a comprehensive research tool, should be given preference. From such a work, a manual edition could be compiled without difficulty. (2) How shall a lexicon show that its subject-matter is translation Greek? The Greek word must always constitute the starting point. The underlying Hebrew may determine range of meaning, but a distinction must be drawn, in the methodology governing the entries, between the *word field* and the *idea expressed*. The latter, in the original or in translation, is not necessarily confined to the word constituting a particular lexical entry. (3) In what way should individual word paragraphs be arranged? This has a close connection with the foregoing, and involves the necessity of distinguishing between the function of a lexicon and a theological dictionary. Investigation into the history of ideas or concepts constitutes the basis of the latter; the former should properly concern itself with the specific meaning of a given Greek word.

Problems (4) and (5) raise the basic questions of tools and the method of their use. The requisite tools comprise text-critical editions of LXX and MT, a complete concordance and a grammar, with recourse to scholarly commentaries and special studies for information on lexicographical and grammatical problems. Text-critical editions, however, are as yet incomplete, as are the grammars of Thackeray and Helbing, Schleusner, the standard lexicon (1820-21), and Hatch-Redpath (completed in 1906) incorporate only materials to hand in their day. The latter was limited to a small number of text witnesses and had to omit many of the variants then known; moreover it takes no account of some of the most common words (personal and relative pronouns, various conjunctions, and the definite article). While of use for morphology, its quotations are too short for syntactical purposes. A complete word-catalogue must therefore be compiled on card-index, with a separate entry for each word, and sufficient quotation for the indication of its literary context. This catalogue would include variant readings. Specific meanings would then be determined after consulting all known relevant literature, and the entry compiled, in accordance with the principles adopted, for final editing. Effective use of a computer, on which opinions vary, would fall for determination.

For a grammar of the LXX, *mutatis mutandis* similar principles would obtain. The word-catalogue would be basic for the compilation of a complete and systematic presentation of all matters, morphological and syntactical, together with the incorporation of the fruits of relevant studies.

Thus the foundation for both lexicon and grammar is the word-catalogue. Once completed, the respective enterprises could proceed simultaneously.

Papyri 961 and 962 of the Greek Genesis.

A. Pietersma (Toronto)

Recent work on Genesis Papyri 961 and 962 (Chester Beatty IV and V) has brought to light the fact that the transcribed texts published by F.G. Kenyon (1934) as fascicle IV of the Chester Beatty Biblical Papyri are unreliable. Numerous errors of various kinds were discovered.

As a sequel to Kenyon's preliminary investigation regarding the *textual* character of the two papyri an extensive analysis was made by A. Aligeier, *Die Chester Beatty-Papyri zum Pentateuch* (1938). The value of this study, however, is negligible due to (1) a failure to come to grips with a systematic reconstruction of the original LXX text, and (2) a frequently uncritical equating of MS. Alexandrinus with the Old Greek text. As a result Allgeier's picture both of the original text of Genesis and its textual history is badly out of focus.

On the basis of the Göttingen collations for Genesis a new textual-critical study has been done. As far as the reconstruction of the Old Greek text is concerned, the contribution of the papyri is invaluable. In quite a number of instances they furnish support for otherwise poorly attested original readings, and consequently make revisions in Rahlfs necessary. Text-historically Pap. 961 and 962 show varying degrees of affiliation with the medieval textual families of Genesis, uncial manuscripts, and papyri. The statistics are as follows: Pap. 961 with *d* 32%, 962 31% (*pro rata*), *s* 21%, *t* 21%, *O* 20%, *b* 20%, *f* 20%, 911 19% (*pro rata*), *C* 17%, *M* 15% (*pro rata*), *n* 14%, *z* 13%, *A* 12%, *y* 11%, unique 21%; Pap. 962 with 961 24% (*pro rata*), *f* 22%, *d* 21%, *b* 20%, *n* 19%, 911 15% (*pro rata*), *O* 15%, *C* 15%, *s* 15%, *A* 13%, *M* 12% (*pro rata*), *t* 9%, *z* 9%, *y* 5%, unique 25%. On the question of Hebrew influence on the papyri suffice it to say that there are few variant readings which are more easily explained on such a basis than on any other.

A new edition of Pap. 961 and 962 as well as the new textual-critical analysis will be published shortly as a monograph in *American Papyrological Studies*. (For a fuller statement on the textual families see J.W. Wevers' forthcoming edition of Genesis in the Göttingen Septuagint).

Studies in the Theology of the Greek Psalter.

Charles T. Fritsch (Princeton, N.J.).

In contrast with the flourishing state of Septuagintal textual studies, little work has been done on the cultural and religious background of the LXX. This paper deals with one phase of this subject, presenting some of the more important examples of Greek renderings in the Psalter which differ from the Hebrew text for theological reasons.

- (a) Physical designations of God avoided in the Greek text of the Psalter, e.g., Rock, Shield, Refuge, Fortress, etc.
- (b) Anthropomorphic expressions avoided, e.g., the form of deity (71(70):3); eyes of deity (51(50):6), etc.
- (c) The toning down of certain expressions inappropriate to deity, e.g., 21(20):10; 51(50):10; 60(59):14, etc.
- (d) Active verbs, with deity as subject, translated as passives, e.g., 2:6, 4:7b, 8:2, 9:6, etc.

"Some Remarks on the Daughter Versions of the Septuagint".

Bo Johnson (Lund).

The importance of these versions for LXX studies consists primarily in their persistent retention of the characteristics of their Greek *Vorlage* despite the varied course of their subsequent textual history.

The recent studies of Barthélemy constitute a new approach to the proto-Septuagint question, antedating by two centuries the starting point of Lagarde who began with the three classical recensions mentioned by Jerome. In the

course of his researches on the *kaige* recension Barthélemy has raised anew the question of Lucian and the proto-Lucianic textform.

The problems of the daughter versions, not least the lack of scholarly consensus on the nature of their respective *Vorlagen*, have been surveyed by Jellicoe in *The Septuagint and Modern Study* (1968). Beginning with the Ethiopic, there is no consensus at all: Cornill claims the Hesychian, Ziegler the Alexandrian, and Roberts the Lucianic. In a recent study by H.F. Fuchs, *Die Äthiopische Übersetzung des Propheten Micha* (1968), the author finds that the whole Ethiopic tradition, as far as Micah is concerned, goes back to one single textform—the first translation from the Greek. Some MSS. reflect a revision from the Hebrew, others from the Syriac; but in the oldest Ethiopic MSS. the original Greek *Vorlage* is to be found. This textform is close to the LXX MSS. 26, 91, and 239, all of which are among those classified as “Hesychian” by Jellicoe.

In the Arabic version—or versions—the situation is even more unclear. Jellicoe quotes Roberts: “The first task of the research student in this sphere is not so much the collating of various manuscripts representing recensions, and the editing of texts, but the examination of as many manuscripts as possible of the same text or recension in order to achieve a classification of all Arabic manuscripts, and to estimate the character and value of the various traditional forms.” Some of the desiderata may gain a limited answer from a thesis in preparation in Lund, by Bengt Knutsson, who is working on the Arabic translation of Judges.

The Coptic versions show similar problems: a correction after the Hebrew, directly or through a medium. In the other versions, especially the Old Latin, there is a clear affinity with the Lucianic. This is also observable in the Georgian, Gothic and Slavonic versions, but their investigation is insufficient as yet.

Last but not least comes the Armenian. While this version offers a text of hexaplaric nature there are also traces of the Peshitta and a non-Hexapla Greek textform. The old Armenian tradition claims three stages in the origin of its Bible: first a translation from a Syriac text, then a translation or revision from Greek MSS. brought from Asia Minor, and finally a translation or revision after MSS. brought from Alexandria. My work with the Armenian, especially in I Samuel, seems to me to confirm this tradition. The text is hexaplaric, the result of the last revision. But there are numerous minor affinities with the Lucianic, and further with the Peshitta. When the text was revised, small details like pronouns and slight differences in word-order passed through without change.

These characteristics prompt the following remarks. By comparison of this “middle stage” of the Armenian with the other versions and with the different textforms of the Septuagint (except the hexaplaric), we find the highest number of agreements to be with b+ (=boc2e2), i.e. about 220, as compared with Aeth. 171, Copt. 150, z 102, La^b 23 (about one fifth extant, and f+ (=fmsw) about 80. This means that, prior to the hexaplaric revision, the Armenian found its greatest degree of agreement in the so-called Lucianic text and the aforementioned versions.

This at once raises some questions. I have noted the agreements with the Ethiopic and Coptic versions as they appear in the Latin re-translation in the Cambridge Septuagint. But it is likely that the number of agreements would increase had we had gone direct to the versions themselves. The Old Latin version could be compared by means of the excerpts at Beuron.

Another problem is that this observation is based only on I Samuel and on the Armenian version as starting-point. But I think the result would not have been dissimilar if the material examined were widened.

This means that almost all of the daughter versions in their present form, or in an earlier stratum, show affinities with the Lucianic textform. It is an open

question how far this affinity should be identified with the Hesychian character of some of the versions, or from another point of view, how purely “Lucianic” the *Vorlage* of the different versions really was, and to what extent some corrections and revisions were already present in the text of the Greek *Vorlage*.

It should be noted, finally, that the Lucianic textform is not here the same as the group boc2e2 in I Samuel. There are differences enough to conclude that this special group is the result of a further revision. But there must have existed some kind of a Lucianic or a proto-Lucianic textform, which was once the common text in Asia Minor and the text behind most of the daughter versions of the Septuagint.

The Use of Paralipomena in the Textual Criticism of Chronicles.

L.C. Allen (London).

The textual apparatus of BH³ appears at times to be at fault concerning the Hebrew text underlying the Greek Paralipomena. In the notes to II Chron.2.8; 11.22 occur questionable deductions about the Hebrew *Vorlage*. Insufficient attention to the translator's methodology has led to errors of judgment in the notes to II 6.38; 21.5; 32.24. The phenomenon of inner-Greek corruption has been overlooked in the comments on II 6.16; 8.4. Doublets created within the Greek sphere of transmission by efforts to establish a text closer to the Hebrew are mistakenly attributed to a Hebrew prototype in I 22.12; II 23.12. More complex cases of inner-Greek adaptation which occur at II 14.6; 28.22 have been ignored by BH³ in favour of simplistic retroversion of the present Greek text.

A Re-examination of the Two-translator theory of a Septuagint Book.

T. Muraoka (Manchester).

The paper first made a critical survey of the past studies on the multiple-translator hypothesis of different LXX books, with special reference to methodological considerations, attempted to classify the criteria used to establish the hypothesis, and to determine which kind of evidence could be most conclusive. Then the multiple-translator theory for the LXX Ezekiel put forward by Thackeray, followed by Herrmann, Schäfers and others, was critically re-examined in the light of the criticism of the hypothesis by Kase and Ziegler. It has been demonstrated that despite some new textual evidence afforded by the Scheide Papyri (1967) the Thackeray theory is still superior to any other explanation, and this conclusion can be reinforced by the significant distribution of a number of hitherto unnoticed peculiar translation variants which involve ignorance of Hebrew words.

“Syntax of Translation-technique”.

Ilmari Soisalon-Soininen (Helsinki).

Everyone engaged in Septuagint research has felt the need of a comprehensive work on syntax, since questions arise on which such a volume would be likely to afford effective help. Neither Thackeray nor Helbing, who made outstanding contributions in the grammatical field, fulfilled their intention of publishing a full-scale syntactical study. The sixty years since the appearance of Thackeray's *Grammar* have seen a succession of articles and monographs on certain aspects of the field, but all these together are insufficient to provide a comprehensive and systematic treatment.

The question of what constitutes the syntax of a translation must first be clarified: it is insufficient to point out that a Hebraism or a Greek idiom is found so many times. For a proper evaluation it is necessary to discover the underlying Hebrew expression; how many times it occurs in OT; whether it is uniformly so rendered in Greek, and if not, what other renderings are employed elsewhere, and in the latter case the proportion and distribution of the variant renderings; and finally whether the expression may also translate another Hebrew term or phrase. Questions of translation-technique rather than syntax may then arise: how far may a particular rendering reflect the subjective influence of the translator?

A syntax following the customary pattern, i.e. based on the *Koiné* and covering the Hebraisms found in Biblical Greek, might be useful to an elementary student but would contribute little to the field of Septuagint research. Thackeray and Helbing represent a difference of approach. The former took certain features of Hebrew grammar, such as the infinitive absolute, and investigated its renderings in the Greek version. Helbing in his *Kasussyntax* follows more closely the orthodox method. Leaving aside translation-technique, he makes full reference to the Hebrew original and concludes with a table of Hebraisms in the various books. Only in the case of *'amar 'el* and *'amar l^e* does he make an exception and give a really useful clarification of translation-technique.

Basic questions, accordingly, remain unresolved. As an example one might take, in Judges, *polemein en*, corresponding to the Hebrew *niḥam b^e*, of which Helbing records only the occurrences in the LXX books. On the significance of the expression nothing is added to the yield of the concordance; on the other hand, with Johannesson's approach to the study of the preposition the concordance is of meagre help.

In an article in *Vetus Testamentum*, 1953, Gehman treated of some obvious Hebraisms in the Greek version of Genesis, which again goes little beyond recording that such Hebraisms exist. While the article is a useful study of syntax and translation-technique, much of the significance of exceptional renderings, and the incidence of intermittent clauses, has been overlooked. Two examples are the rendering of the comparative *min* and the conjunction *w^e*, where it is clear in some cases that the Greek translator has misunderstood his original.

Much laborious and detailed work would be involved in collecting the material for the full-scale syntactical study on the principles outlined above. A gradual and systematic approach is, however, clearly indicated, and one which would take account, at every stage, of the fundamentals involved. Such a study would be likely to incline to translation-technique rather than pure syntax. The two, though not coterminous, are far from being mutually exclusive, but their respective provinces must be determined, and full account taken of their bearing the one upon the other. In some cases a matter of syntax alone may be involved, in others (including the signification of terminology) the question may be purely translational.

Again the matter is complicated in that we are dealing not with one translator but with several, and failure to appreciate this basic factor has been a weakness of methodology in the past. Hebrew syntax in all cases must be the starting point if a fruitful outcome is to be achieved. In the case of the Hebrew preposition, for example, the prior concern would be a consideration of how, in each of its possible meanings, it would naturally be rendered in Greek.

The methodological principle may be formulated as follows: no syntax of a translation without serious research on translation-technique; no research purely on translation-technique alone. My own plan for such a work is to begin with

some large areas for examination of translation-technique, making a beginning with the Pentateuch, since this constituted in many respects the pattern for later translators. Then four or five other books reflecting a different translation-technique would be examined and a comparative study made of the translational features of all the material assembled. Attention would then be focussed on syntax, the groundwork being furnished by taking each book as a whole. Pertinent material would then be selected, and would suggest the plan for the most effective presentation of a general syntax of the Septuagint. Time and resources will, of course, determine the extent to which, together with the assistance of my pupils, my hopes in this direction will be realized.

Biblia Polyglotta Matritensia.

N. Fernández Marcos and A. Sáenz-Badillos (Madrid).

Twenty years ago, Prof. D. Manuel Fernandez-Galiano and Prof. D. Luis Gil were charged with the task of editing the LXX column of the *Biblia Polyglotta Matritensia*. They collected a large number of MSS. and papyri, and made collations of about 40 MSS., some of them included in the edition of Brooke-McLean, and some of them new.

In spite of their intensive labours the results of the collations were never published, and the Greek column of the Madrid Polyglot ceased for some years. As we were charged two years ago with the continuation of the work, we thought it would be useful to present to LXX scholars a sample of the new text-critical materials embodied in these collations, even if the Göttingen edition of Prof. Wevers is to appear in the near future. We added a study of several text-groups as a contribution to the history of the text. This work will appear within the next few months in the collection "Textos y Estudios Cardenal Cisneros".

As for the future projects of the Greek Text of the Madrid Polyglot, the possibility of publishing the text of one or several recensions has been suggested to us as contributing to the better knowledge of the text-history and the fixation of local texts. In this way, there would be no interference with the editorial work of other scholars. This will, of course, involve a lot of preliminary work. As a first step, we envisage the urgent need of a critical text of some of the Fathers. At present we are working on a critical edition of Theodoret's "Quaestiones in Octateuchum", with the purpose of clarifying the biblical text current in Antioch in the fifth century, and hope to be able to publish this within the next two years. Upon this basis it is our intention to attack once more the problem of the Antiochian text of the Octateuch.

Rapport concernant le projet de Leyde-Louvain sur les pseudépigraphes d'Ancien Testament.
A.-M. Denis (Louvain).

Entre les Septante et les pseudépigraphes d'Ancien Testament, la parenté est directe. Leur rédaction aux uns et aux autres a commencé à peu près à la même époque, dans les mêmes milieux du judaïsme palestinien ou de la Diaspora, dans la même langue, la *Koiné* d'Égypte et de Syrie-Palestine, et ils sont distribués, les uns et les autres, en langue de composition, par exemple le *Livre de la Sagesse*, et en langue de traduction. Enfin, la pensée religieuse et théologique est la même, riche et complexe, comme elle l'a été dans tout le judaïsme pré-rabbinique.

Les pseudépigraphes grecs sont des légendes populaires, telle la *Vie d'Adam et Ève*, que Tischendorf a intitulé: *Apocalypse de Moïse*, ou bien une littérature

édifiante et pieuse, comme le *Testament de Job* et les *Vies des Prophètes*, parfois polémique, avec les *Psaumes de Salomon*, ou destinée à la propagande auprès du monde grec, dans les *Oracles Sibyllins*, la *Lettre d'Aristée* et le *Livre d'Asénath*. Ils ont quelquefois une intention didactique, ainsi les *Testaments des Douze Patriarches*, ou franchement théologique dans le cas de l'*Apocalypse d'Hénoch* et le *IV^e Livre d'Esdras*. De cette manière, ils constituent mieux sans doute que les Targums, la Haggada ou le Talmud, un panorama détaillé du judaïsme d'avant les rabbins et aux premiers temps du christianisme.

L'étude des pseudépigraphes demande au préalable la solution de certains problèmes, dont le premier est posé par la disparition des textes originaux lorsqu'il était en hébreu ou en araméen. Seules restent alors des versions plus ou moins soignées et dignes de confiance. Ne l'oublions pas, cependant, c'est aussi le cas de certains livres de la Septante : les *Machabees* et le *Siracide*, sans omettre l'*Évangile selon s. Matthieu*. Néanmoins, les pseudépigraphes sont dans une situation moins confortable encore, lorsque la version subsistante est elle-même séparée de l'original sémitique par une, voire plusieurs autres versions intermédiaires. Un autre problème posé par les pseudépigraphes est celui de leur évolution. Écrits populaires, ils ont souvent été retravaillés, corrigés, amplifiés, réédités et plus d'une fois christianisés. C'est également sans doute la situation de la Septante, sauf que l'évolution des pseudépigraphes a duré plus longtemps et a été parfois plus radicale. Songeons aux *Testaments des Douze Patriarches*. Cette règle n'est pourtant pas sans exception, et les *Psaumes de Salomon*, par exemple, n'ont guère subi de remaniements.

* * *

Le projet concernant les pseudépigraphes grecs tel qu'il a été conçu à Leyde et à Louvain, est compris sous trois chefs : des concordances, des éditions de textes, une Introduction.

L'*Introduction aux pseudépigraphes grecs* a paru, mais devra être corrigée, mise à jour et surtout complétée pour les écrits en d'autres langues.

L'*édition des textes grecs* a commencé et se poursuit. Certains ne seront pas réédités : l'édition des *Psaumes de Salomon* par O. von Gebhardt, la *Lettre d'Aristée*, éditée par Wendland, Thackeray, Tramontano et Pelletier, les *Oracles Sibyllins* de Geffcken. Cette dernière comme celle de von Gebhardt mériterait pourtant d'être reprise. D'autres textes ont été réédités : l'*Apocalypse d'Hénoch*, en 1970, les *Testaments des Douze Patriarches*, en 1964, 2^e édition en 1970, l'*Apocalypse grecque de Baruch* et le *Testament de Job*, en 1967, les Fragments de pseudépigraphes perdus et les auteurs juifs hellénistiques, en 1970. Enfin, les autres textes sont en préparation : l'*Apocalypse de Moïse* ou *Vie d'Adam et Ève* à paraître bientôt, trois textes difficiles en raison d'une tradition textuelle surabondante : le *Testament d'Abraham*, le *Livre d'Asénath* et les *Paralipomènes de Jérémie*, ou *Restes des Paroles de Baruch*, puis peut-être les *Vies des Prophètes*, bien que l'édition de Schermann soit encore valable, enfin les deux petites apocalypses : l'*Apocalypse grecque d'Esdras* et l'*Apocalypse de Sedrach*.

La question des textes dans les dix autres langues antiques n'est pas résolue. Citons dans l'ordre décroissant d'importance selon le nombre d'écrits conservés : l'éthiopien, qui a, en propre ou principalement, le *Combat d'Adam et Ève*, l'*Apocalypse d'Hénoch* et le *Livre des Jubilés*, le slave, avec l'*Apocalypse d'Abraham* et une *Vie de Moïse*, l'arménien : une *Vision d'Hénoch* et une *Vie de Moïse*, le syriaque : la *Caverne des trésors*, le *Testament d'Adam* édité par M. Kmosko, 5 *psaumes apocryphes*, *Baruch syriaque*, 4 *Esdras*, édité par W. Baars, l'arabe, le latin : l'*Assomption de Moïse* éditée par Laperrousaz, les *Antiquités*

biblicae en préparation, le copte : l'*Apocalypse de Sophonie*, peut-être chrétienne, l'hébreu : les *Chroniques de Jérémie*, une *Vision de Moïse*, le roumain : l'*Apocalypse d'Abraham*, présente en slave, et le géorgien.

La concordance grecque est depuis longtemps sur le métier, mais son achèvement sera peut-être lié à la concordance des pseudépigraphes latins. Celle-ci est l'objet d'une expérience, à savoir le traitement électronique des textes par ordinateur, où le texte est typographié sur cartes perforées, et enregistré sur bande magnétique. L'inconvénient de ce traitement est le découpage aveugle et mathématique des contextes, ce qui entraîne parfois des malentendus, par exemple si l'ordinateur enlève les deux premiers mots du texte : ut non audiatur vox Domini in universa terra Israel. De même, dans les phrases un peu longues, le sujet, le verbe ou l'antécédent trop éloignés ne sont pas présents dans le contexte et devront être recherchés. Mais les avantages de la bande magnétique, une fois qu'elle est constituée, sont considérables : exactitude définitive, possibilité de tout complément aux plans linguistique, philologique, textuel ou littéraire, toute consultation ouverte sans limite. La concordance latine est d'ores et déjà traitée, mais si l'expérience est concluante, la grecque demandera l'acquisition d'une "chaîne" (alphabet) grecque, et cela pose des problèmes financiers, tant pour la chaîne que peut-être pour la location de l'ordinateur correspondant. Mais seule subsiste cette question technique, car les travaux préliminaires des deux concordances sont terminés.

The Ethiopic Text of II Paralipomenon.

J. Clear (Seattle).

Nine Ethiopic MSS. in European libraries contain II Par.:

- A. Paris, Bib. Nat., Eth. No.5, 15th cent.
- B. Paris, Bib. Nat., Coll. d'Abbadie, No.141, 18-19th cent.
- C. Paris, Bib. Nat., Coll. d'Abbadie, No.35, 17th cent.
- D. London, Brit. Mus., Or.488, A.D. 1726.
- E. London, Brit. Mus., Or.489, A.D. 1730.
- F. London, Brit. Mus., Or.493, 18th cent.
- G. Oxford, Bib. Bodl., Bruce No.73, 18th cent.
- H. Rome, Pontifical Biblical Inst., A.2.10, 18th cent.
- I. Frankfurt a.M., Stadtbibl., Aeth. No. 2, 18th cent.

Of these MSS., A and C were published in an unreliable edition by S. Grébaut in *Patrologia Orientalis* XXIII, 4 (1932). The last of the list (I) has been mislaid and is unavailable for study.

There are three main MS. groups; A and B contain the Old Ethiopic text, CEGH (=C) represent the first revision, and DF represent a revision of the C text. There is no conclusive evidence of influence from either the Hebrew or the Syriac (Syro-Arabic) texts in any of these groups.

Transliterations and mistranslations show that Eth. II Par. derives from a Greek text. Eth. is a fairly close translation of the Greek. It regularly joins the majority against the Old Greek as represented by Bc₂ (Cod. Vaticanus and 127). The LXX MSS. closest related to Eth. are the Lucianic group be₂ (19, 93, 108) and the Old Latin (La). This affinity with La indicates a proto-Lucianic *Vorlage*. The C and DF revisions introduced various corrections and stylistic changes, and also a number of corrections towards the Greek, mostly involving be₂ and La. The fact that the same proto-Lucianic text is involved suggests that they are inner-Ethiopic revisions, based on older and more reliable Eth. MSS.

Further revisions appear in the corrections to D (D^a), and in EH, and G. Each of these revisions contains a number of corrections and changes of style together

with occasional readings agreeing with the same proto-Lucianic text type, again most likely from within the Eth. text tradition.

Thus the Eth. text is basically a single tradition repeatedly subjected to revisions based on earlier more authoritative Eth. texts. It is a useful witness to the LXX text of II Par.

On Certain Aspects of the Septuagint of Joel.

F.F. Bruce (University of Manchester, England).

A study of the LXX of Joel, undertaken primarily for the production of a lexicographical pilot scheme, revealed few clear deviations of the LXX *Vorlage* from the MT, and of these there were very few indeed where the LXX *Vorlage* was arguably to be preferred to MT. In addition to the two places where RSV prefers the LXX reading to that of MT, Joel 2:7 and 3:21 (4:21), the only one that merits consideration is 'wail to me' ('ly 'ly) for MT 'wail' ('ly) in 1:8. Most LXX deviations can be put down to mistranslation (arising from misreading of the *Vorlage*, confusion of Hebrew homonyms, or wrong vocalization) or to paraphrastic and otherwise imprecise renderings. A more particular study of the Greek words chosen to denote the various phases or species of locust (1:4; 2:25) leads on to an examination of the LXX as an example of early biblical interpretation. The translator apparently regarded the locust horde as a metaphor for a real army of northern invaders (2:20), identified with the Assyrians of Isa.10:5 ff., 28-32, with the 'destroyer from the north' of Jer.1:13-15; 4:5 ff., and especially with Gog's army of Ezek.38:1 ff. It is this last identification that underlies the LXX introduction of Gog into Amos 7:1, where he appears as the king of the locust swarm of Amos's vision.

NOTE. Other papers delivered at Uppsala are due for publication in the *Congress Volume* or elsewhere.

ATLANTA PAPERS

Ancient Textual Criticism and the Rule, *brevior lectio potior*.

George Howard (University of Georgia).

The rule of thumb in biblical textual criticism called *brevior lectio potior*, that is, the shorter of two readings is likely to be the earlier, is not always a good rule of thumb. In some instances the longer reading may be earlier.

Two arguments are presented in favor of this. (1) In ancient times scribes often employed the tool of textual criticism in order to prepare for themselves and their public a suitable text. It is possible that many of the "good" shorter readings which have come down to us are the results of prepared texts, not the actual remnants of authentic texts. (2) A comparison of the most ancient Greek MSS of the Old Testament with the great codices of the Christian era show that longer readings are often preserved in the older texts.

On the Origins of the LXX Additions to the Book of Esther.

Carey A. Moore (Gettysburg College).

Few scholars today would contest the assertion that the 107 verses of the LXX of Esther having no correspondence with the MT are secondary, i.e., that Mordecai's dream and its interpretation (additions A and F), the prayers of Mordecai and Esther (C), Esther's very dramatic audience with the king (D), and the royal letters composed by Haman and Mordecai (B and E), were not an original part of the MT. The crucial question is whether all six of these additions were originally Greek compositions or whether some of them give witness to a Semitic *Vorlage*. An examination of the internal and external evidence suggests a different answer for each of the additions, with varying degrees of certainty or tentativeness being in order.

The Septuagint Manuscript e₂.

Stanley D. Walters (Central Michigan University).

The attention of textual critics of the Old Testament has been repeatedly called in recent years to the group of cursive MSS of the Greek OT commonly known as "L." Frank M. Cross, Jr. and several of his students have been largely responsible for this, although S. P. Brock at Cambridge has also worked extensively in "L."

As part of a larger study in the books of Samuel, I have examined one of the Lucianic MSS, the British Museum codex e₂, and would like to present the results of my investigation (which is at present limited to the books of Reigns) by summarizing the evidence bearing on the following points: (1) Does e₂ derive from an uncial exemplar? If so, its readings would tend to carry somewhat greater weight than is usually given to mediaeval MSS. (2) Does e₂ show evidence of revision under the influence of a Hebrew rather than a Greek tradition? If so, it would offer some support to the theory that "L" embodies an independent and at times divergent textual tradition.

During 1970-71, while living in Oxford, I examined e₂ at some length in the British Museum, and am continuing the investigation on the basis of a microfilm

copy. The evidence is still slender, but I am inclined to give an affirmative answer to both of the above questions. On the first, the evidence consists in part of spellings peculiar to e_2 : boc_2 (particularly uncommon place names). It may be possible to argue that e_2 's unique spellings are variants which belong to an uncial phase of copying rather than to a cursive phase (confusion of *alpha* and *delta*, for example). On the second, I have a small collection of readings such as: MT *ba'ayin*, LXX *en aeddōn* or *en aendōr*; "L," *en ain* (1 Reigns 29:1).

Some Comments on the *Kaige* Recension.

Sidney Jellicoe (Bishop's University).

A new term, the "Kaige recension", appears to have established itself in the vocabulary of LXX studies following upon the publication in 1963 of Père Barthélemy's provocative work, *Les Devanciers d'Aquila*. That author, on the cumulative criteria, proposes the identification of the recensionist with Theodotion, whom he regards as a predecessor of Aquila and antedates to the mid-first century A.D.

The paper examines the problems arising from this position, in particular vis-à-vis the putative "Ur-Theodotion" and the well-attested recensionist of the latter half of the second century A.D. Also taken into account is the tendency on the part of certain scholars to accord an independent status to the *Kaige* recension.

At the present juncture any attempt to formulate conclusions on the issue must necessarily be premature. As a working hypothesis for further investigation it may be suggested, on the basis of the available data, that the so-called *Kaige* recension is substantially the production of an Ur-Theodotion (*floruit* early first century B.C.) whose work was subsequently revised by the traditional Theodotion of the patristic authorities.

COGNATE SOCIETIES

(1) The North American Patristic Society came officially into existence on December 28th last at Cincinnati, Ohio, with Prof. Bruce Metzger as President, Prof. R. D. Sider as Vice-President, and Prof. M. P. McHugh as Secretary-Treasurer.

A Newsletter (April and October) is to be issued, for which items on current research projects, dissertations, etc. are invited and should be sent to the Editor, Prof. Louis J. Swift, Department of Classics, University of Kentucky, 1165 Office Tower, Lexington, Kentucky 40506.

IOSCS students of the Old Latin Fathers will welcome the recent appearance of the Vice-President's *Ancient Rhetoric and the Art of Tertullian*, published by the Oxford University Press, 1971.

(2) Under the auspices of Studiorum Novi Testamenti Societas the continuing Seminar on "The Greek New Testament and the Septuagint" took place at the annual meeting of the Society at the Leeuwenhorst Conference Centre, The Netherlands, on August 24-27 last. The subject, "Lexicography", was introduced for discussion by Professors F. F. Bruce (Manchester) and J. Doeve (Utrecht). A full report by the Recording Secretary (Prof. R. A. Kraft) will appear in the current volume of *New Testament Studies*.

RECORD OF WORK COMPLETED, IN HAND, OR PROJECTED

(The list below includes items notified to the Editor since Bulletin No. 4 went to press.)

- BIRDSALL, J.N. (Birmingham, England). Studies in the Georgian version: "Palimpsest fragments of a Khanmeti Georgian version of I Esdras". (Le Muséon (1971); "Traces of the Jewish Greek Biblical versions in Georgian manuscript sources" (I Esdras; Exod., Deut., Judges, I Chron., Isa.) (JSS, 1972).
- CLEAR, J. (Seattle, U.S.A.). Working on the Ethiopic text of Chronicles. II Par. completed; at present engaged on I Par.
- DELLING, G. (Halle). "Die Weise, von der Zeit zu Reden, im Liber Antiquitatum Biblicarum." *Novum Test.* 13 (1971), 305-21. "Von Moriija zum Sinai (Lib. Ant. Bibl. 32, 1-10). *JSJ* 2 (1971).
- DRESCHER, James. (Blackpool, England). Working on Coptic O.T. texts from Pierpont Morgan MSS. Already published: *The Coptic (Sahidic) Version of Kingdoms I, II (Sam. I, II)*, C.S.C.O. Series, vols. 313, 314 (Scriptores Coptici, Tomi 35, 36), Louvain, 1970. Similar edition of the Coptic Isaiah in preparation.
- GALIANO, Prof. M.F. (Madrid). "El papiro antinoopolitano de Ezequiel a la luz de las páginas matritenses de 976. *Emerita* 39:1 (Madrid, 1971), 51-61.
- KRAFT, R.A. (Philadelphia, Pa., U.S.A.). Editor: *Septuagintal Lexicography* (1972), for IOSCS and SBL Seminar on Lexicography.
- LEE, J.A.L. (Sydney, N.S.W.). Compiling an "Index of Related Words in the LXX," comprising words formed on a given stem, and on stems having a relation thereto.
- LOWE, A.D. (Leeds, England). Projects: (1) Revision (for publication) of material in doctoral thesis on translation-technique and vocabulary in the Greek Ecclesiasticus. (2) Preparing a new edition of the Hebrew Geniza fragments to replace Lévi (1904). Would welcome hearing from any scholar who has unpublished improved decipherments; full acknowledgment would be made. (3) Collecting material for an elementary introduction to the LXX. (4) Planning, with R.Y. Ebied, a philological and textual commentary for student use on Hosea or Ecclesiastes. Comments would be welcome. Address: Dept. of Theology, The University, Leeds LS2 9JT.
- MAYER, Günter (Mainz). (1) Compiling a complete Index to Philo. (2) In the press (*Evangelische Theologie*): "Aspekte des Abrahambildes in der hellenistisch-jüdischen Literatur."
- MURAOKA, T. (Manchester, England). Reports: (1) "Notes on the LXX Book of Hosea" (in Hebrew). *Festschrift Meir Wallenstein* (Jerusalem, 1972). (2) Textual-philological commentary on LXX Hosea. (3) Revision of Hatch-Redpath *Concordance* with special reference to the identification of Hebrew equivalents (A-N completed). (4) Hebrew-Greek Index, replacing Hatch-Redpath's page references by correspond-

ing Greek words (completed, but under further revision for publication).

- O'CONNELL, Kevin. (Cambridge, Mass.). In the press (Harvard U.P.): *The Theodotianic Revision of the Book of Exodus*.
- PIETERSMA, A. (Toronto). In preparation for publication: (1) Hitherto unpublished Biblical fragments of the Chester Beatty Library. (2) Coptic Biblical fragments of the foregoing (with Miss Susan Turner).
- RENGSTORF, K.H. (Münster). Reports Josephus-Concordance proceeding according to plan. Band I about to be published by Brill of Leiden.
- SHUTT, R.J.H. (Worcester, England). "Josephus' use of the Bible in Greek." *JQR*, N.S. 62 (1972); "Biblical Names and their Meanings in Josephus, *Jewish Antiquities*, Books I and II, 1-200." *JSJ* 2 (1971), 167-82.
- SMITH, Gary. (Paoli, Pa., U.S.A.). (1) Classifying (with Prof. Fritsch) and cataloguing unpublished materials left by the late Max L. Margolis in the Dropsie Library. Possibility of editing final part (V) of Margolis' *Book of Joshua in Greek* for publication under consideration. (2) Project: The significance of Masius' work for the recovery of the Syro-Hexaplaric text.
- SPITTLER, R.P. (Costa Mesa, California). Harvard thesis: "The Testament of Job: Introduction, Translation and Notes." (Examination of textual problems; terms and concepts; literary, religious and historical issues. Final Greek textform c. A.D. 194).
- TOV, Emanuel. (Jerusalem). (1) Reports reprint of the following works by Zion Publications, P.O. Box 14144, Tel Aviv, Israel: H. St.J. Thackeray, *A Grammar of the OT in Greek*. (1909); M. Rehm, *Textkritische Untersuchungen zu den Parallelstellen der Königsbücher und der Chronik* (1937). (2) Article, "Pap. Giessen 13, 19, 22, 26: a Revision of the LXX?" *RB* 78 (1971), 357-83.

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