

SOUSANNA TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation for the two versions has been based on the critical editions of Joseph Ziegler and Olivier Munnich (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum* XVI.2: *Susanna Daniel Bel et Draco* [Göttingen: Vandenhoeck & Ruprecht, 1999]). Munnich has revised Ziegler's critical edition of the Old Greek (OG) version (1954), because Ziegler did not have access to several important portions of papyrus 967. Accordingly, the NETS translation of the OG has been based on Munnich, while Theodotion (TH) has been translated from Ziegler.

THE TWO GREEK VERSIONS

Sousanna, like some other books, has a special place in the Septuagint because there are extant in Greek two complete ancient versions: the Old Greek (OG) and Theodotion (TH). Since these are two versions of one story, a very brief introduction and comparison is in order.

Although the nucleus of the story is the same, OG is significantly shorter than TH. The omission of some of the details gives a faster pace to the OG version. The opening four verses of TH are absent from OG, as are 15–18, 20–21, 24–27 (details on the attempted rape of Sousanna), 42–43, 46–47, 49–50 (Daniel's involvement in uncovering the elders' deception), though OG tells the story somewhat differently. Also OG and TH have distinct endings. TH concludes with Daniel's rise to fame whereas OG ends with a self-admonition to look out for able sons. As a result of these differences Daniel is more prominent in TH than he is in OG, possibly because in TH Sousanna serves as an introduction to Daniel while in OG it appears as the final chapter (13).

While there are considerable differences between the OG and TH, they also have identical wording for all or most of a verse ten times (vv. 5, 9, 22–23, 34, 40–41, 52, 57–58). In a further eleven verses they have large or distinctive agreements in wording (7, 10, 29, 32, 33, 48, 51, 53, 55, 61, 62). It appears that Sousanna was revised and enlarged in its Semitic form in order to enhance the role of Daniel. As noted, in TH Sousanna precedes Daniel.

It appears likely that OG and TH derive from the same source text, but also that they are related at the level of the Greek.

TRANSLATION PROFILE OF THE GREEK

General Character

Any detailed description of the translation of Sousanna is hampered by the absence of an extant Hebrew or Aramaic source. Sousanna is brief, sixty-four verses in TH and c. forty-six in OG. Both versions may, however, be characterized as formal correspondence type of translations, meaning that the vocabulary and syntactic structure of the Greek are heavily determined by the presumed Semitic source texts. The nature of this dependence fits the paradigm of interlinear translations, though the OG exhibits more freedom with respect to its source than does TH. Though in the absence of an extant Semitic source uncertainty remains, there are several features of Sousanna that suggest a translation. The frequent appearance of καί "and" points to conjunctive ו in the source text, as in other translated books. In TH the phrase καὶ ἐγένετο "and it happened" for the Semitic וַיִּהְיֶה also occurs four times (vv. 7, 15, 19, 28). Though this idiom does not appear in OG, both versions do have ἰδοὺ "lo" (TH vv. 20, 43; OG vv. 13, 44). Though this typically reflects וַיִּבֶן in the LXX, admittedly it is not un-Greek. The phrase στενά μοι πάντοθεν "Things are narrow for me on all sides" in TH v. 22 is almost certainly a Semitic idiom (cf. 2 Rgns 24.14), and there are a couple of instances where the definite article signals the vocative (v. 42[TH] and v. 48).

In some instances the two versions are very similar in content and grammar, but they employ different vocabulary. These cases are best explained as translations of the same Semitic text by the two translators. For example, TH v. 23 has αἰρετόν μοί ἐστι "It is preferable for me," while OG reads κάλλιον δέ με "But it would be better for me." Other such instances can be found in vv. 53 and 54.

Though both versions are generally literal, the OG is the freer of the two (see above), an example being

OG's more frequent use of adverbial participles where the source text would have finite verbs. Although it is not impossible that OG's shorter scope is in part attributable to its translator, it might just as well be due to a shorter original. As noted above, expansion might have occurred to enhance the role of Daniel. Though OG is the shorter version, it contains many phrases and clauses not found in TH, and usually these contain adverbial participles (e.g., vv. 28 and 29).

THE NETS TRANSLATION OF SOUSANNA

General Approach

Since both versions are fairly literal and are therefore often written in translationese, NETS has attempted to mimic their close linguistic relationship to the source. As a result, compared to the NRSV, NETS will at times appear stilted and awkward. So, the parataxis of the Greek is typically retained in NETS, and standardized vocabulary is meant to suggest source-target equivalence. At the same time, variety in the Greek is typically reflected in NETS, whether within or between the two versions.

The Two Translations

One of the most challenging aspects of translating the two Greek versions into English has been to provide renderings that clarify both where the two versions are the same and where they are not. Thus, where the identical terms occur in both Greek version, identical terms have been used in NETS, even if these appear in different locations. For example, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως αὐτῶν "You who know all things before their beginning" appears in OG 35a and in TH 42. In cases where TH and OG vary only slightly, alternative vocabulary choices in English were readily available (see e.g., vv. 14, 48, 53). In short, every effort has been made to reflect sameness and difference, in vocabulary and grammar, between the two Greek versions.

EDITORIAL DETAIL

Since TH is the basis for the NRSV translation of Sousanna, the versification of NRSV and NETS TH correspond, which in turn agrees with Rahlfs and Ziegler. For the OG I have followed Ziegler/Munnich, which differs only slightly from Rahlfs.

BIBLIOGRAPHICAL NOTE

In addition to the standard reference tools I was most appreciative of the translation and commentary on Sousanna by Carey A. Moore, *Daniel, Esther and Jeremiah: the Additions* (AB 44; Garden City: Doubleday, 1977) as well as by John J. Collins, *Daniel* (Hermeneia; Minneapolis: Fortress, 1993).

R. TIMOTHY MCLAY

OLD GREEK

5 . . . concerning whom the Master had said: "Lawlessness came forth from Babylon, from elders who were judges, who were supposed to govern the people." ⁶And cases from other cities would come to them.

7 These men, when they saw a woman—elegant in appearance, wife of their brother, one of

THEODOTION

¹And there was a man living in Babylon, and his name was Ioakim. ²He took a wife named Sousanna daughter of Chelkias, very beautiful and fearing the Lord. ³And her parents were righteous and had taught their daughter according to the law of Moyses. ⁴And Ioakim was very rich and had an orchard adjoining his house, and the Judeans used to come to him because he was the most honored of them all.

5 And that year two elders from the people were appointed as judges, concerning whom the Master had said: "Lawlessness came forth from Babylon, from elders who were judges, who were supposed to govern the people." ⁶These men were always to be found at Ioakim's house, and all who had a case to be tried would come to them there.

7 And it happened when the people left at noon that Sousanna would enter and walk about

OLD GREEK

the sons of Israel, named Sousanna daughter of Chelkias, wife of Ioakim—walking about in her husband's orchard, ⁸and since they lusted after her, ⁹they diverted their mind and turned away their eyes in order not to look to heaven nor to remember to make right decisions^a. ¹⁰But both were transfixed^b by her, and one to the other pretended the opposite to the evil that possessed them because of her (nor did the woman know of this matter). ¹²And as soon as dawn would break, they would come and cheat one another, being anxious who should appear to her first and should speak to her.

13 And lo, according to her custom, she was walking around. And the one elder had already come, and lo, the other arrived, and one questioned the other saying, "Why did you come out so early in the morning and not take me along?" ¹⁴And they acknowledged to one another each his distress.

19 And one said to the other, "Let us go to her!" So having agreed, they approached her and tried to force her.

22 And the Judean lady said to them, "I know that if I do it, it is death for me, and if I do not, I will not escape your hands. ²³But it would be better for me to fall into your hands by not doing it than to sin before the Lord."

28 So the scoundrels turned away, uttering threats among themselves and lay in ambush so that they might have her put to death. And when they came to the city assembly, where they sojourned, all the sons of Israel who were there deliberated. ²⁹And when the two elders and judges stood up they said, "Send for Sousanna daughter of Chelkias, who is the wife of Ioakim." So they immediately summoned her. ³⁰Now, when the woman arrived with her own father and mother, even her servants and maids (who numbered five hundred) came and Sousanna's four children.

^aOr judgments ^bOr bedazzled

THEODOTION

in her husband's orchard. ⁸And every day the two elders would watch her going in and walking about, and they were in lust with her. ⁹And they diverted their own mind and turned away their eyes in order not to look to heaven nor to remember to make right decisions^a. ¹⁰And both were transfixed^b by her, and they did not tell one another their distress, ¹¹because they were ashamed to tell their lust, that they wanted to be intimate^c with her. ¹²And every day they would watch eagerly to see her.

13 And they said, one to the other, "Now, let us go home, for it is time for lunch." And they left and parted from one another. ¹⁴And when they bent back, they came to the same place, and when they pressed one another for the reason, they acknowledged their lust. And then together they arranged a time when they could find her alone.

15 And it happened while they were watching for an opportune day, she entered one time just as yesterday and the third day with only two girls and desired to bathe in the orchard, for it was hot. ¹⁶And no one was there except the two elders, hidden and watching her. ¹⁷And she said to the girls, "Now, bring me olive oil and soaps, and shut the orchard doors so that I can bathe." ¹⁸And they did as she said, and they shut the orchard doors and went out by the side doors to bring the things they had been commanded. And they did not see the elders, because they were hidden.

19 And it happened when the girls had gone out, the two elders got up and ran to her ²⁰and said, "Lo, the orchard doors are shut, and no one can see us, and we are in lust with you. Therefore, give your consent to us, and be with us. ²¹But if not, we will testify against you that a young man was with you, and for this reason you sent the girls away from you."

22 And Sousanna groaned and said, "Things are narrow for me on all sides. For if I do this, it is death for me; if I do not, I will not escape your hands. ²³It is preferable for me to fall into your hands by not doing it than to sin before the Lord."

24 And Sousanna cried out with a loud voice, but also the two elders shouted against her. ²⁵And running, the one opened the orchard doors. ²⁶But when those from the house heard the shouting in the orchard, they rushed in through the side door to see what had happened to her. ²⁷But when the elders spoke their words, the slaves felt very ashamed, for never had a word like this been said about Sousanna.

28 And it happened the next day, when the people gathered to her husband Ioakim, the two elders came, full of the lawless plot against Sousanna, to have her put to death. And in the presence of the people they said, ²⁹"Send for Sousanna daughter of Chelkias, who is the wife of

^aOr judgments ^bOr bedazzled ^cOr have sex

OLD GREEK

31 Now the woman was very refined. ³²And the scoundrels ordered to uncover her in order that they could be sated with lust for her beauty. ³³And all those who were with her and all who knew her wept.

34 Then after the elders and judges stood up, they placed their hands on her head. ³⁵But her heart trusted in the Lord, her God, and when she lifted her head, she wept, saying to herself, ^{35a}"O Lord, everlasting God, you who know all things before their beginning, you know that I have not done what these men are maliciously alleging against me." And the Lord heeded her supplication. ³⁶Then the two elders said, "We were walking around in her husband's orchard, ³⁷and as we were going around the walk, we saw this woman resting with a man. And while we stood, we saw them having intercourse together. ³⁸And they did not know that we stood there. Then we agreed together, saying, 'Let's find out who they are.' ³⁹And as we approached we recognized her, but the young man fled, covered over. ⁴⁰But when we had seized this woman, we asked her, 'Who is the man?' ⁴¹but she would not tell us who he was. These things we testify."

And as they were elders and judges of the people, the whole assembly believed them.

44-45 And lo, there was an angel of the Lord as she was being taken off to be executed. And the angel, just as he was ordered, gave a spirit of understanding to a youth, being Daniel.

48 Then Daniel parted the crowd, and after he stood among them, he said, "Are you such fools, O sons of Israel? Without examining or learning the plain truth, do you kill a daughter of Israel? ⁵¹And now, separate them far from one another for me so that I can test them." ^{51a}So, when they were separated, Daniel said to the assembly, "Now, have no regard that they are elders, saying, 'They would never lie!' But I will examine them according to what occurs to me."

52 And he summoned one of them, and they brought the elder to the youth and Daniel to him, "Hear! Hear! You that have grown aged in wicked days, your sins have now come, which you have committed formerly, ⁵³when you were entrusted to hear and to judge cases carrying a death sentence and you condemned the innocent while you were acquitting the guilty, though the Lord says, 'You shall not kill an innocent and righteous person.' ⁵⁴Now, therefore, under what tree and at

THEODOTION

Ioakim." So they sent, ³⁰and she came, and her parents and her children and all her relatives.

31 Now Sousanna was very refined and beautiful in appearance. ³²Then the scoundrels commanded that she be uncovered (for she was veiled) so that they could be sated with her beauty. ³³But those who were with her and all who saw her began weeping.

34 Then after the two elders stood up before the people, they put their hands on her head. ³⁵But she, while crying, looked up to heaven, because her heart trusted in the Lord. ³⁶Then the elders said, "While we were walking in the orchard alone, this woman came in with two maids and shut the orchard doors and dismissed the maids. ³⁷And a young man, who was hiding, came to her and lay down with her. ³⁸Now since we were in the corner of the orchard, when we saw the lawlessness, we ran to them. ³⁹And although we saw them being intimate^a, we were not able to take hold of that man, because he was stronger than we, and when he had opened the doors, he ran away. ⁴⁰But when we had seized this woman, we asked who the young man was, ⁴¹and she did not want to tell us. These things we testify."

And as they were elders of the people and judges, the assembly believed them, and they condemned her to death.

42 Then Sousanna cried out with a loud voice and said, "O everlasting God, you who are familiar with secret things, you who know all things before their beginning, ⁴³you understand that they have testified lies against me. And lo, I will die, though I have done nothing that they have maliciously alleged against me!"

44 And the Lord heeded her voice. ⁴⁵And as she was being led away to be executed, God awakened the holy spirit of a young lad whose name was Daniel, ⁴⁶and he shouted with a loud voice, "I am innocent of this woman's blood!"

47 Then all the people turned to him and said, "What is this word that you have spoken?" ⁴⁸So he, as he stood among them said, "Are you such fools, O sons of Israel? Without examining nor learning the plain truth, do you condemn a daughter of Israel? ⁴⁹Return to the court, for these men have testified lies against her."

50 And all the people returned quickly. And the elders said to him, "Come, sit among us, and tell us, for God has given you the right of an elder." ⁵¹And Daniel said to them, "Separate them far from one another, and I will examine them."

52 So when they were separated one from the one, he summoned one of them and said to him, "You that have grown aged in wicked days, your sins have now come, which you have committed formerly, ⁵³when you judged unjust cases, and condemning the innocent, while releasing those responsible, though the Lord says, 'You shall not kill an innocent and righteous person.' ⁵⁴Now,

^aOr *having sex*

OLD GREEK

what sort of place of the orchard did you see them with one another?" And the impious one said, "Under a mastich." ⁵⁵Then the youth said, "Truly you have lied to the detriment of your own soul, for this very day the angel of the Lord will split your soul."

⁵⁶ And after he had this one removed, he told them to bring the other to him. Then he also said to that one, "Why is your seed twisted, like that of Sidon, and not like that of Iouda? Beauty has deceived you [or paltry lust]. ⁵⁷And thus you used to treat the daughters of Israel, and they, being afraid, would have intercourse with you, but a daughter of Iouda did not tolerate bearing your sickness in lawlessness. ⁵⁸Now, therefore, tell me: Under what tree and in what place of the garden did you catch them having intercourse together?" Then, he said, "Under an evergreen oak." ⁵⁹And Daniel said, "Sinner! Now, the angel of the Lord stands with the sword until the people destroy you^a so that he may saw you in pieces."

⁶⁰⁻⁶² And the whole assembly shouted for the youth, how out of their own mouths he had established them both as false witnesses by their own admission. And as the law states explicitly, they did to them just as they had wickedly intended against their sister. And they silenced them and took them away and threw them into a ravine. Then the angel of the Lord threw fire in their midst. And guiltless blood was saved that day. ^{62a}For this reason youths are beloved by Iakob, because of their simplicity. ^{62b}And as for us, let us watch out for young able sons. For youths will be pious, and a spirit of knowledge and understanding shall be with them forever and ever.

^aGk = pl

THEODOTION

therefore, if you really saw this woman, tell: Under what tree did you see them having intercourse together?" Then he said, "Under a mastich." ⁵⁵Then Daniel said, "Truly you have lied to the detriment of your own head, for already as the angel of God receives the sentence from God he will split you in two."

⁵⁶ And after he had him removed, he ordered them to bring the other. And he said to him, "O seed of Chanaan and not Iouda, beauty has beguiled you, and lust has twisted your heart. ⁵⁷Thus you used to treat the daughters of Israel, and they, being afraid, would have intercourse with you, but a daughter of Iouda did not tolerate your lawlessness. ⁵⁸Now, therefore, tell me: Under what tree did you catch them having intercourse together?" Then, he said, "Under an evergreen oak." ⁵⁹Then Daniel said to him, "Truly you also have lied to the detriment of your own head, for the angel of God is waiting with the sword to saw you in two so as to destroy you^a."

⁶⁰ And the whole assembly shouted with a loud voice and blessed the God who saves those who hope in him. ⁶¹And they rose up against the two elders, because Daniel had implicated them out of their own mouth that as false witnesses, and they did to them what they had wickedly intended to the neighbor, ⁶²by doing to them according to the law of Moyses, and they killed them. And guiltless blood was saved that day.

⁶³ Then Chelkias and his wife expressed praise concerning their daughter together with her husband Ioakim and all the relatives, because no shameful deed was found against her. ⁶⁴And Daniel became great in the presence of the people from that day onward.

^aGk = pl

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Published by Oxford University Press, Inc.
198 Madison Avenue, New York, New York 10016
www.oup.com

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Interior design and typesetting by Blue Heron Bookcraft, Battle Ground, WA.

Printed in the United States
1 3 5 7 9 8 6 4 2