

International Organization for Septuagint and Cognate Studies (IOSCS)

405-40/1

Felix Albrecht (Akademie der Wissenschaften zu Göttingen)

A Commentary on Psalm 71 LXX (Psalm 72 MT)

The author is preparing the commentary on Psalms 41–88 LXX for the SBLCS series. This paper provides a sample commentary on Psalm 72 MT (71 LXX). This Psalm concludes the Psalms of David 51–72 MT (50–71 LXX). The final part of Ps 72 MT (71 LXX), i.e. verses 18–20, explicitly identifies David as the poet of the Psalms and forms the final hymn of the Psalms of David. The title of the psalm indicates that it is to be read in reference to Solomon. Solomon's authorship, however, is not intended. Nevertheless, scholars occasionally take the view that the Lamed in the title should be read as Lamed auctoris. This and all other relevant aspects of Psalm 71 LXX – from textual criticism to reception history – will be discussed.

405-40/2

Sarah Yardney (University of Chicago)

Preliminary Results from SBLCS 1 Reigns

This paper will present some preliminary results from the preparation of the volume on 1 Reigns (MT 1 Samuel) for the SBL Commentary on the Septuagint. These results will primarily concern the translation technique of 1 Reigns, a topic that deserves sustained inquiry: the Septuagint is key evidence for the textual criticism of Samuel, but that evidence cannot be accurately assessed without a detailed understanding of the translator's handling of his Vorlage. The paper will also discuss some methodological considerations for the commentary series that arise when working with the material of Reigns in particular.

*Johann Cook (Stellenbosch University),
Bryan Beeckman (KU Leuven/UC Louvain)*

An Exegetical Commentary of LXX Proverbs: Women in LXX Proverbs

In different passages of the Masoretic Text (MT) of Proverbs several references to women are made. Also in the LXX, the theme of women reoccurs. In order to examine whether the LXX text attests a different image of women than the Hebrew text, this paper will analyse the verses wherein women are mentioned. Moreover, by doing so, this investigation aims at examining whether the LXX translator has transformed the theme of women vis-à-vis the Hebrew source text.

Next to a concise introduction to the exegetical commentary on LXX Proverbs, the verses wherein women are mentioned in the LXXPROV will be discussed in relation to their Hebrew counterpart. By offering a systematic analysis of the theme of women in LXX Proverbs, this contribution aims to shed more light on the translation technique of the LXX translator and to examine whether there is an indication of a thematic transformation compared to the Hebrew text.

Michaël N. van der Meer (Independent Scholar)

Achan's Sin according to the Septuagint

The Septuagint version of the book of Joshua is an important witness both to the process of redaction-critical formation of the Hebrew text as well as that of its reception history in terms of Greek reformulation of that complex Hebrew text. Recent studies by De Troyer and Makipelto stress its redaction-critical value, while others continue to find more evidence of its interpretative character. For a commentary on the Old Greek version of Joshua these issues are of prime importance. Although relatively minor in extent the subtle variations between the Hebrew and Greek versions of the story of Achan's sin (Joshua 7; 22:20) provide an interesting test case for assessing these approaches by bringing in the evidence of Greek natural diction as attested by the Greek documentary papyri from Ptolemaic and early Roman Egypt.

405-41/1

Martijn Jaspers (Katholieke Universiteit Leuven)
***Nimia novitate: A Polysystemic Approach to
Jerome's Latin Bible Translations***

In this presentation, I will adapt and adopt Itamar Even-Zohar's Polysystem Theory (PST) to the study of the Latin translations of the Old Testament by Saint Jerome (ca. 347–420). This systemic approach was already used successfully for the study the Greek Bible by Leuven-trained scholars as Dhont (2018) and De Crom (2020). After offering a general outline of PST and a systemic overview of the Late Antique Polysystem, I will delve deeper into Jerome's Psalter translations as a case study. His translations of the Psalms are particularly interesting study objects because two versions have come down to us: the *Psalterium iuxta Septuaginta* (Hg, ca. 390), based on a Greek source text, and the *Psalterium iuxta Hebraeos* (Hh, ca. 392), based on a Hebrew one. It appears that his Hebrew-based Hh did not immediately replace the Greek-based Hg, as emerges from Jerome's letters and exegetical writings. This stands in striking contrast with the translations of other books, of which Jerome often underlined the importance of the 'Hebrew Truth' in his versions *iuxta Hebraeos*, against the 'corrupted' nature of Septuagint-based Latin translations. Moreover, Jerome's translations of the Psalter are very literal and often imitate the translation of the (Septuagint-based) Old Latin renderings. I will demonstrate that PST offers an ideal framework for understanding this exceptional position of Jerome's Psalter translations.

405-41/2

Peter Gentry (Phoenix Seminary)
Mercati's Analysis of the Hexaplaric Colophons

There were giants in the land in those days. One of them was Mercati. His source-and-redaction method analysis of the hexaplaric colophons is briefly described and evaluated. As he recognised, the function and meaning of the term *παρετέθη* in these texts and their translations in the Syro-Hexapla is central and critical. No one has attempted to deal with his analysis since he wrote eighty years ago.

405-41/3

Martijn Beukenhorst (Université catholique de Louvain)
The Quedlinburg Itala

In recent years scholars of the Septuagint have been paying more attention to the texts of the *Vetus Latina*, especially in Samuel-Kings. The *Vetus Latina* is important because it translates a Greek text that was, to a large extent, free from several revisions that affected many Greek witnesses. Recent years

have shown influential studies into witnesses of the *Vetus Latina*. Some of these have shown that the Greek *Vorlage* of the early Latin translations is much more complex than previously thought, most notably by Gesche (2018).

In this paper I want to look at one of the *Vetus Latina* texts briefly discussed by Gesche, namely, the Quedlinburg Itala. The Quedlinburg Itala contains 6 pages of an Italian early 5th century manuscript that contained an old Latin translation of Samuel and Kings. Mostly known for their pictorial tradition, they have been little studied from a text critical point of view and can provide us with a unique view into the pluriformity of the Old Latin text. I will discuss the textual affinities of the fragments of Kings preserved in the Quedlinburg Itala (1 Kings 5:17–6:7), highlighting interesting variants for the study of Kings. The Quedlinburg Itala shows a higher agreement with the Vaticanus manuscript than commonly observed in the *Vetus Latina*. Although not in a Kaige-section, the closeness with the Vaticanus manuscript is interesting and thus this result potentially makes an important contribution to the debate on the origins of the old Latin translation.

405-41/4

Anna Kharanauli (Ivane Javakishvili Tbilisi State University)

**The Old Georgian Translation of Michaeas and the
Textual Character of its Greek *Vorlage***

Different versions of the Old Georgian Michaeas are extant in the biblical, liturgical, and exegetical collections. The oldest form of the translation is kept in two Bible codices, dated back to the 10th and 11th centuries. The same translation, more or less changed during the textual transmission, is preserved in pericopes of three 9th- and 10th-century Lectionaries (the Latali, Kala, and Paris Lectionaries). The autographic 12th-century catena manuscript includes a revised version of the scholars of the so-called Gelathi graecophile circles. All these sources allow us to establish the oldest textual layer of Georgian Michaeas.

In the case of old translations, such as an Old Georgian translation of Michaeas, it is impossible to identify the direct relationship with the particular extant manuscripts or manuscript groups (whereas it is quite clear that the revision of the Gelathi Catena was conducted according to the manuscripts close to RA 22 and 48). Instead, it is more appropriate to speak about the textual character of the *Vorlage* of the translation and, subsequently, about its similarities with the texts preserved in the extant Greek manuscripts and daughter versions. The paper explores the different types of readings of the Georgian translation made before the middle of the 5th century and tries to characterize the text of its Greek *Vorlage*.

405-42/1

Cécile Dogniez (Centre national de la recherche scientifique)
**Le « parler » de la Septante dans ses approches culturelles.
Retour sur les travaux de Marguerite Harl (1919–2020)**

Qui a vu naître et se développer, depuis maintenant plus de 40 ans, la collection de La Bible d'Alexandrie, sait qu'elle fut, à l'origine, l'œuvre d'une femme, qui en a été l'âme et la garante. Ce projet, initialement conçu par Dominique Barthélemy, a été réalisé et obstinément poursuivi jusqu'à la fin de sa vie par Marguerite Harl. C'est elle qui introduisit au cœur de l'université française laïque, à la Sorbonne, l'étude du texte biblique dans sa version grecque. Marguerite Harl est non seulement parvenue à imposer au monde savant, au fil des ans, la première traduction scientifique commentée en langue française de la Bible grecque traduite à Alexandrie au milieu du 3^{ème} siècle avant notre ère, mais elle a également suscité et encouragé tout un mouvement de traductions de cette œuvre juive dans les langues modernes les plus diverses. Helléniste, éprise de culture grecque tant sous ses aspects poétiques et littéraires, qu'historiques et philosophiques, Marguerite Harl a su retrouver dans « le parler » de la Septante l'univers culturel auquel tout philologue est confronté dans toute sa diversité. Cette dimension de la Septante comme langue disposant de possibilités d'expressions culturelles plurielles, telles que les concevait Marguerite Harl, sera l'objet de mon exposé.

406-30/1

Robert Walker (University of Cambridge)
**Dative Alternation within the Septuagint Pentateuch
in Light of Post-classical Greek**

This paper offers an alternate orientation from which future scholars may direct their work on the Septuagint. The Septuagint has often been illuminated through the application of post-Classical data in the papyri. Yet, the Septuagint also has much to offer as a source with a vast array of linguistic data for our understanding of post-Classical Greek. Dative alternation with $\pi\rho\acute{o}s$ and $\epsilon\iota\varsigma$ in the post-Classical period is multidimensional and culminates in the morphological dative's absence from Modern Greek. Joanne Stolk's research of the documentary papyri has demonstrated that this complexity is attributable to various factors related to animacy and the author's conceptualization of the event. Within Greek Exodus, the semantic overlap of the dative with $\pi\rho\acute{o}s$ caused J. W. Wevers to suggest that the translator used each "indiscriminately." Such explanations regarding variation not only are

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inaccurate but may serve as the impetus for further incomplete explanations within Septuagint scholarship. Rather than looking to internal Greek grammatical standards, some authors go as far to state that various decisions must have been made on a theological basis. By looking first to internal Greek features, removed from notions of indiscrimination or theological promulgation, a clearer understanding of the linguistic nature of the text becomes available. In this paper, I will evaluate dative alternation patterns in the Greek Pentateuch by comparing evidence to those patterns identified by Stolk in the papyri. This comparison may elucidate a nuanced familiarity with standard Greek semantics and syntax on the part of the translators.

406-30/3

Joel Bell (University of Oxford)

Metre in the Septuagint

This paper addresses the rare phenomenon of Greek poetic metre in the translated Septuagint corpus. What seems to be a metrical line may in fact be fortuitous. Scholars must phonologically contextualize any potentially metrical lines because significant phonological changes occurred during the Hellenistic period which changed the nature of Greek poetic metre. This study will (1) provide an overview of Ptolemaic Greek phonology especially as it pertains to metre, (2) cover previous claims to the discovery of metre in the translated Septuagint corpus, (3) put forward some instances of metre that have previously escaped notice, and (4) synthesize a way forward for differentiating between intentional and fortuitous metre.

406-31/1

Theo van der Louw (SIL)

Translation Theory and Translation Techniques in the Septuagint and Their Relevance for the Textual Criticism of the Hebrew Bible

In current scholarship the relativity of the classical text-critical rules is often stressed. Moreover, leading textual critics say that textual criticism cannot be bound by rules, and even that there is no method. Scholars have responded to this vacuum by proposing theoretical constructs that facilitate retroversion. However, they build on shaky foundations and give false certainty.

Translation Studies offers useful typologies of translation techniques. Applying them to the Septuagint forces us to (1) terminological precision, (2) asking the right questions and (3) finding systemic relationships. Departing from these elements, a roadmap for the evaluation of source text and target text suggests itself. We will try and develop this roadmap, and explore if and how it could aid textual criticism.

406-31/2

Jean Maurais (Faculté de Théologie Évangélique - Acadia University)

Papyrus Fouad inv. 266 (Ra 848) and the Text of Old Greek Deuteronomy: Time to Reassess Their Relationship?

Papyrus Fouad, Inv. 266b (Ra 848) is an early witness whose substantial fragments reproduce numerous sections of the text of Old Greek Deuteronomy 17–33. Tentatively dated to the first century BCE, it played an important role in John Wevers's work on the critical edition of the text of Old Greek

Deuteronomy. However, some aspects of Wevers's work have been the subject of criticism in recent years because of the methodology he employed to evaluate variant readings and his negative bias concerning some of Ra 848's features. Moreover, a new edition with photographs of this manuscript was published a few years later, providing readings and evaluations of the evidence that differ from that of Wevers. The place of this significant manuscript in the book's textual history is, therefore, a question that should be examined afresh, and an important component of the work on the upcoming SBLCS commentary on Deuteronomy.

This paper will proceed in three stages: 1) After briefly describing Ra 848, I will review Wevers's evaluation and use of this early witness. 2) I will then highlight some of the criticisms that have recently been put forward in light of the re-evaluation of many similar early witnesses to the Greek Pentateuch, and 3) with the use of some examples, explore the methodological principles that would be best suited to reassess the place of Ra 848 in light of these criticisms.

406-31/3

S. C. Daley (Triapla Research Institute)

The Common Text Project: Some Essential Features

With encouragement from SIL International, the Nida Institute, and others, the newly formed Triapla Research Institute is moving forward with the Common Text Project, a project that was first described as a desideratum in chapter 9 of my Hebrew University of Jerusalem dissertation, *The Textual Basis of English Translations of the Hebrew Bible* (Supplements to the Textual History of the Bible 2, Leiden: Brill, 2019).

By its very name, the Common Text Project wears its vision on its sleeve, but not all of its intricacies are visible there. Focusing on Hebrew Bible / Old Testament, the project seeks to recognize all of the textual issues that are pertinent to Bible translators, collate the ancient sources, published evaluations, and a sampling of modern translations at these locations, then describe and analyze each issue before identifying a best practice solution for Bible translators, the project's primary audience.

But there is more. With a foray into the Letter of Aristeas, some discussion of the influence of the Dead Sea Scrolls and the place of the Septuagint, and a look at further examples and illustrations, this paper seeks to elucidate some of the Common Text Project's essential features.

406-32/1

Cameron Boyd-Taylor (Trinity Western University)

Identity, Alterity, Ambivalence: The Negotiation of Ethnographic Constructs in Greek Esther and 3 Maccabees

George Stirling argued some time ago that the genre of apologetic historiography in Hellenistic literature developed in direct response to Greek ethnography. An analogous argument can be made for certain prose romances. Both genres provided a means by which authors could contest the depiction of ethnic groups in hegemonic discourse, and advance rival identities. This involved the appropriation and redeployment of constructs drawn from the ethnographic literature. The proposed study will examine such strategies at work in 3 Maccabees and the Greek Esther with specific reference to the charge of xenophobia. Taking up a critical term from Bakhtin, we may speak of dialogic discourse. The various constructs of Jewish ethnicity voiced within the fictive world of these prose romances simultaneously address the claims of Greek ethnographers and the reception of their ideas by polemicists.

406-32/2

Camilla Recalcati (Université catholique de Louvain)

Egyptian “Retro-Corrections” in the LXX Greek of Genesis 37–50

LXX Greek shows several features that can be attributed to Egyptian influences (Pfeiffer: 2016). Against the backdrop of lexical studies on the LXX (Lee: 1983; Leonas: 2005), this paper aims at analysing one specific feature of the LXX’s Greek in a portion of the Pentateuch – Gen 37–50 – that shows many Egyptian influences.

This paper’s goal is to prove and examine how the LXX translator has rendered some words freely to produce a more accurate meaning than the one of the MT because he understood that an Egyptian feature was concealed in the Hebrew term. These Greek renderings, that aim at being more fitting with the Egyptian context and etymology than their Hebrew counterpart, will be named retro-corrections (interpretations aegyptiacae – Morenz: 1965; Aktualisierungen – Pfeiffer: 2008).

Mainly, the paper focuses on retro-corrections concerning proper names by presenting a comparison between the LXX’s renderings and Egyptian papyri. This is done with the intent to spread a new light on their Egyptian derivation in the Greek form. Both names of Potiphar and Potiphera will be examined, and new insight will be given on the name *Ασεννεθ* (Vergote 1964) and its connections to Egyptian names. Great attention will be given

to the LXX rendering of the name given by the Pharaoh to Joseph, whose meaning and genesis are still debated (Schulman: 1975; Görg: 2003).

Additionally, other retro-corrections will be considered: the translation of פסים with ποικίλον, that of בגדי־שש with στολήν βυσσίνην, the lack of translation for קדים, and the more precise meaning given by the LXX to הרפאים.

406-33/1

Marieke Dhont (University of Cambridge)

Periphrastic ποιέω in the Septuagint

Ancient Greek can express a verb using a multi-word construction, or periphrasis, with ποιέω in the active or middle voice – think of, for example, ποιέομαι λήθην for λανθάνω. In the post-classical period, verbal periphrasis became increasingly productive (Bentein 2016). This is reflected in the Septuagint as well. With 2800 occurrences of ποιέω in the Septuagint, this paper will focus on those that appear in a verbal periphrastic construction. The periphrastic construction with ποιέω is often, though by no means exclusively, used to render the Hebrew הָשַׁע with a noun and thus considered an isomorphic rendering. However, by focusing on the use of ποιέω as a rendering and overlooking the concept of verbal periphrasis in post-Classical Greek, many misinterpretations, and by consequence mistranslations, have arisen regarding the Septuagint's use of ποιέω in these constructions, which has, in turn, affected our understanding of the nature of the language of the Septuagint. While the post-classical nature of Septuagint Greek has

been amply shown in relation to vocabulary, this paper further explores the question of post-classical Greek syntax in the Septuagint. It will clarify the notion of verbal periphrasis in ancient Greek, provide an initial examination of periphrasis with *ποιέω* in the Septuagint, and present a new angle to illuminate once more how an appreciation of post-classical Greek can help us better to understand the Septuagint.

406-33/2

Joshua Alfaro (Universität Salzburg)

The Original Language of the Greek Esther Additions

The Greek versions of Esther contain six large Additions, four of which (Add. A, C, D, and F) may be either Greek compositions or translations from Hebrew. Previous arguments for Hebrew as the original language of these Additions employing syntactical criteria (Martin 1974, 1975) were shown to be inadequate (Jobes 1996) since these texts are too short to apply statistical methods validly. In this paper, I argue for the probability of a Hebrew original for these Additions by examining individual syntactical and lexical features of these texts. These features will be analyzed through comparison with (1) the translation tendencies of the OG and Alpha-Text versions of Greek Esther, (2) other Greek translations from Hebrew/Aramaic, (3) Greek usage in documentary papyri, and (4) texts composed in Greek. Finally, I consider the historical and geographical contexts which produced these Additions and their translation and whether they point to an exchange of texts between Palestine and Egypt.

406-33/3

Kristin Klaus (University of Tartu)

Possibilities of Dividing the Speeches of Old Greek Job into Thematic-Formal Units

Dividing the speeches in the Book of Job into strophes or stanzas has been quite a fruitful area of research for the scholars of the Hebrew Bible poetry (see the historical survey on the matter by Pieter van der Lugt 1988, 1995). Scholars have tried to divide the speeches into thematic-formal or formal-thematic units (e.g., Hartley 1988, Fokkelman 2012, Witte 2021, and Fohrer 1963).

So far, except for Marieke Dhont's work, no attempt has been made to divide the Old Greek Job speeches into literary (or maybe even poetic) units. The most we can see is dividing the text, either in the original or in translation, into paragraphs, with no meaningful explanation (see, e.g., Brenton's 1879 Septuagint with translation or NETS).

As a part of my PhD thesis, I have been trying to do just that. Firstly, I

have identified thematic units in the speeches (Job 4–5, 8, 19, 21, 29–31, 38–39, and 40–41 so far), which are often different from the poetic units in the Hebrew Job due to the minuses, paraphrases, or an entirely new meaning in certain passages. Secondly, I have determined literary features that frame the units and whether the Greek translator has managed to frame these more intensely than present in the Hebrew text. The comparison between thematic-formal units in both languages demonstrates shifts in meaning and poetics and the independence of the Greek translator.

In this paper, I will show exemplary thematic-formal units and their comparison to the Hebrew counterpart.

406-44/1

Eberhard Bons (Universität de Strasbourg)

Observations on the Use of ἐλπίς and ἐλπίζω in the Greek Text of Sirach

In non-biblical Greek the words ἐλπίς and ἐλπίζω are used in a wide variety of contexts. In the Septuagint, however, a certain shift of meaning can be observed. Due to the Hebrew source text, in many cases “hope” expressed by the two terms in question means “hope in God”. Hence, ἐλπίς and ἐλπίζω appear to have a positive connotation in general. The situation is slightly different in Greek Sirach. On the one hand, some passages seem to reflect typical Septuagint use of the two terms. On the other hand, the translator does not feel bound by it. The aim of this short paper is to analyze the occurrences of ἐλπίς and ἐλπίζω in Greek Sirach. Special attention will be paid to the remaining texts of the Septuagint as well as to recent debate on “hope” as an emotion.

406-44/2

Nesina Grütter (Universität Basel)

Entstehungs- und Rezeptionskontexte eines LXX-Hapaxlegomenons

Ezechiel 21,26 ist der einzige Bibelvers, der eindeutig von der mesopotamischen Opferschau (*bārûtu*) spricht, und er ist vermutlich der Ausgangspunkt für die Bildung der griechischen Komposita bestehend aus ἦπαρ und σκοπέω. Ihr Fortleben in der Rezeptionsgeschichte bis in spätbyzantinische Zeit fällt äusserst schillernd aus und bietet ausgezeichneten Stoff für eine religionsgeschichtlich interessierte Zeitreise durch die griechische Literatur.

406-44/3

Lorenzo Cuppi (Sapienza University of Rome)

The Correspondence between םִאֲפִי and γηγενεῖς in Proverbs 9:18

The 9th chapter of the Book of Proverbs exhibits in the Septuagint translation numerous additions in comparison with the Masoretic Text. In

particular, we find three additional couplets after v. 12 and four more after v. 18. Immediately before the latter one finds the unusual correspondence, attested only twice in the whole Bible—both of which in Proverbs (2:18; 9:18)—between the problematic Hebrew term רפאים and the Greek γηγενεῖς. The former has interesting cultural parallels in the Ugaritic, Phoenician and Punic inscriptions, in which one can also detect a process of gradual demonisation of the chthonic deities, the latin Manes. The latter literally translates as *children of Gaia*, and is referred, at the time of the classical tragedian, to the Titans of the Greek mythology whose deeds were already narrated in Hesiod's *Theogony*. A stress on their impious nature is witnessed in the Hymn *On the Bath of Pallas* by the Alexandrian librarian Callymachus. It is possible that the Septuagint translator, unlike the later revisers καίγε and Aquila, wished to link in a literary manner the Jewish and Greek representations of the netherworld.

406-44/4

J. Alberto Paredes (Reformed Theological Seminary)

The Gileadite Password in Greek Judges: Text and Semantics

The complexities of the textual history of Greek Judges have long been acknowledged. It was previously held that the revision of Greek Judges was merely a rigid translation from the *Vorlage*, such that the Greek target text would read as unsophisticated or strange. However, since the implementation of the Greek-priority view as a method to engage post-Classical Greek lexical semantics, it has now been consistently demonstrated that previously undocumented nuances and new meanings of long known words may come into focus for the first time, helping to illumine our understanding of how post-Classical Greek lexicography and translation tendencies operate. Particularly challenging passages bring especial light to this question as the translators are faced with decisions that reveal priorities within translational habits. Judges 12:6 presents such a scenario.

As the Gileadites and the Ephraimites face each other in an inter-tribal battle, the Gileadites present what seems to be a phonetic test to disclose the enemy's identity. Ephraim's failure in pronouncing תְּבֹלֵשׁ as Gileadites do (saying תְּבֹלֵס instead) leads them close to annihilation as a tribe. The Old Greek translation of Judges renders תְּבֹלֵשׁ as Σύνθημα, whereas the later B-group revision modifies that lexical choice to Στάχυς. In addition to reconstructing the Old Greek and later revised text of this passage, this paper explores the contribution of Στάχυς in the revision of Greek Judges as a development of the Old Greek Σύνθημα in translating תְּבֹלֵשׁ. By examining external evidence for Σύνθημα and Στάχυς between the 2nd century BCE and

50 CE, this paper analyzes why the revisers might have considered Στάχυς as more suitable than Σύνθημα in its narrative context. This approach will shed light on how lexical choice in both the Old Greek translation and its later revision may advance our knowledge of post-Classical Greek lexical semantics and translation tendencies in Judges.

406-45/1

Kyle Young (Trinity College Dublin)

**Aquila's 'Second Edition': Evaluating the Appropriation
and Evolution of a Concept**

Scholars have used the concept of a *secunda editio* ('second edition') of Aquila since the eighteenth century to address numerous cruces interpretation of reception history and rabbinic tradition, including Aquila's relationship to Onqelos and more. However, Jerome is the sole ancient authority who testifies to Aquila's second edition and he mentions it explicitly only in relation to Jeremiah, Ezekiel, and Daniel. In this presentation, I endeavour to answer the question, How should we understand Jerome's testimony that Aquila made a 'second edition' of his version? After surveying how scholars have appropriated the notion of a second edition and how the concept has evolved in academic discourse, I discuss more recent arguments for the influence of Aquila in rabbinic Judaism and beyond to contextualise the question of Aquila's second edition. Following a reappraisal of Jerome's comments and their reception, I suggest a tentative answer to the above research question and consider the consequences of this answer, especially for textual criticism of Aquila.

406-45/2

Timothy Lee (University of Cambridge)

***Kaige* Revision of the Septuagint and Ancient Jewish Education**

Kaige is an elusive revision of the Septuagint which displays rigorous adherence to the proto-Masoretic Text and is marked by 'mechanical' isomorphic translations, such as כַּיִן with καὶ γε. Among witnesses to the revision is one Dead Sea scroll (8HevXIIgr) and Samuel-Kings in the Greek Uncial manuscripts. I situate *kaige* revision of the Septuagint within the educated Hellenistic Jewish elite in Jerusalem. These Jewish schools for teaching Hebrew to the Greek-speaking children provide the ideal environment for *kaige* revision. I argue *kaige* revision, began primarily for education needs as a teaching device which adopted standard translation equivalents for each Hebrew word. This goes against common – but less plausible – suggestions such as: (1) *kaige* fits proto-Rabbinic exegesis (Barthélemy); or (2) *kaige* was

driven by a developed theological of scripture that attaches significance in each Hebrew word as the word of God (Brock); or (3) was occasioned by the standardisation of the Masoretic Text (Tov).

Structurally, in this lecture, I argue against these three common explanations for kaige revision, before situating kaige revision within the Hellenistic Jewish schools in Jerusalem. I provide background to Jewish pedagogy in the Second Temple period and draw conclusions on bilingualism, education, and sociology in the period. I date kaige revision and the schools to Hasmonean Palestine. This furthers our understanding of Greek pedagogy, the Hasmonean linguistic and social environment, and variety within the complex world of Septuagint manuscripts.

406-45/3

Alison Salvesen (University of Oxford)

The Greek Glosses of 'John Joseph' to LXX Jeremiah

Scholars have known since the 17th century about the hundred or so short readings or glosses in MS Ra. 86 (Barberinus 549) for the book of Jeremiah, and attributed to '(John) Joseph' (siglum ω). Frederick Field discussed the possible provenance of this translator and his glosses in the first volume of *Origenis Hexaplorum...* (I.xciii-iv, 1875). The readings are also included in the second apparatus of Josef Ziegler's Göttingen edition of Jeremiah, along with some brief remarks in the Introduction (p. 106).

In 1961, in a very useful series of three articles in Portuguese, the Brazilian scholar Balduino Kipper listed the biblical references where the readings occurred, along with a discussion of their nature and their relationship to other versions (MT, LXX, the 'Three', Vulgate). Kipper covered similar ground in an article in a supplement volume to *Paulys Realencyclopädie* in 1978. Natalio Fernandez Marcos included 'Josephus the Translator' in the chapter 'Other Ancient Versions' in his book *The Septuagint in Context* (English trn. 2000: 169–72). Following the work of Kipper, he notes the freedom of the renderings, the occasional affinities with the Vulgate (perhaps via Sophronius), and the frequent divergences from LXX.

The paper updates Kipper's valuable work, particularly focusing on the evidence from 'Joseph's' readings for signs of the translator's religious affiliation and provenance.

406-45/4

Reinhart Ceulemans (KU Leuven)

The Pentateuch Text of the Nomos Mosaikos

The Middle Byzantine period witnessed the creation of the Nomos Mosaikos, a legal text that consists solely of excerpts from Pentateuchal books.

Abstracts

This work is thought to have been composed either in the ninth or in the eighth century (in the last case: accompanying the promulgation of another imperial law code whose own ideology and imagery were strongly Septuagintal, the *Ecloga*). It is a curious and understudied form of Greek Christian reception of the Septuagint. In this paper I wish to present the findings of my comparison of the *Nomos Mosaikos* (ed. Burgmann and Troianos 1979) with the Septuagint text (in the Göttingen edition). I will present (a) the selection made by the compilers (for example, some Biblical verses are conspicuously absent), and (b) the Septuagint text that is reflected in the legal document (which throughout is the most popular version as documented in the Göttingen apparatus).

406-46/2

Jonathan Thambyrajah (Australian Institute of Theological Education)

Intertextuality in the Versions of Esther

One of the most notable literary features of the masoretic version of Esther is its proposed intertextual relationships with texts as diverse as Samuel, Exodus, the Joseph novella in Genesis, and Daniel. Some of these intertextual relationships, however, are only partially represented, or not at all, in other versions of Esther (LXX, AT, VL, etc.). Others appear in a stronger form. In addition, some of the versions of Esther contain intertextualities that are absent from MT. Understanding this literary dimension of the versions of Esther casts light on the nature and reception of the Esther story.

406-47/1

Robert Hiebert (Trinity Western University)

The 'Israel in Egypt' Motif in Septuagint Genesis

The book of Genesis serves as an introduction to the biblical canon in general and to the Pentateuch in particular. In the books of Exodus through Deuteronomy, the focus is on the stories of Israel's sojourn in Egypt, the subsequent exodus, and the journey through the wilderness on the way to the promised land. The present paper will explore some of the thematic and philological resonances pertaining to theme of Israel's presence in Egypt that are to be found in the Septuagint version of Genesis.

Andrew Daniel (African Christian University)

**The Coreferential Genitive Absolute as a Parasitic Mirative Structure:
Evidence from LXX Greek**

The genitive absolute (GA) in Classical and Hellenistic Greek is a well-known construction that hardly needs explanation. Occasionally, however, the subject of the GA construction participates as a constituent of the matrix clause. Such aberrations occur as early as Homer and are found in nearly all authors, but especially the LXX and non-literary papyri. Past explanations have attempted to appeal to emphasis as the reason an author might use a coreferential GA, while more recent attempts have looked to discourse analysis for inspiration. LXX scholarship often takes a prescriptive perspective, as if the translators were producing ungrammatical Greek. In contrast, the typologically valid concept of mirativity offers a robust category with which to articulate the coreferential GA's early origins in Homeric Greek, its sustained, yet disciplined use in Attic Greek, and proliferation with the rise of Hellenism. Mirativity refers broadly to information which is new or unexpected (DeLancey 1997). It is the counter-expectedness of the coreferential GA that endows this construction with a mirative implicature. The specific advantage of mirativity is that it has the capacity to explain the "emphasis" grammarians of generations past intuited and its pragmatic extension to articulate "a shift from a more general situation to a specific event" (Buijs 2013: 10).

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William A. Ross (Reformed Theological Seminary)

Donkeys and Dating the Greek Pentateuch

It has been over fifty years since John A. L. Lee completed his seminal work *A Lexical Study of the Septuagint Version of the Pentateuch*, later published in the SBLSCS series in 1981. Since that time, it has served as a major benchmark for several important topics within the discipline of Septuagint scholarship. Among the most notable accomplishments of this work is Lee's use of postclassical Greek documentary evidence to trace diachronic language change and account for its influence in the production of the Septuagint, which facilitates dating the translation of specific books within the corpus on both absolute and relative terms. Although Lee's dating conclusions have

now come to be taken for granted in the discipline, to date few studies have either checked or expanded upon his work, despite its ongoing relevance and potential for historical, linguistic, and text-critical purposes. This paper will therefore do precisely that with reference to Lee's findings on words for donkey (ὄνος and ὑποζυγίων), specifically to examine whether Lee's conclusions still hold, particularly in light of the ongoing publication of documentary sources—both papyri and inscriptions—and their much greater accessibility on digital platforms fifty years later. If Septuagint scholarship is to continue relying upon Lee's lexical analysis for the dating of the Greek Pentateuch and other books, it is important that they are reassessed, refined, and/or, if necessary, adjusted, as Lee himself has encouraged. Attention will also go to postclassical Greek literary works as well as an important point of comparison in register.

407-30/3

Travis Wright (University of Cambridge)

Negation and (Non)veridical Contexts in the Greek Pentateuch

When recovering meaning, hearers assign interpretations to utterances based on the semantics of the grammatical code and the inferences calculated from speaker intention. In the sentence, "I won't believe it until I see it", the code communicates that the event *believe* will not transpire before the event *see*. However, there is additional meaning that arises as an inference, namely, a scalar implicature: the event *believe* will take place *after but not before* the event *see*. This implicature cannot be decoded from the grammar alone, but must be recovered as the speaker's intended meaning. This paper argues that in order to recover meaning, the translators of the Greek Pentateuch must have performed the same processes on inferred meanings in the L1 and expected their audiences to do the same with inferred meanings in the L2. To demonstrate this, I examine negative and nonveridical contexts (contexts where the truth of proposition *p* is still open, e.g. conditionals and questions). I demonstrate that the translators sometimes (1) allowed inferred meaning to simply shine through in the L2 (e.g. scalar implicatures triggered by οὐ ... ἔως), (2) translate as code what is inferred in the L1 (e.g. Οὐ μὴ for ἄ), or (3) translate as inferred meaning what is coded in the L1 (e.g. implicit illocutionary acts like the rhetorical question in Numbers 22:30). Finally, I compare versional evidence from classical and late antiquity, suggesting the Greek Pentateuch is not unique in this regard but that these processes of meaning recovery are universal features of human communication.

Beatrice Bonanno (Université catholique de Louvain)

Theological Accents in the Septuagint of the Book of Ruth

In recent years, the “theology” of the Septuagint (LXX) has been attracting increasing interest. In this regard, however, very little attention has been paid to the theological accents in the LXX of the book of Ruth. This study will, therefore, try to fill this gap, by focusing on the book of Ruth.

After briefly introducing some of the methodological items, this paper will focus on the translation unit of the book of Ruth. The analysis will be conducted by taking into consideration the divergences between the Masoretic text (MT) and LXX, certain lexical choices and several of the theological themes. These will be organised on the basis of the following theological matters: the divine names, the physical representation of God, the absence of God from the first scene and His first appearance, the correlation between the actions of God and humans, and the different nuances given to the “return”. Based on this analysis, the conclusion will summarise the main results in two parts: first, the theological accents which can be identified more clearly in the text, and then those which should be considered with caution, since it remains open to question whether they are related to a conscious choice on the part of the translator/his translation technique, or to a textual criticism issue.

Daniel Olariu (Adventus University from Cernica)

Thematic Resonance in Septuagint-Daniel

The Old Greek version of Daniel (OG-Dan) presents ample evidence of techniques used to reinforce, elaborate, or transform the themes of the source text. Conversely, due to its approach to literally representing the source text, the Theodotonic revision of Daniel (Th-Dan) presents fewer cases. This paper discusses four complex examples in which both versions display exegetical manoeuvres to render the source text into the target language. By means of a detailed analysis of translation technique, it will be shown that the thematic resonance is visible in the way the lexemes חִזָּה “to see,” דָּבַר “word, thing,” אָדָם “man,” and שָׁנָה “to change” were rendered in OG-Dan and Th-Dan.

407-31/3

Dirk Büchner (Trinity Western University)
Animals in LXX Leviticus 11

A large proportion of the Hebrew names of the animals forbidden for food, are unknown or uncertain. The Greek animal names, on the other hand, but for a few, are all well known. Those birds and animals were also familiar to Egyptians in the Ptolemaic Era.

The approach taken in this study (prepared for the SBL Commentary on the Septuagint) is not necessarily to try and bring the Greek names into relation with the Hebrew names but to illustrate them by their occurrence in Classical Literature and their description in Egyptian written and pictorial sources.

Examples of such names are the griffin, little owl, shrew-mouse, snake-fighter and lapwing.

407-32/1

Carson Bay (Universität Bern)
The Language of Exemplarity between the Greek Jewish Scriptures and Other Ancient Mediterranean Literature

The Greek Jewish Scriptures participate at both the nominal and the verbal level in the Greek vernacular of ‘exemplarity’ established in the pre-Classical period and increasingly popular into Roman Imperial times. The LXX uses the noun *παράδειγμα* (and verb *παραδείκνυμι*), the standard Greek term for “example” from as early as the 6th century BCE, and also the more unusual term *ὑπόδειγμα* (and the verb *ὑποδείκνυμι*, once – as a participle – in 2 Chr 15:3) to speak of examples or paradigms or exemplars. In its occasional use of this argot, the LXX provides a tool for scholars to better situate its vocabulary and syntax within the broader literary environs of ancient Mediterranean writing.

This paper examines the uses of this terminology in the LXX against the Hebrew MT (e.g., the term *תבנית* for “pattern”), the later development of Hebrew example language (e.g., *דוגמה* in Rabbinic literature), and the wider Greek (and Latin) vocabulary of exemplarity as it developed across the later first-millennium BCE and beyond. I argue that the LXX’s example language identifies it as a text emerging from the cultural margins of the Hellenistic world, yet also signals conceptual overlaps and traditional analogies that would lead to the later development of a more refined ‘linguistics of exemplarity’ within Hellenistic Judaism and its heir, early Christianity, yet one not without parallel in the Semitic linguistic environs of rabbinic late antiquity.

Raphaëlle Berterottière (Université Paul-Valéry, Montpellier-III)

L'hybridité stylistique du Livre de la Sagesse en fait-elle un OVNI littéraire? Une confrontation de Sg aux théories hellénistiques du style

L'objet de cette communication serait de confronter aux théories hellénistiques du style quelques traits stylistiques propres au Livre de la Sagesse (Sg).

Bien qu'il prenne modèle sur la poésie hébraïque, dont il reproduit certains procédés, Sg ne présente pas la structure métrique régulière des poèmes grecs. Si l'on considère – comme cela nous semble nécessaire – que les compositions juives de langue grecque appartiennent pleinement à la littérature hellénistique, Sg ne peut donc être catégorisé que comme un texte en prose. Comment, dès lors, rendre compte de l'inspiration poétique du livre?

Les théories stylistiques de l'époque hellénistique, et notamment le *Peri Hermeneias* du Pseudo-Démétrios, présentent par rapport à la rhétorique aristotélicienne de notables innovations, qui décrivent une forme de prose poétique dont on pourrait rapprocher Sg: elles introduisent entre le « grand style » et le « style simple » des styles intermédiaires, et accordent une plus grande place aux unités rythmiques. Ces styles intermédiaires préfèrent aux périodes et aux clausules de petites unités où le rythme remplace les schémas métriques; ils intègrent facilement des proverbes, des repentirs, et jouent sur des effets de surprise ou de frayeur. Par l'étude stylistique de quelques passages, nous tâcherons de montrer en quoi Sg peut répondre à ces critères, et donc représenter une prose rythmée qui reflète son modèle tout en ne dérogeant pas aux normes de goût en vigueur. Nous espérons enfin apporter un éclairage sur la visée de cette œuvre où la vivacité du style mêle la séduction à l'intimidation.

Natia Mirotadze (Paris-Lodron-University Salzburg)

LXX Esther as Reflected by the Old Georgian II Translation of Esther

There exist two old Georgian translations of the Book of Esther. One of them (GeI) is rendered from the Alpha Text (AT), while the other (GeII) is translated from a compiled Greek original. As my study has shown, the base text of compilation is LXX Esther. Numerous portions of various sizes are taken from the other textual forms of Esther (e.g., AT and Latin-Greek III) and are added to the base text, even creating doublets of various characters from time to time.

One more important issue regarding the Greek original of GeII is on

which stage of textual development of the Greek text types of Esther has compilation occurred. The present paper deals with the text form of LXX Esther preserved in GeII. The comparison of the LXX parts of GeII to the Greek sources of LXX Esther has shown that GeII has common readings with the oldest witnesses of the book, such as Papyrus 967, Codex Vaticanus (B), and pre-correctional readings of Codex Sinaiticus (S*). A more detailed analysis of the shared readings of the Septuagint portions of GeII and LXX Esther will be presented in the paper.

407-33/2

Andrew Keenan (University of Cambridge)

Neologisms in LXX Jeremiah

Neologisms are an area of research that draws interest from a variety of disciplines. While neologisms are an important topic of discussion in Septuagint studies, very few studies devoted to neologisms have materialized. Consequently, little consensus has been drawn as to what they are or how to incorporate them into our lexicons. Clarity on neologisms is particularly significant for books like LXX Jeremiah where approximately 4% of the vocabulary are considered neologisms. This percentage is lower than the whole of the Septuagint, with nearly 10% of LXX vocabulary allegedly neologisms. As Aitken indicates, the post-Classical period is still not as well documented as lexicographers and grammarians need for a fuller picture of the linguistic setting. Therefore, scholars should be skeptical of the implicit claim from our lexica that such a large number of the Septuagint's vocabulary are neologisms. This paper will seek to address two issues, first how many alleged neologisms in our lexica can be identified as newly coined terms? In LXX Jeremiah there are allegedly 86 neologisms. After looking at some select issues, namely intertextual neologisms, preverbs, and compound nouns we will be able to say more specifically to LXX Jeremiah, how many of these neologisms are truly neologisms. Second, the paper will seek to clarify what we mean by neologisms and provide more accurate ways of thinking about neologisms. The benefit of such a study will help determine not only the accuracy of our lexica but also challenge some methodological issues used in our description of neologisms.