Resources for LXX Study

Later this month, UBS translation colleagues will have the opportunity to hear presentations by Adrian Schenker on the Septuagint (LXX) and its use in the text criticism of the Hebrew Bible, especially as it relates to the preparation of the Biblia Hebraica Quinta (BHQ). (Schenker is most recently author of Septante et texte massorétique dans l’histoire la plus ancienne du texte de 1 Rois 2-14, Gabalda, 2000.) In anticipation of that event, it seems appropriate to take note of what the past decade has contributed to the rich and rapidly expanding resources for LXX studies.

A good place to start might be the arena that has claimed such prominence in the same decade—the World Wide Web.

The premiere LXX site is the home of CATSS (Computer-Assisted Tools for Septuagint Studies). This University of Pennsylvania site makes available texts and files of textual variants (gopher://ccat.sas.upenn.edu:70/11/Archive/Religion/Suppl/lxxvar), and Robert Kraft’s important article “The ‘Textual Mechanics’ of Early Jewish LXX/OG Papyri and Fragments,” is also here (http://ccat.sas.upenn.edu/rs/rak/catss.html). At the same home are the pages of the International Organization for Septuagint and Cognate Studies (IOSCS): http://ccat.sas.upenn.edu/ioscs/

From the IOSCS home page you can access:
- The morphologically analyzed LXX
- A list of articles in the Bulletins of the IOSCS, which supply bibliography and reports of work in progress
- Information relating to the New English Translation of the Septuagint (NETS), an IOSCS sponsored academic translation
- A prospectus for A Commentary on the Septuagint, an IOSCS sponsored project that will aim to publish full-fledged commentaries for each of the books of the LXX.

Another useful page is “The Septuagint: Theological and Academic Resources for the Study of the Septuagint and Old Greek Versions,” maintained by Joel Kalvesmaki, at http://arts-sciences.cua.edu/ecs/jdk/LXX/index.htm. This page lists links to online texts, articles, book reviews, bibliographies, and projects.

Kalvesmaki, along with James Miller, also moderates a LXX list dedicated to discussion among theologians, Biblical scholars, philologists, and students of Septuagintal studies. For information on subscribing, see the group’s homepage at http://arts-sciences.cua.edu/ecs/jdk/LXX/LXXlist.htm.

Another LXX translation project is the Orthodox translation of the LXX into English, which has a site at http://www.lxx.org/index2.html. The goal of the project is to “produce a complete Orthodox Study Bible: Septuagint and New Testament, with truly Orthodox notes for 21st century North Americans.” There’s an online newsletter reporting on events related to the translation and its progress.

Finally, the Leuven Centre for Septuagint Studies and Textual Criticism (Johan Lust) has a site at http://www.theo.kuleuven.ac.be/en/centr_sept.htm. The current projects of the Centre are described, and an excellent basic list of Tools for LXX study is provided.
In the area of publications, a number of important tools have appeared:

**Editions, Translations, Critical Notes:** Volumes of the Göttingen critical edition of the LXX continue to appear bit by bit (Susanna, Daniel, Bel et Draco, 2nd ed., 1999; 2 Esdras, 1993). The Pentateuch of *La Bible d’Alexandrie*, a French translation with critical notes and commentary (Cerf), was completed in 1994, and Joshua, Judges, 1 Kingdoms, and some of the Minor Prophets (Vol 22-4-9), have appeared since then. Useful information on the project can be found at [http://altern.org/septante/](http://altern.org/septante/). With the publication of *Notes on the Greek Text of Numbers*, John Wevers completed his detailed textual commentary on the entire Pentateuch (Scholars Press, 1990-1998). And fresh off the press is *Psalter-Synopse: Hebräisch-Griechisch-Deutsch*, an alignment of the Psalms of the BHS, LXX, and two German translations (Deutsche Bibelgesellschaft, 2000).

**Lexicons:** After almost two centuries of no new lexicons, the 90s produced two: *A Greek-English lexicon of the Septuagint*, in two volumes, J. Lust, E. Eynikel, K. Hauspie, and G. Chamberlain (Deutsche Bibelgesellschaft, 1992-1996); and T. Muraoka’s *A Greek-English lexicon of the Septuagint: Twelve Prophets* (Peeters, 1993). In addition, Muraoka published *A Hebrew/Aramaic Index to the Septuagint: Keyed to the Hatch and Redpath Concordance*, with a reissue of the Hatch-Redpath Concordance that includes an introductory essay by Robert Kraft and Emanuel Tov (Baker, 1998); and Bernard Taylor produced *The Analytical Lexicon to the Septuagint: A Complete Parsing Guide* (Zondervan, 1994).

**Introductions:** Besides Mario Cimosa’s *Guida allo studio della Bibbia greca (LXX)* (BFBS, 1995), it’s worth listing the good pre-90s introductions that are available; S. Jellicoe’s *1968 Septuagint and Modern Study*, reprinted in 1993 (Eisenbrauns); a second edition of N. Fernández Marcos’ *Introducción a las versiones griegas de la Biblia*; and *La Bible grecque des Septante du judaïsme hellénistique au christianisme ancien* by the editors of the *Bible d’Alexandrie*, Dorival, Harl and Munnich (Cerf, 1988—out of print but available online at [http://www.tradere.org/biblio/1xx/harl.htm](http://www.tradere.org/biblio/1xx/harl.htm)). Other good encyclopedia entry introductions are listed by Lust in the bibliography mentioned above (Leuven Centre).

The issues involving the LXX that are most acute for Bible translation are its use in the textual criticism of the Hebrew Bible (how literary, translational, lexicographical, and textual questions get sorted out); the use and influence of the LXX in the NT; and the LXX as the scripture of the early church. These are all areas of intense interest in the research literature of the 1990s. The classified list below is only a small sampling of such studies.

Additional bibliography can be found in C. Dogniez’s *Bibliography of the Septuagint = Bibliographie de la Septante* (1970-1993) (Brill, 1995), a 329-page bibliography, arranged under 31 topics, including editions and translations, language, translation techniques, textual transmission, LXX and textual criticism of the Hebrew Bible, and LXX and NT. The Bulletins of the IOSCS have bibliography updates, and an extensive [online bibliography](http://www.tradere.org/biblio/1xx/harl.htm) is posted at Kalvesmaki’s site (noted above). Also available for the asking is my compilation of some 450 works from the 1990s only.

Other signs of the vitality of LXX research can be seen in the many translation projects in progress (English, Italian, German, Modern Hebrew and Greek—see the notice about the German Bible Society symposium on the back page), and in the establishment of a new working group, Groupe de Recherches sur la Septante, the first published papers of which were mentioned in the last issue of *TIC Talk* (see the first item in the bibliography below). —SL

### Selected Bibliography

#### COLLECTED ESSAYS

“Aspects de la bible grecque.”


J. Joosten, ed.

**Autour des livres de la LXX:**


**KATA TOUS O’– Selon les Septante:**


**Melbourne Symposium on Septuagint Lexicography.** 1990. T. Muraoka, ed. Scholars Press.

Septuagint, scrolls, and cognate writings: papers presented to the *International Symposium on the Septuagint and its Relations to the Dead Sea Scrolls and Other Writings* (Manchester, 1990).


#### TEXTUAL CRITICISM


**LEXICOGRAPHY**


**TRANSLATION ISSUES**


**LXX IN THE NT**


**LXX AS JEWISH AND CHRISTIAN SCRIPTURE**


### Recent Publications

Inclusion of an item in *TIC Talk* does not necessarily mean we recommend it, or that we have seen it, though in most cases we have. It means that the article or book (sometimes by title alone) looks as if it might be of interest to our readers. Book prices, if listed, are publisher list prices.

## Bible Translation


The Learning Bible in the Contemporary English Version. 2000. Some of the features of this generously illustrated *study Bible* based on the CEV include: 15 fully illustrated feature articles (2 to 8 pages each); 16 four-color maps of the Holy Land; 18 spot maps; 35 charts; Section introductions; Bible book introductions and outlines; 106 dictionary-style illustrations; 57 technical illustrations; 116 color photographs of artifacts and Bible-related places; 227 color reproductions of fine art images from around the world.

Philip Resnik, Mari Broman Olsen and Mona Diab. 1999. “The Bible as a Parallel Corpus: Annotating the ‘Book of 2000 Tongues.’” *Computers and the Humanities* 33:129-153. The authors report on a project to annotate biblical texts in order to create an *aligned multilingual Bible corpus* for linguistic research, particularly computational linguistics, including automatically creating and evaluating translation lexicons and semantically tagged texts. The output will enable researchers to take advantage of parallel translations across a wide number of languages, providing, with relatively little effort, a corpus that contains careful translations and reliable alignment at the near-sentence level. They discuss the nature of the text, the annotation process, and preliminary and planned uses for the corpus.

## Bible General


“Canon and the Authority of Scripture.” Thematic issue: Mid-Stream 1999, 38/1-2. Part of this issue is devoted to the question of canon, with two articles, “The Formation of the Canon and the Recognition of Scriptural Authority as an Ecclesiological Process,” by K. McDonnell, and “Canon and Authority of Scripture: A Disciples Perspective,” by M. E. Boring, and two reflections by J. P. Meier on scriptural passages with respect to canon and inspiration. William J. Abraham. 1998. Canon and Criterion in Christian Theology from the Fathers to Feminism. Clarendon Press. A. calls into question the reduction of the canon of Scripture to a criterion of justification, arguing that it is implausible and destructive of Scripture’s use and purpose to look upon it as a solution to epistemological questions. André LaCocque and Paul Ricoeur. 1998. Thinking Biblically: Exegetical and Hermeneutical Studies. University of Chicago Press. Exegete LaCocque and philosopher Ricoeur read and comment on texts from the Hebrew Bible, responding to each other and revising in light of the other’s response. The texts represent a variety of genres: Genesis 2-3; Exod 20:13; Ezek 37:1-14; Psalm 22; Song of Songs; Exod 3:14; Genesis 44; and Zech 12:10.

LANGUAGES

John Sawyer. 1999. Sacred Languages and Sacred Texts. Routledge. S.’s book is described as the “first comprehensive study of the role of languages and texts in the Greco-roman religions, including Judaism and Christianity. It explores bilingualism, language learning, literacy, book production and translation, as well as some of the more explicitly religious factors, including beliefs about language, missionary zeal, ritual, conservatism, and the power of priestly establishment. By looking for parallel developments and common factors operating throughout the Roman Empire, it sheds new light on the role of the power of words, spoken and written, in religion.”

Hebrew

Peter J. Gentry. 1998. “The System of the Finite Verb in Classical Biblical Hebrew.” Hebrew Studies 39:7-39. Provides a description of the verbal system, explaining how tense, aspect, and modality are signaled and correlating form and function to account for the range of usage. Communicative constraints, such as discourse grammar, pragmatics, and contextual meanings versus implicature are considered. Argues that “volitives” are not a unified system and the -ah suffix has nothing to do with modality (i.e., does not mark cohortative).

Steve Weitzman. 1999. “Why Did the Qumran Community Write in Hebrew?” JAOS 119/1:35-45. W. examines a number of Qumran writings that express a view of Hebrew as a holy language, and suggests that the community used Hebrew “to transcend the multilingualism of the wayward world around it.”

Greek

published by the University of Chicago Press, is due out this year.


**OT**


Jean-Marc Heimerdinger. 1999. Topic, Focus and Foreground in Ancient Hebrew Narratives. Sheffield Academic Press. H. describes how various linguistic and pragmatic mechanisms affect the form of the narrative clause. He classifies the forms a narrative clause can take in terms of their 'topic-comment' and 'focus-presupposition,' and argues that the way in which these are articulated dictates the word order in the clause. The traditional distinction between foreground and background based purely on verb forms is inadequate. H. offers a model showing how foregrounding is achieved by exploiting cognitive structures or by using specific evaluative devices.

Dale Patrick. 1999. The Rhetoric of Revelation in the Hebrew Bible. Fortress. P. explores the idea of revelation as performatives transaction (following Austin) in the call of Moses, the Ten Commandments as a whole, the first commandment, prophetic judgment speeches, and laments over the exile, arguing for the value of this kind of rhetorical analysis for understanding ancient Israel's perception of how God communicates, and for understanding the persuasive power of the text for the “second audience,” the reader.


Loren Bliese. 1999. “The Poetics of Habakkuk.” JOTT 12:47-75. B. analyzes the structure and other literary features of the book, identifying poems with homogeneous meter (peak at the end) and those with chiastic meter (peak at the center). He describes the discourse structure of each poem, and notes features that give emphasis in peak lines.

André LaCocque. 1999. “The Different Versions of Esther.” Biblical Interpretation 7/3:301-322. L. takes issue with D. Clines’ preference for the A-Text of Esther as superior in artistry and philosophical content to supposed later reworkings of the tale as they are found in the MT and LXX. Clines’ reconstruction of the core story misses the nature of the document.

David Marcus. 1999. “Aramaic Mnemonics in Codex Leningradensis.” TC: A Journal of Biblical Textual Criticism 4. (http://purl.org/TC) This article outlines the nature and extent of the Aramaic mnemonics that occur in some Masorah magna notes in Codex Leningradensis. The various problems involved in the interpretation of these mnemonics are discussed, and a practical suggestion is offered concerning how they may be useful for modern scholars. A complete list of the Aramaic mnemonics—along with translations, references to the biblical text, and notes—is given in the Appendix.

**NT**

the appeal of his message to social outcasts and the threat he posed to the established leadership in Jerusalem.

Sean M. McDonough. 1999. *YHWH at Patmos: Rev. 1:4 in its Hellenistic and Early Jewish Setting*. Mohr Siebeck. With the aim of understanding the name *YHWH in early Judaism*, McD. locates parallels of the phrase ὁ ὁν καὶ ὁ ἦν καὶ ὁ ἐργάσθησαν in Greco-Roman literature, analyzes the use of the name YHWH in the LXX and subsequent Jewish and Christian literature (with a discursus on the pronunciation of the name), explores the meaning of the name, and examines the formula in Revelation.

“Évangile de Marc: Recherches sur les versions du texte.” Thematic issue: *Mélanges de Science Religieuse* 1999, 56/3. The six articles in this issue discuss *printed editions of Mark* that have long histories—Greek, Latin, Coptic, Georgian, Aramaic, and Arabic.


Bart D. Ehrman. 1999. *Jesus: Apocalyptic Prophet of the New Millennium*. Oxford University Press. E. portrays *Jesus as an apocalyptic visionary* who taught his followers to prepare for the imminent end of the world. Jesus’s belief in a coming apocalypse and his expectation of an utter reversal in the world’s social organization underscores the radicalism of his teachings, and sheds light on both the meaning of entire books and their portrayal of Jesus.

• “Text and Transmission: The Historical Significance of the ‘Altered’ Text.” The obsession that New Testament textual critics have had with reconstructing the original text has blinded many to the importance of readings that were introduced at some point in the transmission history. An investigation of many variants yields evidence that scribes modified the text before them in order to promote their own (or their communities’) views on theological points. Other modifications reveal apologetic or polemic concerns, and still others point to arguments over church order (e.g., the role of women).


Eldon Jay Epp. 1999. “The Multivalence of the Term ‘Original Text’ in New Testament Textual Criticism.” *Harvard Theological Review* 92/3:245-281. Textual criticism must “face unsettling facts, chief among them that the term ‘original’ has exploded into a complex and highly unmanageable multivalent entity...Any who embrace it as a vocation will find its intellectual challenges to have been increased a hundredfold by its enlarged boundaries and broadened horizons, which extend into codicology and papyrology and also into related early Christian, classical, literary, and sociological fields, all of which favor accom-
modation of the richness of the manuscript tradition, with its multiplicity of texts and its multivalent originals...”

**Language, Communication, Culture**

*Routledge Dictionary of Language and Linguistics.* 1999. H. Bussman, G. Trauth and K. Kazzazi, eds. Routledge. This translation of the 2nd edition of the *Lexikon der Sprachwissenschaft* by Hadumod Bussmann has been adapted to English. In over 2,500 A-Z entries, this work provides a survey of the key terminology and languages of more than 30 subdisciplines of linguistics. Entries include: basic terminology, discourse analysis, graphemics, language change, morphology, neurolinguistics, pragmatics, psycholinguistics, rhetoric, semantics, semiotics, sociolinguistics, stylistics, syntax, text linguistics, typology, and universals.

*The Handbook of Morphology.* 1998. A. Spencer and A.M. Zwicky, eds. Blackwell. The 32 contributions to this handbook discuss morphological phenomena, morphology and grammar (syntax, lexicon, argument structure, pragmatics), theoretical issues, morphology in a wider setting (e.g., language acquisition, word recognition, etc.), and morphological sketches of individual languages.

Earl R. Anderson. 1998. *A Grammar of Iconism.* Associated University Presses, A. undertakes a systematic description of linguistic iconism or mimesis, which can be identified in syntactic, morphological and phonological structures. He describes the linguistic characteristics of iconism in terms of kinesthetic, acoustic, and structural foundations, and ends by exploring poetic uses of various forms of iconism.


*Cognitive Semantics: Meaning and Cognition.* 1999. J. Allwood and P. Gärdenfors, eds. Benjamins. Subjects included are meaning in terms of context-sensitive cognitive operations and in relationship to standard formal extensional and intensional semantics. Also discussed are the relationship between functionalism and cognitive semantics, an extension of the cognitive semantic approach to new empirical domains like vision and physical contact; a cognitive analysis of deaf sign language and the implementation of a cognitive semantic approach through computer programs.

*Metonymy in Language and Thought.* 1999. K.-U. Panther and G. Radden, eds. Benjamins. The contributions have different disciplinary and theoretical backgrounds in linguistics, psycholinguistics, psychology and literary studies, but share the assumption that metonymy is a cognitive phenomenon, a “figure of thought,” underlying much of our ordinary conceptualization. The use of metonymy in language is a reflection of this conceptual status. The framework within which metonymy is understood in this volume is that of scenes, frames, scenarios, domains or idealized cognitive models. The chapters are revised papers given at the Metonymy Workshop held in Hamburg, 1996.

James Paul Gee. 1999. *An Introduction to Discourse Analysis: Theory & Method.* Routledge. Assuming no prior knowledge of linguistics, G. presents a theory of language-in-use, as well as a method of research made up of a set of ‘tools of enquiry’ and strategies for using them. Perspectives from a variety of approaches and disciplines, including applied linguistics, education, psychology, anthropology, and communication, are incorporated to help students and scholars engage in discourse analysis.

“Language.” Thematic issue: *Media Development* 1999, 4. Articles in this thematic issue include: “What fate awaits the world’s languages?” by Tove Skutnabb-Kangas, 3-7; “Language and the right to communicate” by Cees J. Hamelink, 14-17; “Rehabilitating language” by Philip Lee, 18-21 (Explores the use of hate language in Argentina 1976-83 and Rwanda 1990-94 to oppress and murder, and the slowness of language to recover from such degradation); “Tok Pisin and Tok Ples as languages of identification in Papua New Guinea” by Philip Cass, 28-33.


Edoardo Crisafulli. 1999. “The Translator as Textual Critic and the Potential of Transparent Discourse.” *The Translator* 5/1:83-107. C. deals with H. F. Cary’s rewriting (1888) of Dante’s ‘Comedy’ and focuses on the problem of the translator being confronted with different editions of a source text. Cary took on the function of textual critic, choosing from a number of versions by different editors. He foregrounded his acts of textual criticism, presenting the reader with various alternatives in his explanatory footnotes, thereby casting doubt on the belief that he, or any other translator, can be absolutely ‘faithful’. Cary’s choices as a textual critic emphasize the elusive nature of textual meaning, but also introduce a dissociative element in his translation project: by achieving readability in the text proper Cary complies with the expectation of the reader that he will recover the original meaning; on the other hand, he flouts such expectation in the footnotes, suggesting that the task of ‘faithfully’ representing the source text is a chimera, given its fragmented state. The implications of the analysis in relation to current debates in translation studies are considered in detail. The importance of textual criticism, a neglected issue in translation studies, is also highlighted.

Xosé Rosales Sequeiros. 1998. “Degrees of Acceptability in Literary Translation.” *Babel* 44/1:1-14. R. argues that acceptability depends on judgments of relevance regarding the degree of (non)interpretive resemblance between the interpretations intended in the original and target texts. Interpretive resemblance is defined as the relationship between two propositions in terms of the logical and contextual assumptions shared by them. Faithfulness cannot be viewed in isolation from considerations of relevance.

Lawrence Venuti. 1998. *The Scandals of Translation: Towards an Ethics of Difference*. Routledge. From Bible translation in the early Christian Church to translations of modern novels, V. probes the social effects of translated text and works towards the formulation of an ethics that enables translations to be written, read and evaluated with greater respect for linguistic and cultural differences.


Umberto Eco and Carlo Maria Martini. 2000. *Belief or Nonbelief? A Confrontation*. Arcade Publishing. Of this correspondence between semiotician Eco and Cardinal Martini in the newspaper *La Correra de la Serra*, Harvey Cox remarks in his introduction, “The Eco-Martini correspondence lifts the possibility of intelligent conversation on religion to a new level.” The eight letters were translated from the Italian by Minna Proctor.

Ronald Roberson. 1999. *The Eastern Christian Churches: A Brief Survey*. Edizioni “Orientalia Christiana.” 6th ed. A useful guide to the Oriental Orthodox Churches, the Orthodox Church, and the Catholic Eastern Churches. Besides updated statistics, this edition includes web site URLs of various churches, as well as two previously-published articles by Roberson: “Catholic-Orthodox Relations in Post-Communist Europe: Ghosts from the Past and Challenges for the Future,” and “The Contemporary Relationship between the Roman Catholic and Oriental Orthodox churches.” R. mentions that a useful list of official Orthodox web site and email addresses can be found at the site of the Orthodox Church of America: [http://www.oca.org/Orthodox-Churches/#autocephalous](http://www.oca.org/Orthodox-Churches/#autocephalous).
**German Bible Society Symposium**

The German Bible Society is hosting a symposium in August on the subject of “Problems of Septuagint Translation Today.” The intent is for the relevant Bible Society officers to meet with people involved in LXX translation projects, academic or church-sponsored, to discuss issues related to LXX translation. Some of the known projects involve English, Italian, French, German, Modern Hebrew, and Modern Greek. UBS would like to learn of other such projects. If you know of any, please contact Manuel Jinbachian (mjinbachian@compuserve.com).

**Similarity and Translation**

A conference on “Similarity and Translation” is being planned by the American Bible Society’s Research Center for Scripture and Media, in collaboration with the Scuola Superiore per Interpreti e Traduttori «San Pellegrino» Misano Adriatico, Rimini, Italy. The conference will take place in New York City May 31-June 1, 2001.

The RCSM has issued the following call for papers: The two-day conference will feature 3 plenary sessions (2 lectures and 1 panel). The plenary speakers are Eugene A. Nida, “Metaphor and Translation,” and Mona Baker, “Translated versus Original English: A Corpus-Based Approach to Similarity and Difference.” Also planned are panel discussions, lectures, papers, and poster presentations. Papers of 30 minutes each are invited on any aspect of the Conference theme “Similarity and Translation.” In particular, the organizers wish to encourage papers that explore similarity and metaphor, similarity and identity, and similarity and visual representation, in their application to problems of translation production, criticism, training, and research.

Abstracts of 800 words should be sent by October 1, 2000 in electronic format to Robert Hodgson, Research Center for Scripture and Media, 921 E. St. Louis Street, Springfield, MO 65806 USA; or to Rhodgson@americanbible.org. Phone: 417 863 6329; fax: 417 865 1372.

To receive the second circular concerning the conference, send your name and mailing address to Robert Hodgson at the above address. Selected papers from the conference will appear in a volume of proceedings.

**The Word 2000**


The target audience is (mainly young) non-Bible readers, to be used as a tool for teachers and other, as well as during exhibition for quick browsing. The site was created by UBS, with the participation of the ABS Library, for the Bible Experience Exhibition in Jerusalem.

The presentation is not intended as a tool for scholars, and is still a beta version with some dubious statistics as to number of speakers and languages spoken in various countries. More work is needed to create consistency and there are a few dozen ‘problem’ languages which have not yet been dealt with. UBS invites people to spot the mistakes and let them know. Send email with your reactions to RichErwin@ubs-europe.org.

**Correction/Addition**

Several people wrote to straighten me out on the subject of Musa Dube (article listed in TT 45), who is a “she” and not “he.” Also important to note is Eric Hermanson’s critique of Dube’s work in a paper presented at the 1999 SNTS post-conference (reported in TT 44). Contact Eric if you would like a copy of his paper, “‘Badimo a ba robale ka kagiso’ Let the ancestors rest in peace: Colonization or Contextualization in the translation of the Bible in Setswana (Matthew 8:28-34; 15:22; 10:8).”