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978-1-108-00705-4 - The Old Testament in Greek, Volume 3

Edited by Alan England Brooke, Norman McLean and Henry John Thackeray

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The Old Testament in Greek

*According to the Text of Codex Vaticanus,
Supplemented from Other Uncial Manuscripts,
with a Critical Apparatus Containing the
Variants of the Chief Ancient Authorities for
the Text of the Septuagint*

VOLUME 3

EDITED BY ALAN ENGLAND BROOKE,
NORMAN MCLEAN
AND HENRY ST JOHN THACKERAY



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THE OLD TESTAMENT IN GREEK

ACCORDING TO THE TEXT OF CODEX VATICANUS,
SUPPLEMENTED FROM OTHER UNCIAL MANUSCRIPTS,
WITH A CRITICAL APPARATUS
CONTAINING THE VARIANTS OF THE CHIEF ANCIENT
AUTHORITIES FOR THE TEXT OF THE SEPTUAGINT

EDITED BY

ALAN ENGLAND BROOKE, D.D., F.B.A.
CHAPLAIN TO H.M. THE KING, FORMERLY PROVOST OF KING'S COLLEGE, CAMBRIDGE
AND ELY PROFESSOR OF DIVINITY

NORMAN McLEAN, M.A., F.B.A.
HON.LL.D., EDINBURGH
MASTER OF CHRIST'S COLLEGE, FORMERLY UNIVERSITY LECTURER IN ARAMAIC

AND

THE LATE
HENRY ST JOHN THACKERAY, M.A.
HON. D.D. OXFORD, HON. D.D. DURHAM

VOLUME II. THE LATER HISTORICAL BOOKS

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VOLUME II. THE LATER HISTORICAL BOOKS
PART I. I AND II SAMUEL

CAMBRIDGE
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PREFATORY NOTE TO THE BOOKS OF SAMUEL

THE last part of our First Volume was published in 1917. During the earlier years of the war we were able to complete the preparation of that part, but all preliminary work for the Second Volume was seriously delayed. Little could be done but the collection of Patristic evidence and a provisional selection of MSS. for the books of Samuel and Kings.

The election of one of the Editors to the Ely Professorship made it impossible for him to continue his full share in the work of the Septuagint. Arrangements were made with Dr H. St John Thackeray to meet the difficulty. He has given us much help in the collation of MSS., and has contributed a detailed study of the evidence of Josephus in the books of Samuel and Kings.

The work of collecting the manuscript evidence has been materially lightened by the generous help of Professor A. Rahlfs of Göttingen, who allowed us to use many of his photographs of LXX MSS., and arranged for the collation of these, and of others procured by us, by competent scholars among his fellow-workers, on terms arranged between the University Press and himself. All the collations have been revised by us, and we have found that all reached the highest standard of accuracy. Without this help the publication of the present part would have been still further delayed.

Our work has continued on the lines laid down in the First Volume, and with very few variations in detail. The selection of cursive MSS. has been made on the same principles as before. Where MSS. used for the Octateuch contain the whole or part of the books of Samuel and Kings, the same symbols have been used¹. But the letters used in the First Volume for MSS. which contain only the Octateuch or part of it are in this Volume used for MSS. now cited for the first time. Dr Rahlfs's *Verzeichniss der griechischen Handschriften des A. T.* (Berlin, 1914) has made it unnecessary to give full descriptions of the MSS.

Of uncial MSS., besides BAMN which have been described in the First Volume, we have in Samuel only two small fragments, viz.

U₇ (Rahlfs 934) Strassburg, Pap. graec. 911.

Z₂ („ 625) Petrograd, Imperial Library 24.

In the following list of the selected cursive MSS., we have printed in clarendon type the library and class-mark where our symbol is used for a different MS. from that so denoted in Vol. I. The number in brackets which follows our symbol is that assigned to the MS. by Rahlfs.

- | | |
|---|---|
| a (707) Sinai, St Catharine, I. [This MS. contains the books of Samuel and Kings, but the photographs available extend only to 2 S. xxiv. 25 ἐπήκουσεν.] | e (52) Florence, Laur., Acq. 44. |
| b' (19) Rome, Chigi, R. vi. 38.] | f (489) Munich, Gr. 454. |
| b (108) Rome, Vat., Gr. 330. } [b = b' + b] | g (158) Bâle, B. vi. 22. |
| c (376) Escorial, Y. 11. 5. | h (55) Rome, Vat., Regin. Gr. 1. |
| d (107) Ferrara, Bibl. Com., Gr. 188 i. | i (56) Paris, Bibl. Nat., Gr. 3. |
| | j (243) Paris, Bibl. Nat., Coislin 8. |
| | l (370) ² Rome, Chigi, R. viii. 61. |
| | m (92) Paris, Bibl. Nat., Gr. 8. |

¹ There is just one exception to this statement. Our "d" in the present Part represents not H. and P. 44, as in the Octateuch, but H. and P. 107 (Ferrara, 188 i.)

² This MS. is not in Rahlfs's list, having been identified subsequently by Monsignor Mercati, Prefect of the Vatican

Library, who has kindly procured for us photographs of the MS. It contains the whole or portions of Gen., Ex., Lev., Num., Deut., Josh., Judges, 1, 2 Sam., 1, 2 Esdras, 1-4 Macc., Esther, Judith, Tobit, written in various hands dating from about the 11th to about the 14th century.

PREFATORY NOTE TO THE BOOKS OF SAMUEL

- | | |
|---|---|
| n (119) Paris, Bibl. Nat., Gr. 7. | w (314) Athens, Nat. Libr. 44. |
| o (82) Paris, Bibl. Nat., Coislin 3. | x (247) Rome, Vat., Urbin. Gr. 1. |
| p (106) Ferrara, Bibl. Com., 187 i, ii, and 188 ii. | y (121) Venice, St Mark's, Gr. 3. |
| q (120) Venice, St Mark's, Gr. 4. | z (554) Paris, Bibl. Nat., Gr. 133. |
| r (700) Rome, Vat., Gr. 2115. | a ₂ (501) Petrograd, Imp. Libr., 62. |
| s (130) Vienna, Theol. Gr. 23. | b ₂ (29) Venice, St Mark's, Gr. 2. |
| t (134) Florence, Laur., v. 1. | c ₂ (127) Moscow, Syn. Libr., Gr. 31. |
| u (372) Escorial, R. ii. 2. | e ₂ (93) London, Brit. Mus., Royal I D. ii. |
| v (245) Rome, Vat., Gr. 334. | |

The following is a list of MSS. whose readings are occasionally quoted on the authority of Holmes and Parsons:

- | | |
|-----------------------------------|---|
| 44 Zittau, Stadtbibl., A. 1. | 123 Codex Dorothei v, no longer extant. |
| 46 Paris, Bibl. Nat., Coislin 4. | 125 Moscow, Syn. Libr., Gr. 30. |
| 64 Paris, Bibl. Nat., Gr. 2. | 236 Rome, Vat., Gr. 331. |
| 68 Venice, St Mark's, Gr. 5. | 242 Vienna, Theol. Gr. 135. |
| 71 Paris, Bibl. Nat., Gr. 1. | 244 Rome, Vat., Gr. 333. |
| 74 Florence, Laur., S. Marco 700. | 246 Rome, Vat., Gr. 1238. |
| 98 Escorial, Σ. ii. 19. | |

As in our previous volume, the Armenian Version (Ⲙ) is quoted from the edition of Zohrab (Venice, 1805). See Prefatory Note to Genesis, p. vi.

For the Sahidic versions the editions of Ciasca and Maspero have been used as before, and the fragments published by Schleifer, Wessely and von Lemm. The complete text of the books of Samuel, with the exception of 2 S. xv. 20–30, is contained in the second of the Pierpont Morgan Coptic Manuscripts (M 567). The Facsimiles presented to the British Museum and the Cambridge University Library reached England in time for us to use them before any sheets of this Part had been printed off. According to the description of the Manuscript contained in the check list of the Coptic Manuscripts, privately printed (New York, 1919), this MS. is dated A.D. 893, and consists of 125 leaves, including frontispiece. The size of the page is 355 × 255 mm., there being 2 columns of 30–32 lines on each page. Some account of the Greek text underlying the Sahidic Version which this MS. contains is given by L. Dieu in *Le Muséeon*, xxxiv (1921, Louvain). Its general agreement with the text of B indicates its importance as a witness to the Septuagint text of these books. Where however the new Sahidic text can be compared with that of previously known fragments, it would seem to be on the whole of a later type, more closely conformed to the Greek Version.

The following symbols have been used:

- Ⲙ^w Pierpont Morgan Coptic MSS. M 567. No. 2 in the series of Photographic Facsimiles.
- Ⲙ^c Ciasca, *Sacrorum Bibliorum Fragmenta Copto-Sahidica*.
- Ⲙ^d has been used to distinguish two fragments which Ciasca has published, one (at Florence) in his Preface, the other (at London) in his notes.
- Ⲙ^l O. von Lemm. *Sahidische Bibelfragmente*, iii (Bulletin Ac. Imp. Sci. Petrograd, xxv. no. 4).
- Ⲙ^m *Mémoires...de la Mission Archéologique Française au Caire. Tome Sixième. Fasc. 1, 2. Par G. Maspero.*
- Ⲙⁿ has been used as a symbol to distinguish fragments in Maspero where the text covers, at least in part, the same ground as other fragments to which the symbol Ⲙ^m has already been appropriated.
- Ⲙ^s Schleifer. *Bibelfragmente*, i, ii (Sitzungsberichte Akad. Wiss. Wien, Bände 162, 164, 170 (1909, 1910, 1913)).
- Ⲙ^v Wessely. *Studien zur Palaeographie und Papyruskunde*, ix. Leipzig, 1909.

As our system of notation for Maspero has resulted in dividing between Ⲙ^m and Ⲙⁿ one series of interesting fragments, derived from one source, which are described by Maspero on p. 159, it may be convenient to call attention to this series, and indicate the symbols by which it is cited.

- 1 S. xxvi. 7–25 Ⲙ^m.
- 1 S. xxviii. 3–25 Ⲙ^m.
- 1 S. xxxi.–2 S. i. 11 Ⲙⁿ.

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PREFATORY NOTE TO THE BOOKS OF SAMUEL

This series is described by Maspero as “coming from a sort of Chronicle of extracts of lives of the Saints.” They contain extracts from a life of Samuel, and are reproduced by Maspero in his edition, on the ground that they “help to reconstruct in part a piece of the authentic text” of the books of Samuel, for which he had no other evidence in Sahidic. They still have special interest, as they contain some legendary additions not found in our books of Samuel. But they can be quoted only sparingly and with caution as evidence for the text of these Books, and seldom except in support of Greek variants otherwise attested.

Rigid and mechanical rules cannot be applied to the redaction of the evidence of Versions. Attention may be called to the useful suggestions made by Prof. Ropes in Appendices IV and V of the Third Volume of the *Beginnings of Christianity*, pp. 318 ff., 358 ff. They are drawn from the notes of Sir Henry Thompson, and deal with matters which “require attention in any use of the Egyptian Versions” for Textual Criticism. Strict uniformity has not been attempted in our redaction of the Sahidic and Bohairic evidence.

For the Ethiopic Version (Ⲭ) we have used the edition of Dillmann (*Veteris Testamenti Aethiopici tomus secundus*, Leipzig, 1861). But of the eight MSS. used by him, we have confined ourselves to the readings of those two, his S and A, which he believes to contain the ancient or primitive Ethiopic version (see his *Annotiones*, pp. 3 sqq.). Thus in our notes Ⲭ means the agreement of S and A, readings peculiar to S are indicated by Ⲭ^s, and those peculiar to A by Ⲭ^a. We have followed the principles stated in our Pref. Note to Genesis, p. iii, but with fuller representation of the spelling of proper names (see Pref. Note to Joshua, Judges, and Ruth, p. v). A few peculiar Ethiopic renderings have been included on account of their naïveté and their evidence that the version was made direct from Greek—such are the rendering of ἀυλῶν by “fluteplayer” and of ἀσπίς χαλκῆ by “brazen serpents” in 1 S. xvii. 3, 6 and the reading of ἰσως εἰς as εἰ σώσεις in 1 S. xxv. 21.

For the Old Latin Version, we have used the following editions: (1) (Ⲛ^b) J. Belsheim, *Palimpsestus Vindobonensis*, Christiania, 1885, containing 1 S. i. 14–ii. 15, iii. 10–iv. 18, vi. 3–17, ix. 21–x. 7, x. 16–xi. 13, xiv. 12–34; 2 S. iv. 10–v. 25, x. 13–xi. 19, xiii. 13–xiv. 3, xvii. 12–xviii. 9. (2) (Ⲛ^e) A fragment in a MS. at Einsiedeln containing 1 S. ii. 3–10, edited by S. Berger in *Textes Lat. inéd. de l'Anc. Test.*, Paris, 1893. (3) (Ⲛ^h) J. Haupt, *Veteris antehieron. vers. libr. II. Regum fragmenta*, Vienna, 1877, containing 2 S. x. 18–xi. 17, xiv. 17–30. (4) (Ⲛ^m) The Magdeburg fragment edited by Weissbrodt, Braunsberg, 1887, containing 2 S. ii. 29–iii. 5. (5) (Ⲛ^a) The Quedlinburg fragments also edited by Weissbrodt, and containing 1 S. ix. 1–8, xv. 10–18. (6) (Ⲛ^s) The fragments of the O. L. Version edited from MSS. at Corbey and S. Germain by P. Sabatier in *Bibliorum sacrorum Latinae versiones*. (7) (Ⲛ^v) The fragments contained in the notes on the margin of the Leon MS. edited by C. Vercellone, *Variae Lectiones*, vol. ii¹. We have also included (as Ⲛⁱ) the fragment from Julius Toletanus reproduced by Vercellone (on p. 441), which contains 2 S. xxiv. 11–16.

Of the Palestinian Aramaic Version (Ⲛ^p) we have quoted only the short fragment of 1 S. i. 1 edited in Mrs Lewis's *Lectionary* and the longer fragment (1 S. i. 9–20) edited by Duensing in *Christlich-palästinisch-aramäische Texte und Fragmente*, Göttingen, 1906. In preparing our notes on the early chapters of 1 Samuel we unfortunately overlooked the fragments edited by Mrs Lewis

¹ In the cases of Ⲛ^s and Ⲛ^v the fragments being numerous and mostly brief, we have not inserted in the text the signs § and ¶, but have indicated in our notes the length of each fragment, preceded by hab[et].

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from "Codex Climaci rescriptus" (Cambridge, 1909). We accordingly subjoin here a collation of these portions of the version—I S. ii. 19–29, iv. 1–5, vi. 5–18.

ii. 19 μετα] inc.	om εκ σηλωμ
20 αποτισαι] <i>det</i>	εν μεσω
τοπον] οικον	υμας] ημας
21 και 2 ^o] pr και συνελαβεν	4 κιβωτον] + <i>testamenti</i>
22 ηκουσεν] + <i>omnia</i> (uid)	κυριου] + των δυναμεων
ισραηλ] + <i>et dehonestabant mulieres qui orabant</i>	χερουβειμ] <i>super Cherubin</i>
in tabernaculo temporalis	6 αλλοφυλοι 1 ^o] expl
24 τεκνα] + μη	vi. 5 χρυσουσ (inc)] + ομοιωμα των εδρων υμων και
ακουω 1 ^o] + περι υμων	6 εξαπεστειλεν
του—θεω] <i>quod [auocatis populum] Domini</i>	7 τεκνων] + εφ as ουκ επετεθη ζυγος
25 εαν 1 ^o] + <i>enim</i>	απαγαγετε post αυτων
om αμαρτανων	8 βερεχθαν] <i>Argob</i>
om και 1 ^o	om και απελασατε αυτην
αμαρτη 2 ^o] + <i>uir</i>	9 οριον] <i>in fines</i>
ηκουον της φωνης] <i>audierunt uocem</i>	om και 3 ^o
βουλομενος εβουλετο] <i>uoluit</i>	10 ουτως οι αλλοφυλοι
26 επορευετο] pr εμεγαλυετο και	απεκωλυσαν] απεκλεισαν
αγαθον] pr ην	11 εργαβ] <i>Argob</i>
om και 3 ^o	om και 3 ^o
27 εν—φαραω] <i>in domo Farao in Aegypto</i>	12 εις οδον] <i>ingressus</i>
28 τον—σου 1 ^o] <i>eum mihi</i>	14 ωσηε] Ιησου
om και 2 ^o	εν] εκ
τα—πυρος] <i>omnes oblationes</i>	15 εργαβ] <i>Argob</i>
om εις βρωσιν	θυσιας] εθυσαν θυσιαν
29 om εις	17 τω κυριω] <i>Domini</i>
οφθαλμω] expl	18 om των αλλοφυλων
iv. 1 και 1 ^o] inc	κυριου] + εως της ημερας ταυτης
εις πολεμον 1 ^o post ισραηλ 1 ^o	ωσηε] Ιησου
om και 3 ^o —πολεμον 2 ^o	βαιθαμνσειτευ] expl
3 λαβωμεν] + <i>nobiscum de Shilo</i>	

The Syro-hexaplar Version (\mathfrak{S}) of 1, 2 Samuel is lost, except for the few extracts from it contained in the *Ausar Rāzē* of Barhebraeus and quoted by us (\mathfrak{S} -ap-Barh) from the edition by P. E. Schlesinger (Berlin, 1897). A good many words and phrases belonging to this version are attested in the notes of Masius (\mathfrak{S}^m): see Lagarde, *Bibliothecae Syriacae*, pp. 21–32^b. But another Syriac version, that of Jacob of Edessa, comes into account in dealing with the LXX text of 1, 2 Samuel. According to Dr Wright (*Short History of Syriac Literature*, p. 17) "Jacob, Bishop of Edessa, undertook, when living in retirement in the convent of Tell-'Addā or Teleda, in 704–705, to revise the text of the Pēshittā with the help of the Greek versions at his disposal, thus producing a curious eclectic or patchwork text." His version of the books of Samuel and also of 1 K. i. 1–49 is preserved to us in a British Museum MS. dated about A.D. 719 and numbered Add. 14,429 (see Wright's Catalogue, vol. I, pp. 37–39). From this version (\mathfrak{S}^j) we have quoted such readings as can reasonably be regarded as translations from a Greek Septuagint text.

The Patristic evidence has been dealt with on the same lines as in Vol. I. The later volumes of the Berlin Corpus have of course been used.

A. E. B.
N. M.

August 1927

PREFATORY NOTE TO THE BOOKS OF SAMUEL

NOTE ON THE EVIDENCE OF JOSEPHUS.

With the books of Samuel (more strictly from 1 S. viii onwards), Josephus becomes a witness of first-rate importance for the text of the Greek Bible. Throughout the Octateuch he appears to have been mainly dependent for his Biblical matter upon a Semitic source, whether Hebrew or Aramaic (a Targum), and there has so far been little evidence of his use of the Alexandrian version. Throughout the later historical books, on the other hand, his main source is a Greek Bible containing a text closely allied to that of the "Lucianic" group of MSS., but anterior by more than two centuries to the date of Lucian, and presenting in 1 Sam. occasional parallels with the text of Symmachus (1 S. xiii. 20, xv. 23, 30, xvi. 21, xvii. 39, 53, xxxi. 4). Besides this Greek Bible the historian still apparently employs a Semitic text as a collateral source. His use of a two-fold text renders his evidence somewhat uncertain. Instances where he agrees with the Masoretic text against all known Greek readings have been neglected in the apparatus to this volume, as presumably derived from his Semitic source. A further element of uncertainty is introduced by his habit of paraphrase; this accounts for the frequency with which it has been found necessary to quote his evidence in the form Jos (uid).

H. ST J. T.