

BULLETIN NO. 10, FALL, 1977
of the
International Organization for Septuagint
and Cognate Studies

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BULLETIN IOSCS

Published Annually Each Fall by

The International Organization for Septuagint and Cognate Studies

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MINUTES OF IOSCS MEETING

October 29, 1976

Breckenridge Hotel, St. Louis, Mo.

Room 1

SBL/International Organization for

2:00-5:30 p.m.

Septuagint and Cognate Studies

Programme

John W. Wevers, President of IOSCS, presiding

"Cyril of Alexandria's Text for the Book of Deuteronomy"

Claude E. Cox, University of Toronto

"Some Observations on Josephus' 22 Books on the Hebrew Bible and
Related Matters"

Harry M. Orlinsky, Hebrew Union College, New York

"The Evidence of 4Q Sam^a for the Problem of a Proto-Lucianic
Recension"

Eugene C. Ulrich, University of Notre Dame

"The Bohairic of Deuteronomy: Methods of the Translator"

Melvin K. H. Peters, Cleveland State University

*Abstracts of these papers are printed in *Abstracts, Society of
Biblical Literature 1976*, pp. 38-39; price \$2. Write Scholars
Press, University of Montana, Missoula, Montana 59801.

Business Meeting

Called to order by the President, J. W. Wevers

1. Minutes of the Chicago meeting of IOSCS, on November 1, 1975,
were approved as recorded in *Bulletin 9*, pages 1-2.

2. Report of the President
 - a. The Lexicon Project is now under SBL auspices and application for funding has been made to the National Endowment for the Humanities.
 - b. The Göttingen meeting of IOSCS on August 19-21, 1977, in conjunction with the IOSOT, is being organized as a special event.
 - 1) Tours of the Septuaginta-Unternehmen will be available for those interested in the workings of the Unternehmen.
 - 2) Vandenhoeck and Ruprecht have agreed to print, free of charge, a booklet of 15-20 pages comprising contributions by Professor Robert Hanhart on the history of the Unternehmen and by Professor John W. Wevers on the Göttingen critical editions of the Septuagint. The booklet will be distributed free of charge at the IOSCS meeting as well as at the IOSOT Congress.
 - 3) Registration for the IOSCS meeting will take place at the Unternehmen (Friedländerweg 11, D34 Göttingen).
 - 4) A major paper (by Professor Wevers) will be included in the programme of the IOSOT Congress.
3. Recommendation of the Executive Committee

- That the present officers of the Executive Committee continue in office for a new term of two years

SO MOVED CARRIED
4. Report of the Treasurer: Balance as of October 29, 1976 \$1,235.23

ACCEPTANCE MOVED CARRIED
5. Item of Information: Professor John W. Clear offered to IOSCS members a copy of all the hitherto published Qumran Samuel

materials, which were collected by one of his students.
 The meeting was adjourned at 5:30 p.m.

Albert Pietersma
 Secretary

FINANCIAL REPORT
 October 29, 1976

BALANCE ON HAND, October 27, 1975	\$1106.10
(Treasurer's Report, <i>Bulletin</i> 9, pp. 2-3)	
INCOME	
Subscriptions	435.34
Interest on Savings	<u>56.09</u>
	491.43
EXPENDITURES	
Rental of IOSCS Meeting Room	11.04
(October 31, 1975)	
Postage (University of Toronto)	20.00
Printing of <i>Bulletin</i> 9	187.00
Duplication and postage	39.12
(Univ. of Georgia)	
Duplication and postage	83.99
(Univ. of Notre Dame)	
Mailing supplies	<u>21.15</u>
	362.30
Income	491.43
Expenditures	<u>362.30</u>
NET INCOME	129.13
October 27, 1975, balance	1106.10
1976 Income	<u>129.13</u>

TOTAL 1235.23
 BALANCE ON HAND, October 29, 1976 \$1235.23

Eugene Ulrich, Treasurer, IOSCS

Auditors:

Dr. Evelyn Eaton Whitehead
 Assistant Professor of Theology
 University of Notre Dame

Dr. Joseph Blenkinsopp
 Professor of Theology
 University of Notre Dame

NEWS AND NOTES

The Pseudepigrapha Institute of the International Center for the Study of Christian Origins at Duke University, houses a number of microfilms and photocopies of manuscripts of pseudepigrapha. A list of fifty-seven photographs recently published is: J. H. Charlesworth. *Preliminary Report: The Library of Microfilms and Photographs of the Pseudepigrapha Institute*. Durham, N. C.: ICSCO, 1976. Copies may be purchased for \$1. Address orders to J. H. Charlesworth, Department of Religion, Duke University, Durham, North Carolina 27706.

Work on a new Dictionary of Rabbinical Literature is being done within the framework of the Institute for Lexicography in the Faculty of Jewish Studies at Bar-Ilan University. The Institute is headed by M. H. Goshen-Gottstein and M. Z. Kaddari. J. C. Greenfield is Associate Director in charge of coordinating this specific project. The dictionary will include material covering a time span of one thousand years.

The Catholic Biblical Association of America announces the publication of a new periodical, *Old Testament Abstracts*. The editor will be Bruce Vawter. Among the associate editors will be Patrick W. Skehan and Alexander A. Di Lella. It will be published three times each year with the first issue scheduled for the spring

of 1978. Subscription price will be \$11.00 per year. Write: *Old Testament Abstracts*, The Catholic Biblical Association, The Catholic University of America, Washington, D. C. 20064.

We have been told that the Westminster Press of Philadelphia may drop the early volumes of the Library of Christian Classics from any future reprints. If this is a concern to you you may contact Dr. Paul Meacham, Religious Books Editor, Westminster Press, Witherspoon Building, Philadelphia, Pennsylvania 19107.

RECORD OF WORK PUBLISHED, IN HAND, OR PROJECTED

(The list includes items brought to the attention of the Editor since *Bulletin* No. 9 went to press.)

Barthélemy, D. (1) "History of Hebrew Text," *The Interpreter's Dictionary of the Bible. Supplemental Volume* (1976) 878-884.
 (2) *Etudes d'histoire du texte de l'Ancien Testament*
 Freiburg: Universitätsverlag / Göttingen: Vandenhoeck & Ruprecht, 1976/77.

Bickerman, E. *Studies in Jewish and Christian History. Part One*.
 Leiden: Brill, 1976.

Caird, G. B. "Homoeophony in the Septuagint," in *Jews, Greeks and Christians*, eds. R. Hamerton-Kelly & Robin Scroggs.
Studies in Judaism in Late Antiquity, XXI; Leiden: Brill, 1976.

Comstock, S. with G. MacRae & A. Pietersma, an edition of a Chester Beatty Sahidic ms of the Apocalypse of Elijah. To appear in *Texts and Translations: Pseudepigrapha Series*. SBL: Scholars Press.

- Cox, C. Preparing a dissertation under the direction of John Wevers on the textual relations of the Old Armenian of Deuteronomy.
- Cross, F. M. & Talmon, S., eds. *Qumran and the History of the Biblical Text*. Cambridge: Harvard University Press, 1975.
- Gooding, D. W. *Relics of Ancient Exegesis: A Study of the Miscellanies in 3 Reigns ii*. Society for Old Testament Study Monograph Series, 4; Cambridge: University Press, 1976.
- Greenspoon, Leonard. (1) Completed dissertation: *Studies in the Textual Tradition of the Book of Joshua*, Harvard University, May 1977. Director: Frank Cross. (2) Working with Professor Orlinsky on the unpublished research of Max L. Margolis, including his introduction to and the last five chapters of his *Joshua*, a monograph, and a number of unpublished articles.
- Habicht, C. "2. Makkabäerbuch," *Historische und legendarische Erzählungen*. JSHRZ 1. 3. Gütersloh: Mohn, 1976.
- Harrington, D. J. Review of *The Book of Baruch: Also Called 1 Baruch (Greek and Hebrew): Edited, Reconstructed and Translated*, by E. Tov. *JBL* 96 (1977) 130f.
- Howard, G. "The Tetragram and the New Testament," *JBL* 96 (1977) 63-83.
- Klein, R. W. Review of *Text und Textgeschichte des 1. Esrabuches*, by R. Hanhart. *JBL* 95 (1976) 480-481.
- Kraft, R. A. "Septuagint. B. Earliest Greek Versions." *The Interpreter's Dictionary of the Bible. Supplemental Volume* (1976) 811-815.

- Leaney, A. R. C. "Greek Manuscripts from the Judaean Desert," in *Studies in New Testament Language and Text. Essays in Honour of George D. Kilpatrick on the Occasion of his Sixty-Fifth Birthday*. Ed. J. K. Elliott. Supple. NT 44; Leiden: Brill, 1976, 283-300.
- Leone, A. *L'evoluzione della scrittura nei papiri greci del Vecchio Testamento*. *Studia et Textus*, 5. Barcelona: Papyrologica castroctaviana, 1975.
- MacRae, G. See Comstock above.
- Min, Young-Jin. Preparing the following dissertation: *The Minuses and Pluses of the LXX Translation of Jeremiah as Compared with the Massoretic Text; Their Classification and Possible Origins*. Supervisors: S. Talmon and E. Tov. Among other things, the dissertation will contain a complete list and classification of the minuses and pluses of the LXX.
- Morris, P. M. K. Reports preparation on a volume provisionally entitled: *The Greek Text of Proverbs: A Student Introduction*. The work will possibly cover chs. 1-7.
- Mulder, M. J. "Einige Bemerkungen zur Beschreibung des Libanonwaldhauses in 1 Reg 7:2f.," *ZAW* 88 (1976) 99-105.
- O'Connell, K. G. (1) "Greek Versions (Minor)." *The Interpreter's Dictionary of the Bible. Supplemental Volume* (1976) 377-381. (2) Reviews of *Esdrae Liber 1. & Text und Textgeschichte des 1. Esrabuches*, by R. Hanhart and *Genesis & Text History of the Greek Genesis* by J. W. Wevers. *CBQ* 39 (1977) 119-125.

- Orlinsky, H. M. "The Septuagint as Holy Writ and The Philosophy of the Translators." *HUCA* 46 (1975) 89-114.
- Osswald, E. "Das Gebet Manasses," in *Poetische Schriften*. JSRZ 4. 1. Gütersloh: Mohn, 1974.
- Perkins, L. Preparing a dissertation under the direction of John Wevers on the Textual affinities of the Syro-hexaplar of Deuteronomy.
- Pietersma, A. (1) Review of *L'evoluzione della scrittura nei papiri greci del Vecchio Testamento*, by A. Leone. *JBL* 96 (1977) 136f. (2) See Comstock above. (3) *Manuscripts of The Greek Psalter in The Chester Beatty Library*, Chester Beatty Library and Pontificio Instituto Biblico, Rome. (4) "Proto-Lucian and the Greek Psalter," *Vetus Testamentum*. (5) Collating selected passages from the hundreds of Byzantine Greek Psalter mss for the Septuaginta Unternehmen in Göttingen, propaedeutic to eventual Göttingen collations for a critical edition of the Psalter. (6) *Chester Beatty Biblical Papyri IV and V. A New Edition With Text-Critical Analysis*. *American Studies in Papyrology* 16; Toronto: Samuel Stevens Hakkert & Co., 1977.
- Rubinkiewicz, R. "Un fragment grec du IV^e livre d'Esdras (chapitres XI et XII)," *Muséon* 89 (1976) 75-87.
- Schenker, A. *Hexaplarische Psalmenbruchstücke. Die hexaplarischen Psalmenfragmente der Handschriften Vaticanus graecus 752 und Canonicianus graecus 62*. Freiburg: Universitätsverlag / Göttingen Vandenhoeck & Ruprecht, 1975.

- Seebass, H. "Zur Teilung der Herrschaft Salomos nach I Reg 11:29-39," *ZAW* 89 (1976) 363-376.
- Silva, M. "Semantic Borrowing in the New Testament," *NTS* 22 (1975) 104-110.
- Talmon, S. See Cross above.
- Tov, E. (1) *The Book of Baruch: Also Called I Baruch (Greek and Hebrew): Edited, Reconstructed and Translated*. WBLTT 8. Missoula: Scholars Press, 1975. (2) "The Contribution of Textual Criticism to the Literary Criticism and Exegesis of Jeremiah--the Hebrew Vorlage of the LXX of Chapter 27," in *Shnaton* I. (3) Review of R. W. Klein, *Textual Criticism of the Old Testament*, in *Shnaton* II. (4) "Three Dimensions of LXX Words," *Revue Biblique* (1976). (5) "The Use of Concordances in the Reconstruction of the Vorlage of the LXX," *CBQ*. (6) "Old Testament Textual Criticism, Its Methods and Limitations," *Loewenstamm Festschrift* (Hebrew). (7) "The Textual History of the Song of Deborah in the A Text of the LXX," *VT*.
- van der Kooij, A. "Die Septuaginta Jesajas als Dokument jüdischer Exegese. - Einige Notizen zu LXX-Jes. 7," in: *Üebersetzung und Deutung. Studien zu dem A.T. und seiner Umwelt*. A. R. Hulst gewidmet von Freunden und Kollegen. Nijkerk: Callenbach b.v., 1977.

Venez, Hermann-Josef. *Die Quinta des Psalteriums. Ein Beitrag zur Septuaginta- und Hexaplaforforschung.* Publications de l'Institut de Recherche et d'Histoire des Textes. Section biblique et massorétique. Collection Massorah, Série I: Etudes Classiques et Textes, No. 2. Hildesheim: Verlag Dr. H. A. Gerstenberg, 1974.

Wevers, J. W. (1) Reports that all versions, papyri and patristic materials have now been collated for the Greek text of Numbers, and its text and text history are being prepared for eventual publication. (2) *Deuteronomium SEPTUAGINTA Vetus Testamentum Graecum editum V.* (In Press; to appear 1977.) (3) *Text History of the Greek Deuteronomy* (accepted for publication as volume in *Mitteilungen des Septuaginta Unternehmens*). (4) "The Earliest Witness to the LXX Deuteronomy," *CBQ* 39 (1977) 240-244. (5) "The Attitude of the Greek Translator of Deuteronomy towards his Parent Text," in *Beiträge zur Alttestamentlichen Theologie. Festschrift für Walther Zimmerli zum 70. Geburtstag.* Eds., H. Donner, R. Hanhart, R. Smend. Göttingen: Vandenhoeck & Ruprecht, 1977. (6) "Psalm 87 and its Sitz in Leben." (A Festschrift article: 1977). (7) *Histories and Historians of the Ancient Near East* (Tentative Title), edited. Toronto Semitic Texts and Studies IV. (Accepted for publication).

TRANSLATING THE APOCRYPHA AND PSEUDEPIGRAPHA:

A REPORT OF INTERNATIONAL PROJECTS

James H. Charlesworth, Director

International Center for the Study of Christian Origins

Duke University

In at least twelve countries scholars have organized projects to produce translations of the Apocrypha and Pseudepigrapha of the Old Testament. Some of this information has been included in the eleven issues of the Pseudepigrapha Newsletter; more was published in *The Pseudepigrapha and Modern Research* (SCS 7. Missoula, Montana: Scholars, 1976). Since the publication of this monograph considerable additional information has arrived. The following essay intends to review briefly the essential parts of the earlier reports, to clarify the project in Japan, and to announce a large venture in Spain.

A Review of International Activity

In the United States there are five centers of scholarly activity. First and foremost there is the SBL Pseudepigrapha Group, which features seminars and sessions during the annual SBL and AAR conventions. The officers are G. Nickelsburg, Jr. (chairman), J. H. Charlesworth (secretary), D. J. Harrington (recording secretary), and R. A. Kraft (editor of the SBL Pseudepigrapha T & T Series). Under Kraft's leadership six fascicles have appeared:

- | | |
|---|--------------------------------|
| <i>Paraleipomena Jeremioi</i> | R. A. Kraft and A.-E. Purinton |
| <i>The Testament of Abraham</i> | M. E. Stone |
| <i>The Hebrew Fragments of Pseudo-Philo</i> | D. J. Harrington |

<i>The Testament of Job</i>	R. A. Kraft, et al.
<i>The Armenian Version of the Testament of Joseph</i>	M. E. Stone
<i>The Book of Baruch</i>	E. Tov

Three attractive features of the series, which is available through Scholars Press, are the very low cost, the accessibility of rare texts and translations, and the convenient juxtaposition on facing pages of the text and translation. These characteristics make the fascicles ideal for students.

Dropsie University's series on Jewish Apocryphal Literature, under S. Zeitlin as Editor-in-Chief, now contains seven volumes (1, 2, 3 and 4 Maccabees, Aristeas, Book of Wisdom, Tobit, and Judith). *Hermenia*, although mainly centered upon canonical writings, will include some apocryphal books (esp. 1 Enoch and 4 Ezra). Doubleday's Anchor Bible will contain seven volumes on the Apocrypha: Wisdom of Sira; Tobit and Judith; 1 Maccabees; 2 Maccabees; 1 and 2 Esdras; Wisdom of Solomon; Additions to Daniel, Esther, and Jeremiah.

The fifth center of activity is at Duke University, from which the SBL Pseudepigrapha Newsletter originates, and at which there is a Pseudepigrapha Institute, featuring all the tools necessary for the critical study of the apocryphal documents, including hundreds of microfilms and photographs of rare manuscripts (see my *Preliminary Report: The Library of Microfilms and Photographs of the Pseudepigrapha Institute*. Durham, N.C.: ICSCO, 1976). One of the most significant developments on the international scene is the four-year old project to produce a new, complete edition of the Pseudepigrapha that will be directed to the average intelligent reader of English. The format will be similar to the Jerusalem

Bible, except the introductions will be more extensive; it will be published by Doubleday around 1980. Under my editorship, with the expert advice of a Board of Advisors (W. D. Davies, W. Harrelson, R. E. Brown, R. E. Murphy, B. M. Metzger) and with the help of three editorial assistants (G. Martin, J. Dumke, S. Robinson) forty-seven documents, introduced and translated with notes by thirty-six specialists representing eleven countries, are in the final stages of preparation.

Turning to foreign centers of activity, moving from west to east, we note the attention now being given, thanks to M. McNamara, to the texts of many pseudepigrapha extant in Ireland in Latin and Old Irish (see McNamara's *The Apocrypha in the Irish Church*, Dublin: Institute for Advanced Studies, 1975). In Great Britain the publication of many documents included in R. H. Charles' famous volumes and in some publications by M. R. James has been planned by Clarendon Press, under the able editorship of H. F. D. Sparks.

From Holland and Belgium we have been blessed by two valuable series, both edited by A.-M. Denis and M. de Jonge, *Pseudepigrapha Veteris Testamenti Graece* (PVTG) and *Studia in Veteris Testamenti Pseudepigrapha* (SVTP). Two other significant series are the publication of Syriac apocryphal works by the Peshitta Institute in Leiden, which is directed by P. A. H. de Boer, and the computer produced concordances of Latin and Greek Pseudepigrapha by the Centre de traitement électronique des documents (CETEDOC) at Louvain, under the direction of P. Tombeur.

M. Philonenko and his students in France have been publishing volumes under the series titled *Textes et études pour servir à l'histoire du judaïsme intertestamentaire*. Prior to the explosion

of interest in the Pseudepigrapha, E. Hammershaimb and others in Denmark have published fascicles under the name De Gammeltestamentlige Pseudepigrafer.

A vast publication project in Germany, under the expert chairmanship of W. G. Kümmel, has produced fascicles which contain introductions and translations with notes of documents previously found in Kautzsch and Riessler. The volumes are organized under the title Jüdische Schriften aus hellenistisch-römischer Zeit (JSHRZ), and are published by Mohn.

J. Mánek and P. Pokorný report that the New Czechoslovakian Bible Translation Team may decide to translate some of the Apochrypha and Pseudepigrapha. In Greece S. Agourides has been preparing introductions and translations of the Pseudepigrapha that are directed to the student (see his *The Apocrypha of the Old Testament*, vol. 1. Athens, 1973. [in Greek; the volume contains the following documents: Jubilees, Testaments of the Twelve Patriarchs, 1 Enoch, Letter of Aristeas]).

In Israel the specialist concentrating on translating the apocryphal writings is M. E. Stone. Most of his work has been published outside Israel (see above under the U.S.A. and the SBL T&T Series), but at least the first of the following four books will be published by the Israel Academy of Sciences.

1. *Armenian Apocrypha Relating to the Patriarchs and Prophets*
(Adamic literature, Biblical Paraphrases, Lives of the Prophets)

2. *Onomastica Sacra: The Signs of the Judgement and the Generations of Adam and the Sons of Noah*
3. *The Armenian Version of Fourth Ezra*
(editio maior)
4. *Armenian Version of the Testaments of the Twelve Patriarchs*
(editio minor)

The Project in Japan

Dr. T. Muraoka (12 Burford Drive, Manchester 16, England) has graciously supplied the missing information regarding the project in Japan. Most of the nine volumes have already been published; and the response to the series has been unexpectedly high -- the first volume, which appeared in 1975, is already in its third printing. *Seisho Gaiten Giten*, the title of the series in Japanese, is edited by Professor M. Sekine and S. Arai, and published by Kyo Bun Kwan (Tokyo). Each volume costs around 3,000 yen (= c. \$12.00). Most volumes contain a general introduction, and for each document an introduction, a literal translation, and notes. The nine volumes are organized as follows:

1. *OT Apocrypha 1* (pp. 419; 1975¹, 1976², 1977³)

1 Esdras	T. Muraoka
1 Maccabees	K. Toki
2 Maccabees	K. Toki
Tobit	K. Toki
Judith	K. Toki

2. *OT Apocrypha 2* (Forthcoming 1977)
- | | |
|---------------------|-------------------------|
| Wisdom of Solomon | M. Sekine |
| Ecclesiasticus | T. Muraoka |
| 1 Baruch | M. Morita |
| Epistle of Jeremiah | T. Odajima |
| Prayer of Manasses | F. Fujimura and K. Toki |
| Additions to Daniel | H. Shinmi |
| Additions to Esther | K. Toki |
3. *OT Pseudepigrapha 1* (pp. 389; 1975)
- | | |
|---|-------------|
| The Letter of Aristeas | K. K. Sacon |
| 4 Maccabees | K. Toki |
| The Sybilline Oracles
(Fragms. 1-3; III-V) | Y. Shibata |
| 2 (Slavonic) Enoch | T. Moriyasu |
| Pirke Aboth | K. Ishikawa |
4. *OT Pseudepigrapha 2* (pp. 389; 1975)
- | | |
|--------------------|------------|
| Jubilees | T. Muraoka |
| 1 (Ethiopic) Enoch | T. Muraoka |
5. *OT Pseudepigrapha 3* (pp. 508; 1976)
- | | |
|---|-----------------------|
| The Psalms of Solomon | K. Goto |
| 2 (Syriac) Baruch | T. Muraoka |
| 4 Ezra | S. and A. Yagi |
| The Testaments of the
Twelve Patriarchs. | H. Oikawa and K. Toki |
6. *New Testament Apocrypha 1* (pp. 473; 1976)
- | | |
|--------------------------------------|------------------------------|
| Papyri | A. Kawamura and K. Matsunaga |
| Oxyrhynchus Papyrus 840, 655, 1, 655 | |
| Cairo Papyrus 10735 | |

- | | |
|---|----------------------|
| Papyrus Egerton 2 | |
| The Fayoum Fragment | |
| The Gospel of the Ebionites | K. Matsunaga |
| The Gospel According to the
Hebrews | A. Kawamura |
| The Gospel According to the
Egyptians | A. Kawamura |
| The Book of James
(Protoevangelium) | S. Yagi and Y. Ibuki |
| The Gospel of Thomas
(Infancy Gospel) | S. Yagi and Y. Ibuki |
| The Gospel of Peter
(Passion Gospel) | M. Kobayashi |
| The Gospel of Nicodemus | K. Tagawa |
| The Epistle to the
Laodiceans | T. Aono |
| The Correspondence with
Corinth | T. Aono |
| The Correspondence of
Paul and Seneca | T. Aono |
| The Apocalypse of Paul | A. Satake |
| The Sibylline Oracles
(I, II, VI-VIII) | A. Satake |
7. *New Testament Apocrypha 2* (pp. 497; 1976)
- | | |
|---------------------------------------|----------|
| The Acts of Peter
(Vercelli Acts) | A. Ogawa |
| The Acts of Paul
(Story of Thecla) | T. Aono |

The Acts of John	T. Oonuki
The Acts of Andrew (Discourse in Prison)	D. Fujimura and K. Toki
The Acts of Thomas (tr. from Greek)	S. Arai and Y. Shibata
8. Appendix (in preparation)	
3 Maccabees	K. Toki
3 (Greek) Baruch	K. Toki
Lives of the Prophets	K. Toki
The Testament of Job	K. Toki
Vita Adam et Evae	M. Kobayashi and K. Toki
The Assumption of Moses	K. Kobayashi
The Testament of Abraham	S. Sekine
The Prayer of Asenath	A. Ogawa
The Martyrdom and Ascension of Isaiah	H. Oikawa
The Apocalypse of Peter	H. Oikawa
The Epistle of the Apostles	H. Oikawa
The Gospel of Nazarenes	S. Arai or A. Kawamura
9. Index (in preparation)	
The New Project in Spain	

On 13 January 1977 Professor A. Díez Macho informed me of a project of which he is the general editor and which will be published in three or four volumes by Ediciones Cristiandad (Madrid). Although some belong to Zaragoza and Barcelona Universities, most translators are professors at Madrid University. As with most of

the projects, translations will be preceded by introductions and accompanied by notes. The first volume should "appear in two years." The proposed contents of *Los Apócrifos del Antiguo Testamento* are as follows:

Carta de Aristeas	Natalio Fernández Marcos
Salmos de Salomón	Luis Gil
Odas de Salomon	Luis Gil
id., fragmentos siríacos	A. Peral
3 Macabeos	Ignacio Rodríguez Alfageme
4 Macabeos	Mercedes López Salvá
Oráculos Sibilinos	A. Bravo
Libro de Henoc (1 Hen) en texto griego	Alvaro López Pego
Apocalipsis griego de Baruc	Natalio Fernández Marcos
Testamentos de los Doce Patriarcas	Juan Carlos Rodríguez Herranz
id., fragmentos hebreos	L. Girón
Apocalipsis de Moisés	Guzmán Guerra
Novela de José y Asenet	R. M. Fernández
Testamento de Job	Antonio Piñero
Paralipómenos de Jeremías	Luis Vegas
Resto de las Palabras de Baruc	F. Corriente
Apocalipsis de Abrahán	L. Vegas
Testamento de Abrahán	L. Vegas
Asunción de Moisés	L. Vegas

Apocalipsis de Esdras	Pilar Saquero
3 Esdras	Teodoro Tomé
4 Esdras	Teodoro Tomé
Vida de Adán y Eva	Teodoro Tomé
Oración de Manasés	L. Vegas
Apocalipsis de Elías	Aranda
Libro de los Jubileos	F. Corriente
id., fragmentos hebreos	Girón
Martirio de Isaías	Corriente
= Ascensión de Isaías	
id., fragmento griego	L. Vegas
Apocalipsis siríaco de Baruc	A. Peral
Henoc etiópico	Corriente
Henoc eslavo	Jorge Sánchez Bosch
Pirqé Abot	A. Navarro
Historia de Ajícar	E. M. Borobio
Fragmentos Sadoquitas	Luis Díez Merino
Pseudo-Filón	Alfonso de la Fuente
Megillat Taanit	Teresa Martínez
Šemoné Esré	A. Díez Macho
Megillat Antiocos	L. Díez Merino
Qadis	L. Díez Merino

The editor and his staff know that some of these documents do not belong to the Pseudepigrapha; but they "consider useful their inclusion for other reasons."

Conclusion

A forum for discussions between the members of the projects mentioned above is provided by the SNTS Pseudepigrapha Seminar. The renaissance of interest in the Apocrypha and Pseudepigrapha is international and unprecedented.

NOTES ON THE LETTER OF ARISTEAS

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I. *How Josephus uses the Letter of Aristeas*

The extant account of the translating of the Jewish Scriptures into Greek, traditionally carried out by the Seventy, is contained in the so-called Letter of Aristeas to Philocrates.

Josephus recounts the tradition in his *Jewish Antiquities*, using Aristeas as his source. The passage is in book 12.12-118. This work of Josephus, in twenty books, is divided into two halves, books 1-10 on the period from the Creation to the Exile in Babylon,¹ and books 11-20 on the period from the Return to the outbreak of the Roman-Jewish war.² The second half of the work is unevenly divided; a space of roughly four centuries is compressed into books 11 and 12, while almost four books, 14-17, are devoted to the narrative of Herod the Great's rise to power and reign, a period of approximately forty years. This disproportion may be due to his main source, the "Hebrew Scriptures" which is "translated,"³ because, after Ezra and Nehemiah there is no historical work in those Scriptures until the beginning of the Maccabean revolt, narrated in the books of the Maccabees. Into this gap Josephus introduced his account of the translation of the Jewish Scriptures, based on Aristeas. Presumably, this means that Josephus considered the Greek version to be of great relevance to his history and worthy of inclusion, apart from the fact that Aristeas conveniently fitted into a temporary gap in his Scriptural source.

This part of the article examines Josephus' use of Aristeas, and considers what conclusions may be drawn.

i. There are sections of Aristeas which Josephus omits entirely, e.g., 1-9, 12-14, 47-50, 66-70, 83-171, 187-200, 201-294, 295-300, 306-307, 322. Presumably they were omitted because they did not appear relevant to Josephus, e.g., 1-9 an introduction, 47-50 the names of the scribes, 83-171 a long description of Jerusalem and its neighborhood, 187-294 the discussions during a feast in honour of the translators. Even Aristeas apologized for the lengthy passage on the questions and answers during the banquet,⁴ and Josephus regarded it as superfluous for his narrative. But we may assume that the above-mentioned passages were contained in the text of Aristeas used by Josephus. He says, for example, of the names of the Seventy, that he thinks it unnecessary to give them, "for the names were written in the Letter."⁵ Similarly with regard to the details of the feast which he omits, "anyone who wished to find out details of the questions discussed at the banquet can learn them by reading the book which Aristaeus composed on this account."⁶ The result is that of the whole of Aristeas Josephus uses slightly less than half. Nevertheless, in exercising judgement in the use of his source, Josephus often adds a note of his own, e.g., a short reference to Aristeas himself which does duty for the introductory statement in Aristeas 1-9.

ii. Does the text of Josephus help in settling any of the variations in the text of Aristeas? This question arises in view of Josephus' fairly close adherence to his source. (Divergences in numerals may be excluded from this question,⁷ because of their notorious unreliability in manuscript translation.) In Josephus

the form Ἀριστᾶτος occurs throughout in most manuscripts;⁸ in Aristeas the form Ἀριστέας is used. This divergence is due chiefly to Josephus' practice of giving a Greek form to non-Greek names. No help is forthcoming where the text of Aristeas is corrupt, e.g., ὁ δὲ <ἀρχιερέας> Νικάνωρ,⁹ which Josephus paraphrases with ὁ δ' ἐπὶ τῆς τῶν ξένων ὑποδοχῆς τεταγμένος Νικάνωρ,¹⁰ and the corrupt text θαυμασίως <εἰργασμένου τοῦ ὕμνου>¹¹ is entirely avoided.¹² So the comparison does not give much help in solving any textual problems in Aristeas or Josephus.

iii. Josephus follows the narrative of his source closely, sometimes sentence by sentence, and even word for word. A striking example is to be found in Ant.12.12-41 and Aristeas 9-33, where the latter, being the source, occupies twenty four sections, and the former twenty nine. The two passages are very close. It is an interesting way of using a source, but similar to that adopted by Josephus in the earlier books where he was using the early books of the Old Testament. But Josephus does preserve some slight difference, e.g., Aristeas, being in the form of a letter, keeps the first person throughout in referring to Aristeas personally, but Josephus, narrating incidents indirectly, uses the third person singular. Similarly, speeches which are in direct speech in Aristeas are sometimes changed to indirect by Josephus, with the addition of "he said," or its equivalent.¹³

iv. Josephus does not hesitate to exercise some freedom by the use of periphrases and fairly free renderings of Aristeas. For example, "There was, however, nothing, he said, to prevent them from having these books translated and having the writers

of this people also in their library,"¹⁴ is Josephus' version of Aristeas, "What then, he said, is there to prevent you from doing this? For all facilities for your need have been provided for you."¹⁵ Some periphrases are longer, e.g.... "the keepers of the chests in which the stones lay"¹⁶ gives the meaning of the single equivalent word in Aristeas;¹⁷ some are shorter, e.g. (prayers)... "That your kingdom may be preserved in peace"¹⁸ compared with (prayers)... "that God the Lord of all might preserve your kingdom in peace and renown."¹⁹ Both Josephus and Aristeas give the King's decree, and both purport to quote the actual document; the actual words, however, differ considerably.

We may therefore conclude that Josephus uses Aristeas with some discrimination, while relying upon it heavily and exclusively. It cannot be claimed that he either used or attempted to use his source critically. So, to the critical questions involved in Aristeas and its contents, Josephus provides no answers. He recognizes that the Greek version of the Scriptures was significant; Aristeas gave the traditional account of the making of that version; chronologically it fits roughly into his narrative at this point; so Josephus used Aristeas to fill a gap in his Scriptural source.

II. Concerning section 30 of the Letter of Aristeas, with reference to the relevant literature.

Frequent reference to the Letter of Aristeas 30 indicates the general opinion of writers that it is crucial to the understanding of Aristeas and of the Greek version of the Jewish Law.

It contains, however, ambiguous words and phrases, and it is by no means clear - though it is easy to assume that it is - that the author knew enough to be precise, or even intended to be so. His ambiguity could indicate his own uncertainty on the relevant points. In which case, the uncertainty is mutually shared by his commentators today.

The purpose of this note, therefore, is to summarize the conclusions reached, so that we can identify the ambiguity.

The passage occurs in the report on the contents of the Library in Alexandria presented by Demetrius to the king. "The books of the Law of the Jews," he reports, "are wanting, together with some few others." Then the crucial statement follows:

τυγχάνει γὰρ Ἑβραϊκοῖς γράμμασι καὶ
 φωνῇ λεγόμενα, ἀμελέστερον δέ, καὶ
 οὐχ ὡς ὑπάρχει, σεσημανταί, καθὼς ὑπὸ
 τῶν εἰδόντων προσαναφέρεται· προνοίας
 γὰρ βασιλικῆς οὐ τέτευχε.

τύγχανει γὰρ...λεγόμενα ("they are spoken...language") refers to the original Hebrew language in which they were composed.

ἀμελέστερον...σεσημανταί("but have been written...original")

"This is the opinion (verdict) of those who know," says Aristeas, referring to unnamed experts, but not necessarily representing his own view. The issue is as follows: *either* this clause refers to copies in Hebrew which have been made carelessly, *or* to copies in Greek which have been made or translated carelessly. The various views can be tabulated as follows:

<u>Writer</u>	<u>Date</u>	<u>Meaning of</u>	<u>Reference</u>
H.St.J.Thackeray	1917	"interpreted"	Gooding in Jellicoe S.S., ²⁰ p. 161

H. G. Meecham	1935	"interpreted," and probably an earlier translation of the Law.	Zuntz in Jellicoe S.S., p. 216
R. Marcus	1944	"It refers to Hebrew mss. of the Pentateuch."	Josephus, Loeb ed. vol. 7, p. 21, note C
M. Hadas	1951	"have been committed to writing."	Gooding in Jellicoe S.S., p. 159 & note
V. Tcherikover	1958	"written"	In Jellicoe S.S., p. 197 & note 33
G. Zuntz	1959	simply "have been written."	In Jellicoe S.S., p. 217
A. Pelletier	1962	"written," with special reference to the calligraphy.	<i>Lettre d'Aristée</i> p. 119, note 3
D. W. Gooding	1963	"written," following Zuntz	In Jellicoe S.S., p. 165
S. Jellicoe	1968	"rendered."	Jellicoe S.M.S. ²¹ p. 51

Five of the above mentioned authors give the translation "written," and so by implication incline to the view that the reference is to carelessly written copies of the Jewish Scriptures in Hebrew. Marcus quite specifically states this, but Pelletier, while adopting "written," adds that the word has special reference to the "calligraphy." Of the remaining three, two prefer "interpreted," though Meecham adds that it probably refers to an "earlier translation of the Law;" Jellicoe prefers "rendered," which has affinities to interpretation rather than to actual

writing. He also adds that he would "raise no objection to 'written,'" and that he is "content to leave the exact translation of the verb an open question...." Nevertheless, the verb could refer equally "to careless transmission of the Greek in the intervening period [from the original translation of the Law up to the time when Aristeas was composed] to which he returns in the closing paragraphs." This view has been amplified by Jellicoe in an article which is criticized in detail by Gooding.

So, returning to the issue posed in Aristeas by the difficult word *σεσήμανται* ("they have been written"), whether the carelessness was perpetrated on Hebrew or Greek copies, there seems greater support for the translation "written," with the implication that the reference is to Hebrew copies, which consequently fall short of the original or originals from which they were made. Jellicoe, however, prefers "rendered," while inclining to the translation "written;" he takes the view that the reference is to the transmission of the Greek.

A matter which perhaps deserves more attention than it has received is the fact that *σεσήμανται* is in the plural and can hardly refer to the books (*βιβλία*), the word for which, being a neuter plural, properly has the singular verb *τυγχάνει*. What then is the subject of *σεσήμανται*? It can hardly be *βιβλία*. Can it be supplied from the sense? Here, it would seem, is a difficulty almost as great as the exact meaning of the word, for assuming that it means "written," the question remains, "What has been written?" If it were possible that *σεσήμανται* were in the middle voice, there could be an alternative. Considering this more closely, it is true that the verb is found in the middle

voice in the sense of conjecture, sign, or seal, but then it is followed by an object in the accusative. Here, however, even if we assume that the subject is "they," i.e., the copyists, we have an unusual absolute, "have written" - or whatever else the verb is thought to mean.

Altogether, we have a complex and intractable problem here. It is moreover to be remembered that, complex as the passage is, it is only reporting the opinion of "those who know." Presumably the author agrees, at least to some extent, with that report, but it is vague and second-hand. No firm conclusions should be drawn from such a passage, tempting though it may be to do so, in view of our general scarcity of information about the origin of the Septuagint.

NOTES

- ¹586 B.C.
- ²536 B.C. - A.D. 66.
- ³Ant. 1.5.
- ⁴295
- ⁵Ant. 12.57
- ⁶Ant. 12.100
- ⁷E.g. "2½ cubits," Ant. 12.64; "2 cubits," Aristeas 57
- ⁸P has 'Αριστέος
- ⁹182
- ¹⁰Ant. 12.94
- ¹¹176
- ¹²Ant. 12.89

¹³e.g. Ant. 12.92 (Aristeas 179-180)

¹⁴Ant. 12.15

¹⁵Aristeas II

¹⁶Ant. 12.41

¹⁷³³ ῥισκοφύλακας

¹⁸Ant. 12.55

¹⁹Aristeas 45

²⁰*Studies in The Septuagint* (New York: Ktav, 1974).

²¹*The Septuagint and Modern Study*. Oxford: Clarendon Press, 1968).

²²"Aristeas, Philo, and The Septuagint Vorlage," *JTS* 12 (1961) 261-271.

CYRIL OF ALEXANDRIA'S TEXT FOR DEUTERONOMY¹

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In order to establish the original text of the LXX the textual critic has at his disposal three kinds of evidence: 1) Greek MSS and papyri; 2) the versions into which the LXX was translated; 3) quotations from the LXX in patristic writings. Each of these types of evidence has its own particular promises and pitfalls. This paper is concerned with the third type of evidence, patristic quotations, and deals specifically with one patristic writer, Cyril of Alexandria, and his quotations from one book, Deuteronomy. It is my purpose to determine the character of Cyril's text and to illustrate the kind of methodology used in the process of determining his text-type.

Cyril of Alexandria succeeded his uncle Theophilus to the patriarchal see in 412 and died in 444.² Given this early date and the preservation of a large number of Cyril's writings it might be expected that he would offer an important witness to the LXX text in the earlier stages of its transmission. Unfortunately this does not necessarily follow. First there is the question of the character of patristic quotations generally. The fathers often cite from memory and not infrequently mix one OT quotation with another. If an OT text is quoted in the NT this problem of mixing is compounded. Thus the question must always be asked of a quotation "Is this quotation dependent upon a written text?" It follows that the extent of a citation can be an important consideration: an individual verse is more likely to be given from memory than a continuous text extending to six or eight

verses. If a patristic writer is giving a commentary or if several extensive quotations appear in proper sequence then it is likely that the writer is dependent upon a written text.

It is at this point that a second question arises. When a particular work left the hands of a patristic author it then became subject to other forces. The scribes who copied and recopied such works were naturally prone to "improving" the form of the biblical text being cited by replacing it with the form of the text with which they were familiar. In this case the more extensive quotations are those most susceptible to corruption. The result is that individual patristic writers seem to be using different, including late, text-types. Rahlfs, in his work with Cyril's quotations from the Psalter, found that different editions of Cyril's text deviate from one another in the same citation. He concluded from this that Cyril's text has been corrected on the basis of the later Byzantine form of text.³ It follows that until such time as critical editions of the voluminous writings of the fathers have appeared one must exercise extreme caution in using patristic quotations to establish the text of the LXX.

Among the fathers Cyril of Alexandria is of some special interest because of the possibility of learning, through his text, something of that shadowy figure Hesychius. According to Jerome there was in use in Egypt a recension of the LXX text produced by a man named Hesychius.⁴ Rahlfs identified B with Hesychius' recension as early as 1899. By connecting Cyril with B Rahlfs connected Cyril with Hesychius in the Psalter.⁵ That is, B = Hesychius, Cyril = B, therefore Cyril = Hesychius.

For the book of Deuteronomy the following methodology was employed to determine the type of text used by Cyril.

Since a comprehensive critical edition of Cyril's works does not exist Migne's *Patrologia Graeca* was used, volumes 68-77. All quotations and allusions to Deuteronomy in Cyril's works were copied on cards, the total being in excess of 425. From this total all allusions, paraphrased citations, quotations in Latin, and quotations of a mixed nature were discarded. The remaining quotations were then put in consecutive order by chapter and verse. Thus at this initial stage all the material used for the research of this paper was contained on cards consecutively ordered. In order to simplify this material further the single group of cards was split into two groups. In the first group was placed only one sample of each passage quoted. For example, if a text was quoted 7x only one citation was placed in the first group; the other six were placed in the second group. Again for ease of handling I placed the most extensive quotations in the first group. As a result a passage of six verses in group one might correspond to several quotations of all or parts of that passage in group two. Thus at this second stage the material used as a research basis was contained on two groups of cards: the first, "for use," contained a single copy of each of Cyril's quotations of a passage; the second, "ancillary," group comprised the second quotation of all or part of a passage and beyond (third, fourth, etc.).

The third step in the analysis of Cyril's quotations consisted of a word by word comparison of Cyril's citations of a particular passage both among themselves and with the critical text of LXX deuteronomy as established by Professor Wevers for the

(then) forthcoming Göttingen edition. The differences between Cyril's text and the critical text as well as differences among the various quotations of the same passage were noted on the cards in the group "for use." Thus if there were six quotations of a passage and the quotation on the card in group one was at variance with the other five the point of variance was appropriately marked and 1/6 placed above it. On the other hand, if all Cyril's quotations of a particular passage contained the same variant ≠ LXX this was appropriately marked for ease of distinction. If a reading was unique to Cyril it was marked "Cyr." At this third stage all the results of a comparison of Cyril's quotations both among themselves and with the LXX were contained on the cards in group one.

The fourth step involved the collection and analysis of the variants for which all of Cyril's quotations of a text were unanimously ≠ LXX. Verse by verse and chapter by chapter each variant was copied on a card with its support as indicated in the apparatus of the Göttingen edition. When all the variants had been recorded in this way they were placed into five groups: variants attested by one, two, three, and four text-families, and those supported by scattered witnesses. The following qualifications were made in this process: variants supported by more than four text-families were discarded; if half or more MSS of a text-group agreed on a variant this was regarded as a group reading; itacistic-type variants were excluded; Q and its sub-groups were counted separately; s^{mg} was considered separately from s. Generally speaking this manner of setting

forth the evidence is modelled on that of Professor Wevers for Chrysostom/Theodoret in his *Text History of the Greek Genesis*.⁶ The variants were then copied in their five respective lists. To the right of the verse reference there was indicated first the extent of the quotation in which the variant was located and second (for the first four groups) the family/-lies supporting the variant. Those five lists were as follows:

I. Readings attested mainly by one text group (19).

- 4:39 (Q') τῆ διανοία] + σου Q'⁻²⁹⁻⁷²⁻⁸² 414 Cyr 76,901 Bo
Sa Syh = (M)
- 5:8 (and 5:8f.) (s^{mg}) γλύπτον] ειδωλον B 85^{mg}-321^{mg}-344^{mg}
407' Cyr 70,77; 75,876; 77,917 Did 506 Or I 7; Cels IV 164;
Eph 569^{Lat} Aug Cons evang I 41 Prisc Tr II 47 Text Idol 4
- 12:19 (12:17-19) (QI) ζῆς] ζη A 426-QI 127 Cyr 68,880
- 13:4 (13:1-5) (b) αὐτόν] τουτον B b Cyr 68,420
- 14:25(26) (14:21(22)-26(27)) (z) ἐπί 4°] η επ z Cyr 68,881
- 17:3 (17:2-7) (Q) προσέταξα] -ξε(v) (-ξαι 130) B G-58-376-618
739 53(sup ras)-664 130 120 55 59 Cyr 68,421 Lat 100 Aeth
Arab
- 17:4 (17:2-7) (Q) ἀναγγελῆ] ανηγγ. (-λλη58; -λει 318 407)
A V 58-82-376 129 W^I 30'-343 121-318 68' 407*^{vid} 509
Cyr 68,421
- 19:15 (QI) (καί) επι στοματος] > 381' 767 Cor II 13:1 Anast 309
Chr X 335 503 Cyr 73,104; 74,680,917; 75,1040; 76,385
Eus VI 123 Sev 503 Arm
- 20:3 (20:1-8) (d) πόλεμον] pr τον B M d⁻¹⁰⁶ Cyr 68,369
- 21:8 (21:1-9) (n) κούρειεκ γης αιγυπτου 29 W^I-127-767 Cyr 69,
349,645 Sa¹⁰

- 21.11 (21:10-14) (b) ἐνθυμηθῆς] επιθυμησης 77 b Cyr 69,652
- 22:2 (22:1-4) (o) ἐπίστη] -στηση (-σει 82 319) A*(vid)
82-426 18 319 Cyr 68,561
- 22:5 (C) πᾶς] +ο C'-414-551 106 767 321 18 Cyr 68,368
- 22:8 (b) ἀπ' (αὐτῶν)] ἐπ 376 b Cyr 68,585 Tht *Ἰτ*^{ap}
- 22:23 (22:22-27) (n) παῖς] > 54-75-458 Cyr 68, 540 ^{Lat}Ambr *Ps*
duod XLIII 74; 76.2
- 22:26 (22:22-27) (z) οὐ (ποιήσετε)] > 57*-414-417-528 125
18'-630' Cyr 68,540 Procop 1964
- 22:26 (22:22-27) (oI) ψυχῆν] pr την 15-618 414-528 44 246
799 318 630* 59 Cyr 68,540
- 24:3 (24:1-4) (d) ο (ἀνὴρ)] > 106*-125' 71 Cyr 68,584
- 27:6 (27:1-8) (f) (ἐπ') αὐτο] αὐτοὺς f 318-392 Cyr 69,665
Aeth
In list I Cyril reads with o, oI, and b 3x each; with d, n,
and z 2 x each; with o', C, f, and s^{mg} once each.

II. Readings attested mainly by two text groups (19).

- 4:39 (b y) ἔτι] > 58 46*(c pr m)-57-413*-529*(c pr m) b 767
134-602 71'-527 Cyr 76,901 Tht *Ἰτ*
- 6:7 (C s) καὶ 4°] > C'⁻⁵⁵² s 28 319 646 Cyr 71,972; 75,788
Did 494 *Ps* 232.28 Nil 828 1044 Aeth^M
- 7:1 (7:1-4) (C s) ἔξαρεῖ] -ρεις (-ρης 616) C' 127 s 28
319 646 Cyr 68,900; 70,77 Bo
- 7:26 (oI z) τοῦτο] pr και oI 16 246 343' 18'-83-630' 407
Cyr 75,716 Aug *Ep*XLVII (s.h. *Ep* XLVI 18) Spec 44 Lat 100
- 11:20 (11:18-21) (oI' y) οἰκιδῶν] οἰκῶν A F M oI'^{-72'} 71'-392'
407 Cyr 68,481

- 15:8 (15:7-10) (o' n) τὰς χειρῶς] την χειρα (-ρας82)
o'⁻²⁹⁻⁶⁴⁻³⁷⁶⁻⁷⁰⁷ 19 44 129-246 n⁻¹²⁷ 730 71' 55 59 Cyr 68,
568 Lat 100 Tert Marc IV 16 (s.h. Aug *Loc in hept* V 42)
Aeth Arab Arm Syh = (M)
- 15:13 (15:12-14) (C b) ἔξαποστέλλης] -στελης / -στελεις F*(c pr m)
V 82 C'^{-52'-313-417}-57-550' b 664 458 85-343 799 28 59
407^(mg) Cyr 68,500; 77,1200-1201
- 16:7 (16:1-7) (o b) ἄν] εαν B M o^{-G} 500-529 19'-314 127-458
68'-83 Cyr 68,1085
- 16:16 (oI C) (ἐν) τῷ (τόπῳ)] > oI⁽⁻¹⁵⁾ C'^{-46'-52'-417} 664
71' Cyr 77,944
- 17:2 (17:2-7) (d t) ἔναντι] -τιον B V 58-376 d t 318 120-630
59 509 Cyr 68,421
- 17:4 (17:2-7) (b z) ἀληθῶς] αληθεσ b 246 z 319 Cyr 68,421
- 17:16 (17:16f.) (n t) ὅπως] + αν V 106 W^I-54' 30'-85^{mg}-321'^{mg}
t Cyr 70,81
- 18:2 (18:1-5) (b z) αὐτῷ 1°] αυτοις B 82 b W^I-458 30-321'^c
18'-120-630' 407' 646 Cyr 68,861 Lat 100 Aeth Arm Bo
- 18:2 (18:1-5) (b z) αὐτοῦ 1°] αυτων B 82 b 458 18'-120-630'
646 Cyr 68,861 Aeth Bo
- 21:21 (21:1-4) (C s) ἔξαρεῖς] -ρειτε (-ται 739 30 646) C'
s 28 407 646 Cyr 68,509 Arm Sa
- 22:4 (22:1-4) (oII C) ἀναστήσεις] + αυτα A(sup ras)
376-oII⁻⁷⁰⁷ C 799 59 319 Cyr 68,561
- 22:8 (o b) δέ] sub+Syh^m; > B o b W^I Cyr 68,585 Lat 100 = (M)
- 23:5(6) (23:1-6(2-7)) (C n) εὐλογίας] -γίαν B 82 C'^(-52')
W^I-54-75' 730 799 Phil II 290 Cyr 68,893 Aeth Bo

24:5 (οΙ b) (εις) τον (πόλεμον)] A M οΙ-72 414-528 b 127 318
Cyr 68,376-377

In list II Cyril reads with b 8x, C 7x, z 4x; with οΙ, n,
and s 3x each; with O, t, and y 2x each; with O', οII, οI',
and d once each.

III. Readings attested mainly by three text groups (18).

11:18 (11:18-21) (b d y) ἀφάψετε] -ψατε (-ται 509^c) 46'-52'-
529 b d 246 75' 343 71*-527-619 669^c 407' Cyr 68,481
Or V 21 Aeth

11:19 (11:18-21) (C d t) διδάξετε] -ξατε C', -16-528-551-761
d 246 75 30 134'-799 527 55* Cyr 68,481 Aeth

12:18 (12:17-19) (O' b z) ἔναντι] -τιον B V O' -15-426
552^{txt} b z Cyr 68,880 Eus VI 13

12:18 (12:17-19) (οII C s) ὁ υἱός] οἱ (> 313) υἱοἱ F V
82-οII(-707) C', s -343' 392 28 59 319 Cyr 68,880 EusVI 13
Aeth Sa¹

14:24(25) (14:21-26(22-27)) (C s z) αὐτόν] + επικληθῆναι
το ὄνομα αὐτοῦ ἐκεῖ B^{mg} C', 56' s z -83 28 319 407'
Cyr 68,881

16:4 (16:1-7) (οΙ' y z) θύσης] θυσητε (-ται 56; -σειτε 619)
A F M V οΙ' -72 56-129 30' y z 59 Cyr 68,1085 Lat Aug Loc
in hept V 45 Bo

16:16 (O' b y) (ἐκλέξεται) αὐτὸν] > A M^{txt} O', -15)-82-707 b
129 75' 799 y 18'-630 407 Cyr 77,944 Eus VI 10 Lat 100
Aeth Arab Arm Syh = (M)

17:3 (17:2-7) (οΙ f z) προσέταξα] + σοι F M V 82-οΙ -707*
f -129 127 z 55 59 319 Cyr 68,421 Aeth

17:10 (17:8-13) (O b t) ἄν 1°] εἰαν B V O b 30' t 319
Cyr 68,881-884

22:4 (22:1-4) (C s^{mg} z) οὐκ ὄψη] ουχ (ουκ A 319) υπεροψη /
υπεροψει A^c 77-οI' 108^{mg} 246 30'-85^{mg}-321^{mg}-344^{mg}
z 55 319 407' 646 Cyr 68,561

22:6 (22:6f.) (d n t) νοσῶν] νεοσσων (νεωσσων 44) F^b
72-82 57'-414'-422-528-616^c 44'-107' 53' 54-75' t 18^c-68'-
82-120^c 55^c 319 Cyr 68,560

23:9(10) (23:9-14(10-15)) (d n t) παρεμβαλεῖν] + εἰς (>75;
+ τον Cyr 69,660) πολεμον A^c 82^{mg} d n t 55 509 Cyr 69,
660-661 Sa³ Syh

24:3 (24:1-4) (d t z) ἔξαποστελεῖ] -στειλη (-στηλη 44) d t
392 18'-630' Chr V 220 Cyr 68,584 Lat 100 Aeth^C

24:3 (24:1-4) (C b z) ἦ] + καὶ C', -46'-52'-417-(528) b 56'
18'-120-630*-669 509 Cyr 68,584

24:4 (24:1-4) (C s z) ἔναντι] -τιον B V 426* C', 44 s 799
z -83 28 Cyr 68,584 Or VI 333

24:19 (24:19-21) (O' f y) ἀμπτὸν] + σου A F M V O', f y
68'-83 59 319 Cyr 68,565 Eus VIII 2.256 Syh = (M)

25:2 (25:1-3) (d n t) ἔναντι] -τιον (-τιων 528*) B V 58
528^c 118* d 54-75-458 t 121 68' 59 Cyr 68,572

27:1 (27:1-8) (οII C s) ὄσας] ας V 58-72 C', -73' s 28 59
407' 424 Cyr 69,665

In list III Cyril reads with z 8x; with C 7x; with d and t
6x each; with b 5x; with s and y 4x each; with n 3x; with O',
οII, and f 2x each; with O, O', οI, οI', and s^{mg} once each.

IV. Readings attested mainly by four text groups (17).

- 4:2 (C b y z) ὄσας] οσα A B* 376-707 C' (-16-528)-761^c b
458-767 799 71'-121 68'-83-120-630 59 319 Cyr 76,992
- 4:19 (oII C s y) αὐτά] > B^c 58-707 C' s 71'-527 28 319 407'
646 Chr X 334 Cyr 71,304; 76,656 Eus VI 161 Isid 1032
Or Cels III 36 Tht Dt^{ap} Lat 100 Spec 44 (s.h. Aug Deut 6)
- 7:26 (oI' f y z) ἔση ἀνάθεμα] tr A F M 82-oI' f y⁽⁻⁵²⁷⁾
z^{-68'-120} 55 59 Cyr 75,716 Lat^{Aug Ep XLVI 18 (s.h. XLVII 3)}
- 10:22 (oII f s z) ἐβδομήκοντα] + πεντε A F V 376-oII 131^c
f 127-458 s 121-392 18-68'-120-669^c 28 55 59 407 646^{mg}
Cyr 75,1292 Lat 100 Bo
- 11:14 (11:13-15) (oI' s y z) τῆ γῆ] της γης A oI' -15'-29
422 246 75-767 s^{-85-344*} y 18'-120-630' 55 59 Cyr 68,485
Arm^{ap}
- 12:31 (12:29-31) (d n t z) οὕτως] ουτω 707 77-500 d 246
54-75-458 74-134-799 318 z⁻¹²⁰ Cyr 68,420; 76,696; 77,677
- 15:8 (15:7-10) (oI' C f s) καθ' -- fin.] pr και A F M
oI' -15-707 C' f 85'-321'-730 121 83 28 55 59 319 646
Cyr 68,568
- 15:10 (15:7-10) (oI' f y z) ἐπιδέχεται] + σου A F M V
oI' (-58) 422 f y z^{-630^c} 55 59 Cyr 68,568
- 16:2 (16:2-7) (O C b z) δν] εαν B 82-376 C⁻¹⁶⁻⁷⁷ b 53'
321' 68'-83-120 319 Cyr 68,1085
- 16:4 (16:1-7) (O d n t) δν] εαν B O d 54'-75' t 71" 509
Cyr 68,1085
- 17:8 (17:8-13) (b d n t) σου 1°] υμων B b d n 85^{mg}-321^{mg}
t 407' Cyr 68,881 Lat 100 Bo

- 18:8 (18:6-8) (O d f t) πρασέως] + αυτου V O-58 d f⁻¹²⁹ t
319 Cyr 68,877 Syh
- 20:19 (20:19f.) (O' C f s) αλλά] αλλ M 58-82-376-618-707
C' f 54-75 s 318-392 28 319 407 Cyr 73,12
- 21:5 (21:1-9) (O' t y z) ἐπελέξεν] επελεξατο (επιλ. 59*)
F M V O'⁻³⁷⁶⁻³⁸¹ -58-707 106 767 730 t y⁻¹²¹ 18'-630' 59
319 Cyr 69,349; 69,645
- 23:24 (23:24f.) (C b s z) ἀμητόν] pr τον V C' -46 b 246 s
z^{-630^c} 28 407' 424 Cyr 68,557
- 27:8 (27:1-8) (C s t z) λίθων] + τουτων (τουτον 30) 72 C'
246 s t⁻⁷⁹⁹ 71 z 28 55 319 407 Cyr 69,665 Sa
- 31:12 (31:9-12) (O' d t z) τὸν προσήλυτον] + σου A M^{mg}
O' -15 d⁻¹²⁵ 129-246 t 121-392 z^{-120-630^c} 319 Cyr 69,673
Syh

In list IV Cyril reads with z llx; with C, s, and t 7x each; with f and y 6x each; with d 5x; with oI' and b 4x each; with O and n 3x each; with oII 2x; with O', O', and O'' once each.

V. Readings attested by scattered witnesses (60).

- 1:10 (1:10f.) ὡσεὶ] ως F*(c pr m) 53' Cyr 73,140
- 4:2 πρὸς] επι Cyr 76,992 Aeth Syh
- 7:1 (7:1-4) καὶ πολλά] + και ισχυρα B^{mg} 509 Cyr 68,900;
70,77 Bo
- 7:2 (7:1-4) τὰς] > 72 59 407 Cyr 68,900; 70,77
- 7:19 (7:17-19) εἰδοσαν] εωρακασιν (εορ. 321') B^{c85^{mg}}-321^{mg}
407' Cyr 68,408
- 9:12 ὅτι ἠνόμησεν] ηνομησε(ν) γαρ 121 Cyr 71,93

- 11:18 (11:18-21) αὐτά] ταυτα 72 414 Cyr 68,481
- 11:19 (11:18-21) ἐν 1°] 2° 767 Cyr 68,481
- 11:20 (11:18-21) γράφετε] -ψατε 52 106 730^c Cyr 68,481 Aeth
- 11:21 (11:18-21) αἱ (ἡμέραι)] > 82 392 68 Cyr 68,481
- 12:17 (12:17-19) εἰσησθε] ευξη (+ συ 392) 392 Cyr 68,880 = (M)
- 12:18 (12:17-19) αὐτά] αυτο B 610 Cyr 68,880 Aeth Arab Arm
= (M)
- 12:18 (12:17-19) ἔναντι 2°] -τιον B 82 52 19' 318 18-630
Cyr 68,880
- 13:8 (13:6-9) ἐπ' (αὐτῶ) 2°] > 376* 509 Cyr 73,969 Lat 100
- 14:22(23) (14:21-26(22-27)) ἔναντι] -τιον 52 630^(*) Cyr 68,
880 Eus VI 13 Tht Dt
- 14:25(26) (14:21-26(22-27)) το (ἀργύριον)] > B Cyr 68,881 Sa¹
- 14:25(26) (14:21-26(22-27)) ἔναντι] -τιον B 73'-414-528-44
630 Cyr 68,881 Eus VI 13 Tht Dt^{te}
- 16:20 διώξη] -ξεις 551 127*(vid) 646 Cyr 68,577 Tht Dt^{ap}
- 17:4 (17:2-7) ἐκζητήσεις] -σει 121 Cyr 68,421
- 17:8 (17:8-13) ἐπικληθῆναι τὸ ὄνομα αὐτοῦ] > B Cyr 68,881
Lat 100 (s.h. Luc Athan I 6)
- 17:10 (17:8-13) ῥῆμα] πρᾶγμα B M^{mg} 75' 85^{mg}-321^{mg} 407'
Cyr 68,881 Sa
- 17:10 (17:8-13) ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ] > B Cyr 68,
881 Lat 100 Arm
- 17:10 (17:8-13) (φυλάξη) σφοδρα] ÷ G Syh; > A B V 707 129 121-
318 68'-630^c(vid) Cyr 68,881 Lat 100 Aeth Arab Bo = (M)
- 17:10 (17:8-13) (ποιῆσαι) κατα] > B Cyr 68,881 Aeth Bo
- 17:12 (17:8-13) τοῦ 1°] ωστε B Cyr 68,884
- 18:3 (18:1-5) τὸν βραχίονα] τῆ πρ τῶ ἱερεῖ 121 68'-83 Cyr 68,
861 Bo

- 18:5 (18:1-5) (κυρίου τοῦ θεοῦ) σου] > B 18 Cyr 68,861
- 18:6 (18:6-8) (εἰς) τον (τόπον)] > 72 W^I 59 Cyr 68,877
- 18:6 (18:6-8) ἄν] > V 376 Cyr 68,877
- 18:21 (18:21f.) (καρδίᾳ) σου] > Cyr 68,432 Arm^{te}
- 18:22 (18:21f.) ὁ προφήτης 1°] + εκείνος B 129 Cyr 68,432 Sa
- 20:6 (20:1-8) (εὐφρόνη) εἰς] απ 56^{txt} 76 Cyr 68,369
- 20:19 (20:19f.) περὶ] εἰς 318 Cyr 73,12
- 21:9 (21:1-9) ἔναντι] -τιον V 15-29 767 630* Cyr 69,645
- 21:18 (21:18-21) φωνὴν 1°] -νης 72 46-52-414-528-529* 59 Cyr 68,
509
- 21:18 (21:18-21) φωνὴν 2°] -νης 72 46-52-414-528 Cyr 68,509
- 22:14 (22:13-19) παρθένια] πρ τα A B Cyr 68,584
- 22:22 (22:22-27) Ἰσραηλ] πρ υἱων 85^{mg}-321^{mg} Cyr 68,540
- 22:25 (22:22-27) τὴν παῖδα] > 46'-52'-500* Cyr 68,540
- 22:26 (22:22-27) ἔστι] εἶσται 77 53' Cyr 68,540 Lat 100
- 23:4(5) (23:1-6(2-7)) καταράσασθαι] -ρασθαι B Cyr 68,893
- 24:1 (24:1-4) καὶ 3°] > Chr V 220 Cyr 68,584 Aeth Arm Bo
- 24:1 (24:1-4) ἔξαποστελεῖ] αποστ. 52'-500' Cyr 68,584
- 24:2 (24:1-4) ἀπελθοῦσα] πρ εαν Cyr 68,584 Arm
- 24:4 (24:1-4) πρότερος] -ον Chr V 220(1°) Cyr 68,584
- 24:4 (24:1-4) ο (ἔξαποστειλας)] > B 767(1) 59 319 Chr V 220
Chr 68,584
- 24:15 (24:14f.) εἶσται] πρ ουκ V Cyr 68,565 Lat 100 Arm^{te}
- 24:19 (24:19-21) ἐπαυαστραφήση] αναστρ. B 68'-120 Cyr 68,
565
- 24:20 (24:19-21) ἐλαιολογήσης] -λογης B 630^c Cyr 68,565
- 25:2 (25:1-3) ἔσται] > 72 125 Cyr 68,572 Aeth Bo
- 25:2 (25:1-3) αὐτῶν] αὐτου 426 Cyr 68,572^{Lat} Aug Deut 45
- 27:1 (27:1-8) ἐγώ] > 417^{txt} Cyr 69,665 Sa¹⁷

27:4	(27:1-8) ὡς ἄν] εαν	64 ^{txt}	Cyr 69,665
27:4	(27:1-8) ὁμῶν] >	52	Cyr 69,665
31:7	(31:7f.) κατακληρονομήσεις] κληρ.	319	Cyr 69, 672 (1° and 2°)
31:12	(31:9-12) ὁμῶν] αὐτῶν	376 458	Cyr 69,676 Arab
31:26	τὸ βιβλίον τοῦ νόμου τούτου] το βιβλιον τουτο		Cyr 69,677 Aeth
32:2	προσδοκάσθω] καταβησεται	Cyr 70,1233	Procop 2557
32:32	πικρίας] + ο οινος	799	Cyr 75,788
33:8	(33:8f.) αὐτὸν 1°] >	58 610*(c pr m)	Cyr 77,305 Arm

The total number of variants in each of the lists was as follows:

supported mainly by one text group:	19
two:	19
three:	18
four:	17
<u>scattered:</u>	<u>60</u>
total:	133

From lists I-IV the total number of agreements of Cyril with each text-group was collected. The agreements collected in this way were as follows:

Group	List I	List II	List III	List IV	Total
<u>Q</u>	3	2 (5)	1 (6)	3	9
<u>Q</u> + <u>oI</u>			2	1	3
<u>Q</u> + <u>oII</u>	1			1	2
<u>Q</u> + <u>oI</u> + <u>oII</u>		1	1 (2)	1	3
<u>oI</u>	3	3 (6)	1 (7)		7
<u>oII</u>		1	2 (3)	2	5

Group	List I	List II	List III	List IV	Total
<u>oI</u> + <u>oII</u>		1	1 (2)	4	6
<u>C</u>	1	7 (8)	7 (15)	7	22
<u>b</u>	3	8 (11)	5 (16)	4	20
<u>d</u>	2	1 (3)	6 (9)	5	14
<u>f</u>	1		2 (3)	6	9
<u>n</u>	2	3 (5)	3 (8)	3	11
<u>s</u>		3	4 (7)	7	14
<u>s</u> ^{mg}	1		1 (2)		2
<u>t</u>		2	6 (8)	7	15
<u>y</u>		2	4 (6)	6	12
<u>z</u>	2	4 (6)	8 (14)	11	25

In descending order, by frequency, Cyril's text agrees with z, C, b, t, d and s, y, n, f, Q, oI, oI', oII, Q', Q'', Q' and s^{mg}. Since the number of agreements with the last fourteen groups is at some distance from the number of agreements with the first three I think it can be safely said that Cyril's text-type is not related primarily to Q, oI, oII, d, f, n, s, s^{mg}, t, or y. Of the 5x Cyril = Q groups = (M) ≠ LXX (List I, 4:39; II, 15:8 and 22:8; III, 16:16 and 24:19; cf. also List V) it may be questioned whether any is based in the Hexapla so that it can be said that Cyril's text is not a Hexaplaric witness and only slightly, if at all, influenced by the Hexapla.

Among the text-groups Cyril's text agrees most frequently with the type of text represented by the z group. Agreements with the C and b groups follow. The 22 agreements with C (Byzantine) indicate contact between Cyril's text and the latest text-type and point in the direction of scribal revision. Of the 20x Cyril = b, b = B 10x.

This would seem to indicate that Cyril's relationship with b is largely a question of the relationship of his text to B.

The kinds of variants which Cyril shares with the z group may be summarized briefly as follows. Of the 25x Cyril = z, 10x it is a question of a text longer than LXX (4x the addition of pronouns: 3x relative pronouns (15:10; 17:3; 31:12), once demonstrative (27:8); 2x + conjunction καί (7:26; 24:3); + πέντε (10:22); + ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ (14:24(25)); + correlative ἦ (14:25(26)); + article (23:24)). Only once does Cyril = z attest a text shorter than LXX (minus negative οὐ at 22:26). There is one transposition (7:26). The remaining 13 variants involve minor grammatical and stylistic changes of various kinds: 3x there is a change of number (2x pronouns (18:2, twice), once a verb (16:4)); 2x ἐναντι is replaced by ἐναντίου (12:18; 24:4); once ὅσα replaces ὅσα in a relative clause where the antecedent is ἐντολάς (4:2); once there is a change of case (11:14); once there is a change of spelling(12:31); once &v is replaced by ἐ&v (16:2); once an adjective replaces its cognate adverb (17:4); once there is a change of mood (21:5) and once a change of tense and mood (24:3); once a compound verb replaces the simplex (22:4). In none of these 25x when Cyril = z does z = (M) ≠ LXX.

From its relation to the z group it follows that Cyril's text may be characterized as a somewhat longer text than LXX and containing considerable grammatical and stylistic variation. It is not a Hexaplaric-type text.

When Cyril's text had been analyzed from the standpoint of the text-groups in Deuteronomy the next, fifth, step was to examine the relationship of Cyril's text to the uncial MSS. For the purpose of this comparison List V (scattered agreements) was included.

The following results emerged from the comparison:

MS	List I	List II	List III	List IV	List V	Totals
A	3	3	3	7	2	18x
B	4	6	4	4	17	35
F		1	4	5		10
M	1	3	4	5		13
V	1	3	9	5	4	22

This table of agreements indicates that Cyril's text as we have it agrees, by frequency, most closely with B, then V, A, M, and F. The strength of the relationship of Cyril's text to B is noticeable in three areas: 1) Cyril's agreement with B is strong in Lists I and II. In comparison that with A and V is strongest only in Lists III and IV, indicating that Cyril's agreement with A and V occurs most frequently where A and V are part of a fairly broad textual tradition. 2) It is to be noted that there are 17 agreements between Cyril and B in the list of scattered agreements. This indicates that Cyril's text contained many of B's idiosyncratic readings, a solid basis for connecting Cyril's text with B. 3) The point made in 2) is confirmed when it is pointed out that 6x Cyril = B alone among Greek witnesses (14:25(26); 17:8; 17:10 (twice); 17:12; 23:4(5); with V alone at 24:15; on no occasion with A alone). On a further 4 occasions Cyril = B + one other Greek witness (12:18; 18:5, 22; 24:20). These considerations show quite clearly that there is a definite relationship between Cyril's text and B and conversely, not with A.

From the analysis carried out in the fifth step of research it is clear that, among the uncials, Cyril's text is much more

closely related to B than to A. This closeness extends to a sharing of a number of unique readings.

The sixth and final stage of research consisted of collecting and examining Cyril's unique readings.

From his quotations of Deuteronomy I collected some 98 variants which are unique to Cyril. This figure includes the variants from those occasions when Cyril cites a particular passage several times and sometimes agrees with LXX and sometimes does not. It may justly be concluded that Cyril's unique readings are of minor importance. For the most part they consist of minor plusses, minuses, or transpositions, assimilations to parallel passages or to the NT quotation of a text (so 18:18 to Acts 3:22), the reading of a simplex for a compound verb and vice versa, change of number, etc. The two most significant variants unique to Cyril are the following:

1) Cyril cites the prohibition against partiality in 1:17 9x. In the LXX this reads οὐκ ἐπιγνώσῃ πρόσωπον ἐν κρίσει but Cyril always uses the verb λαμβάνειν: οὐ λήψῃ (70,269; 71,440, 692, 849; 72,184, 316; 73,393; 76,477; οὐ λήψετε 73, 673). 'Ἐπιγινώσκειν πρόσωπον occurs once elsewhere in Deuteronomy, at 16:19. Cyril quotes 16:19 twice, both times = LXX (68,576; 72,189). The question arises whether or not the Greek MS(S) which Cyril knew contained his reading at 1:17. A similar phrase occurs in Leviticus 19:15 and λαμβάνειν πρόσωπον appears a few times elsewhere in the LXX and in the NT (cf. especially Luke 20:21). It is possible that Cyril's unique reading derives from his familiarity with other texts using λαμβάνειν or simply from a more common means of expression. The fact that none of his quotations of 1:17 involve

(at most) more than 1:16f. leads one to believe that Cyril is simply quoting briefly and inexactly from memory. In this case the variant need not have existed in any Greek MS.

2) Cyril very frequently quotes the passage about the prophet, 18:18. 9x, including 3x in which he gives an extensive quotation (vss. 13-19 at 73,428; 75,685f.; 76,892), he reads δώσω τὸ ῥῆμα μου = LXX. 8 x Cyril has the variant to this θήσω τοὺς λόγους μου; once he reads δώσω with λόγους (69,101) and once he reads θήσω with ῥῆμα (plural, 73,429). Where does this reading come from which appears 8x in Cyril's quotations of 18:18? In Isaiah 51:16 we have the full statement θήσω τοὺς λόγους μου εἰς τὸ στόμα σου. It seems to me that we have here simply another instance of Cyril's mixing of texts. This variant never existed in the Greek text he used.

It remains now to briefly summarize the conclusions reached in the course of the examination of Cyril's quotations from Deuteronomy and to spell out their implications. It should be repeated that these conclusions are dependent upon research into the text of Cyril as preserved in Migne.

1) Of the text-groups in Greek Deuteronomy Cyril's text is related most closely to z (25 agreements out of 133 variants), then to C (22), then to b (20). Cyril's text-type is not related primarily to the Q groups, d, f, n, s, t, or y groups. His text is not Hexaplaric.

2) Cyril's text agrees most closely with B among the uncial MSS (35 agreements out of 133 variants). Half of these are of a random nature (List V). This latter fact indicates that Cyril's

text contained many of B's idiosyncratic readings, a solid basis for connecting Cyril with B and, thus, with an early type of text (see 4 below). Cyril's text is not related in a primary way to A (18 agreements).

3) Cyril's unique readings are of minor importance. This indicates that Cyril's text-type does not lay outside the textual tradition of Greek Deuteronomy as we know it from the Greek MSS.

4) Since for Deuteronomy B is regarded today as offering a generally prerenconial type of text (on the basis, e.g., of its relationship to Fouad 266 = Rahlfs 848) Cyril cannot be connected with Hesychius via B. A connection with Hesychius by way of A is also excluded. Therefore, if Cyril's text is in any way connected with a recension of Hesychius it is not clear from his quotations of Deuteronomy.⁷

5) If Cyril's text shows a close relationship both to the prerenconial B text and to the textually developed z and C groups it would appear that Cyril's quotations of Deuteronomy have been revised towards later text-types. For the textual criticism of Greek Deuteronomy this means that Cyril's quotations must be used with considerable caution.

NOTES

¹This paper was originally prepared for Professor J. W. Wevers' seminar on Septuagint Criticism at the University of Toronto. Almost exactly as it is printed here it was read at the SBL/IOSCS meeting in St. Louis, October 1976. I have profited from Prof. Wevers' advice on a number of questions which arose in the course of research and am indebted both to him and the Septuaginta Unternehmen, Göttingen, for access to collation-books of Greek

Deuteronomy. I am also grateful to those who heard the paper read in St. Louis and regarded it as worthy of publication in the Bulletin.

²F. L. Cross, ed., *The Oxford Dictionary of the Christian Church* (London/New York/Toronto: Oxford University, 1971), p. 365f.

³Alfred Rahlfs, *Septuaginta-Studien*, 2 Heft, *Der Text des Septuaginta-Psalters* (Göttingen: Vandenhoeck & Ruprecht, 1907), pp. 186-188.

⁴Jerome's remarks are reproduced in H. B. Swete, *An Introduction to the Old Testament in Greek*, revised by R. R. Ottley (Cambridge: Cambridge University, 1902; New York: KTAV, 1968), p. 79.

⁵Rahlfs, p. 226f.

⁶J. W. Wevers, *Text History of the Greek Genesis* (Abhandlungen der Akademie der Wissenschaften in Göttingen, Mitteilungen des Septuaginta Unternehmens (MSU) XI; Göttingen: Vandenhoeck & Ruprecht, 1974), pp. 158-175. The sigla for the text-groups are naturally those of the Göttingen edition of Deuteronomy.

⁷To be compared with 4) is S. Jellicoe, *The Septuagint in Modern Study* (Oxford: Oxford University, 1968), pp. 151ff.

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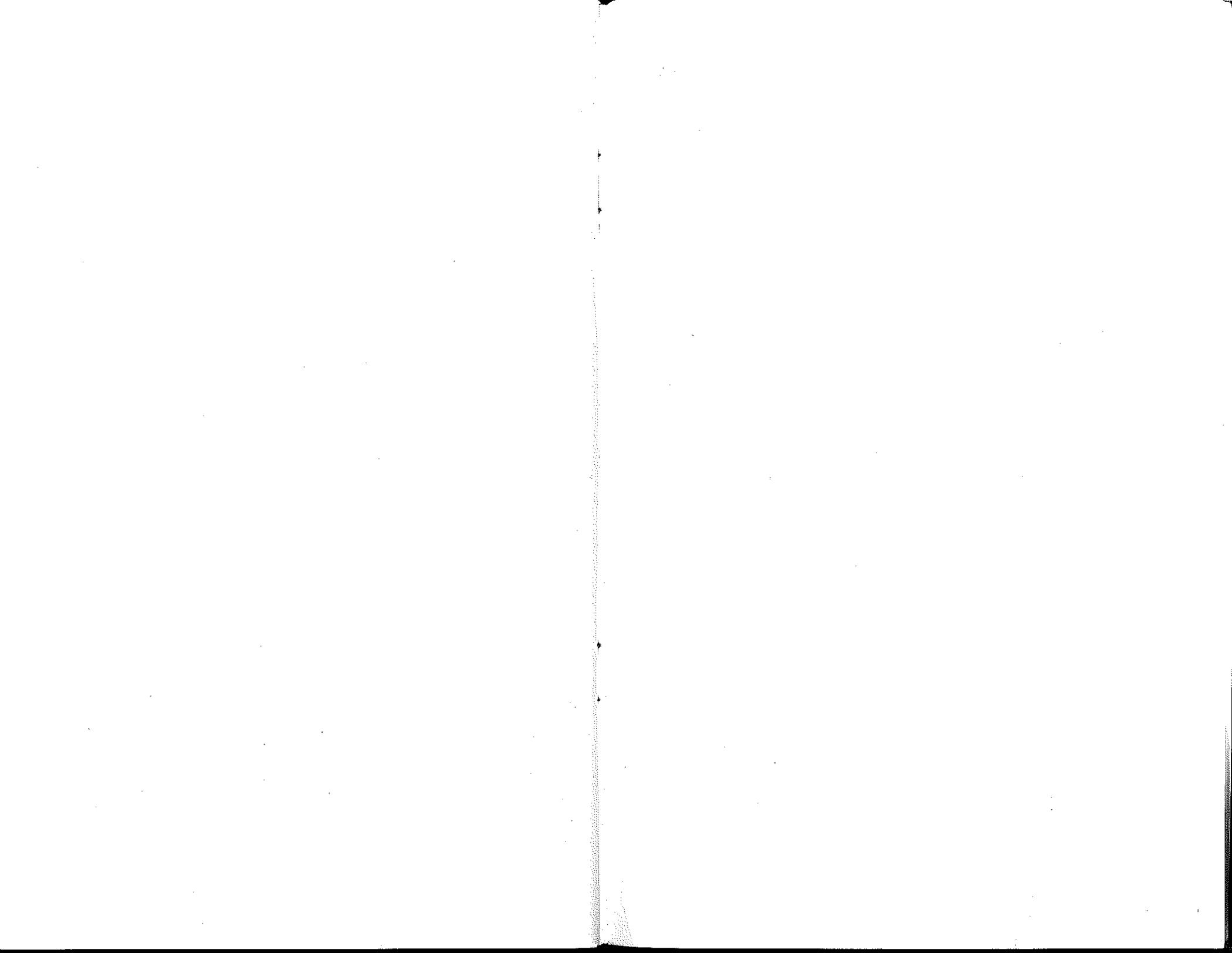
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