

*THE SEPTUAGINT ADDITIONS TO THE HEBREW
TEXT.*

THE additions¹ to the genuine Hebrew text of the canonical Scriptures, which are found in the Greek version of the Old Testament, have arisen from various sources and are of varying interest. Their antiquity cannot accurately be traced.² As we have no manuscripts of the Septuagint of pre-Christian date, we are not able to affirm that some of these *additamenta* are not of Christian origin, though there are scarcely more than one or two which, from internal evidence, can be referred to so late a date. The minor ones, with which this essay is chiefly concerned, have arisen generally from marginal glosses gradually confounded with the text, explanations of Hebrew words, double renderings, and amplifications; or they have been introduced from other places of Scripture; or they embody traditional particulars current among the Hebrews in Palestine and in Egypt. It seems quite clear that, when the Seventy's translation was read in the synagogues of Greek-speaking Jews, the readers introduced explanations of words and sentences which were gradually incorporated with the text, the scrupulosity observed in transcribing the Hebrew original not being so carefully regarded in copying the version. We shall here endeavour to give instances of these different classes; and a consideration of them will sometimes throw light on an obscure passage, or add to an incident a new feature which is interesting, if not strictly historical. We must premise that the interpolations are

¹ I am not here concerned with the added Books which are found in the Apocrypha of our English Bibles, but only with the glosses, etc., which have crept into the text of the canonical writings.

² Many of them are noted by Origen, and in his commentary on St. Matthew he speaks of the ignorance or audacity of scribes who added to, or subtracted from, the sacred Scriptures. See Grabe, *Dissert. de var. vitiis LXX. Interp.* Oxon. 1710.

very unequally distributed, some Books, as Kings, Proverbs, Daniel, Esther, having a great number, while others, as 1 Chronicles, Ezra, Nehemiah, and the Minor Prophets, exhibit none or very few. We might antecedently have expected that the historical books would be largely supplemented by unauthorized additions in the lapse of ages; and that moral precepts have a tendency to grow under the hands of scribes we may learn from the innumerable glosses which have crept into the later texts of Ecclesiasticus. It is very probable, too, that Liturgical directions, in the Psalms for instance, may have had some hand in the matter. Jerome traces tokens of Divine inspiration in some of these additions. He says:¹ “Ubi vero obelus transversa scilicet virga ÷ præposita est, illic signatur quid LXX. Interpretes addiderint vel ob decoris gratiam, vel ob Spiritus Sancti auctoritatem, licet in Hebræis voluminibus non legatur.” The opinion of St. Augustine is similar. According to him, the Holy Spirit deigned to impart some things through the medium of the Greek translators instead of using the Hebrew writers for their transmission.² In this critical age few will be found to agree with these Fathers in this view; for this would be to credit the translators with an inspiration to which they can lay no just claim, and which the manifold imperfections of their work at once disprove. But it is useful to be acquainted with the chief of these additions; for as the Fathers and mediæval writers mostly occupied themselves with the Greek and Latin versions of Scripture, taking as genuine all that they found therein, their allusions would often be unintelligible to

¹ *Præfat. in Paralip. juxta LXX.* Vol. x. ed. Vall.

² *De Civit. Dei*, xviii. 43: “Si igitur, ut oportet, nihil aliud intueamur in Scripturis illis, nisi quid per homines dixerit Dei Spiritus, quicquid est in Hebræis codicibus, et non est apud interpretes Septuaginta, noluit ea per istos, sed per illos Prophetas Dei Spiritus dicere. Quicquid vero est apud Septuaginta, in Hebræis autem codicibus non est, per istos ea maluit, quam per illos, idem Spiritus dicere, sic ostendens utrosque fuisse prophetas.”

a student who knew only the Hebrew text or versions founded upon it.

Thus St. Chrysostom, in his Commentary on Colossians (i. 20), says: "As the gifts are great, so is our punishment great also. It is not possible for him that hath fallen from Paradise to dwell in front of Paradise." The last words are intended as a quotation from Genesis iii. 24, where the Hebrew gives merely: "So he drove out the man." But the Greek version adds: "And he placed him in front of Paradise," *κατώκισεν αὐτὸν ἀπέναντι τοῦ Παραδείσου τῆς τρυφῆς*, and hence Chrysostom derives his notion. "That Psalm," says St. Gregory (*In Job* i. 12) "is entitled 'for the Octave,' wherein joy for the Resurrection is proclaimed," where the Father is referring to Psalm vi., the title of which is according to the Greek, *Εἰς τὸ τέλος, ἐν ὕμνοις ὑπὲρ τῆς ὀγδόης*.

We proceed now to set forth a few out of many specimens of the additions arranged under various heads for the sake of order and convenience.

I. The least interesting class of additions is that which is composed of passages introduced from other places of Scripture, either for explanation or by mere inadvertence. Probably the parallel passage was written on the margin of some copy, and thence transferred to the text by some indiscriminating scribe. Thus in the case of the doom pronounced on the Israelites in the wilderness (Num. xiv. 23), that none of those who had provoked the Lord should enter the promised land, it was natural to add from Deuteronomy i. 39: "But their children which are with me here, as many as have no knowledge of good or evil, every young one who hath no experience, to them will I give the land." There are many more intercalations of the same character in the Pentateuch,¹ but they are of no im-

¹ *E.g.* Deut. vi. 4 compared with iv. 1, 2, v. 31; *Ibid.* vii. 22 compared with Exod. xxiii. 29; Deut. xxxii. 44 compared with xxxi. 22.

portance. More curious is the introduction into Hannah's prayer (1 Sam. ii. 10) of a passage from Jeremiah (ix. 23, 24), which however has been altered in the transference: "The Lord will make his adversary weak; the Lord is holy. Let not the prudent glory in his prudence, and let not the mighty man glory in his might, and let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth the Lord, and that he doeth judgment and righteousness in the midst of the earth." The Danite spies on their return from Laish make a fuller report according to the LXX. than that given in the Hebrew, the additional matter being gathered from other passages (Judg. xviii. 9): "And they said, Arise, and let us go up against it; for we entered the land and walked about therein even unto Laish, and we saw the people that dwelt in it in hope according to the decree of the Sidonians,¹ and they had no word with Syria; but arise, and let us go up against them." When Joab sent a messenger to David to inform him of the death of Uriah, the crafty leader warned him of the probable expression of the king's anger before he had completed the message. The interpolator has accordingly made David use the words which Joab put into his mouth: "And David was angered against Joab, and said to the messenger, Wherefore approached ye nigh unto the city to war against it? Knew ye not ye would be struck from the wall? Who smote Abimelech the son of Jerubbaal?" etc. (2 Sam. xi. 22). One of the longest additions in the Book of Kings (1 Kings ii. 35), gives an account of Solomon's works and doings gathered from other passages, with some few new matters which will be mentioned further on. In the Second Book of Chronicles many originally brief narratives are augmented by glosses derived from Kings;² and in the Proverbs

¹ The words are, ἐν ἐλπίδι κατὰ τὸ σύγκριμα τῶν Σιδωνίων.

² 2 Chronicles xxxv. 20 compared with 2 Kings xxiii. 24; *ibid.* xxxvi. 2

paragraphs are sometimes repeated in different places where they are supposed to be agreeable to the context. Thus in Chapter i., after verse 6, is introduced the paragraph, "The fear of the Lord is the beginning of wisdom, and a good understanding is to all those that do thereafter;" where the first clause is taken from Chapter ix. 10, and the conclusion from Psalm cx. 10. Similarly, after verse 22, of Chapter iii., we find the addition (from verse 8) : "It shall be health to thy body and cure to thy bones." The same thing occurs in the Prophets. Thus in Jeremiah i., the encouragement, "I am with thee to deliver thee, saith the Lord," is found in the seventeenth as well as in the nineteenth verse; and in Chapter iii. 18, to the prophecy, "And they shall come together out of the land of the north," the LXX. have added from Chapter xxiii. 8, "And from all the countries." Sometimes we have a compilation from different places of Scripture, of which we have a notable instance in Psalm xiii. according to the Vatican and Sinaitic MSS., where the *cento* given by St. Paul in Romans iii. 10-18, is found in the Greek text under verse 3. What the history of this passage is, it is not easy to say. It is included in brackets by the first corrector of the Sinaitic Codex; and this, together with its absence from the Alexandrian MS. and the Syriac version, occasions a strong presumption against its genuineness; unless we conclude that the Apostle himself did not compose the passage, but found it so placed in his copy of the Greek Scriptures and quoted it in all good faith. That it had its present position at a very early period is proved by its appearance in the Latin Vulgate.¹

compared with 2 Kings xxiii 31; verse 4 compared with 2 Kings xxiii. 34 ff; verse 5 compared with 2 Kings xxiv. 1 ff.

¹ Augustine comments upon the passage as found in the Vulgate. Cassiodorus seems to consider it genuine. Jerome (*Præfat. in Isai. 57. Ad Eustoch.*) and Bede say it is introduced from Romans. St. Chrysostom, Arnobius, and other ancient commentators omit all notice of it.

II. Closely allied with additions of this character, though of course possessed of less authority, are certain amplifications of existing details which often confront us. Of such unauthorised intercalations a famous instance is the speech of Job's wife (Chapter ii. 9). The interpolator has here given rein to his fancy in the following fashion:¹ "Now after much time had passed, his wife said to him, How long wilt thou endure patiently, saying, Let me wait yet a little while, expecting the hope of my salvation? For lo! thy memorial is perished from the earth, even thy sons and daughters, the pangs and labours of my womb, which I suffered in vain with many a toil. And thou thyself in corruption of worms sittest all night long under the open sky, while I am a wanderer and a servant, roaming from place to place, from house to house, expecting the sun when it will set, that I may rest from my toils, and from the grasping pains which now straiten me. But utter some word against the Lord, and die." All this gloss, as an old commentator² remarks, seems to have been founded on the one word "still,"—"Dost thou *still* retain thy integrity?"—the writer thinking it only according to woman's nature that Job's wife should shew him how his misfortunes affected herself. Achish's speech to David (1 Sam. xxix. 10) is thus amplified: "And now rise early in the morning, thou and thy lord's servants who have come with thee, and go unto the place where I appointed thee; and lay not up in thy heart any word of evil against me, for thou art good in my sight." The request of David to Hushai (2 Sam. xv. 34), is made more effective by additional considerations: "But if thou return unto the city, and say

¹ St. Chrysostom (*Hom. in 1 Cor. xxviii*) has commented at some length on this speech of Job's wife, representing her as the agent of the Devil, who left her alive when he destroyed the rest of her family, because he reckoned that if by a woman's means, as he said to himself, "I was able to cast mankind out of Paradise, much more shall I be able to trip up Job on the dunghill."

² Pineda, in *Job l.c.* vol. i. p. 156.

to Absalom, Thy brethren are passed over, and the king is passed over behind me; and now I am thy servant, suffer me to live; as I was thy father's servant formerly and lately, so now also I am thy servant; then thou shalt defeat the counsel of Ahithophel." The words which Elisha addressed to the children who mocked him (2 Kings ii. 24) are given in the Alexandrian MS. as: "O children of transgression and idleness!" The message of Mordecai to Esther, through the eunuch Hatach, is thus amplified (Esth. iv. 8): "And he bade him charge her that she should go in unto the king, and make supplication unto him and beseech him for her people and her country, remembering, said he, the days of thy humiliation, how thou wast brought up by my hand, because Haman the vizier¹ hath spoken to the king against us to put us to death. Call thou upon the Lord, and speak to the king concerning us, and deliver us from death." These amplifying statements are not confined to historical portions of the Old Testament; they are frequent in the other books also. Thus where Isaiah says (lviii. 11): "The Lord will strengthen thy bones; and thou shalt be like a watered garden, and like a spring whose waters fail not;" the LXX. add (according to the Alexandrian MS.) partly from Chapter lxvi. 14: "And thy bones shall spring up as a herb² and shall be fat, and they shall inherit generations of generations." "My heart maketh a noise in me" (Jer. iv. 19) is expanded into, "My mind quivers, my heart is convulsed;" and in order to make the picture more complete, to the clause (verse 29) "they go into the thickets" (which is translated, "they plunge into caves"), is added, "they hide themselves in the groves." So when the Spirit entered into Ezekiel (Chapter ii. 2), the translator is not satisfied with the simple statement, "He set me upon my feet," but must introduce the words, "and

¹ Ὁ δευτερεύων τῷ βασιλεῖ, "who holds the next place to the king."

² Comp. Ecclus. xlv. 12.

he took me up and raised me." "I will make them [*i.e.* the vines and fig trees] a forest,"¹ says the Lord by Hosea (Chap. ii. 12), "and the beasts of the field shall eat them;" "and," adds the glosser, "the birds of heaven and the creeping things of earth." The announcement (xiii. 4), "I am the Lord thy God," is expanded into, "He who stablisheth the heaven and createth the earth, whose hands created all the host of heaven; and He never displayed them unto thee that thou shouldest go after them." So, in other passages, the heaven and the earth are not deemed a sufficient description without the addition of "the sea and dry land;"² and the promise in Haggai ii. 9: "In this place will I give peace," is amplified into, "even peace of soul for a possession to every one who undertaketh to restore this temple;" and the comforting assurance, according to the Greek text (Psalm xviii. 36): "Thy correction has altogether raised me up," is enlarged by the words, "yea, thy correction itself shall teach me."

III. Some of the additions may be regarded as restoring words or clauses which have dropped out of the Hebrew text. A well-known instance of this kind occurs early in Genesis (iv. 8), where the Hebrew gives: "And Cain said unto Abel his brother," but adds no speech, going on, "and it came to pass when they were in the field," etc. Here the Greek version, coinciding with the Samaritan Pentateuch, the Syriac, and the Latin Vulgate, introduces the lost clause, "Let us go into the field." That this was no late gloss may be inferred from its citation by Clemens Romanus,³ and in the Jerusalem Targum. There are other additions of the same character in Genesis. When Joseph would bring his brethren back from their homeward journey, he sends his steward after them with the message: "Where-

¹ μαρτύριον, LXX.

² *E.g.* Hagg. ii. 21.

³ *Ep. ad Cor.* iv. 6. On the other hand, the Hebrew word translated "talked" in our version, is often thus used absolutely, as in Exod. xix. 25; 2 Chron. ii. 11.

fore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth?" (Gen. xlv. 4, 5). The Hebrew here does not mention what they were accused of doing; but the Septuagint inserts the clause: "Why have ye stolen the silver cup?" (κόνδυ¹). Again, in the story of Hagar we read (xxi. 16): "And she sat over against him (Ishmael), and lift up her voice and wept. And God heard the voice of the lad,"—nothing having been said of the cry of the child. But the LXX., here followed by no other version, make the affair plain by adding, τὸ παιδίον, "the child lifted up his voice."

An instance of the restoration of a dropped clause is probably to be found in Psalm cxlv. This is an alphabetical hymn of praise, each verse beginning with one letter of the Hebrew alphabet; but the letter *nun* is wanting. It is just possible that the omission is intentional in order to make the Psalm consist of three stanzas of seven verses each; on the other hand, a verse may have been lost from the original text and be preserved in the Greek, Syriac, and Latin. Thus these versions read in verse 14, "The Lord is faithful in all his words, and holy in all his works"; and this is not a mere repetition of verse 17, the first clause of which is quite different, viz.: "The Lord is righteous in all his ways."

IV. Some of the additions are explanatory of the text, and have evidently been introduced from marginal annotations made by readers. Thus in Genesis ix. 20 the original doubtless was *ἄνθρωπος γῆς*, a natural rendering of the Hebrew. A copyist, thinking this ambiguous, placed *γεωργός* in the margin, and hence we get in the present text *ἄνθρωπος γεωργός γῆς*. Noah sends forth the raven from the ark "to see if the water had abated" (Gen.

¹ The Vulgate has: "Scyphus quem furati estis, ipse est in quo bibit dominus meus." The Syriac too gives: "And ye have stolen this cup in which," etc. So the Targum Onkelos.

viii. 7¹), a reason which is not given in the Hebrew till the mission of the dove; it is explained that the "six hundredth and first year" (ver. 13) is "in the life of Noah"; Isaac goes unto the land of the East "to Laban the son of Bethuel the Syrian, and brother of Rebecca mother of Jacob and Esau" (xxix. 1); the sons of Jacob who answered Shechem and Hamor deceitfully are explained to be "Simeon and Levi, brothers of Dinah, and sons of Leah" (xxxiv. 14); when Reuben committed his act of incest and Israel heard of it, "it appeared evil in his eyes" (xxxv. 22). To the phrase, "I lift up my hand unto heaven" (Deut. xxxii. 40) is added the gloss, "I will swear by my right hand." Barak gives the reason why he refuses to go on his perilous expedition by himself: "For I know not the day in which the Lord will send his angel with me to give me good success" (Judg. iv. 8). The mother of Sisera looks forth from the lattice "that she may see those who are returning with her son" (ibid. v. 28). When Samuel had left Saul, after the king in his impatience had offered the sacrifice, "the rest of the people," we are told,² "went up after Saul to meet the host which attacked them when they came from Gilgal unto Gibeah of Benjamin." In the fifteenth Chapter of the same book, in order to make Saul's apparent obedience and real impiety more evident, the Greek, followed by the Vulgate, interpolates after the words "and Samuel came to Saul" (ver. 13): "And, lo, he was offering to the Lord a whole burnt offering of the chief of the spoil which he had taken from Amalek." When Absalom's servants set Joab's field on fire, it appeared to the translators that it would be more consistent that the statement should be made of the news of the outrage being conveyed to the owner. Accordingly they and the Vulgate thus supply the omission: "And the

¹ Codex B omits the clause.

² 1 Sam. xiii. 15. This addition is found in the Vulgate. Cf. Jerom. *Quest. Hebr. in Gen.*

bondservants of Joab came to him with their clothes rent, and say, The servants of Absalom have set the field on fire" (2 Sam. xiv. 30). The reference to the words of the man of God who foretold Josiah's acts at Bethel (2 Kings xxiii. 16) is elucidated by the Greek: "According to the word of the Lord which the man of God proclaimed when Jeroboam on the Feast-day stood at the altar. And he turned and lifted up his eyes on the tomb of the man of God, who spake these words, and said, What is that," etc. The obscurity of a verse in Proverbs (xxvii. 21) is illuminated by a gloss. "The refining pot for silver and the furnace for gold, so is a man according to his praise," or as the Seventy paraphrase, "but a man is tried by the mouth of them that praise him," and the Vulgate, "sic probatur homo ore laudantis." If a man remain humble and be not puffed up by the good opinion of others, it is a sign that his virtue is pure and not dross. In Hosea vi. 1 the dependence of the following words on the preceding, which is broken by the division of the Chapter, is well brought out by the Seventy, who insert λέγοντες at the end of the foregoing verse, thus: "In their affliction they will seek me early, saying, Let us go and return unto the Lord," etc. In the case of the Reubenites and Gadites, when there was a question raised about their settling on the East side of Jordan (Num. xxxii. 30), Moses ordained: "If they will not pass over with you armed, they shall have possessions among you in the land of Canaan." This direction seemed to be wanting in clearness to the interpreters, who accordingly read: "If they shall not pass over with you armed unto the war before the Lord, then ye shall bring over their gear, and their wives, and their cattle before you into the land of Canaan, and they shall have an inheritance among you in the land of Canaan." Speaking of the allotment of the tribe of Ephraim, the text notes that they drove not out the Canaanites that dwelt in Gezer, but that these

aliens lived among them "unto this day" (Josh. xvi. 10); the Seventy add, obtaining their information from 1 Kings ix. 16¹: "Until Pharaoh, king of Egypt, went up and took the city, and burned it with fire, and slew the Canaanites and the Perizzites, and those who dwelt in Gezer, and Pharaoh gave it as a dowry unto his daughter." Similarly, after recording (Josh. xix. 47) the capture of Leshem, and the change of its name to Dan, the Greek proceeds: "And the Amorites continued to dwell in Aijalon and Salabim (Shaalbim); and the hand of Ephraim was heavy upon them, and they put them to tribute." This is plainly derived from the Hebrew of Judges i. 35, where, curiously enough, the translators give quite a different rendering: "And the Amorites began to dwell in the mountains of the myrtle grove, where are bears and foxes";² taking the proper names as common. And indeed Aijalon is usually considered to mean "a place of deer," and Shaalbim, "foxes," or "jackals." In the following verse another interpolation occurs, derived from Judges i. 34: "And the children of Dan drove not out the Amorites who oppressed them in the mountain, and the Amorites suffered them not to come down into the valley, and forced from them the boundary of their inheritance." These and the like additions seem to have been made with the view of rounding off a subject, and saying at once all that had to be stated about it. At other times the addition completes the sense of a clause, or removes some supposed abruptness of conclusion. Thus at the end of the fourth Chapter of Proverbs, after the verse (27), "Turn not to the right hand nor to the left; remove thy foot from evil"; the LXX. intercalate, followed herein by the Vulgate: "For the ways on the right hand the Lord

¹ This passage is omitted in the Vatican and Sinaitic MSS.

² This is according to the Alexandr. Codex. The Vatican reads: *ἤρξατο ὁ Ἀμορραῖος κατοικεῖν ἐν τῷ βρει τῷ ὄστρακῳδει, ἐν ᾧ αἱ ἀρκοὶ καὶ ἐν ᾧ αἱ ἀλώπεκες, ἐν τῷ Μυρσινῶνι, καὶ ἐν Θαλαβιν.* The Vulgate is explanatory: "Habitavit in monte Hares, quod interpretatur, Testaceo, in Aialon et Salebim.

knoweth, and perverse are those on the left; but he himself shall make thy paths straight, and shall direct thy going in peace." The addition must refer to the last charge of verse 27, "Remove thy foot from evil," for the Lord approves upright conduct, but hates left-handed crooked ways; and if you cleave to the former He will prosper you in your going out and coming in. The first clause in the Original, "Turn not to the right hand nor to the left," must be taken as enjoining the hearer to choose the mean, which, as Aristotle has taught us, virtue aims at. Sometimes the addition takes a geographical line, either interpreting the Hebrew name or defining more accurately the position of a place. "The land of Moriah" (Gen. xxii. 2) is "The high land"; Goshen is "Goshen of Arabia" (ibid. xlv. 10); Sidon is "Sidon the Great" (2 Sam. xxiv. 6); Padan-Aram is "Mesopotamia of Syria" (Gen. xxviii. 2). Among the strong (*ὄχυράς*) cities built by the Israelites for Pharaoh is "On, which is Heliopolis" (Exod. i. 11), most probably a mistake, as the city and temple were already existing in Joseph's time. In many cases the explanation is quite unnecessary, as in 1 Kings xxi. 27, where, in the account of Ahab's repentance after the message of Elijah, how he fasted and lay in sackcloth and went softly, the LXX. foist in the clause, "On the day in which he smote Naboth the Jezreelite." "Trust ye not in lying words," says Jeremiah (vii. 4), "For they shall not profit you at all," adds the translator. There could be no mistake about the meaning of the note of time in Exodus xl. 17: "It came to pass in the first month in the second year"; yet the LXX. think it necessary to add "After they came out of Egypt." The duties of Aaron and the priests had been already amply defined, but the Greek text inserts particulars (Exod. iii. 10) which are plainly not needed in this place: "Thou shalt appoint Aaron and his sons (over the tabernacle of testimony), and they shall

guard their priest's office (and all the things about the altar and the things within the veil).¹ "Bring forth the blind people that have eyes," says the Lord in Isaiah xliii. 8. Here surely the metaphor is plain enough and needed not the gloss, "And their eyes are as it were blind," in order to shew that natural loss of sight was not meant.

There are some intercalations which are not only not required by the context, but which really disturb and confuse the necessary connection. Thus in the famous passage concerning Wisdom in Proverbs viii., after she has said (verse 21): "That I may cause those that love me to inherit substance; and I will fill their treasures"; we have the clause: "If I have announced to you things which are done daily, I will be mindful to number things of old." This, I suppose, is meant to introduce the mention of the eternity of Wisdom which follows; but it is clumsy and unnecessary. The proper antithesis in the passage (Prov. xv. 1): "A soft answer turneth away wrath; but grievous words stir up anger," is spoiled by the addition at the beginning of the first clause, "Anger destroyeth even the prudent." An instance of an addition which is due to ignorance on the part of the scribe occurs in Proverbs xi. 14. "Where no counsel is the people fall," says Solomon; "Where no government is, they fall as leaves," is the present Greek text. Whence came the interpolation? Probably the original was *πίπτει φυλή*; the transcriber not understanding this use of *φυλή* as meaning "people," (though it occurs in this sense in Chap. xiv. 34), changed it into *ὡσπερ φύλλα*, and then, having eliminated the subject of the verb, made *πίπτει* become *πίπτουσιν*. In Lamentations i. 14, we have the clause: "The Lord delivereth me into the hands of those against whom I am not able to stand," which the LXX. render: *ἔδωκε Κύριος ἐν χερσὶ μου ὀδύνας, οὐ δυνήσομαι στήναι*. There is nothing

¹ The words in brackets are the additions.

to represent *ὀδύνας* in the Hebrew, and it seems to have obtained its position in the text in this way. Probably the translator wrote *ἔδ. Κ. ἐν χειρὶ με οὐ δυνήσομαι στήναι*. Then *με οὐ δυν.* was first changed into *μου ὀδύνας*, and next the sentence was completed by restoring *οὐ δυνήσομαι*, and adding *στήναι*.¹

Sometimes these explanations take an etymological form, and are not uniformly successful. In Genesis xix. 37-38, the names of Moab and Ammon are explained thus: "The elder bare a son and called his name Moab, saying, 'From my father.' And the younger also bare a son and called his name Ammon, saying, 'Son of my kindred.'" The latter interpolation is the recognized translation of Ben-Ammi, the reading in the Hebrew text. About the former there is great controversy, but the interpretation of the LXX. is followed by Josephus (*Ant.*, I. xi. 5) and the Jonathan Targum, and has something in its favour. The name of Leah's fifth son is translated: "She called his name 'Issachar,' that is, 'hire,'" (Gen. xxx. 18). The wilderness of Ziph is continually explained by "the parched land."³ The angel in Daniel iv. 13 (according to the Alexandrine

¹ Here is another instance of ignorance in a scribe leading to unauthorised interpolations. Proverbs v. 5: "Her feet go down to death; her steps take hold on hell." This simple sentence becomes: *τῆς γὰρ ἀφροσύνης οἱ πόδες κατὰ γουσι τοὺς χρωμένους αὐτῇ μετὰ θανάτου εἰς τὸν ἄδην, τὰ δὲ ἴχνη αὐτῆς οὐκ ἐρείδεται*. Here we notice, first the unnecessary addition of *τῆς ἀφροσύνης*; then, the paraphrase *τοὺς χρωμένους αὐτῇ*; and the addition of *οὐκ* in the last clause. The Original must have been: *οἱ πόδες αὐτῆς κατὰ γ. εἰς θάνατον, εἰς τὸν Ἄ. τὰ χ. αὐτ. ἐρείδεται*. An ignorant transcriber, not understanding this, removed *εἰς τ. Ἄ.* into the first clause, and enforced *ἐρείδεται* (which is used as in iv. 4; xi. 16) by inserting *οὐκ*. Frankel, *Vorstud. zu der Sept.* As used originally *ἐρείδεται* is very forcible. "Libido est fulcrum et basis inferni," says an old commentator.

² The Alexandrine Codex omits the second *λέγουσα*. In verse 38 the Vulgate reads: "et vocavit nomen ejus Ammon, id est, filius populi mei." On the name "Moab" the following is Corn. à Lap.'s comment: "Impudens fuit hæc filia in congressu cum patre, impudentior in nomine prolis quo crimen suum publicat."

³ 1 Sam. xxiii. 14, 15, 19. The Alex. and Vat. MSS. differ considerably in the wording of these passages.

Codex) is *εἶρ ἐγρήγορος*; in Isaiah xix. 7 τὸ ἄχι, the Hebrew *אֲחִי*, is explained τὸ χλωρόν.

V. The most obvious additions are those that have arisen from double renderings of a Hebrew word or phrase. These are of some small value in increasing our knowledge of the Original, and shewing different views which may be taken of the same passage. In some cases we can trace the process by which the present Greek text has been reached. Thus in Exodus xxii. 17: *ἐὰν δὲ ἀνανεύων ἀνανεύσῃ καὶ μὴ βούληται ὁ πατήρ αὐτῆς δοῦναι αὐτὴν αὐτῷ γυναικα*, the words *μὴ βούληται* are evidently another rendering for *ἀνανεύων ἀνανεύσῃ* by some one who wished to explain the Hebraic phrase *ἀναν. ἀναν.* A later copyist, not having the Hebrew before him, and desirous of making the sentence more connected, inserted *καὶ*, and thus produced the present text. Similarly in Isaiah ii. 19, the rendering *εἰς τὰς σχισμὰς τῶν πετρῶν* has been introduced from the margin and coupled by *καὶ* to *εἰς τὰ σπήλαια*, making the redundant clause: "entering into the caves and into the clefts of the rocks." And in Ezekiel iii. 6 the double renderings *ἄλλοφώνους* and *ἄλλογλώσσους* have been joined by *ἢ* at the hand of the transcriber. "The mighty are spoiled," says the Prophet Zechariah xi. 2; *μεγιστᾶνες ἐταλαιπώρησαν* wrote the translator; a reader gave the alternative *μεγάλοι* in the margin, and the scribe makes the clause *μεγάλως μεγιστᾶνες ἐταλαιπώρησαν*. Very commonly the double renderings are placed one after the other with no attempt to piece them together. A very conspicuous example is found in Deuteronomy xxiii. 17, where the verse is simply twice translated in parallel terms.¹ So Proverbs xiv. 22: "They that go astray devise evil, but good men devise mercy and truth. The devisers of evil know not mercy and truth; but compassion and faithfulness are with good

¹ Philo seems to acknowledge both renderings. *De Migr. Abr.*, §. 39 (vol. i. p. 472); *De Victim. Offer.*, §. 12 (vol. ii. p. 260).

devisers." In Lamentations iii. 22, the double rendering is very clumsily managed, running thus: "It is the Lord's mercy that he left me not, that his compassions came not to an end. Have mercy, Lord, that we came not to an end, that his compassions came not to an end,"¹ There is a double version of a clause in Isaiah vii. 16, which is interesting: "Before the child shall know good or evil, he refuses evil to choose the good." In Habakkuk iii. 2, we meet with two stiches doubly or triply translated, thus: "O Lord, I have heard the report of thee, and was afraid; I considered thy works, and was amazed. In the midst of the two living creatures² thou shalt be known; as the years draw nigh thou shalt be well known; when the time is come thou shalt be revealed; in the troubling of my soul, in wrath, remember mercy." The ordinance for the priests (Lev. x 9), is this: "Do not drink wine or strong drink when ye enter the Tabernacle of testimony, or when ye approach the altar," the latter clause being another translation, the conjunction "or," being doubtless introduced by the transcriber. When Caleb's daughter Achsah wanted to ask a favour of her father, we are told (Judges i. 14) that "when she came to him, she lighted from off her ass." But the LXX. translate: "She began to murmur upon her beast, and she cried from her beast, Thou hast given me possession in a south land." In the parallel passage in Joshua (Chap. xv. 18) the Greek version adheres to the rendering, "And she called from her ass." We need not here discuss the meaning of the word thus rendered by three different

¹ Ἐλέησον Κύριε, ὅτι οὐ συνετελέσθημεν, ὅτι οὐ συνετελέσθησαν οἱ οἰκτιρμοὶ αὐτοῦ. The Vatican MS. inserts before ἐλέησον the words μῆνας εἰς τὰς πρωτάς, which Brenton renders: "Pity us early every month."

² Ἐν μέσῳ δύο ζώων. Some refer this dark saying to the "beasts" mentioned in Dan. vii. 4, 5, others to "angels and men," others to "Jews and Gentiles;" others again read ζώων, "two lives." Thus Eusebius and Theophylact.

expressions ; but it seems strange that such evident defects should have been allowed to remain in the Greek version, and that correctors were not found to purge the text of such excrescences. When we find such obvious double renderings as “with me after me,”¹ “face to face falling one against the others ;”² “and they anathematized it and they destroyed it,” “I will return it and I will pay it back to thee,”³ we must conclude that the critical ability was well nigh dormant when it handed down to posterity passages so plainly composite. In some few cases the sources of the combinations can possibly be traced. Speaking of Moab, Isaiah (Chap. xv. 3) says : “On the tops of their houses and in their streets every one shall howl.” The present Greek text gives the tautological phrase, *καὶ ἐν ταῖς πλατείαις αὐτῆς καὶ ἐν ταῖς ῥύμαις αὐτῆς*. The latter was doubtless the original rendering : the former is found in Aquila’s version, and was transferred from thence to the Septuagint. So in Psalm xviii. 36 we find now, “And thy correction perfectly raised me up (*ἀνώρθωσε*), and thy correction itself shall teach me (*διδάξει*).” This double rendering is confirmed by the Vulgate, which gives : “Et disciplina tua correxit me in finem, et disciplina tua ipsa me docebit.” The former of the two renderings is the original one, the latter is added from the version of Theodotion. A few more instances may be given under this head. Proverbs xxix. 25 : “Fearing and reverencing men, they shall be tripped up ; but he that trusteth in the Lord (*ἐπὶ Κύριον*) shall be glad. Impiety causeth a man to stumble ; but he that trusteth in the Lord (*ἐπὶ τῷ Δεσπότῃ*) shall be saved.” Proverbs xxxi. 26 (speaking of the virtuous wife) : “She openeth her mouth heedfully and lawfully, and she places order on her tongue. She openeth

¹ Gen. xxiv. 5.

² Exod. xxvi. 5 : ἀντιπρόσωποι ἀντιπίπτουσαι εἰς ἀλλήλας ἐκάστη.

³ Judg. i. 17 ; xvii. 3. So, a most flagrant instance : ὁ μὴν ἐβδομηκοστὸς ἐβδομος, 1 Kings viii. 2.

her mouth wisely and legitimately,¹ and mercy is hers." Hosea vii. 7: "They all were heated as an oven, their hearts were as when a fire burneth." Micah vi. 1: "Hear ye now the word of the Lord what the Lord saith." Exodus xxviii. 20: "Covered round about with gold and bound together with gold." Haggai ii. 13: "Defiled or impure in soul." In all these cases a reference to the Hebrew will shew the reason of the double rendering, and serve possibly as a guide to the correct translation of the word or clause.

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BRIEF NOTICES.

MIRACLES: AN ARGUMENT AND A CHALLENGE. *By Samuel Cox, D.D.* (London: Kegan Paul, Trench & Co.) It has not been my habit to have my own books reviewed in this Magazine by some friendly hand, but myself to give a brief uncoloured description of their contents and aim. I should have thought my motive for taking that course would have been apparent to every one, had I not been charged, by a hasty critic, with want of modesty in "reviewing" my own works, which is precisely what I have carefully avoided. For I could hardly ask a friend to review me in my own Magazine without making it very hard for him to pronounce any censure which I deserved; and I could hardly be expected to ask an enemy to cut me up; nor, indeed, did I know where to find one. Happily, however, I need not expose myself to any reflection of that kind this time. For my little book on *Miracles* had not been out a month before two considerable reviews of it appeared, the one favourable, and the other unfavourable. That I may not wound the delicate susceptibilities of any critic

¹ νομοθέσιως, a most uncommon word. In the former paragraph it is ἐννόμως. The last of portion this chapter is full of these double renderings: e.g. πολλὰι θυγατέρες ἐκτέσαντο πλοῦτον, πολλὰι ἐποίησαν δύναμιν· οὐ δὲ ὑπέρκεισαι καὶ ὑπερῆρας πάσας.