

## BRIEF COMMUNICATIONS

A SURVIVAL OF THE TETRAGRAMMATON  
IN DANIEL

The (היה) דבר יהוה (אל ירמיה) in Dan. 9 2 is correctly translated in the "Theodotionic" testimonies with *λόγος κυρίου*. But in the "Septuagintal" tradition of the Chigi MS and the Syro-Hexaplar we read, *ἐγένετο πρόσταγμα τῆ γῆ ἐπὶ Ἱερ.* It has not been noticed that *τῆ γῆ* is a survival of the presence of the Hebrew Tetragrammaton, i. e.  $\text{יהוה} = \text{יהוה}$ , the patristic tradition for the transliteration of יהוה. The variation has been obtained probably by a reallocation of the upright lines (as Dr. Bewer has suggested to me). Burkitt in his *Fragments of the Books of Kings according to the Translation of Aquila*, p. 15, says that "the more accurate copies" of the Greek to which Origen refers as containing the archaic Tetragrammaton. must be those of Aquila's translation. But while our "Septuagintal" authority is Hexaplaric, the presence of the Tetragrammaton here is hardly due to contamination from Aquila but should be regarded as more archaic and indeed Origen does not necessarily imply Aquila in his *ἐν τοῖς ἀκριβεστέροις τῶν ἀντιγράφων*. [See Mercati, *Revue Biblique*, 1911. 269.] In the form  $\text{יהוה}$  the transliteration made some kind of sense and so has been preserved.

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