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<Abstract>

A Proposal on the Meaning and Korean Translation of Kipper

Prof. Se Young Roh
(Seoul Theological University)

On the one hand, the term kipper which has given the biblical foundation to the doctrine of atonement of the Christian theology has been translated as ‘atone for’ by many scholars. On the other hand, some scholars, including J. Milgrom, have raised questions on the interpretation of kipper as ‘atone/expiate for’. Especially, based on the fact that human is not used as the direct object of kipper, kipper is the activity to purify the sanctuary and its sancta for the people. To translate either ‘atone/expiate for’ or ‘purify’, however, does not seem to be adequate for the modern Korean translations of the Bible because the meaning of ‘atone for’ is generally different from that of ‘purify’.

In order to understand the meaning of kipper in the cultic context, we need to know what the result of kipper is and who the recipients of kipper are. The verbs which express the result of kipper can be largely divided into two groups. One is ‘to be forgiven’ while the other is related to the verbs, ‘to be clean’, ‘to purify’, and ‘to sanctify’. In all texts of ‘kipper + to be forgiven(נִסְלַח)’, the recipients of kipper are people who have sinned intentionally or unintentionally, and their sins are forgiven by performing kipper. In case of the second group, kipper is used with ‘to be clean(טָהַר)’, ‘to purify(טָהַר)’, or ‘to sanctify(קָדַשׁ)’. Sometimes kipper also has שָׁשׂ with טָהַר or קָדַשׁ. This means that the object of kipper is changed from the state of ‘cleanness’ to the state of ‘purification’, and finally to the state of ‘holiness’. In this case, objects of kipper can be people who are unclean and certain things which are in the sanctuary and its sancta. Accordingly, the verb kipper is not simply limited to either ‘atone/expiate for’ or ‘purify’, but rather expanded to mean ‘to be holy’. So kipper should be interpreted adequately on the basis of the Korean language.

Such understanding of kipper can be affirmed by the fact that the cultic society of Israel has to be a holy community. The society of Israel, which has always been threatened by the natural uncleanness or the prohibited uncleanness

caused by sins, has had to restore and maintain their holiness from the uncleanness through their salvation by God's presence. According to cultic texts, Israel must undergo the change process from uncleanness to cleanness, from cleanness to purification, and from purification to sanctification through the sacrifices of kipper so that they can restore and maintain holiness.

<Abstract>

**Reading the Book of Psalms through a Purple Lens:
A Study on Women Images in Psalms and Korean Translations**

Dr. Yani Yoo
(Methodist Theological University)

This essay deals with expressions related to women images and roles in the Book of Psalms and evaluates how friendly the expressions and their Korean translations are to women readers. Women images and roles in psalms are often limited to women's traditional functions and roles within home such as womb, giving birth, raising family, mother, wife, daughter, et al. Women are also described as taking roles in public sphere. Since the Psalms were proclaimed to male audience, poets reveal their prejudices and patriarchal social reality when they mention women images.

Mothers largely appear in negative contexts, their roles can only be inferred indirectly and are objects, not subjects. Wombs are referred to in relation to the poets' self-vindication or confession of sins. Wives are remembered only when they are fertile (128:3). Women are advised to forget their own family after marriage (45:1) and the queen will be favored only when she obeys the king (45:11). Barren women are worthless and thus the object of God's mercy (113:9). Poet's enemy is like an aborted child (58:8) and the enemy's wife is to become a widow (109:9): there is no consideration about women's ill fate.

There are some verses in the Book of Psalms which are favorable to women. God is described as both a mistress and a master (123:2). Women are the ones who bring God's messages (68:11ff). But it is hard to imagine that poets intended these women friendly images.

This essay deals also with condensation of words in Korean translations. Korean Bibles often translated "father and mother" of the Hebrew text as "parents", "sons and daughters" as "children", "the womb of my mother" as the "womb". It gains conciseness but costs individuality of characters and make the few occurrences of women related words disappear in translation. The Korean translations still include old expressions referring to young women and widow. Today, somehow those old words are considered as offensive and thus the essay calls for alternatives. Some

additions in translation debase women. Women's experiences and feelings are to be reflected in translation.

After analyzing the Book of Psalms with a purple feminist lens the essay finds the Book not just un-feminist but severely patriarchal. Although inclusive translation has been done a lot in the Bible translation field, translation as correction, deletion, and rewriting will be needed more in the future.

<Abstract>

What is עליה in the Architecture of Ancient Israel?

Dr. MiYoung Im
(Seoul Theological University)

The Bible was not written in Korean's cultural background, but rather in the cultural and daily backgrounds of the ancient Near East, containing the language and customs of the Israelite. Therefore, the approach to such backgrounds should precede to have better understanding of the Bible. Particularly, since a lot of Hebrew terms are not familiar with us, they have been mistakenly interpreted or understood. It is often the case that when we know the closer meaning of these terms, we have different interpretation of them. Among such terms, עליה has been discussed in this paper.

This word has been mainly translated as “darak” in Korean, meaning a roof chamber or an attic. “Darak” is a unique space in Korean's houses, which used to be located between the ceiling of a kitchen and a house roof. The average height of this room is only 1m and its entrance is made through the door on a wall of the main room (called “anbang”). This room usually functions as a storage or a spare room when there are many members in the family.

However a unique house called the “Four-room House” has been found in various sites of Israel and Syro-Palestine area and interpreted as “the Israelite House”. As the designation shows, there are four rooms in its plan. Two rows of stone pillars vertically divide the space into three, and the latter reaches to a broad room running across the width of the house. According to archaeological findings, the central room was used for food processing or as a workshop, and two side rooms were used as stables for livestock. The broad room was used as a storage. Then, one may ask where the people lived. Since there are remains of steps and ceilings on the first floor, such house was completely roofed and a second story existed.

This second story, עליה in biblical Hebrew, served as the main living space. In this case, the widow from Zarephath who was saved by Elijah in the drought (1Ki. 17:8-24) bestowed to Elijah to lodge at עליה (the second story) not at

“darak” which means more like a storage space. Thus this was the space where her daily life was occupied.

In addition, steps are visible in the corner of the portico leading to the second story in *bīt hilāni*, which is the representative building of administrative architecture or a palace in Syro-Palestine region. If we read עליה again as “darak” in Jdg. 3: 24-25, it is impossible that such a space existed in the palace of Eglon, the King of Moab. Since there were steps in the portico, Ehud was not caught by any servants of Eglon even though he killed their king. As the plan of Solomon’s palace described in 1Ki. 7:1-12 is similar to *bīt hilāni*, his palace must also have the second story. On the roof of such building and of Ahaz’s עליה (“darak” in Korean Bible), Kings of Judah gave offerings to other gods (2Ki. 23:12; Jer. 19:13; 32:29). In the national crisis, Jehoiakim(609-598 BCE) built a spacious house with large עליה (“darak” in Korean Bible) for himself, and so Jeremiah rebuked him (Jer. 22:13-14). According to such understanding about the culture of the Israelites through the Hebrew and archaeological remains, עליה must thus be translated as a second story or an upper room rather than “darak” in Korean.

<Abstract>

A Study of the Linguistic Features of Ecclesiastes in the Light of Information Structure and Textual Cohesion

Prof. Sung-Gil Jang
(Westminster Graduate School of Theology)

The purpose of this paper is to explore the significance of linguistic devices in translations of the Bible and interpretation of textual meanings in Qoheleth. For this purpose, I now discuss several properties of the discourse: discourse forms structures and conveys meanings in a text. Here I argue that the discourse structure is illustrated by diverse discourse markers, and that signals of cohesion may help us to make an understandable continuity of sense in the text. In this respect, the main method this article used is textlinguistics. Textlinguistics is recently a rapidly expanding field by analytical methods and tools. Its scope embraces a broad of range of disciplines from linguistics to communication. As it stands, this paper focuses on the devices of discourse markers and cohesion. The following things are mainly dealt with in this paper:

Section 2 begins with a brief examination of information structure in Qoheleth. Here I show that Qoheleth uses diverse rhetorical devices and that the book of Qoheleth is composed of two different categories of information, i.e., Qoheleth's observation and exhortation.

In § 2.2, I have illustrated a question: "Why are discourse markers used?" An answer is that discourse markers are cohesive devices. This paper presents that Qoheleth's preference discourse markers are not delimitation markers or introductory formulas. Instead, he prefers to use first person utterance devices such as אֲנִי אֶמְרָתִי (or אֲנִי אֶמְרָתִי) which bracket units of talk of Qoheleth.

In § 2.2.3, it emphasizes that a distinctive feature of grammatical cohesion is made of rhetorical questions, particles of existence/nonexistence, and conjunctive particles. Here, I have demonstrated how referential and lexical cohesion, which can be regarded as a textual property, contributes to making the textual unity created by cohesive ties. For instance, I have considered the fact that thematic continuity can be preserved in dialogues despite the disjunction of the storyline in Qoheleth. The speaker mainly uses אֲשֶׁר (89x), כִּי (87x), and

ם(58x) to keep text cohesiveness within a unit.

In the final section, this paper discusses co-relationship between lexical cohesion and conceptual coherence. The speaker provided explicit repeated lexical items such as הַבָּל (vanity), וְרָעַתָּה רוּחַ (striving after wind), תַּחַת הַשֶּׁמֶשׁ (under the Sun), מָוֶת/מוֹת (death), טוֹב (good), חֶלֶק (prton), יִרָא (fear), חָכְמָה (wisdom)/חָכָם (wise man) that belong to the governing lexical components in Qoheleth. Even though Qoheleth is not composed of well organized textual structure and thematic development, it is true that textual cohesive devices play an important role within a discourse to achieve thematic coherence. Thus, the translators or exegetes pay attention to realize the function and meaning of diverse discourse factors and devices.

<Abstract>

**Korean Translation of Participles in the Greek Bible:
With special Focus on their usages in Hebrews**

Dr. Eun-Geol Lyu
(Yonsei University)

The purpose of this article is to deal with problems which arise in translating participles of the Greek Bible into Korean. Korean, which is sometimes said to be an inappropriate language to render biblical texts with, has indeed difficulties in translating Greek participles. This is mainly due to the fact that Korean has no participle syntactically, but has also to do with the fact that Greek participles themselves do not leave a single possible translation. A bible translator can come up with various interpretations, depending upon the context and his own theology.

Unlike the Korean language, in which one can often find no clear references among words involved, Greek offers gender, number, and case so that a participle refers clearly to an element in the main clause. We need to take the references into consideration, in order to make a proper translation. A close survey of translations in the text of Hebrews leads us to assume that the Korean bibles miss often references, logical relationships, and aspects of participles.

Needless to say, there are a number of cases which the rule above cannot be applied to. For we have to consider the stylistic aspect in the Korean translations. Although adverbial participles are frequently rendered through attributive clauses and coordinated with a copula such as ‘and’, one should restrict this to the cases where it is otherwise inevitable. Our discussion compels us to conclude that the *New Korean Standard version*, criticized by many for its ‘free’ translation, reflects more accurately distinguishing characteristics of participles than the *New Korean Revised Version* does.

< Abstract >

A Text-critical Study on 1 Thessalonians 3:2

Dr. Eung-Bong Lee
(Seoul Theological University)

This article deals with the text-critical study on 1 Thess 3:2, which has many different readings in manuscripts. The NA²⁷ and NTG⁴ take the reading of the younger and not widespread manuscripts *συνεργὸν τοῦ θεοῦ*, instead of the reading of the older and widespread manuscripts, *διάκονον τοῦ θεοῦ*. This has such a great influence on New Testament scholars that most of them, who are specialists in the First Letter of Paul to the Thessalonians, accept this reading for 1 Thess 3:2.

This study aims at proving that the antithesis is also acceptable, that means, that the reading of *διάκονον τοῦ θεοῦ* is closer to the original text than the reading of *συνεργὸν τοῦ θεοῦ*. In order to prove this, I will first carry out a text-critical analysis of 1 Thess 3:2, in which I will take the text of *διάκονον τοῦ θεοῦ* as the original text instead of that of *συνεργὸν τοῦ θεοῦ* and try to show that the formation of other variations can be explained more easily with the text of *διάκονον τοῦ θεοῦ* than with that of *συνεργὸν τοῦ θεοῦ*. Then it will be followed by a theological analysis of the terms of *συνεργός* and *διάκονος*, where I will show that the terms of *διάκονος* are broader than those of *συνεργός* in the pauline letters, so that it will be very logical that a scribe/s has/have changed from *διάκονος* to *συνεργός*. Lastly I will focus on the Person Timothy, especially from the chronological perspective. When the First Letter of Paul to the Thessalonians was written, he worked only as a helper, not a coworker, for he cannot have already become a co-worker of Paul during the very short time between his first encounter with Paul and Paul's writing of this letter.

<abstract>

Approaches for Translating Bible into Honorifics

Dr. Ji-Youn Cho
(Korean Bible Society)

To propose elements and a framework for translating Bible into proper honorifics, this paper critically reviews the literal translation theory, dynamic equivalence, functional equivalence, literary functional equivalence approaches, and the skopos theory. The literal translation approach which may have denotatively rendered the Greek text into a single honorific form, cannot provide an appropriate framework for translating into honorifics.

In terms of translating into honorifics, the model of dynamic equivalence approach presents the problems: (1) the translation elements, the source, message and receptor are not enough to determine the translating of a non-honorific language into the proper honorifics of honorific languages, (2) the translator alone takes total responsibility in determining the honorifics without specific information and the requirements of the ‘final receptor,’ and (3) the source text is the theoretical starting point for the translation. Nevertheless, it provides significant three-stages of translation, analysis, transfer, and restructuring, applicable to the framework for translating into honorifics.

The functional equivalence of the emphasis, i.e., the rhetorical structure of text is useful in being aware of the overall structure of the discourse, but does not suggest a proper whole framework for translating into honorifics. A literary functional equivalence cannot also provide a sufficient framework for translating into the target text, although the main characteristics, i.e., the analytical criteria, the discourse-central, genre-based perspective, coherence, and pragmatic intent are partly useful to establish a method for translating into honorifics.

The skopos theory suggests a suitable framework for translating into honorifics. In the skopos theory, the integrated framework for translating

into honorifics can be formulated with the following elements: (1) reader, (2) commissioner, (3) translator, (4) source text, and (5) target text. Translation into honorifics is determined by the linguistic competence, requirement, needs, and theological aspect of the final readers' community. The commissioner and the translator must get as much information as possible about the readers and pragmatically analyze the source text as the first reader. As the result of the analysis, the translator will be able to realize power, distance, rank and speaker's intention as social variables, and transfer it pragmatically to the target text with the appropriate honorifics. However, the final selection of honorifics in the target text is determined by the translator who considers the readers' community insofar as being consistent with the analysis of the source text.

<Abstract>

Feature of Korean Sign Language and Practice of the Sign Language Bible Translation

Prof. Young-Hoe Ahn
(Korea Nazarene University)

There was a story of Martha's Vineyard (an island located in the south of Boston in the U.S.) from 17th century to the beginning of the 20th century in the United States. Unlike most Deaf's experiences in the modern society, the Deaf in Martha's Vineyard did not consider themselves as handicapped or isolated group of people, rather wholly integrated into the island's society's politics · culture · jobs · churches · social life · leisure.

In the island, both hearing people (a person who hear and speak) and Deaf people had grown by using sign language and this specific sociolinguistic adaptation means that there was any hindrance in communication between the hearing and the Deaf.

All people lived in the island were able to communicate by sign language and the Deaf had been wholly integrated into the society for around two hundred years while the hearing used multi language, English and sign language. Then, how it would be possible to let Deaf who can neither hear nor speak believe in good new of Jesus and have joy of God? How could pass on such sweet, profundity, and grace of God's words to Deaf under environment without any hindrance of communication? The Deaf, who neither hear nor speak, uses sign language to praise God, and the language is prepared by God specially for the Deaf. While various types of handicapped people gather and talk, a Deaf, herself often feel isolated since she can not hear and not even understand what they talk about.

“So then faith cometh by hearing, and hearing by the word of God.” - Rome 10:17. However, for the Deaf “faith cometh by seeing, and speaking with hands by the Word of God.”

Deaf neither hear nor give a word because they do not hear and speak. For that reason, Deaf are the most difficult handicapped for evangelization. Due to such

difficulty, evangelization for Deaf are behind that of for blind. Churches in Korea have had concern over Deaf, yet still the word of God has not opened to the Deaf in Korea. In order to make Deaf to understand bible, the bible has to be translated into sign language as soon as possible and, thus, open up a path for Deaf to believe in God.

<Abstract>

A Study on Sentence Endings in Korean Bible Translations

Mr. Moo-Yong Jeun
(Korean Bible Society)

Endings of sentences used in the Bible can be classified mainly into two categories, which are the '-ra' and the '-da' endings. The '-da' endings can be again classified into sentences closing with '-(at/öt)da' and '-(at/öt)sübnida'.

The first type of ending, '-ra' implies the 'subjective thinking, intention' of the speaker, and connotes 'subjective presentation' of the speaker. '-ira' is used to conclude sentences that does not have direct intended audience.

In the second type of ending, '-inira' which has '-ni-' inserted in between, the specific statement becomes an incident in the world, that gains spatial, objective, and contextual (current) implications. Based on such nature of '-ni-', this type of ending is used 'to deliver the truth or a widely accepted fact', and becomes the expression to present realistic (+ spatial) facts.

The study has confirmed that the third type of ending, '-da' is a form that implies 'visualization and objectification', and has observed cases where the given situations were presented 'visually and objectively' through the use of '-da'. Most of the contemporary Bible translations adopt '-hayödda/-iyödda' sentence endings, which are used to deliver objective facts. But because they exclude the speaker, it is an inappropriate ending style for use in the Bible which is meant to be read aloud.

The last type is the polite ending, '-ibnida', which is appropriate for use as sentence endings for the Bible. Such sentences by themselves sound formal, and are read aloud with ease, and are accepted as refined by any reader.

The Comparative Study between MT and LXX-Isaiah 60:1-12: An Example of the Translation Techniques of LXX-Isaiah

Hee Sung Lee*

1. Introduction

In the past, the main interest in the LXX studies had been a textual one (text-criticism or text history), but in more recent years new voices have been heard raising the question of exegetical methods and theological approaches used by the Greek translators.¹⁾ It is commonly said that every translation is also an interpretation. But there are different levels of interpretation. Because in the process of translation whether the translator does literal interpretation or not it lies to some extent within his control. J. Barr elaborates two quite different degrees of interpretation which were of greater significant for the LXX transition. The first one is the “basic syntactic/semantic comprehension of the meaning of the text,” and the other type is higher level of interpretation: “there are matters of content, of reference, or of theological exegesis”.²⁾

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- 1) For more information on the current scholarship, see Keun-Joo Kim, et al., “Study for Korean Translation of the Septuagint 1: Genesis 1:1-2:3”, *Journal of Biblical Text Research* 21 (2007), 53-68; Wolfgang Kraus and R. Glenn Wooden, eds., *Septuagint Research: Issues and Challenges in the Study of the Greek Jewish Scriptures* (Atlanta: Society of Biblical Literature, 2006); Michael A. Knibb, ed., *The Septuagint and Messianism* (Leuven: Leuven University; Dudley, Mass: Peeters, 2006); Claire Matthews McGinnis and Patricia K. Tull, eds., “As Those Who Are Taught”, *The Interpretation of Isaiah from the LXX to the SBL*. SBLSymS 27 (Atlanta: Society of Biblical Literature, 2006); D. A. Baer, *When We All Go Home: Translation and Theology in LXX Isaiah 56-66*, JSOT Supplement Series 318 (Sheffield: Sheffield Academic Press, 2001); Ronald L. Troxel, “Exegesis and Theology in the LXX: Isaiah V 26-30,” *Vetus Testamentum* 43 (1993), 102-111.
- 2) Sang-Hyuk Woo, “A Translation Technique and a Verbal Form of Hebrew”, *Journal of Biblical Text Research* 20 (2007), 311-328; Keun-Joo Kim, “City of Righteousness: Identity of the Jewish Diasporain Egypt: Is 19:18 in the Septuagint Isaiah”, *Canon & Culture* 1 (2007),

The aim of this study is to discuss the translation technique and how it was influenced by the exegetical and theological methods of the translator and by his contemporary ideas. First, the present writer will briefly survey the theoretical discussion about the nature and the translation technique of the LXX version of Isaiah. Second, the methodology of this study will be explored. Lastly, the present writer will compare the LXX and the MT of Isaiah 60:1-12 verse by verse and evaluate the differences.

2. Theoretical Discussion

Emanuel Tov argues that many translators try to render all Hebrew words, elements, roots or constructions as close as the same Greek equivalent.³⁾ His idea may reflect the belief that the words of Scripture should be rendered consistently in order to remain as faithful as possible to the source language. However, there are lots of complicated issues which are involved in the process of translation of an ancient text. To understand the nature of the translation of the LXX, we have to consider several major factors that influenced the task of translators. First, we have to be conscious of the linguistic challenges and how translator identify all forms in the source language and determine the appropriate target language. In the process of choosing equivalent words in the translation, a translator introduces some element of linguistic exegesis in the target language.⁴⁾ The translator considers the larger literary context in choosing the linguistic equivalent. However, there may be unique renderings, whether it is syntactic or semantic level, that prove to be simply the translator's selection of linguistic equivalents. Second, another factor to be regarded in the LXX is the theological tendency of translators. The contemporary theological concepts of the translators

156-191; Chang-Sun Kim, "Hellenistic Jewish Diaspora and LXX", *Journal of the Bible and Biblical Literature* 15 (2007), 77-90; J. Barr, *The Typology of Literalism in Ancient Biblical Translation*, MSU 15 (Göttingen: Vandenhoeck & Ruprecht, 1979), 290-91.

3) Emmanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, 2nd ed. (Jerusalem: Simor, 1997), 20. Tov also argues that there are two types of exegesis: linguistic exegesis which concerns syntactic and lexical aspects and contextual exegesis which reads the text in the light of its context.

4) Karen H. Jobes and Mosés Silva, *Invitation to the Septuagint* (Grand Rapids: Baker, 2000), 87-89.

are reflected in the choices of translation equivalents, in expansion or omission of ideas and in changes in words and verses.⁵⁾ R. L. Troxel claims that exposition can take place in the course of the translation, depending upon the translator's notions.⁶⁾ Lastly, the LXX translators were to some extent influenced by the Judaeo-Hellenistic cultural and their religious background when pursuing their task because the translation was made by Hellenistic Jews for Hellenistic Jews.⁷⁾ The LXX embodies both a literal and interpretive feature which makes it understandable to the Hellenistic Jews and enriches its worth.

Having briefly discussed the nature of the translation of the LXX, we will focus on the translator's style and technique of the book of Isaiah.

3. The Translator's Style and Technique in the Book of Isaiah

One of difficulties in dealing with the translation technique of LXX is the lack of consensus among the scholars over the method of translators. Since the LXX is a translation developed by different translators, the characteristic of its style and technique is determined by the translator's method. There have been various opinions about translation technique of the book of Isaiah. Silva and Jobes insist that the Greek of Isaiah is as a whole a moderately literal translation of the Hebrew.⁸⁾ Thackeray categorizes the translation of the Greek text of Isaiah as good *koine* as with the Pentateuch and part of Joshua⁹⁾, and according to Jellicoe, of its type, it may even be considered as good translation.¹⁰⁾ Some scholars argue that many of the alterations in the Greek version seem to have

5) Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 2nd ed. (Minneapolis: Fortress Press, 2001), 127. Tov states that the book of Isaiah demonstrates some example of theological interpretation such as: the description of God and His acts, the Messiah, Zion, the exile.

6) Ronald L. Troxel, "Exegesis and Theology in the LXX: Isaiah V 26-30," *Vetus Testamentum* 43 (1993), 104. He said, "Exposition is an explication of the text that goes beyond providing linguistic equivalents. Such expositions are typically "freer" translations and often show the influence of the translator's own notions or of other biblical texts".

7) Staffan Olofsson, *The LXX Version*, Coniectanea Biblica Old Testament Series 30 (Stockholm: Almqvist & Wiksell International, 1990), 1-5; Jennifer M. Dines, *The Septuagint*, 151-157.

8) Jobes and Silva, *Invitation to the Septuagint*, 114.

9) H. St J. Thackeray, *A Grammar of the Old Testament in Greek* (Cambridge: University Press, 1990), 13.

10) Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford: Clarendon, 1968), 315.

been made for other than grammatical or purely stylistic reasons. On the other hand, according to Ottley, only some five percent of Isaiah is rendered into Greek exactly.¹¹⁾ H. B. Swete and H. St J. Thackeray claim that the translator of the book of Isaiah stands apart from other translators of the LXX and shows obvious sign of incompetence.¹²⁾ As Swete and Thackeray mentioned, there are many inconsistencies in translation within the Greek Isaiah. For example, in 26:14, אַרְפָּלָיִם (ghosts) is translated by ἰατροὶ (physicians); in 26:19 by ἀσεβῶν (ungodly); in 36:22, בְּגָדֵי (clothes) is rendered as χιτῶνας (clothes), and in 37:1 as ἱμάτια (garments). קָנָה (get, buy) in 1:3 and 43:24 is translated by κτῶμαι (acquire), and in 24:2 by ἀγοράζω (purchase). However, these inconsistencies should not be ascribed to translator's unsuitability. It can be explained that it is due to translator's unconstrained and carefree working method, and to a conscious preference for the introduction of variations, with a tendency to put his own interpretation upon it.¹³⁾

Seeligmann elaborates the technique employed in the translation of the book of Isaiah as follows:¹⁴⁾

(1) In most parts of the translation there is a strong evidence of a constant preference for certain special terms, and for certain theological notions. For example, ἔνδοξος (glorious) was used thirteen times in 1-39, five time in 40-66 (5:14; 10:33; 12:4; 13:19; 22:18, 24; 23:8, 9; 24:15; 26:15; 32:2; 48:9; 59:19; 60:9; 64:2, 10); the use of ἀδίκως (unjustly) and ἀδικέω (do wrong) to express the disobedience of Israel (10:20; 23:13; 25:3-4; 43:24; 51:23).

(2) The translator has deep knowledge of Greek, and this is evident from his usage of a larger number of vocabulary which is sometimes

11) Richard R. Ottley, *The Book of Isaiah According to the Septuagint* (Codex Alexandrinus), vol. 2 (Cambridge: Cambridge University Press, 1906), 15.

12) H. B. Swete, *An Introduction to the Old Testament in Greek*, R. R. Ottley, rev. (Cambridge: University Press, 1914), 316; H. St. J. Thackeray states that "the translator tries to hide his ignorance by paraphrase or abbreviation, occasionally giving the general sense of a passage, while omitting to render the difficult words" and he also argues that the book of Isaiah was the first of the prophetic book to be translated into Greek in "The Greek Translators of the Prophetic Books", *The Journal of Theological Studies*, IV (1903), 583.

13) I. L. Seeligmann, *The Septuagint Version of Isaiah: A Discussion of its Problems* (Leiden: E. J. Brill, 1948), 41.

14) Seeligmann, *The Septuagint Version of Isaiah*, 39-69.

scarce to the other book of the LXX and even other products of Greek literature; e.g., ἀμφιβολεύς (גִּבְיָהּ, fisherman) in 19:8; ζῶσις (גִּדְּוָהּ, girding on) in 22:12; ἀκρογωνιαίον (קִרְיָהּ, corner stone) in 28:16; ἥττημα (מַסָּה, forced labor, defeat) in 31:8; πριστηροειδής (לִּיְרִיבָהּ, like a saw) in 41:15, etc.

(3) Instead of doing transcription the translator used the words and idioms of his time, and the Semitic influence is plain in his translation; e.g., ἁγίασμα (מִקְדָּשׁ, sanctuary) in 8:4; 63:18; θυσιαστήριον (מִזְבֵּחַ, altar) in 6:6; 15:2; 19:19; 56:7; 60:7; βδέλυγμα (תּוֹעֵבָה, detestable thing) in 1:13; 2:8, 20; 17:8; 41:24; 44:19; 66:3, 17, etc; Semitic influence: ἐνωτίζομαι (give ear to) is phonetically based upon the Hebrew אָן in 28:23; πρόσωπα θαυμάζοντας (respect persons) is from נִשְׂאָ פָּנָיִם (honored man) in 9:14.

(4) The translator employed the religious and ritual terminology of Hellenistic Jewry, which is rooted in the tradition influenced by the most ancient translations of the Bible; e.g., βιβλίον τοῦ ἀποστασίου (סֵפֶר הַיִּתְרוֹת, bill of divorce) in 50:1; καθαρὰ γενέσθαι (כִּפְּרָהּ, make a reconciliation or atonement) in 47:11; ῥάκος ἀποκαθημένης (בִּגְדֵי עֵרָה, filthy-menstrual-rag) in 64:5. The Greek version of Pentateuch existing in the synagogue and religious teaching possibly influenced the formation of the method of translation.

(5) Sometimes the translator based himself more upon an exegetical and lexicographical tradition (more precisely etymological theory among Hellenistic Jewry) or living verbal custom than on any linguistic-comparative method; e.g., סִבְלָה (burden-bearer, labor) was rendered by κῦδος (glory, renown) and this can be explained by the lexicographical development of כָּבֹד: (a) to be heavy, and (b) to be glorious. Cf. מִשְׁמֵן (fatness) in 10:16 as τιμή (honor); מִשָּׂאָה (carring, burden) in 22:25 as δόξα (glory).

(6) The translator chose the words and expressions freely instead of using stereotyped rendering without any direct equivalent in the Hebrew text.

Having examined the translation technique of the Greek version of the book of Isaiah, we will focus on the translator's method in the passage of Isaiah 60:4-12.

4. Methodology

The present study had some methodological issues of the relationship between the Hebrew text of the Old Testament and the LXX. It is not clear from which Hebrew *Vorlage* the translator rendered. Thus, the fundamental starting point of this study is to make a priori the assumption that the *Vorlage* of the Old Greek was identical with the MT¹⁵⁾ and the MT faithfully reflects the Proto-MT. Another methodological issue to be considered is the search for the LXX translation methods at the level of the individual book. Martin Rösel points out some serious methodological problems with the view on the Septuagint. He claims that “the Septuagint is viewed as a unity without considering that the individual books have been translated by different people at different times not only in Alexandria but also elsewhere”.¹⁶⁾ In order to perceive the translation methods of the LXX, we should not level out the differences among the individual books for the sake of a common principle of ideas.¹⁷⁾ Therefore, this study will focus on the book of Isaiah. Due to the limits of this paper, the MT and the LXX passage of Isa 60:1-12 will be compared and discussed only. Specifically, this work is interested in exploring some of the translative and interpretive dynamics of LXX Isa 60:1-12. The present writer will analyze the following aspects of the passage:¹⁸⁾ First, each word between the MT and the LXX will be compared. Second, the aspect of grammar and syntax will be investigated to find how the translator rendered Hebrew forms, expressions, clauses, and sentences into Greek. Lastly, the aspect of semantics will be observed. This concerns the meaning of the LXX Isa 60:1-12 and the intention of the translator. The reason why I have chosen a whole passage (Isa 60:1-12) instead of single words or verses is to avoid an atomistic approach to the LXX.

15) Staffan Olofsson also emphasizes this assumption in his book *The LXX Version*, 65.

16) Martin Rösel, “Towards a ‘Theology of the Septuagint’”, Wolfgang Kraus and R. Glenn Wooden, ed., *Septuagint Research: Issues and Challenges in the Study of the Greek Jewish Scriptures* (Atlanta: Society of Biblical Literature, 2006), 240. There are not enough compelling sources about the date and purpose of the translation of the book of Isaiah. This study presumes that the LXX-Isaiah was produced by Hellenistic Jews during 3-1 BC for the Hellenistic Jewish community.

17) Ibid.

18) Cf. Arie van der Kooij, “The Old Greek of Isaiah 19:16-25”, LXX, Claude E. Cox, ed., *Septuagint and Cognate Studies 23* (Atlanta: Scholars Press, 1987), 128-129.

5. The Comparative Study between the MT and the LXX of Isa 60:1-12

Although our passage is limited to Isa 60:1-12, the comparative study between the MT and the LXX is a good example to observe the translation techniques of LXX-Isaiah.

<p>קוּמִי אֲוִרִי כִּי בָא אֲוִרְךָ Arise, shine, for your light has come;</p>	1a	<p>φωτίζου φωτίζου Ιερουσαλημ ἦκει γάρ σου τὸ φῶς Shine, shine, be enlightened, O Ierousalem, for your light has come,¹⁹⁾</p>
<p>וּכְבוֹד יְהוָה עָלֶיךָ יִזְרַח: And the glory of the Lord has risen upon you.</p>	1b	<p>καὶ ἡ δόξα κυρίου ἐπὶ σέ ἀνατέταλκει and the glory of the Lord has risen upon you.</p>

There are some stylistic and semantic variants in the LXX translation of v. 1a. While the MT reads the two different imperative verbs קוּמִי אֲוִרִי (arise, shine), the LXX only renders אֲוִרִי as φωτίζου (shine) and repeats it twice, omitting the rendering of קוּמִי. The translator seems to emphasize the glorious Zion (the actor of the verb), by repeating the term φωτίζου twice and employing the middle voice of the verb.²⁰⁾ The addition of the word Ιερουσαλημ (Ierousalem) as the vocative case in the LXX translation further supports this explanation. Verse 1b shows a moderately literal translation.

<p>כִּי־הִנֵּה הַחֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעַרְפָּל לְאֻמִּים For behold, darkness shall cover the earth, And thick clouds the peoples;</p>	2a	<p>ἰδοὺ σκότος καὶ γνόφος καλύψει γῆν ἐπ' ἔθνη Look, darkness and gloom shall cover the earth upon the nations,</p>
<p>וְעָלֶיךָ יִזְרַח יְהוָה וּכְבוֹדוֹ עָלֶיךָ יִרְאָה: But upon you the Lord will rise upon</p>	2b	<p>ἐπὶ δὲ σέ φανήσεται κύριος καὶ ἡ δόξα αὐτοῦ ἐπὶ σέ ὀφθήσεται</p>

19) The English translation of the LXX follows the NETS. Albert Pietersma and Benjamin G. Wright, eds., *A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title* (New York; Oxford: Oxford University Press, 2007).

20) Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 415.

you, and his glory will be seen upon you.		but the Lord will appear upon you, and his glory shall be seen upon you.
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The lack of an equivalent for וְ in v. 2a suggests that the LXX's *Vorlage* reads only ἰδοὺ, which attempts to heighten the mood of passage with the ellipsis of the particle.²¹⁾ In Isaiah 60, the particle וְ is employed several times (vv. 1, 2, 5, 9, 10, 12, 16, 20) and the rendering of it in the LXX is different, depending upon its usage in the context: coordinate conjunction γάρ (vv. 1, 10, 12, 20), ὅτι (vv. 5, 16), omission of the rendering (vv. 2, 9). This diversity suggests that the translator produced contextual renderings of one sort or another. There is a shift of the syntactic structure in v. 2a. The LXX translator alters the parallel structure of the MT יהוָה־אֱרֹמָהּ וְעָרְפָּל לְאֲמִים and creates unusual equivalents, σκοτός καὶ γνόφος καλύψει γῆν ἐπ' ἔθνη.²²⁾ It is not certain whether the translator relied on a parallelism or not. E. Tov said, “as a rule, reliance on parallelism is a stable means of determining the meaning of words, but the decision whether or not to turn to parallelism remains subjective and the recognition of different types of parallelism requires different renderings.”²³⁾ The LXX translators were free to choose a variety of syntactical strategies to deal with Hebrew grammatical constructions.

The ו conjunction is employed widely in the MT with much delicacy to express relations and nuances of meaning. The rendering in LXX Isa 60 for the conjunction ו is mostly καί, reproducing its parataxis.²⁴⁾ However, only in v. 2b the rendering of ו shows δέ equivalence, which has an adversative meaning “but” in the context. It is probably an exegetical ploy of the translator in the selection of the counterpart to the ו conjunction. Verse 2b reflects moderately literal translation, considering its context.

21) As we have examined in v. 1 the LXX translation seems to highlight the glory of Zion by using the repletion and the vocative. Many English translation of the MT such as also ignores the translation of the particle

22) The MT syntactic structure: subject+verb+object // subject+object; the LXX structure: subject + conjunction+subject+verb+object+prep+object.

23) Emanuel Tov, *The Greek and Hebrew Bible: Collected Essays on the Septuagint* (Leiden; Boston; K öln: Brill, 1999), 213.

24) 60:1, 2 (x2), 3 (x2), 4 (x2), 5 (x5), 6 (x4), 7 (x4), 8, 9 (x4), 10 (x3), 11 (x3), 12 (x2), 13 (x3), 14 (x3), 15 (x3), 16 (x4), 17 (x3), 18 (x2), 19 (x2), 20 (x2), 21 (x2), 22.

<p>וְהָלְכוּ גוֹיִם לְאוֹרְךָ וּמְלָכִים לְנֹגַהּ זְרוֹחֲךָ: And nations shall come to your light and kings to your dawning radiance.</p>	<p>3</p>	<p>καὶ πορεύσονται βασιλεῖς τῷ φωτί σου καὶ ἔθνη τῇ λαμπρότητί σου Kings shall walk by your light, and nations by your brightness.</p>
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The translator chooses βασιλεῖς (kings) as the equivalent for גוֹיִם (nations) and ἔθνη (nations) for מְלָכִים (kings). The LXX translation thus reflects the transposition of the two subjects from the MT. In addition, the choice of λαμπρότητί (brightness) suggests that the translator simplified the MT reading of זְרוֹחֲךָ לְנֹגַהּ (your dawning radiance). This verse shows a moderate literal translation of the MT with some revisions.

<p>שְׂאֵי-סְבִיב עֵינֶיךָ וּרְאֵי כָל־מְקַבְצֵי בְּאוֹרְךָ Lift up your eyes and look around; they all gather together, they come to you.</p>	<p>4a</p>	<p>ἄρον κύκλω τοὺς ὀφθαλμούς σου καὶ ἰδὲ συνηγμένα τὰ τέκνα σου Lift up your eyes round about, and see your children gathered together:</p>
<p>מִרְחֹק יָבֹאוּ וּבְנֵיהֶיךָ עַל-צֶדֶד תִּתְמַנְנָה: בְּנֵיךָ Your sons shall come from far away, and your daughters, on the side they are supported.</p>	<p>4b</p>	<p>ἰδοὺ ἦκασιν πάντες οἱ υἱοὶ σου μακρόθεν καὶ αἱ θυγατέρες σου ἐπ’ ὤμων ἀρθήσονται look, all your sons have come from far away, and your daughters shall be carried on shoulders.</p>

The same phrase of v. 4a also appears in 49:18a, but the translator omits the rendering of בְּאוֹרְךָ (they come to you, ἦλθοσαν πρὸς σέ) in 60:4a. The stylistic shortening occurs here. The translator wants to avoid redundancy within the same verse because the similar phrase, ἦκασιν πάντες οἱ υἱοὶ σου μακρόθεν (all your sons have come from far away), follows it. But above all, the overall meaning of the context is influential for omitting of בְּאוֹרְךָ.

The phrase עַל-צֶדֶד תִּתְמַנְנָה (on the side they are supported) is translated by ἐπ’ ὤμων ἀρθήσονται (shall be carried on shoulders). The idea of “supported on the side” is evidently the common practice in the Jewish cultures of carrying the infant straddled in the hip and supported with one hand.²⁵⁾ Syntactically the LXX well corresponds to the Hebrew text in this verse.

<p>או תראי ונהרת ופחד ורחב לבבך Then you shall see and be radiant; your heart shall thrill and rejoice,</p>	5a	<p>τότε ὄψη καὶ φοβηθήση καὶ ἐκστήση τῇ καρδίᾳ Then you shall see and be afraid and be amazed in your heart,</p>
<p>כִּי־הִפְךָ עֲלֶיךָ הַמּוֹן וְיָם חֵיל גּוֹיִם יָבֹאוּ לָךְ: because the abundance of the sea shall be brought to you, the riches of the nations shall come to you.</p>	5b	<p>ὅτι μεταβαλεῖ εἰς σέ πλοῦτος θαλάσσης καὶ ἔθνῶν καὶ λαῶν καὶ ἤξουσίν σοι because the wealth of the sea and of nations and of peoples shall change over you.</p>

The particle כִּי in the Hebrew text is used to introduce either a temporal clause (“when”) or a causative clause (“for”), the rendering by ὅτι in the LXX seems to reflect a causative interpretation of כִּי. There is an addition of λαῶν (people) in v. 5b. The nominative noun, πλοῦτος (wealth), relates the genitive nouns all through v. 5b with correlative conjunctions καί, but there is no ו in the MT which corresponds to καί. The syntactic alternation has taken place in v. 5b by combining the two clauses of the MT into one by means of καί. This rendering expresses the translator’s linguistic exegesis in the target language. In the LXX the translator does not differentiate the two expressions: הַמּוֹן (abundance) and חֵיל (riches); rather he combines them into the one term πλοῦτος. The word חֵיל was rendered as δυνάστης (ruler) in Isa 5:22, 8:4, 60:11 and ἰσχυρός in 43:17, 61:6. Semantic simplification also occurs here. In general, verse 5 shows a free translation.

<p>שַׁפְעַת גַּמְלִים תִּכְסֶּךָ בְּכֶרֶךָ מִדְּבָר וְעִפְיָה A multitude of camels shall cover you, the young camels of Midian and Ephah;</p>	6a	<p>ἀγέλαι καμηλῶν καὶ καλύψουσίν σε κάμηλοι Μαδιαμ καὶ Γαιφα And there shall come to you herds of camels, and the camels of Madiam and Gaiphar shall cover you.</p>
<p>כָּלֵם מִשְׁבָּא יָבֹאוּ</p>	6b	<p>πάντες ἐκ Σαβα ἤξουσιν φέροντες</p>

25) John N. Oswalt, *The Book of Isaiah Chapters 40-66* (Grand Rapids: William B. Eerdmans, 1998), 533.

All those from Sheba shall come.		χρυσίον All those from Saba shall come, bringing gold,
וְהָבִיאוּ זָהָב וְלִבְנָנָה וְיִשְׂאוּ וְתִהְיֶה לְיְהוָה יְבִשְׂרוּ: They shall bring gold and frankincense, and shall proclaim the praise of the Lord.	6c	φέροντες χρυσίον καὶ λίβανον οἴσουσιν καὶ τὸ σωτήριον κυρίου εὐαγγελιοῦνται and they shall bring frankincense and announce the good news of the salvation of the Lord.

Verse 6a and 6b show moderately literal translation, but it has curious rendering of תְּהִלָּתְךָ (praise) by σωτήριον (salvation) in v. 6c: וְתִהְיֶה לְיְהוָה יְבִשְׂרוּ // καὶ τὸ σωτήριον κυρίου εὐαγγελιοῦνται. The reader of this passage might quite easily be reminded of the Magi who come from the East to offer gold, and frankincense, and myrrh to the newborn Saviour (Matt 2:11).²⁶⁾ Possibly the translator had in mind the Magi going out to proclaim to the world the glad tidings of the Redemption and he altered the word ἄρετή (praise), which he read in this word in 42:8, 12; 43:21; 63:7, into τὸ σωτήριον (salvation). The word εὐαγγελίζω (announce good news or preach the gospel) as the equivalent for בָּשַׂר (bring good or bad news) is employed several times in LXX Isaiah (40:9, 52:7, 61:1). The translator's choice of the verb εὐαγγελίζω with the noun τὸ σωτήριον reflects theologically motivated exegesis. This expression may be evidence of Christian adaption of the text that leads to the theological interpretation.²⁷⁾

כָּל־צֹאן קֶדָר יִקְבְּצוּ לָךְ אֵילֵי נִבְיֹת יִשְׂרָתוּיִן All the flocks of Kedar shall be gathered to you, the rams of	7a	καὶ πάντα τὰ πρόβατα Κηδαρ συναχθήσονται σοι καὶ κριοὶ Ναβαιωθ ἥξουσίν σοι And all the sheep of Kedar shall be
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26) Seeligmann, *The Septuagint Version of Isaiah*, 28.

27) Troxel argues that “many studies of oracular exegesis LXX-Isa have focused on the translator’s efforts to show the fulfillment of Isaiah’s oracles in the translator’s day (i.e. to establish closure). Either by identifying features of Isaiah’s oracle with contemporary events or political/military powers, or by interpreting the text according to notions current in his day, the translator affirmed and clarified the relevance of Isaiah for himself and his readers (cf. van der Kooij [n. 17], pp. 63-4)”. Troxel, “Exegesis and Theology in the LXX: Isaiah V 26-30”, 109.

Nebaioth shall minister to you;		gathered to you, and the rams of Nabaioth shall come to you;
<p style="text-align: center;">יְעֲלוּ עַל־רִצּוֹן מִזְבְּחִי וּבֵית הַפְּאֲרֹתַי אֶפְאֵר:</p> <p>They shall be acceptable on my altar, and I will glorify my glorious house.</p>	7b	<p>καὶ ἀνενεχθήσεται δεκτὰ ἐπὶ τὸ θυσιαστήριόν μου καὶ ὁ οἶκος τῆς προσευχῆς μου δοξασθήσεται and acceptable things shall be offered on my altar, and my house of prayer shall be glorified.</p>

As in v. 4a, the rendering of לָךְ is omitted in v. 7a of the LXX. The phrase $\text{יְעֲלוּ עַל־רִצּוֹן מִזְבְּחִי וּבֵית הַפְּאֲרֹתַי}$ (rams of Nebaioth shall minister to you) is rendered by $\kappa\rho\iota\sigma\iota$ $\text{Ναβαωθ ἕξουσίν σου}$ (the rams of Nabaeoth shall come). The dynamics of the word $\text{יְעֲלוּ עַל־רִצּוֹן}$ has been flattened in the LXX. This might be the theological intention of the translator who emphasizes the glorious act of God. When we consider literary and theological context of the passage – the emphasis of God’s salvation, we can perceive the tendency of God-centered rendering in the LXX Isaiah (e.g. vv. 8, 9).

S. Daniel has pointed out that the term $\theta\upsilon\sigma\iota\alpha\sigma\tau\acute{\eta}\rho\iota\omicron\nu$ (altar) is correspond to מִזְבֵּחַ in the LXX Isaiah only when it is meant a legitimate altar; if this is not the case, then word $\beta\omega\mu\acute{o}\varsigma$ is used.²⁸⁾

In v. 7b, $\theta\upsilon\sigma\iota\alpha\sigma\tau\acute{\eta}\rho\iota\omicron\nu$ may refer to the altar of the temple of Jerusalem (cf. 6:6; 57:7). The words $\text{בֵּית הַפְּאֲרֹתַי}$ (my glorious house) was rendered into $\delta\acute{o}$ $\text{οἶκος τῆς προσευχῆς μου}$ (my house of prayer). This choice of words shows the usage of vocabulary in the contemporary Hellenistic Jewry. We should bear in mind that the word προσευχή was used in inscriptions to denote “synagogue” - συναγωγή , as religious community since the third century B. C..²⁹⁾ The translation of this verse into Greek reflects the contemporary significance for Jews of the Diaspora.

28) S. Daniel, *Recherches sur le vocabulaire du culte dans la Septante* (Etudes et commentaires 61; Paris, 1966), 18-19; quoted in Arie van der Kooij, “The Old Greek of Isaiah 19:16-25,” *LXX*, Claude E. Cox, ed., *Septuagint and Cognate Studies 23* (Atlanta: Scholars Press, 1987), 137; Martin Rösel, “Towards a ‘Theology of the Septuagint’”, 248.

29) For more explanation, see Geza Vermes, Fergus Millar, and Matthew Black, revs. and eds., *The History of the Jewish People in the Age of Jesus Christ*, vol. 2 (Edinburgh: T. & T. Clark LTD., 1979), 417-463.

<p>מִי־אֵלֶּה כְּעֹב תְּעוֹפִינָה וְכִיּוֹנִים אֶל־אַרְבְּתֵיהֶם: Who are these that fly like a cloud and like doves to their windows?</p>	<p>8</p>	<p>τίνες οἶδε ὡς νεφέλαι πέτανται καὶ ὡς περιστερὰὶ σὺν νεοσσοῖς Who are these that fly like clouds, and like doves with their young?</p>
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This verse also must have been a similar cultic association that, after περιστερὰὶ (doves), caused the phrase νεοσσοῖς (young ones) to creep in; the word νεοσσοῖς occurs frequently in the sacrificial system in the Law (e.g., from Lev 5:7; 14:22). The word νεοσσοῖς was chosen as an unusual equivalent for אַרְבְּתֵיהֶם (their windows) and the semantic relationship between the two words seems to be irrelevant. The context of the passage may have influenced the translator’s choice of the term.

<p>כִּי־לִי אֵינִים יִקְוּ וְאַנְיֹת תַּרְשִׁישׁ בְּרֵאשִׁיטָה For the coastlands shall wait for me, the ships of Tarshish first,</p>	<p>9a</p>	<p>ἐμὲ νῆσοι ὑπέμειναν καὶ πλοῖα Θαρσις ἐν πρώτοις The islands waited for me, and the ships of Tharsis among the first,</p>
<p>לְהָבִיא בְנֵיךָ מִרְחֹק כֶּסֶפֶם וְזָהָבָם אִתָּם To bring your children from far away, their silver and gold with them,</p>	<p>9b</p>	<p>ἀγαγεῖν τὰ τέκνα σου μακρόθεν καὶ τὸν ἄργυρον καὶ τὸν χρυσὸν μετ’ αὐτῶν to bring your children from away, and their silver and gold with them,</p>
<p>לְשֵׁם יְהוָה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל כִּי פִאֲרָךְ: For the name of the Lord your God, and for the Holy One of Israel, because he has glorified you.</p>	<p>9c</p>	<p>διὰ τὸ ὄνομα κυρίου τὸ ἅγιον καὶ διὰ τὸ τὸν ἅγιον τοῦ Ἰσραηλ ἕνδοξον εἶναι because of the holy name of the Lord and because the Holy One of Israel is glorious.</p>

We also have to notice the influence of the traditions of the synagogue on the geographical world-picture in the translator’s mind of contemporizing his interpretations. He was translating the world of his own period. In Isa 60:9a and 66:19, תַּרְשִׁישׁ is translated by Θαρσις as many other places in the LXX. However, in Isa 2:16 this word (תַּרְשִׁישׁ) is rendered by the secondary term θάλασσα (sea). And in Isa 23:1, 6, 10, 14, where Tyrus and Phoenicia are mentioned, the

translation gives *Καρχηδόνοσ* (Carthage). The translator is inconsistent.³⁰⁾

The Hebrew verb *פָּאֲרָךְ* (he has glorified you) is translated by *τὸ τὸν ἅγιον τοῦ Ἰσραηλ ἕνδοξον εἶναι* (the Holy One of Israel is glorious). There is no rendering of “you” in the LXX, and the syntactical shift – the reverse of the subject and the object – has taken place here. The subject in the LXX is “the Holy One of Israel”. The translator intends to more focus on God, the Holy One of Israel who is glorious, than Jerusalem by omitting the rendering of “you” (second person, feminine, singular) as also shown in verse 4a, 7a. Thus, there is internal consistency in his translation. This evidence supports the claim that the theological rendering in the LXX do cohere with each other, not only on the syntactical, but also on the semantic level, within a verse and between verses.

<p style="text-align: center;">וּבְנֵי בְנֵי-נֹכַר חִמְתִּיךָ וּמְלֻכֵיהֶם יִשְׁרְתֻנְךָ</p> <p>The sons of strangers shall build up your walls, and their kings shall minister to you;</p>	10a	<p><i>καὶ οἰκοδομήσουσιν ἄλλογενεῖς τὰ τεῖχη σου καὶ οἱ βασιλεῖς αὐτῶν παραστήσονται σοι</i></p> <p>And aliens shall build up your walls, and their kings shall attend to you;</p>
<p><i>כִּי בְקֶצְפִי הִכִּיתִיךָ וּבְרַצוֹנִי רַחֲמִתִּיךָ:</i></p> <p>For in my wrath I struck you down, but in my favor I have had mercy on you.</p>	10b	<p><i>διὰ γὰρ ὀργήν μου ἐπάταξά σε καὶ διὰ ἔλεον ἠγάπησά σε</i></p> <p>for because of my wrath I struck you down, and because of my mercy I loved you.</p>

The phrase *בְּנֵי-נֹכַר* (the sons of strangers) was rendered by *ἄλλογενεῖς* (strangers). The LXX omits *υἱός*, writing *ἄλλογενεῖς*. *υἱός* is used to render some idiomatic phrases with *בֶּן*, but this Hebraism is mainly confined to the literal group; Isaiah and Chronicles generally avoid it.³¹⁾

The term *בְּרַצוֹנִי* (in my favor) was rendered by *καὶ διὰ ἔλεον* (by reason of mercy). The translator used the term *ἐλεός* to express various merciful acts of

30) For more discussion, see Seeligmann, *The Septuagint Version Of Isaiah*, 79-91; Robert Peter Vande Kappelle, “Evidence of a Jewish Proselytizing Tendency in the Old Greek Version of the Book of Isaiah”, Ph.D. diss., (Princeton Theological Seminary, 1977), 82-86. Seeligmann explains the inconsistency as follows: “This tendency to contemporization assumes a peculiar color and significance in those places where it acts on conceptions from the two regions which we might reasonably call the translator’s dual milieu, i.e. Egypt and Palestine”.

31) H. St. J. Thackeray, *A Grammar of the Old Testament in Greek*, 41-42.

God such as ישׁע (salvation) in 45:8; צְדִיקְתִּי (my righteousness) in 56:1; יְהוָה (kindness of the Lord) in 63:7; לְמַחְכְּתָהּ לּוֹ (wait for him, cf. LXX: wait for mercy) in 64:3. He showed his preference for employing the term ἔλεός to interpret a number of Hebrew terms for the concept “God’s gracious act”. Hence, for the translator of Isaiah, ἔλεός is one of the significant characteristics of God. This rendering indicates that it is a theologically motivated exegesis.

<p>וּפְתָחוּ שַׁעְרֵיךָ תָמִיד יוֹמָם וְלַיְלָה לֹא יִסָּגְרוּ</p> <p>Your gates shall always be open; day and night they shall not be shut,</p>	<p>11a</p>	<p>καὶ ἀνοιχθήσονται αἱ πύλαι σου διὰ παντός ἡμέρας καὶ νυκτὸς οὐ κλεισθήσονται</p> <p>And your gates shall always be opened – day and night they shall not be shut –</p>
<p>לְהַבִּיאַ אֵלֶיךָ חַיִל גּוֹיִם וּמַלְכֵיהֶם נְהוֹנִים:</p> <p>so that nations shall bring you their power, with their kings may be brought.</p>	<p>11b</p>	<p>εἰσαγαγεῖν πρὸς σὲ δύναμιν ἐθνῶν καὶ βασιλεῖς ἀγομένους</p> <p>to bring to you the power of nations, and kings who are being led away.</p>

This verse shows a moderate literal translation of the MT without making any significant revisions. The translator renders all Hebrew words, roots, or constructions as close as the same Greek equivalent.

<p>כִּי־הִגּוֹי וְהַמְּלָכָה אֲשֶׁר לֹא־יַעֲבֹדוּךָ יִאֲבְדוּ</p> <p>For the nation and kingdom that will not serve you shall perish;</p>	<p>12a</p>	<p>τὰ γὰρ ἔθνη καὶ οἱ βασιλεῖς οἵτινες οὐ δουλεύουσίν σοι ἀπολοῦνται</p> <p>For the nations and the kings that will not be subject to you shall perish,</p>
<p>וְהַגּוֹיִם חָרַב יִחָרְבוּ:</p> <p>Those nations shall be utterly laid waste.</p>	<p>12b</p>	<p>καὶ τὰ ἔθνη ἐρημίᾳ ἐρημωθήσονται</p> <p>and the nations shall be made desolate with desolation.</p>

כִּי is rendered by coordinating conjunction γάρ, and the sense of γάρ in this verse is rather explanatory than causative.³²⁾ This verse is a relatively moderate translation of the MT.

6. Conclusion

The preceding comparative study of the LXX and the MT text provides a helpful case study in the translation methods of the LXX of Isaiah. The LXX of Isaiah 60:1-12 reveals two quite different levels of translation: the literal translation and the interpretative translation that was theologically and exegetically influenced by the contemporary cultural and religious background. We can categorize the translation methods of the LXX of Isaiah 60:1-12 as follows:

First, there are some evidences of the moderate literal translation (vv. 1b, 3, 6a, 6b, 11, 12). The translator rendered all Hebrew words, roots, or syntactic constructions as close as the same Greek equivalent, and sometimes with minor revisions.

Second, the translator introduced some element of linguistic exegesis in the target language as he determines appropriate equivalent words in the translation (vv. 1a, 4a, 8). The translator was aware of the literary context of the passage and chooses the linguistic equivalent accordingly. The overall meaning of the context is influential for shortening or omitting of the terms in the target language. However, there are also unique renderings that prove to be simply the translator's free choice of linguistic equivalents (vv. 2a, 5).

Third, the selection of some words reflects the culture of the contemporary Hellenistic Jewry (vv. 4a, 7b, 9a). Some modifications in the LXX text of Isaiah shows to some extent an interpretive feature which was influenced by the Judaeo-Hellenistic cultural background. The Hellenistic Jews who translated the LXX of Isaiah were not only members of God's covenant people, but also they were citizens of Greek cities.

Fourth, the LXX of Isaiah 60:1-12 is not only the product of the translator's linguistic exegesis but also his theological interpretation (vv. 6c, 7a, 9c, 10b). The LXX of Isaiah translation exposes the theological tendency of translator. The translator had his own theological and hermeneutical concepts, which affected the choices of translation equivalents, in expansion or omission of ideas and in changes in words and verses. Both internal and external evidence, such as textual, linguistic, literary, cultural, and theological elements inform the

32) Daniel B. Wallace, *Greek Grammar beyond the Basics*, 658.

hermeneutical tasks of the translator.

Lastly, the translation techniques of the LXX-Isaiah inform some implications for the modern translators. The translators should be aware of not only the importance of the source text, but also that of the culture, theology, and tradition of the community that receives the translated biblical text. One of the significant tasks of the translators is to make the meaning of the source text understandable to the target audience. Thus, the translator may opt for direct translation, depending upon the context of the passage and indirect translation, considering the situation of the receptors.

I fully acknowledge that these investigations are merely preliminary and that a project like this cannot be accomplished quickly – perhaps not even by a single scholar. The debate concerning the translation methods of the LXX is sure to continue.

<Keywords>

Septuagint, Isaiah, Translation, Interpretation, Theology.

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Helps for Readers in Manuscripts of the New Testament: An Ancient Resource for Modern Translators

Simon Crisp*

In his important survey of “Books and Readers in the Early Church”, Harry Gamble observes that most studies of early Christian texts – and pre-eminently of course the New Testament – focus their attention on matters of content, history and theology. While this is hardly surprising given the importance of the message conveyed in these documents, it remains the case that “it is the physical presentation of the text that is most immediately evident and effective for its readers”.¹⁾ Gamble indeed goes further than this, affirming that

The failure to consider the extent to which the physical medium of the written word contributes to its meaning—how its outward aspects inform the way a text is approached and read—perpetuates a largely abstract, often unhistorical, and even anachronistic conception of early Christian literature and its transmission.

One aspect of this is the physical form of the manuscript itself (papyrus or vellum, codex or roll), another however is the form in which the text is presented: how many letters to the line, how many lines to the page, how many and what kind of punctuation marks, what sort of annotations and other helps for the reader may have been included in the manuscript by the scribe.

Lest it should be thought that this is an esoteric matter of interest only to palaeographers or codicologists, it is worth reminding ourselves that readers in antiquity were no less accustomed than their modern counterparts to reading texts in the form of editions which included various kinds of additional material.

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1) Harry H. Gamble, *Books and Readers in the Early Church: A History of Early Christian Texts* (New Haven: Yale University Press, 1995), 42.

So far as the New Testament is concerned, the amount of such material increased steadily as the texts were copied and recopied, and became an integral feature of the minuscule manuscripts of the Byzantine period.

In view of all this it is perhaps surprising that such ‘helps for readers’ have not received more attention from scholars – and virtually none from Bible translators. The only recent attempt to systematise this material is the 1955 M.Th. dissertation by Harold Oliver which remains unpublished,²⁾ and this in turn relies heavily on the labours of von Soden and his team of assistants more than fifty years earlier.³⁾ Two articles on NT text division have been published in the series *Pericope: Scripture as Written and Read in Antiquity*,⁴⁾ and two papers on systems of text delimitation in the Gospels and Pauline corpus respectively were read at the UBS Triennial Translation Workshop in 2003.⁵⁾

It might be useful to begin with a short – and selective – inventory of the various helps for readers which we encounter in manuscripts of the New Testament, before focussing in more detail on some which may be of particular interest for Bible translators.

As is well known, the earliest manuscripts of the New Testament are written in so-called continuous script, with hardly any breaks between words and with very limited punctuation. In this respect the New Testament documents are not unique, but follow the normal pattern for ancient Greek manuscript writing.⁶⁾

2) Harold H. Oliver, “‘Helps for Readers’ in Greek New Testament Manuscripts”, Th.M. Dissertation (Princeton Theological Seminary, 1955). Oliver’s work forms the basis for the summary presentations in Bruce M. Metzger, *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography* (Oxford: Oxford University Press, 1981) and Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption and Restoration*, 4th ed. (Oxford: Oxford University Press, 2005).

3) Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt*, vol. 1, part 1. (Göttingen: Vandenhoeck und Ruprecht, 1902).

4) Stanley E. Porter, “Pericope Markers in Some Early Greek New Testament Manuscripts”, and David Trobisch, “Structural Markers in New Testament Manuscripts with Special Attention to Observations in Codex Boernerianus (G 012) and Papyrus 46 of the Letters of Paul”, both in M. C. A. Korpel and J. M. Oesch, eds., *Layout Markers in Biblical Manuscripts and Ugaritic Tablets Pericope*, vol. 5 (Leiden: E. J. Brill, 2005).

5) Simon Wong, “Ancient Windows to the NT Text: Ancient Segmentations on the Gospels”, and Simon Crisp, “Scribal Marks and Logical Paragraphs: Discourse Segmentation Criteria in Manuscripts of the Pauline Corpus”, Philip A. Noss, ed., *Current Trends in Scripture Translation: Definitions and Identity*, UBS Bulletin Number 198/199 (New York: United Bible Societies, 2005).

6) E. G. Turner, *Greek Manuscripts of the Ancient World*, Institute of Classical Studies Bulletin

However quite early in the transmission history of the New Testament the scribes began to insert spaces between certain words, presumably as an aid to correct public reading of the text (this phenomenon is found to some extent even in the early Papyrus 46 of the Pauline Epistles). We also find rudimentary attempts – for example in the great majuscule manuscripts of the fourth century – to follow the classical Greek system of superscript, subscript and medial dots to indicate pauses of different levels of significance. By the time of the proliferation of Byzantine minuscule manuscripts (approximately from the tenth century onwards) the use of word breaks and punctuation dots had become a more stable and consistent part of the transmission process.

The use of punctuation dots in particular to mark logical pauses of different kinds may be related to a more systematic way of marking sense divisions in ancient texts, a phenomenon known as colometry. This is similar in some ways to the more formal division of the text into segments of equal length (*stichoi*) as a means of monitoring the completeness of the copying process, but differs from it in its emphasis on logical sense units rather than on arithmetically calculated segments of text.⁷⁾ It is evident that the marking of such divisions in the text – whether by arranging the text itself in logical sense units, or by indicating the logical breaks in running text by raised dots and thereby saving valuable space – not only provides the person reading the text with practical assistance in deciding when best to pause for breath, but also offers invaluable information about the way in which the ancient readers understood the structure of the text.

In addition to such ways of organising and formatting the text itself, scribes (and later editors/correctors) also made use of the margins of their manuscripts to indicate breaks in the text, particularly those required for public reading of the text in liturgical services. Indications of the beginning (*archē*) and end (*telos*) of each lection (liturgical pericope) were included in the text itself, either between the lines or in the margin, together with a note of the date in the church calendar when the marked section was to be read.⁸⁾ The logical end point of this process,

Supplement 46, 2nd ed. revised and enlarged (London: University of London Institute of Classical Studies, 1987).

7) See Metzger, *Manuscripts of the Greek Bible*, 39 for a more detailed explanation.

8) This information is not included in either Nestle-Aland or the UBS Greek New Testament, but can be found (for a limited set of manuscripts) in the apparatus to Reuben Swanson's series of aligned readings *Greek New Testament Manuscripts* (Sheffield: William Carey International

which was indeed reached during the Byzantine period, was for manuscripts themselves to be arranged not in the order of the running text of the New Testament, but in the order in which the individual passages were read over the course of the church year.⁹⁾

There are several (at least three) other systems of text division which are frequently found in the Greek manuscripts of the New Testament. The Ammonian-Eusebian sections for the Gospels are well known through their inclusion in manual editions of the Greek New Testament: they are indicated in the inner margin of the Nestle-Aland edition, and both the canon tables themselves and the explanation of them in Eusebius' Letter to Carpianus are reproduced in the Introduction to the edition.¹⁰⁾

A double system of division of the text into sections is found in the important majuscule Codex Vaticanus.¹¹⁾ While the Gospels follow a single numbered sequence of sections, the Acts and Epistles have two concurrent sets of numbering, which makes for rather a complicated picture. The matter is further complicated by the fact that in what is generally considered to be the older system of divisions the numbering of the sections assumes that Hebrews is placed between Galatians and Ephesians, whereas in the manuscript itself it is in fact found after 2 Thessalonians. We must assume therefore that the section numbers were copied from a different exemplar which had this extremely unusual order of books.¹²⁾

The most widespread system of text division (sometimes indeed called the "official chapter-divisions of the Greek Church")¹³⁾ is the one known as

University Press, 1995-); volumes on the Gospels, Acts, Romans, 1-2 Corinthians and Galatians have been published to date.

9) According to the latest figures, lectionary manuscripts comprise 2432 out of a total of 5735 manuscripts containing all or (almost always) part of the New Testament (Metzger and Ehrman, *Text of the New Testament*, 50).

10) A succinct account of the Ammonian-Eusebian sections is given in Simon Wong, "Ancient Windows", 70f.

11) The same divisions are found in the fragmentary sixth century palimpsest Codex Zacynthius.

12) The later volumes in Swanson's series *New Testament Greek Manuscripts* (see note 8 above) include a table giving the order of the NT books in the manuscripts which he used for his edition.

13) Oliver, "Readers Helps" (see note 2 above), 30, citing P. Carrington, *The Primitive Christian Calendar: A Study in the Making of the Marcan Gospel*, vol. 1 (Cambridge: Cambridge University Press, 1952).

kephalaia titloi (“chapters and titles”). This system consists of two components: firstly a sequence of numbered sections, and secondly a set of brief titles more or less equivalent to what we now call section headings. The section headings were written in the margin in earlier manuscripts,¹⁴⁾ but in later sources are gathered together at the beginning (or occasionally at the end) of each book. As the concept of the New Testament (or at least of its major constituent parts) as an edition became more pervasive in the tradition, the section headings became one component of an increasingly stable set of ancillary materials (book introductions, biographical prologues, lists of lections and quotations, etc).¹⁵⁾

With the system of *kephalaia titloi*, we move from items intended to help with the process of reading, to a broader category of materials intended to help the reader in study and interpretation of the text. Let us now turn to the question of the value of this kind of material for the task of Bible translation.

Perhaps the most promising area of research in this area concerns the significance of the various kinds of text division. Bible translators are naturally concerned with the way in which the text is structured, so that the narrative or argumentative structure of the original texts may be accurately conveyed to the readers of the translation. There now exists a growing body of work on the linguistic analysis of the structure of the New Testament text,¹⁶⁾ and this may usefully be complemented by studies of the ancient systems of text division which have a great deal to tell us about how early readers (or at least readers with authority in the church) perceived this structure.

More specifically, it may also be the case that the information on *titloi* can contribute to the elaboration of section headings which have become an important component of many modern Bible translations.¹⁷⁾ The value of section

14) An example is reproduced in Metzger and Ehrman, *Text of the New Testament*, figure 6 on 37 (*titlos* written in the top margin).

15) The *kephalaia* numbers are indicated in the inner margin of the Nestle-Aland manual edition of the Greek New Testament (and explained in the Introduction to the volume). The *titloi* are listed in a kind of “majority text” von Soden, *Die Schriften des neuen Testaments*, 402-475; the variants from several individual manuscript witnesses can be found in the apparatus to Swanson’s series *New Testament Greek Manuscripts*.

16) As just one example of this we may refer to the extensive series of *Semantic Structure Analysis* volumes published under the auspices of SIL International. For a more general survey of the field see Stanley E. Porter and D. A. Carson, eds., *Linguistics and the New Testament: Critical Junctures* (London: Continuum, 1997).

17) For a useful summary presentation see Euan Fry, “The Use and Value of Section Headings in

headings is essentially two-fold: firstly, to show the basis for the section divisions made by the editors; and secondly, to give a brief indication of the content of each section, thereby assisting the reader to gain (what the editor perceives to be) a correct understanding of the text.

In the remaining part of this paper we shall ask the question: To what extent are these aims also fulfilled by the ancient system of *kephalaia* and *titloi*? As an example we shall look at ancient and modern section headings in Paul's Letter to the Galatians.

Titloi and Section Headings in Galatians

von Soden I.i. p.464f	UBS Helps for Translators (1976) ¹⁸⁾
<p>1:11 Following the prologue, a narrative of [Paul's] turning away from Judaism by revelation</p>	<p>1:1 Greeting 1:6 There is no other Gospel 1:11 How Paul became an Apostle</p>
<p>2:1 Concerning the witness of the apostles to the life in faith</p>	<p>2:1 Paul is accepted by the other Apostles</p>
<p>2:11 Concerning the argument with Peter about salvation by faith and not by Law</p>	<p>2:11 Paul rebukes Peter at Antioch 2:15 Jews, like Gentiles, are saved by faith</p>
<p>3:1 How sanctification is by faith and not by Law</p>	<p>3:1 Law or faith</p>
<p>3:7 How Abraham was justified by faith as an example to us</p>	
<p>3:10 How the Law does not justify but accuses, and brings a curse which is released by Christ</p>	
<p>3:15 How good things come not from the Law but from the promise, while the Law prepares [the way] by accusation</p>	<p>3:15 The Law and the promise</p>
<p>4:1 How those in the Law were under judgement¹⁹⁾</p>	<p>3:21 The purpose of the Law</p>
<p>4:21 How those depicted by Abraham's free-born wife and legitimate child do not need to serve the Law</p>	<p>4:8 Paul's concern for the Galatian believers 4:21 The allegory of Hagar and Sarah</p>

Printed Scriptures", *The Bible Translator* 34:2 (1983), 235-239.

<p>5:2 How our calling does not depend on circumcision and the Law, but on the suffering of Christ</p> <p>5:13 Description of freedom according to the Spirit</p> <p>6:11 Turning away from those who draw [others] to circumcision, and turning to the new life in the Spirit</p>	<p>5:2 Christian freedom</p> <p>5:16 The fruit of the Spirit and the works of the flesh</p> <p>6:1 Bear one another's burdens</p> <p>6:11 Final warning and greeting</p>
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In looking at this material we may begin with a few general observations on obvious differences between the ancient *titloi* and the modern section headings. Firstly, the *titloi* are usually much more detailed and extensive than the section headings; really only the *titlos* to Galatians 4:1 (which is in any case most difficult to interpret) is of comparable length to the UBS headings. Secondly, the *titloi* attempt in the main to give a short summary of the content of the section, rather than referring briefly to one key point (compare the *titlos* with the section heading at 5:2). And thirdly, they presuppose some background information and knowledge on the part of the reader (for example, Paul is nowhere referred to explicitly in the list of *titloi* to Galatians).

Given the extent of these differences and the different functions performed by the two systems of headings, it might be thought that a comparison between them has little to offer. Before reaching such a pessimistic conclusion, however, let us look in more detail at the material provided by the table (of *titloi* and section headings for Galatians).

In total there are twelve *titloi* and fifteen section headings: there are four places where there is a *titlos* but no section heading, and six where there is a section heading but no *titlos*. We shall consider first those places where there is a *titlos*, but no corresponding section heading.

3:7 – this break is not marked in the edition of Nestle-Aland (NA27) – despite

18) “UBS Helps for Translators”, vol. 4 Part 2, Robert G. Bratcher, rev. ed., *Section Headings for the New Testament* (New York: United Bible Societies, 1976).

19) Literal translation of the difficult text $\sigma\tau\iota \upsilon\pi\omicron \kappa\tau\iota\sigma\iota\nu \eta\sigma\alpha\nu \omicron\iota \epsilon\nu \nu\omicron\mu\omega$. Swanson (ad loc.) records the manuscript variants $\upsilon\pi\omicron\kappa\rho\iota\sigma\iota\nu$ / $\upsilon\pi\omicron\kappa\tau\iota\sigma\iota\nu$, but this hardly helps the case, and we have resorted to a conjecture based on the context.

the *kephalaia* number being given in the inner margin, but is given a new paragraph in the *UBS Greek New Testament* (UBSGNT4); however this division is not followed by the modern translations listed in the Discourse Segmentation Analysis (DSA)²⁰ to that edition. The effect of it is firstly to take verse 7 with what follows rather than what precedes, and secondly to focus the reader's attention specifically on Abraham in the short section 3:7-9.

3:10 – this time the break is marked in NA but not in GNT4; according to the DSA however this break is quite widely attested, usually by a paragraph, although the New Jerusalem Bible has a section heading at this point (“The curse brought by the Law”). The rather lengthy *titlos* may in this instance be considered an argument for the section heading at this point; like the NJB heading it picks out key words from the text (curse, law), and with its longer discursive format adds a couple of others (justify / δικαιόω verse 11, release / λύω corresponding to verse 13 ἐξηγόρασεν). Translators might also wish to take note of the ancient division of 3:1-14 into three sections, compared with one section (and a very generic heading) in the UBS Helps.

4:1 – this break is not marked in either NA or GNT, except by the chapter boundary (and is deliberately not indicated even by a new line in standard editions of the *Textus Receptus*, the next paragraph break there not occurring until 4:11). A number of modern translations do include a section heading at this point, in a wide variety of formulations (Luther “Befreiung vom Gesetz durch Christus”, TOB “De l'esclavage de la loi à la liberté des enfants de Dieu”, NJB “Sons of God”, REB “Life under the law”); however it is hard to compare these in any detail with the *titlos* for this section because of the difficulty in interpreting the latter (see note 19 above). It should also be noted that this *kephalaion* is a comparatively long section covering the whole of 4:1-20 (compare the UBS Helps heading at 4:8, see below), but with an uncharacteristically short *titlos*.

5:13 – NA reflects the *kephalaia* system by making a major break here, and is followed by Segond “Vivre, non selon la chair, mais selon l'Esprit” TOB “La chair et l'Esprit” NJB “Liberty and love” REB “Guidance by the Spirit”. The

20) The Discourse Segmentation Apparatus offers information, in a very condensed form, on section breaks, paragraphs and certain other discourse markers in manual editions of the Greek NT and in translations in major European languages; for more details see the Introduction to the *UBS Greek New Testament*, 4th ed., 44-46.

titlos in this instance once again picks out key words from the text (freedom / ἐλευθερία verse 13, Spirit / πνεῦμα verse 16), and provides significant ancient support – and even a possible formulation – for a section heading at this point. It should be noted however that the section in the *kephalaia* system is a very long one, extending right up to 6:10; it is certainly interesting to think that not only the list of spiritual gifts and worldly vices in 5:16-26, but also the more practical exhortations of 6:1-10, can be conceived of as part of a section dealing with freedom in the Spirit.

Next, there are six places where the UBS Helps volume has a section heading, but where there is no *titlos*.

1:1 / 1:6 – the lack of *titlos* here has to do with the structure of the *kephalaia-titloi* system, where the first section is considered to be the prologue and does not have a heading.²¹⁾ It is interesting, of course, that the whole of 1:1-10 is apparently considered to be a prologue; although the DSA does not provide this information, a quick check of other modern language translations shows that the overwhelming majority of them begin a new section (and include a section heading) at 1:6.

2:15 – the issue here is not so much the form of the section heading, but rather the place of the text division. While the majority of modern translations end Paul’s direct quotation of his words to Peter at the end of verse 14 and understand verses 15-21 as a more general address, the tradition reflected in the *kephalaia-titloi* system attests to the older liturgical practice of either reading the text continuously until verse 21, or making a break elsewhere in the passage.²²⁾ This is definitely a matter where every translator will have to reach a decision on how to break the text and how to punctuate the passage 2:11-21;²³⁾ and while the evidence of the lack of a *titlos* at verse 15 is not conclusive, it surely deserves to be taken into consideration along with other criteria in deciding how to handle this passage in translation.

21) See Wong, “Ancient Windows” (note 5 above), 72f for a useful summary of the various explanations proposed for this phenomenon.

22) See Swanson, *Greek New Testament Manuscripts. Galatians*, ad loc., for the substantial evidence from manuscript marginalia of a lectionary pericope beginning at 2:16.

23) For a discussion of the issues raised by this from the point of view of translation see Danny C. Arichea and Eugene A. Nida, *A Translators Handbook on Paul’s Letter to the Galatians* (New York: United Bible Societies, 1976), ad loc.

3:21 – in this case the recommendation of the UBS Helps to include a section heading runs contrary not just to the ancient practice of the *kephalaia-titloi* system, but also to the view of most modern editors: as the DSA indicates, none of editions consulted includes a section heading at this point, and few begin a new paragraph here either. Translators therefore will wish to consider carefully the structure of the passage rather than automatically following the UBS recommendation at this point – and the lack of either a break or a heading in the ancient tradition is one of the criteria they may want to consider.

4:8 – the question of whether or not to include a section heading here belongs to the larger issue of the structure of the passage 3:15 – 4:20: in the *kephalaia-titloi* system there are two sections (3:15-28 and 4:1-20) in the UBS system there are three (3:15-20, 3:21-4:7, 4:8-20). The degree of mismatch between ancient and modern systems of segmentation is thus quite substantial – although as we saw earlier there is a fair amount of modern support also for a text break and section heading at 4:1. It surely cannot be considered certain that the text division and section headings recommended in the UBS Helps are the best way to understand the structure of this part of Galatians.

5:16 and 6:1 – this is in some ways a similar case to the preceding one. It is hard to argue with the appropriateness of the UBS headings themselves with respect to the content of the sections 5:16-26 and 6:1-10; once again however there is an issue of how the text itself should be segmented: the passage 5:2 – 6:10 is divided into two sections (5:2-12 and 5:13-6:10) in the *kephalaia-titloi* system, but into three (5:2-15, 5:16-26, 6:1-10) by the UBS Helps. The DSA provides the translator with valuable information about how this passage is divided in manual editions of the Greek New Testament and in several modern translations; this material needs to be supplemented with the information provided by the more ancient system of text segmentation and section headings which is preserved in the *kephalaia-titloi* system.

Lastly, there are eight places where the *titlos* and the UBS section heading relate to the beginning of the same passage. These are somewhat simpler to consider since they do not raise issues of text segmentation in such a direct way; a comparison of their respective wording however shows their value as a source for modern translators and editors.

1:11 – the *titlos* picks up individual words from the text (revelation /

ἀποκάλυψις verse 12, Judaism / Ἰουδαϊσμός verse 13), and focuses on specific aspects of the content of the pericope rather than giving a general summary. It is interesting however that the *kephalaia titloi* system considers the main point of this passage to be Paul's turning away from Judaism rather than his becoming an Apostle.

2:1 – the respective wordings here testify to a marked difference in understanding of what should be in focus in the section heading: for the UBS Helps it is the narrative (Paul's relations with the other Apostles), while for the *titlos* it is more a theological-pastoral issue (the life of faith). This is a general feature of the *kephalaia titloi* system (at least as we see it in Galatians), which tends to focus on the expository rather than narrative aspects of the discourse.

2:11 – once again the *titlos* focuses on the content of the pericope; although the narrative setting is mentioned, the emphasis is on the content of Paul's dispute with Peter rather than its occasion. This is something which modern translators may well wish to consider.

3:1 – the *titlos* and the section heading are rather similar here: both focus on the distinction between law and faith, the *titlos* doing so in somewhat expanded form (although it is rather unexpected that it takes the theme of the pericope to be sanctification / ἁγιασμός, when in the light of the *titloi* for the immediately following passages one might have expected “justification”). Modern translators however would be well advised to consider the implications of the way in which the *titloi* for chapter 3 as a whole offer a detailed and transparent summary of the structure of the passage.

3:15 – the *titlos* and the section heading are similar in content (both pick up the key words “Law” and “promise”), however the *titlos* is considerably more detailed, reflecting the different segmentation of the passage 3:15-29; the second part of the *titlos* (on the preparatory function of the Law) clearly reflects the second part of this passage, which it defines more concretely than the section heading to 3:21. Once again, modern translators may wish to take into account both the difference in segmentation, and also the more precise and detailed description of the content.

4:21 – the *titlos* and the UBS section heading pick out the same key point from the pericope, but do so in different ways: the UBS section heading is brief to the point of obscurity (and some translations which follow the UBS Helps

prefer “example” to the more technical term “allegory”), while the *titlos* offers a succinct summary of the content of the passage which – although it may be too detailed to provide an actual section heading – is well worth considering as a possible model.

5:2 – this is a clear example of the difference between two approaches to section marking. The UBS heading is very laconic, while the *titlos* picks up in some detail the theme of circumcision and the Law: given Paul’s very outspoken words on this matter in verses 11-12 in particular this procedure seems well justified – as indeed does the marking of a section break and a new heading at 5:13.

6:11 – once again there is strong focus in the *titlos* on the content of the section – “new life in the Spirit” as a kind of summary – and a specific link to the double reference to circumcision in verse 13. The UBS section heading offers a very different generic summary in the phrase “final warning”, and concentrates on the function of the passage as a closing greeting rather than on its content.

What conclusions can we draw from our brief examination of reader’s helps in general, and of the *kephalaia-titloi* system in Galatians in particular?

Firstly, we must be aware of the limitations inherent in a comparison between ancient and modern approaches to editing the New Testament text. Although there is considerable overlap in the form and function of reader’s helps provided by ancient and modern editors, the systems are not identical and do not always have the same aims and function. In the case of the *kephalaia-titloi* system which we have considered in some more detail (at least in its application to Galatians), we have seen that although it has intrinsic value as an ancient tradition of dividing the text into segments and marking those segments, it nevertheless needs to be treated with caution because of its different presuppositions (perhaps especially the fact that the *titloi* are evidently more suited to be read in one sequence, rather than dispersed through the text in the manner of modern section headings). As we have seen from our study of the *kephalaia-titloi* system in Galatians however, careful examination of the individual *kephalaia* and *titloi* provides many valuable and thought-provoking suggestions on specific matters, which modern translators and editors would be well advised to consider.

Secondly, the *kephalaia titloi* system as a whole – especially when read together with the *hypotheses* or book introductions in an edition like that of Euthalius – gives us many useful insights in to how the ancient editors in what became the official tradition of the Church understood the structure of the text. At the very least, their understanding should be given careful consideration in comparison with the findings of modern scholars.²⁴⁾

Finally, one very practical conclusion: our study of the *kephalaia titloi* system in Galatians has shown just how valuable and important is the Discourse Segmentation Apparatus included in the UBS Greek New Testament. We may conclude by expressing the wish that future editions of the Apparatus should do more to include the data not just of the *kephalaia* divisions, but of ancient systems of text segmentation in general. And last of all, especially in an Asian context, we might make a plea to future editors of the DSA to be less Eurocentric in their choice of modern translations to register in the Apparatus!

<Keywords>

Section headings, Text divisions, Greek manuscripts, Bible translation, Ancient Resource.

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24) A similar conclusion is reached for the Hebrew Old Testament in a study of ancient markers for text segmentation in the Book of Numbers; David J. Clark, “The Placement of Section Headings: A Neglected Old Testament Discourse Resource”, *The Bible Translator* 55:2 (2004), 201-212.

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<Abstract>

Book Review-*A Handbook on 1-2 Kings vol.I, & vol. II*

(Roger L. Omanson and John E. Ellington, New York: United Bible Societies, 2008)

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These handbooks, two volumes, are part of a series designed to help translators who know English, especially those who do not speak English as their first language. The UBS handbook series is intended to be read by translators who have only a limited knowledge of the biblical languages, Hebrew and Greek.

These handbooks on 1-2 Kings are divided into 3 parts. In these parts, small basic interpretation units provide the main structure. For each unit, the authors discuss the text verse by verse. Each unit begins with two translations, the *RSV* as a literal translation and *GNT*, as a somewhat freer translation. These translations are provided side by side. The authors sometimes provide their own translations as a model of possible renderings. The authors try to provide a simple translation which is easy to understand.

The authors recommend that translators follow the advice of the final report *Critique Textuelle de l'Ancien Testament* of HOTTP (Hebrew Old Testament Text Project). Although they prefer the “earliest attested text”, they usually recommend that translators follow MT rather than an amended form of the text reconstructed by biblical scholars.

Translators sometimes doubt their decisions. In this case information of textual criticism and original biblical languages will be helpful for them. Although the authors believe that translators have only a limited knowledge of the biblical languages, most of the translators are using computers and learned Hebrew in seminaries. So the authors should provide more informations about the text, MT, especially to those who do not speak English as their first language.

In interpreting 1-2 Kings, the entire chronology and calender are essential. However the authors provide only individual information about each king's rule.

This may leave translators confused regarding some periods. For example, after Jeroboam II(783-743 B.C.) Zechariah, the next king began in 747 B.C.(p. 1062).

Handbooks can not provide everything. However translators still need more information. I think a better way would be to provide footnotes or endnotes to help them. There are many ways to get articles and e-books through the internet.

These handbooks can help many translators who begin their mission to put God's Word into the many languages. If I mention one more issue, the best way to help translators is to provide information about various resources that will enable them to decide for themselves.