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## Featured Review

Meer, M.N. van der

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## Book Reviews

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### Featured Review

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Wolfgang Kraus and Martin Karrer, eds. *Septuaginta Deutsch: Das griechische Alte Testament in deutscher Übersetzung*. Stuttgart: Deutsche Bibelgesellschaft, 2009. Pp. xxviii + 1507. ISBN 978-3-438-05122-6.

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Approximately a year after the publication of the New English Translation of the Septuagint (NETS), scholarship has now been enriched by the publication of an annotated German translation: *Septuaginta Deutsch* (hereafter: LXX.D). This translation is the product of a decade of intensive study of the Septuagint in Germany. The project was announced in this Bulletin eight years ago.<sup>1</sup> Since then, the project has generated several stimulating congresses, which have been documented in major publications in the field of Septuagint studies.<sup>2</sup> It is therefore no exaggeration to state that—like its English counterpart—this modern translation of the Septuagint, too, has been long expected and hardly needs any introduction or advertisement for the readership of this Bulletin.<sup>3</sup> *Septuaginta Deutsch* is a very valuable contribution to Bible study. It offers an accurate German translation of Greek versions of Hebrew Scripture along with a broad variety of references and introductions.

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Although LXX.D deserves to be read and used in its own right, it will be helpful for the readers of this journal to compare LXX.D to NETS, in order to highlight the former's distinctive features and qualities. Of course the French project *La Bible d'Alexandrie* also serves as a point of reference, but unfortunately that translation project is far from complete. I will therefore focus on a comparison between NETS and LXX.D.

Like NETS, LXX.D offers a fresh translation of the entire Septuagint. Like NETS, LXX.D presents footnotes clarifying the translation, and like NETS, LXX.D offers

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1. S. Kreuzer, "A German Translation of the Septuagint," *BIOSCS* 34 (2001) 40–45; and idem, "Lexicography and Translation: Experiences, Examples, and Expectations in the Context of the Septuaginta-Deutsch Project," *BIOSCS* 37 (2004) 107–17.

2. See H.-J. Fabry and U. Offerhaus, eds., *Im Brennpunkt: Studien zur Entstehung und Bedeutung der Griechischen Bibel* (BWANT 153; Stuttgart: Kohlhammer, 2001); S. Kreuzer and J. P. Lesch, eds., *Im Brennpunkt: Studien zur Entstehung der Griechischen Bibel* (BWANT 161; Stuttgart: Kohlhammer, 2004) (reviewed in *BIOSCS* 41 [2008] 135–37); W. Kraus and R. G. Wooden, eds., *Septuagint Research: Issues and Challenges in the Study of the Greek Jewish Scriptures* (SBLSCS 53; Atlanta: Society of Biblical Literature, 2006) (reviewed in *BIOSCS* 41 [2008] 132–35); H.-J. Fabry and D. Böhler, eds., *Im Brennpunkt: Studien zur Theologie, Anthropologie, Ekklesiologie, Eschatologie und Liturgie in der Griechischen Bibel* (BWANT 137; Stuttgart: Kohlhammer, 2007); M. Karrer and W. Kraus, eds., *Die Septuaginta: Texte, Kontexte, Lebenswelten* (WUNT 219; Tübingen: Mohr [Siebeck], 2008).

3. See my review of NETS in the previous issue of *BIOSCS* 41 (2008) 114–21.

25 introductions to each book or translation unit. Like NETS, the German translation will  
 26 be followed by an accompanying volume with further clarifications, although the  
 27 format is not a complete Septuagint Commentary series, but a single-volume  
 28 *Erläuterungsband* (p. xxiii; but now “double-volume”). Like NETS, LXX.D is based  
 29 either on the Göttingen text, where available, or on the edition by Rahlfs and its  
 30 revision by Hanhart (pp. xvii–xix). For Greek Joshua, the edition by Margolis has  
 31 been consulted (p. xix), for the books of Reigns (1–2 Samuel, 1–2 Kings), the Spanish  
 32 edition of the Antiochene (or so-called “Lucianic”) text has been translated alongside  
 33 the majority text offered by Rahlfs-Hanhart. LXX.D follows the order of Septuagint  
 34 books presented in Rahlfs-Hanhart, but places the Psalms of Solomon after the Psalms  
 35 and Odes (pp. 747–48).

36 Unlike NETS, LXX.D is the first German translation of the entire Septuagint.  
 37 Although the German project has an antecedent in the series *Jüdische Schriften aus*  
 38 *hellenistisch-romischer Zeit* as far as the deuterocanonical books are concerned, there  
 39 has not been a German translation of the Greek translations of Hebrew Scripture up  
 40 until present.

41 Another difference between NETS and LXX.D is posed by the fact that the latter is  
 42 the product of a Bible society, in this case the German Bible Society (Deutsche  
 43 Bibelgesellschaft). As a result, the format and lay-out, the audience, the number of  
 44 contributors and the general focus of LXX.D differs considerably from NETS. Whereas  
 45 the latter addresses the scholarly world by means of a justification of the interlinear  
 46 model,<sup>4</sup> the former addresses members of German religious communities either with a  
 47 Jewish, Greek Orthodox, Roman Catholic, or Lutheran background. Whereas NETS  
 48 has been produced by a comparatively small team of some 32 translators, the list of  
 49 contributors to LXX.D (pp. 1469–73) counts no less than 111 “Mitarbeiterinnen und  
 50 Mitarbeiter,” including translators, correctors, editors, and specialists in Classical  
 51 philology and Orthodox liturgy. LXX.D pays considerable attention to the reading of  
 52 the Septuagint in the Orthodox churches. Furthermore, LXX.D has undergone a  
 53 thorough editorial process resulting into an (almost) error-free publication. The  
 54 headings, notes, and introductions greatly enhance the accessibility of the German  
 55 translation.

56 Whereas NETS contains only the translation of the Septuagint with a minimum of  
 57 notes and introductions, LXX.D offers numerous clarifications, long introductions,  
 58 twenty-eight pages of General Introduction (pp. i–xxviii), and fifty pages with  
 59 appendixes (pp. 1467–516). The General Introduction contains a recommendation by  
 60 the representatives of Lutheran, Catholic, and Greek-orthodox churches, and Jewish  
 61 communities in Germany (pp. v–vi); a general introduction to the origin, character,  
 62 and modern translations of the Septuagint (pp. ix–xvi); a clarification of the editorial  
 63 decisions (pp. xvii–xxiii); and finally some instructions for the use of LXX.D in the  
 64 context of Orthodox liturgy (p. xxiv). In the appendixes one finds not only the list of  
 65 contributors, but also a time chart (pp. 1474–80), a list of Seleucid rulers (p. 1480),  
 66 and a comparative table of Ptolemaic, Seleucid, and Hasmonean rulers (p. 1481), an  
 67 excursus of the Hebrew and Greek calendar systems (pp. 1482–86), an explanation of

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4. A. Pietersma and B. G. Wright, “To the Reader of NETS,” in A. Pietersma and B. G. Wright, eds., *A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title* (Oxford: Oxford University Press, 2007) xiii–xx.

- 68 Greek terms for measures, weights, and currencies (pp. 1487–90), a list of  
 69 transcriptions (pp. 1491–92), a list of conjectural emendations (p. 1493), a list of  
 70 differences between the manual edition of the Septuagint by Rahlfs and its revision by  
 71 Hanhart (p. 1494), a list of readings of the Septuagint in orthodox churches (pp. 1495–  
 72 501), a discussion of the Aristeas Letter (pp. 1503–07), and maps of Ptolemaic  
 73 Alexandria, Ptolemaic Egypt, and Palestine under the Seleucids (pp. 1509–16).  
 74 In LXX.D one finds not only a short introduction to each book with a general  
 75 characterization of the translation unit and some remarks about the provenance of the  
 76 translation, but also introductions to the individual divisions within the Septuagint,  
 77 i.e., Pentateuch, Former Historical books (Joshua–2 Esdras), Later Historical books  
 78 (Esther–4 Maccabees), Psalms and *Odes* (Psalms, *Odes*, *Psalms of Solomon*), Wisdom  
 79 books, and Prophetic books. Occasionally a discrepancy between these introductions  
 80 and the introduction to the individual books can be detected. Thus, the translators of  
 81 Ecclesiastes offer the commonly accepted view that this Greek translation belongs to  
 82 the latest of the collection, possibly deriving from Aquila (p. 978). One is therefore  
 83 surprised to read in the Introduction to the Wisdom books (p. 933) that this translation  
 84 may be as early as that of Proverbs and Job, that is, the second century B.C.E.  
 85 Even more important than these outward differences is the difference in theoretical  
 86 framework behind the translation of the Septuagint. The editors of NETS go to great  
 87 lengths to explain their interlinear model, which in their view accounts for the  
 88 “translationese” character of the Greek translation of the HB and therefore their  
 89 wooden English translation of the Greek.<sup>5</sup> The editors of LXX.D do not assume such a  
 90 comprehensive theoretical framework behind the entire collection of Greek translations  
 91 of Hebrew Scripture, but rather stress the heterogeneity of the collection of Greek  
 92 translations and compositions collected in the great uncial manuscripts and Rahlfs’s  
 93 manual edition:
- 94 Da die Septuaginta keine systematisch nach einheitlichen Kriterien angefertigte  
 95 Übersetzung darstellt, sondern die Arbeit vieler unterschiedlicher Hände  
 96 erkennen lässt, duldet die deutsche Übersetzung Unterschiede in der Wiedergabe  
 97 verschiedener Texte und Texteinheiten. (p. xx)
- 98 The translation of the Greek word διαθήκη is particularly illuminating. Within the  
 99 translation of the Greek Pentateuch the word has been rendered by “Verfügung”  
 100 (“disposition,” “will”), which aligns with the general usage of the word outside  
 101 biblical literature (e.g., the documentary papyri). Elsewhere in LXX.D the translators  
 102 have adopted the meaning of the Hebrew word underlying the Greek *calque*, “Bund”:
- 103 Viele Begriffe, die später innerhalb der griechischen Bibel und darüber hinaus  
 104 durch deren Rezeption im hellenistischen Judentum wie im Christentum zentrale  
 105 Bedeutung erlangen sollten, begegnen in der Genesis zum ersten Mal. Als  
 106 Beispiel sei der griechische Begriff *diatheke* angeführt, dessen Verwendung in  
 107 der Genesis (erstmalig Gen 6,18) über die spätere lateinische Wiedergabe als  
 108 »Testament« und den im Deutschen eingebürgerten Begriff »Bund« in das  
 109 theologische Denken unserer Tage hinein prägend fortwirkt. Die vorliegende  
 110 Übersetzung muss die Ausgangsbedeutung aufspüren. Am besten trifft das die  
 111 Übertragung mit »Verfügung«. (p. 4)

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5. Ibid., xiv.

112 The translation of the Septuagint in LXX.D places more emphasis on the target  
113 language of the Septuagint, than the source language, as NETS does:

114 Um diese Eigentümlichkeit (Übersetzung einer Übersetzung durch verschiedene  
115 Hände und damit verschiedene Übersetzungsstile) aufzunehmen, orientiert sich  
116 Septuaginta Deutsch soweit wie möglich am Griechischen der zu übersetzenden  
117 Texte. (p.xix)

118 As a result, the German translation of the Greek has to be comprehensible in its own  
119 right:

120 Angestrebt wird eine sinnentsprechende Textfassung, die die Treue zum  
121 Griechischen in verständlichem Deutsch wahrt sowie ohne Griechisch- und  
122 Hebräisch-Kenntnisse benutzbar ist. (p. xx)

123 Whereas the editors of NETS relegate almost all interpretative elements in the  
124 Septuagint to the stage of reception history (in the NT and other Christian writings),  
125 or the Septuagint *as received*, rather than *as produced*,<sup>6</sup> the translators and editors of  
126 LXX.D allow for far more interpretation in the Septuagint intended already by the  
127 Greek translators themselves, rather than later only later readers of the Septuagint. In  
128 this way the difference between NETS and LXX.D can be described in terms of  
129 “minimalist” (NETS) and “maximalist” (LXX.D) approaches to the interpretative  
130 character of the Septuagint.

131 Paradoxically, the Hebrew source text seems to be more present in LXX.D than it is  
132 in NETS. For the Septuagint books containing literal translations of the Hebrew, the  
133 editors have marked every deviation of the Greek from the Hebrew by italicization.  
134 Although the editors warn the readers that all the italicizations require “Nachprüfung”  
135 (p.xxix), such a system suggests that where italics are absent, there is no difference  
136 between the Hebrew and Greek. Yet, in Deut 32:43 the notorious Greek plus καὶ  
137 προσκυνήσατέωσαν αὐτῷ πάντες υἱοὶ θεοῦ, “und alle Söhne (und Töchter) Gottes  
138 sollen sich vor ihm niederwerfen,” there are no italics, but it should have been  
139 italicized as well. One furthermore wonders how the politically-correct addition of  
140 “God’s daughters” can be reconciled with the Greek parent text which does not speak  
141 of any θυγατέρη θεοῦ (compare with *Odes* 2:43). Likewise, a German reader incapable  
142 of reading Greek and Hebrew fails to notice the modification introduced by the Greek  
143 translator of Joshua in Josh 5:8, where הַיְיִוָּם הַזֶּה has been modified into ἕως  
144 ὑγιάσθησαν, “bis sie genesen waren.”

145 Furthermore, the editors have introduced into the translation itself several headers  
146 indicating the structure of the text. Illustrative is the way NETS, LXX.D, as well as BA,<sup>7</sup>  
147 present the opening verses in the Bible, Gen 1:1–2. (See following page)

148 The headings offered by LXX.D indicate the place of these verses in what the  
149 editors consider to be the structure of the text. In her French translation of the Greek  
150 Genesis, M. Harl follows a similar procedure by adopting the (later) rabbinical system  
151 of *parashiyyot* divisions, but she does so only in the commentary part of the text. One  
152 wonders how the system of delimitation units in the Septuagint adopted by the  
153 translators and editors of LXX.D correspond to the actual lay-out presented by the  
154 Greek uncials. These MSS reflect the system of *ekthesis*, that is, the extruding

6. Ibid., xv.

7. M. Harl, *La Genèse: Traduction du texte grec de la Septante: Introduction et notes* (BA 1; 2nd ed.; Paris: Cerf, 1994).

155 positioning of the first letter of the word marking a new paragraph (hence the opposite  
156 of our modern system of indentation).<sup>8</sup>

MT	בראשית ברא אלהים את השמים ואת הארץ: והארץ היתה תהו ובהו וחשך אל־פני המים:
NRSV	In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters.
LXX	Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος.
BA	<sup>1</sup> Au commencement Dieu fit le ciel et la terre. <sup>2</sup> Or la terre était invisible et inorganisée et l'obscurité était au-dessus de l'abîme et le souffle de Dieu était porté au-dessus de l'eau.
NETS	<sup>1</sup> In the beginning God made the heaven and the earth. <sup>2</sup> Yet the earth was invisible and unformed, and darkness was over the abyss, and a divine wind was being carried along over the water.
LXX.D	DIE SCHÖPFUNG (1,1 - 2,24) <b>Die sieben Schöpfungstage</b> (1,1 - 2,3) <sup>1</sup> Am Anfang <i>machte</i> Gott den Himmel und die Erde. <sup>2</sup> Die Erde war <i>unsichtbar</i> und <i>ungestaltet</i> und Finsternis war über der Tiefe und Gotteshauch wehte über dem Wasser.

157 Occasionally, the headings seem to reflect modern interpretations of the Hebrew  
158 text, rather than the structure of the OG. This seems to be the case in Gen 22, where  
159 the translators offer the heading “Bindung Isaaks,” even though the Greek text never  
160 speaks of binding Isaac. While in the Noah narrative (Gen 6–9) the translators of  
161 Greek Genesis consistently render κιβωτός—which Muraoka aptly defines as  
162 “enclosed container as depository usually for valuable objects”<sup>9</sup>—by “Kasten,” the  
163 heading to Gen 6:14–7:5 still contains the traditional title “Die Arche.” The tripartite  
164 division of Greek Numbers (p. 133: Num 1:1–10:10; 10:11–21:35; 22:1–36:13) does  
165 not correspond to the bipartite division of the book presented at p. 146. Furthermore,  
166 the translators of Greek Isaiah go to lengths to justify the division of Isaiah into chaps  
167 1–39, 40–55, and 56–66, which reflects our modern understanding of the formation of  
168 the book, rather than the structure offered by the Greek translator Isaiah, for whom  
169 there was no Proto-, Deutero-, and Trito-Isaiah, but only the book in its final form.<sup>10</sup>  
170 The example of Gen 1:1–2 also illustrates some other peculiarities of LXX.D: It not  
171 only offers a translation of the Greek, but also indicates where the Greek differs from  
172 the Hebrew. Thus, the fact that the Hebrew *qatal* (or perfect) tense of ברא has been  
173 rendered in Greek by means of an aorist (ἐποίησεν) is indicated in LXX.D by italicizing  
174 the word “machte.” The intriguing translation of the phrase תהו ובהו by the adjectives  
175 ἀόρατος καὶ ἀκατασκεύαστος, for which the translators assume a Platonic

8. See for example, M. J. Korpel and J. M. Oesch, eds., *Delimitation Criticism: A New Tool in Biblical Scholarship* (Pericope 1; Assen: Van Gorcum, 2000) 11–14.

9. *GELS*<sup>3</sup> 397b.

10. A. van der Kooij, “Esaias. Das Buch Jesaja,” 1230. See further the discussion of the unity of Greek Isaiah by J. Ziegler, *Untersuchungen zur Septuaginta des Buches Isaias* (ATA 12.3; Münster: Aschendorffschen, 1934) 31–46.

176 background,<sup>11</sup> has also been marked by italics: “*unsichtbar*” und “*ungestaltet*.” The  
 177 translation “ungestaltet” approximates the basic meaning of κατασκευάζω, “to  
 178 construct,” slightly better than the more general English word “unformed” (NETS). By  
 179 way of contrast, it is telling to see how the translation of the Peshitta of Gen 1:1–2 by  
 180 Lamsa, “without form and void,” completely ignores the fact that the Syriac translator  
 181 of Genesis has simply transliterated his Hebrew parent text: *מלוא תוהו*.<sup>12</sup> Whereas  
 182 NETS offers a disjunction between vv. 1 and 2 by rendering the Greek conjunction δέ  
 183 with “Yet,” LXX.D simply passes over the conjunction, whereas the French translation  
 184 has the inferential “Or.” All three options are defensible. Hence it is good to have the  
 185 three translations of the Septuagint at hand in order to compare the different options.

186 The contrast between the minimalist approach adopted by NETS and the maximalist  
 187 approach found in LXX.D becomes very clear when one compares their different  
 188 treatments of the Greek Psalter. Apparently the two translation projects consider this  
 189 part of the Septuagint to be its core, since they presented pre-publications of precisely  
 190 this part of the Septuagint.<sup>13</sup> Particularly telling is the treatment of Ps 28(29) in the  
 191 two versions (See table on following pages).

192 The number of notes and references very clearly indicates the contrast between the  
 193 minimalist and maximalist translations of the Septuagint. The number of notes to the  
 194 German translation is as long as the translation itself. The difference between the two  
 195 approaches becomes evident also in the decisions regarding the textual base and the  
 196 meaning of some Greek renderings. Thus, NETS relegates the pluses *vis-à-vis* MT  
 197 ἔξοδίου σκηνης and ἐνέγκατε τῷ κυρίῳ υἱοῦς κριῶν to the footnotes, even though  
 198 they are attested in all major witnesses to LXX-Ps 28(29):1. A. Pietersma, the  
 199 translator, clarifies his decision in a separate publication,<sup>14</sup> but one has to be aware of  
 200 all these publications in order to find the commentary to this particular psalm. LXX.D  
 201 does not introduce text criticism of the Septuagint into the translation, but faithfully  
 202 renders the Rahlfs text.

203 Particularly interesting is the way the English and German translators have dealt  
 204 with the enigmatic v. 6 dealing with the bull calf (ὁ μόσχος), the beloved (ὁ  
 205 ἠγαπημένος), and the one-horned animal (μονόκερω; the mythical unicorn, the oryx,  
 206 or the Indian rhinoceros). In recent research this verse has been interpreted either as  
 207 an allusion to the temple desecration by Antiochus IV Epiphanes,<sup>15</sup> or evidence for

11. P. Prestel and S. Schorch, trans., “Genesis. Das erste Buch Mose,” in *Septuaginta Deutsch*, 4; see also M. Rösel, *Übersetzung als Vollendung der Auslegung: Studien zur Genesis-Septuaginta* (BZAW 223; Berlin: De Gruyter, 1994) 31–33, 72–87.

12. G. M. Lamsa, *The Holy Bible from Ancient Eastern Manuscripts Containing the Old and New Testaments Translated from the Peshitta* (Philadelphia: A.J. Holman, 1933) 7.

13. A. Pietersma, *A New English Translation of the Septuagint: The Psalms* (New York: Oxford University Press, 2000); the sample of the German translation of the first 26 Psalms in LXX.D was published on the Internet, see: [http://www.dbg.de/fileadmin/user\\_upload/Dokumente/Leseproben/Textprobe\\_Psalmen.pdf](http://www.dbg.de/fileadmin/user_upload/Dokumente/Leseproben/Textprobe_Psalmen.pdf) (accessed 9 Nov. 2009).

14. A. Pietersma, “The Seven Voices of the Lord: A Commentary on Septuagint Psalm 28,” in *Interpreting Translation: Studies on the LXX and Ezekiel in Honour of Johan Lust* (ed. F. García Martínez and M. Vervenne; BETL 192; Leuven: Peeters, 2005) 311–29.

15. S. Loewenstamm, “The Historical Background to the Septuagint Translation of Psalm 29:5–6,” in *From Babylon to Canaan. Studies in the Bible and Its Oriental Background* (ed. S. Loewenstamm; Jerusalem: Magnes, 1992) 280–91.

## Psalm 28(29)

מזמור לדוד	1	Ψαλμὸς τῷ Δαυιδ ἐξοδίου σκηנῆς.
הבו ליהוה בני אלים		Ἐνέγκατε τῷ κυρίῳ, υἱοὶ θεοῦ, ἐνέγκατε τῷ κυρίῳ υἱοὺς κριῶν,
הבו ליהוה כבוד ועז		ἐνέγκατε τῷ κυρίῳ δόξαν καὶ τιμὴν,
הבו ליהוה כבוד שמו	2	ἐνέγκατε τῷ κυρίῳ δόξαν ὀνόματι αὐτοῦ, προσκυνήσατε τῷ κυρίῳ ἐν αὐλῇ ἁγία αὐτοῦ.
השתחו ליהוה בהדרת־קדש		φωνῆ κυρίου ἐπὶ τῶν ὑδάτων, ὁ θεὸς τῆς δόξης ἐβρόντησεν,
קול יהוה על־המים	3	κύριος ἐπὶ ὑδάτων πολλῶν.
אל־הכבוד הרעים יהוה		φωνῆ κυρίου ἐν ἰσχύι
על־מים רבים	4	φωνῆ κυρίου ἐν μεγαλοπρεπείᾳ.
קול־יהוה בכח		φωνῆ κυρίου συντριβόντος κέδρους
קול יהוה בהדר	5	καὶ συντριψεί κύριος τὰς κέδρους τοῦ Λιβάνου
קול יהוה שבר ארזים		καὶ λεπτυνεῖ αὐτὰς ὡς τὸν μόσχον τὸν
וישבר יהוה את־ארזי הלבנון	6	Λιβανον, καὶ ὁ ἠγαπημένος ὡς υἱὸς μονοκερώτων.
וירקידם כמו־עגל לבנון		φωνῆ κυρίου διακόπτοντος φλόγα πυρός,
ושרין כמו בן־ראמים	7	φωνῆ κυρίου συσσειόντος ἔρημον,
קול־יהוה חצב להבות אש	8	καὶ συσσειεῖ κύριος τὴν ἔρημον Καδης.
קול יהוה יחיל מדבר		φωνῆ κυρίου καταρτιζομένου ἐλάφους,
יחיל יהוה מדבר קדש	9	καὶ ἀποκαλύψει δρυμούς·
קול יהוה יחולל אילות		καὶ ἐν τῷ ναῶ αὐτοῦ πᾶς τις λέγει δόξαν.
ויחשף יערות		κύριος τὸν κατακλυσμὸν κατοικιεῖ,
ובהיכלו כלו אמר כבוד	10	καὶ καθίεται κύριος βασιλεὺς εἰς τὸν αἰῶνα
יהוה למבול ישב		κύριος ἰσχὺν τῷ λαῶ αὐτοῦ δώσει,
וישב יהוה מלך לעולם	11	κύριος εὐλογήσει τὸν λαὸν αὐτοῦ ἐν εἰρήνῃ.
יהוה עז לעמו יתן		
יהוה יברך את־עמו בשלום		

## NETS

A Psalm. Pertaining to David<sup>a</sup>Bring to the Lord, O divine sons<sup>b</sup>,

bring to the Lord glory and honor.

Bring to the Lord glory for his name;

do obeisance to the Lord in his holy court.

The Lord's voice is over the waters;  
the God of glory thundered,  
the Lord, over many waters,the Lord's voice in strength,  
the Lord's voice in magnificence.The Lord's voice, as he crushes cedars,  
and the Lord will crush the cedars of Lebanon.And he will pulverize them, as the bull calf, the Lebanon,  
and he that is beloved is like a son of unicorns.

The Lord's voice, as he divides flames of fire.

## LXX.D

1 EIN PSALM, BEZOGEN AUF DAVID;

*AM AUSGANG(STAG) DES ZELT(FEST)ES<sup>a</sup>*Bringt dar dem Herrn, ihr Söhne Gottes,  
bringt dar dem Herrn Söhne von Widdern,  
bringt dar dem Herrn Herrlichkeit und Ehre2 bringt dar dem Herrn Herrlichkeit für<sup>a</sup> seinen Namen,

fallt nieder vor dem Herrn in seiner heiligen Vorhof!

3 Die Stimme des Herrn über den Wassern,<sup>a</sup>  
der Gott der Herrlichkeit hat gedonnert,  
der Herr über vielen Wassern.4 Die Stimme des Herrn in Kraft,  
die Stimme des Herrn in Hoheit.5 Die Stimme des Herrn, der Zedern zerschmettert,  
und<sup>a</sup> zerschmettern wird der Herr die Zedern des Libanon,6 und zermalmen wird er sie wie das Kalb, den Libanon<sup>a</sup>,  
und der Geliebte<sup>b</sup> (wird sein) wie ein Sohn von Einhörnern<sup>c</sup>.

7 Die Stimme des Herrn, der die Flamme des Feuers durchschneidet,

The Lord's voice, as he shakes a wilderness; the <sup>c</sup> Lord will shake the wilderness of Kades.	8	die Stimme des Herrn, <i>der</i> die Wüste erschüttert, <i>und</i> <sup>a</sup> erschüttern wird der Herr die Wüste Kades.
The Lord's voice, as he prepares deer, and he will uncover forests, and in his shrine every last one speaks of glory.	9	Die Stimme des Herrn, <i>der die Hirsche bereitet</i> , <sup>a</sup> und enthüllen <i>wird er</i> <sup>b</sup> (die) Wälder; und in seinem Tempel spricht ein jeder (von seiner) Herrlichkeit.
The Lord will settle the flood, and the Lord will sit as king forever.	10	Der Herr wird <i>die Sintflut besiedeln</i> , <sup>a</sup> und der Herr <i>wird sich setzen</i> <sup>b</sup> als König im Ewigkeit.
The Lord will give strength to his people! The Lord will bless his people with peace!	11	Der Herr wird seinem Volk Kraft geben;  der Herr wird sein Volk segnen mit Frieden.

V.1–2: *Ps* 95,7–9 . V.3: *Ps* 17,14 (= 2 *Kgt* 22,14); *Sir* 46,17 . V.5b: *Ri* 9,15; *Ps* 36,35; 103,16; *Jes* 2,13; 14,8 . V.9a: *Ps* 17,34 . V.9c: *Jes* 6,1,3

<sup>a</sup> + *Of the going forth of the tent* = Ra

<sup>b</sup> + *bring to the Lord young rams* = Ra

<sup>c</sup> Pr *and* = Ra

**28,1a** am Ausgang(stag) des Zelt(fest)es: übliche Deutung am letzten Tag des Laubhüttenfestes; vgl. *Lev* 23,36; *Num* 29,35. **28,2a** für: oder durch (Dat. instr.). **28,3a** Die Stimme des Herrn über den Wassern: Man könnte hier den Nominalsatz durch ein Verb

ergänzen, etwa *Die Stimme des Herrn (erschallt) über den Wassern*; ähnlich in V.4b. Dies würde jedoch bei den vier übrigen Verszeilen, die ebenfalls mit »Die Stimme des Herrn« beginnen, aber im Griech. mit einem Part. verbunden sind (V.5a.7.8a.9a), nicht gehen. Das siebenmalige »Die Stimme des Herrn« soll offenbar keine Sätze einleiten, sondern das Unvermittelt-Schroffe der Donnerschläge sprachlich nachahmen. Ergänzte Verben würden diesen Effekt abschwächen. **28,5a** *und*: fehlt bei einigen Textzeugen (darunter B, S und A). **28,6a** *den Libanon*: wohl neben »sie« als zweites Objekt aufzufassen (*zermalmen wird er auch den Libanon*. Möglich wäre auch *und zermalmen wird er sie: wie (er) das Kalb (zermalmt hat, wird er) den Libanon (zermalmen)*; ORTH.L. *das Kalb auf dem Libanon*. **b** *der Geliebte*: personifizierende Bezeichnung für das ideale Israel (vgl. *Dtn* 32,15; 33,5,26; *Jes* 44,2). Das im Griech. fast identische, gleichbedeutende Wort in *Ps* 37,21; 44,1; 59,7; 67,13; 83,2; 107,7; 126,2 u.ö. (hier ebenfalls mit »geliebt« übersetzt) wird dagegen verschiedenen Menschen, die in enger Beziehung zu Gott stehen, beigelegt (auch im Pl.). **c** *Einhörnern*: Mit »Einhorn« wird in der Antike ein Fabeltier von großer Wildheit, Kraft und Schnelligkeit bezeichnet, dessen Vorbild das indische Nashorn (*Rhinoceros unicornis*) ist. Beschrieben wird es teils als Art Pferd (oder Esel), teils als eine Art Rind (oder Antilope), dessen auffälligstes Merkmal das einzelne, lange Horn mitten auf den Stirn ist. **28,8a** *und*: fehlt — entsprechend dem MT — bei einigen Textzeugen (darunter B und A). **28,9a** *der die Hirsche bereitet*: ORTH.L. *der die Hirschkühe gebären macht*. **b** *er*: Möglich wäre auch *sie* (sc. die Stimme, so im MT); wegen des mask. Part. in V.9a (in R und Luk fem.) sowie der Parallelität zu 5b.8b ist jedoch »der Herr« als implizites Subj. wahrscheinlicher. **28,10a** *Der Herr wird die Sintflut besiedeln*: Dies ist wohl elliptisch aufzufassen: *Der Herr wird die* (von der kommenden) *Sintflut* -vgl. *Ps* 31,6] (unbewohnbar gemachte Erde wieder neu) *besiedeln* (d.h. Menschen dort ansiedeln, vgl. *Ps* 92,1). **b** *wird sich setzen*: oder *wird sitzen*. von [*sic*] der griech. Verbform her auch möglich, aber weniger wahrscheinlich *lässt sich nieder*.

210 the revival of mythology in Hellenistic Judaism and developing messianism.<sup>16</sup> For  
 211 Pietersma, the Greek translators of the Psalms had no other intention than to render  
 212 the Hebrew parent text as literal as possible. As a result, he renders the Greek verse in  
 213 a very literal, almost incomprehensible, way, without further clarification. The  
 214 German translators do not adopt the maximalist interpretations, but provide extensive  
 215 footnotes in which the possible translations of the verse and the various interpretations  
 216 of the *μονόκερω*s are mentioned. In the case of the rendering of *κατακλυσμός* in v.  
 217 10, the German translators have been less prudent, since they employ “Sintflut,”  
 218 which obviously refers to the Great Flood of Gen 6–9, even though the Greek word  
 219 does not have this specific connotation, but can be used for any inundation.

220 Much more could and should be said about *Septuagint Deutsch*, but I hope the  
 221 comparison between NETS, LXX.D, and BA is sufficient to demonstrate that the modern  
 222 translations of the Septuagint should be used together, and that the German translation  
 223 is an indispensable addition to the existing translations and commentaries of the  
 224 Septuagint.

225 Finally a few typing errors should be mentioned here. Although LXX.D has been  
 226 edited with the greatest care, a few minor mistakes have escaped the attention of  
 227 translators and editors: p. 222b: Josh 5:6 *διωτί* is consecutive (“damit,” “so daß”) rather than causative (“daher”); p. 223b: Josh 6:20 *ἅμα* has been rendered by “auf einmal,” whereas “zusammen” (BA: “ensemble,” NETS: “at the same time”) seems to be more appropriate; p. 743a: *4 Macc.* 14:15: “zahmen” should have been: “Zahmen”; p. 931: *Pss. Sol.* 18:3b: “Yund deine Liebe.”

232 After the publication of the critical editions of the Septuagint, this German  
 233 translation presents a new landmark in the study of the Septuagint in Germany and  
 234 abroad. It is to be hoped that the revival of Septuagint studies and broad interest in all  
 235 aspects of the study of the Septuagint in Germany will continue after the publication  
 236 of this translation volume and the expected companion volumes and will produce new  
 237 handbooks and studies dealing with the areas of historical setting and interpretative  
 238 character of the individual translations.

239 MICHAËL N. VAN DER MEER  
 240 *Leiden University*  
 241 *M.N.van.der.Meer@religion.leidenuniv.nl*

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16. J. Schaper, “The Unicorn in the Messianic Imagery of the Greek Bible,” *JTS* 45 (1995) 117–36; idem, “Die Renaissance der Mythologie im hellenistischen Judentum,” and H. Gzella, “Das Kalb und das Einhorn: Endzeittheophanie und Messianismus in der Septuaginta-Fassung von Ps 29(28),” in *Der Septuaginta-Psalter: Sprachliche und theologische Aspekte* (ed. E. Zenger; HBS 32; Freiburg: Herder, 2001) 171–84, 257–90.