SEPTUAGINTA DEUTSCH (LXX.D)
CHARACTERISTICS OF THE GERMAN TRANSLATION PROJECT[1]

I. INTRODUCTION

In the German speaking countries exists a long and strong tradition of translating the Bible[2]. But the interests have concentrated on the Old Testament in Hebrew and the Greek New Testament. Therefore, the Septuagint has been edited and was – sometimes more, sometimes less – used in the Greek original through the centuries. The text form of the Septuagint proved to be very important in textual criticism and in the textual history of the Old Testament[3]. Yet, only the so-called apocrypha (or pseudepigrapha / deuterocanonical books) were rendered from their Greek text into German. The Septuagint as a whole had never been translated into German.

The situation changed in 1999. In that year, a group of scholars set up a translation- and research project called 'Septuaginta Deutsch'. The University of Koblenz-Landau and the Kirchliche Hochschule Wuppertal, later on also the University of the Saarland (Saarbrücken) became the centres of the initiative. The organizing editors (Wolfgang Kraus, Koblenz / since 2004 Saarbrücken, and Martin Karrer, Wuppertal) gathered a greater circle of co-editors, consisting of scholars in the subjects of Old Testament, Judaic Studies, New Testament and Ancient History (Eberhard Bons, Strasbourg; Kai Brodersen, Mannheim; Helmut Engel SJ, Frankfurt/M.; Heinz-Josef Fabry, Bonn; Siegfried Kreuzer, Wuppertal; Wolfgang Orth, Wuppertal; Martin Rösel, Rostock; Helmut Utzschneider, Neuendettelsau; Dieter Vieweger, Wuppertal and Nikolaus Walter, Naumburg).

The editorial team gathered more than seventy translators, who generally worked in groups. Two or more people cooperated in the translation

of every book of the Septuagint, assisted by advisors[4]. The work spread quickly and succeeded within about seven years. The translation has now been finished and will be published in two volumes (one volume with translations, one volume with short explanations) in 2008-9.

As there was no earlier and other German translation of the Septuagint, the project of Septuaginta Deutsch was rather free to develop its own principles and basic rules[5]. The following main characteristics of the translation project resulted from that circumstance[6].

II. THE PRIORITY OF THE SOURCE TEXT

The Septuagint – for its larger and older part – is a translation from Hebrew (and Aramaic) into Greek. Thus, Septuaginta Deutsch, and all the other translations of the Septuagint[7], translate a translation.

In the ancient process of translation, Greek was the target language[8]. But meanwhile, the matter has changed. In the process of passing on the Greek text, the users shaped a text corpus of its own rank already in antiq-

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4. Exactly 74 translators and all in all 102 contributors worked with Septuaginta Deutsch. For a list of the names see the homepage http://www.septuaginta-deutsch.de.

5. For the different situation regarding NETS: cf. A. PIETERSMA – B. WRIGHT, *General Introduction "To the Reader of NETS"*, http://ccat.sas.upenn.edu/nets/edition/nets-intro.pdf, printed in A. PIETERSMA, *A New English Translation of the Septuagint and Other Greek Translations Traditionally Included under That Title. The Psalms*, New York – Oxford, 2000, pp. vii-xviii, esp. vii-viii.

6. In addition to the following presentation, see also: H. UTZSCHNEIDER, *Auf Augenhöhe mit dem Text*, in H.-J. FABRY – U. OFFERHAUS (eds.), *Im Brennpunkt: Die Septuaginta. Studien zur Entstehung und Bedeutung der griechischen Bibel* (BWANT, 153), Stuttgart, 2001, 11-50; S. KREUZER, *A German Translation of the Septuagint*, in *BIOSCS* 34 (2001) 40-45; W. KRAUS – M. KARRER, *Septuaginta – deutsch. Ein Übersetzungsprojekt*, in *Bibel und Kirche* 56 (2001) 104-105; H.-J. FABRY, *Die Übersetzung der Septuaginta ins Deutsche*, in A. GERHARDS (ed.), *Übersetzen: Bibel, Spiritualität und Glaubensästhetik. Zur Aufgabenstellung der Theologie in den säkularisierten Gesellschaften Frankreichs und Deutschlands* (Ästhetik – Theologie – Liturgik, 29), Münster, 2004, 47-56; E. BONS, *Das Projekt „Septuaginta Deutsch" im Kontext gegenwärtiger Septuaginta-Forschung*, in *Bibel und Liturgie* 75 (2002) 274-282; ID., *Ein Blick in die Werkstatt der Septuaginta Deutsch*, in *Bibel und Liturgie* 75 (2002) 282-287; W. KRAUS, *Hebräische Wahrheit und Griechische Übersetzung: Überlegungen zum Übersetzungsprojekt Septuaginta-deutsch* (LXX.D), in *TLZ* 129 (2004) 989-1007 and ID., *Contemporary Translations of the Septuagint: Problems and Perspectives*, in W. KRAUS – G.R. WOODEN (eds.), *Septuagint Research: Issues and Challenges in the Study of the Greek Jewish Scriptures* (SBL SCS, 53), Atlanta, GA – Leiden, 2006, 63-83.

7. Cf. for example the principles of NETS: PIETERSMA – WRIGHT, *Translation* (n. 5), pp. xii-xiv.

8. That is reflected in the much discussed Letter (or Book) of Aristeas; cf. the contribution of J. COOK, *Translating the Septuagint: Some Methodological Considerations*, in this volume, pp. 9-33.

uity (with its own textual history as reflected in the manuscripts and in the modern critical editions). This text corpus preserved a kind of intertextuality to the Hebrew texts. Yet, it could and can be seen as linguistically autonomous. Expressed in the categories of linguistics and literary studies, the translators handed over their work to the readers. So the readers were able to use the Septuagint independently. The available Greek became a source text in its own right.

Therefore, the available Greek text of the Septuagint gives the basis of modern translation. The Hebrew text, which was translated in the Septuagint, has to be taken into account without giving it priority. Nevertheless, it would be wrong to underestimate the relevance of the ancient origin. The underlying Hebrew text has influenced the Greek text in regard of lexicon, style and form. That weight of the ancient textual process demands a high awareness of the ancient intentions and interrelations.

The complex history has implications on the level of language, the shape and style of the German translation. Let us sketch one of the phenomena. Many of the old Jewish translators wanted to represent the Hebrew basic texts very literally (in syntax, vocabulary and sometimes even phonetics[9]). They did not consent to write an easily understandable Greek. For example, in all translations of Old Greek the Hebrew parataxis dominates the hypotaxis of an elaborated Greek style. If we transfer that tendency into German, the modern translation must represent the parataxis and sometimes strange syntax of the Old Greek, too. The translation diminishes the fluency of style in favour of the equivalence to the source text. As a result, Septuaginta Deutsch allows strange and peculiar trends in German style (for example the foreign parataxis "und... und... und") while real mistakes in the target language are not accepted.

III. THE USE OF THE BEST AVAILABLE EDITIONS OF THE SEPTUAGINT

As it is well known, the books of the Septuagint underwent changes and had a long textual history. All stages of that history deserve attention. Looking at the best manuscripts, one could decide to translate the Codex Vaticanus and the texts missing there according to the Sinaiticus and Alexandrinus (cf. the diplomatic editions).

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9. It seems for example, that the translation of אהבה by ἀγάπη (instead of ἔρως) was preferred because it fitted phonetically.

Nevertheless, that would mean to translate one of the later stages (the Septuagint text from the 4th and 5th century). Scholarly interest legitimately tends towards the oldest – resp. the oldest attainable – stage of the text, because that represents the original intention and is the basis and the origin of the younger ones (may they continue the old intentions or develop new ones).

The scholarly interest in the oldest accessible stage of a text lies at the basis of the modern critical editions of the Septuagint. Septuaginta Deutsch shares this intention and therefore uses *the best text and best editions available*.

Whilst that rule is scientifically cogent, the editorial work on the Septuagint has not finished yet. On the one hand, the Göttingen edition certainly is the best critical edition of the Septuagint. On the other hand, the editio minor by A. Rahlfs is the only fairly recent critical edition which is complete, but it has some problems especially in the historical books. We face the following situation:

- On the whole, the text of the Septuaginta Gottingensis is well reconstructed. The volumes of the Septuaginta Gottingensis, that have been published, form a suitable basis for the translation.
- The books of the Septuagint, which are not published in the Septuaginta Gottingensis, are available in the edition by Alfred Rahlfs which has been reedited with some changes by Robert Hanhart.
- The Antiochene text of the historical books, which is insufficiently presented by Rahlfs, can be found in the edition by Natalio Fernández Marcos and José Ramón Busto Saiz[10].

Therefore the editions by Rahlfs/Hanhart and Fernández Marcos/Busto Saiz fill up the gaps of the Göttingen edition. The translation into a modern language finds a solid basis if it combines these editions. In consequence Septuaginta Deutsch decided the following:

The *'Obertext'* of the translation follows the Göttingen edition wherever Göttingen volumes exist. The books missing there are translated on the basis of Rahlfs-Hanhart[11]. Additionally, the Antiochene text is given separately for the so- called *kaige*-sections of the books of Kings (which means that Septuaginta Deutsch presents more double texts in the historical books than Rahlfs with his Judges A and B). And if there is a differ-

10. N. Fernández Marcos – J.R. Busto Saiz, *El texto antioqueno de la Biblia griega. I: 1-2 Samuel* (Textos y estudios «Cardenal Cisneros», 50), Madrid, 1989; Id., *El texto antioqueno de la Biblia griega.* II: *1-2 Reyes* (Textos y estudios «Cardenal Cisneros», 53), Madrid, 1992; Id., *El texto antioqueno de la Biblia griega.* III: *1-2 Crónicas* (Textos y estudios «Cardenal Cisneros», 60), Madrid, 1996.

11. A. Rahlfs (ed.), *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, Duo vol. in uno, Editio altera* ed. R. Hanhart, Stuttgart, 2006.

ence between the Göttingen edition and the Rahlfs text, the passage of the Rahlfs text (Rahlfs and Rahlfs-Hanhart) is translated in a footnote. Thus, the reader has a translation of the Göttingen text (as far as it exists) and the Rahlfs text (Rahlfs and Rahlfs-Hanhart).

> The footnotes of Septuaginta Deutsch refer to Rahlfs's and Hanhart's variants (as far as they concern the text). Other critical editions (e.g. Max Leopold Margolis's edition of the book of Joshua) are consulted but only sometimes stated in the footnotes to the translation. The explanations of the accompanying volume refer to them where it seems appropriate.

These decisions proved to be very practicable. However, the complex situation set free a further phenomenon. Septuaginta Deutsch did not expect the contributors to undertake any textual reconstructions, because the reconstruction of a new text needs substantiations of a greater extent than could be done in the small footnotes and commentaries of a translation. However, a comment was helpful and sometimes necessary where the texts of Göttingen, Rahlfs and Hanhart disagreed. Thus, the differences of the editions provoked text-critical remarks by the translators. Once this door was open, Septuaginta Deutsch had to allow some more exceptions, e.g. a footnote in cases where the critical editions (Göttingen and Rahlfs) have conjectures against all major manuscripts[12].

To sum up, the *'Obertext'* of Septuaginta Deutsch translates the critical text of the Septuagint by following the best editions. Footnotes inform the readers regarding the differences between the scholarly editions and sometimes signal the ongoing discussion in textual criticism. These hints are further explained and broadened in the companion volume to the translation[13].

IV. THE COMBINATION OF TRANSLATION AND RESEARCH

Many questions concerning the text, the contexts, history and understanding of the Septuagint are still open. No translation can ignore that, and yet, a translation needs solutions. Consequently, from the beginning on, Septuaginta Deutsch intended to stimulate research and looked for a translation in scientific reliability. This intention influenced the organization, the arrangement of the translation and the work in process:

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12. See, for example, χριστὸς κύριος in Lam 4,20.
13. For more aspects, see M. KARRER, *Die Entstehungsgeschichte der Septuaginta und das Problem ihrer maßgeblichen Textgestalt*, in M. KARRER – W. KRAUS (eds.), *Die Septuaginta: Texte, Kontexte, Lebenswelten* (WUNT), Tübingen, 2008 (in print).

- The team of the translators was expanded by an advisory team, consisting of scholars from different fields, especially Judaic studies, Hellenistic history, Greek philology and translation theory[14].
- The translation of Septuaginta Deutsch is annotated. Footnotes present a small selection of alternative translations and necessary explanations (in addition to the mentioned remarks on text-critical problems).
- Cross-references at the end of the passages refer to other Septuagint texts, which possibly influenced the Old Greek of the translated passage[15].
- Septuaginta Deutsch adds an accompanying volume to the translation. There, the contributors write a general introduction to each book discussing questions as to place, time, structure and translation technique (including a bibliography). Explanations to the text (verse by verse) follow. The extent of these explanations is limited (the accompanying volume must correspond to the translation volume in length). Hence, it is not claimed to be a commentary[16]. However, it provides helpful scientific insights. The contributors substantiate the decisions regarding the translation and the semantics of the texts. They check the deviations from the Hebrew (or Aramaic) text and explain them as far as possible. Last but not least, they optionally give some hints regarding the 'realia' and the reception history of the texts.
- Septuaginta Deutsch organized scientific conferences and published the results. Here, it may be sufficient to mention the two volumes "Im Brennpunkt: Die Septuaginta", Kohlhammer Verlag, Stuttgart[17] (for the fruitful cooperation with other Septuagint-projects, see below).

V. Aspects of Translation Technique

Taking all that into consideration, the Septuagint needs a German translation which is *"philologically reliable [...] and transparent in a scholarly sense"*[18]. The adjustment of that principle to modern theories of scientific and Bible translation continues[19]. Of interest here are the con-

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14. For details and names, see the homepage http://www.septuaginta-deutsch.de.

15. In this area, a lot of work has to be done. Therefore, the hints are selected.

16. We all look forward to the international commentaries announced: see http://ccat.sas.upenn.edu/ioscs/commentary/prospectus.html.

17. FABRY – OFFERHAUS (eds.), *Im Brennpunkt* (n. 6); S. KREUZER – J.P. LESCH (eds.), *Im Brennpunkt: Die Septuaginta. Band 2* (BWANT, 161), Stuttgart, 2004.

18. KREUZER, *Translation* (n. 6), p. 43 (italics by Martin Karrer).

19. Cf. the contributions by J. ALBRECHT, *Literarische Übersetzung: Geschichte,*

sequences of the actual translation. Surely, it would be lengthy to discuss that in each facet. Details, which affect idioms in the German language, are of less interest here (the rendering of the *figura etymologica* and so on), and the differences between the modern languages forbid any over-all scheme. Nevertheless, some questions deserve attention in every translation project:

1. Concordance

Scientific reliability demands a concordance between the translations in lexicography. That concordance must exceed the single books of the Septuagint without forgetting the long process of the origin of the Septuagint. Translators of the 2nd or 1st century could use the same expression as translators of the 3rd century BC and yet understand it in a different way.

Hence, on the one side a list of 'normal' semantics of words and idiomatic expressions helps to adjust the translations in and between groups of texts. Such an internal list was set up to be used by the transla-tors. On the other side, each text must be perceived and translated in its own diction and meaning. Therefore, a word list cannot determine the translation in a specific text. Hence, the word list was used internally and not published on the homepage where one could misunderstand its func-tion[20].

2. Comparable Translations

A special demand of concordance arises when greater passages are to be found parallel in different books of the Septuagint. Such relations must be represented in the translation as well. Therefore, at the end of the edi-

Theorie, Kulturelle Wirkung, Darmstadt, 1998; E. NIDA – C. TABER, *Theorie und Praxis des Übersetzers: Unter besonderer Berücksichtigung der Bibelübersetzung*, London, 1969; A. SEELE, *Römische Übersetzer: Nöte, Freiheiten, Absichten. Verfahren des lite-rarischen Übersetzens in der griechisch-römischen Antike*, Darmstadt, 1995; M. SNELL-HORNBY (ed.), *Handbuch Translation*, Tübingen, ²2003; M. KADRIC – K. KAINDL – F. PÖCHHACKER (eds.), *Translationswissenschaft. Festschrift für Mary Snell-Hornby zum 60. Geburtstag* (Stauffenburg Festschriften), Tübingen, 2000; G. TOURY, *Descriptive Translation Studies and Beyond* (Benjamins Translation Library, 4), Amsterdam, 1995 and J.A. NAUDÉ, *Contemporary Translation Studies and Bible Translation: A South African Perspective* (Acta Theologica. Supplementum, 2), Bloemfontein, 2002. The advisor for translation science in Septuaginta Deutsch, K. HAACKER, works on Bible translation since many years (see e.g. *Bibelübersetzung zwischen Wissenschaft und Kunst*, in *Theologische Beiträge* 35 [2004] 202-212).

20. Cf. S. KREUZER, *Lexicography and Translation: Experiences, Examples and Expectations, in the Context of the "Septuaginta-Deutsch"*, in *BIOSCS* 37 (2004) 107-117.

torial process, Septuaginta Deutsch checked the references. It looked for identical resp. comparable translations, where the Greek texts agree strikingly, but avoided to level differences. E.g., the redaction adapted the quotations of the famous promise of Nathan in LXX 2 Kings and 1 Chronicles because the Greek texts accord (2 Kings 7,5c = 1 Chron 17,4c; 2 Kings 7,8c-11a = 1 Chron 17,7c-10a; 2 Kings 7,12-14a = 1 Chron 17,11-13a). However, Septuaginta Deutsch could not adjust 2 Kings 22 and Ps 18 since conspicuous discrepancies are found there (not to forget the double transmission of Kings in an Antiochene and Septuagint text).

3. Transliterations

The source-textual orientation of the German translation claims the transliteration of the many thousand names of the Septuagint. Such a handling is technically possible. Therefore, the guidelines of Septuaginta Deutsch stipulate the transliteration in general (against modern conventions as the 'Loccumer Richtlinien'[21]). However, the readers of the translation must have the possibility to recognize the familiar names. Moreover, most of them cannot use the phonetic transliteration system. Thus, a compromise is inevitable. Septuaginta Deutsch uses a system of reduced transcription (according to the 'Duden') and normalizes the most common personal and geographical names[22], 58 names altogether[23].

4. Greek Intention vs. Present Social Context

The responsibility to the Greek intention forbids the accommodation to present social contexts. That position differs from the 'Bibel in gerechter

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21. The Loccumer Richtlinien (J. LANGE [ed.], *Ökumenisches Verzeichnis der biblischen Eigennamen nach den Loccumer Richtlinien*, Stuttgart, ²1981) established a common, trans-confessional spelling of Biblical names in the German speaking countries.

22. Abram / Abraham, Ägypten, Antiochia, Ascher, Aschdod, Assur / Assyrien / Assyrer, Batane (footnote at Jdt 1,9), Benjamin, Bethel, Bethlehem, Chaldäa / Chaldäer, Elija, Elisa, En-Gedi, Esra, Esther, Eva, Gath, Geser, Gibeon, Gilboa, Gilead, Gilgal, Gomorra, Habakuk, Hagar, Haggai, Hazor, Hebron, Ijob, Hosea, Jerusalem, Jesaja, Jesreel, Jezekiel, Josua, Judäer, Judith, Kanaan / Kanaanäer, Maleachi, Meggido, Micha, Mose, Naphthali, Nahum, Nebukadnezzar, Nehemias, Ninive, Sacharja, Samarien, Silo, Sebulon, Sichem, Simeon, Sinai, Syrien / Syrer, Zephanja.

23. Besides that it may be allowed to hint on a development in the German transcription. When Septuaginta Deutsch started, the 'Duden' recommended representing ωυ by "ou" (DUDENREDAKTION [ed.], *Duden. Rechtschreibung der deutschen Sprache, auf der Grundlage der neuen amtlichen Rechtschreibregeln*, Mannheim, 1996, p. 85 n. 5). Meanwhile, the Duden gives up that proposal. One asks intuitively if the Duden redaction took notice of an Anglicism in phonetics: If we transcribe Μωυσῆς by 'Mouses' many German readers will pronounce it like "Maus". The correction to Moyses or Mose(s) is necessary to avoid a wrong impression. The Obertext of Septuaginta Deutsch chooses 'Mose', the footnote at the first occurrence, Exod 2,10, transcribes Moyses.

Sprache', a translation regarding the Hebrew Old and Greek New Testament and emphasizing tendencies of social and gender justice (published in Germany 2006)[24]. It would be naïve to ignore the problems of the decision[25]. Every translation project of the Septuagint is confronted with the phenomenon that the old Jewish translators rendered Hebrew collectives sometimes into a masculine grammar (ἀνήρ instead of ἄνθρωπος for Hebrew שׁיא or אדם)[26]. Even more, a modern reader will look into the Septuagint for key texts of the gender discussion – and will sometimes miss the Hebrew intention or even a whole passage.

An outstanding example concerns the Pentateuch as well as the historical books. The Hebrew text of Exod 38,8 (LXX 38,26) and 1 Sam 2,22 mentions women who serve (צבא) at the entrance of Israel's tent (the holy place). Scholars dissent in interpretation; some see non-Israelite influence, some a high prophetic esteem of women in old Israel[27]. Be that as it may, the Septuagint in every case diminishes the role of the women. In Exod 38,8 (LXX 38,26), the translators state that women fasted (not served) at the entrance when the tent of meeting was erected (we read νηστεύειν at the place of צבא) and in 1 Kings (1 Sam) 2,22, the Septuagint omits the whole phrase (and it does not mention the women at all). In consequence, the Septuagint at maximum concedes a female rite of piety far from a cultic (or prophetic) function at the entrance of Israel's tent. It seems to reflect a patriarchal tendency of Hellenism.

24. 'Die Bibel in gerechter Sprache' emphasizes tendencies of social justice in the biblical text and the actual use of the translation: see D. ERBELE-KÜSTER, *Ungerechte Texte und gerechte Sprache: Überlegungen zur Hermeneutik des Bibelübersetzens*, in H. KUHLMANN – U. BAIL (eds.), *Die Bibel – übersetzt in gerechte Sprache? Grundlagen einer neuen Übersetzung*, Gütersloh, ²2006, 222-234; the homepage http://www.bibel-in-gerechter-sprache.de/grundle.htm (29/09/2006); and the introduction in the edition: U. BAIL, et al. (eds.), *Bibel in gerechter Sprache*, Gütersloh, 2006, pp. 10-11.

25. It may be noticed that the actualizations of 'Bibel in gerechter Sprache' are not unchallenged; see the press reports (e.g. I.U. Dalferth in *Neue Zürcher Zeitung* 18/11/2006) and the internet discussion.

26. For the instances, see the concordances in Bible Works or Hatch Redpath s.v. The tendency of NETS is similar to Septuaginta Deutsch, but sometimes the translation may sound more inclusive since NETS wherever possible uses the "gender-inclusive language of the NRSV" (PIETERSMA – WRIGHT, *Translation* [n. 5], p. xxvi).

27. See the literature cited by U. WINTER, *Frau und Göttin: Exegetische und ikonographische Studien zum weiblichen Gottesbild im Alten Israel und in dessen Umwelt* (OBO, 53), Freiburg i.Ue., 1983, pp. 58-65; M. GÖRG, *Der Spiegeldienst der Frauen*, in *Biblische Notizen* 23 (1984) 9-13; M.-TH. WACKER, *"Religionsgeschichte Israels" oder "Theologie des Alten Testaments" – (k)eine Alternative? Anmerkungen aus feministisch-exegetischer Sicht*, in *Jahrbuch für biblischer Theologie* 10 (1995) 129-155, esp. pp. 146-154; I. FISCHER, *Gotteskünderinnen: Zu einer geschlechterfairen Deutung des Phänomens der Prophetie und der Prophetinnen in der Hebräischen Bibel*, Stuttgart, 2002, pp. 95-108 and I. FISCHER, *Über den Genderbias in Übersetzung und Exegese am Beispiel der Dienste am Eingang zum Offenbarungszelt*, in GERHARDS (ed.), *Übersetzen* (n. 6), 17-28.

However, the case may be more complicated. The translation of Kingdoms normally does not shorten the Hebrew text, and νηστεύειν in Exod 38,8 can be induced by a Hebrew misreading (if not intended correction): νηστεύειν corresponds to צום instead of צבא, as Peter Katz observed[28]. Certainly, the evidence is ambivalent (there are no Hebrew manuscripts which show the variant), and we cannot exclude that the Greek translators originated the new sense[29]. However, we must leave open the possibility that both alterations had already spread in the Hebrew speaking community. The (reconstructed) Hebrew and Greek texts belong to a time and social context far from present times[30].

What results from that, is a challenge in hermeneutics. It would be wrong to alter a Septuagint translation in the wish to write politically or socially correct for the present time. Septuaginta Deutsch does not actualize the translated texts. However, one must be aware that the translation – as any translation of an old text – needs hermeneutical reflections and improvements to be used in modern times.

VI. THE INTENDED READERS

Septuaginta Deutsch aims at a wide circle of readers:
1. As a consequence of the scholarly presentation, the translation may be used at first at universities and in research.
2. The translation is religiously neutral. This enables the use in different fields of today's life and by different groups, by "a biblically well-educated audience" that has "a more than passing interest in biblical traditions" (resembling to the program of NETS)[31] as well as by people simply showing an interest in ancient history and ancient culture[32].

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28. P. KATZ (also known as W.P.M. WALTERS), *Philo's Bible: The Aberrant Text of Bible Quotations in some Philonic Writings and its Place in the Textual History of the Greek Bible*, Cambridge, 1950, p. 149.

29. D.W. GOODING, *Two Possible Examples of Midrashic Interpretation in the Septuagint Exodus*, in J. SCHREINER (ed.), *Wort, Lied und Gottesspruch*. Vol. I: *Beiträge zur Septuaginta. Festschrift für Joseph Ziegler*, Würzburg, 1972, 39-48 argues for a Greek midrashic exegese which connects 38,8 and 33,7.

30. The gender bias of Septuagint needs more research, but first steps are done; cf. the contributions by W.R.G. LOADER (e.g. *The Beginnings of Sexuality in Genesis LXX and Jubilees*, in KARRER – KRAUS [eds.], *Die Septuaginta* [n. 13], forthcoming.

31. I cite the description of auditory in the mentioned introduction to NETS: PIETERSMA – WRIGHT, *Translation* (n. 5), p. viii.

32. That group may include some of "die Gebildeten unter den Verächtern von Religion" (to remember by a famous quote by Friedrich Daniel Schleiermacher: cf. F.D.E. SCHLEIERMACHER, *Über die Religion. Reden an die Gebildeten unter ihren Verächtern*, Berlin, 1799).

3. The Septuagint is used in the Orthodox Churches until today. This use is signaled in the Greek preface to the Rahlfs edition[33], and modern theories on literary communication as well demand to take those circles of readers into regard. Many of the orthodox readers belong to the mentioned 'biblically well educated audience'. They are interested in a precise translation of the old text[34]. Especially, they want to read the pericopes from the Septuagint which are applied in the orthodox liturgies. Yet, the liturgical texts of the orthodox communities bear specific difficulties. Text-critically spoken, they often represent later stages of the Greek text. Different orthodox societies sometimes use different shapes of the text[35]. It even occurs that the same text is quoted in the same community twice a year but deviating in details[36]. Septuaginta Deutsch looks for a way out in this complex situation. It represents variants of the orthodox liturgies in footnotes and lists the orthodox readings in an annex[37].

Septuaginta Deutsch found the following rules:

- The translation uses the widest-spread publication of the orthodox liturgical texts (the Mênaia of the Apostolikē Diakonia tēs Ekklēsias tēs Hellados plus Psaltérion, Pentēkostárion and Triódion)[38], since a critical edition is missing.

33. *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes.* Edidit A. RAHLFS, duo volumina in uno, Stuttgart, Deutsche Bibelgesellschaft, 1979 [= 1935], p. iii.

34. One may remember that today many people of different orthodox traditions live in German speaking countries. A lot of them speak German. Consultations showed that they are interested in reading a German translation of their sacred texts which represents the Greek syntax and style as far as possible. That interest agrees to the principles to Septuaginta Deutsch.

35. Until today, there is no consent upon a critical edition, but there is some acceptance of the Rahlfs edition, as now signalled by the Greek preface. It may be noticed, that only parts of the Septuagint are used in the orthodox liturgy. Septuaginta Deutsch lists the orthodox readings in an annex.

36. For example: Gen 1,1-13 occurs four times a year, on 25th December; 6th January; the 1st week of Lent (on Monday) and the Holy Week (on Saturday). The reading of Isa 49,6-10 is intended for the 6th week of Lenten fast (on Tuesday), and Isa 49,8-15 occurs a second time at the 5th of January and the 6th of January. On the same day, Isa 55,1-13 should be read which is intended also for the consecration of water. Finally, a complex text (Isa 55,1 + Zech 8,7a + Isa 12,3-4 + Isa 55,2b-3c + 6b-7d + 7e + 8a + 8c-13d + Isa 45,11a) is provided for Pentecost (evening vespers). The different liturgical places bring about alterations in the introductions, beginnings and transitions of the quotations.

37. Thus, the readers can control the distribution of the orthodox variants.

38. B. KUTLUMUSIANOS (ed.), *Mēnaion tu Ianuariu – Dekembriu: Ekdosis tēs Apostolikēs Diakonias tēs Ekklēsias tēs Hellados,* Athens, 1990ff.; ID. (ed.), *Pentēkostarion charmosynon, Ekdosis tēs Apostolikēs Diakonias tēs Ekklēsias tēs Hellados,* Athens, 2002; E. KARAKOBUNĒS (ed.), *To Psaltērion tu prophētu kai basileōs Dauïd, Ekdosis tēs Apostolikēs Diakonias tēs Ekklēsias tēs Hellados,* Athens, 2002; *Triōdion katanyktikon, Ekdosis tēs Apostolikēs Diakonias tēs Ekklēsias Hellados,* Athens, 1994.

- None of the liturgical texts influences the main text (*'Obertext'*) of the German translation if the liturgical texts differ from the scholarly editions.
- However, the variants of the orthodox liturgy and readings are rendered in footnotes, signed by a special siglum (orth.L. = *orthodoxe Lesetradition* / orthodox reading / orthodox tradition).

In that way, Septuaginta Deutsch stays with the text of the critical editions and also takes care of the actual usage of the Septuagint[39]. The Commission of the Orthodox Churches in the German speaking countries (which unites the different orthodox churches) agreed to these rules[40]. One will see if it is sustainable in the future and helps to assist within the inner-orthodox ecumenism[41]. In the end, it may be that there will follow some success in wider ecumenical and interreligious dimensions[42].

VII. SEPTUAGINTA DEUTSCH WITHIN THE FIELD OF SEPTUAGINT TRANSLATIONS

When Septuaginta Deutsch started, BA and NETS already flourished and showed different ways to appreciate the source text of the Septuagint. Therefore, Septuaginta Deutsch developed its concepts from the scholarly traditions and insights of its initiators, editors and translators and in an open discussion with the concepts and results of BA and NETS. Meetings took place with BA at Paris and Strasbourg, with NETS at Bangor (Maine) and at other places. A conference at Wuppertal in 2006 continued the interchange of ideas. The papers of these meetings are published or will be published in the near future[43].

39. It is worth mentioning that some of the variants follow Rahlfs against the Göttingen edition; see for example Gen 9,10; 23,29; 46,5. The German translation indicates the issue in the footnotes; I quote the examples: Gen 9,10 "Wildtiere der Erde" ergänzen Ra^{Ha} (Rahlfs-Hanhart) und orth.L. (orthodoxe Lesetradition) durch "die mit euch sind"; Gen 23,29 Ra^{Ha} und orth.L. setzen "Joseph" statt "er"; Gen 46,5 Ra^{Ha} und orth.L. setzen statt "Jakobs Söhne" "die Söhne Israels".

40. Orthodox advisors of Septuaginta Deutsch are Anastasios Kallis, Münster, and Konstantinos Nikolakopoulos, München. Both are scientifically well-known in Germany.

41. Septuaginta Deutsch does not expect a liturgical use, but perhaps many Christian orthodox readers will deepen their liturgical understanding by insight into the translation of the biblical text.

42. Official members of the reading communities have agreed to enclose a preface ('Geleitwort') to the translation. This 'Geleitwort' will be signed by a representative of the rabbinate as well as by the catholic, protestant and orthodox churches.

43. KRAUS – WOODEN (eds.), *Septuagint Research* (n. 6); W. KRAUS – O. MUNNICH, *Les Textes de la Septante à tradition double ou à traduction très littérale*, will be published in OBO, Fribourg, 2008; KARRER – KRAUS (eds.), *Die Septuaginta* (n. 13), will be published in WUNT I, Tübingen, 2008.

Today the practical work of the English, French and German translations has a lot in common. That forbids stressing the differences in the theoretical concept and in the layout. Nevertheless, there are some. Three aspects seem to be most significant:

1. Different to NETS, Septuaginta Deutsch does not use an existing modern translation of the Hebrew text as base text that would be changed where the Septuagint diverges from the Hebrew[44]. Moreover, the interest in rendering the Greek idioms in their own dynamics outweighs the attraction of an interlinear model of Septuagint translation[45].

2. In comparison with BA, Septuaginta Deutsch takes less regard of the patristic sources. Of course, the translators are asked to consider the reception history and the philological understanding of the text in Christian antiquity, especially in the case of rare words and difficult understanding. However, since not everything can be done at once, we have decided to leave this field to BA. We appreciate what can be learned from that enterprise[46].

3. As a peculiarity of the German translation, the differences between the Hebrew source text and the Greek translation (Septuagint) are marked in italics[47]. Thus, the users can immediately recognize the differences. For reasons of clearness and practicability, the Hebrew text in this case is defined as the Masoretic text (not the consonantal text).

As a result for today's readers, all three translations of the Septuagint (English, French and German) will give a first hand access to the Septuagint in their respective language. The users can balance the interlinear model of NETS and the idiomatically Greek translations of BA and Septuaginta Deutsch. They can compare the translations and detect alternatives in meaning. They take advantage from adding the information in the texts and the footnotes (e.g. the hints to translation, textual variants and liturgical receptions in the footnotes to the German translation). Moreover BA, NETS and Septuaginta Deutsch, each in different ways, add explanations and comments for the further interests of students and schol-

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44. NETS uses the NRSV: see PIETERSMA – WRIGHT, *Translation* (n. 5), pp. viii-xii. Septuaginta Deutsch in 1999/2000 comparably discussed an application of the 'Elberfelder Bibel'. That Bible aims at a very literal translation of the Hebrew text (whereas the 'Einheitsübersetzung' sometimes reconstructs the original text in using the Septuagint but without marking that). Thus, the 'Elberfelder Bibel' could facilitate to mark the differences in the Greek text (comparable to NETS). Yet, the implication would be that the Septuagint thoroughgoing derivates immediately from the Hebrew.

45. For more discussion of that point, see W. KRAUS, *Septuaginta Deutsch (LXX.D) – Issues and Challenges. Ps 95 MT / 94 LXX as a Test Case*, in this volume, pp. 119-131.

46. Cf. M. HARL, *L'usage des commentaires patristiques pour l'étude de la Septante*, in *RevSR* 73 (1999) 184-201 and J. JOOSTEN, *Liminaire*, in *RevSR* 73 (1999) 132-134.

47. The symbol + indicates where the MT has a longer text.

ars, maybe of theology, ancient history, early Judaism or Greek philology[48]. All in all, the translations and accompanying research volumes form valuable tools leading into the universe of the Septuagint.

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48. The comments of BA are published. The explanations of Septuaginta Deutsch are in the final process of redaction for the publication in 2007. The commentary to the Septuagint, which is projected by NETS will fill up any remaining gaps.