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not only in academic work, which is often regarded as a wealth consuming undertaking, but also in the subject of this symposium.

Bibliography


UNITED BIBLE SOCIETIES' POLICIES FOR THE NEW EDITION OF THE HEBREW BIBLE

1. Introduction

In the history of the printed editions of the Hebrew Bible, the Hebrew text of the Old Testament, the 20th century has a special place. It is the first century in which editions of a textcritical type were prepared and published.

In the year 1901 Rudolph Kittel delivered a lecture in Leipzig entitled: Über die Notwendigkeit und Möglichkeit einer neuen Ausgabe der Hebräischen Bibel. He emphasizes the need of a critical edition of the Hebrew Bible, "eine kritisch gereinigte Ausgabe des hebräischen Bibeltextes ... für Schule, Universität und Privatstudium" (1901:3). Its ideal aim would be to reconstruct the "Urschrift" of the biblical writers, but since this is a matter of so much uncertainty the real goal is to be defined, in Kittel's view, as "die Rückbildung des massoretischen Textes in der Richtung auf die Umschrift bis zu einem bestimmten, zwischen der Umschrift und der Masora liegenden, Punkte" (1901:36). He has in mind here the Bible as read by the Jewish communities about 300 B.C., because the Septuagint, representing the most ancient witness to the Hebrew text, goes back to the third and second century B.C.

The first edition named after Kittel appeared in 1905-1906, and the second in 1912. The third edition of this Biblia Hebraica of Kittel, completed in the year 1937, meant a major step forward, because its text was no longer based on the edition of Ben Hayyim, but on one of the most important codices of the Hebrew Bible, the Codex Leningradensis. The same is the case with the next edition, the Biblia Hebraica Stuttgartensia, published in full in 1977.

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1 Paper read at The Old Mutual Symposium on Contextual Bible Translation in Stellenbosch, 13 September 1993. The financial assistance of the South African Human Sciences Research Council (SAHSRC) is hereby thankfully acknowledged. This paper was completed while I was a visiting professor in the Dept. of Ancient Near Eastern Studies at the University of Stellenbosch.

2 What is meant by "Urschrift" is not quite clear: on the one hand Kittel speaks of the "Autographon" of the biblical authors (p. 70), whereas, on the other hand, he
In the meantime, from 1955 on, a new edition of the Hebrew Bible was being prepared in Jerusalem, the so-called Hebrew University Bible. Up to the present the Book of Isaiah has been published (Goshen-Gottstein, 1975, 1981, 1993). Its base text is the Codex Aleppo.

Most recently, in 1991, it has been decided to prepare a new edition again, for the moment to be called Biblia Hebraica. Editio Quinta, being the fifth after the three editions of Kittel and BHS. The target date is the year 2002, a century after the publication of Kittel's lecture mentioned above. It is this project on a new edition that I will deal with in this paper.

2. Origins and Reason

The origins of the project reach back to the year 1969 when the United Bible Societies (UBS) gathered a committee, with E A Nida in the chair, to constitute the Hebrew Old Testament Text Project (HOTTP). In the course of ten years (1970-1979) this committee reviewed ca. 5000 textcritical cases, which was meant as a help for translation projects. The work of this committee has been finished except for the final scientific report, Critique textuelle de l'Ancient Testament (CTAT), of which three volumes have appeared so far (Barthélemy, 1982, 1986, 1992).

The selection of cases which underlies CTAT is based on differences between modern translations of the Bible, translations in English, French, and German, used by translation committees. As a result of that principle of selection many interesting and important textcritical cases are not to be found in CTAT. It was felt, therefore, that the work of the former committee should be supplemented by reviewing additional cases. At the same time, in the late eighties, the idea was born to produce, on the basis of the work of the former committee but supplemented by other textcritical cases, a new edition of the Hebrew Bible. The first discussions about this idea took place in 1990, and it was decided by the UBS to establish a new committee to undertake the production of a new edition.

3. Organization and planning

The new committee, being the editorial committee of the project, met in the summer of 1991, 1992 and lastly 1993. In 1991 the Sample Text of Habakkuk 1 along with a statement of the principles were prepared. This has been circulated among interested scholars in order to receive, in a very early stage of the project, comments and reactions (Biblia Hebraica, 1992). In its meetings of 1992 and 1993 the reactions have been taken into consideration. Further, a list of scholars to be invited to edit individual books was drawn up. This year, and this will also be the

refers to the verba ipsissima of Isaiah and others (p. 32).
case next year, the editorial committee met together with book-editors in order to discuss the second critical apparatus, prepared by each of them for one chapter of the designated book. These meetings are meant, among other things, to serve the purpose of uniformity of the project.

All this, the reactions and comments on the Sample Text, the committee members' own experience in editing chapters, and the experience as well as the questions put forward by new collaborators, led to some significant changes in the design and principles of the edition. (On these, see below.)

The members of the editorial committee, together with other book-editors, will prepare individual books, and they will do so with the help of the computer. Textual data together with notes will be entered by the book-editors, the result being an electronic version which will be the database for the printed edition.

The project as a whole will be sponsored by one of the members of the UBS, namely the German Bible Society (Stuttgart). This society will also publish the new edition, which is planned to replace the existing one (BHS). As said before, the year of 2002 has been set as a target date for the completed edition, but before that date individual books will appear separately, in fascicles, as was the case with BHS. The first fascicle planned for publication in the first half of 1995 will contain the books of Ruth and Song of Songs.

4. The New Edition: Type and Principles

As for the type of the new edition the following points are to be mentioned:

1. The edition will be published eventually as a one-volume publication, as BHS;
2. It will be accompanied by a one-volume textcritical commentary;
3. The edition will contain a short introduction to each book, or group of books (e.g. the Twelve Prophets), for the purpose of characterising the various witnesses for that book;
4. The new edition is intended for the use of exegetes who are not specialists in text criticism, students and clergy, and field translation teams;
5. The new edition will not be an editio critica major, but an editio critica minor;
6. The new edition will not be a critical edition which offers a reconstruction of the original text, but it will be, in line with BHK³, BHS and HUB, a so-called diplomatic edition: one particular Tiberian MS, namely Codex L, will be printed as base text, together with a textcritical apparatus.

Let me explain some of these aspects more extensively.
4.1 The base text

It has been decided, in consultation with the publisher and in line with BHK\(^3\) and BHS, to take Codex L as the base text of the edition. The advantage to other model codices from the Tiberian tradition is that L is the oldest complete one we have. In comparison with BHK\(^3\) and BHS the presentation of L will be more complete: as in the MS itself the masora magna (Mm) and the masora parva (Mp) will be printed above and beside the text respectively (cf. HUB). And of course, at the end of each book, or group of books, the masora finalis will be given.

Initially it was our plan to report from the collation of L with other Tiberian MSS (e.g. Codex Aleppo, and Codex Cairo [for the prophets]) in a first critical apparatus. The Sample Text of Habakkuk 1 has it that way. But for several reasons, such as saving space and time, it was decided this year to concentrate on L by offering instead an English translation of the Mm of L, in the first section under the text, and, as far as the Mp is concerned, by providing in the commentary information about handbooks (F Diaz Esteban; C D Ginsburg; G E Weil) for the textual references. In order to help the student to understand the notes of the Mp in the margin an insert containing the abbreviations with an English translation will be made, instead of a list of these abbreviations, with the explanation in Latin, in the introduction to the edition as in BHK\(^3\) and BHS.

This concentration on L, as far as the masora is concerned, means that the first apparatus is no longer a critical one. Thus the second apparatus will be the critical apparatus of the edition. This helps to clarify our view on the character of the edition: the masoretic text of the Tiberian tradition, in the form of L, is nothing more than the base text; it is not our intention to produce a critical edition of the Tiberian text as such, by paying due attention to the masorot of the Tiberian school, let alone to the complicated matter of the masorot of other schools as well. The important thing is to present L as the base text with all its particulars, by making this text, including its masora, accessible to the reader.

However, this does not mean that L is the only representative of the Tiberian text to be consulted in every respect. On the contrary, for the text as far as its consonants, vowels and accents are concerned, for the division of the text (setuma and petucha), and for the elements such as ketib/qere and sevirin, L will be collated with two other Tiberian model codices and manuscripts, e.g. Codex Aleppo (as far as available), and Codex Cairo (for the prophets).

This was what R Kittel had hoped for, as is clear from his Preface to the BHK\(^3\), written in 1929: "Zugleich sind die Vorbereitungen getroffen, dass auch die zwei andern der Familie ben Ascher zugehörigen zur Zeit bekannten Musterhandschriften: die von Aleppo und die Propheten-
handschrift der Karäersynagoge von Cairo noch in den Dienst dieser Ausgabe gestellt werden können. Die letztere - hier C genannt - ist unmittelbar an uns gelangt, so dass sie noch durchweg, wo es erwünscht schien, zu Rate gezogen werden konnte. Hingegen konnte bei der Unsicherheit der Verhältnisse im heutigen Orient und um gewisse Teile der BH. nicht aus dem Buchhandel verschwinden zu lassen, das Eintreffen der ersteren nicht abgewartet werden" (Kittel 1961 [1937]:iii-iv).

The results of this collation, together with the "errors" of L, will be reported in the critical apparatus, formerly the second critical apparatus. In this connection a remark on the question of the later medieval MSS, described in the editions of Kennicott and De Rossi, is in order. It is our view that this material is not important enough to be cited as part of text critical issues as such, as has been done in BHS; yet it may be used as part of an evaluation of a witness (abbreviation: "k-r").

Another question is how to print the text of L, either according to the lay-out of the manuscript itself, or stichographically in all cases of "poetic" passages. In his above mentioned lecture R. Kittel dealt with this matter rather extensively (1901:67-76). He prefers the second option, because in his view it is probable that not only poetic portions such as Exod 15 and Deut 32 were written stichographically in ancient times, as is still visible in the model codices, but that this principle was applied to other poetic passages as well (1901:71). Although this assumption has not been confirmed by the evidence from Qumran, in the light of reactions to the Sample Text the following decision has been taken for our new edition: In books or passages judged by the editor to be poetic the text will be set stichographically. This decision has been taken for practical reasons, as a help for the reader. It must be stressed, however, that different from BHS the stichography must be based upon the Masoretic accentuation.

As stated above, in line with BHK, BHS, and also HUB, the new edition will be a diplomatic edition. There is, of course, also the option of producing a critical edition in the real sense of the word, that is the presentation of an eclectic text, being the result from an attempt to reconstruct the original text of a particular book. Recently P. G. Borbone from Turin published this type of edition for the book of Hosea (Borbone, 1990). Though this option is fully understandable, and the ideal one too, the uncertainties and complications are that many and great that for the time being the option of a diplomatic edition is to be preferred. The concern of Borbone that users of a diplomatic edition

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3 For this view on the weight of the medieval MSS see Goshen-Gottstein, 1967: 243-290; Barthélemy, 1992:xixff. For a different, more "optimistic" view see Borbone, 1990.
4 See also Sacchi - Chiesa, 1980:205ff.
are sometimes inclined to consider the printed text as the Hebrew text of the Bible, is a real one, but the same will be the case with regard to the text of a critical edition.

4.2 The critical apparatus

Although not a critical edition in the strict sense of the word, the new edition will be a critical one because of its critical apparatus to the text. The fact that this edition as a one-volume edition will be an editio (critica) minor, and not major, means that its critical apparatus is a very limited one: it cannot but present a selection of the textcritical cases to be noted. This selection is the responsibility of each book-editor, but for the sake of homogeneity and uniformity of the edition the following rules of inclusion have been formulated:

4.2.1 Special rules:

1. All cases stemming from consonantal variants in the Tiberian witnesses, other than plene/defective, are to be included.
2. All cases stemming from variants in vocalization and/or accentuation in the Tiberian witnesses are to be included when such variants are judged to have the potential to be translationally or interpretationally significant.
3. All cases stemming from corrections of obvious errors in L are to be included.
4. All cases stemming from variants found in witnesses from Qumran, Masada and Murabba'at, where the variant is not purely orthographic, are to be included.

4.2.2 General rules:

1. Cases are to be included which are text critically significant, that is to say one of the variants must at least arguably represent a variant Hebrew text.
2. The second basic rule is that a case must have the potential to be translationally or interpretationally significant.
3. Even when these first two rules do not indicate inclusion a case is to be included in the apparatus when it has received extensive discussion, as evidenced in previous editions, and/or major translations and commentaries.

In contrast to the often criticized procedure of BHK and BHS (e.g. Deist 1978:95) the principle of selectivity does not apply to the textcritical cases that have been selected. For each case information about all available textual witnesses will be given in the apparatus. By these textual witnesses are meant: L and two other major Tiberian manuscripts, pre-Tiberian Hebrew (or Aramaic) biblical texts, and
ancient versions that give evidence of independent knowledge of a Hebrew (or Aramaic) original. Daughter versions will be left out of consideration except for the Old Latin in specific cases.

Examples:

(a) Isaiah 1:27:

The abbreviations used are the following ones: corr = correction; diff-vocal = difference in vocalisation; ditt = dittography; exeg = exegetical; paraphr = paraphrase. The symbol + refers to the commentary.

The order of notation for Quinta is as follows: first lemma + witnesses supporting MT; then variant reading(s) + witnesses; and, if so, at the end the proposal for a correction. The sequence of citation for the witnesses is based on a sequence of language, and within language by approximate chronology. The sequence of language is as follows: Hebrew (witnesses), Greek, Latin, Syriac, and Aramaic. (In the Sample Text the witnesses were subdivided by a 100 C E barrier, but it has been decided to remove this barrier from the apparatus.)

The textual data represented in the critical apparatus will be accompanied by a short evaluation, by means of abbreviations (see the examples above), meant as a suggestion to the reader. This is in line with the procedure of BHK3 and BHS, and also HUB. The question has been raised whether a critical apparatus should present any evaluation at all, but in the case of a diplomatic edition it is difficult to leave the reader without comments on the value of variant readings or of versional evidence. Moreover, a judgment for or against a correction of the text of L implies an evaluation of the other readings. These
evaluations ought to be made explicit so that they are part of the discussion, and can be subjected to critique.

A related question is to what extent the evaluation should be noted in the apparatus, given the fact that the edition will be accompanied by a commentary volume. For the moment, every book-editor will make an evaluation of the selected cases in the electronic version. This is the advantage of the electronic version, and allows for a postponement of a decision of the question. Whatever that decision may be, the commentary will in any case contain additional information and explanation of cases that have received extensive discussion, of cases where the apparatus proposes "to correct" the base text, and of other cases as well. For it is the purpose of the commentary to explain cases where a variant reading is preferred to the base text, to supply necessary information and arguments that cannot be clearly and compactly signaled in the apparatus, to explain cases where there is a difficulty in constructing the text, to offer alternative explanations of the case, and to report and engage other discussions of the case. In addition to the commentary, the book introductions containing a short characterization of the various witnesses will also be of some help to the reader for the weighing of the evidence.

I leave aside the many practical matters concerning the designing of and the notation in the critical apparatus. At the end of this section I would like to say a few words about the aim of the new edition. We have put it this way: The text that we seek to establish in rendering judgments in the critical apparatus is the earliest attested text, that is, the earliest reading of the text for which we have evidence. (Cf. Kittel, 1901:38.)

The following remarks are to be made:

1. The earliest attested text is not to be confused with the original text in the sense of the final, pre-masoretic edition of a biblical book. This is not to deny the possibility that, in some cases, the earliest attested text may represent the original text. (If, for instance, the final editing of the book of Isaiah did take place in the third century BC, as has been argued by O H Steck (1991:99), one may assume that in the second century BC, i.e. the first period of the documentation of the Isaiah-text (IQIsa and LXX), this original text was still extant in the temple-library.)

2. The search for the earliest attested text must be distinguished from a literary critical study of the text. The critical apparatus, therefore, is not the place for suggestions and remarks which in fact

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5 For this view on the 'original' text see Barthélémy, 1992:ccxxxi; E Tov, 1992: 164-180.

have to do with the literary development of a biblical book. In this respect, too, the new edition differs from BHK$^3$ and BHS, but is fully in line with HUB. However, for (parts of) books where more than one edition circulated in antiquity (e.g. Jeremiah and Samuel), representing either an earlier or a later literary compilation, those readings that attest editions other than the pre-masoretic one will be included in the apparatus, but labeled as "lit" (= literary). (See also Tov, 1992:177f.)

3. The statement, the earliest attested text is the earliest reading of the text for which we have evidence, is to be understood as follows: it allows for "correction"/emendation of the text of L, not only in cases where the earliest reading is attested by a Hebrew witness, or by a version, but also in cases where the evidence is of an indirect nature, for instance in cases of a conjecture which can be considered on good grounds to be the basis for the extant readings.$^7$

5. Why a New Edition after BHS?

At the end of this lecture I would like to raise the question, why a new edition after BHS? Though it is certainly not to deny that BHS has some improvements to BHK$^3$, it is the aim of the project to improve BHS in the following respects:

- the masora of L will be printed according to the MS, and will be made more accessible to the reader, partly with the help of the commentary;
- rules of inclusion of textcritical cases have been set up in order to produce an edition with more uniformity;
- for each case all available textual witnesses will be noted or referred to in the apparatus;
- all variant readings found in witnesses from Qumran, Masada and Murabba'at will be noted, except for the purely orthographic ones;
- proposals of a literary critical nature will not be part of the textcritical apparatus;
- each book, or group of books, will have a brief introduction for the purpose of characterizing the various witnesses for that book;
- a commentary-volume will accompany the edition: this volume will inform the reader about actual trends and discussions in the field of textcritical research.

I hope to have made clear the outline and the principles of our project for a new edition of the Hebrew Bible, the Old Testament. As far as

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$^7$ Cf. Goshen-Gottstein, 1965:13: "Without minimizing the importance of emendations based solely on exegetic intuition, it should be stressed that we have refrained from including any conjecture which cannot be justified in some way by one of our sources".
UBS' policies are concerned this edition is *inter alia* intended for the use of translation teams. I do hope that this will also apply, in the future, for translations of "the Bible in an African context", the subject matter of this congress.

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