

Bulletin of the International Organization for Septuagint and Cognate Studies

Volume 42 • 2009

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excessive in number or wordy. I found them consistently helpful, and as such they greatly enhance the value of the translation.

Needless to emphasize, every reader will come across many renderings that raise questions of various kinds, and in at least a few cases the decisions of the translators may seem difficult to justify. But that is to be expected in the very nature of the case and does not at all affect the high quality of this work. All those involved in it deserve the warmest congratulations for a difficult job well done.

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Kim Jong-Hoon. *Die hebräischen und griechischen Textformen der Samuel- und Königsbücher: Studien zur Textgeschichte ausgehend von 2Sam 15,1–19,9*. BZAW 394. Berlin; New York: Walter de Gruyter, 2009. Pp. xviii, 452. ISBN: 978-3-11-020876-4.

This doctoral dissertation directed by Prof. Siegfried Kreuzer (Wuppertal) focuses on Absalom's revolt and death, in the Hebrew and Greek forms of the text. It is a partial but very detailed and in-depth study with the aim of reconstructing the complicated text history of the entire books of Kings. From the beginning it must be said that this part of 2 Samuel (= 2 Reigns LXX) belongs to the *kaige* section of the books of Reigns.

Since the main problems of Samuel-Kings have nowadays centered on the *kaige* revision, the Antiochene text and the Qumran texts as compared with the MT, Dr. Jong-Hoon (hereafter J.-H.) starts with an introductory part devoted to the history of research, from the identification of the Lucianic or Antiochene MSS in the 19th century until the last critical edition by the Madrid team (1989–1996); Barthélemy's identification and study of the *kaige* revision in his epoch making publication *Les Devanciers d'Aquila* (1963), and the discoveries and recent publication of 4QSam^{ac}. Then, in a minute, detailed analysis there follows a description of the diverse variants taking into consideration the MT, the *kaige* text, and the Antiochene text in parallel columns, with a discussion and explanation of the variants. In a third section, the classification of the variants is established by signaling the different alignments with the MT, Qumran, *kaige*, and Antiochene texts. Finally, the analysis of the Greek textual forms of Samuel and Kings is undertaken, as well as the diverse text traditions behind them and the possible Hebrew *Vorlage* of each of them. This part of the book closes with a diagram of the text history of Samuel-Kings and the main conclusions of the study, an up-to-date bibliography and different indexes of biblical quotations, content, words, and authors. Throughout the study a series of excurses are inserted on specific phenomena of the text.

In the framework of a review it is impossible to go into the concrete discussion and weighing of each particular variant; which text is in all probability prior to the other, why such a text is genuine and the other secondary, etc. We should not forget that text criticism is a technique submitted to certain rules and at the same time it is an art. But it can be said that the study is well done and judicious and carried out with extreme accuracy, and that the author attests a good knowledge of the main ancient languages (Hebrew, Aramaic, Greek, Syriac, Latin) besides the German and other modern languages, as can be seen by the secondary bibliography. The main results of this

important monograph could be summarized as follows: a) In the Antiochene text there are variants that go back to a *Vorlage* different from that of the MT. Other variants are due to the inner Greek transmission. Each case has to be concretely analyzed and weighed, and generalizations are scarcely allowed. A certain plurality of Hebrew texts underlies the *kaige* and Antiochene texts of Samuel–Kings; b) some differences in the readings are due to the change of consonants in the Hebrew *Vorlage* or to a different comprehension of a common *Vorlage* or text tradition; c) most of the differences between *kaige* and Antiochene are explained by the style and grammar of the original Greek language, maintained in Antiochene, and corrected in *kaige* toward a strict literalism (against Rahlfs’s interpretation, who attributed the Antiochene readings to scholarly corrections, “Gelehrten korrekturen”); d) there is a clear connection between the *kaige* revision and the proto-Masoretic text. Both represent similar, but not identical, traditions. These traditions are a proof of the textual pluralism in the Hellenistic period in the Hebrew Historical books; and e) when Antiochene and *kaige* coincide it means that they have a common *Vorlage* or that both transmit the OG. Finally, in contrast to Rahlfs’s devaluation, there can be perceived an appreciation of the Antiochene text, a text attested by a group of minuscules since the 9th century, but that can be traced back to the fifth century in Theodoret’s quotations, back to the second century by the agreements of Antiochene with Josephus and the *Vetus Latina*, and to the first century C.E. by the agreements with 4QSam^{a,c}.

In the analysis of the Antiochene text it must be said that in most cases it is very difficult to decide whether the variant is due to a different Hebrew *Vorlage* or to stylistic devices. J.-H. recurs too easily to the solution of a different *Vorlage*. When the Antiochene reading has been confirmed by a Qumran witness this recourse is justified. In other cases one must bear in mind the Antiochene style and tendency to complete the sentence, to make explicit the implicit, to change the synonym, etc. In a comparative study, retroversion is a temptation, but several variants were produced also in the translation process, because translation is the first interpretation of the Hebrew text. Likewise the use of frequent diagrams facilitates the comprehension of the complex analysis of variants, but it must be taken into account that the stemmas are best applied to the general behavior of a MS, with its conjunctive and disjunctive mistakes, than to particular variants. Another shortcoming of this study is that it draws conclusions on the entire books of Samuel–Kings from the study of four chapters alone. Moreover, these chapters belong to the *kaige* section, and I doubt that they can be applied as such to the non-*kaige* sections, where Antiochene must be analyzed by comparison with Codex Vaticanus which has not been revised. Besides, there are some print flaws especially in the Greek accents (Textsynopse and Wortregister), the accentuation of the proper names in Antiochene (pp. 174–76, 281, and passim), and some names of the bibliography (Jellicoe, not Jellico; C. Morano; Pseudepigrapha on p. 423, not Pseudographa).

But these remarks should not diminish the merit of this study, which is made with scientific competence, with enormous accuracy that includes the consultation of the Antiochene MSS, and with notable results.

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