APPENDIX

ISAIAH AND ITS ANCIENT VERSIONS:
A SELECTED REFERENCE LIST

LXX Isaiah
In this study, "Isaiah LXX" refers to the critical text edited by Ziegler in the Göttingen Septuagint (1939a). In his introduction, Ziegler discusses in detail the character of the textual witnesses to Isaiah LXX and sets forth the principles on which he has assembled this eclectic text and its apparatuses. Important studies of LXX Isaiah include Ziegler 1934, 1939b; Seeligmann 1948; Ottley 1906–1909; Scholz 1880; Koenig 1982; Laberge 1978; Fischer 1930. Briefer but helpful treatments of the subject are provided by Tov 1997:17–29, 1988:173–78; Brockington 1954; van der Kooij 1989, 1997a, 1997c; Porter and Pearson 1997.

Later Greek Versions
Readings attributed to Aquila, Symmachus, and Theodotion in patristic writers or in the margins of LXX manuscripts are listed in Ziegler’s second apparatus. Still an important resource for studying the later Greek versions is Field 1964. For Aquila, I have utilized the valuable index by J. Reider and N. Turner (Reider 1966; cf. Reider 1916, along with the methodological refinements proposed by Katz and Ziegler 1958). For Symmachus, I have consulted Liebreich 1944 and the lexicographical study by González Luis (1981). On the evidence of the Greek versions in Isaiah, see further Ziegler 1939b.

Hebrew Texts
For MT, I have examined both Codex Leningradensis and the Aleppo Codex, along with variants from other masoretic manuscripts and rabbinic writings. My source for much of this information is the Hebrew University Bible Project text of Isaiah edited by M. H. Goshen-Gottstein (1995). See also van der Kooij 1981.

The Qumran Isaiah scrolls have now all been published (cf. Ulrich 1995; Skehan 1979):

1QIsa\textsuperscript{a}: Burrows 1950:xiii–xviii; Plates I–LIV.
1QIsa\textsuperscript{b}: Sukenik 1955:30–34; Plates I–XV.
1Q8 [fragments belonging to 1QIsa\textsuperscript{a}]: D. Barthélemy, DJD I:66–68; Plate XII.
4Q55–69b: P. W. Skehan and E. Ulrich, DJD XV:7–143; Plates I–XXIII.
5Q3: J. T. Milik, DJD III:173; Plate XXXVI.
MurIsa: J. T. Milik, DJD II:79–80; Plate XXII.
The most thorough investigation of 1QIsa\(^{4}\) to date is the monumental study by E. Y. Kutscher (1974). In addition, see Morrow 1973; Skehan 1955, 1957. On the relationship of the Qumran Isaiah scrolls to LXX Isaiah, see Ziegler 1959; van der Kooij 1992; Orlinsky 1959; Tov 1992. Van der Kooij notes that while LXX Isaiah and 1QIsa\(^{4}\) do not share a particularly close textual affinity, “both texts, dating from the same period, the second half of the second century BCE, differ markedly from MT, and both reflect a free approach towards their Vorlagen” (201). On interpretation in 1QIsa\(^{4}\), see the many perceptive observations offered by Kutscher (1974: passim). See further Brownlee 1964; Goshen-Gottstein 1954; van der Kooij 1986, 1988; Rosenbloom 1970; Talmon 1962, 1989.

In addition, there are six fragmentary *pesharim* on Isaiah:

3Q4: M. Baillet, DJD III:95–96; Plate XVIII.

Important quotations of or allusions to Isaiah in non-biblical scrolls are noted where possible. Identification of such quotations and allusions has been greatly facilitated by The Princeton Dead Sea Scrolls Project’s *Graphic Concordance* (Charlesworth 1991). Also helpful have been Brownlee 1953, 1954; J. G. Campbell 1995; Carmignac 1956, 1960; Goshen-Gottstein 1953; Holm-Nielsen 1960; Rabin 1958; Starkova 1992; Wernberg-Møller 1955. Citations of the Dead Sea Scrolls follow the format: scroll name/number, fragment number(s), column number(s), and line number(s). So, for example, 4Q161 frgs. 8–10 3.6–13 refers to lines 6–13 of column three of the joined fragments 8 through 10 of 4Q161. I normally follow the numbering of the *editio princeps*; for the *pesharim*, however, I follow the revised text of Charlesworth 2001. For the *Hodayot*, I adopt the numbering of García Martínez and Tijgelaar 1997–98 (following the reconstruction of Stegemann/Puech) and provide Sukenik’s numbers (1955) in brackets.

*Isaiah Targum*

I have relied on the editions by J. F. Stenning (1949) and A. Sperber (1962; cf. van Zijl 1965, 1968–69). J. B. van Zijl’s concordance (1979) has been invaluable. On the targumists as exegetes, see J. F. Stenning’s insightful introduction to his edition of the Isaiah Targum. See further Brockington 1954; Chilton 1982, 1987; Churgin 1927; R. P. Gordon 1978; Goshen-Gottstein 1991; Le Déaut 1974; E. Levine 1996; Rowlands 1959; Ribera 1994; Smolar and Aberbach 1983. Although we now have evidence for written targums as early as the first century BCE (11QtgJob [11Q10]; see S. A. Kaufman 1973; 4QtgLev [4Q156] and 4QtgJob [4Q157]), the dating of targumic traditions is notoriously difficult. Rather than searching for