1 **Karl Elliger et al.** (*eds.*), *Biblia Hebraica Stuttgartensia*  
Originally published in 1977 (fourth edition), slightly revised for the fifth edition by Adrian Schenker (1997), the BHS is well established as the standard critical edition of the Hebrew Bible. The German Bible Society has made available the BHS in reduced format as a handy, inexpensive, yet well-produced paperback volume that includes the entire text, complete with prefaces and critical apparatus. – On the European continent, the work is available from the German Bible Society, in the USA from Hendrickson, and in the United Kingdom from Alban Books. – The ideal study text for students and scholars.

2 **Carmel McCarthy** (*ed.*), *Deuteronomy*  
The larger part of this instalment of the new Biblia Hebraica is dedicated to discussing textual variants. As can be seen from the long bibliography, the author has digested much scholarly literature. The Irish editor of Deuteronomy is an expert in Old Testament textual criticism, and his competence is evident on every page. Since the base text continues to be that of the Codex Leningradensis, the most valuable part of the new edition is the improved apparatus (placed, as before, below the text) and especially the detailed textual commentary. With Adrian Schenker as the project leader and general editor, there is no doubt that more fascicles of the same high standard of quality will be available before long. Meanwhile, readers of the book of Deuteronomy are well served by the present volume.

3 **Ronald Hendel et al.**, *The Oxford Hebrew Bible: Prologue to a New Critical Edition*  
The Oxford Hebrew Bible project aims to construct a critical edition – featuring a critical text – of each book of the Hebrew Bible. The “Prologue to a New Critical Edition” addresses the rationale and methodology for this project (324–351). Three sample editions, including text-critical commentary, accompany this theoretical statement in order to illustrate its practice and utility (see accompanying article on pp. 352–366). The samples are Deuteronomy 32:1–9, 1 Kings 11:1–8, and Jeremiah 27:1–10 (34 G).

4 **Natalio Fernández Marcos**, *Las traducciones en la antigüedad*  
A large part of the Western cultural heritage has been transmitted through translation. The author analyses the translation phenomenon in Antiquity, emphasizing the significance of the first translation of the Hebrew Bible into Greek in Ptolemaic Alexandria. This translation is the major literary corpus translated into Greek in Antiquity and, probably, the most important as well, due to the impact it had on the West once Christianity adopted the Greek version as the official Bible. He also describes the context in which the translation was carried out, the different models utilized for the Pentateuch, its reception and influence on other translations. Finally, he points out other processes of cultural transmission through translation in late Antiquity.
5 **Laurence Vianès**, *La Lettre d’Aristée et les origines de la Septante: à propos d’un livre recent*


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6 **Adrian Schenker**, *Wurde die Tora wegen ihrer einzigartigen Weisheit auf Griechisch übersetzt? Die Bedeutung der Tora für die Nationen in Dt 4:6–8 als Ursache der Septuaginta*

Modern scholars have sought to discern a kernel of truth in the etiological legend that explains the origin of the Septuagint in the letter of Aristeas. This legend, however, does not seem to lend itself to historical verification. Schenker introduces a new idea into the scholarly debate: there must be an inner, Jewish, rather than pagan, reason to account for this huge project of translation. The Torah, in Deut 4:6–8, explains why the Pentateuch was to be translated into Greek: Moses, prophet and legislator of the Jews, announces that the nations will hear of and admire the unparalleled wisdom of the Torah. The translation was made in order to prepare the accomplishment of this prophetic word in the favourable climate of the Hellenistic world with its internationally used Greek language.  


7 **Theo A.W. van der Louw**, *The Dictation of the Septuagint Version*

In Antiquity, original writing, copying and translating took place through dictation. It is likely that (parts of) the Septuagint was (were) committed to writing in that way. Traditions concerning the translation of Buddhist Sutras into Chinese help to picture that process. The hypothesis that someone recited the Hebrew text, one translated orally and one or more scribes wrote the translation down contributes to LXX research. It explains (1) characteristic features of the Septuagint noted by Soisalon-Soininen, and (2) phonetic errors on both the Hebrew and the Greek sides. (3) It is compatible with the notion that learned scribes were involved but it lends no support to the “targumic origin” theory.  


8 **Daniel Bodi**, *Les problèmes de la version greque du livre d’Ézéchiel*

L’analyse de la traduction grecque de certains mots clés du livre d’Ézéchiel révèle le caractère hybride du texte de la Septante. Celle-ci offre une traduction par moments motile et manquant d’homogénéité. Ceci est dû à la façon particulière dont la traduction en grec du livre a été faite – multiplicité de traducteurs et utilisation de péricopes disponibles tirées des haftarot ou lectionnaires. L’uniformisation de la traduction n’a été que partiellement effectuée.  

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9 **W. Edward Glenny**, *Hebrew Misreadings or Free Translation in the Septuagint of Amos?*

The purpose of this study is to test and respond to the theory of A. Gelston presented in his article, *Some Hebrew Misreadings in the Septuagint of Amos* (*VT* 52/4, 2002, 493–500; IRBS 49:28). Gelston gives twenty-three examples of differences between the MT and LXX of