THE TEXTUAL HISTORY OF SEPTUAGINT-DANIEL AND THEODOTION-DANIEL

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The Greek forms of the Book of Daniel, like the Syriac Peshitta and Latin Vulgate, contain, besides the twelve chapters found in the Masoretic Text (MT), the so-called Additions: the Prayer of Azariah and the Song of the Three Jews as well as the stories of Susanna, Bel, and the Dragon. The textual history of these Greek forms remains complex. Problems abound, with little consensus among scholars. First of all, there are two distinct textual traditions: LXX or Old Greek Daniel (= OG-Dan) and so-called Theodotion Daniel (= Th-Dan). What exact relationship there may be between OG-Dan and Th-Dan continues to be debated by scholars. Finally, the deuterocanonical/apocryphal Additions must be taken in account since these are integral parts of the history of Daniel in Greek.

I shall discuss these issues under the following headings: (1) OG-Dan; (2) Th-Dan and its relationship to OG-Dan; (3) the Additions to Daniel; (4) the Hexaplaric Recension; (5) the Lucianic Recension.

1. OG-DAN

Almost all OG MSS contain the Th-Dan form of the book. The only two complete witnesses of OG-Dan are: (a) the Chisian MS (once owned by the Chigi family), called (erroneously) 87 in the edition of H. B. Swete, but 88 in the editions of A. Rahlfs and J.

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1 For a recent survey of opinions, see N. Fernández Marcos, *Introducción a las versiones Griegas de la Biblia* (2nd ed. revised and augmented; Textos y Estudios “Cardenal Cisneros” 64; Madrid: Instituto de filología del CSIC, 1998) 100–103.


Ziegler; and (c) the Syrohexaplar (= Syh), a slavishly literal Syriac translation of the OG that was made in 615-617 CE from the fifth column of Origen’s Hexapla by Paul of Tella.\(^5\) Manuscript 88, which contains numerous corruptions, is dated from the ninth to eleventh centuries.\(^6\) Syh corresponds closely to 88; both are hexaplaric texts, containing the Origenic text-critical symbols. Of the 48 passages marked with the asterisk, 37 are common to 88 and Syh, with 11 being unique to Syh; of the 38 passages marked with the obelus, 34 are common to 88 and Syh, with 4 being unique to Syh.\(^7\)

The reason for the extreme scarcity of witnesses to OG-Dan is that


\(^{5}\) About half of Syh is found in the ninth-century Codex Ambrosianus and was published by A. M. Ceriani, Codex syro-hexaplaris Ambrosianus photolithographice editus (Monumenta sacra et profana 7; Milan: Pogliani, 1874). Daniel appears on folios 143a–151b.

\(^{6}\) See Swete, Old Testament in Greek, 3.xii; Geissen (Der Septuaginta-Text des Buches Daniel, Kap. 5–12, 17) dates 88 to the tenth century.

\(^{7}\) Ziegler, Daniel, 13.