The books of the Ethiopic Old Testament have been associated with a number of different Greek manuscripts and text-types, but a predominant view has been that the Ethiopic translation of the majority of the books was based on a text-type closely related to B. Thus Rahlfs argued that in the Books of Kings the Ethiopic was B’s closest relative, and that amongst the versions of the Psalms, after the Bohairic, it was the Ethiopic that showed the most connections with B.1 Similarly in his study of the Greek text of Ruth he argued that the Ethiopic was for the most part pre-Hexaplaric and stood relatively close to B, as in the Books of Kings and the Psalter, but he noted that the Ethiopic was not purely pre-Hexaplaric.2 Gehman, in a review of Mercer’s edition of the Ethiopic text of Ecclesiastes, found that the Ethiopic was often related to B and stated that there was no doubt that a Greek text similar to B was the basis of the Old Ethiopic version of the book.3 Hanhart, in his editions of the Greek text of 1 and 2 Esdras, Esther, Judith and Tobit for the Göttingen series, also argued that the Ethiopic was closely related to B, and thus in relation to the Ethiopic version of 1 Esdras, for example, he stated:

Von den Übersetzungen ist die äthiopische ein wichtiger Zeuge für den Text von B, der oft als Kriterium für die Entscheidung dienen kann, ob

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2 Alfred Rahlfs, Studie über den griechischen Text des Buches Ruth (MSU 3.2; Berlin: Weidmannsche Buchhandlung, 1922), 134–35.
While, however, it may well be true that the Ethiopic version of the historical books was based on a text related to B, when we turn to the poetic and prophetic books the situation appears more complicated. In the case of the Wisdom of Solomon and of Sirach, Ziegler has drawn attention to the difficulty of determining whether the Ethiopic really presupposes the reading of a particular miniscule in its Greek Vorlage, or whether it has merely given a free translation. In my own study of the Ethiopic Psalter, I argued on the basis of the evidence of the 129 characteristic variants identified by Rahlf's that although the Ethiopic translation of the Psalms belonged with the B-text, it appeared to have been influenced by a manuscript belonging to the A-text such as 55 or 1219.

So far as the prophetic books are concerned, Löfgren's attempt to identify the Greek Vorlage of the Ethiopic text of Daniel has been particularly influential. Löfgren assembled 164 passages in which there were significant variants in the Greek manuscripts and compared their evidence with that of the Old Ethiopic. He concluded on the basis of this analysis that the Ethiopic does not show a close relationship with any of the three great uncial B A Q, but that the Vorlage of the Ethiopic was closely related to the group 26, 89 (= 239), 130, 230, and particularly

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