

caution. The principal monograph is by Goldziher, in *Z. D. M. G.* xxxii. 341 *et seq.*; Steinschneider, *Polemische und Apologetische Literatur in Arabischer Sprache*, 1877; Schreiner, in *Z. D. M. G.* xlii. 591 *et seq.*; Goldziher, in *Stadler's Zeitschrift*, xlii. 35 *et seq.*; Brockelmann, *ibid.* xv. 138, 312; Bacher, *ibid.* xv. 309; *idem*, in *Kobak's Juchasin*, viii. 1-29 *et seq.*; Hirschfeld, in *Jew. Quart. Rev.* Jan. 1904; a Moslem controversial treatise (in Arabic) has been poorly edited by Van der Dam, under the title *Disputatio pro Religionis Mohammedanorum*, Leyden, 1890.

K.

D. B. M.

**BIBLE, POLYGLOT.** See **BIBLE EDITIONS**.

**BIBLE TEXTS.** See **MASORAH**.

**BIBLE TRANSLATIONS:** Jewish translations of the Old Testament were made from time to time by Jews, in order to satisfy the needs, both in public service and in private life, of those that had gradually lost the knowledge of the ancient national tongue. In Palestine itself, Hebrew was driven out first by Aramaic, then by Greek, and finally by Arabic. Portions of the Bible itself (in Daniel and Ezra) are written in Aramaic; and there is no consensus of opinion among scholars as to whether these parts were originally written in that tongue or were translated from the Hebrew. Though Hebrew remained the sacred and the literary language, the knowledge of it must have faded to such a degree in the second century preceding the common era that it became necessary for a "meturgeman" to translate the weekly Pentateuch and prophetic lessons as read in the synagogue (Berliner, "Onkelos," p. 7; Friedmann, "Akylos und Onkelos," p. 58). The assertion made by the two scholars just cited, that the Targums date from the time of Ezra, is unwarranted; since they are written in a West-Aramaic dialect. The authorities of the synagogue did not willingly allow such translations to be written down. They felt that this would be putting a premium upon ignorance of the text, and that the Biblical word would be in danger of being badly interpreted or even misunderstood. They sought to minimize the danger by permitting only one verse to be read and translated at a time in the case of the Law, and three in the case of the Prophets (Meg. iv. 4). Certain passages were never to be translated publicly; e.g., Gen. xxxv. 22; Ex. xxxii. 21-25; Num. vi. 23-26; Lev. xviii. 21 (Meg. Targums. iv. 10; see Berliner, *l.c.* p. 217; Ginsburger, "Monatsschrift," xlv. 1).

These passages are to be found in Pseudo-Jonathan and in the Midrashim for private use. It is distinctly stated that no written copy of the Targum was to be used in the public service (Yer. Meg. iv. 1); though for private purposes copies were allowed to be made. The Talmud, it is true, mentions a written Targum to the Book of Job which was in the possession of Rabban Gamaliel I. during the Second Temple, about 20-40 c. e. (Tosef., Shab. xiv. 2; Bab. Shab. 115a; Soferim xv. 2; compare Berliner, *l.c.* p. 90), and which was then buried by order of Gamaliel. In Yer. Shab. xvi. 1 a variant tradition tells of such a Targum having been in the hands of both the elder and the younger Gamaliel. Though this tradition is accepted even by Bacher (see **ARAMAIC LANGUAGE**), there are no means of verifying this statement, the existing Targum to that book being of a much later date. The tradition certainly can not refer to a Greek translation, as Grätz ("Monatsschrift," xxvi.

87) holds. According to Blau ("Einleitung," p. 79) the reference is to a copy written in the Old Hebrew script. The Targum is largely a paraphrase, reproducing the rabbinical tradition as regards the meaning of the text. For a history of this Targum see **TARGUMS**.

In passing a word should be said about the Samaritan version of the Pentateuch in the West-Aramaic dialect, which the Samaritans at one time spoke. It is as yet not possible to say in which century this version was made. Even though the citations under the caption τὸ Σαμαρειτικόν, which are found in the scholia to Origen's Hexapla, refer to it, Kohn believes that they are drawn from a Greek translation of the Samaritan made in Egypt. The text has been edited in Samaritan characters by H. Petermann and K. Vollers (Berlin, 1872-91), and in Hebrew characters by A. Brüll (1873-75), from the London Polyglot. M. Heidenheim's edition in Hebrew characters, of which Genesis only has appeared ("Bibliotheca Samaritana," i., Leipzig, 1884), has been very severely criticized (see Nestle, "Uebersetzungen der Bibel," p. 205).

The settlement of large numbers of Jews in various parts of the Greek world, the Hellenization of Palestine, and the presence in Jerusalem of Jews from all countries, especially from those under Greek influence, in course of time forced the Rabbis to treat the question more liberally. According to Meg. ii. 1, it was forbidden to read the Megillah in Aramaic or in any other non-Hebrew language, except for the foreign Jews (לִינִי) in Jerusalem (compare the Baraita in Bab. Meg. 18a; Shab. 115b); and that such foreign Jews were in the city in large numbers is seen from Acts ii. 5-11. So, also, it is found, according to another tradition (Meg. i. 8), that it was permitted to write the Biblical books in any language (לִינִי); though R. Simon ben Gamaliel would restrict this permission to Greek (Yer. Meg. i. 1): "After careful examination it was found that the Pentateuch could be adequately translated only into Greek." Evidence exists of the

**Influence of Hellenism.** fact that in the synagogue of the לִינִי Greek was freely used (Tosef., Meg. iv. 13). There is even a tradition that Greek letters were engraved upon the

chest in the Temple in which the shekels were kept (Shek. iii. 2); and there is also Christian testimony to this effect (Justin, "Cohortatio ad Græcos," xiii.; Tertullian, "Apologia," xviii.; Frankel, "Vorstudien," p. 56). It is reported that in Asia Minor R. Meir was unable to find a Megillah written in Hebrew (Tosef., Meg. ii. 4); and the weekly lessons both from the Law and the Prophets were at an early date read in Greek in Alexandria ("Jew. Quart. Rev." ix. 730). This makes comprehensible the statement that "the Law can be read in any language" (Sofah 33a; Meg. 17b). The well-known passage in the Mishnah (Yad. iv. 5) which mentions the Levitical impurity occasioned by touching Biblical books, and which especially excepts the Targum from these provisions, has been very properly explained by Blau as referring to different degrees of sanctity only: no translation could, of course, be put upon the same level with the original Hebrew.

At a later time—perhaps in the second century of

the present era—a different view seems to have prevailed; and it was said that the day on which the Law was translated into Greek was as unfortunate for the Jews as that on which the Golden Calf was made (Soferim i. 8, 9). Even to teach children Greek was forbidden (Soṭah ix. 14); though it was still permitted to teach a girl Greek, as a knowledge of that language was considered to be an accomplishment. Evidently this change of view was occasioned by the rise of the Christian Church, which used the Bible only in the Septuagint Version. It will be seen that in the Middle Ages the desire to please the women during the service and to instruct them led to the introduction of the vernacular, especially for the prophetic lessons. The treatise Soferim even makes it a duty "to translate, for the women, the weekly readings from the Pentateuch and the Prophets before the close of the service. The translation was not read verse by verse after the Hebrew, but as one continuous passage" (Abrahams, "Jewish Life in the Middle Ages," p. 345).

The oldest and most important of all the versions made by Jews is that called "The Septuagint" ("Interpretatio septuaginta virorum" or "seniorum"). It is a monument of the Greek spoken by the large and important Jewish community of Alexandria; not of classic Greek, nor even of the Hellenistic style affected by Alexandrian writers. If the account given by Aristas be true, some traces of Palestinian influence should be found; but a study of the Egyptian papyri, which are abundant for this particular period, is said by both Mahaffy and Deissmann to show a very close similarity between the language they represent and that of the Septuagint, not to mention the Egyptian words already recognized by both Hody and Eichhorn. These papyri have in a measure reinstated Aristas (about 200 B.C.) in the opinion of scholars. Upon his "Letter to Philocrates" the tradition as to the origin of the Septuagint rests. It is now believed that

**The Sep-  
tuagint.** even though he may have been mistaken in some points, his facts in general are worthy of credence (Abrahams, in "Jew. Quart. Rev." xiv. 321). According to Aristas, the Pentateuch was translated at the time of Philadelphus, the second Ptolemy (285–247 B.C.), which translation was encouraged by the king and welcomed by the Jews of Alexandria. Grätz ("Gesch. der Juden," 3d ed., iii. 615) stands alone in assigning it to the reign of Philometor (181–146 B.C.). Whatever share the king may have had in the work, it evidently satisfied a pressing need felt by the Jewish community, among whom a knowledge of Hebrew was rapidly waning before the demands of every-day life.

It is not known when the other books of the Bible were rendered into Greek. The grandson of Ben Sira (132 B.C.), in the prologue to his translation of his grandfather's work, speaks of the "Law, Prophets, and the rest of the books" as being already current in his day. A Greek Chronicles is mentioned by Eupolemus (middle of second century B.C.); Aristas, the historian, quotes Job; a foot-note to the Greek Esther seems to show that that book was in circulation before the end of the second century B.C.; and the Septuagint Psalter is quoted in I Macc. vii.

17. It is therefore more than probable that the whole of the Bible was translated into Greek before the beginning of the Christian era (Swete, "An Introduction to the O. T. in Greek," ch. i.). The large number of Greek-speaking Jewish communities in Palestine, Syria, Mesopotamia, Asia Minor, and northern Africa must have facilitated its spread in all these regions. The quotations from the Old Testament found in the New are in the main taken from the Septuagint; and even where the citation is indirect the influence of this version is clearly seen. This will also explain in a measure the undoubted influence of the Septuagint upon the Syriac translation called the "Peshitta."

Being a composite work, the translation varies in the different books. In the Pentateuch, naturally, it adheres most closely to the original; in Job it varies therefrom most widely. In some books (*e.g.*, Daniel) the influence of the Jewish Midrash is more apparent than in others. Where it is literal it is "intolerable as a literary work" (Swete, *ib.* p. 22). The translation, which shows at times a peculiar ignorance of Hebrew usage, was evidently made from a codex which differed widely in places from the text crystallized by the Masorah. Its influence upon the Greek-speaking Jews must have been great. In course of time it came to be the canonical Greek Bible, as Luther's translation became the German, and the Authorized Version the English. It is the version used by the Jewish Hellenistic writers, Demetrius, Eupolemus, Artabanus, Aristas, Ezekiel, and Aristobulus, as well as in the Book of Wisdom, the translation of Ben Sira, and the Jewish Sibyllines. Hornemann, Siegfried, and Ryle have shown that Philo bases his citations from the Bible on the Septuagint Version, though he has no scruple about modifying them or citing them with much freedom. Josephus follows this translation closely (Freudenthal, "Hellenistische Studien," ii. 171; Siegfried, in Stade's "Zeitschrift," iii. 32). It became part of the Bible of the Christian Church.

Two things, however, rendered the Septuagint unwelcome in the long run to the Jews. Its divergence from the accepted text (afterward called the Masoretic) was too evident; and it therefore could not serve as a basis for theological discussion or for homiletic interpretation. This distrust was accentuated by the fact that it had been adopted as Sacred Scripture by the new faith. A revision in the sense of the canonical Jewish text was necessary. This revision was made by a proselyte, Aquila, who lived during the reign of Hadrian (117–138).

**Aquila.** He is reported to have been a pupil of R. Akiba and to have embodied in his revision the principles of the strictest literal interpretation of the text; certainly his translation is pedantic, and its Greek is uncouth. It strove only to reproduce the text word for word, and for this reason it grew rapidly in favor in strictly Jewish circles where Hebrew was yet understood. Not only in the days of Origen was it thus popular, but, according to the testimony of Jerome and Augustine, down to the fourth and fifth centuries. Of this translation a few fragments have come down to us, together with many citations made by Christian writers from Origen's Hexapla. In the middle of

the sixth century a certain section of the Jews in Byzantium wished to read the Sabbath lections in Greek as well as in Hebrew; but the Rabbis and authorities desired that only Hebrew should be read. The discussion came before the emperor, Justinian, who in the year 553 issued a novella in which it was expressly stated that "the Hebrews are allowed to read the Holy Writ in their synagogues in the Greek language"; and the emperor advised them to use

words. Strange to say, his version of Daniel entirely displaced that of the Septuagint; and in other portions his translations are occasionally found in ordinary Septuagint manuscripts. For this fact no sufficient reason has yet been given. Fragments of his work are also found in the remains of Origen's Hexapla. A third translator, Symmachus, whose date is not known, tried to smooth down Aquila's un-Grecian Greek by the use of both the Septuagint

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ΚΑΙ ΕΙΠΕΝ ΤΩ ΑΛΦΩ ΓΙΝΕ-  
ΣΘΕ ΕΤΟΙΜΟΙ ΤΡΕΙΣ ΗΜΕΡΑ-  
ΜΗ ΠΡΟΣΕΛΘΗΤΕ ΓΥΝΑΙΚΙ  
ΕΓΕΝΕΤΟ ΔΕ ΤΗ ΗΜΕΡΑ ΤΗ  
ΤΡΙΤΗ ΓΕΝΗΘΕΝΤΟΣ ΠΙ-  
ΟΡΘΡΟΝ ΚΑΙ ΕΓΙΝΟΝ ΤΟ  
ΦΩΝΑΙ ΚΑΙ ΑΣΤΡΑ ΠΛΗ-  
ΚΑΙ ΝΕΦΕΛΗ ΓΝΟΦΩΔΗ  
ΕΠΟΡΟΥΣΕΙΝ ΑΦΩ ΜΗ  
ΤΗΣ ΑΛΠΙΓΓΟΣ Η ΧΕΙΜΕ-  
ΡΑ ΚΑΙ ΕΠ ΤΟΝ ΘΗΝ ΠΑ-  
ΛΑΟΣ ΕΝ ΤΗ ΠΑΡΕΜΒΟ-  
ΛΗ ΚΑΙ ΕΞΗΓΑΓΕΝ ΜΩΥ  
Σ Η ΤΟΝ ΑΛΟΝ ΕΙΣ ΤΗΝ  
ΤΗΣΙΝ ΤΟΥ ΘΥΕΚΤΗΣ ΠΑ-  
ΡΕΜΒΟΛΗΣ ΚΑΙ ΠΑΡΕΣΤΗ-  
ΣΑΝ ΥΠΟ ΤΟΥ ΡΟΣΙΝΑ  
ΤΟ ΔΕ ΟΡΟΣ ΤΟΣΙΝΑ ΕΚΑ-  
ΠΝΙΖΕ ΤΟ ΟΛΟΝ ΔΙΑ ΤΟΥ  
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ΑΝΕΒΑΙΝΕΝ Ο ΚΑΠΝΟΣ  
ΩΣ ΚΑΠΝΟΣ ΚΑΜΕΙΝΟΥ  
ΚΑΙ ΕΞΕΣΤΗ ΠΑΣΟ ΑΛΟΣ  
ΣΦΟΔΡΑ ΕΓΙΝΟΝ ΤΟ ΔΕ  
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ΠΡΟΒΑΙΝΟΥΣΑΙ ΤΣΧΥΡΟ-  
ΤΕΡΑΙΣ ΣΦΟΔΡΑ ΜΩΣΗΣ  
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ΡΥΦΗΝ ΤΟΥ ΟΡΟΥΣ ΚΑΙ Α-  
ΝΕΒΗΜΩΣ ΗΝ  
ΚΑΙ ΕΙΠΕΝ Ο ΘΣ ΠΡΟΣ ΜΩΥ  
Σ ΗΝ ΑΕΓΩΝ ΚΑΤΑ ΒΑΣΙΛΕΥ-  
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ΠΟΤΕ ΕΓΓΙΩΣΙΝ ΠΡΟΣ  
ΤΟΝ ΘΗΝ ΚΑΤΑΝΘΗΚΑΙ  
ΠΕΣΩΣΙΝ ΕΞ ΑΥΤΩΝ ΠΛΗ-  
ΘΟΣ ΚΑΙ ΟΙ ΤΕΡΕΙΣ ΟΙ ΕΓΓΙ-

ΖΟΝΤΕΣ ΚΩ ΤΩ ΘΩ ΑΓΙ-  
ΛΣΘΗΤΩΣ ΑΝΗΜΗ ΠΟΤΕ Α-  
ΠΑΛΑΣΗΝ ΑΥΤΩΝ ΚΤΕ  
ΚΑΙ ΕΙΠΕΝ ΜΩΥΣ ΗΝ ΣΠΡΟΣ-  
ΤΟΝ ΘΗΝ ΟΥΔΥΝ ΗΣΕΤΑΙ  
Ο ΑΛΟΣ ΠΡΟΣ ΑΝΑΒΗΝΑΙ  
ΠΡΟΣ ΤΟ ΟΡΟΣ ΤΟΣΙΝΑ  
ΣΥΓΑΡΔΙΑ ΜΕΜΑΡΤΥΡΗ-  
ΣΗΜΙΝ ΛΕΙΩΝΑ ΦΟΡΙΣΑΠ-  
ΟΡΟΣ ΚΑΙ ΑΓΙΑΣΑΙ ΑΥΤΟ  
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ΚΑΤΑΒΗΘΙ ΣΥ ΚΑΙ ΑΛΦΩ ΜΗ-  
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Ο ΑΛΟΣ ΜΗ ΚΙΑ ΖΕΣΘΩΣ Α-  
ΝΑΒΗΝΑΙ ΠΡΟΣ ΤΟΝ ΘΗ-  
ΜΗ ΠΟΤΕ ΑΠΟΛΕΣΗΝ ΑΥΤΩ  
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ΓΥΠΤΟΥ ΕΞ ΟΙΚΟΥ ΔΟΥΛΙΑΣ  
ΟΥΚ ΕΣΟΝΤΑΙ ΟΙ ΘΕΟΙ ΙΕΤΕ-  
ΡΟΙ ΠΛΗΝ ΜΟΥ ΟΥΠΟΙ-  
ΗΣΕΙΣ ΕΛΑΥΤΩ ΕΙΔΩΛΟΝ  
ΟΥΔΕ ΠΑΝΤΟΣ ΟΜΟΙΩΣΑ-  
ΟΣ ΑΕΝ ΤΩ ΟΥΡΑΝΩ ΑΝΩ  
ΚΑΙ ΟΣ ΑΕΝ ΤΗ ΓΗ ΚΑΤΩ  
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ΥΠΟΚΑΤΩ ΤΗΣ ΓΗΣ ΟΥΠΟΙ-  
ΚΥΝ ΗΣΕΙΣ ΑΥΤΟΙΣ ΟΥΔΑ-  
ΜΗΛΑ ΤΡΕΥΣΗΝ ΑΥΤΟΙΣ  
ΕΓΩ ΓΑΡ ΕΙΜΙ ΚΤΕ Ο ΘΣ ΟΥ  
ΘΣ ΖΗΛΩ ΤΗΣ ΑΙΙΟΔΙΑΔΥ-  
ΑΜΑΡΤΙΑΣ ΠΑΤΕΡ ΚΥΝ ΕΠΙ-  
ΤΑΡΤΗΝ ΓΕΝΕΑΣ ΤΟΙΣ ΜΕΙ-  
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ΓΜΑΤΑ ΜΟΥ  
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Ο ΘΣ ΟΥ ΤΟΝ ΑΛΜΒΑΝΟ-  
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ΤΩΝ ΣΑΒΒΑΤΩΝ ΑΓΙΑ ΖΕΓ-  
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ΕΓΓΑΣΟΥΤΗ Η ΕΝ ΜΕΡΑ  
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ΤΩ ΘΩΣ ΟΥ ΟΥΠΟΙ ΗΣΕΙ-  
ΕΝ ΑΥΤΗ ΠΑΝΕΡΙΟΝ ΣΥ  
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ΓΗΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥ-  
ΤΟΙΣ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ  
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ΤΗΝ ΜΗΤΕΡΑ ΙΝΑ ΕΥΣΟΙ-  
ΓΕΝΗΤΑΙ ΚΑΙ ΙΝΑ ΜΑΚΡΟ-  
ΧΡΟΝΙΟΣ ΓΕΝΗ ΕΠΙ ΤΗΣ  
ΓΗΣ ΤΗΣ ΑΓΛΗΣΗΣ ΚΤΕ  
Ο ΘΣ ΟΥΔΙΩΣΙΝ ΣΟΙ  
ΟΥΜΟΙΧΕΥΣΕΙΣ  
ΟΥΚ ΕΛΕΨΕΙΣ  
ΟΥΦΘΕΝΕΥΣΕΙΣ  
ΟΥΨΕΥΔΑΜΑΡΤΥΡΗΣΕΙΣ  
ΚΑΤΑ ΤΟΥ ΠΑΝΘΙΟΝ ΣΟΥ  
ΜΑΡΤΥΡΙΑΝ ΨΕΥΔΗ  
ΟΥΚ ΕΠΙΘΥΜΗΣΕΙΣ ΤΗΝ ΓΥ-  
ΝΑΙ ΚΑΤΟΥ ΠΑΝΘΙΟΝ ΣΟΥ

ΕΣΤΙΝ Η  
ΑΛΦΑ

PAGE FROM THE VATICAN MANUSCRIPT OF THE SEPTUAGINT VERSION OF EXODUS XIX. 14-XX. 17.

either the Septuagint or the version of Aquila (Grätz, "Gesch. der Juden," v. 435).  
A second revision of the Septuagint was made by one Theodotion, perhaps a native of Ephesus, who may have lived toward the end of the second century. He is sometimes said to have been a convert to Judaism. His revision, also, is in the nature of a recurrence to the Hebrew text, but he avoids entirely the pedantry of Aquila, and his Greek gives a readable text; the only evidences of pedantry are his transliterations of a number of Hebrew

and Theodotion. He seems to be the best stylist of all. According to Epiphanius, he was a Samaritan convert to Judaism; but Eusebius and Jerome make him out an Ebionite.  
**Theodotion and Symmachus.** Of the three other fragmentary translations into Greek used by Origen in compiling his Hexapla, very little is known. It is not even certain that they are the work of Jews.  
Toward the end of the fourteenth century or at the beginning of the fifteenth another translation of