

The Vocabulary of the Septuagint and its Hellenistic Background

Edited by
EBERHARD BONS,
PATRICK POUCHELLE,
and DANIELA SCIALABBA

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496



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Table of Contents

<i>Eberhard Bons, Patrick Pouchelle, Daniela Scialabba</i>	
Introduction	VII
<i>Anna Passoni Dell'Acqua</i>	
Le vocabulaire de la Septante à la lumière des papyrus	1
<i>Nesina Grütter</i>	
Die Blöße der Stadt-Frauen: Überlegungen zur Verwendung der Substantive αἰσχύνη und ἀσχημοσύνη in der Septuaginta	14
<i>Patrick Pouchelle</i>	
La main de Cyrus ou la main de Dieu ? Étude de l'expression ἀποστέλλω τὴν χεῖρα dans la Septante	30
<i>Justus T. Ghormley</i>	
Coining Silver: The Translation of כֶּסֶף in the Septuagint	42
<i>Marieke Dhont</i>	
Why is God not designated as an ἄρχων in the Septuagint?	56
<i>Daniela Scialabba</i>	
οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν (Luke 23:41) What Did the Good Thief Want to Say? A New Testament Citation and its Papyrological Background	72
<i>David S. Hasselbrook</i>	
Nuances of Meaning with Compound Words in the Septuagint: A Case Study of διαγογγύζω and εισακούω in Contexts of Grumbling	80
<i>Eberhard Bons</i>	
Die Übersetzung παρὰ τὰς διεξόδους τῶν ὑδάτων in Psalm 1,3 und ihr griechischer Hintergrund	95

Kyriakoula Papademetriou

The Semantic Evolution of the Word παρησία through its Pragmatic and Sociolinguistic Fields	103
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Beatrice Perego

Παράδεισος and Κήπος: Thoughts about the Garden Terminology of the Septuagint	118
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Miriam Carminati

The Verb συναντιλαμβάνομαι: The History of a New Compound Created in the Hellenistic Epoch	132
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List of Contributors	143
----------------------------	-----

Index of Ancient Sources	145
--------------------------------	-----

Index of Greek Words	155
----------------------------	-----

Index of Hebrew Words	157
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Introduction

EBERHARD BONNS, PATRICK POUCHELLE, DANIELA SCIALABBA

The Septuagint did not originate in a kind of social or literary vacuum but in a specific environment determined by social, political and religious values, as well as political developments, legislation, administration and education in Ptolemaic Egypt. For more than 100 years, scholars of various countries have contributed to a better knowledge of the language of the Septuagint, especially its Hellenistic background. The aim of the *Historical and Theological Lexicon of the Septuagint* (HTLS, www.htlseptuagint.com), edited by Eberhard Bons (University of Strasbourg) and Jan Joosten (University of Oxford), is to close a gap in contemporary philological, historical and biblical research by offering detailed studies of nearly 500 Septuagint words and word groups which trace their usage from early Greek authors, via *Koiné* Greek and the Septuagint translation itself, as far as Jewish-Hellenistic and early Christian literature.

The present volume gathers eleven contributions dealing with the Hellenistic background of the vocabulary of the Septuagint. Some of the contributions are a revision of papers presented at the annual workshops of the project HTLS (Bühl [Germany] 2013 and 2014, Syracuse [Sicily] 2015, Bologna 2016, Strasbourg 2017); others have been added later. Although dealing with different Greek words or word groups, they have in common that they take new avenues and raise methodological issues in order to attain a better understanding of a vocabulary used and developed at the crossroads between the Hellenistic and the Jewish worlds. In most of the cases studied in the following articles it is possible to give a better explanation of the usage of a Septuagint word or a specific Septuagint passage against the background of papyri and/or contemporary Greek literature. Of course, methodological issues cannot be treated in detail in the articles of the HTLS lexicon. Therefore, it appeared useful to publish them in a separate volume which completes another one published some years ago (E. Bons, R. Brucker, J. Joosten [eds.], *The Reception of Septuagint Words in Jewish-Hellenistic and Christian Literature* [WUNT II/367], Tübingen: Mohr Siebeck, 2014). In the following paragraphs we give a brief summary of each of the articles.

One cannot study the Septuagint, especially its vocabulary, without keeping in mind that it is deeply influenced by the language of Greek papyri of the Ptolemaic period. This topic is dealt with in the introductory article written by *Anna Passoni Dell'Acqua* (Milan). The author firstly gives an overview of past research,

including the beginnings of studies on the Septuagint vocabulary in the 19th century as well as more recent research. New sources and new technological aides, e.g. computer-assisted concordances of Greek papyri, enable today's scholars to gain an ever deeper knowledge of the cultural background of the Septuagint and the evolution of its vocabulary. In order to shed some light on specific terms of the Septuagint and the process of "transculturation" underlying the translation, the author singles out various examples taken from the Pentateuch, namely, ἀποσκηνόω (Gen 13:18), ἀδυνατέω (Lev 25:35) and ἑτασμός (Gen 12:17), tracing the evolution of these words and their cognates not only in the papyri and Greek literature, but also in the Septuagint and in Jewish literature in the Greek language.

Nesina Grütter (Basel) investigates the passages where the city is symbolized as a woman (Nah 3:5; Ezek 16:36.37; 23:10.18.29; Isa 47:3.) in the Septuagint manuscripts. Her article deals not only with the Hebrew and Greek textual traditions but also with the culturally different concepts of gender underlying the source text, its translation and two other texts read by two different ethnic groups in Hellenistic Egypt (*P.Eleph.* I and Dtn 24,^{1LXX}). The passages under discussion share three common features: 1) They use the political (-religious) metaphor of the public stripping of a woman who represents a city and its inhabitants. 2) In the Hebrew text, the exposed body part is referred to as *ma'ar*, *ʿerwâ* or *ʿeryâ*, all three derived from the root *ʿrh*. 3) For these lexemes, the Greek manuscripts read αἰσχύνη and ἀσχημοσύνη in each passage. In order to explain this oscillation between αἰσχύνη and ἀσχημοσύνη in particular, the investigation is divided into four parts: the first focuses on the Ancient Near Eastern background of the text; the second deals with the three Hebrew lexemes *ma'ar*, *ʿerwâ* and *ʿeryâ*; the third provides an investigation of the Greek lexemes αἰσχύνη and ἀσχημοσύνη and the different gender concepts they refer to, especially in the cultural melting pot of Hellenistic Egypt; the fourth part analyzes in detail the distribution of the readings αἰσχύνη and ἀσχημοσύνη in the respective passages. Finally, the author gives a resume of the results and proposes two conclusive interpretations of the alternation of αἰσχύνη and ἀσχημοσύνη in the Septuagint manuscripts of the passages where women symbolize cities.

The article by Patrick Pouchelle (Paris) deals with the expression ἀποστέλλω τὴν χεῖρα, literally "to send the hand", that is attested once in the whole corpus of classical Greek and five times in the Septuagint. The rarity in classical Greek is due to the fact that the Greek verb ἀποστέλλω implies that the object sent is separated from the sender. Hence "to send a hand" means to consider the hand as an object. The occurrences in the Septuagint are usually explained by the literal translation of *šālah yad* "to extend one's hand". In fact, as *šālah* is usually rendered by ἀποστέλλω and other compound verbs, ἀποστέλλω τὴν χεῖρα would be a Hebraism. Moreover, one can observe that ἀποστέλλω τὴν χεῖρα is usually used with God as subject. By contrast, when a human is subject of *šālah yad*, the LXX normally uses the regular ἐκτείνω τὴν χεῖρα "to extend one's hand". By analyzing all the occurrences of ἀποστέλλω τὴν χεῖρα in the Septuagint, this paper aims to

demonstrate that the use of ἀποστέλλω τὴν χεῖρα with God as subject is not a Hebraism but a deliberate choice so as to emphasize the transcendent nature of God. The hand of God denotes the plagues sent by God. This is in line with the interpretation of Aristobulus who explains the expression “hand of God” as a metaphor for the power of God, just like the “the hand of a king” is a metaphor for the power of the king.

The article by *Justus Ghormley* (Valparaiso, USA) explores how differences in the monetary system of the ancient Greek world and that of the ancient Israelite world created a linguistic dilemma for the translators of the Septuagint. These differences fostered the development of distinct conceptions of money, and, in turn, distinct terminology for money – ἀργύριον in Greek and *kəsaʔ* in Hebrew. While both words refer to silver money and to money in general, their semantic fields are not identical. The former typically identifies quantities of silver with a monetary function only; the latter refers to silver with either a monetary or decorative function. This is to say, *kəsaʔ* has a wider semantic field than ἀργύριον. When translating the word *kəsaʔ*, the translators did not employ a consistent approach: sometimes they represented the subtle nuances of this word with distinct Greek equivalents; but at other times they simply employed the single term ἀργύριον without regard for the different shades of meaning of *kəsaʔ* – a practice which stretched the semantic field of this Greek word. Yet, this seemingly innovative use of ἀργύριον did not impact largely on the written Greek of Jewish and Christian writers after the Septuagint, in part because the widespread monetary role played by ἀργύριον in the Greek economy exerted a stronger influence on the noun’s semantic field than any innovative use of the word in the Septuagint.

The article written by *Marieke Dhont* (Cambridge, UK) deals with the question why the Septuagint does not generally use the verb ἄρχω in the sense of “to rule”, and the derivative ἄρχων, “leader”, to refer to God. The author analyzes the usage of these words, first in classical Greek sources and then the Septuagint, and concludes that both occur primarily in reference to human leadership. Hence, the use of ἄρχων in the Septuagint is in line with classical usage. There are a few exceptions, however, where the Septuagint translators have used ἄρχω/ἄρχων to designate God (Isa 33:22; 63:19; Judg 8:23; 1 Chr 29:12). After a brief analysis of each of these verses, Marieke Dhont argues that the main reason for incorporating ἄρχω/ἄρχων can be found in the literary context. Since God is only rarely referred to as an ἄρχων, she ends by briefly discussing the terms the Septuagint translators seem to have preferred to describe God’s rule.

One of the features of the vocabulary of the Septuagint is its use of a very specific terminology of wrongdoing and transgression. In her article, *Daniela Scialabba* (Strasbourg) focuses on the adjective ἄτοπος, which has been neglected by past research. This word is attested in the Septuagint, especially in the book of Job. All of the occurrences have in common that the word is used in the neuter as a noun and is governed by *verba faciendi*, ποιέω and πράσσω. The same holds true for a New Testament quotation. Unlike the other two synoptic gospels (Matt

27:44; Mark 15:32), the Gospel of Luke quotes an explicit dialogue between the two criminals crucified with Jesus (Luke 23:39–42), putting into the mouth of the so-called “good thief” the following words: οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν, “but this man [= Jesus] has done nothing wrong” (Luke 23:41). The aim of Daniela Scialabba’s article is to show that these quotations can be explained against the background of Ptolemaic papyri: the expression ἄτοπον + ποιέω/πράσσω does not belong to the technical language of law-suits. It is mostly pronounced by people who profess their own innocence or that of people accused by other ones.

In the article by *David Hasselbrook* (Waverly, Iowa) the meaning of two Greek verbs, διαγογγύζω and εισακούω, are examined in contexts where grumbling occurs in the Septuagint, focusing on the meanings of these words and on the nature of the grumbling with which they are connected. First, διαγογγύζω is compared with the uncompounded verb γογγύζω, where it is argued that the force of the preposition is still retained in the LXX uses of διαγογγύζω, distinguishing it from γογγύζω. Second, contrary to the generally negative understanding of the term “grumbling” with which διαγογγύζω and γογγύζω are typically translated (as well as with the underlying Hebrew terms that they render), it is seen that the contexts where these words are used support the idea that at times the “grumbling” that occurs is justifiable and even looked upon favorably by God. Such a favorable hearing of grumbling by God is seen to be supported by the use of εισακούω in these contexts, where the later stages of the Greek language are found to provide insights into the nuanced meaning of this word – a nuanced meaning that is traceable from Modern Greek to Medieval Greek and back into the Hellenistic Greek in which the LXX is situated. Such a situation supports the idea that the lexicography of the LXX could benefit from a diachronic study of Greek words.

The article by *Eberhard Bons* (Strasbourg) is about the Greek noun διέξοδος as rendering of the Hebrew word *pəlaḡ* “watercourse, channel” in Ps 1:3. Comparing the two textual witnesses, the Masoretic Text and the Septuagint, the question arises as to how the Alexandrian translators understood the Hebrew word, and if they understood it correctly. In fact, a careful analysis of the different occurrences leads to the conclusion that there was no standard Greek translation of the Hebrew word in question. Thus, the question remains whether the Greek word διέξοδος means a watercourse or, rather, a source. As a careful analysis of some occurrences in Plato and Strabo shows, this specific meaning is actually attested in Greek literature. Consequently, it is possible that the Alexandrian translators were familiar with it even if they preferred words like ποταμός.

The contribution by *Kyriakoula Papademetriou* (Thessaloniki) investigates the evolution of the meaning of the word παρρησία diachronically and the employment of the word by its users in each period, as well as its specific reference to concrete social situations. Based on the rules of Pragmatics and Sociolinguistics, the contextual frame of the word is explored at the level of communication on the one hand, and, on the other, at the level of the social and cultural environment. As evidence of these parameters, there is an examination of texts of the ancient

classical Greek era, of the Hellenistic and Graeco-Roman period, and, especially, of the Greek-speaking Jewish sphere, as well as of the New Testament. The conclusion is that a nuclear semantic feature of the word *παρρησία* is the social recognition of the right to speak without fear and with authority. Especially in the Septuagint, the notion of recognizing this right is determined by the relationship with God, by the fidelity and integrity of the human being who can speak and behave with *παρρησία*. The study shows that for the lexical understanding of a text, semantic analysis alone is insufficient. Rather, it is critical to examine the use of words in their social and cultural environment.

The article by *Beatrice Perego* (Olgiate Molgora, Italy) focuses on the garden terminology of the Septuagint: why is the noun *παράδεισος* used to translate the “Garden of Eden”? Why do the translators choose another term, *κήπος*, “garden”, in other contexts? To what degree do they distinguish both? Or do they use them indiscriminately, at least sometimes? Once more, it turns out to be necessary to answer these questions against the background of the semantic evolution of the two words in non-Biblical Greek texts. In a first step, the author gives a brief overview of the noun *παράδεισος*, its etymology, its usage in Greek literary sources and papyri as well as in the Septuagint. In a second step, she carries out similar research into the word *κήπος*. The concluding section of the article deals with specific Septuagint occurrences where the semantic difference between the two terms appears to be blurred. This specific Septuagintal evidence is not surprising as can be illustrated by the particular usage of *παράδεισος* in non-Biblical sources, namely, in the papyri.

The article by *Miriam Carminati* (Pavia/Bergamo, Italy) focuses on a double compound verb, *συναντιλαμβάνομαι*, and its specific use in the Septuagint. In general, the verb is very rare, both in the Septuagint and in non-Biblical Greek sources. Usually, it is translated with “to help”, “to come to the aid of someone”. But why this specific verb? What is its characteristic connotation? In order to answer these questions, the author investigates not only the few occurrences of the verb in Greek literature but also the papyri evidence where the verb has the specific connotation “to cooperate with someone”. This allows a better understanding of the occurrences in the Septuagint (Exod 18:22; Num 11:17; Ps 88:22^{LXX}) as well as those in more recent literature of Jewish and Christian origin, namely Josephus and the New Testament (Luke 10:40; Rom 8:26). The author concludes that the verb *συναντιλαμβάνομαι* was probably a term used in bureaucracy and in middle classes writings while classical authors of the Hellenistic period appear to avoid it. This is probably the reason for its rarity.

In conclusion, we would like to express our gratitude to the authors of the articles gathered in this volume as well as to the institutions who granted financial fundings: *Agence Nationale de la Recherche* (Paris), *Armin Schmitt-Stiftung* (Regensburg), *Cercle Gutenberg* (Strasbourg). The *Équipe d'accueil 4377* of the University of Strasbourg provided the institutional framework enabling our research on the Septuagint. Dr. Michael Tait proof-read some of the articles of this

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Le vocabulaire de la Septante à la lumière des papyrus

ANNA PASSONI DELL'ACQUA

1. Bible et papyrus

Une feuille de papyrus évoque en nous une image de légèreté et de fragilité qui pourtant nous renvoie à un passé lointain dont elle représente un fragment, du point de vue matériel également. Le fait qu'elle soit arrivée jusqu'à nous est souvent le fruit du hasard, mais son témoignage est toujours précieux, par le texte qu'elle contient, par la langue dans laquelle celui-ci est rédigé et par son écriture.

L'histoire de la *Septante* est étroitement liée aux papyrus, ne serait-ce déjà que par le nom qui, comme nous le savons, désigne les Ecritures dans leur traduction grecque. Τὰ βιβλία sont les rouleaux de papyrus, «les livres» par excellence du Judaïsme de langue grecque qui, en grandissant dans la métropole d'Alexandrie, les associe à la Bibliothèque et au Musée, siège de la transcription et de l'édition des textes littéraires et scientifiques, emblème de la culture grecque de l'époque hellénistique.

Le matériel d'écriture inventé par la civilisation égyptienne presque trois mille ans auparavant et exporté le long des voies commerciales de l'époque – dont le centre de triage était la ville phénicienne de *Goubla/G^ebal*, justement rebaptisée ensuite *Byblos* par les Grecs – donne ainsi son nom au *corpus* de la *Torâ* qui, dans l'Alexandrie Ptolémaïque, deviendra la plus ancienne traduction écrite d'une œuvre littéraire attestée jusque là.

La *Lettre d'Aristée*, dans la lettre d'Eléazar à Ptolémée (§ 46), nous offre un ultérieur témoignage de l'utilisation de τὰ βιβλία grâce aux rouleaux de parchemin de la *Torâ* provenant de la bibliothèque du temple de Jérusalem (§ 176: διφθέραι). Nous assistons donc déjà à une extension sémantique du terme qui tient compte de la forme livresque plutôt que du matériel d'écriture.

Le lien entre *Septante* et papyrus va cependant bien au-delà, dans la mesure où il se fonde sur les copies les plus anciennes de la traduction, particulièrement précieuses qui, comme le P Chester Beatty IX–X, classé par Alfred Rahlfs comme Papyrus 967, daté aux alentours de l'an 200, avec les livres d'Ezéchiel, de Daniel et d'Esther,¹ font parvenir jusqu'à nous un texte pré-origénien. Il s'agit là de papyrus

¹ [<https://www.uni-koeln.de/phil-fak/ifa/NRWakademie/papyrologie/Ezechiel/bildereze.html>], consulté le 30 août 2018.

littéraires, fondamentaux pour l'histoire « tourmentée » du texte de la *Septante* et de sa critique textuelle.

Mais pour nous, qui partageons l'engouement et la passion pour notre entreprise commune – le *Lexicon HTLS* – le plus intéressant est avant tout la connexion linguistique que l'on peut établir entre *Septante* et papyrus. Ce sont les textes documentaires, qui constituent la majorité des papyrus grecs d'Égypte, qui nous offrent du matériel de comparaison. Ces derniers sont en effet là pour témoigner, dans le cadre du grec de la κοινή de l'époque gréco-romaine, de la variété des formes et des registres linguistiques, conséquence directe du nombre particulièrement élevé de documents, de la diversité des typologies et des époques auxquelles ils appartiennent, de la différence des milieux culturels et sociaux dont ils sont issus. De la cour et de la chancellerie royale, on passe aux scribes des petits villages de la χώρα, le « plat pays » aux portes d'Alexandrie, qui utilisent des formes fixes apprises à l'école en fonction de la nature et de la destination des documents. Ces scribes écrivent aussi bien pour des locuteurs grecs ignorants des procédures et de la bureaucratie que pour les indigènes égyptiens ou en tout cas « au nom de celui/celle qui ne connaît pas le grec » (la formule est ἔγραψα ὑπὲρ αὐτοῦ/αὐτῆς μὴ εἰδότης/εἰδυίας γράμματα: sous-entendu « grecques »), mais ne sont pas pour autant analphabètes au sens strict du terme.

Les lettres privées sont la source la plus intéressante, parce que leurs auteurs représentent toutes les couches sociales et toutes les composantes ethniques de la population extrêmement diversifiée de l'Égypte ptolémaïque et romaine, ce qui fait qu'elles nous offrent un aperçu de la vie quotidienne à différents niveaux. Ces documents peuvent être écrits personnellement ou dictés aux esclaves ou composés par les scribes sur la base de ce que l'expéditeur désirait communiquer.

Il est évident que parler de « langue des papyrus » est tout aussi abstrait que dire « langue de la *Septante* ». Pour une analyse des problèmes inhérents à la langue des papyrus, je renvoie au volume *The Language of the Papyri* édité par T. V. Evans et D. D. Obbink : « The purpose of this book is to show the potential of that material. ... Our objectives have been to indicate current directions of international research into the language of the papyri and to provide a stimulus for future work »².

Le grec des papyrus et de la *Septante* est marqué par l'influence d'autres langues de contact et se développe dans des situations que l'on peut pour le moins qualifier de bilingues,³ dans la mesure où il est utilisé par des personnes qui ont

² T. V. EVANS, D. D. OBBINK, « Introduction », iidem (éds.), *The Language of the Papyri*, Oxford: Oxford University Press, 2010, 1–12, 3.

³ *Atti del Seminario di studi* « Bilinguismo e traduzione nell'antico Oriente », Roma 20–22 mars 1980, *Vicino Oriente* 3, 1980, 1–14; 77–84 (Égypte); 15–31 (Asie antérieure); 209–223 (Juifs); F. DUNAND, « Grecs et Égyptiens en Égypte lagide. Le problème de l'acculturation », G. NENCI (sous la direction de), *Modèles de contacts et processus de transformation dans les sociétés anciennes. Actes du colloque de Cortone (24–30 mai 1981)* (CÉFR, 67), Pisa: Scuola Normale Superiore, 1983, 45–85; F. BRIQUEL-CHATONNET (éd.), *Mosaïque de langues mosaïque culturelle. Le bilinguisme dans le Proche-Orient ancien. Actes de la Table-Ronde du 18 novembre 1995* (Antiquités Sémitiques 1), Paris: J. Maisonneuve, 1996.

appris le grec hellénistique comme deuxième langue, et qui conservent la *Weltanschauung*, la philosophie de la vie, de la langue maternelle, d'origine totalement (hébreu et araméen⁴) ou partiellement (égyptien) sémitique.

La *Septante* est l'exemple le plus ancien de transculturation.⁵

La comparaison que nous faisons pour notre *Lexicon* et qui s'adresse à toutes les personnes désireuses de comprendre l'histoire de la pensée biblique, concerne *un* des aspects linguistiques, à savoir celui du vocabulaire, des choix lexicaux effectués par les traducteurs des livres les plus anciens de la « bibliothèque » de la *Septante*, ou par les auteurs des livres les plus récents, directement composés en grec.

Tout comme la base de notre comparaison lexicale, particulièrement vaste dans la mesure où elle rassemble tous les écrits parvenus jusqu'à nous de l'époque de Ptolémée à l'époque romaine, aussi bien littéraires que documentaires, la désignation de papyrus doit être prise *sensu lato*, sans se limiter au seul matériel écrit: il comprend donc également les textes sur parchemin, pierre, *ostraka*, bois, tissu ou métal.

Il nous est possible d'observer la profondeur de l'intuition de ceux qui nous ont précédés dans cette voie: sur la base de la connaissance du texte de la Bible de la *Septante* comme des papyrus qui étaient publiés, ceux-ci notaient l'utilisation des mêmes mots, des mêmes syntagmes, de constructions semblables. Nous pouvons rappeler, parmi les « patriarches », G. Adolf Deissmann pour les *Bibelstudien*,⁶ les *Neue Bibelstudien*⁸ et celui qui est le mieux connu, *Licht vom Osten*,⁹ ouvrages

⁴ J. JOOSTEN, « On Aramaizing Renderings in the Septuagint », M. F. J. BAASTEN, W. TH. VAN PEURSEN (éds.), *Hamlet on a Hill. Semitic and Greek Studies Presented to Professor T. Muraoka on the Occasion of the Sixty-Fifth Birthday*, Leuven: Peeters, 2003, 587–600; réimprimé in J. JOOSTEN, *Collected Studies on the Septuagint. From Language to Interpretation and Beyond* (Forschungen zum Alten Testament 83), Tübingen: Mohr Siebeck, 2012, 53–66; idem, « The Aramaic Background of the Seventy: Language, Culture and History », *BIOSCS* 43, 2010, 53–72.

⁵ Voir la synthèse de J. JOOSTEN, « Traduire la Parole. La Septante à la lumière de l'histoire, de la philologie et de la théologie », *RHPPh* 93, 2013, 481–497.

⁶ Il faut mentionner aussi les savants de linguistique grecque: K. DIETERICH, *Untersuchungen zur Geschichte der griechischen Sprache von der hellenistischen Zeit bis zum 10. Jahrhundert n. Chr.*, Leipzig: Teubner, 1898; G. N. HATZIDAKIS, *Einleitung in die neugriechische Grammatik*, Leipzig: Breitkopf, 1892 [<https://archive.org/details/einleitungindien00hatz>]; A. THUMB, *Die griechische Sprache im Zeitalter des Hellenismus*, Strassburg: K. J. Trübner, 1901 [<https://archive.org/details/diegriechisches00thumgoog>].

⁷ G. A. DEISSMANN, *Bibelstudien: Beiträge, zumeist aus den Papyri und Inschriften, zur Geschichte der Sprache, des Schrifttums und der Religion des hellenistischen Judentums und des Urchristentums*, Marburg: N. G. Elwert'sche Verlagsbuchhandlung, 1895 [<http://archive.org/details/bibelstudienbei01deisgoog>]; trad. anglaise: *Bible Studies. Contributions chiefly from Papyri and Inscriptions to the History of the Language, the Literature, and the Religion of Hellenistic Judaism and primitive Christianity*, Edinburgh: Hendrickson, 1901 [<http://archive.org/details/biblestudiescon00deisgoog>].

⁸ *Neue Bibelstudien: sprachgeschichtliche Beiträge zumeist aus den Papyri und Inschriften, zur Erklärung des Neuen Testaments*, Marburg: N. G. Elwert'sche, 1897 [<http://archive.org/details/details/neuebibelstudie01deisgoog>]; trad. anglaise: *New Light on the New Testament from records of the Graeco-Roman Period*, Edinburgh: T&T Clark, 1908 [<http://archive.org/details/newlightonnewte00stragoog>].

⁹ *Licht vom Osten: das Neue Testament und die neuentdeckten Texte der hellenistisch-römischen*

dont les sous-titres expriment pleinement les intérêts de leur auteur, qui réussit aussi à rassembler une collection personnelle de documents inédits.¹⁰ Le volume de A. Berger (2010), *Deissmann the Philologist*, met enfin en lumière l'importance de ce savant, également comme lexicographe.¹¹

Il convient de rappeler dans son sillage Orsolina Montevocchi (2009†), qui me confia ce type d'études et qui fut particulièrement heureuse d'assister aux débuts de notre *Lexicon*. Le thème de nombre de ses études (de 1955 à 1995), également présentées aux « Congrès Internationaux de Papyrologie » (Oslo 1961,¹² Varsovie 1964¹³), avait en quelque sorte contribué à ouvrir la voie à cette entreprise couronnée de succès.

Je ne pense pas me tromper lorsque j'affirme que *The Vocabulary of the Greek Testament illustrated from the Papyri and Other non-literary Sources* de J. H. Moulton et G. Milligan de 1914–15,¹⁴ est l'ancêtre de notre *Lexicon*. L'actualité de cet ouvrage réside dans le fait qu'à l'époque de son élaboration une grande partie des papyrus de la haute époque ptolémaïque, donc proche de la période de traduction de la *Septante*, était déjà connue. Il en a été donné de bons exemples, avec la citation de phrases et de syntagmes utiles à la comparaison avec la Bible grecque. Aujourd'hui, l'ouvrage de Moulton – Milligan est disponible en ligne et téléchargeable en format pdf sur le site [<http://archive.org/details/vocabularyofgree00mouluoft>].

Une aide précieuse nous est également apportée par l'excellent *Diccionario Griego-Español* (Madrid: C. S. I. C., 1980) édité par F. Adrados et son équipe, qui procède lentement et qui commence à être mis en ligne [<http://dge.cchs.csic.es/>], mais qui s'arrête au Tome VII de 2009.

En 1997–1998, a été annoncé un projet présenté dans deux articles signés par J. A. L. Lee et G. H. R. Horsley, parus dans la revue « *Filología Neotestamentaria* ». ¹⁵ Il s'agissait d'une mise à jour de *A Greek-English Lexicon of the New*

Welt, Tübingen: J. C. B. Mohr – P. Siebeck, 1909.1923 [<http://archive.org/details/lichtvomostenda00deisgoog>]; trad. anglaise: *Light from The Ancient East. The New Testament Illustrated by recently discovered Texts of the Graeco-Roman World*, New York, London: Hodder & Stoughton, 1911 [<http://archive.org/details/lightfrommancien00deis>].

¹⁰ P. M. MEYER (éd.), *Griechische Texte aus Ägypten: I Papyri des Neutestamentlichen Seminars der Universität Berlin; II. Ostraka der Sammlung Deissmann*, Berlin: Weidmannsche Buchhandlung, 1916 (*ostraca* et étiquette de momie [Mumientäfelchen] et papyrus), voir aussi G. H. R. HORSLEY, « An Unpublished Septuaginta Papyrus from the Nachlass of Adolf Deissmann », *APF* 39, 1993, 35–38.

¹¹ A. BERGER, *Deissmann the Philologist* (BZNW 171), Berlin, New York: W. de Gruyter, 2010, 104–125.

¹² O. MONTEVECCHI, « Quaedam de graecitate Psalmorum cum papyris comparata », *Proceedings of the IX International Congress of Papyrology*, Oslo, 19–22 août, 1958, Oslo: Norwegian Universities, 1961, 293–310.

¹³ O. MONTEVECCHI, « Continuità ed evoluzione della lingua greca nella Settanta e nei papi », J. WOLSKI (éd.), *Actes du X^e Congrès International de Papyrologie*, Varsovie–Cracovie 3–9 septembre 1961, Wrocław: Wydawnictwo Polskiej akademii, 1964, 39–49.

¹⁴ London: Hodder, 1915; Grand Rapids (MI): W. M. B. Eerdmans, 1930.

¹⁵ G. H. R. HORSLEY, J. A. L. LEE, « A Lexicon of the New Testament with Documentary Paral-