

What Does the Computer Have to Do with Textual Criticism? Innovative Technology for the Management and Analysis of Collation Data and the Grouping of Manuscripts

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A. Introduction

The first part of the title of this paper is, as you may have deduced, inspired by Tertullian's famous question, "Quid ergo Athenis et Hierosolymis?"¹ His words were intended to highlight the distinction that he was making between the Academy and the Church, or *haeretici* and Christians, whose perspectives (which he represented by the two cities that he named) were, to his way of thinking, diametrically opposed to one another. Similarly, it will have been only a few decades ago that not many would have seen much of a connection between the computer and the discipline of textual criticism. In recent years, however, dramatic changes have occurred as more and more scholars have become attuned to the possibilities with regard to facilitating such research with the aid of this kind of technology. Now important ventures involving textual research — such as The Hexapla Project, The International Greek New Testament Project, The Greek Bible in Byzantine Judaism, The Greek Online Lexical Database, and, dare we say, the Göttingen Septuaginta IV Maccabees project — are pushing the frontiers of what may be accomplished with the use of electronic databases and computer analysis. Preliminary and informal discussions have taken place during the past year or two concerning the possibilities of collaboration amongst these projects with a view both to sharing technological insights and to exploring ways to make the benefits of such advances available to the world of scholarship at large.

The origins of the august project that we are celebrating during this conference go back, as we all know, 100 years. The roster of those who have played a role in its development includes luminaries in biblical and Septuagint research. My² introduction to Septuagint textual criticism came in classes that I took with my Doktor-Grossvater at the University of Toronto, John William Wevers, the editor of the Pentateuch volumes in the Göttingen Septuaginta series. My Doktor-Vater, Albert Pietersma, in his address at the inauguration of the Septuagint Institute of

1 Tertullian, *De praescriptione haereticorum*, 7.9.

2 Throughout the rest of this paper, when the first person singular pronoun is used, the reference is to Robert Hiebert.

Trinity Western University in 2005, recalled “the human effort and perseverance” of his Doktor-Vater, the same John Wevers, in carrying out that Herculean task:

Day in day out, month after month, I would see him sit behind his desk, typically his left hand on the Göttingen collation book, which contained all the textual data from regular Greek manuscripts, and his right hand poised to make notations. And so it went, year after year, one variant at a time, from the beginning of the book, chapter 1:1, word one, to its end no matter how far away. He himself has likened this undertaking to climbing Mt. Everest. More mundanely one might describe it by using a modern Greek proverb...: *Φασοῦλι τὸ φασοῦλι γεμίζει τὸ σακκοῦλι* “Bean by bean fills the bag.” (And the beans were many and the five bags of Moses were very big.)³

In a 1999 article, Wevers described what was involved in preparing his editions of the books of the Pentateuch, beginning with Genesis.

I felt that it was necessary immediately to make some kind of attempt at establishing the internal textual history of the book. I went through the evidence over and over again to find mss [sic] groupings. Gradually some order became evident...

In the course of working on the text I had written up a considerable number of studies, principally concerning the textual groups which constituted the textual history of Genesis. I analyzed each one by collecting all the readings of each group in a separate study, and characterizing each reading grammatically, thereby attempting to describe what was distinctive for each group... Particularly important were relationships among these groups, and these became part of these studies as well.⁴

It goes without saying that there is no substitute, even in the age of the computer, databases, and the internet, for becoming intimately familiar with the text of a book, or for the kind of persistence and methodological rigour in the analysis of a text that Wevers et al. have modeled for us. That said, the computer can be a very useful tool for classifying, organizing, and analyzing textual data. This is true, as we shall see presently, especially in regard to the kinds of tasks that Wevers mentioned in the excerpt I have quoted above, namely working out the manuscript groupings and establishing the textual history of a book.

B. Management and Analysis of Collation Data

At the IOSCS meetings in Ljubljana in 2007, Nathaniel Dykstra and I gave a report on the database and computer program that we have been developing in order to facilitate the work of preparing the critical edition of Greek IV Maccabees.⁵ This

3 A. PIETERSMA, Septuagint Studies in Canada. An unpublished paper presented at the inauguration of the Septuagint Institute, September 17, 2005.

4 J. W. WEVERS, *Apologia pro Vita Mea*: Reflections on a Career in Septuagint Studies, in: BIOSCS 32 (1999), 65–96, here 70 and 80.

5 R. J. V. HIEBERT / N. N. DYKSTRA, Septuagint Textual Criticism and the Computer: 4 Maccabees as a Test Case, in: M. H. K. PETERS (ed.), XIII Congress of the International

has entailed putting into electronic form the textual data of more than 70 Greek manuscripts and of the Syriac version, i.e., the collations that were recorded in two volumes prepared over a 56 year period⁶ under the auspices of the Septuaginta-Unternehmen in Göttingen. That part of our project is now complete. The next phase has involved constructing a relational database that allows for the analysis of this textual evidence. A considerable amount of work has been done in this regard, though we continue to make refinements and to devise ever more sophisticated search and analytical capabilities. Later in this presentation we will highlight some of the features that we hope to be able to add in this regard. Our goals in the development of this research tool are to facilitate the completion of the critical edition of IV Maccabees for the Göttingen Septuaginta series and to contribute to the advancement of Septuagint textual scholarship in the twenty-first century.

Several preliminary critical editions of Greek IV Maccabees have been published in the past, including those of Otto F. Fritzsche,⁷ Henry Barclay Swete,⁸ and Alfred Rahlfs.⁹ These were based, however, on a very limited number of manuscripts: in the case of Swete and Rahlfs, in fact, only the uncials Alexandrinus, Sinaiticus, and Venetus. More recently, Hans-Josef Klauck has published a German edition of IV Maccabees for which he has taken into account some of the textual data that has been gathered at the Septuaginta-Unternehmen and that had not been factored in to those earlier Greek editions.¹⁰

For Klauck's edition of IV Maccabees, a preliminary list of groups was prepared in consultation with Robert Hanhart. Below is an augmented version of that list, with the "Übrige kollationierte Handschriften," which Klauck did not specify, included and distinguished as to whether the mss are, in fact, menologia or non-menologia. Our thanks go to Herr Detlef Fraenkel of the Septuaginta-Unternehmen for supplying us with helpful information in that regard.

Unzialen:

S A V

Rezension L:

236 534 728

Organization for Septuagint and Cognate Studies: Ljubljana, 2007 (SBL.SCS 55), Atlanta 2008, 167–182.

6 1916–1972.

7 O. F. FRITZSCHE (ed.), *Libri Apocryphi Veteris Testamenti Graece*, Lipsiae 1871. See M. HADAS (ed.), *The Third and Fourth Books of Maccabees* (JAL 3), New York 1953, 137.

8 H. B. SWETE (ed.), *The Old Testament in Greek according to the Septuagint*, Vol. 3, Cambridge³ 1905.

9 A. RAHLFS (ed.), *Septuaginta id est Vetus Testamentum graece iuxta LXX interpretes*. 2 Vol., Stuttgart 1935. See H.-J. KLAUCK, 4. Makkabäerbuch (JSRZ 3,6), Gütersloh 1989, 680.

10 KLAUCK, 4. Makkabäerbuch, 679.

Rezension l:
62 542 747^c

Rezension q:
71 74 107 120 370
380 452 731

Codices mixti:
46 (davon direkt abhängig: 52 332) 55 (besonders wertvoll) 58
340 668 771 930

Josephus-Handschriften:
747^(x) 759

Menologienhandschriften der Gruppe c:
577 690 741 491

Übrige kollationierte Handschriften:
ca. 40 Menologienhandschriften

- Menologia: 316 317 322 325 391 397 446 455 457 467 472 473 586 587
591 592 594 595 596 597 617 639 640 656 682 683 699 713 714 738 773
778 782 789
- Non-menologia: 585 607 641 677 686 695 774

When I began working on this project, it was obvious to me that the place to start in establishing the textual history of IV Maccabees was with the ms groupings that Klauck had published. This does not mean that I assumed that those groups would not need to be checked carefully in the light of the collation data that became available to me when I accepted this assignment. But at least some of the groups seemed to be solid. There were, to be sure, question marks about others, and the large group of “übrige Handschriften” required further analysis.

To an audience such as this one, it goes without saying that the establishment of ms groups is done on the basis of readings that diverge from the text that an editor determines, through careful analysis of manuscript evidence, is original, or at least as close to it that one can at a given point in time get. Patterns of agreement among textual witnesses with regard to divergent readings emerge as one familiarizes oneself with the data. It then gradually becomes apparent that certain witnesses or groups of witnesses tend either to attest to that original text or to exhibit alternatives to it. That process of analysis ultimately gives rise to a textual history.

The task of checking Klauck’s groups and analyzing the collation data in order to determine if there were other groups to be discovered seemed to Dykstra and me to be one well suited to the application of computer technology. As mentioned above, that meant putting all of the textual evidence in the collation books into electronic form and constructing a relational database to facilitate this kind of

analysis. While that continues to be a work in progress, we are pleased to be able to report on what has been achieved thus far. In this paper, we shall focus on a data set from ch. 5 of IV Maccabees.

We should mention that this data pertains, in each instance, to the number of times that whole ms groups attest to variants to our critically reconstructed lemma in relation to the total number of possible readings, which we define as the number of times that any or all mss in a group attest a reading. This is, therefore, not a complete picture of the strength of a given group or collocation of witnesses, inasmuch as it does not take into account partial group attestation, but it is accurate as far as it goes. The reason the computer program has been set up in this way is that we want to determine which mss do, in fact, regularly agree on variant readings, rather than simply quantifying the number of times that any particular ms attests a reading. Partial group attestation can, of course, only be quantified once one has a sense of what a complete group looks like. When that has been determined, the analytical process can be further refined to take into account partial group attestation. The readings listed below are grouped according to different types: pluses (+, pr), minuses (>, \cap), transpositions (tr), and “other” (e.g., lexical, grammatical).

1. Uncials: A S V¹¹(0 readings - 0.00%)
 Uncials without V: A S (1/53 readings - 1.89%)

1 other

Verse	Lemma	Variant
5:30	$\tau\eta\xi\epsilon\iota\alpha\zeta$	$\tau\eta\xi\epsilon\iota\zeta$ (S*)

In our analysis of the textual data, it has become evident that the uncials (along with certain other mss) are generally reliable witnesses to the original text of IV Maccabees. Ms groups, however, as mentioned above, are determined on the basis of variants to the original text. The low level of agreement amongst the uncials, therefore, indicates that when they do not attest the original text, they usually diverge from one another.

11 V is not extant for most of ch. 5 and so is not included in the data set that is analyzed for this paper.

2. *L*: 236-534-728-491 (27/77 readings – 34.62%)

7 pluses, 5 minuses, 5 transpositions, 10 other

Verse	Lemma	Variant
5:4	ἀγέλης	+ των εβραιων
5:15	δημηγοροεῖν	+ και λεγειν
5:33	ἐμαντοῦ	+ δοκειν
5:7/8 ¹²	βδελύττη	pr sv
5:26	init	pr και
5:27	ἀναγκάζειν	pr το
5:36	γήρως	pr επι
5:5	ὁ	>
5:13	ὡς	>
5:21	ὡς	>
5:29	οὐ παρήσω	>
5:30	μου 2 ^o	>
5:1	κνκλόθεν ἐνόπλων	tr
5:18	ἦν ἡμῶν	tr
5:19	εἶναι	post τούτην tr
5:38	οὔτε λόγοις	post ἔργων tr
5:38	δεσπόσεις	post fin tr
5:2	παρεκέλευεν	παρεκελευσε(ν)
5:4	Ἐλεάζαρος	ελεαζαρ
5:4	τῶν	τοις
5:4	ἡλικίαν 2 ^o	φιλοσοφίαν
5:14	ἐποτρύνοντος	εποτρυναντος
5:23	ἐξασκεῖ	εξασκειν
5:25	κόσμου	νομου
5:27	δέ	ονν εστιν
5:27	ἐχθίστη	αισχιστη
5:33	οἰκτιρομαι	οικτειρομαι

Ms 491 fits much better with Klauck's *L* group than with his *c* group. In ch. 5, the *L*-491 combination agrees on 27 out of 77 variant readings (34.62%) whereas the *c*-491 combination never agrees on variants to the original text. With regard to *c*, we have observed that mss 577 690 741 are, in fact, among the collection of witnesses that often attest the original text. When that does not occur, their levels of agreement with one another are low.

12 Double verse numbers occur where there are differences in numbering between the Göttingen collation book and Rahlfs' edition, respectively.

3. *q* without 380 731:¹³ 71-74-120-370-452-3002
(20/78 readings - 25.64%)

4 pluses, 4 minuses, 12 other

Verse	Lemma	Variant
5:6/7	<i>σου</i> 2°	+ <i>και</i>
5:18	<i>ει</i>	+ <i>και</i>
5:33	<i>ωστε</i>	+ <i>με</i>
5:36	<i>γήρωσ</i>	pr <i>του</i>
5:5	<i>ο</i>	>
5:6/7	<i>εχων</i>	>
5:21	<i>ως</i>	>
5:30	<i>μον</i> 2°	>
5:2	<i>παρεκέλευεν</i>	<i>παρεκελευσε</i>
5:2	<i>Εβραϊον</i>	<i>των εβραιων</i>
5:11	<i>των λογισμων</i>	<i>τον λογισμον</i>
5:12	<i>οικτιρησεις</i>	<i>οικτειρησεις</i>
5:22	<i>μετα</i>	<i>μετ</i>
5:23	<i>εξασκει</i>	<i>εξασκειν</i>
5:25	<i>κοσμου</i>	<i>ρομου</i>
5:26	<i>δε</i>	<i>δ</i>
5:27	<i>εχθιστη</i>	<i>αισχιστη</i>
5:33	<i>οικτιρομαι</i>	<i>οικτειρομαι</i>
5:34	<i>ουδε</i>	<i>ουδ</i>
5:37	<i>εισδεχονται</i>	<i>προσδεχονται</i>

4. *q*1: 44-107-610 (32/69 readings - 46.38%)

3 pluses, 7 minuses, 2 transpositions, 20 other

Verse	Lemma	Variant
5:7/8	<i>τι</i>	+ <i>δε</i>
5:27	<i>fin</i>	+ <i>ημας</i>
5:33	<i>ωστε</i>	+ <i>με</i>
5:4	<i>εκ - αγελης</i>	>
5:6	<i>ταυτα</i>	>
5:27	<i>οπως - fin</i>	>
5:30	<i>μον</i> 2°	>
5:38	<i>ασεβων - δεσποσεις</i>	>
5:11	<i>και</i> 2°	∩ (12)
5:24	<i>ωστε</i> 1°	∩ 2°

13 Ms 731 is not extant in ch. 5, while 380 lacks most of ch. 5. Consequently they are not included in the analysis of this data set.

Verse	Lemma	Variant
5:5	<i>αὐτὸν ἰδών</i>	tr
5:38	<i>δεσπόσεις</i>	post fin tr
5:2	<i>παρεκέλευεν</i>	<i>παρεκέλευσεν</i>
5:2	<i>τοῖς δορυφόροις</i>	<i>αυτοις</i>
5:2	<i>Ἑβραῖον</i>	<i>των εβραιων</i>
5:4	<i>Ἐλεάζαρος</i>	<i>ελεαζαρ</i>
5:6	<i>συμβουλευσαίμ' ἄν</i>	<i>συμβουλευω</i>
5:7/8	<i>τήν τοῦδε</i>	<i>τηνδε</i>
5:11	<i>τῶν λογισμῶν</i>	<i>τον λογισμον</i>
5:14	<i>ἐπί – fin</i>	<i>ακουσας ο ελεαζαρ ητησε λογον</i>
5:22	<i>μετά</i>	<i>μετ</i>
5:22	<i>βιούντων</i>	<i>υγιοντων</i>
5:23	<i>ἐξασκεῖ</i>	<i>εξασκειν</i>
5:25	<i>κόσμου</i>	<i>νομου</i>
5:26	<i>δέ</i>	<i>δ</i>
5:27	<i>ἐπεγελάσης</i>	<i>επιγελασης</i>
5:30	<i>ἐκκόψεις</i>	<i>εκκοψεις</i>
5:33	<i>οἰκτιρομαι</i>	<i>οικτειρομαι</i>
5:36	<i>μιαεῖς</i>	<i>μιαει</i>
5:36	<i>γήρας</i>	<i>γηρας</i>
5:37	<i>εἰσδέξονται</i>	<i>προσδεξονται</i>
5:38	<i>λόγοις</i>	<i>δια λογων</i>

5. q2: 55–747 (18/26 readings – 69.23%)

3 pluses, 3 minuses, 2 transpositions, 10 other

Verse	Lemma	Variant
5:4	<i>ἀγέλης</i>	+ <i>εβραιος</i> (747 ^{txt})
5:26	<i>μέν</i>	+ <i>ονν</i>
5:15	<i>ἐξουσίαν</i>	pr <i>την</i> (747*)
5:16	<i>εἶναι</i>	>
5:30	<i>μον 2°</i>	>
5:31	<i>μοι</i>	>
5:5	<i>αὐτὸν ἰδών</i>	tr (747 ^{txt})
5:27	<i>ἀναγκάζειν ἡμᾶς</i>	tr
5:2	<i>Ἑβραῖον</i>	<i>των εβραιων</i>
5:11	<i>τῶν λογισμῶν</i>	<i>τον λογισμον</i>
5:13	<i>πασῆ</i>	<i>ση</i> (747*)
5:13	<i>δι'</i>	<i>δια</i>
5:27	<i>ἐχθίστη</i>	<i>αισχιστη</i>
5:29	<i>οὔτε</i>	<i>αλλα</i> (747 ^{txt})
5:29	<i>ἱερούς</i>	<i>ιερεις</i> (747 ^{txt})
5:29	<i>τοῦ</i>	<i>το</i> (747 ^{txt})
5:33	<i>οἰκτιρομαι</i>	<i>οικτειρομαι</i>
5:37	<i>εἰσδέξονται</i>	<i>προσδεξονται</i>

Mss 44 610 3002 were among the last ones to be collated for IV Maccabees. They do not appear in Klauck's list. My initial conclusions in working through the collation books had been that 44 610 3002 comprised a textual group. Our analysis has shown that, while they exhibit affiliations with mss of Klauck's *q* group, this larger collection of mss appears to resolve into two related groups. Ms 3002 aligns itself with the five mss of his *q* group that are listed above. Mss 44 and 610 exhibit a substantial degree of affiliation with 107 of his *q* group, though the levels of agreement between 107 and members of his *q* group are not insignificant. All in all, then, 44 107 610, which comprise our *q1* group, are not as closely related to the mss of our revised *q* group as they are to one another. As for mss 55 and 747 of our *q2* group, the former is identified by Klauck as one of the *codices mixti*, whereas 747* is called simply a Josephus-Handschrift.

6. *m*: without 677 774:¹⁴

316-317-322-325-391-397-446-457-467-472-473-586-591-592-
594-595-596-597-607-617-639-640-656-682-683-686-695-
699-713-714-778-782-789 (51/178 readings - 28.65%)

9 pluses, 6 minuses, 13 transpositions, 23 other

Verse	Lemma	Variant
5:10/11	τῆς	+ τοσαντης και
5:11	ἄξιον	+ ρουν
5:13	συγγνωμονήσειεν	+ αν
5:13	πάση	+ τη
5:14	Τοῦτον	+ ουν
5:33	ἐμαντοῦ	+ δοκειν
5:7/8	βδελύττη	pr σν
5:26	init	pr και
5:27	ἀναγκάζειν	pr το
5:1	τόραννος	>
5:6	ταῦτα	>
5:13	ὡς	>
5:23	τε	>
5:29	οὐ παρήσω	>
5:38	γάρο	>
5:1	μετά – συνέδρων	post Ἀντίοχος tr
5:6/7	ἔχων χρόνον	tr (χρονων 597* 682 778 ^c)
5:6/7	μοι δοκεις	tr
5:13	παρανομία γινομένη	tr
5:22	ἡμῶν	post φιλοσοφίαν tr
5:23	ἡδονῶν	et ἐπιθυμιῶν tr
5:23	ἐκουσίως ὑπομένειν	post (24) δικαιοσύνην tr
5:25	ἡμῖν συμπαθεῖ	tr

14 Mss 677 and 774 are not extant in ch. 5.

Verse	Lemma	Variant
5:28	<i>τοῦτον</i>	ad fin tr
5:32	<i>ἐκφύσα σφοδρότερον</i>	tr
5:35	<i>ἱεροσόνῃ τιμία</i>	tr
5:37	<i>οἱ πατέρες / εἰσδέξονται</i>	tr
5:38	<i>δεσπόσεις</i>	post fin tr
5:2	<i>παρεκέλευεν</i>	<i>εκελευσε(ν)</i>
5:4	<i>δέ</i>	<i>ονν</i>
5:4	<i>εἷς – ἀγέλης</i>	<i>εκ του οχλου ανηρ τις</i>
5:4	<i>τό – ἱερέυς</i>	<i>εκ γενους ιερατικου</i>
5:4	<i>καί 1° – προήκων</i>	<i>προβεβηκωζ (-βληκωζ 592*)</i> <i>την ηλικιαν</i>
5:4	<i>πλησίον αὐτοῦ</i>	<i>τω αντισχω</i>
5:5	<i>ἰνιτ – Ἀντίοχος</i>	<i>ο δε ιδων αυτον</i>
5:8/9	<i>ἀποστρέφεισθαι</i>	<i>αποστρεφειν</i>
5:9/10	<i>ποιήσειν</i>	<i>ποιειν</i>
5:21	<i>ὡς ὁμοίως</i>	<i>ωσαντως (ως σαντως 586)</i>
5:23	<i>ἡμᾶς ἐκδιδάσκει</i>	<i>διδασκει (διδακει 316(1)) ημας</i>
5:24	<i>ὥστε 1°</i>	<i>και</i>
5:24	<i>ἰσονομεῖν</i>	<i>ισοδυναμιαν (εισοδυναμιαν 317)</i>
5:24	<i>ἐκδιδάσκει</i>	<i>διδασκει</i>
5:24	<i>σέβειν μεγαλοπρεπῶς</i>	<i>μεγαλοπρεπως ενσεβειν</i>
5:27	<i>δέ</i>	<i>ονν εστιν</i>
5:29	<i>οὔτε</i>	<i>μα (457*; ου μα 457°)</i>
5:30	<i>τά 2° – fin</i>	<i>τηξιας μου τα σπλαγγνα</i>
5:31	<i>νεάζειν</i>	<i>ανανεαζειν</i>
5:33	<i>οἰκτίρομαι – γῆρας</i>	<i>γαρ το εμαντου γηρας</i> <i>οικτειρω (οικτηρω 699)</i>
5:33	<i>καταλῶσαι</i>	<i>καταλνειν</i>
5:36	<i>γῆρας</i>	<i>γηρας</i>
5:38	<i>λόγοις</i>	<i>δια λογων</i>

It will be noted that the percentage of agreement for the *m* group is considerably lower than the percentages for *m1*, *m2*, and *m3* given below. It should, however, be remembered that for each group the percentage is an indication of the number of times that all group members agree in attesting variant readings. In that light it is remarkable that unanimity among members of such a large group would occur as many times as it does.

7. *m1*: 455–585 (112/122 readings – 91.80%)

17 pluses, 11 minuses, 21 transpositions, 63 other

Verse	Lemma	Variant
5:6/7	<i>τῆ</i>	+ <i>των</i>
5:8/9	<i>τοῦτο</i>	+ <i>ειναι μοι δοκει</i>

Verse	Lemma	Variant
5:10/11	ἐξυπνώσεις	+ γουν
5:10/11	τῆς	+ τοσαυτης
5:11	ἄξιον	+ ρουν
5:13	πάση	+ τη
5:15	δημηγορεῖν	+ λεγων
5:23	ἐκουσίως	+ και αδικιαν
5:25	οἶδαμεν	+ δε
5:27	fin	+ ημας
5:29	προγόνων	+ μου
5:31	ἄνανδρος	+ υπαρχω
5:33	ἐμαντοῦ	+ δοκειν
5:37	ἄγνόν	+ δε
5:7/8	βδελύττη	pr sv
5:25	νομοθετῶν	pr και
5:27	ἀναγκάζειν	pr το
5:1	ὁ τύραννος	>
5:6	ταῦτα	>
5:7/8	καλλίστην	>
5:10	ἐπί – τιμωρία	>
5:16	ἀνάγκην	>
5:23	τε	>
5:23	ἐκουσίως	>
5:24	δικαιοσύνην – ὥστε 1°	>
5:29	οὐ παρήσω	>
5:31	ἐγώ	>
5:31	μοι	>
5:1	μετά – συνέδρων	post Ἀντίοχος tr
5:6/7	ἔχων χρόνον	tr
5:6/7	μοι δοκεῖς	tr
5:13	παρανομία γινομένη	tr
5:16	πεπεισμένοι νόμῳ	tr
5:17	παρανομεῖν ἀξιοῦμεν	tr
5:18	κατὰ ἀλήθειαν	post μή tr
5:18	ὡς ἐπολαμβάνεις	post θεῖος tr
5:18	εἶναι θεῖον	tr
5:22	ἡμῶν	post φιλοσοφίαν tr
5:23	ἡδονῶν	et ἐπιθυμιῶν tr
5:24	μόνον τόν	tr
5:25	ἡμῶν συμπαθεῖ	tr
5:26	ἡμῶν / ταῖς ψυχαῖς	tr
5:28	τοῦτον	ad fin tr
5:32	ἐκφύσα σφοδρότερον	tr
5:34	οὐδέ – fin / (35) init – λόγε	tr
5:35	ἰερωσὴν τιμία	tr
5:37	οἱ πατέρες / εἰσδέξονται	tr
5:38	οὔτε λόγοις	post ἔργων tr
5:38	δεσπόσεις	post fin tr
5:1	αὐτῶ – fin	αὐτῶ κυκλωθεν (κυκλωθεν 455) ενοπλων παρεστῶτων

Verse	Lemma	Variant
5:2	<i>παρεκέλευεν</i>	<i>εκελευσε(ν)</i>
5:2	<i>Ἐβραῖον</i>	<i>των εβραιων</i>
5:2	<i>ἐπισπᾶσθαι</i>	<i>επισπασσθαι</i>
5:4	<i>δέ</i>	<i>ονν</i>
5:4	<i>εἷς – ἀγέλης</i>	<i>εκ του οχλου ανηρ τις</i>
5:4	<i>τό – ἱερέυς</i>	<i>εκ γενους ιερατικου</i>
5:4	<i>τήν – νομικός</i>	<i>νομικος τη επιστημη</i>
5:4	<i>καί 1° – προήκων</i>	<i>προβεβηκως (-κος 455) την ηλικιαν</i>
5:4	<i>πολλοῖς</i>	<i>πολυσ</i>
5:4	<i>ἡλικίαν 2°</i>	<i>φιλοσοφιαν</i>
5:4	<i>παρήχθη</i>	<i>προσηχθη</i>
5:4	<i>πλησίον αὐτοῦ</i>	<i>τω αντιοχω</i>
5:5	<i>ἰνί – Ἀντίοχος</i>	<i>ο δε ιδων αυτον</i>
5:5	<i>ἔφη (6) Ἐγώ</i>	<i>εφησεν</i>
5:6	<i>πρεσβῦτα</i>	<i>πρεσβυ</i>
5:6	<i>συμβουλευσάμι' ἄν</i>	<i>συμβουλευω</i>
5:7/8	<i>τήν τοῦδε</i>	<i>τηνδε την</i>
5:8/9	<i>ἀποστρέφεισθαι</i>	<i>αποστρεφειν</i>
5:9/10	<i>ποιήσιν</i>	<i>ποιειν</i>
5:11	<i>τῶν λογισμῶν</i>	<i>τον λογισμον</i>
5:11	<i>τοῦ συμφέροντος</i>	<i>σοι συμφερουσαν</i>
5:12	<i>προσκυνήσας</i>	<i>προσκυνησεις</i>
5:12	<i>οἰκτιρήσεις</i>	<i>οικτιρης (-τειρ. 455)</i>
5:12	<i>σεαυτοῦ</i>	<i>εαυτου</i>
5:13	<i>ὡς</i>	<i>οτι</i>
5:13	<i>πάση</i>	<i>πασιν (-σι m1 58) A m1 58 340 577</i>
5:14	<i>ἐποτρύνοντος</i>	<i>εποτρυναντος</i>
5:16	<i>εὐπειθείας</i>	<i>θεοπειθειας</i>
5:18	<i>καίτοι</i>	<i>και γε</i>
5:18	<i>θειῶς</i>	<i>θεοθεν</i>
5:18	<i>ἄλλως – ἐνομιζομεν</i>	<i>αλλ ωστε νομιζομεν</i>
5:19	<i>εἰ – fin</i>	<i>την αμαρτιαν ει μιαροφαγησαιμεν</i>
5:20	<i>παρανομεῖν</i>	<i>αμαρτανειν</i>
5:21	<i>ὡς ὁμοίως</i>	<i>ωσαντως</i>
5:21	<i>ὑπερηφανεῖται</i>	<i>περιφρονειται</i>
5:22	<i>μετά</i>	<i>μετ</i>
5:23	<i>ὥστε 1°</i>	<i>ως</i>
5:23	<i>ἐξασκεῖ</i>	<i>εξασκειν</i>
5:24	<i>ἰσονομεῖν</i>	<i>ισονομιαν</i>
5:24	<i>ἐκδιδάσκει ὥστε</i>	<i>διδασκετω και</i>
5:24	<i>σέβειν μεγαλοπρεπῶς</i>	<i>μεγαλοπρεπως ευσεβειν</i>
5:25	<i>μιαροφαγοῦμεν</i>	<i>μιαροφαγησομεν</i>
5:25	<i>γάρο – καθεστάναι</i>	<i>θεον κατεστακεναι (καταιστ. 455)</i>
5:25	<i>συμπαθεῖ</i>	<i>συμπαθων</i>
5:27	<i>δέ</i>	<i>ονν εστιν</i>
5:27	<i>ἐπεγελάσης</i>	<i>επιγελασης</i>

Verse	Lemma	Variant
5:29	οὔτε	μα
5:30	τά 2 ^ο – fin	τηξείας μου τα σπλαγγα
5:31	νεάζειν	αναεαζειν
5:31	τόν λογισμόν	τω λογισμο
5:33	οϊκτίρομαι – γῆρας	γαρ το εμαντου γηρας οικτειρω
5:33	ὥστε	ως το
5:33	καταλῦσαι	καταλυθησεσθαι
5:34	φίλη	προσφιλη
5:36	γήρωσ	γηρας
5:37	εἰσδέξονται	προσδεξονται
5:37	φοβηθέντα	πτοηθεντα (πτωηθ. 585)
5:38	τῶν	τον
5:38	ἐμῶν	εμον
5:38	λογισμῶν	λογισμον
5:38	λόγοις	δια λογων
5:38	δεσπόσεις	δεσποτευσης

8. m2: 587–738 (63/75 readings – 84.00%)

15 pluses, 7 minuses, 14 transpositions, 27 other

Verse	Lemma	Variant
5:8/9	τοῦτο	+ ειναι δοκει
5:10/11	ἐξυπνώσεις	+ γουν
5:10/11	τῆς	+ τοσαυτης
5:11	ἄξιον	+ ρουν
5:11	τοῦ	+ σοι
5:13	συγγνωμονήσειεν	+ αν
5:13	πάση	+ τη
5:14	Τοῦτον	+ ουν
5:25	οἶδαμεν	+ δε
5:33	ἐμαντοῦ	+ δοκειν
5:37	ἀγνόν	+ δε
5:7	βδελύττη	pr συ
5:26	init	pr και
5:27	ἀναγκάζειν	pr το
5:36	γήρωσ	pr του
5:1	τύραννος	>
5:6	ταῦτα	>
5:16	ἡμῶν	>
5:23	τε	>
5:23	γάρο	>
5:25	γάρο	>
5:29	οὐ παρήσω	>

Verse	Lemma	Variant
5:1	μετά – συνέδρων	post Ἀντίοχος tr
5:6/7	ἔχων χρόνον	tr
5:6/7	μοι δοκεῖς	tr
5:13	παρανομία γινομένη	tr
5:18	εἶναι θείον	tr
5:22	ἡμῶν	post φιλοσοφίαν tr
5:23	ἡδονῶν	et ἐπιθυμιῶν tr
5:25	ἡμῖν συμπαθεῖ	tr
5:26	ἡμῶν / ταῖς ψυχαῖς	tr
5:28	τοῦτον	ad fin tr
5:32	ἐκφύσα σφοδρότερον	tr
5:35	ἱερωσόνη τιμία	tr
5:37	οἱ πατέρες / εἰσδέξονται	tr
5:38	δεσπόσεις	post fin tr
5:1	αὐτῷ – fin	κυκλοῖθεν αὐτω εροπλων παρεστηροτων
5:2	παρεκέλευεν	εκελευσε(v)
5:2	ἀπογεύεσθαι	απογευσασθαι
5:4	δέ	ονν
5:4	συναρπασθέντων	αναρπασθεντων
5:4	εἷς – ἀγέλης	εκ του οχλου αηηο τις
5:4	τό – ἱερέυς	εκ γενους ιερατικου
5:4	καί 1° – προήκων	προβεβηκως την ηλικιαν
5:4	ἡλικίαν 2°	φιλοσοφιαν
5:4	παρήχθη	ηχθη
5:4	πλησίον αὐτοῦ	τω αντιοχω
5:5	init – Ἀντίοχος	ο δε ιδων αυτον
5:6	πρεσβῦτα	πρεσβυ
5:6	συμβουλευσάμ' ἄν	συμβουλενω
5:8/9	ἀποστρέφειν	αποστρεφειν
5:9/10	ποιήσειν	ποιειν
5:11	τῶν λογισμῶν	τον λογισμον
5:21	ὡς ὁμοίως	ωσαντως
5:23	ἡμᾶς ἐκδιδάσκει	διδασκει ημας
5:23	ἐξασκεῖ	εξασκειν
5:24	ἐκδιδάσκει	διδασκει
5:27	δέ	ονν εστιν
5:29	οὔτε	ου μα
5:30	τά 2° – fin	τηξειας μου τα σπλαγγρα
5:33	οἰκτίρομαι – γῆρας	γαρ το εμαντου γηρας
		οικτειρω
5:33	καταλῦσαι	καταλνειν
5:38	λόγοις	δια λογων

9. *m3*: 62-542 (66/108 readings - 61.11%)

13 pluses, 7 minuses, 16 transpositions, 30 other

Verse	Lemma	Variant
5:10/11	ἐξυπνώσεις	+ γουν
5:11	ἄξιον	+ ρουν
5:13	πάση	+ τη
5:14	Τοῦτον	+ ουν
5:15	δημηγορεῖν	+ λεγων
5:25	οἶδαμεν	+ δε
5:27	fin	+ ημας
5:31	ἄνανδρος	+ υπαρχω
5:33	ἐμαντοῦ	+ δοκειν
5:37	ἄγνόν	+ δε
5:7/8	βδελύττη	pr sv
5:26	init	pr και
5:27	ἀναγκάζειν	pr το
5:1	τύραννος	>
5:6	ταῦτα	>
5:13	ὡς	>
5:16	ἡμῶν	>
5:23	τε	>
5:29	οὐ παρήσω	>
5:31	ἐγώ	>
5:6	ἔχων χρόνον	tr
5:6	μοι δοκεῖς	tr
5:13	παρανομία γινομένη	tr
5:17	παρανομεῖν ἀξιοῦμεν	tr
5:18	ὡς ὑπολαμβάνεις	post θεῖος tr
5:18	εἶναι θεῖον	tr
5:22	ἡμῶν	post φιλοσοφίαν tr
5:23	ἡδονῶν	et ἐπιθυμιῶν tr
5:23	ἐκουσίως ὑπομένειν	post (24) δικαιοσύνην tr
5:25	ἡμῖν συμπαθεῖ	tr
5:26	ἡμῶν / ταῖς ψυχαῖς	tr
5:28	τοῦτον	ad fin tr
5:32	ἐκφύσα σφοδρότερον	tr
5:35	ἰερωσύνη τιμία	tr
5:37	οἱ πατέρες / εἰσδέξονται	tr
5:38	δεσπόσεις	post fin tr
5:1	αὐτῶ - fin	κνκλοθεν αυτω εροπλων παρεστηκοτων
5:2	παρεκέλευεν	εκελευσε(ν)
5:4	δέ	ουν
5:4	εἷς - ἀγέλης	εκ του οχλου ανηρ τις
5:4	τήν - νομικός	νομικος τη επιστημη
5:4	καί 1° - προήγων	προβεβηκως τηη ηλιζιαν
5:4	ἡλικίαν 2°	φιλοσοφιαν
5:4	παρήχθη	προσηχθη
5:4	πλησίον αὐτοῦ	τω αντιοχω

Verse	Lemma	Variant
5:5	init – Ἀντίοχος	ο δε ιδων αυτον
5:6	συμβουλευσαιμ' ἄν	συμβουλευω
5:8/9	ἀποστρέφεισθαι	αποστρεφειν
5:9/10	ποιήσιν	ποιειν
5:21	ὡς ὁμοίως	ωσαντως
5:23	ἐξασκεῖ	εξασκειν
5:24	ὥστε 1°	και
5:24	ἰσονομεῖν	ισονομιαν
5:24	ἐκδιδάσκει	διδασκει
5:24	σέβειν μεγαλοπρεπῶς	μεγαλοπρεπως ευσεβειν
5:27	δέ	ονν εστιν
5:27	ἐπεγγελάσης	επιγελασης
5:29	οὔτε	μα
5:30	τά 2° – fin	τηξειας μου τα σπλαγγνα
5:33	οἰκτίρομαι – γῆρας	γαρ το εμαντου γηρας οικτειρω ως το
5:33	ὥστε	καταλνειν
5:33	καταλῶσαι	προσφιλη
5:34	φίλη	μιανει
5:36	μιανεῖς	γηρας
5:36	γῆρως	δια (> 542*) λογων
5:38	λόγοις	

In Klauck's edition the mss of *m3* are designated *ℓ*. We have checked *m3* against all other groups in ch. 5 (including *L*, to which it is alleged by Klauck to be related), and affiliation with non-*m* groups is minimal, whereas with other *m* groups it is substantial. In ch. 5, the level of agreement for *m3* is 61.11% (66/108 readings), whereas in ch. 18 it is 1.81% (1/55). In the collation book *Vorbemerkungen* for this ms, it is stated that 542 “geht bis 11,5 mit 62 zusammen.”¹⁵ So what this means is that, in the latter part of IV Maccabees, mss 62 and 542 no longer constitute a group.

15 Vol. 1, p. 4. After the note the name Dörrie appears.

10. *m*3-747^{c/mg}:¹⁶ 62-542-747^{c/mg} (13/110 readings - 11.82%)

3 pluses, 1 transposition, 9 other

Verse	Lemma	Variant
5:10/11	ἐξυπνώσεις	+ γουν
5:13	πάση	+ τη
5:7/8	βδελύττη	pr σν
5:13	παρονομία γινομένη	tr
5:4	δέ	ουν
5:4	εἷς - ἀγέλης	εκ του οχλου ανηρ τις
5:4	καί 1° - προσήγων	προβεβηκως την ηλικιαν
5:4	ἡλικιαν 2°	φιλοσοφιαν
5:4	παρήχθη	προσηχθη
5:4	πλησίον αὐτοῦ	τω αντιοχω
5:5	init - Ἀντίοχος	ο δε ιδων αυτου
5:21	ὡς ὁμοίως	ωσαντως
5:29	οὔτε	μα

Though 747^{c/mg} goes with *m*3, it involves the non-continuous text of a corrector. Thus there are fewer relevant readings to be found in this witness than in the other mss of the *m*3 group.

11. *codices mixti* without 332 930:¹⁷ 46 52 58 340 577 668 690 741 771 773 (1/256 readings - 0.39%)

1 other

Verse	Lemma	Variant
5:11	τῶν λογισμῶν	τον λογισμον

Although these mss exhibit minimal affiliation with one another as a complete group, there are significant levels of agreement between certain pairs: for example, mss 46 and 52 (37/44 readings - 84.09%).

16 In the *Vorbemerkungen* section of the first volume of collations for IV Maccabees (p. 7a), the observation is made that ms 747 contains many corrections and marginal notes “die den Text einer anderen Rezension bieten”. It is also stated that a reading that is situated between the lines of the original text is designated 747^c and one that is located in the margin is designated 747^{ms}, but that in both cases these readings are produced by the same hand. After the comments about this ms, Brauckmann is identified as the collator and Rabbow is named as the checker (p. 7c).

17 Mss 332 and 930 are not extant in ch. 5.

C. Whole Group Readings in IV Maccabees 5

To this point we have identified the readings that each whole group attests in ch. 5. We have also distinguished and sorted the different kinds of readings that are involved (e.g., pluses, minuses, transpositions, and other types including lexical and grammatical variants). This kind of analysis is part of the process of assessing the textual character of each group. Below we list these different kinds of readings according to the number of groups that attest each one, beginning with one group all the way to six groups. This facilitates the elucidation of a book's textual history by highlighting the relationships that exist among the groups.

Verse	Lemma	Variant	Group(s)	#
5:4	ἀγέλης	+ των εβραιων	L	1
5:15	δημηγοροεῖν	+ και λεγειν	L	1
5:36	γῆρως	pr επι	L	1
5:1	κνκλόθεν ἐνόπλων	tr	L	1
5:18	ἦν ἡμῖν	tr	L	1
5:19	εἶναι	post ταύτην tr	L	1
5:4	τῶν	τοις	L	1
5:6/7	σου 2°	+ και	q	1
5:18	εἶ	+ και	q	1
5:6/7	ἔχων	>	q	1
5:34	οὐδέ	ουδ	q	1
5:4	ἐκ – ἀγέλης	>	q1	1
5:27	ὅπως – fin	>	q1	1
5:7/8	τήν τοῦδε	τηνδε	q1	1
5:10/11	τῆς	+ τοσαντης και	m	1
5:38	γάρο	>	m	1
5:24	ἰσονομεῖν	ισοδυναμιαν	m	1
5:6/7	τῆ	+ των	m1	1
5:8/9	τοῦτο	+ ειναι μοι δοκει	m1	1
5:23	ἐκουσίως	+ και αδικιαν	m1	1
5:29	προγόνων	+ μου	m1	1
5:25	νομοθετῶν	pr και	m1	1
5:7/8	καλλίστην	>	m1	1
5:10	ἐπί – τιμωρία	>	m1	1
5:16	ἀνάγκην	>	m1	1
5:23	ἐκουσίως	>	m1	1
5:24	δικαιοσύνην – ὥστε 1°	>	m1	1
5:31	μοι	>	m1	1
5:16	πεπεισμένοι νόμῳ	tr	m1	1
5:18	κατὰ ἀλήθειαν	post μί tr	m1	1
5:24	μόνον τόν	tr	m1	1
5:34	οὐδέ – fin / (35) init – λόγε	tr	m1	1

Verse	Lemma	Variant	Group(s)	#
5:1	<i>αὐτῶ</i> – fin	<i>αὐτῶ κυκλοθεν</i> (<i>κυκλωθεν</i> 455) <i>ενοπλων παρεστωτων</i>	<i>m1</i>	1
5:2	<i>ἐπισπᾶσθαι</i>	<i>ἐπισπασασθαι</i>	<i>m1</i>	1
5:4	<i>πολλοῖς</i>	<i>πολυς</i>	<i>m1</i>	1
5:5	<i>ἔφη</i> (6) <i>Ἐγώ</i>	<i>εφησεν</i>	<i>m1</i>	1
5:7/8	<i>τήν τοῦδε</i>	<i>τηνδε την</i>	<i>m1</i>	1
5:11	<i>τοῦ συμφέροντος</i>	<i>σοι συμφερουσαν</i>	<i>m1</i>	1
5:12	<i>προσκυνήσας</i>	<i>προσκυνησεις</i>	<i>m1</i>	1
5:12	<i>οἰκτιρήσεις</i>	<i>οικτιρης</i> (-τειρ. 455)	<i>m1</i>	1
5:12	<i>σεαυτοῦ</i>	<i>εαυτου</i>	<i>m1</i>	1
5:13	<i>ὡς</i>	<i>οτι</i>	<i>m1</i>	1
5:13	<i>πάσῃ</i>	<i>πασιν</i> (-σι <i>m1</i> 58) <i>A m1</i> 58 340 577	<i>m1</i>	1
5:16	<i>εὐπειθείας</i>	<i>θεοπειθειας</i>	<i>m1</i>	1
5:18	<i>καίτοι</i>	<i>και γε</i>	<i>m1</i>	1
5:18	<i>θεῖος</i>	<i>θεοθεν</i>	<i>m1</i>	1
5:18	<i>ἄλλως</i>	<i>αλλ ωστε</i>	<i>m1</i>	1
	<i>– ἐνομιζομεν</i>	<i>νομιζομεν</i>		
5:19	<i>εἰ</i> – fin	<i>την αμαρτιαν ει</i> <i>μιαροφαγησαιμεν</i>	<i>m1</i>	1
5:20	<i>παρανομεῖν</i>	<i>αμαρτανειν</i>	<i>m1</i>	1
5:21	<i>ὑπερηφανεῖται</i>	<i>περιφρονειται</i>	<i>m1</i>	1
5:23	<i>ὥστε</i>	<i>ως</i>	<i>m1</i>	1
5:24	<i>ἐκδιδάσκει ὥστε</i>	<i>διδασκετω και</i>	<i>m1</i>	1
5:25	<i>μιαροφαγοῦμεν</i>	<i>μιαροφαγησομεν</i>	<i>m1</i>	1
5:25	<i>γάρ</i> – <i>καθεστάναι</i>	<i>θεον κατεστακεναι</i> (<i>καταιστ.</i> 455)	<i>m1</i>	1
5:25	<i>συμπαθεῖ</i>	<i>συμπαθων</i>	<i>m1</i>	1
5:31	<i>τὸν λογισμὸν</i>	<i>τω λογισμω</i>	<i>m1</i>	1
5:33	<i>καταλῦσαι</i>	<i>καταλυθησεσθαι</i>	<i>m1</i>	1
5:37	<i>φοβηθέντα</i>	<i>πτοηθεντα</i> (<i>πτωηθ.</i> 585)	<i>m1</i>	1
5:38	<i>τῶν</i>	<i>τον</i>	<i>m1</i>	1
5:38	<i>ἐμῶν</i>	<i>εμον</i>	<i>m1</i>	1
5:38	<i>λογισμῶν</i>	<i>λογισμον</i>	<i>m1</i>	1
5:38	<i>δεσπόσεις</i>	<i>δεσποτευσης</i>	<i>m1</i>	1
5:8/9	<i>τοῦτο</i>	+ <i>ειναι δοκει</i>	<i>m2</i>	1
5:11	<i>τοῦ</i>	+ <i>σοι</i>	<i>m2</i>	1
5:23	<i>γάρ</i>	>	<i>m2</i>	1
5:25	<i>γάρ</i>	>	<i>m2</i>	1
5:2	<i>ἀπογεύεσθαι</i>	<i>απογευσασθαι</i>	<i>m2</i>	1
5:4	<i>συναρπασθέντων</i>	<i>αναρπασθεντων</i>	<i>m2</i>	1
5:4	<i>παρήχθη</i>	<i>ηχθη</i>	<i>m2</i>	1
5:29	<i>οὔτε</i>	<i>ου μα</i>	<i>m2</i>	1
5:5	<i>ὁ</i>	>	<i>L q</i>	2
5:21	<i>ὡς</i>	>	<i>L q</i>	2
5:27	<i>ἐχθίστη</i>	<i>αισχιστη</i>	<i>L q</i>	2

Verse	Lemma	Variant	Group(s)	#
5:4	Ἐλεάζαρος	ελεαζαρ	L q1	2
5:38	οὔτε λόγοις	post ἔργων tr	L m1	2
5:14	ἐποτρύνοντος	εποτρυναντος	L m1	2
5:33	ὥστε	+ με	q q1	2
5:26	δέ	δ	q q1	2
5:36	γήρως	pr του	q m2	2
5:36	μιανείς	μιανει	q1 m3	2
5:31	ρεάζειν	αναρεάζειν	m m1	2
5:13	συγγνωμονήσειεν	+ αν	m m2	2
5:23	ἡμᾶς ἐκδιδάσκει	διδασκει (διδακει 316()) ημας	m m2	2
5:23	ἐκονσίως ὑπομένειν	post (24) δικαιοσύνην tr	m m3	2
5:24	ὥστε 1°	και	m m3	2
5:10/11	τῆς	+ τοσαντης	m1 m2	2
5:6	πρεσβῦτα	πρεσβυ	m1 m2	2
5:15	δημηγορεῖν	+ λεγων	m1 m3	2
5:31	ἄνθρωπος	+ υπαρχω	m1 m3	2
5:31	ἐγώ	>	m1 m3	2
5:18	ὡς ὑπολαμβάνεις	post θεῖος tr	m1 m3	2
5:17	παρανομεῖν ἀξιοῦμεν	tr	m1 m3	2
5:4	τήν – νομικός	νομικος τη επιστημη	m1 m3	2
5:4	παρήχθη	προσηχθη	m1 m3-747 ^{mg}	2
5:24	ἰσονομεῖν	ισονομιαν	m1 m3	2
5:33	ὥστε	ως το	m1 m3	2
5:34	φίλη	προσφιλη (προσφιλει 455)	m1 m3	2
5:16	ἡμῶν	>	m2 m3	2
5:1	αὐτῷ – fin	κνκλοθεν αυτω ενοπλων παρεστηροτων	m2 m3	2
5:30	μον 2°	>	L q q1	3
5:25	κόσμου	ρομου	L q q1	3
5:13	ὡς	>	L m m3	3
5:2	Ἐβραῖον	των εβραιων	q q1 m1	3
5:22	μετά	μετ	q q1 m1	3
5:37	εἰσδέξονται	προσδεξονται	q q1 m1	3
5:27	fin	+ ημας	q1 m1 m3	3
5:27	ἐπεγγελάσης	επιγελασης	q1 m1 m3	3
5:1	μετά – συνέδρων	post Ἀντίοχος tr	m m1 m2	3

Verse	Lemma	Variant	Group(s)	#
5:4	τό – ἱερεύς	εκ γενους ιερατικου	m m1 m2	3
5:24	σέβειν μεγαλοπρεπῶς	μεγαλοπρεπως ευσεβειν	m m1 m3	3
5:29	οὔτε	μα	m(457*; ου μα 457 ^c) m1 m3-747 ^{mg}	3
5:14	Τοῦτον	+ ουν	m m2 m3	3
5:1	τύραννος	>	m m2 m3	3
5:24	ἐκδιδάσκει	διδασκει	m m2 m3	3
5:33	καταλύσαι	καταλνειν	m m2 m3	3
5:10	ἐξυπνώσεις	+ γουν	m1 m2 m3- 747 ^c	3
5:25	οἶδαμεν	+ δε	m1 m2 m3	3
5:37	ἀγρόν	+ δε	m1 m2 m3	3
5:18	εἶναι θεῖον	tr	m1 m2 m3	3
5:26	ἡμῶν / ταῖς ψυχαῖς	tr	m1 m2 m3	3
5:26	init	pr και	L m m2 m3	4
5:4	ἡλικίαν	φιλοσοφίαν	L m1 m2 m3- 747 ^{mg}	4
5:11	τῶν λογισμῶν	τον λογισμον	q q1 m1 m2	4
5:36	γήρως	γηρας	q1 m(457*) m1 m3	4
5:6	συμβουλεύσαιμ' ἄν	συμβουλευω	q1 m1 m2 m3	4
5:11	ἄξιον	+ νουν	m m1 m2 m3	4
5:13	πάσῃ	+ τη	m m1 m2 m3	4
5:6	ταῦτα	>	m m1 m2 m3	4
5:23	τε	>	m m1 m2 m3	4
5:6/7	ἔχων χρόνον	tr (χρονων 597* 682 778 ^c)	m m1 m2 m3	4
5:6/7	μοι δοκεῖς	tr	m m1 m2 m3	4
5:13	παρανομία γινομένη	tr	m m1 m2 m3-747 ^c	4
5:22	ἡμῶν	post φιλοσοφίαν tr	m m1 m2 m3	4
5:23	ἡδονῶν	et επιθυμιῶν tr	m m1 m2 m3	4
5:25	ἡμῖν συμπαθεῖ	tr	m m1 m2 m3	4
5:28	τοῦτον	ad fin tr	m m1 m2 m3	4
5:32	ἐκφύσα σφοδρότερον	tr	m m1 m2 m3	4
5:35	ἱερωσὴν τιμία	tr	m m1 m2 m3	4
5:37	οἱ πατέρες / εἰσδέξονται	tr	m m1 m2 m3	4
5:2	παρεκέλευεν	εκελευσε(ν)	m m1 m2 m3	4
5:4	δέ	ουν	m m1 m2 m3- 747 ^c et mg	4

Verse	Lemma	Variant	Group(s)	#
5:4	<i>εἷς – ἀγέλης</i>	<i>ἐκ του οχλου αηρο τις</i>	<i>m m1 m2 m3-747^{mg}</i>	4
5:4	<i>καί 1° – προήκων</i>	<i>προβεβηκως (-χος 455; -βληκως 592*) την ηλικιαν</i>	<i>m m1 m2 m3-747^{mg}</i>	4
5:4	<i>πλησίον αὐτοῦ</i>	<i>τω αντιοχω</i>	<i>m m1 m2 m3-747^{mg}</i>	4
5:5	<i>init – Ἀντίοχος</i>	<i>> 586*; ο δε ιδων αυτον</i>	<i>m(586^{c pr m}) m1 m2 m3-747^{mg}</i>	4
5:8/9	<i>ἀποστρέφεισθαι</i>	<i>αποστρεφειν</i>	<i>m(778*) m1 m2 m3</i>	4
5:9/10	<i>ποιήσειν</i>	<i>ποιειν</i>	<i>m m1 m2 m3</i>	4
5:21	<i>ὡς ὁμοίως</i>	<i>ωσαντως (ως σαντως 586)</i>	<i>m m1 m2 m3-747^{mg}</i>	4
5:30	<i>τά 2° – fin</i>	<i>τηξειας μου τα σπλαγχνα</i>	<i>m m1 m2 m3</i>	4
5:33	<i>οἰκτίρομαι – γῆρας</i>	<i>γαρ το εμαντου γηρας οικτειρω (οικτηρω 699)</i>	<i>m m1 m2 m3</i>	4
5:33	<i>ἐμαντοῦ</i>	<i>+ δοκειν</i>	<i>L m m1 m2 m3</i>	5
5:7/8	<i>βδελύττη</i>	<i>pr sv</i>	<i>L m m1 m2 m3-747^c</i>	5
5:27	<i>ἀναγκάζειν</i>	<i>pr το</i>	<i>L m m1 m2 m3</i>	5
5:29	<i>οὐ παρήσω</i>	<i>></i>	<i>L m m1 m2 m3</i>	5
5:27	<i>δέ</i>	<i>ονν εστιν</i>	<i>L m m1 m2 m3</i>	5
5:38	<i>λόγοις</i>	<i>δια (> 542*) λογων</i>	<i>q1 m m1 m2 m3</i>	5
5:23	<i>ἐξασκεῖ</i>	<i>εξασκειν</i>	<i>L q q1 m1 m2 m3</i>	6
5:38	<i>δεσπόσεις</i>	<i>post fin tr</i>	<i>L q1 m m1 m2 m3</i>	6

D. Manuscripts and Groups Most Likely to Attest the Original Text

Two primary textual groupings are evident in Greek IV Maccabees. One of these consists of the witnesses that usually attest the original text of IV Maccabees: A S V L q q1 q2 46 52 58 340 577 668 690 741 771 773. The other is comprised of those that Klauck calls the Menologienhandschriften, which we have divided into three subgroups — *m*, *m1*, and *m2*, and of Klauck's *ℓ* group, which we have assigned the designation *m3*.

The kinds of manuscript and group alignments that occur in IV Maccabees can be illustrated in a passage like 5:4, where the following scene is described: *πολλῶν δὲ συναρπασθέντων εἷς προῶτος ἐκ τῆς ἀγέλης ὀνόματι Ἐλεάζαρος,*

τὸ γένος ἰερέυς, τὴν ἐπιστήμην νομικὸς καὶ τὴν ἡλικίαν προήκων καὶ πολλοῖς τῶν περὶ τὸν τύραννον διὰ τὴν ἡλικίαν γνώριμος, παρήχθη πλησίον αὐτοῦ. “When many persons had been rounded up, one man, Eleazaros by name, was brought as first of the company before him. He was a priest by birth, a lawyer by profession, advanced in age and known to many in the tyrant’s court on account of his age.”¹⁸ Most of the extant witnesses of the first grouping described above attest the second occurrence of ἡλικίαν in the assertion that Eleazaros was known to many in Antiochus’s court on account of his age. The remaining witnesses support a reading that says that it was because of his φιλοσοφία (love of knowledge, philosophy)¹⁹ that he was so well known.

ἡλικίαν A(ηλικειαν) S V q q1 q2(747^{txt}) 46 52 340 577 668 741 771 773 Sy] φιλοσοφίαν (φιλοφίαν 397*) L m m1 m2 m3-747^{ms} 58 690

It will be noted that the *L* group, all four *m* groups, and two of the *codices mixti* attest the variant. This reflects one kind of scenario that can occur in IV Maccabees, with *L* and various members of the *codices mixti* from time to time going with the *m* tradition in attesting a variant to the original text. Which of these readings takes priority in this context is debatable. On the one hand, it might be argued that ἡλικίαν 2° represents an early error in the ms tradition occasioned by the occurrence of the word earlier in this same verse. On the other hand, Eleazaros’s φιλοσοφία might be regarded as a more logical basis for his reputation among Antiochus’s courtiers than his advanced age. In the final analysis, it would seem to me that ἡλικίαν is the *lectio difficilior*. That conviction, combined with the fact that ἡλικίαν is attested by those witnesses that I usually conclude have the original text in situations in which there is more than one extant reading, leads me to opt for its priority.

E. Comparing Editions

We can illustrate how the forthcoming Göttingen Septuaginta edition of IV Maccabees will compare with the earlier editions of Rahlfs and Swete by paralleling the respective texts and apparatus entries for a verse selected at random, i.e., 5:37.

NETS:

“My fathers will receive me as pure, as one who does not fear your tortures even unto death.”

18 This translation is a slightly modified version of Stephen Westerholm’s rendering of IV Maccabees 5:4 in A. PIETERSMA / B. G. WRIGHT (edd.), *A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included Under That Title* (NETS), Oxford/New York 2007.

19 H. G. LIDDELL / R. SCOTT / H. S. JONES, *A Greek-English Lexicon: With a Revised Supplement*, Oxford ⁹1996, s.v. *φιλοσοφία*.

Rahlfs:

ἀγνόν με οἱ πατέρες εἰσδέξονται μὴ φοβηθέντα σου τὰς μέχρη θανάτου ἀνάγκας.

Swete:

ἀγνόν με οἱ πατέρες προσδέξονται, μὴ φοβηθέντα σου τὰς μέχρη θανάτου ἀνάγκας.

Göttingen Septuaginta:

ἀγνόν με οἱ πατέρες εἰσδέξονται μὴ φοβηθέντα σου τὰς μέχρη θανάτου ἀνάγκας.

Rahlfs' apparatus:

αγνον] + δε S^c | *εισδεξονται]* προσδεξ. A S^c

Swete's apparatus:

αγνον] + δε κ^{c.a} | *εισδεξονται* κ* (προσδεξ. κ^{c.a})

Göttingen Septuaginta apparatus:

ἀγνόν] + δε S^c m^{-682* 714} m1 m2 m3 58 | *με]* μον 771; > 682* | *οἱ πατέρες / εἰσδέξονται]* tr m m1 m2 m3 58 | *εἰσδέξονται]* εισδεξονται 542; δεξονται 682; προσδεξονται A S^c q q1 m1 46 52 55 58 340 668 741 747 771; + *το πνευμα μη* 771 | *φοβηθέντα]* -θεντες 457; -θεντας q1⁻¹⁰⁷ 591-617-656*-778* 771; *πτοιηθέντα* (πτωγηθ. 585) m1 | *μέχρη]* -ρις 317-594-683-695-713 | *θανάτου]* litt θ in ras 738

F. Forthcoming Developments regarding Database Functionality

The database and computer program that has enabled us to generate the kinds of information presented in this paper continues to be developed. We plan to refine and augment this technology so as to facilitate even more sophisticated and comprehensive analysis of the textual data. This will result in improved and new functionality in the following areas, which will further enhance this tool's usefulness for the preparation of a critical edition in the Göttingen Septuaginta series:

1. Creating an online user interface that improves our capacity to edit and manage the data.
2. Calling up readings attested only by a specified selection of mss in order to confirm the identity of ms groups.
3. Sorting out types of variants for a ms group with a view to identifying its textual character.
4. Mapping trends in a ms group's strength and documenting any instances in which group affiliation ceases (e.g., m3 = 62 542).
5. Reconstructing the text of any given ms.
6. Generating the complete critical text with apparatus.

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