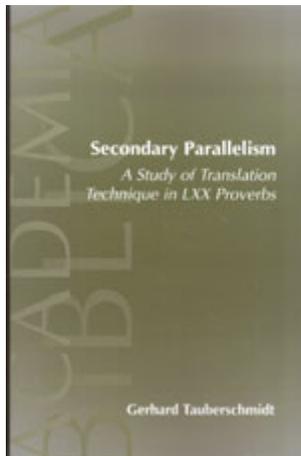


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**Tauberschmidt, Gerhard**

***Secondary Parallelism: A Study of Translation Technique  
in LXX Proverbs***

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“Secondary parallelism” is parallelism created or strengthened in translation. Tauberschmidt argues that the translator of LXX Proverbs has a strong tendency to create such parallelism and that therefore “care should be taken when using LXX Proverbs for ‘better’ parallelisms in cases where they can be explained translationally” (225). He does not define the key concept of “translational,” but it apparently refers to divergences from the source text in matters of style and composition rather than text, ideology, or religion. Tauberschmidt believes that the translator was powerfully motivated to create parallelism, except when there was a reason—primarily the desire to enhance cohesion—to do otherwise.

Chapter 1 surveys cases where LXX Proverbs is “more parallel” than the MT, whether semantically or grammatically. “More parallel”—a concept never precisely defined—apparently means a greater item-to-item match between the semantic or morphological components of the lines of a couplet. An example of lexical matching is Prov 1:23bc—MT: “behold I will pour out to you my **spirit** (or: thoughts), I will make known my words to you”; LXX: “behold, I will bring forth to you the **utterance** of my breath, and I will instruct you in my speech” (32). (I cite texts in Tauberschmidt’s translation; boldface is used to highlight relevant differences.) The translator has added ῥῆσις in the first line to match to λόγον in the second. Another example is Prov 31:6. By rendering לאובד as “to those who are **in sorrow**” rather than “to one who is **perishing**,” the translator created a closer match for τοῖς ἐν οδύνας “to those who are in **distress/pain/grief**” (38).

Sometimes the translator's "fondness" for closer parallelism expresses itself as a "predilection" for antithesis. An example is 17:4—MT: "An evildoer gives heed to false lips, and a **liar** (שקר) gives ear to a naughty tongue"; LXX: "A bad man listens to the tongue of transgressors, but a **righteous man** (δίκαιος) attends not to false lips" (44). The translator has created an antithesis by "changing" (*sic*) שקר into δίκαιος (44). The couplet in the LXX is more parallel insofar as it matches two adjectives, whereas MT has a "verb" (hiphil participle) opposite a noun, שקר (liar; lit. "lie"), which is less "generic" in meaning (44).

Chapter 2 examines the exceptions, cases where parallelism is slackened or undone in translation. The primary reason for disturbing the strict parallelism is the desire to enhance *cohesion*, as when the translator adds various connectives, increases morphological agreement, introduces participant reference, or adds deictic links. For example, LXX 1:26 prefixes τοιγαροῦν "therefore" to connect this verse to the preceding (111). In 2:7, where the MT neatly parallels "the upright" with "those who walk blamelessly" (להלכי תם), LXX uses a pronoun "**their** way" (τὴν πορείαν αὐτῶν) (124).

Sometimes cohesion is achieved by creating short thematic groupings or grouping verses differently from the MT. For example, whereas in the MT 2:12–17 is a single long unit, the LXX demarcates verses 13–16 as a unit in itself by beginning with "**Alas/Oh**" (2:13) and the vocative "**son**" in verse 17. The translator shortened the unit to make it easier to grasp, doing so "without regard for the original meaning of his assumed *Vorlage*" (129–30). A variety of other linguistic and translational motives can also slacken parallelism. Indeed, the translator can go so far as omitting an entire colon (21:18b) just for the sake of connecting a verse (21:18) more closely to the preceding one (137).

Other factors working against parallelism are "various linguistic and translational considerations" (133–46), problems related to the Hebrew consonantal text(s) (146–54), and interpretation and theology (155–61). The last motive is at work in LXX 28:4, which elides the affirmation of **striving** against the wicked (which Tauberschmidt deems "provocative") and substitutes the figure of a **wall** (περιβάλλουσιν ἑαυτοῖς), which is associated with the law (160–61, but see below).

Chapter 3 proceeds to apply these observations to textual criticism. Tauberschmidt surveys a variety of examples and concludes that although "the MT cannot be given priority automatically . . . the translator's technique needs to be considered seriously, especially in regard to the freedom with which he adjusted dynamic Hebrew parallelisms towards forms that are more parallel and symmetrical" (224).

Tauberschmidt is certainly right that the LXX often tightens the parallelism and creates antithesis and further that there are many exceptions, and no one would object to his caution against precipitate use of the LXX for emendation. There are, however, a number of problems with his reasoning and use of evidence.

The problem with chapter 1 is chapter 2. Chapter 1, which is supposed to demonstrate a tendency to heighten parallelism, has eighty-eight examples; chapter 2, with the exceptions, has fifty-three, a 1.66-to-1 ratio. Is this significant? Does it represent the practice of the book as a whole, or is it just an artifact choice of examples? (In fact, many more exceptions could be cited.) Tauberschmidt often speaks of the translator's "fondness," "predilection," or even "love" for close parallelism and antithesis. Emotive terminology would be acceptable as a vivid locution for statistically significant tendencies, but this is never provided. And even if this ratio is typical of the whole book, what justification is there for deeming tighter parallelism the translator's guiding principle when it can so easily be overridden by a variety of motives? (Indeed, his list of factors that override parallelism includes just about everything.) And what about the cases where the author leaves a less-than-complete parallelism intact? At most we can say that sometimes the translator tightens the parallelism and sometimes he does not. This is not a useless conclusion, for it alerts the text critic to the possibility that in any one case tighter parallelism may be the translator's doing, but it does not provide a strong heuristic principle that could automatically displace competing explanations.

One reason to think that the desire to create parallelism is not a major force for the LXX translator is that in many exceptions that Tauberschmidt describes in chapter 2 the translator could have achieved his putative purposes without loosening the parallelism. In 28:4b (above), the translator—to whom Tauberschmidt attributes great freedom—could easily have maintained the parallelism by writing "praise godliness" or the like rather than the distant "fortify themselves with a wall." (In fact, the LXX almost certainly had an erroneous יתגדרו for MT's יתגרו, a possibility that Tauberschmidt leaves unmentioned.<sup>1</sup>)

Armed with the parallelism principle, Tauberschmidt proceeds in chapter 3 to examine verses where emendations have been proposed. He almost always concludes that the LXX's differences are "translational," though he sometimes posits ideological motivations. The parallelism principle trumps almost everything.

Again and again variants demand to be heard but are quickly squelched, usually by being ignored, but often by being located in the mind of the translator who constantly

1. Many of the variants that Tauberschmidt passes over in silence are proposed and discussed in A. Baumgartner's valuable study, *Etude critique sur l'état du texte du Livre des Proverbes* (Leipzig: Drugulin, 1890), which cites earlier text-critical work. Tauberschmidt mentions this book but virtually ignores it.

“misreads” or “takes” one word as something else. In 13:22, where the MT has **ינחיל** “leaves his wealth,” the LXX has κληρονομήσει “inherit.” This may be one of the translator’s “adjustments,” or else he may have “misread” his text (149). Tauberschmidt does not mention the possibility that the *Vorlage* had a consonantal **ינחל**, which the translator misconstrued. In 22:8, the translator “read עברתו ‘his anger/arrogance/hubris’ as עבדתו ‘his deeds’ [ἐργων αὐτου],” which, Tauberschmidt explains, “only requires taking ד for ר” (41). In 28:22, ἐλεήμων arose because the translator “read ד instead of ר” and thus “took” חסר “as” חסד (153; though the word is never written without a *yod*). In 28:28 he “took” במקום as במקום (154). In 14:9 he “takes” בין . . . as בית ‘house’ (οἰκία)” (199; more likely, he “took” an Aramaizing בית to mean “house”; he certainly knew that בין did not mean “house.”) In 29:2 the translator produced a *less* parallel structure by “taking” ברכות as בברכות and translating it ἐγκωμιαζομένων (154). Why a scribe somewhere along the way could not have done the “taking” is never explained. The “took as” claim—though potentially correct—routs any variant.

Tauberschmidt often indulges in special pleading. In 2:1, where the MT has **אמרי ומצותי** “my words // my commandments,” the LXX has ῥῆσιν ἐμῆς ἐντολῆς “the word of my commandment,” thereby undoing the parallelism and turning the couplet into a monostich (126). Tauberschmidt does not mention the possibility that the LXX reflects **אמרי מצותי** “the words of my commandment.” Rather, he explains LXX’s formulation as an “adjustment” meant to bind the conditional clauses in verses 1–4 more closely and increase cohesiveness (126). But this is an empty claim. If anything, parallelism such as the MT has here (and that LXX is supposed to favor) binds the verse *more* closely to the following couplets. Likewise, to say that the translator “left out” **ושמן** (“and oil”) in 21:20a because “it disturbed the parallelism” or because he “regarded ‘oil’ as symbolic” (208) is just fishing for nontextual excuses. Tauberschmidt passes over the obvious: ἀναπαύσεται = **ישכן**, literally “dwells,” which is entirely appropriate to the context and the sequential parallelism of the couplet. There are many examples of ad hoc reasoning—anything to avoid a variant.

Tauberschmidt uses the parallelism principle to ward off variants but not to support them, though it can often work both ways. In 2:1 (above), one might well argue that the translator, with his fondness for parallelism, would have maintained MT’s structure if he could have. When LXX 2:7 has “**their way**” instead of “**those who walk blamelessly**,” Tauberschmidt does not recognize that the *violation* of parallelism is due to the minor variant: להליכתם for להלכי תם. Rather, he launches into a tortuous explanation that is little more than a description of the LXX (124).

Tauberschmidt dutifully acknowledges the possibility of scribal errors—in the LXX’s *Vorlage*, not the MT—but his heart is not in it. In a couple of cases he gingerly raises the

possibility of a variant but never endorses it unambiguously. (A possible exception is 13:20, where he says that the translator “probably read” ידוע for ירוע [148]. However, “read”—unfortunately in wide use in text criticism—is itself ambiguous.) It is strange, then, when Tauberschmidt declares, without amplification, that “[t]he more extensive deviations should be explained on the basis of differences in the *Vorlage*” (227). This is a bold claim indeed. Some of the major LXX additions probably have a Hebrew basis, but few scholars would trace the epigram on the bee in 6:8a–c, with its clearly Hellenistic notions, or 9:18a–d, with its Diaspora orientation and its Greek style, to a Hebrew base text. Tauberschmidt is comfortable with a wildly variant *Vorlage* in cases where the LXX lacks MT equivalents and cannot threaten the MT’s inviolability.

Tauberschmidt’s apologetic insistence on assigning virtually all data to “translational” motives diverts attention from the variety of the data available to the text critic. Tauberschmidt’s reductive approach the rich variety of procedures, techniques, scribal tactics, and accidental events that went into the formation of the LXX. Here are some considerations that would have enriched his study:

#### 1. Alternative, sometimes more powerful, types of explanations

a. Moralistic and religious motivations. Though aware that these factors can interfere with parallelism (155–61), Tauberschmidt treats them as the explanation of last resort. In 10:18a, for example, where MT has “**Lying lips** conceal hatred,” the LXX has “**Righteous lips** cover enmity.” Here we see the mind of the translator at work, and it is not fixated on a mechanical “love of antithesis” (188). It seems that the translator does not understand why it would be *wrong* to conceal hatred—a deed commended in 10:12b; 11:13b; 17:9a. (Note how the LXX avoids the commendation of *concealment* of wrongs in 10:6b, 11b.) Hence he reverses the sense of the stich by supplying an antonym for “deceit” in the B-stich.

b. Exegesis. Sometimes the parallelism arises through a straightforward attempt to make sense of a verse, quite apart from the imposition of religious-ethical ideology. In 29:4 the LXX translates אִישׁ תְּרוּמוֹת as ἀνὴρ παράνομος not “in order to achieve a closer correspondence antithetically” (60) but because the translator associated תְּרוּמוֹת with רָמָה, perhaps correctly; similarly Syriac. (Or possibly the *Vorlage* had תְּרַמִּית.) In 23:31 the translator does not render אֵל תֵּרָא as ἢ μεθύσασθε in order to create antithesis (65)—which does not result—but because he associates תֵּרָא with רוּה “slake thirst.” In 23:21 it is insufficient to explain πᾶς ὑπνώδης “every sluggard” as an addition for the sake of parallelism (42), for nothing is added. Rather, the translator interpreted נוּמָה (lit. “slumber”) as a metonymy for “sleepy person.” He may have been influenced by the

parallelism to construe the word thus, but modern translators do—and must do—the same in dealing with difficult verses.

c. Scribal error. LXX lacks two stichoi in 11:10–11, namely MT 10b–11a. It is far-fetched to imagine that the translator would excise two stichoi for the sake of sharper contrast or “a straight antithetical parallelism” (61). Rather, the lines were lost by parablepsis, from קריה to קרת. In 3:24, the MT has “When you lie down [תשכב], you will not be afraid; when you lie down [ושכבת], your sleep will be sweet.” The LXX has κάθη for the first verb. Tauberschmidt ascribes this to the translator’s preference for stylistic variation (182). The fact that the translator does introduce such variation elsewhere does not mean that it happens here. After all, the *authors* of Proverbs usually avoided repetitions too, and the LXX does not entirely shun them. (He even creates some of his own, such as φῶς // φῶς in 13:9; φίλοι // φίλοι in 14:20; ἀνὴρ // ἀνὴρ in 29:22.) Rather, κάθη = שבת, the usual correspondence. This variant is very likely correct, because with it verses 23–24 have a natural sequence of actions: walking, sitting down, going to sleep. What is more, Deut 6:7 and 11:19 name these three actions (though not in sequence) to encompass the range of daily activity. In general, when the LXX has a tighter parallelism that can be retroverted to a variant graphically similar to the MT, it is likely that the variant was in the *Vorlage*.

d. Differences in implicit vocalization. Tauberschmidt is aware of this factor (146) but adduces it rarely. The additional couplet in 18:22a—“He who puts away a good wife puts away a good thing, and he who keeps an adulteress is foolish and ungodly”—whether it is OG or a later insertion, was motivated not so much by a fondness for antithesis as a second reading of the Hebrew (49), with the implicit vocalization מוּצָא(י) “put away” for מוּצָא “find.” This sort of supplementary construal is fundamental in the midrash, and some of the verses Tauberschmidt discusses can be best described in terms of midrashic procedures, not just stylistic adjustments.

2. Data of Greek transmission. These must be taken into account *before* translation technique is deduced or adduced.

a. Inner-Greek issues. Tauberschmidt is aware of (and, it seems, only of) C. T. Fritsch’s “The Treatment of the Hexaplaric Signs in the Syro-Hexaplar of Proverbs” (*JBL* 72 [1953]: 169–81), but he always brushes aside hexaplaric data—insofar as he takes note of them.

In 16:28, as Fritsch observes, stichoi αβ are OG; βγ are hexaplaric (though unmarked). LXX 8:10β is also hexaplaric, though unmarked (Fritsch, 180). It is not surprising that stich 10γ is “parallel” to 10β (71), for they translate the same words. In 2:21, stichoi αβ

have the obelus and are certainly OG, while  $\gamma\delta$  are secondary. The intricate reasoning that Tauberschmidt uses to justify the integrity of this quatrain (144) shows only just how protean this approach can be. He says that “perhaps there is no need for such a distinction”—between OG and hexaplaric in 2:21—“since the addition can be explained translationally” (144 n. 97). But why identify revisional material only when one “needs” to do so, always giving priority to translational explanations (such as the convoluted rationalizations that Tauberschmidt offers on 144), when we know for a fact that “seemingly unnecessary repetition” such as he sees in this verse (144) arose by hexaplaric (and similar) revision, and many stichoi in LXX Proverbs are hexaplaric?

Examining LXX 8:34 in isolation leads Tauberschmidt to assert that the translator inserted a colon, 8:34 $\beta$ , to “produce a further parallel form” and change a triplet into “more nearly parallel lines” (80). He does not observe that this verse is in a section that shows considerable disruption in the LXX. LXX 8:34 $\beta$  is based on the otherwise missing MT 32b or something similar. The OG had verses 32a, 34a, 34b, and so forth. Verses 32b and 33, absent in LXX<sup>BS</sup>, were lost by homeoarcton in a Hebrew text, with 32b being restored in a different place in a different form (perhaps from a variant with  $\Psi\text{א}$  for  $\text{אשרי}$ , the  $\eta$  being lost by parablepsis with the  $\delta$  of  $\text{דרכי}$ ). Whatever the exact cause of these disturbances, one cannot resolve the problems merely by mustering a standardized stylistic explanation for the LXX as it appears in Rahlfs.

b. Hexaplaric data and variants. The Greek recensions sometimes aid in recovering Hebrew variants. In 14:33b, MT has “in the inward part (= heart) of fools it [wisdom] is made known.” The LXX has a negative: “but in the heart of fools it is **not** known.” Tauberschmidt avers that “the translator made the second colon correspond to the first colon in a contrastive manner” (204). But Theodotion and Aquila have a negative, and they certainly are not driven by the aesthetics of parallelism. Rather,  $\text{אֵל}$  was supplied within the *Hebrew* transmission for the sake of logic, for the notion of wisdom being known among fools seemed on the face of it outlandish. (The actual intent of the verse is that the *wise man*’s wisdom makes itself manifest in the company of fools, either because he finds it necessary to rebuke them or because his words immediately stand out by contrast.)

4. Hebrew variants. In 8:16b Tauberschmidt finds nothing in the “MT” corresponding to  $\gamma\eta\varsigma$  and so surmises that it may have been added “because the verb  $\kappa\rho\alpha\tau\acute{\epsilon}\omega$  ‘to exercise power or force over someone or something’ . . . is likely to have some dependent word or phrase follow it” (222). In fact,  $\gamma\eta\varsigma = \text{אָרץ}$ . This is a *masoretic* variant, found in numerous manuscripts (as *BHS* notes), including the venerable Codex Hillel, and witnessed by some medieval commentators.

5. Hebrew textual growth. The creation of secondary parallelism, which Tauberschmidt documents for the LXX, was native to Hebrew transmission as well. It is extremely difficult to determine when a particular reading arose and whether a particular variant enhanced or loosened parallelism, but we can be sure that such changes did occur. But just because we see something in a translation does not mean the translator did it.

Observing doublets within MT Proverbs is a good place to start. For example, in MT 19:5 the parallelism is antithetical, while in 19:9 it is synonymous. It is impossible to say which is earlier, but the pair does show that Hebrew authors and scribes, not only translators, could convert one to the other. A stickler for parallelism might note that where 1:8 uses שמע “hear,” the doublet in 6:20 has נצר “keep,” a closer equivalent to the parallel אל תטש “do not abandon.” Where 20:23 has a rather lame לא טוב “not good” parallel to “abomination of the Lord,” the doublet in 11:1 has the precisely antonymic רצונו “his favor.” In 19:1 “perverts his lips” is the antonym of “he who goes in his innocence,” while 28:6 uses the more exact “perverts his ways.” Proverbs 12:13 has (the transgression of) “lips” // “a righteous man,” while 29:6 has the more exact antonyms “bad man” // “righteous man.” In this case, as in many others, the development could have gone in either direction. The author of 29:6 may have preferred a more exact antonym, or the author of 12:13 may have preferred a less rigid (and more specific) antithesis. The desires for standardization and novelty are both at work in the development of literature. Likewise 12:23 (with “covers knowledge” // “call out folly”) is more neatly antithetical than its doublet in 13:16 (with “acts in knowledge” // “spreads out folly”; better: vocalize שפר(י) “spews out”). Proverbs 22:2 has a tighter antithesis in the first colon (“rich man”—“poor man”) than 29:13 (“a rich man”—“a man of oppressions”). (In the latter, LXX strengthens the antithesis, using “lender” and “debtor.”)

There are sometimes indicators that the secondary parallelism witnessed by the LXX actually arose in Hebrew. External evidence sometimes helps. In 14:33b hexaplaric data (see above) shows that the negative was added in Hebrew. In some cases, the graphic resemblance of the retroverted *Vorlage* to the MT suggests that the change—in whichever direction—occurred in Hebrew transmission. In 14:34, where the MT has חסד “disgrace,” the LXX has ἐλασσονούσι. This certainly reflects the very similar חסר “lack,” “diminish,” and the like, and ascribing the Greek merely to a desire to create antithesis (205) cannot account for this resemblance. (However, the antithesis, together with the rarity of the homonym חסד “disgrace,” may have disposed a scribe to the error.) At the same time, it must be acknowledged that the *translator* could have been misled in a similar fashion. However, the translator did understand the verb חסד “insult” in 25:10. In 19:29 LXX’s μάστιγες is indeed a better parallel to מהלמות “blows” (180), but given the similarity of פ and ב in numerous early square scripts, it is likely that a Hebrew scribe wrote שבטים where the MT has שפטים (cf. LXX Job 21:9) in order to improve the

parallelism or the logic (שפטים not being used elsewhere of punishment afflicted by humans). Or שבטים may be original. Likewise, the graphic similarity of מלים to MT's מים in 17:14 (see 211), favors the assumption that LXX's λόγους = מלים (cf. the idiom in Ps 22:8), whichever of the variants is original. But while graphic similarity can be used as an argument in support of the existence of a variant, its absence does not disprove it, as the examples of proverbial doublets in MT Proverbs show.

6. Methodological issues. Tauberschmidt's concluding admonition, that "the LXX should only be used as a source of preferred readings after careful study of the translator's techniques" (230), seems unobjectionable. Still, as stated, this principle—which is taken as a given in much text-critical scholarship—is problematic.

a. Neglect of neutral retroversion. Between translation technique and "preferred readings" there is another step: retroversion of variants, without evaluation. Tauberschmidt often argues against the existence of a variant on the grounds that *emendation* is "not necessary." But it is important to remember that the LXX is a source not only of preferred readings but of inferior readings as well. This means that to argue in favor of the originality or preferability of the MT says nothing about the existence of an LXX variant.

b. Biased procedural priorities. It is a methodological mistake to delay the identification of variants until the completion of the study of translation techniques. There is an epistemological conundrum here, which should be considered even if it cannot be solved. Of course retroversion must take account of translation techniques and processes. But to describe translational technique means to describe the relation between the base text (in practice, the MT) and the translation we are using (more precisely, the edition of this translation), and everything can be described. This preempts the data that might witness to a variant text and is thus self-justifying. In 13:19, for example, the MT has "A desire realized is sweet to the soul, but to turn away **from evil** [מרע] is an abomination to fools." This is a perfectly neat couplet that should require no "translational" improvement. The LXX renders, "The desires of the godly gladden the soul, but the works of the ungodly are far **from knowledge** [ἀπὸ γνώσεως]." Tauberschmidt believes that these changes stemmed from a desire to create "a more closely parallel couplet" (54), with "the godly" added as a contrastive parallel to "the ungodly" and "works" added as a parallel to "desires"—although (an important concession) "they do not correspond completely" (54). By giving priority to translational justifications, he has eliminated the data that point to other explanations, in this case textual (the LXX surely read מִדֵּעַ) and moralistic (only *pure* desires are sweet).

In an article forthcoming in *Textus*, I attempt to describe and apply some criteria for retrieving variants from LXX Proverbs. Scribal practices and errors should be weighed

simultaneously with translation “technique” and stylistic, exegetical, and ideological tendencies. No factor has inherent priority, but considered in combination they can help confirm or discount variants.