

It is into the language of the Egyptians at the time of the Roman empire--it is called Coptic. Then we have a translation into Armenian and a little later we have a translation in^{to} Arabic from the Greek and all of these are of interest in throwing light from actual text of the LXX. It is a tremendous study and you could devote your lives to it. There is a professor in Dropsie who has spent around 20 years on the LXX text of Joshua and he has left us extensive materials on that book. It is a great and interesting problem and don't be too ready to say, when you see some text of the LXX that that is the real text of the LXX. It is a big study and it is best to get a good LXX instead of getting one of the these in a second-hand store which usually has a very poor text for the LXX. The Greek versions of the Old and New Testament are preserved for us in Uncial and Cursive MSS. The early uncials are B and Siniaticus. Then of course there is Alexandrians which we call A, the great manuscript in the British museum which is largely Hexapla in the Septuagint. The material for the study of the Greek text is these manuscripts and it is very unlikely you will do much work with the actual manuscripts but it would be helpful to have a copy of the Septuagint. There will be great value to you in the reading of the Septuagint. Why will there be great value? To fix the text of the OT? Probably not in the case of most of you but to know what the bridge is between the Old and New Testament; you find a word used in the NT and if you find it in the Septuagint, it connects up with the Hebrew word. So the NT refers to OT passages and frequently quotes the Septuagint. The septuagint is very useful for the NT usage as well as for the Old. The best handy text of the Septuagint is the Swete--a great English Greek scholar and it is published in three volumes. The first edition appeared in 1887 but there have been three editions since which have been improved over but even the first edition is better than any of the copies of the Septuagint that you can pick up so easily that give you a very poor text representing the different manuscripts but not telling you what any one of them really means. Swete tries to give you the text of these and whenever B is complete Swete gives it to you but when it isn't complete he gives you A or some other manuscript and he tells you in the upper corner of the page what manuscript he is giving and in the foot notes he gives you two or three other uncials so you know the readings of two or three of them from Swete and he is the best place to get common use of the Septuagint. If you want to go farther and know what they all say, you want to get the collation by Holmes-Parsons publication which began in 1798 and finished in 1827 in England. Several large volumes giving you the reading of several readings of the manuscripts. It is expensive and hard to find and I just