

Septuagint and Septuagint Studies in Austria

Siegfried KREUZER

As the present editor of JSCS is an Austrian, a report on Septuagint studies in Austria should not be missing.

Firstly, it should be mentioned that there are many ancient manuscripts in Austrian libraries, esp. in the Papyrus-Sammlung in the Österreichische Nationalbibliothek, which with its Erzherzog-Rainer-Papyrus collection houses one of the largest collections of papyri in the world.¹ Probably the most famous manuscript with a Greek biblical text is the Wiener Genesis, a manuscript of the book of Genesis with beautiful color illustrations, depicting scenes like Adam and Eve in the paradise (Gen 3) or Abraham at night under the stars (Gen 15), or Eliezer and Rebecca at the well (Gen 24). It originated ca. 540, most probably in Syria (Antioch?), and although it originally contained 96 leaves (192 pages), there exist now only 24 leaves, with 48 color illustrations. The text is written with silver ink, the *nomina sacra* with gold ink.²

In their Verzeichnis der griechischen Handschriften, Alfred Rahlfs and Detlev Fraenkel, list about 110 papyri up to the 8th cent. that are kept at the Österreichische Nationalbibliothek in Vienna. Most of them are fragments from the Psalms, but some are from the prophetic and wisdom books.³ Many of the Septuagint papyri were edited by the New Testament scholar Kurt Niederwimmer, of the Evangelisch-theologische Fakultät of the University of

¹ The collection was established as a museum in 1899 with the about 10,000 papyri from the first Fayyum-papyrus-discovery in 1880. It comprises now ca. 180,000 objects. The present director is Prof. Bernhard Palme.

² The codex has been known since the 16th cent. There is a digitised version: <http://data.onb.ac.at/rep/106F8E6A> and a facsimile edition. Restoration of the codex was completed in 2019. Christian Gastgeber, Christa Hofmann, and Barbara Zimmermann (eds.), *Die Wiener Genesis. Cod. theol. gr. 31, Österreichische Nationalbibliothek Wien. Kommentar zur Faksimile-Edition* (Luzern: Quaternio Verlag 2019); Christa Hofmann, *The Vienna Genesis. Material analysis and conservation of a Late Antique illuminated manuscript on purple parchment* (Wien: Böhlau 2020).

³ Alfred Rahlfs, *Verzeichnis der griechischen Handschriften des Alten Testaments* (Berlin: Weidmann 1914); Alfred Rahlfs and Detlev Fraenkel, *Verzeichnis der griechischen Handschriften des Alten Testaments. Bd. 1: Die Überlieferung bis zum VIII. Jahrhundert* (Göttingen: Vandenhoeck und Ruprecht, 2004), 390-443.

Vienna. In recent decades Hans Förster, who is also working on Coptic manuscripts, has continued this task.⁴

The Middle Ages concentrated on the Latin Bible. The illuminated *Riesenbibel* (Giant Bible) of St. Florian was produced around 1140 in the scriptorium of the St. Florian Monastery in Upper-Austria and is still (mainly) kept in its library. It is one of the largest Bible manuscripts (66 × 48 cm) in the world.⁵ Its text is interesting because, at that late date, it was still influenced by the Old Latin (rather than by the Vulgate), which often is close to the Old Greek.

With reference to the Latin text, there was an interesting array of activities in Bible translation from the time of the Mondsee-fragments, ca. 810, to the (anonymous) *Österreichischer Bibelübersetzer* (Austrian Bible Translator) in the 15th cent., which partly also included texts from the Old Testament and the Apocrypha.⁶

During the Renaissance and Reformation, there also arose interest in the Greek Bible, certainly focused on the New Testament, but also including the Septuagint. One of the famous humanists at the University of Vienna (where Huldrych [Ulrich] Zwingli also studied for some time) was Konrad Celtis, who, however, concentrated mostly on secular subjects like classical poetry. At the Protestant “*Landschaftsschule*”, founded 1577 in Loosdorf, west of Vienna, the curriculum comprised Hebrew, Greek, and Latin, with an emphasis on the Bible.⁷

⁴ Kurt Niederwimmer, „Bisher unedierte Fragmente biblischen Inhalts aus der Sammlung Erzherzog Rainer“, *JÖBG* 14 (1965), 7 – 9 (Mss 2121 and 2145); idem, „Zwei Psalmenfragmente aus der Sammlung Erzherzog Rainer“, *JÖBG* 35 (1985), 127 – 130 (Mss 2209 and 2091); idem, „Ein Papyrusfragment mit Ps. 142 LXX“, *Byzantinische Zeitschrift* 79 (1986), 265-267 (Ms 2213); Johannes M. Diethart and Kurt Niederwimmer, „Ein Psalm und ein Christlicher Hymnus auf Papyrus“, *JÖBG* 36 (1986), 61-64 (Ms 2183).

Hans Förster, „‘Das Verlangen der Elenden hörst du, Herr.’ Ein neues Wiener Septuagintafragment auf Papyrus: Psalm 9,39f.“, in: *biblos* 43 (1994), 141-145; idem, „‘Streck dich nicht mit einer Verheirateten zum Weingelage hin’ (Sir 9,9a). Edition von P.Vindob. K 9670“, *ZAC* 14), 2010, 273-305. Förster also published a good number of New Testament and Patristic papyri, both Greek and Coptic.

⁵ Friedrich Buchmayr, Karl Rehberger, and Friedrich Simader: *Die Riesenbibel von St. Florian*, Codices Illuminati. Meisterwerke aus den Sammlungen der bedeutendsten Bibliotheken der Welt. II. Stifts- und Klosterbibliotheken, vol. 5 (Graz: Akademische Druck- und Verlags-Anstalt 2008).

⁶ See the description in Siegfried Kreuzer, „Vom Dolmetschen“—Beobachtungen zur Lutherbibel 2017, zu ihrer Vorgeschichte und zu Grundfragen der Bibelübersetzung“, *Kerygma und Dogma* 63 (2017), 263-296: 266-270.

⁷ Helene Miklas, *Die Protestantische „Hohe Schule“ in Loosdorf 1574-1627—Meilenstein auf dem Weg der reformatorischen Pädagogik in Österreich - oder bloß Episode?* (Dissertation, University of Vienna, 1999).

After the Renaissance and the Protestant interlude in the 16th cent., Bible translations and biblical studies concentrated on the Latin text of the Vulgate only, including the deuterocanonical/apocryphal books. Only in the 19th cent. was there some awareness of the Septuagint as the Greek version of the Old Testament (and the Apocrypha). While Roman Catholic scholars focused on the Latin text, Protestant scholars focused (for the Old Testament) on the Hebrew text, but both sides also turned to the Septuagint, for the most part, to deal with the so-called Apocrypha or Deuterocanonical Writings.

In the 20th cent., there arose a new interest in the Septuagint, on the one hand in the wake of textual and exegetical studies, esp. in commentaries on deuterocanonical books, and on the other hand in the context of rising interest in Early Jewish literature. Johannes Marböck, at the Catholic-Theological Faculty in Graz/Styria worked on the Wisdom of Ben Sira and published a commentary on that book. He published research on Jesus Sirach, on wisdom themes in general, and on the place of Ben Sira in the context of Jewish and Hellenistic wisdom traditions and texts.⁸ Marböck published a large commentary on Sirach in the series “Herder Theologischer Kommentar”.⁹ For the revised Einheitsübersetzung (2016), he worked on the wisdom writings and he was especially responsible for the final version of the revision of Sirach as prepared by Renate Egger-Wenzel, now entirely based on the Greek text. His wider interests are reflected in the title of his Festschrift „Auf den Spuren der schriftgelehrten Weisen“.¹⁰

Also, his Protestant colleague Georg Sauer, at the Evangelisch-Theologische Fakultät in Vienna, worked on Ben Sira. After his habilitation on the proverbs of Agur (Prov 30),¹¹ he was entrusted with the annotated translation of Ben Sira/Jesus Sirach for the “Jüdische Schriften aus hellenistisch-römischer Zeit” and later with the commentary in the new series “Das Alte Testament Deutsch.

⁸ See Johannes Marböck, *Weisheit im Wandel: Untersuchungen zur Weisheitstheologie bei Ben Sira* (Habilitationsschrift Universität Graz 1970 = Bonner biblische Beiträge 37, Bonn: Hanstein 1971; 2nd ed. BZAW 227, Berlin: deGruyter 1999; repr. 2016); and his collected essays in *Gottes Weisheit unter uns. Zur Theologie des Buches Sirach*, ed. Irmtraud Fischer, Herder Biblische Studien 6 (Freiburg: Herder 1995); and e.g. „Text und Übersetzung. Horizonte einer Auslegung im Prolog zum griechischen Sirach“ in his collected essays in *Weisheit und Frömmigkeit*, Österreichische Biblische Studien 29 (Frankfurt am Main: Lang 2006), 47-63.

⁹ Johannes Marböck, *Jesus Sirach 1 – 23*, Herders theologischer Kommentar zum Alten Testament (Freiburg: Herder 2010).

¹⁰ Irmtraud Fischer, Ursula Rapp, and Johannes Schiller (eds.), *Auf den Spuren der schriftgelehrten Weisen: Festschrift für Johannes Marböck*, BZAW 331 (Berlin/Boston: deGruyter 2003).

¹¹ Georg Sauer, *Die Sprüche Agurs. Untersuchungen zur Herkunft, Verbreitung und Bedeutung einer biblischen Stilform unter besonderer Berücksichtigung von Proverbia c. 30*, BWANT 84 (Stuttgart: Kohlhammer 1963).

Apokryphen”, which he completed in 2000.¹² Sauer also published related studies.¹³ One of his students, Volker Kieweler, engaged himself in the then lively debate about the Jewish or Hellenistic background of the book.¹⁴ Herbert Migsch, a student of Georg Braulik in Vienna, published a number of Studies on Jeremiah, both, its Hebrew and its Greek text.¹⁵

At this point, the Akademische Druck- und Verlagsanstalt, in Graz, Styria, should be mentioned. Besides publishing new research, this publishing house laid some emphasis on reprints of historically important books. Maybe the most important in the realm of Septuagint studies was the reprint of the famous 1653 London polyglot by Brian Walton.¹⁶ They also reprinted the Hatch-Redpath Concordance of the Septuagint¹⁷ and other works like Christian Abraham Wahl's, *Clavis librorum veteris testamenti Apocryphorum Philologica* (Leipzig, 1853) with the large addition (pp. 511-828) by Johannes Baptist Bauer, *Index verborum in libris pseudepigraphis usurpatorum*,¹⁸ and the new book: Johannes Baptist Bauer, *Clavis Apocryphorum Supplementum: complectens voces versionis Germanicae libri Henoch Slavici; libri Jubilaeorum; Odarum Salomonis*.¹⁹

Also, a number of younger colleagues, such as Franz Böhmisch and Werner Urbanz, worked on the Septuagint. They engaged in Sirach-studies,²⁰

¹² Georg Sauer, *Jesus Sirach*, JSRZ III/5 (Gütersloh: Gütersloher Verlagshaus 1981); Georg Sauer, *Jesus Sirach / Ben Sira*, ATD.A 1 (Göttingen: Vandenhoeck & Ruprecht 2000).

¹³ Now in: Georg Sauer, *Studien zu Ben Sira und zur frühjüdischen Weisheit*, with a biography and a bibliography, edited by Siegfried Kreuzer, BZAW 440 (Berlin: deGruyter 2013).

¹⁴ Volker Kieweler, *Ben Sira zwischen Judentum und Hellenismus: eine Auseinandersetzung mit Th[eophil] Middendorp*, BEATAJ 30 (Frankfurt am Main: Lang 1992).

¹⁵ Among others: Herbert Migsch, *Lesarten aus der Zürcher Bibel in der Septuaginta-Übersetzung von Charles Thomson: Beispiele aus dem Jeremiabuch*, BIOSCS 43 (2010), 97-112; idem, *Die griechischen Lesarten von Jeremia 42,11 LXX und ihre Vorlage*, JSCS 45 (2012), 94-103; idem, *Die hebräische Vorlage von Jeremia 42LXX,14a*, *Biblische Notizen*, 163 (2014), 45-52; idem, *Jeremia 42LXX,18-19 und die hebräische Vorlage*, *Biblische Notizen*, 165 (2015), 19-34; idem, *Zwei Anmerkungen zu Jeremia 27LXX im Hexapla-Apparat der Göttinger Edition*, JSCS 48 (2015), 104-112.

¹⁶ Brian Walton, *Biblia Sacra polyglotta* (Graz: Akademische Druck- und Verlagsanstalt, 1963-1965).

¹⁷ Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books)*, 3 vols. bound in 2 (Graz: Akademische Druck- und Verlagsanstalt 1954).

¹⁸ Graz: Akademische Druck- und Verlagsanstalt 1972.

¹⁹ Graz: Akademische Druck- und Verlagsanstalt 1980.

²⁰ Franz Böhmisch, „Haec omnia liber vitae“: Zur Theologie der erweiterten Textformen des Sirachbuches“, *SNTU.A* 22 (1997) 160-180; idem, „Die Textformen des Sirachbuches und ihre Zielgruppen“, *Protokolle zur Bibel* 6 (1997) 87-112; idem, „Ein Liebesgedicht eines jüdischen Weisheitslehrers auf seine Jugendliebe (Sir 51,13-30)“, *Visionen des Anfangs: Biblisches Forum Jahrbuch* 2 (München 2004), 49-70; idem, „Die Blattvertauschung (Lage 12 und 13) im griechischen Sirachbuch“, *Protokolle zur Bibel* 14 (2005) 17-22; idem: „Spiegelungen der

but also in related areas.²¹ Besides Siegfried Kreuzer (see below), two other Austrian scholars participated in the Septuaginta-Deutsch project, both for the translation and the commentary volumes: Franz Winter translated and commented on 4 Königtümer,²² and Andreas Vonach translated and commented on Jeremiah. They also wrote research papers related to the project.²³

Seele und Gesichter. Traumkritik im Sirachbuch“, in: *Geistes-Gegenwart. Vom Lesen, Denken und Sagen des Glaubens. Festschrift für Peter Hofer, Franz Hubmann und Hanjo Sauer*, Linzer Philosophisch-Theologische Beiträge, 17 (Frankfurt a.Main: Lang 2009), 19 – 30; idem, „Die Vorlage der syrischen Sirachübersetzung und die gereimte hebräische Paraphrase zu Ben Sira aus der Ben-Ezra-Geniza“, in: Gerhard Karner, Frank Ueberschaer, and Burkhard Zapff (eds.), *Texts and Contexts of the Book of Sirach. Texte und Kontexte des Sirachbuches*, SCS 66 (Atlanta, GA: SBL Press 2017), 199-237.

Werner Urbanz, *Gebet im Sirachbuch: Zur Terminologie von Klage und Lob in der griechischen Texttradition*, Herders biblische Studien 60 (Freiburg im Breisgau: Herder 2009); idem, „Emotionen mit Gott. Aspekte aus den Gebetsaussagen im Sirachbuch“, in: Renate Egger-Wenzel and Jeremy Corley (eds.), *Emotions from Ben Sira to Paul*, DCLY 2011 (Berlin: deGruyter 2012), 133-158; idem, „Sir 51,1-12: Anhang oder Knotenpunkt“, in: Gerhard Karner, Frank Ueberschaer, and Burkhard Zapff (eds.), *Texts and Contexts of the Book of Sirach. Texte und Kontexte des Sirachbuches*, SCS 66 (Atlanta, GA: SBL Press 2017), 301-322.

²¹ Franz Böhmisch, „Handschriftenforschung mit Computer und Smartphone: Digitalisate zu Tobit und Sirach“, *Theologisch-praktische Quartalschrift* 168 (2020), 122-130.

²² Franz Winter, „Sprachliche Beobachtungen zur Septuagintafassung von 2Kön (= 4Kön)“, *Protokolle zur Bibel* 12 (2003), 69-89; idem, „Kommentar zu Basileion IV/Das Vierte Buch der Königtümer/Das zweite Buch der Könige“, in: Martin Karrer and Wolfgang Kraus (eds.), *Septuaginta Deutsch, Vol 2/1: Kommentar zum griechischen Alten Testament in deutscher Übersetzung* (Stuttgart 2011), 978-1037; idem (together with Siegfried Kreuzer and Martin Meiser), „Einleitung zu Basileion I-IV/ Die Bücher der Königtümer“, in: Martin Karrer and Wolfgang Kraus (eds.), *Septuaginta Deutsch, Vol 2: Kommentar zum griechischen Alten Testament in deutscher Übersetzung*, Stuttgart 2011, 714-744; idem, „Die dokumentarischen Papyri Ägyptens und die LXX: Einige Beobachtungen zum Text von 2Kön“, in: Peter Arzt and Christine Kreinecker (eds.), *Light from the East. Papyrologische Kommentare zum Neuen Testament*, Philippika – Marburger altertumskundliche Abhandlungen 39 (Wiesbaden: Harrassowitz 2010), 40-52.

²³ Andreas Vonach, „Jeremias. Ieremias / Jeremia“, in: Martin Karrer and Wolfgang Kraus (eds.), *Septuaginta Deutsch, Vol 2: Kommentar zum griechischen Alten Testament in deutscher Übersetzung* (Stuttgart 2011), 2696-2814; idem, „HÄ BAAL in der Jer-LXX – Erschließung neuer Horizonte als Übersetzungstechnik“, in: Andreas Vonach and Georg Fischer, *Horizonte biblischer Texte. Festschrift für Josef M. Oesch zum 60. Geburtstag*, OBO 196 (Fribourg: Academic Press; Göttingen: Vandenhoeck & Ruprecht 2003), 59-70; idem, „Jer 10,1-10: Crux interpretum für die kürzere LXX-Version?“ in: Wolfgang Kraus and Olivier Munnich (eds.), *La Septante en Allemagne et en France*, OBO 238 (Fribourg: Academic Press; Göttingen: Vandenhoeck & Ruprecht 2010), 204-216; idem, „Das Zeugnis der Makkabäerbrüder: Martyrium im hellenistischen Judentum?“ in: Józef Niewiadomski et al. (eds.), *Opfer – Helden – Märtyrer: Das Martyrium als religionspolitologische Herausforderung*, Innsbrucker theologische Studien 83 (Innsbruck and Wien: Tyrolia 2011), 141-152; idem, „Josephus Flavius' Bedeutung hinsichtlich der Topographie und Geographie der Levante in hellenistisch-römischer Zeit“, *Protokolle zur Bibel* 17 (2008), 127-137; idem, „Heiden statt Babylonier: zur politisierenden Transformation von Exiltheologie in Diasporatheologie in der Jeremia-Septuaginta“, in: Monika Datterl, Wilhelm Guggenberger, and Claudia Paganini (eds.), *Glaube und Politik in einer pluralen Welt* (Innsbruck: University Press 2017), 205-223; idem, „Making

Siegfried Kreuzer studied and graduated at the Evangelisch-Theologische Fakultät at the Vienna University. In 1991 he became professor of Old Testament at the Protestant University in Wuppertal, Germany. Practically from its inception in 1999 he became involved with the Septuaginta-Deutsch project, initiated by Martin Karrer and Wolfgang Kraus. He became coordinator for the Historical books and he himself worked esp. on the books of Samuel-Kings and Judges. In the context of this work he made his discoveries about the relationship between the kaige and the Antiochian texts. By a different approach, he came to the same result as Dominique Barthélemy, that the Antiochian (or Lucianic) text is the older base text for the kaige recension and therefore very close (or, except for mistakes and minor adaptations, even identical) to the original Greek text (Old Greek). He also found an approach for a consistent explanation of the seemingly irregular and sometimes even contradictory differences between the kaige and Antiochian texts.²⁴ Later on, he became one of the main organizers of the bi-annual International Septuagint conferences in Wuppertal that started in 2006, and he was coeditor of most of the conference volumes.²⁵ In 2015 he published a collection of some of his Septuagint studies: *The Bible in Greek. Translation, Transmission, and Theology of the Septuagint* (Septuagint and Cognate Studies, Vol. 63). During this time, Karrer, Kraus, and Kreuzer also initiated the series “Handbuch zur Septuaginta/Handbook on the Septuagint” for which he edited the first volume, *Einleitung in die Septuaginta* (2016),²⁶ with contributions by 42 scholars from 14 countries. It appeared in English translation as *Introduction to the Septuagint* in 2019.²⁷ With volume 44 (2011), Kreuzer followed Glenn Wooden as Editor in Chief of the *Journal of Septuagint and Cognate Studies*, which he is still editing.

Kristin De Troyer, from Belgium taught in Claremont, California, USA, and in St. Andrews, Scotland, before she was called to the Theological Faculty

or Reading Books?: The LXX-Version of Qoheleth and its Tendency to Pessimism“, *Protokolle zur Bibel* 29 (2020), 64-73.

²⁴ See among others: Siegfried Kreuzer, “Translation and Recensions: Old Greek, Kaige, and Antiochene Text in Samuel and Reigns”, *BIOSCS* 42 (2009), 34-51; idem, “B or not B? The Place of Codex Vaticanus in textual history and in Septuagint research”, in: J. Cook and H.-J. Stipp (eds.), *Text-critical and Hermeneutical Studies in the Septuagint*, VTS 154 (Leiden: Brill 2012), 69-96; idem, “The Origins and Transmission of the Septuagint”, in: Siegfried Kreuzer (ed.), *Introduction to the Septuagint* (Waco, TX: Baylor University Press 2019), 1-56.

²⁵ The conference volumes appeared in the series “Wissenschaftliche Monographien zum Neuen Testament”, vols. 219, 252, 286, 325, 361, 405, at J.C.B. Mohr in Tübingen.

²⁶ Siegfried Kreuzer (ed.), *Einleitung in die Septuaginta*, Handbuch zur Septuaginta I (Gütersloh: Gütersloher Verlagshaus 2016).

²⁷ Siegfried Kreuzer (ed.), *Introduction to the Septuagint* (Baylor University Press 2019).

in Salzburg, Austria, in 2015, as a Professor of Old Testament Studies. She has published on the Alpha-text of the book of Esther, and on the book of Joshua.²⁸ She also edited and published the Schøyen papyri of the book of Joshua.²⁹ While still in Belgium she founded the “Contributions to Biblical Exegesis and Theology” series, and now, in Salzburg, she is one of the editors of the “Deuterocanonical and Cognate Literature Studies” (DCLS) and “Biblische Notizen” (BN) series.

The DCLS is an organ of the International Society for the Study of Deuterocanonical and Cognate Literature, which was initiated, together with others, by Friedrich Vinzenz Reiterer, the predecessor of Kristin de Troyer in Salzburg. Reiterer published on Jesus Sirach, especially on its different textual versions. Renate Egger-Wenzl also is engaged with Septuagint studies, esp. on Jesus Sirach and Tobit.³⁰

Two other studies should be mentioned: Dionisio Candido, „Die Vetus Latina und der Josephus Text des Ester Buches“, represents the field of “Cognate Studies”. The series Papyrologische Kommentare, ed. by Peter Arzt-Grabner, also has relevance to Septuagint studies.³¹

The most recent addition to Septuagint scholarship in Austria is probably Stefanie Plangger (now Stefanie Peintner), who comes from Upper-Austria and is now working in Vienna. After her studies in Innsbruck, she wrote her doctoral dissertation in Strassbourg with Eberhard Bons.³² While there,

²⁸ Kristin de Troyer, *The End of the Alpha Text of Esther: Translation and Narrative in MT 8:1-17, LXX 8:1-17, and AT 7:14-41*, SCS 48 (Atlanta: SBL Press 2000).

²⁹ Kristin de Troyer, “Reconstructing the OG of Joshua”, in: Wolfgang Kraus, R. Glenn Wooden (eds.), *Septuagint Research. Issues and Challenges in the Study of the Greek Jewish Scriptures*, SCS 53 (Atlanta, GA: SBL Press 2006), 105–118; idem, “LXX, Joshua (MS 2648)”, in: Rosario Pintaudi (ed.): *Papyri Graecae Schøyen (PSchøyen I) (= Manuscripts in the Schøyen Collection. V: Greek papyri)*, vol. I, Papyrologica Florentina 35 (Florenz: Edizioni Gonnelli 2005), 81–145 and tables XVI–XXVII; idem, “MS 2649: Leviticus”, in: Diletta Minutoli and Rosario Pintaudi (eds.), *Papyri Graecae Schøyen (PSchøyen II): Essays and Texts in Honour of Martin Schøyen*, Papyrologica Florentina 40, (Florenz, Edizioni Gonnelli, 2010), 3–68 and tables I–XVI.

³⁰ Renate Egger-Wenzel and Ingrid Krammer (eds.), *Der Einzelne und seine Gemeinschaft bei Ben Sira*, BZAW 270 (Berlin/New York: deGruyter, 1998); idem (ed.), *Ben Sira's God. Proceedings of the International Ben Sira Conference Durham Ushaw College 2001*, BZAW 321 (Berlin/New York: deGruyter, 2002); James K. Aitken, Renate Egger-Wenzel, and Stefan C. Reif (eds.), *Discovering, Deciphering and Dissenting. Ben Sira Manuscripts after 120 Years*, DCLY 2018, (Berlin/Boston: deGruyter, 2018).

³¹ Peter Arzt-Grabner (ed.), *Papyrologische Kommentare zum Neuen Testament* (Göttingen: Vandenhoeck & Ruprecht 2003-).

³² Stefanie Plangger, *L'image de Dieu. Eidôlon - Etudes sur l'origine et l'emploi du concept de la Septante pour désigner l'effigie des déités* (Diss. Strassbourg 2018), *The Septuagint in its Ancient Context I* (Turnhout: Brepols 2021); see also idem, “Aber nicht wie die Ägypter formierte er seine Kunstwerke aus Backstein und Granit... ‘Bild-Gottheiten in der Septuaginta’”,

she contributed to the Historical and Theological Lexicon of the Septuagint (HTLS) project.

This overview shows that, although biblical exegesis in Austria, as in other countries, focuses on the Hebrew text of the Old Testament and the Greek text of the New Testament, the Septuagint is an important intermediary in the field of biblical studies and also between the original texts and later traditions. One may hope that this insight into scholarship from Austria helps to broaden awareness concerning Septuagint studies.

SIEGFRIED KREUZER
Protestant University Wuppertal
Wuppertal, Germany
siegfried.kreuzer@kiho-wuppertal.de

in: Johann Cook and Martin Rösel (eds.), *Toward a Theology of the Septuagint: Stellenbosch Congress on the Septuagint, 2018*, *Septuagint and Cognate Studies 74* (Atlanta, GA: SBL Press 2020), 141-162; and several articles in: Eberhard Bons (ed.), *Historical and Theological Lexicon of the Septuagint*, vol. I (Tübingen: Mohr 2020).