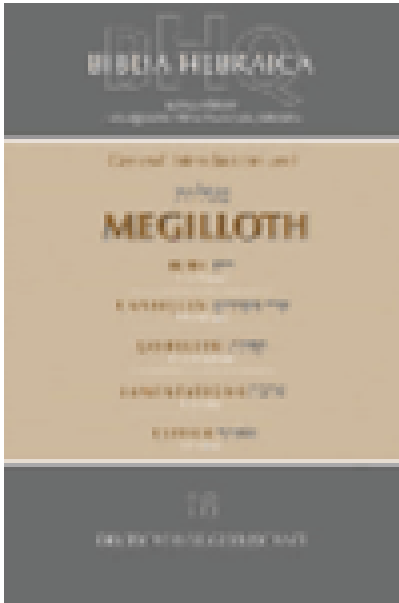


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Schenker, Adrian, et al., eds.

***Biblia Hebraica Quinta: Fascicle 18: General Introduction and Megilloth***

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The first fascicle of the fifth edition in the Biblia Hebraica series of the text of the Hebrew Bible has appeared, heralding a new approach in publication of the standard single-volume handbook (*Handausgabe*) presentation of the text and critical apparatuses.

The first four editions of the series appeared in the course of the twentieth century. The first (BHK<sup>1</sup> = Biblia Hebraica Kittel) was published in 1906 by the Württembergische Bibelanstalt (the Deutsche Bibelgesellschaft since 1981) and distributed through the Hinrichs Verlag in Leipzig, and the second as well in 1913. Both editions used the 1524–25 Bomberg text of Jacob ben Hayyim, essentially the Bible Jews have used for four and a half centuries, as in the Koren edition, which is still largely favored by rabbis and other observant Jews. The BH editions have made the text of the Hebrew Bible available for critical use among Christian and Jewish scholars because they included a critical apparatus that offered a succinct history of the text of problem passages. Those histories were often limited in scope and accuracy, since the best of text critics had to copy from earlier scholarly apparatuses and publications. Images of manuscripts were often hard for the individual scholar to access; the principal reason for the founding of the Ancient Biblical Manuscript Center in Claremont, California, was to provide open access to

photographic and then digital images of as many ancient witnesses to the biblical text as possible.

The third edition (BHK<sup>3</sup> = Kittel/Kahle) of 1929–37, published in Stuttgart also by the Württembergische Bibelanstalt, introduced major changes to the series: use of the newly recovered text of codex EBP. I B 19a, Codex Leningradensis (L), housed in the Saltikov-Shchedrin Library in Leningrad (now the National Public Library of St. Petersburg) as base text, including for the first time the *masorah parva* of the Leningrad text, and an entirely new apparatus. Codex L (1005 CE) is the oldest complete Hebrew Bible in the world. Paul Kahle had pursued major studies of the masoretic phenomenon and convinced Rudolf Kittel, the BH founder and editor, to delay publication of the third edition of BHK so that films taken of the codex in Leningrad could be used as the text of BHK<sup>3</sup>, and not the Bomberg again, as in the first two. Kahle was in Leningrad in 1926 and managed to have the codex sent to Leipzig in 1927 for two years, where it was filmed. Fortunately, a copy was made of the films in the Bonn Oriental Seminar because the ones taken in Leipzig were destroyed in World War II; one assumes that BHK and BHS were based on the Bonn photos.<sup>1</sup>

This was a major advance for scholarship of the Hebrew Bible. Kahle's in-depth studies of the masoretes (Eastern and Western) had earlier taken him in the early 1920s to Aleppo, where he unfortunately failed to persuade the leaders of the synagogue there to let him photograph the *Keter 'Aram Tsova* (Codex Aleppensis = A), the codex apparently approved of by Maimonides and supposedly the most reliable. This turned out eventually to be a major set-back for scholarship. Codex A was later partially destroyed by fire during the Arab-Jewish War of 1947–48 and also lost some of its inner leaves (apparently by theft or sale to raise money for the Aleppo congregation). Codex A was taken to Jerusalem after the war, published in facsimile in 1953 and in 1976, and is being used as the base text of the Hebrew University Bible (HUB), of which three volumes (Isaiah, Jeremiah, Ezekiel) have now appeared, but it is still uncertain how HUB is going to present the text of the missing portions of A.<sup>2</sup>

BHK<sup>3</sup> served scholars and students for almost forty years, but it wielded a rather heavy hand in its judgments as to which readings were corrupt (“*crrp*”) and which to choose (“*lege*”), sometimes offering textual conjectures based on the stage of scholarship of the

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1. Kahle, *The Cairo Geniza* (2nd ed.; New York: Praeger, 1960) 131–38. I am grateful to Harold Scanlin of the Bible Societies for sharing his personal knowledge about the films. He wrote Kahle's son some years back, who responded that he did not know what happened to the Bonn films. Kahle probably took them with him to Oxford and then to Turin, where they may be housed in the Kahle Institute there. One assumes they were used to make the Makor facsimile edition of 1971.

2. See my review of HUB Ezekiel in *RBL*: <http://www.bookreviews.org/BookDetail.asp?TitleId=4662>.

time. I have had inexperienced students try to read their BHK following all the lege and prps readings in the apparatus! Textual criticism, on the contrary, should start with as careful a reading and understanding of the involved MT passage as possible; it then does the same with each witness—before deciding on a reading that is most responsible. Each witness, beginning with the MT, deserves full respect and understanding in its own right. The text critic now knows that each tradent, scribe or translator, had a prior concept of the passage in question and that she or he must take a whole pericope into account before being able to understand the specific reading or variant in question.

The fourth edition of *Biblia Hebraica Stuttgartensia* (BHS = BH<sup>4</sup>) was published in Stuttgart in 1977. It offered a new, less subjective apparatus and also, for the first time, a collation of the *masorah magna* compiled by Gérard Weil from the masorah of L and of other available manuscripts. It is this fourth edition that is in common use today by scholars the world over, but it was published too early to take advantage of the full impact of study of the Judean Desert Scrolls upon the art of textual criticism of the Hebrew Bible. The apparatus in BHS presents a better history of the transmission of the text than the first three editions, including variants from the biblical scrolls found in the Judean Desert. The apparatus has fewer biased judgments, and the text itself, edited by Hans Peter Rieger of Tübingen (then Adrian Schenker after Rieger's untimely death in 1990), better reflects readings in the microfilms of L.

This fifth edition (BHQ) as a *Handausgabe* is a major step forward for textual criticism of the Hebrew Bible. The text used is still that of L, since it is the oldest complete manuscript of the Hebrew Bible available, but it is based on new photographs taken in Leningrad in 1990 (at the first hints of Glasnost) by the Ancient Biblical Manuscript Center at the Claremont School of Theology in California, executed by its photographic team from West Semitic Research at the University of Southern California.<sup>3</sup> A set of transparencies of L was made available as soon as feasible, well before their publication in the facsimile edition, to the editorial committee appointed to produce BHQ. The new films clarified a number of uncertain readings in the text of the Kahle films, including amazingly clear images of the masorah magna of L in the top and bottom margins. The text of L is reproduced in BHQ as it appears on the films, even patent scribal errors. These are treated ad loc in the apparatus and in the editor's commentary to the apparatus. Readings in damaged portions of the codex are provided in the base text but clearly signaled in the apparatus. The BHQ editorial committee have been very scrupulous in representing the text of L as it appears in the manuscript, preferring to deal with such anomalies in the apparatus, rather than pretending to be latter-day scribes by "correcting"

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3. David Noel Freedman et al., eds., *The Leningrad Codex: A Facsimile Edition* (Grand Rapids: Eerdmans, 1998).

the text itself. BHQ pursues the same practice in this regard that is used by the HUB in presenting Aleppensis as base text. Also like the HUB, the text of BHQ is presented in a single column rather than attempting, like Nahum Ben Zvi's *Keter Yerushalayim* (2000) to emulate the codex, which normally has three columns of prose and two of poetic texts.<sup>4</sup>

Another highly commendable trait of BHQ is that of presenting the text honoring the *te'amim* or masoretic accent marks. Earlier BH editions presented poetic texts using modern poetic analysis, largely ignoring the accent marks in the MT. Much of that effort obscured and denigrated what masoretic tradition understood the text to mean. In fact, BHQ is the first edition in the BH series that is totally free of the bias that only the consonants of the MT are authentic. That bias came from Martin Luther's "hermeneutic of textual criticism," which he called *Res et Argumentum*, by which the vowels, masorot, accents, and intervals could be ignored if other readings yielded a text that "pointed to the Gospel of Jesus Christ." Then, when the Enlightenment induced critical readings of the text, the bias against the full MT continued even though the hermeneutic shifted a 180 degrees to point to "original readings." Actually, the bias had its roots in the Jewish-Christian dialogue from early days of debates about the reading and understanding of texts crucial to Christian arguments about the witness of the First Testament to Christ and the church. In those early dialogues the arguments centered in the differences between the proto-MT texts of the rabbis and the Greek translations used by Christians.<sup>5</sup> Origen's transliteration of the Hebrew text in Greek in the Hexapla showed respect for the vocalization he had learned from his rabbinic dialogue partners in Alexandria and Caesarea. But it was Luther who believed that only the textual consonants were authentic, so that vowels, accent marks, the textual intervals, and the masorot could be ignored when need be. They have been ignored or depreciated also in critical scholarship in its efforts to reconstruct "original texts."<sup>6</sup>

One of the major results of a half century of study of the Judean Desert Scrolls has been a clearer understanding of the history of transmission of the text and hence a gradual growth in appreciation of the MT's being made up of five integral elements: consonants, vowels, accents, intervals, and masorot. Along with the recent, fuller recovery of the actual masoretic phenomenon in critical study of the text, largely boosted by close study of the Scrolls, has been a gradual shedding of bias against the MT's being a Jewish propaganda device in the perennial Jewish-Christian and then later critical debates about

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4. See my review in *RBL*: <http://www.bookreviews.org/bookdetail.asp?TitleId=4090&CodePage=4090>.

5. See James A. Sanders, "Origen and the First Christian Testament," forthcoming in *Studies in the Hebrew Bible, Qumran, and the Septuagint: Essays Presented to Eugene Ulrich* (ed. Peter Flint, James VanderKam, and E. Tov; Leiden: Brill, 2005).

6. See James A. Sanders, "Hermeneutics of Text Criticism," *Textus* 18 (1995): 1–26.

the meanings of biblical texts. The BH series stands as an ongoing witness to that recovery: first the use of L beginning with BHK<sup>3</sup>, in which at least the *masorah parva* was printed in the lateral margins but in which the *te'amim* and the intervals were largely ignored in the layout of poetry in favor of modern means of parsing the text; then, the addition of the *masorah magna* in BHS but in which masoretic accents and intervals were largely ignored in the textual *mise-en-page* of poetry; and now, the full integration of all five elements of the MT in HUB and BHQ. The reader should understand that rabbis and Jewish students of the biblical text still by and large prefer to use the old Koren edition of the Bomberg Bible even though Aron Dotan has published a rabbinic-traditional edition of L and Nahum Zvi a rabbinic-traditional edition of A, in neither of which is the full *masorah* offered and in which traditional intervals are used and not alone those in the MT of either L or A. Whether Qara'ite or Rabbanite, the masoretic text in crucial ways does not follow traditional-rabbinic (Talmudic) practice in the *mise-en-page* or layout of the text, or indeed in other essential traits of the classical Tiberian MT manuscripts. The MT is not strictly speaking a rabbinic form of the Hebrew Bible, nor is it a Jewish anti-Christian polemic, as was sometimes charged in the debates.

BHQ thus valorizes the full masoretic phenomenon and takes advantage of its gifts, which critical scholarship has finally come to realize. In this respect, while BHQ is a true heir of the BH series, it improves greatly on its appreciation of the MT, shedding earlier biases about it.

The second principal characteristic of BHQ is a basic change in its hermeneutic of textual criticism over against its predecessors. Like the earlier editions (and unlike the HUB), it deals with only a selection of textual cases, emphasizing those that are of substance for translation and exegesis. But unlike the earlier editions, the BHQ apparatus serves the truly critical purpose of an apparatus: the evidence necessary for the reader or user to locate true variants in the history of transmission of a passage as over against pseudo-variants so that the reader can make judgments with a minimum of subjective intervention from the editors. The task of text criticism is that of locating true variants in the history of transmission of the text.<sup>7</sup> BHQ provides separate sections titled “notes on the *masorah parva*,” “notes on the *masorah magna*,” and “a commentary on the critical apparatus” for each book to make clear to the user how that task was pursued for each problem addressed. These are major advances over any prior edition. With these improvements BHQ follows in the basic format of the BH series since its inception—except for the very felicitous, totally new additions of critical commentaries on the mp, the mm, and on the apparatuses (see *infra*).

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7. See James A. Sanders, “The Task of Text Criticism,” in *Problems in Biblical Theology* (ed. by H. Sun et al.; Grand Rapids: Eerdmans, 1997), 315–27.

But it has another basic trait that is quite different from the earlier editions in that the editorial committee of BHQ is the heir of the Hebrew Old Testament Text Project. The HOTTP was constituted in 1969 by Eugene Nida of the United Bible Societies. The Württembergische or Deutsche Bibelgesellschaft, a part of the UBS since 1981, has all along had the responsibility of publishing the BH series. The HOTTP was composed of six scholars (Dominique Barthélemy of Fribourg, Hans Peter Rüger of Tübingen, Norbert Lohfink of Frankfurt, A. R. Hulst of Utrecht, W. D. McHardy of Oxford, and myself). It met for a month each summer for twelve years in Europe, mainly at the Erholungsheim in Freudenstadt, through 1980. Each member had a specific assignment of preparation for each annual session addressing textual problems assigned the Project by the Translations Department of the UBS. Those problems came from the difficulties the national translation committees of the UBS encountered in their work around the world—precisely the ones for which the local committees would turn to the modern translations in their former colonial tongues to find solutions. And they often found disagreement and confusion in doing so. They needed expert text-critical help, and the HOTTP was asked to offer it. The BH series has always selected the readings difficult for translation and exegesis to address in the apparatuses; the work of the HOTTP was no different.

The situation was not unlike that in antiquity, when translators would turn to the Septuagint for solutions to difficult textual problems; in fact many of the over five thousand problems we were asked to address showed that the LXX had in a number of cases provided the solutions in antiquity for later translations, and we often had to adjudicate between the MT and the LXX to choose the critically most responsible text. This we found difficult to do in many cases because the LXX either had a different *Vorlage* from which it made its translations, or the Greek translator had a different concept of what the text was about, even though the *Vorlage* would have been basically the MT. In the case of some books we felt we had to deal with two equally valid but quite different *Vorlagen* (e.g., Samuels, Jeremiah, portions of Exodus, Proverbs, Ecclesiastes). This is so much the case that some of us began to call for a pluriform Bible in which both texts would be ranged side by side.<sup>8</sup>

Though our assigned task was to offer current translation committees around the globe critical help in their important work (parallel to the UBS Greek New Testament Committee formed by Nida in 1955 that has produced four editions of the “Greek New Testament”), we made it clear that while we were committed to doing that we also

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8. See James A. Sanders, “Stability and Fluidity in Text and Canon,” in *Tradition of the Text* (ed. G. Norton and S. Pisano; Göttingen: Vandenhoeck & Ruprecht, 1991), 203–17. Note that the Oxford University Bible, being edited by Ronald Hendel, will place the LXX and MT Jeremiahs in parallel columns, though its purpose is an eclectic edition purportedly reflecting a current understanding of an early stage in transmission of the text.

wanted to take advantage of the opportunity to work on textual problems in all the books of the First Testament, to work out a hermeneutic of textual criticism that would be built on the quite new textual situation created by the discovery of the Judean Desert Scrolls. We all agreed on the new history of transmission of the text that the Scrolls had induced: the premasoretic period, the protomasoretic period, and the masoretic period. We agreed with the HUBP that there had been a “great divide” at the end of the first century C.E., when stabilization of the text was clear in the later Hebrew texts in the biblical Scrolls as well as in the Greek translations of the second century (Aquila, Theodotion, and Symmachus).

At issue was how to view the textual fluidity of the premasoretic period. We clearly could no longer view it principally as a matter of different *Vorlagen* only, or of scribal errors principally. It was important to see that the hermeneutic of the text changed with the birth of rabbinic Judaism at the end of the first century C.E.<sup>9</sup> Prior to the “great divide” it was not uncommon even for scribes, certainly for translators, to manipulate the text in minor ways to render an archaic or difficult word or phrase clear to the communities the ancient tradents were serving; but after the divide at the end of the first century C.E. scribes and translators began to revere each word of the text as somehow sacred so that meaning could be sacrificed to transmitting the text with verbal accuracy. The change provided the stability needed for application of the tannaitic and rabbinic *midot*, modes of interrelating words and phrases from throughout the Hebrew Bible for midrashic exegesis, halakic and haggadic.

The change in hermeneutic at the great divide was the reason also for development of the *masorah finalis* in which the number of words in a book is noted along with other information to aid the scribe to be scrupulous in copying each word in place as received—no matter the apparent meaning. And it was also the beginning of the development of the *masorot parva* and *magna* as scribal sentinels in the margins of the text to guard scrupulous verbal transmission, but not necessarily a particular meaning as the *te'amim* and intervals aided in doing. In fact, there is an occasional mp designed to protect an anomaly in the text, which a scribe might otherwise want to correct out of habit or memory of the doublet passage. Often there is an mp for a word in a doublet passage designed to keep a scribe from harmonizing the two passages even though they were essentially but two different forms of the same text (as in the case of Ps 18 and 2 Sam 23, which the BHS apparatuses ad loc tend to harmonize in efforts to reflect some early form of the poem). We had also to address the fact that the earlier history of formation of the text sometimes overlapped with the ensuing history of transmission of

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9. See James A. Sanders, “Text and Canon: Concepts and Method,” *JBL* 98 (1979): 5–29.

the text, and this underscored the need to decide on the stage in the transmission at which to aim the state of the most critically responsible text.

During the first session of the HOTTP in 1969 we accepted individual responsibilities for the work of the whole. Hans Peter R ger prepared the sheets for each problem we were assigned, providing all the witnesses to it. Norbert Lohfink and his assistant prepared summaries of the best of critical scholarship in modern times on each problem we would face in a given session. My assistant and I, most notably Richard Weis, now a member of the BHQ editorial committee, from the ABMC collection provided the team with any and all variants in the Judean Desert Scrolls. (For this we gratefully had the full cooperation of the Caves 4 and 11 teams of scholars for biblical texts not yet published, especially Prof. Frank Cross of Harvard.) And Dominique Barth lemy brought to each session in-depth study of the ancient and medieval exegetes and grammarians, which proved crucial in many of our discussions. We drew up a list of fifteen “factors” important to discern in scribal activity, among which were those which helped most in isolating facilitating pseudo-variants.

The factors *lectio difficilior* and *brevior* were used, but not slavishly if other factors seemed more important. The more difficult reading was often the cause of the diverse variants, showing that it had been difficult also for early tradents. This left us often with a term or phrase that it was tempting to label “crp,” as many critics had been doing up to our time. But more often than not we found from Barth lemy’s searches that the expert medieval grammarians who wrote in Judeo-Arabic, notably Yefet ben Eli and Abulwalid, had a grammatical or syntactic solution to difficult readings. We learned to trust the Judeo-Arabic grammarians largely because their analysis of Hebrew grammar was based on their intimate acquaintance with Arabic grammar, whereas Western Hebrew grammars take their point of departure from classical grammatical and syntactic analysis, just as the presentation of poetry in the earlier BH editions was based on classical or Western poetic analysis, which it tried to adapt to the Semitic.

We found that doing a structure analysis of the full pericope in which a textual problem occurs helped to discern the concept lying behind a passage and not a trivial observation based on only the troublesome word or on just the sentence in which it is found.<sup>10</sup> We further obligated ourselves to take sides when an apparently true variant was identified so that each reading would receive the best possible argument. Sometimes it was difficult to decide between the readings so that we gave the resultant decision a lower “grade” to show our respect for the other reading. Our work was published in five volumes of a preliminary report so that UBS committees could continue their work without relying on

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10. See Sanders, “The Task of Text Criticism.”



modern translations.<sup>11</sup> That satisfied the primary purpose of our assignment. In addition, three volumes of a final report have appeared in *Critique textuelle de l'Ancien Testament*,<sup>12</sup> with a fourth on the Psalms almost ready for publication in 2005. These, especially the introductions to each volume, provide the scholarly world with a full review and reassessment of the whole field of textual criticism of the Hebrew Bible in all its aspects. We have found that few scholars have read these and fewer still understood them, so that an English translation is being prepared of the introductions of the first three volumes, which is also due for publication in 2005. English is the lingua franca of today, as witnessed by the fact that BHQ is essentially in English, not Latin or German, as was the case in the early editions.

In August 1990 in Fribourg, at a final meeting of members of the HOTTP, an editorial committee was appointed to create a fifth edition of BH that would critically set forth the full MT of L based on the hermeneutic principles established by the HOTTP as described above. The editorial committee is chaired by Adrian Schenker, Barthélemy's successor at Fribourg, and composed of Yohanan Goldman, Gerald Norton, Arie van der Kooij, Steve Pisano, Jan de Waard, and Richard Weis. De Waard was head (now retired) of the Translations Department of the UBS; van der Kooij of Leiden had been A. R. Hulst's assistant on the HOTTP, and Richard Weis of the Twin Cities in Minnesota mine. The others had been students of Barthélemy in Fribourg. Aron Dotan of Tel Aviv University is consultant on matters concerning the masorah.

Once the successor committee had been appointed, the HOTTP gave full authority to the new editorial committee and withdrew, realizing that the new committee would freely need to address problems along the way that we had perhaps not faced. The BHQ editorial committee set about its task of working with the Deutsche Bibelgesellschaft, the publisher of the BH series and the principal sponsor of HOTTP, and to appoint editors for the biblical books other than those the committee members would edit.

The book editors of BHQ are Avraham Tal of Tel Aviv University (Genesis), Peter Schwagmeier of Zürich (Exodus), Innocent Himbaza of Fribourg (Leviticus), Martin Rösel of Rostock (Numbers), Carmel McCarthy of University College, Dublin (Deuteronomy), Leonard Greenspoon of Creighton University and Seppo Sipilä of Helsinki (Joshua), Natalio Fernández Marcos of Madrid (Judges), Stephen Pisano of the Pontifical Biblical Institute in Rome (1–2 Samuel), Adrian Schenker (1–2 Kings), Arie van der Kooij (Isaiah), Richard Weis (Jeremiah), Johan Lust of Leuven (Ezekiel), Anthony Gelston of Durham (the Twelve), Gerard Norton of Dublin (Psalms), Robert

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11. *Preliminary and Interim Report on the Hebrew Old Testament Text Project* (London: UBS, 1975–80).

12. Göttingen: Vandenhoeck & Ruprecht, 1982, 1986, 1992.

Althann of the PBI (Job), Jan de Waard (Proverbs and Ruth), Yohanan Goldman of Fribourg (Qohelet), Piet Dirksen of Leiden (Canticles), Rolf Schäfer of the DBG in Stuttgart (Lamentations), Magne Saebø of Oslo (Esther), Augustinus Gianto of the PBI (Daniel), David Marcus of the Jewish Theological Seminary in New York (Ezra–Nehemiah), and Zipora Talshir of Ben Gurion University (1–2 Chronicles). Aside from Gérard Weil’s work on the masorah for BHS, this is the first time that the editors have been other than European Protestant. It is the first truly international, interfaith, and ecumenical edition of the Hebrew Bible.

Each of the five biblical books in the volume under review has (1) an introduction, (2) notes on the *masorah parva*, (3) notes on the *masorah magna*, (4) commentaries on the critical apparatuses to each of the five books, and (5) bibliographic data provided for works cited. All the introductions are grouped together (1\*–24\*) and provide all the available data on the ancient sources for study of the principal witnesses to the text of each book: Hebrew, Greek, Latin, Syriac, and Aramaic. They also include valuable parallel lists of where in the text of each Hebrew witness the intervals occur and usually conclude with appropriate acknowledgements of the help of others by the book editor. The notes to the *masorah parva* (25\*–36\*) are generally explanatory comments by the editor on the entry, while the notes to the *masorah magna* (37\*–50\*) are basically expanded “translations” of the entry *ad loc*, thus giving the scribal cross-references by the more familiar chapter and verse numbers.

There is a general introduction to BHQ in English, German, and Spanish followed by two sample pages illustrating how to use both text and apparatus. In addition, there are the usual lists of sigla, symbols, and abbreviations; definitions of the terms used to characterize readings with an alphabetical list of them and their definitions; a glossary of common terms in the *masorah parva*; and tables of the masoretic accents used for both prose and poetry (lxxvi–c).

The commentaries to the critical apparatuses of each book (51\*–150\*) are very valuable in that they offer the critical and subjective judgments of each editor about the succinct and largely neutral notations provided for each apparatus, placed as usual under the text. Here is where the editor expresses his opinion about what he sees going on in the several witnesses to the history of the text, sometimes comparing the entries with the apparatuses of earlier editions of BH; and here is where the editor is free to state reasons for preferences in readings and even rarely a conjecture as to the early reading that perhaps gave rise to the later conflicting witnesses. Many such subjective judgments were included in the apparatuses themselves of the earlier editions of BH, whereas in BHQ they occur seldom in the apparatus but are offered quite properly in the editor’s personal comments. In this manner the apparatuses provide the basic data needed for the reader to

make his or her own judgments about distinguishing true and false variants to the text, while the commentary offers the current expertise of the editor, arguably the most competent at the moment of composing it for making such judgments but not necessarily so in future use of BHQ. In this mode the commentaries can be updated in future without having to create a whole new BH edition to do so.

Along with the publication of the Hebrew University Bible, this first fascicle of BHQ heralds the redemption of the way textual criticism has been done in modern times. The *task* of textual criticism is to locate true variants in the available ancient and medieval witnesses to the text; the *aim* of textual criticism is to determine at what stage in the ancient history of transmission of the text the critically most responsible text should be located; and the *goal* of textual criticism is to suggest how that text might read for translation and critical study. BHQ succeeds in addressing the task and in providing the means to determine the aim and the goal in each case addressed.

With both HUB and BHQ in process, the field of textual criticism of the Hebrew Bible is in the process of being redeemed, rectified, and made fully available to fledgling students as well as the most advanced scholars of the text of the Hebrew Bible.