**Research on the vocabulary of uprighteousness and innocence in the Septuagint of Psalms, Proverbs and Job.**

The thesis is a contribution to the current of research interested in the vocabulary and style of the LXX.

It is particularly involved in the project initiated in recent years at the University of Strasbourg, that of research on the vocabulary of the Septuagint and leading to the writing of the "Historical and Theological Lexicon of the Septuagint".

By this thesis, we wanted to make a modest contribution to this project by conducting research on the vocabulary of uprighteousness and innocence.

While several themes have already been the subject of in-depth study, this is not the case for the themes of uprighteousness and innocence, although they are of great importance, especially in later Christian religious language and in the field of ethics and law. Our thesis is therefore a contribution to the study of the vocabulary of the Septuagint, by addressing two lexical fields neglected by previous research. We have limited our inquiry to three books of wisdom (Psalms, Proverbs, and Job) for various reasons: they are three different translators; all three relate to wisdom; the choice of these books will make possible to obtain more or less representative results; finally, because of the existence of the Hebrew and Greek versions which allow the study of lexical equivalences.

By conducting research on the lexical fields of uprighteousness and innocence, our approach consisted of a confrontation between the vocabulary of uprighteousness and innocence in Greek literature and the LXX, MT and LXX and in Hellenistic Jewish literature and the LXX, noting the similarities, differences and innovations introduced by the LXX in order to understand the choice of Greek terms mobilized. As far as the vocabulary of uprighteousness is concerned, the inquiry first led to the compilation of the lexicographic statement, which led to the identification of two main Greek equivalents of the Hebrew יָשָׁר namely, εὐθύς and ὀρθός, as well as a secondary equivalent, ἀληθινός.

Then, the course of the semantic evolution of these terms in the Greek literature made it possible to note that εὐθύς will evolve from the physical or spatial meaning towards an abstract sense to describe the words, the affirmations as well as the speeches. ὀρθός which initially corresponds to the spatial sense will evolve towards that of conformity to a norm. Finally, ἀληθινός will serve to translate the uprighteousness in the sense of truth and authenticity and will be used to describe people as well as things.

Thirdly, the analysis of the lexical equivalences between the TM and the LXX which looks at the background of the terms, the similarities and the differences due to the cultural environment, allowed the understanding of the choice of the Greek terms employed.

This analysis led to the finding that, εὐθύς, ὀρθός and ἀληθινός evolved towards a new meaning in the LXX assuming a moral or religious connotation. A further investigation of other books of the Old Testament brought to light the situation of the word uprighteousness in relation to the books concerned by our research.

In order to place this research in the broader context of Hellenistic Judaism, the research finally focused on Jewish writings in the Greek language, particularly the writings of Philo, Josephus and the pseudepigraphs to verify the existence of a possible direct or indirect dependency of these writings vis-à-vis the LXX.

As for the Hebrew words for innocence, תָּם and נָקִי, the establishment of lexicographic equivalences noted as Greek equivalents ἄκακος, ἄμωμος, ἄμεμπτος (for תָּם) and ἀθῷος (for נָקִי). Research on the vocabulary of innocence was approached following the same pattern as that of uprighteousness and led to almost similar conclusions.

The research concludes with the establishment of different thematic accounts, but also observations on the translation technique - since it was discussed in the general introduction - applied to the vocabulary of uprighteousness and innocence.