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A CRITICAL EDITION OF THE HEXAPLARIC
FRAGMENTS OF GENESIS

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Philip Suciadi Chia
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APPROVAL SHEET

A CRITICAL EDITION OF THE HEXAPLARIC
FRAGMENTS OF GENESIS

Philip Suciadi Chia

Read and Approved by:

Peter J. Gentry (Chair)

Dominick S. Hernández

Date _____

For Jesus Christ, Dr. Peter J. Gentry, and Evangelical
Theological Seminary of Indonesia

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LIST OF ABBREVIATIONS

- ACG* Mathews, Edward G., Jr. *The Armenian Commentary on Genesis Attributed to Ephrem the Syrian*. Corpus Scriptorum Christianorum Orientalium, Vol. 572-573. Leuven, Belgium: Peeters, 1998
- APF* *Archiv für Papyrusforschung und verwandte Gebiete*
- Barh* Abū 'l-Faraġ. *Barhebraeus' Scholia on the O.T.* Edited by M. Springling and W. C. Graham. Chicago, 1931
- BDB* F. Brown, S. R. Driver, and C. A. Briggs. *A Hebrew and English Lexicon of the Old Testament*. Oxford, 1907
- BHS* L. Elliger and W. Rudolph, eds. *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft, 1967/1977, 1997.
- BK* *Berliner Klassikertexte aus den Staatlichen Museen Berlin*
- Br.-M.* *The Old Testament in Greek According to the Text of Codex Vaticanus*. Edited by A. E. Brooke and N. McLean. Vol. I, pt. I. Cambridge, 1906
- CG I* Françoise Petit. *La Chaîne sur la Genèse I*. 1992
- CG II* Françoise Petit. *La Chaîne sur la Genèse II*. 1993
- CG III* Françoise Petit. *La Chaîne sur la Genèse III*. 1995
- CG IV* Françoise Petit. *La Chaîne sur la Genèse IV*. 1996
- CGCG* Evert van Emde Boas, Albert Rijksbaron, Luuk Huitink, and Mathieu de Bakker. *The Cambridge Grammar of Classical Greek*. 2019
- CPG* *Clavis Partum Graecorum*. Edited by M. Geerard. 5 vols. Turnhout, 1974-1987
- CSCO* *Corpus Scriptorum Christianorum Orientalium*
- CSG* Theodor Nöldeke. *Compendious Syriac Grammar*. 2001
- Csl* Françoise Petit. *Catena Graecae in Genesim et in Exodum*. Corpus Christianorum: Series graeca. Turnhout vol. 15. 1986
- Field* *Origenis Hexaplorum quae supersunt sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta*. 2 vols.

- GCS* Die griechischen Schriftsteller der ersten drei Jahrhunderte (Berliner Ausgabe)
- GG* Herbert Weir Smyth and Gordon M. Messing. *Greek Grammar*. 1984
- GGNT* Friedrich Blass, Albert Debrunner, and Robert W. Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature*. 1961
- GOTG* H. St. J. Thackeray. *A Grammar of the Old Testament in Greek According to the Septuagint*. 1909
- H.-P.* *Vetus Testamentum Graecum cum variis lectionibus*. Edited by R. Holmes. Tom. I. Oxonii, 1798
- H AIS* T. Muraoka and Edwin Hatch. *Hebrew/Aramaic Index to the Septuagint*. 1998
- HALOT* Ludwig Köhler, Walter Baumgartner, and Johann Jakob Stamm. *The Hebrew and Aramaic Lexicon of the Old Testament*. Translated and edited by M. E. J. Richardson. 5 vols. Leiden, 1994-2000
- HM* Claude E. Cox, *Hexaplaric Material Preserved in the Armenian Version*. 1986
- Ish* *Commentaire d'Išo'dad de Merv sur l'Ancien Testament*. I Genèse. Edited by J. M. Vosté and C. v. d. Eynde. Louvain, 1950
- JHQG* Jerome Saint and Robert Hayward. *Saint Jerome's Hebrew Questions on Genesis*. 1995
- Lag* *Genesis Graece*. Edited by P. A. de Lagarde. Lipsiae, 1868
- Lagarde* *Librorum VT canonicorum pars prior graece Pauli de Lagarde studio et sumptibus*. Gottingae, 1883
- LSJ* Henry George Liddell, Robert Scott, Henry Stuart Jones, and Roderick McKenzie. *A Greek-English Lexicon*. 1996
- Montef* B. de Montfaucon. *Hexaplorum Origenis quae supersunt: multi partibus auctiora*.
- Morinus* P. Morinus. *Vetus Testamentum iuxta Septuaginta ex auctoritate Sixti V Pon. Max.*
- NGTG* John William Wevers. *Notes on the Greek Text of Genesis*. 1993
- NSHT* W Baars. *New Syro-Hexaplaric Texts*. 1968
- Nobil* F. Nobilius. *Vetus Testamentum secundum LXX Latine Redditum et ex auctoritate Sixti V Pon. Max. editum: additus est Index Dictionum & Locquationum hebraicarum, graecarum, latinarum quarum observation visa est non inutilis futura*. Edited by A. Carafa.

- PG* Patrologia Graeca [= Patrologiae cursus completus: series graeca]. Edited by J.-P. Migne. 162 vols. Paris, 1857-1886
- Pietersma A. Petersma. *Chester Beatty Biblical Papyri IV and V: A New Edition with Text-Critical Analysis*. Toronto and Sarasota, 1976
- Prokop* Procopius of Gaza and Karin Metzler. *Prokop von Gaza: Eclogarum in Libros Historicos Veteris Testamenti Epitome*. 2015
- Ra^G *Septuaginta Societatis Scientiarum Gottingensis auctorite*. Edited by A. Rahlfs. I Genesis. Stuttgart, 1926
- Ra^S *Septuaginta*. Edited by A. Rahlfs. Vol. I. Stuttgart, 1935
- Reider J. Reider. *An Index to Aquila: Greek-Hebrew, Hebrew-Greek, Latin-Hebrew: with the Syriac and Armenian Evidence*. Completed and revised by N. Turner
- SC* *Sources Chrétiennes*
- SGD* R. B. ter Haar Romeny. *A Syrian in Greek Dress*. 1997
- Sin* Françoise Petit. *Catena Graecae in Genesim et in Exodum*. Corpus Christianorum: Series graeca. Turnhout vol. 2. 1977
- Schmidt Henry A. Sanders and Carl Schmidt. *The Minor Prophets in the Freer Collection and the Berlin Fragment of Genesis*. University of Michigan Studies, Humanistic Series XXI. New York, 1927
- Swete H. B. Swete. *An Introduction to the Old Testament in Greek*
- THGG* John William Wevers. *Text History of the Greek Genesis*. 1974
- TLG* *Thesaurus Linguae Graecae*
- TU* Texte und Untersuchungen
- Verzeichnis* A. Rahlfs. *Verzeichnis der griechischen Handschriften des Alten Testaments*
- Wevers John William Wevers. *Genesis*. 1974

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LIST OF SIGLA AND SYMBOLS

Versions

Aeth	Ethiopic
Arab	Arabic
Arab ^L	Arabic translation of Syh
Arm	Armenian
Ach	Achmimic
Bo	Bohairic
Co	Coptic
Fa	Fayyumic
La ^K	Cyprian and Pseudo-Cyprian writings
La ^C	European form of La ^K
La ^E	European text
La ^S	Spanish text
La ^I	Italian text
La ^A	Augustinian revision revised La ^I text
La ^M	The divergences of Ambr from La ^I
La ^O	Hexaplaric readings in Hi <i>Quaest</i>
La ^P	Text of <i>Quodv Prom</i>
La ^X	Renderings from the Greek as Iub and PsPhil
Pal	Palestinian-Syriac version
Sa	Sahidic
ⲙ	Masoretic Text
Pesch (S)	Peshitta
Sam (ⲛ)	Samaritan Pentateuch
Syh	Syro-hexaplaric version
Syh ^B	Unedited lectionary readings by Baars
Syh ^L	Lagarde's edition
Syh ^T	Tur 'Abdin Ms
Syh ^V	Princeton Ms
Tar (ⲧ)	Targums
Tar ^O (ⲧ ^O)	Targum Onkelos
Tar ^P (ⲧ ^P)	Targum Neofiti
Vulg (V)	Vulgate

Attributions

α'	Aquila
σ'	Symmachus
θ'	Theodotion
οί λ'	οί λοιποί
οί γ'	οί τρεῖς
οί ο'	οί ἑβδομήκοντα

ὁ ἔβρ'	ὁ Ἑβραῖος
τὸ ἔβρ'	τὸ Ἑβραϊκόν
τὸ σαμ'	τὸ σαμαρειτικόν
ωρ'	Ἰωριγένης
ὁ συρ'	ὁ Σύρος
τὸ ἰουδ'	τὸ ἰουδαϊκόν
ιω'	Josephus
γρ'	γράφεται
ἄλλος	Unknown sources
ἄλλως	Unknown sources
ἄλλοι	Unknown sources
ἕτερος	Unknown sources
.κ.	Aquila
.φ.	Symmachus
.δ.	Theodotion
.λ.	“the Three”
כִּי וְהַיּוֹדֵי	“these of the rest” equivalent to λ' οἱ λοιποί
כֻּלָּם	“all of them” equivalent to π' πάντες

Editions

Ald	Aldina
Compl	Complutensis
Sixt	Sixtina
Gr	Grabe
Gr.	Conjectures of Gr.
Lag	Lagarde, Genesis
Lag.	Conjectures of Lag
Ra ^G	Rahlfs, Göttingen edition
Ra ^S	Rahlfs, Stuttgart edition
Ra	Ra ^G + Ra ^S
Ra.	Conjectures of Ra ^G , Ra ^S , or Ra

Symbols

-	joining of manuscript of a group (e.g. 44-125-610)
C ⁻²⁵	a manuscript (e.g. 25) is absent as a witness for the group
*	the original reading of a manuscript
c	a later corrector of the manuscript
c pr m	a correction of the first hand
c1	the first corrector
c2	the second corrector
s	the suppletor
txt	a reading in the Bible text of the manuscript
mg	a marginal reading of mss
(mg)	a marginal reading in mss because the ms has an omission in the text; therefore, the text has been copied on the margin
te	readings in the text of editions
ap	readings (variants) in the apparatus of editions
lem	lemma readings in Catena mss
cat (in Wit. 1)	reading comes from the Catena of a Catena ms
cat (in Wit. 2)	readings in Catena in contrast to Lemma readings

comm (in Wit. 2)	reading from Catena attributed to a particular Church Father
vid	the reading is uncertain
vid	the reading is uncertain whether it is original or corrected
ms(s)	codex(-ices) of the Vulgate
Lat	Latin Fathers
	line change
	a page or column change
◊	a dot under a letter means that the letter cannot be read with certainty
+, add	a plus
>, om	an omission
⤵	omission due to homoioteleuton
(v)	the enclosed letter is omitted in various mss
[. . .]	three letters cannot be read in a ms
[ωσ]ει	ωσ is conjectured
[]	indicates against the tradition effaced signs, letters, and words
< >	indicates against the tradition effaced signs, letters, and words
÷	obelus
✱	asterisk
↙	metobelus
↓	evidence in variant apparatus
ℳ	Masoretic Text

Latin Abbreviations

absc	abscissus
app	apparatus
cf.	confer
cod(d)	codex (-dices)
corr	correctura
c var	cum variis (lectionibus)
del	deletus
dess	desunt
dittogr	dittographia
ed(d)	editio (-tiones)
Gen	textus criticus
hab	habe(n)t
haplogr	haplolographia
homoiar	homoiarcton
inc	incertus
init	initium
litt	littera(e)
mend	mendose
metob	metobelus
ms(s)	manuscriptum (-ta)
mutil	mutilatum
omn codd	omnes codices
pap	papyrus
pl	plures
pr (prae)	praemittit (-tunt)
praef	praefatio
pr m	prima manus
ras	rasura
relict	relictus

rell	reliqui
rescr	rescriptus
s	sine
s ind	sine indice
s nom	sine nomine
s ss	sequens, sequentes (for pages)
scr	scripsit (-serunt)
sed hab	sed habe(n)t
sing	singulariter
spat	spatium
sup lin	supra lineam
sup ras	supra rasuram
superscr	superscripsit
tr	transposuit (-suerunt)
ult	ultimus
vers(s)	versio (-ones)
vid	ut videtur

Critical Edition Abbreviations

HT	Hebrew Text
LXX	Greek Text of Wevers' Genesis edition
<i>Wit 1:</i>	witness 1; cites the witnesses and partial witnesses to the hexaplaric fragment from marginal notes, catena, and Wevers Genesis edition second apparatus
<i>Wit 2:</i>	witness 2; cites the witnesses for the hexaplaric fragment found in Wevers Genesis edition first apparatus
<i>Attr:</i>	attribution(s); cites the witnesses for the attribution(s) of the hexapla
<i>Var:</i>	variant(s); cites the variants and witnesses to the variant of the hexapla
<i>NonGr:</i>	non-Greek witnesses

PREFACE

The topic of this project initiated with Dr. Peter J. Gentry. He introduced me to the world of the hexapla. While this dissertation was delayed due to COVID-19, he encouraged me to continue writing this project and offered me use of his office. When I got stressed due to the mistakes I made, his wisdom—“We are *always* humbled by our own errors”—comforted me. His expertise, meticulousness, and patience are the reasons I have finished this project. He has been my role model in scholarship and in my personal and spiritual life.

This dissertation is also dedicated to my family in Indonesia specially my father, Rev. Dr. David Chia, who passed away before my dissertation defense. Their support and love sustain me throughout my study at SBTS.

This project led me to some libraries around the world. I owe them a great debt: Claudia Montuschi (Vatican Library), Paule Hochuli (Geneva Library), Kim Ryholt (Copenhagen University), and Elke Fuchs (Universität Heidelberg). Professor Siegfried Kreuzer also offered a reading from Theophilus von Antiochia.

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I am grateful for SBTS’s faculty who benefitted my life academically and spiritually. Special thanks to three professors. First, Dr. Jonathan T. Pennington who continuously supported me through his prayers and advices. Second, Dr. Russell Fuller who taught me of the importance of Biblical languages and ingrained the love for them. Third, Dr. Dominick S. Hernández who always motivates me and his willingness to be the part of the dissertation committee.

I am also so grateful for my family in Christ who always motivated me and cheered me up during this “long-suffering” seasons: Evangelical Theological Seminary of Indonesia, family churches, SBTS student community, dining hall, and the online education department. I do not mention any names because I fear of missing someone’s name. This journey would not have been finished successfully without all of them.

Last, I would like to thank prof. Bas ter Haar Romeny as an external reader who offered constructive feedbacks for this dissertation.

Philip Suciadi Chia

Louisville, Kentucky

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CHAPTER 1

INTRODUCTION

In 1994, the Rich Seminar on the Hexapla project convened in the Oxford Centre for Hebrew and Jewish Studies, at Yarnton Manor, Oxford. Here, the participants reached a consensus that it was time to produce “a new collection and edition of hexaplaric fragments, from all sources and witnesses, into a single corpus.”¹ This vision was carried forward in 2001 when Peter J. Gentry, Alison Salvesen, and Bas ter Haar Romeny established The Hexapla Institute to produce a “Field for the 21st century.”² The steering committee of the Hexapla Project initially assigned the Book of Genesis to Bas ter Haar Romeny and Peter J. Gentry.³

Project Statement

To present a new critical edition of the hexaplaric materials for the book of Genesis is the primary goal of this dissertation. The reconstruction, however, will not be presented in its columnar order, which Origen organized initially.⁴ The reconstruction

¹ Alison Salvesen, *Origen's Hexapla and Fragments: Papers Presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, [July] 25th-3rd August 1994*, *Texte Und Studien Zum Antiken Judentum* 58 (Tübingen, Germany: Mohr Siebeck, 1998), VI.

² The Hexapla Institute is a cooperative venture between The Southern Baptist Theological Seminary, Leiden University, and the University of Oxford. This project has been sponsored by the International Organization for Septuagint and Cognate Studies since 2002. Frederick Field, *Frederick Field's Prolegomena to Origenis Hexaplorum Quae Supersunt, Sive Veterum Interpretum Graecorum in Totum Vetus Testamentum Fragmenta*, trans. Gerard J Norton and Carmen Hardin (Paris: J. Gabalda, 2005), 12, <http://hexapla.org/history.html>. Accessed 2 February 2021.

³ Bas ter Haar Romeny and Peter J. Gentry, “Towards a New Collection of Hexaplaric Material for the Book of Genesis,” in *Origen's Hexapla and Fragments* (Tübingen, Germany: Mohr Siebeck, 1998), 285-98.

⁴ Although Göttingen edition consists of the hexaplaric materials in its second apparatus, these materials are not Wevers' main goal since his purpose is making a critical edition for LXX (Septuagint). As Norton argues that Wevers' presentation of the hexaplaric material contributes to a “leveling of the authority of the different hexaplaric sources” and this leads to a “blurring of the distinctions that need to be

will follow the format prescribed by the Hexapla Project.⁵ This project will be based upon Field and Wevers' Göttingen *Septuaginta* of Genesis.⁶ Moreover, we incorporate hexaplaric findings newly available or newly discovered since their works were published.⁷

Methodology

Bas ter Haar Romeny and Peter J. Gentry laid out three kinds of materials that can be classified as hexaplaric reading. First, there are the Aristarchian signs and explicit indications in the scholia of pluses and minuses corresponding to the Hebrew text. Second, there is the transliteration of the Hebrew text in Greek letters, and the translations of the Three Greek revisers: Aquila, Symmachus, and Theodotion. These "Three" existed already before Origen's Hexapla. These materials were arranged in the Hexapla. Last, there are the materials that ter Haar Romeny and Gentry called hexaplaric material by association: ὁ Σύρος, ὁ Ἑβραῖος, and τὸ Σαμαρειτικόν.⁸ These readings do not relate to the Greek translation. Nevertheless, they appeared together with the readings of the three in commentaries and margins of manuscripts.⁹

drawn between the various kinds of witnesses, e.g., catenae, manuscripts, marginal notes." See Gerard J. Norton, "Cautionary Reflection on a Re-edition of Fragments of Hexaplaric Material," in *Tradition of the Text. Studies Offered to Dominique Barthélemy in Celebration of his 70 Birthday*, Orbis Biblicus et Orientalis 109 (Freiburg: Universitätsverlag; Göttingen: Vandenhoeck and Ruprecht, 1991), 134-35; Gerard J. Norton, "Collecting Data for a New Edition of the Fragments of the Hexapla," in *IX Congress of the International Organization for Septuagint and Cognate Studies*, ed. Bernard A. Taylor, Society of Biblical Literature Septuagint and Cognate Studies Series 45 (Atlanta: Scholars Press, 1997), 252-54.

⁵ See the project format section.

⁶ John William Wevers, ed., *Genesis, Septuaginta: Vetus Testamentum Graecum*, vol. 1 (Göttingen, Germany: Vandenhoeck & Ruprecht, 1974).

⁷ Romeny and Gentry, "Towards a New Collection," 285-98.

⁸ See pp. 361-98 of Romeny's "Quis sit ὁ Σύρος," Revisited and pp. 144-53 of Field's Prolegomena, for the identity of ὁ Σύρος, pp. 135-44 of Field's Prolegomena for an explanation of τὸ Ἑβραϊκόν or ὁ Ἑβραῖος, and pp. 154-56 of Field's Prolegomena for a discussion of τὸ Σαμαρειτικόν. Field, *Prolegomena*, 135-56, Bas ter Haar Romeny, "Quis sit ὁ Σύρος," Revisited in *Origen's Hexapla and Fragments* (Tübingen, Germany: Mohr Siebeck, 1998), 361-98.

⁹ Romeny and Gentry, "Towards a New Collection," 287.

Compiling and Presenting Information

Bas ter Haar Romeny and Peter J. Gentry established the methodology for the Hexapla Project in their article on collecting hexaplaric materials for Genesis.¹⁰ This dissertation follows their methodology.

Choices between readings. When the hexaplaric witnesses conflict, this project will record and indicate our preference for a particular reading based on text-critical considerations of the different readings and translation-technique based on recent studies such as Salvesen's work on Symmachus and the Reider-Turner on *Index to Aquila*.¹¹

References to secondary literature and other remarks. Secondary literature and explanations will be provided to clarify and defend the preferences made. These comments are given in a separate apparatus just as is the custom of Field.

Latin and oriental sources. We accept non-Greek sources with more caution as support for the Greek reading, and we also supply a retroversion to Greek in cases in which there is no corresponding Greek witness.¹² A Latin translation is supplied, on the other hand, whenever a non-Greek text testifies differently from an available Greek reading due to translation and not due to a different *Vorlage* or in places where we cannot provide a retroversion with confidence.

¹⁰ Romeny and Gentry, "Towards a New Collection," 289-94.

¹¹ Romeny and Gentry acknowledge that Salvesen's work on Symmachus and the Reider-Turner *Index to Aquila* have broadened the scope for a substantiated choice. Romeny and Gentry, "Towards a New Collection," 289-90. Alison Salvesen, *Symmachus in the Pentateuch*, Journal of Semitic Studies, Monograph 15 (Manchester: Victoria University of Manchester, 1991); and J. Reider and Nigel Turner, *An Index to Aquila. Greek-Hebrew, Hebrew Greek, Latin-Hebrew, with the Syriac and Armenian Evidence*. Supplements to Vetus Testamentum 12 (Leiden, Netherlands: E. J. Brill, 1966).

¹² Field and Wevers in his NGTG usually provide a Greek retroversion. On the necessity and difficulties of retroversions from Armenian, see C. E. Cox, *Aquila, Symmachus and Theodotion in Armenia*, *Society of Biblical Literature Septuagint and Cognate Studies* 42 (Atlanta: Scholars Press, 1996), 20-21; On retroversions from Syriac, see M. P. Weitzman, "The Reliability of Retroversions of the Three from the Syrohexapla: A Pilot Study in Hosea," in Salvesen, ed., *Origen's Hexapla*, 317-59.

Patristic Sources. The collation of patristic commentaries in catena manuscripts will be presented in this project such as in Theodoret of Cyrus and Procopius of Gaza. Variant readings from patristic commentaries will be recorded as well where relevant.¹³

Readings from earlier collations that can no longer be checked. In the Göttingen *Septuaginta* of Genesis, Wevers occasionally cites “Field” as a source. We try to indicate Field’s actual source for each such reading. In some cases of a patristic source, we cannot go beyond the indication “Montef,” or “Combef.”¹⁴ “Montef” is used for those readings which were given by Montfaucon without other indication, and “Combef” refers to readings, were found in *schedis Combefisianis*, that is, in notes in Combefis’ papers.¹⁵ If Field’s source is found, we do not retain such indications. Additionally, we note when a reading seems particularly unreliable.

Other hexaplaric materials. We will incorporate pluses and minuses which indicated by *Biblia Hebraica Stuttgartensia* (BHS) and Aristarchian signs in Wevers’ first apparatus. The transpositions of words or phrases by the Hexapla will be recorded as

¹³ Romeny and Gentry, “Towards a New Collection,” 291.

¹⁴ Nobilius discussion: “Nobil” refers to readings given by Nobilius. If we read Field’s *Prolegomena* in 1875, then we will see that Field gives the attribution of the editor of the hexaplaric notes to Nobilius. In other words, his material cannot be checked beyond Nobilius himself. Norton and Hardin, however, argue that Nobilius received his materials from Morinus, who gleaned from the catenae, and other sources are the core of all subsequent collections of the hexaplaric material. They add that throughout much of the work, and particularly in the apparatus to Job, Psalms, and Proverbs, Field refers some hexaplaric readings to particular “Nobil[ius].” This Nobilius was the editor of the text of the Greek and Latin edition of the Bible of 1588, published in Rome by Georgius Ferrarius. Field refers to the first page of his *Prolegomena* to a common opinion that attributed the hexaplaric readings to Nobilius. This opinion would have been formed by the explicit attribution of the notes in the publication of the fragments with a commentary by Drusius in 1622 and Walton’s Polyglott (1657), vol. 6, 9, entitled “Flaminii Nobilii Notae.” Field refers specifically to this source in the notice prefaced to his supplementary material on the Psalms, page 11 of the *Auctarium*, to his edition. This passage gives little support to his claim in his preface that even though Morinus and not Nobilius was the editor of the hexaplaric notes, the accreditation to Nobilius was so deeply rooted that he did not wish to overturn it. See Field, *Prolegomena*, 16-17.

¹⁵ Romeny and Gentry, “Towards a New Collection,” 292.

well.¹⁶ The abbreviation “non tr” will be employed here to indicate hexapla follow the word order of the HT Genesis 45:8 is one example. Hexapla equals the HT ‘ἀπεστάλακε με’ (the verb precedes the direct object), while LXX changes the order ‘με ἀπεστάλακε’.

Two pictures below are one example how to gather hexaplaric material. These pictures are taken from manuscript 14 (Pal.gr. 203) which is located in the Vatican Library. This manuscript is from 11th Century. Two pictures are from a section of Genesis 1:2.

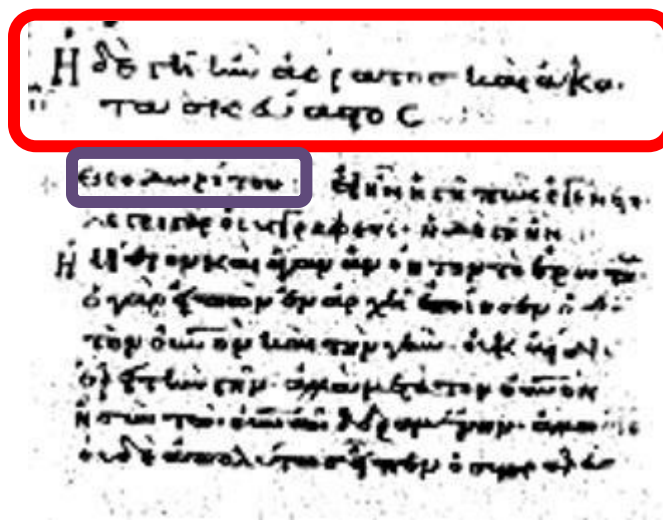


Figure 1. LXX reading

The first picture has two primary things. The first two lines record the Greek text of Genesis 1:2a: ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκευάστος. We put this Biblical text inside an orange square. Secondly, the third line starts with Theodoret’s commentary on this specific clause.¹⁷ The name of Theodoret is put in a square with a dark purple color.

¹⁶ Wevers records this transposition in his *Notes on the Greek Text of Genesis and Text History of the Greek Genesis*.

¹⁷ Ms. 788 (Kopenhagen, Kgl. Bibl., Gamle Kgl. Saml. 6 from 10th –11th Century) in John D. Meade’s critical edition of the hexaplaric fragments of Job 22-42 has a different layout than manuscript 14 above. See John D. Meade, *A Critical Edition of the Hexaplaric Fragments of Job 22-42, Origen’s Hexapla: A Critical Edition of the Extant Fragments*. (Leuven, Belgium: Peeters, 2020). 788 or Kopenhagen’s manuscript places the Bible text in the center of the folio. The larger comments from church



Figure 2. Hexaplaric reading

The second picture contains a hexaplaric reading which is still under the Biblical text: ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκευάστος. The second line from below records Aquila's reading: ἡ δὲ γῆ ἦν κένωμα καὶ οὐθέν. Aquila's name is placed inside a red square.

fathers and hexaplaric notes are at the top, left, and the bottom of the book. Ms. 14 (Pal.gr. 203), on the other hand, places a patristic comment after a Biblical text. To distinguish Theodoret's comment from the Biblical text, ms. 14 (Pal.gr. 203) presents in three ways. First, the Biblical text is presented in a bigger font. Second, there is a decent space before and after the Biblical text. Third, non-Biblical text is preceded by a symbol (four dots in our picture above) and/or introduced by a specific name of church fathers.

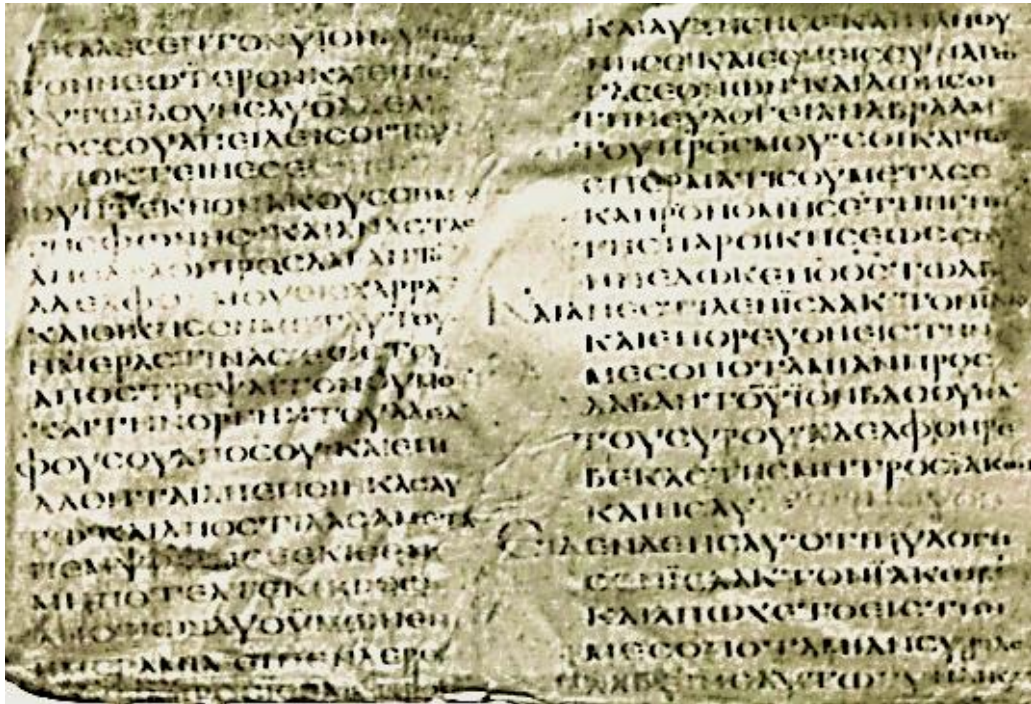


Figure 3. Papyrus 891

Charlesworth provides the picture of papyrus above and its description in his book.¹⁸ This book, however, does not name this papyrus as in Rahlfs' *Sigeln* list and contains only Gen. 27:42b-45 and 28:3b-6a instead of 27:30-28:10. As we can see, this papyrus does not have a hexaplaric reading. Although 891 is a new papyrus to Wevers' LXX Genesis Edition, we do not use it since this papyrus contributes nothing to the Hexapla project.

Project Format

The editorial board of the Hexapla Project, Peter J. Gentry, Alison Salvesen, and Bas ter Haar Romeny, have provided the format for the Hexapla Project.

¹⁸ James Hamilton Charlesworth et al, *The New Discoveries in St. Catherine's Monastery: A Preliminary Report on the Manuscript*, American Schools of Oriental Research Monograph Series, No. 3 (Cambridge, Massachusetts: American Schools of Oriental Research, 1981), 16-17. Also see P. Orsini, *Manoscritti in Maiuscola biblica* (Cassino, Italy: Edizioni dell'Università degli studi di Cassino, 2005), 140; P. Nicolopoulos, *Ta nea euremata tou Sina* (Athenai, Greece: Hypourgeio Politismou, 1998) 154.

Hebrew texts. The Masoretic text of *Biblia Hebraica Stuttgartensia* (BHS) will be the primary source for the Hebrew lemma and will be listed first in this format.¹⁹ If the Hebrew text (Masoretic text) seems to represent a later text, then the assumed older Hebrew text would be mentioned as pre-MT in the “notes” section of the apparatus. Nevertheless, any divergence from BHS will be noted in the appropriate apparatuses.

Greek text. Wevers’ critical edition of Genesis for the Göttingen *Septuagint* will be the primary source of the Greek text. All verse references follow the LXX numbering system. If there is a difference in the Hebrew numbering system, the Hebrew reference will be put in brackets following the reference in the LXX. Genesis 31 and 32 are examples.

Readings with attributions. The hexaplaric readings are provided after the LXX reading. Textual variants, due to conflict in the tradition or in translation technique, will be recorded in the “variants” and be commented in the “notes” section in the apparatus. Since the focus of this project is the hexaplaric readings, these readings will be presented in a bigger font. The use of smaller font, on the other hand, is to denote any part of the lemma that is purely retroversion from another language with no attestation in Greek.

The witnesses of the first apparatus. The first apparatus (*Wit 1*) of this critical edition consists of the primary hexaplaric witnesses. Since the second apparatus of Wevers’ edition contains the readings from other traditions, especially from the “Three,” then this apparatus will be the primary source for the first apparatus of this project. If two or more manuscripts belong to the same group, they will be joined under the name of the group. 85, 127, and 344, for example, belong to the *s*-group. Thus, it will

¹⁹ L. Elliger and W. Rudolph, eds. *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1967/1977, 1997).

be written as follows: *s* (= 85-344').²⁰ 344 and the prime sign indicates manuscripts 127 and 344.²¹ If there are variants in this apparatus, then the symbol ↓ will be put before the manuscript or a text group symbol to signify to the reader to check in the “*Var*” section.

Hexaplaric readings which are found in the Commentary texts of catena manuscripts and identified as a particular patristic source, will be designated by a superscript ^{comm}. Otherwise, a superscript ^{cat} is added. Genesis 3:1 serves as an example. Some manuscripts in *C'*-group have Aquila's reading of ‘καὶ ὁ ὄφις ἦν πανοὔργος ἀπὸ παντὸς ζώου τῆς χώρας οὗ ἐποίησε κτ̄ ὁ θε̄ς’. Four catena manuscripts are unidentified. Thus, we list them as 14^{cat}-25^{cat}-73^{cat}-761^{cat}. One catena manuscript, however, is designated as from Theodoret of Cyrus. Therefore, we have as 739^{comm} Tht.

The witnesses of the second apparatus. The second apparatus (*Wit 2*) of this critical edition, which will be based on the first apparatus of Wevers' edition, consists of the manuscripts the Septuagint that have been corrupted by hexaplaric readings.

The readings which contain the longer lemma will be presented first and indicated as “lemma.” Then, the lemma will be followed by its witnesses. The shorter lemma or incomplete readings will be anteceded by the part of the full lemma they contain. The symbol ↓ precedes all witnesses in the first apparatus is intended to tell the reader to look below to the lower (second) apparatus of Wevers' edition.

Attribution (*Attr*). This section provides the sources that contain variant attributions of the lemma. The variant attributions usually will be coming from the second apparatus. If the variant attribution is omitted, then it should be indicated by a greater than symbol (>), and the sources will follow that symbol. Although manuscripts record the names of the Three Greek revisers diversely, we will not list those variants.

²⁰ Compare Genesis 50:3.

²¹ See chapter two for the details.

Aquila's translation of 'θύλακον' in Genesis 42:27 is one example. Two manuscripts in the *O*-group (135-376) and four manuscripts in the *C'*-group (= 14^{cat}-57-413'-500') contain this reading from Aquila. The manuscripts, however, present Aquila's name in different ways. Ms. 550 has the full name of Aquila: Ἀκύλας. Ms. 14, on the other hand, abbreviates it as ἀκύ, while ms. 135 simply uses α' symbol (cf. Princeton-Syriac manuscript in chapter five). Although there are different ways to mention Aquila as we have stated, this project will simply record it as α'.

Variants to the readings (*Var*). This apparatus helps the readers to note variants from a manuscript(s) or church father(s) in *Wit 1* that are preceded by the symbol ↓. The lemmas will be followed by a square bracket (]), then variants, and the sources. The vertical lines (|) function to separate one lemma from another lemma.

All non-Greek sources (*NonGr*). Although this edition of the hexaplaric materials will be based on the manuscripts in Wevers' Göttingen edition for Genesis, this project will also provide new materials to produce a "Field for the 21st century" since the publication of the edition in 1974. These materials will consist of texts in Greek, Hebrew, Aramaic, Syriac, Latin, and Armenian sources. If there are two or more different hexaplaric readings, then this apparatus will present them together with their attributions at the end (cf. the readings of the Three of Genesis 1:2 on 'תהו ובהו' in Syro-Hexapla).

Notes on the entire entry (*Notes*). The terminal apparatus consists of observations and explanations of the variant readings on the previous five apparatuses. This comment could be on textual criticism, translation technique, specific problems with the entry, a linguistic analysis, a Patristic commentary, or cross-references to secondary sources. Since this project covers the whole book of Genesis (50 chapters), we will focus on translation technique and textual criticism. Other factors will be consulted and included if necessary. If the readings are dubious as hexaplaric readings, then these

readings will be placed and discussed in chapter 4. Notes will discuss every word in the Hexapla. If there are two or more different hexaplaric readings, then this apparatus will discuss them together at the end (cf. the readings of the Three of Genesis 1:2 on ‘תהו ובהו’ in Syro-Hexapla).

Two examples will be provided below. The first sample is from Genesis 6:7 and it demonstrates the format of an entry that have all six apparatuses. The second one is taken from Genesis 6:13 that has only two apparatuses, but it offers four hexaplaric readings from Aquila, Symmachus, the Hebrew and the Syriac.

Genesis 6:7

HT יִתְקַחנָּהּ בַּיּוֹם
LXX ὅτι ἐθυμώθην

α' ὅτι μετεμελήθην

Wit 1: M ↓O' (= 17-64vid-135-**628**) cI (= 57'-**550**) ↓458 344 ↓Syh
↓**Procop 269/272 Montef Nobil**

Wit 2: ἐθυμώθην] A D^G 911 376 s 71-318 120' 55* 319* 509 Phil II
68.8^{te}] μετενοησα Chr VI 402; μετεμελήθην (-θη 122) 121^{mg}-424
31' = Ald; ενεθυμηθην (-θη 72 18; -θημ. 458; -μιθ. 75 54) Phil II
68.8^{HU} Chr IV 414 VII 192s Cyr II 56 Tht I 101 156 rell

Attr: α'] θ' **628**; > 17 57' 458

Var: ὅτι] > 64-135-**628** 458 Syh **Procop 269/272** | μετεμελήθην] μετημ
458; -μεληθ' 135

NonGr: Syh^F ܕܘܪܝܢܐ ܕܝܫܘܥܐ .ܐ.

Notes: Aquila consistently and literally translates יִתְקַחנָּהּ as μετεμελήθην. LXX again avoids an anthropopathic notion of God repenting of any action (Wevers, NGTG, 80).

Explanation of entry. Both the HT and LXX's readings are provided first.

The first apparatus of Aquila's reading demonstrates that M ↓*O'* (= **17-64-135-628**) *cI* (= **57'-550**) ↓458 344 Syh Procop 269/272 Montef Nobil attest the lemma (ὅτι μετεμελήθην) and attribution. The down arrow, before the group of manuscript (*O'*) and manuscript (458), signifies that there are variants in the fourth apparatus below. New sources to Hexapla of Genesis, *O* (= **17-628**), **550**, **Procop 269/272**, are listed in bold. The second apparatus indicates that two manuscripts in the *y*-group (121-424) and the *z*-group (31-122) are influenced by Aquila's reading. The third apparatus reports that the attribution to Aquila is missing in 17, 57' 458 but appears in 628. The fourth apparatus provides the two variants from Aquila's reading which have been signaled by ↓ from the first apparatus. *O'* (= 64-135-628) 458 Syh Procop 269/272, for the first variant, do not have conjunction ὅτι. The second variant is preceded by the symbol |. 458 reads μετεμελήθην as μετημεληθην, while 135 has -μεληθ'. The fifth apparatus supplies a Syriac fragment with attribution to Aquila. The sixth apparatus offers our analysis of Aquila's reading.

Genesis 6:13

HT 𐤒𐤓
LXX καιρός

α' τέλος

Wit 1: M 64 *cI* (= 57-78-413') s⁻³⁴³ Syh

Attr: α'] > *cI* (=78-413')

σ' πέρασ

Wit 1: 64 *cI* (= 57'-78-550) s⁻³⁴³ Syh

Attr: σ'] > *cI* (=78-550)

ὁ ἔβρ' πέρασ ἢ τέλος ἢ πλήρωμα

Wit 1: O (= 135-**628^{cat}**) **Procop 272**

ὁ συρ' πέρασ ἢ τέλος ἢ πλήρωμα

Wit 1: O (= 135-**628^{cat}**) cf. Procop 272

NonGr: Arm^E վիմւնի Կաւ Կաւսարիւնի
Syh^F ܠܘܠܐ .ܠ.
ܠܘܠܐ .ܘ.

Notes: Aquila translated literally. Symmachus has *πέρας* which can be translated as ‘end’, ‘limit’, or ‘boundary’. LXX translated contextually as ‘time’. On the other hand, ὁ ἔβρ' and ὁ συρ' have: *πέρας ἢ τέλος ἢ πλήρωμα*. Procopius recorded both ‘πέρας’ and ‘τέλος’, but he does not have ‘πλήρωμα’. Eusebius commentary in Armenian records the readings of ὁ ἔβρ' and ὁ συρ' as ‘the end’ or ‘the fulfillment’.

Explanation of entry. The HT and LXX for Genesis 6:13 are listed first. The word for consideration is $\gamma\rho$ for the HT and *καιρός* in the LXX. For hexaplaric readings, there are readings from Aquila (α'), Symmachus (σ'), the Hebrew (ὁ ἔβρ'), and the Syriac (ὁ συρ'). The first apparatus of Aquila's reading reveals that M 64 cI (= 57-78-413') s⁻³⁴³ Syh attest the lemma (τέλος) and attribution. The first apparatus of Symmachus's reading shows that 64 cI (= 57'-78-550) s⁻³⁴³ Syh attest the lemma (πέρας) and attribution. The Hebrew's first apparatus reveal that O (= 135-**628^{cat}**) **Procop 272** have *πέρας ἢ τέλος ἢ πλήρωμα*. **628** and **Procop 272** are in bold because these two sources are not in Wevers' Göttingen Edition of Genesis. Although Procopius has the reading of the Hebrew, he does not have the reading of the Syrian. Therefore, we do not list Procopius in the first apparatus of the Syrian. Since Genesis 6:13 does not have the second, and the fourth apparatus, we list the third and the fifth apparatus that supplies a reading from Armenian and Syriac fragments with attribution to Aquila and Symmachus. The sixth apparatus offers our analysis of these hexaplaric readings.

A Summary of the History of Research

The Early History of the Hexaplaric Editions

Origen, perhaps the most influential theologian of the Eastern Church, was born around 185, probably in Alexandria. His hectic lifestyle, due to journeys and persecution, put him in contact with Rome (215), Palestine (230), and Alexandria (231/2). Although he moved around so much, this did not prevent him from being one of the most productive writers of his time. Director of the School of Catechetics in Alexandria, where he was a professor of philosophy, theology, and exegesis, after 234/5, he moved to Caesarea, where he founded a school like the one in Alexandria.²² As author of the Hexapla, we are particularly interested in Origen as a textual critic.²³ This project

²² Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Versions of the Bible*, (Leiden, Netherlands: Brill, 2000), 204.

²³ In connection with the composition of the Hexapla, one of the most debated issues is his knowledge of Hebrew. To penetrate this, we rely on two sources of information: one direct, reflected in the ancient accounts regarding his studies, his contact with Jews and the method he followed in the composition of the Hexapla; and the other indirect, from his works and in particular the knowledge of Hebrew reflected in his Biblical quotations and the exegesis of specific passages. According to Eusebius and Jerome, Origen was the first Christian that we know of who learned Hebrew. Eusebius mentions in *Hist. Ecc.* VI, 16: *Τοσαύτη δὲ εἰσήγετο τῷ Ὀριγένει τῶν θείων λόγων ἀπηκριβωμένη ἐξέτασις, ὡς καὶ τὴν Ἑβραϊδα γλῶτταν ἐκμαθεῖν τὰς τε παρὰ τοῖς Ἰουδαίοις φερομένας πρωτοτύπους αὐτοῖς Ἑβραίων στοιχείοις γραφὰς κτῆμα ἴδιον ποιήσασθαι* (“Origen’s research on the divine scriptures was so meticulous that he even managed to learn Hebrew thoroughly and made his own the original Scriptures which belong to the Jews in Hebrew characters”). Jerome also testifies in *ill.*, 54: *“quis autem ignorat quod tantum in scripturis divinis habuerit studii ut etiam Hebraeam linguam contra aetatis gentisque suae naturam edisceret?”* However, who does not know that he has a great endeavor (study) in the divine Scriptures so that he might also learn by heart (commit to memorization) the nature of Hebrew language itself beyond (against) the age and nation? This evidence has been interpreted in various ways. Nevertheless, at the beginning of this century, the opinion of specialists is growing in favor of Origen’s knowledge of Hebrew and, thus, in favor of Origen being the author of the second column as well. See Marcos, *The Septuagint in Context*, 205. H. Lietzmann concluded that his learning of Hebrew hardly exceeded the alphabet since, despite the testimony of Eusebius and Jerome, his writings do not reveal a real knowledge of the language. H. Lietzmann, *The Founding of the Church Universal* (London: Lutterworth Press, 1953), 302. C. J. Elliott holds that the first two columns of the Hexapla must have been exclusively the work of his Jewish amanuenses. C. J. Elliott, “Hebrew Learning among the Fathers,” in *A Dictionary of Christian Biography*, vol. 2, edited by W. Smith and H. Race (Boston: Little, Brown and Company, 1880), 851-72. P. Kahle is more optimistic than in the first in respect of Origen’s Hebrew. According to Kahle, he knew Hebrew but not well enough to compose the whole Hexapla. In line with his Targumic theory on the origins of the LXX, the second column, says Kahle, was not composed by Origen or entrusted to his co-workers but was taken from transliterated Hebrew texts that circulated previously among the Jews. See P. Kahle, *Cairo Geniza* (London: Oxford University Press, 1959), 158. R. P. C. Hanson and G. Bardy think that Origen did know Hebrew but only superficially. As a result, he resorted to Jewish teachers, as Jerome did later, to resolve the problems of the holy language. Hanson reaches these conclusions from the interpretation of the proper names. See R. P. C. Hanson, “Interpretation of Hebrew Names in Origen” in *Vigiliae Christianae* 10, no. 1 (1956): 103-23. Origen also talks of his considerable lack of confidence in his knowledge of Hebrew. His etymologies come from Christian compilations. Some Hebrew etymologies probably derive from rabbis during his stay in Caesarea. Lange also maintains that Origen’s contact with his Jewish teachers was frequent and intensive

is believed to have taken many years²⁴ It probably resulted in around 6,500 pages of textual work.²⁵ From Origen's writings (*Commentary on St. Matthew* and *Letter to Africanus*), we learn of his procedure for compiling the Hexapla.²⁶ For most of the Old Testament, Origen laid out the Hexapla in six parallel columns in the following order: (1) Hebrew text to the left,²⁷ (2) transliteration of the Hebrew text into Greek letters, (3)

in Caesarea. It enabled him to know Jewish exegetical traditions and rabbinic hermeneutics. Origen was interested in Hebrew but could neither read nor write it quickly, although he had the good fortune to have Jewish friends who helped him in his task. See N. R. M. de Lange, *Origen, and the Jews: Studies in Jewish-Christian Relations in third-century Palestine* (Cambridge: Cambridge University Press, 1976), 22, 29-37, 133-35.

²⁴ Marcos suggests that "the mass of hexaplaric production must be dated between 235 and 245." He suggests this time frame because Origen already mentions the work with asterisks and obeli in both his *Commentary on Matthew* (249) and the *Letter to Africanus* (c. 240). Marcos, *The Septuagint in Context*, 209.

²⁵ Swete estimates that the Vatican MS. contains 759 leaves, of which 617 belong to the Old Testament; when complete, the Old Testament must have occupied around 650 leaves. From these data, it may be roughly calculated that the Hexapla, if written in the form of a codex, would have filled 3250 leaves or 6500 pages He also notes that this only includes six columns and that the Tetrapla, the final four columns, alone would be over 2000 pages. Henry Barclay Swete, and Richard Rusden Ottley, *An Introduction to the Old Testament in Greek* (Cambridge: Cambridge University Press, 1914, 74.

²⁶ For the example of these columns, see the chart on Swete, *An Introduction to the Old Testament*, 62-63.

²⁷ For brief discussions of the scholarly debate over whether Origen's Hexapla contained a column of Hebrew text in Hebrew characters, see R. G. Jenkins, "The First Column of the Hexapla: The Evidence of the Milan Codex (Rahlfs 1098) and the Cairo Genizah Fragment (Rahlfs 2005)," in *Origen's Hexapla and Fragments*, 88-102; Gerard Norton, "Observations on the First Two Columns of the Hexapla," in *Origen's Hexapla and Fragments*, 103-24; and Peter W. Flint, "Columns I and II of the Hexapla: The Evidence of the Milan Palimpsest (Rahlfs 1098)," in *Origen's Hexapla and Fragments*, 125-32.

Aquila [α'],²⁸ (4) Symmachus (σ'),²⁹ (5) the LXX (σ'),³⁰ and the last column contained the revision of Theodotion (θ').³¹ Though scholars are debating the main purpose of Origen's

²⁸ The characteristics of this translation are 1) Aquila expresses the same Hebrew words with the same Greek words, and in the same order, even though the meaning in the target language is obscured, Genesis 18:12 is one example. James Barr, *The Typology of Literalism in Ancient Biblical Translations*, *Mitteilungen des Septuaginta-Unternehmens* 15 (Göttingen, Germany: Vandenhoeck & Ruprecht, 1979), 312; 2) He translates Hebrew words with an eye on etymology, even though this procedure produces semantic shifts in Greek that are difficult to fit into the context: Ps. 22:13; 3) He aims to be faithful to the syllables and even to the letters of the original; 4) Sometimes he resorts to a kind of mannerism attested in rabbinic hermeneutics which consists in breaking up a Hebrew root comprising several letters and translating it with two Greek words. See James Barr, "Index to Aquila," *Journal of Semitic Studies* 12 (1967): 303; 5) He also resorts to the device of inserting Hebrew words with Greek coloring, making use of the homophony; 6) Compound particles are reproduced just as they are so that no Hebrew element is lost in Greek; 7) He is more consistent than the LXX in retaining the aspects and functions of the various Hebrew conjugations. When the Hebrew verb is intransitive, it is usually translated by the Greek verb in the passive. The Greek active translates the *piel* and *hiphil* of the same verb; 8) In exegesis, his literalist tendency set up a barrier to the allegorical methods of interpretation that had culminated in Philo and the Alexandrian School. Kyösti Hyvärinen, "Die Übersetzung von Aquila" (Ph.D. diss., LiberLäromedel-Gleerup, 1977), 43-86 and 111-12. For more examples for point 2-7, see Marcos, *The Septuagint in Context*, 116-8. For more characteristics and examples, see Field, *Prolegomena*, 45-56. For the discussion that some scholars identify Aquila as Onkelos, see Jenny R. Labendz, "Aquila's Bible Translation in Late Antiquity: Jewish and Christian Perspectives." *Harvard Theological Review* 102, no 3, (July 2009): 353-88.

²⁹ The characteristics of Symmachus translation are 1) in Greek, he usually smooths over the sequence of two consecutive verbs, which reflects a known Hebraism, by using an adverb or adjective in apposition. He also adapts Hebrew idioms to Greek usage, as shown in the following translations where the LXX retains the Hebraism. 2) He elegantly translates concepts expressed in Hebrew by more than one word using a sufficiently expressive Greek word; 3) Unlike Aquila, he does not restrict a particular Greek word to the same Hebrew term but, especially in translating the particles, and uses greater variety; 4) He tones down anthropomorphisms and other expressions in connection with the deity. He avoids comparisons between man and God. See Alison Salvesen, *Symmachus in the Pentateuch*, 192; Bruce M. Metzger, "Theories of the Translation Process" in *Bibliotheca Sacra* 150, no. 598 (1993): 140-50, Marcos, *The Septuagint in Context*, 128-32; Field, *Prolegomena*, 61-71.

³⁰ Again, the debate continues among scholars over whether the Fifth Column contained the corrected Septuagint that Origen produced or an uncorrected Septuagint text. See J. Schaper, "The Origin and Purpose of the Fifth Column of the Hexapla," in *Origen's Hexapla and Fragments*, 3-15. However, copies of the Old Greek (Septuagint) known to Origen differed from the Hebrew text at various places and for various reasons. Origen's work aimed to carry the Old Greek into a quantitative arrangement with the Hebrew text. Peter J. Gentry, *The Asterisked Materials in the Greek Job* (Atlanta: Society Biblical Literature, 1995), 3.

³¹ It is usually said that his style takes a middle course between Aquila's literalism and the excellent sense of Symmachus, the three translators closest to the LXX. For example, see Marcos, *The Septuagint in Context*, 147. Field says that Theodotion likes to leave Hebrew words, even those whose translation is not so tricky, untranslated, simply substituting Greek characters for Hebrew. For more information, see Field, *Prolegomena*, 78-82. More discussion, the relationship between θ' and $\chi\alpha\gamma\epsilon$, the textual history over the attributions of readings to Theodotion, could be seen in T. Michael Law, "Origen's Parallel Bible: Textual Criticism, Apologetics, or Exegesis?" in *The Journal of Theological Studies* 59 (2008): 6-8.

Hexapla,³² it seems that his purpose is for exegesis.³³ Because the Greek translation of Aquila is so literal to the Hebrew text, his translation is placed next to the Hebrew

³² The first view is a textual criticism purpose. Many scholars have believed that the main goal of the Origen's Hexapla was to discover the original text of the LXX. The reason behind this opinion is the testimony of Origen when he mentions the sloppiness of the scribes and the ill will of others that negatively influenced the transmission of the Greek Bible. This testimony can be found on Origen, *Comm. in Matt.*, XV, 14. Jellicoe, a proponent of this view, believes that the time, skill, and labor put into such a work suggest that Hexapla must have been primarily a textual endeavor. See Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford: Clarendon Press, 1968), 109. However, there are some challenges to this view. First, Origen might not have the goals of modern text-critical science. The second reason is that Origen maintained the Aristarchian symbols. If Origen intended to discover the original text of the LXX, he would have been dedicating much energy, expense, and most time to omit these symbols altogether and to produce the text without those portions at variance with the Hebrew text. The third reason is the presence of the *recensions* in the Hexapla weakens this textual criticism view. If Origen's goal were to discover the original text of the LXX, he would have chosen Aquila's translation since this text can hardly be considered a trustable guide because of his literalism concerning the original Greek text. Conversely, he would not have put Symmachus in the Hexapla because Symmachus does not represent the Hebrew on many aspects such as a purely mechanical level, lexically or syntactically. The last reason is Origen's respect for the LXX. This attitude should strip the textual criticism view. The Aristarchian symbols in Origen's Hexapla should not be viewed as a disgrace upon the LXX. Moreover, Christians do not prioritize the Jewish Scriptures, but they still use the LXX for the Church. This testimony can be seen in Origen, *Letter to Africanus*, 8. The other view is "Apologetic View". S. P. Brock has insisted that we cannot judge Origen's work from our new criteria of textual criticism. Origen knew more Hebrew than appears at first glance, but his perspective is different from ours. He is more interested in a synchronic vision of the language for apologetic purposes; hence his work does not reflect all the Hebrew that he knows. Origen writes openly of his apologetic desire. Recognizing the disparity between the Hebrew and the Greek, he wanted to equip Christians of his time to dispute the claim that their text was inferior to the Hebrew. Thus, it was unfit to be used in a debate with the Jews over the meaning of the text. He writes on *La Lettre a Africanus*: ἀσκούμεν μὴ ἀγνοεῖν (ἐκδόσεις) παρ' ἐκείνοις ἵνα πρὸς Ἰουδαίους διαλέγομαι μὴ προφέρωμεν αὐτοῖς τὰ μὴ κείμενα ἐν τοῖς ἀντιγράφοις καὶ ἵνα συγγρασώμεθα τοῖς φερόμενοις παρ' ἐκείνοις. εἰ καὶ ἐν τοῖς ἡμετέροις οὐ κεῖται βιβλίους. The translation: We work not to be ignorant (giving up) with them so that while engaging in discussion with the Jews, we would not bring forth the things which are not found in their documents and we might deal with the things that are brought up by them even though not found in our books. Origen, Marguerite Harl, N. R. M De Lange, and Sextus Julius Africanus. *Sur Les Ecritures: Philocalie*, 1-20. Sources Chrétiennes, No 302. (Paris, France: Editions du Cerf, 1983), §9. Origen on his *Comm. in Matt. XV*, 14 also states τὴν μὲν οὖν ἐν τοῖς ἀντιγράφοις τῆς παλαιᾶς διαθήκης διαφωνίαν θεοῦ διδόντος εὐρομεν ἰσάσασθαι, κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσιν. τῶν γὰρ ἀμφιβαλλομένων παρα τοῖς ἑβδομήκοντα διὰ τὴν τῶν ἀντιγράφων διαφωνίαν τὴν κρίσιν ποιησάμενοι ἀπὸ τῶν ἐκδόσεων τὸ συνᾶδον ἐκείναις ἐφυλάξαμεν. The translation: therefore, after God gives the discrepancy in the manuscripts of Old Testaments, we find out to solve this matter by using the other books as a criterion. Moreover, we decided on doubtful matters of the LXX by means of the disagreement of the manuscripts from the other books, retaining what is in agreement with them. Brock contends that this was his primary purpose, and he had no interest in constructing an original text for the LXX or any desire for his text to be used publicly in the Christian community. Brock notes that Origen seemed to apply verbal inspiration to the Greek Old Testament even though he knew that the Greek was corrupt in places and needed to be edited to enable better Jewish-Christian dialogue. See S. P. Brock, "Origen's aims as a Textual Critic of the Old Testament," in *Studies in the Septuagint: Origins, recensions, and Interpretations: Selected Essays*. Library of Biblical Studies. ed. Sidney Jellicoe (New York: Ktav Pub. House, 1974), 344-46. Law refutes this view. He says if this text were to be used solely for debates against the Jews, it would seem counterproductive to use three Jewish translations. An appeal to the Jewish revisions would have hampered Origen's apologetic; his conviction was that the LXX was a new dispensation for the Church apart from, even if closely following, the Jewish Scriptures. Origen might have been better of simply highlighting the additional material from Aquila, Symmachus, and Theodotion. Inserting the readings from the Jewish revisers into the text of the LXX could not have helped his arguments against the Jews. Also, in *Ep. ad Afr.* 9, Origen writes that the primary goal is the interpretation of the LXX text. Origen gives no indication that this text was intended for use outside the Church. Law, "Origen's Parallel Bible," 13-14.

transliteration. Symmachus is placed after Aquila because Symmachus is a revision of Aquila. Theodotion, on the other hand, is the revision of LXX. Therefore, the Theodotion column is placed after LXX.³⁴ Consequently, the order would allow the reader to compare the Hebrew with the LXX through columns that would be increasingly helpful for that purpose.

The focus of Origen's work is the fifth column because this column helped the reader to read the LXX of his day and to notice a system of symbols that signify the Hebrew text that was not in the LXX, and vice versa. In his commentary on Matthew, Origen refers to the condition of the text of the Greek Bible and the method he adopted to restore it. The text he inherited was corrupt in various ways due to some scribes' carelessness, the bad intentions of others, and the nonchalance of those who added or omitted as they felt inclined. He used the other versions, especially from the "three," to solve disagreements in copies of the Old Testament. When he was uncertain of the Septuagint reading because the various copies did not tally, he settled the issue by consulting the other versions and retaining what was in agreement with them.³⁵

³³ Based on Origen's life background, Law argues that Origen was powerfully influenced by the standard methods of interpretation that surrounded him in everyday life, and later in the intellectual conversations that he was so fond of engaging in. Because the Scriptures were so difficult to understand, Origen was no different from other Jewish and Christian exegetes by examining the text from different angles. As de Lange observes, 'notable biblical exegetes cast their nets wide in the search for useful exegetical material'. See Lange, *Origen and the Jews*, 1; Bardy, Gustave. "Les Traditions juives dans l'œuvre d'Origène." *Revue Biblique* 34 (1925): 217-252.. For more arguments, see Law, "Origen's Parallel Bible," 13-19.

³⁴ For more information, see the *κῶλα* discussion on Swete, *An Introduction to the Old Testament*, 62-5. For the discussion about the place of the Theodotionic materials in the text history, see Gentry, *The Asterisked Materials in the Greek Job*, 495-99. Theodotion is sometimes put before Symmachus, but it cannot be known whether this is for historical reasons. The order Α.Θ.Σ is found in Jerome's *Preface to Daniel* (Works, V. 621-622) and Suidas. The use of Philoponus in Hexaemeron is peculiar when he ascribes this order to the more critical Greek versions: Ο Α.Θ.Σ. For the discussion either Theodotion is earlier than Symmachus, see Field, *Prolegomena*, 59-60, 97.

³⁵ Origen, *Comm. in Matt. XV*, 14: πολλή γέγονεν ἡ τῶν ἀντιγράφων διάφορα, εἴτε ἀπὸ ῥαθυμίας τίνων τῶν γραφέων, εἴτε ἀπὸ τόλμης τίνων μοχθηρᾶς ... εἴτε καὶ ἀπὸ τῶν τὰ ἑαυτοῖς δοκοῦντα ἐν τῇ διορθώσει ἢ προστιθέντων ἢ ἀφαιρούντων. The translation: there was a large of difference in the documents either due to negligence by the scribes, or due to the perverse boldness of others ... or even to those who add or omit what they like when they correct. The English translation is adapted from that of M. F. Wiles, *The Cambridge History of the Bible, 3 vols.* ed. P. R. Ackroyd and C. F. Evans. (Cambridge: Cambridge University Press, 1970), 1:457.

Origen used the Aristarchian signs used by the Alexandrian textual critic Aristarchus, who produced an edition of Homer. For instance, whenever the LXX contained text that was missing in the Hebrew text, Origen placed before the spurious or suspect words an *obelus* (÷), and after such words, phrases, or lines, he placed a *metobelus* (∟). Whenever the Hebrew text contained text that was missing in the LXX, he supplied it from one of the minor Greek translations (like Aquila or Theodotion), bracketed by an asterisk at the beginning (※) and a *metobelus* (∟) at the end of the addition. Origen occasionally employed an asterisk and obelus³⁶ together to mark the passages where the order of the LXX was changed to match the Hebrew order and may have been furtively used words from one of the other translations to replace LXX words when he felt the LXX was clearly in error.³⁷

The Later History and the Impact of Hexapla

In the year 232, Origen went and lived in Caesarea until the end of his life. We do not know where the autograph copies of his Hexapla and Tetrapla, works of enormous volume, were then placed. Pamphilus, the Martyr, assembled these copies in the famous library at Caesarea.³⁸ Pamphilus and Eusebius also circulated copies of the corrected LXX, and Caesarea soon become a publishing center that made multiple copies of the restored exemplars. Around 330 C.E, Constantine assigned fifty copies in parchment to Eusebius to distribute to his churches.³⁹ Pamphilus, along with Eusebius, distributed

³⁶ Field, *Prolegomena*, 103-4.

³⁷ Wevers comes to this conclusion from his research on Samuel-Kings. J. W. Wevers, "Proto-Septuagint Studies," in *Studies in the Septuagint*, 139 n. 6.

³⁸ Jerome, Works II, 833: "Further, that Hebrew (the Gospel of Matthew) is kept to this day in the library in Caesarea, which Pamphylus, the Martyr, established very carefully."

³⁹ Eusebius, *Vit. Const.* IV, 36.

copies of Origen's corrected-LXX from the fifth column throughout Palestine, along with the diacritical signs.

Jerome studied copies of the Hexapla of Origen in Caesarea.⁴⁰ And in 616, Paul of Tella translated the LXX edition of the Hexapla into Syriac, corrected and with Aristarchian signs.⁴¹ Origen's Hexapla, one of the glories of the library at Caesarea, seems to have been destroyed in the invasion of Palestine by the Persians in 638.⁴² From that time, we have no further information about the Hexapla. The elements which have survived may be classified under three headings: a) marginal references in Biblical manuscripts. These may be classified as quantitative (asterisk, obelus, and metobelus indicating the presence or absence of the text concerned in the Jewish texts) or qualitative (indicating an alternative translation or construction found in the texts of Aquila, Symmachus, Theodotion, or another revision of the Septuagint);⁴³ one of the most important of witnesses is the Syro-Hexapla.⁴⁴ More attention has been paid to hexaplaric material preserved in the Armenian translation;⁴⁵ b) references and citations in Patristic

⁴⁰ F. Field, *Origenis Hexaplorum quae supersunt*, XCIX. He says in the *commentary on the Epistle of Titus*: "Thus, it was our concern to emend from the texts themselves all the books of the old Law, which the learned man Adamantius set out in the Hexapla, copied out according to the library of Caesarea, in which there is both the Hebrew written out in its proper characters, and in Greek letters in a clearly defined column beside. Aquila and Symmachus, together with the LXX and Theodotion keep their order." Jerome, *Works* VII, 734.

⁴¹ For the history of the Syro-Hexapla, see S. Jellicoe, *SMS*, 124-27. Recent discoveries and studies to be added are W. Haars, *New Syro-Hexaplaric Texts* (Leiden, Netherlands: 1968); A. Vööbus, *The Hexapla and the Syro-Hexapla: Very Important Discoveries for Septuagint Research*. Papers of the Estonian Theological Society in Exile, 22. (Stockholm, Sweden: Stockholm ETSE, 1971); A. Vööbus, "The Discovery of the Pentateuch of the Syro-Hexapla," *Journal of the American Oriental Society* 93, no. 3 (1973): 354-55; A. Vööbus, *The Pentateuch in the Version of the Syro-Hexapla: A Fac-Simile Edition of a Midyat MS. Discovered 1964* (Leuven, Belgium: Secrétariat du CorpusSCO, 1975); Moshe H. Goshen-Gottstein, "Neue Syrohexaplafragmente," *Biblica* 37 (1956): 162-83.

⁴² Norton, "Collecting Data," 130.

⁴³ The quantitative signs have been poorly transmitted because they were severely understood. The marginal information may be in a Greek manuscript or a version.

⁴⁴ The use of such a witness is complicated by problems attendant on retroversion in general, although the translation technique found in the Syro-Hexapla is painfully literal, rendering the work of retroversion more straightforward. See Vööbus, *The Pentateuch*, 16.

⁴⁵ Claude E. Cox, *Hexaplaric Materials Preserved in the Armenian Version*, Society of Biblical Literature Septuagint and Cognate Studies 21 (Atlanta: Scholars Press, 1986).

works, particularly in commentaries on scriptural texts;⁴⁶ c) fragments of hexaplaric texts.⁴⁷

In 1578, Petrus Morinus was commissioned to collect and to edit the scattered fragments of the lost Hexapla of Origen in preparation for a production of the Sixtine edition of the Septuagint and in the following year reappeared in a Latin edition. In 1588, Flaminus Nobilius was the editor of the text of the Greek and Latin edition of the Bible. Then, this text was published in Rome by Ferrarius. Meanwhile, Johannes Drusius (Driesschus) had produced his *Veterum Interpretum Graecorum quae in totum Vetus Testamentum Fragmenta, collecta, versa, et notis illustrate*, which was published posthumously at Arnhem in 1622 and included a commentary on the hexaplaric fragments and an introduction dealing first with the versions of Aquila, Symmachus, and Theodotion, and in the next place with Quinta and Sexta.⁴⁸ Furthermore, until the end of the 19th century, it was believed that only the hexaplaric recension had survived — i.e., the fifth column corrected and edited by Pamphilus and Eusebius reproduced in the manuscript of the Origen recension — and only sporadic variants from other columns.⁴⁹

His labors were superseded by the work of the Maurist (Benedictine) monk, Bernard de Montfaucon (1655-1741). In 1713 in Paris, he published a two-volume collection of hexaplaric fragments entitled *Origenis Hexaplorum quae supersunt, multi partibus auctiora quam a Flaminio Nobilio et Joanne Drusio edita fuerint*. Later in the same half-century fragments of the Hexapla were in J. A. Dathe's *Opuscula* (collected

⁴⁶ A specific subsection in this category is provided by the catenae. These were already known to de Montfaucon.

⁴⁷ The tenth-century palimpsest of Milan containing continuous passages in five columns (the Hebrew is not included) of about 130 verses of the Psalter, the fragment of Ps 22(21)15-18, 20-28 from a palimpsest from the Cairo Geniza and a fragment containing Hosea 11:1 noted in columnar form in Codex 86 (Barber.gr.549). See Norton, "Collecting Data," 131.

⁴⁸ Drusius earlier collections of Fragments had been published at Antwerp in 1581 under the title *In Psalmos Davidis Veterum Interpretum Fragmenta*. See Jellicoe, *The Septuagint*, 128.

⁴⁹ Eduard Schwartz, *Zur Geschichte Der Hexapla* (Göttingen, Germany: Horstmann, 1905).

posthumously and edited by E. F. C. Rosenmüller, Leipzig, 1746), and were followed in 1769-70 by Bahrdt's edition. Just as Montfaucon had been indebted to Nobilius/Morinus and Drusius, Field (1801-85) was indebted to Montfaucon, whose edition he used as a base, supplementing with new material,⁵⁰ and presenting the whole in a systematized format in his indispensable *Origenes Hexaplorum quae supersunt* in two large quarto volumes. Field's *magnum opus* has set aside all earlier attempts to recover the Hexapla.

Although Field produced his indispensable work on the Hexapla, new materials for a revised edition of Field already began to expand, such as materials that are found in Pitra, Klostermann and Morin.⁵¹ G. Mercati also, in 1896, discovered the palimpsest 0.39 of the Ambrosian Library of Milan containing fragments of the Hexapla of the Psalms.⁵² A year later, Burkitt and Taylor published a manuscript that consists of Aquila's version of 1 Kings 20:7-17 and 2 Kings 23: 12-27. Finally, in 1900, among the material from the Cairo Genizah, Taylor identified hexaplaric fragments of the Psalm 22(21).⁵³ Thus, Sidney Jellicoe concluded that "a revised and enlarged edition is unlikely

⁵⁰ One of the developments that made Field's edition "new" vis-à-vis the previous editions was the incorporation of new readings which he retroverted into Greek from Syriac from the Syro-Hexapla manuscript studied by Ceriani. This codex Syro-hexaplaris Ambrosianus can be downloaded on <https://archive.org/details/CerianiCodexSyroHexaplarisAmbrosianusMonumentaSacraEtProfana7Milan1874>. Accessed 2 February 2021. In his preface, Ceriani provides valuable and state-of-the-art (according to his day) discussions of the nature of the translations of the Three (Aquila, Symmachus, Theodotion). He also supplies anonymous versions (Quinta, Sexta, and Septima), of the composition of the Hexapla, of the Syro-Hexapla, and the Greek versions known as "the Hebrew," "the Syrian," and "the Samaritan." These versions were associated with the Hexapla because these readings were to be found in the same sources that had preserved as hexaplaric materials). Phillip Samuel Marshall, "A Critical Edition of the Hexaplaric Fragments of Ecclesiastes." Ph.D. diss., (Southern Baptist Theological Seminary, 2007), 8.

⁵¹ J. B. Pitra, *Analecta Sacra Spicilegio Solesmensi Parata* (Venice, Italy: n.p., 1883), 551, Erich Klostermann, *Analecta Zur Septuaginta, Hexapla Und Patristik* (Leipzig, Germany: A. Deichert Georg Böhme, 1895), and Germain Morin, *Anecdota Maredsolana: Seu, Monumenta Ecclesiasticae Antiquitatis* (Maredsolii: n.p, 1893).

⁵² The Milan palimpsest contains all the columns (five in all) except the Hebrew text; underneath, the continuous LXX text and then a catenary text. Also, in the fifth column of the Milan palimpsest, there is no trace of any diacritical signs. Giovanni Mercati ed., *Psalterii Hexapli Reliquiae. Codices Ex Ecclesiasticis Italiae Bybliothecis Delecti Phototypice Expressi Iussu Pii Xii Pont. Max., Consilio Et Studio Procuratorum Bybliothecae Vaticanae, V. 8* (Vatican City, Italy: Bybliotheca Vaticana, 1958). It is made up of thirteen fragments with a total of 151 verses from different psalms, from 17 to 88. It is more likely to be a condensed Hexapla, with one column left out, than an extended Tetrapla.

⁵³ The fragment from the Cairo Genizah contains Ps. 22:15-18, 20-28; it does not preserve any remains of the first column (Hebrew text); instead, it transmits some fragments of the *secunda*, the third

to see the light of day in the foreseeable future, but a supplement incorporating this material would be valuable meanwhile.”⁵⁴

In 1994, the Rich Seminar took place to facilitate the idea to produce “a new collection and edition of hexaplaric fragments, from all sources and witnesses, in a single corpus,” as Norton stated that the Hexapla was not an original text, but an arrangement of known texts.⁵⁵ This dissertation will contribute to that project by producing a critical edition of the hexaplaric materials for the book of Genesis.

Relevance for Research

This project will contribute to Field in three ways: the text history of both the Greek and Hebrew texts, the history of exegesis of both Christian and Jewish traditions, especially from the “Three,” and provide an updated critical edition for the book of Genesis.⁵⁶

Second, as G. Norton aptly reminds us, the discovery of new manuscripts (especially the Dead Sea Scrolls) has especially renewed scholarly interest in the “study of the revisions of the Old Greek text and the textual plurality of the Jewish Biblical texts at the turn of the era;”⁵⁷ such a study cannot profitably be carried out without taking into account the Hexapla.

and the fourth (Aquila and Symmachus) almost wholly, part of the fifth (LXX) and none of the sixth. Perhaps the manuscript contained the whole Psalter; Aquila, Symmachus, and Theodotion all have the *Tetragrammaton*. For the work by Mercati, see F. C. Burkit, *Fragments of the Book of Kings According to the Translation of Aquila* (Cambridge: Cambridge University Press, 1987); C. Taylor, *Hebrew-Greek Cairo Genizah Palimpsests from the Taylor – Schechter Collection Including a Fragment of the Twenty-second Psalm According to Origen's Hexapla* (Cambridge: Cambridge University Press, 1900).

⁵⁴ Jellicoe, *The Septuagint and Modern Study*, 129.

⁵⁵ Norton, “Collecting Data,” 255-59.

⁵⁶ Norton, “Collecting Data,” 251.

⁵⁷ Norton, “Collecting Data,” 251.

Third, Swete argues that the hexaplaric fragments show much potential in aiding New Testament lexicography due to the words in the New Testament that do not occur in any source except the hexaplaric fragments.⁵⁸

Finally, the Church Fathers such as Jerome, Chrysostom, and Eusebius were influenced by the Hexapla, since the church fathers often discuss the hexaplaric readings in their commentaries.

⁵⁸ Swete, *An Introduction to the Old Testament in Greek*, 460-61. Ἀδημονεῖν, Ἀ., Job 18:20, Σ. Ps. 60:3, 115:2, Eccl. 7:17, Ezech. 3:15; ἀποκαραδοκία, cf. Ἀ. Ps. 36:7 (ἀποκαραδόκει); δαιμονίζειν, Ἀ. Ps. 90:6. ἐνκακεῖν, “to faint,” Σ. Gen. 27:46; ἐμβριμᾶσθαι, Ἀ. Ps. 7:12, Σ. Isa. 17:13; ἐνθύμησις, “thought,” Σ. Job 21:27, Ezech. 11:21; ἐπίβλημα, “patch,” Σ. Jos. 9:5; θεομάχος, Σ. Prov. 9:18, 21:16, Job 26:5; καταφέρεσθαι, “to drop asleep,” Ἀ. Ps. 75:7; μορφοῦν, Ἀ. Isa. 44:13. These instances are chiefly from Hatch. See E. Hatch, *Essays on Biblical Greek* (Oxford: Clarendon Press, 1889), 25.

CHAPTER 2

DESCRIPTION OF SOURCES

This edition of the hexaplaric materials for Genesis begins with the manuscripts used by Wevers in his Göttingen Edition of Genesis.¹ The descriptions below are the main sources for the Greek witnesses, citations in Greek and Latin commentaries and catenae,² Syro-Hexapla, ancient translations,³ and printed editions.⁴ Since the publication of the Edition in 1974, there are new materials to produce a “Field for the 21st century.” For instance, the four volumes critical edition of *la Chaîne sur la Genèse* and two editions of the *Catena Graecae in Genesim et in Exodum* have been published by Françoise Petit.⁵ She discussed the primary catenae tradition such as 628 (Leningrad), the secondary catenae tradition for the C-group and the work of the Greek fathers. The work of Theodoret of Cyrus’ *Quaestiones in Genesim* will also provide a

¹ John William Wevers, ed., *Genesis, Septuaginta Vetus Testamentum Graecum*, vol. 1 (Göttingen, Germany: Vandenhoeck & Ruprecht, 1974).

² For a discussion on the difficulty to distinguish between an actual citation and mere allusions, see Wevers, *Genesis*, 29-30.

³ For a discussion on the nature, the complexity and the type of translation, see Wevers, *Genesis*, 33-34.

⁴ When possible, the descriptions are limited to close translations of Wevers’ *Einleitung*. Following these descriptions, the abbreviated version of all of Wevers’ sources is given since all sources have been taken into consideration in the completion of this project. A fuller description of all sources along with its abbreviations can be found in Wevers’ *Einleitung*.

⁵ Françoise Petit, ed, *La Chaîne sur la Genèse, Edition intégrale 1-4*, *Traditio Exegetica Graeca 1-4* (Leuven, Belgium: Peeters), 1991-1996; Françoise Petit, *Catena Graecae in Genesim et in Exodum 1-2*, *Corpus Christianorum, Series Graeca 2* (Turnhout, Belgium: Brepols, 1977-1986).

number of readings.⁶ The Munich's manuscript,⁷ *Bayerische Staatsbibliothek, gr. 358*, has a commentary of Genesis by Procopius of Gaza which contains hexaplaric readings as well.⁸ Procopius' readings are available on internet⁹ and two volumes by Karin Metzler.¹⁰ Syro-Hexapla material from Princeton, that covers Genesis 32:9-50:25, is incorporated as well.¹¹ An ancient Armenian and Syriac translation of Eusebius of Emesa's commentary on Genesis, one of the earliest systematic Syriac Biblical commentaries known to date, also offers new materials since the publication of Wevers' Edition.¹² An Armenian commentary on Genesis by Ephrem,¹³ the Syrian, will offer an

⁶ Théodoret De Cyr, *Theodoretii Cyrensis Quaestiones in Octateuchum*, ed. Natalio Fernández Marcos and Ángel Sáenz-Badillos. Textos Y Estudios "cardenal Cisneros", 17 (Madrid: Instituto Arias Montano, 1979), xi-xxii. Françoise Petit and Procopius, *Autour De Théodoret De Cyr*, *Traditio Exegetica Graeca* 13 (Leuven, Belgium: Peeters, 2003); Théodoret De Cyr, *The Questions on the Octateuch*, vol. 1 on Genesis and Exodus, eds. Fernández Marcos Natalio, John Petruccione, and Robert C. Hill (Washington, DC: Catholic University of America Press, 2007)..

⁷ Wevers used the edition of Procopius found in the *Patrologia Graeca*, volume 87.1. This edition does not extend beyond Genesis 18:2. The Munich's manuscript, however, provides a complete Greek text of Procopius.

⁸ In addition to Munich manuscript, Petit also consulted two manuscripts to fill the two lost pages of the commentary of Genesis (Procopius of Gaza, *Commentaire sur l'Octateuque*). Both manuscripts are closely related to Munich manuscript. These manuscripts are 1) Kt: *Athos, Koutloumous 10*, 11th Century, and 2) Ld: Leyde, B.P.G. 50, 16th Century. Petit, *LCLG I*, XXXIV.

⁹ The Munich manuscript, *Bavarian State Library, gr. 358* (siglum Mnc), can be downloaded on <http://daten.digitale-sammlungen.de/~db/0010/bsb00109048/images/>. Accessed 8 February 2021.

¹⁰ The first volume is in a Greek text and the last book is a German translation. Prokop von Gaza, *Eclogarum in Libros Historicos Veteris Testamenti Epitome*, ed. Karin Metzler, vol. Teil 1, *Der Genesiskommentar, Die Griechischen Christlichen Schriftsteller Der Ersten Jahrhunderte (Gcs), Neue Folge, Band 22* (Berlin, Germany: De Gruyter, 2015). Prokop von Gaza, *Der Genesiskommentar: Aus Den "Eclogarum in Libros Historicos Veteris Testamenti Epitome,"* trans. Karin Metzler, *Die Griechischen Christlichen Schriftsteller Der Ersten Jahrhunderte (Gcs), Neue Folge, Band 23* (Berlin: De Gruyter, 2016). For the list and the description of the manuscripts of Prokop von Gaza, see xl-lxvi.

¹¹ A. Vööbus, *The Pentateuch in the Version of the Syro-Hexapla: A Fac-Simile Edition of a Midyat MS. Discovered 1964* (Leuven, Belgium: Secrétariat du CorpusSCO, 1975).

¹² Françoise Petit et al., *Commentaire De La Genèse: Texte Arménien De L'édition De Venise* (1980), *Fragments Grecs Et Syriaques*, *Traditio Exegetica Graeca* 15 (Leuven, Belgium: Peeters, 2011).

¹³ This commentary was written the 4th century because the veritable wave of translations from Greek into Syriac, the comprehensive use of Greek transcription and loanwords, and the growth number of the Syrians writing in Greek, this commentary arose scholars to analyze Jewish influence on Ephrem (Yifat Monnickendam, "How Greek is Ephrem's Syriac? Ephrem's Commentary on Genesis as a Case Study," in *Journal of Early Christian Studies*, no. 2 (2015): 213-44.

additional help.¹⁴ The hexaplaric materials in the Armenian version, that have been collated by Claude Cox, will be included as new sources.¹⁵

Text Witnesses

This project provides a fresh presentation of sources collected into a single place. These sources are collated from Wevers' Göttingen Edition of Genesis, Rahlfs' *Verzeichnis*, and Field's *Origenis Hexaplorum*.¹⁶ Ms. 340 was utilized by Wevers but was not in Rahlfs' catalog and was unknown to Field.¹⁷ Wevers mentions 394, but he did not incorporate it in his Edition.¹⁸ He also lists younger manuscripts given by Rahlfs, 68, 83, 126, 350, 373, 374, 431, 461, 483, 552, 633, 651, 666, 691, 723, but he does not make use of these mss in his Edition because he does not expect them to be worthy witnesses.¹⁹

¹⁴ This commentary is written into two volume books. The first one is in Armenian language and the second volume is an English translation. E. G. Mathews, *The Armenian Commentary on Genesis attributed to Ephrem the Syrian*, Corpus Scriptorum Christianorum Orientalium, vol. 572-573 (Leuven, Belgium: Peeters, 1998).

¹⁵ Cox discusses Aristarchian signs either preserved in the text or in the margin of Armenian manuscripts. Cox's primary contribution is providing the manuscripts (also their descriptions) to Field and Wevers' Edition. Field, for instance, has Arm 1 and Arm 2. Wevers has Arm only which based on Zohrab's apparatus. Cox, on the other hand, supplies Arm MSS: 26, 33, 40, 42, 57, 65, 121, 143, 153, and 224. These MSS will be discussed more detail in the Armenian Version = Arm. C. E. Cox, *Hexaplaric Materials Preserved in the Armenian Version*, Society of Biblical Literature Septuagint and Cognate Studies 21 (Atlanta: Scholars Press, 1986); C. E. Cox, *Aquila, Symmachus and Theodotion in Armenia*, Society of Biblical Literature Septuagint and Cognate Studies 42 (Atlanta: Scholars Press, 1996).

¹⁶ Wevers, ed., *Genesis*, 9-29; Alfred Rahlfs, *Verzeichnis Der Griechischen Handschriften Des Alten Testaments: Für Das Septuaginta-Unternehmen*, Mitteilungen Des Septuaginta-Unternehmens Der Königlich Gesellschaft Der Wissenschaften Zu Göttingen, band 2 (Berlin, Germany: Weidmannsche Buchhandlung, 1914), 338-372; Fridericus Field, *Origenis Hexaplorum quae supersunt, sive veterum interpretum Graecorum in totum Vetus Testamentum fragmenta; post Flaminium Nobilium, Drusium et Montefalconium, adhibita etiam versione Syro-hemiplari, concinnavit, emendavit, et multis partibus auxit Fridericus Field* (Oxford: Clarendon Press, 1875), 3-6.

¹⁷ After the date of the manuscript, I will put Wevers' name in the bracket as an identification.

¹⁸ This manuscript contains Genesis 26:16-19, 25-29; 27:1-4, 13-16, 25-29, 34-37, 42-45; 28:5-8; 42:23-44; 44:9-20, 20-31; 50:17-20. Wevers says that this ms. is too late available for collation. Wevers, *Genesis*, 22. Manuscript 394 can be accessed on https://digi.vatlib.it/view/MSS_Vat.gr.2306.pt.A. Accessed 8 February 2021. Claudia Montuschi, however, provides another link for this manuscript: https://digi.vatlib.it/view/MSS_Vat.gr.2306. Accessed 8 February 2021. This link is better than what I found for a few reasons. First, there is a note in English language. Second, this note records the place of Genesis materials. This manuscript, however, does not contain hexaplaric materials. This manuscript will be given a sign ⁽⁺⁾.

¹⁹ In Southern Seminary Old Testament colloquium, Gentry mentioned that manuscripts during and after fifteenth century were not considered as important sources because 1) the invention of printing press and 2) those manuscripts repeat what the earlier manuscripts testified. These manuscripts were dated

Although Wevers does not record 419 and 623,²⁰ these younger manuscripts will not be used as well in this edition.²¹ We will use 628, recorded by Rahlfs and discussed by Petit, but not used by Wevers.²² This list below follows the classification of Alfred Rahlfs.²³

Greek Manuscripts

Uncials²⁴

- A London, British Library, Royal 1 D.V, “Alexandrinus;” 5th C
- B Rome, Bibl. Vat., Vat. gr. 1209, “Vaticanus;” 4th C. The lost text (1₁ — 46₂₈ καθ ηρωων) was added from a minuscule *suppletor* and is characterized in this edition B^s. B^s has been copied from Ms.19.
- D London, British Library, Cotton. Otho B. VI. 5th-6th C. The collation of the D text by Grabe, edited by H. Owen, is represented as D^G

either fifteenth century or sixteenth century. Petit proves this view by arguing that Camille Zanetti, the scribe, accomplished three more preserved copies in 16th C: 431, 651, and 666 in relation to manuscript 17. Petit, *CG I*, xxx; Petit, *Catena Graeca*, xxiv. Although Petit believes that ms. 552 copied 550 directly, she still uses that manuscript. Therefore, these manuscripts are considered as uncollated manuscripts. Wevers also provides the reasons why he did not collate these manuscripts. 68, for instance, is closely related to 122. 483, another example, is a copy of 14 according to Rahlfs. For more information, see Wevers, *Genesis*, 21.

²⁰ All unused younger manuscripts will be given a sign (ˆ).

²¹ An updated list of mss provided by the Septuaginta-Unternehmen, entitled Rahlfs-Sigeln, supplies additional manuscripts such as 419 and 623. For the description, see the list of manuscripts below or <https://rep.adw-goe.de/handle/11858/00-001S-0000-0022-A30C-8>. Accessed 8 February 2021. I, however, will not use these manuscripts because they are younger manuscripts; 1592 and sixteenth century. Also, Rahlfs-Sigel lists 623 in Vatican City, *Vatican Library, Vat. gr. 1520* from sixteenth century. Nevertheless, they have manuscripts Vat. gr. 1519 and 1522 but there is no other manuscript between 1519 and 1522 on their website. The manuscripts can be checked on <http://www.mss.vatlib.it/guui/scan/link1.jsp?fond=Vat.gr>. Accessed 8 February 2021. Therefore, I asked Claudia Montuschi through email correspondence. She informed that the library has not digitized yet manuscript 623, although we can request the production of the manuscript https://www.vaticanlibrary.va/home.php?pag=riproduzioni_fotografiche.

²² This manuscript will be highlighted in bold with a sign (+).

²³ Latin letters for majuscules; 13-311 are the numbers given by Holmes and Parsons; 312-769 are the manuscripts for OT except Psalms; 901-951 are the small fragments of OT except Psalms until eighth century; 1001-1229 are Psalms until twelfth century; 1401-1916 are the number for younger Psalms, the time of some these Psalms is uncertain; 2005-2048 are the small fragments of Psalms until eighth century. Rahlfs, *Verzeichnis*, 338-9; P. L. Hedley, “The Göttingen Investigation and Edition of the Septuagint.” *The Harvard Theological Review* 26, no. 1 (1933): 57-72. <http://www.jstor.org/stable/1508152>. Accessed 8 February 2021.

²⁴ Although K and V are listed as Octateuch mss (Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth), Genesis is missing. K, for instance, contains Numbers-Judges fragments only. V, on the other hand, consists of Leviticus – Ruth. In short, when Rahlfs classifies a manuscript as Octateuch, this manuscript must be consulted for detail in the *Verzeichnis* on page 374-378.

- F Milan, Bibl. Ambr., S. P. 51 (earlier A. 147 inf.) 5th C. Contents: 31¹⁵ αι λελογισμεθα — 31³⁷ ηραθ[νησας 42¹⁴ οτι κατασκοποι — 42³¹ αυτου 3^ο 42²⁸ εταραχθησαν — 46⁶ την κτη[σιν 47¹⁶ ει εκλελοιπεν — 48³ ωφθη 48²¹ των — 50¹⁴ αδελ[φοι. The following are missing because of the damage: 42²¹ ενεκεν — η and 42²¹ θλιψις — 42²⁸ και 4^ο. F^a denotes the corrections in majuscule script, F^b designates the corrections in minuscule, while F^c contains those whose source cannot be determined with certainty. Edition: A. M. Ceriani, Monumenta Sacra and Profana 3, Mainland 1864. The version contains only the original text of without corrections (except first-hand corrections). Notation used by Holmes-Parsons: VII.
- G Leiden, Univ.-Bibl., Voss graec. in qu. 8; Paris, BN, Grec 17; Leningrad, State Public Library, Gr. 3. 4th-5th C. Content: 31⁵³ fin + ✕ αυτων — 36¹⁸ θυγατρος ανα. Edition: C. Tischendorf, Monumenta sacra inedita. Nova Collectio 3, Leipzig 1860. Notation used by Holmes-Parsons: IV.
- L Vienna, Nationalbibl., Theol. gr. 31. 5th-6th C.
- M Paris, Bibl. Nat, Coisl. 1. 7th C. The text is complete up to 34² αρ]χων — 38²⁴ τω. There are numerous types of margins including hexaplaric material. Notation used by Holmes-Parsons: X.
- S London, British Library, Add. 43725. Earlier Leningrad, State Public Library, Gr. 259; Leipzig, Univ. -Bibl., Gr. 1; Leningrad, State Public Library, Gr. 2; Leningrad, State Public Library, Gr. 259; Leningrad, State Public Library, Gr. 843; Leningrad, State Public Library, Fonds d. Ges. f. alte Lit., Oct. 156; Sinai neue Slg., MΓ 1 “Sinaiticus;” 4th C.

Minuscules

- 14 Rome, Bibl. Vat., Palat. gr. 203. 11th C
- 15 Paris, Bibl. Nat., Coisl. 2. 10th C. The ms. was written by three scribes:
a) 1¹ — 2³ ηγι || [ασεν; b) 2³ ηγι]ασεν — 41⁴² αυτον 1^ο, 47²⁰ και 2^ο —
b) fin; c) 41⁴² επι — 47²⁰ λιμος. In Br.-M. = a.
- 16 Florence, Bibl. Laur., Plut. V 38. 11th C.
- 17 Moscow, State Hist. Museum (GIM), Cod. Gr. 385. 10th C. Cat.
Through damage to edges the following are lost: 30²⁵ τ[ονι] ωσηφ 31¹¹
ειπ[α 32²³ χειμαρ[ρουν 41⁵² εφρα[ιμ 42² εκει [και 42¹² ειπε[ν 42³⁴ τη [γη
45²⁵ αυ[του 46⁴ οφθαλμου[ς σου 47⁵ κατοι[κει]τωσαν
- 18 Florence, Bibl. Laur., Medic. Palat. 242. 14th C.
- 19 Rome, Chigi R. VI 38. 12th C. In Br.-M. = b
- 25 Munich, Bavarian State Library, Gr. 9. 11th C. Cat.
- 29 Venice, Bibl. Marc., Gr. 2. 10th-11th C. Contents: 43¹⁵ εναντιον ωσηφ — fin. In Br.-M. = B₂
- 30 Rome, Bibl. Casanat., 1444. 11-12th C.
- 31 Vienna, Nat. Bibl., Theol. gr. 7. 15th C.
- 44 Zittau, Christian-Weise-Bibl., A. 1. 15th C. In Br.-M. = d
- 46 Paris, Bibl. Nat., Coisl. 4. 13th C.

- 52 Florence, Bibl. Laur., Acq. 44. 10th-11th C. In Br.-M. = e.
- 53 Paris, Bibl. Nat., Gr. 17 A. It was written in 1439. In Br.-M. = f.
- 54 Paris, Bibl. Nat., Gr. 5. 13th-14th C. In Br.-M. = g
- 55 Rom, Bibl. Vat., Regin. gr. I. 10th C. In Br.-M. = h.
- 56 Paris, Bibl. Nat., Gr. 3. It was written in 1096. Corrections of various scribes plus hexaplaric note obtain on the margin. In Br.-M. = i.
- 57 Rome, Bibl. Vat., Vat. gr. 747. 11th C. Cat. Hexaplaric notes. In Br.-M. = j.
- 58 Rome, Bibl. Vat., Regin. gr. 10. 11th Century A. D. lacking: init — 5₃₀
fin 11₁₁ ετη — 27₁₅ πρεσβυτερου 34₂ και 3° — 36₂₆ ασβαν και 43₅
α]δελφον — 44₃ αυτοι. In Br.-M. = k.
- 59 Glasgow, Univ. Libr., BE 7^b.10. 15th C. In Br.-M. = l.
- 64 Paris, Bibl. Nat., Gr. 2. 10th C.
- 68^(c) Venice, Bibl. Marc., Gr. 5. 15th C. This ms. is closely related to ms. 122. Only Chapter 50 was collated.
- 71 Paris, Bibl. Nat., Gr. 1. 13th C.
- 72 Oxford, Bodl. Libr., Canon. gr. 35. 12th C. In Br.-M. = m.
- 73 Rome, Bibl. Vat., Vat. gr. 746. 11th-12th C. Cat. Hexaplaric notes on the margin.
- 74 Florence, Bibl. Laur., S. Marco 700. Late 13th C.
- 75 Oxford, Univ. College 52. It was written in 1125. In Br.-M. = n.
- 76 Paris, Bibl. Nat., Gr. 4. 13th C.
- 77 Rome, Bibl. Vat., Vat. gr. 748. 13th-14th C. Cat.
- 78 Rome, Bibl. Vat., Vat. gr. 383, 13th C. Cat. Hexaplaric notes.
- 79 Rome, Bibl. Vat., Vat. gr. 1668. 12th-13th C. Cat.
- 82 Paris, Bibl. Nat., Coisl. 3. 12th C. The conclusions, from the silence, are invalid. In Br.-M. = o.
- 83^(c) Lisbon, Arch. da Torre de Tombo 540. 16th C. Cat.
- 84 Rome, Bibl. Vat., Vat. gr. 1901. 10th-11th C.
- 85 Rome, Bibl. Vat., Vat. gr. 2058. 10th Century A.D. Init — 48₃ και ει[πεν is missing. Hexaplaric notes. In Br.-M. = z.
- 106 Ferrara, Bibl. Comun. 187 I. 14th C. In Br.-M. = p.
- 107 Ferrara, Bibl. Comun. 188 I. It was written in 1334.
- 108 Rome, Bibl. Vat., Vat. gr. 330. 13th C.
- 118 Paris, Bibl. Nat., Gr. 6. 11th-12th C.
- 120 Venice, Bibl. March., Gr. 4. 11th C. In Br.-M. = q [not g].
- 121 Venice, Bibl. March., Gr. 3. 10th C. In Br.-M. = y.
- 122 Venice, Bibl. March., Gr. 6. 15th C. Its text was a basis for the Aldine.
- 125 Moscow, State Hist. Museum (GIM), Gr. 30. 14th C.
- 126^(c) Moscow, State Hist. Museum (GIM), Gr. 19. 1475.
- 127 Moscow, State Hist. Museum (GIM), Gr. 31. 15th C. Many hexaplaric notes. Edition: C. F. Matthaeus, Repertorium f. Bibl. u. Morgenl. Litt. 4 (1779) 257-278.
- 128 Rome, Bibl. Vat., Vat. gr. 1657. 13th C.
- 129 Rome, Bibl. Vat., Vat. gr. 1252. 11th-12th C. Its text was used for the Sixtine. In Br.-M. = r.

- 130 Vienna, Nat. Bibl., Theol. gr. 23. 12th-13th C. In Br.-M. is wrongly designated as 131. Init — 2₂₁ αυτου is missing. Hexaplaric notes up to Chap. 31. In Br.-M. = s.
- 131 Vienna, Nat. Bibl., Theol. gr. 57. Late 10th C.
- 134 Florence, Bibl. Laur., Plutei V. 1. 11th C. In Br.-M. = t.
- 135 Basel, Univ. Bibl., A. N. III. 13. 10th C. Cat. Hexaplaric Notes. Notation used by Brooke-McLean: c₂.
- 246 Rome, Bibl. Vat., Vat. gr. 1238. Late 1195.
- 313 Athens, Nat. Bibl. 43. 11th C. Cat.
- 314 Athens, Nat. Bibl. 44. 13th C. In Br.-M. = w.
- 318 Athos, Βατοπαιδίου 598 (earlier 511). 10th-11th C.
- 319 Athos, Βατοπαιδίου 600 (earlier 513). It was written in late 1021.
- 340 Athos, Κουτλουμουσιου 39 (earlier 513). 11th C. On pages 229r - 231r the text of 488 - 5026 follows the title εὐλογία ιακῶβ εἰς τοὺς δώδεκα αὐτοῦ υἱούς. [Wevers]
- 341 Athos, Κουτλουμουσιου 82. 12th C.
- 343 Athos, Λάυρα, 352. 10th Century A.D. 8₂₀ από 1° — 17₁₅ αβρααμ is the product of the later scribe. Hexaplaric notes.
- 344 Athos, Παντοκράτος 24. 10th Century A.D. 29₉ πατρος — 31₄₄ διαθωμεθα is added by the later scribe. Hexaplaric notes. In Br.-M. = v.
- 346 Athos, Πρωτάτου 53. 17th C.
- 350^(c) Berlin, Staatsbibl., Phill. 1405. 1540.
- 364 Μέγα Σπελ. 68. 14th C. [burnt]
- 368 Milan, Bibl. Ambr., Q. 6 sup. (662). 11th C.
- 370 Rome, Chigi R VIII 61. 11th C.
- 373^(c) Escorial, Real Bibl., Σ-I-6, 1586. Cat.
- 374^(c) Escorial, Real Bibl., Σ-II-17. 1572. Cat.
- 376 Escorial, Real Bibl. Y-II-5. 15th C. Init — 4_{2fin} and 14₁₃ συνωμοται — 16_{15fin} are missing. In Br.-M. = c.
- 381 Escorial, Real Bibl. Ω-I-13. 11th C.
- 392 Grottaferrata, Bibl. della Badia, A. γ. I. 10th C.
- 394⁽⁺⁾ Rome, Bibl. Vat., Vat. gr. 2306 (former is Grottaferrata A. δ. XXIII); 9th-10th C. The ms. was subsequently examined; the text appears to be closely related to that of the *d/t* Text groups.
- 400 Constantinople, Μετόχιον d. H1. Grabes 224. 11th Century A.D. Cat. The following pieces of text are missing: 1₁—2₇ 6₁₃—6₁₈ γυνη σου 15₁₇—16₃ α[βραμ] 1° 18₂ επανω — 18₈ υπο το 24₃₁ εισελθε — 26₈ παιζοντα 37₂₁ και — 37₃₄ τα 39₈ αυτου και — 39₁₄ λεγων 41₃ του ποταμου 2° — 41₁₄ εξυρησαν 42₂₄ προσηλθεν — 42₃₈ υμων 47₃ οι δε — 47₁₈ εκτριβωμεν 48₅ ως — 48₁₀ ηδυναντο 48₂₁—49₁₂ 49₁₇—50₂₆. For 2₈₋₁₅ 19 11₁₉₋₂₇ 18₁₀₋₂₁ 24₉ 44₁₈—45₁₃ 45₂₄—46₂ 46₆—47₃ 47₁₈—48₅ 48₁₀₋₂₀ 49₁₃₋₁₆ the conclusions, from the silence, are invalid. Hexaplaric notes.
- 407 Jerusalem, Patr. Bibl., Ἀγίου Τάφου 2. The end of 9th C.
- 408 Jerusalem, Patr. Bibl., Ἀγίου Τάφου 3. 12th-13th C.

- 413 Constantinople, Bibl. d. Serail 8. 12th Century A.D. Cat. The conclusions are invalid from the silence. There are Hexaplaric notes on the margin.
- 414 Leiden, Univ. Bibl., Voss. gr. In fol. 13. 14th C. Cat.
- 419^(c) Alexandria, Griech. Part.-Bibl., 228. 1592. Cat.
- 422 London, British Library, Add. 35123. 12th-13th C. Cat.
- 424 London, British Library, Burney 34. 15th C. Cat.
- 426 London, British Library, Add 39585 (former is Curzon 66). Beginning of 11th Century A.D. Init — 1₃₁ τα παντα is missing. In Br.-M. = x.
- 431^(c) Madrid, Bibl. Nac., 4673. 16th C. Cat.
- 458 Messina, Bibl. Univ., S. Salv. 62. 12th Century A.D. Init — 5₁₉ εζ]σεν ια[ρεδ] is missing. For 5₁₉₋₂₁ 29-30 6₆ 16 7₃ 11-12 the conclusions, from the silence, are invalid. Up to 9₁, the ms. provides many Hexaplaric notes.
- 461^(c) Μετέωρα, 216. 16th C.
- 483^(c) Munich, Bavarian State Library, gr. 82. 16th C. Cat. According to Rahlfs a copy of Ms. 14.
- 500 Vienna, Nat. Bibl., Suppl. gr. 176 (earlier Nikolsberg. Dietr. Schloßbibl II 221). 11th-12th C. Cat.
- 508 Oxford, Bodl. Libr., Auct. F. 4. 32. It was written around 817.
- 509 Oxford, Bodl. Libr., Auct. T. inf. 2.1; Cambridge, Univ. Libr., Add. 1879.7; London, BL, Add. 20002; Leningrad, State Public Library, Gr. 62. 9th-10th C. In Br.-M. the majuscule text = E, and the minuscule, a₂.
- 527 Paris, Bibl. de l' Arsenal 8415. 14th C.
- 537 Paris, Bibl. Nat., Coisl. 184. 13th C.
- 539 Paris, Bibl. Nat., Coisl. 193. 11th C.
- 550 Paris, Bibl. Nat., Gr. 128. 12th C.
- 551 Paris, Bibl. Nat., Gr. 129. 13th C.
- 552^(c) Paris, Bibl. Nat., Gr. 130 and 132. 16th C. Cat. Copy of ms. 550. Only chapter 50 was collated.
- 569 Paris, Bibl. Nat., Gr. 161. 13th C.
- 610 Paris, Bibl. Nat., Suppl. gr. 609. 14th C.
- 615 Patmos, Ἰωάννου τοῦ θεολόγου 216. 11th C.
- 618 Patmos, Ἰωάννου τοῦ θεολόγου 410. 13th C.
- 619 Patmos, Ἰωάννου τοῦ θεολόγου 411. 15th C.
- 623^(c) Vatican City, Vatican Library, Vat. gr. 1520. 16th C.
- 628⁽⁺⁾ Leningrad, State Public Library, Gr. 124. 13th C.**
- 630 Leningrad, State Public Library, Papadopulos-Kerameus 8. 10th C.
- 633^(c) Rome, Bibl. Angel., Gr. 114. 16th C. Cat.
- 646 Rome, Bibl. Vat., Barber. gr. 474. 12th C.
- 651^(c) Rome, Bibl. Vat., Barber. gr. 569. 16th C.
- 662 Rome, Bibl. Vat., Pii II., Gr. 15. 9th C. The original uncial script was carefully erased, so that only the Hexaplaric marginal readings could be fully collated.
- 664 Rome, Bibl. Vat., Pii II 20. 14th C.
- 666^(c) Rome, Bibl. Vat., Regin. gr. 7. 15th C. Cat. Content: 1₁ — 37. Copy of ms. 17.

- 691^(c) Rome, Bibl. Vat., gr. 1684. 16th C.
- 707 Sinai, Cod. gr. 1; Leningrad, State Public Library, Gr. 260. The codex was assembled from four manuscripts glued together. There is also a supplementary sheet from a *Suppletor*. 707 = 10th-11th Century A.D.; 707^I = 14th-15th Century A.D.; 707^{II} = 12th Century A.D.; 707^{III} = 11th Century A.D.; 707^s = 14th Century A.D. The codex contains the following texts: 707: Fol. 1 b—2 b = 40₂₀ εποιε τοπον — 42₈ αδελ[φους; Fol. 42a—43b = 42₈ αδελ]φους — 44₁₈ λαλησατ^ω; Fol. 45 a b = 45₂₆ τ]η διανοια — 47₁₃ η γη 1^ο ; 1 Fol. from Leningrad = 47₁₃ αιγυπτου — 48₁₇ αυτην; Fol. 46a—47a = 48₁₇ απο — the ending. — 707^I: Fol. 3a—30b = 1₁—29₇ πολλη (28₁₉—29₇ is deleted). Since the text types of 707 and 707^I agree, only 707 text is used. — 707^{II}: Fol. 31a—41a = 28₁₈ ακρον — 42₇. — 707^{III}: Fol. 282a—283a = 37₁₉ αυτου ιδου — 39₅ αιγυπτου. — 707^s: Fol. 44ab = 44₁₈ λαλη]σατω — 45₂₆ τη διανοια.
- 708 Sinai, Cod. gr. 2. 10th C.
- 716 İzmir, Εύαγγελ. Σχολή, A-1. 12th C. [burnt]
- 723^(c) Turin, Biblioteca Nazionale Universitaria., B. III. 15. 16th C. Cat.
- 730 Venice, Bibl. Marc, Gr. 15. 12th C. Cat.
- 739 Venice, Bibl. Marc, Gr. 534, 10th C.
- 761 Zurich, Library., C. 11. 13th C. Cat.
- 799 Athens, Nat. Bibl. 2491. Late 1280.

Papyri

In addition to the papyri from Wevers' Edition, this project incorporates a new discovery of six papyri: 879, 883, 886, 891, 894, 929,²⁵ and the evaluations. Rahlfs's *Verzeichnis* and Wikipedia record these six papyri, while University of Pennsylvania has 879, 891 and 929 only.²⁶

- 806 Vienna, Nat. Bibl., P. Gr. Vind. 26101. Early 5th C. Photo and brief description in *Christliches mit Feder und Faden, Christliches in Texten, Textilien und Alltagsgegenständen aus Ägypten*, edd. J. Henner, H. Förster, U. Horak (Wien 1999), no. 1
- 807 Vienna, Nat. Bibl., P. Gr. Vind. 26112. 5th C. Edition: P. Sanz (cf ms. 806), 16-17.
- 814 New Haven, Yale Univ., P. Yale Inv. 419. It was written around 90 A.D. S. Emmel, "Greek Papyri in the Beinecke Library," ZPE 112 (1996) 289 - 291

²⁵ All new papyri will be given a sign (+).

²⁶ University of <http://ccat.sas.upenn.edu/gopher/text/religion/biblical/lxxvar/1Pentateuch/01Gen-Wevers-Intro.html>. Accessed 8 February 2021.

- 815 Erlangen, Univ. Bibl., P. Erlangen 2. 4th-5th C. Edition: W. Schubart, Die Papyri der Universitätsbibliothek Erlangen, Erlangen 1942, 1-3.
- 820 Damascus, Ommay.-Mosch., Akz. Nr. 481, I. 9th C. K. Treu, Majuskelbruchstücke der Septuaginta aus Damaskus (= MSU VIII), Göttingen 1966, 5 (No.I).
- 831 Berlin, National Museum Berlin, P. 17035. It was written around 500. Edition: K. Treu, Actes du X^e congrès intern. de papyrologues, 1964, 209-213.
- 832 Ann Arbor, Univ. Libr., P. Michigan, Inv. 2724. 4th C. Edition: H. A. Sanders and C. Schmidt (see ms 911), 430.
- 833 Messina, Bibl. Univ., S. Salv. 140. 8th-9th C.
- 879⁽⁺⁾ Cairo, Egypt. Mus., S. R. 3805 (9). 4th C.²⁷ Gen. 34:21-22, 25 fragment. A. Hanafi, in G. P. Caratelli et al. (eds), *Roma e l'Egitto nell' antichità classica* (Rome, 1992), 191-96; see also *Archiv für Papyrusforschung* 43 (1997), 108.
- 883⁽⁺⁾ Geneva, Bibl. publ. et univ., P. Gen. gr. Inv. 99. 5th-6th C. Gen. 37:3-4.8-9 fragment.²⁸
- 886⁽⁺⁾ Strasbourg, National and University Library, Pap. Gr. 748; Copenhagen, Univ., Inv. P. Lange 32 A. 5th C. Gen. 25:19-22; 26:3-4.²⁹
- 891⁽⁺⁾ Sinai, Neue Slg., MF 76. 4th-5th C. Gen. 27:30-28:10 fragment.³⁰
- 894⁽⁺⁾ Heidelberg, IfP, P. Heid. Inv. G 5148. 5th-6th C. Gen. 36:11-12.18-19 fragment.³¹
- 901 Berlin, National Museum Berlin, P. 6770. 7th C.

²⁷ Fragment of a leaf from a parchment codex, probably original containing the whole book of Genesis. Alan Muir, *Copying Early Christian Texts: A Study of Scribal Practice*. Wissenschaftliche Untersuchungen zum Neuen Testament 362. (Tübingen, Germany: Mohr Siebeck, 2016), 167-168. 879, nevertheless, does not contain a hexaplaric reading.

²⁸ I owe to Paule Hochuli Dubuis for papyrus 883. He provided a link for this papyrus: <http://www.ville-ge.ch/musinfo/bd/bge/papyrus/index.php>. Accessed 8 February 2021. This papyrus, however, does not have a hexaplaric reading.

²⁹ The information can be found at <https://pcarlsberg.ku.dk/publishedtexts/> under P. CARLSBERG 49 (parchment). Accessed 8 February 2021. Through email correspondence, prof. Kim Ryholt explains, “this fragment was mounted in a frame labelled Lange and 32 which indicates that it may have come from the private collection of H. O. Lange. Lange visited Egypt in 1899/1900 and 1929/30 and might have acquired during one of those visits, but this is by no means certain.” Also, prof. Ryholt recommends book ‘The Antiquities Trade in Egypt’ to examine Lange’s two visitations, since he admits that they do not have direct acquisition in detail. This book, however, does not offer any information about 886 papyrus. See Fredrik Hagen and K. S. B Ryholt, *The Antiquities Trade in Egypt 1880-1930: The H.O. Lange Papers*, Scientia Danica, Series H, Humanistica 4, vol. 8 (Copenhagen, Denmark: Det Kongelige Danske Videnskabernes Selskab, 2016).

³⁰ See figure 3 for its explanation.

³¹ Papyrus 894 also does not contain a hexaplaric reading. Elke Fuchs shared a link for this papyrus: <https://www.uni-heidelberg.de/fakultaeten/philosophie/zaw/papy/images.html>. Accessed 8 February 2021. The website, however, contains the whole information for all papyri in Greek, Coptic, and Latin. Then, I found that this link is for papyrus 894: https://digi.ub.uni-heidelberg.de/diglit/p_g_5148. Accessed 8 February 2021. 891’ information can be found at <https://www.trismegistos.org/text/66072> or <http://papyri.info/dclp/66072>. Accessed 8 February 2021.

- 903 Berlin, National Museum Berlin, P. 9778. 6th-7th C [Rahlfs' estimation: 3th/4th C]. Edition: O. Stegmüller (see ms. 901), 6-10.
- 905 P. Oxyrh. 656 = Oxford, Bodl. Libr., Gr. bibl. d. 5 (P). Early 3th C. Edition: BPGrenfall and AS Hunt, *The Oxyrhynchus Papyri*, Pt. IV, London 1904, 28-36 (Facs. Of 24₂₈₋₃₇). In Br.-M. = U4.
- 907 P. Oxyrh. 1007 = London, British Library, P. 2047. Late 3th C. Edition: BF Grenfell and AS Hunt, *The Oxyrhynchus Papyri*, Pt. VII. London 1910, 1-3 (Facs. Of the Recto).
- 911 Berlin, Library., Gr. Fol. 66, I, II. Late 3th C. Edition: HA Sanders and C. Schmidt, *The Minor Prophets in the Freer Collection and the Berlin Genesis*. Univ. of Michigan Studies. Humanistic Series XXI, New York 1927 (also a Facimile-edition, New York 1927).
- 912 Pierpont Morgan Libr., P. Amherst 3th-4th C. A small fragment, of which has two versions of 1₁₋₅ both LXX and α' . In the apparatus these are designated as 912¹ and 912² respectively. Edition with Facsimile: PB Grenfell and AS Hunt. *The Amherst Papyri*, Pt.1 London 1900, 30-31. In Br.-M. = U₂.
- 929⁽⁺⁾ Harris, *Biblical fragments from Mount Sinai* 5 p. 11-15= *Nachr. Akad. Göttingen, Phil.-Hist. Klasse* (1915), p. 404-414 Exodus 21.22-22.15; palchpsest parchment, 6/7 CE; Genesis 33.14-34.25; Ecclesiasticus (Sirach) prol. 19 - 3.11
- 935 Munich, Bavarian State Library, Gr. 610 Nr. 1. 4th C. Edition: W. Gerhäuser and A.Rahlfs, *Münchener Septuaginta-Fragmente* (= MSU I, 4), Berlin 1913.
- 939 Cambridge, Univ. Libr., Ms. Or. 1287; Beuron, Erzabtei, Vitr. 46. 8th C? A Palimpsest text in uncial script containing hexaplaric notes. Editions: AS Lewis in *Exp.* (1901), 55-57 and A. Dold in *BZ* 18 (1929), 241-270. Cf. also *Biblica* 11 (1930), 231-235 and 12 (1931), 367f.
- 940 Paris, Bibl. Nat., Gr. 1397, 2. 8th C.
- 942 Cairo, Soc. Egypt. from Papyr., P. Fouad, Inv. 266. It was written around 50 A.D. Edition with Facsimile: F. Dunand, *Extrait des Etudes de Papyrologie*, t.IX, Le Caire 1966, 81-83. Zaki Aly and L. Koenen, *Three rolls of the Early Septuagint*, 1980; and Kurt Treu, *Archiv für Papyrusforschung* 28 (1982), 91 (5a).
- 944 P. Oxyrh. 1166 = London, British Library, P. 2066. 3th C. Edition with Facsimile: AS Hunt, *The Oxyrh. Papyri*, Part IX, London 1912, 1-2.
- 945 P. Oxyrh. 1167. 4th C. Edition: AS Hunt (cf ms 944).
- 949 Vienna, Nat. Bibl., Rainer, Litter. theol. 1-3. 4th-5th C. Edition: C. Wessely, *Studien zur Paläographie u. Papyruskunde IX*, Leipzig 1909, 2.
- 953 London, British Library, P. inv. No. 2557. It was written around 300 A.D. Edition: HJM Milne, *Catalog of the Literary Papyri in the Brit. Museum*, London 1927, 165-166.
- 958 Manchester, JRL, P. Gr. 460; Oslo, P. Osloensis II Nr. 11. Early 4th C. Edition: G. Rudberg, *Videnskapsselskapets Forhandlingar*, Christiana

- 1923, and S. Eitrem-L. Amundsen, Papyri Osloenses, fasc. II, Oslo 1931, 10f. (No. 11).
- 959 Berlin, National Museum Berlin, P. 16353. 4th-5th C. Edition: O. Stegmüller (see Ms.901), 4-6 (with Facsile on the Recto).
- 961 Dublin, Chester Beatty Libr., P. Chester Beatty IV. 4th C. Edition: FG Kenyon, The Chester Beatty Biblical Papyri, Fasc. IV, London 1934 (Facsimile edition London 1935) and Pietersma.
- 962 Dublin, Chester Beatty Libr., P. Chester Beatty V. Later 3th C. Edition: FG Kenyon (see Ms 961) (Facsimile edition London 1936) and Pietersma.
- 977 Berlin, National Museum Berlin, P. 16989. 6th C. Edition: O. Stegmüller (see ms 901), 64.
- 995 Berlin, National Museum Berlin, P. 17213. 3th C. Edition: K. Treu APF XX (1970), 43-47.
- 997 Hamburg, State and University Library Hamburg, P. Ibscher 5. 4th C. Edition: H.Tiemann (editor), Veröff. aus. d. Hamburger Staats- und Univ. Bibl., Vol. IV, Hamburg 1954, 131-132.

Collated Manuscripts without Rahlfs' Number

- Geneva, Pap. Nr. 99. 5th-6th C.
 Cairo, Pap. Nr. 88747 (Kairo-Museum).
 Leningrad, State Public Library, Gr. 559 (Len. 559). 8th-9th C.
 London, British Library, Inv. No. 212 (= Oxyrh. 228). 3th C. Gen. fragm.
 Paris, Bibl. Nat., Coisl. 296.
 Strasbourg, Pap. gr. 748 (Strass 748). 5th C.
 Venice, Bibl. Marc., Gr. 494 (Ven 494).

Abbreviations for Greek Patristic Citations

The following Greek Fathers have been mentioned in Wevers' Edition,³² nevertheless, we add more sources since the Edition.³³

- Acac. Caes. Acacius of Caesarea (CPG 3510)
 Adam Adamantius (GCS 4; W. H. van de Sande Bakhuyzen)

³² Wevers, Septuagint, 30-33.

³³ For instance, prof. Siegfried Kreuzer asked me to consult with Ferdinand R. Prostmeier, Genesis 1-3 in Theophilus von Antiochia 'An Autolykos' which Wevers does not pay much attention in his Edition. This article can be accessed at https://www.academia.edu/14644396/Genesis_1_3_in_Theophilus_von_Antiochia_An_Autolykos_Beobachtungen_zu_Text_und_Textgeschichte_der_Septuagintagenesis. Accessed 8 February 2021. This article and the books written by Theophilus of Antioch to Autolykus certainly offer new contributions for the first apparatus of LXX, but not to the hexaplaric readings.

Alex	Alexander Alexandrius (PG 18)
Amph	Amphilochius Iconiensis (PG 39, 8-130; CCSG 3)
Anast	Anastasius Sinaita (PG 89)
Ast	Asterius Amasenus (PG 40, 163-390)
Apoll	Apollinaris of Laodicea (CPG 3680)
Ath	Athanasius I-III (PG 25-27)
Bas	Basilus Magnus Caesariensis I-II (PG 29-31; SC 26)
BasSel	Basilus Seleuciensis (PG 85)
Chr	Chrysostomus I-XVIII (PG 47-64)
Chr Dum	Chr (Dumortier, SC 117)
Chr Ex	Chr (B. K. Exarchos, <i>Das Wort der Antike</i> 4, Munich 1952)
Chr F	Chr F I-VII (F. Field, <i>Interpretatio Omn. Epp. Paulinarum</i> , Oxford 1845-62)
Chr M	Chr (Malingrey, SC 79)
Chr PK	Chr (A. Papadopulos-Kerameus, <i>Varia Graeca Sacra</i> , Saint-Pétersbourg 1909)
Chr Wng	Chr (Wenger, SC 50)
Clem	Clemens Alexandrius I-III (GCS 12, 15, 17; O. Stählin, SC 278-279; Cl. Mondésert and M. Caster, SC 30)
ClemR	Clemens Romanus (J. B. Lightfoot, <i>The Apostolic Father</i> , Pt. I, Vol. II, London 1890)
Cyr	Cyrillus Alexandrinus I-II (PG 68-69)
CyrHier	Cyrillus Hierosolymitanus (PG 33, 331-1180)
DialAZ	F. C. Conybeare, <i>The Dialogues of Athanasius</i>
DialTA	and Zaccheus and of Timothy and Aquila, <i>Anecdota Oxoniensia</i> , Class. Ser. I, 8, Oxford 1898
Did	Didymus Alexandrinus (PG 39; SC 233, 244)
Diod	Diodorus Tarsensis (CPG 3815, 1 and 2; J. Deconinck, <i>Essai sur la chaîne l'Octateuque, avec une édition, des Commentaires de Diodore de Tarse qui s'y trouvent contenus</i> (Bibliothèque de l'École des Hautes Études, 195), Paris, 1912)
DionAl	Dionysius Alexandrinus (L. Feltoe, <i>Λειψανα</i> . <i>The Letters and Other Remains of Dionysus of Alexandria</i> , Cambridge 1904 [Cambr. Patr. Texts]; W. A. Bienert, <i>Neue Fragmente de Dionysius und des Petrus con Alexandrien aus Cod. Vatop. 236</i> , dans <i>Κληρονομία</i> , 5, 1973, 308-313)
Ephr	Ephraem Graecus (CPG 3958; R. M. Tonneau, CSCO 152-153 / Syr. 71-72)
Epiph	Epiphanius I-III (GCS 25, 31, 37; K. Holl)
Eus	Eusebius Caesariensis I-II, III 1, IV, VI, VIII 1, 2 (GCS 7, 11, 14; E. Klostermann, GCS 23; I. A. Heikel, GCS 43, 1. 2; K. Mras; E. Schwartz, GCS 9, 1-3; É. Des Places, SC, 266, 292, 307; G. Bardym SC 31, 41, 55)
EusAn	Eustathius of Antioch (CPG 3393)
EusEm	Eusebius Emesenus (PG 86, 545-561)
Eust	Eustathius Antiochenus (M. Spanneut, <i>Recherches sur les écrits</i>

- d'Eustathe d'Antioche, Lille, 1948)*
- EustMo Eustathius the Monk (P. Allen, CCSG 19).
- Genn Gennadius Constantinopolitanus (PG 85, 1624ff.)
- Gr. Naz Gregorius Nazianzenus (CPG 3010 [4]; J. Mossay, SC 270; C. Moreschini-P. Gallay, SC 358)
- GregNys Gregorius Nyssenus I-IX (W. Jaeger, Gregorii Nysseni Opera, Berlin/Leiden 1921ff.)
- Hipp Hippolytus Romanus I 1, 2 II (GCS 1; G. N. Bonwetsch u. H. Achelis. GCS 26; P. Wendland)
- Ign Ant Ignatius *Antiochenis*. Ignatius *Philadelphicis*. (J. B. Lightfoot, The Apostolic Fathers, Pt.II, Vol.III, London 1885)
- Ign Phil Ignatius *Philadelphicis*. (J. B. Lightfoot, The Apostolic Fathers, Pt.II, Vol.III, London 1885)
- Ios Iosephus, Flavius (B. Niese, Opera, Berlin 1885-1895).
- Iren Irenaeus Lugdunensis (CPG 1306; Adversus haereses. Books I-V, ed. A. Rousseau – L. Doutreleau (SC 263-264, 293-294, 210-211, 100*-100**, 152-153), Paris, 1965-1982)
- Isid Isidorus Pelusiota (PG 78)
- Iust Iustinus Martyr (I. C. Th. v. Otto, Iustini Philosophi et Martyris Opera quae feruntur omnia. Bd. I 1.2 (Corpus apologetarum christianorum saeculi secundi Vol. 1-2), 3. Edition, Jena 1876 and 1877)
- Jo. Chr Iohannes Chrusostome (J. Daniélou, A. -M. Malingrey, R. Flacelière, GCS 1).
- Jo. D Iohannes Damascenus (CPG 8056)
- Mac Macarius Aegyptius (PG 34)
- Mel Melito, Fragmenta (E. J. Goodspeed, Die ältesten Apologeten, Göttingen 1914)
- Meth Methodius (GCS 27; N. Bonwetsch)
- Nil Nilus Ancyranus (PG 79).
- Or Origenes I-VI, VI, IX, X, XII (GCS 2, 3; Ed., P. Koetschau, GCS 6; E. Klostermann, GCS 10; E. Preuschen, GCS 29; W. A. Baerens, GCS 35; M. Rauer, GCS 40 u. 41, 1; E. Klostermann, GCS 41, 2; E. Klostermann. u. L. Früchtel).
- Or Sel Origenes, Selecta in Genesim (PG 12)
- Phil Philon Iudaeus Alexandrinus (L. Cohn and P. Wendland, Opera, Berlin 1896ff)
- Philop Philoponus (G. Reichardt, Philoponus. De Opificio Mundi. – Scriptores Sacri et Profani I. VII, Lipsiae 1897)
- Proc Procopius Gazaeus Commentary in Genesis (PG 87; Prokop von Gaza, *Eclogarum in Libros Historicos Veteris Testamenti Epitome*, Edited by Karin Metzler. 2015)
- PsClem Pseudo-Clementia (GCS 42; B. Rehm)
- Ps.-Eust Eustathius Antiochenus (CPG 3393; PG 18).
- Sev. Ant Severus Antiochens (J. Lebon CSCO 111-112; R. Hespel CSCO 244-245 and 296-296)
- Sev Severianus Gabalitanus (PG 56; *S. Ionnis Chrysostomi Opera*, ed. H. Savile, 7 Vol. Eton, 1612-1612. Vol. V, 648-653)

Th	Theodorus Mopsuestenus (PG 66; L. Van Rompay CSCO 483-484)
Tht	Theodoret Cyrensis I-V (PG 80-84, 75).
Tht Az	Tht (Y. Azéma, Théodoret de Cyr. Correspondence, I-III, SC 40).
Tht Can	Tht (P. Canivet, Théodoret de Cyr. Thérapetique des maladies héliennes, SC 57)
Tht MSU V	Tht (A. Möhle, Theodoret von Kyros, Komm. zu. Jesaja (= MSU V) Berlin 1932)
Tht P	Tht (GCS 44; L. Parmentier).
Thphl. Al.	Theophilus Alexandrinus (Richard CPG 2681, 1)
Thphl. Antioch	Theophilus Antiochenus (Marcovich CPG 1107)

The Ancient Translations

The Old Latin Translation = La

The following Mss. were used in the Beuron edition

- 91 Marginal notes: Léon, S. Isidoro, Codex Gothicus Legionensis.
- 92 Marginal notes: Léon, S. Isidoro, Cod. 1. 3.
- 93 Rome, Bibl. Vat., Vat. lat. 4859.
- 94 Marginal notes: Escorial, Vulg. – Inkunabel 54. V. 35.
- 95 Marginal notes: Madrid, Acad. de la Hist., Cod. 2-3.
- 96 Marginal notes: Calahorra, Kathedrale, Cod. 2.
- 100 Lyon, Bibl. de la Ville, Ms. 403 + 1964.
- 101 Naples, Bibl. Naz., cod. lat. 1.
- 102 Rome, Bibl. Vat., Ottob. lat. 66.
- 103 Würzburg, Univ. Bibl., Mp. Theolo. fol. 64a.
- 105 London, British Library, P. 2052.
- 111 Oxford, Bodl. Libr., Auct. F. 4. 32 (=508^{Lat}).

La^K = The old division into Afra and Itala now needs revision. Three text types can be clearly distinguished. The oldest of these was current in Carthage around the middle of the 3rd Century. Its text is secured through its regular use in Cyprian and the Pseudo-Cyprian writings. It is designated by La^K

La^C = The second Texttype (La^C) is a somewhat Europeanized form of La^K, which was in use in North Africa about 150 years after Cyprian. It is witnessed in the early writings of Augustine, especially in *Gen c Man* and *Gen ad litt*, but also in *C Adamas* well as in a part of *PsAug Speculum* (Spec).

La^E = The third type is the European Text (La^E). It does not yield a consistent picture and is apparently the product of a gradual process of the Europeanization of the text. The text of La^E is occasionally found already in Nov and Tert and is further developed and used by Hil and Luc. La^E itself appears in various forms, especially in the Spanish and Italian (La^S and La^I).

La^S = La^S is represented best by codd 100 and 101, and less well by cod 102. Similarly, it is present in the glosses of codd 91-95, and in the citations of Gregory of Elvira, in a large part of Spec and in PsAug *Hypomnesticon*. Witness to the text first appears towards the end of the 4th C and spreads out more and more in the 5th and 6th C.

La^I = La^I is used in codd 103 and 111, and in part also in codd 91-95. Patristic witnesses are Ambr, Ruf, Hi and Aug. Aug changed over from La^E to La^I between 393 and 400 A.D but does show a tendency to correct La^I according to the Greek. This corrected text is designated La^A. In similar fashion the designation La^M is used when Ambr revised La^I. The independent witness to Hexaplaric readings by Hi in his *Quaestare* dubbed La^O, whereas the designation La^P refer to such independent witness over against La^I in readings in *Quodv Prom*.

La^X = La^X is used to identify Latin citations of non-La translations from the Greek in Iub and PsPhil.

Abbreviations for Latin Patristic Citations

Ambr (AM) Ambrosius
Abr (Abr) = De Abraham
Cain (Ca) = De Cain et Abel
Ep (ep) = Epistulae
Exam (ex) = Exameron
Exh virg (exh) = Exhortatio virginitatis
Hel (Hel) = De Helia et ieiunio
Iac (Jac) = De Iacob et vita beata
Inst Virg (inst) = De institutione virgine et S. Mariae virginitate perpetua ad Eusebium
Ios (Jos) = De Ioseph
Isa (Is) = De Isaac vel anima
Luc (Lc) = Expositio Evangelii secundum Lucam
Myst (my) = De mysteriis
Noe (Noe) = De Noe
Obit Theod (Theod) = De obitu Theodosii
Off min (off) = De officiis ministrotum
Par (par) = De paradiso
Patr (ptr) = De patriarchis
Ps duod (Ps) = Explanatio super Psalmos XII
Ps 118 (118 Ps) = Expositio de Psalmo CXVIII
Sacr (sa) = De Sacramentis

Ambrst (AMst) Ambrosiaster
Quaest (q) = Quaestiones V. et N.T.
2 Tim (2 Tm) = In epistulas S. Paulii

ApocPaul (AP-Apc Pau) Apocalypsis Pauli seu Visio Pauli

Ps (Ps) = Commentarii in Psalmos

Aug (AU) Augustinus

C Adim (Ad) = Contra Adimantum

C D (ci) = De civitate Dei

C Max (Max) = Contra Maximinum haereticum Arrianorum episcopum

Conjug (conj) = De bono coniugali

Cons evang (Ev) = De consensu evangelistarum

C Sec (Se) = Contra Secundinum Manicheum

Doctr (do) = De doctrina christiana

Ench (ench) = Enchiridion ad Laurentium de fide et spe et caritate

Ep (ep) = Epistulae

Faust (Fau) = Contra Faustum Manicheum

Gen ad litt (Gn li) = De Genesi ad litteram

Gen c Man (Gn Ma) = De Genesi contra Manichaeos

Gratia (chr) = De gratia Christi et de peccato originali

Ioh Evang (Jo) = In Iohannis Evangelium tractatus

Ios (Jos) = Quaestiones de Iesu Nava

Iudic (Jdc) = Quaestiones de Iudicibus

Iul (Jul) = Contra Iulianum haeresis Pelegianae defensorem

Iul imp (Jul im) = Contra secundam Iuliani responsionem imperfectum opus

Loc in hept (loc) = Locutionum in Heptateuchum libri 7

Nupt (nu) = De nuptiis et concupiscentia ad Valerium comitem

Parmen (Par) = Contra epistulam Parmeniani

Pat (pat) = De patientia

Pecc (pec) = De peccatorum meritis et remissione et de baptismo parvulorum ad Marcellinum

Pel (Pel) = Contra duas epistulas Pelagianorum

Ps (Ps) = Enarrationes in Psalmos

Quaest (Gn q) = Quaestiones de Genesi

Serm (s) = Sermones

Serm (Denis) = Die echten Sermones, die M. Denis herausgab

Trin (tri) = De Trinitate

Avit (AV) = Avitus

Ep (ep) = Epistulae, etc; cf. Fischer, Verzeichnis, S. 163 — 164

Barn (BAR) = Epistula Barnabae

BrevGoth (Brev. Goth.) = Breviarium Gothicum

Caes (CAE) = Caesarius

Serm (s) = Sermones

Cassiod (CAr) = Cassiodorus
Ps (Ps) = Expositio Psalmorum
Rom (Rm) = Expositio in Epistulas S. Pauli

Chr (CHRY) = Chrysostomus

ClaudMam (CLAU) = Claudianus Mamertus

ClemR (CLE-R) = Clemens Romanus

Commod (COM) = Commodianus
In (in) = Instructionum libri 2

Comm symb Nic (AN sy) = Commentarius in Symbolum Nicaenum

Concil (CO) = Concilia Oecumenica
 Concil (Cyr) (CYR: CO) = Cyrillus, Scholia de incarnatione Unigeniti

Cyp (CY) = Cyprianus
Bon pat (pat) = De bono patientiae
Quir (te) = Ad Quirinum seu testimoniorum libri 3 adversos Iudaeos

CypGall (CY-G) = Cyprianus presbyter
Hept (hept) = Heptateuchus

DionExig (DION-E) = Dionysius Exiguus
Vit Pach (Pach) = Vita S. Pachomii

Epiph (EP-L) = Epiphanius Latinus

Eucher (EUCH) = Eucherius
Ad Sil (inst) = Instructionum ad Salonium libri 2
Form (int) = Formulae spiritalis intelligentiae

Eust (EUST) = Eustathius

Evagr (EVA-A) = Evagrius of Antioch.

Fil (FIL) = Filastrius

FirmMat (FIR) = Firmicus Maternus
Consult (PS-FIR con) = Consultationes Zacchaei et Apollonii, probably of Evodius, rather than of FirmMat
Err (err) = De errore profanarum religionum

GregII (GR-I) = Gregor [of Elvira]

Arc (arc) = Tractatus Adamanti senis de arca Noe

Tr (tr) = Tractatus Origenis

Hes (HES) = Hesychius [of Jerusalem]

Hi (HI) = Hieronymus

Abd (Abd) = Commentarius in Abdiam

Ad Iovin (Jov) = Adversus Iovinianum

Amos (Am) = Commentarius in Amos

C Pel (Pel) = Dialogi contra Pelagianos libri 3

Ep (ep) = Epistulae

Eph (Eph) = Commentarii in epistulam ad Ephesios libri 3

Ezech (Ez) = Commentariorum in Hiezechielem libri 14

Gal (Gal) = Commentarii in epistulam ad Galatas libri 3

Hab (Hab) = Commentarius in Habacuc

Helv (Hel) = Adversus Helvidium de Mariae virginitate perpetua

Is (Is) = Commentariorum in Esaiaem libri 18

Luc (Lc) = Origenis in Lucam homiliae

Mic (Mi) = Commentarius in Michaeam

Nah (Na) = Commentarius in Nahum

Or in Ier hom (Jr h) = Origenis in Jr homiliae

Or in Is hom (Is h) = Origenis in Isaiaem homiliae

Os (Os) = Commentarius in Oseam

Pach (Pach) = Pachomiana

Philem (Phlm) = Commentarius in epistulam ad Philemonem

Ps hom (Ps h) = In Psalmos homiliae

Quaest (q) = Hebraicae quaestiones in libro Geneseos

Soph (So) = Commentarius in Sophoniam

Zach (Za) = Commentarius in Zachariam

Hil (HIL) = Hilarius

Myst (my) = Tractatus mysteriorum

Ps (Ps) = Tractatus super Psalmos

Trin (tri) = De Trinitate seu de fide

Hippol (AN) = Hippolytus

Chron (chr) = Chronographus anni 354: 15. Liber generationis

Chron Alex (chr-A) = Chronicon Alexandrinum

IohCass (CAn) = Johannes Cassianus

Conlat (co) = Conlationes Patrum

Iren (IR) = Irenaeus

Isid (IS) = Isidor

Gen (Gn) = Genesis
Quaest (q) = Quaestiones in V.T., seu Mysticorum expositiones sacramentorum

Iub (AP-V Jub) = Liber Jubilaeorum [Jubilees]

IulEcl (JUL-E) = Julianus of Eclanum

Lib geneal (AN gen) = Liber genealogus

Luc (LUC) = Lucifer of Cagliari
Athan (Ath) = De S. Athanasio

MarVic (MAR) = C. Marius Victorinus
C Ar (Ar) = Adversos Arium

Max (MAXn) = Maximinus
Collat (co) = In the Collatio S. Augustini cum Maximino Avianorum episcopo

MaxT (MAX) = Maximus of Turin
Hom (h) = Homiliae

MissMoz (M-M) = Missale Mozarabicum

Nov (NO) = Novatianus
Trin (tri) = De Trinitate

Opt (OPT) = Optatus
Parm(Par) = Contra Parmenianum Donatistam

Or (ORI) = Origenes
Matth (Mt) c. vol. and p. = Matthäus-Kommentar, die in griechischer u. lateinischer Bearbeitung erhaltenen Tomoi
Matth (ser) only with p. = Matthäus-Kommentar, the translation of the Commentariorum series

PaulNola (PAU-N) = Paulinus [of Nola]
Ep (ep) = Epistulae

Pel (PEL) = Pelagius, Brite
Ep et tr (Casp 2 — 6) = Epistulae et tractatus
Phil (Phil) = Expositiones XII Epistularum S. Pauli
Trin (tri) = Fragmenta ex libris de Trinitate
Vita (PS-AU vit) = De vita christiana

Pel I (PEL I.) = Papst Pelagius I
Verb (sen) = Verba seniorum

PetrChr (PET-C) = Petrus Chrysologus
Serm (s) = Sermones

Prisc (PRIS) = Priscillianus
Tr (tr) = Tractatus

Prol geneal in hispan mss (PROL gen) = Genealogies at the beginning of
Spanish Biblical Mss.

Prosp (PROS) = Prosper of Aquitaine
Chr (chr) = Epitoma de chronicon

PsAug (PS-AU) = Pseudo-Augustinus
Donat (Do) = Epistula ad catholicos de secta Donatistarum
Serm (s) = Sermones

PsCyp (PS-CY) = Pseudo-Cyprianus
Novat (Nov) = Ad Novatianum

PsEus (PS-EUS-C) = Pseudo-Eusebius of Caesarea

PsMar (PS-MAR) = Pseudo-Marius Victorinus
De verbis (scr) = De verbis scripturae

PsPhil (PS-PHo) = Pseudo-Philo

PsRuf (PS-RUF) = Pseudo-Rufinus
Fide (fi) = Liber de fide

PsVig (PS-VIG) = Pseudo-Vigilius of Thapsus
Sol (sol) = Solutiones obiectionum Arianorum
Varim (Var) = Contra Varimadum Arianum

QIulHil (HILn) = Quintus Iulius Hilarianus
Curs (curs) = De cursu temporum

Quodv (QU) = Quodvultdeus
Prom (pro) = Liber promissionum et praedictorum Dei
Quart fer (cult) = De quarta feria sive de cultura agri Dominici
Serm (s) = Sermones

Ruf (RUF) = Rufinus
Adam (Ad) = Libri Adamantii Origenis adversos haereticos 5

Adult (adu) = De adulteratione librorum Origenis
Bened II Ios, Isach, Neph, Rub, Sim (ben) = De benedictionibus
patriarcharum libri 2
Eus (Eus) = Eusebii Historia Ecclesiastica
Ex (ex) = Origenis in Ex homiliae
Gen (Gn) = Origenis in Gn homiliae
Ios (Jos) = Origenis in librum Iesu Nave homiliae
Lev (Lv) = Origenis in Lv homiliae
Num (nm) = Origenis in Nm homiliae
Om S Bas (Bas) = Omeliae S. Basilii
Or princ (pri) = Origenis libri De principiis
Ps 36 (Ps) = Origenis in Ps XXXVI-XXXVIII homiliae
Reg S Bas (reg) = Regula S. Basilii ad monachos
Rom (Rm) = Origenis Commentarius in Rm

Spec (PS-AU spe) = Liber de divinis scripturi sive Speculum quod fertur S.
Augustini

Tert (TE) = Tertullianus
Adv Herm (Her) = Adversus Hermogenim
Adv Iud (Jud) = Adversus Iudaeos
An (an) = De anima
Carne (car) = De carne Christi
Marc (Marc) = Adversus Marcionem
Orat (or) = De oratione
Prax (Pra) = Adversus Praxean
Resurr (res) = De resurrectione mortuorum
Virg (vg) = De virginibus velandis

TestPatr (AN te) = Testimonia de Patre et Filio et Spiritu Sancto

Tyc (TY) = Tyconius
Reg (reg) = Liber regularum

Victor (VICn) = Victorinus [of Pettau]
Apoc (Apc) = Kommentar zur Apc

VigilTh (VIG-T) = Vigilus [of Thapsis]
C Arian (Ar) = Contra Arianos Sabellianos et Photinianos dialogus

Zeno (ZE) = Zeno [of Verona]

The Ethiopic Version = Aeth

Cod F = Codex Londinensis is not later than early 15th C.
Cod H = Codex Halensis is a copy made by J. H. Michaelis from Cod. F.

Cod C = Codex Francofurtensis is ms from 17th C.
Cod G = Codex Bodleanus is ms from 18th C.
Cod R = Codex Haverfordiensis is either late 16th C or early 17th C.
Cod P = Codex Parisiensis. The copy of this ms was dated 1270-1285.
Cod M = Codex Fondo Martini 5 is from 14th C.

The Arabic Version = Arab

Text. The Arabic text printed in the Paris Polyglot, and reprinted in the London Polyglot, is that of Saadia Gaon. This version was made directly from the Hebrew, though it was strongly influenced by its Islamic environment. Lagarde's edition of the Leiden ms, Warner Arab 377, in "*Materialien zur Kritik und Geschichte des Pentateuchs*", represents that version.

Lagarde's edition of the Leidener Hs., Warner Arab 377, in the "*Critique and History of the Pentateuch*". The second part of the same volume contains numerous excerpts from Ephrem the Syrian, Chrysostom, Jacob of Edessa, and Jacob of Sarug. The lemmas represent slightly less than two-thirds of the Genesis text and a popular translation of Syriac.

J. F. Rhodes. *The Arabic Versions of the Pentateuch in the Church of Egypt*. Leipzig, 1921. The ms best written according to Rhodes was Bibl. Nat., Arab 9, a complete Pentateuch ms from the 13th Century without *tafsir*. This ms was fully collated in Wevers' Edition.

Literature. J.W. Wevers and D.B. Redford. *The Textual Affinities of the Arabic Genesis of Bib. Nat. Arab 9*. In *Studies of the Ancient Palestinian World*. Toronto: Toronto Semitic Texts and Studies II, 1971.

The Armenian Version = Arm

Text. The Old Armenian version was collated on the basis Zohrab's edition of the year 1805. The parent text for Arm was strongly influenced by the *O*-group, as an occasional asterisk (though always without an obelus) shows. The Zohrab's apparatus

does show variants but only either with “a ms” or “mss” as source without further description. A few asterisks obtain in Arm, but the metobelus is lacking. Arm is a secondary witness for the *O*-group and must be cited with caution.

Literature. Claude E. Cox. *Hexaplaric Materials Preserved in the Armenian Version*, Society of Biblical Literature Septuagint and Cognate Studies 21. Atlanta, GA: Scholars Press, 1986. This literature provides Armenian manuscripts (also their descriptions) for Genesis such as 26,³⁴ 33,³⁵ 40,³⁶ 42,³⁷ 57,³⁸ 65,³⁹ 121,⁴⁰ 143,⁴¹ 153,⁴² and 224.⁴³

Claude E. Cox. *Aquila, Symmachus and Theodotion in Armenia*, Society of Biblical Literature Septuagint and Cognate Studies 42. Atlanta, GA: Scholars Press, 1996.

H.S. Anasian, *Astavadzashunch madyani haygayan pənakirə* (Die Ursprünge der armen. Bibel), Echmiadzin (Yerevan) XI-XII (1966), 71-79.

Françoise Petit, Lucas van Rompay, Joseph Johannes Sicco Weitenberg, and Hovhannēsean Vahan. *Commentaire De La Genèse: Texte Arménien De L'édition De Venise* (1980); *Fragments Grecs Et Syriaques*. *Traditio Exegetica Graeca*, 15, Lovanii Leuven, Belgium: Peeters, 2011. We label this edition as Arm^E.

³⁴ 26, Yerevan, Cavern of Mani, 177. 13th C.

³⁵ 33, Venice, Drazark, 841. 13th C.

³⁶ 40, Leningrad, Cilicia, VP-1011. 14th C.

³⁷ 42, Vienna, unknown, 71. 13th-14th C.

³⁸ 57, Venice, probably Cilicia, 1508. 1319.

³⁹ 65, Venice, Sultania Baghdar, 935. 1341-1355.

⁴⁰ 121, Jerusalem, Istanbul, 428. 1620.

⁴¹ 143, Jerusalem, Isfahan, 1934. 1643-1646.

⁴² 153, Jerusalem, Constantinople, 1927. 1653.

⁴³ 224, British Museum, unknown, 8833. 17th.

The Syriac Father. Ephrem. *The Armenian Commentary on Genesis*

Attributed to Ephrem the Syrian 2 vols. Translated by Edward G Mathews. Corpus Scriptorum Christianorum Orientalium, vol. 572-573. Leuven, Belgium: Peeters, 1998 (Arm^{Ep}).

The Coptic Version = Co

a) The Achmimic Version = Ach.

J. Leipoldt. *Aegyptische Urkunden aus den koeniglichen Museen zu Berlin. Koptische Urkunden*, Bd. I. Berlin, 1904. Nr. 164.

C. Schmidt, *Der erste Clemensbrief in altkoptischer Übersetzung*. TU 32/1, Leipzig 1908.

b) The Bohairic Version = Bo

Text. Below are the Bohairic texts.

Bo^W = D. Wilkins, *Quinque libri Moysis prophetae in lingua aegyptia*, London 1731. The basis of this manuscript is in Vatican.

Bo^L = P. A. Lagarde, *Der Pentateuch koptisch*, Leipzig 1867. Lagarde's edition is based on the edition of Wilkins but was corrected on the basis a ms of the Tattam Collection. Lagarde brings a catalogue of variants in his edition from that of Tattam. Occasionally these are noted as Bo^{Tattam}.

BO^M = A. Mallon, *Grammaire Copte*. Quatrième édition revue par M. Malinene, Beyrouth 1956. Gen. 39-45 is a printed edition after the Ms. Paris, Bibl. Nat., Copte I.

Bo^K = R. Kasser, *Papyrus Bodmer III. Evangeli de Jean et Genèse I-IV, 2 en bohaïrique* (CSCO, Scriptorum Coptici 25, 1958).

Literature. J. W. Wevers, *Toronto Semitic Texts and Studies II*, Toronto 1971.

c) The Fayumic Version = Fa

The only existing Fa text is found in No. 411 of W. E. Crum, Cat. of the Coptic mss. in the collection of John Rylands Library, Manchester 1909. A citation of Fa text which equals 27₄₁ ἐγγισάτωσαν - fin obtains in it.

d) The Sahidic Version = Sa

- Sa¹ = O. von Lemm, Sahidische Bibelfragmente, Bulletin de l'Académie Impériale des Sciences de Saint Pétersbourg, V e Serie, XXV, 4. St. Pétersbourg 1906. Cod. orient. Beroline for.1605. fol.1 = 1₁₉₋₂₈.
- Sa² = as Sa¹, Collection Golenischeff = 9₂₋₂₂.
- Sa³ = L. Th. Lefort, Les Manuscrits Coptes de l'Université de Louvain, Louvain 1940.
- Sa⁴ = A. Erman, Bruchstücke der oeraegyptischen Übersetzung des alten Testaments. Nachr. v. d. Kön. G. d. W. u. d. G. A. Universität zu Göttingen, Nr.12, Göttingen 1880. Cod. Bibl. Bodl.: Hunt 5. Contents 48₁₋₁₉.
- Sa⁵ = W. Till, Saidische Fragmente des Alten Testaments. Le Muséon 50 (1937) 175-237. Vienna, Nat. Bibl., K.2598, 8690 and 8646. Contents: 24_{38 46-47} 42_{20-23 32-35} 45_{9 19-20}. All the texts are fragmentary.
- Sa⁶ = J. Schleifer, Sahidische Bibel-Fragmente aus dem British Museum zu London II. Sitzungb. d. Kais. A. d. W in Wien, philos.-hist. Kl. 164.6. Vienna 1911. British Museum, Or. 3579A. Contents: 14₁₇₋₂₀ 20₆₋₁₈. Fragmentary.
- Sa⁷ = L. A. Shier, Old Testament Texts in Vellum. Coptic Texts in the Univ. of Michigan Collection, ed. by W. H. Worrell. Univ. of Michigan Studies, Humanistic Ser. 46, Ann Arbor 1942. a) Mich. MS 158.1. Content: 24₆₅₋₆₇ 25₁₋₁₇. b) P. Mich. 591. Contents: 50₉₋₁₅. Both texts are fragmentary.
- Sa⁸ = JE Gilmore and P. Le Page Renouf, Coptic Fragments, ProcSBA 17, 1895. Parchment leaf, with 13₁₁₋₁₄.
- Sa⁹ = E. O. Winstedt, Sahidic Biblical Fragments in the Bodleian Library, ProcSBA 25, 1903. Bodl. ms. Coptic d.2. Content: 7₁₃₋₂₀.
- Sa¹⁰ = H. Munier, Recueil de Manuscrits Coptes de l'Ancient et du Nouveau Testament. Bull. l de l'Inst. fr. d'arch. or. du Caire 12, 1916. Two Hamouli-leaves from a Coptic Bible. Contents: 36₁₇₋₃₉ 40_{5-21*}.
- Sa¹¹ = W. E. Crum, Short texts from Coptic ostraca and papyri, London 1921. No.1 = 3₂₂ (fragmentary)
- Sa¹² = W. E. Crum, Catalog of the Coptic Manuscripts in the Collection of the John Rylands Library Manchester, Manchester 1909. No. 1 = 26₂₁₋₂₉ (?). Fragmentary.
- Sa¹³ = P. E. Kahle, Bala'izah: Coptic Texts from Deir al-Bala'izah in Upper Egypt. Vol. I, Oxford 1954, 293-296. Content: a) 21₂₈₋₂₂₆. b) 29₁₁₋₁₆.

- Sa¹⁴ = H. Munier, Sur deux passages from Genèse en copte sahidique. Ann. du Serv. des. Antiq. 13, Le Caire 1913, 287. Contents: a) 40₈₋₁₉. b) 41₄₅₋₅₅.
- Sa¹⁵ = A. E. Brooke, Sahidic Fragments of the OT. JThSt 8 (1906) 67-74. Paris, Bibl.Nat., Copte 129¹ f.4 and 11. Contents: 9₁₇₋₁₉ 21-26; 29₂₀₋₂₃ 24-25.
- Sa¹⁶ = Ch. Ceugney, Quelques fragments coptes thébains inédits de la Bibl. Nat., Received by Travaux relatifs à l'Arch. ég. et assyr.2. Paris 1881, 94-105. Paris, Bibl. Nat., Ms.102. Content: 31₅₄-32₁₁.
- Sa¹⁷ = C. Wessely, Griechische und Koptische Texte theol. Inhalts I. Studien zur Paläographie und Papyruskunde IX, Leipzig 1909. K.9876. Contents: 12₁₋₇ 49₂₀₋₂₈.
- Sa¹⁸ = cf. Sat¹⁷, IV. Studien ... XV, Leipzig 1914. Vienna, Staats-Bibl., Collection Erzherzog Rainer 206-210 216. Contents: 4_{14-55a} 15₉-16_{8a} 18₇-19₃₄ 20₁-21₈ (9a) 35₁₈₋₁₉ 36₁₋₉ 41_{5-23a} 48₂₀-49₁₅.
- Sa¹⁹ = G. Maspéro, Fragments of version thébaine de l'Ancien Testament. Mém. publ. par les membres de la mission arch. fr.au Caire VI, fasc.1, Paris 1892. Contents: 29-23 55-29 7₁₃₋₂₄ 8₁₋₁₃ 11₁₁₋₂₇ 15₈₋₉ 25₅₋₁₁ 28₄-29₁₉ 29₃₅-30₁₁ 30₁₃₋₁₇ 20 24-29 31₈₋₄₄ 35_{4-19a} 41₄₂₋₄₅ 53-55 42₁₋₅ 43₂₋₁₂ 16-27 46₁₉-47₂ 47₂₄₋₂₇ 29-31 49₂₉₋₃₀ 50₂₋₁₇ 19-26.
- Sa²⁰ = A. Ciasca, Sacrorum Bibliorum Copto-saxic Fragment of Borgiani iussu et sumptibus S. Congregationis Propaganda Fide edit. Tom.I, Rome 1885. Contents: 3₈₋₂₄ 6₅₋₂₀ 22 7₁₋₁₃ 16 *₂₄ 8₁₋₂₂ 9₁ 8-11* 11₉₋₃₂ 12₁* 3*-20 13₁₋₁₈ 14₁₋₂ 17-24 15₁₋₂₀ 16₁₋₅* 18₁₋₃₁* 21₁₄₋₂₁* 22₁₋₁₉* 29₂₅ *-35 30₁₋₁₁* 28*-43 31₁₋₁₃ 33-50 52-55 32₁₋₃₂ 33₁₋₂₀ 34₁₋₂₅ (defective) 39₆ *-23 40₁₋₉* 48₁₋₁₉. All these text pieces (with the exception 48₁₋₁₉) were also published by E. Amélineau, Fragments thébains inédits de l'Ancien Testament. Received by Travaux relatifs à la philol. et à l'arch. ég. et assyr. VII, Paris 1886; the edition of A. is, however, inaccurate.
- Sa²¹ = W. E. Crum, Catalog of the Coptic Mss. in the British Museum, London 1905. No.932. British Library, Or. 5287 (3). Contents: 3₁₆-4₄.

The Palestinian-Syriac Version = Pal

Pal is a faithful rendering of a pre-hexaplaric Greek parent. It tends occasionally to abbreviate the text slightly in that it may omit a particle or an unnecessary subject, but nonetheless presents a fine early witness.

Lectionary. A. S. Lewis, A Palestinian Syriac Lectionary. Studia Sinaitica VI, London 1897. Content: 1₁ — 3₂₄ 6₉ — 9₁₉ 18₁₋₅ 18₁₈ — 19₃₀ 22₁₋₁₉.

G. Margoliouth, The Liturgy of the Nile. JRAS 1896, 677 — 731. Content: 2₄.

F. Schulthess, *Christlich-Palastinische Fragmente aus der Omajj aden-Moschee zu Damaskus*. Abh. d. Gött. Ges. d. Wiss., phil.-hist. Kl. NF 8, Berlin 1905 (= PalS).

The Syro-Hexaplaric Version = Syh

Syh in Genesis is one of the chief witnesses to the hexaplaric recension. It presents a word for word rendering and has a huge amount of hexaplaric signs. It presents a word for word rendering and has a huge amount of hexaplaric signs. Hexaplaric plusses are regularly witnessed by Syh. The witness to the hexaplaric signs is not always trustworthy, in fact occasionally very badly confused, especially in texts dealing with times.

Text. *Origenis Hexaplorum Quae Supersunt: Veterum Interpretum Graecorum in Totum Vetus Testamentum Fragmenta*. ed. Frederick Field, Oxonii: E typographeo Clarendoniano 1875. Occasionally, Field records the reading of Aquila, Symmachus and Theodotion in Syriac (Syh^F).

P. de Lagarde, *Bibliotheca Syriaca*, Göttingen 1892. Lagarde' text is a simple copy of A. M. Ceriani, *Pentateuchi Syrohexaplaris* which existed with signs. *Monumenta Sacra and Profana II*, Mainland 1863, 1—106, although Lagarde sometimes improves Ceriani's text, he does not provide any corrections (Syh^L).

J. Gwynn, *Remnants of the Later Syriac Versions of the Bible in Two Parts*, London 1909. A Leaf which has been placed in front of the British Library, Add. 7145 fol.1. Content: 26₂₆₋₃₁.

J.-M. Vosté and C. Van den Eynde eds., *Commentaire d' Išo 'dad de Merv sur l'Ancien Testament I. Genèse* (CSCO 126, 156), Louvain, 1950, 1955.

M. H. Gottstein, *Neue Syrohexaplafragmente*. *Biblica* 37 (1956) 162 — 183. British Library, Add. 14486 fol. 14a, 14485 fol. 98b and 42b. Contents: 24₁₀₋₂₈ 27₆₋₁₉ 30-40.

W. Baars, *New Syro-Hexaplaric Texts*, Leiden 1968. Contents: 1₁₋₁₉ 15₁₋₂₁ 19₁₋₁₄ 28₁₀₋₂₂ 32₁₃₋₂₂ 25-33 49₁₋₇ 8-18 19-28*. After a careful examination, this text is influenced heavily by the LXX (Syh^H).

A few unpublished texts in Lectionaries discovered by W. Baars = Syh^B.
Contents: 17₁₅₋₂₂ 18₁₋₁₅ 22₁₋₅ 34₂₅₋₃₁ 35₉₋₁₅.

The unpublished Pentateuch-Ms. is in Turkey, which 1₁—32₉ γενεσεως σου does not exist. The photographs were kindly provided and posed by Dr. W. Baars from Leiden. He states that the ms. came from 15th century (Syh^T).

A. Vööbus, *The Pentateuch in the Version of the Syro-Hexapla*. A fac-simile edition of a Midyat ms. discovered 1964 ed. Corpus Scriptorum Christianorum Orientalium: Subsidia, 45 (Louvain: Secrétariat du Corpus SCO, 1975). This book was published a year after Wever's edition of Septuagint. We label this edition as Syh^V.

The Printed Editions

The most important are the three great old Bibles: the Aldine (Ald), the Complutensian (Compl) and the Sixtine (Sixt). Then, there are Grabe (Gr), Holmes-Parsons (H.-P.), Lagarde (Lag), Brooke-McLean (Br.-M.), Rahlfs, Genesis 1926 (Ra^G), and Rahlfs, Septuagint, 1935 (Ra^S).

Text Groups⁴⁴

Edition Text Groups

Below all the manuscripts, translations, and printed editions used by Wevers are listed.⁴⁵

The *O*-recension

O G-15-17-29-58-72-82-135-376-400-426-707 (=707 or 707¹) Arm La° Syh
Subgroup oI = 64-381-618-707-799 (from 36₈)

$$O' = O + oI$$

$$15' = 15 + 82 \quad 17' = 17 + 400 \quad 72' = 72 + 707 \text{ or } 72 + 707^1 \quad 135' = 135 + 376 \quad 376' = 376 + 426 \quad 64' = 64 + 708 \quad 381' = 381 + 618$$

The *C*-group

C 14-16-25-77-128-131-414-422-500-551-646-739
cI 57-73-78-413-550
cII 18 (up to 47₁₅)-52-54(from 22₂₁)-79-313-408-569-615-761

$$C'' = C + cI + cII \quad C' = C + cI \quad C' = C + cII \quad cI' = cI + cII$$

$$14' = 14 + 16 \quad 77' = 77 + 131 \quad 128' = 128 + 646 \quad 414' = 414 + 422 \\ 422' = 422 + 500 \\ 500' = 500 + 739 \quad 551' = 551 + 414 \\ 57' = 57 + 413 \quad 73' = 73 + 78 \quad 413' = 413 + 550 \\ 52' = 52 + 79 \quad 408' = 408 + 569 \quad 615' = 615 + 761$$

The *b*-group

b 18 (from 47₁₅)-19-108-118-314-537-B^s (up to 46₂₈)
19' = 19 + B^s 118' = 118 + 314

⁴⁴ The following minuscules contain the hexaplaric materials: a) From the *O*-group: 17-29(only 43₃₂)-58-135-376-400-707. The ms with the most marginal readings is 135, a Catena ms. Two mss of *oI*, 64 and 708, have readings, which are not LXX, with 64 being a rich source; b) The *C''*-group. Together with the *s* group it constitutes the chief source for non-LXX readings. Of these the richest source is *cI*; c) The *s*-group. This group has been influenced by the *O* recension. This mss of this group contain numerous hexaplaric readings on the margins, especially 85-130 and 344'. With the exception ms 30, all mss have materials which are not LXX in origin, though 85 and 344' are exceptionally productive. Ms 130 has numerous readings up to 31₁₉, often sine nom; after 31₁₉ 130 no longer belongs to the *s*-group; d) Other mss: 56 108 106 (only 33₁₇) 458 121(only 16₁₂)-346-392(only 15₁)-527(only 36₂₄) 707^{III}. Readings occur in these mss only here and there, with the late ms 346 having more material than any of the others; e) hexaplaric signs are to be found principally in G, Syh and on the margins of mss of the *s*-group; f) In addition to Greek manuscripts and hexaplaric signs, hexaplaric readings also found in the Syriac fathers (Barth and Ish) or the other church fathers (Tht, Eus, Or, Aug, and Mel). Jerome records 35 readings in his *Hebraicae quaestiones in libro Geneseos* (HQG). We list as Hi in our *Wit I*. If Jerome's readings taken outside of HQG, we will provide the information. Wevers, *Genesis*, 60-61.

⁴⁵ For more information, see the *Einleitung* of Wevers' Edition on pages 56-59 and 67.

The *d*-group

d 44-106-107-125-370 (from 25₅)-610
44' = 44 + 106 106' = 106 + 125 107' = 107 + 610

The *f*-group

f 53-56-129-246-664
53' = 53 + 664 56' = 56 + 246

The *n*-group

n 75-448

The *s*-group

s 30-85-127-130-343-344-730 (from 26₁₃)
30' = 30 + 730 343' = 343 + 130 344' = 344 + 127

The *t*-group

t 46-74-76 (up to 42₁)-84-134-370 (up to 25₅)-799 (up to 36₈)
74' = 74 + 134 76' = 76 + 370

The *y*-group

y 71-121-318-346-392-424-527-619
71' = 71 + 619 318' = 318 + 346 346' = 346 + 527 392' = 392 + 527 424' = 424 + 527

The *z*-group

z 31-120-122-407
31' = 31 + 122 120' = 120 + 407

Mixed Codices:

54(up to 22₂₁)-55-59-76(from 42₁)-319-340-341-368-508-509-539-630-662-707^{II}-707^{III}-
730(up to 26₁₃)
59' = 59 + 707^{II}

Translations: Aeth Arab Arab^L Arm (Arm²⁶ Arm³³ Arm⁴⁰ Arm⁴² Arm⁵⁷ Arm⁶⁵ Arm¹²¹
Arm¹⁴³ Arm¹⁵³ Arm²²⁴) Co (Ach Bo Fa Sa) La (La^K La^C La^E La^S La^I La^A La^M La^O La^P La^X)
Pal Pesch Sam Syh (Syh^B Syh^F Syh^H Syh^L Syh^T) Tar (Tar^o Tar^p) Vulg

Printed Editions: Ald Compl Sixt Gr Gr. Lag Lag. Ra^G Ra^S Ra Ra.

Genesis Catenae

Petit mentions that catenae's comments are in the text or noted in the outer margins. In Genesis, citations are normally preceded by an attribution lemma that provides the name of the source but, with rare exceptions, does not specify the reference

of the book. Catenae commentary, Petit argues, are documentaries rather than exegetical notes, and information rather than explanations. It benefits the Hexapla project.⁴⁶ Petit lists the primary tradition, secondary tradition, and the commentary of Procopius of Gaza. Petit believes that four main witnesses of Genesis are currently preserved in Leningrad, Sinai, Moscow, and Basel. This is the list of the primary catenae tradition:

- 17 Moscow, State Hist. Museum (GIM), Cod. Gr. 385. 10th C.
- 135 Basel, Univ. Bibl., A. N. III. 13. 10th C.
- 628 Leningrad, State Public Library, Gr. 124. 13th C.**
- 708 Sinai, Cod. gr. 2. 10th C.

The secondary tradition:

- 14 Rome, Bibl. Vat., Palat. gr. 203. 11th C.
- 57 Rome, Bibl. Vat., Vat. gr. 747. 11th C.
- 550 Paris, Bibl. Nat., Gr. 128. 12th C.
- 552 Paris, Bibl. Nat., Gr. 130 and 132. 16th C.
- 615 Patmos, Ἰωάννου τοῦ θεολόγου 216. 11th C.

The commentary of Procopius of Gaza.

Munich, *Bayerische Staatsbibliothek*, gr. 358 (quoted as Mnc).

Theodoret of Cyrus.

This edition will incorporate three 3 manuscripts related to Theodoret such as 11,⁴⁷ 12,⁴⁸ and 13.⁴⁹ All three manuscripts belong to Theodoret of Cyrus in type III / tradition AB (see the stemma below).⁵⁰

Catena Group

This project will start the analyses of catena materials published after Field done by Karo-Lietzmann (1902), Wevers' group text in his Edition (1974) and Petit's

⁴⁶ Petit, *Sin*, XIII-XVI.

⁴⁷ Paris, Bibl. Nat, Coisl. 113, 9th-10th C.

⁴⁸ Florence, Bibl. Laur., San Marco 725, 9th C. This date is different from that given by Marcoz and Sáenz-Badillos, v. Petit, *Csl*, xxiii, note 16. We follow Petruccione and Hill.

⁴⁹ Munich, Bavarian State Library, Gr. 209, 10th C.

⁵⁰ Petit, *Csl*, xxix-cxvi. Both Petruccione and Hill use different sigla. Compare Petruccione and Hill, *The Questions*, xcvi-cii. This edition, however, follows the sigla from Petit.

classification in the two editions of the *Catena Graecae in Genesim et in Exodum* and the four volumes critical edition of *la Chaîne sur la Genèse* (1977, 1986, 1991, 1993, 1995, 1996). They divided the catena manuscripts into three types: type I, II and III.

Petit provides the description and explanation of Greek the catena group in Genesis and Exodus in 1977.⁵¹ It begins with primary catena which indicated by Ω symbol. From Ω , there are Procopius of Gaza and source α . Despite of the debate whether Procopius is the first author of his reading or he simply completed the documentation that was made before him, the catena that he worked on is closely related to primary catena at least for Genesis and Exodus in terms of vocabulary and syntax.

628 (Petit's type I), β and γ are under the source α . In 1991, Petit placed 628 under β .⁵² 708 (Wevers' the *oI*-group) and 17 (Petit's type II) are under β . Camille Zanetti, the scribe, accomplished three more preserved copies in 16th C: 431, 651, and 666 in relation to 17 (see text witnesses section above).⁵³ Thus, these copies will be incorporated into the *O*-recension (Wevers' text group).

135 (Wevers' the *O*-group and Petit's type I) and (Petit's type III) are under γ . Petit's type III is Wevers' the *C*-group. 14, 550 and 408 are belong to this group. 14 is *C*, 550 is *cI* and 408 is *cII*. It means that 135 is relatively close to Petit's type III.

Based on this classification, Petit summarizes the unity of the traditions. First, tradition is fundamentally one. Second, types I and II are only subdivisions of the same group α . This includes 708 that is massively opposed to type III or the *C*-group. 135 (Wevers' the *O*-group and Petit's type I) somehow hinges between type I and type III, but it is clear enough that 135 belongs to type I.

⁵¹ Petit, *Sin*, xiii-xxxix.

⁵² Compare to his stemma on Petit, *Sin*, xxxvi. We follow her new analysis on Genesis catenae. Petit, *Sin*, xxxv-xxxvii.

⁵³ For more information, see Petit, *Csl*, lxxv-lxxvi.

In 1986, Petit discloses more of type III. While exploring ten manuscripts in type III, she found immediately that this type or Wevers' the *C*-group is divided into two branches (A and B) and it is not necessary to collate all the examples to establish the text.⁵⁴ Before further discussion, we will lay out our terminology to adjust with Karo-Lietzmann, Petit's and Wevers' terminology. Both Karo-Lietzmann and Petit use type III terminology. Petit, however, also calls this type as tradition AB. Tradition A in Petit covers the *C*-group and the *cI*-group in Wevers. B, on the other hand, is the *cII*-group. In this project, we will use Rahlfs' number, Karo-Lietzmann' type, Wevers' group text, and Petit's classification. We, however, will make two adjustments; first, for type III or tradition AB, we will employ δ symbol (or A in Petit) and ϵ (or B in Petit) to avoid the confusion between α and β that we have discussed earlier for the *O*-group and the *oI*-group. Second, we will incorporate Karo-Lietzmann' catenae in this project in addition to ten catenae that Petit has analyzed.⁵⁵

Petit includes 17 and Theodoret of Cyrus in type III. Petit argues that 17 sometimes agrees with δ (A in Petit) and ϵ (B in Petit); this agreement can fill the missing pieces in Theodoret. On the other hand, missing pieces in δ and ϵ can be found in 17 and Theodoret.⁵⁶

To incorporate these data, we place 628 into Wevers' the *O*-group. We also examine some of the uncollated manuscripts by Wevers, but they were recorded by Karo-Lietzmann. 431-651-666 are in the *O*-group. 83-552-633 are belonged to the *cI*-group.

⁵⁴ Petit, *Csl*, lxxv-lxxvi.

⁵⁵ 550, 14, 25, 52, 408, 551, 615, 414, 73, 57. Petit describes that the catenae of this type includes 1) the sacred text; 2) a short anonymous glosses, a critical order (hexaplaric witness), history, geography, and so forth which likely were copied by the catenist at the same of compilation of Biblical text; 3) the text of the collection of questions of Theodoret; 4) the text that borrowed from primary catenae. For the classification and the explanation of these catenae, see Petit, *Csl*, lxxvii-cxvi.

⁵⁶ Petit, *Csl*, cxiii-cxiv.

691 is placed in the *cII*-group. Here is the summary of the manuscripts belonging to each group cited according to Rahlfs' number:⁵⁷

O = 17-135-431-**628**-651-666

oI = 708

C = 14-25-77-128-414-551

cI = 57-73-83-550-552-633

cII = 52-79-408-615-691

We also provide a summary of relationship between the catenae that have been studied by Petit and Karo-Lietzmann, but we employ Rahlfs' numbers. For the *C*-group, we give the group text like what Wevers did such as *C*, *cI* or *cII*. In addition to Wevers' group text, we also present Karo-Lietzmann categorization such as a, b¹ or b². Karo-Lietzmann' catenae for the *C*-group will be highlighted in bold to make distinction between their catenae and ten catenae that Petit has analyzed.

⁵⁷ A new catena manuscript, 628, will be highlighted in bold. The uncollated manuscripts will be highlighted in italic.

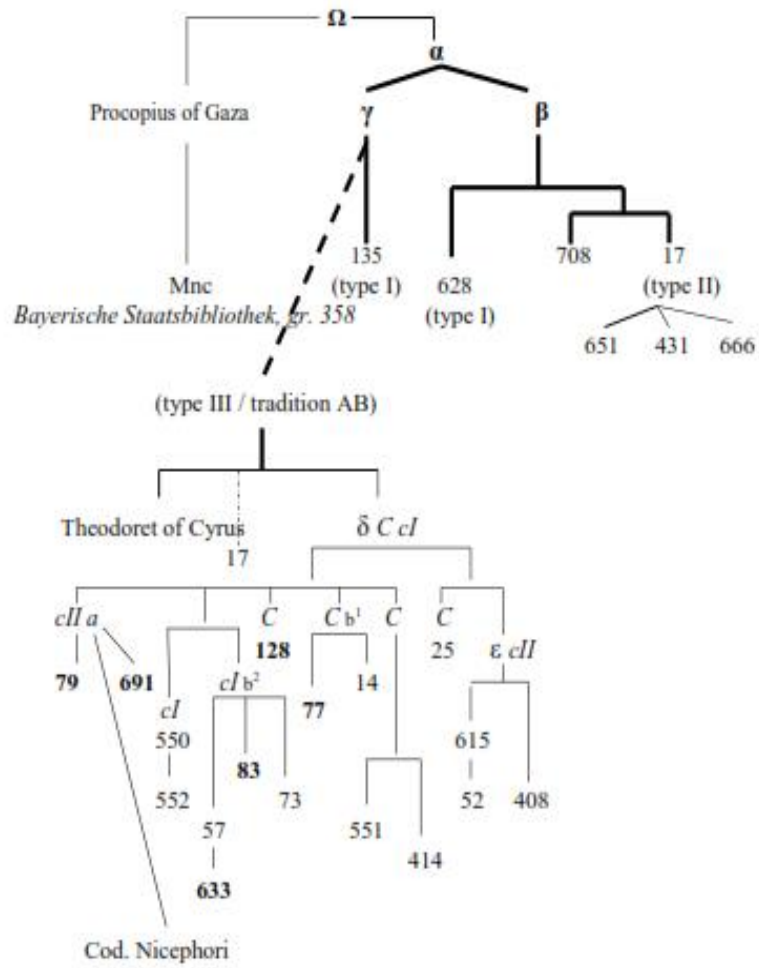


Table 1. Correlated sigla

Ra. Nr.	Library Number	Field	Cox	Wevers	Karo-Lietzmann	Petit	Hexapla
D	London, British Library, Cotton. Otho B. VI. 5th-6th C.	IV		D			D
F	Milan, Bibl. Ambr., S. P. 51 (earlier A. 147 inf.) 5th C.	VII		F			F
M	Paris, Bibl. Nat, Coisl. 1. 7th C.	X		M			M
14	Rome, Bibl. Vat., Palat. gr. 203. 11th C.			14	Pal. 203	Pal (<i>Sin</i>) 31 (<i>Csl</i>) Pl (CG)	14
17	Moscow, State Hist. Museum (GIM), Cod. Gr. 385. 10th C.			17		Mosq (<i>Sin</i>) M (CG)	17
25	Munich, Bavarian State Library, Gr. 9. 11th C.			25		32 (<i>Csl</i>)	25
52	Florence, Bibl. Laur., Acq. 44. 10th-11th C.			52		33 (<i>Csl</i>)	52
57	Rome, Bibl. Vat., Vat. gr. 747. 11th C.	57		57	Vat.747	39 (<i>Csl</i>)	57
64	Paris, Bibl. Nat., Gr. 2. 10th C.	64		64			64
73	Rome, Bibl. Vat., Vat. gr. 746. 11th-12th C.			73	Vat. 746	38 (<i>Csl</i>)	73
77	Rome, Bibl. Vat., Vat. gr. 748. 13th-14th C.			77	Vat. 748		77
78	Rome, Bibl. Vat., Vat. gr. 383, 13th C.			78	Vat. 383		78
79	Rome, Bibl. Vat., Vat. gr. 1668. 12th-13th C.			79	Vat. 1668		79
108	Rome, Bibl. Vat., Vat. gr. 330. 13th C.	108		108			108
127	Moscow, State Hist. Museum (GIM), Gr. 31. 15th C.	127		127			127

128	Rome, Bibl. Vat., Vat. gr. 1657. 13th C.			128	Vat. 1657		128
130	Vienna, Nat. Bibl., Theol. gr. 23. 12th- 13th C.	130		130			130
131	Vienna, Nat. Bibl., Theol. gr. 57. Late 10th C.	131		131			131
135	Basel, Univ. Bibl., A. N. III. 13. 10th C.	135		135		Bs (<i>Sin</i> ; <i>Csl</i>) B (CG)	135
408	Jerusalem, Patr. Bibl., Ἁγίου Τάφου 3. 12th-13th C.			408		Taph (<i>Sin</i>) 34 (<i>Csl</i>)	408
414	Leiden, Univ. Bibl., Voss. gr. In fol. 13. 14th C.			414		37 (<i>Csl</i>)	414
431	Madrid, Bibl. Nac., 4673. 16th C.			431		Md (<i>Sin</i>). Copied directly from 17	431
550	Paris, Bibl. Nat., Gr. 128. 12th C.			550		Par (<i>Sin</i>) 30 (<i>Csl</i>) Pr (CG)	550
551	Paris, Bibl. Nat., Gr. 129. 13th C.			551		35 (<i>Csl</i>)	551
552	Paris, Bibl. Nat., Gr. 130 and 132. 16th C.			552			552
569	Paris, Bibl. Nat., Gr. 161. 13th C.			569		Br (<i>Sin</i>). Copied directly from 17	569
615	Patmos, Ἰωάννου τοῦ θεολόγου 216. 11th C.			615		36 (<i>Csl</i>) Pt (CG)	615
628	Leningrad, State Public Library, Gr. 124. 13th C.			628		Len (<i>Sin</i>) Le (<i>Csl</i>) L (CG)	628
633	Rome, Bibl. Angel., Gr. 114. 16th C.			633	Angel. 114		633

691	Rome, Bibl. Vat., gr. 1684. 16th C.			691	Vat. 1684		691
708	Sinai, Cod. gr. 2. 10th C.			708		Sin (Sin) S (CG)	708
	Paris, Bibl. Nat, Coisl. 113, 9th-10th C.					11	Tht ¹¹
	Florence, Bibl. Laur., San Marco 725, 9th C.					12	Tht ¹²
	Munich, Bavarian State Library, Gr. 209, 10th C.					12	Tht ¹³
	Munich, <i>Bayerische Staatsbibliothek</i> , gr. 358			Procop		Monac (Sin; Csl) Mnc (CG)	Procop
	<i>Athos, Koutloumous 10</i> , 11th C					Ktl	
	Leyde, B.P.G. 50, 16th C.					Ld	
	Yerevan, Cavern of Mani, 177. 13th C.		26				Arm ²⁶
	Venice, Drazark, 841. 13th C.		33				Arm ³³
	Leningrad, Cilicia, VP-1011. 14th C.		40				Arm ⁴⁰
	Vienna, unknown, 71. 13th-14th C.		42				Arm ⁴²
	Venice, probably Cilicia, 1508. 1319.		57				Arm ⁵⁷
	Venice, Sultania Baghdar, 935. 1341-1355.		65				Arm ⁶⁵
	Jerusalem, Istanbul, 428. 1620.		121				Arm ¹²¹
	Jerusalem, Isfahan, 1934. 1643-1646.		143				Arm ¹⁴³
	Jerusalem, Constantinople, 1927. 1653.		153				Arm ¹⁵³
	British Museum, unknown, 8833. 17th.		224				Arm ²²⁴

CHAPTER 3
CRITICAL TEXT OF HEXAPLARIC READINGS
WITH APPARATUS AND NOTES

Chapter 1

Genesis 1:1

HT בְּרָאשֵׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
LXX Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν

α' Ἐν κεφαλαίῳ ἔκτισεν θς̄ σὺν τὸν οὐρανὸν καὶ
 σὺν τὴν γῆν

Wit 1: ↓912² ↓Philop 11

Wit 2: ἐποίησεν] ἐπλασεν 664; ἐκτισεν Ios I 27

Var: ἐν κεφαλαίῳ] -λεω 912² | ἔκτισεν καί] ἔκτισεν + ο Philop; καί >
 Philop | σὺν] > 912²

NonGr: La in capitulo

Notes: בְּרָא] The verb ברא occurs 11 times in Genesis and is always translated ποιέω by LXX. Symmachus and Theodotion equal LXX's translation. Aquila, on the other hand, concerned about an etymological play and reserved ποιέω for פָּשַׁע (cf. 1:16).

אֱלֹהִים] Aquila has θεός unarticulated to match the HT (Gen. 1:1 and 1:4). This pattern, however, is not maintained consistently by Aquila (cf. Gen. 1:3, 6, 8, 10).

תְּאֵם] In Epistle 57, Philoponus observed that translating prefixed particle 'תְּאֵם' by 'σύν' is a poor Greek style. Aquila, nevertheless, followed this style by employing σύν with the accusative case twice (see this pattern at 1:1, 16, 27, 28; 5:22, 24; 6:9; 20:10; 31:52; 36:24).

The objects of שָׁמַיִם and אָרֶץ are articulated in LXX and Aquila because of תְּאֵם (Wevers, NGTG, 1).

HT תיִשְׁאַרְבָּ
LXX Ἐν ἀρχῆ

α' Ἐν κεφαλαίῳ

Wit 1: 135 ↓cI (= 78-413) s (= 343-344) Ish 12 **Ambr 41 Bas 24** Hi 3

Var: ἐν] + τω 78-413

σ' θ' Ἐν ἀρχῆ

Wit 1: Hi 3

ὁ ἔβρ' βαρησήθ

Wit 1: ↓O (= 135-**628^{cat}**) ↓cI (= 57'-73'-**550^{cat}**)

Var: βαρησήθ] -σειθ 57'-78; βρασίθ 135

ὁ ἔβρ' βρησίθ

Wit 1: **Or I 19** cf. Field

NonGr: La σ' θ' *in principio*
 ὁ ἔβρ' *bresith*

Notes: תיִשְׁאַרְבָּ] Eusebius of Caesarea, *Hist. eccl.*, VI, 25, 2, quotes Origen, “it was written as a beginning (γένεσις) before us, and before the Jews, from the beginning (ἀρχῆς) of the book, βρησίθ, which is in the beginning (ἐν ἀρχῆ)” (PG 20, 580 B 3-5). Therefore, Greek translations above (except Aquila) have ἐν ἀρχῆ.

In the apparatus, BHS records the reading(s) from Origen either βρησίθ or βαρησήθ (-σεθ) (BHS, 1). Field records that ‘βρησίθ’ is found in Origen, Comment. in Psalmos (Field, 7; CPG 1428).

Aquila, on the other hand, translated from the root of תיִשְׁאַרְבָּ, that is שֶׁרֶשׁ, which means ‘head’. This etymological play also occurs in 1:9, 10, 11. In *Hexaemeron* I.16, Ambrose also acknowledges ‘the head’ translation, although he does not refer to Aquila

(Hayward, JHQG, 101). *Cat.* 10 explains the reason behind Aquila’s translation of ‘the head’, “the head is not only referring to the position, but also a perception. He (God) called the heaven and the earth as the head which came into existence before the other creations.” Procopius adds that the beginning signifies the head in Hebrew. He (God) is able to call the heaven and the earth as the head, that are first creations among the visible creations. Armenian translation comments on Aquila’s translation, “the translation of the head depicts that it is the first part of the body, life and senses and the leader of the other parts.” Išo‘dad also says, “in the head, God made heaven and earth, that is, first of all, just as the head is the first (part) of the body, not only with respect to constitution, but also to (being the seat of) life, to perception, and to leadership . . . Now Aquila, instead of ‘in the beginning’, says ἐν κεφαλαίῳ.” (Petit, CG I, 8; cf. Romeny, SGD, 156-157, Vosté-Van den Eynde, *Genèse*, 12, 5-9. 15-16). For the pronunciation of תְּחִלָּתָא by the Samaritans, see Z. Ben-Hayyim and Ritter and Schaade.¹

Genesis 1:2

HT תְּחִלָּתָא הָיָה תְּהוֹמָה וְבָהוּ דְשָׁחַת עַל-פְּנֵי תְּהוֹמָה וְרַחֵם אֱלֹהִים מְרַחֵם עַל-פְּנֵי הַמַּיִם
LXX ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου,
καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος

α’ ἡ δὲ γῆ ἦν κένωμα καὶ οὐθέν, καὶ σκότος ἐπὶ
πρόσωπον ἀβύσσου, καὶ πνεῦμα θεοῦ
πιφερόμενον ἐπὶ πρόσωπον ὑδάτων

Wit 1: Philop 59 68

Wit 2: τοῦ ὕδατος La^A] των υδατων Clem III 122 Iust Ap LIX 3 LXIV 3
La Bo

θ’ ἡ δὲ γῆ ἦν θέν καὶ οὐθέν, καὶ σκότος ἐπὶ
προσώπου ἀβύσσου, καὶ πνεῦμα θεοῦ
ἐπιφερόμενον ἐπὶ προσώπου τοῦ ὕδατος

¹ Z. Ben-Hayyim, *The Literary and Oral Tradition of Hebrew and Aramaic Amongst the Samaritans*. vol. IV, *The Words of the Pentateuch* (Jerusalem, Israel: Academy of the Hebrew Language, 1977), 353; Paul E. Kahle, *The Cairo Geniza 2nd Edition* (New York: Frederick A. Praeger Publishers, 1960). 318.

Wit 1: Philop 59 68

Var: θέν] κενον (s. ουθεν) **Philop 59 68** (cf. Field).

σ' ἡ δὲ γῆ ἐγένετο ἀργὸν καὶ ἀδιάκριτον, καὶ σκότος ἐπὶ πρόσωπον ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπιφερόμενον ἐπὶ πρόσωπον ὑδάτων

Wit 1: Philop 59 68

Wit 2: τοῦ ὕδατος La^A] των υδατων Clem III 122 Iust Ap LIX 3 LXIV 3 La Bo

Notes: הַיָּהוּה] Aquila and Theodotion used the root 'עִמַּל', while Symmachus has ἐγένετο as a predicate nominative to describe the condition of the earth (cf. the commentary of Išo 'dad on Gen. 1:3).

מִיַּם] Aquila and Symmachus follow the plurality of מִיַּם (cf. 1:16) They also omit the article before waters since there is no direct object marker 'תָּא' in the HT.

Theodotion, on the other hand, is probably influenced by the LXX: 1) having an article before 'water'; 2) the usage of water in singular form.

עַל-פְּנֵי] Aquila and Symmachus also rendered literally עַל-פְּנֵי by ἐπὶ πρόσωπον (preposition + accusative) (Wevers, NGTG, 2), whereas Theodotion used ἐπὶ προσώπου (preposition + genitive).

פְּשֵׁה] All translations above used a singular form.

מְרַחֵם] Jerome comments, "we translate 'מְרַחֵם' as 'incubabat' (was brooding) or 'confovebat' (nurture, keep warm, foster) in the resemblance of a bird brooded over an egg or a bird giving life to its eggs with warmth." (for a complete discussion, see Field, 8; Hayward, JHQG, 30; Ambrose, in *Hexaemeron* I. 29 (28. 24)).

HT תְּהָא רְגָא רְגָא תְּהָא תְּהָא וְבָהוּ

LXX ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος

α' ἡ δὲ γῆ ἦν κένωμα καὶ οὐδέν

Wit 1: C^{cat} (= 14^{cat}-25^{cat}-79^{cat}-52^{cat}-408^{cat}-551^{cat}-569^{cat}-615^{cat}-761^{cat}-cI^{cat}) 127 31^{cat} 912² Philop 59 **Tht**^{11 12 13}

Attr: α'] > **Tht**^{11 12 13}

Notes: See notes below.

HT תהו וְבהו
LXX ἀόρατος καὶ ἀκατασκεύαστος

α' κένωμα καὶ οὐδέν

Wit 1: 17 cI (= 57'-73') s (= 343-344) **GregNys V** ↓**Procop 41** Barh Ish
14 **Montef** (cf. Field)

Attr: α'] > cI (= 73')

Var: κένωμα] κενη **Procop 41**

σ' ἀργὸν καὶ ἀδιάκριτον

Wit 1: O (= 17-135) cI (= 57'-73-78) s (= 343-344) **GregNys V** Barh Ish
14 **Combef Montef** (cf. Field)

Attr: σ'] > 78

θ' θέν καὶ οὐθέν

Wit 1: O (= 17-135) ↓**GregNys V** Barh Ish 14 ↓**Montef** ↓**Nobil** (cf. Field)

Var: θέν] οὐθέν **GregNys Montef Nobil**

NonGr: Syh^F א.ר. שפּיטוּתא אפּא דא סבג
פ. אפּא דא סבג
ד. אפּא דא סבג

Notes: תהו וְבהו] The HT has a rhythmic pair תהו וְבהו. Theodotion and Symmachus preserved this rhythmic pair. Aquila, on the other hand, maintained the meaning of the pair in the HT: empty and nothingness (cf. Wevers, NGTG, 1; Metzler, *Prokop*, 14). Philoponus in *De opificio mundi*, II.5, observes the similarity of Aquila's translation to Targum Jonathan and Palestinian Targum.

HT וְחַשְׁדָּה עַל-פְּנֵי תְהוּם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם

LXX

καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος

ὁ συρ' τὸ ἐπεφέρετο, φησὶν, ἐξηγοῦνται ἀντὶ τοῦ συνέθαλθε καὶ ἐζωογόνει τὴν ὑδάτων φύσιν, κατὰ τὴν εἰκόνα τῆς ἐπαζούσης ὄρνιθος, καὶ ζωτικὴν τινα δύναμιν ἐνείσης τοῖς ὑποθαλπομένοις

Wit 1: Bas 138

Notes: Basilius Magnus Caesariensis comments, “therefore, how this was carried above the water? I do not say my own word to you, but the Syrian, this word being taken from the earth wise man. . .”

Genesis 1:3

HT

וַיִּבְרָא אֱלֹהִים אֶת הַמַּאֲרָא

LXX

καὶ εἶπεν ὁ θεός Γενηθήτω φῶς. καὶ ἐγένετο φῶς

α' καὶ εἶπεν ὁ θς γενέσθω φῶς καὶ ἐγένετο φῶς

Wit 1: ↓912² Philop 73s

Wit 2: γενηθήτω] γενεσθω Phil III 221.8 Eus VIII 2.56 201 (sed hab 1.383)

Var: γενέσθω] γενηθητω 912²

σ' καὶ εἶπεν ὁ θς ἔστω φῶς καὶ ἐγένετο φῶς

Wit 1: Philop 73s

θ' καὶ εἶπεν ὁ θς γενηθήτω φῶς καὶ ἐγένετο φῶς

Wit 1: Philop 73s

Notes: Aquila follows the HT consistently by omitting the article before $\theta\zeta$ (cf. notes 1:1).

יְהִי] Aquila and Theodotion simply used imperative aorist to denote a simple occurrence (Smyth, GG, 416). Boas, Rijksbaron, Huitink and de Bakker argue that imperative aorist is the speaker's subjective choices in presenting action as a complete one; a single action and an uninterrupted action (CGCG, 436). Aquila employed a middle voice, while LXX and Theodotion used a passive voice. The difference in voice, between middle and passive voice, is less important. As Funk states that the later language preferred the aorist passive except $\alpha\rho\nu\epsilon\acute{\iota}\sigma\theta\alpha\iota$ and $\delta\iota\alpha\lambda\acute{\epsilon}\gamma\epsilon\sigma\theta\alpha\iota$ because Koine Greek shows a reversed preference for the aorist middle instead of the passive (Blass, Debrunner, Funk, GGNT, 42). This phenomenon can argue for an archaic work of Aquila (cf. 1:4 on preposition $\mu\epsilon\tau\omicron\xi\acute{\upsilon}$). הִיָּה has a wide range of lexical meanings in Greek. It includes $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$, $\gamma\epsilon\nu\nu\acute{\alpha}\omega$ and $\epsilon\acute{\iota}\mu\iota$ (Muraoka, HAIS, 41). On the last clause, all translations captured the idea of verbal clause in the HT: $\kappa\alpha\iota \acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron \phi\acute{\omega}\varsigma$.

Genesis 1:4-5

HT וַיִּרְא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֵךְ אֶלְהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ
LXX και εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν και διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς και ἀνὰ μέσον τοῦ σκοτὸς

α' [και εἶδε]ν ὁ θς τὸ φῶ[ς ὅ]τι ἀγαθὸν ...
διεχ[ώρισεν] ὁ θς μετοξὺ φῶ[τὸς] και μετοξὺ
τοῦ [σκοτό]υς και ἐγένετο ἐσ[π]έρα και [...
π]ρωὶ ἡ[μ]έρα πρώτη

Wit 1: 912² ↓Montef

Var: [και εἶδε]ν ὁ θς τὸ φῶ[ς] και συνειδεν ο θεος συν το φως Montef

Notes: אֱלֹהִים] Aquila has θεός unarticulated to match the HT (cf. 1:1).

טוֹב] While LXX preferred use καλόν for טוֹב, Aquila has ἀγαθόν (Wevers, NGTG, 2; cf. Aquila's root play on 1:1).

בֵּין] LXX used preposition 'ἀνὰ μέσον' which is corresponding to אֵינָן. Aquila has a literal translation by using μετοξὺ (cf. 1:6, 14, Procopius PG 87, 53 A 1-6). Thackeray

argues that *μεταξύ* (*μετοξύ* in Aquila) is one of the old stock of prepositions that was gradually replaced by newer prepositions such as *ἀνά μέσον* (Thackeray, GOTG 1, 25).

תקף] While LXX used a cardinal number to modify the day, Aquila has an ordinal number ‘*πρώτη*’.

Genesis 1:4

HT רִאשִׁית־תֵּשֶׁבֶת

LXX τὸ φῶς

α' τὸ φῶς

Wit 1: 912² ↓**Procop 48/49** ↓**Montef**

Var: τὸ φῶς] συν το φως **Procop 48/49 Montef**

Notes: Wevers does not have preposition *σύν* for Aquila text, while it is attested in Field, Montef and Procop. Aquila probably has this preposition in his text as a translation of direct object marker תֵּשֶׁבֶת (cf. 1:1, 4, 16, 27, 28, 30, 31; 5:22, 24; 6:9; 20:10; 31:52; 36:24).

HT וַיִּבְדֵּל

LXX καὶ διεχώρισεν

σ' καὶ διεστειλεν

Wit 1: **Philop 73s**

Notes: The translation of Symmachus captures the idea of separation and division.

Genesis 1:5

HT וַיִּקְרָא אֱלֹהִים לְיָמֵי הַיּוֹם הַשֵּׁשִׁי קֶדֶם וַיִּקְרָא אֱלֹהִים לְיָמֵי הַיּוֹם הַשֵּׁשִׁי קֶדֶם

LXX καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα

α' καὶ ἐκάλεσεν ὁ θεὸς τῷ φωτὶ, ἡμέρα καὶ τὸ
 σκοτός ἐκάλεσε νύκτα

Wit 1: Montef

σ' καὶ ἐκάλεσεν ὁ θεὸς τῷ φωτὶ ἡμέραν καὶ τὴν
 σκοτίαν ἐκάλεσεν νύκτα

Wit 1: Montef

θ' καὶ ἐκάλεσεν ὁ θεὸς τῷ φωτὶ ἡμέραν καὶ τὸ
 σκοτός ἐκάλεσε νύκτα

Wit 1: Montef

Notes: אָקָלַן] LXX properly rendered אָקָל plus preposition *lamed* with καλέω which takes two accusatives: the modifier of the ‘named’ and the ‘name’ itself (Wevers, NGTG, 3). The Three, nonetheless, have τῷ φωτὶ in imitation to the HT ‘אָקָל’ plus preposition *lamed* (see this pattern on 1:8). Aquila used a dative case for the modifier of the ‘named’ and put the given name in the nominative case (cf. 1:8, 10). Symmachus and Theodotion, on the other hand, put the given name (second noun) in the accusative case (cf. 1:8, 10).

הַלְלוּ אֱלֹהֵי יְהוָה - מִי יִרְאֶה] LXX consistently has καλέω that takes both accusatives (τὸ σκοτός and νύκτα). The Three, on the other hand, do not follow their previous choice by not using a dative case for the modifier of the ‘named’. For both ‘names’, Symmachus used the same cases (accusative), numbers (singular) and genders (feminine). Theodotion simply followed LXX. Aquila also can be considered using two accusatives like the other translations because the modifier of ‘τὸ σκοτός’ could be either in a nominative or an accusative case and the name given ‘νύκτα’ is in an accusative case. This grammatical choice is rather unusual for Aquila’s writing habit in two ways. First, Aquila usually used a dative case for the modifier of the ‘named’, not a nominative or an accusative case. Second, Aquila usually employed a nominative case for the name given (cf. 1:8, 10). In short, if Aquila were consistent with his writing habit, then he would have translated as καὶ τῷ σκοτέι ἐκάλεσεν νύξ. Thus, this is the first case in which Aquila employed double accusatives after καλέω (see this discussion in Field, 8).

Genesis 1:6

HT וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדֵּיל בֵּין מַיִם לְמַיִם
LXX και εἶπεν ὁ θεός γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος και ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος και ὕδατος και ἐγένετο οὕτως

α' και εἶπεν ὁ θεός· γενηθήτω στερέωμα ἐν μέσῳ τῶν ὑδάτων· και ἔστω διαχωρίζον μεταξὺ ὑδάτων εἰς ὕδατα

Wit 1: Philop 110

σ' και εἶπεν ὁ θεός· γενηθήτω στερέωμα ἐν μέσῳ ὑδάτων· και ἔστω διαχωρίζον ἐν μέσῳ ὕδατος και εἰς ὕδωρ

Wit 1: Philop 110

θ' και εἶπεν ὁ θεός· γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος· και ἔσται διαχωρίζον ἀνὰ μέσον ὕδατος εἰς ὕδατα

Wit 1: Philop 110

Notes: וַיֹּאמֶר אֱלֹהִים בְּתוֹךְ הַמַּיִם Aquila translated the Hebrew וַיֹּאמֶר אֱלֹהִים בְּתוֹךְ הַמַּיִם literally with his μεταξὺ ὑδάτων εἰς ὕδατα (cf. 1:4-5). Wevers argues that Symmachus was troubled by the Hebrew construction as it is revealed in his translation: ἐν μέσῳ ὕδατος και εἰς ὕδωρ (Wevers, NGTG, 4). Symmachus does not differentiate the preposition תּוֹךְ with בְּתוֹךְ in his translation. He simply translated both prepositions with ἐν μέσῳ. Theodotion simply equals LXX's translation in using prepositions 'ἐν μέσῳ' and 'ἀνὰ μέσον'.

Genesis 1:7

HT וַיִּקְרָא (וַיִּקְרָא) וַיְהִי־כֵן

LXX (τοῦ στερεώματος)

Sub ✖

Wit 2: τοῦ στερεώματος] + (✖ 413 s) και εγενετο ουτως 17-135 C' -16 25
53 s^{-127*} t 346-424 31 55 59 319 Syh = 𐤒

Notes: Hexapla places *καὶ ἐγένετο οὕτως* under the asterisk. LXX, nevertheless, has a more consistent text than the HT because LXX always has the ending ‘*καὶ ἐγένετο οὕτως*’ whenever the verse is begun with imperative clause(s): 1:6, 9, 11, 15, 20, 24 (Wevers, NGTG, 4, cf. notes 1:6 and *Cat.* 60).

Genesis 1:8

HT םִן־שׁ
LXX οὐρανόν

Ἑβρ. σουμήν

Wit 1: Procop 72/73 (?) (cf. Field, 9)

Notes: Field records the reading of Ἑβρ. This reading, however, cannot be found in Procopius (Metzler, Prokop, 36-37).

HT םִן־שׁ ׁרְקִיָּׁ םִן־הִלְאָ ׁרְקִיָּׁ
LXX καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανόν

α' καὶ ἐκάλεσεν ὁ θεὸς τῷ στερεώματι οὐρανός

Wit 1: Philop 110

σ' θ' καὶ ἐκάλεσεν ὁ θεὸς τῷ στερεώματι οὐρανόν

Wit 1: Philop 110

Notes: ׁרְקִיָּׁ — ׁרְקִיָּׁ] The Three have τῷ στερεώματι for the modifier of the ‘named’ in imitation to the HT ‘*רק*’ plus preposition *lamed* (cf. 1:5).

ⲓⲛⲏⲩⲩ] Symmachus and Theodotion used an accusative case for heavens as a direct object. Aquila, on the other hand, has the name given in the nominative case (cf. 1:5).

HT -
LXX καὶ εἶδεν ὁ θεὸς ὅτι καλόν

οἱ γ' -

Wit 2: καὶ εἶδεν ὁ θεὸς ὅτι καλόν] > 121^{txt} Arb Arm^{ap} Or Hi = 𐌹

NonGr: La om *et vidit Deus quia bonum est*

Notes: Field records that Origen (in *Epist. Ad Africanum*) and Hieronymus (in *Comment. in Aggaeum*) recognized that LXX added this sentence. Hieronymus states that the second column of Hexapla, Aquila, Symmachus, and Theodotion do not have ‘καὶ εἶδεν ὁ θεὸς ὅτι καλόν’ (Field, 9). On the other hand, LXX consistently uses this clause at verse 4, 8, 10, 12, 18, 21, 25 (the usage of the plural form of καλός) and 31.

Genesis 1:9

HT ⲓⲛⲁⲩⲏ
LXX συναχθήτω

α' σ' συστήτω

Wit 1: C' (= 57'-78-500) s Nobil

Attr: α' σ'] > 500

Notes: It seems that LXX captured the meaning and the grammatical form of ⲓⲛⲁⲩⲏ. The HT has a meaning of ‘to gather together’, and LXX translated as ‘to collect’. The jussive in Hebrew is reflected in LXX’s imperative mood, and the passiveness of *niphāl* stem is demonstrated by a passive voice in LXX. Septuagint, however, consistently maintains the singularity of water and it is revealed in the συναχθήτω.

Aquila and Symmachus have συστήτω. Aquila’s translation is questionable specially a) Aquila has been consistently translating the plurality of water from the HT because συστήτω refers the singularity of water (cf. 1:2, 16); and b) the basic meaning of συστήτω is ‘to set up’ or ‘to establish’. The problem of definition is solved by Basil (Basil, In *hexaemeron*, hom. IV, 4; PG 29, c. 85 A 1-2). Basil says, “he has made the members of water (τὰ συστήματα τῶν ὑδάτων) to be divisions according to its places.” Τὰ

συστήματα means a whole compounded of several parts, constitutions, and compositions in literary sense (LSJ). In terms of meaning, σύστημα has the same definition with מְקוּמָה: collection or collected mass (verb form is קָמַ). It is possible that Aquila and Symmachus used συστήτω to equal the ‘collection’ meaning and match the Hebrew root play (קָמַ and מְקוּמָה) with Greek (συστήτω and σύστημα). Aquila’s writing habit of a root play strengthens the usage of συστήτω (cf. 1:1, 4, 10, 11).

While Aquila consistently uses a root play, the usage of singularity of water could argue for his less consistency to his own grammatical and syntactical rule (cf. 1:5 on καλέω). Second possibility, however, is Aquila used a *schema atticum*: neuter plural subject (in this case is water) takes a singular verb. Normally, this construction would be considered as a grammatical and syntactical error in Greek. Nevertheless, if the author employs this construction intentionally, it becomes a high art. The last possibility is Aquila considered the waters as a collective noun. Thus, the waters have its verb in the singular (cf. 1:20).

HT	דְּתַשׁ מִקְמָ-לָשׁ
LXX	εἰς συναγωγὴν μίαν

οἱ γ' εἰς τόπον ἕνα

Wit 1: Philop 159

Notes: דְּתַשׁ מִקְמָ-לָשׁ] The Three have more precise connotation about the land as “into one place or region” instead of LXX that has “into one gathering together” (Wevers, NGTG, 5). BHS states that LXX’s translation of ‘συναγωγὴν’ is derived from מְקוּמָה (BHS, 1; cf. 1:10 and discussion above).

HT	-
LXX	καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν, καὶ ὤφθη ἡ ξηρά

Sub ÷

Wit 2: καί — fin] > 75 = 𐤎; sub ÷ 57-73-413ind mend 343-344´

Notes: LXX repeated God’s words into this divine actualization of the word. The Three have quite rightly put this divine actualization of the word under the obelus to indicate its absence in the HT (Wevers, NGTG, 5; cf. Peshitta’s translation).

Genesis 1:10

HT םימי ארר םימי הווקמ'ו ררר אש'ר' םימ'ר ארר'י
LXX και ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν και τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν
 θαλάσσας

α' και ἐκάλεσεν ὁ θεὸς τῆ ξπρᾶ γῆ· και τοῖς
 συστήμασι τῶν ὑδάτων <ἐκάλεσε> θάλασσαι

Wit 1: Philop 178

σ' θ' και ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν· τὰ δὲ
 συστήματα τῶν ὑδάτων ἐκάλεσε θαλάσσας

Wit 1: Philop 178

Notes: Symmachus and Theodotion used an accusative case of ξηρός because καλέω always takes an accusative case. Aquila, nevertheless, violated Greek grammar to match the HT: verb + preposition *lamed* + the modifier of the 'named' in dative case + the name given in nominative case (cf. 1:5, 8).

Genesis 1:11

HT אש'ר
LXX βλαστησάτω

α' βλαστησάτω

Wit 1: **Montef**

σ' ἐξαγαγέτω

Wit 1: **Montef**

Wit 2: [βλαστησάτω] ἐξαγαγετω Chr VII 61 F V 391 F VI 137 Epiph III
374^{Lat} Ambr Sacr 33 Aug Gen ad litt III 18 Gen c Man I 19 Ruf
Gen I 3 12

θ' ἔξενεγκάτω

Wit 1: Montef

Notes: This is one of a few instances that LXX agrees with Aquila in its selection of the word. Wevers, however, questions Aquila's reading above because Aquila reserved βλαστησάτω for the root פּרַב (Wevers, NGTG, 6).

HT בַּשָּׂדֶה אֲשֶׁר
LXX βοτάνην χόρτου

α' βλάστημα χόρτου

Wit 1: Montef

θ' βοτάνην χόρτου

Wit 1: Montef

Notes: Aquila is the only Greek reviser that follows the root play in the HT: 'אֲשֶׁר' and 'אֲשֶׁר' with 'βλαστησάτω' and 'βλάστημα' (cf. 1:1, 4, 10). Theodotion equals LXX's translation.

HT שְׂדֵה עֵדֶן
LXX σπεῖρον

α' σ' σπερματίζοντα

Wit 1: ↓cI (=57ind mend-78ind mend-413) 344' **Nobil**

Attr: α'] + σ' 127

Notes: Aquila and Symmachus maintain the root play in the HT. Aquila violated Greek grammar again here (cf. 1:1, 5, 10). Σπέρμα is either a singular neuter nominative (vocative) or accusative. Σπερματίζοντα, on the other hand, is either participle present active masculine singular accusative or participle present active neuter plural nominative

or accusative. Therefore, the usage of σπέρμα and σπερματίζοντα has a gender or number predicament (cf, Montef.’s proposal on σπειρόμενον σπέρμα for Aquila’s reading). Wevers adds that Aquila “corrects” σπεῖρον to σπερματίζοντα both in this verse and verse 12 (Wevers, NGTG, 6).

HT פְּרִי הַפֶּה
LXX ποιοῦν καρπὸν

σ’ ποιοῦν καρπὸν

Wit 1: Ish 33

Notes: Symmachus has a literal translation.

HT לְמִינֵי (פְּרִי הַפֶּה)
LXX (ποιοῦν καρπὸν)

Sub ※

Wit 2: ποιοῦν καρπὸν] > Epiph III 374 Bo^K; + (※ 127) εἰς τὸ γένος αὐτῶν (αὐτοῦ 17) 17 57^{mg}-78^{mg} 344^{mg} Arm Syh = 𐤀

Notes: Some of Greek witness in *cI* and *s* group contextualized their translations as ‘them’ (cf. Field, 9). Hexapla records ‘according to their kinds’ under the asterisk.

HT -
LXX κατὰ γένος

οἱ γ’ -

Wit 2: κατὰ γένος] > A* 15[’]-17-707 C[’] 16¹²⁸ 664 346-392-424 31-120 59 508 Epiph III 374 La^{CE} Pal = 𐤀; + εἰς ὁμοιοτητα A 16 730; + και καθ (> Eust) ὁμοιοτητα M 56^c-129 46^s Lat Eust V 6

Notes: The omission of ‘κατὰ γένος’ is probably due to hexaplaric influence.

Genesis 1:12

HT אֲצִיט

LXX ἐξήνεγκεν

α' ἐξήγαγεν

Wit 1: 628

Wit 2: ἐξήνεγκεν] -ηγαγεν 16 56^c-129

Notes: Aquila translated נצוּת from a *qal* stem: to go out, while LXX translated from the *hiphil* stem: to produce.

HT מְרִירָה

LXX σπείρον

α' σπερματίζον

Wit 1: ↓628 ↓Nobil

Var: σπερματίζον] σπερματίζων 628; + εις το γενος αυτων Nobil

α' σ' σπερματίζοντα

Wit 1: 344'

Notes: 344' probably preserves the correct reading of Aquila since he tends to translate a Hebrew word with a particular Greek word. See Aquila's translation style at 1:1, 4, 9-11, 16, 18 (cf. Field, 9 for Nobilius and Montefalconius's comment).

HT מְרִירָה עֲרֵב לְמִינָהּ

LXX σπείρον σπέρμα κατὰ γένος καὶ καθ' ὁμοιότητα

Sub ÷

Wit 2: σπείρον — ὁμοιότητα] sub ÷ 413(vid): cf infra

Notes: The obelus in 413 is incorrectly placed.

HT -

LXX καὶ καθ' ὁμοίότητα

οἱ γ' -

Wit 2: καὶ καθ' ὁμοίότητα Eus VIII 1.383] > Eus VIII 1.380 La^C Syh = 𐤀𐤃

Notes: The omission of 'καὶ καθ' ὁμοίότητα' is probably due to hexaplaric influence.

HT -
LXX κάρπιμον

οἱ γ' -

Wit 2: κάρπιμον] > Syh = 𐤀𐤃

Notes: The omission of 'κάρπιμον' is probably due to hexaplaric influence.

HT יִרְפֹּה־הַפִּי
LXX ποιοῦν καρπόν

Sub ✕

Wit 2: ποιοῦν καρπόν] > 56* Bo^K; + ✕ εἰς το γενος αυτων 127^{mg}

Notes: The asterisk in 127^{mg} is incorrectly placed.

HT -
LXX ἐπὶ τῆς γῆς

οἱ γ' -

Wit 2: ἐπὶ τῆς γῆς] > La^C Syh = 𐤀𐤃

Notes: The omission of 'ἐπὶ τῆς γῆς' is probably due to hexaplaric influence.

Genesis 1:14

HT יְהִי

LXX γενηθήτωσαν

α' γενέσθωσαν

Wit 1: Montef

Notes: Aquila used γίνομαι to translate היה three times (1:3, 6, 14). He employed a middle and passive voice interchangeably: a middle voice on verse 1:3 and 6, while a passive voice on this verse. LXX, nevertheless, consistently used a passive voice.

HT בֵּין

LXX ἀνά μέσον

α' μεταξύ

Wit 1: Montef

Notes: See notes 1:4-5, 6.

Genesis 1:15

HT תְּרוֹאֲרָם

LXX εἰς φαῦσιν

⟨α'⟩ εἰς φωστῆρας

Wit 1: Montef

Notes: Aquila changed φαῦσιν to φωστῆρας to be consistent with the rendering in verse 14 (cf. Wevers, NGTG, 8). This reading is in 127^{mg} and it came from an interpretation (Field, 9).

HT וְיֵרָא

LXX ὥστε φαίνειν

α' τῷ φαίνειν

Wit 1: Montef

Notes: While LXX variously translated *lamed* preposition to communicate a purpose clause, Aquila simply used article τῷ plus infinitive.

Genesis 1:16

HT רִאֲשֵׁי־תְּשֻׁבֹתַי הַיּוֹם תְּלֻשְׁמֶלֶךְ לַיְלָה רִאֲשֵׁי־תְּשֻׁבֹתַי מִלַּיְלָה תִרְאֶה הַמָּקוֹם וְיִשְׁתַּחֲוֶה עִמִּי הַלַּיְלָה שְׂעִי
הַלַּיְלָה תְּלֻשְׁמֶלֶךְ יִשְׁרָה

LXX καὶ ἐποίησεν ὁ θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας καὶ τὸν φωστῆρα τὸν ἐλάσσω εἰς ἀρχὰς τῆς νυκτός

α' καὶ ποίησεν ὁ θς τοὺς δύο φωστῆρας τοὺς μεγάλους, σὺν τὸν φωστῆρα τὸν μέγαν εἰς ἐξουσίαν τῆς ἡμέρας καὶ σὺν τὸν φωστῆρα τὸν μικρὸν εἰς ἐξουσίαν τῆς νυκτός

Wit 1: Philop 193s

θ' καὶ ἐποίησεν ὁ θς τοὺς δύο φωστῆρας τοὺς μεγάλους, τὸν φωστῆρα τὸν μέγαν εἰς ἐξουσίαν τῆς ἡμέρας καὶ τὸν φωστῆρα τὸν μικρὸν εἰς ἐξουσίας τῆς νυκτός

Wit 1: Philop 193s

σ' καὶ ἐποίησεν ὁ θς τοὺς δύο φωστῆρας τοὺς μεγάλους, τὸν φωστῆρα τὸν μείζω εἰς τὸ ἡγεῖσθαι τῆς ἡμέρας τὸν δὲ φωστῆρα τὸν ἐλάσσω εἰς ἡγεμονίαν τῆς νυκτός

Wit 1: Philop 193s

Notes: **וַיַּעַשׂ**] Aquila used *ποίησεν* to translate **וַיַּעַשׂ** (cf. 1:1; 4:24).

תָּא] The two large light bearers are introduced by a direct object marker ‘**תָּא**’ in the HT. Aquila translates it with preposition *σύν* with an accusative case (cf. 1:1, 4, 16, 27, 28, 29).

לְגָדִים - יְטָרָה] Both Aquila and Theodotion used normal adjectives: *τὸν μέγαν* - *τὸν μικρόν*. Symmachus, nonetheless, consistently employed comparative adjectives: *τὸν μείζω* - *τὸν ἐλάσσω*. LXX, on the other hand, used both a regular and comparative adjective: *τὸν μέγαν* - *τὸν ἐλάσσω*.

הַשְּׂמֵרָה for the rule (BDB)] LXX ‘*εἰς ἀρχάς*’ and Aquila ‘*εἰς ἐξουσίαν*’ consistently used this phrase twice. Aquila did not use *ἀρχάς* since it has two basic meanings: a) a beginning or b) a rule or an authority. ‘*ἐξουσίαν*’ captured the meaning of **הַשְּׂמֵרָה** only (cf. 1:18). Although Theodotion used *ἐξουσία*, the second occurrence employed a plural form ‘*ἐξουσίας*’. It is unclear why Theodotion used a plural form because *τὸν φωστῆρα τὸν μικρόν* is in a singular form. Wevers, however, corrected his Göttingen Edition of Genesis: *ἐξουσίας* to *ἐξουσίαν*. In short, Theodotion follows Aquila in using ‘*εἰς ἐξουσίαν*’ twice (cf. Field, 10). Symmachus, on the other hand, used a root play in two different constructions to communicate the same meaning: *εἰς τό* plus infinitive of *ἡγέομαι* and *εἰς* plus accusative form of *ἡγεμονία*.

Genesis 1:17

HT **וַיִּשְׂרָא**
LXX *ὥστε φαίνειν*

א’ **טוֹ פִּינֵינ**

Wit 1: **Montef**

Notes: See notes 1:15.

Genesis 1:18

HT **וַיִּשְׂרָא**
LXX *ἀρχεῖν*

א’ **ἐξουσιάζειν**

Wit 1: Or *Sel 88*

Notes: Aquila’s root play occurs again. As Origin commented, “because Aquila kept the equivalence of the words, so he wrote εἰς ἐξουσίαν instead of εἰς ἀρχὰς, and ἐξουσιάζειν instead of ἄρχειν” (Field, 10; see Aquila’s writing style at 1:1, 4, 9-11, 16).

Genesis 1:20

HT וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם פְּרָשׁ נְפֹשׁ חַיָּה וְעוֹף הָאָרֶץ עַל-פְּנֵי רִקִּיעַ הַשָּׁמַיִם

LXX καὶ εἶπεν ὁ θεός ἐξαγαγέτω τὰ ὕδατα ἕρπετὰ ψυχῶν ζωσῶν καὶ πετεινὰ πετόμενα ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ οὐρανοῦ

α' καὶ εἶπεν ὁ θεός· ἐξερψάτω τὰ ὕδατα ἕρπετὸν ψυχῆς ζώσης καὶ πετηνὸν ἰπτάμενον ἐπὶ τῆς γῆς, ἐπὶ πρόσωπον τοῦ στερεώματος τοῦ οὐρανοῦ

Wit 1: Philop 218

σ' <καὶ> εἶπεν ὁ θεός· ἐξερψάτω τὰ ὕδατα ἕρπετόν, ψυχὴν ζῶσαν, καὶ πετηνὸν πετόμενον ἐπὶ τῆς γῆς κατὰ πρόσωπον στερεώματος οὐρανοῦ

Wit 1: Philop 218

θ' καὶ εἶπεν ὁ θεός· ἐξερψάτωσαν τὰ ὕδατα ἕρπετά, ψυχὰς ζώσας, καὶ πετηνὸν πετόμενον ἐπὶ τῆς γῆς κατὰ πρόσωπον στερεώματος οὐρανοῦ

Wit 1: Philop 218

Notes: [ישרצו] LXX translates it from ἐξάγω, whereas the Three use ἐξέρπω. Aquila and Symmachus, on one hand, have an imperative aorist active singular (cf. 1:9). Theodotion, on the other hand, followed the plurality of the waters. As a result, Theodotion has an imperative aorist active plural.

[שרץ - ישרצו] The Three used a root play between the verb שרץ and the noun שרץ in the HT with ἐξέρπω and ἐρπετόν.

[שרץ] Aquila and Symmachus equaled the singularity of שרץ in the HT. Theodotion, on the other hand, followed the plural form of LXX: ἐρπετὰ.

[נפש חיה] Aquila has both words in genitive case, whereas Symmachus and Theodotion employed an accusative case. LXX and Aquila viewed ‘the swarm’ as a part of a living creature (partitive genitive), while Symmachus and Theodotion considered ‘the swarm’ as a living creature (accusative in a simple apposition).

[ועוזי יעופי] All Greek revisers used a root play as in the HT: πετεινός and πέτομαι. Aquila uses the root ‘ίπταμαι’. LSJ mentioned that ίπταμαι is equal to πέτομαι.

[על-הארץ על-פני רקיע השמים] Aquila consistently translated two prepositions על as ἐπί. He also translated a noun פנה literally as πρόσωπον. Symmachus and Theodotion, on the other hand, translated the second על variously as κατά. The usage of κατά in the sense of “on, throughout” is already well-known in Homer (LSJ), and Wevers suggested that the meaning is “flying over the earth through the air” (Wevers, NGTG, 11).

HT	-
LXX	ἐγένετο οὕτως

Sub ÷

Wit 2: οὕτως] ουτω 664; > Eus VIII 1.383 Montef ㉓

Notes: Cf. notes 1:6, 7.

Genesis 1:26

HT	וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ
LXX	καὶ εἶπεν ὁ θεός ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν

א' καὶ εἶπεν ὁ θεός· ποιήσωμεν ἄνθρωπον ἐν εἰκόνι ἡμῶν καὶ καθ' ὁμοίωσιν ἡμῶν

Wit 1: Philop 229

Wit 2: ὁμοίωσιν] + *nostram* Ach Aeth Arab Bo Pal Sa¹ = 𐤎

σ' καὶ εἶπεν ὁ θεός· ποιήσωμεν ἄνθρωπον ὡς
εἰκόνα ἡμῶν καθ' ὁμοίωσιν ἡμῶν

Wit 1: Philop 229

Wit 2: ὁμοίωσιν] + *nostram* Ach Aeth Arab Bo Pal Sa¹ = 𐤎

θ' καὶ εἶπεν ὁ θεός· ποιήσωμεν ἄνθρωπον ἐν
εἰκόνι ἡμῶν ὡς ἐν ὁμοιώσει ἡμῶν

Wit 1: Philop 229

Wit 2: ὁμοίωσιν] + *nostram* Ach Aeth Arab Bo Pal Sa¹ = 𐤎

Notes: 𐤅𐤍𐤓𐤕𐤓𐤕 𐤅𐤍𐤓𐤕𐤓𐤕] Theodotion used preposition ἐν for both Hebrew prepositions although it is odd reading to add ὡς in between ἐν. Aquila, on the other hand, translated the HT literally: 𐤓 as ἐν and 𐤓 as κατά, plus adding καὶ as a connecting conjunction (cf. LXX, Vulgate, and Samaritan Hebrew Pentateuch). Wevers argued that Symmachus must have read a different preposition for his ὡς εἰκόνα ἡμῶν although the missing preposition καὶ probably follows the HT (Wevers, NGTG, 15).

𐤅𐤍𐤓𐤕𐤓𐤕] The Three followed the pronominal suffix of the HT.

HT 𐤓𐤕𐤓𐤕 𐤅𐤍𐤓𐤕𐤓𐤕 𐤅𐤍𐤓𐤕𐤓𐤕 𐤅𐤍𐤓𐤕𐤓𐤕 𐤅𐤍𐤓𐤕𐤓𐤕 𐤅𐤍𐤓𐤕𐤓𐤕 𐤅𐤍𐤓𐤕𐤓𐤕 𐤅𐤍𐤓𐤕𐤓𐤕
LXX καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ
τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἐρπετῶν τῶν ἐρπόντων ἐπὶ
τῆς γῆς

α' καὶ ἐπικρατεῖτωσαν ἐν ἰχθύϊ τῆς θαλάσσης καὶ
ἐν πετεινῶ τοῦ οὐρανοῦ καὶ ἐν κτήνεσι καὶ ἐν
πάσῃ τῇ γῇ καὶ (ἐν παντὶ) ζῶω κινουμένω ἐπὶ
τῆς γῆς

Wit 1: **Montef**

Notes: וַיִּרְדּוּ] Both LXX and Aquila captured the jussive connotation in HT. They also translate synonymously: ‘to rule’ or ‘to dominate’ respectively. LXX uses one word to translate different verbs in the HT. The lexical form of ἄρχω, for instance, has been used by LXX to translate both מִשַׁל (1:18) and רָדָה (1:26, 28). Aquila, on the other hand, is so meticulous. He usually uses a specific Greek word for a word in Hebrew (see notes 1:1 for an example).

ב] For preposition, LXX is fully aware of the target language. LXX uses different words to communicate the meaning of preposition. Aquila, on the other hand, maintains his literalness on preposition (for a discussion of LXX and Aquila’s preposition, see 1:2, 4, 6, 15, 20, 26, 27). Wevers also confirmed this habit: Aquila’s tendency is a commitment to the literalness of ἐν constructions, while normal Greek such as LXX would have used a genitive modifier (Wevers, NGTG, 15).

וַיִּרְמֶשׂ הָרֶמֶשׂ] LXX used a root play just as in the HT. Aquila’s witness, however, is questionable because he did not use a root play like what he usually did. Aquila’s translation of ‘ζῴω’ is more likely coming from ‘חַיָּה’ instead of ‘רֶמֶשׂ’ (see this pattern at 1:20, 21, 24, 30; 2:7, 9, 19; 3:14, 17, 20, 22, 24; 6:19; 9:5; 18:10). Aquila’s reading might be influenced by 1:28 that has ‘חַיָּה’ (cf. Montef’s comment in Field, 10).

Genesis 1:27

HT וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם
LXX καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ’ εἰκόνα θεοῦ ἐποίησεν αὐτὸν ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς

α’ καὶ ἔκτισεν ὁ θεὸς σὺν τὸν ἄνθρωπον ἐν εἰκόνι αὐτοῦ, ἐν εἰκόνι θεοῦ ἔκτισεν αὐτούς . . .

Wit 1: Philop 267

Wit 2: ἄνθρωπον] + εν εικονι αυτου 135 53 346 319 Eus VIII 2.58; pr ✕
Arm^{33 40}; + χουν λαβων απο της γης Epiph III 234: cf 27

σ' καὶ ἔκτισεν ὁ θεὸς τὸν ἄνθρωπον ἐν εἰκόνι
 διαφόρῳ, ὄρθιον ὁ θεὸς ἔκτισεν αὐτόν, ἄρσεν
 καὶ θῆλυ ἔκτισεν αὐτούς

Wit 1: Philop 267

θ' καὶ ἔκτισεν ὁ θεὸς τὸν ἄνθρωπον ἐν εἰκόνι
 αὐτοῦ, ἐν εἰκόνι θεοῦ ἔκτισεν αὐτούς, ἄρσεν
 καὶ θῆλυ ἐποίησεν αὐτούς

Wit 1: Philop 267

Wit 2: ἄνθρωπον] + εν εικονι αυτου 135 53 346 319 Eus VIII 2.58; pr ✕
 Arm^{33 40}; + χουν λαβων απο της γης Epiph III 234: cf 27

Notes: אַרְבֵּי] The Three have ἔκτισεν for אַרְבֵּי in the HT. Aquila, nonetheless, is the most consistent Greek reviser because he always translates אַרְבֵּי with ἔκτισεν (cf. 1:1).

תָּא] Aquila kept violating Greek grammar (cf. 1:1, 4, 16, 27, 28, 29), while the other Greek revisers simply use an accusative case without σύν.

וּבְצַלְמוֹ] The Three translated the preposition בְּ with ἐν. Thus, the Three used εἰκὼν in a dative case. LXX, on the other hand, does not have this reading. There are two possibilities. First is the case of *parablepsis* because ‘בְּצַלְמוֹ’ occurs twice. The second possibility is LXX avoided a repetition since it is obvious that ‘him’ here is ‘God’ (cf. 42: 1, 7, 10, 11).

Symmachus’s reading is a commentary. It is shown by ‘ὄρθιον ὁ θεὸς ἔκτισεν αὐτόν’ that follows ἐν εἰκόνι διαφόρῳ (‘in a different image’ or ‘according to a different image’). It simply communicates that mankind is created in an image that is different from that of the animals, in that he stands erect (Wevers, NGTG, 15; cf. Philoponus in Field, 11).

אֲתָא - וְתָא] LXX and Symmachus follow the HT by translating αὐτόν in the middle of the verse and αὐτούς at the end of the verse. This number changing raises the question whether the writer(s) intended this equation of “him” and “them” to reflect on the εἰκόνα θεοῦ. Wevers says that if so, one should then also raise the question in 1:26 whether mankind’s rule over animate creatures reflects in that image as well (Wevers, NGTG, 15). Theodotion, on the other hand, has αὐτούς both in the middle and at the end

of the verse. Theodotion's translation suggests that both male and female are created in the image of God.

אֲרָבָה] LXX consistently translates all three occurrences of אֲרָבָה with ποιέω, while Symmachus has κτίζω. Theodotion changes the third occurrence of אֲרָבָה with ποιέω which might be due to LXX's influence.

HT אֲרָבָה
LXX κατ' εἰκόνα θεοῦ

σ' ἐν εἰκόνι διαφόρῳ ὄρθιον

Wit 1: ↓M ↓s

Attr: σ'] > 343vid

Var: εἰκόνι] ικ. M | ὄρθιον] ορθριον 127

Notes: See notes on אֲרָבָה above.

Genesis 1:28

HT וַיְבָרֶךְ אֱלֹהִים וַיֹּאמֶר לְהֵם אֲרָבָה וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וְאֶת הַיָּם וְאֶת כָּל הַחַיּוֹת אֲשֶׁר בָּהֶם וְאֶת כָּל הַעוֹף הַשָּׁמַיִם וְאֶת כָּל הַבְּהֵמָה אֲשֶׁר עַל הָאָרֶץ וְאֶת כָּל הַרְמֵשׂוֹת אֲשֶׁר עַל הָאָרֶץ וְאֶת כָּל הַיְּרֵק הָאָרֶץ וְאֶת כָּל הַיְּרֵק הַשָּׂדֶה וְאֶת כָּל הַיְּרֵק הַבְּרֵשֶׁת וְאֶת כָּל הַיְּרֵק הַשָּׂדֶה וְאֶת כָּל הַיְּרֵק הַבְּרֵשֶׁת וְאֶת כָּל הַיְּרֵק הַשָּׂדֶה וְאֶת כָּל הַיְּרֵק הַבְּרֵשֶׁת

LXX και εὐλόγησεν αὐτούς ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετῶν τῶν ἔρπόντων ἐπὶ τῆς γῆς

α' και εὐλόγησεν αὐτούς ὁ θς· και εἶπεν αὐτοῖς ὁ θς· αὐξάνεσθε και πληθύνεσθε και πληρώσατε σὺν τὴν γῆν και ὑποτάξατε αὐτὴν και ἐπικρατεῖτε ἐν ἰχθυί τῆς θαλάσσης και ἐν πετηνῶ τοῦ οὐρανοῦ και ἐν παντὶ ζῶω τῶ κινουμένω ἐπὶ τῆς γῆς

Wit 1: Philop 283

σ' καὶ εὐλόγησεν αὐτοὺς ὁ θς· εἶπεν δὲ αὐτοῖς ὁ θς· αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ ὑποτάξατε αὐτὴν καὶ χειροῦσθε τοὺς ἰχθύας τῆς θσλάσσης καὶ τὰ πετηνὰ τοῦ οὐρανοῦ καὶ τὰ ζῶα τὰ ἔρποντα ἐπὶ τῆς γῆς

Wit 1: Philop 283

θ' καὶ εὐλόγησεν αὐτοὺς ὁ θς· καὶ εἶπεν αὐτοῖς ὁ θς· αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ ὑποτάξατε αὐτὴν καὶ παιδεύετε ἐν τοῖς ἰχθύσι τῆς θαλάσσης καὶ ἐν τοῖς πετηνοῖς τοῦ οὐρανοῦ καὶ ἐν παντὶ ζῶω ἔρποντι ἐπὶ τῆς γῆς

Wit 1: Philop 283

Notes: םהלֵא םהֵלְמָאׁי] All Greek revisers translate literally and follow the word order of the HT: εἶπεν δὲ αὐτοῖς ὁ θς. LXX, however, simplified this phrase with λέγων. Wevers argues that LXX followed the analogy of 1:22 where the same pattern exactly occurs. LXX tends to repeat the patterns even when the Hebrew changes (Wevers, NGTG, 16).

רָאָה־תָּא] For the usage of preposition σύν by Aquila, see notes 1:1, 4, 16, 27.

הַשְׁבִּי] The Three translate literally: ὑποτάξατε. LXX, on the other hand, used κατακυριεύσατε to emphasize on positive relationship than the Hebrew text. Furthermore, ruling over the earth as lord is identical with the creative word of 1:26 (Wevers, NGTG, 16).

רָדָה] All Greek revisers translate this verb differently. Aquila has a literal translation: ἐπικρατεῖτε (cf. 1:26). Symmachus has 'to conquer, overpower, and subdue'. Theodotion, on the other hand, interprets it as παιδεύετε: to discipline.

תָּבַר] LXX continually aims of a stylistic Greek by having a genitive modifier (cf. 1:26). Aquila, on the other hand, has a literal translation (cf. 1:26-27). Theodotion follows Aquila's translation. To produce a fashionable Greek, Symmachus has an

accusative case as a substitute of preposition ב to modify its verb. For הַיָּם or fish, Aquila is the only Greek reviser that follows the singular form of the HT.

וַיְבָרֵךְ] Aquila follows the singular form of the HT. The other Greek revisers make sense of the text.

$\text{וַיְבָרֵךְ} \text{הַיְּבֵרֹתַי} \text{הַרְמְשֹׁתַי} \text{עַל־הָאָרֶץ}$] LXX consistently translated this Hebrew words as $\text{πάντων τῶν ἐρπετῶν τῶν ἐρπόντων ἐπὶ τῆς γῆς}$ (cf. 1:26). For Aquila's translation, see notes 1:26. Theodotion changes the plurality of the animals to singular form of 'living creeping creature on the earth'.

HT -
LXX $\text{καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ}$

Sub ÷

Wit 2: $\text{καὶ } 1^\circ \wedge 3^\circ \text{]} > \text{La}^C \text{ } \text{M} = \text{sub } \div \text{Arm}^{33\ 40}$

Notes: LXX and Peshitta probably added ' $\text{καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς}$ ' to match 1:26. The Armenian, on the other hand, places it under the obelus.

Genesis 1:29

HT $\text{-לְאִמְרָא אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־לֶחֶם־לְעֵשֶׂב וְרַע וְרַע אֶשְׂרַע עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־$
 $\text{הָעֵץ בְּאֶרֶץ־בֹּרֵי עֵץ וְרַע וְרַע יִהְיֶה לְאִמְרָא}$

LXX $\text{καὶ εἶπεν ὁ θεός Ἴδου δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπείρον σπέρμα, ὃ$
 $\text{ἐστὶν ἐπάνω πάσης τῆς γῆς· καὶ πᾶν ξύλον, ὃ ἔχει ἐν ἑαυτῷ καρπὸν$
 $\text{σπέρματος σπορίμου ὑμῖν ἔσται εἰς βρώσιν}$

α' $\text{καὶ εἶπεν ὁ } \theta\bar{\varsigma}\cdot \text{ ἰδοὺ δέδωκα ὑμῖν σὺν πᾶσαν}$
 $\text{χλόην σπερμαίνουσιν σπέρμα ἐπὶ πρόσωπον}$
 $\text{πάσης τῆς γῆς καὶ σὺν πᾶν ξύλον, ὃ ἐν αὐτῷ}$
 $\text{καρπὸς ξύλου σπερμαίνοντος σπέρμα ὑμῖν}$
 $\text{γενέσθαι εἰς βρώσιν}$

Wit 1: Philop 289s ↓**Drusio** ↓**Montef**

Wit 2: $\text{ἐαυτῷ}] \text{αυτω } 17\text{-}72\text{-}82\ 73\ d\ 664\ 527$

Var: αὐτῶ] ω **Montef** | σπερμαίνοντος] εσπαρμενον **Drusio Montef** |
γενέσθαι] ειναι **Montef**

σ' καὶ εἶπεν ὁ θς· δέδωκα ὑμῖν πάντα χόρτον τὸν
σπερματίζοντα σπέρμα τὸν ἐπὶ προσώπου
πάσης τῆς γῆς καὶ πᾶν ξύλον ἐν ᾧ ἐστὶ
καρπὸς ξύλου σπερματίζοντος σπέρμα· ὑμῖν
εἶναι εἰς βρῶσιν

Wit 1: 127 Philop 289s

θ' καὶ εἶπεν ὁ θς· ἰδοὺ δέδωκα ὑμῖν τὸν πάντα
χόρτον σπερμαίνοντα σπέρμα τὸν ἐπὶ
προσώπου πάσης τῆς γῆς καὶ τὸ πᾶν ξύλον ὃ
ἔχει ἐν αὐτῶ καρπὸν ξύλου σπερμάτων (pro
σπερμαῖνον) σπέρμα· ὑμῖν ἔσται εἰς βρῶσιν

Wit 1: Philop 289s

Wit 2: ἐαυτῶ] αυτω 17-72-82 73 d 664 527

Notes: הַהֲ] LXX, Aquila and Theodotion translated the particle ‘הַהֲ’ in the HT with ἰδοὺ as a clause modifier. This modifier has a function to enliven a Hebrew narrative style, by marking the change of a scene, drawing attention or emphasize some idea, and is not always translated. Symmachus, for instance, left this particle untranslated.

תָּ] Aquila violates Greek grammar (cf. 1:1, 4, 16, 27, 28, 29).

בְּשֶׁבֶט-לֶבַח] LXX, Symmachus and Theodotion use χόρτος. Aquila, on the other hand, has χλόη. Both words capture a general meaning of בְּשֶׁבֶט. Aquila’s translation probably communicates a closer meaning to vegetables, herbs and greens as the context clearly states that the food for the mankind is a plant. Theodotion adds an article before πάντα χόρτον. He might be influenced by תָּ in the HT. Symmachus, on the other hand, places the article after πάντα χόρτον.

זרע זרע] LXX and Symmachus consistently used σπείρον - σπέρμα and σπερματίζοντα - σπέρμα respectively (cf. 1:11-12). Symmachus also has the article τόν before χόρτος to match a direct object marker in the HT.

Aquila has a different translation than 1:11, although it is still the same root in the Hebrew. Genesis 1:11-12 used זרע in *hiphil* stem: ‘to produce a seed’ or ‘to conceive’ or ‘a woman that bears a child’ (BDB). Aquila communicates well this *hiphil* meaning with σπερματίζω. Genesis 1:29-30, on the other hand, used *qal* stem: ‘to sow’ and Aquila has σπερμαίνω to capture this simple definition.

אָשֶׁר 1°] Symmachus and Theodotion simply use the article τόν to modify its antecedent. LXX has an introductory relative clause with ὃ plus ἐστίν to form a predicate nominative, although ἐστίν can be omitted (Smyth, GG, 944, 995). Aquila, on the other hand, left the first relative particle untranslated.

אָשֶׁר 2°] Theodotion follows LXX by using ὃ plus ἔχει. Aquila, on the other hand, translated literally. Symmachus simply uses ἐστίν.

עַל-פְּנֵי] The Three translated literally על-פְּנֵי; whereas LXX used ἐπάνω (cf. 1:2, 7).

וְאֵת-כָּל-הָעֵץ] Theodotion adds an article before the object: the tree (cf. כָּל-עֵשֶׁב).

וְאֵת-כָּל-הָעֵץ אֲשֶׁר-בוֹ פְּרִי-עֵץ זָרַע זָרַע] LXX paraphrased this clause as “every tree which has in itself fruit of a sowable seed,” and left ‘the second tree’ untranslated. Aquila has a literal translation with an emphasis on a root play (For the variants of ‘σπερμαίνοντος’ in Aquila, see Field, 11). Symmachus follows Aquila’s translation except the relative particle in the HT (see above). Theodotion, on the other hand, has a difficult reading: σπερμάτων σπέρμα. Montef says that Theodotion’s reading is incorrect, then he corrected this reading as σπερμαίνοντος to match ξύλου (for a further discussion, see Field, 12).

יְהִי] Both Aquila and Symmachus tried to resolve the anacoluthon by substituting an infinitive for the verb: γενέσθαι and εἶναι respectively, therefore tying it to the main verb δέδωκα. Theodotion, on the other hand, retained the literal rendering of LXX (Wevers, NGTG, 17).

HT	זרע
LXX	σπόριμον

σ' σπερματίζοντα

Wit 1: O (= 135-628) s (= 127-344vid)

Attr: σ'] α' 628; > 135 344vid

Notes: See notes above on ‘זרע זרע’.

HT עֲרִי
LXX σπεῖρον

σ' σπερματίζον

Wit 1: M

Notes: See two notes above on 'עֲרִי'.

Genesis 1:30

HT וְלִכְלֵם לְכָל־חַיָּוְיָהּ אֲשֶׁר־עַל־הָאָרֶץ וְלְכָל־רֶגֶל־חַיָּוְיָהּ אֲשֶׁר־עַל־הָאָרֶץ וְלְכָל־חַיָּוְיָהּ אֲשֶׁר־עַל־הָאָרֶץ וְלְכָל־חַיָּוְיָהּ אֲשֶׁר־עַל־הָאָרֶץ
וְלְכָל־חַיָּוְיָהּ אֲשֶׁר־עַל־הָאָרֶץ

LXX και πᾶσιν τοῖς θηρίοις τῆς γῆς και πᾶσιν τοῖς πετεινοῖς τοῦ οὐρανοῦ και παντὶ ἔρπετῶ ἔρποντι ἐπὶ τῆς γῆς, ὃ ἔχει ἐν ἑαυτῶ ψυχὴν ζωῆς, και πάντα χόρτον χλωρὸν εἰς βρώσιν

α' και τῶ παντὶ ζώῳ τῆς γῆς και τῶ παντὶ πετηνῶ τοῦ οὐρανοῦ και τῶ παντὶ κινουμένῳ ἐπὶ τῆς γῆς, ᾧ ἐν αὐτῶ ψυχὴ ζωσα, σὺν παντὶ λαχάνῳ χλόης εἰς βρώσιν

Wit 1: Philop 289s ↓**Montef**

Wit 2: ἑαυτῶ] αυτω M 72-82 106 346*-527 319; + γαρ 53

Var: σὺν παντὶ λαχάνῳ χλόης] συν παν λαχανον **Montef**

σ' πάσί τε τοῖς ζώοις τῆς γῆς και πάσί τε τοῖς πετηνοῖς τοῦ οὐρανοῦ και παντὶ κινουμένῳ ἐπὶ τῆς γῆς, ἐν ᾧ ἐστι ψυχὴ ζωσα, πᾶν χλωρὸν χόρτου εἰς βρώσιν

Wit 1: Philop 289s **Procop 137**

θ' καὶ πᾶσι τοῖς θηρίοις καὶ πᾶσι τοῖς πετηνοῖς
τοῦ οὐρανοῦ καὶ παντὶ ἔρπετῶ ἔρποντι ἐπὶ τῆς
γῆς τῶ ἔχοντι ἐν αὐτῶ ψυχὴν ζωῆς, τὸν πάντα
χλωρὸν χόρτον εἰς βρῶσιν

Wit 1: Philop 289s

Wit 2: ἐαυτῶ] αυτω M 72-82 106 346*-527 319; + γαρ 53

Notes: חַיִּים וְכָל-הַחַיָּוִת אֲרָאָה] Aquila and Symmachus translate literally. Symmachus, nonetheless, has a plural form which might be LXX's influence. Theodotion, on the other hand, follows LXX but omits τῆς γῆς which may well be an error of transmission (Wevers, NGTG, 18). Aquila equals the word order of the HT by putting an article before πᾶς (cf. a discussion below).

חַיִּים וְכָל-הַחַיָּוִת אֲרָאָה] LXX and Aquila consistently translate חַיִּים with ἔρπω and κινέω respectively (cf. 1:26; 28). Theodotion follows LXX's translation. Both LXX and Theodotion have a root play (between a noun and the verb), although it is not attested in the HT. Symmachus changes his word selection from ἔρπω verse 28 to κινέω.

אֲרָאָה] For a discussion, see 1:29.

חַיִּים] Wevers argues that LXX was aware of the difference of this phrase here as animate principle (or animate life) and verse 20, 24 as animate creature. Theodotion follows LXX, whereas Aquila and Symmachus have an adjective: ψυχῆ ζώσα (Wevers, NGTG, 18).

אֲרָאָה] The usage of σύν by Aquila, cf. 1:1, 4, 16, 27, 28, 30, 31. The Greek revisers follow the word order of the HT. LXX and Symmachus used χόρτος in a genitive case, while Theodotion has an accusative. Aquila has a different reading: a garden-herbs of grass. Philoponus says that the reason of Aquila's translation is he intends to make the reading clearer (Field, 12).

HT	חַיִּים
LXX	θηρίοις

α' σ' ζώοις

Wit 1: M s

Attr: α'] > M

Notes: Aquila and Symmachus translate literally.

Genesis 1:31

HT וַיִּרְאֵהֶם אֱלֹהִים תְּכַלֶּל־שָׁרָהּ עַשְׂהָ וְהִנֵּה-טֹב בְּמַדְ
LXX και εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν και ἰδοὺ καλὰ λίαν

α' και εἶδεν ὁ θε̄ς σὺν πᾶν ὅσα ἐποίησεν· και ἰδοὺ
ἀγαθὸν σφόδρα

Wit 1: Philop 296

Wit 2: καλὰ λίαν] αγαθα παντα Phil III 36.24^{ap}(αγ. σφοδρα GHP; sed hab
pap)

σ' και εἶδεν ὁ θε̄ς πάντα ὅσα ἐποίησεν· και ἦν
καλὰ σφόδρα

Wit 1: Philop 296

Notes: רָשָׁה] Aquila and Symmachus have ὅσα to communicate an extent.

תָּכַל] The usage of σὺν by Aquila, cf. 1:1, 4, 16, 27, 28, 30, 31. Typical of LXX is rendering of this marker by the article, though it does have a useful purpose here in focusing on the completeness or wholeness of the creative actions of God in the six days span (Wevers, NGTG, 19).

וַיִּרְאֵהֶם] For a discussion of בִּטּ translation, see 1:4. Symmachus has a stylistic Greek translation: και ἦν καλὰ σφόδρα, while Aquila has a literal translation (Wevers, NGTG, 19).

Chapter 2

Genesis 2:1

HT םַמְּשָׁה (וְיָבִי)
 LXX (καὶ συνετελέσθησαν) ὁ οὐρανός

α' σ' οἱ οὐρανοί

Wit 1: M O (= 135-628) s 346

Wit 2: [συνετελέσθησαν ὁ οὐρανός] ετελεσθησαν οι ουρανοι Phil I 61.1^{UFL}

Attr: α' σ'] > 346

Notes: The usage of the plural by Aquila and Symmachus for םַמְּשָׁה is standard.

Genesis 2:2

HT יַעֲבֹדָה (וּמִיָּוֶ)
 LXX (ἐν τῇ ἡμέρα) τῆ ἕκτη

οἱ λ' (ἐν τῇ ἡμέρα) τῆ ἑβδόμη

Wit 1: τῆ ἑβδόμη] M ↓O (= 17-135) s (= 127-344vid)

Var: τῆ] > 17-135

NonGr: La diem septimum

Notes: Since the creation was completed on the sixth day (1:31), the clause “God completed his work on the seventh day” is problematic. Thus, LXX changed this phrase to “in the sixth day” as Samaritan Hebrew Pentateuch, Peshitta, and *Jub. 2:16* did. The Three and Aramaic Targums, however, followed the HT. Jerome comments on this matter, “therefore, we shall press the Jews who boast of the repose of the Sabbath, because already then, in the beginning, the Sabbath was broken while God labored on the Sabbath by bringing his works into completion on it and by blessing the day itself; since on that day He completed the universe” (Hayward, JHQG, 31). Geiger argues that the reason for the change is obvious: the original Hebrew might be taken to imply that God worked on the Sabbath, which He Himself declares a day of rest. God, therefore, must be

made to observe the first Sabbath by not working. Jewish tradition lists this alteration as one of a number made for King Ptolemy when Torah was translated into Greek.²

HT תבשׁ(1)
LXX κατέπαυσεν

α' σ' διέλιπεν

Wit 1: ↓O (= 135-628) 344'
Attr: α'] + σ' O (= 135-628)
Var: διέλιπεν] διέλειπεν 628

Notes: LXX has κατέπαυσεν in the intransitive sense of “rest”. Wevers argues that it should probably be translated as “he desisted (from all his work),” while Aquila translates as ‘stop’ or ‘cease’ (Wevers, NGTG, 20-21).

Genesis 2:4

HT תיִדְּלוּ הַלָּא
LXX αὕτη ἡ βίβλος γενέσεως

α' σ' αὗται αἱ γενέσεις

Wit 1: M O (=17-135) s ↓Ish 52
Attr: α' σ'] > M
Var: init — γενέσεις] + caeli et terrae Ish

Notes: Aquila and Symmachus follow the plural form in the HT (see also the scholion in Field, 12). LXX, on other hand, interprets the HT (cf. 5:1).

HT (יםִּהְלָא) הַנְּהִי
LXX (ὁ θεός)

² See further A. Geiger, *Urschrift und Uebersetzung der Bibel* (Breslau, Germany: Hainauer, 1857), 439-442; J. Bowker, *The Targums and Rabbinic Literature* (Cambridge: Cambridge University Press, 1969), 319-320; and A. Kamesar, ‘Studies in Jerome’s *Quaestiones Hebraicae in Genesim*: the work as seen in the context of Greek Scholarship’, D.Phil. thesis (Oxford, 1987), 66-67.

Sub ✖

Wit 2: ὁ θεός] pr (✖ 344´) κξ A 17-135 343-344^{mg} 121-392 120-122 55
59 509 Or *Sel* 97 Bo = Ald Sixt ℞; κξ 54

Notes: Hexapla places ‘the Lord’ under the asterisk.

Genesis 2:5

HT (םיהל) הנהי
LXX (ὁ θεός)

Sub ✖

Wit 2: ὁ θεός] pr (✖ 344´ Arm^{26 33 40 42 57 121 224}) κξ 17-135 C^{´-16 18} b 343-
344^{mg} 424 31 = ℞; > Procop 149; tr post γῆν 509

Notes: Hexapla places ‘the Lord’ under the asterisk. cf. 2:5, 7, 19, 21; 3:13, 22; 15:2.

Genesis 2:6

HT הַמַּיִם הַחַיִּים לֹא יָבִיאוּן מִן הָאָרֶץ וְהַיָּבֵשׁ לֹא יִשְׁׁבֵן
LXX πηγή δὲ ἀνέβαινεν ἐκ τῆς γῆς καὶ ἐπότιζεν πᾶν τὸ πρόσωπον τῆς γῆς

α´ καὶ ἐπιβλυσμός ἀνέβη ἐκ τῆς γῆς καὶ ἐπότισε
πᾶν τὸ πρόσωπον τῆς χθονός

Wit 1: Tht I 120 ↓**Nobil**

Var: ἐπιβλυσμός] επιφλυ. **Nobil**

ὁ ἐβρ´ ἀχλύος ἢ αἰθέρος συνεστῶτος παχυτάτου

Wit 1: ↓O^{comm} (= 17^{comm} Eus Em-135^{comm} Eus Em-628^{comm} Eus) ↓C^{´-comm} (= 14^{comm} Eus Em-550^{comm} Eus Em-615^{comm} Eus) ↓Procop 149

Var: ἀχλύος] αχους 17; αχλυως 14 | αἰθέρος] αερος Procop 149 |
συνεστῶτος] -τωσα 135

Notes: טא] The Hebrew noun טא has often been interpreted as “mist,” probably based on ט^o which has טננע. On the other hand, “clouds” do not ordinarily ‘go up’ or ‘arise’ from the earth, and the translation πηγῆ is almost certainly correct. Aquila has ἐπιβλυσμός ‘gushing forth’ agrees with Peshitta and Vulgate (Wevers, NGTG, 24).

רַרְאָה־הַמַּדְאָה] cf. notes 2:8.

ὁ ἔβρ’] This reading is attributed to Eusebius of Emesa and says, “a kind of mist or compact, every thick ether” (cf. Philo, *Quaestiones in Genesim* 1.3; Armenian: ed. Hovhannessian, 17, 44-18, 71).

Genesis 2:7

HT םדאָה־תאֵלֵהִים יִהְיֶה אֶלְהֵי־יִשְׂרָאֵל וְיִהְיֶה אֶלְהֵי־יִשְׂרָאֵל וְיִהְיֶה אֶלְהֵי־יִשְׂרָאֵל
הַיְיָ שֶׁנֶּאֱמַר

LXX καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ
πρόσωπον αὐτοῦ πνοὴν ζωῆς καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν

α’ καὶ ἔπλασεν κς̄ ὁ θς̄ σὺν τὸν ἄνθρωπον χοῦν
ἀπὸ τῆς χθονός, καὶ ἐνεφύσησεν ἐν μυκτῆρσιν
αὐτοῦ ἀναπνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος
εἰς ψυχὴν ζῶσαν

Wit 1: Philop 273s

Wit 2: ἔπλασεν] + (⌘ 344[’] Arm) κς̄ M^{mg} 17-135-707 C[’] -16 18 78 128* 551 53-
664^c 344^{’mg} 424 31^c pr^m 55^c Or X 322 Arm^{26 33 40 57 121 224} Lat^{codd} 91
94 95 D | γῆς] χθονος Phil I 68.28^{UFL}; + λαβων Chr VII 102(3^o)
Lat^{Iren} 4 Pel I Verb XVIII 3

σ’ θ’ καὶ ἔπλασεν κς̄ ὁ θς̄ τὸν Ἀδὰμ χοῦν ἀπὸ τῆς
γῆς αδαμα, καὶ ἔπνευσεν εἰς τοὺς μυκτῆρας
αὐτοῦ ἀναπνοὴν ζωῆς, καὶ ἐγένετο ὁ Ἀδὰμ
ἄνθρωπος εἰς ψυχὴν ζῶσαν

Wit 1: Philop 273s

Wit 2: ἐπλασεν] + (⊗ 344' Arm) κζ M^{mg} 17-135-707 C' -16 18 78 128* 551 53-664^c 344^{mg} 424 31^{c pr m} 55^c Or X 322 Arm^{26 33 40 57 121 224} Lat^{codd} 91 94 95 D | ἐνεφύσησεν] ενεπνευσε ο θζ Phil II 137.13 (sed hab I 68.27 III 14.4)

Notes: הַיְהוּה] LXX omits הַיְהוּה, whereas the Three translate it (cf. notes 2:4).

תָּא] For Aquila's translation, cf. 1:1, 4, 16, 27, 28, 30, 31; 2:7.

אָדָמָה 1^o] Aquila has consistently translated אָדָמָה as ἄνθρωπος (1:26-27; 2:5).

Aquila omits the root play, while Symmachus and Theodotion match the HT (אָדָמָה-הַמְדָּאָה).

הַמְדָּאָה-מִן] The phrase ἀπὸ τῆς γῆς ἀδαμα, as Wevers suspects, represents separate readings of Symmachus and Theodotion as Symmachus has τῆς γῆς, while Theodotion has ἀδαμα (Wevers, NGTG, 24). Aquila retains a different witness: χθών which means 'earth'. He consistently translates הַמְדָּאָה as χθών and תָּא as γῆ (cf. 2:6).

נִפְי] LXX, Aquila, Symmachus and Theodotion captured the meaning of נִפְי.

While LXX and Aquila use ἐνεφύσησεν, Symmachus and Theodotion employ ἔπνευσεν.

אִי־בָּפִי] Aquila has a literal translation, while Symmachus and Theodotion use more idiomatic Greek: εἰς τοὺς μυκτῆρας αὐτοῦ.

נְשָׁמָה תְּחִי] All Three have the compound ἀναπνοήν which refers to respiration in general, and is certainly appropriate when modified by ζώης (Wevers, NGTG, 25).

אָדָמָה 2^o] Symmachus and Theodotion possibly use Ἀδάμ due to their interpretation (cf. *Cat.* 198).

HT אִי־בָּפִי

LXX εἰς τὸ πρόσωπον αὐτοῦ

οἱ λ' εἰς τοὺς μυκτῆρας αὐτοῦ

Wit 1: s Ish 55

Attr: οἱ λ'] οἱ ο' 343; α' σ' θ' Ish

Notes: The reading above follows the translation of Symmachus and Theodotion: more idiomatic Greek: εἰς τοὺς μυκτῆρας αὐτοῦ.

HT (אִי־בָּפִי)

LXX (εἰς τὸ) πρόσωπον (αὐτοῦ)

α' σ' μυκτῆρας

Wit 1: ↓C' ^{comm Or} (= 14^{comm Or}-25^{comm Or}-52^{comm Or}-57^{comm Or}-73^{comm Or}-408^{comm Or}-550^{comm Or}-551^{comm Or}-615^{comm Or}) ↓Th^{t11 12 13} ↓Nobil

Var: μυκτῆρας] μυκτηρα 14-25-52-57-73-408-550-551'-615 Nobil;
μυκτηρου Th^{t12 13}

Notes: Cf. two notes above.

Genesis 2:8

HT מִן־עֵץ הַיָּדָע וַיִּטֵּעַ יְהוָה אֱלֹהִים אֶת־הָעֵץ בְּגֵן־עֵדֶן

LXX καὶ ἐφύτευσεν κύριος ὁ θεὸς παράδεισον ἐν Ἑδεμ κατὰ ἀνατολάς

α' καὶ ἐφύτευσε κύριος ὁ θεὸς κῆπον ἐν Ἑδεμ ἀπὸ ἀρχῆθεν

Wit 1: Montef

ὁ συρ' καὶ ἐφύτευσεν ὁ θεὸς παράδεισον ἐν Ἑδεμ ἐξ ἀρχῆς

Wit 1: O ^{comm} (=17^{comm Eus Em}-(135)-628^{comm Eus}) C' ^{comm Eus Em} (= 14^{comm Eus Em}-550^{comm Eus Em}-615^{comm Eus}) cf. Procop 160

Notes: Some say that the region where Paradise was planted is called Eden. Others, however, say that 'Edem' is Paradise itself, and that the translator (of the LXX) has given both the translation and the word to be translated (Petit, CG 1, 167-168; cf. Romeny, SGD, 193). Aquila, on the other hand, has a literal translation: a garden in Edem. Montef. says that Basil (?) and Combefis have Aquila's reading (Field, 13).

HT וַיִּטֵּעַ (עֵץ)

LXX (παράδεισον) ἐν Ἑδεμ

σ' κόσμου τρυφή

Wit 1: 127 Ish 56

Attr: σ'] > 127

σ' παράδεισον ἀνθηρόν

Wit 1: Hi 4

NonGr: La *paradisum florentem*

Notes: Symmachus interprets this phrase as flowery paradise. Jerome comments that 'ἀνθηρόν' has a nuance of *aomenitatem* or 'pleasantness' or *delicias* or 'pleasure'. The second reading might be the correct reading of Symmachus (cf. Genesis 2:15). The first reading is the variant of Symmachus's reading: κόσμου τρυφή or delightful arrangement (cf. *Cat.* 232). The word 'τρυφή' means 'luxury', dainty', or 'delight'. Symmachus and Vulgate indicate that Eden might not necessarily be understand as a place, while Origen, *Sel. In. Gen.* 2:8, who quotes a Jewish tradition confirming that Eden was indeed a location, the middle of the world (Hayward, JHQG, 107-108).

HT יְדֵי עֵדֶם

LXX παράδεισον ἐν Ἔδεμ

ὁ ἔβρ' γὰν βεδέμ

Wit 1: Montef

Notes: 'Ὁ ἔβρ' has 'a garden in Edem'.

HT יְדֵי עֵדֶם

LXX (παράδεισον ἐν) Ἔδεμ

⟨α'⟩ κῆπον ἐν Ἔδεμ

Wit 1: O^{com} Or (=17^{comm} Or-(135)-628^{comm} Or)

Notes: This reading might be attributed to Aquila because of its literalness (cf. Field, 13 and the first note on 2:8).

HT ⲙⲧⲣⲓⲙ
LXX κατὰ ἀνατολάς

α' ἀπὸ ἀρχῆθεν

Wit 1: Hi 4

σ' ἐκ πρώτης

Wit 1: Hi 4

θ' ἐν πρώτοις

Wit 1: Hi 4

Notes: LXX translated ⲙⲧⲣⲓⲙ locally as ‘east’. The Three, on the other hand, translated temporally just as Vulgate and Peshitta. Aquila, however, is the only Greek reviser that has an etymological play (cf. 1:1). Both Symmachus and Theodotion have the meaning of the beginning, origin or first.

Genesis 2:9

HT יהוה (אלהים)
LXX (ὁ θεός)

Sub ✖

Wit 2: ὁ θεός] pr (✖ Arm^{26 33 40}) κς̅ 72 408* 53-664^c Lat^{codd} 91 94 Ƶ = Ƶ; tr post ε̅τι Tht I 121; tr post γ̅ης 74

NonGr: Arm ✖ St̅η ✓

Notes: The asterisk for ‘יהוה’, cf. 2:5, 7, 19, 21; 3:13, 22; 15:2.

Genesis 2:10

HT יהוה (פרד)

LXX (ἀφορίζεται)

Sub ✖

Wit 2: ἀφορίζεται] γίνεται 17^{mg}-666^{mg}; + (✖ 17-666) και (> 135) γίνεται
M^{mg} 17'-135^{mg} C'-16 18 319 730 = ❧

Notes: LXX left και γίνεται untranslated to produce a good Greek. Hexapla, on the other hand, places it under the asterisk.

Genesis 2:11

HT וַיִּשְׁׁר
LXX Φισών

ὁ ἔβρ' φεισών

Wit 2: Φισών] φεισων A O^{-17 135} C'-77* 19' d 53-664^c 46-370 121*-527 55
59 319 730 Phil I 77. 6^{te}(φυσων FL) Aca Eus III 1.166 Hipp II 101
Sev; φησων 75 r^{-46 370} 392-424* 54; φυσων 664* 127 346

Notes: This variant is due to itacism.

Genesis 2:12

HT הַיָּבֵּי
LXX ὁ ἄνθραξ

οἱ λ' βδέλλιον

Wit 1: M 344'

Attr: οἱ λ'] > 344

α' βδέλλιον

Wit 1: 135

Notes: LSJ translates βδέλλιον as an aromatic gum. Aquila and οί λ' probably transliterate חֲלִיבֹהֶה.

HT םהשׁה (יבא)
LXX (ὁ λίθος) ὁ πράσινος

α' ὄνυξ

Wit 1: 135

α' σαρδόνυξ

Wit 1: Montef

σ' θ' ὄνυξ

Wit 1: Montef

οί λ' ὄνυξ

Wit 1: M 344'

Notes: Montef probably preserves the correct reading of Aquila.

Wevers argues that LXX does not know what the םהשׁ was, but LXX called it as the light green stone (Wevers, NGTG, 28). BDB says that the identification of this gem is dubious either onyx or chrysoprasus. Οί λ', Symmachus, Theodotion and a variant reading of Aquila translated this stone as an onyx. Jerome says, “before *carbunculo* and *lapide prasino*, Οί λ' translated as βδέλλιον and ὄνυξα.

Genesis 2:14

HT רשׁא תמךק
LXX κατέναντι Ἀσσυρίων

α' ἐξ ἀνατολῆς

Wit 1: M

σ' ἐξ ἀνατολῆς

Wit 1: ↓344'

Var: ἐξ ἀνατολῆς] + αυτου του φωτιζοντος 344

Notes: Instead of κατέναντι, Aquila and Symmachus use ἐξ ἀνατολῆς. They probably translated from the noun הַמִּזְרָח. LXX, on the other hand, reads הַמִּזְרָח as a preposition: 'in front of' or 'over against'.

Genesis 2:15

HT הַמִּזְרָח

LXX ἐν τῷ παραδείσῳ

σ' ἐν τῷ παραδείσῳ τῆς ἀκτῆς

Wit 1: Hi 4

Wit 2: παραδείσῳ A M^{mg} 911 (vid) 72 129 121 120-122 509 La Aeth Co Pal = Ald] + τῆς τρυφῆς^{Lat} Ambr *Ps duod* I 1.1 Hi *Quaest* V 13 V
rell: cf הַמִּזְרָח ט; הַמִּזְרָח י; + εις ο 319

Notes: Symmachus adds τῆς ἀκτῆς or 'of corn' (cf. 2:8 and 3:23 for τῆς τρυφῆς).

HT ה(הַמִּזְרָח)

LXX (καὶ φυλάσσειν)

οἱ γ' αὐτόν

Wit 2: καὶ φυλάσσειν] + αυτον M 135 551' 343-344^{mg} t-46^s 319 La (sed hab Ambr *Inst virg* 22 *Par* 24 Aug *Gen ad litt* VIII 8 10s *Gen c* *Man* II 20) Aeth Arab Bo^L = 𐤀

Notes: The two purposive infinitives at the end of the verse give the reason for putting man in the garden: 'to cultivate and keep it' (Wevers, NGTG, 30). LXX does not repeat the last pronoun after the second infinitive. The Three, on the other hand, faithfully added αὐτόν to match the HT.

Genesis 2:17

HT לֹא תֹאכַל מִפְּרִי עֵץ הַיָּדָע כִּי בְיוֹם בְּיֹמֵי מוֹתוֹת מוֹתוֹת
LXX οὐ φάγεσθε ἀπ' αὐτοῦ ἢ δ' ἂν ἡμέρα φάγητε ἀπ' αὐτοῦ θανάτω ἀποθανεῖσθε

σ' οὐ μὴ φαγῆ ἀπ' αὐτοῦ· ἢ δ' ἂν ἡμερα φαγῆ
ἀπὸ τοῦ ξύλου θνητὸς ἔση

Wit 1: **Montef**

Wit 2: φάγεσθε 911(vid)] φαγησθε 15 79* 346 Procop 168; μη φαγητε
Hipp II 121; φαγεσαι 107-125 74 Phil I 84.24^{UFL}; φαγη Iust *Dial*
LXXXI 10 Aeth^{-P Lat}Aug *Iul* VI 30 Chr V 905 Hi *Ep* CXL 7.2 |
φάγητε] φαγησθε A(-σθαι) 15*(c pr m)-72 44 75(-γειςθε) 346^{txt}-
527 59; φαγεσθε 426 53' 392; φαγετε 343-344; φαγησαι 107-125;
φαγη 509 Phil I 84.25^{UFL} Chr III 75 IX 318; φαγης Chr F V 237
Aeth^C Arab

Notes: לֹא תֹאכַל] Symmachus has double negations οὐ μὴ plus subjunctive to emphasize a strong prohibition, although it is not attested in the HT.

כִּי] For this discussion, see notes below.

עֵץ הַיָּדָע] For this discussion, see notes below.

וּמִן הַיָּדָע 2°] LXX consistently translates both וּמִן הַיָּדָע as ἀπ' αὐτοῦ. Symmachus, nevertheless, interprets the second וּמִן הַיָּדָע as ἀπὸ τοῦ ξύλου to focus on the specific tree that Adam was prohibited (cf. לֹא תֹאכַל).

מִוֹתוֹת מוֹתוֹת] For this discussion, see notes below.

HT כִּי בְיוֹם עֵץ הַיָּדָע
LXX ἢ δ' ἂν ἡμέρα φάγητε

α' ὅτι ἐν ἡμέρα βρώσεώς σου

Wit 1: ↓M ↓O (= 135-628) 344'

Var: ἐν] ἐάν 135 | ἡμέρα βρώσεώς σου] > M

σ' ἥ γὰρ ἂν ἡμέρα

Wit 1: 344'

Notes: Aquila follows a grammatical construction in the HT: a governing temporal noun is further described by the next word. The difference is the HT has an infinitive construct plus suffix for the next word, but Aquila employs another noun. Symmachus, on the other hand, conveys a temporal clause like LXX: the usage of particle ἂν plus subjunctive. Jerome here expresses approval of Symmachus's rendering, although he does not make use of it in his Vulgate.³ It would have been evident to the earliest students of Scripture that Adam and Eve did not die on the same day that they ate from the tree. It would, therefore, be natural to interpret the words of 2:17, not in a strictly literal fashion, but to show that death was likely to confront the couple from that day on. Symmachus's interpretation is not far removed from that of PJ, which reads: 'you shall be liable to death', although the latter includes notions of death as a judicial penalty which are not necessarily implicit in Symmachus's version (Hayward, JQHG, 110).

HT תמות תוּם

LXX θανάτω ἀποθανεῖσθε

οἱ λ' θνητὸς ἔση

Wit 1: M O (= 135-628) s

Attr: οἱ λ'] O (= 135-628) 343

σ' θνητὸς ἔση

Wit 1: Hi 4 Ish 28s

Attr: σ'] α' θ' Ish

σ' θανάτω ἀποθανεῖσθε

³ Salvesen suggests that in Vulgate's Jerome's rendering of this verse is only superficially literal and is intended to show that death has been brought into the world from outside; the same may apply to the translations of LXX, Aquila, Theodotion, and Peshitta. She also lists other Jewish and Christian interpretations of this verse which attempt, by implication, to explain why Adam did not die that very day. Alison Salvesen, *Symmachus in the Pentateuch*, Journal of Semitic Studies, Monograph 15 (Manchester: Victoria University of Manchester, 1991), 9-10.

Wit 1: Ish 27s

Notes: [תָּמוּת] Oí λ' and the first reading of Symmachus have a singular form of *ἔσῃ* to match the HT. The second reading of Symmachus '*morte moriemini*' and LXX, nonetheless, use the plural form. This plurality demonstrates the interpretation of Symmachus and LXX. Based on the context, although woman had not yet been created and YHWH commanded this prohibition to Adam only, Symmachus and LXX applied this command and its consequence to both Adam and Eve. Symmachus's reading '*morte moriemini*' is probably influenced by LXX.

[מִוֹת תָּמוּת] The HT has an emphatic sense 'you shall surely die' and communicates the time of their death 'on the day of your eating'. As the narrative evolved, nevertheless, Adam and Eve did not die on that very day after they ate. Oí λ', therefore, interprets the text: you shall be a mortal.

Genesis 2:18

HT יְבֵדָה
LXX μόνον

οί λ' μοναχόν

Wit 1: M

α' μοναχόν

Wit 1: O (= 135-628)

σ' μοναχόν

Wit 1: s

Notes: Aquila and Symmachus translate יְבֵדָה as *μοναχόν* which is synonymous with *μόνον* (Wevers, NGTG, 31; cf. 22:2 for Aquila's reading). LSJ also lists other meanings of *μοναχόν* such as uniqueness, deserted, single (of legal documents), and monk (substantive).

HT כְּגֵדָה
LXX κατ' αὐτόν

α' ὡς κατένατι αὐτοῦ

Wit 1: M O (= 135-628) s

σ' ἄντικρυς αὐτοῦ

Wit 1: M O (= 135-628) s **Anast 1049**

Notes: LXX translates כַּטְוֹן as *κατ' αὐτόν*: according to him. Aquila and Symmachus, on the other hand, have 'opposite to him'. Aquila translates each morpheme literally and separately (cf. 2:20).

HT הַיְהוָה הַלֵּלֵם
LXX κύριος ὁ θεός

Sub ✱

Wit 2: כַּטְוֹן 907; pr ✱ Arm^{26 40}; sub ✱ Arm³³; > 135 14-128*-cII⁻¹⁸ 664*
Eus VI 230^{Lat} Aug C Adim 3 Quodv Prom I 3

Notes: The Armenian incorrectly places the asterisk.

Genesis 2:19

HT בְּהֵמָה
LXX τὰ θηρία

α' σ' ζῶα

Wit 1: M s **Montef**

Attr: α] > M

Notes: Cf. 1:28, 1:30 and 2:20.

HT $\text{(וַיִּצְרָף) הַיְהוָה (אֶל־הַיְהוָה)}$
LXX (καὶ ἔπλασεν ὁ θεός)

Sub ✖

Wit 2: ἔπλασεν] εκαλεσεν; 120; pr (✖ Arm^{26 33 40 121 224}) κς; sub ✖ Arm³³;
+ κς 53-664^c 121^c Sa = 𐤀

NonGr: Arm ✖ Stꞛ ✓

Notes: The asterisk for ‘היה’, cf. 2:5, 7, 19, 21; 3:13, 22; 15:2.

Genesis 2:20

HT תִּיַן
LXX τοῖς θηρίοις

α' σ' τοις ζώοις

Wit 1: O (= 135-628)

Attr: σ'] > 135

α' σ' ζώοις

Wit 1: M s

Notes: See notes 1:28, 1:30 and 2:19.

HT יְהִי
LXX ὁμοιος αὐτῷ

σ' ἄντικρυς αὐτοῦ

Wit 1: M s

Attr: σ'] α' M

Notes: LXX interpreted as ‘in the likeness to him’, whereas Symmachus has a literal translation: opposite to him (cf. 2:18).

Genesis 2:21

HT הַמְדָּמָה
LXX ἔκστασιν

α' καταφοράν

Wit 1: M ↓135 s Hi 4 Ish 68

Var: καταφοράν] -ρα 135

σ' κάρον

Wit 1: M 135 s Hi 4 Ish 68

ἕτερος ὑπνον

Wit 1: Field

NonGr: La α' *gravem*
 σ' *profundum*

Notes: LXX has ἔκστασιν, a departure of mind, for *thardema*. Aquila translates it as καταφοράν and Symmachus has it as κάρον, that is ‘heavy and deep sleep’ (Hayward, JHQG, 32; Salvesen, *Symmachus*, 11-12; for other Jewish sources which refer to Adam’s sleep or deep see, see Josephus, *Ant.* I. 35; *Jub.* 3:5; *II Enoch* 30:17). The other translation uses ὑπνον or sleep.

HT רָשׁוּן
LXX καὶ ἀνεπλήρωσεν

α' ἀπέκλεισεν

Wit 1: O (=135-628) s

α' ἐπέκλησεν

Wit 1: ↓M

Var: ἐπέκλησεν] -κελισεν M

σ' συνέκλεισεν

Wit 1: M O (=135-628) s⁻¹³⁰

Notes: While LXX translated and interpreted as 'filling up a void', Aquila and Symmachus have a literal translation of רגס. Symmachus used (συν)έκλεισεν because it is followed by σάρκα: He enclosed with flesh. Wevers argues that the reading 'ἐπέκλησεν' of codex M probably a copyist error for ἀπέκλεισεν (Wevers, NGTG, 33).

HT (םיִהָלַק) הָהָהּ (לִּיִּי)

LXX (και ἐπέβαλεν ὁ θεός)

Sub ※

Wit 2: ὁ θεῶ] sub ※ Arm³³; pr (※ Arm^{26 40}) κς 15-72 53-664^c 424 z^{LatHi}
Quaest V 21 Ƶ = Ƶ; κς 55

NonGr: Arm ※ Stn ✓

Notes: The asterisk for 'הָהָהּ', cf. 2:5, 7, 19, 21; 3:13, 22; 15:2.

Genesis 2:22

HT הָהָהּ יִיִּי

LXX και ὠκοδόμησεν κύριος

Sub ※

Wit 2: και ὠκοδόμησεν κύριος] ※ supra ωκοδομησεν Arm²⁶; ※ prae κυριος
Arm^{33 40}

Notes: The Armenian incorrectly places the asterisk.

Genesis 2:23

HT תָּאֵץ הַפְּעֵם עֲצָמֵי מְעַצְמִי
LXX τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστέων μου

σ' θ' τοῦτο ἅπαξ ὀστοῦν ἐκ τῶν ὀστέων μου

Wit 1: O (= 17^{comm} Diod-135-628) ↓C''^{cat} (= 14^{comm} Diod-25^{comm} Diod-52^{comm} Diod-57^{comm} Diod-73^{comm} Diod-408^{comm} Diod-550^{comm} Diod-551^{'comm} Diod-569^{cat}-615^{comm} Diod-761^{cat}) ↓Th^{11 12 13} ↓Nobil cf. Procop 176

Var: ὀστέων] οστων 569-761 Nobil | μου] > 14-25-57-408-550-615-761^c Th¹²

NonGr: Arm^E Միմարնս եւ Թեղդիսոնն յայտնագոյն եւս թարգմանեցին՝ թէ սա որ միանգամս ոսկը յոսկերաց իմոց

Notes: LXX began Adam’s statement with τοῦτο νῦν. The pronoun is neuter agreeing with ὀστοῦν rather than feminine as its referent would γυναῖκα require. The time of word νῦν related the creation of woman narrative of verse 21-24 to the preceding context, in which God proposed making a helper for Adam. The Hebrew probably means “now” in the sense of “at last, finally” (Wevers, NGTG, 33-34). Symmachus and Theodotion, on the other hand, used ἅπαξ ‘once for all’ or it happens completely or finally for this context (cf. Procop. 176, Arm^E and *Cat.* 306).

HT הַפְּעֵם
LXX νῦν

σ' θ' ἅπαξ

Wit 1: Procop 176

Notes: Procopius records ‘ἅπαξ’.

HT תָּאֵץ הַפְּעֵם
LXX τοῦτο νῦν

σ' τοῦτο ἅπαξ

Wit 1: M

Notes: M does not record a full reading of Symmachus. Salvesen says that ‘this once’ implies that the creation of Eve as woman from man was an event never to be namely that the creation of Eve as woman from man was an even never to be repeated as it is explained in Targum Jonathan and Palestinian Targum.⁴

HT תכִּי־הַקֶּלֶל שִׁיֵּאֵמַר בִּי הַשָּׂא אֶרְקֹי תִכִּיֹּף
LXX αὕτη κληθήσεται γυνή ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη

σ' αὕτη κληθήσεται [εσσα] ἀνδρὶς ὅτι ἀπὸ
ἀνδρὸς ἐλήφθη αὕτη ἐστὶ(ν) γυνή

Wit 1: ↓M ↓O (= 17-135-628) ↓s⁻¹³⁰ ↓Nobil ↓Holmes cf. Procop 172

Wit 2: fin 75 z 55 509 La Arm = Sixt] + (✕ M) αυτη Aug Gen ad litt IX
19 rell = Ra 𐤒

Var: εσσα] εις 17; εκ 135; ειση 628; η M | ἀνδρὶς] ανδρος 17-135-628 s⁻
130 | ἀπό] + εις 17-135-628 | ἀνδρὸς] + αυτης 17-628 | αὕτη] + ο 17-
135-628; + η M | ὅτι — γυνή] > Nobil | ἐστὶ(ν) γυνή] > Holmes

NonGr: La haec vocabitur assumption, quia ex viro sumpta est

Notes: See notes below.

HT הַקֶּלֶל שִׁיֵּאֵמַר בִּי הַשָּׂא
LXX γυνή ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη

σ' ἀνδρὶς ὅτι ἀπὸ ἀνδρὸς ἐλήμφθη

Wit 1: Hi 5

θ' αὕτη κληθήσεται λῆψις ὅτι ἐκ τοῦ ἀνδρὸς
ἐλήφθη

⁴ Salvesen, *Symmachus*, 13.

Wit 1: Hi 5

Notes: The HT has a word play between ἡψῆς ‘woman’ and ψῆς ‘man’. Symmachus follows the HT by using ἀνδρίς - ἀνδρός. Theodotion, on the other hand, has a root play for λῆψις ‘taking’ and ἐλήφθη ‘she was taken’. Theodotion’s procedure would have derived support from a Greek transliteration of the Hebrew *essa* and it is noted by Field (Field, 15) who quotes Origen (*De Hist. Susannae* 12).

HT ἡψῆς

LXX γυνή

ὁ ἔβρ’ εσσα

Wit 1: 343 Or *Sel* 101

ὁ ἔβρ’ θ^ε εσσα

Wit 1: 344

ὁ ἔβρ’ θέ εσσα θλῆψις (sic) ἀνδρός

Wit 1: 127

θ’ λῆψις ἀνδρός

Wit 1: 343-344 ↓Holmes

Var: ἀνδρός] > Holmes

σ’ ἀνδρίς

Wit 1: Holmes

Notes: The readings above offer two translations of ‘woman’: ‘taking’ (like Theodotion) or ‘woman’ (Symmachus).

Origen, *Comm. in Matt.* 14.16 (on Matt. 19:4), also records the difficulty of reproducing in Greek what is a pun in Hebrew: he resorts to transliteration of the latter and, like Jerome, notes the renderings of both Symmachus and Theodotion. See also his *Ep. ad Afr.* 18 (12). Further, he uses the HT of Genesis 2:23 to illustrate the force of the Lord's ruling that a man should marry only one wife, and not divorce her; only one woman was created from the original single man. But Jerome himself, in commenting on the same NT passage, makes no allusion to the Hebrew Bible (*Comm. in Matt.* 3 on 1:4).

HT ⲡⲚⲓⲧ (ⲏⲏⲛⲛⲓⲗ)
LXX (ἐλήμφθη)

Sub ✠

Wit 2: (ἐλήμφθη) 75 z 55 509 La Arm = Sixt] + (✠ M) αυτη Aug *Gen ad litt IX 19* rell = Ra 𐌹

Notes: LXX omitted the final ⲡⲚⲓⲧ. The majority of hexaplaric reading supplies an αυτη as a subject of ἐλήμφθη. Since ⲡⲚⲓⲧ occurs three times in this verse in the MT; this puts a strong stress on the woman, LXX avoids this stress entirely by rendering 1° by τοῦτο, 2° by αὕτη, and 3° omitting entirely (Wevers, NGTG, 24).

Genesis 2:24

HT ⲓ(ⲡⲚⲓ ⲡⲚⲓ)
LXX (τὴν μητέρα)

Sub ✠

Wit 2: μητέρα 907 72' 18-25 b 664* 74 392-424 55 Matth 19₅ Marc 10₇
Eph 5₃₁ Phil I 100.4 Chr passim Epiph II 449 Or I 322 Tht II 89 La
= Ald Sixt] + (✠ M) αυτου 911 ^{Lat}Aug *Gen ad litt VI 3 IX 19 Pel I*
9 Chr V 942 1337 FirmMat *Consult III 1* rell = Ra 𐌹

Notes: LXX's pattern is to simplify the HT by using one αὐτοῦ for both objects. Hexapla, on the other hand, places this personal pronoun under the asterisk.

Chapter 3

Genesis 3:1

HT והנחש היה ערום מכל חית השדה אשר עשה יהוה אלהים
 LXX ὁ δὲ ὄφις ἦν φρονιμώτατος πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς ὧν ἐποίησεν
 κύριος ὁ θεός

α' καὶ ὁ ὄφις ἦν πανοῦργος ἀπὸ παντὸς ζώου τῆς
 χώρας οὗ ἐποίησε κς ὁ θς

Wit 1: ↓C' (= 14^{cat}-25^{cat}-73^{cat}-739^{comm}Tht-761^{cat}) Tht I 128

Var: καὶ ὁ] ο δε 25

α' ἦν δὲ ὁ ὄφις πανοῦργος ἀπὸ παντὸς ζώου

Wit 1: 400^{comm}Tht

Notes:]] The story appropriately starts with] construction. LXX uses δέ and Aquila has καί. A change of subject is indicated; in fact, a new tale begins (Wevers, NGTG, 36).

חית] Aquila consistently translates it as ζῷον (cf. 1:24-25, 28, 30; 2:19-20).

אשר] LXX translates this relative clause by ὧν, a genitive plural by attraction to its antecedent: πάντων τῶν θηρίων (Wevers, NGTG, 36). Aquila, on the other hand, has οὗ, a genitive singular, to match παντὸς ζώου.

השדה] LXX has γῆ for שדה and ארץ. Aquila, on the other hand, distinguishes these Hebrew words in his translation (cf. notes 1:26).

HT ערום
 LXX φρονιμώτατος

α' θ' πανοῦργος

Wit 1: s⁻¹³⁰ ↓Hi 5

Var: πανοῦργος] -ργον Hi 5

α' πανουργότερος

Wit 1: M Anast 1052

σ' πανουργότερος

Wit 1: s⁻¹³⁰ Anast 1052 ↓Ish 73

Var: πανουργότερος] + erat Ish

NonGr: La α' θ' sapiente

Notes: The Three interprets ערוּם with πανοῦργος which has a bad connotation: wicked and knavish. Jerome also says that this word is described as cunning and slyness rather than wisdom (Hayward, JHQG, 32; cf. LXX's translation). Symmachus also has a comparative adjective to emphasize that the serpent is more wicked than other animals. The reading of Aquila in M is doubtful due to a comparative nuance.

HT תִּיָּה

LXX τῶν θηρίων

α' τῶν ζώων

Wit 1: ↓M s (= 343-344')

Attr: α'] > 343

Var: τῶν] > M

Notes: Cf. 1:24-25, 28, 30; 2:19-20, 3:1.

HT וְאֵין כֹּחַ לְבָרִיאַת לִפְנֵי הָאֱלֹהִים וְלֹא יִשְׁתַּחֲוֶה לָהֶם

LXX τί ὅτι εἶπεν ὁ θεός οὐ μὴ φάγητε ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ

α' μὴ ὅτι εἶπεν ὁ θεός· μὴ φάγητε ἀπὸ παντὸς
ξύλου τοῦ κήπου

Wit 1: O (= 135-(628))

Notes: כִּי הֲאֵין] This Hebrew phrase means either ‘furthermore’ or ‘indeed (is it) that’. BDB defines it as “indeed, that God has said?” Aquila equals it with μή ὅτι.

וְלֹא־תִכְזֹב] While LXX has double negations, Aquila simply uses the negation μή plus a subjunctive.

גֶּדֶן] Aquila has a literal translation: a garden (cf. notes 2:8).

HT כִּי הֲאֵין
LXX τί ὅτι

σ' πρὸς τί

Wit 1: M ↓ O (= 135-(628))

Var: πρὸς τί] + εἶπεν ο θς 135

Notes: Symmachus interprets this phrase as πρὸς τί: to what (extent).

HT גֶּדֶן
LXX ἐν τῷ παραδείσῳ

θ' κήπου

Wit 1: M

Notes: Theodotion’s translation might be influenced by Aquila (cf. 2:8; 3:1).

HT -
LXX τῶν ἐπί

⟨οί γ'⟩ -

Wit 2: τῶν ἐπί] > 56-664* Chr VII 142 Arab^{Lat}IohCass Conlat VIII 10.1
Or *Matth* 47 = 𐌹𐌶; om τῶν Chr VII 126

Notes: LXX adds τῶν ἐπί to produce a smoother Greek, while the omission in ms. 56 might be a hexaplaric influence.

Genesis 3:5

HT וַיִּכְרְזוּ
LXX διανοιχθήσονται

σ' συνετισθήσονται

Wit 1: Anast 1053

θ' συνετισθήσονται

Wit 1: ↓M ↓O (= 135-(628)) s⁻¹³⁰

Var: συνετισθήσονται] -θησαν M; -θητε 135-(628)

Notes: Theodotion interprets the text: cause to understand (cf. Field, 16).

Genesis 3:7

HT הָיָה חֵטְא
LXX διηνοίχθησαν

θ' συνετίσθησαν

Wit 1: M s (= 343-344')

Attr: θ'] > 343

Notes: See notes 3:5.

Genesis 3:8

HT חַיָּה הַיָּמָה
LXX τὸ δειλινόν

α' τῷ ἀνέμῳ τῆς ἡμέρας

Wit 1: Hi 5

Wit 2: τὸ δειλινόν] tr Or II 351 (sed hab 134) Sev 490; om τό 319; + της ημερας 53 344^{mg} 319

σ' διὰ πνεύματος ἡμέρας

Wit 1: Hi 5

Wit 2: τὸ δειλινόν] tr Or II 351 (sed hab 134) Sev 490; om τό 319; + της ημερας 53 344^{mg} 319

θ' ἐν τῷ πνεύματι πρὸς κατάψυξιν τῆς ἡμέρας

Wit 1: Hi 5

Wit 2: τὸ δειλινόν] tr Or II 351 (sed hab 134) Sev 490; om τό 319; + της ημερας 53 344^{mg} 319

NonGr: La *α' in vento diei*
σ' per spiritum diei

Notes: Aquila has a literal translation and uses article in dative case to match the preposition *lamed* in Hebrew (cf. 1:5, 8, 10). Symmachus interprets the preposition *lamed* as an agency. Theodotion, on the other hand, understands the time by the coolness of the breeze which blows that signifies the noonday heat is past (Hayward, JHQG, 32).

Genesis 3:10

HT -
LXX αὐτῷ

⟨οἱ γ'⟩ -

Wit 2: αὐτῷ] αδαμ 72 b 46-370 Aeth^P Sa; ο αδαμ τ^{-46 370}; + adam Aeth^{-P}; > 15' 18-422'-551' d 56* 527 59 Arab Arm Bo^{K Lat} Luc Athan I 1 ϐ = ϐϐ

Notes: LXX adds 'αὐτῷ' to refer to the subject of verse 9. The omission of this personal pronoun in 15', 56, and Armenian might be due to a hexaplaric influence.

Genesis 3:12

HT רָשָׁה נִתְּתָה עִמָּדִי
LXX ἦν ἔδωκας μετ' ἐμοῦ

α' ἦ συνώκησάς με

Wit 1: ↓O (= 17-135-628)

Attr: α'] > 17

Var: ḥ] > 17 | συνώκησάς] συνωκισας 17-135-628 | με] > 17; μοι 628

σ' ἦν συνώκησάς μοι

Wit 1: ↓M ↓344'

Wit 2: μετ' ἐμοῦ] μοι 72 53-246 75 Chr Dum 56 III 132 Sev 494 La^C (sed hab La^A) Co

Var: ἦν] > M | συνώκησάς] -αισ. 344

Notes: רָשָׁה] The Greek revisers above match the relative pronoun in the HT.

רָשָׁה עִמָּדִי] Interestingly, Aquila does not translate literally: 'with whom you made me live together', and Symmachus interprets as 'whom you made to live together with me'. They might translate 'נתן' from the *hiphil* stem.

HT נִתְּנָה-לִּי
LXX μοι ἔδωκεν

non tr ἔδωκεν μοι

Wit 2: μοι ἔδωκεν] tr Chr F VI 70 III 132 = 𐤓𐤕

Notes: LXX placed μοι before ἔδωκεν to stress the contrast of 'she' and 'me' more clearly than the HT does (Wevers, NGTG, 42). Hexapla, on the other hand, equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16,

26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32;
 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4;
 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20,
 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 3:13

HT וַיִּשְׁאָל
 LXX ἠπάτησέν με

α' ἐπηγάγετό με

Wit 1: M O (= 17'-135-628) 344'

Attr: α'] > 17'

Notes: Aquila uses a more positive word: 'to bring on', 'to lead on by persuasion' or 'to influence or invite as allies' (LSJ).

HT (וַיִּשְׁאָל) (וַיִּשְׁאָל) (וַיִּשְׁאָל)
 LXX (καὶ εἶπεν ὁ θεός)

Sub ✖

Wit 2: ὁ θεός] pr (✖ M Arm^{33 40 121 224}) κζ̄ A M O^{-15' 426} C^{' 14 18} 53-664^c
 75 s t 346-392 120' 55 59 319 509 730^{Lat} Aug Gen ad litt I 1 XI 35
 = Ra 𐤒; ✖ supra κζ̄ Arm²⁶; + ✖ Arm^{42 57}

NonGr: Arm ✖ Stp ✓

Notes: The asterisk for 'יהוה', cf. 2:5, 7, 19, 21; 3:13, 22; 15:2.

HT -
 LXX τί

Sub ✖

Wit 2: τί] pr ✖ Arm(sic)

Notes: This is one of examples that Arm manuscript tradition is far from faultless. The asterisk in this verse occurs against the evidence of \mathfrak{M} (Wevers, THGG, 54).

Genesis 3:14

HT $\eta\eta$
LXX $\tau\tilde{\omega}\nu$ θηρίων

α' $\tau\tilde{\omega}\nu$ ζώων

Wit 1: 344'

α' σ' ζώων

Wit 1: M

Notes: Cf. notes 1:24-25, 28, 30; 2:19-20; 3:1, 3:14.

HT $\eta\eta$
LXX $\gamma\eta\eta$

α' χούν

Wit 1: M 344'

Notes: Cf. notes 2:7.

Genesis 3:15

HT $\eta\eta\eta$
LXX τηρήσει

α' προστρίψει

Wit 1: O (= 135-(628)) s (= 127-344nom inc)

σ' θλίψει

Wit 1: O (= 135-(628)) s (= 127-344nom inc)

Notes: Aquila translates literally as ‘to bruise’. Symmachus uses θλίψει which is ‘to squeeze’ in a literal meaning and ‘to oppress’ or ‘to afflict’ in a metaphorical way.

Genesis 3:16

HT תגהה
LXX και τὸν στεναγμόν σου

α’ τὰς συλλήψεις σου

Wit 1: M 135 344’

σ’ θ’ τὰς κυήσεις σου

Wit 1: M 135 ↓344’

Var: τὰς] > 344’ | κυήσεις σου] > 127

Notes: Aquila translates literally as ‘pregnancy’, while LXX focusses on the pain of pregnancy (groaning and moaning). Symmachus and Theodotion have ‘conceptions’. LXX probably read from the root ‘הגה’ or ‘גִּיגֵה’ (cf. BHS, 5). All Greek revisers see ‘the conception’ in plural form.

HT תתקושה
LXX ἢ ἀποστροφή

α’ συνάφεια

Wit 1: ↓344’

Var: συνάφεια] -φια 344

σ’ ὄρμη

Wit 1: 344’

α' σ' συνάφεια ὄρμη

Wit 1: M

α' *societatem*

Wit 1: Hi 6

σ' *appetitum vel impetum*

Wit 1: Hi 6

Notes: Aquila translates אֶרְוַחְךָ as 'συνάφεια' or 'union' and it probably has a 'marriage' relationship connotation (cf. 2:24). Symmachus, on the other hand, has a negative desire connotation: 'ὄρμη' or 'assault'. M joins the reading of Aquila and Symmachus together.

Genesis 3:17

HT אֶרְוַחְךָ הָאֲדָמָה בְּעֵבֶרְךָ

LXX ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου

α' ἐπικατάρατος ἡ χθῶν ἕνεκεν σοῦ

Wit 1: Hi 6

NonGr: La α' *maledicta humus propter te*

Notes: אֶרְוַחְךָ] Aquila consistently translates this Hebrew word as 'χθῶν' (cf. 2:6-7).

HT אֶרְוַחְךָ הָאֲדָמָה בְּעֵבֶרְךָ בְּעֵצְבוֹן תֹּאכְלֶנָּה

LXX ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου ἐν λύπαις φάγη αὐτήν

σ' ἐπικατάρατος ἡ γῆ ἐν τῇ ἐργασίᾳ σου· ἐν

κακοπαθεία φάγη αὐτήν

Wit 1: ↓M O (= 135-(628))

Var: κακοπαθεία] -θει M

θ' ἐπικατάρατος ἡ ἀδαμα ἐν τῇ παραβάσει σου·
μετὰ μόχθου φάγη αὐτήν

Wit 1: ↓M ↓O (= 135-(628))

Var: ἡ] γη M | ἀδαμα] ἀδαμ 135

NonGr: La θ' *maledicta adama in transgressione tua*

Notes: הַמְדָּה] While Symmachus uses γῆ for אֶרֶץ and הַמְדָּה, Theodotion simply transliterates this Hebrew word (cf. 2:7).

HT הַמְדָּה בְּעִבְרִית

LXX ἡ γῆ ἐν τοῖς ἔργοις σου

α' ἡ χθῶν ἔνεκεν σοῦ

Wit 1: Hi 6

σ' ἡ γῆ ἐν τῇ ἐργασίᾳ σου

Wit 1: M 135

θ' ἡ ἀδαμα ἐν τῇ παραβάσει σου

Wit 1: Hi 6

Notes: בְּעִבְרִית] Aquila reads it as *resh* of the last alphabet of עבור ‘on the account of’. LXX and Symmachus probably read it as *dalet* of the last alphabet of עבוד ‘work’

plus preposition *beth*. Theodotion, on the other hand, probably reads it from the verb עבר 'to transgress' plus preposition *beth*.

HT בְּעִבְרֵיךָ
LXX ἐν τοῖς ἔργοις σου

α' ἕνεκεν σοῦ

Wit 1: 344'

Notes: See notes above on 'בְּעִבְרֵיךָ'.

HT בְּעִצְבוֹן
LXX ἐν λύπαις

σ' ἐν κακοπαθείᾳ

Wit 1: 344' Ish 88

θ' μετὰ μόχθου

Wit 1: 344' Ish 88

Notes: Symmachus translates literally both preposition *beth* and בְּעִצְבוֹן as 'in misery' or 'in a laborious toil'. Theodotion translates μόχθος synonymously: 'toil' or 'hardship'.

Genesis 3:19

HT שׁוּבוּ
LXX ἀποστρέψαι σε

α' ἐπιστρέψαι σε

Wit 1: M

Notes: Aquila consistently translates **בוש** as ‘ἐπιστρέφω’ (cf. notes below). LXX, on the other hand, interpretes **בוש** as ‘ἀποστρέφω’ or ‘turn back’.

HT **בוש**
LXX ἀπελεύση

α' ἐπιστρέψη

Wit 1: ↓344'

Var: ἐπιστρέψη] -ψει 344

Notes: Aquila has a literal translation, while LXX uses different Greek words to translate the same Hebrew word (cf. 1:26 and notes above).

Genesis 3:20

HT **הַיְהוּא** (יְהוּא)
LXX (γυναικὸς αὐτοῦ) Ζωή

α' ζωογόνος

Wit 1: s (= 127s ind-344)

α' Αὔα

Wit 1: M

Wit 2: αὐτοῦ] > A; + εὐα οπερ εστι 53' Chr VII 149bis^{Lat} Aug *Gen ad litt*
XI 1^{ap}

σ' ζωογόνος

Wit 1: M

Notes: The correct reading of Aquila is ζωογόνος or ‘life-bringing’. The variant of Aquila’s reading, on the hand, transliterates **הַיְהוּא**. This variant might occur due to the influence of the Latin translation.

Genesis 3:22

HT יְהִי עִתָּהּ יַחְדָּם כְּחַד אִשׁ וְיִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל
LXX ἰδοὺ Ἀδὰμ γέγονεν ὡς εἷς ἐξ ἡμῶν τοῦ γινώσκειν καλὸν καὶ πονηρόν καὶ νῦν μὴποτε ἐκτείνῃ τὴν χεῖρα

σ' ἴδε ὁ Ἀδὰμ γέγονεν ὁμοῦ ἀφ' ἑαυτοῦ
γινώσκειν καλὸν καὶ πονηρόν, νῦν οὖν
μηδαμῶς ἐκτείνας τὴν χεῖρα αὐτοῦ

Wit 1: M Holmes ↓Montef

Var: ἴδε] ιδες Montef | ὁ] > Montef | ἑαυτοῦ] εν τω Montef

Notes: םַחְדָּם] Symmachus translates the article in Hebrew, while LXX omits it.

יְהִי] Symmachus refers to a change brought on by Adam's disobedience.⁵

יִשְׂרָאֵל] LXX follows the HT, while Symmachus interprets it as 'ὁμοῦ' or 'together'.

יִשְׂרָאֵל] The suffix of *min* preposition can be read either as a first person plural (LXX) or a third masculine singular (Symmachus).

יִשְׂרָאֵל] LXX adds the article τοῦ, while Symmachus omits it.

וְיִשְׂרָאֵל] LXX simply translates *waw* as a conjunctive, while Symmachus' translation is to resume the narrative (LSJ).

HT (וַיִּאמְרוּ) יְהוָה (אֱלֹהִים)

LXX (καὶ εἶπεν ὁ θεός)

Sub ✖

Wit 2: ὁ θεός] pr (✖ M) κς A M^{mg} 17'-135-426 C^{'-18} 128 53-246-664^c s t
71-346-424 31 319 509 730 Chr VII 150 Genn 1640 La^A Arab
Arm Co = 𐌹; αυτους 108; αυτοις Compl; > La^C

Notes: The asterisk for 'יהוה', cf. 2:5, 7, 19, 21; 3:13, 22; 15:2.

⁵ Salvesen, *Symmachus*, 17.

HT י(תי)
LXX (χειρα)

οί γ' αὐτοῦ

Wit 2: χειρα] + αυτου C¹⁻¹⁸ d^{f-56txt} s 370 121-346'-424 31' 730 Chr VII
150 278 Genn 1640 Tht MSU V 256 La^C(+ adam) Aeth Arab Co =
edd 𐤎

Notes: LXX probably omits αὐτοῦ because the article τήν before χειρα could be treated as a possession (cf. 2:24). Hexapla, on other hand, follows the HT. Cf. 2:24; 3:22; 4:5; 6:15; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 3:24

HT אֶת־הַיָּדַיִם
LXX τὰ χερουβίμ

α' έβρ' χερουσί

Wit 1: s (= 127-130vid)

Attr: α'] inc 130

τὸ έβρ' ἀκχερουβίν

Wit 1: ↓O (= 17^{cat}-135^{comm} Sev-400^{cat}-(628))

Var: ἀκχερουβίν] ακχερουβειμ 135

α' έβρ' χερουβ

Wit 1: 344'

Notes: The first reading of Aquila and ἐβρ' is probably the original one, although both readings miss the plural ending of הַכְּרִבִּים and do not translate the article in the Hebrew text. There is a possibility that both Aquila and ἐβρ' do not have the complete reading. Field probably incorrectly attributed χερσοῦί to 127.

Chapter 4

Genesis 4:1

HT הַיְהִי־תֵשֶׁבֶת שִׁשִּׁי תִּבְרָא
LXX ἑκτησάμην ἄνθρωπον διὰ τοῦ θεοῦ

ὁ ἔβρ' ἑκτησάμην ἀνὼν ἐν θῶ ὡς ἀνατιθέντος τὸν
 πρωτότοκον θῶ

Wit 1: ↓O (= 17-135^{cat}s ind-(628)) cf Procop 233

Var: πρωτότοκον] + τω 135

ὁ συρ' ἑκτησάμην ἀνὼν ἐν θῶ ὡς ἀνατιθέντος τὸν
 πρωτότοκον θῶ

Wit 1: ↓O (= 17-135^{cat}s ind-(628)) cf Procop 233

Var: πρωτότοκον] + τω 135

σ' ἑκτησάμην ἄνθρωπον σὺν κυρίῳ

Wit 1: Anast 1072

ἕτερος· ἑκτησάμην ἄνθρωπον κύριον

Wit 1: Anast 1072

Notes: There is a scholion that mentions Eve's dedication in the translation, "I obtained a man in God as she dedicated her first-born to God" (Petit, CG II, 3). Ὁ ἔβρ' and ὁ συρ' are probably influenced by that scholion. Since Symmachus has σὺν for a direct object marker תֵּשֶׁבֶת, this reading might be attributed to Aquila (cf. 1:1, 16, 27, 28; 5:22, 24; 6:9; 20:10; 31:52; 36:24).

HT הַיְהִי־תֵשֶׁבֶת
LXX διὰ τοῦ θεοῦ

ὁ ἔβρ' ἐν θῶ

Wit 1: Procop 233

ὁ συρ' ἐν θῶ

Wit 1: Procop 233

Notes: See the translation of LXX of 'ויהי' as 'θεός' at 4:1, 16; 6:6, 7; 12:17; 13:10, 13, 14; 15:4.

Genesis 4:2

HT πτῖλῃ ἡϋῃ(1)
LXX (καὶ) προσέθηκεν τεκεῖν

σ' πάλιν ἔτεκε(ν)

Wit 1: M s (= 130vid-344')

Attr: σ'] > 130vid

Notes: LXX's vocabularies and grammatical construction is closer to the HT than Symmachus's reading.

Genesis 4:4

HT γψ'(1)
LXX (καὶ) ἐπεῖδεν

α' ἐπεκλίθη

Wit 1: M 344' Ish 103 ↓Procop 236 ↓Montef ↓Nobil

Var: ἐπεκλίθη] -ληθη Procop 236; απεκληθη vel απεκληθη Nobil; και επεκληθη Montef

σ' ἐτέρφθη

Wit 1: M 344' Ish 103 Procop 236 **Montef Nobil**

θ' ἐπύρισεν

Wit 1: M 344' **Chr F VII 251** ↓Procop 236 ↓Hi 6 ↓Ish 103 **Montef**
↓**Nobil**

Var: ἐπύρισεν] ενε. Procop 236 **Chr F VII 251** Hi 6 **Nobil**; + *super abel*
Ish

θ' σ' ἐπυρίασεν ἐτέρφθη ἐνεκλήθη

Wit 1: ↓135 cf. Procop 236

Var: ἐνεκλήθη] pro -κλίθη 135

ὁ συρ' εὐδόκησε

Wit 1: Procop 236

NonGr: La α' *delinitus est*
θ' et inflammavit Dominus super Abel et super sacrificium ejus;
super Cain vero et super sacrificium ejus non inflammavit
Arm^E Թեողիտոն: եւ Հուր վառեաց, ասէ, Աստուած ի վերայ
Հարէլի: Իսկ Ակիւղաս՝ թէ Միսիթարեցաւ ի վերայ նորա
Միմարնու: Չուարճացաւ
Ասորին ասէ: Հանեցաւ
Arm^{EP} Թեողիտոն ասէ «Մեկնեաց որոշեաց զԱնտիրսն
յանարգէ անտի».
Եւ Միմարնու, «Չուարթացաւ տէր Աստուած Հարէլի. եթէ
Հանդ լինի ցիս՝ թողից, ապա թէ ոչ՝ առ դուրս մեղք»
Ակիմաս, «Դարձեալ խոնարհեցաւ տէր Աստուած Հարէլի եւ
պատա թագաց նորա »
Syh^F ܘܘܠܗܝܘܢ .ܦ.
ܘܘܠܗܝܘܢ .ܦ.
ܦܝܠܘܣܘܫ ܕܝܘܢ ܕܥܘܠܘܢ ܕܝܘܢ .ܕ.

Notes: Aquila has ‘he inclined himself towards’; Symmachus: ‘he rejoiced’; Theodotion has ‘he set fire to’ as God’s acceptance (see Hayward, JHQG, 34), and the Syrians: ‘he consented’. Procopius comments on this matter, “Theodotion conveys that the manner of acceptance was (by) fire, as with Moses and Elijah. Aquila, on the other hand, refers to God, after turning from the wrath towards Adam, accepted (the sacrifice). Symmachus’ ‘he rejoiced’ means that as over a living offering; for also during the act of creation itself, God appeared to be taking pleasure in the moving beings, and bestowing honor upon the animate ones — which were even the only ones he blessed. The Syrians’ ‘he consented’ expresses that he preferred Abel’s offering.” Išo‘dad also says, “Theodotion says ‘he manifested himself by fire to Abel’, while Aquila ‘he was convinced’. It means that God was soothed from the anger that he had because of Adam. Therefore, God was persuaded and accepted the offering. Symmachus has ‘he rejoiced’, God appears to have been pleased with the animate and sensitive beings, and to honour them, for nowhere did he bless creatures other than the animals.” John Chrysostom comments on the Syrian’s translation that the fire is said to have come down to take up the sacrifices; for instead of he looked upon Abel and upon his sacrifices, the Syrian has ‘he set fire to’ (see Procopius, PG 87.1, 236, *Cat.* 494, cf. Romeny, SGD, 221).

The reading of θ’ σ’ seems to be the mixture of the reading of Aquila, Symmachus and Theodotion.

Genesis 4:5

HT πϣψ
LXX προσέσχεν

θ’ ἐνεπύρισεν

Wit 1: Hi 6 Montef

Notes: Cf. 4:4.

HT (קין) הָרַחֵץ
LXX και ἐλύπησεν τὸν (Κάιν)

α’ και ὀργίλον τῷ (Κάιν)

Wit 1: 344’

Wit 2: τόν] pr ο θξ 72; pr κξ ο θξ 14-77’-500’; αυτον 122; τω 131-500’

σ’ και ὠργίσθη

Wit 1: 344'

Notes: LXX follows the word order of the HT, although the meaning of ἐλύπησεν does not render to anger but 'to pain' or 'to grieve'. Symmachus, on the other hand, does not follow the sentence structure of the HT, but he communicates the indignation sense with the verb. Instead of using a verb, Aquila uses a nominative noun (see notes 4:5, 6; 18:30; 34:7).

HT יִנְּפֵ יִלְּפֵי תִּאֲמַר לְקַיִן רַחֲמֵי
LXX καὶ ἐλύπησεν τὸν Κάιν λίαν καὶ συνέπεσεν τῷ προσώπῳ

α' καὶ ὀργίλον τῷ Κάιν σφόδρα καὶ ἔπεσε
πρόσωπον αὐτοῦ

Wit 1: 17^{comm} Tht ↓Tht I 144

Wit 2: τόν] pr ο θ̄ξ 72; pr κ̄ξ ο θ̄ξ 14-77'-500'; αυτον 122; τω 131-500'

Var: καί] > Tht | ἔπεσε] + το Tht

Notes: ἦ] Aquila uses a Greek article.

תִּאֲמַר] LXX and Aquila translate synonymously: λίαν and σφόδρα respectively.

יִלְּפֵי] While LXX has Cain as the subject of συνέπεσεν, Aquila follows the HT by placing πρόσωπον αὐτοῦ as the subject of ἔπεσε.

HT יִנְּפֵ יִלְּפֵי(י)
LXX (καὶ) συνέπεσεν τῷ προσώπῳ

α' ὀργίλον τὸ πρόσωπον αὐτοῦ

Wit 1: 628

Notes: 628 probably translated out of 'τῷ Κάιν σφόδρα καὶ ἔπεσε' reading.

HT יִ(נְּפֵ)
LXX (τῷ προσώπῳ)

οί γ' αὐτοῦ

Wit 2: τῷ προσώπῳ] + αὐτου 135^{ms} ClemR 4 = Sixt M; το προσωπον
αὐτου 15'-64*(vid)-72-426 C''-78 b d f⁻¹²⁹ s⁻³⁴⁴ms t 392' 54 55 730
Chr VII 156bis Cyr II 32 La^E Ach Arab Bo

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, equals the HT.

Genesis 4:6

HT אִי אָמַר יְהוָה לְאֶלֶּזְקִיז לְמַה תְּרַחֵץ
LXX και εἶπεν κύριος ὁ θεὸς τῷ Κάιν ἵνα τί περίλυπος ἐγένου

α' και εἶπε(ν) κς πρὸς Κάιν· εἰς τί ὀργίλον σοι

Wit 1: ↓17^{comm} Tht ↓Tht I 144

Var: εἰς] ινα 17 | τί] + το Tht

Notes: אִי] While LXX simply uses an article, Aquila has πρὸς (see notes 4:5, 6; 18:30; 34:7).

HT אִי אָמַר יְהוָה לְאֶלֶּזְקִיז
LXX ἵνα τί περίλυπος ἐγένου

α' εἰς τί ὀργίλον σύ

Wit 1: ↓344'

Var: σύ] σου 344

σ' εἰς τί ὀργίσθης

Wit 1: 344'

Notes: אִי] Aquila and Symmachus translate literally.

הָרָה] Aquila consistently translates this word, both in noun and verb, as ὀργίλον, while Symmachus consistently has ὀργίζω (cf. notes 4:5, 6; 18:30; 34:7).

Genesis 4:7

HT הָאֵלֹהִים יִתְקַוְוֶה אֲדָמָה לְפָנָיו וְיִשְׁמַע אֶת קוֹלָהּ וְיִשְׁמַע אֶת קוֹלָהּ וְיִשְׁמַע אֶת קוֹלָהּ
יב-לִשְׁמַע

LXX οὐκ ἔαν ὀρθῶς προσενέγκης, ὀρθῶς δὲ μὴ διέλῃς, ἡμαρτες; ἡσύχασον· πρὸς σὲ ἢ ἀποστροφή αὐτοῦ, καὶ σὺ ἄρξεις αὐτοῦ

σ' ἄλλ' ἔαν ἀγαθύνῃς ἀφήσω· ἔαν δὲ μὴ ἀγαθύνῃς παρὰ θύραν ἁμαρτία ἐγκάθηται καὶ πρὸς σὲ ἢ ὄρμη αὐτῆς ἄλλ' ἐξουσιάσῃς αὐτῆς

Wit 1: ↓O (= 17-135) ↓344' ↓Ish 98 ↓Montef

Var: ἐγκάθηται] εγκειται 17 | αὐτῆς 1°] αυτη σ codd | ἐξουσιάσῃς] -σεις 344 | καὶ — fin] > 17-135 Ish Montef

θ' οὐκ ἂν ἀγαθῶς ποιεῖς (pro ποιῆς) δεκτόν· καὶ ἔαν μὴ ἀγαθῶς ἐπὶ θύρα ἁμαρτία ἐγκάθηται· καὶ πρὸς σὲ ἢ ἀποστροφή αὐτοῦ· καὶ σὺ ἄρξεις αὐτοῦ

Wit 1: ↓344' ↓Ish 98

Var: ἄρξεις] -ξης 127 | καὶ σὺ ἄρξεις αὐτοῦ] > Ish

θ' οὐκ ἂν ἀγαθῶς ποιῆς δεκτόν; κἂν μὴ ἀγαθῶς ποιῆς, ἐπὶ θύρα ἁμαρτία ἐγκάθηται· πρὸς σὲ ὄρμη αὐτοῦ· καὶ α (mend pro συ) ἄρξεις αὐτοῦ

Wit 1: ↓O (= 17-135-628^{comm Th}) Hi 7 ↓Montef

Attr: θ'] 628

Var: ποιῆς] ποιήσης 628 | δεκτόν] δεκταί 628 | θύρα] -ρας Montef | καί] > 17 | σύ] > 17 | ἄρξεις αὐτοῦ] αὐτοῦ ἄρξεις 628

Notes: There are two readings of Theodotion. The second reading above might be attributed to Theodotion for two reasons. Firstly, the second reading translates ‘בִּיטִי’ well as ‘ἀγαθῶς ποιῆς’. Secondly, the imitation of second reading to LXX’s reading on ‘ἡ ἀποστροφή’ favors that this might be attributed to Theodotion.

אִלַּי] Symmachus has ἀλλά to convey the apodosis of hypothetical sentence, while Theodotion follows LXX.

בִּיטִי] Symmachus and Theodotion have a literal translation, although Symmachus translates with one word: ἀγαθύνης and Theodotion employs two words: ἀγαθῶς ποιῆς (ποιεῖς) (cf. בִּיטִי 2°).

תִּשְׁוּ] This Hebrew word could be either a verb or a noun. Symmachus, on one hand, interprets as a verb ἀφήσω ‘I will let go’ from the verb ‘שָׁוַן’. Theodotion, on the other hand, interprets as an adjective δεκτόν ‘acceptable’ from a noun ‘תִּשְׁוּ’. Theodotion is probably influenced by LXX to refer a sacrifice.

מִן הַדֶּלֶת] Symmachus translates it as παρὰ θύραν ‘by the door’, while Theodotion has ἐπὶ θύρα ‘on the door’.

וְלֹא יִתְקַוָּה] Symmachus consistently uses a negative connotation, while Theodotion follows LXX (cf. notes 3:16). Symmachus has feminine personal pronoun, while Theodotion follows the masculine in LXX.

לִשְׁמַח] Symmachus’ translation may reflect Targum’s.⁶

וְאִם] Symmachus translates *waw* as a disjunctive, while Theodotion follows LXX to use the conjunction καί.

HT גְּבִיטִי לֹא יִתְקַוָּה מִן הַדֶּלֶת תִּשְׁוּ אִם לֹא יִתְקַוָּה מִן הַדֶּלֶת

LXX οὐκ ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἡμαρτες; ἡσύχασον

σ' ἄλλ' ἐὰν ἀγαθύνῃς ἀφήσω· ἐὰν δὲ μὴ ἀγαθύνῃς παρὰ θύραν ἁμαρτία ἐγκείται ἐγκάθηται

⁶ Salvesen, *Symmachus*, 22.

Wit 1: ↓O (= 17-135)

Var: ἔγκειται] εἰγκαθηται 135

Notes: Cf. Symmachus' reading above.

HT תאֲשׁוּ בִּטְיִתְּ-מֶאֱ

LXX ἐὰν ὀρθῶς προσενέγκης

α' ἐὰν ἀγαθύνῃς ἀρέσεις

Wit 1: ↓135 344'

Attr: α'] > 135

Var: ἀρέσεις] -σης 135

Notes: Aquila sees תאֲשׁוּ as ἀρέσεις 'good pleasure' or 'favor'. It means that Aquila translated from a noun (cf. Theodotion's translation).

HT תאֲשׁוּ

LXX προσενέγκης

θ' *acceptabile erit*

Wit 1: Hi 7

Notes: See three notes above on תאֲשׁוּ.

Genesis 4:9

HT (וַיֹּאמֶר) יְהוָה (אֱלֹהִים)

LXX (καὶ εἶπεν ὁ θεός)

οἱ γ' κύριος

Wit 2: ὁ θς A M 911 15-64* 18 b d¹²⁵ 56* 75 318'-392' 54 319 La^E Aeth Arab] pr κς Cyr II 33 Bo Syh rell: cf יהוה 𐤎

Notes: Hexapla adds ‘the Lord’ to equal the HT.

Genesis 4:12

HT ηϞη-κλ̄
LXX οὐ προσθήσει

σ' ἡ δὲ οὐκέτι

Wit 1: s⁻³⁴³

Notes: While LXX translates literally, Symmachus paraphrases it (cf. 4:2).

HT τῆ̄ι γῆ̄
LXX στένων καὶ τρέμων

σ' ἀνάστατος καὶ ἀκατάστατος

Wit 1: s⁻³⁴³

ὁ ἔβρ' σαλευόμενος καὶ ἀκαταστατῶν

Wit 1: O (= 17-135-**628**) C' ^{cat} (= 14^{cat}-615^{cat}-739^{cat}-761^{cat}-cI^{cat}) ↓31^{cat}
Procop 241

Var: σαλευόμενος] σαλλ. 31

ὁ συρ' σαλευόμενος καὶ ἀκαταστατῶν

Wit 1: O (= 17-135-**628**) C' ^{cat} (= 14^{cat}-615^{cat}-739^{cat}-761^{cat}-cI^{cat}) ↓31^{cat}
Procop 241

Attr: ὁ συρ'] C' (= **14-550**) α' **628**

Var: σαλευόμενος] σαλλ. 31

οί λ' σαλευόμενος καὶ ἀκαταστατῶν

Wit 1: ↓C^{cat} (= 14^{cat}-25^{cat}-57^{cat}-52^{cat}-73^{cat}-408^{cat}-550^{cat}-551^{cat}-615^{cat})
Procop 241 ↓Th^{11 12 13}

Var: ἀκαταστατῶν] ακαστειν 14 Th¹²; ακαστατειν 25^{cat}-57^{cat}-52^{cat}-
73^{cat}-408^{cat}-550^{cat}-551^{cat}-615^{cat} Th^{11 13}

Notes: LXX interprets two participles in Hebrew: vagabond and fugitive as the one who moans and trembles. Symmachus' translation, on the other hand, uses two nouns is closer to the HT: being driven from one's home and unsettled (Armenian and Išo 'dad also support Symmachus reading, see Armenian: ed. Hovhannessian, 41, 756-774 and Vosté-Van den Eynde, *Genèse*, 102, 26-29).

HT רָרַבְּ הַיְהִתְּ דָּן עַן
LXX στένων καὶ τρέμων ἔση ἐπὶ τῆς γῆς

σ' μετακινούμενος καὶ σαλευόμενος ἐπὶ τῆς γῆς

Wit 1: 628

θ' ἀκατάστατος καὶ ἀνάστατος ἐν τῇ γῇ

Wit 1: O (= 135^{cat}-628)

Attr: θ'] > 135

Notes: Symmachus has 'go from one place to another and being tossed on the earth', while Theodotion's reading is similar with Symmachus in the *s*-group, but he transposes the word order.

HT הַיְהִתְּ תָּן
LXX τὴν ἰσχὺν αὐτῆς δοῦναί

non tr δοῦναι τὴν ἰσχὺν αὐτῆς

Wit 2: τὴν ἰσχὺν αὐτῆς] tr post σοι 135' 346-392 319 Aeth Arab Arm Syh;
tr post δοῦναί Bo = M; + ετι 129

Notes: LXX probably sandwiches τὴν ἰσχὺν αὐτῆς between two verbs to produce a stylistic Greek. Hexapla, on the other hand, follows the word order of the HT.

Genesis 4:13

HT יגִּיַּע
LXX ἡ αἰτία μου

α' τὸ ἀνόμημά μου

Wit 1: ↓s⁻³⁴³

Var: τό] > 344'

Notes: Aquila translates literally.

Genesis 4:14

HT יתִּיאַ תִּשְׁרֹאֵן יתִּיאַ
LXX εἰ ἐκβάλλεις με

α' ἰδοὺ ἐξέβαλές με

Wit 1: ↓O (= 135-628) ↓s⁻³⁴³

Attr: α'] > 135

Var: ἐξέβαλές] εξεβαλλες 344'; ἐξεβαλλας 628

Notes: Aquila has a literal translation. LXX, however, interprets the opening clause as a condition 'εἰ', rather than a statement. LXX also uses a present tense for the verb because of σήμερον (Wevers, NGTG, 59).

HT תַּנִּיַּעַן
LXX στένων καὶ τρέμων

ὁ ἔβρ' σαλευόμενος καὶ ἀκαταστατῶν

Wit 1: 79^{cat} cf. Procop 241

ὁ συρ' σαλευόμενος καὶ ἀκαταστατῶν

Wit 1: 79^{cat} cf. Procop 241

Notes: See notes 4:12.

Genesis 4:15

HT וַיֹּאמֶר לֹא יְהוָה לְכֹן בְּלִהְרֹג קִין שְׁבַע־תַּיִם יִקָּם
LXX καὶ εἶπεν αὐτῷ κύριος ὁ θεός οὐχ οὕτως πᾶς ὁ ἀποκτείνας Κάιν ἑπτὰ ἐκδικούμενα παραλύσει

α' *et dixit ei dominus: propterea omnis qui occiderit cain septempliciter ulciscetur*

Wit 1: Hi Ep XXXVI

σ' *et dixit ei dominus: non sic sed omnis qui occiderit cain ebdomatos siue septimus vindicabitur*

Wit 1: Hi Ep XXXVI

ο' θ' *et dixit ei dominus: non sic sed omnis qui occiderit cain septem vindictas exsoluet*

Wit 1: Hi Ep XXXVI

Notes: See notes below.

HT לְכֹן
LXX οὐχ οὕτως

σ' θ' οὐχ οὕτως

Wit 1: Hi Ep XXXVI

α' διὰ τοῦτο

Wit 1: Hi Ep XXXVI

Notes: Symmachus and Theodotion follow LXX because they read as כן אל (as well as Peshitta and Vulgate). Aquila, on the other hand, read as כןל (cf. 30:15).

HT םקִי םִתְּפֹשׁ
LXX ἐπτὰ ἐκδικούμενα παραλύσει

α' ἑπταπλασίως ἐκδικηθήσεται

Wit 1: Procop 245 Syh Ish 101

σ' ἑβδόμῳ ἐκδίκησιν δώσει

Wit 1: Procop 245 Syh Ish 101

θ' δὴ ἑβδομάδος ἐκδικήσει

Wit 1: ↓Syh Ish 101

Var: δὴ ἑβδομάδος ἐκδικήσει] + *is quem genuerit generatio septima vindictam dabit* Syh

NonGr: Syh^F אלהו רבב . כ .
 Δου διδουα δι κενε . ω .
 Δου κενε α . δι .
 Arm^{Ep} Միմարնս ասէ. «Կայէն եւթն դար տացէ զդատաստանս»
 Թէռնիսոնն՝ «Կայէն եւթն դար Հատուցէ»

Notes: Aquila follows the HT for the usage of a passive voice. Symmachus and Theodotion, however, use an active voice for the verb. Procopius comments that Aquila indeed translated: 'seven times he will be avenged'. Symmachus, nonetheless, has 'sevently he will avenging,' which some have understood as 'during seven generations he will be punished.' The word 'ἑβδόμῳ' present a textual difficulty which Salvesen has

discussed in detail.⁷ The Latin's translation of Symmachus 'septimus' means Cain will be punished the seventh. Symmachus' translation, thus, is close to Theodotion 'per hebdomadem' or 'until seven times'. This translation most likely refers to a well-known Jewish Haggadah, according to which Cain's punishment was either extended through seven generations because he had not repented or was to be suspended up to the seventh generation after him because he had done penance. Jerome took LXX (and probably Theodotion) to mean that God told Cain that he would not die, but live to the seventh generation suffering tortures of conscience; and that whoever killed Cain, either in the seventh generation or as the seventh, would thereby free Cain from the torture. So, it was not Cain's killer who would receive seven punishments he was to endure (*Ep.* 36. 2). Then, he took Aquila and Symmachus to mean that Cain would be killed by Lamech, reckoned as living in the seventh generation from Adam (Gen. 4:23-24) is taken to signify he had been destined to kill Cain in the seventh generation (*Ep.* 36. 4). Some people, he says, explain the words with reference to seven sins of Cain, which he lists in order (*Ep.* 36. 6): it is interesting to compare a list of seven sins attributed to Diodore in the Catena (Petit, *Csl*, 132), along with seven corresponding punishments Cain endured. Jerome adds that Cain was thus entrusted to God's mercy through seven generations in the hope that, driven by the evils that befell him and the duration of his misery, he might repent and deserve absolution (Hayward, JHQG, 123).

HT	מִקֵּץ
LXX	παραλύσει

ὁ ἔβρ' ἀποκτείνας

Wit 1: Procop 245

Notes: 'Ο ἔβρ' has 'killing' or 'slaying'.

HT	עֲבָרָה
LXX	ἑπτὰ

α' ἑπταπλασίως

Wit 1: Hi 7

⁷ The matter is thoroughly discussed by Salvesen, *Symmachus*, 25-26, especially notes 95, 99; and by G. Vermes, "The Targumic Versions of Genesis 4:3-16", *Annual of the Leeds University Oriental Society* 3 (1961-2): 81-114, reprinted in *In Post-Biblical Jewish Studies* (1975): 92-126, especially 118-119.

σ' ἐβδόμωσ

Wit 1: Hi 7

θ' δι' ἐβδομάδος

Wit 1: Hi 7

NonGr: La α' septempliciter
σ' septimum
θ' per hebdomadem

Notes: In Latin translation (according to Jerome), Aquila translated 'in a sevenfold manner', Symmachus has an ordinal number 'seventh', while Theodotion has 'through period of seven days (week)'.

HT תיבן

LXX ἀνελεῖν

α' πληῖσαι

Wit 1: O (= 135-628) s⁻³⁴³

Attr: α'] 628

σ' πατάξαι

Wit 1: O (= 135-628) s⁻³⁴³

Notes: Aquila translated from πλήσσω: to struck with terror, while Symmachus translated from πατάσσω: to beat or knock.

HT תיש תרף

LXX σημείον τῷ Κάιν

non tr τῷ Κάιν σημείον

Wit 2: σημεῖον τῷ Κρίν] τω καιν σημειον 17'-135-426 500 318' 319 Phil
III 123.10 (sed hab I 297.22) La¹ Aeth^{-MPR} Syh = 𐌹𐌸

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 4:16

HT τιν
LXX Ναίδ

σ' ἀνάστατος σάλου ἢ σαλευόμενος

Wit 1: 344'

Wit 2: Ναίδ] ναιν 72 664; αιδ 120'; ναινα 59; γαιδ 500; *noo-d* Syh; יג
 השטמי ט^{OP}

Notes: LXX probably reads τιν instead of τιν. Symmachus reading in 344' is incorrect up to ὄκησεν.

HT τιν
LXX Ναίδ

σ' ἀνάστατος

Wit 1: Syh

θ' σαλευόμενος

Wit 1: Syh

NonGr: La σ' *rebellis*
 θ' *fluctuantis*

Syh^F ܣܝܚܘܢܘܘܢ . ܘܢܘܢ .
ܣܝܚܘܢܘܢܘܢ . ܘܢܘܢ .

Notes: Symmachus and Theodotion consistently read as נון (cf. 4:12, 14). Symmachus' reading in Syriac has ἀνάστατος or *rebellis* 'rebellious', while Theodotion as *fluctuantis* 'the one who moves to and fro' or 'a fugitive'. While LXX and Josephus (*Ant.* I. 60) say that נון is a land, Jerome believes that is נון not a land, but God's decision is discharged in that he wandered hither and thither as a wanderer and a fugitive (Hayward, JHQG, 35).

Genesis 4:18

HT ܣܝܚܘܢܘܢܘܢ
LXX (Ενώχ) Γαιδάδ

α' Ἀράδ

Wit 1: 130

α' Ἰράδ

Wit 1: 344'

Wit 2: Ενώχ] ενως 15'-64-135*-376-707 C' -16* 131 b d^{-106c} f⁻¹²⁹ 127-344^c
370-799 392^c-424' z 54 55^c Cyr II 44 Βο; ενχω 75; + ειραδ ειραδ δε
376

Notes: LXX reads סירע as סיע. The grapheme *üayin* represents two phonemes /ġ/ and /^c/, the former being transcribed in Greek by gamma (LXX) and the latter by zero (Aquila). Aquila lived centuries later by which time the velar phoneme had coalesced with the pharyngeal. Therefore, Ἀράδ in 130 is an error (Wevers, NGTG, 62).

HT ܠܣܝܚܘܢܘܢܘܢ
LXX Μαίηλ

ἄλλος μαλελεήλ

Wit 1: 628

Wit 2: Μαιήλ = **ⲙ**] μεηλ 16 130^{txt}-343-344^{txt} 346 319; μαουηλ M 376 129; μαουιαηλ 426 130^{mg}-344^{mg} 120' = **ⲙ**; μαουιηλ 128 509 730; μαυιηλ 134*; μαουια D^G; μαιουια 392^c p^r m 59; μαουιαν Cyr II 44; *meouia* Bο; μαλελεηλ 15'-64-72' 18-52'-131*(vid)-569-615' *d f*¹²⁹ 71-121^c-392*-424' 31' 54 55^c Chr VII 167 = Ald Sixt; μαλεηλ 121*(vid); μαλιηλ 551' 370

Notes: Cf. Field, 19.

HT **ⲗⲥⲱⲓⲧⲏⲛ**
LXX μαθουσαλά

ἄλλος μαθουσάηλ

Wit 2: μαθουσαλά] -σαηλ 131c 71-121*-127-392 120' Syh; -σαηλα 16 s

Notes: Cf. Field, 19.

Genesis 4:20

HT **ⲏⲛⲛⲁⲓ ⲗⲏⲁ ⲃⲱⲓ ⲃⲏⲛ**
LXX ὁ πατήρ οἰκούντων ἐν σκηναῖς κτηνοτρόφων

σ' ὁ πρῶτος ὑποδείξας σκηνὰς καὶ κτηνοτροφίαν

Wit 1: ↓s (= 130-344ind ad Ἰωβελ)

Attr: σ'] + θ' 344vid

Var: κτηνοτροφίαν] -φια 130

Notes: Symmachus paraphrases and interprets the HT.

Genesis 4:21

HT **ⲃⲏⲛ (ⲏⲛⲛⲁ)**
LXX (ἦν)

οἱ γ' πατρός μου

Wit 2: הָיָה] ο πατήρ 911(vid; aut πατήρ) 376 319; + πατήρ 426 Phil II 22.18 Aeth Arab Arm Syh^{Lat} Ambr *Exam* I 25: cf 20 et 𐌹

Notes: Hexapla adds ‘my father’ to equal the HT.

Genesis 4:22

HT הָיָה אִשָּׁה
LXX ἔτεκεν καὶ αὐτή

non tr καὶ αὐτή ἔτεκεν

Wit 2: καὶ αὐτή] > Aeth Arab; tr ante ἔτεκεν 17'-135' 121-424 31' 319
Syh = Sixt 𐌹

Notes: The second wife, Sella, also gave birth. The use of δέ to show the change of subject is followed by ἔτεκεν καὶ αὐτή. The verb comes at the end in the HT, but that would mean that καὶ αὐτή would follow on δέ. It is of course possible to have the two conjunctions together, but it is stylistically inelegant (Wevers, NGTG, 63). Although it is inelegant stylistically, Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 4:23

HT אִשָּׁה
LXX νεανίσκον

α' παιδίον

Wit 1: 344'

Notes: Aquila consistently translates אִשָּׁה as παιδίον. In 344', Aquila reading is incorrect up to ἀνδρα.

HT אִשָּׁה

LXX ταῖς ἑαυτοῦ γυναιξίν

non tr ταῖς γυναιξίν ἑαυτοῦ

Wit 2: ἑαυτοῦ] αὐτου 17'-82-376-707 18-500-761 *b*⁻³¹⁴ 392 59; tr post
γυναιξίν 17'-376 *b*⁻³¹⁴ = 𐤒

Notes: Hexapla follows the word order of the HT.

HT יְהִי

LXX μου τῆς φωνῆς

non tr τῆς φωνῆς μου

Wit 2: μου τῆς φωνῆς] τῆς φωνῆς μου 15'-64*-135-707 18 314 *df* 799
392' Cyr II 45 Arm = 𐤒

Notes: Hexapla follows the word order of the HT.

Genesis 4:24

HT הַבָּשָׂה יִמְעַבְּשׁ אֶת־לֶחֶם הַחַיִּים אֲשֶׁר־עָשָׂה אָדָם

LXX ὅτι ἑπτάκις ἐκδεδίκηται ἐκ Κάιν ἐκ δὲ Λάμεχ ἑβδομηκοντάκις ἑπτὰ

α' ὅτι ἑπταπλασίως ἐκδικηθήσεται Κάιν καὶ
Λάμεχ ἑβδομηκοντάκις ἑπτὰ

Wit 1: ↓*s*⁻³⁴³ Holmes

Var: καὶ] ο δε 127vid

σ' ὅτι ἑβδομαῖος ἐκδίκησιν δώσει Κάιν· Λάμεχ
ἑβδομήκοντα καὶ ἑβδομαῖος

Wit 1: ↓*s*⁻³⁴³

Var: δώσει] -ση 130 | ἑβδομαῖος] -ως 130 | Λάμεχ — fin] > 127

θ' ὅτι ἑβδομάδας ἐκδικηθήσεται Κάιν· Λάμεχ
ἑβδομήκοντα καὶ ἑπτὰ

Wit 1: s (= 130-344)

Notes: See notes below.

HT םַקְי םִתְּנַבֶּשׁ
LXX ἑπτὰκις ἐκδεδίκηται

α' ἑπταπλασίως ἐκδικηθήσεται

Wit 1: ↓**Procop 256**

Var: ἑπταπλασίως] ἢ πας ο ἀποκτεινας καιν **Procop 256**

σ' ἑβδομάδος δίκην δώσει

Wit 1: O (= 135-628) Syh ↓**Procop 256**

Attr: σ'] > **628**

Var: ἑβδομάδος] ἑβδομαῖος **Procop 256**

θ' δι' ἑβδομάδος ἐξεδίκησε

Wit 1: Procop 256

NonGr: Syh^F דָּוָה דִּלְכָלֵּי דְּרָבָהּ .ו.

Notes: See notes 4:15.

HT הַבְּשִׁי םִבְעִי
LXX ἑβδομηκοντάκις ἑπτὰ

ὁ συρ' ἑβδομήκοντα

Wit 1: Procop 256

Notes: The Syrians do have 'seventy' but omits 'seven'.

Genesis 4:25

HT רַקָּאָ עָרַיִם הָיָה לְיִשָּׁתָּבְתַן בִּי תַשׁ יִמְשֹׁתָא אֲרָקָתַי
LXX καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Σήθ λέγουσα ἕξανέστησεν γάρ μοι ὁ θεὸς σπέρμα ἕτερον

α' καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σήθ [λέγουσα]
ὅτι ἔθηκεν μοι ὁ θεὸς σπέρμα ἕτερον

Wit 1: Hi 8

NonGr: *La et vocavit nomen ejus Seth, dicens: Quia posuit mihi Deus semen alterum*

Notes: אֲרָקָתַי] Aquila consistently translates אֲרָקָ as καλέω (cf. chapter one).

תַּשׁ] Aquila consistently translates it as τίθημι. Although it is difficult to maintain the Hebrew wordplay (תַּשׁ and תַּשׁ) in Greek, Aquila has it (cf. 1:1, 16).

λέγουσα] According to Jerome, Aquila has this participle. However, it is questionable since there is no אֲמַר in the HT.

בִּי יִשָּׁתָּבְתַן] Aquila consistently follows the word order of the HT. Aquila used ὅτι, while LXX has γάρ to denote a cause.

There are two different readings of Aquila when Wevers and Field quoted from Jerome in Latin. Wevers has '*et vocavit nomen eius seth dicens quia posuit mihi dominus semen alterum*', while Field recorded '*et vocavit nomen ejus Seth dicens: quia posuit mihi Deus semen alterum*' (Wevers, 101; Field, 20). The difference is Wevers has '*dominus*' or 'the Lord', while Field has '*deus*' or 'God'. This project follows Field because the literalness is a characteristic of Aquila.

HT (אָדָם עָדַיִם)
LXX (ἔγνω δὲ Ἀδὰμ) Εὐάν

⟨οἱ γ'⟩ -

Wit 2: Εὐαν] εβαν 75; > 79-569 121 Aeth^{FR Lat}Aug C D XV 8^{ap} = 𐌹

Notes: The omission of 'Eve' in two manuscripts of the *cII*-group might be due to a hexaplaric influence.

HT -
LXX λέγουσα

Sub ÷

Wit 2: λέγουσα = 𐌲^O 𐌶] pr ✱ (mend pro ÷) Arm^{26 33 40 42 57 121 224} Syh;
λεγων 71; ειπεν 911 > Clem II 233 Aeth^P = 𐌹

NonGr: Arm ✱ uuuug ✓

Notes: Wevers argues that λέγουσα before Eve's explanatory statement is necessary for the sense (Wevers, NGTG, 66). Hexapla, on the other hand, records it under the obelus. The Armenian incorrectly has the asterisk instead of the obelus.

Genesis 4:26

HT הנה? משב ארקה להנה יא
LXX οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ

ὁ ἔβρ' οὗτος ἤλπισεν ἐπικαλεῖσθαι τῷ ὀνόματι κῦ
τοῦ θῦ

Wit 1: O^{comm Eus Em} (= 17^{comm Eus Em}-135^{comm Eus Em}-628^{comm Eus}) 64(vid)
↓C'' (= 14^{comm Eus Em}-79^{cat}-550^{comm Eus}-615^{comm Eus Em}-739^{cat}-761^{cat})
↓130 Procop 261 Montef

Wit 2: τὸ ὄνομα κῦ] τω ονοματι Chr IX 241 Cyr II 48

Var: οὗτος] -τως 79 | τῷ] εν 130

α' οὗτος ἤρξατο τοῦ καλεῖσθαι ἐν ὀνόματι κῦ

Wit 1: 64(vid) 130

Wit 2: οὗτος ἤλπισεν] ἤρξαντο Chr IX 241

α' τότε ἤρχθη τοῦ καλεῖν ἐν ὀνόματι

Wit 1: s (= 130-344) Syh ↓Chr IX 241 ↓Montef ↓Nobil

Wit 2: ἤλπισεν] pr *primus* Ruf Rom VIII 3; + πρωτον Phil I 289.16; *coepit* Aeth^{CG}

Var: τότε ἤρχθη] > Chr IX 241 Nobil | καλεῖν] -εῖσθαι Montef

σ' τότε ἀρχὴ ἐγένετο

Wit 1: s (= 130-344) Syh

Attr: σ'] > 130

NonGr: Syh^F כָּאֲשֶׁר כִּי־אֵלֶּיךָ לֵאמֹר וְעַתָּה
כָּאֲשֶׁר כִּי־אֵלֶּיךָ לֵאמֹר וְעַתָּה
Arm^E Ի Հերբայեցին ոչ այսպէս ստէ: այլ թէ՛ սա յուսացաւ կոչել
յարնուն Տեանն Աստուծոն

Notes: There are two readings of Aquila above. The translation of ‘τότε’ and the usage of an active voice of ‘καλεῖν’ favor the second reading to be attributed to Aquila.

ⲓⲛ] LXX and ὁ ἐβρ’ translate it as οὗτος. This word is probably misunderstood as ⲡⲓ since this pronoun also can be written as ⲛⲓ and ⲓⲛ for a common gender (see BDB and HALOT). Aquila and Symmachus, nonetheless, understand it as a time marker.

ⲗⲏⲏ] LXX and ὁ ἐβρ’ translate it as ‘to wait’ from Hebrew root לָּחַץ. Aquila, nevertheless, reads it as ‘to begin’ from Hebrew root בָּחַץ in the *hophal* stem.

ⲛ] While Aquila consistently translates it as ἐν, ὁ ἐβρ’ simply uses an article.

HT (ⲧⲗ) ⲁⲛⲏⲁⲓⲛ

LXX (ἐγένετο)

οἱ γ' καὶ αὐτῶ

Wit 2: ἐγένετο] pr και αυτω 17'-426 319 Syh = 𐤀; εγεννηθη C¹⁶ 18 131 413
500 646 56^{mg}-129 t 730 La^A Aeth Arab Syh; εγενηθη 64^{mg} 131-413-
500-646; + αυτω 14

Notes: LXX omits 𐤀 in the HT as otiose. This, however, has been provided by Hexapla as και αυτω, while LXX has ἐγένετο in its basic sense of 'come into being,' hence 'be born' (Wevers, NGTG, 66).

Chapter 5

Genesis 5:1

HT םַדְּאָ תִּלְיִת רַפְּרָּ הִי
LXX αὕτη ἡ βίβλος γενέσεως ἀνθρώπων

α' τοῦτο βιβλίον γεννημάτων Ἀδάμ

Wit I: 31^{cat}

οἱ ὁ αὕτη ἡ βίβλο<ς> γενέσεως ἀνῶν

Wit I: 31^{cat}

Notes: תִּלְיִת] Aquila probably reads this word from the verb: תָּלַי (cf. 2:4).

םַדְּאָ] Aquila interprets םַדְּאָ contextually as Adam (cf. 1:27 and 2:7 in which he translated as ἄνθρωπος).

HT תּוּמַדְּאָ
LXX κατ' εἰκόνα

α' ἐν ὁμοιώματι

Wit I: 135 ↓_s (= 130-344)

Var: ἐν ὁμοιώματι] ομυιωμ. 130

σ' ἐν ὁμοιώσει

Wit I: ↓135 ↓_s (= 130-344)

Var: ἐν] > 135 344 | ὁμοιώσει] ομυιωσ. 130; -ως 135

Notes: אָ] Both Aquila and Symmachus have a literal translation.

תּוּמַדְּאָ] Symmachus consistently translates it as ὁμοιώσει (cf. 1:26). Although Aquila translated synonymously, while his translation differs from Genesis 1:26.

Genesis 5:3

HT וַיְחִי אָדָם שְׁלֹשִׁים וּמָאתַיִם שָׁנָה
LXX ἔζησεν δὲ Ἀδὰμ ἔτη διακόσια καὶ τριάκοντα

ὁ ἔβρ' ουαε· εει αδαμ σαλωειμ σεννα ουμεσα μρωθ
σανα

Wit 1: 551

Notes: See notes below.

HT וַיְחִי אָדָם שְׁלֹשִׁים שָׁנָה
LXX ἔτη διακόσια καὶ τριάκοντα

σ' ρλ'

Wit 1: O (= 17^{comm Eus Em}-135^{comm Eus Em}-(628)) cf. Procop 264

οί λ' ρλ'

Wit 1: ↓344' Syh

Var: ρλ'] ω 127 (cf. Field)

ὁ ἔβρ' ρλ'

Wit 1: O (= 17^{comm Eus Em}-135^{comm Eus Em}-(628)) **Procop 264 Montef**

ὁ συρ' ρλ'

Wit 1: O (= 17^{comm Eus Em}-135^{comm Eus Em}-(628)) **Montef** cf. Procop 264

NonGr: Syh^F ρδδδδδ ρρρρ ρρρρ ρρρρ

Notes: All Greek translations above give one hundred years less than LXX. Procopius mentions that the Hebrew always draws up a genealogy with a difference of 100 years (with respect to LXX) (Procop 264, *Cat.* 581). Eusebius of Emesa (Devreesse, 62) had also noted the one hundred years' discrepancy, and indeed 'the rests,' according to the Syro-Hexapla, read 130 years. Augustine, *De Civ. Dei* 15. 10-11, reveals his concern about LXX chronology.⁸ Origen, in *Sel. In Gen.* 5:3, displays concerns entirely different from Jerome's as he comments on the meaning of Adam's image and likeness which Seth bears (cf. Hayward, JHQG, 127; cf. 5:6, 9; 11:12, 14, 16, 18, 20, 22, 25).

Genesis 5:4

HT	שְׁמֹנֶה מֵאוֹת (שְׁנָה)
LXX	(ἔτη) ἑπτακόσια

οἱ λ' ω'

Wit 1: O (= 17-135-(628)) 344'

Notes: Jerome says that LXX has *septingentos* 'seven hundred', while the HT has eight hundred (cf. Hayward, JHQG, 127).⁹

Genesis 5:5

HT	שְׁשָׁע מֵאוֹת שְׁנָה וּשְׁלֹשִׁים שְׁנָה
LXX	ἔτη ἑννακόσια καὶ τριάκοντα

α' ἑννακόσια ἔτος καὶ τριάκοντα ἔτος

⁸ For studies of the differences in chronology between LXX and the Hebrew in this chapter of Genesis, see B. Z. Wacholder, *Essays on Jewish Chronology and Chronography* (New York: Ktav, 1976), 106-135; G. Larsson, 'The Chronology of the Pentateuch: A Comparison of the MT and LXX', *JBL* 102 (1983), 401-409; Henry B. Smith Jr., "From Adam to Abraham: An Update on the Genesis 5 and 11 Research Project," *Associates for Biblical Research* 29, no. 2 (April 2017): 42-49; Henry B. Smith Jr., "MT, SP, or LXX? Deciphering a Chronological and Textual Conundrum in Genesis 5," *Biblical and Spade* 31, no. 3 (2018): 18-27; Henry B. Smith Jr., "The Case for the Septuagint's Chronology in Genesis 5 and 11," in *Proceedings of the Eight International Conference of Creationism*. Pittsburgh, Pennsylvania: Creation Science Fellowship, (2018): 117-32.

⁹ There was suspicion among Jews that Christians had falsified the text of Scripture: see M. Rahmer, *Die hebräischen Traditionen in den Werken des Hieronymus durch einen Vergleich mit den jüdischen Quellen, i: Die 'Quaestiones in Genesim* (Charleston, SC: Nabu Press, 2010). But the Samaritan Pentateuch, to which Jerome will allude in his commentary on 5:3-7, also differs from Hebrew and LXX, which Josephus follows in *Ant.* 1. 82, in the chronology of the period before the Flood. For a convenient, comprehensive display of these discrepancies in tabular form, and detail discussion of them, see J. Skinner, *A Critical and Exegetical Commentary on Genesis* (Edinburgh: Bloomsbury T & T Clark, 1934), 134-139.

Wit 1: Epiph *De Mensuris* 159

Notes: Based on Wevers, Aquila does not follow the word order of LXX. This project, however, follows Field because Aquila's writing habit is to equal the word order of the HT (cf. 1:28, 30, 3:12; 4:5; 15, 23, 25).

Genesis 5:6

HT $\eta\text{מִשְׁנֵי שָׁנִים וּמֵאָתַיִם שָׁנָה}$
LXX $\acute{\epsilon}\tau\eta\ \delta\iota\alpha\kappa\acute{o}\sigma\iota\alpha\ \kappa\alpha\iota\ \pi\acute{\epsilon}\nu\tau\epsilon$

οί λ' ρε'

Wit 1: $O (= 17-135-(628))$

οί λ' ρλε'

Wit 1: 344'

οί λ' $\acute{\epsilon}\kappa\alpha\tau\acute{o}\nu\ \kappa\alpha\iota\ \pi\acute{\epsilon}\nu\tau\epsilon$

Wit 1: Syh

NonGr: Syh^F ששסו ארבע מאות

Notes: The HT, Samaritan Hebrew Pentateuch, and Syro-Hexapla have a cardinal number: 105. Some manuscripts in the *s*-group, however, have 135 years (cf. 5:3, 6, 9, 15, 21; 11:12, 14, 16, 18, 20, 22, 25).

Genesis 5:7

HT $\eta\text{שְׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה}$
LXX $\acute{\epsilon}\tau\eta\ \acute{\epsilon}\pi\tau\alpha\kappa\acute{o}\sigma\iota\alpha\ \acute{\epsilon}\pi\tau\acute{\alpha}$

οί λ' ωζ'

Wit 1: $O (= 17-135-(628))\ s^{-343}$

Wit 2: ἔτη ἑπτακόσια ἑπτὰ 911(vid)] ἔτη sub ✕ Syh; επτακοσια 31; επτακ. κ. επτα ετη A 75 318 = Ra; επτα κ. επτακ. ετη 16 s 346; επτα ετη κ. επτακ. M 17'-135' C' ^{-16 18} 71-121-392-424 z⁻³¹ 55 59 319 509 730 = Sixt; + annos Syh

Notes: The HT and οί λ' have 807 years, while LXX has 707. Syh places 'ἔτη' under the asterisk.

Genesis 5:8

HT הַשְּׁמֵרָה הַשְּׁבִיעִית הַשְּׁמֵרָה הַשְּׁבִיעִית
LXX ἔτη ἑννακόσια δεκαδύο

Sub ✕

Wit 2: ἔτη — δεκαδύο 911] pr ας ἐζήσε(ν) D^G 426 16 130 346 730; om ἔτη 127; ἔτη sub ✕ Syh; εννακ. δεκ. ετη t⁻⁷⁹⁹; ετη εννακ. δεκα 19' Aeth^P; ετη εννακ. δυο 18 130*; ετη εννακ. δωδεκα 426 d⁴⁴ (ἱβ̄ 44) 129 54; εννακ. κ. δωδεκα ετη A 318 = Ra; δωδεκα (δεκαδυο 17'-135' 319; δεκα 408) και εννακ. (εννακ. 422 71) ετη M 17'-135' C' ^{-16 18} 71-121-392-424 z 55 59 319 509 730 Cyr II 45 = Sixt; + anni Syh

Notes: Syh places 'ἔτη' under the asterisk.

Genesis 5:9

HT הַשְּׁמֵרָה הַשְּׁבִיעִית
LXX ἔτη ἑκατὸν ἑνενήκοντα

οί λ' Ϛ'

Wit 1: O (= 17-135-(628))

οί λ' Ϛε'

Wit 1: s⁻³⁴³

Wit 2: ἐκατὸν ἐνενηήκοντα] om ἐκατόν 53^{Lat} QIulHil Curs CLIX 5 𐤅 = 𐤍;
 εκ. ετη κ. > 135*; εκατον > A^{txt}

Notes: The HT, 𐤍 and 135 have 90 years, LXX has 190 years; whereas some manuscripts in the *s*-group have 95 years (cf. 5:3, 6, 9, 15, 21; 11:12, 14, 16, 18, 20, 22, 25). Syh incorrectly places ‘ἔτη’ under the asterisk.

Genesis 5:10

HT ןִיָּן
 LXX τὸν Καινάν

οἱ λ’ Κηνάν

Wit 1: ↓*s*⁻³⁴³

Var: Κηνάν] + τον 130

Notes: Οἱ λ’ has a different reading due to etacism (cf. Genesis 2:2).

HT (הַנִּשְׁ תוֹאֵמ) הַנִּמְשִׁי
 LXX (ἔτη) ἑπτακόσια

οἱ λ’ ω’

Wit 1: *s*⁻³⁴³

Wit 2: ἔτη — πέντε 911] ετη πεντε και δεκα 53; ετη 1ē 664; ετη εννακοσια
 (ενακ. 73) δεκα π. 14-77’-73’-128^{txt}-413-414*-422-500-550*-551-
 739*; ετη + ras ca 20 litt 57^c; επτακ. και δεκα π. ετη A 75 318 =
 Ra; tr ἔτη post πέντε *t*; πεντε ετη κ. επτακ. 135; πεντεκαιδεκα κ.
 επτακ. ετη 376 16 130 346; πεντεκαιδεκα ετη κ. επτακ. M 17’ *s*⁻¹³⁰
 71-121-392-424 z 55 59 319 509 Syh (+ ✕ *annos*)

Notes: This is the third occurrence that the HT and οἱ λ’ have 100 years more than LXX (cf. 5:4, 7).

Genesis 5:11

HT הַמֶּשֶׁתְּנַיִם וְהַשְּׁעָרָה תוֹאֵמ הַנִּשְׁ
 LXX ἔτη ἑννακόσια πέντε

Sub ✖

Wit 2: ἔτη — πέντε 911] ἔτη sub ✖ Syh; ετη οκτακοσια εικοσι πεντε 426; ετη εννακ. (ενακ. 54) δεκα πεντε 73^c-550* 54; ετη εννακ. εικοσι (ηκοσι 664*) πεντε 53'; ετη πεντε κ. εννακ. M; π. κ. εννακ. ετη (> 392^{xt}) 16 s 346-392 Cyr II 45; πεντε ετη κ. εννακ. (+ ετη D^G) D^G 17'-135' 71(ενακ.)-121(πεντετη)-424 z 55 59 319 509; εννακ. κ. πεντε ετη A 75 318 = Ra; εννακ. (ενακ. 76*) πεντε ετη t; + anni Syh

Notes: Syh places 'ἔτη' under the asterisk.

Genesis 5:13

HT (הַנֶּשֶׁת תִּיבָה) הַנֶּשֶׁת
LXX (ἔτη) ἑπτακόσια

οἱ λ' ω'

Wit 1: s⁻³⁴³

Wit 2: ἔτη ἑπτ. τεσσαράκοντα] επτακ. κ. τεσσαρ. (τεσσαρ. A) ετη A 75 318 = Ra; ετη τεσσ. κ. επτακ. 17'-135' 346 319; τεσσ. κ. επτακ. ετη 16 130 121-424 31' = Sixt; τεσσαρ. (τεσσαρ. 55) ετη κ. επτακ. M C[']-^{16 18} s⁻¹³⁰ 71-392 120' 55 509 730 Syh (+ ✖ annos)

Notes: See two notes above. Syh incorrectly places 'ἔτη' under the asterisk.

Genesis 5:15

HT הַנֶּשֶׁת שְׁשִׁים וְשֵׁשׁ הַנֶּשֶׁת
LXX ἔτη ἑκατὸν ἐξήκοντα πέντε

οἱ λ' ξε'

Wit 1: s⁻³⁴³

Wit 2: ἔτη — πέντε] ετη εξηκ. πεντε *f* (= 53-664^c) ετη εκ. εξηκ. 707; ετη εκ. εξηκ. και πεντε 59; εκ. και (> 71) εξηκ. πεντε ετη A 75 71-318 55 = Ra; πεντε ετη (ετι 400*) κ. εξηκ. κ. εκ. 17'-135 319; πεντε (+ ✱ annos Syh) και (> 78) εξηκ. (εξηκ. 346) κ. εκ. ετη. M C' ^{s-18} s 121-346-392-424 z 509 730 Cyr II 45 Syh

Notes: This is the fourth occurrence that the HT, some manuscripts from the *f*-group and οί λ' have 100 years less than LXX (cf. 5:3, 6, 9, 15, 21; 11:12, 14, 16, 18, 20, 22, 25). Syh places 'ἔτη' under the asterisk.

Genesis 5:16

HT (שְׁנָה) תּוֹת מְאֹנָה וְשְׁנָה וְשְׁנָה שְׁלֹשִׁים
LXX (ἔτη) ἑπτακόσια τριάκοντα

οί λ' ωλ'

Wit 1: s⁻³⁴³

Notes: The HT and οί λ' have 100 years more than LXX (cf. 5:4, 7, 10, 13, 22).

HT שְׁנָה (תּוֹת מְאֹנָה וְשְׁנָה וְשְׁנָה שְׁלֹשִׁים)
LXX ἔτη (ἑπτακόσια τριάκοντα)

Sub ✱

Wit 2: ἔτη ἑπτ. τριάκοντα 911] ετη ψδ̄ 72; om τριάκοντα 56^{lxt}; επτακ. και τριακ. ετη A 318 = Ra; τριακοντα (τριακοσια 130*c pr m) κ. επτακ. ετη M 16 s; ετη τριακ. (τ̄ 135*) και επτακ. (οκτακοσια 52*) 17'-135' C' ^{s-16 18} y^{-318 527} z 55 59 319 509 730 Syh (+ ✱ annos)

Notes: Syh places 'ἔτη' under the asterisk.

Genesis 5:17

HT שְׁנָה שְׁנָה תּוֹת מְאֹנָה וְשְׁנָה וְשְׁנָה שְׁלֹשִׁים וְשְׁנָה שְׁלֹשִׁים
LXX ἔτη ὀκτακόσια ἐνενήκοντα πέντε

Sub ✱

Wit 2: ἔτη — πέντε] ετη $\overline{\omega\rho\epsilon}$ (sic) 107; om ἐνενήκοντα 125 59* (c pr m); om πέντε 246; οκτακ. (οκτασια 318) και ενενηκ. π. ετη A 75 318 = Ra; π. και ενενηκ. (εννεν. 343) κ. οκτακ. ετη M 135 16 s; ετη π. κ. ενενηκ. (εννεν. 79) κ. επτακοσια C^{1-16 18 313c 413 551^{646 739}} 392 730; ετη π. κ. ενενηκ. (εννεν. 551 424 31; εννηνηκ. 346; + ✱ anni Syh) κ. οκτακ. (+ ✱ anni Syh) 17'-376 313^c-413-551'-646-739 121-346-424 z 55 319 509 Cyr II 45 Syh

Notes: Syh incorrectly places ‘ἔτη’ under the asterisk.

Genesis 5:18

HT שְׁתַּיִם וְשָׁשִׁים שָׁנָה וּמֵאָתַּת שָׁנָה
LXX ἔτη ἑκατὸν ἐξήκοντα δύο

Sub ✱

Wit 2: ἔτη — δύο] tr ἔτη post δύο 75; εκ. κ. εξηκ. δυο ετη A 318 = Ra; δυο κ. εξηκ. (εξηνηκ. 346) κ. εκ. ετη D M 17'-135 16 130 346 55 319; δυο κ. εξηκ. (εννηκοντα 550*) ετη (sub ✱ Syh) κ. εκ. (+ ✱ annos Syh) 376 C^{1-16 18 s-130} 121-392-424 z 509 730 Cyr II 45 Syh

Notes: Syh incorrectly places ‘ἔτη’ under the asterisk.

Genesis 5:19

HT (הַנֶּשֶׁךְ) מֵאוֹת מֵשָׁנִים
LXX (ἔτη) ὀκτακόσια

οἱ λ' ψπε'

Wit 1: s (= 130vid-344')

Notes: LXX and the HT record that 800 years is the remaining years of Yared after Henoch's birth, while οἱ λ' and **uu** have 785 year (Wevers, NGTG, 71).

Genesis 5:20

HT הַנְּשָׁה תִּיאָרָה עֲשֶׂתִּי הַנְּשָׁה יָמֵיהֶם שְׁשִׁים וְשֵׁשׁ
 LXX ἔτη ἑννακόσια ἐξήκοντα δύο

οἱ λ' ωμς'

Wit 1: s (= 130-344) = ωμ

Wit 2: ἔτη — δύο 911] ετη ενακ. εξηκ. πεντε 54; εννακ. και εξηκ. δυο ετη A 75 318 = Ra; δυο κ. εξηκ. κ. εννακ. ετη M 135 16-25-73-569 130 121-346-424 31' 55 509; δυο κ. εξηκ. (+ και εκατον 646*) ετη κ. εννακ., ενακ. 79*; + ✱ anni Syh) D 17'-376 C' s-16 18 25 73 569 s⁻¹³⁰ 392 120' 319 730 Syh

Attr: οἱ λ'] 130; ζ̄ absc

Notes: LXX and the HT record that the Yared lived for 962 years, whereas οἱ λ' and ωμ have 847 years. Syh incorrectly places 'ἔτη' under the asterisk.

Genesis 5:21

HT (הַנְּשָׁה) שְׁשִׁים וְשֵׁשׁ יָמֵיהֶם
 LXX (ἔτη) ἑκατὸν ἐξήκοντα πέντε

οἱ λ' ξε'

Wit 1: 344

Wit 2: ἔτη — πέντε 911] om ἑκατόν 5; ετη εκ. εξηκ. δυο 664; εκ. και εξηκ. π. ετη A 318 = Ra; tr ἔτη post πέντε 75 t⁻⁷⁹⁹; πεντε κ. εξηκ. και (> M) εκ. (> M^{xt}) ετη D M 17'-135' C' s-18 53 s y^{-318 527} z 55 319 509 730 Syh

Notes: The HT, ωμ and οἱ λ' have 65 years, while LXX has 165 years (cf. 5:3, 6, 9, 15, 21; 11:12, 14, 16, 18, 20, 22, 25).

Genesis 5:22

HT שְׁשִׁים וְשֵׁשׁ יָמֵיהֶם תִּיאָרָה הַנְּשָׁה
 LXX εὐηρέστησεν δὲ Ἐνώχ τῷ θεῷ

α' καὶ περιεπάτει Ἐνώχ σὺν τῷ θεῷ

Wit 1: ↓O (= 17-(628)) 344 Syh

Attr: α'] > 17

Var: καί] > 17-628 | περιεπάτει] περιεπατη 17

σ' καὶ ἀνεστρέφετο Ἐνώχ

Wit 1: (628) ↓Syh

Var: Ἐνώχ] > Syh

NonGr: Syh^F קמלל כּ חנוס קום חלמסו .ר.
 קום חלמסו .פ.

Notes: Aquila translates אָלַח from the *qal* stem, while Symmachus from the *hithpael* stem.

HT אָלַח(1)

LXX εὐηρέστησεν

σ' ὤδευσεν

Wit 1: 344

σ' ἀνεστρέφετο

Wit 1: Syh

Notes: Two different readings of Symmachus. The first reading translates אָלַח from *qal* stem, while the second one from *hithpael* stem. The second one is probably the correct reading of Symmachus (cf. notes above and 5:24).

HT (הַנְּשָׁה) תּוֹמַת שְׁלֹשׁ
 LXX (ἔτη) διακόσια

οἱ λ' τ'

Wit 1: 344

Notes: This is another instance that LXX has less 100 years than the HT and οἱ λ' (cf. 5:4, 7, 10, 13, 16).

Genesis 5:23

HT תּוֹמַת שְׁלֹשׁ וְהַנְּשָׁה שְׁשִׁים וְשֵׁשׁ
 LXX ἔτη τριακόσια ἑξήκοντα πέντε

Sub ✖

Wit 2: ἔτη — πέντε] tr ἔτη post πέντε A = Ra; om ἔτη 75; τριακ. και εξηκ.
 π. ετη 318; π. κ. εξηκ. κ. τετρακοσια ετη 71; π. κ. εξηκ. (+ anni
 Syh) κ. τριακ. ετη (sub ✖ Syh) D(vid) M 17'-135' C' '-18 s y⁻⁷¹ 318
⁵²⁷ z 55 59 319 509 730 Syh

Notes: Syh incorrectly places 'ἔτη' under the asterisk.

Genesis 5:24

HT וַיִּנְחַל אֱנוֹךְ אֶת־הָאֱלֹהִים
 LXX εὐηρέστησεν δὲ Ἐνώχ τῷ θεῷ

α' καὶ περιεπάτει Ἐνώχ σὺν τῷ θεῷ

Wit 1: ↓O (= 135-(628)) 344' Syh Ish 109

Var: καὶ] > 135

α' περι[. . . .] Ἐνώχ [. . .

Wit 1: 130

σ' ἀνεστρέφετο (Ἐνώχ) καταβαίνων

Wit 1: ↓s (= 130-344)

Attr: σ'] > 130

Var: ἀνεστρέφετο] -ται 344* | καταβαίνων] -βανων 344*

σ' καὶ ἀνεστρέφετο Ἐνώχ

Wit 1: O (= 135-(628))

NonGr: Syh^F ܘܢܘܚܘܢ .ܪ.

Notes: See notes 5:22.

There are two readings of Symmachus, the second preserves the correct reading of Symmachus.

HT ܘܢܘܚܘܢ(1)

LXX εὐηρέστησεν

σ' ἀνεστρέφετο

Wit 1: Syh Ish 109

NonGr: Syh^F ܘܢܘܚܘܢ .ܩ.

Notes: Cf. 5:22 and 5:24.

Genesis 5:25

HT ܥܒܥܘܫܘܡܢܝܡ ܘܨܒܥܘܫܘܡܢܝܡ ܘܨܒܥܘܫܘܡܢܝܡ ܘܨܒܥܘܫܘܡܢܝܡ

LXX ἑπτὰ ἑκατὸν ἐξήκοντα ἑπτὰ

οἱ λ' ἑπτὰ καὶ ὀγδοήκοντα ἔτη καὶ ἑκατὸν ἔτη

Wit 1: Syh

Wit 2: ἔτη — ἑπτὰ 911] om ἔτη 370; ετη εκ. ογδοηκοντα επτα Chr VII 181 Aeth^M; ετη εκ. ἐξηκ. πεντε d 527 Sa; ροζ̄ ετη 75; εκ. κ. ἐξηκ. επτα ετη A* 318 = Ra; εκ. και (> 71) ογδοηκοντα επτα ετη A^c 458 71 Arab; επτα κ. ἐξηκ. (+ *annos Syh) κ. εκ. ετη 17'-135' C^{r-16 313c} 346 319 730 Syh = **uu**; επτα κ. ογδοηκ. κ. εκ. ετη (> 31') D M 15-64-707 16-313^c s^{-127*} 121-392-424 z 55 59 509 = **Wt T**; επτα κ. εβδομηκοντα κ. εκ. ετη 127*(vid)

NonGr: La centum et septem et octoginta annos
 Syh^F כַּמֵּצַן כַּסֵּבָה כַּמֵּצַן כַּסֵּבָה כַּסֵּבָה כַּסֵּבָה כַּסֵּבָה כַּסֵּבָה כַּסֵּבָה כַּסֵּבָה כַּסֵּבָה

Notes: There is twenty years gap between the HT and LXX. Syh incorrectly places 'ἔτη' under the asterisk.

HT תַּמְלִתֶּךָ דְּלִינִי הַנֶּשֶׁת אֶמְנִישִׁי עַבְשֵׁת הַלְּשׁוֹנִיתִי
 LXX Καὶ ἔζησεν Μαθουσάλα ἔτη ἑκατὸν ἐξήκοντα ἑπτὰ καὶ ἐγέννησεν τὸν Λάμεχ

τὸ ἐβρ' ἔζησεν Μαθουσάλα ἔτη ρπβ' καὶ ἐγέννησεν τὸν Λάμεχ

Wit 1: O (= 17-628^{comm Eus}) Montef

τὸ σαμ' ἔζησεν Μαθουσάλα ἔτη ρπβ' καὶ ἐγέννησεν τὸν Λάμεχ

Wit 1: O (= 17-628^{comm Eus}) Montef

Notes: This is the first occurrence that the HT and οἱ λ' have 20 years more than LXX. Wevers and Field have a different year for τὸ ἐβρ' and τὸ σαμ': Wevers has 182, while Field records 187 years (Wevers, 106; Field, 21). A reading between β' (Wevers) and ζ' (Field). Petit, however, supports Wevers' reading (Petit, CG II, 67).

Genesis 5:26

HT (הַנֶּשֶׁת) אֶמְנִישִׁי אֶתֶּשֶׁת
 LXX (ἔτη) ὀκτακόσια δύο

οί λ' π'

Wit 1: 130

τὸ ἐβρ' (καὶ ἔζησε Μαθουσάλα μετὰ τὸ γεννηῆσαι αὐτὸν τὸν Λάμεχ) δύο καὶ ὀγδοήκοντα καὶ ἑπτακόσια ἔτη

Wit 1: Montef cf. Hi 8s

Wit 2: ἔτη ὀκτ. δύο 911] tr ἔτη post δύο A*(vid) 318 = Ra; δυο κ. οκτακ. ετη 17'-135' 408^c 346 319 = Sixt; δυο κ. ογδοηκ. (+ ✕ annos Syh) κ. επτακοσια ετη D^G M C' ^{408c} s 121-392-424 z 55 59 509 730 Syh; επτακοσια κ. ογδοηκοντα (-κον 458) δυο ετη A^c 458 Aeth^{-P} Arab Arm^{te}; επτακ. πβ' ετη 75; ετη επτακ. ογδοηκ. δυο 15-64-707 246 71

τὸ σαμ' (καὶ ἔζησε Μαθουσάλα μετὰ τὸ γεννηῆσαι αὐτὸν τὸν Λάμεχ) δύο καὶ ὀγδοήκοντα καὶ ἑπτακόσια ἔτη

Wit 1: Montef cf. Hi 8s

Wit 2: ἔτη ὀκτ. δύο 911] tr ἔτη post δύο A*(vid) 318 = Ra; δυο κ. οκτακ. ετη 17'-135' 408^c 346 319 = Sixt; δυο κ. ογδοηκ. (+ ✕ annos Syh) κ. επτακοσια ετη D^G M C' ^{408c} s 121-392-424 z 55 59 509 730 Syh; επτακοσια κ. ογδοηκοντα (-κον 458) δυο ετη A^c 458 Aeth^{-P} Arab Arm^{te}; επτακ. πβ' ετη 75; ετη επτακ. ογδοηκ. δυο 15-64-707 246 71

Notes: LXX has 802, while the HT and the Samaritan have 82. Syh incorrectly places 'ἔτη' under the asterisk.

Genesis 5:27

HT (הַנֶּפֶשׁ תִּיאֵמַר עֲשֶׂתִּי הַנֶּפֶשׁ יִשְׁפָּטִי) עֲשֶׂתִּי
LXX (ἔτη ἑννακόσια ἐξήκοντα) ἑννέα

οί λ' θ'

Wit 1: 130

Wit 2: ἔτη — ἐννέα 911] ετη εννακ. εξηκ. πεντε 82; εννακ. (ενακ. 71) και (> 458 71) εξηκ. εννεα ετη A n 71-318 = Ra; εννεα κ. τεσσαρακοντα κ. εννακ. ετη 57^c-646; εννεα κ. εξηκ. ετη κ. εννακ. 120'; εννεα κ. εξηκ. (+✠ anni Syh) κ. εννακ. (ενακ. 52) ετη M 17'-135' C^{1-57c} 646 s 121-346-392-424 31' 55 59 319 509 730 Syh

Notes: Οί λ' equals the HT. Jerome admits that LXX is in error in the case of Methuselah, whose life extended beyond the flood but only eight people survived (Gen. 6:18; 1 Pet. 3:20). Jerome demonstrates that the chronology of the Hebrew and Samaritan texts is entirely consonant with other parts of Scripture. He felt it necessary to prove his point in detail, and the message is clear: the Hebrew preserves the truth, while LXX creates a major chronological and theological problem with their translation. In Vulgate, therefore, he adopts his version of the Hebrew as sea out there. Jerome's approach to this matter is unique among his contemporaries and predecessors. He notes that if the Hebrew text is adopted, the problem fades away. By contrast, those who held to the LXX were compelled to adopt desperate measures. So, Josephus, *Ant.* I. 86, whom Julius Africanus appears to follow (see the fragment preserved in PG 10: 68), and a scribal correction in Codex Alexandrinus altered the text of LXX to make Methuselah 187 when Lamech was born, such that he could die six years before the Flood (cf. Wevers, 106). Augustine approved a solution along these lines, and argued that it could be supported by the best manuscripts, the Three, one Latin, and one Syrian: his support for LXX is unwavering, and he even suggests that the Hebrew text has been falsified by the Jews (see Augustine, *De Civ. Dei* 15. 10-11; *QG* 2), and his special pleading for the integrity of LXX in *De Civ. Dei* 15.13 is striking (Hayward, JHQG, 128).

Eusebius of Caesarea had made available to the Christian world full details of the Hebrew, Samaritan, and LXX texts of this chapter in his *Chronicon* (PG 19, 147-154). Eusebius himself had suggested that the Jews had altered the Hebrew text in the matter of Methuselah, and from the fourth century onwards the problem came to exercise the minds of scholars, as Jerome asserts. Their solution, as we have seen, often involved tampering with the text of LXX: Jerome's approach, by contrast, is evidence of the originality. In saying that Methuselah died in the year of the Flood began, he agrees with PJ, TN FTP of Gen. 7:10, and *Gen. Rab.* 32:10 that the waters came down after the seven days of mourning for the Patriarch were ended (Hayward, JHQG, 128).

Syh incorrectly places 'ἔτη' under the asterisk.

HT (πῆψιτη)
 LXX (Μαθουσαλα) ἄς ἔζησεν

οί γ' (Μαθουσάλα)

Wit 2: אַס ׳זיִסען] > 15'-64^{lxt} d 53' 527 54 55 Aeth Syh = 𐤎

Notes: LXX added 'which (years) he lived' to produce a stylistic Greek (cf. 5:27; 35:28). Hexapla, on the other hand, omits it to equal the HT.

Genesis 5:28

HT הַנָּשׁ תִּמְאַשׁ הַנָּשׁ וַיִּמְנַשׁוּם וַיִּתְּנָה
LXX ἔτη ἑκατὸν ὀγδοήκοντα ὀκτώ

Sub ✖

Wit 2: ἔτη — ὀκτώ 911] ετη εκ. και ογδοηκ. και οκτω Or *Sel* 104; om ὀκτώ 458 Chr VII 181; ρπ̄ ετη 75; εκ. και ογδοηκ. οκτω ετη 318; εκ. ογδοηκ. (*quadraginta* Sa) οκτω (*duo* Aeth^{-G} Arab = 𐤎 𐤔) ετη A t 71 Aeth^{-G} Arab Sa = Ra; ετη οκτω κ. ογδοηκ. κ. εκ. Chr VIII 629; οκτω κ. ογδοηκ. (+ ✖ *annos* Syh) κ. εκ. ετη D M 17'-135' C'' s 121-346-392-424 z 55 59 319 509 730 Syh

Notes: Syh incorrectly places 'ἔτη' under the asterisk.

Genesis 5:29

HT וַיִּמְנַשׁוּ
LXX διαναπαύσει

α' παρακαλέσει

Wit 1: s (= 130litt ρακαλεσει absc-344)

Notes: Aquila has a literal translation. LXX, on the other hand, has διαναπαύσει, presupposing a *hiphil* meaning of וַיִּמְנַשׁוּ (Wevers, NGTG, 74). LXX also might be using a wordplay between the name of וַיִּמְנַשׁוּ and the verb וַיִּמְנַשׁוּ (Hayward, JHQG, 36).

HT וַיִּמְנַשׁוּ
LXX τῶν λυπῶν

σ' τῆς κακοπαθείας

Wit 1: 344 ↓Syh

Var: τῆς] > Syh

NonGr: Syh^F 𐤒𐤁𐤀𐤃𐤁 . 𐤀.

Notes: Symmachus and LXX used a synonym for 𐤒𐤁𐤀𐤃𐤁.

Genesis 5:31

HT שבע שבעים ושלשה

LXX ἔτη ἑπτακόσια καὶ πενήκοντα τρία

Sub ✖

Wit 2: ἔτη — τρία] ετη Ψπ 72; ετη ογ[δακοσια] κοντα τρια 911; ετη επτακ. και πενηκ. τρια Or *Sel* 104; ετη επτ. τριακοντα τρια 71; ετη επτ. πενηκ. πεντε 707 19' d 527; ετη πεντακοσια πεντ. τρια 54; επτ. πενηκ. (πεντικ. 799) τρια ετη n t; εννακοσια κ. πενηκ. τρια ετη 318; επτ. κ. πενηκ. (*septuaginta* Aeth^{FG} Arab = 𐤌 𐤒; *quadraginta* Aeth^{CR}) τρια (*septem* Aeth^P Arab = 𐤌 𐤒) ετη A 121-424 31' Aeth Arab = Ra; (+ ετη 130 vid) τρια κ. πενηκοντα (-τικ. 376 59; + *anni* Syh) κ. επτ. ετη (sub ✖ Syh) M 17'-135' C'' s⁻ 344mg 346-392 120' 55 59 319 509 730 Syh

Notes: Syh incorrectly places 'ἔτη' under the asterisk.

Chapter 6

Genesis 6:1

HT הַשָּׁמַיִם מְאֹדָּה שָׁמַרְתָּ
LXX ἐτῶν πεντακοσίων

non tr ΠΕΝΤΑΚΟΣΙΩΝ ἔτῶν

Wit 2: ἐτῶν πεντακοσίων] pr ην 129*; om ἐτῶν 44*; tr 17'-135' 319 = 𐤀;
ετ. επτακοσιων 108*

Notes: Hexapla equals the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

HT י (סְהַרְתָּ)
LXX (τὸν Χάμ)

οἱ γ' καί

Wit 2: Χάμ] χαφ A; + και 79 = 𐤀

Notes: It is possible the addition of καί is due to a hexaplaric influence.

Genesis 6:2

HT וַיִּרְאוּ
LXX ἰδόντες δέ

α' ἰδόντες δέ

Wit 1: Field (cf. Wevers)

σ' θ' καὶ ἰδόντες

Wit 1: Field (cf. Wevers)

Notes:] Aquila's reading might not be corrupted by LXX's translation.

HT םִדְּוֹת בְּנֵי־הָאֱלֹהִים אֶת־בְּנוֹת הָאֱדָוִם
LXX ἰδόντες δὲ οἱ υἱοὶ τοῦ θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων

α' ἰδόντες δὲ οἱ υἱοὶ τῶν θεῶν τὰς θυγατέρας τῶν
 ἀνθρώπων

Wit 1: **Montef** (cf. Field)

σ' καὶ ἰδόντες οἱ υἱοὶ τῶν δυναστευόντων τὰς
 θυγατέρας τῶν ἀνθρώπων

Wit 1: **Montef** (cf. Field)

θ' καὶ ἰδόντες οἱ υἱοὶ τοῦ θεοῦ . . .

Wit 1: **Montef** (cf. Field)

Notes: Wevers attributes these readings to Field (cf. notes above). However, Field has longer readings attributed to Montef (Field, 22). Aquila's reading above might be influenced by LXX and Aquila.

HT בְּנֵי־הָאֱלֹהִים
LXX οἱ υἱοὶ τοῦ θεοῦ

α' οἱ υἱοὶ τῶν θεῶν

Wit 1: *s* (= 130-344') Syh Cyr II 53 Procop 268

σ' οἱ υἱοὶ τῶν δυναστευόντων

Wit 1: 458 344' Syh Cyr II 53 Procop 268 Ish 111

Wit 2: τοῦ θῶ = 𐌹𐌸 𐌺] די יניא ט^P; רברביא ט^O

Attr: σ'] > 458

σ' . . .] υἱοὶ τῶν θεῶν καὶ τῶν δυναστευόντων

Wit 1: 56^{cat}

Wit 2: τοῦ θῦ = 𐌹𐌸 𐌰] ט׳ דיניא ט׳^P; א ברביא ט׳^O

θ' οἱ υἱοὶ τοῦ θεοῦ

Wit 1: 458 130 ↓Syh

Attr: θ'] > 458 130

Var: οἱ υἱοί] *pr et Syh*

NonGr: La α' *filios deorum*
σ' *videntes filii potentium filias hominum*
θ' *filios dei*
Syh^F א. חנא גלמא א.
פ. חנא גלמא א.
א. חנא גלמא א.

Notes: [בְּנֵי] Hexapla translates it as υἱοί, whereas some manuscripts translated and interpreted as angels (see variants).

[הַאֲלֹהִים] See notes below.

HT אֲלֹהִים

LXX τοῦ θεοῦ

α' τῶν θεῶν

Wit 1: M ↓135 cf. Procop 268

Var: θεῶν] εἰθων 135

σ' τῶν δυναστευόντων

Wit 1: M 135cf. Procop 268

Wit 2: τοῦ θεοῦ = מַלְאָכַי דִּינַיָא ט^P; רַבְרַבִּיא ט^O

Notes: Aquila understands τοῦ θεοῦ as pagan gods (plural form), while manuscript 135 also records as nations. Symmachus, on the other hand, interprets as the leaders (cf. ט^P and ט^O). Theodotion simply follows LXX.

This verse presented obvious problems for orthodox Jewish believers because it might be interpreted in an anti-monotheistic sense. Therefore, from early post-biblical times, these ‘sons of God’ were understood as ‘angels’, as a variant reading of LXX (cf. Vulgate, Jub. 4:15; 1 Enoch 6:2; Test. Reuben 5:6-7; Test. Naph. 3:5; Damascus Document 2:16-21; Genesis Apocryphon 2:1; Philo, *De Gig.* 6; Josephus, *Ant.* I. 73; 2 Peter 2:4; Jude 6; Justin, *Apology* I. 5; Clement of Alexandria, *Stromateis* 5. I. 10; Tertullian, *Apologeticum* 22.3, *De Virginibus Velandis* 7, *Adv. Marc.* 5. 18; *PRE* 22:2. Jerome cites Psalms 82:1 as a proof text for this exegesis. Literal renderings of the Hebrew were known and used from the first century AD onwards, as LAB 3:1 makes clear: Aquila’s version which Jerome cites here, that of Theodotion, and the transliteration of Peshitta, which are literal. Augustine, *De Civ. Die* 15-23, quotes Aquila with approval; and it is ‘the sons of God’ which Jerome himself uses in this verse of his Vulgate (Hayward, JHQG, 129-130).

The reading of Symmachus, however, betrays a shift of understanding towards a Rabbinic view of the phrase revealed in TO, PJ and Gen. Rab. 26:5 (R. Simeon bar Yoḥai), which also interpret the phrase as ‘son of the might’. This may be compared with TN’s rendering ‘son of the judges’, found also in *Sifre Num.* 6; *Sifre Zutta* II:4; אֱלֹהִים was taken as ‘rulers’ or ‘judges’, the sense which it apparently has in Exodus 22:28. All these interpretations seem designed to avoid any notion of angels or supernatural beings: indeed, R. Simeon bar Yoḥai put a curse on those who spoke of ‘sons of God’ in this verse. But Jerome appears to view Symmachus’ reading as generally consonant with that of Aquila (Hayward, JHQG, 129-130).¹⁰

Genesis 6:3

HT לֹא-יִדּוֹן רוּחִי בְּאָדָם לְעֹלָם

LXX Οὐ μὴ καταμείνη τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα

σ' οὐ κρινεῖ τὸ πνεῦμά μου τοὺς ἀνθρώπους
αἰωνίως

¹⁰ P. S. Alexander, “The Targumim and Early Exegesis of ‘Sons of God’ in Genesis.” *Journal of Jewish Studies* 23 (1972): 60-71; Salvesen, *Symmachus*, 31-32.

Wit 1: ↓M ↓O (= 17-135-**628**^{scho}) ↓cI (= 57'-73-550) s (= 130vid-344)
↓458 **Montef Nobil**

Wit 2: ἐν] > 376 | εἰς] > Phil II 45.22^U

Attr: σ'] > **628** 550 130vid; nom absc

Var: οὐ] μῆ M | κρινεῖ] κρινῆ M 458; συγκαρ. 73 | τοὺς ἀνθρώπους] + εἰς
135^c | αἰωνίως] -ιους 17-135-**628** 458

Notes: אָל] Symmachus follows the HT by using one particle negation.

יָדוֹן] While LXX and Vulgate read either יָדִיר or יָלוֹן 'abide in, dwell', Symmachus reads as דָּן 'judge'.

בְּ] Symmachus left the preposition בְּ untranslated.

לְ] Symmachus also left the preposition לְ untranslated.

HT (אָל)

LXX (τοῖς ἀνθρώποις) τούτοις

Sub ÷

Wit 2: τούτοις] > 120' Phil II 45.22 Aeth^{Lat} Ambr *Myst* 10 *Noe* 7 Hil *P*,
LXV 5^{ap} Ƶ = Ƶ; sub ÷ Syh

Notes: LXX adds a demonstrative pronoun to limit to “these men” only and not on the whole mankind. The HT, on the other hand, seems to apply to the whole mankind by using a generic אָל (Wevers, NGTG, 77). Hexapla places this pronoun under the obelus.

Genesis 6:4

HT הַנְּפִלִים
LXX οἱ δὲ γίγαντες

α' οἱ ἐπιπίπτοντες

Wit 1: M O' (= 64-135-**628**) cI (= 57-413-550) s (= **130**-344') Syh Ish 114

Attr: α'] > 64 cI (= 413-550)

σ' οἱ βίαιοι

Wit 1: M O (= 135-**628**) cI (= 57'-550) s (= **130**-344') Hi 10 Syh Ish 114

Attr: σ'] > cI (= 57'-550)

θ' οἱ δὲ γίγαντες

Wit 1: M **135 130**

NonGr: La α' *irruentes*
σ' *violentos*
θ' *gigantes*
Syh^F .ר. טנא ׀ גשׁב
פ. טנא ׀ גגב ׀ כמלג

Notes: Aquila has a literal translation which based on Hebrew root 'נפל'. Symmachus, on the other hand, interprets as violent (forcible) men which emphasizes on their character which is found in the description of the giants in 1 Enoch 7.¹¹ Theodotion equals LXX's translation to focus on their physical stature. This translation might be drawn from Number 13:33(34). These people are huge people and Israelites seem like grasshoppers. Jerome argues that the name falling ones, like Aquila, is indeed fitting both for angels and for the offspring of holy ones (Hayward, JHQG, 37, 132).

HT (ה)גְּבִרִים
LXX (οἱ) γίγαντες

¹¹ Salvesen, *Symmachus*, 34.

α' (οί) δυνατοί

Wit 1: O (= 135-628) ↓cI (= 57-73-413-550) ↓s⁻³⁴³ ↓Syh **Nobil**

Attr: α'] > cI (= 73-413-550)

Var: δυνατοί] δυσια. cI (= 57-73-413-550) s⁻³⁴³ Syh

σ' (οί) βίαιοι

Wit 1: O (= 135-628) cI (= 57-73-413-550) s (= 130-344') Syh ↓**Nobil**

Attr: σ'] > cI (= 73-413-550) 130

Var: βίαιοι] δυσιατοι **Nobil**

α' σ' δυνατοὶ καὶ βίαιοι

Wit 1: Ish 114

NonGr: Syh^F ܩܘܠܘܢܐ ܕܢܘܒܝܠܐ .ܩ.
ܩܘܠܘܢܐ ܕܢܘܒܝܠܐ .ܩ.

Notes: Jerome says that Symmachus's translation denotes that the supernatural beings and their offspring can rightly be understood as equally sharing in the character of 'falling ones' (Hayward, JHQG, 132). Aquila, on the other hand, has a literal translation. The variant reading of Symmachus might be derived from Aquila's reading.

Genesis 6:5

HT עך קך

LXX ἐπιμελῶς ἐπὶ τὰ πονηρά

ὁ ἔβρ' φυσικὸν τοῦ ἀνθρώπου ἐπὶ τὰ πονηρὰ ἐκ
νεότητος αὐτοῦ

Wit 1: ↓^{O^{comm} Eus Em} (= **17^{comm} Eus Em-135^{comm} Eus Em-628^{comm} Eus**) Procop 269

Wit 2: ἐπὶ τὰ πονηρά] om ἐπί Phil II 60.14^{te}; > 54 Chr VII 207 277: cf supra; om ἐπὶ τὰ Cyr II 56; + εκ νεοτητος (+ αυτου 911 Sa) 911 426 Chr VII 207 277 La^K Aeth Sa; + κειται 18

Var: αὐτοῦ] + ουκον ου φυσικον λεγει **628**

Notes: ‘Ο ἔβρ’ adds ‘εκ νεοτητος’ to emphasize human’ sinfulness.

HT םיִּהְיֶה־לָּךְ
LXX πάσας τὰς ἡμέρας

ὁ ἔβρ’ καθ’ ἡμέραν

Wit 1: **Procop 269**

Notes: The Armenian translation says that neither the Syrians nor the Hebrews has *πάσας τὰς ἡμέρας* (Armenian: ed. Hovhannessian, 44, 845-850; cf. Procop 269). Procopius says that everyone meditates evil in his heart day by day and the Hebrew does not have the expression all the days. Armenian translation says that everyone meditates evil in his heart from his youth and the Hebrew says always. Diodore, on the other hand, agrees with *πάσας τὰς ἡμέρας* because the parallelism between Genesis 6:5 and 8:21. Eusebius opposes the idea behind the translation of ‘πάσας τὰς ἡμέρας’ because this translation indicates that human was bad by nature. Eusebius argues for *καθ’ ἡμέραν* because he believes that evil is the choice of man’s free will (cf. Romeny, SGD, 263).

Genesis 6:6

HT וַיִּנְחַם יְהוָה כִּי־עָשָׂה הָאָדָם הַרְּאָה בְּרָאָה וַיִּתְעַצֵּב אֱלֹהִים
LXX και ἐνεθυμήθη ὁ θεὸς ὅτι ἐποίησεν τὸν ἄνθρωπον ἐπὶ τῆς γῆς, και διενοήθη

α’ και μετεμελήθη ὁ θεὸς ὅτι ἐποίησε τὸν ἄνθρωπον ἐπὶ τῆς γῆς και διεπονήθη πρὸς καρδίαν αὐτοῦ

Wit 1: ↓^{C[’] ^{comm} Diod} (= **14^{comm} Diod-25^{comm} Diod-52^{comm} Diod-408^{comm} Diod-551[’] ^{comm} Diod-615^{comm} Diod-C^I ^{comm} Diod**) **Tht**^{11 12 13}

Wit 2: καὶ διενότη] sub ✕ Syh; > Tht I 148 Aeth^{FP} Arab; + (✕ 57' 130-344' Syh Arm^{26 33}) εν τη καρδια αυτου 376 57^{mg}-78^{mg}-550^{mg} 130^{mg}-344^{mg} 120' 319 730 Or II 128 Syh Barh^{Lat}Ruf Rom III 1 V 6; sub ✕ Arm⁶⁵

Attr: α'] > 408

Var: καὶ — γῆς] > **408**

NonGr: Arm^E գղջաց Աստուած, որ մարդ է ստեղծել երկրի վրայ, եւ տրտմեց իր հոգու խորքում

Notes: ⲙⲛⲓⲛⲓ] See notes below.

ⲓⲃⲗ-ⲗⲁ] See notes below.

HT ⲙⲛⲓⲛⲓ(ⲓ)
LXX (καὶ) ἐνεθυμήθη

α' (καὶ) μετεμελήθη

Wit 1: ↓M ↓O (= 17-58-135-**628**) ↓C'' (= 57'-78-550-551^{cat}) ↓s (= 130-344') ↓31 Syh **Nobil**

Attr: α'] > O (= 17-58) cI (= 78-550) 130 31

Var: μετεμελήθη] -λιθη M; -μεμελ. 127(l); -μεληθ' 135 31; -θην 17 413

σ' ἀπέστρεψεν

Wit 1: O (= **17-135-628**) ↓cI (= 57'-550) s (= 130vid-344') **Nobil**

Attr: σ'] > 550 130vid

Var: ἀπέστρεψεν] + εν τη καρδια αυτου **550**

ὁ ἔβρ' διενότη ἢ προσέσχεν

Wit 1: Procop 269

NonGr: Syh^F ,אֲדַלֵּא .ר.

Notes: Aquila has a literal translation. Symmachus, on the other hand, interprets it as ‘he turned back’, while LXX avoids the notion that God should repent of his creation by using ἐνεθυμήθη ‘to ponder’. Wevers argues that LXX has obviously softened the anthropopathic metaphors of the HT and has God, rather than reacting emotionally to man’s evil condition, concentrating on what he will do to rectify the situation. It should also be noted that in verse 5-7, the MT has הָיָה throughout, but LXX after an initial κύριος ὁ θεός in verse 5, avoided κύριος in favor of ὁ θεός. It is God as creator, not as covenantal Lord, who confronts the creation he had brought into being (Wevers, NGTG, 79; cf. 6:6, 7; 8:19.).

HT בַּעֲבֹתָי
LXX καὶ διενόηθη

α' καὶ διεπονήθη

Wit 1: s (= 127-344)

Attr: α'] > 127

σ' ἐπέπεσεν

Wit 1: s (= 127-344)

Attr: σ'] > 127

Notes: Wevers mistakenly wrote διενόηθη for Aquila in his Edition. Field and Wevers’ notes on Greek text of Genesis have διεπονήθη (Field, 23; Wevers, NGTG, 79). This mistake is probably because of parablepsis.

The word διεπονήθη captures the meaning in the HT. Symmachus, on the other hand, uses ἐπέπεσεν ‘to fall upon’ in emotional context. Again, LXX avoids an emotional part of God by using διενόηθη ‘to think’.

Genesis 6:7

HT יַתְּמַתְּנֵנִי
LXX ὅτι ἐθυμώθην

α' ὅτι μετεμελήθην

Attr: α'] + σ' M 344 **Nobil**; > cI (= 57-550); 130nom absc

Var: περιπάτει] absc 64 **Holmes Montef**; -τη M

σ' τῷ θεῷ ἐπηκολούθησε(ν)

Wit 1: 64 > cI (= 57-550); ↓130

Attr: σ'] > cI (= 57-550); 130nom absc

Var: ἐπηκολούθησεν] επικ. 130

θ' τῷ θεῷ ἐπηκολούθησαν

Wit 1: 344

Notes: Aquila has a literal translation (cf. 5:22). Ms. 64, Holmes and Montef have a part reading of Aquila or without 'περιπάτει' due to the damage of the manuscript. Jerome says that walking with God means that he used to follow His footsteps (Hayward, JHQG, 37). Both Symmachus and Theodotion reflect this definition in their translations. Symmachus has a singular form of 'to follow', but Theodotion has a plural form (cf. Wevers, NGTG, 81).

Genesis 6:10

HT (תָּרַח־תָּרַח)וְ (מִן)

LXX (τὸν Χάμ, τὸν Ἰάφεθ)

οἱ γ' καί

Wit 2: Χάμ] χαφ A; + και 79 Aeth Pal = 𐌹𐌸

Notes: See 6:1.

Genesis 6:11

HT סִמְחָה רָרַח־הָ אֶל־מַתְּיָהוּ הַלְלֵי־הָ גַּם לְרָרַח־הָ תַחֲשֹׁתִי

LXX ἐφθάρη δὲ ἡ γῆ ἐναντίον τοῦ θεοῦ καὶ ἐπλήσθη ἡ γῆ ἀδικίας

α' οἱ ἐν τῇ γῆ κατεφθάρησαν ὑπὸ τῆς κακίας

Wit 1: ↓O (= 135^{cat}-628)

Attr: α'] > 135

Var: οί] το οιον 135

σ' ἐτράπη ὑπὸ κακίας, ἦτοι ἤμαρτεν

Wit 1: 628

Notes: These two readings, by Aquila and Symmachus, are not recorded both in Field and Wevers' edition. Although Petit has these readings, she labels them as unknown documentations of Hexapla. She even has a doubt if these readings are Hexapla variants (Petit, CG II, 95).

LXX and the HT focus on the condition of the earth: corrupted. Aquila and Symmachus focus the people of the earth: as sinners.

Genesis 6:12

HT (םיִהְלֵךְ)

LXX κύριος (ὁ θεός)

οί γ' -

Wit 2: κύριος] om κς̄ 426 53-664^c 458 ^{Lat}Ruf ^{Rom}V 6 **ν** = **ⲛ** **ⲙ**

Notes: The omission of 'κύριος' might be due a hexaplaric influence.

Genesis 6:13

HT קָרַן

LXX καιρός

α' τέλος

Wit 1: M 64 cI (= 57-78-413^γ) s⁻³⁴³ Syh

Attr: α'] > cI (=78-413')

σ' πέρασ

Wit 1: 64 cI (= 57'-78-550) s⁻³⁴³ Syh

Attr: σ'] > cI (=78-550)

ὁ ἐβρ' πέρασ ἢ τέλος ἢ πλήρωμα

Wit 1: O (= 135-628^{cat}) Procop 272

ὁ συρ' πέρασ ἢ τέλος ἢ πλήρωμα

Wit 1: O (= 135-628^{cat}) cf. Procop 272

NonGr: Arm^E վախճանի վաճ վախճարիւմ
Syh^F ܩܘܠܘܨ .ܩ.
 ܩܘܠܘܨ .ܩ.

Notes: Aquila has a literal translation. Symmachus has πέρασ which can be translated as 'end', 'limit', or 'boundary'. LXX translates it contextually as 'time'. On the other hand, ὁ ἐβρ' and ὁ συρ' have: πέρασ ἢ τέλος ἢ πλήρωμα. Procopius recorded both 'πέρας' and 'τέλος', but he does not have 'πλήρωμα'. Eusebius commentary in Armenian records the readings of ὁ ἐβρ' and ὁ συρ' as 'the end' or 'the fulfillment'.

Genesis 6:14

HT ܩܘܠܘܨ (ܩܘܠܘܨ)

LXX (ἐκ ξύλων) τετραγώνων

ὁ ἐβρ' (ἐκ ξύλων) κεδρίνων

Wit 1: 56 Procop 273

Wit 2: τετραγώνων] pr ασηπτων (ασηπων 54) 54 Βο; ασηπτων και
κεδρινων Procop 273; + ασηπτων (ασιπτ. 53'-56^c 799) 58 f^{-56*} t

Chr VII 210 Arab Sa; + (vid) ασυπτω 458^{mg}; ασηπτων Eriph III 202

Notes: 'Ο έβρ', as Targum Onkelos, translates it as cedar woods.

α' ἀσίπτων τεθεωμένων

Wit 1: ↓M

Wit 2: τετραγώνων] pr ασηπτων (ασηπων 54) 54 Bo; ασηπτων και κεδρινων Procop 273; + ασηπτων (ασιπτ. 53'-56^c 799) 58 f^{-56*} t Chr VII 210 Arab Sa; + (vid) ασυπτω 458^{mg}; ασηπτων Eriph III 202

Attr: α'] M

Var: ἀσίπτων] ἀσίνπτων M^{mg}

Notes: Codex M attributes two readings to Aquila. Presumably ἀσήπτων 'rot-resistant (not liable to decay or corruption)' is meant by Aquila (cf. Field, 23). The occurrence of ἀσίπτων might be due to itacism. Procopius records that the Hebrew says for the expression cut square 'in planks of box-wood' (cf. Romeny, SGD, 275)

HT מִצֵּד
LXX νοσσιάς

σ' καλιάς

Wit 1: ↓O (= 17^{comm Or}-135^{cat}) ↓C'' (= 14^{comm Or}-550^{comm Or}-615^{cat}) Or VI 23 Procop 273 **Nobil**

Var: καλιάς] καλιαι 17-135 14-550-615

Notes: Symmachus translates it as a nest.

HT מְרִצָּה
LXX ἀσφαλτώσεις

α' ἀ(λ)λοιφήσεις

Wit 1: ↓57' s⁻³⁴³ **Nobil**

Var: ἀ(λ)λοιφήσεις] -σει 413

α' ἀλοιφώσ[εις]

Wit 1: 64

Notes: The first reading of Aquila is probably the correct one (cf. notes below).

HT רָפָּז

LXX ἀσφάλτω

α' ἀλοιφή

Wit 1: ↓M 64 ↓57' s⁻³⁴³ Syh **Nobil**

Wit 2: ἀσφάλτω] αλοιφή 121^{mg}; + πισση 59

Var: ἀλοιφή] αλλ. 57; αλυφή M

NonGr: Syh^F קאפּזא .ר.

Notes: Aquila follows the wordplay in the HT: ἀ(λ)λοιφήσεις and ἀλοιφή.

HT (הַשֵּׁנ)

LXX (ποίησον) οὓν

οἱ γ' -

Wit 2: οὓν] > 135 53' Pal = ℣; δε Procop 273

Notes: LXX adds οὓν to make a smoother transition from God's punishment to the whole world in verse 13 to God's deliverance to Noah in this verse. The omission of οὓν in 135 might be due to a hexaplaric influence.

Genesis 6:15

HT η̄η̄ξ
LXX κιβωτόν

σ' ἰλαστήριον

Wit 1: 344' Syh

σ' ἰλαστηρ[...]

Wit 1: 64s ind ↓**Holmes** ↓**Montef**

Var: ἰλαστηρ[...] ἰλαστηριω **Holmes Montef**

NonGr: Syh^F 𐤀𐤋𐤍𐤏𐤃𐤁 .φ.

Notes: LXX and Symmachus clarify the suffix 3rd feminine singular in the HT with κιβωτόν and ἰλαστήριον respectively.

LXX has a literal sense of ark, while Symmachus depicts it in a theological sense as a propitiatory place for Noah's family.

HT η̄(̄)η̄η̄
LXX τῆς κιβωτοῦ

σ' ἰλαστηρίου

Wit 1: 130

Notes: See notes above

HT η̄(̄)η̄η̄
LXX (πλάτος)

οἱ γ' αὐτῆς

Wit 2: πλάτος] + αὐτης 664^c Aeth Arab Pal Syh = 𐤀𐤋

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 6:16

HT צְהַר (תְּשֻׁבָה) לְתַבָּה
LXX ἐπισυνάγων (ποιήσεις) τὴν κιβωτόν

α' μεσημβρινὸν τῆς κιβωτῶς

Wit 1: ↓M ↓O' (= 17-64) ↓s (= 130-344)

Attr: α'] 130nom absc

Var: μεσημβρινόν] -σιμβ. 344; -σεμβ. M | κιβωτῶ] -βοτ. M; τὴν κιβωτον
17

σ' τῆς κιβωτῶς διαφανές

Wit 1: cI (= 57s ind-413ind mend)

Attr: σ'] > 413

NonGr: La σ' *dilucidum facies arcae*

Notes: צְהַר] While Aquila focusses on the time: midday or noon, Symmachus emphasizes on the situation: either brightness (*dilucidum*) or temperature (red-hot). LXX, on the other hand, did not know the word and substituted (from the context) with ἐπισυνάγων since the next clause speaks of finishing the ark (Wevers, NGTG, 85).

ל] Aquila and Symmachus has a Greek article.

HT צְהַר
LXX ἐπισυνάγων

α' μεσημβρινόν

Wit 1: O (= 135-628) cI (= 57s ind-413ind mend) Syh **Nobil**

Attr: α'] > 413

σ' διαφανές

Wit 1: M ↓O' (= 17-64-135-628) s (= 130-344) **Hi I.9 Syh ↓Nobil**

Attr: σ'] 130nom absc

Var: διαφανές] -νη 17-135-628; + ποιησεις **Nobil**

NonGr: Syh^F כַּוְּנָה .ר.
כִּוְּנָה .פ.

Notes: See notes above on 'רָהַצ'.

HT חַתָּה

LXX θύραν

α' άνοιγμα

Wit 1: Procop 276

σ' θ' θύραν

Wit 1: Procop 276

Notes: Aquila probably translates from חַתָּה, while Symmachus and Theodotion follow LXX to translate from חַתָּה.

HT חַתָּה וְשִׁלְשִׁים וְשָׁנִים וְשִׁלְשִׁים וְשָׁנִים

LXX διώροφα και τριώροφα ποιήσεις αυτήν

σ' κατὰ δίστεγα και τρίστεγα ποιήσεις αυτήν

Wit 1: 135^{cat} C'' (= 14^{cat}-551^{cat}-61-c^{Icat}) 31^{cat} ↓Or VI 23 ↓Procop 273

Var: κατά] + τα Or Procop 273

Notes: Symmachus emphasizes on the divided parts of the ark by using κατά.

HT וַיִּשְׁלַח וַיִּשְׁלַח

LXX διώροφα καὶ τριώροφα

σ' δίστεγα καὶ τρίστεγα

Wit 1: M ↓O' (= 17-64τρίστεγα absc-135-**628**) cI (= 57'-550) 458 σ' δίστ..
absc s (130; 343)

Attr: σ'] 628; > O (= 17-135) 550 343; 130nom absc

Var: τρίστεγα] + ειπεν **628**

Notes: The word δίστεγα in 458 has been torn away, while τρίστεγα is cut off in 64.

HT הַתְּבָה (חַתְּבָה)

LXX (θύραν)

Sub ✱

Wit 2: θύραν 911 15'-58^{xtl}-64-426 18 b d 318-392 Chr VII 210 La^S Aeth =
Compl] + αυτης 458 Arab Pal Sa; + (✱ M) της κιβωτου M La^I rell
= Ra 𐌹

Notes: LXX omits the word 'ark' since it is clear from the context. Hexapla, on the other hand, places 'of the ark' under the asterisk.

LXX omits Hebrew personal pronoun. Hexapla, on the other hand, equals the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT םיִּשְׁתִּי הִתְיַצְּבָה
LXX ποιήσεις ἐκ πλαγίων

non tr ἐκ πλαγίων ποιήσεις

Wit 2: ποιήσεις / ἐκ πλαγίων] tr 17-135' Arm Syh = 𐤎

Notes: Hexapla equals the word order of the HT.

Genesis 6:18

HT תְּהִיָּה יְהִיְרָב־תִּנֶּה
LXX τὴν διαθήκην μου πρὸς σέ

α' σ' συνθήκην μου μετὰ σοῦ

Wit 1: M

Wit 2: πρὸς σέ 58^{mg}(ex Ald)] μετα σου (σε 392^c) O ¹⁷58^{mg} 64^c 135^c pr m
376 C' b d 343-344^{txt} t 392 54 59 730 Chr VII 211 Aeth Arab
Arm Co Pal

οἱ γ' συνθηκες (sic) πρὸς σέ

Wit 1: 458

Notes: תְּהִיָּה] Both Aquila and Symmachus use a covenant language.

תִּנֶּה] See two notes below.

HT תְּהִיָּה
LXX διαθήκην

α' σ' συνθήκην

Wit 1: Syh

NonGr: Syh^F 𐤍 𐤏 𐤎 . 𐤏 . 𐤎 .

Notes: See notes above on 'בְּרִיתִי'.

HT אָתָּא
LXX πρὸς σέ

α' πρὸς σέ

Wit 1: 58 57

Attr: α'] > 58

σ' σὺν σοί

Wit 1: 57 ↓130

Var: σὺν] inc 130

Notes: Aquila has a literal translation, while Symmachus uses σὺν σοί probably because of the compound στυθήαη. Wevers argues that the tradition has mixed up the evidence rather badly, but Wevers has taken the reading of codex M for Aquila and that of manuscript 57 130 for Symmachus as preserving the correct readings (Wevers, NGTG, 86).

Genesis 6:19

HT חַיִּים
LXX θηρίων

α' σ' ζώων

Wit 1: M 57 s (= 130-344) **Nobil**

σ' ζώων

Wit 1: O (= 135-628) **Syh**

NonGr: Syh^F ζῴων .φ.

Notes: The Hebrew and Aramaic word of תיח can mean either “animals / beasts” or “living things” (Matthews, ACG, 70). Aquila and Symmachus read as living beings (cf. 1:20, 21, 24, 30; 2:7, 9, 19; 3:14, 17, 20, 22, 24; 6:19; 9:5). Both Aquila and Symmachus’ readings are error up to κτηνῶν in 344.

HT -
LXX και ἀπὸ πάντων τῶν κτηνῶν και ἀπὸ πάντων τῶν ἑρπετῶν

Sub ÷

Wit 2: και ἀπὸ πάντων τῶν] sub ÷ Syh; και ἀπὸ πάντων sub ÷ Arm⁶⁵

Notes: LXX keeps the pattern of ‘the wild beast, the flocks and the creeping animals’ from Genesis 1:25 to this verse (cf. 7:14, 21; 8:19). The obelus is incorrectly placed in Arm⁶⁵ and Syh (cf. Cox, HM, 22).

Genesis 6:20

HT -
LXX πάντων τῶν ὀρνέων

οἱ γ’ -

Wit 2: πάντων τ. ὀρνέων] > M 75 71-392’ 120’ 509 Sa Syh = ℞; om πάντων 17’-58-135’ La^K Co; om τ. ὀρνέων 64^c 128; + κατα γενοσ 58^{mg}; + κατα γενοσ και απο παντων 121 122 = Ald; + και απο 58; + και 57 56* 54

Notes: Hexapla omits this phrase to equal the HT.

HT -
LXX πάντων

οἱ γ’ -

Wit 2: πάντων] > 15-64-135’-400-426^c 16-408-cI s 71-392 120 55 59 319 Chr VII 212 Cyr II 57 Syh = 217 ℞

Notes: LXX consistently gives πάντων to all animals to emphasize the wholeness (cf. 6:20; 7:20, 23; 8:9; 11:1; 18:24; 19:25; 20:8; 23:11; 24:22; 28:15; 30:32; 31:23;

34:30; 36:6; 41:38, 56; 45:2, 23; 46:6; 50:14). Hexapla, on the other hand, omits it to equal the HT (cf. 7:20, 23).

Genesis 6:22

HT (םיָהִי)
LXX κύριος (ὁ θεός)

οἱ γ' -

Wit 2: κύριος] om κ̄ 15-58-64*-72'-426 16-5 7-73'-408-413^{txt} b d f¹²⁹ n
s^{-130mg} 344mg y⁻¹²¹ 424 54 59 509 539 Pal = 𐤀𐤃

Notes: LXX adds κύριος (cf. 6:12), while hexapla omits it to equal the HT.

Chapter 7

Genesis 7:1

HT (וַיֹּאמֶר יְהוָה)
LXX (καὶ εἶπεν κύριος) ὁ θεός

⟨οἱ γ'⟩ -

Wit 2: ὁ θεός] > 58 25* La^S = 𐌹 𐌲

Notes: The omission of ‘God’ in 58 and 25* might be due to a hexaplaric influence.

Genesis 7:2

HT (מִבְּהֵמָה) בָּל
LXX (ἀπό δὲ τῶν κτηνῶν)

Sub ✖

Wit 2: τῶν κτηνῶν] pr παντων 17'-72'-376 C'¹⁻¹⁶ 53-664^c t 120' 319 Arm
Syh = 𐌹; > Chr VII 213; + παντων 730 Or Sel 105; pr (✖ Arm^{26 40}
42 121 224) παντων; sub ✖ Arm⁶⁵; + ✖ Arm³³

NonGr: Arm (Անպիղծ) ✖ բոլոր ✓

Notes: The HT has *בְּהֵמָה* modified by *בָּל* for clean animals only. In Armenian, the conjunction stands first and *ἀπὸ πάντων* is represented by one word (i.e., the preposition is prefixed to “all”) (Cox, HM, 22-23).

HT (טְהֵרָה) הוּא
LXX (καθαρῶν)

οἱ γ' ὄντων

Wit 2: καθαρῶν] + οντων 71 Syh = 𐌹; + εισαγαγε προς σε 664

Notes: Hexapla has this independent pronoun either between or after καθαρώων
(Wevers, NGTG, 90).

Genesis 7:3

HT -
LXX τῶν καθαρώων

Sub ÷

Wit 2: τῶν καθαρώων = S m] > b = M T; sub ÷ Syh

Notes: LXX adds 'τῶν καθαρώων' to address the clean birds. Hexapla, on the other hand, places it under the obelus.

HT -
LXX (καὶ ἀπό)

Sub ÷

Wit 2: καὶ ἀπό] pr ÷ Syh(s metob); απο δε 500 129 71

Notes: Syh places 'and from' under the obelus.

Genesis 7:4

HT (יְתִשָּׁבַע רְשָׁאִים) םיקיִה־לְבָ-תֶּא
LXX πᾶσαν τὴν ἐξανάστασιν (ἣν ἐποίησα)

οἱ λ' πᾶν τὸ ἀνάστημα

Wit 1: O (= 17-135)

Wit 2: πᾶσαν — ἣν D 911] παν το (> 75) ἀνάστημα (-στημα A M 64 130-344'; επαναστ. f) ο (> 17) A M 17^{mg}-58-64^c cI^{mg} f^{56txt} n 130^{mg}-344^{mg} 121-318-424' 31'

Attr: οἱ λ'] > 17

Notes: The reading by οἱ λ' is strongly influenced by Genesis 7:23 and received by

A M, some manuscripts in $O' cI^{mg} f^{-56txt} n$, some manuscripts in the s -group and the y -group and 31'.

Genesis 7:6

HT בְּשֵׁשׁ יָמִים מְאֹדָּה שָׁפָה
LXX ἐτῶν ἑξήκοντα

non tr ἑξήκοντα ἐτῶν

Wit 2: ἐτῶν ἑξήκοντα] ἑξήκοντα ετων 17'-707 C^{-16 25* 79 408 414' 551 71}
120' 59 = 𐤀

Notes: In the tradition, Hexapla has reordered ἐτῶν ἑξήκοντα to equal the HT (Wevers, NGTG, 91; cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

Genesis 7:8

HT -
LXX καὶ ἀπὸ τῶν πετεινῶν

Sub ÷

Wit 2: init — πετεινῶν] sub ÷ M; > 17'-82-135' n t 59 319 509 Sa =
Compl 𐤀

Notes: LXX has καὶ ἀπὸ τῶν πετεινῶν in the beginning of this verse, while the HT has at the end of the verse. Hexapla, on the hand, shows this by placing the collocation under the obelus to point out that it is not in the HT, but then repeats it at the end of the verse under asterisk sign (Wevers, NGTG, 92).

HT וּמִן הַטְּהָרִים (הַטְּהָרִים)
LXX (καθαρῶν)

Sub ※

Wit 2: καθαρῶν] + (※ Syh) καὶ ἀπο τῶν πετεινῶν (+ τῶν καθαρῶν 318)
A D^G 56* n 71-318 Syh = Compl 𐤀; + καὶ ἀπο τῶν θηρίων 121-424
31'; + καὶ ἀπο (+ παντῶν 509) τῶν πετεινῶν τῶν καθαρῶν καὶ ἀπο

(απε 376; + παντων 509) των πετεινων (-την. 134^c) των μη καθαρων
17'-82-135' t 59 319 509

Notes: See notes above.

Genesis 7:9

HT אֱלֹהִים תָּנַחַן
LXX αὐτῶ ὁ θεός

non tr ὁ θεὸς αὐτῶ

Wit 2: αὐτῶ / ὁ θεῶ] tr 82-376; + τω νωε 55; (+ κζ 72' Compl) ο θεος τω νωε
15-64* (vid)-72'-426 73 b d⁻¹²⁵ Aeth^{CF} Arab = 𐌹 𐌱; κζ τω νωε Chr
VII 222 = 𐌹 𐌱

Notes: Hexapla equals the word order of the HT.

Genesis 7:11

HT בְּשִׁבְעָה-עָשָׂר
LXX ἐβδόμη καὶ εἰκάδι

οἱ λ' ζ'

Wit 1: 64

οἱ λ' ζ' καὶ ι'

Wit 1: 130 Syh

οἱ ο' ζ' καὶ ι'

Wit 1: 57

οί ο' και δεκάτη

Wit 1: 413

Wit 2: εικάδι] + ημέρα 319; decimo Arab

NonGr: Syh^F ܘܢܝܘܢܐܠܬܐ

Notes: The HT says that the flood began on the 17th day of the month while LXX records it as the 27th of the month. LXX starts the flood ten days later to make this flood period is exactly one year (cf. 8:4, 14; Wevers, NGTG, 93). The Syriac uses the alphabet to denote the time just as in Greek.

HT אָרְבַּע

LXX οί καταρράκται

οί λ' αἱ θυρίδες

Wit 1: s⁻³⁴³ **Nobil**

Attr: οί λ'] α' Field

οί ο' αἱ θυρίδες

Wit 1: cI (= 57'-78)

σ' θυρίδες

Wit 1: O (= 135ind mend-(628)) ↓57' ↓s⁻³⁴³ Syh ↓Ish 119 ↓**Nobil**

Var: init] + et Ish | θυρίδες] pr αι 57' s⁻³⁴³ **Nobil**; + caeli Ish

NonGr: Syh^F ܠܘܚܘܬܐ .φ.

Notes: Symmachus, οί λ' and οί ο' have 'windows'.

HT (ימים הנה)ב

LXX (τῆ ἡμέρα ταύτη)

οἱ γ' ἐν

Wit 2: τῆ] pr εν O^{←17' 135'} C'' b d 53-664^c n s 346'-392 54 55 59 Chr VII
222 = 𐤒

Notes: A popular hexapla correction added ἐν to equal the HT (Wevers, NGTG, 93).

HT הַבַּיִת (סוהת)

LXX (ἀβύσσου)

Sub ✱

Wit 2: τῆς ἀβύσσου] > 54; + (✱ 344' Arm^{40 42 57 121 224} Syh) της πολλης
376 57^{mg} 130^{mg}-344^{mg} 319 Arm Syh^{Lat} Euch^r Form 7 𐤒 = 𐤒;
sub ✱ Arm⁶⁵; ✱ Arm^{33mg}

NonGr: Arm ✱ ρωιουιϛ ✓

Notes: Hexapla places 'many' under the asterisk.

Genesis 7:12

HT מַשְׁכָּן

LXX ὑετός

α' ὄμβρος

Wit 1: O' (= 64-135-(628)) C (= 14-128-500) 344'

Attr: α'] > 64

σ' χειμών

Wit 1: O' (= 64-135-(628)) C (= 14-128-500) 344'

Attr: σ'] β̄ 14; > 64

β̄ χειμών

Wit 1: 14

Notes: ⲙⲥⲓⲛ has a meaning of heavy rains. It refers to the heavy winter rains. Aquila translates as heavy rain (thunderstorm), while Symmachus has a winter storm (Wevers, NGTG, 94).

Genesis 7:13

HT (ⲙⲛ)ⲓ
LXX (Χάμ)

οἱ γ' καί

Wit 2: Χάμ] + και d 127 59 Chr VII 222 Aeth Pal = 𐌹

Notes: Hexapla adds 'and' to equal the HT.

Genesis 7:14

HT (ⲙⲉⲃⲉⲧⲏⲥⲓⲛ) ⲙⲉⲃⲉ
LXX (και πάντα τὰ θηρία)

Sub ※

Wit 2: init] pr (※ Arm³³ Syh) αυτοι 17'-72'-135' Sa¹⁹ Syh = 𐌹; Arm²⁶
(et ※ pr τα θηρια); sub ※ Arm⁶⁵ (met mend)

NonGr: Arm ※ Երանք ✓

Notes: Hexapla places 'they are' under the asterisk.

HT ⲙⲉⲃⲉⲧⲏⲥⲓⲛ
LXX (κατὰ γένος)

Sub ✖

Wit 2: γένος] + (✖ Arm²⁶ Syh) αυτων 82 *t* Arab Sa¹⁹ Syh cf 𐌹; + αυτου 376 319 sub ✖ Arm⁶⁵; + καθαπερ ενετειλατο κς ο θς τω νωε Chr VII 223: ex 16

Notes: LXX consistently omits the suffix in the HT since it is clear from the context (simplification reason; cf. 1:11-12). Hexapla, on the other hand, places it under the asterisk.

HT ה(ג'מ'ל)
LXX (κατὰ γένος)

Sub ✖

Wit 2: γένος] pr της γης *b*; + αυτων 53' *t* Arm Sa¹⁹; + (✖ Syh) αυτου 376 319 Syh: cf 𐌹

Notes: See notes above.

HT וה(ג'מ'ל)
LXX (κατὰ γένος)

Sub ✖

Wit 2: γένος] > 426 Aeth; + (✖ Syh) αυτου 17'-376 Arab Syh = 𐌹; + αυτων 72' 56^c -129-246 71 319 Arm Sa

Notes: See two notes above.

HT וה(ג'מ'ל)
LXX (κατὰ γένος)

Sub ✖

Wit 2: γένος] + (✖ Arm²⁶ Syh) αυτου 17' C'' 346 319 730 Arab Syh; sub ✖ Arm³³; αυτου sub ✖ Arm⁶⁵; + (✖ Syh) (+ και 15-64-72'-376 *d t* 319 730; + και παντα τα κτηνη κατα γενοσ 761) παν ορνεον

(πετηγον 64^{mg}; + παν 82 C' ¹⁶ 500 Syh = \mathfrak{M}) πτερωτον (-ροτ. 500; +
κατα γενος 15'-64-72' d; + παν ερπετον και παντα τα κτηνη κατα
γενος 414'-551) 15'-64-72'-376 C' ¹⁶ d t 319 730 Syh = \mathfrak{M}

Notes: See three notes above.

Genesis 7:15

HT יב־רִשָּׁא
LXX ἐν ᾧ ἐστίν

σ' ἐν ᾗ ἐστίν

Wit 1: Aug *Loc in hept* 120

Wit 2: ᾧ] η 53'

NonGr: La *in qua*

Notes: LXX has ἐν ᾧ ἐστίν rather than ἐν ᾗ ἐστίν since the neuter dative singular is used to refer to the preceding list of animals on verse 14 (Wevers, NGTG, 96). Symmachus, on the other hand, focusses on all flesh in verse 15.

HT (יב־רִשָּׁא)₁
LXX (εἰσῆλθον)

οἱ γ' καί

Wit 2: init] pr και 17'-72'-135 C' ¹⁶ 413 319 Or *Sel* 105 Syh = \mathfrak{M}

Notes: Hexapla follows the HT.

Genesis 7:17

HT -
LXX καὶ τεσσαράκοντα νύκτας

Sub ÷

Wit 2: καὶ τεσσαράκοντα νύκτας] sub ÷ Syh; > 120' = \mathfrak{M}

Notes: LXX consistently maintains the pattern from Genesis 7:12 by adding *καὶ τεσσαράκοντα νύκτας*. Hexapla, on the other hand, places it under the obelus.

Genesis 7:19

HT (םיִשְׁהָ)־לָּךְ (תתת)
LXX (ὕποκάτω τοῦ οὐρανοῦ)

οἱ γ' παντός

Wit 2: ὑποκάτω] + παντος 17'-58-135' 319 = 𐤎

Notes: LXX adds ἦν a necessary as a linking verb but fails to render כֹּל. Hexapla, on the other hand, adds *παντος* at the end to equal the HT. Wevers says that this plus probably constitutes the word of Origen (Wevers, THGG, 55).

Genesis 7:20

HT וַיִּבְרָא
LXX ὑψώθη

α' ἐνεδυναμώθη

Wit 1: **Nobil**

σ' ἐπεκράτησεν

Wit 1: **Nobil**

Notes: Aquila and Symmachus have a literal translation.

HT -
LXX πάντα

Sub ÷

Wit 2: πάντα] > 58 = 𐌹; sub ÷ Syh; απαντα Chr VII 226; tr post τὰ ὄρη
55

Notes: LXX emphasizes the wholeness of water-covering upon all mountains on the earth by adding πάντα (cf. 6:20; 7:20, 23; 8:9; 11:1; 18:24; 19:25; 20:8; 23:11; 24:22; 28:15; 30:32; 31:23; 34:30; 36:6; 41:38, 56; 45:2, 23; 46:6; 50:14). Hexapla, on the other hand, places it under the obelus (cf. 6:20; 7:20, 23; 30:32; 34:30; 41:38; 45:2; 50:14).

Genesis 7:22

HT (ם״ן) וַיִּפְּקֹד
LXX (ζωῆς)

Sub ✱

Wit 2: ζωῆς] > Aeth Pal; + (✱ 64 Arm^{26 33}) εν ρωθωσιν αυτου 64^{mg}-135'
664^{mg} Syh = 𐌹; sub ✱ Arm⁶⁵

NonGr: Arm ✱ ἡρ μουλωτηρῆ ὑτῶ

Notes: LXX omits this phrase in favor of ἔχει pattern. Hexapla has unthinkingly added εν ρωθωσιν αυτου after πνοῆν ζωῆς under the asterisk. This creates an odd meaning ‘which has the breath of life in its nostrils’, but the HT has no such connotation (Wevers, NGTG, 99).

Genesis 7:23

HT -
LXX πάσης

οἱ γ' -

Wit 2: πάσης] > 58 b 129 t 54 Aeth Arab Bo Pal = Sixt 𐌹; tr post γῆς 1°
426 527

Notes: Cf. 6:20; 7:20, 23; 30:32; 34:30; 41:38; 45:2; 50:14.

HT (היג) טג(י)
LXX (καὶ τῶν πετεινῶν)

οί γ' ἕως

Wit 2: καιί] + απο 31; + εως 57^{mg}-550 Sa²⁰ = 𐤒; εως 15-64* Arm

Notes: Hexapla adds 'ἕως' to equal the HT.

Genesis 7:24

HT וַיִּבְרָךְ
LXX και ὑψώθη

α' ἐνεδυναμώθη

Wit 1: ↓C' (= 57-128-413-500-739)

Attr: α'] > 413

Var: ἐνεδυναμώθη] -μω^θ 57-128

α' ἐδυναμώθησαν

Wit 1: 344' ↓Syh

Var: ἐδυναμώθησαν] pr και Syh

β̄ ἐπεκράτησεν

Wit 1: 739

σ' ἐπεκράτησε(ν)

Wit 1: 64vid ↓C' (= 57'-128-500) s (= 130-344') 346 ↓Syh

Attr: σ'] > 130 346

Var: ἐπεκράτησε(ν)] pr και Syh; -τει 550

NonGr: La *α' obtinuit*
σ' praevaluerunt
 Syh^F אַוּרְא .ר.
 αὐθιρα .φ.

Notes: There are two readings of Aquila above. Both readings have the meaning of 'to strengthen' and use a passive voice. However, the second reading might be the correct reading of Aquila since it matches the plural form in the HT.

Field records that Augustine has the reading of Aquila and Symmachus: *obtinuit* and *praevaluerunt* respectively Quaest. in Gen. Lib. I, Qu II (Field, 25). These readings, however, cannot be found in Biblindex. Wevers also does not attributes these readings to Augustine, but Syh. Also, see notes 7:20.

HT םי ומי תשימ
 LXX ἡμέρας ἑκατὸν πενήκοντα

non tr πεντήκοντα καὶ ἑκατὸν ἡμέρας

Wit 2: ἡμέρας — fin] πεντ. και εκ. ημ. D^G M 17'-82-135' C'' 458 s 71-
 346 120' 55 59 319 509 = ㉓ ㉓

Notes: Hexapla follows the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

Chapter 8

Genesis 8:1

HT יַעֲבֹר (ו)
LXX (καὶ) ἐπήγαγεν

α' παρήγαγεν

Wit 1: M 57' s⁻³⁴³

Attr: α'] > M

α' σ' παρήγ [...

Wit 1: 64

α' σ' καὶ παρήγαγεν

Wit 1: 343 Syh

Attr: α' σ'] > 343

NonGr: Syh^F יִבְרָא .פ. .ר.

Notes: Aquila and Symmachus translate from the *hiphil* stem of עבר.

HT (ו) יִשְׁכְּבוּ (הַמָּיִם)
LXX (καὶ) ἐκόπασεν

α' ἐστάλησαν

Wit 1: M ↓64 C' (= 57'-500'ind mend) s (= 130-343ind mend-344') ↓Syh

Attr: α'] > 57' 343

Var: ἐστάλησαν] -λίσ. 64; pr και Syh

α' ἐλώφωσαν

Wit 1: cI (= 57-413)

Attr: α'] > 413

σ' ἐλώφωσαν

Wit 1: ↓500' ind mend 130 **Nobil**

Var: ἐλώφωσαν] ελοφι. 500'

σ' ἐλώφ [....]

Wit 1: 64

σ' ἐκόπασε(ν)

Wit 1: 344'

θ' καὶ ἐκόπασε

Wit 1: Syh

NonGr: La α' *coercitae sunt*
Syh^F αααβδιδεα . ρ.
αααα . δ.

Notes: There are two readings of Aquila above. The first reading might be the correct reading of Aquila, while the second reading 'ἐλώφωσαν' should be attributed to Symmachus instead of Aquila.

There are two readings of Symmachus above. The first reading might be the correct reading of Symmachus, while the second reading 'ἐκόπασε(ν)' is probably attributed to LXX or Theodotion.

Aquila has σταλάω or σταλάσσω: ‘to drop’ or ‘to drip’. Aquila sees that בַּשָּׁמַיִם ‘heavy rain’ has stopped, but drizzling rain (or water) still goes down (Hayward, JHQG, 38). Symmachus translates literally: the waters cease (rest or abate), while Theodotion follows LXX: κοπάζω.

HT -
LXX και πάντων τῶν πετεινῶν και πάντων τῶν ἔρπετῶν

Sub ÷

Wit 2: και — ἔρπετῶν] sub ÷ M; > 56^{txt} 120´ Aeth = Ⲙ

Notes: LXX consistently keeps this pattern throughout this book (see 1:26, 28; 6:19-20; 7:8, 14, 21; 8:1, 19). Hexapla, on the other hand, places it under the obelus.

Genesis 8:2

HT וַיִּכְסֹּף(ו)
LXX (και) ἔπεκαλύφθησαν

α´ ἐνεφράγησαν

Wit 1: M 64 ↓cI (= 57-413) ↓s (= 130-343-344´) ↓Syh

Attr: α´] > 413 343

Var: ἐνεφράγησαν] επε. 57-413 130; -γισαν 343; pr και Syh

σ´ και ἐκλείσθησαν

Wit 1: Montef

NonGr: Syh^F ⲁⲓⲃⲁⲣⲉⲕⲁⲓⲛⲁ

Notes: While Aquila says that the fountains of the deep was blocked ‘ἐμφράσσω’ or ‘sealed’ (according to Jerome), Symmachus has ‘ἐκλείσθησαν’ or ‘they were closed’. LXX, on the other hand, uses a figurative language that suggests that a lid had been put on the flood sources (cf. 7:11; Wevers, NGTG, 101). As Jerome says that all translators have rendered ‘closed up’ and ‘stopped up’ (Hayward, JHQG, 38).

Genesis 8:3

HT אֲרָרָה לָלוֹד
LXX πορευόμενον ἀπὸ τῆς γῆς

non tr ἀπὸ τῆς γῆς πορευόμενον

Wit 2: πορευόμενον / γῆς] tr πορευόμενον post γῆς 17'-82-135' 319 Syh =
ⲙⲏ

Notes: Hexapla follows the word order of the HT.

HT הַמַּיִם
LXX τὸ ὕδωρ

Sub ÷

Wit 2: τὸ ὕδωρ] sub ÷ M: contra ⲙⲏ; > 56* 458

Notes: M incorrectly places 'the water' under the obelus.

Genesis 8:4

HT בְּשִׁבְעַת-יָמִים
LXX ἐβδόμη καὶ εἰκάδι

οἱ λ' ἑπτακαιδεκάτη

Wit 1: **64(mutil)** Syh

NonGr: Syh^F 𐤀𐤏𐤁𐤁 𐤁𐤏𐤁𐤁 𐤁𐤏𐤁𐤁

Notes: See notes on 7:11 and cf. 8:14.

HT אַרְרָט
LXX τὰ Ἀραράτ

ὁ ἔβρ' κάρδου

Wit 1: O (= 17-(628))

ὁ συρ' κάρδου

Wit 1: O (= 17-(628))

οἱ λ' ἄρμ[ενίας]

Wit 1: 64

NonGr: Arm^E Արարադ լերան վրայ

Notes: Petit corrected the reading of ὁ ἔβρ' and ὁ συρ' by Wevers as she reads it as κάρδου (Petit, CG II, 142, *Cat.* 725, cf: Eusèbe d'Émèse, *Armenian Edition*, 47, 940-941). As Armenian commentary mentions that the Hebrew likewise says 'Ararad', but the Syrians (say): 'on Kordu'. The reading κάρδου is a translation of the Peshitta: ܐܪܪܐܕ.

HT 𐤌𐤓 (רשע)

LXX (εἰκάδι)

⟨οἱ γ'⟩ ἡμέρα

Wit 2: εἰκάδι] + ἡμερα 17'-82-376 53-664^{mg} 319 Arab ^{Lat}Aug C D XV
14^{ap} = 𐤌

Notes: A popular hexapla text has 'day' to equal the HT.

Genesis 8:5

HT 𐤌𐤓𐤕𐤓𐤕 𐤔𐤓𐤕𐤓𐤕

LXX τοῦ δεκάτου μηνός

non tr τοῦ μηνός τοῦ δεκάτου

Wit 2: τοῦ δεκάτου / μηνός] του μηνος του δεκατου 82-135' 319 = 𐤎

Notes: Hexapla follows the words order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

Genesis 8:7

HT בִּישׁ(י)
LXX (οὐχ) ὑπέστρεψεν

ὁ συρ' ὑπέστρεψεν

Wit 1: O (= 17^{comm Did}-135^{comm Did}-(628)) **Combef** cf Procop 285

ὁ ἔβρ ὑπέστρεψεν

Wit 1: O (= 17^{comm Did}-135^{comm Did}-(628)) **Procop 285 Combef**

Notes: The Hebrew testifies differently that what is recorded in LXX. LXX says that the raven did not return, whereas the HT denotes that the raven came back. Augustine, *QG* 13, mentions the problems raised by LXX: the raven did not return, whereas the dove did, finding no rest for its feet? Did the raven die? Or did it say alive by other means? If it had rested on dry land, the dove could surely have done the same. Thus, Augustine informs us, some suppose that the raven settled on a corpse, which the dove would naturally avoid. Such explanations of LXX are forced; and Jerome's setting forth of the HT makes clear that they are also unnecessary (Hayward, *JHQG*, 136). *Cat.* 733 and Armenian translation say that the Syrian and the Hebrew do not speak in the same way as the Greek, but he says 'it returned' (cf. Romeny, *SGD*, 274-276).

HT -
LXX τοῦ ἰδεῖν εἰ κεκόπακεν τὸ ὕδωρ

Sub ÷

Wit 2: τοῦ — ὕδωρ] > 911 58 Arm ^{Lat}Hi *Quaest* XIII 16 = Sixt 𐌹; sub ÷
 Syh; om τοῦ O ⁵⁸ 16-550 *b d* 127 *t* 392 319 509 539 Chr VII 234
 Cyr 11 57

Notes: Through this addition, LXX provides a reason of sending out a raven. Hexapla, on the other hand, places it under the obelus.

HT -
 LXX οὐχ

Sub ÷

Wit 2: οὐχ] sub ÷ Syh: cf 𐌹

Notes: LXX clarifies that the raven kept flying and did not return to Noah until the water was dried up (for this discussion, see Romeny, SGD, 274-276). Hexapla, on the other hand, places the negative particle under the obelus.

Genesis 8:10

HT םיחַ תַּבְּשׁ
 LXX ἡμέρας ἑπτὰ

non tr ἑπτὰ ἡμέρας

Wit 2: ἡμέρας ἑπτὰ] επτα ημερας O ^{58 72'} 16-422 *b d* 53-129 *n s* 370-799
 y^{71 121} 54 319 Syh = 𐌹

Notes: Hexapla equals the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

Genesis 8:11

HT (תיַר)הַיָּב
 LXX φύλλον (ἐλαίας)

σ' θαλλόν

Wit 1: 64 57' 344

Wit 2: φύλλον] pr θαλλον 550; tr post ἐλαίας C¹⁶ 730 La^A

Attr: σ'] > 57'; 64nom absc

Notes: Symmachus has 'a young branch of the olive'.

HT ηἴψ
LXX κάρφος

σ' θαλλόν

Wit 1: M O (= 135-(628)) 130

Attr: σ'] > 135

Notes: In codex M, 135, and 130, the index was wrongly placed on κάρφος (Wevers, NGTG, 106).

Genesis 8:12

HT םינ׃ תעבשׁ
LXX ἡμέρας ἑπτὰ

non tr ἑπτὰ ἡμέρας

Wit 2: ἡμέρας ἑπτὰ A 911 t^{370 799} 121-424 31' 55 = Sixt] om ἑπτὰ 77; tr
rell = ❧

Notes: Hexapla equals the word order of HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

HT -
LXX πάλιν

<οἱ γ'> -

Wit 2: πάλιν] om πάλιν 15-58-64^{lxt}-426 b⁻¹⁹ d 392 539 Chr VII 235 Arab
Pal Sa¹⁹ = 𐌖

Notes: The omission of ‘again’ could be due to the adjustment to the HT or a hexapla influence.

Genesis 8:13

HT הַרְבֵּה־תֵּן
LXX τὴν στέγην

α' σ' τὸ κάλυμ(μ)α

Wit 1: M ↓O' (= 64-135-(628)) 57' s (= 127-344) Syh **Nobil**

Attr: α' σ'] > 57 135 127; 64nom absc

Var: κάλυμ(μ)α] καλλ. 64

NonGr: Syh^F 𐌸𐌹𐌺𐌻𐌹𐌺 .φ. .ϙ.

Notes: Aquila and Symmachus translated literally as ‘covering’, while LXX made sense of the text: the roof.

HT -
LXX ἦν ἐποίησεν

Sub ✱

Wit 2: ἦν ἐποίησεν A*(vid)] ης ἐποίησεν 58; > A^c L 71-392 120' (pr + ✱
Arm^{26 224}) Bo Syh = 𐌖; sub ✱ Arm^{33 65}; + ✱ Arm^{57 121}

NonGr: Arm ✱ 𐌸𐌹 𐌺𐌹𐌺𐌹𐌺𐌹𐌺 𐌹

Notes: The Armenian incorrectly places this clause under the asterisk instead of the obelus.

HT הַמַּדְּבָרִים
LXX τὸ ὕδωρ ἀπὸ προσώπου τῆς γῆς

Sub ✖

Wit 2: τὸ ὕδωρ — γῆς] ✖ prae απο Arm²⁶; απο — γῆς sub ✖ Arm^{33 65};
απο — γῆς sub ✖ mend pro τὸ ὕδωρ sub ÷ vid; cf. 𐌹

Notes: The Armenian incorrectly places ‘the water’ under the asterisk instead of the obelus.

Genesis 8:17

HT -
LXX ἐστίν

Sub ÷

Wit 2: ἐστίν] ἦν 17'; sub ÷ Syh; > 129 = 𐌹

Notes: LXX added ἐστίν to produce a better Greek sentence. Hexapla, on the other hand, places it under the obelus.

HT גָּרְצוּ בְּאֶרֶץ (דָּתָא)
LXX (σεαυτοῦ)

Sub ✖

Wit 2: σεαυτοῦ] σε 458; σου A d 53' 130-344^{txt} 346^{txt}-392 509; + (✖ 57
Arm²⁶ Syh) και ερπετε (*reptabunt* Arm) επι της γῆς 376^{mg} 57^{mg}-
550* (vid) 130^{mg}-344^{mg} 319* Syh = 𐌹; sub ✖ Arm^{33 65}

NonGr: La ✖ *crescite et multiplicamini super terram* ✓
Syh 𐌸 𐌹 𐌹 𐌹 𐌹 ✖
Arm ✖ 𐌸𐌹𐌸𐌹𐌹𐌹 𐌹𐌹𐌹𐌹 𐌹𐌹𐌹𐌹 𐌹𐌹𐌹𐌹 𐌹𐌹𐌹𐌹 ✓

Notes: Hexapla places ‘גָּרְצוּ בְּאֶרֶץ’ under the asterisk.

Genesis 8:18

HT בְּנֵי וְאִשְׁתּוֹ
LXX ἡ γυνή αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ

non tr οί υίοι αὐτοῦ καὶ ἡ γυνὴ αὐτοῦ

Wit 2: ἡ γυνὴ / υίοι αὐτοῦ] tr 17'-135' 799 = \mathfrak{M}

Notes: Hexapla equals the word order of the HT.

Genesis 8:19

HT $\psi\eta\gamma\eta\text{-}\lambda\beta$
LXX πάντα τὰ κτήνη

ἄλλος πάντα τὰ ἔρπετά

Wit 2: καὶ πάντα τὰ κτήνη] pr μετ αυτου 72'; > 71 Arm Co; + και π[αν
ερπετον κεινου]μενῶ 911; και παντα (> La) τα ερπετα 120' La^X Syh
= \mathfrak{M} ; + και παντα τα ερπετα 527; + και παντα (+ τα ερπετα 376
319) τα κινουμενα (+ ερπετα 135; + επι της γης 17'-135' 319) 17'-
135' s 346 319

Notes: LXX probably has τὰ κτήνη to keep this animals' pattern from Genesis
1:25, 7:14, 8:19 and to avoid repetition of $\psi\eta\gamma$ in the HT (cf. 23:1).

Genesis 8:20

HT $\eta\lambda\gamma$
LXX ὀλοκαρπώσεις

σ' ἀναφοράς

Wit 1: \downarrow M 64 \downarrow C' (= 57'-128-739) \downarrow s (= 130-344') **Nobil**

Wit 2: ὀλοκαρπώσεις] -πωσιν (ολωκ. 392; -ποσ. 799) A L O^{-17' 58} d f^{-56mg}
129 799 121-392-424-619 31' 54 55 509 539 Chr VII 226 242
Arm^{te} = Sixt; ολοκαυτωσης 527 59; ολοκαυτωσιν b; καρπωσεις
56^{mg}-129; αναφορας 14-500

Attr: σ'] > 739; 64nom absc

Var: init] + τας 127; ἀναφοράς] -ραν M 739

Notes: Symmachus probably translates from the verb הָלַע.

HT הִלְהִיחַ
LXX τῶ θεῶ

⟨οἱ γ'⟩ τῶ κῶ

Wit 2: τῶ θεῶ] pr τω κῶ 730*; pr κῶ 17' 53 n 730^c Sa; τω κῶ L 15'-64-72'-426 500-761 b d 56' s t 346-392 54 Chr VII 239 242 La^X (sed hab La^{MS}) Arab = Sixt 𐌆; > 539

Notes: A popular hexapla text has 'the Lord' to equal the HT.

Genesis 8:21

HT יְהוָה אֱלֹהִים
LXX καὶ εἶπεν κύριος ὁ θεὸς διανοηθεὶς (οὐ προσθήσω)

οἱ ὁ εἶπε(ν) κς̄ ὁ θς̄ διανοηθεὶς οὐ προσθήσω

Wit 1: ↓C'' (= 25-57-500'-761^{cat}) ↓Tht^{11 12}

Attr: οἱ ὁ] 25; > C' (= 57-500') Tht^{11 12}

Var: init] + καὶ Tht^{11 12} | ὁ θς̄] > 761* | οὐ προσθήσω] > 739

α' εἶπε(ν) κς̄ πρὸς καρδίαν αὐτοῦ

Wit 1: ↓17 ↓C'' (= 25-52-57-408-500'-615-761^{cat}) ↓Tht^{11 12 13}

Attr: α'] > C'' (= 25-52-57-408-500'-615-761^{cat}) Tht^{11 12 13}

Var: init] + καὶ 17 Tht^{11 12 13} | κς̄] + ο θς̄ 25 Tht^{11 12 13} | αὐτοῦ] εαντ. 17 739 Tht^{11 12 13}

σ' εἶπε(ν) κς̄ πρὸς ἑαυτόν

Wit 1: ↓17 ↓C''(25-52-57-408-500'-615-761^{cat}) ↓Th^{11 12 13} **Nobil**

Attr: σ'] > C'' (= 25-52-408-500'-615-761^{cat}) Th^{11 12 13}

Var: init] + και 17 **Th^{11 12 13}** | εἶπε(ν)] > 25 | κς̄] + ο θς̄ 25 **Th^{11 12 13}**

θ' εἶπε(ν) κς̄ πρὸς τὴν καρδίαν αὐτοῦ

Wit 1: ↓17 ↓C''(25-52-57-408-500'-615-761^{cat}) ↓Th^{11 12 13} **Nobil**

Attr: θ'] > C'' (= 25-52-408-500'-615-761^{cat}) Th^{11 12 13}

Var: init] + και 17 **Th^{11 12 13}** | κς̄] + ο θς̄ **Th^{11 12 13}**

Notes: Aquila and Theodotion have a literal translation. Theodotion, however, has τὴν to smoothen his Greek translation. Symmachus, on the other hand, interprets 'His heart' as 'Himself'. For Theodotion's second variant 'κς̄', Wevers records that manuscript 25 has ο θς̄, while Petit omits it (cf. Wevers, 125; Petit, *Csl*, 152). We follow Petit.

HT יִיְצַר לְבָבִי מִנְּעוּרַי

LXX ὅτι ἔγκριται ἡ διάνοια τοῦ ἀνθρώπου ἐπιμελῶς ἐπὶ τὰ πονηρὰ ἐκ νεότητος

ὁ ἔβρ' τὸ πλάσμα τῆς καρδίας ἀνθρώπου ἐπὶ τὰ πονηρὰ ἐκ νεότητος αὐτοῦ

Wit 1: **Eus^{Em} Combef:** cf Procop 269

Wit 2: νεότητος] + αυτου M O^{-15' 426} C'' b 53-664^c 75 343 71-392' 59 319 730 Cyr II 57 Nil 348 Arm Bo Pal Syh^{Lat}IohCass *Conlat* XXIII 1.3 PsPhil III 8_s = Sixt; + πασας τας ημερας Th^I 1244 Sa (+ *eius*): ex 6_s

Notes: Armenian translation comments that the Hebrew says 'from youth', therefore, evil is not natural, but an invention of the heart. That is the free mind is

inclined towards, takes pleasure in, and reposes in, evil ‘from youth’, (the free mind) which is created for the desire of beds, with a view to procreation and not to fornication. Cf. notes 6:5 (for a further discussion, see Romeny, SGD, 277-287).

HT (הַיְהוָה)
LXX (κύριος) ὁ θεός

Sub ÷

Wit 2: ὁ θεός] > 77-500-550*-551´-761 106^{f-56mg} 129 134 71´-424´ 31 54
509 539 Phil III 95.21 Chr VII 242 Eus VI 44 GregNys VI 266 Or
III 231 X 448 PsClem I 71 Tht I 104 La^E = 𐌹; sub ÷ Syh

Notes: Hexapla places ‘God’ under the obelus.

HT (הַיְהוָה)
LXX (κύριος) ὁ θεός

Sub ÷

Wit 2: ὁ θεός] sub ÷ Syh; > 𐌹

Notes: Hexapla places ‘God’ under the obelus.

HT תַּיִן לְלֵקֶץ
LXX ἔτι τοῦ καταράσασθαι

non tr τοῦ καταράσασθαι ἔτι

Wit 2: ἔτι τοῦ καταράσασθαι] επικατα 107; tr 17´-135 319 Syh = 𐌹 𐌹; om
ἔτι 761* Aeth Bo Pal^{Lat} Ambr Noe 80; om τοῦ 15-58-64-376 C´´-
761* b 106´ f 130^{txt}-343-344 346 120 509 539 730 = Sixt

Notes: Hexapla equals the word order of the HT.

HT -
LXX σάρκα

Sub ÷

Wit 2: σάρκα] sub ÷ Syh; > ㉓

Notes: In this verse, the flesh refers to a fallen man. LXX adds ‘σάρκα’ to maintain the idea of a fallen man from Genesis 6:3, 12, 17, 19. Hexapla, on the other hand, places it under the obelus.

Genesis 8:22

HT פָּרָאָהַ יְמֵי הַיָּמִי תֵּן
LXX πάσας τὰς ἡμέρας τῆς γῆς

σ’ διὰ πάντων τῶν χρόνων τῆς γῆς

Wit 1: Syh

NonGr: Syh^F אֶל־כָּל־יְמֵי הַיָּמִי .פ.

Notes: פָּרָאָהַ יְמֵי] Symmachus renders it as ‘times of the earth’.

HT יוֹם וָלַיְלָה
LXX ἡμέραν καὶ νύκτα

α’ ἡμέρα καὶ νύξ

Wit 1: 64

Wit 2: ἡμέραν] ημερα 376 56^{c1} n 799 730

α’ σ’ καὶ ἡμέρα καὶ νύξ

Wit 1: ↓M 344

Wit 2: ἡμέραν κ. νύκτα] και (> 761 Aeth) ημερα και νυξ (νυκτα 128*) C’-57^{mg}-550 127^{mg}-130^{mg}-343 370 Aeth^C Holmes; + και 16

Var: καί] > M

Notes: Aquila and Symmachus correct LXX by using nominative cases to equal the HT (Wevers, NGTG, 112). For Aquila's pattern, see 1:5, 8, 10.

HT (פְּלִימֵי הַיָּמִים) דוּע
 LXX (πάσας τὰς ἡμέρας τῆς γῆς)

οἱ γ' ἔτι

Wit 2: πάσας — γῆς] pr ετι (επι 58; ετη 343) 58 343 t^{-370} ; 71 55 Chr VII
 244 Syh = Ɑ; pr και C' t^{-25} 370 730 ^{Lat}PsPhil III 9; > 25

Notes: LXX omits this particle to produce a better Greek to denote an accusative of extent of time. Hexapla, on the other hand, has the particle to equal the HT (Wevers, NGTG, 112).

Chapter 9

Genesis 9:1

HT (רָאָה־תֵּן וְאֵלֶיךָ)
LXX και πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς

Sub ÷

Wit 2: και — κατακυριεύσατε] sub ÷ M(mend pro και 2° — fin ?)

Notes: The obelus is incorrectly placed before ‘καὶ πληρώσατε’.

HT -
LXX και κατακυριεύσατε αὐτῆς

Sub ÷

Wit 2: και — fin] > 71 120 = ℳ; sub ÷ Syh

Notes: LXX meticulously maintains this pattern from Genesis 1:28. The duty that has given to Adam, now it is passed down to Noah (Wevers, NGTG, 113). Hexapla, on the other hand, places it under the obelus.

Genesis 9:2

HT (רָאָה־תֵּן־לְךָ לַעֲלֵי
LXX ἐπὶ πᾶσιν (τοῖς θηρίοις τῆς γῆς)

σ' κατὰ πάντων [τῶν θηρίων]

Wit 1: 64

Notes: Although both ἐπί and κατὰ argues for a local usage, ἐπί plus dative has ‘upon’ meaning and κατὰ plus genitive is ‘down from’ or ‘under’ (Smyth, GG, 1680-1681).

HT (כָּךְ)תָּחַ (וְ) (כָּךְ)אָרְמוּ
LXX ὁ τρόμος (ὑμῶν) καὶ ὁ φόβος

non tr ὁ φόβος (ὕμῶν) καὶ ὁ τρόμος (ὕμῶν)

Wit 2: ὁ τρόμος / ὁ φόβος] tr τρόμος et φόβος 961 O^{-15 58 426} cII^{-18 313 75}
370 121-424-619 31´ 59 319 509 Chr III 97 Cyr II 73 Tht I 157
La^M Aeth: cf 𐌹𐌶

Notes: Hexapla equals the word order of the HT.

HT (הַיְהוּדִים) כַּפְּ(תְּחִי) כַּפְּאַרְרָם
LXX (ὁ τρόμος ὑμῶν καὶ ὁ φόβος ἔσται)

οἱ γ´ ὑμῶν

Wit 2: ἔσται A D^G M 58 129 458 424´ 31´ 59 La^M Sa Syh] υμων εστι 53;
υμων Chr IX 117; > Chr III 97; pr υμων (ημ. 54*) Arab Bo Pal rell
= 𐌹𐌶

Notes: Hexapla has both personal pronouns to equal the HT.

Genesis 9:4

HT וּמַדְּיִן שִׁשְׁבַּן
LXX ἐν αἵματι ψυχῆς

α´ ἐν ψυχῆ αὐτοῦ αἷμα αὐτοῦ

Wit 1: ↓M O (= 135-(628)) 57 s (= 130-344) Syh **Nobil**

Var: αἷμα] αιματι M

σ´ οὗ σὺν ψυχῆ αἷμα αὐτοῦ

Wit 1: M ↓O (= 135-(628)) 57 s (= 130-344) ↓Syh **Nobil**

Var: οὗ] > Syh | ψυχῆ] + αυτου 135

NonGr: Syh^F 𐌸𐌹𐌺𐌹 𐌸𐌺𐌹𐌺 𐌸𐌺𐌹𐌺 .𐌹.

Notes: Aquila has a literal translation, while Symmachus paraphrases it.

Genesis 9:5

HT כָּל־חַיָּוִת
LXX πάντων τῶν θηρίων

α' σ' ζῶων

Wit 1: M ↓s (= 130-344) Syh^{Cer}

Var: ζῶων] ζῶων 344

NonGr: Syh^F חַרְשָׁן וְרֵעֵהוּ .פ. .פ.

Notes: Aquila and Symmachus consistently read it as living beings (cf. 1:20, 21, 24, 30; 2:7, 9, 19; 3:14, 17, 20, 22, 24; 6:19; 9:5; 18:10).

HT (ψῆ) דַּמִּי
LXX (ἀνθρώπου)

Sub ✖

Wit 2: ἀνθρώπου] ἀνδρος του C'-18-313; > 135; + (✖ 57' 130-344 Arm²⁶
Syh) εκ χειρος ανδρος 57^{mg} 130^{mg}-344^{mg}(ind ad χειρός) 319
Aeth^{CRa} Syh = 𐌹𐌸; sub ✖ Arm⁶⁵; + met et ✖ in Arm^{33mg}; + et de
manu Hi Soph Tert Resurr 28; εκ χειρος παντος ζωντος 135-628

NonGr: La ✖ et ex manu viri ✓
Arm ✖ ἄτηρη ✓

Notes: Hexapla places 'from the hand' under the asterisk.

HT י(קס)
LXX (ἀδελφοῦ)

Sub ✖

Wit 2: ἀδελφοῦ] sup ras ca 15 litt 408(pr m); + (⌘ 57' Syh) αὐτου M^{mg} O' C'' b d 53'-56*-246 75 s t 346-392-619 54 319 539 730 Tht I 157 Aeth^P Arab Arm Syh = 𐌹; + εκ χειρος ανδρος 58

Notes: Hexapla places the personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 9:6

HT (ⲉⲧⲏⲛⲁ) ⲉⲧⲏⲛⲁ
LXX (ἀνθρώπου)

Sub ⌘

Wit 2: ἀνθρώπου] pr του 799; + πινει αυτο Tht I 844^{te}; + (⌘ Syh) εν ανθρωπω 319 Syh = 𐌹

NonGr: La ⌘ pro homine √
Syh √ 𐌹 ⌘

Notes: ⲉⲧⲏⲛ] LXX deliberately omits this word to avoid saying that when someone sheds a man's blood, it is by man that his blood shall be shed. What LXX says is 'as for the one who sheds a man's blood (a nominative absolute), in return for his (i.e. a man's) blood, blood shall be shed' (Wevers, NGTG, 115). Hexapla, on the other hand, places it under the asterisk.

Genesis 9:9

HT (ⲓⲛⲁ)
LXX ἐγώ

οἱ γ' καί

Wit 2: ἐγώ A 911(inc) 72'-135' b d 53' n 370-799 392 59 Chr VII 253
Aeth Co Pal] pr και rell = 𐌹

Notes: LXX omits this conjunction because it is unnecessary for an opening direct speech. A popular hexapla text has added this conjunction to equal the HT (Wevers, NGTG, 117).

Genesis 9:10

HT אַחַרְיֵן (אַחַרְיֵן)
LXX (τῆς γῆς)

Sub ✖

Wit 2: γῆς 71 120 509 Aeth^{CG}] + (✖ M Arm^{26 40 42 57 121 224} Syh; sub ✖
Arm^{33 65}) (+ η 130 730) οσα (οσον 707; τοις 17'-82-135 344' 319; +
εστι 19'-108 Sixt; + ην 128^{c pr m} 75) μεθ υμων rell = Ra 𐌹

NonGr: Syh 𐌸 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹 ✖
Arm ✖ 𐌲𐌹𐌸 𐌹𐌹𐌹 𐌹𐌹𐌹 𐌹

Notes: A majority hexaplaric reading adds ὄσα μεθ' ὑμῶν (Wevers, NGTG, 117).

HT לְכֹל חַיֵּי הָאָרֶץ
LXX -

Sub ✖

Wit 2: fin] + πασιν ζωης της γης 343; + (✖ Syh) (+ και 135 Arm) πασι
ζωοις της γης (om τ. γης 319) 911 17'-82-135 319 Syh = 𐌹; sub ✖
Arm⁶⁵

NonGr: Arm ✖ 𐌲𐌹𐌸 𐌹𐌹𐌹 𐌹𐌹𐌹 𐌹𐌹𐌹 𐌹𐌹𐌹 𐌹𐌹𐌹 𐌹

Notes: 911 supports this hexaplaric reading (Wevers, THGG, 72). LXX's omission might be a case of parablepsis.

Genesis 9:12

HT (וַיֹּאמֶר אֱלֹהִים)
LXX (και εἶπεν) κύριος (ὁ θεός)

⟨οἱ γ'⟩ -

Wit 2: κύριος] > D^G 799 424 31' La^X = 𐌹 𐌺

Notes: The omission of 'the Lord' might be a hexaplaric influence.

HT -
LXX πρὸς Νῶε

Sub ✱

Wit 2: πρὸς Νῶε] > La^X = 𐌹; νωε 961; τω νως 18*; τω νωε L O^{←17' 82 135} b
d f⁻¹²⁹ s^{-130mg} 343 t 121-346 54 730; ✱ pr et Arm^{26 33}; + et filiis
eius Arm⁶⁵; om filiis eius Arm^{26c}

Notes: This pattern 'καὶ εἶπεν κύριος ὁ θεὸς πρὸς Νωε' has been repeated by LXX (cf. 7:1). Armenian adds 'his sons' under the asterisk.

HT -
LXX μου

οἱ γ' -

Wit 2: μου] > 82* 129 71-121-392-424 z Bo Syh = 𐌹

Notes: LXX emphasizes on the divine involvement because the rainbow is God's bow which makes the sign significant as a divine promise (Wevers, NGTG, 120). Hexapla, however, omits 'μου' to equal the HT.

Genesis 9:15

HT (בִּינִי(י)כֶם)
LXX (καὶ ὑμῶν)

οἱ γ' ἀνὰ μέσον

Wit 2: καί] + ανα μεσον 17'-82 319 Aeth^{-P} Arab Pal Sa² Syh = 𐌹

Notes: LXX avoids repetition of *ἀνὰ μέσον* (see 9:12, 15; 13:8; 16:5; 17:10, 11; 23:15; 31:46). Hexapla, on the other hand, has ‘*ἀνὰ μέσον*’ to equal the HT.

Genesis 9:16

HT ה(׳ת׳א׳ך)
LXX (ὄψομαι)

οἱ γ’ αὐτήν

Wit 2: ὄψομαι] + αυτο 59 Aeth Syh = Compl 𐌹; + αυτην A* 17’-72’-135
130^{mg}-344^{mg} 121-424 122 = Ald

Notes: LXX does not give the object of the future verb because the object is clear from the context. Hexapla, on the other hand, equals the HT.

HT םיהלך (׳׳׳)
LXX (ἀνὰ μέσον) ἐμοῦ

οἱ γ’ (ἀνὰ μέσον) θεοῦ

Wit 2: ἐμοῦ] του θεῦ 15-64* (vid)-135-426 130^{txt}-344^{txt} Chr VII 255 Aeth -
C = 𐌹; + και υμων b La^X; + και της γης 121-424 31’ = Sixt; + και
σου 53’

Notes: Hexapla has ‘God’ to equal the HT.

Genesis 9:17

HT (׳׳׳)
LXX (ἀνὰ μέσον ἐμοῦ)

Sub ✘

Wit 2: ἐμοῦ] του θεῦ 130^{mg}-344^{mg}; + και υμων 799; + και ανα μεσον υμων
54 pr ✘ Arm²⁶; sub ✘ Arm⁶⁵; ✘ Arm^{33mg}

Notes: This longer text ‘*καὶ ἀνὰ μέσον ὑμῶν*’ is attested only by 54 and Arm^{26 33mg}
⁶⁵ (Cox, HM, 24).

Genesis 9:18

HT וַיְהִי בְנֵי־יֵהוּא הַיֵּצִיִּי מִן־הַתְּבַבָּ שֶׁשׁ הָיָה תַפְּוֹתָהּ וְהוּא אָבִי כְנָנִי
LXX Ἦσαν δὲ οἱ υἱοὶ Νῶε οἱ ἐξελθόντες ἐκ τῆς κιβωτοῦ Σήμ, Χάμ, Ἰάφεθ· Χάμ ἦν πατὴρ Χανάαν

ωρ' καὶ ἦσαν υἱοὶ Νῶε ἐξερχόμενοι ἀπὸ τῆς
κιβωτοῦ Σήμ, Χάμ, Ἰάφεθ· καὶ Χὰμ οὗτος
πατὴρ Χανάαν

Wit 1: 14^{cat}

Wit 2: ἦσαν δέ] και ησαν Tht I 160; *hi autem sunt* Aeth Bo | οἱ ἐξελθόντες
ἐκ] ἐξερχομενοι απο Tht I 160 | Ἰάφεθ] pr και 961 Aeth Pal Syh
^{Lat}Hi *Quaest* XIII 20 PsPhil IV 1^{ap}; + και Tht I 161; ηαφεθ 18-313;
ιαφεμ 761 | ἦν] + ο 343 392*(vid); ουτος Tht I 161

Notes: Origen follows the HT in three ways. First, Origen follows the word order of the HT. Second, Origen follows the grammar of the HT: יֵצִיִּי in the *qal* stem active participle MP – ἐξερχόμενοι in present active nominative participle MP. Last, Origen has οὗτος to translate Hebrew pronoun. Despite of his favoritism to the HT, Origen has his freedom towards the HT such as a) the omission of article before participle ‘ἐξερχόμενοι’, b) the usage of one *καὶ* instead of two for names.

ⲙⲛ] Greek translations were unable to render the letter *heth* in Hebrew which has the sound of a double aspirate. Therefore, they often added the Greek letter *chi* for this verse (cf. 41:2, 45; 45:21). In Greek, then, *Cham* is for Ham (Hayward, JHQG, 38, 136).

Genesis 9:22

HT תַּרְגָּ
LXX (τὴν) γύμνωσιν

α' ἀσχημοσύνην

Wit 1: M

α' σ' τήν ἀσχημοσύνην

Wit 1: M ↓ O (= 135-(628)) cI (= 57'-73) s (= 130-344') Syh **Nobil**

Attr: α' σ'] + θ' M **Nobil**

Var: τήν] > 135

NonGr: Syh^F 𐤀𐤓𐤁𐤀𐤁𐤀 .φ. .𐤀.

Notes: While LXX has a literal translation: nakedness, both Aquila and Symmachus translate figuratively: 'shamefulness'.

HT -
LXX ἐξελθών

Sub ÷

Wit 2: ἐξελθών] sub ÷ Syh; > 𐤓; + εξω 799

Notes: LXX probably wants to contrast and give a context of this situation by adding ἐξελθών: a) Ham came inside to Noah's house (the HT: tent) while Noah was sleeping, and b) Ham's brothers were outside. Hexapla, on the other hand, places 'ἐξελθών' under the obelus.

Genesis 9:23

HT תִּיָּע
LXX (τήν) γύμνωσιν

α' σ' τήν ἀσχημοσύνην

Wit 1: C' (= 57'-128ind) 344 Syh

Attr: α' σ'] + θ' Syh; > 128

NonGr: Syh^F 𐤀𐤓𐤁𐤀𐤁𐤀 .φ. .𐤀.

Notes: See notes at 9:22 on 'תִּיָּע'.

HT וּפְנִיָּהֶם אַחֲרֵינִית וְעָרוֹת אֲבִיהֶם לֹא רָאוּ
 LXX και τὸ πρόσωπον αὐτῶν ὀπισθοφανές, καὶ τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν οὐκ εἶδον

οἱ γ' καὶ τὰ ἐμπρόσθια δὲ αὐτῶν ἀπέστραπται καὶ τὴν ἀσχημοσύνην τοῦ πατρὸς αὐτῶν οὐκ εἶδον

Wit 1: Syh

Wit 2: καί] pr ✠ Syh

Notes: וּפְנִיָּהֶם] The Greek retroversion above, οἱ γ', by Field is inaccurate. First, the selection of the word 'τὰ ἐμπρόσθια' that has an ambiguous meaning such as 'fore of a quadruped', although it also can communicate 'in front' (LSJ, 35588-35590). Second, οἱ γ' has consistently translated פְּנֵה as πρόσωπον (1:2, 20, 29; 2:6; 3:8; 4:5-6, 14, 16; 6:1, 7, 11, 13; 7:1, 3, 4, 7, 18, 23; 8:8-9, 13). It seemed an arbitrary and inconsistent if οἱ γ' had 'τὰ ἐμπρόσθια'. The Syro-Hexapla, on the other hand, has ܠܘܩܡܐ. This word has a meaning of 'before', just as Wevers translated as 'anteriora' in Latin and could be used to translate πρόσωπον.

וְעָרוֹת] See notes 9:22; cf. 9:23.

Genesis 9:24

HT וְיַיִן (מִיַּיִן)
 LXX (ἀπὸ τοῦ οἴνου)

Sub ✠

Wit 2: οἴνου] υπνου M^{ms} 376 71-346-527*(vid) 319; pr υπνου και του 458; + (✠ Syh) αυτου D^G 17'-82-135 343 346 319 Aeth Arab Syh
 Lat^{Ruf} Rom V 1 = 𐌹; sub ✠ Arm⁶⁵

NonGr: Arm ✠ ܘܦܢܘ ܘ

Notes: Hexapla has this suffix under the asterisk.

Genesis 9:25

HT
LXX

סִדְרֵי דְבָרֵי
παῖς οἰκέτης

α' δοῦλος δούλων

Wit 1: 64 ↓C' ^{cat} (= **14^{cat}-25^{cat}-52^{cat}-73^{cat}-57'-408^{cat}-550^{cat}-551'^{cat}-615^{cat}**)
130vid **Tht**^{11 12 13} **Nobil**

Wit 2: παῖς οἰκέτης] pr o 569; om παῖς 59; δουλος δουλων Or *Sel* 109 Tht I
161; + δουλος δουλων (-ευων cod) Phil II 222.5 (sed hab 225.20)

Attr: α'] > 57'; 64nom absc

Var: δοῦλος δούλων] tr **551**

Notes: Aquila translated the HT literally.

Chapter 10

Genesis 10:4

HT קִיִּיִּב
LXX Κίτιοι

σ' Κεττάν

Wit 1: 57 130

Attr: σ'] > 57

σ' Χεττάν

Wit 1: ↓M 344

Var: Χεττάν] -τταη M

Notes: Two readings of Symmachus occur due to the consonant velar sounds: voiceless stop and voiceless fricative.

The ending *οι* by LXX denotes the people of the coastlands of Mediterranean. Jerome says that קִיִּיִּב refers to the Citii, from whom the city of Citium in Cyprus is named until now (Hayward, JHWG, 39).

Genesis 10:8

HT גִּבּוֹר
LXX γίγας

α' ἀκυλάθ

Wit 1: ↓344'

Var: ἀκυλάθ] -ακυλας (sic) 127

σ' βίαιος

Wit 1: 344'

Notes: The reading to Aquila as ἀκυλάθ is an error. The actual reading of Aquila is absent (Wevers, NGTG, 132; cf. 6:4). *Cat.* 811 identifies this רִבְיָא, “it was noted that this giant from the cursed race, . . . from this race also idol-worshippers came out, they are the Philistines.”

Genesis 10:9

HT (הַיְהִי־פָגֵל)
LXX (ἐναντίον κυρίου) τοῦ θεοῦ

⟨οἱ γ'⟩ -

Wit 2: τοῦ θεοῦ] > D^G 961 15'-17'-58-135 129 458 343 318' 54 319^{LatLib}
general 129 = 𐤒

Notes: A popular hexapla text omits ‘God’ to equal the HT.

Genesis 10:10

HT לְבָבָא
LXX Βαβυλών

ὁ ἔβρ' βαβέλ

Wit 1: C'' (= 14-57-413-500-550)

Attr: ὁ ἔβρ'] > 413

Notes: ‘Ο ἔβρ’ has a transliteration of לְבָבָא. Field includes 73 and 135. These manuscripts, however, are not listed on witness 1 because they do not relate to the hexaplaric reading: 73 has βαβυλω and 135 has βαβυλωνος. *Cat.* 816 describes that the first kingdom of Nimrod was called Babel.

HT (בָּבֶלְא)

LXX (Ὅρεχ)

οἱ γ' -

Wit 2: Ὅρεχ D^G] pr και A 17'-72'-82-135' 108 n 343 y^{-392c} 31' 319 Aeth
Arm Bo = Ⓜ; οραχ 707; ωρεχ 82; ωρχ 527; ερεχ 376; ωρεδ 426;
ored Arm; ορεκι 129; θουβεχ 75; θοβελ 458

Notes: A popular hexapla text has 'and' to equal the HT.

Genesis 10:15

HT י(רַבְרָב)

LXX (πρωτότοκον)

οἱ γ' αὐτοῦ

Wit 2: πρωτότοκον] pr τον 120; > 125 Aeth^{-C}; + αυτου 17'-72'-82-135'
57^{mg}-550^c pr m 108 130^{mg} 346 120 319 La^I Aeth^C Arab Arm Bo =
Sixt Ⓜ

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 10:19

HT י(הַרְרָב)

LXX (Γομόρρας)

οἱ γ' καί

Wit 2: Γομόρρας] γομορας 707 18 664* 343 527 730*; -ρρα 376; + και
911(vid) 17'-135 La^O Aeth Arab Arm = Ⓜ

Notes: LXX has two pairs of cities. Each pair has one *καί* to connect two cities under the same group. Hexapla, on the other hand, equals the HT by using all the conjunctions (cf. 10:19; 12:16; 13:8).

Genesis 10:21

HT לִידְגָּה
LXX τοῦ μείζονος

α' τῶ μεγάλῳ

Wit 1: M Holmes

σ' τοῦ πρεσβυτέρου

Wit 1: M Holmes ↓Montef

Var: πρεσβυτέρου] πρεσβυτου Montef

Notes: While Aquila translates literally, Symmachus translates contextually: the older or the elder.

Genesis 10:26

HT (תַּחַד־רַמְזָה)־תֵּשֶׁ
LXX (Ἀσαρμώθ)

οἱ γ' τόν

Wit 2: Ἀσαρμώθ] pr τον A 17'-135' 25 108 *fn* y⁻³¹⁸ z 319 509 (των*) = 𐤀

Notes: Hexapla consistently equals the HT by giving an article of direct object before all names in this verse. LXX, on the other hand, just leaves the last two names without an article (cf. 10:27, Wevers, NGTG, 143).

HT (תַּחַד־רַמְזָה)־תֵּשֶׁ
LXX (Ἰάραχ)

οἱ γ' τόν

Wit 2: Ιάραχ 961] pr τον f 527 = 𐤓; ιεραχ C 108 370; ιεραρ cII(ιεσσαί 18);
ιαχαρ 76*(vid); ιαραδ A; τον ιαρεδ 509; τον ιαρεθ 376; αραχ 426
343; ιεραχαμ 44'; ιεζαχαμ 107-125

Notes: See notes above.

Genesis 10:27

HT (םךִיִּתְּ)־תִּשְׁ(י)

LXX (καὶ Ὀδορρά)

οἱ γ' τόν

Wit 2: καί] + τον 376 108 527 = 𐤓; + σε 18

Notes: LXX does not give an article of direct object to all names (cf. 10:26).
Hexapla added the article to equal the HT.

HT (לְיִס)־תִּשְׁ(י)

LXX (καὶ Αιζήλ)

οἱ γ' τόν

Wit 2: καί] + τον 376 527 = 𐤓

Notes: See notes above.

HT (הִלְרִי)־תִּשְׁ(י)

LXX (καὶ Δεκλά)

οἱ γ' τόν

Wit 2: καί] + τον 376 527 = 𐤓

Notes: Hexapla added the article to equal the HT.

Genesis 10:28

HT (לְבַעֲזֵי)-תִּשְׁ(י)
LXX (καὶ Ἀβιμεήλ)

οἱ γ' τόν

Wit 2: καί] τον 106; + τον 15-135' 413 108 ϵ^{-370} 527 = \aleph

Notes: Hexapla added the article to equal the HT.

HT (אֲבִימֶלֶךְ)-תִּשְׁ(י)
LXX (καὶ Σαβεῦ)

οἱ γ' τόν

Wit 2: καί] τον 106; + τον 376 527 = \aleph

Notes: Hexapla added the article to equal the HT.

Genesis 10:29

HT (אֲוִפִּיר)-תִּשְׁ(י)
LXX (καὶ Οὐφίρ)

οἱ γ' τόν

Wit 2: καί] + τον 376 527 = \aleph

Notes: Hexapla added the article to equal the HT.

HT (הַלְוִיָּהּ)-תִּשְׁ(י)
LXX (καὶ Εὐιλά)

οἱ γ' τόν

Wit 2: καί] + τον 376 108 527 = \aleph

Notes: Hexapla added the article to equal the HT.

HT (יְהוָה)־תִּשְׁבֹּעַ
LXX (καὶ Ἰωβὰβ)

οἱ γ' τόν

Wit 2: καί] + τον 376 106 527 = 𐤀

Notes: Hexapla added the article to equal the HT.

Chapter 11

Genesis 11:2

HT םעֲרַבָּ
LXX ἐν τῷ κινῆσαι

α' ἄραι

Wit 1: M cI (= 57'-73) s⁻³⁴³

Attr: α'] > 57'

σ' ἀπᾶραι

Wit 1: M cI (= 57'-73) s⁻³⁴³

Attr: α'] > 57'

Notes: Both Aquila and Symmachus have a literal translation.

Genesis 11:3

HT רַמְתִּים הָיָה הַיָּם רַמְתִּים
LXX καὶ ἄσφαλτος ἦν αὐτοῖς ὁ πηλός

ὁ ἔβρ' καὶ ἄσβεστος ἦν αὐτοῖς ὁ πηλός

Wit 1: O (= 17^{comm Eus}-135^{comm EusEm}-(628)) C[']comm Diod (= 14^{comm Diod}-
25^{comm Diod}-52^{comm Diod}-408^{comm Diod}-551^{comm Diod}-569^{comm Diod}-
615^{comm Diod}-cI^{comm Diod}) 31^{comm Or} **Tht**^{11 12 13}

ὁ συρ' καὶ ἄσβεστος ἦν αὐτοῖς ὁ πηλός

Wit 1: O (= 17^{comm Eus}-135^{comm EusEm}-(628)) C[']comm Diod (= 14^{comm Diod}-
25^{comm Diod}-52^{comm Diod}-408^{comm Diod}-551^{comm Diod}-569^{comm Diod}-
615^{comm Diod}-cI^{comm Diod}) 31^{comm Or} **Tht**^{11 12 13}

Notes: Both ὁ ἔβρ' and ὁ συρ' have a literal translation.

HT ἡϞη
LXX ἄσφαλτος

ὁ ἔβρ' ἄσβεστον

Wit 1: C'' (= 14^{cat}-52^{cat}-128^{cat}-414^{cat}-500^{cat}-569^{comm} Or-615^{cat}-739^{comm} Tht-
cI^{cat}) **Nobil**

Var: ἄσβεστον] -τος **Nobil**

ὁ συρ' ἄσβεστον

Wit 1: C'' (= 14^{cat}-52^{cat}-128^{cat}-414^{cat}-500^{cat}-569^{comm} Or-615^{cat}-739^{comm} Tht-
cI^{cat}) **Nobil**

Var: ἄσβεστον] -τος **Nobil**

Notes: In cI^{cat}, a scholion reads: τὴν ἄσφαλτόν τινες τῶν διδασκάλων ἄσβεστον ἔφασαν εἶναι, ἀγνοοῦντες ὡς εἰκός ἐν τῇ ἀσσυρίᾳ πηγᾶς. The translation: the Syrians and the Hebrews read as 'ἄσβεστον' and some of the teachers mentioned 'ἄσφαλτόν' as 'ἄσβεστον', as they were not able to discern the fountains in the Syria. Diodore in cat. Niceph. says: ὁ ἔβραϊος καὶ ὁ ζύρος ἔχει: καὶ ἄσβεστος ἦν αὐτοῖς ὁ πηλός καὶ μάλα εἰκότως. ἄσφαλτος γὰρ εἰς οἰκοδομὴν ἀχρηστος, ἄσβεστος δὲ ἐπιτηδειοτάτη. The translation is as follows: the Hebrews and the Syrians have 'ἄσβεστος' and lime served them as clay, and rightly so to them. For 'ἄσφαλτος' is useless for building (a house) but lime most convenient (cf. Romeny, SGD, 286). In short, these scholia argue for ἄσβεστος as a better translation (cf. *Cat.* 838).

HT ιη(ϣγ)
LXX (πλησίον)

Sub ✱

Wit 2: πλησίον] + (pr ✱ Arm^{26 33}; sub ✱ Arm⁶⁵) αὐτου O⁴²⁶ 19' 53' y⁻³¹⁸
527 31-122 319 Chr VII 275 Arab Bo^{Lat} Aug C D XVI 4^{ap} Hi Or in
Ier hom 9 Hippol Chron Alex 22 PsPhil VI 1s Ϟ = edd Ϟ; + εαυτου
343

Notes: Hexapla has the personal pronoun under the asterisk to equal the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 11:6

HT ⲓⲙⲓⲛⲓ ⲛⲓⲥⲁ
LXX ὅσα ἂν ἐπιθῶνται

α' ὃ ἐννοηθήσονται

Wit 1: M ↓57' ↓130

Attr: α'] > 57'

Var: δ] οθεν 57' 130 | ἐννοηθήσονται] νοηθ. 130

σ' ὃ ἐὰν λογίσωνται

Wit 1: M

σ' θεαλογήσονται

Wit 1: ↓57' 130

Attr: σ'] > 57'

Var: θεαλογήσονται] -γισ. 57

Notes: There are two readings of Symmachus. However, the second one is the correct reading of Symmachus (cf. Wevers, NGTG, 150).

Aquila has a literal translation: which (or from which 'ὅθεν') they intend to do (with infinitive). Symmachus has 'which they might reckon'.

Genesis 11:7

HT הִלְבֵּן
LXX συγχέωμεν

α' ἀναμίξωμεν

Wit 1: ↓M 57' ↓130

Attr: α'] > 57'

Var: ἀναμίξωμεν] -μηξ. 130; -μειξ. M

Notes: הִלְבֵּן has two definitions. Literally, the meaning is mingled or mixed. Figuratively, it is confused or confound. LXX has the figurative meaning. Aquila, on the other hand, has the literal definition: ἀναμίξωμεν 'mixed'.

HT -
LXX καί

οί γ' -

Wit 2: καί] > 79-414'-551 44 BasSel 136 Chr F III 45 IX 109 Procop 312
 Tht I 101 La^E (sed hab La^A) Aeth Arab Arm Bo = 𐌹

Notes: Hexapla omits 'καί' to equal the HT.

HT םהפֿשׁ םפֿ
LXX εκεῖ αὐτῶν τὴν γλῶσσαν

non tr εκεῖ τὴν γλῶσσαν αὐτῶν

Wit 2: αὐτῶν 911] > Arm = Sam; tr post γλῶσσαν D 833 17'-82-135 527
 120 319 Or II 30 = 𐌹

Notes: Hexapla follows the word order of the HT.

HT יה(שׁג)

LXX (πλησίον)

Sub ✖

Wit 2: πλησίον] + (pr ✖ Arm^{26 33}; sub ✖ Arm⁶⁵) αυτου D^G 833 O^{-15 376'}
53' n 343 318'-392' 319 509 Or II 30 La^E (sed hab Aug C D XVI
4^{te} *Quaest* 22 BrevGoth) Arab Bo = 𐌹

Notes: Hexapla has the personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 11:8

HT אֱלֹהִים הָאֱלֹהִים
LXX αὐτοὺς κύριος

non tr κύριος αὐτοῦς

Wit 2: αὐτοὺς κ̄] tr 17'-82-135 108-314 = 𐌹; κ̄ ο̄ θ̄ξ αυτους 833 72' 19' d
319; + ο̄ θ̄ξ 15-376' 458 s t 318'-619 54 509 730 Chr VII 279 Arab
Arm ^{Lat}Hippol *Chron Alex* 22

Notes: Hexapla follows the word order of the HT.

Genesis 11:9

HT בָּבֶל
LXX σύγχυσις

α' Βαβέλ

Wit 1: M 130

Wit 2: Σύγχυσις] βαβελ Eus III 1.40 Arm^{ap} Arab; *babylon* Aeth^C

α' σύγχυσις

Wit 1: 344

Notes: The first Aquila's reading is a Greek transliteration of the HT. The attribution of σύγχυσις to Aquila in 344 is obviously an error, possibly for θ' or ο' (Wevers, NGTG, 152). Therefore, the correct reading of Aquila is Βαβέλ.

HT הֲלָבָּ
LXX συνέχεεν

α' ἀνέμιξεν

Wit 1: ↓M 57' ↓s (= 130-344) **Montef**

Attr: α'] > 57'

Var: ἀναμίξωμεν] -μηξ. 130-344*; -μειξ. M

α' συνέμιξε

Wit 1: 127

Notes: The first reading might be the correct reading of Aquila (cf. notes 11:7 on 'הֲלָבָּ' and above).

Genesis 11:10

HT -
LXX και

οί γ' -

Wit 2: και'] > 135 128(||) Arab ^{Lat}Hippol Chron I 40s II 39s = 𐤀

Notes: Hexapla omits 'και' to equal the HT.

Genesis 11:11

HT הַנְּשָׁה הַזֹּאת הָיְתָה

LXX ἔτη πεντακόσια

non tr πεντακόσια ἔτη

Wit 2: ἔτη πεντακόσια 911 961] ετη τριακοσια τριακοντα πεντε 619; πεντε κ. τριακοντα κ. τριακοσια ετη 121^c-424 z; tr A D^G M O^{-15 72' 426} C''
n t 121*-318-392' 55 59 319 509 = Ra ℳ

Notes: Hexapla follows the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

Genesis 11:12

HT הַנְּשָׁה הַזֹּאת הָיְתָה

LXX ἔζησεν Ἀρφαξάδ

non tr Ἀρφαξάδ ἔζησεν

Wit 2: ἔζησεν Ἀρφαξάδ] om ἔζησεν 82*-376; tr 833 72'-82^c-135 129-246
319 Arm = ℳ

Notes: Hexapla follows the word order of the HT.

HT הַנְּשָׁה הַזֹּאת הָיְתָה

LXX ἔτη ἑκατὸν τριάκοντα πέντε

non tr πέντε τριάκοντα ἑκατὸν ἔτη

Wit 2: ἔτη — πέντε D 833] om ἑκατὸν 53': cf ℳ ℥; tr ἔτη post πέντε A
911 129-246 n (ετι 458) y^{-346' 392} 31' = Ra; εκ. π. κ. τριακ. ετη 319;
ē και λ̄ και ρ̄ 400; π. κ. τριακ. ετη κ. εκ. 82-135 14; π. κ. τριακ. ετη
509^{txt} = ℳ ℥; π. κ. τριακ. κ. (> 18-313) εκ. ετη M 17-376 C''⁻¹⁴ s⁻
343 t 346'-392 120 55 59 509^{mg}

Notes: Hexapla follows the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26).

Genesis 11:13

HT -
LXX και ἀπέθανεν

Sub ÷

Wit 2: και ἀπέθανεν] sub ÷ M = \mathfrak{M} τ

Notes: LXX consistently keeps this formula (cf. 5:5, 8, 11, 14, 17, 20, 27, 31; 11:11, 13, 15, 17, 19, 21, 23, 25). Hexapla, on the other hand, places it under the obelus.

HT -
LXX και ἀπέθανεν

Sub ÷

Wit 2: και ἀπέθανεν] sub ÷ M

Notes: M puts the second ‘και ἀπέθανεν’ under the obelus.

Genesis 11:14

HT שְׁלֹשִׁים וְשֵׁנָה
LXX ἑτη ἑκατὸν τριάκοντα

non tr τριάκοντα ἑκατὸν ἑτη

Wit 2: ἑτη ἑκ. τριάκοντα 833 911 961] tr ἑτη (ετι 458) post τριάκ. A 129-246 n 318-424 31-122^c = Ra; om ἑτη 121(()) 122*; om ἑκ. 53' = \mathfrak{M} τ ; ετη $\bar{\lambda}$ και $\bar{\rho}$ 135; τρ. και (> 569) εκ. ετη M 17'-376 C'' s⁻³⁴³ t 346'-392 120' 55 59 509; εκ. κ. τρ. ετη 319^c pr m (τρ. ετη*); τρ. ετη κ. εκ. 82

Notes: Hexapla follows the word order of the HT.

Genesis 11:15

HT *שְׁלֹשׁ שָׁנִים וְאַרְבָּע מֵאוֹת וְשָׁנָה*
 LXX *ἔτη τριακόσια τριάκοντα*

non tr *τρία τριάκοντα ἔτη*

Wit 2: *ἔτη τρ. τριάκοντα D^G 833] tr ἔτη post τριάκ. A 75 121-424 31' = Ra; τ̄ και λ̄ ετη 17'-135; τ̄ν ετη (εη*) 707; ετη τετρακοσια πεντηκοντα 509; ετη τριακοσια πεντηκοντα (-ντικ. 59) 72 C'' s⁻³⁴³ 346 59 730; τρια κ. τετρακοσια ετη 82-376 319 = **Ⲙ Ⲛ**; ετη τετρακοσια τρια 53'; ετη (sic) 911; ετη (ετι 458) τριακοσια τρια 961 458 = **ⲙ**; ετη τριακ. κ. τετρακοσια 120' La^X Aeth^C; τριακοσια τρια ετη 318 Sa; τριακ. κ. τριακοσια ετη M 527*

Notes: Hexapla follows the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

HT -
 LXX *καὶ ἀπέθανεν*

Sub ÷

Wit 2: *καὶ ἀπέθανεν] sub ÷ M = **Ⲙ Ⲛ***

Notes: LXX consistently keeps this formula (cf. 5:5, 8, 11, 14, 17, 20, 27, 31; 11:11, 13, 15, 17, 19, 21, 23, 25). Hexapla, on the other hand, places it under the obelus.

Genesis 11:16

HT *אַרְבָּע וְשָׁלֹשׁ שָׁנִים*
 LXX *ἔτη ἑκατὸν τριάκοντα τέσσαρα*

non tr *τριάκοντα τέσσαρα ἑκατὸν ἔτη*

Wit 2: *ἔτη — τέσσαρα 833 961] pr μετα 75; tr ἔτη post τέσσ. A 911 129-246 75 121-318-424 31' = Sixt; om ἑκατὸν 53' = **Ⲙ Ⲛ**; om τριάκ. 458; τεσσαρακοντα κ. εκ. ετη 25; τεσσαρακοντα κ. τρ. κ. εκ. ετη 408* 120; τεσσαρα κ. τρ. ετη κ. εκ. 82-135' 509; τεσσ. κ. τριακ. ετη 319*; τεσσαρα (-ερα 55; -αρ 78 130) κ. τριακ. κ. εκ. ετη M 17' C''-25 408* s⁻³⁴³ t 346'-392 407 55 59 319^c*

Notes: Hexapla equals the word order of the HT.

Genesis 11:17

HT הַשָּׁנִים הַשְּׁבַעִים וְהָאַרְבָּעִים וְהָאֶלְפִים תּוֹמָא
LXX ἔτη τριακόσια ἑβδομήκοντα

non tr τριάκοντα ἑβδομήκοντα ἔτη

Wit 2: ἔτη τρ. ἑβδομήκοντα 911 (ἔτη ex εβδο pr m)] + ετη 31; ετη διακοσια
εβδομ. 833(-μικ.) 961 72 129-246 318 730 Arm Sa = Sixt; ῑ και ῑ
ετη 17'-135; ετη εβδομ. κ. διακοσια 59; εβδομ. (ευδ. 18 46) κ. διακ.
ετη M C'' s⁻³⁴³ t 346' 55 509 = **ⲙ**; εβδομ. εννεα κ. διακ. ετη 392;
ετη $\overline{\sigma\upsilon}$ 707; τριακοντα κ. τετρακοσια ετη 82-376 120' 319 Aeth^C =
ⲙⲗ Ⲛ; ετη διακο[... D; ετη διακοσια εννεα 15-426 d 54; ετη τριακοσια
τριακοντα 53-664* Arab; ετη τετρακοσια τριακοντα 664^c; διακ.
εβδομ. ετη (ετι 458) n Bo

Notes: Hexapla equals the word order of the HT.

HT -
LXX και ἀπέθανεν

Sub ÷

Wit 2: και ἀπέθανεν] > Arab Aeth^{-C} = **ⲙⲗ Ⲛ**; sub ÷ M

Notes: LXX consistently keeps this formula (cf. 5:5, 8, 11, 14, 17, 20, 27, 31; 11:11, 13, 15, 17, 19, 21, 23, 25). Hexapla, on the other hand, places it under the obelus.

Genesis 11:18

HT הַשָּׁנִים הַשְּׁלֹשִׁים
LXX ἔτη ἑκατὸν τριάκοντα

non tr τριάκοντα ἑκατὸν ἔτη

Wit 2: ἔτη ἑκ. τριάκοντα 833] tr ἔτη post τριάκ. A 911 75 121-318 122 =

Ra; εκ. κ. τριακ. ετη 319^c; τριακοντα ετη 82 319* = **Ⲙ Ⲛ**; om
 ἑκατόν 53' Sa²⁰; εκ. τριακ. πεντε ετι 458; τεσσαρα κ. τριακ. κ. εκ.
 ετη 17' 52'-569-615' *r*⁻⁴⁶; τεσσαρακοντα κ. εκ. ετη 46;
 τεσσαρακοντα κ. τριακ. κ. εκ. ετη 408; τριακ. πεντε κ. εκ. ετη 120';
 $\overline{\lambda\delta}$ και $\bar{\rho}$ ετη 135; + τεσσαρα 961 15 *b d* 54 Arm Sa; τριακ. κ. εκ.
 ετη M 376 C'-313^(mg) *s*⁻³⁴³ *y*⁻¹²¹ 318 31 55 59 509

Notes: Hexapla equals the word order of the HT.

Genesis 11:19

HT -
 LXX και ἀπέθανεν

Sub ÷

Wit 2: και ἀπέθανεν] > Arab = **Ⲙ Ⲛ**; sub ÷ M

Notes: LXX consistently keeps this formula (cf. 5:5, 8, 11, 14, 17, 20, 27, 31; 11:11, 13, 15, 17, 19, 21, 23, 25). Hexapla, on the other hand, places it under the obelus.

Genesis 11:20

HT הַנְּשִׁיִּם וְהַבָּנִים
 LXX ἔτη ἑκατόν τριάκοντα δύο

non tr δύο τριάκοντα ἑκατόν ἔτη

Wit 2: ἔτη — δύο 833] tr ἔτη post δύο A 911(vid) 129-246 458 (ετι) 121
 31 = Ra; om ἔτη 75; om ἑκατόν 53' 318 = **Ⲙ Ⲛ**; εκ. τριακ. και δυο
 ετη 424 122 = Ald Sixt; δυο κ. τριακ. ετη κ. εκατον 135' 79 46; δυο
 κ. τριακ. ετη 82 319*; δυο και (> 319^c) τριακ. κ. εκ. ετη M 17' C''-
 79 *s*⁻³⁴³ *r*⁻⁴⁶ 346'-392 120' 55 59 319^c 509

Notes: Hexapla equals the word order of the HT.

Genesis 11:21

HT -
 LXX και ἀπέθανεν

Sub ÷

Wit 2: καὶ ἀπέθανεν] > 44 Arab = 𐤌 𐤕; sub ÷ M

Notes: LXX consistently keeps this formula (cf. 5:5, 8, 11, 14, 17, 20, 27, 31; 11:11, 13, 15, 17, 19, 21, 23, 25). Hexapla, on the other hand, places it under the obelus.

Genesis 11:22

HT שְׁלֹשִׁים וְשֵׁנָה
LXX ἔτη ἑκατὸν τριάκοντα

non tr τριάκοντα ἑκατὸν ἔτη

Wit 2: ἔτη ἑκ. τριάκοντα 833 961] tr ἔτη post τριάκ. A 911 121-424 31' 54
= Sixt Ra; εκ. τριακ. πεντε ετη 129-246 Aeth^{-C}; τριακ. ετη 17'-82
319* = 𐤌 𐤕; ετη λ̄ 53-664(vid); τριακ. και εκ. (> 16) ετη M 135'
C'' s⁻³⁴³ t 346'-392 120' 55 59 319^c

Notes: Hexapla equals the word order of the HT.

Genesis 11:23

HT שְׁנָהּ מִתְּחִלָּה
LXX ἔτη διακόσια

non tr διακόσια ἔτη

Wit 2: ἔτη διακόσια] διακοσια ετη 17'-82-135' C'' 75t 392 120' 55 59 319
509 = 𐤌

Notes: Hexapla equals the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

HT -
LXX καὶ ἀπέθανεν

Sub ÷

Wit 2: καὶ ἀπέθανεν] > 44 Arab = 𐤍 𐤕; sub ÷ M

Notes: LXX consistently keeps this formula (cf. 5:5, 8, 11, 14, 17, 20, 27, 31; 11:11, 13, 15, 17, 19, 21, 23, 25). Hexapla, on the other hand, places it under the obelus.

Genesis 11:24

HT עֶשְׂרֵי שָׁנִים וְשִׁבְעִים וְשָׁנָה
LXX ἔτη ἑβδομήκοντα ἑννέα

non tr ἐννέα ἑβδομήκοντα ἔτη

Wit 2: ἔτη ἑβδ. ἑννέα 961] ...]μηκοντα και εν[... 911; εννεα (ενεα 319) και εικοσι (-ση 319) ετη 82-376^{lxt} 319* = 𐤍 𐤕; εβδομ. κ. ενν. ετη 319^c; ετη εκατον εβδ. ενν. 19´ 343 Aeth = Compl Sixt; *annos centum triginta* Sa¹⁹; ετη ̄ 72´; ενν. κ. εβδομ. (ευδ. 46) ετη M 17´-135 C´´ s⁻³⁴³ t 346´-392 120´ 55 509 = Sam; ενν. κ. ρ̄ ετη 376^{mg}(vid)

Notes: Hexapla follows the word order of the HT.

Genesis 11:25

HT עֶשְׂרֵי שָׁנִים וְשִׁבְעִים וְשָׁנָה
LXX ἔτη ἑκατὸν εἴκοσι ἑννέα

non tr ἐννέα ἑκατὸν εἴκοσι ἔτη

Wit 2: ἔτη — ἑννέα 833] tr ἔτη post ἑννέα 911 75; ετη εκ. εικ. δυο 961 15-426 d⁻⁴⁴ 129 343 54 Arm; ετη ̄β̄ 44; ετη εκ. εικ. πεντε b = Sixt; διακοσια εικ. ενν. ετι 458; ετη ρ̄ιθ̄ 53´ Arab = 𐤍 𐤕; ετη εκ. εικοσι ενα 31; δυο κ. εικ. κ. εκ. ετη 17´-135(̄ κ. ρ̄ ετη και sup ras) t; εννεα κ. εικ. 422^{lxt} (mg inc); θ̄ και ̄ ετη και ρ̄ 77; εννεα (ενεα 319) κ. δεκα κ. εκ. ετη 82-376 319; ενν. κ. εικοσιν ετη 414; ενν. κ. εικοσι (-σιν 25) κ. εκ. ετη M C´´-18 77 414´ s⁻³⁴³ 346´-392 120´ 55 59 509

Notes: Hexapla follows the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26).

HT -
LXX και ἀπέθανεν

Sub ÷

Wit 2: και ἀπέθανεν] > 17 Arab = 𐤎 𐤕; sub ÷ M

Notes: LXX consistently keeps this formula (cf. 5:5, 8, 11, 14, 17, 20, 27, 31; 11:11, 13, 15, 17, 19, 21, 23, 25). Hexapla, on the other hand, places it under the obelus.

Genesis 11:26

HT הַנֶּפֶשׁ םִי עָבַשׁ
LXX ἔτη ἑβδομήκοντα

non tr ἑβδομήκοντα ἔτη

Wit 2: ἔτη ἑβδομήκοντα 961] εκατον εβδομ. πεντε ετι 458; ρ̄θ̄ ετη 75; ετη ὀ
707*; tr AM 17'-82-135' C' 422 129-246 t y^{-346 619} z 55 59 319 509
= 𐤎; εμδομηκοντα (εμβοληκ.* c pr m) ε[τη] 911

Notes: Hexapla equals the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

Chapter 12

Genesis 12:6

HT הַרְיָ מִן־לְאָ (דג)
LXX (ἐπὶ) τὴν δρυῖν τὴν ὑψηλὴν

σ' τῆς δρυὸς Μαμβρῆ

Wit 1: M ↓57' ↓s (=130-344'ind ad Συχέμ)

Wit 2: τὴν 2°] + μαμ[βρ]η 911

Attr: σ'] > 57' 344'

Var: τὴν δρυῖν] pr εως 413 | Μαμβρῆ] Μαμβρῆς 127

Notes: [רְיָ] Symmachus has a genitive case for δρυῖς because of ἕως (cf. manuscript 413).

[הַרְיָ] Symmachus understands this Hebrew word as a name of a certain location.
LXX probably reads from the root ר.ו.ם.

Genesis 12:8

HT קַמְּוּי
LXX (καὶ) ἀπέστη

α' καὶ μετῆγεν

Wit 1: ↓M cI (= 57'-73-550) 344' ↓Nobil

Attr: α'] > 550

Var: καί] > M | μετῆγεν] -ρεν M **Nobil**

σ' καὶ ἀπῆρην

Wit 1: M cI (= 57'-73-550) 344'

Wit 2: ἀπέστη] ανεστη 135; ανεβη 17'; απηρευ 730

Attr: σ'] > cI (= 57'-73-550)

Notes: Aquila has 'to convey from one place to another'. Symmachus, on the other hand, simply translates as 'depart from'.

HT ׀ן
LXX κατὰ θάλασσαν

α' ἀπὸ θαλάσσης

Wit 1: M cI (= 57'-73) s⁻³⁴³

Attr: α'] > 57'

σ' ἀπὸ δυσμῶν

Wit 1: M cI (= 57'-73) s⁻³⁴³

Attr: σ'] > cI (= 57'-73)

Notes: ׀ן] Aquila and Symmachus translate this preposition literally.

׀ן] While LXX and Aquila translate it as a place: sea, Symmachus interprets it as a location: the west or the sunset. It seems that Symmachus wants to contrast the place: between East and West. *Cat.* 892 comments about Abram's tent and the altar. Although they were built with Bethel on the sea and Ai on the east, there is no waves from the sea that destroy his building (tent and altar) just as it has been established beautifully.

HT הןה' ׀שׁב אק'ן
LXX καὶ ἐπεκαλέσατο ἐπὶ τῷ ὀνόματι κυρίου

ὁ συρ' ἐκάλεσε τὸ ὄνομα κυ

Wit 1: Procop 329

Wit 2: ἐπὶ τῷ ὀνόματι] το ονομα 509

Notes: ׁ] This preposition is left untranslated by ὁ συρ'.

Procopius records, “some say the Syrian reads the (expression) he called upon the name of the Lord (as) ‘he gave (it) the name of the Lord,’ that is, he called the land by the name of the Lord,’ because henceforth it was the inheritance of God. It was indeed said to him in Sichem: ‘I will give this land to your offering.’ And when he had arrived between Bethel and Angai, he called the land by the name of the Lord after having made an altar, just as Seth *hoped to be called* – he does not say ‘to pray’, but ‘to be called, ‘to be named’ – man of God. Now why did God appear to him in Sichem first? Because, they say, that place (was) the middle of the inheritance (PG 87.1, 329B; Romeny, SGD, 293). Armenian version also testifies, “there he built, he says, an altar for the Lord, and he called upon the name of the Lord. The Syrian says: ‘He gave (it) the name of the Lord.’ He does not say ‘he called upon the name of the Lord’ with reference to praying, but instead of saying: ‘he called the land by the name of the Lord,’ because from that time onwards, God had given it in inheritance. Above he says that the Lord appeared to him in Sichem and said: ‘I will give this land to your offering.’ And when he had arrived between Bethel and Angai, he erected an altar, and he called the land by the name of the Lord, just as he says about Enosh: ‘he hoped to be called’ – he does not speak about praying, but ‘to be called, ‘to be named’ – man of God. Why does Scripture indicate here that he erected an altar between Bethel and Angai, and not in Sichem, where God appeared to him and promised to give the land to him and his offspring? And for what reason did God appear to him in Sichem first? Some say that place was the middle of the inheritance (Armenian: ed. Hovhannessian, 56, 196-215; Romeny, SGD, 293-294). Išo‘dad also says, “(it was) in Sichem (that) God appeared to Abraham, because it was the middle of the promised land” (Išo‘dad: ed. Vosté-Van den Eynde, *Genèse*, 144, 5-6).

HT וַיִּטֵּא אֱלֹהִים בְּיַת־אֵל מִיָּם וְהָעִי מִקְדָּם וַיְבִן־שֵׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה
 LXX καὶ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ, Βαιθῆλ κατὰ θάλασσαν καὶ Ἀγγαί κατ’ ἀνατολάς· καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον τῷ κυρίῳ

Sub ÷

Wit 2: καὶ ἔστησεν — κυρίῳ] sub ÷ Arm⁶⁵; ✕ Arm^{33mg}

Notes: See Cox, HM, 24.

Genesis 12:9

HT (אַבְרָם)
 LXX (Ἀβράμ)

α’ ἐκεῖθεν (Ἀβράμ)

Wit 1: 130

Wit 2: Ἄβραμ] pr inde Bo; + inde Arab; αβαμ 400

Notes: Manuscript 130 has that Aquila added ἐκείθεν after the verb must be an error (Wevers, NGTG, 168).

HT הַבְּרָזָה
LXX ἐν τῇ ἐρήμῳ

α' νότονδε

Wit 1: M 57 344'

σ' εἰς νότον

Wit 1: M 57 ↓s (= 130mend-344') **Nobil**

Var: εἰς] pr νότονδε 130

Notes: While Aquila and Symmachus translate literally: South, LXX translates contextually as a desert (cf. 12:6; 13:1).

Genesis 12:10

HT דָּבַר
LXX ἐνίσχυσεν

α' ἐβαρύνθη

Wit 1: M ↓57s ind s⁻³⁴³ ↓**Nobil**

Var: ἐβαρύνθη] -γεν 57 **Nobil**

Notes: While Aquila translates literally as heavy, LXX has 'it prevailed'.

Genesis 12:11

HT -
LXX Ἄβραμ

οἱ γ' -

Wit 2: Ἀβράμ] > 14 75 Chr VII 297 Arab Arm = ℞; αβρα 911

Notes: The omission of 'Ἀβράμ' might be due to the influence of hexapla.

Genesis 12:12

HT יִיָּהּ

LXX περιποιήσονται

α' ζώσουσιν

Wit 1: M 57 ↓130

Attr: α'] > 57

Var: ζώσουσιν] ζωωσ. 130

Notes: Aquila translates from the root ייה.

Genesis 12:16

HT (תּוֹרְדִים וְיִשְׁפָּחֵם)

LXX (παῖδες καὶ παιδίσκει)

οἱ γ' καί

Wit 2: παῖδες — ἡμίονοι] pr και 961 O^{-72'} 16-57-551-cII^{-18 313} b d f s t⁻³⁷⁰
346 54 319 730 Chr VII 300s Cyr I 165 Or IV 339 La⁰ Aeth Arab
Co = ℞; > 120'

Notes: LXX has different structures. The first three objects are connected by two καί. The last four objects are paired into two different groups: mankind and animals. Two objects of each group are connected by one καί (cf. 10:19; 12:16; 13:8). The HT, on the other hand, has 'and' before every object. Hexapla has this conjunction to equal the HT (Wevers, NGTG, 172).

HT וַ(תִּהְיוּ)
LXX (παιδίσκαί)

οἱ γ' καί

Wit 2: παιδίσκαί] παιδισκοι 108; + και 961 O^{-17' 376} b d f s r⁻³⁷⁰ 346 54 319
730 Chr VII 301 Cyr I 153 Or IV 339 La^S Aeth Co Barh = Sixt ㉓

Notes: Hexapla added this conjunction to equal the HT.

Genesis 12:17

HT וַיִּגַּע (הֵגַעְתָּ הַיְהוָה) וַיִּגַּע
LXX καὶ ἤτασεν (ὁ θεὸς τὸν Φαραῶ) ἐτασμοῖς

α' καὶ ἤπτετο ἀφαῖς

Wit 1: ↓M cI (= 57-413) ↓s (= 130-344') ↓Hes

Attr: α'] > 413 344'

Var: καί] > M | ἤπτετο] ηπτατο 344; ηπτασεν εβασανισεν Hes | ἀφαῖς] +
εβασανισεν M

Notes: וַיִּגַּע] Aquila has a literal translation: touched.

וַיִּגַּע] Aquila employs a wordplay between the verb and the noun.

Cat. 899 comments on this story, “from this, as it is evident that before Pharaoh touches her (Sara), God does this thing. For if he (God) punishes, it is evident that (God) is protecting the purity of this crime. He (God) grants a fear to Abram, so that he (God) might show his help and he (God) might perform his righteousness more faithfully.”

HT יהוה
LXX ὁ θεός

〈οἱ γ'〉 ὁ κύριος

Wit 2: ὁ θεῖ] pr κξ 961 O^{-82 426} 130^{mg}-343-344^{mg}; κξ 82 C'' b t 392' 120'
55 59 319 509 Cyr I 153 Eus VI 177 La¹ Bo = ㉓

Notes: A popular hexapla text has ‘the Lord’ to equal the HT.

Genesis 12:18

HT הַמֶּלֶךְ
LXX τί

α' εἰς τί

Wit 1: 57' 344'

Attr: α'] > 57'

Notes: Aquila has ‘what’.

Genesis 12:20

HT עֲלֵיוּ פִּרְעֹה הַמֶּלֶךְ הַמִּצְרַיִם
LXX Φαραὼ ἀνδράσιν περι Ἀβράμ

non tr περι Ἀβράμ Φαραὼ ἀνδράσιν

Wit 2: Φαραὼ / Ἀβράμ] περι αβραμ φαραω ανδρασι(ν) O⁻⁴²⁶ 319: cf ㊟

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Chapter 13

Genesis 13:1

HT הַיְרֵבָה
LXX εἰς τὴν ἔρημον

α' εἰς τὸν νότον

Wit 1: s (=130-344')

Attr: α'] > 130

σ' εἰς τὸν νότον

Wit 1: M

Notes: See notes 12:9.

Genesis 13:2

HT דָבָר מְרִבָּה
LXX ἦν πλούσιος σφόδρα

ὁ ἔβρ' βαρὺς σφόδρα

Wit 1: Hi 16

Notes: A literal translation is manifested by ὁ ἔβρ'. Concerning Abram's wealth, *Cat.* 903 mentions, "and this is mentioned with praise according to the spirit about Abram. For at first, he is called as wealthy, and this (wealth) is exceedingly many."

Genesis 13:3

HT מִן הַיְרֵבָה
LXX εἰς τὴν ἔρημον

σ' εἰς τὸν νότον

Wit 1: M

Notes: [ῃ] Symmachus and LXX employ preposition εἰς plus τὸν νότον to modify ἦλθεν. Thus, the translation is as follows: and he journeyed whence he had come into the desert, up to Bethel (Wevers, NGTG, 176). Jerome believes that Abraham set out from Egypt to the desert (as in LXX) but came through the South (as Symmachus states), which is opposite the North, to the house of God where his tent was in between Bethel and Ai (Hayward, JHQG, 45).

Cat. 904 comments on Abram's departure to the desert, "for it is important to them, they run from bad environment of this world (Egypt) . . . to go to the desert for undisturbed purpose and having a pure mind."

Genesis 13:8

HT (ῃ)בֵּין

LXX (σοῦ)

οἱ γ' ἀνὰ μέσον

Wit 2: σοῦ] pr ανα μεσον 911(vid) t 392 55 Chr F II 10 Aeth^P Arm Co
^{Lat}Ambr *Abr* II 28^{te} 29^{ap} = 𐤓𐤌

Notes: Hebrew usually connects all objects with conjunction or preposition (see at 9:12, 15; 13:8; 17:10, 11; 23:15; 31:46). Origen has this preposition to equal the HT (Wevers, NGTG, 178).

HT בֵּין(ו)

LXX (καί)

οἱ γ' ἀνὰ μέσον

Wit 2: καί 911(vid) 959 426 d⁻¹²⁵ 129-246 n 343 619 54 Chr VII 308s 335
Aeth^R Arab ^{Lat}Ambr *Abr* I 12^{te} II 28s^{ap} Aug C D XVI 20^{te} Hi *Helv*
14] + ανα μεσον rell = Ra 𐤓𐤌

Notes: Origen has this preposition to equal the HT.

Genesis 13:10

HT יי(יֵצֵא)
LXX (ὀφθαλμούς)

Sub ✖

Wit 2: ὀφθαλμούς] + (pr ✖ Arm²⁶) αὐτοῦ A(D)M (-832 911 -959 961) O⁻
⁵⁸ C⁵⁸-569 646 bdf⁵⁶(664)nsty (71)z al verss Sa; met *et* ✖ in Arm^{33mg}

Notes: Cox argues that this personal pronoun should be moved from LXX's text to apparatus of Wevers' edition (Cox, HM, 24). Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 13:12

HT בִּשְׁבִי
LXX κατώκησεν

α' ἐκάθισεν

Wit 1: M

σ' ἔμεινεν

Wit 1: M

Notes: בִּשְׁבִי has two basic meanings: sit and dwell. Aquila chooses 'sit', while Symmachus uses 'dwell'.

HT (אַבְרָם)
LXX (Αβράμ) δέ

⟨οί γ'⟩ -

Wit 2: Αβράμ δέ] και αβραμ M 961(vid) 82-135-426 *d* 53 *s t* 346 54 55
Chr VII 311 Arm; om δέ D^{G*} 15-17'-376 246 71-318-392 120' 319
730 Aeth^{-PR} = 𐌹

Notes: A popular hexapla text has omitted 'δέ' to equal the HT.

Genesis 13:14

HT יהוה
LXX ό θεός

⟨οί γ'⟩ κύριος

Wit 2: θς] pr κς ο 246; κς M O^{-82 426} 53 344' 71-392 120' 55 319 509 730
Bo = 𐌹

Notes: A popular hexapla text has 'κύριος' to equal the HT.

HT ו (וַיִּנְיֹץ)
LXX (τοῖς ὀφθαλμοῖς σου)

⟨οί γ'⟩ και

Wit 2: σου] > O^{-72'} *d* 343 319 Sa; + και A C'' 370 121-424'-619 31' 509
Or *Sel* 112 La^E (sed hab La^A) Aeth Arab Arm = Sixt 𐌹

Notes: A popular hexapla text has added 'και' to equal the HT.

Genesis 13:17

HT ה(בְּרָחֳבֵי)
LXX (πλάτος)

Sub ✖

Wit 2: πλάτος A 961 *b* 129 *y*^{-346'} 31' 55 59 La^I] + (✖ Arm⁵⁷) αυτης D^G
911 Lat^Iub XIII 12 rell = 𐌹; sub ✖ Arm^{33 65}; + ✖ Arm^{40 42 121 224}

NonGr: Arm ✖ ηηρω ✓

Notes: Hexapla has the personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Chapter 14

Genesis 14:1

HT ʔֶלְאָ
LXX Ἐλλασάρ

σ' Πόντου

Wit 1: M 57-413ind mend s⁻³⁴³ **Procop 337 Barh Nobil**

Attr: σ'] 57vid; α' **Nobil**

Notes: The identification of the place “Ἐλλασάρ” remains unknown. Some people cite it as Cappadocia and Antioch, while Symmachus identifies it as Πόντου (Pontus). Nobil attributes this reading to Aquila. This reading, however, might be attributed to Symmachus (cf. 14:9).

HT ֶלְאָ
LXX Αιλάμ

σ' Σκυθῶν

Wit 1: M cI (= 57ind mend-413) s (= 130-344'ind mend) Procop 337
Barh **Nobil**

Notes: ֶלְאָ is usually identified as Elam. Symmachus, on the other hand, identifies it as a Scythian (cf. 14:9).

HT ֶלְאָ
LXX ἔθνῶν

σ' Παμφυλίας

Wit 1: Procop 337

Notes: This unknown reading is probably attributed to Symmachus (Wevers, NGTG, 186). Procopius confirms this reading belongs to Symmachus (cf. Procop. 337, 14:9, Field 30).

Genesis 14:2

HT בָּרַע
LXX Βάρα

σ' br 'j

Wit 1: Ish 145

θ' br 'mj

Wit 1: Ish 145

Notes: For a discussion, see Wevers, NGTG, 186 and Wevers, THGG, 214.

HT שְׁנָאָב
LXX Σενναάρ

⟨οί γ'⟩ σενναάβ

Wit 2: Σενναάρ] pr μετα M 961 17'-135-426 d 53-664^c s⁻³⁴³ t 346'-424-
619 31 54 730 Chr VII 324 Arm = Ald Sixt; σεννααρ 400 14'-79-
422-569-cI⁻⁵⁷ 108 d⁻¹²⁵ f⁻¹²⁹ 343' 71-527 59 Sa²⁰; sanaar Bo^W;
σενναρ 314; σενναα 319; σεννααβ 15' = 𐤎; sena Arm; σεναγαρ 54;
εννααβ 376

Notes: LXX probably misread ב with ר in verse 1 between שְׁנָאָב and שְׁנַעַר. 15', on the other hand, corrected LXX's reading. It might be a hexaplaric influence (Wevers, NGTG, 186).

Genesis 14:3

HT אֱלֹהֵי הַבְּרָרִי
LXX (οὔτοι) συνεφώνησαν

α' συνέβαλον

Wit 1: cI (= 57-413) ↓s (= 130-344´)
Wit 2: οὔτοι] ουν 16; tr post συνεφώνησαν 108; + δε συνεβαλον και 458
Attr: α'] > 413 130
Var: συνέβαλον] -λλον 127

σ' συνῆλθον

Wit 1: ↓M cI (= 57-413) ↓s (= 130-344´) ↓**Griesb Nobil**
Attr: σ'] > 413 130
Var: συνῆλθον] συηλθον 344; συνεβαλαν M; pr συνεβαλον **Griesb**

Notes: Aquila translates literally as 'join', 'unite' and 'engage in war'. Symmachus has συνέρχομαι 'come together' and 'meet'. LXX, on the other hand, interprets as 'to harmonize' or 'sound in tune' and then by extension 'to agree on something', hence 'to converge' (Wevers, NGTG, 187).

HT ριψη
 LXX ἀλυκήν

α' πρινεώνων

Wit 1: **Field**

σ' συνῆλθον

Wit 1: M

θ' ἀκτῶν

Wit 1: **Field**

Notes: Field says that Aquila reading should be replaced with 'πρινιδίων' or 'πρίων' reading because they are near the trees of the forests (Field, 30). Theodotion's reading, on the other hand, is either related to elder-tree, *Sambucus nigra*, or corn (cf.

14:8 both for Aquila and Theodotion's reading). Symmachus has *συνῆλθον* because he reads *חבר* twice.

Genesis 14:5

HT רפאים
LXX τοὺς γίγαντας

α' Ῥαφαείν

Wit 1: cI (= 57-413) ↓s⁻³⁴³ **Nobil**

Attr: α'] > 413

Var: Ῥαφαείν] -ειμ **127-130 Nobil**; -φαιεν 344*

Notes: Aquila transliterates the HT, while the LXX interprets as giants. Jerome comments on רפאים, “the Raphaim is all the strong men of Arabia, and the Zozim in Hom, and the Emim in the city of Save, which is so named up to the present day (Jerome's time)” (Hayward, JHQG, 46).

HT הוזים
LXX ἔθνη ἰσχυρά

σ' Ζοιζομμεί

Wit 1: 57' 344'

Attr: σ'] > 57'

Notes: Symmachus translates it as *Ζοιζομμεί*, while LXX interprets it as strong nations. Jerome says that Zuzim can be understood as ‘dreadful’ (Hayward, JHQG, 46). Symmachus reading is incorrect up to *γίγαντας*.

HT ראימים
LXX Ομμαίους

σ' Ζοιζομμείν

Wit 1: ↓M ↓72 ↓74 130ind mend?

Var: Ζοιζομμείν] Συμμαίους M 72 74

Notes: The variant of Symmachus could be found in Field (Field, 31). For a repetitive pattern of Symmachus, see notes 14:3 and cf. Wevers, NGTG, 189. Jerome says that Emim can be understood as ‘awesome’. Both Zuzim and Emim are the places that LXX categories as mighty nations which conveys the general significance rather than the literal meaning (Hayward, JHQG, 46).

HT (בְּעֵשְׂבֵת תִּרְגְּמָנִים)

LXX τούς (ἐν Ἀσταρῶθ Καρνάιν)

οἱ γ' τούς

Wit 2: τούς] παντας 120'; του A 343; > 15'-72'-376 71-392 59 509 La⁰
Aeth Bo^L = 𐌹

Notes: LXX adds this article as a relative pronoun to explain the noun before the article. The omission of the article in the O-group and La⁰ might be hexapla influence.

HT (בְּשֵׁנֵי קִרְיָתִים)

LXX τούς (ἐν Σαυῆ τῆ πόλει)

οἱ γ' τούς

Wit 2: τούς A M 911(vid) 17' f n 343 t 121-424'-619 122 55 Bo = Ald
Sixt] pr και 814; > Chr VII 324 La⁰ Arm rell = 𐌹

Notes: See notes above.

HT (קִרְיָתִים)

LXX (τῆ πόλει)

Sub ✖

Wit 2: τῆ πόλει] της πολ. 707; + (pr ✖ Arm²⁶; sub ✖ Arm³³; + ✖ Arm⁶⁵)
αυτων 15-376: cf 𐌹: קריתים

Notes: This Hebrew word is problematic קִרְיַתְיָם because it can be read in two different readings. The first reading is *Qiryathayim* or the name of the place. The other reading is ‘their city’ as an apposition of *Shaveh* just as LXX’s text.

Hexapla has the personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 14:6

HT	לִי
LXX	τερεμίνθου

οἱ λ' δρυός

Wit 1: M 130 57' ind mend

Attr: οἱ λ'] > 57'

σ' δρυός

Wit 1: 344'

Notes: Both οἱ λ' and σ' use δρυός: originally a tree, commonly the oak.

Cat. 918 identifies the places in this verse, “the mountain of Edom, Esau lived there in Gebalene, and from which it was called as Seir because of his hairy. And Paran is the city over Arabia on the south, the distance from Ailias (my transliteration) is about three days to the east, through which the Israelites travelled after departing from Sinai.”

Genesis 14:7

HT	(יִמְלֶקֶת)
LXX	(Ἀμαλήκ)

οἱ γ' τοῦ

Wit 2: Ἀμαλήκ] pr τους 376; pr του 15'-72'-135 Bo^L: cf 𐤎; αμαλικ 17'
458; -λεικ 343; -ληλ 346*

Notes: Hexapla has an article in genitive case to equal the HT.

Genesis 14:8

HT םיִּטְשָׁה
LXX τῆ ἀλυκῆ

α' τῶν πρινεώνων

Wit 1: ↓Hi 18

Var: πρινεώνων] πρινεωγων or απρινεαινον Hi 18

θ' τῶν ἀκτῶν

Wit 1: Hi 18

Notes: Wevers corrected Aquila's reading on his Edition from ἰρινεώνων to πρινεώνων (cf. notes 14:3). For Jerome, Theodotion has 'pleasant groves' (Hayward, JHQG, 46). While Jerome perceived the Greek of these translators is clear, great doubt attends the words they used because are not found in the lexicons. Jerome's understanding may be influenced by Jewish tradition now found in Targum PJ, TN, both of which took Siddim here as a pleasure garden.¹²

Genesis 14:9

HT םלָּיִ
LXX Αἰλάμ

σ' Σκυθῶν

¹² Aquila and Targum often share interpretations of Hebrew expressions: See A. E. Silverstones, *Aquila and Onkelos* (Manchester: Manchester University Press, 1931), and C. T. R. Hayward, *The Targum of Jeremiah: translated with a critical introduction, apparatus, and notes* (Wilmington: M. Glazier, 1987), xiii.

Wit 1: Mind mend *cI* (= 57ind mend-413) *s* (=130s ind-344'ind mend)
346 **Procop 337 Nobil**

Attr: σ'] α' σ' 130; > 413

Notes: See notes 14:1.

HT ρ'ιγ
LXX ἐθνῶν

σ' Παμφυλίας

Wit 1: M *cI* (= 57-413) *s* (= 127-130s ind-344ind mend) **Procop 337**

Attr: σ'] α' σ' 130; > 413

Notes: Symmachus translates it as mingled tribes or races. In 127, Symmachus reading is incorrect up to βασιλέα.

HT ἤλας
LXX Ἑλλασάρ

σ' Πόντου

Wit 1: 57ind ad Σενναάρ *s* (= 127-130s ind-344) **Nobil**

Attr: σ'] > 127

α' Παμφυλίας

Wit 1: 346

Notes: See notes 14:1. Nobil records a scholion that has the reading of Symmachus.

It is questionable that Παμφυλίας is Aquila's reading (cf. 14:1, 9).

Genesis 14:10

HT -
LXX βασιλεύς

⟨οἱ γ'⟩ -

Wit 2: βασιλεύς Γομόρρας] tr 319; om βασ. 72'-82 16*-550* 125 71 59
Chr VII 325 Aeth^P Arm^{ap} = 𐎔

Notes: LXX adds βασιλεύς to clarify that there are two different kings. A popular hexapla text omits 'βασιλεύς' to equal the HT.

Genesis 14:11

HT שָׂרָף
LXX ἵππον πᾶσαν

non tr πᾶσαν ἵππον

Wit 2: ἵππον / πᾶσαν] tr M 961 O 44' s 346'-392 54 319 730 Chr VII 325
= 𐎔; πασαν την οιστρον 107-125; *omnem praedam* Arm; την
πασαν ιππον 246; om πᾶσαν Aeth Bo^{-Tattam}

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 14:12

HT -
LXX υἶὸν τοῦ ἀδελφοῦ Ἀβράμ

⟨οἱ γ'⟩ -

Wit 2: υἶὸν — Ἀβράμ] > 72'-82 319 = 𐎔

Notes: The omission might be a hexapla influence.

Genesis 14:13

HT ט׳לֶּפֶּ
LXX ἀνασωθέντων

σ' διαφευγόντων

Wit 1: ↓cI (= 57-413) ↓s (= 130-344 ind ad παραγευόμενος) **Nobil**

Attr: σ'] > 413

Var: διαφευγόντων] -φυγ. 57; -φυγων 344'

Notes: Symmachus uses a literal translation.

HT יִרְבֵּהָ
LXX τῷ περάτῃ

α' περαΐτη

Wit 1: cI (= 57-413) ↓s⁻³⁴³ Ish 145 Barh

Attr: α'] > 413

Var: περαΐτη] pr τω 344'

α' περάτης

Wit 1: O^{cat} (= 135^{cat}-628^{comm Eus}-708^{cat}) C'^{cat} (= 14^{cat}-408^{cat}-550^{cat}-615^{cat})

ὁ συρ' Ἑβραῖος

Wit 1: C'^{comm Genn} (= 14^{comm Genn}-25^{comm Genn}-52^{comm Genn}-57^{comm Genn}-73^{comm Genn}-408^{comm Genn}-550^{comm Genn}-551^{comm Genn}-615^{comm Genn})
Tht^{11 12 13}

σ' τῷ Ἑβραίῳ

Wit 1: cI (= 57-413) s⁻³⁴³ **Or Montef Nobil**

Attr: σ'] > 413

Notes: In 135^{cat}, the scholion is as follows: περάτης ἐρμηνεύεται παρὰ τοῖς περι Ἀκύλαν ὁ Ἑβραῖος. The translation is as follows: the wanderer is interpreted by others, according to Aquila, as the Hebrew. *Cat.* 922 and Origen say: περάτης καλεῖται ὁ Ἀβραάμ, ἐπειδὴ ἀπὸ τῆς Χαλδαίων χώρας διαπεράσας τὴν Μεσοποταμίαν, ἦλθεν εἰς τὰ μέρη τῶν Χαναναίων. ἐρμηνεύεται δὲ τοῖς περι Ἀκύλαν ὁ Ἑβραῖος. The translation is as follows: Abram is called as a wanderer, because from the land of Chaldeans he passed over Mesopotamia, he went to the (different) parts of Canaan. And this is interpreted by others, according to Aquila, as the Hebrew. In *Cat.* 171, Gennadius adds: and after Abram becoming one of sojourners, he called as a wanderer. They were calling him (Abram) as a wanderer because crossing between the rivers, therefore, to pass them (the rivers). A wanderer is called according to the Syrian. Jerome also says that this Hebrew word means 'passer-by' (Hayward, JHQG, 47). This word comes from the root: עבר which means to cross.

Symmachus, on the other hand, seems to be influenced by the Syrian's translation.

HT ἱβραῖος
LXX ὁ Ἄμορις

α' τοῦ Ἄμωρί

Wit 1: ↓57' s⁻³⁴³ Ish 146

Attr: α'] > 57'

Var: Ἄμωρί] -μορ. 57'

σ' τοῦ Ἀμορραίου

Wit 1: cI (= 57-413) ↓s⁻³⁴³ Ish 146

Wit 2: ὁ Ἄμορις] ὁμορις 135^c 46^c 121^c; ἀμμορις 799; ὁμωρις 46*; ὁμορος 82-135*-426 d 129 122 54; ὀλμορις 55*; ὁμορου Chr VII 326^{te}bis;

αμμωρ Compl; του αμορραίου ^{f-129} Arm^{te} (*amorrhaeorum* ^{ap}) Lat^{Hi}
Quaest XXIII 19; > Ra^G; om δ ^{t-46} 619 = Ald

Attr: σ'] > 413

Var: Ἀμορραίου] -μωρρ. 127

Notes: While Aquila seems to transliterate the name, Symmachus translates the name accurately in Greek (cf. Jos. 9:1; 19:47; Jdg. 10:11; Isa. 17:9).

Jerome identifies the Amorite as the brother of Eschol and Aner (not of Anan, as LXX translates) and this shows that Mambre, Eschol, and Aner were Amorites and true allies of Abraham (Hayward, JHQG, 47).

Genesis 14:14

HT מַמְבְּרֵי וְעִשְׁכּוֹל וְאַנֶּר

LXX τριακοσίους δέκα και ὀκτώ

non tr ὀκτώ δέκα και τριακοσίους

Wit 2: δέ[... ..]σίους D; δεκα οκτω και τριακοσίους 458; οκτω και δεκα και (> 46) τριακοσίους 15' C'' t 392 120' 55 59 319; τη 814(vid) 961(vid) 72' 314 44-125 246-664: cf \mathfrak{M} ; τριακ. τη 343

Notes: Hexapla consistently equals the word order of the HT. Cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8.

Genesis 14:16

HT וַיִּפְּרֹשׂ הַשֵּׁבִי

LXX ἀπέστρεψεν και τὰ ὑπάρχοντα αὐτοῦ

non tr και τὰ ὑπάρχοντα αὐτοῦ ἀπέστρεψεν

Wit 2: ἀπέστρεψεν] pr και 392; -ψαν 458; υπεστρεψε 569; > 44 664* 319 Aeth; tr post αὐτοῦ ^{O-426} 343 Arm = \mathfrak{M}

Notes: Hexapla consistently equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16,

20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 14:17

HT תיבַּח(ה)
LXX (ἀπό) τῆς κοπῆς

α' τοῦ πληῖσαι

Wit 1: 57' s⁻³⁴³

Attr: α'] > 57'

σ' μετὰ τὸ πατάξαι

Wit 1: 413 s⁻³⁴³

Attr: σ'] > 413

Notes: Both Aquila and Symmachus use an infinitive to equal the HT. The Symmachus, however, employs preposition μετὰ to emphasize the time: after smiting.

Genesis 14:18

HT םלֶשׁ
LXX Σαλήμ

ω' Ιερουσαλήμ

Wit 1: 25^{cat}-500 = τ

Notes: Targum interprets as Jerusalem. Jerome says that king of Salem is meant the king of Jerusalem, which was formerly called as Salem (Hayward, JHQG, 47). Thus, *Wit 1* translates םלֶשׁ based on the name of their present time. Although some witnesses identify Salem as Jerusalem, *Cat.* 930 and Procopius records that there are some sources against that identification, “for Salem, which Melchizedek, the king was, is neither Jerusalem nor Shechem as the Scripture refutes. For it says this place was the hollow (valley) in Shechem toward the plain of the king.”

Genesis 14:19

HT וַיִּבְרַח(וֹ)
 LXX (καὶ ἠϋλόγησεν) τὸν Ἀβράμ

〈οἱ γ'〉 (καὶ ἠϋλόγησεν) αὐτόν

Wit 2: τὸν Ἀβράμ = **u]** om τόν 18; τον αβρααμ 52-551 125; αυτον 15'-72' 346 319 ^{L^{at}}Ambrst *Quaest* CIX 1 Hi *Ep* LXXIII 5.3 *Quaest* XXIV 10 = **M T**; αυτον μελχισεδεκ *b*

Notes: A popular hexapla text has 'αὐτόν' to equal the MT.

Genesis 14:21

HT וְשָׁנָה
 LXX τοὺς ἄνδρας

α' τὴν ψυχὴν

Wit 1: *cI* (= 57-413) *s*⁻³⁴³

Attr: α'] > 413

σ' τὰς ψυχὰς

Wit 1: *cI* (= 57-413) *s*⁻³⁴³ **Nobil**

Attr: σ'] > 413

Notes: Both Aquila and Symmachus translate literally as soul. Symmachus, however, uses a plural form to make sense the context.

HT וְהָיָה
 LXX τὴν δὲ ἵππον

α' τήν δὲ περιουσίαν

Wit 1: 57' s⁻³⁴³

Attr: α'] > 57'

σ' τήν δὲ ὑπαρξίν

Wit 1: 57' s⁻³⁴³

Attr: σ'] > 57'

Notes: While Aquila translates literally as profit, gain, or abundance, Symmachus, on the other hand, has 'property' to make sense the text (cf. 14:11).

Genesis 14:23

HT υἱπ(η)

LXX (ἀπὸ) σπαρτίου

α' ῥάμ(μ)ατος

Wit 1: ↓O (= 17-135-628^{cat}) ↓C'' (= 14-52^{cat}-57-73-413-500'-615^{cat}) s⁻³⁴³

Attr: α'] > 14 cI (= 413 500')

Var: ῥάμ(μ)ατος] pr απο 628 C'' (= 14-52-73-413-500'-615)

α' ἀπὸ οραματος

Wit 1: 79^{cat}

σ' νήματος

Wit 1: O (= 17-135-628^{cat}) 57 s⁻³⁴³

Notes: There are two readings of Aquila. The correct reading is the first reading. The second reading, on the other hand, incorporates the translation of preposition η in the HT.

Aquila has a literal translation: a thread ‘anything sewn or stitched’, while Symmachus also uses a thread ‘that which is spun’. *Cat.* 933 comments that some people interpreted it as a leather strap of his sandal.

HT $\eta\iota\tau\psi$
LXX σφαιρωτῆρος

α' ἱμάντος

Wit 1: ↓C' (= 57-413-739) 130

Attr: α'] > C' (= 413 739)

Var: ἱμάντος] + του υποδηματος 739

σ' ἱμάντος

Wit 1: M 135 ↓_s (= 130-344') ↓Holmes

Attr: σ'] > 135

Var: ἱμάντος] και ουκερουσων 130; ουκερουσων Holmes

Notes: Both Aquila and Symmachus have leather strap or thong.

HT $\eta\iota\tau\psi$
LXX σφαιρωτῆρος ὑποδήματος

σ' τὸν ἱμάντα τοῦ ὑποδ.

Wit 1: ↓C'' (= 14-52^{cat}_s ind-57-79^{cat}- 413-500-615^{cat})

Attr: σ'] > cI (= 413-550)

Var: ὑποδ.] + φασιν 14; φησιν 615

Notes: In cat. Niceph., the scholion is as follows: Σύμ. σφαιρωτῆρα τὸν ἱμάντα τοῦ ὑποδήματος φησι. The translation is as follows: Symmachus says that leather thong of sandal (cf. Mark 1:7; Luke 3:16; John 1:27).

HT רמאת אל
LXX ἵνα μὴ εἴπῃς

σ' καὶ οὐκ ἐρεῖς

Wit 1: cI (= 57-413) s⁻³⁴³

Attr: σ'] > 413

Notes: Symmachus equals the HT, while LXX has a purpose clause.

Genesis 14:24

HT לַעֲשׂוֹל אֲנָנִים
LXX Ἐσχῶλ, Αὐνάν

non tr Αὐνάν, Ἐσχῶλ

Wit 2: Εσχῶλ, Αὐνάν] αυναν (+ et Arm) εσχωλ (-χωα 319) 15'-135-426
343 319 Arm: cf ㉓

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Cat. 939 defines these two names, “Αὐνάν is interpreted as bunch of grapes, and Εσχῶλ is a lie.”

HT ם(ק'ת)
LXX (μερίδα)

Sub ✂

Wit 2: μερίδα] -δας 71´; -δος 55; + (pr ✕ Arm^{26 33 40 121 224}) αυτων O C⁷⁷-77
53-664^c 343 370 318´ 319 Aeth Arab Sa = 𐤎; sub ✕ Arm³³; +
ἐξήλθεν δε βασιλευς σοδομων εις συναντησιν αυτων 458: ex 17

Notes: LXX does not translate this suffix as being otiose for Greek, but the Hexapla text added αὐτῶν under the asterisk to equal the HT (Wevers, NGTG, 201).

Chapter 15

Genesis 15:2

HT עָרִיבָה
LXX ἀπολύομαι ἄτεκνος

α' ἀπέρχομαι ἄγονος

Wit 1: M

σ' πορεύομαι

Wit 1: M

Notes: Aquila has a literal translation: 'I go away childless'. Symmachus, on the other hand, has an incomplete reading.

HT עָרִיבָה
LXX ἄτεκνος

α' ἄγονος

Wit 1: 57 s⁻³⁴³

Attr: α'] > 57

Notes: See notes above.

HT וּבֶן־מִשְׁקָבַיִתִּי
LXX ὁ δὲ υἱὸς Μάσεκ τῆς οἰκογενοῦς μου

σ' ὁ δὲ συγγενῆς τοῦ οἴκου μου

Wit 1: M C' (= 57-739) s (=130-344')

Attr: σ'] > C' (= 57-739) 130

α' υἱὸς τοῦ ποτίζοντος τοῦ οἴκου μου

Wit 1: Hi 19

θ' ὁ υἱὸς τοῦ ἐπὶ τῆς οἰκίας μου

Wit 1: Hi 19

Wit 2: Μάσεκ τῆς οἰκογενοῦς] *praepositus domus* Quodv *Prom* I 17

α' υἱὸς τοῦ ποτίζοντος τοῦ οἴκου μου, οὗτος
Δαμασκὸς Ἐλιέζερ

Wit 1: C¹ cat (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-550^{cat}-551^{cat}-615^{cat})
Th^{11 12 13}

NonGr: La α' *filius potum dantis domui meae*
θ' *et filius ejus qui super domum meam est*

Notes: In 130^{ms} attributed to Σ, the scholion is as follows: ὁ δὲ συγγενὴς τοῦ οἴκου μου (and the relative of my house). Jerome commented on Aquila and Theodotion translation: wherever we have 'and the son of Masec my homeborn slave', Aquila translated it as υἱὸς τοῦ ποτίζοντος τοῦ οἴκου μου or the son of someone who delivers a drink to my house (Hayward, JHQG, 159). Wevers argues that Aquila probably read הַרְשֵׁם 'the one who gives water' (Wevers, NGTG, 203). Theodotion has ὁ υἱὸς τοῦ ἐπὶ τῆς οἰκίας μου or the son of someone who is over my house (cf. Joseph's position in Potiphar's household, cf. *cat.* 945, Procopius, Romeny, SGD, 297).

HT (הַרְשֵׁם) הַרְשֵׁם

LXX Δαμασκὸς (Ἐλιέζερ)

ὁ συρ' Δαμασκηνὸς Ἐλ. ὁ ἀπὸ Δαμασκοῦ

Wit 1: Procop 337

ὁ ἔβρ' Δαμασκηνὸς Ἑλ. ὁ ἀπὸ Δαμασκοῦ

Wit 1: Procop 337

ὁ ἔβρ' Δαμασκηνός

Wit 1: O^{cat} (= 135^{cat}-628^{comm Eus}-708^{cat}) C^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-500^{cat}-550^{cat}-551^{cat}-615^{cat}) Th^t11 12 13 cf Procop 337

Notes: *Cat.* 945 (attributed to Eusebius) says, “the Hebrew says ‘Damascus’, from where his mother was. Some people said that he is the faithful household slave of Abram, he was in charge over his (Abram) house.” Diodore in *Cat.* Niceph also records, “τὸ Δαμασκὸς ἢ Ἑβραία Δαμασκηνὸς λέγει.”

HT הנהך (יְהוֹשֻׁעַ)

LXX (δέσποτα)

οἱ γ' κύριε

Wit 2: δέσποτα] > L 15*; tr post τί μοι Phil III 1.5^{ap}; κἔ 57^{mg} Sa; + κἔ O 77 n 130^{mg}-343 424'-619 z 319 Cyr I 353 La^I Arm Syh = Sixt M m τ^o

Notes: Cf. 2:5, 7, 19, 21; 3:13, 22; 15:2.

Genesis 15:4

HT רמא

LXX λέγων

α' τῷ λέγειν

Wit 1: s (= 130-344)

οἱ ὁ λέγων

Wit 1: s (= 130-344)

σ' λέγων

Wit 1: s (= 130-344)

θ' λέγων

Wit 1: s (= 130-344)

Notes: While Aquila follows the construction in the HT, Symmachus and Theodotion follow LXX's construction: λέγων.

HT היה

LXX θεοῦ

⟨οί γ'⟩ κύριου

Wit 2: θῦ 961 C' s-77 b f 344' 370 318 54 Chr VII 338 La^E Arm Sa] > 426^{xt}(c pr m) d 130^{xt} 121-346 Arab; κῦ Ruf Rom IV 1 rell = Ra 𐤎; tr post ἐγένετο 730

Notes: The majority text substitutes 'the Lord' for 'God', which could be a hexapla correction though Arm militates against this (Wevers, NGTG, 204; Wevers, THGG, 206).

Genesis 15:5

HT 𐤏𐤁 (טַבַּח)

LXX (ἀνάβλεψον)

οί γ' δή

Wit 2: ἀνάβλεψον 911(-βλευον) 961] -ψαι 53'; + δη M C' s-77 408* 75 s-343 t y-71 121 318 z 54 55 59 730 = Sixt Ra 𐤎; + τοις οφθαλμοις σου f = Arab^L

Notes: Although *O* lacks the particle δή, one still suspects the addition to be Hexapla. It is probably not LXX as the early papyri make likely (Wevers, THGG, 194). See the omission of אָנָּה by LXX at 15:5; 16:2; 18:30; 24:17; 33:15; 37:6, 14, 16; 50:4.

HT יָ (אָנָּה)
LXX (εἶπεν)

οἱ γ' αὐτῶ

Wit 2: καὶ εἶπεν] om εἶπεν 392^{xt}; > C⁷⁷ 106 Phil III 20.17 Clem^R 10 Or
Sel 113 ^{Lat}Ambr *Abr* I 79 Ambrst *Quaest* CXVII 2 Ruf *Lev* V 2; +
καὶ το σπερμα σου αριθμιθησεται 500; + αυτω και d⁻¹⁰⁶; + αυτω L *O*
f 343 392^{ms}-527 59 319 Or II 10 Aeth^{-P} Arab Arm Bo Sa Syh ^{Lat}Hi
Gal 1 Ruf *Rom* IV 1 6 = 𐤎

Notes: Hexapla equals the HT by adding αὐτῶ while LXX omits this personal pronoun because the appearance of αὐτῶ in the beginning of the verse. This personal pronoun is clearly hexapla in origin (Wevers, NGTG, 205).

Genesis 15:7

HT 𐤏(אָנָּה)
LXX (κληρονομήσαι)

οἱ γ' αὐτήν

Wit 2: fin 905 (vid) 911 (vid) 961] + αυτην D^G M *O* 500 d 53'-246 n s t
346' 54 59 319 730 Cyr II 117 La^I (sed hab La^S) Aeth Arab Arm^{ap}
Co Syh = 𐤎

Notes: Hexapla has 'αὐτήν' to equal the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 15:9

HT לִּיג
LXX περιστεράν

α' περιστερίδια

Wit 1: Procop 348 ↓**Montef**

Var: περιστερίδια] περιστεραν **Montef**

θ' νεοσσόν

Wit 1: Procop 348

Notes: Aquila has a literal translation: *a young* pigeon. Although Theodotion emphasizes on the youngness, his description is more general: a young *bird*. Montef has the reading of Aquila from the translation of Procopius in Latin. Interestingly, Aquila Latin translation has the same translation with LXX.

Genesis 15:11

HT בְּשֵׁב(ו)
LXX (καὶ) συνεκάθισεν

α' ἀπεσόβησε(ν)

Wit 1: M O' (= 135-**708**) C'' (= 57-77-79^{cat}-**408**^{cat}-413-500-615^{cat}) s⁻³⁴³
Nobil

Attr: α'] **408**; > 135 C' (= 77-413-500)

Notes: Aquila uses ἀποσοβέω: scare (drive) away and he translated it from בְּשֵׁב. LXX, on the other hand, has 'sit down together' because translating from the root בְּשֵׁב.

Genesis 15:12

HT תְּרַדְמָה
LXX ἐκστασις

α' κάρσος

Wit 1: ↓135 C'' (= 73-79^{cat}-500'-**408**^{cat}-615^{cat}-646)

Attr: α'] **135 408**

Var: κάρσος] κορσ. 135

σ' κάρος

Wit 1: O' (= 17-135-**628-708**) C'' (= 57-73-79^{cat}-**408**^{cat}-413-500'-615^{cat}-646) s⁻³⁴³ **Holmes**

Attr: σ'] O' (= **135-628-708**) **408**; + α' **Holmes**; > 413

α' κόρος

Wit 1: O (= **17-135-628**) cI' (= 57-**615**) s⁻³⁴³

α' *nausea*

Wit 1: Barh

σ' *nausea*

Wit 1: Barh

Notes: Symmachus consistently translates as 'deep sleep / stupor' (cf. 2:21). Aquila readings, however, are questionable: *κάρσος*, *κόρσος* and *κόρος*. These readings might be corrupted by Symmachus reading because the Aquila' reading *καταφοράν* at Gen. 2:21 and Isa. 29:10 is not found here (Wevers, NGTG, 210).

HT (על (אבֿרָם)

LXX τῶ (Ἀβράμ)

οί γ' ἐπὶ τόν

Wit 2: τῶ] ἐπι τον M^{mg} 458 130^{mg} t 392 55 Cyr II 117 La^E Syh = 𐤎

Notes: While LXX just uses a simple dative, Hexapla has a preposition to equal the HT.

Genesis 15:15

HT הַבָּיִת הַטוֹב
LXX ἐν γήρει καλῶ

α' ἐν πολιᾷ ἀγαθῇ

Wit 1: ↓M cI (= 57'-73) ↓s⁻³⁴³ **Nobil**

Wit 2: ἐν] παιδεια αγαθη 59

Attr: α'] > cI (= 57'-73)

Var: ἐν] > M 344'

Notes: Aquila has a literal translation, while LXX paraphrases it as 'at good old age'.

Genesis 15:16

HT וְהָיָה רְבִיעִי
LXX τετάρτη δὲ γενεά

non tr γενεὰ δὲ τετάρτη

Wit 2: τετάρτη δὲ γενεά] γενα δε τεταρτη (-της 707) O 319 ^{Lat}Hi *Quaest* XXV 24 𐤎 = 𐤎

Notes: Hexapla consistently equals the word order of the HT. Cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8.

Genesis 15:19

HT ʾנְּמַדְקָה
LXX Κεδμωναίους

σ' Ἀνατολικούς

Wit 1: 344'

Notes: While LXX transliterates ʾנְּמַדְקָה, Symmachus interprets it locally: Eastern.

Genesis 15:21

HT -
LXX καὶ τοὺς Ευαίους

⟨οἱ γ'⟩ -

Wit 2: καὶ τοὺς Ευαίους] > M 911 O^{-15c} cII b df⁻²⁴⁶ 343 319 Aeth Arm Bo
Sa¹⁸ = ⲙ ⲧ

Notes: The omission of 'καὶ τοὺς Ευαίους' is probably a hexaplaric influence.

Chapter 16

Genesis 16:2

HT (ני)רצַו
LXX συνέκλεισέν (με)

α' ἐπέσχε(ν)

Wit 1: M O (= 135-628) s⁻³⁴³ 346 Syh

σ' συνέσχε(ν)

Wit 1: O (= 135-628) s⁻³⁴³ 346 Syh

Notes: While the HT has 'restrain or shut up', Aquila uses ἐπόχαστο that means 'were kept shut'. Although Aquila uses an active voice, the translation shows the passive meaning and the duration of being barren. Symmachus, on the other hand, contextualizes it: 'to confine together'.

HT הַנְּבִיאִים יִלְוֶה
LXX ἵνα τεκνοποιήσης

α' εἶ πως οἰκοδομηθήσομαι

Wit 1: M O' (= 135-628-708)

Attr: α'] σ' 628

θ' εἶ πως τεκνωθῶ

Wit 1: ↓O' (= 135-708)

Wit 2: ἵνα τεκνοποιήσης] ει πως τεκνοποιησεις Phil III 74.16^{ap}; και τεκνοποιησον Isid 1176 1241

Attr: θ'] O' (= 135-708)

Var: τεκνωθῶ] -νοθω 135

σ' εἶ πως τεκνωθῶ

Wit 1: M ↓O' (= 135-628-708) ↓Nobil

Wit 2: ἵνα τεκνοποιήσης] ει πως τεκνοποιησεις Phil III 74.16^{ap}; και τεκνοποιησον Isid 1176 1241

Attr: σ'] α' 628 θε' 135 708

Var: τεκνωθῶ] -νοθω O (= 135-628); τεκνοποιησῶμαι Nobil

Notes: לְבָנָה] Hexapla renders this well as 'should somehow' (Wevers, NGTG, 218).

הַבְּנֵה] Aquila reads הַבְּנֵה from the root בנה. Symmachus and Theodotion, on the other hand, read from a denominative of ב. Hexapla follows the HT by using the first person singular: I will (might) be built, while LXX refers to Abram as second person singular.

Petit argues that 628 (L) is attributed to both Aquila and Symmachus. 135 (B) and 708 (S), on the other hand, are attributed to Theodotion and not Symmachus (Petit, CG III, 73).

HT אָנִי (הַנֵּה)

LXX (ἰδοῦ)

οἱ γ' δὴ

Wit 2: ἰδοῦ] + ηδη (ηδης 14) C' s⁷⁷ 422 646 370; + δη D 422 b s⁻³⁴³ t⁻³⁷⁰ 121-346'-392 55 59 730: cf ㉓

Notes: A popular hexapla text translates אָנִי to equal the HT.

Genesis 16:4

HT הַבְּרָרָה

LXX (ἡ κυρία)

Sub ✱

Wit 2: ἡ κυρία] > Sa²⁰; + (✠ Arm^{40 57 121 224} Syh) αὐτης 911 15'-72'-426
 C'' 370 319 Or Sel 116 La^M Aeth Arab Bo Sa¹⁸ Syh = 𐤎; sub ✠
 Arm³³; + ✠ Arm⁴²

Notes: Hexapla has this personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 16:5

HT (תִּי) בִּינִי
 LXX (σοῦ)

⟨οἱ γ'⟩ ἀνά μέσον

Wit 2: σοῦ] pr ανα μεσον cI⁻⁴¹³ 246 Aeth Arab Arm Sa = 𐤎

Notes: A popular hexapla text has ἀνά μέσον to equal the HT.

Genesis 16:6

HT תִּנְעַבְתִּי(1)
 LXX (καὶ) ἐκάκωσεν

α' ἐκακούχησεν

Wit 1: s⁻³⁴³

Notes: Aquila and LXX have 'to afflict'.

HT (1) תִּנְעַבְתִּי
 LXX (ἦ)

οἱ γ' ἐν ὀφθαλμοῖς σου

Wit 2: ⚡] εἰ 19´ 75 343 55; ἦν 82 664 392^{txt}; ἐστὶ 392^{mg}; > 426^{txt}(c pr m)
 59 Phil III 104.9^{ap}; + ἐν οφθαλμοῖς σου (> 135) O´ 120´ 319 Arm
 Syh = 𐎠

Notes: LXX renders ‘עַשִׂי־לָהּ הַטּוֹב בְּעֵינַיִךְ’ in a good Greek: treat her as it might please you (Wevers, NGTG, 221). Origen places this rendering to equal the HT (Wevers, NGTG, 221).

Genesis 16:7

HT	שׁוֹר
LXX	Σούρ

Sub ⚡

Wit 2: Σούρ] pr ⚡ Arm²⁶; sub ⚡ Arm³³

Notes: The Armenian incorrectly places ‘Shur’ under the asterisk.

HT	שׁוֹר
LXX	Σούρ

Sub ÷

Wit 2: Σούρ] sub ÷ Arm⁶⁵

Notes: The Armenian incorrectly places ‘Shur’ under the obelus.

Genesis 16:8

HT	-
LXX	αὐτῆ ὁ ἄγγελος κυρίου

Sub ⚡

Wit 2: αὐτῆ — x̄] sub ⚡ Syh: contra 𐎠

Notes: Instead of the obelus, Syh has an incorrect symbol: the asterisk (cf. Field, 33).

Genesis 16:11

HT לְקַוְּיָ
LXX Ἰσμαήλ

α' εἰσακοὴ θεοῦ

Wit 1: $\downarrow O (= 135-628) C' (= 14^{\text{cat}}-615^{\text{cat}})$

Var: εἰσακοή] **ακοη 628**

$\sigma' \theta'$ ἐρήμου ἀνός

Wit 1: 135

$\alpha' \sigma' \theta'$ τὸν Ἰσμαήλ ἠρμήνευσαν ἔρημος ἀνός Ἰσμαήλ
εἰσακοὴ θεοῦ

Wit 1: $\downarrow C' (= 52^{\text{cat}}-500'-569^{\text{cat}}-615'^{\text{cat}})$

Attr: $\alpha'] > 52-569-615-739 \mid \sigma'] > 761$

Var: $\tauόν] > 739 \mid \text{ἔρημος}] -μου 739 \mid \text{ἀνός}] + ο 761 \mid \text{εἰσακοή}] -ην 569$

Notes: An anonymous note in cat. Niceph says: δ Σύμ. καὶ Θεοδ. τὸν Ἰσμαήλ ἠρμήνευσαν, ἔρημος ἀνός. Ἰσμαήλ εἰσακοὴ θεοῦ (both Symmachus and Theodotion interpreted Ismael as a desolate (lonely) man). Thus, the name Ismael is not only understood from its etymology (a listening of God), but also the characteristic of the person Ismael (a desolate man). The meaning of Ismael is God listens. Jerome also states that Ismael is interpreted as a hearkening of God (cf. Hayward, JHQG, 49). Aquila does not have ‘God’ but ‘the strong one’.

HT נָקַשׁ
LXX ἐπήκουσεν

α' ἐφείδεν ὁ θς

Wit 1: 628

Notes: *Cat.* 1011 provides this reading from 628 (see notes from Petit, CG III, 86). This reading, however, might not be attributed to Aquila.

Genesis 16:12

HT ⲙⲓⲛⲁ ⲛⲓⲣⲓ
LXX ἄγροικος ἄνθρωπος

α' ἄγριος

Wit 1: M O (= 135-628) ↓C' (= 14^{cat}-25-52^{cat}-569^{cat}-615^{cat}-646^{cat}) 121
Syh

Attr: α'] > 121 14

Var: ἄγριος] pr ο 646 | ἄγριος] αγρι 52

α' σ' ἄγριος

Wit 1: 500' s⁻³⁴³

Attr: α' σ'] > 500'

σ' κεχωρισμένος ἀνῶν

Wit 1: 135 ↓C' (= 14^{cat}-25-52^{cat}-500'-569^{cat}-615^{cat}-646^{cat}) s (= 130-344')
121 Syh Ish 156

Attr: σ'] θ' Syh Ish: recte?; > C (= 14-500') 130nom absc 121

Var: ἀνῶν] ἀνῶν 52*; ἀνός 500

θ' κεχωρισμένος ἀνῶν

Wit 1: O (= 135-628)

σ' θ' ἔρημος ἀνός

Wit 1: ↓135 C^{cat} (= 14^{cat}-615^{cat})

Attr: σ' θ'] > 14

Var: ἔρημος] -μου 135

σ' ἐρήμου ἀνός

Wit 1: M O (= 135-628) 121

Attr: σ'] > 121

NonGr: Syh^F אֱרֵמוֹס .א.
אֱרֵמוֹס אֱרֵמוֹס .א.

Notes: Aquila has a literal translation as ‘a wild animal’ or ‘wild ass’. Although Symmachus and Theodotion have two readings: the man that has been separated from other men and the desolate man, both communicate the same meaning: the lonely man (cf. notes 16:11). The right reading of Symmachus might be ‘the desolate man’, and ‘the man that has been separated from other men’ is probably attributed to Theodotion. Jerome comments that Ismael’ descendants would dwell in the desert, and it refers to the Saracens who wander with no fixed dwelling place and often invade all the nations that border on the desert and they are attacked by all (Hayward, JHQG, 49).

Cat. 1013 provides comprehensive witnesses of hexaplaric readings (Petit, CG III, 87).

Genesis 16:13

HT -
LXX Ἄγαρ

⟨οἱ γ'⟩ -

Wit 2: Ἀγάρ] > D M O⁴²⁶ C^{77c} b n 71-392 120' 59 319 Chr VII 359
La^E = Sixt ℳ

Notes: A popular hexapla text omits 'Hagar' to equal the MT. Cf. 3:24; 4:25; 12:7, 11, 20; 14:14, 19; 15:6; 16:8, 13; 21:26, 30, 34; 22:1, 11; 23:8; 24:7, 14, 31, 60; 25:31, 33; 26:10; 27:35; 28:19; 29:7, 19, 25, 28, 32, 33; 30:3, 23, 31, 34, 37; 31:1; 32:8; 33:1; 34:5, 14; 35:9; 37:14, 17; 38:16, 26; 39:11; 40:18; 41:45; 42:24, 43:27, 28; 44:1, 17, 25; 45:1, 26; 46:33; 47:16, 20; 48:4, 9, 17; 50:18, 24.

Genesis 16:15

HT -
LXX (ὃν ἔτεκεν) αὐτῷ (Ἀγάρ)

⟨οἱ γ'⟩ -

Wit 2: ὃν — Ἀγάρ] > 106 75 t 54; om αὐτῷ Ἀγάρ 458; om αὐτῷ 72' cII 31
= ℳ ℣ τ^o

Notes: A popular hexapla text omits 'αὐτῷ' to equal the HT.

Chapter 17

Genesis 17:1

HT ׀ִרְתִּי
LXX ἄμεμπτος

⟨α'⟩ τέλειος

Wit 1: cI (= 57'-73-550vid) 130

Wit 2: ἄμεμπτος] τελειος Phil II 54.9^U

Attr: α'] > cI (= 57'-73-550)

Notes: The reading above captures the meaning as 'perfect'. Petit says that this reading is unidentified, and it is unclear whether this reading is text variant or hexaplaric reading as Wevers believes (Petit, CG III, 89).

HT -
LXX σου

⟨οί γ'⟩ -

Wit 2: σου] σος Phil III 156.2^{ap} 160.4 161.4 21 IV 277.7^{te}; > 15-72'-376-708 318 120' 55 59 319 Eus VI 231 La^I (sed hab La^S) Bo Aeth =
Ⲙ

Notes: A popular hexapla text omits 'σου' to equal the HT.

Genesis 17:2

HT (׀)תִּרְתִּי
LXX διαθήκην (μου)

ἄλλοι συνθήκην

Wit 1: Montef

Notes: Jerome comments that it should be noted that wherever we read *testamentum* in Greek, either *foedus* (treaty) or *pactum* (covenant), it is *berith* in Hebrew language.

HT טִּבְּרַת (טִּבְּרַת)
LXX (σφόδρα)

Sub ✖

Wit 2: σφόδρα] + (✖ 344') σφοδρα O' C''-128' s^{-344txt} 346 59 319 730 Arm
= 𐤒

Notes: Hexapla has the second σφόδρα under the asterisk, while LXX omits it (cf. 17:2, 6, 20; 30:43).

Genesis 17:3

HT יִ(יִ)פִּי
LXX (πρόσωπον)

Sub ✖

Wit 2: πρόσωπον = 911(vid) d 318 La^S (sed hab La^I)] + (pr ✖ Arm³³)
αυτου 𐤒; sub ✖ Arm⁶⁵

Notes: Cox argues that this personal pronoun should be removed from LXX's text to apparatus of Wevers' edition (Cox, HM, 24).

Genesis 17:8

HT אֶלְיָי וְיָי
LXX και δώσω σοι

σ' θ' ἦν δίδωμί σοι

Wit 1: ↓C' (= 25-57) ↓Nobil

Wit 2: δώσω] διδωμι 75 318

Var: הָיָה] και **Nobil**; > 25

Notes: הָיָה] The relative clause הָיָה connects to the land that God promises to Abram.

גָּר] Both Symmachus and Theodotion use a present tense in contrast to LXX that has a future tense.

Genesis 17:10

HT י(בְּרִית)
LXX (διαθήκη)

οἱ γ' μου

Wit 2: διαθήκη] + μου 72'-376 527-619 54 La (sed hab cod 100 Aug C D XVI 26^{te} Ruf passim) Aeth^R Arab Bo = 𐤎

Notes: LXX does not translate this suffix because God's covenant is obvious from verse 9. The Hexapla recension, on the other hand, has this suffix (Wevers, NGTG, 233). Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT -
LXX εἰς τὰς γενεὰς αὐτῶν

Sub ÷

Wit 2: εἰς — αὐτῶν] > (pr ÷ Arm²⁶) b La Aeth^C Arab = 𐤎; sub ÷ Arm^{33 65}; om τὰς 961 15'-17'-376-708 16

Notes: Although the HT does not have this clause, LXX adds this as a reference to the end of 17:9 (Wevers, NGTG, 233). Hexapla places this reference under the obelus.

Genesis 17:12

HT אהוּ הַבְּרִית
LXX ἔστιν ἐκ τοῦ σπέρματός σου

non tr ἐκ τοῦ σπέρματός σου ἔστιν

Wit 2: ἔστιν — σου] tr ἔστιν ad fin O' = 𐌹

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 17:13

HT 𐤀(𐤁𐤏𐤁)
LXX (ἀργυρώνητος)

οἱ γ' σου

Wit 2: καὶ ὁ ἀργυρώνητος] > 79; + απο παντος υιου αλλοτριου 71: ex 12; + σου O' Arm ^{Lat}Ruf Rom II 13 = 𐌹 𐌺 𐌹

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 17:14

HT 𐤁𐤏𐤁-𐤀𐤏𐤁
LXX ὃς οὐ περιτμηθήσεται

ὁ συρ' πᾶς ὁ μὴ περιτέμνων

Wit 1: C' ^{comm Diod} (= 14^{comm Diod} 25^{comm Diod} 52^{comm Diod} 408^{comm Diod} 551^{comm Diod} 615^{comm Diod} -cI^{comm Diod})

ὁ ἔβρ' πᾶς ὁ μὴ περιτέμνων

Wit 1: O' (= 17^{comm Eus} 135^{comm EusEm} 628^{comm Eus} 708^{comm EusEm}) C' ^{comm Diod} (= 14^{comm Diod} 25^{comm Diod} 52^{comm Diod} 408^{comm Diod} 551^{comm Diod} 615^{comm Diod} -cI^{comm Diod}) **Procop 357/358**

ὁ συρ' πᾶς ὃς οὐ περιτέμνει, ἐξολοθρευθήσεται

Wit 1: O' (= 17^{comm Eus} 135^{comm EusEm} 628^{comm Eus} 708^{comm EusEm}) ↓C' ^{comm Diod} (= 14^{comm Diod} 25^{comm Diod} 52^{comm Diod} 57^{comm Diod} 73^{comm Diod} 408^{comm Diod} 550^{comm Diod} 551^{comm Diod} 615^{comm Diod}) 31^{comm Diod} ↓**Procop 357/358 Tht**^{11 12 13}

Var: ὃς] ο 761 | περιτέμνει] -μνη 25; -μει 52 | ἐξολοθρευθήσεται] > **Procop 357/358**

Notes: There are two readings of the Syrian. Diodore possibly attributed the Hebrew's reading incorrectly to the Syrian.

The Hebrew and the Syrian have 'everyone that does not circumcised'. *Cat.* 1030 (attributed to Eusebius of Emesa) says, "the Syrian reads thus: 'everyone who does not circumcise will be utterly destroyed'; and the Hebrew: 'everyone not circumcising'. Reasonably so, for it is not the child who should be punished for this, but the parents. *Cat.* 1033 says that not because the act of circumcision is indispensable, but as the covenant is set at naught when the marking by which it is made known is not performed (Romeny, SGD, 302). Procopius says a similar thing, "the Syrian does not say 'who will not be circumcised', in the passive voice, but 'everyone who does not circumcise'; and the Hebrew has 'everyone not circumcising' (*PG* 87.1, 357/358A 19-21). Diodore in *cat.* Niceph adds, "and similarly, for it is necessary not only for an infant to be punished (due to his uncircumcision), but also their parents. Armenian also supports the punishment for the parents: "now will the innocent child be destroyed? The Syrian does not say '(who) will (not) be circumcised', but: 'everyone who will not circumcise'. In the same way the Hebrew also says: everyone who will not circumcise." Therefore, the parents are responsible to circumcise their babies. Otherwise, they will bear the punishment. Diodore comments, in *Cat.* 191, that it is not because the urgent necessity of the work of circumcision, but because the covenant is being broken by not fulfilling the sign (circumcision) that through it is known. Therefore, anyone who was not circumcised, he will be destroyed (cf. *Cat.* 1033 attributed to Eusebius).

HT ι
LXX αὐτοῦ

Sub ÷

Wit 2: αὐτοῦ] pr ÷ Arm²⁶; sub ÷ Arm^{33 65}

Notes: The Armenian incorrectly places ‘αὐτοῦ’ under the obelus.

Genesis 17:17

HT י(יָבִי)
LXX (πρόσωπον)

Sub ✕

Wit 2: πρόσωπον 911 961] + αυτου 15'-376'-707-708 C' b 53-664^c n
130^{mg} 370 y^{-121 318'} z 55 319 Aeth Arab^{Lat} Aug C D XVI 26 Hi C
Pel III 12 Qu aest XXVIII 3 = ℞; sub ✕ Arm⁶⁵; + αυτης 57^{mg}

Notes: Hexapla has the personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT י(יָבִי)
LXX (ἐν τῇ διανοίᾳ)

οἱ γ' αὐτοῦ

Wit 2: τῇ διανοίᾳ 911 961 b d 127^c-343-344 318 54 730 Phil III 186.30] +
αυτου rell = Ra ℞

Notes: LXX is relatively free over against its Hebrew parent with respect to the transmission of the possessive pronoun in the interests of good Greek style (Wevers, THGG, 190). Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8,

16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT -
LXX λέγων

⟨οἱ γ'⟩ -

Wit 2: λέγων 911] > O¹⁷ 135 C^{408c} 53' 127* 370 527 59 319 Phil III
186.30 La^I (sed hab La^S) Syh^B = ℞

Notes: A popular hexapla text omits 'λέγων'.

HT -
LXX υἱός

⟨οἱ γ'⟩ -

Wit 2: υἱός] > 911 O s^{130mg} t^{46 370} 120' 55 59 730 Phil I 131.29 161-25 III
186.30 La^S (sed hab La^I) = Ra^S ℞; παις 414*

Notes: A popular hexapla text omits 'the son'.

Genesis 17:23

HT י(יחזק)
LXX (ἀργυρωνήτους)

Sub ✕

Wit 2: ἀργυρωνήτους] ἀργυρωνητας 82-376 128 53* 71 54; + (pr ✕
Arm²⁶) αυτου O' C'' d 130^{mg}(inc) t 71-392 120' 54 55 Cyr I 940
Aeth Bo = ℞ S; sub ✕ Arm^{33 65}

Notes: Hexapla has the personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15;

24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Chapter 18

Genesis 18:4

HT (מִים) טַעַן

LXX (ὕδωρ)

οἱ γ' μικρόν

Wit 2: ὕδωρ] pr μικρον 15-72'-376'-708 Arab Arm Syh^B = 𐤎; + μικρον 82

Notes: LXX omits טַעַן, possibly a case of *homoiarcton* (omission / error due to similar beginning). Nevertheless, a popular hexapla text has 'little' to equal the HT.

Genesis 18:6

HT הָאָרְ

LXX μέτρα

α' σάτα

Wit 1: 57' 130 **Nobil**

Attr: α'] > 413

σ' σάτα

Wit 1: 57' 130 **Nobil**

οἱ ο' σάτα

Wit 1: M

Notes: Aquila, Symmachus and οἱ ο' have σάτα, a word borrowed from Aramaic הָאָרְ, אָתְרָא (Wevers, NGTG, 248).

HT (מְהַרֵּי שְׁלֵשׁ סָאִים) קָמַח (סֶלֶת) לוּשִׁי

LXX (φύρασον τρία μέτρα σεμιδάλεως)

Sub ✕

Wit 2: καί — σεμιδάλεως] τρια μετρα (> 72') αλευρου σεμιδ. (σιμηδ. 82)
φυρασον O^{17 426} La^o Syh^B = 𐤎; sub ✕ Arm⁶⁵; om καί 25 392
Arab Bo

Notes: 𐤏𐤍𐤒] Hexapla supplies ἀλεύρου to equal the HT (Wevers, NGTG, 248).
Origen changed the LXX word order and added ἀλεύρου (Cox, HM, 25).

𐤏𐤍𐤒] LXX does not have this verb possibly because of *homoiarcton* and *homoioteleuton*. Jerome records, “be quick (prepare) three measures of the finest wheat flour (*farinae similiae*), mix (it) together.” Jerome adds, “because the three measures seem to be spoken here without further qualification and a measure is not a definite amount, I (Jerome) have *three sata* which stands in the Hebrew, that is, three amphorae; so that we may recognize the same mystery both here and in Gospel where the woman is said to leaven *three sata* of meal” (Hayward, JHQG, 50-51).

Genesis 18:8

HT וְלֶכְאֵי רָעָה תִּקַּח מִן־הַלֶּחֶם וְאֵי
LXX καὶ ἐφάγασαν αὐτὸς δὲ παρειστήκει αὐτοῖς ὑπὸ τὸ δένδρον

non tr αὐτὸς δὲ παρειστήκει αὐτοῖς ὑπὸ τὸ δένδρον
τὸ δένδρον καὶ ἐφάγασαν

Wit 2: καὶ ἐφάγασαν A 911 121* (-γωσαν)] > 318; tr ad fin 15'-376-708
Syh^B = 𐤎; και εφαγον (-γων 458 121^{c pr m}) DialTA 103v rell; tr ad
fin 72'-426

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 18:10

HT כְּעַתָּה הִיא
LXX κατὰ τὸν καιρὸν τοῦτον

α' *dum tu vivis*

Wit 1: Barh

Notes: תַּי] Aquila has 'tu' which probably a translation of תַּיִלָּא.

הִיא] Aquila equals the HT. Jerome comments, "the meaning is I (God) shall return to you in the time of life, as if He (God) had said: if I live, if life attends me" (Hayward, JHQG, 51).

Genesis 18:11

HT לְהִיוֹת לְשָׂרָה
LXX Σάρρα γίνεσθαι

non tr γίνεσθαι τῆ Σάρρα

Wit 2: Σάρρα γίνεσθαι] pr τη 17'-426 424'-619 z = Sixt; γινεσθαι (πινεξ!
707) τη σαρρα (σαρα 72') O^{-17' 426} Syh^B = 𐤒

Notes: Hexapla equals the HT. LXX' word order denotes that Sarah is the subject of the infinitive. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 18:12

HT בְּקִרְבָּהּ
LXX ἐν ἑαυτῇ

α' ἐγκάτω αὐτῆς

Wit 1: M 135 C' (= 57-739ind mend) s⁻³⁴³ Nobil

Notes: While LXX uses an idiomatic Greek: ‘in her’, Aquila has a literal translation: ‘inwards or entrails of her’.

HT הַרְבֵּה בְּלִבִּי הַיְהוָה לִי עֲדָנָה
LXX Οὐπω μὲν μοι γέγονεν ἕως τοῦ νῦν

α' μετὰ τὸ κατατριβῆναί με ἐγένετό μοι
 τρυφερία

Wit 1: M **628** ↓C'' (= **14**^{cat}-**25**^{cat}-**57**-**57**^{cat}-**77**^{cat}-**78**^{cat}-**500**^{cat}-**550**^{cat}-**551**^{cat}-**569**^{cat}-**615**^{cat}-**646**^{cat}) ↓s **Nobil**

Attr: α'] > C'' (= 57-77-78-500'-550-569-615'-646) 343

Var: κατατριβῆναί] -τρυβ. 761; -βινε 343; καταβ. 127 | με] μοι 550 |
ἐγένετό] γεγονε 343

σ' μετὰ τὸ παλαιωθῆναί με ἐγένετό μοι ἀκμή

Wit 1: **628** ↓C'' (= **14**^{cat}-**25**^{cat}-**57**-**77**^{cat}-**500**^{cat}-**551**^{cat}-**569**^{cat}-**615**^{cat}-**646**^{cat}-**cI**^{cat}) ↓s **Hi 22 Nobil**

Attr: σ'] > **628** 646 343

Var: παλαιωθῆναί] -λαιοθ. **127**-130; -λιοθγνε 343 | με] μοι 25 | ἐγένετό]
γεγονε 343 | ἀκμή] αγμιν 343

NonGr: La σ' *postquam vetustate consenui, facta est mihi adolescentia*

Notes: Aquila translates the HT literally. Symmachus, on the other hand, renders the HT well: 'הַרְבֵּה is translated as ‘to be old in years’ and הַרְבֵּה is translated as ‘the highest of culminating point of someone’s age’. Jerome comments on this matter, “Symmachus, therefore, translates as after I have grown old up to this old age, do I still have a youth (sexual desire) within me” (cf. Hayward, JHQG, 168).

Genesis 18:13

HT -
LXX ἐν ἑαυτῇ

⟨α'⟩ ἐγκάτω αὐτῆς

Wit 1: 135

Notes: It is dubious that this reading is attributed to Aquila since the HT does not have this phrase. 135 is probably influenced by LXX since this reading maintains the reading formula 'Sarah laughed inside of her' from a previous verse.

Genesis 18:18

HT םיצ׃

LXX πολύ

α' ὀστέϊνον

Wit 1: M C' (= 57-73-77-413) s⁻³⁴³ **Nobil**

Attr: α'] > C' (= 77-413)

σ' ἰσχυρόν

Wit 1: M C' (= 57-73-77-413) s⁻³⁴³ **Nobil**

Attr: σ'] > C' (= 77-413)

Notes: Aquila probably translates from the noun םיצ׃: bone, while LXX and Symmachus translate from the verb םיצ׃: to be strong or numerous.

Genesis 18:20

HT הַבָּבֵי

LXX μεγάλαι

α' σ' ἐβαρύνθησαν

Wit 1: ↓C''^{cat} (= 14^{cat}-25^{cat}-57^{cat}-78^{cat}-500^{cat}-550^{cat}-551^{cat}-739^{cat}) **Nobil**

Attr: $\alpha' \sigma'] + \theta' 500; > C' (= 550-551)$

Var: $\acute{\epsilon}\beta\alpha\rho\acute{\upsilon}\nu\theta\eta\sigma\alpha\nu] -\theta\epsilon\iota\sigma\alpha\nu 25$

α' $\acute{\epsilon}\beta\alpha\rho\acute{\upsilon}\nu\theta\eta$

Wit 1: $\downarrow M \downarrow 135 57 s^{-343}$

Attr: $\alpha'] > 57$

Var: $\acute{\epsilon}\beta\alpha\rho\acute{\upsilon}\nu\theta\eta] -\theta\eta\sigma\alpha\nu M 135$

σ' $\beta\epsilon\beta\acute{\alpha}\rho\eta\tau\alpha\iota$

Wit 1: $\downarrow 135 57 s^{-343}$

Attr: $\sigma'] > 57$

Var: $\beta\epsilon\beta\acute{\alpha}\rho\eta\tau\alpha\iota] -\eta\gamma\tau\alpha\iota 135$

Notes: Aquila uses $\beta\alpha\rho\acute{\upsilon}\nu\omega$ as the lexical form, while Symmachus has $\beta\alpha\rho\acute{\epsilon}\omega$. Wevers suspects that the plural form, $\acute{\epsilon}\beta\alpha\rho\acute{\upsilon}\nu\theta\eta\sigma\alpha\nu$, is an adaptation to the LXX text (Wevers, NGTG, 258). In 78^{cat}, both Aquila and Symmachus' readings are incorrect. In 57, Aquila's reading is incorrect as well.

Genesis 18:21

HT $\eta\lambda\eta\psi \iota\psi\psi$

LXX $\sigma\upsilon\nu\tau\epsilon\lambda\omicron\upsilon\acute{\nu}\tau\alpha\iota$

α' $\sigma\upsilon\nu\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha\nu \tau\acute{o} \acute{\epsilon}\rho\gamma\omicron\nu$

Wit 1: $O (= 135-628) C'' (= 14-408^{\text{cat}}-550-615^{\text{cat}})$

Attr: $\alpha'] > 135$

σ' ἐπετέλεσαν τὸ ἔργον

Wit 1: M ↓135 ↓C' (= 57-413-551^{cat}) s (= 130-344')

Attr: σ'] > 135 C' (= 413-551) 130

Var: ἐπετέλεσαν] συνετ. 135 551

Notes: LXX understood this phrase well by using a present tense. Symmachus, on the other hand, did not comprehend by translating: 'they accomplished the work' (Wevers, NGTG, 258). *Cat.* 1097 records, "regarding to συντελοῦνται, Aquila interpreted as they finished the work."

Genesis 18:22

HT יִצְחָק

LXX ἦν ἔτι

non tr ἔτι ἦν

Wit 2: ἦν ἔτι 961 72'-135 56-129 527 54 DialAZ 14 La^A Aeth] tr M 833
15'-376'-708 C''-408 458 s 370 71'-318'-392 z⁻³¹ 55^{mg} 59 730 Phil
I 115.5 174.11 Pal Sa = Sixt ℣; om ἔτι rell = Ra; om ἦν 19*(c pr
m)

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 18:23

HT -

LXX καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής

Sub ÷

Wit 2: καί — fin] pr ÷ M; > 71 = ℣

Notes: Codex M rightly puts this sentence under the obelus.

Genesis 18:25

HT לְלֵלָהּ
LXX μηδαμῶς

σ' οὐχὶ σόν

Wit 1: *cI* (= 57-413) 130 **Nobil**

Attr: σ'] > 413

Notes: LXX translates this oath formula by a strong negative adverb, but it is not followed by personal pronoun like in the HT (Wevers, NGTG, 261). Symmachus, on the other hand, translates the HT literally.

HT טַשְׁפָּה לְכָל־הָאָדָמָה לֹא יַעֲשֶׂה מִשְׁפָּה
LXX ὁ κρίνων πᾶσαν τὴν γῆν οὐ ποιήσεις κρίσιν

σ' ὁ πάντα ἀνὸν ἀπαιτῶν δικαιοπραγεῖν ἀκρίτως
μη ποιήσης

Wit 1: ↓M ↓551^{cat} ↓*cI*^{cat} ↓**Montef**

Attr: σ'] > C' (= 551-*cI*)

Var: μη ποιήσης] -σεις M 551; μη π. ακ 551-*cI*; + τουτο **Montef** (cf. Field)

Notes: טַשְׁפָּה] Symmachus interprets this word as 'the one who demands to act honestly'.

לְכָל] Symmachus translates πάντα literally.

לְכָל־הָאָדָמָה] Symmachus interprets and applies this word to the mankind instead of the earth.

מִשְׁפָּה] Instead of using a noun like LXX, Symmachus uses an adverb 'not giving judgment or not capable of judging'.

לֹא יַעֲשֶׂה מִשְׁפָּה] Symmachus uses a deliberate subjunctive for this clause.

Genesis 18:27

HT ׳(גִּדְּשׁ-לֵשׁ)
LXX (πρὸς τὸν κύριον)

οἱ γ' μου

Wit 2: πρὸς τὸν κύριον] τω κυριω μου Epiph III 308; om τὸν 59 Phil III
8.14^{ap}; προς τ. θῦ f²⁴⁶; + μου 911 72'-426 77^c d 246 458 130 t 346-
619 31 54 730 Chr VIII 390 DialTA 104r Arab Co = Ald Sixt 𐌹

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 18:28

HT הַשְּׂמַנְתָּ תִּתְּשֶׁנָּה
LXX πέντε ἀπολείς

non tr ἀπολεσεῖς πέντε

Wit 2: πέντε A D M 833 911 961 15^{txt}-426-708 128 56*-129 130-344*
71*-121-346 z 55 730 Aeth Arab Arm Co] pr (✠ 343: contra 𐌹)
τεσσαρακοντα (σσαρ. 71; σαρ. 509) DialTA 104r rell

Notes: תִּתְּשֶׁנָּה] Hexapla equals the HT by using a future tense just as the Byzantine Catena tradition (Wevers, NGTG, 263). Ms. 343 has 'τεσσαράκοντα' under the asterisk which is contra the HT.

הַשְּׂמַנְתָּ תִּתְּשֶׁנָּה] Hexapla also equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35;

42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

HT (הַשְׁמַחַת תִּתִּישׁתִּהּ)
LXX (πέντε ἀπολείς)

Sub ✖

Wit 2: πέντε A D M 833 911 961 15^{txt}-426-708 128 56*-129 130-344*
71*-121-346 z 55 730 Aeth Arab Arm Co] pr (✖ 343: contra 𐤎)
τεσσαρακοντα (σσαρ. 71; σαρ. 509) DialTA 104r rell

Notes: 343 incorrectly places under τεσσαράκοντα the asterisk.

Genesis 18:30

HT יִדְאֵל רַחֵם אֲנִי-לֵא
LXX μή τι κύριε

α' μή ὀργίλον τῷ κῶ

Wit 1: M ↓57' ↓s (= 343'-344') **Nobil**

Attr: α'] > 57' 343'

Var: μῆ] + δε 57' 344'; + δε 127-130 | τῷ κῶ] > 343

Notes: Aquila translates literally: 'May the inclination to anger not to the Lord'. Although his literal translation, Aquila translates the verb רַחֵם as an adjective ὀργίλον. Codex X in the margin records, "I bring the anger according to myself (the Lord)." While Aquila's translation reveals that the anger may not to be with (go to) the Lord, Codex X says that God himself bring the anger.

Genesis 18:31

HT י(גִּדְאֵל-לֵא)
LXX (πρὸς τὸν κύριον)

οἱ γ' μου

Wit 2: πρὸς τὸν κύριον 961] + μου 833 911 17'-72'-135 C'' 53' 458 s 346
54 730 Co = ❧

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Chapter 19

Genesis 19:3

HT טאָן (טאָן)
LXX (αὐτούς)

Sub ✱

Wit 2: αὐτούς] + (pr ✱ Arm²⁶) σφοδρα O´ Syh = 𐤎; sub ✱ Arm⁶⁵; ✱
Arm^{33mg}

Notes: While LXX omits this intensifier, hexapla has it under the asterisk.

Genesis 19:6

HT טוֹן מִלְּפָנָיו
LXX Λὼτ πρὸς αὐτούς

non tr πρὸς αὐτούς Λὼτ

Wit 2: Λὼτ / πρὸς αὐτούς] tr 961 O⁷² fLa^S Arm Bo Syh = 𐤎; om πρὸς
αὐτούς b 71

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 19:7

HT ׳(הם)
LXX (ἀδελφοί)

οἱ γ´ μου

Wit 2: ἀδελφοί] pr ανδρες b; + μου 59 Aeth Arab Bo = 𐤎

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 19:9

HT וַיֹּאמְרוּ (הֲלֹא־שָׁמַעְתָּ)
LXX (ἀπόστα ἐκεῖ)

οἱ γ' καὶ εἶπαν

Wit 2: ἐκεῖ] > 75; + και ειπαν (ειπον 961 106-107' 54; ειπεν 664) 961 O⁺
17' 82 106-107' 664^{ms} s 318 54 730 La^S Pal Sa Syh = 𐤀

Notes: LXX thinks that this verb is unnecessary since it appears already at the beginning of this verse (cf. 17:10, 13). Syh did not have וַיֹּאמְרוּ in its original reading, but it was emended, and the original text was replaced by a more correct one and put between † † (Baars, NSHT, 33). A popular hexapla text has this verb to equal the HT.

Genesis 19:10

HT □(??)
LXX (χεῖρας)

οἱ γ' αὐτῶν

Wit 2: χεῖρας] + eorum Arab Arm Pal = 𐤀

Notes: LXX omits this suffix to produce a better Greek and avoids repetition (cf. 20:3). LXX also uses plural form to be more logical (Wevers, NGTG, 271; cf. 19:16). Hexapla equals the personal pronoun of the HT.

Genesis 19:11

HT -
LXX ὄντας

⟨οί γ'⟩ -

Wit 2: ὄντας] > O⁻¹⁷ 56-129-664* Or I 189 Pal Syh = 𐌹

Notes: A popular hexapla text omits 'ὄντας' to equal the HT.

Genesis 19:13

HT בָּא צַעֲרָה וְלִוְיָ
LXX καὶ Λὼτ εἰσῆλθεν εἰς Σήγωρ

Sub ÷

Wit 2: καί — Σήγωρ] pr ÷ Arm²⁶; sub ÷ Arm^{33 65}

Notes: The Armenian incorrectly places this sentence under the obelus.

Genesis 19:15

HT בְּנֵתָא
LXX (θυγατέρας)

οί γ' σου

Wit 2: θυγατέρας 961] pr σου 458 31; + σου A L 130^{mg} 619 z⁻³¹ 59 730
Aeth Arab Arm Co = Ald Sixt Ra^S 𐌹

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 19:16

HT וַיִּתְמַחָהּ

LXX και ἐταράχθησαν

α' (καὶ) ἐμέλλησεν

Wit 1: M ↓57s ind ↓344' **Nobil**

Var: ἐμέλλησεν] -ελησ. 57 127

σ' ὁ δὲ ἐστρατεύσατο

Wit 1: ↓M 57 344' **Nobil**

Attr: σ'] > 57

Var: ἐστρατεύσατο] -γευετο M

Notes: Aquila has a literal translation: he delayed. There is a discrepancy in Aquila's reading by Field and Wevers. Field records that 127 has ἐμέλλησεν, while Wevers says that 127 has only one λ.

Symmachus has two readings because of paleographically confusion between Γ and T (Wevers, NGTG, 275). The reading ἐστραγεύετο is probably the primary reading which means loiter or delay. The other reading, on the other hand, has a meaning of advance with an army. This second reading has nothing to do with Lot's situation. Nobil records the reading of ἐστρατεύσατο as a scholion (Field, 35). There is a second discrepancy in Symmachus between Field and Wevers. Field records that M has ἐστρατεύετο, while Wevers says that M has ἐστραγεύετο (cf. Field, 35; Wevers, 195).

HT רַחֵם יְהוָה אֶת־לֹטְךָ וְאֶת־בְּנֵי־יִצְחָק

LXX -

σ' ✕ και ἐξήγαγεν κς αὐτὸν και ἔθηκεν αὐτὸν
ἔξω τῆς πόλεως ✓

Wit 1: M

Wit 2: αὐτοῦ ult] αυτω 18*(c pr m) 509; αυτων L 17'-72 DialTA 105v La^E Sa; αυτους 707; + (pr ✕ M Arm²⁶) και (> Bo) εξηγαγον (-γαγοσαν 15'-135'-708; -γαγε(ν) 57'-73 246 343-344' 527; + κς M 833 73-413 246 343-344' Bo) αυτον (αυτους 72'; + κς 527) και εθηκαν (-

κην 15^c; -κεν 57'-73 246 343-344' 527; εθεντο 426) αυτον (> 72; αυτους 707) απεξω (εξω 833 72'-82 57'-73 246 343-344' 527; bis scr 127) της πολεως 833 O^{-17'} 57^{mg}-73 246 343-344^{mg} 527 Arab Bo; sub ✕Arm^{33 65}

NonGr: La ✕ et eduxerunt eum, et constituerunt eum extra urbem ✓

Notes: Symmachus apparently does not translate the first verb based on its vocalization. The HT with his vocalization has a plural subject, but Symmachus interprets as a singular subject and it is the Lord. Cox incorrectly places this asterisk on verse 17 (cf. Cox, HM, 25).

Genesis 19:20

HT הַמָּוֶשֶׁת אֵינָהּ הַחֲלֹמָה
LXX ἐκεῖ σωθήσομαι

non tr σωθήσομαι ἐκεῖ

Wit 2: ἐκεῖ σωθήσομαι] tr O^{-17'} = ❧

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 19:21

HT הִנֵּה נִשְׁאָתִי פְּנֵיךָ
LXX ἰδοὺ ἐθαύμασά σου τὸ πρόσωπον

α' ἰδοὺ ἤρα πρόσωπόν σου

Wit 1: O (= 135-628) C''^{cat} (= 14^{cat}-52^{cat}-77^{cat}-408^{cat}-500^{cat}-551^{cat}-569^{cat}-615^{cat}-646^{cat}-761^{cat}-cI^{cat}) ↓Nobil

Attr: α'] O (= 135-628) 408; > C'' (= 14-77-500'-550-551-761)

Var: ἰδοὺ] > Nobil | πρόσωπόν] pr το Nobil

σ' ὀράσει ἐδυσωπήθη τὸ πρόσωπόν σου

Wit 1: ↓O' (= 135-628-708) ↓C' 'cat (= 14^{cat}-52^{'cat}-77^{cat}-408^{cat}-500^{'cat}-551^{cat}-569^{cat}-615^{cat}-646^{cat}-761^{cat}-cI^{cat}) Hi 23 **Nobil**

Attr: σ'] O (= 135-628-708) 408; > C'' (= 14-77-500'-550-551-761)

Var: ὀράσει] pro ὄρα εἰ; ρασει 73 | ἐδυσωπήθη] ἐδυσωπηθη 628-708 14; -
πηγον 135 | τό] > 135

Notes: הנה] Both LXX and Aquila employ particle ἰδού, while Symmachus uses a noun: the act of sight (ὀράσει). Salvesen follows the reading of the majority of witnesses and reads as ὄρα εἰ. The meaning, then, is Lo! Did I revere your countenance?¹³

יְהִי־שִׁי] While Aquila translates literally, Symmachus and LXX have a better rendering in Greek (Symmachus: I was constrained to believe; LXX: I wondered).

יְהִי־שִׁי] Both Aquila and Symmachus follow the word order of the HT. Jerome interprets this phrase 'יְהִי־שִׁי יְהִי־שִׁי' as 'I have pleasure in your prayers' (Hayward, JHQG, 51).

HT יְהִי־שִׁי

LXX σου τὸ πρόσωπον

non tr τὸ πρόσωπον σου

Wit 2: σου / τὸ πρόσωπον] tr O' Arm = ❧

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 19:23

¹³ Salvesen, *Symmachus*, 235, 246, 252.

HT צַעֲרָה
LXX Σήγωρ

ὁ συρ' Ζααρί

Wit 1: ↓*O* (= 17^{comm Eus}-135^{comm EusEm}-628^{comm Eus}-708^{comm EusEm}) *C'* (= 25^{comm Eus}-57^{cat}s ind-551) cf. 14-408-550 Procop 373/374

Var: Ζααρί] Ζααρη 17-628; Ζωβρη 708

Notes: In manuscript 64, Diodore says, “Σήγωρ . . . the other part of the Scripture calls as Σώγορα, but the Syrian has Ζααρί and Βαλά.” *Cat.* 1147 says, “Σήγωρ is interpreted as short, insignificant or small.” *Cat.* 1158 records, “the Syrian ‘Zaari’ and ‘Bala’, that is, ‘The One that has Swallowed’. For this reason, indeed, the men among them were swallowed <and not burnt>: as the town had to be saved because of Lot, but those (men) had to be destroyed; for this reason, it was called ‘That has Swallowed’. For this reason, Lot also got provisions from this (town, when) in the hill-country. And the Hebrew says something like this: ‘as far as The One that has Swallowed’, with respect to Segor” (cf. Romeny, SGD, 310).

Genesis 19:26

HT יִ(רְחֹאֵם)
LXX (ὀπίσω)

οἱ γ' αὐτοῦ

Wit 2: ὀπίσω] + αυτου 15*-708 = ℞; + αυτης 15^c-72'-381-426 53-664^c

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 19:28

HT קִיטֹר
LXX φλόξ

ὁ ἔβρ' ἀναθυμίασις

Wit 1: Hi 23

NonGr: La vaporem vel fumum

Notes: This Greek translation of ὁ ἔβρ' equals the HT.

HT (יג)־לִב־לֵב

LXX (ἐπὶ πρόσωπον)

οἱ γ' πᾶν

Wit 2: πρόσωπον] pr παν (+ το 381) O' Arm = 𐤀; > Aeth^P; + πασης M
C' 646 f 130^{mg} 509 La^S Sa

Notes: LXX missed 'all' because of *homoiarcton* / *homoioteleuton* since this phrase appears twice and the first one does not have 'all'. Hexapla, on the other hand, equals the HT.

Genesis 19:31

HT גִּבְרֵי־לֵבָבִים

LXX ὡς καθήκει πάση τῇ γῆ

α' καθ' ὁδὸν πάσης τῆς γῆς

Wit 1: Procop 376

Notes: Aquila has a literal translation.

Genesis 19:33

HT ה(ק)־בִּי

LXX (ἀναστῆναι)

οἱ γ' αὐτήν

Wit 2: ἀναστῆναι] pr εν τω C' 78* 414' 551 = Sixt 𐤒; + και τη αυτη
 נטקטי עקוימיהת מתא תהס פרעסβυτερס 125; + αυτην 15-376'-oI = 𐤒

Notes: 𐤒] It is unnecessary to translate this particle twice in Greek. Thus, LXX
 omits this second particle untranslated.

ה(הקו)] Hexapla equals the personal pronoun of the HT.

Genesis 19:34

HT 𐤅(בא)
 LXX (πατρός)

οἱ γ' μου

Wit 2: πατρός 911 961 458] + mei Arab Arm Bo = 𐤒; + ημων rell = Ra

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15,
 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2,
 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8,
 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41;
 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23,
 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25,
 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4,
 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 19:35

HT 𐤕(הקו)
 LXX (ἀναστῆναι)

οἱ γ' αὐτήν

Wit 2: ἀναστῆναι] pr εν τω 16 = 𐤒; + αυτην 15-376'-oI = 𐤒

Notes: See notes 19:33.

Genesis 19:38

HT 𐤅𐤅𐤂𐤃 𐤅𐤁 𐤅𐤁 𐤅𐤁 𐤅𐤁 𐤅𐤁
 LXX ἔτεκεν δὲ καὶ ἡ νεωτέρα

non tr καὶ ἡ νεωτέρα ἔτεκεν καὶ αὕτη

Wit 2: init — νεωτέρα] και η νεωτερα (νεοτ. 75) δε (> 708 n; *et ipsa* La =
 Ⲙ) ετεκεν (+ και αυτη 458) O' n La^o = Ⲙ; om και 14'-77*-131-
 551'-739 Arab; om ἡ 52(∥)

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Chapter 20

Genesis 20:2

HT וַיֹּאמֶר אַבְרָהָם לְשָׂרָה אִשְׁתּוֹ
LXX εἶπεν δὲ Ἀβραὰμ περὶ Σάρρας τῆς γυναικὸς αὐτοῦ

α' καὶ εἶπεν Ἀβραὰμ πρὸς Σάρραν γυναῖκα
αὐτοῦ

Wit 1: M Procop 378

NonGr: La et dixit Abraham ad Saram uxorem suam: soror mea

Notes: γ] Aquila follows the HT.

לְ] Aquila has preposition πρὸς which indicates an association. The translation is ‘and Abraham said to Sarah.’ LXX, on the other hand, employs περὶ to denote a reference. LXX’s translation is ‘and Abraham said concerning Sarah.’

וְ] LXX has an article before ‘his wife’ and a genitive case for this phrase to match Σάρρας. Aquila, on the other hand, simply uses an accusative case as a simple apposition without an article.

Cat. 1181 provides the story of Abimelech desires Sarah, saying, “how does the king seek (a wife), after having luxuriousness and abundance upon abundance (and he can get) as many as he wants to take both beautiful and good-looking women, he took Sarah, ninety years old. . . and he desired to establish a descendant out of her.”

HT -
LXX ὅτι

⟨οἱ γ'⟩ -

Wit 2: ὅτι] > D 905 O^{~17} 135 C^{~414} 551 646 75 y⁻³⁴⁶ z 55 59 319 509 630
Chr VIII 415 La^A Aeth Syh = 𐌹

Notes: LXX inserts ὅτι to mark the onset of a direct speech (Wevers, NGTG, 289). A popular hexapla text omits ‘ὅτι’ to equal the HT.

HT -
LXX ἐφοβήθη γὰρ εἰπεῖν ὅτι Γυνή μου ἐστιν, μήποτε ἀποκτείνωσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως δι' αὐτήν

Sub ÷

Wit 2: ἐφοβήθη — αὐτήν] sub ÷ Syh; > 905 961 O^{-15mg 72'} d 54 Aeth Arm
Sa = 𐌹𐌶

Notes: LXX gives a reason why Abraham lied about Sarah as his sister: because he was afraid. LXX also provides a reason why Abraham was afraid: because the men of the city might kill him because of her. Hexapla, on the other hand, places it under the obelus.

Genesis 20:3

HT םוֹלְקָב
LXX ἐν ὕπνῳ

Sub ✖

Wit 2: ἐν ὕπνῳ] pr ✖ Arm⁵⁷; ✖ prae τὴν νύκτα Arm^{26 42 121 224}; τὴν νύκτα
sub ✖ Arm^{33 65}; (+ εν C^{~25 78 128'}-615^c) ενυπνιω C^{'-79}; > 135 b 370
La¹; tr post τὴν νύκτα 346*(c pr m) Sa; + αὐτου d 54

Notes: The Armenian incorrectly places 'ἐν ὕπνῳ' under the asterisk.

HT םוֹ
LXX -

Sub ✖

Wit 2: εἶπεν] + (✖ Syh) αὐτω A 376 57^{mg}-73^{mg}-78-550 53-664^c 75 130^{mg}
t y⁻³⁴⁶ z 54 55 59 630 La¹ Aeth Arab Arm Co Syh = 𐌹𐌶

Notes: Hexapla places 'םוֹ' under the asterisk.

Genesis 20:4

HT -
LXX ἀγνοοῦν καί

Sub ÷

Wit 2: ἀγνοοῦν καί] sub ÷ Syh **Procop 380** = 𐌆𐌗

Notes: LXX provides a reason to defend this nation. Hexapla, on the other hand, places it under the asterisk (cf. Procop 380). *Cat.* 1184 provides an interesting information, “on one hand, the righteous (Abraham) is not in ignorance, but (he is) in knowledge (manuscript 550 attests as faith). Now, on the other hand, the ignorance (of nation) ruins (themselves) by not informing Abimelech that Sarah is the wife of Abraham.” *Cat.* 1184 does not only defend Abraham including his faith (manuscript 550), but also blames Gerar for this chaos.

Genesis 20:5

HT ַבְּלִי-ּוּמִן
LXX ἐν καθαρᾷ καρδίᾳ

α' ἐν ἀθωότητι

Wit 1: M Syh

σ' ἀπλότητι

Wit 1: M ↓Syh

Var: ἀπλότητι] pr in Syh

α' σ' ἐν ἀπλότητι καὶ ἐν ἀθωότητι

Wit 1: ↓73 344'

Attr: α' σ'] > 73

Var: ἐν] > 73

α' σ' σὺν ἀπλόθητι καὶ ἀγαθότητι

Wit 1: ↓O' (= 17-628-708)

Attr: α' σ'] O' (= 17-628-708)

Var: καί] + συν 628

α' σὺν ἀπλότητι

Wit 1: ↓O' (= 17-135-628-708) C' ^{cat} (= 14^{cat}-25^{cat}-79^{cat}-408^{cat}-569^{cat}-615^{cat}-cI^{cat})

Attr: α'] σ'; + O' (= 17-628-708) 408; > 14-413'

Var: ἀπλότητι] απλοτη 135

σ' σὺν ἀγαθότητι

Wit 1: ↓O' (= 17-135-628-708)

Attr: σ'] O' (= 17-628-708)

Var: σὺν ἀγαθότητι] om συν 17-708; συναγαθο^π 135

NonGr: Syh^F ⲕⲁⲗⲁⲃⲁⲛⲓ .ⲛ.
ⲕⲁⲗⲁⲃⲁⲛⲓ .ⲡ.

Notes: Two different readings occur in Aquila: ἀθωότητι and ἀπλότητι. Field and Wevers believe that the original reading of Aquila is ἀπλότητι because ἀθωότητι is a translation from רִיבֻן (Field, 36; Wevers, NGTG, 291). Cat. Niceph also supports this reading, “Aquila has, in the purity of heart (in Septuagint), (as) in singleness or simplicity of the heart.”

There are also two different readings of Symmachus. The correct reading is ‘ἀγαθότητι’.

HT יְהִי־רַמֶּסֶס
LXX μοι εἶπεν

non tr εἶπεν μοι

Wit 2: μοι] μου 54*; > cI Arab Bo^L; tr post εἶπεν O' 527 319 Arm Syh = 𐎎

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 20:6

HT -
LXX σε

⟨οἱ γ'⟩ -

Wit 2: σε] > 17'-135 73-77-422*-551*-cII^{-18 313} b 127 527 Chr F III 315
Tht I 169 = ❧

Notes: LXX adds this personal to give an emphasis to Abimelech not to sin against the Lord. *Cat.* 1188 says, “if the sinner (sins) against Abraham and Sarah, he also sins against the Lord.” A popular hexapla text omits ‘σε’ to equal the HT.

Genesis 20:7

HT כִּי
LXX ὅτι

Sub ÷

Wit 2: ὅτι] sub ÷ Syh: contra ❧

Notes: Syh incorrectly places ‘ὅτι’ under the obelus.

Genesis 20:10

HT מָה רָאִיתָ כִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה
LXX τί ἐνιδὼν ἐποίησας τοῦτο

α' τί εἶδες ὅτι ἐποίησας σὺν τὸ ῥῆμα τοῦτο

Wit 1: ↓*cI* (= 57'-73) ↓*s* (= 130-344)
Wit 2: ἐποίησας] + μοι *f* Arab; + *nobis* Bo^W; + (⌘ Arm²⁶ Syh) το (τω 376)
 ρημα O' Tht I 169 Syh = ⌘; sub ⌘ Arm^{33 65}
Var: εἶδες] -δεν 73 | σύν] συ 57'-73 130

σ' τί ἰδὼν ἐποίησας τὸ πρᾶγμα τοῦτο

Wit 1: 57' *s* (= 130-344)
Wit 2: ἐνιδῶν] ἰδων 630; ενιδως 392; επιδων 72'

θ' τί ἐώρακας ὅτι ἐποίησας τὸν λόγον τοῦτον

Wit 1: *cI* (= 57'-413) *s* (= 130-344) **Nobil**
Attr: θ'] > 413

οἱ ὁ τί ἐνιδῶν ἐποίησας τὸ ῥῆμα τοῦτο

Wit 1: 57' *s* (= 130-344)
Wit 2: ἐποίησας] + μοι *f* Arab; + *nobis* Bo^W; + (⌘ Arm²⁶ Syh) το (τω 376)
 ρημα O' Tht I 169 Syh = ⌘; sub ⌘ Arm^{33 65}
Attr: οἱ ὁ] θ' 413

Notes: ⌘ LXX, Symmachus and οἱ ὁ use an aorist participle to refer the action before ἐποίησας. Aquila uses an indicative aorist and Theodotion has an indicative perfect.

LXX and οἱ ὁ use ἐνιδῶν which means to observe. Aquila and Symmachus employ the root 'εἶδον', Theodotion has 'ὄραω'. All readings communicate the same meaning: to see.

⌘ LXX, Symmachus and οἱ ὁ omit this conjunction. Symmachus is probably influenced by LXX and / or οἱ ὁ in this verse.

⌘ Aquila has σύν (cf. 1:1, 16, 27, 28; 5:22, 24; 6:9; 20:5, 10; 31:52; 36:24).

⌘ Aquila and οἱ ὁ employ a literal translation, while Symmachus uses an idiomatic Greek.

Genesis 20:11

HT תַּאֲרֵי תְּלָהִים
LXX θεοσέβεια

Sub ✖

Wit 2: θεοσέβεια] + ✖ *dei Syh*

Notes: Syh incorrectly places ‘θεός’ under the asterisk.

Genesis 20:12

HT הַגַּמְלָאִים הִתְחַלְּצוּ בְּתַבְּבִי הוּא דְאֵל בְּתַאֲמִי
LXX και γὰρ ἀληθῶς ἀδελφή μου ἐστὶν ἐκ πατρός, ἀλλ’ οὐκ ἐκ μητρός

θ’ και γὰρ ἀληθῶ[ς] ἀδελφ[ή] μου ἐστι,
 θυγάτηρ πρ̄ς μου ἐστὶν πλή[ν] οὐ θυγάτ[ηρ]
 μρ̄ς μου

Wit 1: 25

Notes: הַגַּמְלָאִים הִתְחַלְּצוּ] Theodotion follows LXX.

תַּאֲמִי בְּתַבְּבִי הוּא דְאֵל] For this second part, Theodotion follows the HT.

HT י(בא)
LXX (πατρός)

οἱ γ’ μου

Wit 2: πατρός] + *mei Aeth Arab* = 𐌹

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23,

25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT ʾ(ḡḡ)
LXX (μητρός)

οί γ' αὐτοῦ

Wit 2: μητρός] + meae Aeth = 𐌹𐌸

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 20:13

HT 𐌺𐌹 𐌹𐌸 ʾḡḡ
LXX εἶπὸν ἐμέ ὅτι ἀδελφός μου ἐστίν

γρ' εἶπὸν μὲ ὅτι ἀδελφός μου ἐστίν· ἐρεῖς περὶ ἐμοῦ· ἀδελφός μου ἐστίν· εἶπὸν ἐμέ· ἀδελφός μου ἐστίν

Wit 1: 344

σ' ἐρεῖς περὶ ἐμοῦ ὅτι ἀδελφός μου ἐστίν

Wit 1: 57 130

Wit 2: ἐμέ] με 426 730; περὶ εμου C¹²⁸ 370; > 246 458 630 Chr VIII 419 Aeth Arab Co

Attr: σ'] > 57

Notes: יִרְאֶה] Symmachus uses an indicative future. The reason of this imperatival future is probably to denote a universal, timeless and / or solemn force (Wallace, GG, 569). This reason is supported by the rest of verse 23, “every place which we go there.” Thus, Symmachus uses imperatival future to indicate that this ‘lying’ has universal and timeless characteristic.

יְ] Symmachus employs *περί* to denote a reference (cf. notes 20:2).

ὅτι] Symmachus uses this conjunction as a marker of direct speech.

Genesis 20:16

HT הַקֶּזֶב הַזֶּה
LXX χίλια δίδραχμα

α' χιλιάδα ἀργυρίου

Wit 1: M

Wit 2: χίλια δίδραχμα] χ. διδραγμα 15*(c pr m)-72'-135'-708 14'-77'-
128'-422-551 b 610 246 458 130* 46-134*(vid)-799 318-392'-619
120' 54 59 319 630 730 = Ald Sixt; χ. διδραγματα 75; tr post σου b
Aeth(om χίλια Aeth^P); + *argenti* Arab Bo

Notes: Unsurprisingly, Aquila has a literal translation.

Chapter 21

Genesis 21:2

HT יי(גִּרְזָל)
LXX (εἰς τὸ γῆρας)

οἱ γ' αὐτοῦ

Wit 2: εἰς τὸ γῆρας] εν γηρει 376; om τό 25*(c pr m) 527; + αυτου 17'
Arab Co = 𐤎

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 21:4

HT יגב (קִרְצָיִתֶּנָּה)
LXX (τὸν Ἰσαάκ)

⟨οἱ γ'⟩ υἶόν αὐτοῦ

Wit 2: τὸν Ἰσαάκ] αυτον 44 Chr VIII 424; + υιον αυτου D^G M 15-135'-oI
319 = 𐤎; τον υιον αυτου 72-82 Arab ^{Lat}Iub XVI 13; + τον υιον
αυτου C⁵² 500 246 370; ισαακ τον υιον αυτου 707 52-500 527
Procop 384 Aeth Arm Bo; > 53'

Notes: LXX omits יגב because it is clear from the Abraham's story that Isaac is Abraham's son. A popular hexapla text, on the other hand, has it to equal the HT.

Genesis 21:5

HT הַשָּׁנָה תִּמְאָת־גָּב
LXX ἐκατὸν ἐτῶν

non tr ἑτῶν ἑκατόν

Wit 2: ἑτῶν ἑκατόν D 961] tr A M O ^{-135'} 129-246 74'-76-799 121-318-392 z 55 59 630 ^{Lat}Ruf Gen VII 1 Vulg = Ra; ετων ην ρ̄ 319; ρ̄ε ετων 135

Notes: Hexapla equals the word order of the HT. Cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8.

Genesis 21:6

HT ἡ ψ̄ψ̄
LXX μοι ἐποίησεν

non tr ἐποίησεν μοι

Wit 2: μοι ἐποίησεν] ἐποίησεν μοι D(vid) 961 72'-82-135 107' 75 s⁻¹³⁰ 71-318'-392' 55 59 319 630 Phil I 162.3 (sed hab 286.10) Aeth Arm Bo = Ⲙ

Notes: Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 21:9

HT -
LXX τοῦ υἱοῦ αὐτῆς

⟨Sub ÷⟩

Wit 2: τοῦ υἱοῦ αὐτῆς] τον υιου αυτην 707; ουτος δε ην ο ισμαηλ 54; > Ⲙ Hi Iub XVII 4

NonGr: La cum Isaac filio suo

Notes: Wevers does not put this phrase under the obelus, while Field does (Field, 37). Jerome also recognizes this missing, “in the Hebrew, it does not have what follows: with Isaac her son. So, this verse is explained by the Hebrew in two ways, either to mean that he made game of idols, in line with what is written elsewhere: the people sat down to eat and drink, and rose up to play; or to mean that he arrogated to himself by means of a jest and a game the rights of the first-born in opposition to Isaac, on the grounds that he was the elder. Indeed, when Sara heard this, she would not tolerate it; and this is proved by her own words when she says: cast out this handmaid with her son. For the son of the handmaid shall not be heir with my son, Isaac” (Hayward, JHQG, 53). *Cat.* 200 supports for the second interpretation, “. . . it is said that the mocking ‘παίζειν’ is not opposite to fight and persecution . . .”

Genesis 21:12

HT -
LXX τὸ ῥῆμα

οἱ γ' -

Wit 2: τὸ ῥῆμα] > 15'-72'-376-*oI b n* 71'-121-318 z⁻³¹ 319 630 730 Iust
Dial LVI 18s La^I Aeth^{-R} Arm = edd \mathfrak{M} ; + τουτο *f*; tr post σου Chr
VIII 423

Notes: A popular hexapla text omits ‘τὸ ῥῆμα’ to equal the HT.

Genesis 21:14

HT לְהַחֲזִיק
LXX τὸ παιδίον

α' σ' θ' τὸ παιδίον

Wit 1: Ish 170

Notes: Jerome describes this event, “thus, Abraham has placed the breads and each (skin of water) upon Hagar’s shoulder; and this what happened, he has given the boy (*puerum*) to (his) mother, this is, he has handed to her hands.” Jerome continues, “Ishmael was 13 years old while Isaac was born. After his weaning, he was expelled from the house along with Hagar. Nevertheless, there is a difference of interpretation among the Hebrews. First interpretation is this event occurred in the fifth year of this weaning, while others assign it to the twelfth year. So, as to pick the shorter time, we have calculated that Ishmael was expelled after 18 years. Therefore, it makes no sense to say

that he sat on his mother's neck (shoulder) when was already a youth." Since the HT is unclear, some of English translations, such as NAS, interpret that only bread and a skin of water that were placed on Hagar's shoulder. Jerome, however, reads that Ishmael was also on Hagar's shoulder. He argues, "So, it is truly a characteristic expression of the Hebrew language that every son in comparison with his parents is called 'infant' or 'little child'. Nor should we be amazed that a barbarian language has its own distinctive characteristics, when even in Rome today all sons (Jerome's time) are called infants" (Hayward, JHQG, 53). In *Cat.* 201, Diodore, on the other hand, reads differently, "do not think that the kid placed on his mother shoulder, for he was fifteen years old. Instead, listen the following words: and Abraham rose up in the morning, and he took breads and a skin of water and he gave to Hagar, and he placed upon her shoulder, and the kid, he did not place but he gave."

HT בְּאֵר שָׁבַע
LXX τὸ φρέαρ τοῦ ὄρκου

σ' Βηρσάβεε

Wit 1: M 130

Attr: σ'] > 130

Notes: LXX translates the phrase literally while Symmachus transliterates it.

HT ה(שָׁבַע)
LXX (τὸν ὄμιον)

οἱ γ' αὐτῆς

Wit 2: τὸν ὄμιον D (vid) 961] των ωμων (νωμων 707) 911 72'-135 C''-18 25
79 500 646 53'-129* 75 370 318-392 31 630 Chr VIII 424 La^E; +
αυτης M O' C'' d 53-246-664^c s t 346' 54 55^c 730 verss = ἄ

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 21:16

HT נֶפֶשׁ יִיָּצֵחַ
 LXX τόξου βολήν

non tr βολήν τόξου

Wit 2: τόξου βολήν] βολην τοξου 72'-82-135 = 𐤎

Notes: LXX changes this order to make sense of this clause in Greek: as far as one can throw a bow. Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 21:21

HT י(מם)
 LXX (μήτηρ)

Sub ✱

Wit 2: μήτηρ] + (pr ✱ Arm⁶⁵) αυτου O' b d f 75 t⁻³⁷⁰ 392 31 54 59 630 Bo
 = 𐤎

Notes: Hexapla has Hebrew personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 21:22

HT -
 LXX και Ὀχοζάθ ὁ νυμφαγωγὸς αὐτου

Sub ÷

Wit 2: καί — αὐτοῦ] sub ÷ M = 𐌹

Notes: LXX adds this clause both here and at verse 32 as a middle element in the compound subject, and here it was put under the obelus by Hexapla to show its absence in the HT. This brings the subject in line with Genesis 26:26 (Wevers, NGTG, 309). *Cat.* 1224 says that the meaning of Ὀχοζάθ is the strength of (my) brother.

Genesis 21:26

HT יְהִי עִתָּה
LXX μοι ἀπήγγειλας

non tr ἀπήγγειλας μοι

Wit 2: μοι ἀπήγγειλας] μοί μου 550 458 54; με 134; tr post ἀπήγγειλας O´
Arm = 𐌹

Notes: Hexapla follows the word order of the HT.

Genesis 21:30

HT -
LXX Ἀβραάμ

οἱ γ´ -

Wit 2: Ἀβραάμ] pr αβιμελεχ τω 664*; pr τω 53; αυτω 125; > 961(vid) O´
b La^o Arm = 𐌹 𐌺

Notes: A popular hexapla text omits ‘Abraham’ to equal the HT.

Genesis 21:31

HT בְּאֵר שֶׁבַע
LXX τὸ φρέαρ τοῦ ὄρκου

σ' Βηρσάβεε

Wit 1: M 57 130

Wit 2: όρκισμοϋ] ορκου 44 527; *bersabee* Arm^{ap}; *bersaba* Aeth^C

Attr: σ'] > 57 130

Notes: See notes 21:14. *Cat.* 1229 says, “where was it a well of oath? Now, it is called as Βηρσάβεε.”

Genesis 21:31-32

HT	כִּי שָׁם נִשְׁבַּעוּ שְׁנֵיהֶם וַיִּכְרְתוּ בְרִית בֵּבְאָר שְׁבַע וַיִּקַּם אַבְרָהָם וַיִּפְחַל שְׂרָצָבָא
LXX	ότι εκεί ώμοσαν άμφοτέροι και διέθεντο διαθήκην έν τῷ φρέατι του όρκισμοϋ. άνέστη δέ Αβιμέλεχ και Όχοζάθ ό νυμφαγωγός αύτοϋ

Sub ÷

Wit 2: ότι — (32) αύτοϋ] sub ÷ M

Notes: M incorrectly places the obelus here.

Genesis 21:33

HT	אַרְרָן
LXX	άρουραν

α' δένδρωμα

Wit 1: ↓M ↓57 s⁻³⁴³ **Nobil**

Var: δένδρωμα] -να M; -ρων 57 **Nobil**

σ' φυτείαν

Wit 1: M 57 ↓s⁻³⁴³ **Nobil**

Var: φυτεῖαν] -τιαν 344'

Notes: Aquila has a thicket, while Symmachus has a generic translation: plant. Nihil probably used manuscript 57 to record these hexaplaric readings.

Chapter 22

Genesis 22:1

HT הִצִּיב
LXX ἐπείραζεν

σ' ἐδόξασε(ν)

Wit 1: M 57' s (130-344) **Nobil**

Attr: σ'] > 130

Notes: LXX has 'הִצִּיב' or he tested. This word, however, has a similar sound with נִשָּׂיָה which means 'he carries up'. In this context, Symmachus understands as 'he glorified'. Therefore, this variant appears not from the reading of the text but from listening.

Genesis 22:2

HT (ה)יְחִיֵּי־תֶסֶד
LXX τὸν ἀγαπητόν

α' τὸν μονογενῆ

Wit 1: ↓M ↓O (= 135-628) ↓cI (= 57-413) ↓s (= 130-344) **Nobil**

Wit 2: τὸν ἀγαπητόν] pr τον μονογενη 343; > Aeth; τον μονογενη Sev 467
Arab; *illum unicum* La^K; + *unicum tuum* Syh^B; + σου 911 Arab =
Ⲙ

Attr: α'] > 413

Var: τόν] > M 344 | μονογενῆ] -νη 413; -αχον 135-628

σ' μόνον σου

Wit 1: M ↓O (= 135-628) ↓57' 130-344 **Nobil**

Var: μόνον] pr τον 135-628 57

NonGr: La *α' lucidam*
σ' *visionis*

Notes: While Aquila uses *μονος* and *γενεά*, Symmachus has *μονος* only.

HT הַרְמָה
LXX τὴν ὑψηλήν

α' τὴν καταφανῆ

Wit 1: Hi 26

σ' τῆς ὀπτασίας

Wit 1: Hi 26

Notes: LXX is probably triggered by the interpretation of *הַרְמָה* as *τὴν δρῶν* *τὴν ὑψηλήν* at 12:6 and Deuteronomy 11:30 (Wevers, NGTG, 317). Aquila and Symmachus read from *הַרְמָה*; therefore, they have ‘clearly seen’ and ‘vision’ respectively. Jerome comments on Moria, “Aquila has ‘the clear land’, and Symmachus translates it as ‘the land of the vision’. Therefore, the Hebrews say that this is the mountain on which the Temple was later founded on the threshing-floor of Orna, the Jebusite, as it is also written in Chronicles: and they began to build the Temple in the second month, on the second day of the month, on the mount Moria. This word is understood as ‘enlightening’ and ‘shining’ because the oracle of God is there” (Hayward, JHQG, 55).

HT מִשְׁ (וְהֵלְהֵוּ)
LXX (ἀνένεγκον αὐτόν)

οἱ γ' ἐκεῖ

Wit 2: αὐτόν D^G] + *εκει* A O' 108 56'-129 n 130^{mg} t⁻³⁷⁰ 121-318-392-619
z 54 55 319 508 730 La^l (sed hab La^K) Aeth^C Arab Arm Co Pal (+
mih) Syh^B = Compl Ra^S ℳ; > Aeth^{-C}

Notes: LXX probably avoids a repetition since the place is clear from the text. Hexapla, on the other hand, equals the HT (Wevers, THGG, 194).

Genesis 22:3

HT יְתַּחֲזֵק וְיִגְרַם
LXX μεθ' ἑαυτοῦ δύο παῖδας

non tr δύο παῖδας μεθ' ἑαυτοῦ

Wit 2: μεθ' ἑαυτοῦ] μετ' αὐτου 72'-426 52; > Aeth Syh^B; tr post παῖδας O'
246 Bo Sa²⁰ = 𐤒

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

HT י(גַּרְגַּר)
LXX (παῖδας)

οἱ γ' αὐτοῦ

Wit 2: παῖδας] + eius Aeth Arab Syh^B = 𐤒

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 22:4

HT י(עֵי)
LXX (ὀφθαλμοῖς)

Sub ✳

Wit 2: ὀφθαλμοῖς A D M 961 *f*⁻²⁴⁶ 458 *y*^{-346'} 424 *z*⁻³¹ 55 59] + (✠ Arm^{26 40}
42 57 121 224) αὐτοῦ Phil III 219.2^{ap} Chr VIII 430 Arab Co Pal rell =
Ⲙ; sub ✠ Arm^{33 65}

Notes: Hexapla has Hebrew personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 22:6

HT ψ̅ⲗⲏⲧⲏⲥ ⲓⲧⲏⲣⲁ
LXX τὸ πῦρ μετὰ χεῖρα

non tr μετὰ χεῖρα αὐτοῦ τὸ πῦρ

Wit 2: τὸ πῦρ] tr post χεῖρα(ς) M O' 56^{txt} s⁻¹³⁰ t⁻³⁷⁰ 799 392'-619 z 55 59
319 Chr VIII 430 Arm^{ap} = Ⲙ; + ελαβε 44

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

HT ⲓ(ⲧⲏ)
LXX (χεῖρα)

οἱ γ' αὐτοῦ

Wit 2: χεῖρα] -ρας 961 72'-82-376 73-422-551 *b d f*^{56mg} *n* 127 46-74-799
71'-346-392 z 59 319 Chr VIII 430 Aeth^M; + *eius* Arab Bo Pal =
Ⲙ

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2,

27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 22:11

HT -
LXX αὐτῷ

οἱ γ' -

Wit 2: αὐτῷ] αὐτου 569; > 72' s 71'-346-392 z 59 319 730 Phil III 247.9
Chr VIII 431 La^E (sed hab La^K) Arab Arm Co = Sixt 38

Notes: A popular hexapla text omits 'αὐτῷ' to equal the HT.

Genesis 22:12

HT כִּי עָתָה הִנֵּה דְבָרִי
LXX νῦν γὰρ ἔγνω

ὁ ἔβρ' νῦν ἔδειξας

Wit 1: ↓O' (= 135-628^{comm Philop}-708^{cat}) ↓C'' (= 14^{cat}-408-550^{comm Eus}-615) cf. Procop 389/390

Var: νῦν ἔδειξας] συνεδείξας 708; νυν ως εδειξεν 408-615

ὁ ἔβρ' ὅτι ἐγὼ οἶδα

Wit 1: Procop 392

Notes: Diodore says, "But some says 'knowing now' is susceptible of two interpretations. (First is a literal translation: for I have known) and to point out (the second possibility) too such as for you revealed now, you shown everything, and you made it clear." In short, this phrase in the HT is interpreted in two ways: from God's perspective and Abraham's (man) perspective.

There are two different reading of $\delta \acute{\epsilon}\beta\rho'$. The first reading might be an interpretative reading, while the second one might be the original.

HT ד'ק'
LXX $\acute{\alpha}\gamma\alpha\pi\eta\tau\omicron\upsilon$

σ' $\mu\omicron\nu\omicron\gamma\epsilon\nu\omicron\upsilon\varsigma$

Wit 1: M

Notes: This reading is probably influenced by Aquila's reading (cf. 22:2).

Genesis 22:13

HT $\text{וַיֵּרָא וְהִנֵּה־אֵיל אַחַר נִצְּחַז בְּסָבָב בְּקִרְיָוִי$
LXX $\kappa\alpha\iota \acute{\iota}\delta\omicron\upsilon \kappa\rho\iota\delta\varsigma \acute{\epsilon}\acute{\iota}\varsigma \kappa\alpha\tau\epsilon\chi\acute{o}\mu\epsilon\nu\omicron\varsigma \acute{\epsilon}\nu \phi\upsilon\tau\acute{\omega}\ \sigma\alpha\beta\acute{\epsilon}\kappa \tau\acute{\omega}\nu \kappa\epsilon\rho\acute{\alpha}\tau\omega\nu$

σ' $\kappa\alpha\iota \acute{\epsilon}\phi\acute{\alpha}\nu\eta \kappa\rho\iota\delta\varsigma \mu\epsilon\tau\acute{\alpha} \tau\omicron\upsilon\tau\omicron \kappa\rho\alpha\tau\omicron\upsilon\mu\epsilon\nu\omicron\varsigma \acute{\epsilon}\nu$
 $\delta\iota\kappa\tau\acute{\upsilon}\omega \tau\omicron\acute{\iota}\varsigma \kappa\acute{\epsilon}\rho\alpha\sigma\iota\nu \alpha\upsilon\tau\omicron\upsilon$

Wit 1: Hi 27

Wit 2: $\tau\acute{\omega}\nu \kappa\epsilon\rho\acute{\alpha}\tau\omega\nu]$ pr απο 72'; pr εκ C⁻⁷⁹ 500 370 71'-527 59 = Compl;
> Sa; + αυτου O⁻¹³⁵ 426 Arab Bo Pal^{Lat}Hi *Quaest* XXXIV 3

NonGr: *La et apparuit aries post hoc retentus in rete cornibus suis*

Notes: Jerome translates Symmachus' reading, "and the ram appeared after this, being caught with regard to his horns."

HT ז'ק'
LXX $\kappa\alpha\tau\epsilon\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$

σ' $\kappa\rho\alpha\tau\omicron\upsilon\mu\epsilon\nu\omicron\varsigma$

Wit 1: M

ὁ συρ' κρεμάμενος

Wit 1: ↓*O*^{cat} (= **17**^{comm EusEm} **135**^{comm EusEm} **628**^{comm Eus} **708**^{comm EusEm})
↓*C*'^{cat} (= **14**^{cat} **52**^{cat} **408**^{cat} **550**^{cat} **551**^{cat} **569**^{cat} **615**^{'cat}) **Mel**
Procop 391/392

Var: κρεμάμενος] κρεμμαμενος 628 408; κρεμαιμενος 708

ὁ ἔβρ' κρεμάμενος

Wit 1: ↓*O*^{cat} (= **17**^{comm EusEm} **135**^{comm EusEm} **628**^{comm Eus} **708**^{comm EusEm})
↓*C*'^{cat} (= **14**^{cat} **52**^{cat} **408**^{cat} **550**^{cat} **551**^{cat} **569**^{cat} **615**^{'cat}) **Mel** cf.
Procop 391/392

Var: κρεμάμενος] κρεμμαμενος 628 408; κρεμαιμενος 708

Notes: Melito in *Fragmenta uaria in Genesisism* and cat. Niceph say, “he is caught with respect to his horns, the Syrian and the Hebrews say, “he is hung up or he is crucified”; therefore, it is clearer that (this is) a prototype of the cross.” *Cat.* 1277 also records this Christological reading. It seems that the Syrian and the Hebrews are influenced by Christians doctrine (cf. the scholion from Eusebius of Emesa).

HT 𐤀𐤁𐤃(𐤁)

LXX σαβέκ

ὁ ἔβρ' ἄφεςιν

Wit 1: **17**^{comm Diod} *C*'^{comm Diod} (= **14**^{comm Diod} **25**^{comm Diod} **52**^{comm Diod} **57**^{comm Diod} **73**^{comm Diod} **408**^{comm Diod} **550**^{comm Diod} **551**^{'comm Diod} **615**^{comm Diod}) **Procop 391/392** **Tht**^{11 12 13}

α' συχνεῶνα

Wit 1: ↓*O* (= **135-628**) **Hi 26**

Attr: α'] > **135**

Var: συχνεῶνα] συχνεω 135-628

Notes: See notes below.

HT זְחָלָהּ בְּקִרְנָיו
LXX κατεχόμενος ἐν φυτῷ σαβέκ τῶν κεράτων

α' ἐν συχνεῶνι ἐν κέρασιν αὐτοῦ

Wit 1: M

σ' κρατούμενος ἐν δικτύῳ τοῖς κέρασιν αὐτοῦ

Wit 1: M

οἱ ο' θ' ἐν φυτῷ σαβέκ τῶν κεράτων

Wit 1: Hi 27

NonGr: La α' *condensa et inter e implexa virgulta*
 σ' *et apparuit aries post hoc retentus in rete cornibus rete*
 θ' *in virgulto sabech cornibus suis*

Notes: זְחָלָהּ] For this discussion, see two notes above on 'זְחָלָהּ'.

זְחָלָהּ] Aquila has the word 'a very dense thicket entwined in itself'. Symmachus depicts the situation by using 'net'. Salvesen argues that Symmachus' translation may have been determined to avoid the image of an animal destined for sacrifice caught in a tree or bush as part of his general anti-Christian endeavor.¹⁴ The word 'virgulto' could be from the root *virgultum* (thicket) or *virgultus* (full of thickets). Jerome says, "on contrary to Aquila's interpretation 'συχνεῶνα', we have a thorn bush, either thicket of thorns or a dense and (the ram was in) between entangled bushes and Symmachus translates as the ram is caught in the net by his horns. Theodotion and οἱ ο', on the other hand, provide another interpretation. They presented the word *sabech* as it stands and say, "by its horns in the thicket *sabech*." Jerome thought that Aquila and Symmachus do not read as זְחָלָהּ but זְחָשׁ; therefore, they have 'very dense woods and thicket entwined itself in the manner of a net'. Jerome used to believe that *sabech* represents the name of the thicket

¹⁴ Salvesen, *Symmachus*, 45, 293.

which is pronounced in this way in the Hebrew. This interpretation supports both *oi o'* and Theodotion's reading. Jerome, however, revised his belief and said that this word is often written with the letter *samech*. Eusebius of Emesa has spoken an absurd thing with respect to 'סָבֵחַ', saying, "*sabech* means a goat which, with its horns straight out, is standing erect to graze the leaves of the tree" (Hayward, JHQG, 55-56).

ב] Aquila translates this preposition literally while the other Greek revisers use an article.

קַרְנָיו] As usual, LXX omits personal pronoun while the Hexapla equals the HT.

Genesis 22:17

HT	הַשָּׁמַיִם
LXX	τοῦ οὐρανοῦ

Sub ✘

Wit 2: οὐρανοῦ] + (pr ✘ Arm^{26 33 40 121 224}) τῶ πληθῆι Hebr 11₁₂ Tht I 1712 IV 537 Arm^{Lat}Dion Exig *Vit Pach* 229s Ruf *Gen* IX 1 2; sub ✘ Arm⁶⁵

Notes: The Armenian incorrectly places 'τῶ πληθῆι' under the asterisk.

Genesis 22:21

HT	י(בְּרֵךְ)
LXX	(πρωτότοκον)

οἱ γ' αὐτοῦ

Wit 2: πρωτότοκον] + αὐτου O'La^O Arab Arm Co = 𐌹

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 22:24

HT םהג־תאִי חבֿט־תאִ
LXX τὸν Γάαμ καὶ τὸν Τάβεχ

non tr τὸν Τάβεχ καὶ τὸν Γάαμ

Wit 2: τὸν D 961 82 108 *df* 346' 319 La¹ = Compl] pr τον ταβαικ και 392;
pr τον ταβαηκ και 59; pr τον δαβεκ και 730; pr τον ταβετ και 318;
pr τον ταβε και 426; pr τον βαεκ και 52'-78-408'-414'-551; pr τον
βαακ και 14'-77'-128-500'; pr τον βααικ και 18-25-54-313- 615'-
cI⁻⁷⁸; pr τον ταβεκ και rell = Ra 𐤎

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Chapter 23

Genesis 23:1

HT הַמָּהָה שָׁנָה עֶשְׂבַע עָשָׂר שָׁנִים (שְׁנֵי שָׁרָה)
LXX (ἔτη ἑκατὸν εἴκοσι ἑπτὰ)

οἱ γ' ζωὴ Σάρρας (ἔτη ἑκατὸν εἴκοσι ἑπτὰ)

Wit 2: ἔτη — ἑπτὰ] ετη ριζ̄ 125; επτα και εικ. και εκ. ετη 130 346 La^X; εκ.
εικ. (+ και 59) επτα ετη (ετων 82) D O⁻⁷² n s⁻¹³⁰ t 71⁻³⁹² 55 59
319 Arm; + ζωη (-ης D 59) σαρρας D 82-426 s⁻¹³⁰ 318 59: cf 𐤀

Notes: The addition of 'ζωὴ Σάρρας' is a matter of transposition only. A popular hexapla text equals the HT.

Genesis 23:2

HT -
LXX ἢ ἐστὶν ἐν τῷ κοιλώματι

Sub ÷

Wit 2: ἢ — κοιλώματι = 𐤀] sub ÷ M = 𐤀 𐤕 Hi

NonGr: La ÷ *quae est in valle* ✓

Notes: LXX adds this phrase is probably textually based on קמע־לא of 𐤀 (Wevers, NGTG, 330). Another possibility is LXX's characteristic that tends to add something for the sake of clarity and vividness. Hexapla, on the other hand, places it under the obelus. Jerome also records this obelus.

HT ה(תָּבִבָּהּ)
LXX (καὶ πενθῆσαι)

οἱ γ' αὐτήν

Wit 2: πενθῆσαι] + αυτην 15-17⁻¹³⁵-oI 53-664^c Arab = 𐤀

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 23:6

HT יְנִיחַ וְנִמְצָא
LXX μή, κύριε ἀκουσον δὲ ἡμῶν

α' ἀκουσον ἡμῶν κύριε

Wit 1: 130-344

Wit 2: init — ἡμῶν] ακουσον ημων κυριε (κς 135) 15'-135'-426-οI Arm

Notes: μή] LXX has this negative because of reading יָלֵּ in verse 5 as אֵל (cf. LXX's pattern at 23:6; 26:32).

יְנִיחַ] LXX transposes this vocative for a better sense in Greek (Wevers, NGTG, 333).

HT הֲלֵכֶּיךָ לְאֵלֵי יְרֵבְקָתָא
LXX οὐ μὴ κωλύσει τὸ μνημεῖον αὐτοῦ

non tr τὸ μνημεῖον αὐτοῦ κωλύσει

Wit 2: οὐ — αὐτοῦ] το μνημειον (-μιον 458) αυτου κωλυσει (κολ. n) A M
O^{~17'} n 121-318-619 31' = Ra^S: cf 𐤎; om οὐ D; om οὐ μή 961 17'
108 d 56^c-129-246

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20;

50:10, 21, 25. LXX idiomatically piles up negatives to render the Hebrew “any one of us would not . . .” (Wevers, NGTG, 333).

Genesis 23:9

HT םכְּכֹתֶב
LXX ἐν ὑμῖν

α' ἐν μέσῳ ὑμῶν

Wit 1: M

Notes: Unsurprisingly, Aquila has a literal translation.

Genesis 23:10

HT ירע-רעש
LXX εἰς τὴν πόλιν

οἱ γ' εἰς (τὴν πύλιν) τῆς πόλεως (αὐτοῦ)

Wit 2: εἰς τὴν πόλιν] om εἰς 911; εν τη πολει 318; εις την πυλιν της πολεως
αυτου (> 17') O' Arm = Ⲙ; om πόλιν 551*

Notes: A popular hexapla reading corrected the reading of LXX to match the HT.

Genesis 23:11

HT יְדִי-אֵל
LXX παρ' ἐμοὶ γενοῦ κύριε

α' οὐχὶ κύριέ μου

Wit 1: M

Notes: Aquila has a literal translation.

HT יְדִי תִתֶּנּוּ (הַדָּשָׁה)
LXX (ἀγρόν)

οἱ γ' ἔδωκα σοι

Wit 2: ἀγρόν] ακρον 911; + δεδωκα (-οκα 610) σοι (> d^{-125}) O^{-17} d^{-125} s^{-}
130txt 730 Arm = \mathfrak{M}

Notes: LXX uses one δίδωμι for both objects: the field and the cave. Hexapla, on the other hand, has 'I give to you' to equal the HT.

HT $\eta(\text{'}\eta\eta\eta)$
LXX (δίδωμι)

οἱ γ' αὐτό

Wit 2: δίδωμι] + αυτο 799 = \mathfrak{M}

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 23:13

HT (אָס) רמאָל
LXX (ἐπειδή)

οἱ γ' λέγων

Wit 2: ἐπειδή] pr λεγων O^{-17} 53-664^c 527 Arm = \mathfrak{M} ; επει δε 135*(vid)
74'-799

Notes: LXX probably avoids repetition since there is εἶπεν in the beginning of the verse. Hexapla, on the other hand, has 'saying' to equal the HT.

HT $\eta\eta\eta(\text{'}\eta\eta\eta\psi)$
LXX (ἄκουσόν μου)

οἱ γ' δίδωμι

Wit 2: μου] μοι 610; + κε 53-664^c; + δίδωμι 15'-376-οΙ Arm: cf 𐤓; + δεδωκα 72'-426

Notes: The omission by LXX does not mean that its parent text was shorter; it may well have omitted it to contrast with the repeated 𐤅𐤏𐤏 of Ephron. These cases were not real, but if Ephron would take the money, then the transaction could be realized. Another possibility is to put it differently the 𐤅𐤏𐤏 is unnecessary, since λάβε presupposes it (Wevers, NGTG, 337). See also notes 23:11.

Genesis 23:14

HT 𐤅 (𐤏𐤏𐤅)
LXX (λέγων)

Sub ✖

Wit 2: λέγων] ειπε 71; + (pr ✖ Arm^{26 40 121 224}) αυτω O' 53-664^c = 𐤓 𐤕;
sub ✖ Arm^{33 65}

Notes: LXX omits '𐤅' to avoid a redundancy. Hexapla, on the other hand, has it under the asterisk.

Genesis 23:15

HT 𐤅 (𐤏𐤏𐤅)
LXX (κύριε)

Sub ✖

Wit 2: κύριε] + (pr ✖ Arm²⁶ (et ✖ prae μου)) μου O' 527 Bo = 𐤓; sub ✖
Arm³³; μου sub ✖ Arm⁶⁵

Notes: Hexapla has Hebrew personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19,

30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT אָרְץ (אַרְבַּע)
LXX (τετρακοσίω)

Sub ✠

Wit 2: (γῆ)] + (pr ✠ Arm²⁶) γη; sub ✠ Arm^{33 65} = 𐎠; σπι 15-οΙ 527-619 31; > A D 961 17'-135 52 b d 56'-129-664* n s t 71-121*-318'-392 z⁻³¹ 55 59 319 730 Aeth^{-Ra}

Notes: Cox believes that γῆ is a hexaplaric plus and should be moved from the text to first apparatus of Wevers' Edition (Cox, HM, 25; cf. 23:15; 36:31; 45:18, 20, 48:5).

HT בִּינְיָ(ו)
LXX (καί)

οἱ γ' ἀνά μέσον

Wit 2: καί] + ανα μεσον (-σων 319*) D 961 O' d f⁻¹²⁹ t 527 319 Aeth Arab Arm = 𐎠

Notes: Cf. 9:12, 15; 13:8; 17:10, 11; 23:15; 31:46

Genesis 23:17

HT וַיִּקֶּם
LXX καὶ ἔστη

α' ἐκυρώθη

Wit 1: M

Notes: Aquila translates idiomatically: it was determined (ratified).

HT (וְלִבְיָדָם)־לְבָבָם
LXX (ἐν τοῖς ὀφθαλμοῖς)

οἱ γ' πᾶσιν

Wit 2: τοῖς] pr πασι(ν) D^G M O' s t y^{-121 318} z 55 59 319 730 Arm Bo = 𐤎; pr πασαις 56^{txt}

Notes: LXX probably substitutes 'all' with the article 'τοῖς'. A popular hexapla text, on the other hand, equals the HT.

Genesis 23:18

HT וְיָבִיחַ-וְיָבִישׁ
LXX εἰς τὴν πόλιν

non tr εἰς (τὴν πύλην) τῆς πόλεως (αὐτοῦ)

Wit 2: εἰς τὴν πόλιν] πυλην της πολεως αυτου O⁻⁶¹⁸ 53-664^c Arm = 𐤎; + της πολεως αυτου 618

Notes: Cf. 23:10.

Chapter 24

Genesis 24:2

HT תחת ירכי
LXX ὑπὸ τὸν μηρόν μου

ὁ ἔβρ' ὑπὸ τὴν ὀσφύν μου

Wit 1: Chr IV 456

Wit 2: μου] σου 569; + υπο την οσφυν μου L

ὁ συρ' ὄργανον

Wit 1: ↓ *O*^{comm EusEm} (= **17^{comm EusEm}-135^{comm EusEm}-628^{comm EusEm}-708^{comm EusEm}**) *C'*^{comm Diod} (= **14^{comm Diod}-25^{comm Diod}-52^{comm Diod}-57^{comm Diod}-73^{comm Diod}-408^{comm Diod}-550^{comm Diod}-551^{comm Diod}-615^{comm Diod}**)
Th^t11 12 13

Var: ὄργανον] pr το τεκνοποιον 628-708; εκεινον 135

ὁ ἔβρ' ὄργανον

Wit 1: ↓ *O*^{comm EusEm} (= **17^{comm EusEm}-135^{comm EusEm}-628^{comm EusEm}-708^{comm EusEm}**) *C'*^{comm Diod} (= **14^{comm Diod}-25^{comm Diod}-52^{comm Diod}-57^{comm Diod}-73^{comm Diod}-408^{comm Diod}-550^{comm Diod}-551^{comm Diod}-615^{comm Diod}**)
Th^t11 12 13

Var: ὄργανον] pr το τεκνοποιον 628-708; εκεινον 135

Notes: Chrysostom says, “on one hand, in the Greek language, it has been written: under my thigh. On the other hand, in the Hebrew language, it says: under loin.” Manuscript D has ‘my thigh (and) my loin’. Cod. 135 from Eusebius of Emesa explains, “the Greek interprets more noble because the Hebrew and the Syrian say that this is a male sexual organ” (cf. *Cat.* 1305). Similarly, Diodore in *cat. Niceph.* has this reading. *Cat.* 208 also provides the reason of the usage of this phrase, “because the blessing of offspring was to increase (grow) and be multiply, let the organ to beget children serve this blessing (to happen). This serves as the sign of covenant and God would become incarnate out of Abraham’s seed.” In short, these church fathers believe that ‘under loin’

refers to a male sexual organ because this organ plays an important role in God's covenant and promise to Abraham. Išo 'dad mentions, "others (say): '(it is) by the posterity that was to come into existence from him (that) he makes him swear. But note that Isaac had (already) been born (then)" (for further discussion, see Romeny, SGD, 337-343, cf. *Cat.* 1303).

Genesis 24:4

HT יַתִּימֵי-לֵךְ
LXX και εἰς τὴν φυλὴν μου

α' καὶ εἰς τὸν οἶκον τοῦ πατρός μου

Wit 1: 130

Wit 2: φυλὴν μου] φυλακην μου 53; φιλην μου 75; + και εις τον οικον του πατρος μου oI 128 d 730: contra M

Notes: According to manuscript 130, Aquila has this reading which is unlikely to be correct. It probably belongs to 24:38, which is the parallel to this verse, i.e. the index is in the wrong place in the text of the manuscript (Wevers, NGTG, 343).

Genesis 24:5

HT בַּשָּׂדֶה (תִּשְׂדֶּה רָצָה-לֵךְ יִרְחֹס)
LXX (ὀπίσω εἰς τὴν γῆν ταύτην)

οἱ γ' μὴ ἀποστρέφω

Wit 2: ὀπίσω — ταύτην] βουλει Chr VIII 437; + και cI; + μη (> 17')
αποστρεφω O' Arm = M; + και (> 615) αποστρεφω (-ψων 16; > 79*) C'

Notes: A popular hexapla text has this negative particle plus a verb to equal the HT.

Genesis 24:7

HT (הַיְהוָה)
LXX (κύριος)

οἱ γ' καί

Wit 2: κς] κē 18-57-73'-131-313*; και 130

Notes: Hexapla has this prefix to equal the MT (Wevers, NGTG, 345).

HT (עֲשֵׂה) וְשִׁבְעָה

LXX (ὤμοσέν)

οἱ γ' ὅς

Wit 2: ὤμοσέν] pr ος (ως 246) O^{-17' 135} cI f s 799 346-424-619 z⁻³¹ 59 730
= 𐤒

Notes: LXX omits this relative particle to avoid repetition. Hexapla, on the other hand, equals the HT.

HT תִּתְּנֵהּ לְךָ אֶת־הַיָּדָהּ הַזֹּאת

LXX σοὶ δώσω τὴν γῆν ταύτην καὶ τῷ σπέρματί σου

non tr τῷ σπέρματί σου δώσω τὴν γῆν ταύτην

Wit 2: σοί — σου] τω σπερματι σου δωσω (δοσω 82) την γην ταυτην S O^{-17'} Arm = 𐤒

Notes: Hexapla equals the word order of the HT (cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25).

HT -

LXX Ἰσαάκ

⟨οἱ γ'⟩ -

Wit 2: 'Ισαάκ] εισαακ 108; εισακ 911; > M S^{txt} 961 O' C'' b⁻¹⁰⁸ 125 n s
71-318'-392 120' 59 319 630 730 Chr VIII 437 La^M Aeth = 𐌹

Notes: A popular hexapla text omits 'Ισαάκ' to equal the HT.

Genesis 24:8

HT י(תַּבְּשָׁמ)
LXX (ὄρκου)

οἱ γ' μου

Wit 2: ὄρκου] οικου 19-314-B^{s txt}; + μου 376 b⁻¹⁰⁸ = 𐌹

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT תַּבְּשָׁמ
LXX ἀποστρέψης

Sub ÷

Wit 2: ἀποστρέψης] sub ÷ Arm³³

Notes: The Armenian incorrectly places 'ἀποστρέψης' under the obelus.

Genesis 24:10

HT וַיֵּלֶךְ (וַיֵּלֶךְ)
LXX (κυρίου αὐτου)

Sub ✱

Wit 2: αὐτοῦ] + (pr ※ Arm^{26 40 121 224}) και επορευθη 15-426-οI Syh = 𐎎 𐎌
𐎓⁰; sub ※ Arm⁶⁵; ※ Arm^{33mg}

NonGr: Arm ※ 𐎠𐎢 𐎡𐎢𐎥𐎥 ✓

Notes: LXX omits this verb to avoid repetition since this verb appears again (cf. 24:7). Hexapla, on the other hand, places this verb under the asterisk.

Genesis 24:11

HT 𐤀𐤁𐤁𐤀
LXX και ἐκοίμισεν

α' ἐγονάτισε(ν)

Wit 1: M 628 57' 130

Attr: α'] > 57'

Notes: While Aquila translates literally, LXX interprets as 'he rested'.

Genesis 24:14

HT 𐤀𐤁𐤁𐤀
LXX ἡτοίμασας

α' ἤλεγξας

Wit 1: M

σ' ἀπέδειξας

Wit 1: M 135 57' 130

Attr: σ'] > 57'

Notes: Aquila translates literally, while Symmachus has a better Greek rendering.

HT -
LXX μοι

⟨οἱ γ'⟩ -

Wit 2: μοι] με 71-424*; > O' C'' s 346-392 55 59 319 630 730 Cyr II 149
Arab Bo = 𐤎

Notes: A popular hexapla text omits 'μοι' to equal the HT.

HT -
LXX ἕως ἂν παύσωνται πίνουσαι

Sub ÷

Wit 2: ἕως — πίνουσαι] sub ÷ M = 𐤎

Notes: LXX adds ἕως ἂν παύσωνται πίνουσαι which is a better Greek rendering of the HT תחת כלו לשם עד of verse 19 (Wevers, NGTG, 349). Hexapla, on the other hand, places it under the obelus.

Genesis 24:15

HT ה(חָפֶז)
LXX (τῶν ὤμων)

οἱ γ' αὐτῆς

Wit 2: fin L M 961 962 b d 56-129-664* n 121-318 ^{Lat}Ambr Abr I 87] +
αυτης rell = Ra

Notes: Hexapla equals Hebrew personal pronoun.

Genesis 24:16

HT ה(חָפֶז)
LXX (ὕδριαν)

Sub ✕

Wit 2: ὕδρα] + αὐτης A O´ 413^{mg} 30-130^{mg} 121-346´-424-619 31´ 630
730 Arm^{te} Bo Syh = Sixt 𐎠; + (pr 𐎠 Arm²⁶) αὐτης και ανεβη; sub
𐎠 Arm^{33 65}

NonGr: Arm 𐎠 𐎠 𐎠

Notes: The Armenian has Hebrew personal pronoun and the verb under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 24:17

HT 𐎠𐎠𐎠𐎠
LXX 𐎠𐎠𐎠𐎠 𐎠𐎠

α´ 𐎠𐎠𐎠𐎠 𐎠𐎠

Wit 1: ↓M 57´ 130

Attr: α´] > 57´ 130

Var: 𐎠] > M

Notes: Aquila has a literal translation from the root 𐎠𐎠𐎠.

Genesis 24:18

HT 𐎠(𐎠𐎠𐎠)
LXX (𐎠𐎠𐎠)

οἱ γ´ 𐎠𐎠

Wit 2: 𐎠𐎠𐎠] + 𐎠𐎠 30; + 𐎠𐎠 O⁻⁸² 57^{mg}-413 53-664^c 130^{mg} = 𐎠

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT ⲡ(ⲉⲓ)
LXX (ὕδρῖαν)

οἱ γ' αὐτῆς

Wit 2: ὕδρῖαν] + αυτης 17'-135-426 134 Bο = Ⲙ; + εαυτης 15'-72'-οΙ

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 24:20

HT ⲡ(ⲉⲓ)
LXX (ὕδρῖαν)

οἱ γ' αὐτῆς

Wit 2: ὕδρῖαν] + αυτης 72*-82-426 125 53' 55 Co = Ⲙ; + εαυτης O^{~72* 82}₄₂₆

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25,

26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT י(לְכָל־לְבָבֶיךָ)
LXX (πάσαις ταῖς καμήλοις)

Sub ✖

Wit 2: πάσαις / ταῖς καμήλοις] πασας τας καμηλους 108 346; om πάσαις
Phil II 29.3; tr *df*¹²⁹ Aeth; + (pr ✖ Arm²⁶) αυτου O' La^M Syh =
℣; sub ✖ Arm^{33 65}

NonGr: Arm ✖ ἕηρω ✓

Notes: Hexapla has Hebrew personal pronoun of the HT under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 24:27

HT י(תְּרַחֵם)
LXX (δικαιοσύνην)

οἱ γ' αὐτοῦ

Wit 2: δικαιοσύνην A 961(vid) 962 125 y⁻³⁴⁶ z 55 59 319 630 Chr VIII
440 La^A] + σου *b*; + αυτου Tht I 185 rell = Ra ℣

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT ἰ(ἱαῖς)
LXX (ἀλήθειαν)

οἱ γ' αὐτοῦ

Wit 2: τὴν ἀλήθειαν] τον ελεον αυτου Tht I 185; + αυτου O' 125 53-664^c
30 59 Chr VIII 440 Aeth Arab Bo Syh = 𐌹

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 24:31

HT הַיְהוָה הַיָּחִיד
LXX εὐλογητὸς κύριος

α' εὐλογημένος κ̄

Wit 1: M

σ' εὐλογημένος κ[...

Wit 1: M

α' εὐγημένε κ̄

Wit 1: 628

ὁ ἔβρ' ἠὐλογημένος ὑπὸ κῦ

Wit 1: Procop 404

Wit 2: κ̅] pr o 961; *domini* Arm Bo; spat 905*; + o θ̅f 71; + και b

Notes: ַרְרַן Aquila said, ‘the Lord is blessed’ and Symmachus has ‘. . . (lacuna) is blessed’. Aquila and Symmachus’ translations show that the Lord is the recipient of blessing. Nevertheless, ὁ ἐβρ’ denotes that Abraham’s servant is the recipient of the blessing. The Syrian also says: ‘Blessed by the Lord’. Regarding to the Hebrew and the Syrian, that is a possibility that Procopius might get his source for ὁ ἐβρ’ from Eusebius’s commentary in Armenian, (Hovhannessian, 71, 668-670). However, Armenian covers the reading from the Syrian and not the Hebrew (see Išo‘dad, Van den Eynde, 191, 30; Petit, CG III, 274).

The second reading of Aquila is probably not Aquila’s reading because it seems that the letter α for Aquila is written in the lacuna of the letter υ (Petit, CG III, 275).

Genesis 24:32

HT קְרָחַלְ (מִים)
LXX (ὑδωρ)

οἱ γ’ νίψασθαι

Wit 2: ὑδωρ 905 961 962] + νιψασθαι (-θε 761*; νηψ. 799) D M S O’ C’’
246 s t 71-346’-392 120’ 55 59 319 630 730 verss = Ra^s 𐌹

Notes: LXX probably does not translate קְרָחַלְ because it is clear from the context. The hexapla recension supplied it to match the HT (Wevers, NGTG, 359).

Genesis 24:36

HT ה(תְּקַן?)
LXX (τὸ γηρᾶσαι) αὐτόν

α’ σ’ αὐτήν

Wit 1: 135

Wit 2: αὐτόν 961 962 = 𐌹 𐌹^P] τον κυριον μου 44; αυτην D^G 426 C’’¹²⁸ s
71-346’-392 55 59 630 730 = 𐌹 𐌹^O

Notes: While Aquila and Symmachus see that Sarah in her old age, LXX interprets Abraham who is in his old age. Some manuscripts in the *O*-group: 17-135-628 follow LXX's reading. Some manuscripts in the *C'*-group: 14-550-615 follow Aquila and Symmachus (Petit, CG III, 278).

HT (רַשָּׁאִי)-לְבָרָה
LXX (ῥσα)

οἱ γ' πάντα

Wit 2: ῥσα S* 961 962] pr παντα D M S^c 940 426 C'' f s t 346'-392 120'
55 59 319 730 verss = 𐌛

Notes: Hexapla has prefixed παντα to represent לְבָרָה (Wevers, NGTG, 360; cf. 24:36; 39:3).

Genesis 24:37

HT לְבָרָה
LXX τῷ υἱῷ μου

Sub ✱

Wit 2: γυναῖκα / τῷ υἱῷ μου] tr 72' 79-422 Arab Aeth^{-MR}; + εκειθεν 53'; +
(pr ✱ Arm³³) ισαακ 246 343'-344^{mg} 346 Chr VIII 441 Aeth^P; sub
✱ Arm⁶⁵

Notes: The Armenian incorrectly places 'Isaac' under the asterisk.

Genesis 24:38

HT לְבָרָה
LXX τῷ υἱῷ μου

Sub ✱

Wit 2: μου] + (pr ✱ Arm⁶⁵) ισαακ (ιαακ 78) C'' 246 130^{mg}-343-344^{mg} 59
730 = Ƨ^P

of understanding? And is shall be hidden from the eyes of all the living. Where just now, we said ‘shall be hidden’, in Hebrew is said *naalma* (the same word as *alma*), formed differently because of the inflexion of the word. Although it is inflected in the masculine gender, is also written in the book of Reigns in the person of Elisha who says to Gehazi: and the Lord has hidden it from me. Therefore, *alma*, which means ‘hidden girl’, that is, a virgin guarded with every great care, seems to me (Jerome) to be worthy of greater praise than a mere virgin” (Hayward, JHQG, 58).

Genesis 24:44

HT -
 LXX τῷ ἑαυτοῦ θεράποντι Ἰσαάκ καὶ ἐν τούτῳ γνώσομαι ὅτι πεποίηκας ἔλεος τῷ κυρίῳ μου Ἀβραάμ

Sub ÷

Wit 2: τῷ — fin] sub ÷ M = ℞

Notes: τῷ ἑαυτοῦ θεράποντι Ἰσαάκ] In the HT, the wife whom Yahweh intended is described as יְדִבְרֵי לִבִּי “for the son of my master,” but LXX changes to “for his own servant Isaac” (Wevers, NGTG, 364).

καὶ ἐν τούτῳ γνώσομαι ὅτι πεποίηκας ἔλεος τῷ κυρίῳ μου Ἀβραάμ] This clause is taken from 24:14 (Wevers, NGTG, 364).

Genesis 24:45

HT י(גֵּל)
 LXX (διανοία)

οἱ γ' μου

Wit 2: διανοία] + μου A 551' b 74-799 121-527-619 z 59 Aeth Arab Arm
 Bo = Sixt ℞

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

LXX αὐτῆ (τὰ ἐνώτια)

α' ἐπὶ μυκτῆρας αὐτῆς

Wit 1: M

Wit 2: τὰ ἐνώτια] om τὰ 962; + ἐπι τον βρακιονα (-χειονα 31) αὐτης 619 z;
+ ἐπι τα ωτα αὐτης 72' Aeth^C Arm; + ἐπι (+ τους 82) μυκτηρας
(μηκ. 82-376) αὐτης O^{-17 72'} 46

Notes: While Aquila translates literally, LXX keeps this pattern 'τὰ ἐνώτια καὶ τὰ ψέλια' throughout this chapter (24:22, 30, 47).

HT תִּינוֹס עֵי תוּגָאֲתֵר

LXX τίνος εἶ θυγάτηρ

non tr θυγάτηρ τίνος εἶ

Wit 2: τίνος εἶ / θυγάτηρ] tr M 911 s⁻³⁰ t y⁻³¹⁸ z 55 59 319 630 = 𐤎

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 24:50

HT בִּיטְוִיָּא עַל תִּינוֹס עֵי תוּגָאֲתֵר לֵא

LXX οὐ δυνησόμεθα οὖν σοι ἀντειπεῖν κακὸν καλῶ

ὁ συρ' οὐ δυνησόμεθα εἰπεῖν ἢ καλὸν ἢ κακὸν

Wit 1: ↓O' (= 135-628-708) ↓C'' (= 14^{cat}-25^{cat}-52^{cat}-408^{cat}-500^{cat}-551^{cat}-569^{cat}-615^{cat}-cI^{cat}) 31^{cat} Procop 403 cf. Field

Wit 2: οὖν σοι] tr 130; om οὖν b d 458 619 31' Bo Syh = edd; > Chr VIII 442 Arm

Attr: ὁ συρ'] O' (135-708) 14

Var: οὐ δυνησόμεθα εἰπεῖν] > οὐ δυν. εἰπ. 414; **αντειπειν 628** | ἦ] > 52-
408-551-569-615'

Notes: The reading above has a reading from manuscript 64 and papyrus of François Combefis (Combefisius) (cf. Field, 39). Although the reading above translates literally, he omits אָלֵךְ in his translation and Wevers records this variant on the first apparatus of his Edition.

HT דְּבַר אֱלֹהִים
LXX σοι ἀντειπεῖν

non tr ἀντειπεῖν σοι

Wit 2: σοι ἀντειπεῖν] om σοι 962 C⁷²⁻⁵² 537 610 730; tr 376 f 346 55 = 𐤀;
 σοι εἰπειν 31

Notes: Hexapla equals the word order of the HT.

Genesis 24:53

HT כְּלִי (בְּהֵן)
LXX (χρυσᾶ)

οἱ γ' σκεύη

Wit 2: χρυσᾶ] pr σκευη D O^{-72 82} 527 Aeth^C Arm = 𐤀

Notes: A popular hexapla text has 'σκεύη' to equal the HT.

HT ה(בְּאֵל)
LXX (μητρὶ)

οἱ γ' αὐτῆς

Wit 2: μητρὶ M 961 962 426 b⁻¹⁰⁸ d⁻¹²⁵ f⁻²⁴⁶ n 318 59 Arm] + αυτης rell =
 Ra 𐤀

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 24:55

HT 𐤏(𐤓𐤁𐤓)
LXX (καὶ ἡ μήτηρ)

οἱ γ' αὐτῆς

Wit 2: καὶ ἡ μήτηρ] κ. ο π̄η̄ρ 527; > 911; + αὐτης O 509 Arab Bo = 𐤏

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 24:57

HT 𐤓𐤓𐤁𐤓
LXX οἱ δὲ εἶπαν

Sub ✱

Wit 2: οἱ δὲ εἶπαν] + (sub ✱ Arm⁶⁵) *fratres eius*; prae ✱ *eius* Arm^{26 40 121}
224; *eius* sub ✱ Arm³³

Notes: The Armenian incorrectly places ‘his brothers’ under the asterisk.

Genesis 24:59

HT הַתְּרִמָּה־תְּרִי
LXX και τὰ ὑπάρχοντα αὐτῆς

α' και τὴν τίτθην αὐτῆς

Wit 1: ↓O (= 135-**628**) ↓C'cat (= 14^{cat}-57^{cat}-78^{cat}-413^{cat}-500^{cat}-550^{cat}-
551^{cat}-**615**^{cat}) ↓31^{cat} **Nobil**

Wit 2: τὰ ὑπάρχοντα αὐτῆς] pr παντα 55; *nutricem eius Arab*; + *et*
nutricem eius Aeth^{CRa} *Arm*^{ap}

Attr: α'] 550

Var: τὴν] > **628** | τίτθην] τιτθην 31; τιθην 551'; **τιμην 615** | αὐτῆς] αὐτου
551'

α' τίτθην

Wit 1: 57 ↓s (= 130-344')

Var: τίτθην] τιθθην 127*

α' τὴν τιθηνόν

Wit 1: M

α' και τὴν τιμήν αὐτῆς

Wit 1: ↓C'cat (=25^{cat}-52^{cat}-569^{cat}-615^{cat})

Var: τιμήν] -ης 761

σ' και τὴν τροφήν αὐτῆς

Wit 1: ↓O (= 135-**628**) ↓C'' (= 14^{cat} -25^{cat}-52^{cat}-500^{cat}-551^{cat}-569^{cat}-
615^{cat}-cI^{cat}) ↓31^{cat} **Nobil**

Attr: σ'] + α' 73; 615

Var: τὴν τροφήν] τα τροφα 31; -φον **135-628** 57-73-500'-550-551' | τήν] > 761 | αὐτῆς] -του 551

σ' τροφόν

Wit 1: M 57 s (= 130-344')

Attr: σ'] > 130

Notes: Jerome comments, “it was a common practice that a nurse would join the journey to comfort and foster the bride (Rebekah) during the wedding feast without her parents.” Jerome continues, “for it was proper that the virgin, setting out to her marriage without her parents, should be attended by the comfort of her nurse” (Hayward, JHQG, 59). Symmachus, therefore, uses the word: nurse.

The reading ‘καὶ τὴν τιμὴν αὐτῆς’ is falsely attributed to Aquila in some catenae; it is probably an exegetical gloss of some kind (Wevers, NGTG, 372). The reading ‘τὴν τιθηνόν’ is probably incorrect reading of Aquila.

There are two readings of Symmachus. The first one might be the correct one.

Genesis 24:60

HT -
LXX τὴν ἀδελφὴν αὐτῶν

Sub ÷

Wit 2: τὴν ἀδελφὴν αὐτῶν] > 426 619 z Chr VIII 442 Arm = Sixt 30; sub ÷ M

Notes: LXX tends to provide the information of the addressor and / or the addressee. Cf. 3:24; 4:25; 12:7, 11, 20; 14:14, 19; 15:6; 16:8, 13; 18:6, 24; 19:7, 29; 21:26, 30, 34; 22:1, 11; 23:8; 24:7, 14, 31, 60; 25:31, 33; 26:10; 27:35; 28:19; 29:7, 19, 25, 28, 32, 33; 30:3, 23, 31, 34, 37; 31:1; 32:8; 33:1; 34:5, 14; 35:9; 37:14, 17; 38:16, 26; 39:11; 40:18; 41:45; 42:24, 43:27, 28; 44:1, 17, 25; 45:1, 26; 46:33; 47:16, 20; 48:4, 9, 17; 50:18, 24. Hexapla, on the other hand, places it under the obelus.

Genesis 24:61

HT נַעֲרָהּ
LXX αἱ ἄβραι αὐτῆς

α' παιδίσκει

Wit 1: M 57 344' **Nobil**

σ' κοράσια

Wit 1: M 57 344' **Nobil**

ὁ συρ' παιδίσκει ἢ κοράσια

Wit 1: cI^{cat} (= 57^{cat}-73^{cat})

Notes: Both Aquila, Symmachus translate literally. LXX, on the other hand, interprets as 'favorite or faithful servant'. The Syrian appears to present the readings of Aquila and Symmachus.

Genesis 24:63

HT הַטָּוֶבֶת הַיְשָׁרָה
LXX ἀδολεσχήσαι εἰς τὸ πεδῖον

α' ὁμιλήσαι ἐν χώρᾳ

Wit 1: O (= 135-628) ↓ C^{cat} (= 14^{cat}-25^{cat}-52^{cat}-500^{cat}-551^{cat}-615^{cat}- cI^{cat}) cf. Procop 401 **Nobil**

Attr: α'] σ' cI (= 57-413); > C'' (= 78-500-550-615)

Var: χώρᾳ] χαρᾳ 551'

σ' λαλήσαι ἐν τῷ ἀγρῷ

Wit 1: ↓ O (= 135-628) ↓ C^{cat} (= 14^{cat}-25^{cat}-52^{cat}-500^{cat}-551^{cat}-615^{cat}- cI^{cat}) 130 cf. Procop 401 **Nobil**

Attr: σ'] α' cI (= 57-413); > C'' (= 78-500-550-615)

Var: ἐν τῷ] > 52; om εν 135 14-550-615

ὁ συρ' ἤρχετο ὁ Ἰσαὰκ ἀπὸ τῆς ἀρούρας καὶ ἦλθεν
'Ἰσαὰκ ἐκ τῆς γῆς καὶ πάρεστι δείλη

Wit 1: Procop 401

ὁ ἐβρ' παῖξαι (καὶ τὸ χωρίον καὶ τὴν γῆν ὁμοίως
λέγει)

Wit 1: Procop 401

Wit 2: ἀδολεσχῆσαι] ἀδολεσχησας 527; η παιζειν 569(sup lin)

Notes: $\eta\iota\psi\eta$] BDB provides the basic meaning of $\eta\iota\psi$: go or rove about. It signifies foot activities. LXX and Symmachus, on the other hand, interpret as a mouth activity: talk idly (meditate) and to chat respectively. Jerome says, “because it says: and having gone out to work (be busy) in the plain according to the Greek: ἀδολεσχῆσαι, in the Hebrew, it says: and Isaac has gone out to talk in the field when the evening was already turning.” Once again, the HT is unclear about ‘talk’ because it could be understood in talking to his employees or talking in private (to God). Jerome and Targum interpret that Isaac went from his house to pray as a righteous man. Jerome continues, “In accord with the fact that the Lord used to pray alone on the mountain; and that at the ninth hour and before sunset, Isaac offered spiritual victims to God” (Hayward, JHQG, 59). The problem with Jerome’s interpretation is the HT mentions that Isaac went out to the field, not mountain ‘רֶחַל’ in Hebrew or ‘ὄρος’ in Greek. Thus, it is hard to imagine that Isaac was praying in the middle of the field (open place) until evening.

Aquila has ‘ὁμιλῆσαι’ that could be understood as ‘to be in company with / consort with’ or ‘enter / visit’. If ὁμιλῆσαι is interpreted as ‘consort with’, then Aquila’s reading is closer to LXX and Symmachus. If we choose ‘enter / visit’, then Aquila simply tells the readers that Isaac went out to visit the field (just as the Syrian translates). Procopius adds, “(for) the (expression) towards evening, he went out into the plain to chat, the Syrian says: ‘Isaac was coming from the field’ and ‘Isaac came from the land and it is evening.’ Now, the Hebrew says (for) to chat ‘to play’; and he says ‘estate’ and ‘land’ in the same way.” Procopius probably gets this reading from Eusebius’ commentary in Armenian (Hovhannessian, Armenian, 72, 678-682). Armenian version records, “the Syrian says: ‘and Isaac was coming from the field’, but to amuse himself is ‘to play’. And the Hebrew says: ‘and Isaac came from the land’, for he says the word ‘area’ and ‘land’ in the same way” (Hovhannessian, Armenian, 72, 678-682; translation, Romeny, SGD, 347). In short, the Syrian and the Hebrew give another interpretation: to

play (to amuse). Therefore, these translations reveal the difficulty to comprehend the meaning of the word וּשׁ in this context.

בְּיָשׁ] Aquila and Symmachus translate preposition *beth* literally as ‘in’. The word ‘ הַיָּשׁ ’ is translated synonymously by ancient translators, although Aquila translates it more accurately.

HT וּ(יָשׁ)
LXX (τοῖς ὀφθαλμοῖς)

$\alpha\iota\ \gamma'$ $\alpha\upsilon\tau\omicron\upsilon$

Wit 2: $\text{τοῖς ὀφθαλμοῖς]$ οφθαλμους 911; τους αφθαλμους 630; > Aeth; + αυτου 619 $\text{z Arab Arm Bo = Sixt M}$

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 24:67

HT $\text{וּמָא הַיָּשׁ הִלְהִיֵּא הַקָּצֵי הָאֲבִי}$
LXX $\text{εισηλθεν δε Ισαακ εις τον οικον της μητρος αυτου}$

α' $\text{εισηγαγεν αυτην εις την σκηνην Σαρρας της μητρος αυτου}$

Wit 1: $\downarrow O (= 17-135^{\text{comm Cyr-628})} \downarrow C'' (= 14^{\text{comm Cyr-25}^{\text{cat-52}^{\text{cat-500}^{\text{cat-551}^{\text{cat-569}^{\text{cat-615}^{\text{cat-cl}^{\text{cat}}}$ Procop 404 **Nobil**

Wit 2: $\text{οἶκον]} + (\text{✕ 344'}) \text{σαρρας (σαρας 72')} O' 413^{\text{mg}} 130^{\text{mg}}-344^{\text{mg}} 71-392' 55 319 630 \text{ Arab Arm Co = M}$

Attr: $\alpha'] 17$

Var: εἰσήγαγεν] + δε 17; **pr και 628** | αὐτήν] + **ισαακ O** (= 17-628) |
σκηνήν] σκινήν 615; τον οικον 17

Notes: Aquila has a literal translation and equals the word order of the HT.

HT ⲙⲛⲁⲓ(1)
LXX (καὶ) παρεκλήθη

α' (καὶ) παρηγορήθη

Wit I: O (= 17-135) C (= 14-25-57^{cat}-500^{cat}-550^{cat})

Attr: α'] > 17 14-57-550

σ' (καὶ) παρηγορήθη

Wit I: M 17 cI (= 57^{cat}-413^{cat}) ↓_s (= 130-344')

Attr: σ'] > 17 cI (= 57^{cat}-413^{cat}) 130

Var: παρηγορήθη] παρηγόρησεν 130

Notes: Aquila, Symmachus and LXX translate synonymously. Notice that Aquila translates 'ⲙⲛⲁ' variously (cf. 5:29; 6:6-7; 24:67). The reading of ⟨σ'⟩ is incorrect up to ἡγάπησεν.

Chapter 25

Genesis 25:4

HT כָּל־אֱלֹהִים
LXX οὗτοι πάντες

non tr πάντες οὗτοι

Wit 2: οὗτοι πάντες A 961 962 569 *dfns* 121-318' 59 730 ^{Lat}Lib geneal 262] και π. ουτοι 19'; παντας ουτοι 761; παντα ουτοι 707; παντες δε ουτοι 72; tr La¹ rell = Ra 𐤎; + ουτοι 44

Notes: Hexapla has transposed to equal the HT (Wevers, THGG, 192). Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25. LXX, however, has made a verbal sentence out of the Hebrew nominal clause by inserting an ἦσαν for good sense.

Genesis 25:6

HT אִשְׁרָאֵל בְּרָהֶם
LXX (αὐτοῦ)

οἱ γ' ὄσαι τοῦ

Wit 2: αὐτοῦ] του αβρααμ 911 962 *t Arab Bo*; + οσαι του (τω 426; > 708) αβρααμ O^{72' 82} Arm: cf 𐤎

Notes: LXX has shortened the text of the HT by rending אִשְׁרָאֵל בְּרָהֶם by αὐτοῦ. The hexapla recension kept the αὐτοῦ but added ὄσαι τοῦ Ἀβραάμ to represent the HT (Wevers, NGTG, 381).

HT בְּעוֹדָהּ נָחַי
LXX ζώντος αὐτοῦ

non tr αὐτοῦ ζῶντος

Wit 2: ζῶντος αὐτοῦ] αυτου ζωντος O 527 Arm = 𐌹

Notes: Hexapla equals the word order of the HT, while LXX has a better stylistic Greek. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 25:8

HT בְּשִׂיבָה טוֹבָה
LXX ἐν γήρει καλῶ

α' σ' πολιᾶ ἀγαθῆ

Wit 1: M 57 s (= 130-344)

Attr: α' σ'] > 344; + θ' 130

Notes: Aquia and Symmachus have a literal translation: in a good greyness of hair.

Genesis 25:9

HT בְּנֵי (צָרָה)
LXX (τοῦ Σάαρ)

οἱ γ' υἱοῦ

Wit 2: τοῦ] pr υιου f; + υιου O ¹⁷ 414'-551-cI s⁻³⁰ 344mg 346-424-619 z⁻
³¹ Bo = Ald 𐌹; bis scr M 30 59 319

Notes: LXX uses a few ways to translate בְּנֵי, the usage of τοῦ is one of them (cf. 23:8; 24:24; 25:9). A popular Hexapla, on the other hand, adds 'son' to equal the HT (Wevers, NGTG, 383).

Genesis 25:12

HT הַמְצָרִית (הַגֵּר)
LXX (Ἀγάρ)

Sub ✖

Wit 2: Ἀγάρ] tr post Σάρρας 46; + (pr ✖ Arm^{26 40 121 224}) ἡ αἰγυπτια Ο´C´´
108 125 53´ 424´ Arab = 𐤀; sub ✖ Arm^{33 65}

Notes: In 16:1, LXX labelled Hagar as a παιδίσκη Αἰγυπτία, but here LXX apparently felt it unnecessary to call attention to an Egyptian woman being subject to the Israelite’s ancestral mother, not all that surprising for an Alexandrian translator (Wevers, NGTG, 384). The Armenian places this apposition under the asterisk.

Genesis 25:16

HT מִבְּחָצֵר (הַגֵּר)
LXX (ἐν ταῖς σκηναῖς) αὐτῶν

Sub ✖

Wit 2: αὐτῶν] om αὐτῶν 44; pr ✖ Arm²⁶; sub ✖ Arm^{33 65}

Notes: Arm incorrectly places the asterisk here (cf. Cox, HM, 26)

Genesis 25:20

HT אַרְבָּעִים וְשֵׁשׁ
LXX ἐτῶν τεσσαράκοντα

non tr τεσσαράκοντα ἐτῶν

Wit 2: ἐτῶν τεσσαράκοντα] ετων μ̄ε 72; των μ̄ε 707; τεσσ. τριων ετων οI; tr
D^G 962 O^{-72´} f⁻¹²⁹ Strass 748 La^I = 𐤀; + τριων C´´ 424

Notes: Hexapla follows the word order of the HT regarding number. Cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8.

HT מַרְאֵ (מַרְאֵ)
LXX (Μεσοποταμίας)

Sub ✖

Wit 2: Μεσοποταμίας] μεσωπ. 376 75; + (pr ✖ Arm²⁶; sub ✖ Arm³⁶⁵; ✖
Arm^{33mg}; + της 72'-82*vid Bo) συρίας O' C'-18-54-313 53-664^c
424' Aeth^C Bo Barh = Sixt 𐤎

Notes: Cox thinks that Συρίας should be given an asterisk sign and Wevers should add 𐤎 in his first apparatus and his THGG (Cox, HM, 26). Cf. 28:2, 5, 7; 31:18.

HT (הַשָּׂאָה)
LXX (γυναῖκα)

οἱ γ' εἰς (γυναῖκα)

Wit 2: γυναῖκα] pr εις O' C'' 130^{mg} t 392-424-619 z 55 319 509 630 Strass
748 Chr VIII 444 La^A = Sixt 𐤎

Notes: A popular hexapla text has 'εἰς' to equal the HT.

Genesis 25:22

HT וַיִּצְרְפוּ הַבְּנִים
LXX ἐσκίρτων δὲ τὰ παιδία

α' *confringebantur filii in utero eius*

Wit 1: Hi 32

Wit 2: αὐτῶ] *utero eius* Aeth Arab = 𐤏

α' (καὶ) συνέθλασαν υἱοί

Wit 1: M Nobil

σ' διεπάλαιον

Wit 1: M cI (= 57-413) s (= 130-344) ↓Hi 32 **Nobil**

Attr: σ'] > 413

Var: διεπάλαιον] -πλεον Hi

α' σ' certantes

Wit 1: Barh

Notes: Aquila translates literally: the children crushed. Symmachus, on the other hand, makes sense the text as 'the children were wrestling continuously'. Jerome comments on these translations, "Septuagint has 'they were playing' or 'they were being boisterous', Aquila translated 'her sons were broken in her womb', and Symmachus saw as the children were carried in the manner of a ship on the surface of the sea" (Hayward, JHQG, 61).

The readings of Aquila and Symmachus by Barh might be incorrect translations.

Genesis 25:23

HT רחשׁ
LXX ὑπερέξει

σ' ὑπερισχύσει

Wit 1: M 57' ↓s (= 130-344)

Attr: σ'] > 57' 130

Var: ὑπερισχύσει] -σι 130

Notes: Symmachus has 'shall be stronger than', which represents the HT well (Wevers, NGTG, 392).

Genesis 25:24

HT ה' (ח')

LXX (ἡμέραι)

οἱ γ' αὐτῆς

Wit 2: ἡμέραι] + αυτη 961; + αυτης O' Arab Bo^{Lat}PsPhil 5 Ruf Gen XII
3bis = 𐤀

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 25:25

HT רעֶשׂ
LXX δασύς

σ' τετριχωμένος

Wit 1: M 57' s (= 127ind ad πυρράκης-130-344)

Attr: σ'] > 57'

Notes: Symmachus translates the Hebrew noun 'רעֶשׂ' into participle.

Genesis 25:26

HT בְּ-שִׁשִׁי שָׁנָה
LXX ἐτῶν ἐξήκοντα

non tr ἐξήκοντα ἐτῶν

Wit 2: ἐτῶν ἐξήκοντα] om ἐτῶν 761; tr O^{72'} = 𐤀

Notes: Cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8.

Genesis 25:27

HT ρη
LXX ἄπλαστος

α' ἀπλοῦς

Wit 1: M O (= 135-628) C' (=57-413-739s ind) s (= 130-344') Ish 180

Attr: α'] + θ' M 130-344' Ish; > 413

σ' ἄμωμος

Wit 1: M O (= 135-628-708^{cat}) C' (=57-413-739s ind) s (= 130-344') Ish 180

Attr: σ'] > 413 130

Notes: Symmachus' translation signifies a moral purity (Wevers, NGTG, 394). *Cat.* 1405 connects Symmachus's translation to the church, "as Symmachus interpreted 'blameless', this is going to signify the truth, that is the Church, which Jacob existed as the prototype of holiness and blameless."

HT ηϛ
LXX ἐκλείπων

θ' πεινῶν

Wit 1: M 130

Attr: θ'] > 130

Notes: Theodotion's translation touches the biological condition of Esau: in hunger. *Cat.* 1410 supports Theodotion's translation, "Because he (Esau) replaced his birthright to his younger brother for savory meat, he labels himself as a slave of his own belly desire." LXX, on the other hand, describes a physical situation of Esau: weary.

Genesis 25:30

HT ⲓⲧⲛⲉ
 LXX τοῦ ἐψέματος

σ' Ἀδάμ

Wit 1: O' (= 135-628-708) ↓ C'' (= 14^{cat}-408^{cat}-500^{cat}-615^{cat}-cI^{cat}) **Nobil**

Attr: σ'] 708 C'' (= 14-408-550-615); > 135

Var: Ἀδάμ] εδωμ 550

Notes: A pure consonantal text of ⲓⲧⲛ can be read either Edom or Adam. Symmachus reads as Adam instead of Edom. Jerome, on the other hand, defends 'Edom' translation, "red or reddish-brown is called *Edom* in the Hebrew language. Therefore, because he sold his rights as first-born for red food, he received the name of reddish-brown, that is, Edom" (Hayward, JHQG, 61). *Cat.* 1409 defines *Edom* as yellowish-red or from the earth.

Genesis 25:31

HT ⲛⲁⲣⲁ
 LXX ἀπόδου

α' πώλησον

Wit 1: M

Notes: Aquila translates literally.

HT -
 LXX μοι

⟨οἱ γ'⟩ -

Wit 2: μοι] > M O^{~72'} 16 53' 71 Cyr I 153 Aeth^{PR} = 𐌹

Notes: LXX emphasizes the selling of Esau's birthday to Jacob. A popular hexapla text omits 'μοι' to equal the HT.

Genesis 25:33

HT י(תָּרַחֵ)
LXX (πρωτοτόκια)

Sub ✖

Wit 2: πρωτοτόκια] + (pr ✖ Arm⁶⁵) αυτου 911 15-376'-ol 551' bdt 59 La^K
Arab Bo^WLat^{Aug} passim = 𐤀

Notes: This personal pronoun is a hexaplaric plus. See LXX's pattern on personal pronoun at 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 25:34

HT וַיְבֹזַע וְשָׂוָה אֶת־הַבְּכֹרָה
LXX καὶ ἐφάυλισεν Ἡσαὺ τὰ πρωτοτόκια

α' ἐξουδένωσεν Ἡσαὺ τὴν πρωτοτοκίαν

Wit 1: M

σ' ἐξουδένωσεν

Wit 1: 344'

Notes: Both Aquila and Symmachus translate literally.

Chapter 26

Genesis 26:2

HT אמר אֱלֹהִים
LXX σοι εἶπω

non tr εἶπω σοι

Wit 2: σοι εἶπω] ειπω σοι 72' Arm = 𐤎

Notes: Hexapla equals the word order of the HT (Wevers, NGTG, 398). Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 26:5

HT יְהוָה
LXX καὶ τὰ νόμιμά μου

οἱ λ' καὶ νόμους μου

Wit 1: Procop 416

Notes: Οἱ λ' translates literally. LXX probably avoids the usage of 'νόμος' since it is related to Torah of Moses. So, LXX chose a word that has a broader range of meaning: νόμιμος (cf. Wevers, NGTG, 400; *Cat.* 1422).

HT -
LXX ὁ πατήρ σου

⟨οἱ γ'⟩ -

Wit 2: ὁ πατήρ σου] > C'' 424 31 Chr VIII 454 Or *Sel* 121 Aeth = 𐤎 𐤕; tr post φωνῆς 708

Notes: A popular hexapla text omits ‘your father’ to equal the HT.

Genesis 26:10

HT $\alpha\psi\kappa$
LXX ἄγνοιαν

α' σ' πλημμέλημα

Wit 1: M cI (= 57-413') s (= 130-344')

Attr: α' σ'] > M 413'

Notes: Aquila and Symmachus translate from its root ‘ $\alpha\psi\kappa$ ’.

HT -
LXX αὐτῶ

⟨οἱ γ'⟩ -

Wit 2: αὐτῶ] αὐτου 707*(vid); > 376 C' d 74 619 509 Aeth^P = \mathfrak{M}

Notes: A popular hexapla text omits ‘αὐτῶ’ to equal the HT.

Genesis 26:11

HT -
LXX αὐτοῦ

⟨οἱ γ'⟩ -

Wit 2: αὐτοῦ] > 408 130 71-346 = \mathfrak{M} τ

Notes: The addition of this personal pronoun probably has a function to emphasize Abimelech as the possessor of this people (cf. 26:3, 10). A popular hexapla text omits ‘αὐτῶ’ to equal the HT.

Genesis 26:12

HT מֵאָה שְׁעָרִים
LXX ἐκατοστεύουσαν κριθήν

α' ἐκατὸν εἰκασμούς

Wit 1: Hi 32

NonGr: La *et invenit in anno illo centuplum aestimatum*

Notes: Aquila has ‘one hundred measurement’. Jerome comments on מֵאָה שְׁעָרִים, “Although Isaac had sowed in a foreign land, I (Jerome) do not think that the fruitfulness of the barley would have been so great for him. I (Jerome) consider more appropriate what is contained in the Hebrew and what Aquila translated as well: and in that year, he found a hundredfold valued. For although both valuation (שְׁעָרִים) and barley (שְׁעָרִים) are written with the same consonants, valuations, however, is read as *saarim*, but barley as *sorim*” (Hayward, JHQG, 61). Since the HT was only consonants in front of the translators (without vowels and diacritical dots), then different readings occurred: valuations and barley (cf. Gen. 26:33).

Genesis 26:13

HT וַיִּלְךָ (הַלְוֶה) וַיִּלְךָ
LXX (καὶ προβαίνων)

Sub ✱

Wit 2: προβαίνων] pr επορευετο και 15-οΙ; προσβαιων 246; + (pr ✱
Arm^{26 40 121 224}) επορευετο προβαιων (προσβ. 426; -νον 376) και (>
La⁰) O⁻¹⁵ La⁰ = ℞; και επορευτο sub ✱ Arm^{33 65}

Notes: Hexapla places the verb and the conjunction under the asterisk.

Genesis 26:15

HT בְּיָמַי אֲבָרָהָם (בְּיָמַי)
LXX (χρόνω)

Sub ✱

Wit 2: χρόνω] καιρω 458; + αβρααμ (αβααμ 618*) 911 O^{^-72} 44'-370 527
sub ✕ Arm⁶⁵ = 𐎠; ✕ pr αυτου Arm²⁶; αυτου sub ✕ Arm³³

NonGr: Arm ✕ Արրահաւնի ✓

Notes: It is uncertain why LXX omits Abraham while he has both Abraham and τοῦ πατρὸς αὐτοῦ at 22:7; 26:18. This omission might be a case of *homoiarcton*. The Armenian, however, records it under the asterisk.

Genesis 26:18

HT יְהִי (אָרְא)
LXX (ἐπωνόμασεν)

οἱ γ' αὐτοῖς

Wit 2: ὠνόμασεν 961] επωνομασεν (επον. 376 127* 71 319*) D^G M 911 O'
C'' f s t y^{-318 619} 55 59 319 509 = Ra^S; + αυτοις 15-17'-82^c-376'-oI
73 d⁻³⁷⁰ 246 s t 527 59 La^I Aeth Arm^{te} = 𐎠

Notes: A popular hexapla text adds 'αὐτοῖς' to equal the HT. LXX omits יְהִי to avoid repetition since it has the same construction a few words before: ἐπωνόμασεν αὐτοῖς (cf. this pattern at 27:1).

Genesis 26:20

HT יָרִיבוּ
LXX καὶ ἐμαχέσαντο

α' (καὶ) ἐδικάσαντο

Wit 1: M 57' s (= 130-344') **Nobil**

Attr: α'] > 57' 130

Notes: LXX interprets this word in legal disputations: they fought. This interpretation might be from 13:7-8 when Abram and Lot's shepherd fought. Aquila, on the other hand, translated literally: they entered in judgment (Wevers, NGTG, 407).

HT עָשָׂק בִּי הִתְעַשְׂקוּ עִמּוֹ

LXX Ἄδικία ἠδίκησαν γὰρ αὐτόν

α' συκοφαντίαν ἐσυκοφάντησαν γὰρ αὐτόν

Wit 1: 57' ↓s (= 343'-344') ↓346

Attr: α'] > 57' 343' 346

Var: συκοφαντίαν] -τια 343 346 | γάρ] > 343 | αὐτόν] > 344'

α' συκοφαντία

Wit 1: M

σ' ἐσυκοφάντησαν

Wit 1: M

Notes: Both LXX and Aquila maintain the wordplay in the HT.

HT םַשׁ אֶרְקַיִ םִימָה לְנִי

LXX αὐτῶν εἶναι τὸ ὕδωρ καὶ ἐκάλεσεν τὸ ὄνομα

Sub ✱

Wit 2: αὐτῶν — ὄνομα] ✱ Arm^{33mg}

Notes: The Armenian incorrectly places the asterisk here.

Genesis 26:21

HT הַיְצִי

LXX Ἐχθρία

α' ἡ ἀντικειμένη

Wit 1: Hi 33 **Nobil**

σ' ἐνατίωσις

Wit 1: Hi 33 **Nobil**

NonGr: La α' *Adversum*
σ' *Contrarium*

Notes: Aquila translates literally and according to its root. Both Symmachus and LXX have an adversarial meaning of the word (Wevers, NGTG, 408). From those translations, Jerome comments that we perceive that Satan is to be interpreted as 'the contrary one' (Hayward, NGTG, 62).

Genesis 26:26

HT יהוה מרעהו תִּתְּנֵנִי
LXX και Ὀχοζάθ ὁ νυμφαγωγὸς αὐτοῦ

α' ὁ συνέτερος

Wit 1: ↓M

Var: συνέτερος] pro -ταιρος M

Notes: תִּתְּנֵנִי] LXX translates this word as a name. Aquila translates it as 'companion'. Jerome comments, "Before *Ochozath*, that is a promoter (arranger) of a marriage in Hebrew, it has a companion of his own friend" (Hayward, JHQG, 62).

Genesis 26:28

HT (הָלָא) בִּיגִיטִינִי
LXX (ἀρά)

οἱ γ' ἀνὰ μέσον ἀλλήλων καί

Wit 2: ἀρά] ορκος 135^{mg} 108^{mg} 130^{mg}; δη ρημα 346 319; > 376; + ανα
μεσον (-σων 376) αλληλων και (> Arm) 376' Arm Syh: cf ביגיתני
נח

Notes: Hexapla has ‘between others and’ to equal the HT.

HT תִּרְבֵּעַ תְּרַבֵּעַ
LXX μετὰ σοῦ διαθήκην

non tr διαθήκην μετὰ σοῦ

Wit 2: μετὰ σοῦ / διαθήκην] tr 961(vid) O´ 319 Chr VIII 461 Bo Syh = 𐤀𐤃

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 26:31

HT ׀לִּשְׁׁבֵּעַ
LXX μετὰ σωτηρίας

οἱ λ´ μετ´ εἰρήνης

Wit 1: M

Wit 2: μετὰ σωτηρίας] εις σωτηριαν 458; μετ ειρηνης 911

Notes: ׁ] οἱ λ´ renders this preposition well in Greek.

׀לִּשְׁׁבֵּעַ] οἱ λ´ translates literally. LXX rightly understood this word to mean more than ‘peace’; it also included safety, free movement, health and σωτηρία is exactly the state in which the Gerarites left Isaac. It is unfortunate that no other translator followed LXX’s understanding into the nature of ׀לִּשְׁׁבֵּעַ (Wevers, NGTG, 414).

HT יי(קס)
LXX (πλησίον)

Sub ✖

Wit 2: πλῆσιον 911 961 *b* = Sixt] + αυτων 72'; + αυτου το 79; + (pr ✖
Arm^{26 40 224}) αυτου D^G rell = Ra ℳ; sub ✖ Arm⁶⁵

Notes: Wevers does not give an asterisk for the addition of personal pronoun. Cox argues that this asterisk needs to be added to THGG on page 57. See LXX's pattern on personal pronoun at 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 26:32

HT ַלְּאִשְׁרָתָא
LXX οὐχ εὔρομεν

οἱ λ' εὔρομεν

Wit 1: M

Wit 2: οὐχ] > 53-664^{c pr m} Arab Arm^{ap}

Notes: ַלְּ] LXX read this from negative particle אֵל (cf. LXX's pattern at 23:6; 26:32). Thus, LXX has 'οὐχ'. Oἱ λ', on the other hand, leaves it untranslated. Jerome is puzzled by LXX's reading, "I do not know why LXX has this interpretation: and they have said to him: we do not find water; and he call it with the name 'an oath' *juramentum*. Is it because of etymology of the word, thus it is called as 'oath' because the water has not been found? This is different than what the HT says." Cf. also Jerome's comment (Hayward, JHQG, 62).

ַלְּאִשְׁרָתָא] Both LXX and οἱ λ' have a literal translation.

HT ַלְּ (וְרָאִיתָ)
LXX (εἶπαν)

οἱ γ' αὐτῶ

Wit 2: εἶπαν] ειπον (υπον 610) 376-381´ 78 B^s d 53´ 76-134 527 Phil II
 149.9^{te}; ειπεν 319; + αυτω O´ b 527 La^o = 𐤀

Notes: Hexapla equals the HT. As it has been described above, LXX has this reading but read differently as a negative particle 𐤀 (cf. LXX’s pattern at 23:6; 26:32).

Genesis 26:33

HT	הַבְּשֶׁה
LXX	ὄρκος

α´ σ´ πλησμονή

Wit 1: M

Notes: In his Edition, Wever records that *πλησμονή* is belonged to Aquila only. Jerome, however, said that both Aquila and Symmachus record ‘the well is full’ or ‘*saturitas*’ (Hayward, JHQG, 62; cf. Field, 41) Both Aquila and Symmachus understand the word as *הַבְּשֶׁה* and not *הַבְּשֶׁה* (the HT and LXX). Different readings occurred because of an absence of vowels and diacritical dots. Therefore, they translate as *πλησμονή*, while LXX has an oath. See also 26:12.

M reading is incorrect up to *Φρέαρ*.

HT	הַעִיר
LXX	τῆ πόλει

ὁ συρ´ ÷ τῆ πόλει ✓

Wit 1: Procop 417/418

Notes: Procopius says, “the Syrian does not have ‘τῆ πόλει’, but neither the city has been found nearby. Thus, it is called that this was the name of the place.”

HT	בְּאֵר שֶׁבַע
LXX	Φρέαρ ὄρκου

α' σ' *bersabee*

Wit 1: Hi 33

Notes: While LXX consistently translates these two words literally (21:14, 31; 22:19; 26:23, 33), Aquila and Symmachus transliterates (cf. notes 21:14, 31).

Genesis 26:34

HT הַנְּשִׂימֵי־בְרָכָה
LXX ἐτῶν τεσσαράκοντα

non tr τεσσαράκοντα ἐτῶν

Wit 2: ἐτῶν τεσσαράκοντα] tr 961 O⁻¹⁷ d⁻¹⁰⁶ 129 s = 𐤀

Notes: Unsurprisingly, Hexapla equals the word order of the HT in terms of time. Cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8.

HT תִּיְהִי־תְּשׁוּבָה
LXX Ἰουδὶν τήν

non tr τήν Ἰουδιθ

Wit 2: Ἰουδὶν] ιουδειν D^G M 911 961 17'-381' C['] ⁻¹⁶ 18* 52' 77 128 551' 569 739
129-246 s y⁻⁵²⁷ z 319^c 509; ιουδην 18*(vid)-52'-128 107'-125 55^c;
οὐδην 370(); *ioudim* Bo^W; *αδδαν* 53; *αδαν* 56 (sup ras)-664 Ios I
265; ιουδιθ 72'-135 108 75 Chr VIII 463s Arm = Compl Sixt 𐤀;
ιουδειθ 15'-376-708 458; ιουδηθ 426 55* 59; ιουδ 569; tr post τήν b
Chr VIII 463s: cf 𐤀

Notes: תְּשׁוּבָה] Hexapla follows the word order of the HT.

תִּיְהִי] LXX transcribed the name as Ἰουδὶν, with only the Hexapla tradition correcting to Ἰουδιθ (Wevers, NGTG, 416). *Cat.* 1440 defines Ἰουδιθ as praise.

Genesis 26:35

HT מרת רון
LXX ἐρίζουσαι

ὁ συρ' οὐκ εὐαρεστοῦσαι

Wit 1: O^{cat} (= 135^{cat}-**628^{cat}**-**708^{cat}**) C'^{cat} (= 14^{cat}-77^{cat}-500^{cat}-551^{cat}-
569^{cat}-615^{cat}-cI^{cat}) **Procop 417/8**

ὁ ἔβρ' παροργίζουσαι

Wit 1: O^{cat} (= 135^{cat}-**628^{cat}**-**708^{cat}**) ↓C'^{cat} (= 14^{cat}-77^{cat}-500^{cat}-551^{cat}-
569^{cat}-615^{cat}-cI^{cat}) **Procop 417/8**

Attr: ὁ ἔβρ'] 135 C'' (= 14-550-615)

Var: παροργίζουσαι] πανοργ. 761

ὁ συρ' παροργίζουσαι

Wit 1: O^{cat} (= 135^{cat}-**628^{cat}**-**708^{cat}**) ↓C'^{cat} (= 14^{cat}-77^{cat}-500^{cat}-551^{cat}-
569^{cat}-615^{cat}-cI^{cat})

Attr: ὁ συρ'] mend?

Var: παροργίζουσαι] πανοργ. 761

ὁ συρ' *displacebant Rebecca*

Wit 1: Procop 417s (cf. Montef)

ὁ ἔβρ' *non cessabant irritare et ad iram provocare*

Wit 1: Procop 417s (cf. Montef)

Notes: In the second apparatus, Wevers records ὁ συρ' '*displacebant*' reading and ὁ ἔβρ' '*non cessabant irritare et ad iram provocare*' from Procop 417s (Wevers, 257).

Both readings, however, cannot be found in Procop 417/418 (cf. Metzger, *Prokop*, 327). Field recorded both readings and he took them from Montef, “*Syrus habet: displacebant Rebeccae. Hebraeus vero: non cessabant irritare et ad iram provocare Rebeccam*” (Field, 42). Montef’s attestation, however, is doubtful since both readings are not in Procopius.

The Syrian interprets as ‘displeasing (not pleased)’. The Hebrews has ‘provoke to anger’. Procopius records the Hebrews, “and he was not ceasing to irritate and provoke to anger”. *Cat.* 1441 says, “The Syrian does not have a quarrel (ἐρίζουσαι), but displeased (οὐκ εὐαρεστοῦσαι), it means that to do everything with strife and contentiousness. For (the Syrian and) the Hebrews have παροργίζουσαι” (cf. *Cat.* Niceph). Thus, the Syrian reading of ‘παροργίζουσαι’ is attested in *Cat.* 1441, although its attribution is missing in Procopius (Petit, *CG III*, 333).

Chapter 27

Genesis 27:1

HT ַיִּבְלֶתָהּ
LXX και ἡμβλύνηθησαν

α' [ἡ]μαυρώθησαν· ἡσθένησαν

Wit 1: M

σ' ἐπηρώθησαν

Wit 1: 628

Notes: M records two readings of Aquila: ἀλμυρώθησαν and ἡσθένησαν. Montef., however, corrected the first reading of M from ἀλμυρώθησαν to [ἡ]μαυρώθησαν (Field, 42). This correction is understandable because the basic meaning of ἀλμυρώθησαν is salty. The first reading is from ἀμαυρόω that has a literal and metaphorical meaning: darken or blind and become dim or obscure respectively. The second reading is from ἀσθενέω which means to be weak, feeble or sickly. This reading is an interpretative reading, while the first one is a literal translation. Petit adds the reading from Symmachus, although the attribution of this reading remains unknown. Symmachus has ‘to be defective’ and this translation captures the meaning in the HT.

HT יִבְלֶתָהּ (רַבָּאִי)
LXX (εἶπεν)

οἱ γ' πρὸς αὐτόν

Wit 2: εἶπεν] + ησαν προς αυτον 527; + προς αυτον O^{-17' 72'} = M^u; +
αυτω A 77-422*-646 319

Notes: LXX omits יִבְלֶתָהּ to avoid repetition since it has the same construction with a few words before: εἶπεν αὐτῷ (cf. this pattern at 26:18). Hexapla, on the other hand, added πρὸς αὐτόν to match the HT.

Genesis 27:6

HT הָיָה
LXX ἴδε

α' θ' ἰδοῦ

Wit 1: 130

Wit 2: ἴδε] οἶδε 59; ηδε M 911 17 370 129 130 392 z⁻³¹ 55*; ἰδου 82-135'
C¹⁻¹⁶ f⁻¹²⁹ 318

Notes: All the Greek revisers above translate literally.

HT רָאִיתִי אֶת-יְהוָה וְשָׁמַעְתִּי אֶת-קוֹל יְהוָה וְנִשְׁמַעְתִּי אֶת-קוֹל יְהוָה
LXX Ἴδε ἐγὼ ἤκουσα τοῦ πατρός σου λαλοῦντος πρὸς Ἴσαὺ τὸν ἀδελφόν σου
λέγοντος

α' ἰδοῦ ἤκουσα τοῦ πρ̄ς σου λαλοῦντος πρὸς
Ἴσαὺ τὸν ἀδελφόν σου τῷ λέγειν

Wit 1: 344

Wit 2: ἐγώ] > 31 Aeth^{PR} = Ald Sixt

σ' ἤκουσα τοῦ πρ̄ς σου λαλοῦντος πρὸς Ἴσαὺ
τὸν ἀδελφόν σου λέγοντος

Wit 1: 344

Wit 2: ἐγώ] > 31 Aeth^{PR} = Ald Sixt

θ' ἰδοῦ ἐγὼ ἤκουσα τοῦ πρ̄ς σου λαλοῦντος πρὸς
Ἴσαὺ τὸν ἀδελφόν σου λέγοντα

Wit 1: 344

Notes: הַהֲ] All Greek revisers above, except Symmachus, translate this particle (cf. notes above on ‘הַהֲ’).

רַמֵּ] Aquila translates literally. Symmachus and Theodotion, on the other hand, have a better stylistic in Greek by using a participle. The omission of ‘ἐγώ’ by Theodotion might be due to LXX’s influence.

HT	רַמֵּ
LXX	τὸν ἐλάσσω

οἱ γ’ λέγουσα

Wit 2: τὸν ἐλάσσω] τω ελ. 54; τον νεωτερον (νεοτ. 108) 911 72’ b d 53’-56^{txt}-246 458 s^{-130mg} 346-392^{txt}; λεγουσα 15’-17’-135-426 Arm = 𐤎; + λεγουσα 376-οΙ Syh

Notes: Instead of having ‘τὸν ἐλάσσω’, hexapla has ‘λέγουσα’ to equal the HT (cf. Wevers, THGG, 64).

HT	(הַהֲ) רַמֵּ
LXX	(ἴδε)

Sub ✕

Wit 2: ἴδε] pr λεγουσα O^{-72’} Syh = 𐤎; sub ✕ Arm⁶⁵

Notes: Wevers does not have the information of witness 2 in his Edition. He, however, records in his THGG (Wevers, THGG, 57).

Genesis 27:7

HT	(הַהֲ) רַמֵּ
LXX	ἴνα (φαγών)

〈οἱ γ’〉 και (φαγών)

Wit 2: ἴνα] οπως 17’; και 911 O^{-17’} b d(370inc) s^{-130mg} 346 La^E (sed hab cod 100 (vid) Aug Serm IV 13) Syh = Ra^S 𐤎

Notes: LXX interprets correctly by using ἵνα to introduce a purpose clause: do (prepare) dainties for me so that I may eat. A popular hexapla text has ‘καί’ to equal the MT.

Genesis 27:8

HT ׳(בַּב)
LXX (υἱέ)

οἱ γ’ μου

Wit 2: υἱέ] τεκνον 59; + μου 911 72⁷-376 25 B^s z Arab Arm Bo Syh = edd
 ⲙ

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT ⲉⲛⲧⲉⲗⲗⲟⲙⲁⲓ
LXX σοι ἐντέλλομαι

non tr ἐντέλλομαι σοι

Wit 2: σοι ἐντέλλομαι] tr A O⁷⁰⁷ Arm Syh = ⲙ

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 27:12

HT ⲉⲛⲧⲉⲗⲗⲟⲙⲁⲓ

LXX καταφρονῶν

α' καταμωκώμενος

Wit 1: M O (= 135-628) C' ^{cat} (= 14^{cat}-25^{cat}-500^{cat}-551^{cat}-569^{cat}-615^{cat}-
cI^{cat}) Montef Nobil

σ' καταπαίζων

Wit 1: M O (= 135-628) ↓C' ^{cat} (= 14^{cat}-25^{cat}-500^{cat}-551^{cat}-569^{cat}-615^{cat}-
cI^{cat}) ↓Montef Nobil

Attr: σ'] > 551'

Var: καταπαίζων] pr το καταφρονων αντι του 25^{cat}-500^{cat}-551^{cat}-569^{cat}-
615^{cat}-cI^{cat} Montef

Notes: Aquila and Symmachus translate synonymously as 'a mocker'.

Genesis 27:13

HT ι(ἰσ)

LXX (ἡ μήτηρ)

Sub ✕

Wit 2: ἡ μήτηρ] αυτου 75; + (pr ✕ Arm²⁶) αυτου 961 O ⁷² 106 ^{56*} 71'-
527 31 La^E Aeth Arab Bo = 𐤎; sub ✕ Arm^{33 65}

Notes: Hexapla has Hebrew personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 27:14

HT י(מס)
 LXX (τῆ μητρί)

Sub ✖

Wit 2: τῆ μητρί 911] την μητερα 14-131*-500; + (pr ✖ Arm²⁶) αυτου M
 O' C' ^-16 d f⁻¹²⁹ n t 392' 59 La^E Aeth^{-P} Arab Bo = 𐤎; sub ✖
 Arm^{33 65}

Notes: Hexapla has Hebrew personal pronoun under the asterisk. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 27:15

HT יָגַב
 LXX τὴν στολήν

α' τὰ ἱμάτια

Wit 1: M

Notes: Aquila has a literal translation, while LXX has a better rendering in Greek. Jerome comments on this matter, “now in respect of this verse, the Hebrews hand on a tradition that first-born sons performed the duty of the priests and possessed the priestly raiment, in which they were clothed as they were offering the victims to God, before Aaron was chosen for the priestly office” (Hayward, JHQG, 63).

Genesis 27:16

HT תַּקְלָה
 LXX γυμνά

α' σ' λεία

Wit 1: M

Notes: Aquila and Symmachus translate literally as smooth. LXX, on the other hand, interprets as a naked (exposed) part of the neck (Wevers, NGTG, 426).

Genesis 27:18

HT ו(בִּשְׁ)
LXX (πάτερ)

οί γ' μου

Wit 2: πάτερ] + μου A 15'-135'-426-ol 53-664° 318 Arab Arm Bo Syh =
Ⲙ

Notes: Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 27:19

HT ו(בִּשְׁ)
LXX (πατρί)

οί γ' αὐτοῦ

Wit 2: πατρί 911 961(vid)] + αυτου A M O^{←17' 58} C'' b d 53-246 75 s y⁻³¹⁸
31 59 319 509 Arab Co Syh = Ra Ⲙ

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8,

16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 27:27

HT הַדָּשׁ
LXX ἀγροῦ

α' χώρας

Wit 1: M

ὁ συρ' ἀρούρας

Wit 1: ↓O^{cat} (= 135^{cat}-628^{cat}) C^{cat} (= 14^{cat}-25^{cat}-52^{cat}-408^{cat}-500^{cat}-
551^{cat}-569^{cat}-615^{cat}-C^{cat}) Procop 419/420 Tht^{11 12 13} Montef

Var: ἀρούρας] -ρης 135

Notes: Aquila consistently translates as *χώρα* (3:1; 24:63). The Syrian also consistently has *ἄρουρα* (24:63). *Cat.* 1471 (attributed to Eusebius of Emesa) says, “the Syrian does not have of the country, but ‘of a field’; the (word) full (signifies) ‘filled with the most sweet-smelling crops and fruits’. The smell of my son preserves the smell of that field.” Procopius adds that the Syrian says ‘of a field’ instead of the country because filled with the most sweet-smelling crops and fruits (translation: Romeny, SGD, 359; cf. Procopius, Armenian text and reading from Diodore in *Cat.* 226).

Genesis 27:30

HT י(טצמ)
LXX (ἀπὸ τῆς θήρας)

οἱ γ' αὐτοῦ

Wit 2: ἀπὸ τῆς θήρας] > 509; + αὐτου A O^{58 72} f^{56*} n 318 Aeth^P Syh =
Ⲙ

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 27:31

HT י(בא)
LXX (τῷ πατρί)

Sub ✖

Wit 2: τῷ πατρί] αυτω 17'-381' 246 527 Aeth; > 72' cII^{-18 54 313} b d 53'-
56^c-129 n 318'-392 319 Chr VIII 468 La^E; + αυτου A 911 15'-
135'-426-708 Arab Bo Syh = 𐤎; sub ✖ mend pro αυτου sub ✖
Arm⁶⁵

Notes: Hexapla has Hebrew personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 27:33

HT טרַןִּי
LXX ἐξέστη

α' σ' ἐξεπλάγη

Wit 1: M 57' ↓458ind 344'

Attr: α' σ'] > 57' 458

Var: ἐξεπλάγη] -γει 458

Notes: Aquila followed by Symmachus reads ἐκπλήσσω which means to be panic-struck, amazed specially by fear (cf. Wevers, NGTG, 434).

HT (τῆς) τῆ
LXX (σφόδρα)

⟨οἱ γ'⟩ ἕως

Wit 2: σφόδρα] pr εως 15-376-708 = ℳ; > 422*-500* 108*-314 76 31
Phil III 57.8

Notes: A popular hexapla reading has 'ἕως' to equal the MT. To denote a degree: a higher or the highest (exceedingly), Greek does not need to have a particle ἕως. Thus, LXX simply has 'ἕκστασιν μεγάλην σφόδρα'.

Genesis 27:34

HT יִבְרָחַ (רְמָאִי)
LXX (εἶπεν)

Sub ✱

Wit 2: εἶπεν] + (pr ✱ Arm^{26 33 40 121 224}) τῷ πατρὶ αὐτοῦ D^G O^{-72'} C'' 56*
71'-392' 59 Bo^L Syh = ℳ; sub ✱ Arm⁶⁵; + αὐτῷ 346 319 Aeth^M

Notes: Cf. 26:18; 27:1.

Genesis 27:35

HT רְמָחַ
LXX μετὰ δόλου

α' δι' ἐνέδρας

Wit 1: M ↓57' 458ind ↓s (= 130-344')

Attr: α'] > 458

Var: διά] μετά 413; > 57 130

σ' ἐν ἐπιθέσει

Wit 1: M cI (= 57-413) 458ind s (= 130-344) Barh

Attr: σ'] > 413 458

Notes: Aquila has 'through ambush', while Symmachus translates it as 'by imposture'. Aquila frequently uses מרמה for ἐπιθέσεις (Wevers, NGTG, 435).

Genesis 27:37

HT וְלָכֵן אֶפְוֵא מָה אֶשְׁעֶה בְּנִי
LXX σοὶ δὲ τί ποιήσω, τέκνον

σ' σοὶ πρὸς ταῦτα τί ποιήσω υἱέ μου

Wit 1: M

Notes: אֶפְוֵא] The rendering of אֶפְוֵא by πρὸς ταῦτα is a well-considered attempt: what over against these can I do, my son? (Wevers, NGTG, 437).

בְּנִי] Both LXX and Symmachus have the same meaning. LXX, as usual, omits the Hebrew personal pronoun.

Genesis 27:40

HT וְהָיָה בְּאֶשְׁרֵי תְּרִיד וּפְרָקָה לְעַלְוֵי
LXX (δουλεύσεις) ἔσται δὲ ἡνίκα ἐὰν καθέλῃς, καὶ ἐκλύσεις τὸν ζυγὸν αὐτοῦ

σ' ἔσται δὲ ἐὰν καμφθῆς

Wit 1: ↓M cI (= 57-413) s (= 130-344) ↓Nobil

Wit 2: δουλεύσεις] + εσται δε εαν καμφθης 343

Attr: σ'] > 57 s (= 130-344)

Var: *ἐάν*] σταν M | καμφθῆς] + εκλυσεις τον ζυγον αυτου M **Nobil**

α' *καὶ ἔσται καθὰ καταβιβάσεις*

Wit 1: 57 s (= 130-344) **Nobil**

Attr: α'] > 57 130

ὁ συρ' *ἂν μετανοήσης*

Wit 1: Procop 421s

NonGr: La ὁ συρ' *si resipueris*

Notes: *וְהָיָה*] LXX and Symmachus have a stylistic Greek, while Aquila has a rigid translation.

כַּאֲשֶׁר] Symmachus and LXX render the time well by using *ὅταν* and *ἡνίκα ἐάν* respectively. Aquila translates literally by using *καθά*.

תַּרְיֵד] A pure consonantal text of *תַּרְיֵד* could be read either *יָרֵד* or *רִיֵד*. Both Aquila and Symmachus read as *יָרֵד* in *hiphil* stem. While Aquila translates literally: you shall bring down, Symmachus translates metaphorically: you humble (yourself). Procopius records the Syrian's translation, "if you repent, and you leave your war habit in your life, and you possess the fear of the Lord, you will know him." Procopius's record shows that the Syrian's translation is a pure interpretation. Armenian also says, "and it will come to pass when you will cast off his yoke from you. Above he said: 'by your sword, you will live', making clear that his offspring was going to be pugnacious and rapacious. The Syrian speaks in about this way: 'if you will repent' – that is, if you come to recognize God – 'you will be delivered from the bondage of your brother.' Instead of saying 'and it will come to pass', the Syrian says: 'if you will repent'. Some, however, say that the time will come that you (not) be subject to him." Išo 'dad also says, "by your sword, you will live that his offspring will be pugnacious, shedding blood, and rapacious" (translation: Romeny, SGD, 362).

Genesis 27:41

HT *וְ(בְלֵב)*

LXX *(διανοία)*

Sub ✖

Wit 2: διανοί[α 911] + (✖ M Arm^{26 40 42 57 121 224}) αυτου A M O^{~58} 761 b d
f n t y⁻⁴²⁴ z 55 59 319 verss = Ra^G ℞; sub ✖ Arm^{33 65}

Notes: Hexapla has Hebrew personal pronoun under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 27:43

HT יִקְרָא
LXX μου τῆς φωνῆς

non tr τῆς φωνῆς μου

Wit 2: μου / τῆς φωνῆς] tr O^{~58} 79 Phil II 309.21 (sed hab III 115.13)
Arm = ℞

Notes: Hexapla equals the word order of the Hexapla. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 27:46

HT יִתְּחַלֵּץ
LXX προσώχθικα

α' ἐσίχχανα

Wit 1: 57 s (= 130-344) **Nobil**

σ' ἐνεκάκησα

Wit 1: ↓cI (= 57-413) s (= 130-344') **Nobil**

Attr: σ'] > 130; 413nom absc

Var: ἐνεκάκησα] -ισα 413

Notes: Aquila translates literally from the root 'σικχαίνω'. Symmachus, on the other hand, has a better idiomatic in Greek: I was tired.

HT מבנות־חת באֵלָה (הָאֵלָה)

LXX (γυναῖκα)

Sub ✖

Wit 2: γυναῖκα] -κας 911 376 343-344-730; > 44(()) 509; + ωδε d⁻¹²⁵; + (✖ Arm⁵⁷) απο των θυγατερων (υων 82) χετ τοιαυτας (> Arm) 15'-72'-376' = 𐤒; sub ✖ Arm⁶⁵; pr ✖ Arm^{26 40 42 121 224}; + met et ✖ Arm^{33mg}

Notes: This is a hexaplaric plus. The omission by LXX might be a case of *homoioleuton*. The similar phrase appears three times in the verse: מבְּנֵי בְנוֹת חַת, מבְּנֵי בְנוֹת חַת באֵלָה, and מבְּנֵי בְנוֹת חַת באֵלָה.

Chapter 28

Genesis 28:2

HT םרָא (הַרְאָ)
LXX (εἰς τὴν Μεσοποταμίαν)

Sub ✠

Wit 2: εἰς τὴν Μεσοποταμίαν] > 414 (||)-551*; om τὴν 806; + (pr ✠ Arm²⁶
^{121 224}; + της 458) συριας A O' d f n: cf 𐤎; sub ✠ Arm⁶⁵; ✠
Arm^{33mg}; + συριαν 318

Notes: See notes 25:20. Also cf. 28:2, 5, 7; 31:18.

HT םשׁמ ףל
LXX ἐκεῖθεν σεαυτῶ

non tr σεαυτῶ ἐκεῖθεν

Wit 2: ἐκεῖθεν σεαυτῶ 903 911 961 58 Phil III 120.16(σαυτω) Arm^{Lat}cod
100 Aug *Quaest* 82^{ap}] σεαυτου 509; om ἐκεῖθεν b 53' Aeth; tr
ἐκεῖθεν post γυναῖκα 376 t⁻⁷⁶ 392 55 319; om σεαυτῶ 806; tr rell =
Ra 𐤎

Notes: Hexapla equals the word order of the HT, while LXX transposes the word order of the HT to produce a stylistic Greek. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 28:4

HT ף(הַשְׂרָף)
LXX (κληρονομήσαι)

οἱ γ' σε

Wit 2: κληρονομήσαι] pr και 646 610 74; + σε 15-376'-708 Arm = 𐤎

Notes: LXX does not have this personal pronoun. Thus, the possessors of the land are you and your descendants based on the context. On the other hand, the HT has a singular 'you' as the subject of the infinitive to ensure that that the object is not 'you and your seed'. Hexapla equals the personal pronoun of the HT.

Genesis 28:5

HT 𐤌𐤓 (הַנְּדָבָה)
LXX (εἰς τὴν Μεσοποταμίαν)

Sub ✖

Wit 2: Μεσοποταμίαν] + (pr ✖ Arm^{26 121 224}) συριας O' 57^{mg} d 56*-246
75 130^{mg} f⁸⁴ 346'-392 59 319 509 Aeth Bo: cf 𐤎; sub ✖ Arm^{33 65}

Notes: See notes 25:20. Also cf. 28:2, 5, 7; 31:18.

HT -
LXX δέ

οἱ γ' -

Wit 2: δέ] > O^{~72' 82} C'-54 b 125 n s⁻¹³⁰ 318' z 55 319 509 Aeth Arm: cf
𐤎

Notes: LXX adds this conjunction to produce a stylistic Greek: son of Bethuel the Aramean, and the brother of Rebekah. Hexapla, on the other hand, omits it to equal the MT.

Genesis 28:7

HT 𐤍(בָּאֲ) 𐤌𐤓
LXX (πατρός)

οἱ γ' αὐτοῦ

Wit 2: πατρός] + αυτου D^G 911 72' 56'-129 509 La^E (sed hab PsPhil 101)
Arab Co = 𐤎

Notes: The Hexapla recension has added αὐτοῦ to equal the HT (Wevers, THGG, 191). Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT 𐤀𐤓𐤁 (פְּדָנָה)
LXX (εἰς τὴν Μεσοποταμίαν)

οἱ γ' Συρίας

Wit 2: εἰς τὴν Μεσοποταμίαν A 961 b 75 318 La^E Aeth Arab Co] + συρίας
664^c rell Ra = cf 𐤎

Notes: See notes 25:20. Also cf. 28:2, 5, 7; 31:18.

Genesis 28:9

HT 𐤀𐤓 (נָשִׂיוּ)
LXX (γυναιξὶν αὐτοῦ)

Sub ✱

Wit 2: αὐτοῦ] εαυτου d n; + (pr ✱ Arm^{26 33 42}) αυτω O^{~135} f 46 55 La^E
Aeth Arab Co = 𐤎; sub ✱ Arm⁶⁵

Notes: Hexapla has 'to him' under the asterisk.

Genesis 28:12

HT 𐤀𐤓𐤁
LXX καὶ κατέβαινον

Sub ✖

Wit 2: καὶ κατέβαινον] > 108^{xt}-314: homoiot; ✖ (sic) και εκατεβαινον
57^{mg}

Notes: 57^{mg} incorrectly places ‘καὶ ἐκατέβαινον’ under the asterisk.

Genesis 28:14

HT הַמִּזְרָח וְהַמְּצִיחַ וְהַמִּבְּרִית וְהַמִּזְרָח
LXX ἐπὶ λίβα καὶ ἐπὶ βορρᾶν καὶ ἐπ’ ἀνατολάς

non tr ἐπ’ ἀνατολάς καὶ ἐπὶ βορρᾶν καὶ ἐπὶ λίβα

Wit 2: λίβα] λιβαν A 72’-376 500-761*(c pr m) 108 d^{-370c} 75* 59; νοτον
Iust *Dial* LVIII 26; et βορρᾶν tr 16 Phil III 205.4^{ap}; et ἀνατολάς tr
O^{-58 381} Eus VI 232 Arm Syh = ☉

Notes: LXX has a different order. Hexapla, on the other hand, fixes this order by equaling the HT: the west is parallel to the east; and the south is parallel to the north (Wevers, NGTG, 451). Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 28:16

HT וַיֹּאמֶר (רְאֵה) כֵּן
LXX (καὶ εἶπεν) ὅτι

α’ ἄρα

Wit 1: M s (= 130-344’)

Wit 2: εἶπεν] + αρα 343

σ' ὄντως

Wit 1: ↓M s (= 130-344')

Var: ὄντως] -τος M*

Notes: Aquila has 'ἄρα' which requires attention about something startling, Symmachus has ὄντως which confirms the existence of God.

Genesis 28:19

HT הַיֵּשֶׁב־תִּיבָּ

LXX Οἶκος θεοῦ

α' Βαιθήλ

Wit 1: M 57 130 **Nobil**

Attr: α'] > 130

σ' Λούξ

Wit 1: 57ind ad οἶκος

Notes: Aquila transcribes the HT, LXX translates it, and Symmachus contextualizes the place.

HT הַיֵּשֶׁב־תִּיבָּ הַיֵּשֶׁב־תִּיבָּ

LXX Οὐλαμγούξ ἦν ὄνομα τῆ πόλει τὸ πρότερον

α' σ' Λουζά

Wit 1: M

Wit 2: Οὐλαμλούξ 135^c-628 246 Sixt = \mathfrak{M}] *oulamaous* Bo^L; *ulamaus* La^E;

oulamous Sa; ουλαμματος A 370; λαμματος 19' = Compl;
ουλαμματος 15; *oulmaus* Arm^{te}; *oulomaus* Arm^{ap}; ουλαους 314;
ουαλαμ C'; ...]ιους 911; *l'mws* Barh; λουζα Eus III 1.120 Arab
Arm^{ap}; ουλαμβανους 509^c(vid); ουλαμματος; ουλαμματος Eus III.
1.140 rell; ουλαμλους Ra.; + o 118^c-314-537

α' πρότερον λούζ ὄνομα τῆ πόλει

Wit 1: ↓C'' (= 25-52-57-408-413'-551-615^{cat}) ↓Th^t11 12 13 Montef Nobil

Attr: α'] C'' (= 57-551-615 Th^t11 12 13); > C' (= 25-413')

Var: πρότερον] πρωτ. 615'; **pr και Th^t11 12 13** | Λουζ] λουξ 550'; + ην 550

σ' Λούξ

Wit 1: 130

οί ο' καὶ Ούλαμλούζ ἦν ὄνομα τῆ πόλει

Wit 1: ↓C'' (= 25-52-57'-408-550-551-615^{cat}-739) Th^t11 12 13

Wit 2: Ούλαμλούζ 135^c-628 246 Sixt = ☉] *oulamaous* Bo^L; *ulamaus* La^E;
oulamous Sa; ουλαμματος A 370; λαμματος 19' = Compl;
ουλαμματος 15; *oulmaus* Arm^{te}; *oulomaus* Arm^{ap}; ουλαους 314;
ουαλαμ C'; ...]ιους 911; *l'mws* Barh; λουζα Eus III 1.120 Arab
Arm^{ap}; ουλαμβανους 509^c(vid); ουλαμματος; ουλαμματος Eus III.
1.140 rell; ουλαμλους Ra.; + o 118^c-314-537

Attr: οί ο'] 25 Th^t11; > 57'-550 Th^t12 13

Var: Ούλαμλούζ] ουαλαμλ. 615'; **ουαλαμ λουζ 52-408-551-615**

ὁ ἔβρ' Ουλαμ λουζ σεμ αιερ

Wit 1: ↓C'' (= 25-52-57'408-550-551-615^{cat}-739) ↓Th^t11 12 13 ↓Montef

Var: Ουλαμ λουζ] Ουλαλαουζ 57-550 | σεμ αιρ] σεμ αηρ Tht¹¹ Montef;
σεμειρ 551

Notes: 𐤒𐤋 𐤇𐤓𐤏] A pure consonantal text of 𐤇𐤓𐤏 can be read either as a noun or a particle. If it is read as an adversative particle, then the translation will be ‘but’. On the other hand, οί ο’, the Hebrew, and LXX took 𐤇𐤓𐤏 as a noun (or name in this context). Thus, οί ο’, the Hebrews, and LXX transcribe the name as Ούλάμ which is a previous name of the city. LXX and οί ο’ also join this name with λούζ. Thus, they have Ούλαμλούζ in their translation. Jerome comments on this matter, “this is one of the most absurd Hebrew word: ‘Ulam’ since it can be interpreted as a former name of the city or ‘previous’. All ancient Scriptures have diverse understandings of this word such as ‘before’ or ‘formerly’ or ‘porch’ or ‘doorpost’ from as well” (Hayward, JHQG, 63). *Cat.* 235 and Theodoret, attributed to Diodore, record a different reading, “Bethel, it is called Ούλαμαους formerly, because there was a vision before Jacob, then it was named as Bethel.” Petit, however, believes that Diodore’s reading is based on an error of the Greek Bible (further discussion, see Petit, *Csl*, 222).

𐤒𐤋] There is some uncertainty about the spelling of the name in Aquila and Symmachus, but it is likely Λούξ was used by both. Later copyists created Λουζά as well as Λούξ, but these are corruptions (Wevers, NGTG, 454).

Genesis 28:21

HT 𐤇𐤓𐤏
LXX μετά σωτηρίας

α’ σ’ ἐν εἰρήνῃ

Wit 1: M 130

Wit 2: μετά σωτηρίας] μετ ειρηνης Tht II 1617

Attr: α’ σ’] > 130

Notes: Aquila and Symmachus translate literally. For LXX’s translation, see notes 26:31.

HT 𐤇𐤓𐤏
LXX μοι κύριος

non tr κύριος μοι

Wit 2: μοι κ̄ A M 17' 78 b d f 75 59' 509] om μοι 54 La^S; κ̄ εμοι 911 Phil II 151.5 Chr VIII 477; κ̄ μου 569 458; tr D 961 La^I rell = Ⓜ

Notes: Hexapla equals the word order of the HT.

Genesis 28:22

HT דָּעָרְוָהּ רָשָׁע
LXX δεκάτην ἀποδεκατώσω αὐτά σοι

α' δεκάτη ἀποδεκατώσω αὐτό σοι

Wit 1: 344

σ' δεκάτην δεκατώσω σοι

Wit 1: 57' s (= 130-344)

Attr: σ'] > 130

θ' δεκάτην αὐτα ἀποδεκατώσω

Wit 1: 57' s (= 130-344)

Attr: θ'] 413vid; > 130

Notes: רָשָׁע] All the Greek revisers maintain the wordplay in the HT. The verb ἀποδεκατώσω or δεκατώσω normally takes accusative. Thus, LXX, Symmachus and Theodotion have 'tithe' in accusative case. Aquila, on the other hand, changed it to a dative case.

דָּעָרְוָהּ] LXX, Aquila and Theodotion translate as ἀποδεκατώσω. This verb specifically refers to the Hebrew custom of dedicating a tenth of one's income (agricultural produce) to Yahweh (Wevers, NGTG, 456).

LXX, Aquila and Theodotion also have double accusatives: tithē and these (this) things which the antecedent is πάντων ὧν ἔν μοι δῶς. Symmachus, on the other hand, omits αὐτά in the interests of good Greek (Wevers, NGTG, 456).

¶] Theodotion is the only Greek reviser omits this personal pronoun.

Chapter 29

Genesis 29:1

HT י׳(לָגַר)
LXX (πόδας)

Sub ✖

Wit 2: πόδας 911] + (pr ✖ Arm^{26 41 42 121 224}) αυτου O^{←58} Bo Syh = ℳ; sub
✖ Arm^{33 65}

Notes: LXX's pattern is to simplify the HT by using one αὐτοῦ for both objects. Hexapla has it under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 29:6

HT (οἴψ)η
LXX (ὕγιαίνει)

οἱ γ' εἰ

Wit 2: ὕγιαίνει] pr ει 15-58-72'-426-οI = ℳ; + λαβαν ο υιος ναχωρ (-χωθ
707) 72'

Notes: LXX renders idiomatically but without a question marker η (cf. 37:14; 43:27-28). Hexapla has this question marker to equal the HT.

Genesis 29:9

HT -
LXX τὰ πρόβατα τοῦ πατρὸς αὐτῆς

Sub ÷

Wit 2: τά — fin] αυτα 75; om τ. πρ̄ς αὐτῆς 458 = 𐌹; sub ÷ Arm⁶⁵ mend
pro τὰ πρόβατα τοῦ πατρὸς αὐτῆς; + λαβαν 708

Notes: LXX apparently took הַעֲרָ as a participle that requires an object rather than as the noun for ‘shepherdess’ (Wevers, NGTG, 461). Hexapla has this phrase under the obelus.

Genesis 29:10

HT (יִצְחָק)
LXX καὶ (τὰ πρόβατα)

Sub ✖

Wit 2: καί] pr ✖ Arm

Notes: Arm incorrectly places this conjunction under the asterisk.

HT יְמֵי אָחִי לְבִן יִצְחָק
LXX καὶ τὰ πρόβατα λαβὰν ἀδελφοῦ τῆς μητρὸς αὐτοῦ

Sub ✖

Wit 2: καί — αὐτοῦ] pr ✖ Arm²⁶ (et supra τὰ πρόβατα) Arm^{33 40 42 57 121}
 ²²⁴; sub ✖ Arm⁶⁵

Notes: See Cox, HM, 27, cf. Wevers, THGG, 54.

Genesis 29:12

HT (לְרָחֵל) יַעֲקֹב
LXX (τῆ Ῥαχὴλ)

Sub ✖

Wit 2: τῆ 911(vid) 961] pr ιακωβ O' C'' 370 53-446^c n 30 y^{-318'} 59'; ✱
 pr τῆ Arm^{26 40 121 224} = ℞; την 500 44'-107'-370* 71'; τη ραχηλ
 sub ✱ Arm³³

Notes: Hexapla puts 'Jacob' under the asterisk.

Genesis 29:13

HT יָ (רָשָׁוּ)
 LXX (ἐφίλησεν)

οἱ γ' αὐτόν

Wit 2: ἐφίλησεν 911(vid) 961] κατεφιλησε(ν) C'' 730 424 31; + αυτον O'
^{58 82 618} 75 509 Arab Arm Bo = ℞; + αυτω 618

Notes: LXX omits to avoid excessiveness of personal pronoun, while Hexapla has it to equal the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 29:16

HT יְ
 LXX τῶ

Sub ✱

Wit 2: τῶ] pr ✱ Arm

Notes: Arm incorrectly places this article under the asterisk.

Genesis 29:17

HT תָּבוּהָ
 LXX ἀσθενεῖς

α' σ' ἀπαλοί

Wit 1: M

Notes: Both Aquila and Symmachus have a literal translation, while LXX has a better idiomatic in Greek.

Genesis 29:20

HT עבֿשׁ עֶבֶשׁ

LXX ἔτη ἑπτά

non tr ἑπτά ἔτη

Wit 2: ἔτη ἑπτά] επτα ετη A 426 569 d⁻¹⁰⁷ 129 75 s^{-344'} 346 z⁻⁴⁰⁷ 55 59'
Chr VIII 481 ^{Lat}Hi Ep XXII 40.1^{ap} = Sixt 𐌆

Notes: Hexapla follows the word order of the HT. Cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8.

Genesis 29:22

HT מִשְׁתֵּה

LXX γάμον

α' σ' πότον

Wit 1: cI (= 57-413) 130 **Nobil**

Attr: α' σ'] > 413

Notes: Both Aquila and Symmachus translate literally. Cf. 21:8; 26:30.

Genesis 29:24

HT תִּשְׁתֵּהּ הַלְּוִיִּתָּהּ

LXX Λεία τῆ θυγατρὶ αὐτοῦ

non tr Ζέλφαν τὴν παιδίσκην

Wit 2: αὐτοῦ] > 618* *t*; tr post Ζέλφαν A 458 *s*^{-30'} *y*⁻⁵²⁷ *z* 630; tr post αὐτοῦ D^G O⁻⁵⁸ 618* 527 55 319 Cyr II 204 Bo = \mathfrak{R} ; tr ad fin Arm

Notes: Both the HT and LXX texts are awkwardly constructed. LXX, however, produced an even more awkward translation. Hexapla was troubled by the rearrangement of Zilpah and Leah, but still followed the HT (Wevers, NGTG, 467-468).

HT -
LXX αὐτῆ

οἱ γ' -

Wit 2: αὐτῆ 911 961] αὐτου 707^{II}; αὐτω 799; > D^G O⁻⁵⁸ 14'-77'-79* (c pr m)-500' 458 *s*^{-344'} *y*⁻⁵²⁷ 407 319 Arm = \mathfrak{R} ; tr ad fin 569 75

Notes: Hexapla did not add this personal pronoun to equal the HT, whereas LXX tends to give the name with its apposition (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 10, 15, 34, 42; 28:4; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24).

Genesis 29:25

HT וַתִּתְּנָה
LXX παρελογίσω με

α' ἐπέθου μοι

Wit 1: M

σ' ἐνήδρευσάς με

Wit 1: M 57' 130 **Nobil**

Attr: σ'] > 57'

Notes: Interestingly, LXX translates this verb literally. While Symmachus seems to exaggerate his translation: to lay snares or place in ambush, Aquila seems to make plain his translation: to put. Aquila's translation is quite unusual in view of his usual literalness (Wevers, NGTG, 468). Regarding Symmachus' reading, Nobil records a scholion, "ἐνήδρευσάς με."

Genesis 29:32

HT יהוה בעניי
LXX μου κύριος τὴν ταπείνωσιν

non tr κύριος τὴν ταπείνωσιν μου

Wit 2: μου] > d 509 Arab; tr post ταπείνωσιν b Aeth Arm = 𐌹

Notes: LXX's word order of μου is rather confusing because this personal pronoun can modify either the Lord or humiliation. Hexapla, on the other hand, follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 29:34

HT יהוה אשי אלהי
LXX πρὸς ἐμοῦ ἔσται ὁ ἀνὴρ μου

α' πρόσκειται πρὸς μέ

Wit 1: M 458 ↓130 Hi 35 ↓Montef

Wit 2: πρὸς ἐμοῦ ἔσται] πρόσκειται προς με 509; *revertetur ad me* Sa

Attr: α'] > M 458

Var: πρόσκειται πρὸς μέ] συναφθησεται μοι ο ἀνηρ μου Montef |
 πρόσκειται] προσκειτε 130

NonGr: La *aplicabitur mihi vir meus*

Notes: Aquila has a literal translation. Jerome comments on Aquila's reading, "Aquila translated: my husband will be united to me. This is expressed in Hebrew as *illave* and rendered by the Hebrew teachers in another fashion, such that they say: my husband will accompany me. That is, I do not doubt the love of my husband for me; he shall be my companion in this life and his love will lead me down and accompany me even to death, since I have borne three sons for him" (Hayward, JHQG, 64).

Chapter 30

Genesis 30:7

HT לַחַיִּים תִּפְּשׂוּן הַחַיִּים דְּלֵתַי
LXX Βάλλα ἡ παιδίσκη Ῥαχὴλ καὶ ἔτεκεν

non tr καὶ ἔτεκεν Βάλλα ἡ παιδίσκη Ῥαχὴλ

Wit 2: Βάλλα — Ῥαχὴλ / καὶ ἔτεκεν] tr O^{58 72} La^O (sed hab La^S) = 𐤎; om ἡ 246 71'; om ἡ παιδ. Ῥαχὴλ Chr VIII 492

Notes: Hexapla follows the word order of the HT.

Genesis 30:8

HT יִתְּלֶתְפֵנִי מִיְהוָה יִתְּלֶתְפֵנִי
LXX συνελάβετό μοι ὁ θεός καὶ συνανεστράφην

α' συνανέστρεφέν με ὁ θεὸς συναναστροφὴν

Wit 1: Hi 36

Notes: יִתְּלֶתְפֵנִי] Because of Aquila's literalness, then this translation is questionable. First, Aquila translates as a verb instead of a noun. Second, Aquila adds a personal pronoun while the HT omits it. One possible explanation is Aquila misread this construct noun as a verb with first person singular suffix. Thus, his translation is 'he twisted (wrestled) me'. This translation, then, signifies that God as the subject of twisted (wrestled) and not Rachel. That is possible that the reading of Aquila is influenced by LXX's reading. Despite of this irregular translation, Aquila still maintains the wordplay between the verb and the noun. Jerome gives further explanation, "this variant occurs where the conversation, that involves a comparison of both sounds, takes place." This is another example that the translator both listens and reads the text while translating the text.

יִתְּלֶתְפֵנִי] Aquila also misread this reading (or LXX's influence?) as he read as a noun instead of a verb. Therefore, the entire translation is 'God twisted (wrestled) me with twisting (wrestling)'.

Genesis 30:10

HT -

LXX εἰσῆλθεν δὲ πρὸς αὐτὴν Ἰακώβ

⟨οἱ γ'⟩ -

Wit 2: init — Ἰακώβ] > O⁻⁵⁸ b 246 n 30'-130^{ext} y^{-392'} z 59' 509 La^S Aeth
Arm Sa = 𐤎

Notes: A popular hexapla text omits this sentence.

HT הָלַךְ תְּהַפֵּשׁ הַפְּלִי תִלְתִּי

LXX Ζέλφα ἡ παιδίσκη Λείας καὶ ἔτεκεν

οἱ γ' καὶ ἔτεκεν Ζέλφα ἡ παιδίσκη Λείας

Wit 2: Ζέλφα — Λείας] > 106; tr post ἔτεκεν 15 = 𐤎; + και συναλαβε 318

Notes: Hexapla equals the word order of the HT.

Genesis 30:11

HT [טָ] [כָּ] (טָכָ)

LXX ἐν τύχη

α' ἦλθεν εὐζωΐα

Wit 1: M

σ' ἦλθεν Γὰδ πειρατήριον

Wit 1: M

α' *venit accinctio*

Wit 1: Hi 36 = τ

Notes: [טג] [סג] (טגג) HT has two variants. First, what it is written: in the good fortune. Jerome adds, “טג can also mean arms” (Hayward, JHQG, 65). Second, what it is said: he went to Gad (or good fortune) or good fortune came. LXX translates from what it is written: in a good favor. Aquila and Symmachus translate from what being said: [טג] [סג]. Symmachus, nevertheless, translates טג as the name of the place instead of noun. In M, Symmachus reading is incorrect up to Γάδ.

Genesis 30:12

HT טִּלְתָּ(1)
LXX (καὶ) συνέλαβεν

οἱ γ' ἐτεκεν

Wit 2: συνέλαβεν D^G] ετεκε(ν) 15'-72-376 108 La^O (sed hab La^S) = ℳ; +
ετι A 17'-135-381' b d 56' 344' t 527 z 630 La^S (sed hab La^O)
Aeth Co = edd

Notes: The translation of 'ἐτεκεν' is due to hexaplaric influence.

HT -
LXX καὶ ἔτεκεν

οἱ γ' -

Wit 2: καὶ ἔτεκεν] > 15'-72-376 La^O (sed hab La^S) = ℳ; + εν τω τιχτειν
16

Notes: Hexapla omits 'καὶ ἔτεκεν' to equal the HT (cf. Wevers, NGTG, 479).

HT -
LXX ἔτι

οἱ γ' -

Wit 2: ἔτι] > O^{58 426 708} 14' b d f¹²⁹ n 344' 46-134 527 z 59' 509 La^O
(sed hab La^S) Aeth Arab Arm^{te} = ℳ

Notes: Hexapla omits 'ἔτι' to equal the HT.

HT בֶּן שְׁנַי לְיַעֲקֹב
LXX τῶ Ἰακώβ υἷον δεύτερον

non tr υἷον δεύτερον τῶ Ἰακώβ

Wit 2: τῶ Ἰακώβ] tr post υἷον 16; tr ad fin O 56' Arab Arm Bo = 𐤀

Notes: Hexapla equals the word order of the HT.

Genesis 30:13

HT אֲשֵׁר
LXX Ἀσήρ

Sub ÷

Wit 2: Ἀσήρ] + (pr ✕ Arm¹⁵³; pr ÷ Arm²⁶) ο εστιν πλουτος; + (pr ÷ Arm³³
65) πλουτος

Notes: This longer text offers explanation of the name 'Asher' which is likely come into the text from the margin where an obelus may have served as an index sign (Cox, HM, 28).

Genesis 30:15

HT לָבָן
LXX οὐχ οὕτως

α' διὰ τοῦτο

Wit 1: M

Notes: LXX read לָבָן as two different words: אֵל and לָבָן. Aquila, on the other hand, reads as one single word: לָבָן (cf. 4:15).

HT וְלָקַחְתָּ מִן־הַדָּדַיִם בְּנֵי

LXX καὶ τοὺς μανδραγόρας τοῦ υἱοῦ μου λήμψη

non tr καὶ λήμψη τοὺς μανδραγόρας τοῦ υἱοῦ μου

Wit 2: καί — μου / λήμψη] tr O^{-17' 58} Aeth = 𐌹: cf infra

Notes: Hexapla equals the word order of the HT.

Genesis 30:18

HT -
LXX ὁ ἔστιν μισθός

οἱ γ' -

Wit 2: ὁ ἔστιν μισθός] om ὁ 911; > 15'-17'-135' = 𐌹

Notes: LXX gives the understanding of רָשַׁץ through this additional phrase. Hexapla omits 'ὁ ἔστιν μισθός' to equal the HT (cf. Wevers, THGG, 64).

Genesis 30:20

HT יְבַלְנִי
LXX αἰρετιεῖ με

α' συνοικήσει μοι

Wit 1: M

Notes: This Hebrew word has two basic meanings: honor and dwell. Aquila chose 'dwell'. Jerome comments on LXX's translation, "Whenever we have '*habitabit mecum*' (he will dwell with me), LXX always translates as '*diliget me*' (he will choose or love me), which *jezbuleni* in Hebrew." Jerome, however, thinks that 'dwell' is a better translation since the name of Leah's son is dwelling place (Hayward, JHQG, 66).

HT בָּנִים רָשַׁץ
LXX υἱοὺς ἔξ

non tr ἕξ υἱούς

Wit 2: υἱούς ἕξ] υἱους εἕξη 18 619; tr $O^{-72} 82 b La^O$ (sed hab La^S) = 𐤅𐤍

Notes: In Hebrew, cardinal number comes first, while in Greek, it comes after the noun. Hexapla, on the other hand, equals the word order of the HT.

Genesis 30:22

HT הַמָּוֹתַי
LXX αὐτῆς τὴν μήτραν

non tr τὴν μήτραν αὐτῆς

Wit 2: αὐτῆς / τὴν μήτραν 961] tr $D^G 911 O' f^{-129} 527 59' 319 La^E$ Arm = 𐤅𐤍

Notes: Hexapla equals the word order of HT.

Genesis 30:23

HT יַתֵּן לִּי
LXX μου τὸ ὄνειδος

non tr τὸ ὄνειδος μου

Wit 2: μου] tr μου ad fin 17'-376 25-413 75 344' 46 392' 59' 630 La^S
Arm = 𐤅𐤍

Notes: Hexapla equals the word order of the HT.

Genesis 30:24

HT הַיְהוָה יִסְתַּחֲבֵן
LXX προσθέτω ὁ θεός

α' σ' ο' προσθέτω ό θζ

Wit 1: 130

Notes: יהי] All translations above translate from the verb 'יהי'.

היה] The reading of Aquila and Symmachus is probably influenced by LXX's reading.

Genesis 30:26

HT י(דִּי)
LXX (παιδία)

οί γ' μου

Wit 2: παιδία 961] + μου M 58 79 b^{Bs} f¹²⁹ 30' 71'-392' 31 59' 319 Chr
VIII 495 La^E Aeth Arab Arm Bo = Sixt 𐌹

Notes: Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 30:28

HT דִּקְבָהּ
LXX διάστειλον

α' ἐπωνόμασον

Wit 1: ↓cI (57-413-550) **Nobil**

Attr: α'] > 413

Var: ἐπωνόμασον] επον. 57 **Nobil**

σ' ὄρισον

Wit 1: M cI (57-413) **Nobil**

Attr: σ'] > 413

Notes: Aquila's rendering was undoubtedly influenced by Isaiah passage (Isa. 40:10). The translation of Symmachus is more reasonable (Wevers, NGTG, 487).

HT (נְאֻמָּה) (נְקִבָּה)

LXX (διάστειλον)

οἱ γ' καὶ εἶπεν

Wit 2: διάστειλον] pr και ειπε(ν) (+ *laban* Arm; + αυτω λαβαν 527; + αυτω f Sa) D^G O⁵⁸ C'' f n 346' 319 Arm Sa = **Ⲙ**; αποστειλον 82; + μοι 54 Arm

Notes: LXX avoids an unnecessary translation of 'נְאֻמָּה' since it is still Laban's speech, while Hexapla supplies it to equal the HT.

Genesis 30:30

HT הַיְהוָה לְךָ

LXX σοι ἦν

non tr ἦν σοι

Wit 2: σοι ἦν] υπηρχον 53'; σου ην 72; om σοι A 56-129 509; om ἦν 30*(c pr m) = Sixt; tr 911 = **Ⲙ**

Notes: Hexapla equals the word order of the HT.

HT הַיְהוָה אֵלֶיךָ

LXX σε κύριος

non tr κύριος σε

Wit 2: σε κζ] om σε 72 n 527 59' Aeth^G; *eas dominus* Aeth^{-GR*}; tr 15' =
Ⲙ

Notes: Hexapla equals the word order of the HT.

Genesis 30:31

HT -
LXX αὐτῷ Λαβάν

⟨οἱ γ'⟩ -

Wit 2: αὐτῷ Λαβάν] om αὐτῷ 125; om Λαβάν Chr VIII 495; tr *b*; > 72 =
Ⲙ

Notes: A popular hexapla text omits 'αὐτῷ Λαβάν' to equal the HT.

HT -
LXX αὐτῷ

οἱ γ' -

Wit 2: αὐτῷ] > 58-72 C' ⁴¹³ 125 130 346 319 = Ⲙ

Notes: A popular hexapla text omits 'αὐτῷ' to equal the HT.

Genesis 30:32

HT (ⲉⲓⲛⲥⲱ)ⲗⲃ
LXX (τά πρόβατά)

οἱ γ' πάντα

Wit 2: τά] pr παντα M O ^{58 72} b^{-Bs} 125 56^c-129 344' t 346'-392 z 55 319
509 630 verss = Ra^S Ⲙ; + παντα 246

Notes: Hexapla has ‘πάντα’ to equal the HT (cf. 6:20; 7:20, 23; 30:32; 34:30; 41:38; 45:2; 50:14).

HT הַבְּלִיָּהּ וְכָל־הַבְּלִיָּהּ (הַבְּלִיָּהּ)
LXX (πᾶν πρόβατον)

Sub ✖

Wit 2: πρόβατον] -τα 911; + (pr ✖ Arm²⁶) ποικιλον και περκνον (περκνον
15-17'-58-72-οΙ 46; λευκον 82; + και ραντον 72) και παν βοσκημα
(φοσκ. 376; προβατον 17') O' 46 Cyr II 229 La^O (sed hab La^S) Arm
Barh; sub ✖ Arm^{33 65}; tr post φαιόν (φεον 129^{xt}) f

Notes: LXX's omission is probably a case of parablepsis.

HT (הִנֵּה)
LXX (ἔσται)

οἱ γ' καί

Wit 2: ἔσται] pr και D^G 346'-392 319 La^{OS} = ℣; εστω 911

Notes: Hexapla adds this conjunction to equal the HT (Wevers, NGTG, 490).

Genesis 30:35

HT מִדְּרָגָהּ
LXX ῥαντούς

σ' λευκόποδας

Wit 1: cI (= 57-413-550vid) 130 **Nobil**

Attr: σ'] > cI (= 413-550)

Notes: Symmachus interprets as a white foot.

HT -

LXX -

Sub ✖

Wit 2: -] ✖ Arm^{148mg}

Notes: The Armenian incorrectly places the asterisk here without any correspondence to the HT.

Genesis 30:37

HT תִּלְ
LXX καρύνην

α' σ' ἄμυγαλίνην

Wit 1: M cI (= 57-413'ind ad στυρακίνην 550) ↓458 **Nobil**

Attr: α' σ'] > 413' 458; > **Nobil**

Var: ἄμυγαλίνην] μηγδ. 458

Notes: Aquila and Symmachus translate literally as almond.

HT תִּלְקַמְה־לְעַ רֶשֶׁס (תִּלְקַמְה־לְעַ)
LXX (χλωρόν)

Sub ✖

Wit 2: χλωρόν] λευκον 71' z; + (pr ✖ Arm^{26 33 121vid}) το (> 72-426 125) επι των σκυταλων (σκυλων 376*; σκοιτ. 58) M^{mg} O' d 59' = 𐌛; sub ✖ Arm⁶⁵; + ✖ Arm^{40vid}

Notes: This Armenian reading is not in Wevers' edition. It is in Zohrabian (= MS 57) (Cox, HM, 28).

HT -
LXX ἐφαίνετο δὲ ἐπὶ ταῖς ῥάβδοις τὸ λευκόν, ὃ ἐλέπισεν, ποικίλον

Sub ÷

Wit 2: ἐφαίνετο — fin] sub ÷ M; > 72-135 = ㉓

Notes: The HT has ‘the white which (was) in the rods’, but LXX omits this phrase as it is superfluous. LXX, then, adds ἐφαίνετο δὲ ἐπὶ ταῖς ῥάβδοις τὸ λευκόν, δ ἐλέπισεν, ποικίλον in midrashic fashion to help the readers understand Jacob’s actions (Wevers, NGTG, 492).

Genesis 30:38

HT תִּיתְּשֶׁלֹּ אֶבְבָּבְ הַנְּמָחַיִּי אֶצֶה כְּבִנִּי תִיתְּשֶׁלֹּ אֶצֶה אֶבְבָּבְ רָשָׁא
LXX ἵνα, ὡς ἂν ἔλθωσιν τὰ πρόβατα πιεῖν ἐνώπιον τῶν ῥάβδων, ἐλθόντων αὐτῶν
 εἰς τὸ πιεῖν, ἐγκισσῆσωσιν

σ’ ὅπως ἐρχομένων τῶν βοσκημάτων πιεῖν
 ἄντικρυς ὧσιν τῶν βοσκημάτων καὶ
 ἐγκισσῆση ἐλθόντα πιεῖν

Wit 1: M

Notes: Symmachus equals the HT.

HT הַנְּמָחַיִּי
LXX (ῥάβδων)

Sub ✖

Wit 2: ῥάβδων] + (pr ✖ Arm^{26 33 65}) ἐγκισσησωσι(ν) (c var) O⁻³⁷⁶ 53-664^{mg}
 527 = ㉓

Notes: This asterisk occurs either because of the translator of LXX skips this verb accidentally or omits it purposely since this verb occurs twice. Wevers thinks that LXX omits this to make a good sense of a difficult Hebrew text (Wevers, NGTG, 493).

HT (תִּיתְּשֶׁלֹּ)
LXX (εἰς τὸ πιεῖν)

Sub ✖

Wit 2: εἰς τὸ πιεῖν] + (pr ✖ Arm²³³) και ενεκισσων τα προβατα εις τας
ραβδους; sub ✖ Arm⁶⁵; ✖ pr εις Arm²⁶

Notes: Hexapla influenced some manuscripts in the *O*-group and Armenian to have ‘καί’ conjunction. LXX uses subjunctive mood because of a ἵνα clause in 30:38. The tense of the verb in Armenian is imperfect. It is possible that the parent text of Armenian had the aorist like the *O*-group (Cox, HM, 28).

Genesis 30:40

HT יָבֵן (יָבֵן)
LXX (ἀμνοῖς)

οἱ γ’ Λαβάν

Wit 2: ἀμνοῖς] αρνασι 527; + (+ του 82) λαβαν *O*^{46 55c} = 𐌹

Notes: Hexapla has ‘Laban’ to equal the HT.

Genesis 30:41

HT תִּירְמַה־תָּבַרְבְּרַיִם וְשִׁי תִירְשָׁרְמַה יָבֵן הַחַיִּל־לָבָן
LXX ἐν τῷ καιρῷ, ᾧ ἐνεκίσσησεν τὰ πρόβατα ἐν γαστρὶ λαμβάνοντα, ἔθηκεν
Ἰακώβ τὰς ῥάβδους

σ’ πάντοτε ὅταν ἐνεκίσσων τὰ βοσκήματα
πρόϊμα ἐτίθει Ἰακώβ τὰς ῥάβδους

Wit 1: M ↓s (= 130-344)

Wit 2: ἐνεκίσσησεν 911 961 962] ενικισσησαν 82; εκισσησε *d*¹⁰⁶;
εγγυσησον 106(γγυ ex corr); εγκισσον 458; ενεγκισσον 75;
ενεκισσων (c var) A M 17’-58-*oI C’’ b f s y z* 55 59’ 319 509 630
Chr VIII 496 Cyr II 237 = Ra^G

Attr: σ’] > s (= 130-344)

Var: ἐνεκίσσων] εκισσ. 130 | πρόϊμα] > 130 | ῥάβδους] + τας χλωρας 344

Notes: Symmachus follows the word order of the HT.

בְּכֹל] LXX and Symmachus render well into Greek to communicate the time.

מִיָּמֵי] Because of the usage of ὅταν, Symmachus employs a participle. Since LXX has a relative pronoun, then he has a freedom to use an indicative mood.

תִּרְשָׁקֶה] This word apparently causes a trouble for ancient translators. The meaning in Hebrew is the strong ones. LXX interprets as ‘the ones that conceive (LXX has ‘conceive’ twice through ἐγκισσάω and ἐν γαστρὶ λαμβάνοντα)’, Symmachus interprets as ‘early birth of cattle’.

HT תִּרְשָׁקֶה
LXX ἐν γαστρὶ λαμβάνοντα

α' καταδεδεμένοις

Wit 1: Mind ad (42) ἐπίσημα 130

Attr: α'] > 130

Notes: Aquila translates literally from *qal* stem: to bind.

Genesis 30:42

HT מִיָּמֵי אֵלֶּיךָ הַצֹּבֵאִים
LXX ἡνίκα δ' ἂν ἔτεκεν τὰ πρόβατα, οὐκ ἐτίθει

σ' ὅποτε δὲ ἦν ὄψιμα τὰ βοσκήματα, οὐκ ἐτίθει

Wit 1: M ↓cI (= 57-413) ↓s (= 130-344)

Attr: σ'] > 413 344

Var: ὅποτε] απ. 57 130 | ὄψιμα] -ημα 130 | βοσκήματα] -ηματα 130 | ἐτίθει] ετεθη 344

Notes: כִּ] Both LXX and Symmachus render well into Greek to communicate the time.

הַיְטֵה] LXX interprets the weak one as the one who gives birth. Symmachus, on the other hand, interprets as ‘late birth of cattle’ (cf. 30:41).

HT הַיְטֵה
LXX ἡνίκα δ’ ἂν ἔτεκεν

α’ καὶ ἐν δευτερογόνοις

Wit 1: M cI (= 57-413) 130

Attr: α’] > 413

Notes: Aquila interprets as ‘and among the second-born’. Aquila, thus, has a similar translation with Symmachus: the early birth equals the first-born, and the late birth equals the second-born.

HT הַפִּטְה
LXX τὰ ἄσημα

α’ ὄψιμα

Wit 1: M cI (= 57-413ind ad Λαβάν) 130 **Nobil**

Attr: α’] > 413

σ’ δευτερόγονα

Wit 1: ↓M cI (= 57-413ind mend) 458 130 **Nobil**

Attr: σ’] > 413 458 130

Var: δευτερόγονα] pr τα M

Notes: Aquila and Symmachus use ὄψιμα and δευτερόγονα interchangeably.

Genesis 30:43

HT וַיְבַדֵּם וַיְחַפְּשֵׁם
LXX καὶ παῖδες καὶ παιδίσκαι

non tr καὶ παιδίσκαὶ καὶ παῖδες

Wit 2: καὶ παῖδες καὶ παιδίσκαὶ] παῖδες (-δαις 376) et παιδίσκαὶ tr 15-72-376' = ㊮

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Chapter 31

Genesis 31:1

HT -
LXX Ἰακώβ

⟨οἱ γ'⟩ -

Wit 2: Ἰακώβ] > 408 Chr VIII 497 = 𐌹

Notes: As what we expect, LXX gives the information of the addressor and / or the addressee (cf. 3:24; 4:25; 12:7, 11, 20; 14:14, 19; 15:6; 16:8, 13; 18:6, 24; 19:7, 29; 21:26, 30, 34; 22:1, 11; 23:8; 24:7, 14, 31, 60; 25:31, 33; 26:10; 27:35; 28:19; 29:7, 19, 25, 28, 32, 33; 30:3, 23, 31, 34, 37; 31:1; 32:8; 33:1; 34:5, 14; 35:9; 37:14, 17; 38:16, 26; 39:11; 40:18; 41:45; 42:24, 43:27, 28; 44:1, 17, 25; 45:1, 26; 46:33; 47:16, 20; 48:4, 9, 17; 50:18, 24).

Genesis 31:4

HT הַאֵלֶּיךָ לְחַיֵּיךָ
LXX Λείαν καὶ Παχὴλ

non tr Ἰακώβ καὶ Λείαν

Wit 2: Λείαν 961] λιαν A M 82 25 44-107' 56 n 127-343 318-392 59';
λεια 911; et Ἰακώβ tr A M O^{←58} 458 343' t y⁻⁵²⁷ 55 59' 319 Arab
Arm Bo^{Lat}cod 101 (sed hab La^S) = Ra 𐌹

Notes: While LXX goes with the oldest to the youngest, Hexapla equals the word order of the HT.

Genesis 31:7

HT בִּי לְחַיֵּיךָ
LXX παρεκρούσατό με

α' σ' παρελογίσατό με

Wit 1: M cI (= 57-413) 130 Nobil

Wit 2: παρεκρούσατό] περιεκ 458; παρελογισατο 59' 509

Attr: α' σ'] > 413

Notes: Aquila and Symmachus translate literally: he deceived (cheated on) me.

HT οὐκ ἐπὶ τῶν ἐπιτηρῶν μου ἡλλήθη
LXX καὶ ἥλλαξεν τὸν μισθὸν μου τῶν δέκα ἀμνῶν

α' καὶ ἥλλαξε(ν) τὴν μίσθωσίν μου δέκα ἀριθμούς

Wit 1: C' ^{cat} (= 14^{cat}-25^{cat}-52^{cat}-77^{cat}-408^{cat}-500^{cat}-551^{cat}-569^{cat}-615^{cat}-cI^{cat}) ↓31^{cat} Procop 447/448 Tht^{11 12 13}

Attr: α'] C (= 14-551) Tht^{11 12 13}

Var: μίσθωσίν] -θοσιν 31

σ' καὶ ἥλλαξε(ν) τὸν μισθὸν μου δεκάκις ἀριθμῶ

Wit 1: ↓C'' (= 14^{cat}-25^{cat}-52^{cat}-77^{cat}-408^{cat}-500^{cat}-551^{cat}-569^{cat}-615^{cat}-cI^{cat}) Procop 447/448 Tht^{11 12 13}

Attr: σ'] Tht^{12 13}

Var: ἥλλαξε(ν)] -ξαι 761 | τὸν μισθὸν] τω μισθω 550

ό συρ' καὶ ἥλλαξε τὸν μισθὸν μου δεκάκις

Wit 1: O^{comm} (= 17^{comm} Eus Em-135^{comm} Eus Em-628^{comm} Eus) ↓C'' (= 14^{comm} Eus-25^{cat}-52^{cat}-77^{cat}-77^{comm} Eus-408^{cat}-500^{comm} Eus-551^{cat}-569^{cat}-615^{cat}-cI^{comm} Eus) 31^{cat} Procop 447/448 Tht^{11 12 13}

Var: ἥλλαξε] -ξαι 761 | δεκάκις] -δισ 78; + ἀριθμω 14-25-52-57-77-73-408-500-550-551'-615

ὁ ἔβρ' δεκάκις ἠθέτησε(ν) τὰς συνθήκας πρὸς τὸν
 Ιακώβ

Wit 1: M ↓O^{cat} (= 17^{cat}-135^{cat}-628^{cat}) ↓C'' (= 14^{cat}-57^{cat}-77^{comm Eus}-
 500^{cat}-550^{cat}-551^{cat}-615^{cat}) ↓31^{cat} ↓Procop 447/448

Var: ἠθέτησε(ν)] ἠθετεισεν 14 | πρὸς τὸν Ιακώβ] προς τον ιακωβ συνθ. 14-
 57'-77-500'-550-551' 31; + ο λαβαν 17-135-628 14-550-615
 Procop 447/448

ὁ ἔβρ' δεκάκις ἥλλαξέ μοι τὸν μισθόν

Wit 1: ↓O^{comm Eus} (= 17^{comm Eus}-135^{comm Eus}-628^{comm Eus}) ↓Procop 447/448

Attr: ὁ ἔβρ'] + 135^{comm Eus}

Var: ἥλλαξέ] pr ουν 17-135-628 | δεκάκις — μισθόν] και τουτο δεκακις
 Procop 447/448

Notes: All translations equal the word order of the HT.

מִשְׁכָּרְתִּי] All translations translate as wages of manual labor. Aquila's translation denotes a type of wages earned by slaves to their master.

מִנְיָם] Aquila and Symmachus translate literally. *Cat.* 1607 has the Syrian and the Hebrew's reading, "the Syrian says, 'and he has changed my wages ten times', in the sense of 'many times'. For (Laban) said, '(Scripture) says, "If (the sheep) will bear spotted and dark (young), they will be for you"; but having seen that the breed of these prevailed, he said contrariwise: "if the sheep bear white (young), they will be yours." Thus, ten times he has changed the wages for me. The Hebrew speaks in the same way." Diodore says that Jacob said to his wives about Laban: and he has changed my wages of ten ewe-lambs. The Syrian has: 'and he changed my wages ten times', in the sense of: 'he dealt treacherously with me many times', both in the case of the marriage and in the proposal about the sheep for such toil (Romeny, *SGD*, 365). LXX, on the other hand, contextualizes the meaning: lambs (cf. *Genesis* 30:32, 35). Jerome comments on LXX's translation, "LXX's meaning is shown to be more acceptable by what follows, in that Laban always changed the agreement in respect of individual offspring" (Hayward, *JHQG*, 68-69, cf. *Cat.* 1607 and 1608).

The first reading of the Hebrew is rather an interpretative reading. Thus, the second one might be the actual reading of the Hebrew.

HT מִשְׁכָּרְתִּי מִנְיָם

LXX δέκα ἀμνῶν

α' ἀριθμούς

Wit 1: ↓M ↓O^{cat} (= 17^{comm Or}-135^{cat}-628^{comm Or}) C'' (= 14^{comm Eus}-57^{'comm Eus}-77^{comm Eus}-550^{comm Eus}-569^{cat}) 31^{cat}

Var: ἀριθμούς] pr δε και 135; pr δέκα M 17-628

σ' δεκάκισ ἀριθμῶ

Wit 1: M O (= 17^{comm Or}-135-628^{comm Or})

Genesis 31:8

HT (רמא') הַבְּמֵאָה

LXX (εἴπη)

οἱ γ' οὕτως

Wit 2: εἴπη] pr ουτως (ουτος 246^c) O^{←58 72} 56'-129 76 318-527 319 = ℳ; εἰποι 618; + παντα 57^{mg} 130^{mg} B^{oL}

Notes: Hexapla adds 'οὕτως' to equal the HT (Wevers, NGTG, 500).

Genesis 31:10

HT אָרְבָּעַיִן עֵינַי

LXX εἶδον τοῖς ὀφθαλμοῖς μου

non tr τοῖς ὀφθαλμοῖς μου εἶδον

Wit 2: εἶδον] ιδων 458; ειδεν 911; tr post μου O^{←17' 58} = ℳ; + εν A

Notes: Hexapla follows the word order of the HT.

HT -

LXX αὐτά

οἱ γ' -

Wit 2: αὐτά 911 961] > A 17' d 53'-246 n 30'-130^{xt}-343 t y 55 59' 319
Chr VIII 498 Aeth Arab Arm ^{Lat}cod 100 Aug *Loc in hept* I 113
(sed hab cod 101) = Sixt 𐌹

Notes: This addition makes a better sense in Greek since LXX clarifies the object (cf. 31:9). Hexapla, on the other hand, omits 'αὐτά' to equal the HT.

Genesis 31:12

HT לְבָנֵי עֵשָׂו לְ
LXX σοι Λαβάν ποιεῖ

non tr Λαβάν ποιεῖ σοι

Wit 2: σοι] tr post Λαβάν 426 Eus VI 233 Arm; tr ad fin Eus VI 22 = 𐌹

Notes: Hexapla equals the word order of the HT.

Genesis 31:16

HT אֱלֹהֵי אֲבֹתַי
LXX σοι ὁ θεός

non tr ὁ θεός σοι

Wit 2: σοι / ὁ θεός 911] ο θες σου 17'-82-135 319; om σοι 708 75° 71'; tr A
15 55 = 𐌹; + σοι 72; + σου 961 52'-408'-615' d 53' 130^{mg}-344' t
71'-318-527

Notes: Hexapla equals the word order of the HT.

Genesis 31:17

HT וְנַפְשׁוֹ וְנַפְשׁוֹ
LXX τὰς γυναῖκας αὐτοῦ καὶ τὰ παιδιά αὐτοῦ

non tr τὰ παιδιά αὐτοῦ καὶ τὰς γυναῖκας αὐτοῦ

Wit 2: τὰς — αὐτοῦ] τα παιδια (-δαρια 135) αυτου και τας γυναικας αυτου
O^{-17' 58 426} Lat^{cod} 101 = 𐤀

Notes: Hexapla equals the word order of the HT, while LXX follows the Samaritan text (Wevers, NGTG, 504).

Genesis 31:18

HT וְכָל־בְּרִיֹתָי
LXX πᾶσαν τὴν ἀποσκευὴν αὐτοῦ

Sub ✖

Wit 2: πᾶσαν — αὐτοῦ] sub ✖ M; om πᾶσαν 106 Chr VIII 499 Aeth; om αὐτοῦ Chr VIII 499 Sa

Notes: M incorrectly puts ‘πᾶσαν τὴν ἀποσκευὴν αὐτοῦ’ under the asterisk.

HT מְקַנְהָ קַנְיָנוּ אֲשֶׁר (רְכָשׁ)
LXX (περιεποιήσατο)

οἱ γ' κτήσιν κτήσεως αὐτοῦ ἦν (περιεποιήσατο)

Wit 2: περιεποιήσατο] εποιησατο 127; εποιησε(ν) 911(vid) d f 130^{xt}-343
346 z 509 Arm Bo; + κτησιν κτησεως (κτισ. 400*) αυτου (αυ|αυτ.
58) ην περιουσιασατο (περιεποιησατο 17'-135 57' 130) M^{mg}(ind ad
πᾶσαν) O⁻⁸² 57^{mg}(ind ad ἀποσκευήν) 130^{mg} = 𐤀; + κτησιν 82

Notes: LXX probably skips this phrase due to *homoioteleuton* of אֲשֶׁר רְכָשׁ that has been mentioned twice. On the other hand, this omission may have been an intentional shortening since LXX does have καὶ πάντα τὰ αὐτοῦ after Mesopotamia which may be LXX's summary of מְקַנְהָ קַנְיָנוּ (Wevers, NGTG, 504).

HT אֲרָם (אֲרָם)
LXX (Μεσοποταμία)

οί γ' Συρίας

Wit 2: Μεσοποταμία] μεσοταμία 127; μεσωπ. 370*; + κτησιν κτησεως αυτου ην περιεποιησατο (-εισ.*) 246; + συριας O' 30-130^{mg}-343
Arm: cf 𐤒

Notes: See notes 25:20. Also cf. 28:2, 5, 7; 31:18.

Genesis 31:19

HT םיפֿרְתֿה
LXX εἶδωλα

α' μορφώματα

Wit 1: M ↓628 C' (= 14-57-413-550) 130 Hi 39 Barh **Nobil**

Attr: α'] 628; > cI (= 413-550) 130

Var: μορφώματα] μορφασμ(α)τα 628

σ' θεραφείν

Wit 1: ↓F^b M ↓628 C' (= 14-57-413-550) 130 Barh **Nobil**

Attr: σ'] > F^b 628 C' (= 14-413-550) 130

Var: θεραφείν] -φειμ F; -φιν 628

θ' τὰ φθ. . .

Wit 1: 628 C' (= 14-57-550)

Attr: θ'] 628; > 550

NonGr: La α' *figuras vel imagines*

Notes: Symmachus transcribes the Hebrew word. Aquila, on the other hand, translates literally. Jerome adds, “whenever we read *idola*, it is *theraphim* in the Scripture, which Aquila translates as *μορφώματα*, this is an interpretation of figure and image.” LXX renders as idols.

Genesis 31:20

HT בִּגְיָו
LXX ἔκρυψεν δέ

non tr καὶ ἔκλεψεν

Wit 2: ἔκρυψεν δέ] και εκ 911 Phil I 116.20; εκλεψεν δε D^G 55 Arm: cf Ɔ; εκ[. .]ψεν δε F*

Notes: LXX eases the negative connotation in the HT: he concealed or hid. Hexapla equals the word order of the HT.

HT (יְבִיחַ הַרְמַי) לְבָבִי
LXX (Λαβάν τὸν Σύρον)

Sub ✕

Wit 2: Λαβάν τὸν Σύρον] pr την καρδιαν (τη καρδια 72) λαβαν του συρου (soceri sui pro τ. συ Arm⁵⁷ sed hab Arm⁶⁵) sub ✕ Arm⁶⁵; τον συρον 17'-135; τω συρω 376) F^b O⁻⁵⁸ Arm Barh = Ɔ; om Λαβάν 458^{txt}

Notes: Τὴν καρδίαν is a hexaplaric plus which required Origen to change the case of “Laban, the Syrian” from accusative to genitive. The Armenian text tradition splits here. Mss. 13 and 65, for instance, has the reading “the heart of Laban, the Syrian”. Mss. 26, 33, 40, 57, 121, on the other hand, preserve the reading ‘the heart of Laban, his father in law’. This second reading is an old corruption, likely brought about by the addition of the possessive pronoun and the similarity in sound and appearance especially in uncial script (Cox, HM, 29).

Genesis 31:21

HT וְיָקָם (וְיָקָם-לְכָל-יְבִיחַ)
LXX (τὰ αὐτοῦ πάντα)

Sub ✖

Wit 2: τὰ αὐτοῦ / πάντα 911 961 58 b 129 s⁻⁷³⁰ 346 z 509 630 = edd] tr D^G
rell = Ra; + και ανεστη D^G O^{←58} n 346' 319 = ℞; sub ✖ Arm⁶⁵

Notes: LXX's translator probably skips this verb accidentally (cf. 4:8; 19:1; 21:32; 22:3; 23:3, 7, 17, 20; 24:10; 25:34; 31:17; 32:23; 46:5). Hexapla, on the other hand, equals the word order of HT and puts the verb under the asterisk.

Genesis 31:23

HT חַמֵּשׁ יָמִים
LXX ἡμερῶν ἑπτὰ

non tr ἑπτὰ ἡμερῶν

Wit 2: ἡμερῶν ἑπτὰ] tr O Arm = ℞

Notes: LXX always has a different word order for time.

Genesis 31:26

HT וְהָיָה לְךָ חֵטְא וְלֹא יָדָעְתָּ
LXX ἵνα τί κρυφῆ ἀπέδρας, καὶ ἐκλοποφόρησάς με

{α'} εἰς τί ἐκρύβης τοῦ ἀποδρᾶναι καὶ ἔκλειψάς με

Wit 1: M

Wit 2: init] pr εις τι εκρυβης (απεκ 426) του αποδραναι (-δραν 135) και
εκλειψας με O' = ℞

Notes: The reading above says, “why do you run away secretly and steal from me?” This reading seems to be influenced by Aquila because of its literalness. Field also puts this reading in the bracket as it is attributed to Aquila (Field, 46). Witness 1 mentions that this reading is belonged to verse 26, while witness 2 puts at the beginning of verse 27.

Genesis 31:27

HT יְהִי נֶחֱבֵן לְבָרָךְ הַבְּרִיךְ אֱלֹהֵינוּ
LXX -

οἱ γ' εἰς τί ἐκρύβης τοῦ ἀποδρᾶναι καὶ ἔκλειψάς με

Wit 2: init] pr εις τι εκρυβης (απεκ 426) του αποδρᾶναι (-δραν 135) και εκλειψας με O' = 𐌹

Notes: Hexapla added this sentence to equal the HT.

Genesis 31:28

HT (יְגִי־שָׁוֶה אֵל)וּ
LXX (οὐκ ἠξιώθην)

οἱ γ' καί

Wit 2: οὐκ ἠξιώθην D] pr και 961 O^{17' 82 135} 344' 318 z 630 Aeth Arab
Arm Bo = Sixt 𐌹; και ουχ ηξ. 82; ου κατηξιωθην b; ουκ ηξιωθη
551*

Notes: Since LXX paraphrased from 'and did you not allow me to kiss' to 'I was not worthy to kiss', then καί is unnecessary. Hexapla, however, has this conjunction to equal the HT.

Genesis 31:31

HT (יְהִי מִן כִּי יִתְאַוּ
LXX (εἶπα)

Sub ✠

Wit 2: εἶπα γάρ] pr (✠ Arm^{26 40 121 224}) οτι (> F^b Sa) εφοβηθην (-θη 376) F^b
L O⁷² C⁵⁴ d 246 s^{344'} 46 318' Bo^w Sa = Sixt 𐌹; sub ✠ Arm³³
(et + ✠) Arm⁶⁵; οτι εφοβηθην 72; ειπον γαρ d 319; om εἶπα Aeth^P
Sa; om γάρ Arab Arm Bo

Notes: The omission by LXX is probably a case of *homoioteleuton*. Hexapla, however, records this reading under the asterisk.

Genesis 31:32

HT עַם אֲשֶׁר תִּמְצָא תִּתְּנֶנּוּ לִי אֶל יְהוָה נָגַד אֶת־הַקְּרָחִים הַמֵּמְדִּים וְקָחֵם לְאִלְיָדִי
בְּעָרֵי

LXX ἐπίγνωθι τί ἐστὶν τῶν σῶν παρ' ἐμοί καὶ λαβέ καὶ οὐκ ἐπέγνω παρ' αὐτῷ οὐθέν καὶ εἶπεν αὐτῷ Ἰακώβ παρ' ᾧ ἐὰν εὕρης τοὺς θεοὺς σου οὐ ζήσεται ἐναντίον τῶν ἀδελφῶν ἡμῶν

non tr ᾧ ἐὰν εὕρης τοὺς θεοὺς σου οὐ ζήσεται
ἐναντίον τῶν ἀδελφῶν ἡμῶν ἐπίγνωθι τί ἐστὶν
τῶν σῶν παρ' ἐμοί καὶ λαβέ καὶ οὐκ ἐπέγνω
παρ' αὐτῷ οὐθέν καὶ εἶπεν αὐτῷ Ἰακώβ

Wit 2: ἐπίγνωθι — οὐθέν D L 911 961(vid) 58 b d f 30-343' t 318'-527
319 509 La^E Arab Co] pr *et nunc* Aeth Arm; tr post ἡμῶν La^X Arm
rell = Ra^G ㉓

Notes: Hexapla equals the word order of the HT, while LXX has reordered the HT in a more logical fashion (Wevers, NGTG, 512).

HT -
LXX καὶ οὐκ ἐπέγνω παρ' αὐτῷ οὐθέν

Sub ÷

Wit 2: καί — οὐθέν] om καί La^S; > F^c Aeth^C = ㉓; καὶ οὐκ ἐπέγνω παρ'
αὐτῷ οὐθέν] pr ÷ Arm²⁶ (et ÷ pr παρ' αὐτῷ); > Arm^{33 65} (mend pro
καί — οὐθέν sub ÷)

Notes: LXX continues to make a change by adding this sentence: he did not find anything with him. The Armenian places this sentence under the obelus.

Genesis 31:33

HT וַיִּבֶן לְבָן בְּאֵהָל יַעֲקֹב

LXX εἰσελθὼν δὲ Λαβὰν ἠρεύνησεν εἰς τὸν οἶκον Λείας, καὶ οὐχ εὔρεν· καὶ ἐξελθὼν ἐκ τοῦ οἴκου Λείας καὶ ἠρεύνησεν εἰς τὸν οἶκον Ἰακώβ

Sub ✱

Wit 2: init — Ἰακώβ] sub ✱ 343(sic)

Notes: 343 misplaces the asterisk.

HT בַּקְּבֵי (לְהֵאֵב)
LXX (εἰς τὸν οἶκον) Λείας

non tr (εἰς τὸν οἶκον) Ἰακώβ

Wit 2: Λείας] λιας M 54-128 56 458 318-392 59' 509; ιακωβ D^G O^{←58} d³⁷⁰ 46 319 Arm = 𐌹𐌶; et Ἰακώβ tr Aeth^C; > 527; + καὶ εἰς τὸν οἶκον λιας 46; ✱ pr λιας Arm¹⁵³

Notes: LXX changed the order: Laban went to Leah's tent first, then Jacob. Hexapla, on the other hand, equals the word order of the HT. Because of this transposition, the Armenian places 'Leah' under the asterisk.

HT הֵאֵב
LXX Λείας

Sub ✱

Wit 2: Λείας] (✱ Arm) καὶ εἰς τὸν οἶκον λιας O^{←58} Arm

Notes: See Cox, HM, 29-30.

HT (אֶבְרָהָם וְיִצְחָק וְיַעֲקֹב וְלֵאָה)
LXX καὶ ἠρεύνησεν εἰς τὸν οἶκον Ἰακώβ καὶ ἐν τῷ οἴκῳ τῶν δύο παιδισκῶν

Sub ✱

Wit 2: καί — παιδισκῶν] pr ✱ Arm 26 (et ✱ prae και εις et prae ευρεν);
 ✱ prae και εις Arm^{40 42 57 121 224}; sub ✱ M Arm^{33 65}

Notes: The asterisk occurs due to the faithfulness to the word order of the HT (cf. Cox, HM, 29-31).

Genesis 31:34

HT אֲנֹכִי אֶלֶּלְךָ לְהִיאֶהְ-לְכָ-תֵּן לְבִי וְיִמְצְאוּ (מִהֵלֶע)
 LXX (αὐτοῖς)

οἱ γ' καὶ διεψηλαφησεν Λαβὰν σύμπασαν τὴν
 σκηνὴν καὶ οὐχ εὗρεν

Wit 2: αὐτοῖς] pr επανω 53; επ αυτοις (-της*) 75; αυταις 57; + και
 διεψηλαφησε(ν) (εψηλ. 376-708; ηρευνησε F) λαβαν (+ την 72)
 συμπασαν (συνπ. 82-426; απασαν 318; πασαν F) την (> 72) σκηνην
 (σκεπην 58-72-426) και ουχ ευρε(ν) F^b O' 318 Arm = ❧

Notes: LXX omits this clause to avoid repetition from a previous verse and it is also clear from the next verse. Hexapla, on the other hand, supplies this reading to match the HT.

Genesis 31:35

HT י(דָּתֵךְ)
 LXX (κύριε)

οἱ γ' μου

Wit 2: κύριε] pr χē 911; bis scr 246; + μου 72-135 25 30 71'-527 Chr VIII
 502 Co = ❧; + οτι 911 f^{56*} La^S Aeth = ❧

Notes: Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 31:37

HT ׁ(ׁס) ׁ(ׁס)
 LXX (τῶν ἀδελφῶν) σου (καὶ τῶν ἀδελφῶν) μου

non tr (τῶν ἀδελφῶν) μου (καὶ τῶν ἀδελφῶν) σου

Wit 2: σου] et μου tr 911 O^{-58 72} 107'-125 La^O (sed hab La^E) Arm = Ra^S
 𐤌

Notes: LXX's order makes the demand of Jacob even more direct (Wevers, NGTGT, 516). Hexapla, on the other hand, equals the word order of the HT.

Genesis 31:41

HT מִנִּים תְּרֻשָׁתִי תְּרֻשָׁמ־תְּסֵי הִלְהִיתִי
 LXX καὶ παρελογίσω τὸν μισθόν μου δέκα ἀμνάσιν

σ' καὶ ἤλλαξας τὸν μισθόν μου δεκάκις

Wit 1: O (= 135-628) ↓ C' (= 57-413-500)

Attr: σ'] α' O (= 135-628) 500; > 413

Var: καί] > 57 | ἤλλαξας] -ξαν 57; -ξε 500

Notes: Symmachus translates literally and follows the word order of the HT (cf. notes 31:7). LXX consistently contextualizes the meaning: lambs.

HT מִנִּים תְּרֻשָׁתִי
 LXX δέκα ἀμνάσιν

α' δεκάκις ἀριθμόν

Wit 1: M

Attr: α'] mend pro σ' cf. v.7

α' δέκα ἀριθμοῖς

Wit 1: O (= 135-628) C' (= 57'-500)

Attr: α'] O (= 135-628)

Notes: There are two readings of Aquila. The second reading might be the correct reading of Aquila (cf. 31:7).

Genesis 31:42

HT יהוה־אלי (יְהוָה)

LXX (τοῦ πατρός μου)

Sub ✕

Wit 2: τοῦ πατρός μου] > 610; om μου 106-107(!); tr post Ἀβραάμ Aeth Bo; + (pr ✕ Arm²⁶) ο (> 135'-426) θεος O^{-17' 58} = ℞; sub ✕ Arm³³₆₅ (met mend pro post ο θεος)

Notes: Hexapla has 'God' under the asterisk.

HT יהוה־אלי

LXX ἦν μοι (καὶ ὁ φόβος) Ἰσαάκ

non tr Ἰσαάκ ἦν μοι

Wit 2: ἦν μοι 911 961] ην μετ εμου 500 53' Chr VIII 504 Aeth Arab Arm Bo; om μοι d; tr post φόβος 392 59'; tr post Ἰσαάκ A M O^{~58} 128 n s^{-30'} t y^{-318 392} z 55 319 630 Chr VIII 504 Cyr I 509 Arab Aram Sa²⁰ Lat Aug passim Chr V 814 Ɔ (sed hab La^E) = Ra ℞

Notes: LXX slightly puts emphasis on 'the God of my father, Abraham' within Jacob, while the HT can refer to 'the God of my father, God of Abraham' and 'the fear of Isaac' or 'the fear of Isaac' only. Hexapla equals the word order of the HT.

Genesis 31:44-45

HT -
 LXX εἶπεν δὲ αὐτῶ Ἴδου οὐθεις μεθ' ἡμῶν ἐστιν, ἴδε ὁ θεὸς μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ. λαβῶν δὲ Ἰακῶβ λίθον ἔστησεν αὐτὸν στήλην.

Sub ÷

Wit 2: εἶπεν — (45) fin] sub ÷ M; εἶπεν — (44) fin sub ÷ Arm⁶⁵; μάρτυς — (44) fin sub ✕ (mend pro ÷) Arm³³

Notes: Arm⁶⁵ preserves the correct placement of the asterisk.

Genesis 31:46

HT -
 LXX καὶ ἔπιον

οἱ γ' -

Wit 2: καὶ ἔπιον 911 961] και ειπον 19'; και εποιον 376 370*; > 72-82 128 56^{txt} 75 343' - 344' 71' -346-392 z 55 59' 319 630 Cyr II 250 La^E Aeth^C Arab = Sixt ℳ; tr post ἐκεῖ 458; tr post βουνοῦ *b*

Notes: Wevers argues that this omission by the HT due to *homoioteleuton* because both verbs end in *-ον* (Wevers, NGTG, 522). This argument, however, is questionable because it denotes that the HT uses a Greek text as its source. Another explanation is LXX adds καὶ ἔπιον to fashion the text logically: it is hard to imagine if they just eat without drinking. Also, LXX consistently to join these two verbs together at 24:54; 26:30; 31:46, 54. Hexapla, on the other hand, omits it to equal the HT.

HT טַעֲלָג לֹא קָרָא וַיַּעֲקֹב אֶת־יְדֵי־שֵׁשׁ יָגַר לְבָן יְלֹא־קָרָא וַיַּעֲקֹב
 LXX -

Sub ✕

Wit 2: ἐπὶ τοῦ βουνοῦ] ἐπι τον βουνον 961 44'-370 53' *t*; επανω αυτου 125; > 458; + (pr ✕ Arm²⁶ (et ✕ supra λαβαν)) και εκαλεσεν αυτο λαβαν βουνος της μαρτυριας ιακωβ δε εκαλεσεν αυτο (αυτω*) βουνος μαρτυς 664^{mg}: ex 47; + και εκαλεσεν αυτον (αυτο 72 426*; αυτω 426^{c pr m}) λαβαν σωρευμα μαρτυριας και ιακωβ εκαλεσεν αυτον (αυτο 72; αυτω 426) σωρος (βουνος 72-426) μαρτυς 15'-72-

376'-oI La^O (sed hab La^S) = 𐌹; καί — μαρτυρίας] sub ✱ Arm^{33 65};
✱ Arm^{121mg}

Notes: Since this reading (verse 47 of the HT) is absent between verse 46 and 48a, the Hexapla recension had added this sentence after ἐπὶ τοῦ βουνοῦ (Wevers, NGTG, 522; cf. Cox, HM, 31). The Armenian places it under the asterisk.

Genesis 31:47

HT -
LXX καὶ ἐκάλεσεν αὐτὸν Λαβάν Βουνὸς τῆς μαρτυρίας, Ἰακώβ δὲ ἐκάλεσεν αὐτὸν Βουνὸς μάρτυς

Sub ✱

Wit 2: καί — μάρτυς] sub ✱ M

Notes: The asterisk in M is an error for the obelus.

Genesis 31:47-48

HT -
LXX καὶ ἐκάλεσεν αὐτὸν Λαβάν Βουνὸς τῆς μαρτυρίας, Ἰακώβ δὲ ἐκάλεσεν αὐτὸν Βουνὸς μάρτυς. εἶπεν δὲ Λαβάν τῷ Ἰακώβ Ἰδοὺ ὁ βουνὸς οὗτος καὶ ἡ στήλη, ἣν ἔστησα ἀνά μέσον ἐμοῦ καὶ σοῦ, μαρτυρεῖ ὁ βουνὸς οὗτος, καὶ μαρτυρεῖ ἡ στήλη αὕτη· διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτοῦ Βουνὸς μαρτυρεῖ

Sub ÷

Wit 2: καί — μαρτυρεῖ] sub ÷ Arm^{33 65}; ÷ Arm^{26 mg 40 mg 121 mg 224 mg}; βουνός
2° — (48) fin] sub ÷ 344

Notes: The translator reorders the text of verse 47-52. Verse 47 in LXX and most of verse 48 has no correspondence in the Hebrew at 47-48. Thus, Origen places them under the obelus.

Genesis 31:50

HT אֵלֶּיִם עַד בְּיָנֵי וּבֵינָהּ
LXX -

Sub ✖

Wit 2: ἐστιν] > 911; + ο ορων θεος μαρτυς Chr VIII 505; + ο θς̄ μαρτυς ανα μεσον εμου και σου (51) και ειπε λαβαν τω ιακωβ ιδου ο βουνος ουτος και η στηλη ην εστησα ανα μεσον εμου και σου (52) μαρτυρει ο βουνος ουτος και η στηλη ην εστησα αυτη μαρτυρει Compl; + (+ ο 72) ορων (> 135; + ο 17'-82; + ✖ Arm^{26(et ✖ in mg) 42 57}) θς̄ μαρτυς μεταξυ εμου και μεταξυ (> 72-376*c pr m Bo) σου (+ μαρτυς ο σωρος ουτος 376) (51) και ειπε(ν) λαβαν τω ιακωβ ιδου ο σωρος (σορ.72) ουτος και ιδου (> 72) η στηλη (στυλη 376) ην (*haec Bo*) εστησα (-σας 135'; ερϋζησα 58-72; εροιζησα 426; *statuimus Arm; testatur Bo*) μεταξυ εμου (σου 58-72) και μεταξυ σου (εμου 58-72) (52) μαρτυς ο σωρος (σορ.72) ουτος (ουτος 1^o∩2^o 381' 31 Ald Sixt) και μαρτυς η στηλη (στυλη 376; + αυτη 58-72-οΙ 31 Ald; om μεταξυ 3^o – fin Bo) O' 31 Arab sub ✖ Arm^{33 65}; ✖ Arm^{40mg 121mg 224mg} Bo^W = Ald Sixt M; + θεος μαρτυς μεταξυ εμου και μεταξυ σου 527

Notes: Since LXX omits verse 50b-52a here, placing verse 51-52a before verse 48b, the Hexapla recension has placed this reading in this verse under the asterisk. This translation is likely influenced by Theodotion (Wevers, NGTG, 524-525). In the Hexapla text, verse 51-52a appears twice; here sub ✖ = the HT and in verse 48 sub ÷ (Cox, HM, 32).

Genesis 31:52

HT הַזֶּה לְגַלְתָּ אֵת הַגְּלִיּוֹת (הַלְיָא)
LXX (σέ)

α' ✖ σὺν τὸν σωρὸν τοῦτον ✓

Wit 1: M

Wit 2: σέ] + συν (> 15-17'-135) τον σωρον τουτον 15'-17'-135'-426; + εν τω σωρω τουτω 72

Notes: Aquila follows the HT.

Genesis 31:53

HT בְּיַגְיִנוּ אֱלֹהֵי אַבְיָהֶם

LXX (ἀνὰ μέσον ἡμῶν)

Sub ✖

Wit 2: ἡμῶν] + ...] αυτων G (sub ✖): cf praef p12; + (pr ✖ Arm^{40 121 224}; + o 15) θξ πατρος (πρῶν 72 426 Arab Arm) αυτων (*nostrorum* Arab) O⁻¹⁷ Arab; sub ✖ Arm³³; ✖ Arm^{26mg} Syh = 𐤎

Notes: LXX avoids a repetition (cf. 31:42). Hexapla, on the other hand, places this repetition under the asterisk.

Genesis 31:54

HT םַחֲלֵ־לְכֶ֫אֱלֵי (ויחלף)
LXX (τοὺς ἀδελφούς αὐτοῦ)

Sub ✖

Wit 2: αὐτοῦ] φαγειν αρτον 53'; + του (> D M 72 56' 130 71'-318- 527 319) φαγειν αρτον D^G M^{mg} O' 56' 130 46 71'-318-527 319 Arab sub ✖ Arm^{33 65 40mg 121mg 224mg} Syh = 𐤎

Notes: This omission is a case of *homoioteleuton*. Hexapla places it under the asterisk.

HT םַחֲלֵי (ויחלף)
LXX (ἔφαγον)

Sub ✖

Wit 2: ἔφαγον] + (✖ G) αρτον O^{-17 58} 130 Syh = 𐤎

Notes: Hexapla places 'bread' under the asterisk.

Genesis 31:55

HT וַיִּלְוּ וַיִּשָּׁב לְבָן
LXX ἀποστραφεῖς Λαβὰν ἀπῆλθεν

non tr ἀπήλθεν ἀπεστράφη Λαβάν

Wit 2: ἀποστραφεις Λαβάν / ἀπήλθεν] ἀπεστραφη 106; ἀπεστραφη λαβαν
b; tr G-15'-72-135'-426 Arm Syh = ℣; om Λαβάν 458 71'

Notes: Hexapla equals the word order of the HT. LXX, on the other hand, changed the word order for a logical purpose: Laban turned first, and then he departed (cf. Isaiah 37:37). Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Chapter 32

Genesis 32:1

HT יבִּיחַ
LXX ἑαυτοῦ ὁδόν

non tr ὁδόν αὐτοῦ

Wit 2: ἑαυτοῦ ὁδόν] ὁδον αὐτου G-17'-72-376' b d 71'-318-392*(c pr m)-
527 59' 319 509 Arm = Ⲙ; tr 15' 414* = Sixt

Notes: Hexapla equals the word order of the HT. LXX, on the other hand, changed the word order of the HT for a stylistic purpose: to sandwich a reflexive personal between the article and the road.

HT -
LXX καὶ ἀναβλέψας εἶδεν παρεμβολήν θεοῦ παρεμβεβληκυῖαν

Sub ÷

Wit 2: καί — παρεμβεβληκυῖαν] sub ÷ G Syh; > Arab = Ⲙ

Notes: This obelus is rightly placed here since there is no Hebrew counterpart.

Genesis 32:2

HT נִיחַח
LXX ἐκείνου

Sub ÷

Wit 2: ἐκείνου] sub ÷ G(vid): contra Ⲙ; > D^G 911 53-664* Cyr II 252

Notes: Codex G incorrectly places 'ἐκείνου' under the obelus.

Genesis 32:5

HT -
LXX Ἴσαύ

Sub ÷

Wit 2: Ἡσαύ] > Chr VIII 507 Arab = 𐌹𐌸; sub ÷ G Syh; + απαγγελιαi b

Notes: Codex G and Syh rightly place this name under the obelus. LXX tends to give the name with its apposition (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 10, 15, 34, 42; 28:4; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24).

Genesis 32:7

HT וַיִּצְרֶה
LXX καὶ ἠπορεύετο

α' θλιβῶδες αὐτῷ

Wit 1: M 344 Syh

Attr: α'] > M

NonGr: Syh^F 𐌸𐌹𐌺𐌹𐌸 𐌹𐌸𐌹𐌸𐌹𐌸𐌹𐌸𐌹𐌸𐌹𐌸.

Notes: וַיִּצְרֶה] Aquila's translation is 'it was oppression or affliction'.
וַיִּ] LXX omits וַיִּ since the verb ἠπορεύετο does not require an object.

HT וְאֵת־הַבְּקָרִים וְאֵת־הַצֹּאֵן
LXX καὶ τοὺς βόας καὶ τὰ πρόβατα

non tr καὶ τὰ πρόβατα καὶ τοὺς βόας

Wit 2: καὶ τοὺς βόας] pr και τους καμηλους 58; tr post πρόβατα 911 O⁻⁵⁸
La^S Aeth Arab Bo Syh = 𐌹𐌸; + (✠ 344) και τας (τους 343-344)
καμηλους C' ⁻¹²⁸ 343-344^{mg}-730

Notes: This is the only occurrence in which LXX transposed these two animals (cf. 33:13; 34:28; 50:8).

HT וְאֵת־הַבְּקָרִים (וְאֵת־הַצֹּאֵן)

LXX (καὶ τοὺς βόας καὶ τὰ πρόβατα)

Sub ✖

Wit 2: καὶ τοὺς βόας] pr και τους καμηλους 58; tr post πρόβατα 911 O⁻⁵⁸
La^S Aeth Arab Bo Syh = 𐌹; + (✖ 344) και τας (τους 343-344)
καμηλους C¹⁻¹²⁸ 343-344^{mg}-730

Notes: 344 places ‘the camels’ under the asterisk.

HT (יִשְׁנֵי) מִלְמָה

LXX (εἰς δύο)

Sub ✖

Wit 2: εἰς δύο] pr (✖ G) και τας (τους G-82-426) καμηλους M^{mg} O⁻⁵⁸ 46
509 Aeth^C Arab Arm Syh = Sixt 𐌹

Notes: This is the only occurrence in which LXX omits ‘the camels’ (cf. 12:16; 24:10, 11, 14, 19, 20, 22, 30, 31, 32, 35, 44, 46, 61, 63, 64, 30:43; 31:17, 34, 32:16; 37:25). Hexapla, on the other hand, places it under the asterisk.

Genesis 32:8

HT -

LXX Ἰακώβ

Sub ÷

Wit 2: Ἰακώβ] sub ÷ G; > 72 458 Chr VIII 507 = 𐌹

Notes: Codex G has ‘Jacob’ under the obelus since there is no Hebrew counterparts.

Genesis 32:9

HT הַיְהוָה הָאֵלֵּי

LXX κύριε ὁ εἶπας μοι

ά σ' κῆ ὁ εἰπὼν πρὸς μέ

Wit 1: 57' 344'

Wit 2: εἴπας] εἰπων (-ον 72-376 458) 58-72-135'-381'-426 128 19'-108-314^c pr m-537 d^{-370*} f⁻¹²⁹ n 127(sup lin)-343 74-76 y^{-392*} 55^c 59' 319
Chr VIII 508 Cyr II 256 = Sixt

Attr: ά σ'] > 57

Notes: ילס] Aquila and Symmachus have a literal translation.

Genesis 32:10

HT תַּנְתִּי מִבְּלִי מִכָּל־הַדָּיָה וּמִכָּל־הַמְּאָהָה

LXX ἱκανοῦται μοι ἀπὸ πάσης δικαιοσύνης καὶ ἀπὸ πάσης ἀληθείας

ά' μεμάκρυμ(μ)αι (mend pro μεμίκ) παρὰ
πάντας τοῦ ἐλέους καὶ ἀπὸ πάσης ἀληθείας

Wit 1: 628^{comm} Cyr 730 Procop 456

Attr: α'] > 730

NonGr: La *elongatus sum supra omnes misericordia et omni veritate*

Notes: יתק] This reading is belonged to Aquila.

תַּנְתִּי מִבְּלִי מִכָּל־הַדָּיָה וּמִכָּל־הַמְּאָהָה] Wevers argues that this reading belonged to LXX than Aquila. First, this reading is exactly same with LXX's reading. Second, Aquila would use 'παρὰ πάντας τοῦ' rather than 'ἀπὸ πάσης' (Wevers, NGTG, 533).

יתק] Aquila's reading probably is μικρύνω: I make small (less). This reading is favorable because of the literalness tendency of Aquila, while μεμάκρυμ(μ)αι has the opposite meaning. The reading 'μεμάκρυμ(μ)αι' is recorded by Procopius and Cod. Ambros. Q. 96 Sup. Field favors μικρύνω as well. LXX, on the other hand, renders well in Greek: I am inadequate.

Genesis 32:11

HT ט"מ (י"קס)
 LXX (τοῦ ἀδελφοῦ)

οἱ γ' ἐκ χειρός

Wit 2: τοῦ ἀδελφοῦ μου] tr post Ἡσαύ 130 Chr IV 632s DialTA 110r
 Aeth^{-P}; + εκ χειρος (+ του 71') O^{~58 72} b 106-107'-370 t 71'-318-
 392 59' La^A (sed hab La^S) Bo Sa(pr et Sa³) Syh = Sixt 𐤎

Notes: LXX is prone to avoid repetition. Thus, LXX omits the second 'from the hand' (cf. 31:42, 53). Hexapla, on the other hand, equals the HT.

HT י(גבג)
 LXX (πατάξῃ) με

Sub ÷

Wit 2: με] sub ÷ G^c: contra 𐤎; > 911; + και πᾱρα 71'; + *patrem super filios*
 Lat^{cod} 100

Notes: G^c incorrectly places 'me' under the obelus.

HT -
 LXX και

Sub ÷

Wit 2: και] sub ÷ G; > 911 Arm = 𐤎

Notes: LXX just transposed this conjunction to tight closely between 'me' and 'the mother'. Codex G, on the other hand, places it under the obelus.

Genesis 32:13

HT ידו (אבגה) (מגהג)
 LXX (ὧν ἔφερον)

Sub ✕

Wit 2: ὧν ἔφερον] > 664^{txt}; + (⌘ G; pr ⌘ Arm⁵⁷) εν (+ τη 82) χειρι αυτου
(> 122* c pr m) O⁻⁵⁸ 128 z Syh = ⌘; sub ⌘ Arm⁶⁵

Notes: LXX leaves this phrase untranslated to produce a stylistic Greek. Hexapla has ‘in the hand’ in the asterisk.

HT -
LXX και ἐξάπέστειλεν

Sub ÷

Wit 2: και ἐξάπέστειλεν] sub ÷ G; > L 911 56^{mg}-129 La^S Aeth = ⌘; tr
post Ἡσαύ 72

Notes: LXX adds this verb to produce a better Greek reading. Hexapla, on the other hand, places it under the obelus.

Genesis 32:17

HT ףַשָּׁאֵי
LXX σοι συναντήση

non tr συναντήση σοι

Wit 2: σοι] σε 376 500 53´ 31; σου 527; > 319 630; tr post συναντήση 426
Arm = ⌘

Notes: LXX transposed the word order of the HT to change the emphasis to σοι, while Hexapla and Peshitta equal the HT.

Genesis 32:18

HT (ףַרְמָא)׀
LXX (ἐρεῖς)

οἱ γ´ και

Wit 2: ἐρεῖς 961] pr και A b^{-Bs} 44 130 t 71´-392 55 59´ 630 La^A (sed hab
La^S) Arab Arm Bo = ⌘; ερει 130; > 962 376*(c pr m); + ei La^S
(sed hab La^A) Aeth Sa

Notes: Hexapla and Peshitta has ‘καί’ to equal the HT.

Genesis 32:19

HT -
LXX τῷ πρώτῳ καί

Sub ÷

Wit 2: τῷ πρώτῳ καί] ωσαυτως και 246; *iterum* Aeth^C Arab; sub ÷ G; >
Syh = 𐤀

Notes: LXX’s addition reveals that the same orders have been to each group from first to the third group (Wevers, NGTG, 537). Hexapla, on the other hand, places it under the obelus.

HT (םיִהְיֶה)
LXX προ(πορευομένοις)

Sub ÷

Wit 2: προπορευομένοις] ÷ προ √ πορευομενοις G; πορευομενοις cII⁵⁴ 314
53’ 75*(c pr m)-458 127-130 46 527 59’

Notes: LXX’s verb is a compound verb; and the Hexapla equals the word’s choice of the HT: πορευομένοις and place ‘προ’ under the obelus.

Genesis 32:20

HT אֲנִי יִשְׂרָאֵל
LXX ἴσως γὰρ προσδέξεται τὸ πρόσωπόν μου

⟨σ’⟩ ἐάν πως ἐντραπῆ

Wit 1: C (= 57’-128) **Nobil**

Wit 2: ἴσως] πως 318

Notes: Nobilius mentions that this reading is in favor to Symmachus (Field, 48).

HT -
LXX παραγίνεται

Sub ÷

Wit 2: παραγίνεται] sub ÷ G = 𐌆; + προς δε 911

Notes: Hexapla places this verb under the obelus.

Genesis 32:23

HT םרַבְּי(ו)
LXX (και) διέβη

οί γ' διεβίβασεν αὐτούς

Wit 2: διέβη] διελαβεν 761*(c pr m); διεβίβασεν (-βηβ. 17) αυτους (-τας 376) O ⁵⁸72 Arab Arm Syh = 𐌆

Notes: Hexapla 'corrected' LXX's reading 'διέβη' with 'διεβίβασεν αὐτούς' (Wevers, NGTG, 540).

Genesis 32:24

HT וַיִּמַּע אִישׁ קַבָּלִי
LXX και ἐπάλαιεν ἄνθρωπος μετ' αὐτοῦ

α' σ' ἐκυλίετο ἀνὴρ μετ' αὐτοῦ

Wit 1: 135 C' (= 57'-500'-550)

Attr: α' σ'] 135

α' ἐκονίετο ἀνὴρ

Wit 1: M 344' ↓Procop 457/458

Attr: α'] > M Procop 457/458

Var: ἀνήρ] + μετ' αὐτου εως αναβασεως του ορθου **Procop 457/458**

Notes: There are two readings of Aquila. The second reading is the correct one (cf. Wevers, NGTG, 541).

קִבְּרָה] Symmachus chooses ἐκυλίετο (to roll) to heighten the tension of the wrestling. Aquila translates literally: to get dusty.

אִישׁ] Aquila and Symmachus translate literally as ἀνὴρ (man or husband), while ἄνθρωπος for אָדָם.

אִתּוֹ] Symmachus translates as 'with him'.

Genesis 32:25

HT אֲרֵב־רֵב־עַקְבָּה

LXX καὶ ἐνάρκησεν τὸ πλάτος τοῦ μηροῦ

α' ἐνεπάγη ταρσὸς μηροῦ αὐτοῦ

Wit 1: 135

Attr: α'] 135

Notes: עַקְבָּה] BDB translates this word as dislocated or alienated in *qal* stem. LXX interprets as to grow numb or stiff, while Aquila has a confusing interpretation: to be congealed or to be numbed.

רֵב] Aquila has a literal translation: the hollow of the hips, while LXX has an idiomatic Greek: joints (for a further discussion, see Wevers, NGTG, 541).

HT אֲרֵב־רֵב

LXX τὸ πλάτος τοῦ μηροῦ

α' ἐν ταρσῶ μηροῦ αὐτοῦ

Wit 1: **Procop 457/458**

Attr: α'] > **Procop 457/458**

Notes: See notes above on 'רֵב'.

HT ⲛⲓⲛⲓ(1)
LXX εἶδεν

α' οἶδε

Wit 1: **Procop 459/460**

Attr: α'] > **Procop 459/460**

Notes: This is not an Aquila's reading because it is far from literalness.

Genesis 32:26

HT ַבְּרִיָּה
LXX με εὐλογήσης

non tr εὐλογήσης με

Wit 2: με εὐλογήσης] tr A Arm ^{Lat}Aug passim Quodv *Prom* I 33 Vulg

Notes: The change in word order of 'με εὐλογήσης' corresponds to the HT and could be taken as hexapla, though codex A is the only Greek source following the Hebrew order (Wevers, NGTG, 542).

Genesis 32:27

HT -
LXX ἐστιν

οἱ γ' -

Wit 2: ἐστιν 962] > L 911 961 G-58-426 b 76 Eus VI 233 Aeth Sa Syh: cf
ⲙⲏ

Notes: This addition is to produce a stylistic Greek: what is your name? Hexapla, on the other hand, omits it to equal the HT.

Genesis 32:28

HT בְּיַשְׁרָיִם אֶמְלֶכֶּה

LXX ὅτι ἐνίσχυσας μετὰ θεοῦ

α' ὅτι ἤρξας μετὰ θῦ

Wit 1: Hi 40

σ' ὅτι ἤρξω πρὸς θῦ

Wit 1: Hi 40

οἱ ο' θ' ὅτι ἐνίσχυσας μετὰ θῦ

Wit 1: Hi 40

Notes: שָׁרַף] This Hebrew word can be read either from שָׁרַף (to strive or contend) or שָׁרַף (to rule). Theodotion and LXX read as ‘to persevere with God’. Aquila and Symmachus seem to have derived the word from the Aramaic root שָׁרַף ‘to begin’: because you have begun with God. It is possible that Symmachus chose ἤρξω with the notion of ‘rule’ in mind (cf. Hayward, JHQG, 208).

עַם] Symmachus has πρὸς, while Aquila has μετὰ. Jerome explains the significance of the word שָׁרַף, “you name shall be noted be called ‘one who trips up’, that is Jacob; but your name shall be called ‘prince with God’, that is Israel. For just as I am a prince, so you also shall be called a prince in that you have been able to wrestle with me. Now if you have been able to fight with me, who am God or an angel (for many people interpret this in different ways), how much more will you be able to fight with men, that is with Esau, whom you ought not to dread?” (Hayward, JHQG, 70).

HT לֹא יִקְרָא בְּיָמֶיךָ דָּבָר

LXX οὐ κληθήσεται ἔτι τὸ ὄνομά σου Ἰακώβ

non tr οὐκέτι Ἰακώβ κληθήσεται ἔτι τὸ ὄνομά σου

Wit 2: οὐ — Ἰακώβ D 911 961] ουκετι ιακωβ (tr post σου 426 Eus VIII Tht) κληθησεται το ονομα σου O⁻¹⁷ Eus VI 233s VIII 1.375 Tht I 200 Syh ^{Lat}Ruf Gen XV 4: cf 𐤇; ου κληθησει ιακωβ n

Notes: LXX transposed Jacob name to contrast it with Israel. Hexapla follows the word order of LXX.

HT -
LXX ἔσται τὸ ὄνομά σου

Sub ÷

Wit 2: ἔσται — σου] το ονομα σου εσται A; sub ÷ G Syh; > L 72^{Lat} Aug
Serm V 6 CXXII 3 Ruf Gen XV 4 = 𐤀

Notes: The obelus indicates that there is no counterpart to HT.

Genesis 32:30

HT לְאֵיִף
LXX Εἶδος θεοῦ

α' πρόσωπον ἰσχυροῦ

Wit 1: M O (= 17-135-628) C' (= 25^{cat}-57'-500'-551^{cat}-615'^{cat}) 730

Attr: α'] O (= 17-135-628)

σ' Φανουήλ

Wit 1: M O (= 17-135-628) C' (= 25^{cat}-57'-500'-551^{cat}-615'^{cat}) 730

Wit 2: εἶδος θῦ] pr phanouel Arm^{ap} Syh; φανουήλ Eus III 1.168; > 75*(c pr m); tr 19'

Attr: σ'] O (= 17-135-628)

Notes: Aquila translates literally from two words: לְאֵיִף and לְאֵי (as a powerful or might one). Symmachus transcribes this word, while LXX translates idiomatically לְאֵיִף and לְאֵי (as the appearance of God).

HT וְשָׁנָה לְאֵיִף
LXX καὶ ἐσώθη μου ἡ ψυχὴ

non tr και ἐσώθη ἡ ψυχὴ μου

Wit 2: μου] tr μου ad fin G-72-82-376' 615* 19'-108 53' Eus VI 234 (sed
hab 241) La^E Arm = 𐤀

Notes: LXX transposed for a stylistic purpose. Hexapla follows the word order of the HT.

Genesis 32:31

HT לַיְיָ

LXX Eἶδος τοῦ θεοῦ

α' πρόσ[ω]πον ἰσχυροῦ

Wit 1: 108

σ' Φανουήλ

Wit 1: 108

Notes: See notes 32:30.

Chapter 33

Genesis 33:1

HT תִּימָה עֲבָרָה יִמְעַל בָּהּ יִשָּׁע הַגִּהִי אֲרָגוּ עֵינָיו בְּרָעָה אִשָּׁי
LXX ἀναβλέψας δὲ Ἰακώβ εἶδεν καὶ ἰδοὺ Ἴησαὺ ὁ ἀδελφὸς αὐτοῦ ἐρχόμενος καὶ
 τετρακόσιοι ἄνδρες μετ' αὐτοῦ

α' καὶ ἤρην Ἰακώβ ὀφθαλμούς αὐτοῦ

Wit 1: cI (= 57'-550) ↓344 **Nobil**

Wit 2: Ἰακώβ] > Chr VIII 511; + (⌘ G Syh) τοις οφθαλμοις αυτου (> 911
53') M 911 O^{←58} C'^{←128} 53-664^c 130-730 46 424' 319 Aeth^C Arm
Syh = Sixt ℞ | ὁ ἀδελφὸς αὐτοῦ] sub ÷ G; > 799 = ℞

Attr: α'] > 550

Var: αὐτοῦ] + και ειδεν και 344

σ' ἐπάρας δὲ Ἰακώβ τοὺς ὀφθαλμούς αὐτοῦ
εἶδε(ν) φανέντα Ἴησαὺ ἐρχόμενον καὶ μετ'
αὐτοῦ ἡ ἄνδρες

Wit 1: ↓cI (= 57'-550) 344 ↓**Nobil**

Wit 2: Ἰακώβ] > Chr VIII 511; + (⌘ G Syh) τοις οφθαλμοις αυτου (> 911
53') M 911 O^{←58} C'^{←128} 53-664^c 130-730 46 424' 319 Aeth^C Arm
Syh = Sixt ℞ | ὁ ἀδελφὸς αὐτοῦ] sub ÷ G; > 799 = ℞ | τετρακόσιοι
ἄνδρες / μετ' αὐτοῦ] pr oi 509; μετ αυτου ανδρες тет 58 Arm; tr G-
15-72-135'-426-oI Syh^{Lat}Ruf Gen XV 4 = ℞

Attr: σ'] > 550

Var: ἐπάρας δὲ Ἰακώβ τοὺς] > 413 | καί — ἄνδρες] > 57'-550 **Nobil**

θ' ἀναβλέψας δὲ Ἰακώβ τοῖς ὀφθαλμοῖς αὐτοῦ
εἶδεν καὶ ἰδοὺ Ἡσαὺ ἐρχόμενος καὶ μετ'
αὐτοῦ ὕ ἄνδρες

Wit 1: 344

Wit 2: Ἰακώβ] > Chr VIII 511; + (✠ G Syh) τοῖς ὀφθαλμοῖς αὐτοῦ (> 911
53') M 911 O⁵⁸ C¹²⁸ 53-664^c 130-730 46 424' 319 Aeth^C Arm
Syh = Sixt ℣ | ὁ ἀδελφὸς αὐτοῦ] sub ÷ G; > 799 = ℣ | τετρακόσιοι
ἄνδρες / μετ' αὐτοῦ] pr οι 509; μετ' αὐτοῦ ἄνδρες τετ 58 Arm; tr G-
15-72-135'-426-ol Syh^{Lat}Ruf Gen XV 4 = ℣

Notes: נִשְׁׁרָא] Theodotion follows LXX's translation. Aquila, on the other hand, translates literally. Symmachus translates synonymously.

יְנִיּוֹ] Although Theodotion equals LXX's idiomatic translation, he kept translating 'יְנִיּוֹ' as 'his eyes'. Aquila and Symmachus translate literally.

וְיָ] Since Symmachus and Theodotion employ a participle for נִשְׁׁרָא, then it is unnecessary to translate the conjunction.

הִנֵּה] Theodotion translates literally. Symmachus, on the other hand, has an elegant Greek: appearing Esau coming (Wevers, NGTG, 546).

ὁ ἀδελφὸς αὐτοῦ] LXX tends to give the name with its apposition (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 10, 15, 34, 42; 28:4; 29:1, 9; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24).

τετρακόσιοι ἄνδρες] Symmachus and Theodotion follow the word order of the HT and transposed 'four hundred men' after 'with him'.

HT רְנִיּוֹ
LXX καὶ ἐπιδιεῖλεν

α' καὶ ἡμίσευσεν

Wit 1: Hi 41

NonGr: La *dimidiavit*

Notes: Aquila has 'divided into two'. Jerome adds, "wherever we have *divisit*, Aquila translates as *dimidiavit*" (Hayward, JHQG, 71, 212).

HT עָמַד אֶרְבַּע מֵאוֹת וְשֵׁשׁ

LXX τετρακόσιοι ἄνδρες μετ' αὐτοῦ

non tr μετ' αὐτοῦ τετρακόσιοι ἄνδρες

Wit 2: τετρακόσιοι ἄνδρες / μετ' αὐτοῦ] pr oi 509; μετ αυτου ανδρες τετ. 58
Arm; tr G-15-72-135'-426-oi Syh ^{Lat}Ruf Gen XV 4 = 𐤎

Notes: Hexapla equals the word order of the HT.

HT -
LXX Ἰακώβ

Sub ÷

Wit 2: Ἰακώβ] sub ÷ G = 𐤎; pr o 54-569

Notes: Hexapla rightly places 'Jacob' under the obelus.

HT (לַחֲוֹלָה) לַע
LXX (Ραχήλ)

οἱ γ' ἐπί

Wit 2: Ῥαχήλ 911 961 962 O⁻⁸²-708 125-610 53'-246 630 La^S Sa] επι
ραχιηλ 44 59'; ραχιηλ 75; pr επι (επη 618*) La^O Aeth Arab Bo Syh
rell = 𐤎

Notes: LXX is prone to avoid repetition. Thus, LXX omits the second 'ἐπί'.
Hexapla, on the other hand, faithfully follows the HT (Wevers, NGTG, 546).

HT (יְהוֹשֻׁעַ) לַע
LXX (τάς δύο)

οἱ γ' ἐπί

Wit 2: τάς 911 961] pr επι M 376 25-128 246 s⁻⁷³⁰ t 346'-392 55 59' 319
630 La^O (sed hab La^S) Aeth Arab Arm Bo Syh = 𐤎

Notes: See notes above.

Genesis 33:4

HT -
 LXX ἐφίλησεν

ὁ ἔβρ' ουεσσακη

Wit 1: cI (= 57-550) 344

Wit 2: ἐφίλησεν] sub ÷ G: cf 𐤀; κατεφ(ε)ιλησε(ν) 53 30; + αυτον 376* 25
 75 59' Sa

Notes: The HT reveals a couple of problems in וַיִּשָׂקֵץ. First, it comes after ‘and he fell on his neck’. Second, it also has erasure dots over it, so it draws attention to some problems. The dotted form may simply that Masoretes think that this word is in the incorrect place. This problem occurred due to two expressions ‘he embraced him’ and ‘he fell upon his neck’ immediately following. LXX also may have been influenced by the pattern of 29:13 that has ‘embracing him and kissed’. The Hexapla equals the HT: ἐφίλησεν is placed under the obelus, but then adds κατεφιλησεν αυτον under the asterisk after ‘his neck’ (Wevers, NGTG, 547-548). *Cat* 1686 (and Origen?) interprets the dots as follows, “the word ‘he kissed him’ in which the Hebrew has ‘ουεσσακη’, has been dotted in all Hebrew bible. It does not mean we should not read. Instead, the dots hint the wickedness of Esau through this place in the Bible. For with deceit, he (Esau) kissed Jacob.”

HT וַיִּשָׂקֵץ
 LXX (αὐτοῦ)

Sub ✕

Wit 2: αὐτοῦ] + (✕ Syh) και κατεφιλησεν, -φηλ. 17-400*) αυτον M^{mg} O' 128 56* 343'-344^{mg} 71 z Aeth^C Arm Syh = Sixt 𐤀

Notes: See notes above.

Genesis 33:5

HT וַיִּשָׂקֵץ
 LXX οἷς ἤλέησεν

α' ἃ ἐχαρίσατο

Wit 1: M cI (= 57-550) 344' Procop 460 **Montef**

Attr: α'] > 550

σ' ἃ ἐδωρήσατο

Wit 1: M ↓cI (= 57-550) 344' ↓Procop 460 **Montef**

Attr: σ'] > 550

Var: ἃ] > 57 Procop 460

Notes: רַשָּׁן] Aquila and Symmachus translate this relative particle to a relative pronoun.

וַנִּן] Aquila has a literal translation: to show favor (cf. notes below). Symmachus translates synonymously: to present or to give.

HT רַשָּׁן וַנִּן אֱלֹהִים תַּעֲבֹד
LXX οἷς ἠλέησεν ὁ θεὸς τὸν παῖδά σου

α' ἃ ἐχαρίσατο ὁ θεὸς τῷ παιδί σου

Wit 1: Procop 460

Notes: Aquila translates literally.

Genesis 33:7

HT יוֹסֵף וְרַחֵל
LXX Ἰωσήφ καὶ Ῥαχήλ

non tr Ἰωσήφ καὶ Ῥαχήλ

Wit 2: 'Ραχήλ] ραχιηλ 75 59'; et 'Ιωσήφ tr O⁻⁵⁸ 129 130 Arm^{te} Syh = 𐤒; +
και προσκυνησεν 458(sic)

Notes: Hexapla follows the word order of the HT.

Genesis 33:10

HT 𐤒𐤓𐤕𐤓
LXX και εὐδοκήσεις με

α' θ' και εὐδοκήσεις με

Wit 1: 344

οί ο' και εὐδοκήσεις με

Wit 1: 344

Notes: All the Greek revisers present the same translation.

HT 𐤒𐤓-𐤓𐤕 (𐤒𐤓𐤕𐤓)
LXX (Ἰακώβ)

Sub ✱

Wit 2: 'Ιακώβ] pr αυτω D oI 130 318-527 319 Aeth; ιακωβ̄ αυτω 911;
αυτω 71'; + (✱ G Arm^{26 224} Syh) μη δη O^{-58 72 82} 46 Syh = 𐤒; sub
✱ Arm⁶⁵; + met et ✱ Arm^{33mg}; ✱ Arm^{121mg}

Notes: LXX's omission might be a case of *homoioteleuton* between 𐤒𐤓-𐤓𐤕 and 𐤒𐤓-𐤓𐤕. Hexapla, on the other hand, places it under the asterisk.

Genesis 33:12

HT 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓
LXX ἀπάραντες πορευσόμεθα ἐπ' εὐθείαν

α' ἀπάρωμεν καὶ πορευθῶμεν ἵνα συνοδεύσω σοι

Wit 1: M Montef (cf. Field)

Wit 2: πορευσόμεθα 911 961 962] -σωμεθα M 58-72-135-708 C' s-52 551' 615c
761 d⁻⁴⁴ 53' 75 30-130-730* 46-799 71'-318-527 z 630 Chr VIII
512 = Sixt; πορευθωμεν A D b 129 59' = Ra^G; πορευθομεν 376; + (
✠ G Arm^{26 40 121 224} Syh) και πορευσομαι (-ρευομενοι 72; -σωμαι
376) G-15-72-376'-oI Syh = ℞; + et abeamus; sub ✠ Arm^{33 65}

Attr: α'] σ' Montef

Notes: הַסְּעָה Aquila translates into subjunctive (hortatory or volitive subjunctive).

הַסְּעָה Aquila translates into subjunctive (hortatory or volitive subjunctive).

הַסְּעָה Instead of using hortatory or volitive subjunctive, Aquila uses a purpose clause: so that I might travel together with you. This interpretation may well be correct, since the Hebrew הַסְּעָה means 'over against you' (Wevers, NGTG, 551).

Montef (cf. Field, 49) attributes this reading to Symmachus.

HT הַסְּעָה הַסְּעָה הַסְּעָה
LXX πορευσόμεθα ἐπ' εὐθείαν

σ' καὶ πορευθῶμεν ἵνα συνοδεύσω σοι
πορεύσομαι εἰς κατεναντίον σου

Wit 1: cI (= 57s ind-550) Nobil: cf Field

Wit 2: πορευσόμεθα 911 961 962] -σωμεθα M 58-72-135-708 C' s-52 551' 615c
761 d⁻⁴⁴ 53' 75 30-130-730* 46-799 71'-318-527 z 630 Chr VIII
512 = Sixt; πορευθωμεν A D b 129 59' = Ra^G; πορευθομεν 376; + (
✠ G Arm^{26 40 121 224} Syh) και πορευσομαι (-ρευομενοι 72; -σωμαι
376) G-15-72-376'-oI Syh = ℞; + et abeamus; sub ✠ Arm^{33 65}

Notes: καὶ πορευθῶμεν ἵνα συνοδεύσω σοι] This reading might be influenced by Aquila's reading (see notes above).

πορεύσομαι εἰς κατεναντίον σου] The second reading has a literal translation.

Genesis 33:13

HT (ήϣ) πίϣ
LXX λοχεύονται (ἐπ' ἐμέ)

α' τίκτουσι

Wit 1: M

α' κύουσι(ν)

Wit 1: 628

Wit 2: λοχεύονται] χευονται 458*; λογχ. 82-618^c 19 130 799 527-619 319;
λογ. 54* (c pr m); χωλευονται, χολ. 44 53 84 31) 44 53 84 z;
κυουσιν 75 | ἐπ' ἐμέ] παρ εμοι C'¹²⁸ 730; επ εμοι 75; > Chr VIII
512 Arm^{Lat} Aug *Loc in hept* I 124; + κυουσι 458

Attr: α'] 628

σ' τίκτουσι

Wit 1: 628 cI (= 57-550)

Attr: σ'] 628

σ' κύουσι(ν)

Wit 1: M cI (= 57-413) 344'

Wit 2: λοχεύονται] χευονται 458*; λογχ. 82-618^c 19 130 799 527-619 319;
λογ. 54* (c pr m); χωλευονται, χολ. 44 53 84 31) 44 53 84 z;
κυουσιν 75 | ἐπ' ἐμέ] παρ εμοι C'¹²⁸ 730; επ εμοι 75; > Chr VIII
512 Arm^{Lat} Aug *Loc in hept* I 124; + κυουσι 458

Attr: σ'] > 413

θ' γαλαουχοῦνται

Wit 1: 628 cI (= 57-550)

Attr: θ'] 628

Notes: Theodotion has a literal translation. LXX and Aquila translate synonymously: to give birth or bear, while Symmachus has a conceive or pregnant (Wevers, NGTG, 551).

Eusebius discovers that the Syriac Bible has a different interpretation: his flocks where giving suck (just as the HT), they were not giving birth as is proposed by LXX and Aquila (Romeny, SGD, 378). 'Giving suck' and 'giving birth', however, might be a synonym because only the born ones that can be given a milk.

There are two readings of Aquila and Symmachus. These readings, however, due to the incorrect attribution. It seems that the actual reading of Aquila is 'τίκτουσι', while 'κύουσι(ν)' is for Symmachus.

Genesis 33:14

HT י(דבֿע)

LXX (τοῦ παιδός)

οί γ' αὐτοῦ

Wit 2: τοῦ παιδός A M 911 G t⁴⁶ z⁻³¹ 55*] μου 53'; + σου D C⁷⁻⁶⁴⁶ 56'-129 130-730 71'-392 59' 319 509 630 Aeth Bo^W; + αυτου La^S Arab Arm Bo^L Sa rell = 𐤀

Notes: LXX omits Hebrew personal pronoun. It is possible that the majority text follows hexapla with αὐτοῦ (cf. Wevers, NGTG, 552).

Genesis 33:16

HT וַיִּשָּׂא אֶת-הַיּוֹם הַהוּא

LXX Ἦσαὺ ἐν τῇ ἡμέρᾳ ἐκείνῃ

non tr ἐν τῇ ἡμέρᾳ ἐκείνῃ Ἦσαὺ

Wit 2: Ἦσαὺ — ἐκείνῃ] tr Ἦσαὺ post ἐκείνῃ O⁻⁵⁸ 527 Arm Syh = 𐤀

Notes: LXX transposed ‘Esau’ to make closer to its verb, while hexapla follows the word of the HT.

Genesis 33:17

HT הַתְּבֹרָה
LXX εἰς Σκηνάς

σ' Σοκχώθ

Wit 1: ↓M 56 ↓344' Syh ↓Ish 197 **Procop 459/460**

Var: Σοκχώθ] Σοκχθω 344'; pr εις M; + *tabernacula* Ish

σ' Σοχχόθ

Wit 1: C'' (= 14-550-615^{cat}) ↓Montef

Var: Σοχχόθ] -ωθ Montef

NonGr: Syh^V 𐤑𐤍𐤁𐤏 . 𐤑.

Notes: Symmachus transcribes this Hebrew word. Two readings of Symmachus appear due to the consonant velar sounds: voiceless stop and voiceless fricative and the vowel ‘O’ sound between omega and omicron (cf. 10:4).

HT -
LXX ἐκεῖ

⟨οἱ γ'⟩ -

Wit 2: ἐκεῖ 911 961 962] > D^G 82 C''¹⁶ 128 730 392*(c pr m)-527 319 Chr VIII 512 Arab Bo Sa^{20te} = Compl 𐌆; tr post οἰκίας n

Notes: A popular hexapla text omits ‘ἐκεῖ’ to equal the HT.

HT -
LXX ἐκείνου

Sub ÷

Wit 2: ἐκείνου] sub ÷ G; > 569* = 𐤒

Notes: LXX consistently modifies τόπου with a demonstrative pronoun (21:31; 22:14; 28:19; 32:3, 31; 33:17). Hexapla, on the other hand, puts this pronoun under the obelus.

Genesis 33:18

HT םלֶֿֿֿ
LXX Σαλήμ

σ' šlm'

Wit 1: Syh

NonGr: Syh^V 𐤒𐤋𐤍 .φ.

Notes: Symmachus transcribes this name.

Genesis 33:19

HT םלֶֿֿֿ
LXX Συχέμ

α' Συχέμ

Wit 1: 628 C'' (= 14-57-413ind ad Ἐμμώρ-550-615^{cat}) **Procop 459/460**

σ' Σοχόθ

Wit 1: ↓C' (= 14-57-550-615^{cat}) **Procop 459/460**

Var: Σοχόθ] σοχχοθ 14-550-615

Notes: Aquila transcribes this name. Symmachus misspells and misplaces the word since it belongs to 33:17 (Wevers, NGTG, 555).

Chapter 34

Genesis 34:2

HT םָֿֿׁׂ
LXX Συχέμ

α' Συχέμ

Wit 1: C (= 500-551)

σ' Σοχχόθ

Wit 1: C (= 500-551)

Notes: See notes 33:19.

HT םָֿֿׁׂ
LXX ὁ Χορραῖος

α' σ' ο' Εύαῖος

Wit 1: M ↓ O (= 135-(628)) 344'

Wit 2: Χορραῖος] χωρ 408 55; χωρρεως 319; χοραιοσ 135^c-618 79-569
346*; χωραιοσ 799; χορρες 72; χοοραιοσ M; χορραιασ 630; χραιοσ
135*; κετταιιοσ *d n* 59'; ευαιοσ Cyr I 901 Aeth^C Syh = Compl Sixt

Attr: α' σ' ο'] > 135

Var: Εύαῖοσ] Εύαῖον 135-(628)

α' Εύαῖοσ

Wit 1: ↓C' ' (= 14-500'-551-615^{cat})

Wit 2: Χορραῖος] χωρ 408 55; χωρρεως 319; χοραιοι 135^c-618 79-569
346*; χωραιοι 799; χορρες 72; χοοραιοι M; χορραιας 630; χραιοι
135*; κετταιοι *d n* 59'; ευαιοι Cyr I 901 Aeth^C Syh = Compl Sixt

Var: Εύαῖος] εβ. 761

Notes: Aquila and Symmachus share the same translation.

HT בַּשֵּׁבִי(1)
LXX ἐκοιμήθη

τὸ ἐβρ' ουέσχαβ

Wit 1: 344'

Notes: In ms. 127, the scholion says as follows, “The Hebrew does not reveal the literal meaning because the language is hard to describe in an appropriate way. Therefore, the language is ‘to sleep with her by force’. Since this is a Holy Writing (Bible), the writer wrote this painful shame in a ‘common’ language.”

Genesis 34:3

HT קָבַח
LXX προσέσχευ

σ' α' ἐκολλή[θη]

Wit 1: 108 Syh

NonGr: Syh^V διαλαο .φ. .ρ.

Notes: Aquila and Symmachus translate literally. Syh^V has ‘and he stuck’.

HT י(שֵׁבִי)
LXX (ψυχῆ)

οἱ γ' αὐτοῦ

Wit 2: ψυχῆ] + αὐτου 15-376 Arab Bo: cf 𐤎

Notes: See LXX's pattern on personal pronoun at 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 18, 33.

HT -
LXX αὐτῆ

οἱ γ' -

Wit 2: αὐτῆ] αὐτης 961 15-72 d; αὐτην 318 509; > 82-135 73 53' 527
Aeth Arm Bo = 𐤀𐤍

Notes: LXX ends this verse with this personal pronoun as an ad sensum modifier of ἐλάλησεν (Wevers, NGTG, 558). Hexapla, on the other hand, omits it to equal the HT.

Genesis 34:5

HT -
LXX ὁ υἱὸς Ἐμμώρ

Sub ÷

Wit 2: ὁ υἱὸς Ἐμμώρ] sub ÷ G = 𐤀; om ὁ 551'; om ὁ υἱός A*(vid); tr post
Δίναν 15-376-οI

Notes: As what we expect, LXX gives the information of the addressor and / or the addressee. Hexapla, on the other hand, puts this information under the obelus.

Genesis 34:7

HT וַבַּעֲזָתָהּ(י)
LXX κατενύχθησαν

α' διεπονήθησαν

Wit 1: 344' 346

σ' ὠδυνήθησαν

Wit 1: 108

Notes: Aquila has 'to be worn out or trouble' (cf. 6:6). Symmachus' translation is closer to the meaning of בצע in *qal* stem: to hurt, pain and grieve.

HT רַחַץ(1)

LXX λυπηρόν

α' σ' ὀργίλον

Wit 1: 344'

Notes: Aquila consistently translates as ὀργίλον (see notes 4:5, 6; 18:30). Symmachus follows Aquila.

HT הַשִּׁיבֵנִי אֵלַי כִּי

LXX οὐχ οὕτως ἔσται

σ' ὃ οὐκ ἔδει γενέσθαι

Wit 1: ↓108 s (= 127 (vid)-344 346 ↓Syh

Attr: σ'] > 346

Var: δ] > 108 Syh

NonGr: Syh^V ἄσμεν ἀσμεν ἄφ.

Notes: Symmachus paraphrases well into a Greek language: 'it should not be'.

Genesis 34:8

HT םתא רומה
LXX αὐτοῖς Ἐμμώρ

non tr Ἐμμώρ αὐτοῖς

Wit 2: αὐτοῖς Ἐμμώρ] αὐτοῖς Ἐμμώρ D 961 962(vid)] tr O^{17' 135} C'' f¹²⁹
s⁻⁷³⁰ f⁻⁷⁴ y^{-318 527} z 59' = Ra^S 𐤅𐤍

Notes: Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

HT י(שׁכנ)
LXX (ψυχῆ)

Sub ✠

Wit 2: תי ψυχῆ] την ψυχην 19' 55*; + (✠ 344') αυτου 15-17'-135'-oI
C''⁻¹²⁸ n 30'-343-344^{mg} 318' 55^c 630 La^S (sed hab La^A) Arab Co
Syh = 𐤅𐤍

Notes: Hexapla places Hebrew personal pronoun under the asterisk.

Genesis 34:9

HT (ונתתה)י
LXX (ἐπιγαμβρεύσασθε)

οἱ γ' καί

Wit 2: ἐπιγαμβρεύσασθε 911(-σθαι) 961] pr και 17'-135'-oI C''^{-128 413} 19'
f^{-56*} 30'-343-344^{mg} 71'-318-527 509 Chr VIII 516 Aeth Arm Bo^W
Sa^S = Compl Sixt 𐤅𐤍; -σατε (-γραμβευσ. 54*-77; -σαται 59 319; -

γαμ 527*) A D 376 C' ⁻¹²⁸ 53'-56* 30'-343-344 ^{mg} 799 346'-392
 55 59' 319 630 Chr VIII 516 = Ra^G; -σεσθαι 458; επιγαμβρευσας δε
 118'; επιγαμβρευσαντες δε 537

Notes: LXX begins this verse asyndetically, while a popular hexapla gloss has *καί* to equal the HT (Wevers, NGTG, 561).

Genesis 34:12

HT מְהָרָה
 LXX τὴν φερνήην

σ' τὸ ἔδνον

Wit 1: 64 56 344' 346

Attr: σ'] > 56

Notes: Symmachus translates as 'wedding gift'. Scholion comments on Symmachus' translation, "these wedding gifts are given-presents before the marriage by the bridegroom to the bride" (cf. Field, 50).

HT הַנְּעִרָה
 LXX παῖδα

⟨σ'⟩ παιδίσκην

Wit 1: 64 344

Wit 2: παῖδα] παιδίσκην 129 n 343

Notes: Field attributes this reading to Symmachus.

HT וּמְהָרָה (מְהָרָה מְהָרָה)
 LXX (τὴν φερνήην σφόδρα)

Sub ✖

Wit 2: τὴν φερνὴν σφόδρα] σφοδρα την φερνην (+ ❖ G Syh) και δομα
(δομεν 72; om κ. δομα οI) O' Arm Syh = ❖

Notes: LXX's omission might a case of parablepsis due to both *homoiarcton* and *homoioleuton*. Hexapla records it under the asterisk.

Genesis 34:14

HT (םהלֶאָרְמֵי)
LXX και εἶπαν αὐτοῖς Συμεὼν και Λευὶ οἱ ἀδελφοὶ Δίνας υἱοὶ δὲ Λείας

Sub ÷

Wit 2: init — Λείας] sub ÷ 343-344; > Arab

Notes: Mss. 343-344 incorrectly puts the obelus from 'καὶ εἶπαν' since it is attested in the HT.

HT םהלֶאָרְמֵי
LXX και εἶπαν αὐτοῖς

Sub ÷

Wit 2: init — αὐτοῖς] sub ÷ G*(c pr m): contra ❖

Notes: Codex M incorrectly places 'καὶ εἶπαν αὐτοῖς' under the obelus because the HT has it.

HT -
LXX Συμεὼν και Λευὶ οἱ ἀδελφοὶ Δίνας υἱοὶ δὲ Λείας

Sub ÷

Wit 2: Συμεὼν — Λείας] sub ÷ G = ❖

Notes: As what we expect, LXX gives the information of the addressor and / or the addressee. Hexapla, on the other hand, puts that information under the obelus.

Genesis 34:15

HT ΠΙΣ
LXX ὁμοιωθησόμεθα

σ' εὐνοήσομεν

Wit 1: 64

Notes: Symmachus chooses a better Greek rendering: to be well-inclined or favorable.

HT (ΠΙΣΤ)ΓΤΣ
LXX (ἐν τούτῳ)

οἱ γ' μόνον

Wit 2: ἐν τούτῳ D^G 911] pr ἀλλ 128 527 Arm; pr μονον οΙ C' ¹²⁸ b 246
343-344 ^{mg}-730 318 Aeth = Sixt 𐌱

Notes: Hexapla equals the HT (Wevers, NGTG, 58).

HT -
LXX καὶ κατοικήσομεν ἐν ὑμῖν

Sub ÷

Wit 2: καί — ὑμῖν] sub ÷ G; > 911 799 = 𐌱; και οικειν (-κην 370*) μετ
αυτου (αυτων 458) d n

Notes: This is LXX's interpretation: we shall dwell among you. This interpretation is to denote the complete union and assimilation between them. Hexapla puts LXX's interpretation under the obelus.

HT -
LXX καὶ ὑμεῖς

Sub ÷

Wit 2: καὶ ὑμεῖς] sub ÷ G Syh; > 76 31 La^S Arab = 𐌱

Notes: LXX's addition has a purpose to emphasize 'all of you'. Hexapla puts this addition under the obelus.

Genesis 34:16

HT -
LXX γυναῖκας

Sub ÷

Wit 2: γυναῖκας D] pr εις 59' 630; sub ÷ G; > 911 b = 𐀀

Notes: LXX's addition is probably a case of parablepsis: seeing וְיִשְׁבְּנוּ אֶתְכֶם as בְּנִתְיֶכֶם. Hexapla, on the other hand, places it under the obelus.

Genesis 34:19

HT בִּי הַפֶּז בָּבֶת
LXX ἐνέκειτο γὰρ τῇ θυγατρὶ

σ' ἐπεθύμει γ[ὰρ τὴν] παιδί[σκην]

Wit 1: 64

Notes: Symmachus has an idiomatic translation.

Genesis 34:21

HT שְׁלֵמִים
LXX εἰρηνικοί

α' ἀπηρτισμένους

Wit 1: Hi 42

NonGr: La consummates vel perfectos

Notes: Aquila has a literal translation: complete. Jerome adds, "Aquila's interpretation signifies the consummation and the perfection."

HT םִדְיִ(־תְּבַרְרִ הַגֵּה)
LXX (ἰδοὺ πλατεῖα)

Sub ✖

Wit 2: ἰδοὺ πλατεῖα] om ἰδοὺ 135 75 La^S Aeth Arm; tr *d* 458; + (✖ G Syh) εν χειρσιν G-15'-72-376 Syh = 𐤀𐤋

Notes: LXX interprets the Hebrew idiom ‘broad as two hands’ as ‘wide’ (Wevers, NGTG, 568). Hexapla has ‘ἐν χειρσίν’ under the asterisk.

Genesis 34:22

HT יתִּאָּ?
LXX ὁμοιωθήσονται

σ' πεισθήσονται

Wit 1: 64

Notes: Symmachus paraphrases as ‘they will be persuaded’, which fits better into an argument for compliance than in verse 15 where it was a condition imposed (Wevers, NGTG, 569).

Genesis 34:23

HT ם(תְּמַרְבֵּ)
LXX (τετράποδα)

οἱ γ' αὐτῶν

Wit 2: τετράποδα 911 961] υπαρχοντα (-χωντα 761) αυτων (> 16 343 Compl) D oI C' s⁻⁴⁰⁸ 458 s⁻³⁰ y z 55 59' 319 509 630 Aeth^C Arab Bo = Compl Ra^G; υπαρχοντα αυτοις *t*; + αυτων A 962 15-376 *b d* 75 30 Aeth^{-C} Arm; + και τα υπαρχοντα αυτων A*; + παντα 537 Bo

Notes: Hexapla equals Hebrew personal pronoun.

HT -

LXX ἐν τούτῳ

Sub ÷

Wit 2: ἐν τούτῳ] ει 53'; sub ÷ G; > 17'-72-82-135 = ℳ; om ἐν 618*(c pr m); tr post ὁμοιωθῶμεν 15-376

Notes: Codex G correctly places 'ἐν τούτῳ' under the obelus.

Genesis 34:24

HT ירע רעש יאצי-לה רזי-לה ילמי

LXX καὶ περιετέμοντο τὴν σάρκα τῆς ἀκροβυστίας αὐτῶν, πᾶς ἄρσην

α' καὶ περιετμήθησαν πᾶς ἄρσης, πάντες ἐξερχόμενοι πύλην πόλεως αὐτοῦ

Wit 1: 344

Wit 2: ἄρσην] ο ἀρσης 911; ἀρσης 319; ἀρσενικας 527; ἀρσεν 376 18-551*-569(vid) 56 46-74 392^c(vid) 31 55*; ἀρσεν και 370; + (✠ G Syh) παντες (+ οι 17'-72 Arm) ἐξερχομενοι πυλην πολεως αυτου (αυτων 72-82 46 Syh) O' 46 Syh; sub ✠ Arm⁶⁵

σ' καὶ περιέτεμον πᾶν ἀρσενικόν, πάντες οἱ προερχόμενοι τῆς πόλεως αὐτοῦ

Wit 1: 344

Wit 2: πᾶς ἄρσην] παν ἀρσεν 82 79 B^{s*} d⁻³⁷⁰ 53' 75 30-130-344*(vid) 84-134-799 59' 509; παν ἀρσενικον (+ αυτων 458) 458 71'; παντα τα ἀρσενικα 72

οί ο' καὶ περιετέμοντο πᾶς ἄρσην τὴν σάρκα τῆς
ἀκροβυστίας αὐτοῦ ✕ πάντες
ἐξερχόμενοι πύλην πόλεως αὐτοῦ ✓

Wit 1: 344

Wit 2: ἄρσην] ο αρσης 911; αρσης 319; αρσενικας 527; αρσεν 376 18-551*-
569(vid) 56 46-74 392^c(vid) 31 55*; αρσεν και 370; + (✕ G Syh)
παντες (+ οι 17'-72 Arm) εξερχομενοι πυλην πολεως αυτου (αυτων
72-82 46 Syh) Ο´ 46 Syh; sub ✕ Arm⁶⁵

θ' καὶ περιτέματο πᾶς ἄρσην, πάντες
ἐξερχόμενοι πύλην πόλεως αὐτοῦ

Wit 1: 344

Wit 2: ἄρσην] ο αρσης 911; αρσης 319; αρσενικας 527; αρσεν 376 18-551*-
569(vid) 56 46-74 392^c(vid) 31 55*; αρσεν και 370; + (✕ G Syh)
παντες (+ οι 17'-72 Arm) εξερχομενοι πυλην πολεως αυτου (αυτων
72-82 46 Syh) Ο´ 46 Syh; sub ✕ Arm⁶⁵

Notes: [יְהַלְלֵךְ] Aquila has a literal translation. Although Symmachus translates literally, he changed the passive voice to active voice. Thus, this change affects the meaning: Hamor and Shechem are the people who circumcised every male, while the HT and Aquila leave the identity remains uncertain. Theodotion's translation is alike Symmachus's translation. Theodotion, however, supplies the subject of circumcision: every male. In short, the HT and Aquila keep the identity of the circumcisor remains unknown. Symmachus implies Hamor and Shechem, while Theodotion says that every male is responsible to his own circumcision.

[כָּל־זָכָר] Aquila follows the HT. Symmachus translates as an object, while Theodotion uses it as a subject.

[כָּל־יֶעְצֵא] Aquila, Theodotion and οί ο' have: ἐξερχόμενοι: to go out, while Symmachus has προερχόμενοι: to go before (lead).

[שָׁעַר] Symmachus is the only translator that omits this word. It is probably a case of parablepsis due to *homoiarcton*.

HT -

LXX τὴν σάρκα τῆς ἀκροβυστίας αὐτῶν

Sub ÷

Wit 2: τὴν — αὐτῶν] sub ÷ G Syh = 𐤀

Notes: LXX makes a better Greek rendering: every male was circumcised with respect to the flesh of the foreskin. Hexapla, on the other hand, puts this rendering under the obelus.

Genesis 34:25

HT πῦρ
LXX ἀσφαλῶς

α' πεποιθότως

Wit 1: cI (= 57'-550) 108

Attr: α'] cI (= 57'-550)

Notes: Aquila probably translates from the verb, while LXX uses an adverb.

Genesis 34:27

HT -
LXX Δίναν

Sub ÷

Wit 2: Δίναν] δηναν 799; δεινα 25-761 71'; δειναν A 911 961(vid) G-15-376-ol C' s-25 78 128 551' 761 d-44 370c 56'-129 s-130 346-392 z 55 319 509 630 = Ra^G; sub ÷ G Syh; > 17'-72-82-135 53' n 130 = 𐤀; tr ad fin d 30

Notes: LXX tends to give the name with its apposition (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 10, 15, 34, 42; 28:4; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24). Hexapla, on the other hand, puts this name under the obelus.

Genesis 34:30

HT (בְּיָשׁוּב)
LXX πᾶσιν (τοῖς κατοικοῦσιν)

Sub ÷

Wit 2: πᾶσιν 911 961] εν 708 Chr VIII 562 = 𐀮; sub ÷ G*; > A D^G G^c-
64-381' C' ⁴¹³ 129 730 71'-392' z 55 59' 319 509 Chr VIII 518
Cyr II 280 Syh

Notes: See LXX's pattern of wholeness for 'πᾶς' at 6:20; 7:20, 23; 8:9; 11:1; 18:24; 19:25; 20:8; 23:11; 24:22; 28:15; 30:32; 31:23; 34:30; 36:6; 41:38, 56; 45:2, 23; 46:6; 50:14. Hexapla, on the other hand, puts 'all' under the obelus (cf. 6:20; 7:20, 23; 30:32; 34:30; 41:38; 45:2; 50:14).

Chapter 35

Genesis 35:2

HT וַיִּרְחַץ
LXX καὶ καθάρισασθε

α' σ' καὶ καθάρισθητε

Wit 1: 344

Wit 2: καθάρισασθε] καθαρισεσθε 71 509; καθαρισθετε 911; καθαρισθησεσθε 527; καθαρισθητε (-ται 120) L 135 128-413^{mg}-550 *b* 127*(vid; c pr m) 76 424 *z* Chr VIII 518(1°) = Sixt; καρισασθε (-θαι 761) 52'-615'

οί ο' καὶ καθάρισθητε

Wit 1: 344

Wit 2: καθάρισασθε] καθαρισεσθε 71 509; καθαρισθετε 911; καθαρισθησεσθε 527; καθαρισθητε (-ται 120) L 135 128-413^{mg}-550 *b* 127*(vid; c pr m) 76 424 *z* Chr VIII 518(1°) = Sixt; καρισασθε (-θαι 761) 52'-615'

θ' καὶ καθάρισασθε

Wit 1: 344

Notes: LXX and Theodotion capture the reflexive meaning of *hithpael* in Hebrew. Aquila and Symmachus, on the other hand, simply use subjunctive aorist active.

HT -
LXX τοὺς μεθ' ὑμῶν

Sub ÷

Wit 2: τοὺς μεθ' ὑμῶν D 911 962] om τοὺς 730; sub ÷ Syh; > A O⁻¹⁵ *b* s⁻ 30' 71'-346 *z* 59' 509 630 Chr VIII 518 Cyr II 281 Eus VI 8 235 Aeth Arab = Ra^G 𐌹

Notes: LXX's addition has a function of emphasis. Hexapla, on the other hand, puts this addition under the obelus.

Genesis 35:3

HT -
LXX και διέσωσέν με

Sub ÷

Wit 2: και — με] sub ÷ G Syh = 𐤓

Notes: LXX's addition has a function to clarify the last sentence. Hexapla, on the other hand, puts this addition under the obelus.

Genesis 35:4

HT -
LXX και ἀπώλεσεν αὐτὰ ἕως τῆς σήμερον ἡμέρας

Sub ÷

Wit 2: και — fin] sub ÷ G Arm⁶⁵ Syh = 𐤓; pr ✕ (mend pro ÷) Arm^{26 33 40}
42 57121 224

Notes: This addition is LXX's comment and application (cf. 35:20). This gloss is intended to assure the reader that these symbols of idol worship were never dug up. They remain hidden under the terebinth up to now.¹⁵ Hexapla, on the other hand, puts this addition under the obelus.

Genesis 35:5

HT -
LXX Ἰσραὴλ ἐκ Σικίμων

Sub ÷

¹⁵ Hans. G. Kippenberg, *Garizim und Synagoge: traditionsgeschichtliche Untersuchungen zur samaritanischen Religion der aramäischen Periode*, Religionsgeschichtliche Versuche und Vorarbeiten, Bd. 30 (Berlin, Germany: Walter de Gruyter, 1971), 250-251.

Wit 2: Ισραήλ ἐκ Σικίμων] sub ÷ G = 𐤎

Notes: LXX's addition clarifies the subject and the place: Jacob and Shechem. Hexapla, on the other hand, puts this clarification under the obelus.

Genesis 35:6

HT (רָשָׁא)

LXX ἡ ἐστίν

Sub ÷

Wit 2: ἡ ἐστίν] sub ÷ Syh; > 19'-108 f⁻²⁴⁶ 527 La^O (sed hab La^E)

Notes: Syh places 'ἡ ἐστίν' under the obelus, while G puts only 'ἐστίν' under the obelus. The placement by G is probably the correct one.

HT (רָשָׁא)

LXX ἐστίν

Sub ÷

Wit 2: ἐστίν] sub ÷ G

Notes: See notes above.

Genesis 35:7

HT לָא (מִקּוֹם)

LXX (τόπου)

Sub ✖

Wit 2: τόπου 962] + εκεινου (-νος 107*; εκιν. 318) 911 72-376 C' s-79* d⁻¹²⁵
n 730 t y^{-121 346} 55 59' 319 509 630 Iust Dial LVIII 21 La^S Aeth
Arab Arm Co Syh; + (✖ G Syh) ισχυρος O⁻¹³⁵ 46 Arm^{ap} Syh = 𐤎

Notes: LXX probably read as a preposition 'לָא' instead of an adjective 'לָא'. Thus, LXX omits this word. Hexapla, on the other hand, places it under the asterisk.

HT -
LXX Ἡσαύ

Sub ÷

Wit 2: Ἡσαύ] sub ÷ G Syh = 𐤌; tr ad fin 962 *f*⁻¹²⁹ Iust *Dial* LVIII 21 La^S

Notes: LXX tends to give the name with its apposition (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 10, 15, 34, 42; 28:4; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24). Hexapla, on the other hand, puts this name under the obelus.

Genesis 35:8

HT (מתחת) רַבְרַב (מתחת)
LXX (κατώτερον)

Sub ✖

Wit 2: κατώτερον A L 911 961 962 118[´]-537 129 *z*⁻³¹ 59[´] 509 Aeth^{-C} Bo^L] και εταφη κατωτερω D Iust *Dial* LVIII 22; και εταφη κατω προς 319; pr (✖ G Arm^{26 33 40 121 224}) και εταφη (+ κατω εις βαιθηλ 128) Chr VIII 519 La^O Aeth^C Arab Bo^W Syh rell = 𐤌; sub ✖ Arm⁶⁵

Notes: Hexapla places this verb under the asterisk.

Genesis 35:9

HT -
LXX ἐν Λοῦζα

Sub ÷

Wit 2: ἐν Λοῦζα] sub ÷ G Syh; > Aeth = 𐤌

Notes: LXX's addition is for a clarity purpose (cf. 35:5). Hexapla, on the other hand, places this addition under the obelus.

HT -
LXX ὁ θεός

Sub ÷

Wit 2: δ θεός = **𐤎**] pr κ̄ 56*(vid); sub ÷ G; > 82 246 458 Chr VIII 521
Iust *Dial* LVIII 23 Aeth^P = **𐤎 𐤕**

Notes: As what we expect, LXX gives the information of the addressor and / or the addressee. Cf. 3:24; 4:25; 12:7, 11, 20; 14:14, 19; 15:6; 16:8, 13; 18:6, 24; 19:7, 29; 21:26, 30, 34; 22:1, 11; 23:8; 24:7, 14, 31, 60; 25:31, 33; 26:10; 27:35; 28:19; 29:7, 19, 25, 28, 32, 33; 30:3, 23, 31, 34, 37; 31:1; 32:8; 33:1; 34:5, 14; 35:9; 37:14, 17; 38:16, 26; 39:11; 40:18; 41:45; 42:24, 43:27, 28; 44:1, 17, 25; 45:1, 26; 46:33; 47:16, 20; 48:4, 9, 17; 50:18, 24. Hexapla, on the other hand, places this addressor under the obelus.

Genesis 35:10

HT 𐤍𐤕𐤓 𐤓𐤌𐤓 𐤓𐤌𐤓 𐤓𐤌𐤓 𐤓𐤌𐤓 (𐤓𐤌𐤓)
LXX (τὸ ὄνομά σου)

Sub ✖

Wit 2: σου (sub ✖ Syh)] + (pr ✖ G Arm^{26 33 40 65 121 224} Syh) και
εκαλεσε(ν) (-σαι 376^c) το ονομα αυτου 𐤓𐤕𐤓 𐤓𐤌𐤓 𐤓𐤌𐤓 𐤓𐤌𐤓 = Ald
Sixt **𐤎**

Notes: LXX avoids a repetition. Hexapla, on the other hand, places this repetition under the asterisk.

Genesis 35:11

HT 𐤓𐤕𐤓 (𐤓𐤌𐤓 𐤓𐤌𐤓 𐤓𐤌𐤓)
LXX (ὁ θεός ἐγὼ ὁ θεός) σου

Sub ✖

Wit 2: δ θε̄ σου] pr κ̄ Eus VI 54 (sed hab 352) Aeth^P; om δ 72 Phil III
161.4; om σου 16 = **𐤎**; + (pr ✖ G Arm^{26 33 40 121 224} Syh) 𐤓𐤕𐤓 𐤓𐤌𐤓 (-
νως 135[˘]) 𐤓𐤕𐤓 46 Syh = **𐤎**; sub ✖ Arm⁶⁵ + 𐤓𐤕𐤓 82

Notes: Hexapla has 𐤓𐤕𐤓 under the asterisk. LXX, on the other hand, always translates either as my God or your God (cf. 17:1; 28:3; 35:11; 48:3).

Genesis 35:12

HT -
 LXX σοὶ ἔσται

Sub ÷

Wit 2: σοὶ ἔσται] pr και 527 31 = Ald; sub ÷ G; > A 962 C⁷⁶¹ 118⁵³⁷ 107¹²⁵ 30^{y-318 527} z⁻³¹ 509 630 Chr VIII 521 La¹ Aeth Arab Bo Syh = Ra^G ℳ; tr ad fin 55

Notes: LXX provides an additional information: it will be yours. Hexapla, on the other hand, places this information under the obelus.

Genesis 35:13

HT מְעַלְיוֹ אֱלֹהִים
 LXX ὁ θεὸς ἀπ' αὐτοῦ

non tr ἀπ' αὐτοῦ ὁ θεός

Wit 2: ὁ θεός / ἀπ' αὐτοῦ] tr O^{-72 376} Arm Syh = ℳ; om ἀπ' αὐτοῦ 961 408-414 d 53ⁿ 76 630 Aeth^P

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 35:16

HT כְּבַרְתָּהּ אֶרֶץ
 LXX ἡνίκα ἤγγισεν Χαβράθα

α' καθ' ὁδὸν τῆς γῆς

Wit 1: Hi 43

NonGr: La in itinere terrae

Notes: The main problem of this text is כַּבְרָה. BDB translates as ‘length of way’. This definition, however, is ambiguous because the distance remains uncertain. Aquila seems to be less troubled by this challenge because his main purpose is to translate as literal as possible. He, therefore, takes כַּבְרָה as a prepositional phrase. Jerome adds, “Aquila translation denotes a walking distance”. Jerome further says, “it is better if it is translated: in the choice of the land, when he was going into Ephrata. This indicates springtime, when everything bursts into flower and the time of the year is ‘choice’; and when people walk along the road they pluck and ‘pick’ from the neighboring fields whatever might come to hand, being drawn by the different sorts of flowers” (Hayward, JHQG, 73).

LXX, on the other hand, is affected by this difficulty. Thus, LXX interprets as ‘when he drew near a *chabratha* (measure) in a land’. Jerome comments on LXX’s translation, “I do not know on what grounds LXX translates the Hebrew word *chabratha* as *hippodrome*. In 48:7, Jacobs says to Joseph: as for me, when I came from Mesopotamia to Syria so as to come to Ephrata, your mother Rachel died in the land of Canaan, on the road of the *hippodrome*. And then immediately in that verse where it says in Hebrew: and they buried her on the way to Ephrata, that is Bethlehem, LXX put *hippodrome* instead of Ephrata. But at any rate if *chabratha* means *hippodrome*, Ephrata cannot mean *hippodrome*” (Hayward, JHQG, 72).

HT -
LXX Ἰακώβ

⟨οἱ γ'⟩ -

Wit 2: Ἰακώβ] > 961 962 O 56* 318 Aeth^R Arm Sa

Notes: The omission of the name ‘Jacob’ is probably the influence of hexapla.

HT -
LXX ἔπηξεν τὴν σκηνὴν αὐτοῦ ἐπέκεινα τοῦ πύργου Γάδερ

Sub ÷

Wit 2: ἔπηξεν — Γάδερ] pr και 15 Aeth; sub ÷ 344; > G-426 Arab Arm
Syh = 𐤀𐤋; om τοῦ 72 458

Notes: LXX's addition provides a background and simulates the opening of 35:21 (Wevers, NGTG, 583). Hexapla, on the other hand, places this addition under the obelus.

Genesis 35:18

HT בְּנֵימִין
LXX Βενιαμίν

σ' Βενωνί

Wit 1: 628

σ' υἱὸς δεξιᾶς

Wit 1: Procop 463

Notes: In 628, Symmachus transcribes the name, while he translates it in Procopius. 628, however, might present the correct reading of Symmachus.

HT ׀(בָּאֵל)
LXX (πατήρ)

Sub ✕

Wit 2: πατήρ] + (✕ G) αὐτοῦ A O ^{~135} 458 130 799 121-392 Chr VIII 522
La^O Aeth Arab Co = ❧

Notes: See LXX's pattern on personal pronoun at 2:24; 3:22; 4:5; 6:15; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33. Hexapla, on the other hand, places it under the asterisk.

Genesis 35:20

HT -

LXX ἡμέρας

Sub ÷

Wit 2: ἡμέρας] -ρα 376 344'; sub ÷ G = ℳ; > 78*(c pr m); + ταυτης L 961 19'-108 d 56'-129 n 318 (+ και) = Sixt; + (✠ 343-344) και απηρεν (-πει 46) ἡ̄λ̄ (κ. à ἡ̄λ̄ sub ✠ Syh; + εν τη γη εκεινη 30) και επηξε(ν) (επεξε Ald) την σκηνην (εξεκλινε(ν) σκεπην pro επ. τ. σκ. 17'-72-135) αυτου (> 246) επεκεινα (απεναντι 31) του πυργου γαδερ (γαεδερ 46; εδερ 15-135'; αδερ 72) O' 246 s⁻¹³⁰ 46 346 31 La^O Arab Arm Syh = Ald ℳ: cf 16

Notes: LXX always translates עַד־יְהִי־דָוַע as ἕως τῆς σήμερον ἡμέρας (cf. 19:37, 38; 26:33; 35:20). Hexapla, however, puts 'days' under the obelus.

HT דָּוַע־יְהִי־דָוַע לְמַגְדָּלֵי הָאֵלֶּיךָ וְיִשְׂרָאֵל וְיִשְׂרָאֵל
LXX -

Sub ✠

Wit 2: ἡμέρας] -ρα 376 344'; sub ÷ G = ℳ; > 78*(c pr m); + ταυτης L 961 19'-108 d 56'-129 n 318 (+ και) = Sixt; + (✠ 343-344) και απηρεν (-πει 46) ἡ̄λ̄ (κ. à ἡ̄λ̄ sub ✠ Syh; + εν τη γη εκεινη 30) και επηξε(ν) (επεξε Ald) την σκηνην (εξεκλινε(ν) σκεπην pro επ. τ. σκ. 17'-72-135) αυτου (> 246) επεκεινα (απεναντι 31) του πυργου γαδερ (γαεδερ 46; εδερ 15-135'; αδερ 72) O' 246 s⁻¹³⁰ 46 346 31 La^O Arab Arm Syh = Ald ℳ: cf 16

Notes: The hexapla recension has added verse 21 of the HT under the asterisk.

Genesis 35:21

HT -
LXX και ἤκουσεν Ἰσραήλ, και πονηρον ἐφάνη ἐναντίον αὐτοῦ

Sub ÷

Wit 2: και 1° — fin] sub ÷ Arm²⁶ (et pr ἐναντίον) Arm^{33 65}; και 2° — fin]
sub ÷ G 344 Syh = ℳ

Notes: This addition is LXX's comment on Reuben's sinful deed by Jacob (cf. 35:4). Hexapla, on the other hand, places this comment under the obelus.

Genesis 35:25

HT נִפְתָּלִי
LXX Νεφθαλί

Sub ✖

Wit 2: Νεφθαλί] pr ✖ Arm^{26 40 121 224}

Notes: The Armenian incorrectly places the asterisk here.

Genesis 35:26

HT הָאֵלֵּי
LXX οὗτοι

Sub ✖

Wit 2: οὗτοι] pr ✖ Arm^{33 40 121 224}

Notes: The Armenian incorrectly places the asterisk here.

Genesis 35:27

HT עֲרַבְיָה (קִרְיָה)
LXX (πόλιν) τοῦ πεδίου

θ' ἄραβα

Wit 1: 628

Wit 2: πόλιν] pr την 707^{II}; + αραβα 71': cf 𐤀

Notes: This name occurs twice in Genesis (23:2; 35:27). Theodotion transcribes the name, while LXX translates here and transcribes it at 23:2.

HT -

LXX εἰς

οἱ γ' -

Wit 2: εἰς] > O 551 = 𐤎

Notes: Hexapla omits this preposition to equal the HT (cf. Wevers, THGG, 64)

HT -

LXX ἐν γῆ Χανάαν

Sub ÷

Wit 2: ἐν γῆ Χανάαν] εἰς γῆν χανααν 799; sub ÷ G; > 537(!) = 𐤎

Notes: LXX maintains Kiriath-arba-Hebron-Canaan's pattern from Genesis 23:2. Hexapla, on the other hand, places this location under the obelus.

Genesis 35:28

HT -

LXX ἄς ἐζήσεν

Sub ÷

Wit 2: ἄς ἐζήσεν] sub ÷ G; > Aeth = 𐤎

Notes: This relative clause limits the days to his life only (cf. 5:27; 35:28). Hexapla, on the other hand, places it under the obelus.

Genesis 35:29

HT קַח־

LXX -

Sub ✕

Wit 2: ἀπέθανεν A D^G 961 72-381´ 128 125 53´ 458 130 121-527 z 319
509 Aeth] + ισαακ L 71´; pr (✱ G Arm²⁶) ισαακ (ισαακ G) La^I Arab
Bo rell = 𐤎; sub ✱ Arm⁶⁵; + met *et* ✱ Arm^{33mg}

Notes: LXX omits this name because it is clear from the context. Hexapla, on the other hand, places this name under the asterisk.

Chapter 36

Genesis 36:6

HT יי(גַּב)
LXX (υἰούς)

οἱ γ' αὐτοῦ

Wit 2: υἰούς D 961] + αὐτου (+ και τους υιους αὐτου 107) 72-135-381' 25
 b d⁻¹²⁵ *f n t* 318'-392' 31 55 59' Aeth Arab Co = edd 𐤎

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT יי(תַּגַּב)
LXX (θυγατέρας)

οἱ γ' αὐτοῦ

Wit 2: θυγατέρας D 961] + αὐτου 618 53' *n* 799 346'-392* 31 La^I Arab
 Arm Co = Ald Sixt 𐤎

Notes: Hexapla equals the personal pronoun of the HT.

HT יי(גַּמ)
LXX (υπάρχοντα)

οἱ γ' αὐτοῦ

Wit 2: ὑπάρχοντα D^G 961] + αὐτω 25-761; + αὐτου 376 C'²⁵ 128 761 118'-
 537 *d n* 30' *t y*⁻¹²¹ 31 55 59' La^I Co Syh = Ald Sixt 𐤎

Notes: Hexapla equals the personal pronoun of the HT.

HT י(תמקֶּבֶ)
LXX (κτῆγη)

οἱ γ' αὐτοῦ

Wit 2: κτῆγη 961] + αυτου 15'-376-οΙ 408 610 53 Sa = ℳ

Notes: Hexapla equals the personal pronoun of the HT.

Genesis 36:7

HT םִשְׁכַּח
LXX αὐτῶν τὰ ὑπάρχοντα

non tr τὰ ὑπάρχοντα αὐτῶν

Wit 2: αὐτῶν / τὰ ὑπάρχοντα] tr O' 19'-108-537 df 319 = ℳ

Notes: LXX transposes the word order of the HT for a stylistic purpose. For the word order, cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 36:11

HT (םתִּשְׁכַּח)
LXX (Γοθόμ)

οἱ γ' καί

Wit 2: Γοθόμ] pr και 426 Aeth^C = ℳ; γοθωμ 799 C' 73 128 739 458 31 55
319 = Sixt; *gotham* Arm^{te}; *gothem* Arm^{ap}; γωθ 125; γεθομ 318;
γιθημ 72; χοθομ 376; γοθορ 82 130; τοθομ 527 59'; ιοθομ 53;
ιοθαμος Ios II 5^{te}; σωφαρ 381'

Notes: Hexapla added ‘καί’ to equal the HT (Wevers, NGTG, 595).

Genesis 36:13

HT (חַרְרֵי)
LXX (Ζάρε)

οἱ γ' καί

Wit 2: Ζάρε] pr και 15-376' Aeth^C = 𐌆; ζαραι 318; ζορε d n; ζαρες t 319; ζαρεθ 15-376 La^I

Notes: The name Ζάρε has been introduced by καί in hexapla (Wevers, NGTG, 596).

Genesis 36:14

HT בת־עֲנָה
LXX θυγατρὸς Ἀνά

Sub ✱

Wit 2: θυγατρὸς Ἀνά] sub ✱ Arm⁶⁵; ✱ prae Arm^{26 40 224}; + met et ✱ in Arm^{33mg}

Notes: The Armenian incorrectly places the asterisk here.

Genesis 36:18

HT וְשֵׁם תְּשֻׁבָה עֲנָה (הַמְּלִיכָה)
LXX (Ὀλιβεμάς)

Sub ✱

Wit 2: Ὀλιβεμάς] pr υιου 82; ολειβαμας G; -μα 509; -βαμα 426 Arm; -βεμμας 381-618*; -βαιμας 52'-615'; ...] βαμας 961; ελιβ. A 17 19'-108 d¹⁰⁶ f⁵³ n 30-343-344' t⁴⁶ y^{346'} 59' = Ra; ελιβαμας D^G 15'-135 106 730 319; ελιβαιμας 55; elibaima Sa; elibama Bo; elibas La^I; λιβεμας 799; ελιδαμας 72; αιλιβαμας 53; + κορε 59'; + (

※ G (cf praef p 12) Syh) θυγατρος ανα (αναν 135 52'-615'; αιαναν t⁴⁶; ανας D; αννα 527; eman Bo^L; ena Bo^W) γυναικος ησαν D O' C'' 53-56*-664^{mg} 30' t⁴⁶ y⁻¹²¹ 31 55 59' 319 630 Arab Arm Bo Syh = Ald Sixt 𐌹; ※ prae ανα Arm¹²¹

Notes: LXX ends the list with a single subscription, since there are sons rather than grandsons, while Hexapla added עֶשְׂרֵי בְּנֵי יִשְׂרָאֵל under the asterisk.

Genesis 36:24

HT הוא ענה וְשָׂרָא מִצָּא אֶת־הַיְמָמָה בְּמִדְבַּר בְּרָעָה אֶת־הַחֲמָרִים לְצִבְעוֹן אָבִיו
LXX οὗτός ἐστιν ὁ Ὠνάς ὃς εὗρεν τὸν Ἰαμὶν ἐν τῇ ἐρήμῳ, ὅτε ἔνεμεν τὰ ὑποζύγια Σεβηγῶν τοῦ πατρὸς αὐτοῦ

οἱ ο' οὗτός ἐστιν ὁ Αἰνάν, ὃς εὗρε(ν) τὸν Ἰαμείν ἐν
τῇ ἐρήμῳ ὅτε ἔνεμε(ν) τὰ ὑποζύγια Σεβαιγῶν
τοῦ πρ̄ς αὐτοῦ

Wit 1: ↓O^{cat} (= 17^{cat}-400^{cat}) ↓C'' (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-
413-500^{cat}-550^{cat}-551^{cat}-615^{cat}) ↓Th^{t11 12 13}

Wit 2: 'Ωνάς 961] ωναν D(vid) oI 14'-25-54-77'-128-414'-500'-551* 246^c
343-344'-730 t 346 z 59 319 Syh; ανας 53'; αυναν Procop 465;
αναν 18-52-79*^{et c2}-313-408-551^c-615'; ανα Sixt = 𐌹; αιαναν 79^{c1}-
646-cI 458; εναν 19'-108; ονας 72 318; οναν 30 527; ωνων 630;
αιαναν d⁻¹²⁵ 75; αινας 17'-135 344^{mg}; αινα Th^{t I} 201; aunas La^I

Attr: οἱ ο'] + θ' 413; C'' (= 14-25-52-73-408-615); > C' (= 57-500-550-
551) Th^{t11 12 13}

Var: οὗτός] αυτος 761 | Αἰνάν] αινας 400 Th^{t11 12} | ὃς] ως 500 | Ἰαμείν]
εαμιν 17-400; -μιν 551-615; -μειμ 14-25-57-73-408-550 Th^{t13} |
Σεβαιγῶν] -βεγων 400 52-73-408-551-615 Th^{t11}; -γον 550

α' αὐτὸς Αἰνάς, ὃς εὗρεν σὺν τοὺς Ἰμείμ ἐν τῇ
ἐρήμῳ ἐν τῷ βόσκειν αὐτὸν τοὺς ὄνους τοῦ
Σεβαιγῶν

- Wit 1:* ↓*O*^{cat} (= **17**^{cat}-**400**^{cat}) ↓*C*^{'cat} (= **14**^{cat}-**25**^{cat}-**52**^{cat}-**57**^{cat}-**73**^{cat}-**79**^{cat}-**408**^{cat}-**413**^{cat}-**500**^{'cat}-**550**^{cat}-**551**^{cat}-**615**^{'cat}) ↓**730**^{cat} ↓**31**^{cat} ↓**Th**^{t11 12 13}
- Wit 2:* Ὠνάξ 961] ωναν D(vid) οΙ 14'-25-54-77'-128-414'-500'-551* 246^c 343-344'-730 t 346 z 59 319 Syh; ανας 135 53'; αυναν Procop 465; αναν 18-52-79*^{et c2}-313-408-551^c-615'; ανα Sixt = M; αναν 79^{c1}-646-*cI* 458; εναν 19'-108; ονας 72 318; οναν 30 527; ωνων 630; αιαναν *d*⁻¹²⁵ 75; αινας 17'-135 344^{mg}; αινα Tht I 201; *aunas* La^l
- Attr:* α'] **17** *C*['] (= **14-52-73-408-615**); > *C*['] (= 57-500-550-551) **Th**^{t11 12 13} 31; absc 413
- Var:* αὐτός] ουτος 551; + ο 57 | Αινάς] ανας *O* (= **17-400**); αναν **Th**^{t12} | δς] > 14 | τούς] τω 79; τον **408-551** | Ιμείμ] τ. ιμ. αυ του σιμειμ **17-14-550 Th**^{t12 13}; ιαμιν 551; ημειμ 400 **25-52-57-73-408-500'-615**; σιμειν 79 | ἐν τῇ ἐρήμῳ] tr post βοσκειν **408** | αὐτόν] + συν **17-400-730 Th**^{t11 12 13}; > **408** | τούς] τας 551 31 | ὄνους τοῦ] > 400 | Σεβαιγών] -βεγων 400 **52-79-408-550-551-730-31 Th**^{t11 12 13}; -γωμ 500'

σ' οὗτός ἐστιν ὁ Αἰνάν, ὃς εὗρεν τὸν Ἰαμείν ἐν τῇ ἐρήμῳ

- Wit 1:* ↓**14**^{cat} ↓Ish 199
- Wit 2:* Ὠνάξ 961] ωναν D(vid) οΙ 14'-25-54-77'-128-414'-500'-551* 246^c 343-344'-730 t 346 z 59 319 Syh; ανας 53'; αυναν Procop 465; αναν 18-52-79*^{et c2}-313-408-551^c-615'; ανα Sixt = M; αναν 79^{c1}-646-*cI* 458; εναν 19'-108; ονας 72 318; οναν 30 527; ωνων 630; αιαναν *d*⁻¹²⁵ 75; αινας 17'-135 344^{mg}; αινα Tht I 201; *aunas* La^l
- Var:* Αἰνάν] 'n' Ish | Ἰαμείν] *n' mjn* Ish | ἐν τῇ ἐρήμῳ] + οτε ενεμεν τα υποζυγια σεβαιγων του πατρος αυτου 14

θ' οὗτός ἐστιν ὁ Αἰνάν, ὃς εὗρε(ν) τὸν Ἰαμείν ἐν τῇ ἐρήμῳ ὅτε ἔνεμε(ν) τὰ βουκόλια Σεβαιγών τοῦ πρ̄ς αὐτοῦ

- Wit 1:* ↓*O*^{cat} (= **17**^{cat}-**400**^{cat}) ↓*C*^{cat} (= **14**^{cat}-**25**^{cat}-**52**^{cat}-**79**^{cat}-**408**^{cat}-**551**^{cat}-**615**^{cat}-**739**^{cat}-*C*^{cat}) ↓**Th**^{11 12 13}
- Wit 2:* Ὠνάξ 961] ωναν D(vid) οΙ 14'-25-54-77'-128-414'-500'-551* 246^c 343-344'-730 *t* 346 *z* 59 319 Syh; ανας 53'; αυναν Procop 465; αναν 18-52-79*^{et c2}-313-408-551^c-615'; ανα Sixt = M; αιναν 79^{c1}-646-*cI* 458; εναν 19'-108; ονας 72 318; οναν 30 527; ωνων 630; αιαναν *d*⁻¹²⁵ 75; αινας 17'-135 344^{mg}; αινα Tht I 201; *aunas* La^I
- Attr:* θ'] **17** *C*' (= **14-52-57-73-408-550-615**) **Th**¹¹; > 551
- Var:* οὗτός] αυτος 761 | δ] > 78-739 **14** | Αινάν] εναν **17**-400; αινας **14**-739 | Ἰαμείν] -μιν **52**-79-551; εαμειν 400; εναν **17**; -μειμ 78 **14-408**; νεαμμιν **Th**¹¹; νεαμιν **Th**¹³ | ἐν τῇ ἐρήμῳ] + οτε ενεμε τα υποζυγια Σεβαιγων (-βεγ. 31) 550 31 | ὅτε] οτι 79-615 | βουκόλια] -λεια 550 31 | Σεβαιγών] -βεγ. 400 **52**-79-**408**-413-**551** 31 | τοῦ πρῶ αὐτοῦ] > 31

ὁ συρ' εὔρε(ν) πηγὴν ἐν τῇ ἐρήμῳ

- Wit 1:* 400^{cat} *C*^{cat} (= 14^{cat}-25^{cat}-79^{cat}-500^{cat}-551^{cat}-615^{cat}-*C*^{cat}) 730^{cat} 31^{cat}

ὁ ἐβρ' εὔρε(ν) πηγὴν ἐν τῇ ἐρήμῳ

- Wit 1:* 400^{cat} *C*^{cat} (= 14^{cat}-25^{cat}-79^{cat}-500^{cat}-551^{cat}-615^{cat}-*C*^{cat}) 730^{cat} 31^{cat}

Notes: אה] Aquila uses a personal pronoun, while the other Greek revisers employs a demonstrative pronoun with ἐστίν.

ענה] Aquila has a sigma for the last letter, while οί ο', Symmachus and Theodotion have *nu*.

אֶת־הַיְמִינִים] The Syrian and ὁ ἐβρ' translate as 'water spring'. All Greek revisers, however, transcribe this word. LXX has 'Ἰαμιν' with nasal dissimilation. Οί ο', Symmachus and Theodotion have 'Ἰαμείν', while Aquila has 'Ἰαμίμ'.

בְּרֵעָתוֹ] Aquila translates literally, while the other Greek revisers has a good Greek rendering.

אֶת־הַחֲמֹרִים] Aquila, οί ο' and LXX translate synonymously as 'an ass'. Theodotion, on the other hand, interprets as 'herd of cattle'.

HT הַנֶּעַ
LXX τὸν Ἰαμίν

α' τοὺς Ἡμεῖν

Wit 1: 64 ↓Hi 45

Wit 2: τὸν Ἰαμίν] τους η[... 831; *fontem* Arm Syh

Var: τούς] πρ συν Hi

ὁ συρ' πηγῆν

Wit 1: 708 C'' (= 14^{cat}-25^{cat}-79^{cat}-551^{cat}-615^{cat}-739^{cat}-cI^{cat} 527 31^{cat}) **Syh**
cf. Tht I 201 **Montef**

ὁ συρ' τὸ ὕδωρ

Wit 1: Procop 465

σ' τοὺς Ἡμίν

Wit 1: Hi 45

Wit 2: τὸν Ἰαμίν] τους η[... 831; *fontem* Arm Syh

θ' τὸν Ἰαμείν

Wit 1: Hi 45

NonGr: Syh^F 

Notes: Procopius comments, “this is Onan, who found *Ayamin* in the desert. The Syrian, instead of (who found) *Ayamin*, has ‘who found water.’ Now (with) approximately the (word) *Ayamin* itself, the Hebrew indicates ‘water’. This phrase was left untranslated and was slightly altered (in the Greek)” (Romeny, SGD, 379). Armenian

translation also comments similarly, “and these are the sons of Sebegon: Aiay, and Onan; this is the Onan who found *Eamin* in the desert, when he was grazing the donkeys of his father Sebegon. Instead of saying *Eamin*, the Syrian says ‘water’. The phrase remained thus, and it was slightly altered (in the Greek)” (Hovhannessian, Armenian, 84, 45-85, 51). *Cat.* 258 attributed to Diodore, on the other hand, argues that the name of the water source is *ayna*. As he said, “the Syrian says that he had found a source; for a source is called *ayna* in the language of the Syrians.” *Cat.* 1744 records the saying of Eusebius of Pamphili, “concerning this name, ‘Ainan’ is a desert between *Ailias* and *Diospoleos* and there is water stream in it.” Jerome concludes the differences, “Some people think that *Ayamin* refer to ‘seas’, because ‘seas’ are written in the same letters as this word. And they argue that while he was pasturing his father’s asses in the wilderness, he discovered gatherings of waters which are called ‘seas’ according to the idiom of the Hebrew language: that is to say, he discovered a pool.” The first reading of the Syrian supports this interpretation. This reading, however, is questionable since the discovery of such a thing in the desert is difficult as Jerome says. Jerome continues, “some think that this word means ‘hot waters’, in accord with the near likeness of [a similar word in] the Carthaginian language which is closely related to Hebrew.” The second reading of the Syrian supports this interpretation. Jerome says on the last interpretation, “[LXX, Aquila, Symmachus and Theodotion] interpret as a manner of mating. The man was the first who made herds of mares in the desert be mounted by asses so that new animals, called mules, should be born from this manner of mating, contrary to nature” (Hayward, JHQG, 74-75).

HT	וְאֵלֶּה בְּנֵי־צִבְעוֹן וְאִיָּה וְעֹנָה
LXX	καὶ οὗτοι υἱοὶ Σεβεγῶν· Αἰὲ καὶ Ὠνάν·

Sub ✖

Wit 2: καὶ — Ὠνάν] sub ✖ Arm⁶⁵

Notes: The Armenian incorrectly places the asterisk here.

Genesis 36:27

HT	-
LXX	καὶ Οὐκάν

Sub ÷

Wit 2: καὶ Οὐκάν] sub ÷ Syh; > 19'-108 56* 76 59' = Sixt: cf 𐌛

Notes: LXX has two more sons listed: καὶ Ἰωυκάμ καὶ Οὐκάν, where hexapla places ‘καὶ Οὐκάν’ under the obelus. It seems that LXX has a doublet transcription with a common final *m* vs *n* confusion (Wevers, NGTG, 603).

Genesis 36:28

HT אַרָּם
LXX Ἀράμ

οἱ γ' Ἀράν

Wit 2: Ἀράμ] αραν O^{←72 135 799} 106 53'-56 130* 346 31 Arm = Ald Sixt
ℳ; αρααν D(vid) 72-799 128 19'-108 44-370 129 458 130° 318
319 630 La¹; αρων 75

Notes: This variant is due to *m* vs *n* confusion. Ἀράν is probably a hexapla correction (Wevers, NGTG, 603).

Genesis 36:31

HT אֶרֶץ(ב)
LXX (έν)

οἱ γ' γῆ

Wit 2: έν] > 53 319*; + γη D^G 961 O 128 *d n* 30' *t* 318'-527 *z* 55 319° 630
Arab Arm Sa Syh = ℳ; ∩₍₃₂₎ 72 664^{txt}(∅)

Notes: Hexapla has 'land' to equal the HT. Cf. 23:15; 36:31; 45:18, 20, 48:5.

Genesis 36:35

HT הַמִּצְפָּה
LXX ἐκκόψας

α' [ὁ π]ατάξας

Wit 1: 64

Wit 2: ἐκκόψας] εγκ. (ενκ. 129) 129 75; παταξας 56^{mg}-246; + και παταξας
799

Notes: Aquila translates literally, while LXX has a better Greek rendering: to beat in a military term.

HT טַבַּ
LXX Βαράδ

οἱ γ' Βαδάδ

Wit 2: Βαράδ] βαραθ 120-122 Sa; καρὰδ 527; βρααδ 619; βαρα 79; ραραδ 392*(c pr m); arad Bo^W; βαρακ 17'-64^{mg}-135-799 30' t La^I; βαδαδ 82-426 Syh = 𐤁𐤃; βαλαδ 15

Notes: This variant is due to *d* vs *r* confusion. The correction to Βαδάδ is hexapla (Wevers, NGTG, 605).

Genesis 36:36

HT מַמְשֵׁרְקָה
LXX ἐκ Μασέκκας

θ' [ἐκ Μ]ασσηφᾶς

Wit 1: 64

Notes: Theodotion is probably influenced by an odd spelling just as in ms. 46 'μασσιφ'.

Genesis 36:39

HT פַּעַר
LXX Φόγωρ

οἱ γ' Φόγω

Wit 2: Φόγωρ 961(vid)] φωγωρ 53^{c pr m}-664; φογορ 739-761^c 106 75; χοβωρ 59'; χεβωρ 71'; φροαγωρ 84; φογω 15-426 Arm: cf 𐤁𐤃; φωου 56^{mg}(vid); pwg' Syh; φορωρ 135

Notes: Φόγω is probably a correction from hexapla (cf. Wevers, NGTG, 608).

Genesis 36:40

HT ⲙⲛⲓⲱⲃ
LXX ἐν ταῖς χώραις αὐτῶν

α' ἐν τοῖς ὀνόμασι

Wit 1: 64

Wit 2: ἐν — αὐτῶν] pr και 58; εν τοις ονομασιν αυτων 17'-72-135 Arab

Notes: Aquila translates literally.

HT (ⲛⲓⲱⲃ)
LXX (ταῦτα)

οἱ γ' και

Wit 2: init] pr και 58-426 527 Aeth = Ⲙ

Notes: LXX begins the superscription asyndetically, while hexapla added this conjunction to equal the HT (Wevers, NGTG, 608).

HT -
LXX ἐν τοῖς ἔθνεσιν αὐτῶν

Sub ÷

Wit 2: αὐτῶν] sub ÷ Syh; ÷ Arm^{121mg}; αυτου 458; + και (> 15-376) εν τοις ονομασιν αυτων 15-58-376' Arm Sa

Notes: The obelus should be placed before 'ἐν'.

HT ⲛⲓⲱⲃ
LXX Ἰεθέρ

οἱ γ' Ἰεθέθ

Wit 2: Ἰεθέρ] ιεθαρ 381´ 346 = Ald; ιαθερ Eus III 1.104; *iepthe* La¹; ιεβερ A; ιεθεθ 15´-376 *t* 392^c 59´; ιεθαθ 58 Arm Bo^L; ιεθαιθ 426; *theth* Bo^W; ιεθιθ 318; ιεθεμ 17´-135; *ywtm* Syh; ιεθοομ 75; εθοομ *d* 458; ιεσλεθ 72; φινων 128´-422-551 *f*⁻²⁴⁶ 630; φεινων 14´-25-54-77´-313-408-500´-615´-*cI*; φηγων 52´; θεινων 18

Notes: Hexapla corrections led to ιεθιθ, ιεθαθ, ιεθαιθ, ιεθεθ (Wevers, NGTG, 609).

Genesis 36:43

HT ο(ηβψμζ)
LXX (κατωκοδομημεναις)

οί γ' αὐτῶν

Wit 2: κατωκοδομημεναις] -δομησασιν 82; κατωκοδομουμεναις 619; + αυτων 58 Arab Co = 𐤒

Notes: Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Chapter 37

Genesis 37:2

HT ⲛⲓⲛⲓ(1)
LXX κατήνεγκεν

ὁ συρ' κατήνεγκεν

Wit 1: *O* (= 17^{comm Eus}-135^{cat}-628^{comm Diod}) ↓*C''* (= 14^{cat}-25^{cat}-52^{cat}-57-79^{cat}-408^{cat}-500'-551'^{cat}-615'^{cat}-*cI*^{cat}) 730^{cat} 31^{cat} **Procop 467/468**
↓**Tht**^{11 12 13} **Nobil**

Var: κατήνεγκεν] ηνεγκεν **Tht**¹³; κατεβαλεν 414

ὁ ἔβρ' κατήνεγκεν

Wit 1: *O* (= 17^{comm Eus}-135^{cat}-628^{comm Diod}) ↓*C''* (= 14^{cat}-25^{cat}-52^{cat}-57-79^{cat}-408^{cat}-500'-551'^{cat}-615'^{cat}-*cI*^{cat}) 730^{cat} 31^{cat} **Procop 467/468**
↓**Tht**^{11 12 13} **Nobil**

Var: κατήνεγκεν] ηνεγκεν **Tht**¹³; κατεβαλεν 414

α' κατήνεγκεν

Wit 1: ↓344' ↓Procop 467/468

Var: κατήνεγκεν] ηνεγκεν 344; ηνεγκαν **Procop 467/468**

σ' καὶ ἔφευρον

Wit 1: 344'

Notes: Aquila has ἦνεγκεν. The attribution of κατήνεγκεν to Aquila in 344' is questionable. This reading is probably influenced by LXX's reading because the copyists focused only on the singular vs plural form. Symmachus has the same root with Aquila, but he employs the imperfect. It denotes that Joseph habitually delivered the reports to his father (Wevers, NGTG, 613).

HT םה־בִּיבִּי לְאָ הַעֲרָ םַתְּבַרְתִּי תֵּאֱרָא הַרְיָ אֲבָיָא(1)
LXX κατήνεγκεν δὲ Ἰωσήφ ψόγον πονηρὸν πρὸς Ἰσραήλ τὸν πατέρα αὐτῶν

οἱ ο΄ κατήνεγκε δὲ Ἰωσήφ ψόγον αὐτῶν πονηρὸν
 πρὸς τὸν πατέρα αὐτῶν

Wit 1: ↓C^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-79^{cat}-408^{cat}-550^{cat}-551^{cat}-
615^{cat}-739^{cat}) 730^{cat} ↓Th^{11 12 13}

Attr: οἱ ο΄] C^{''} (= 14^{mg}-25-52-57^{mg}-408-615); > C['] (= 414-550-551)

Var: αὐτῶν 1°] αυτον Th¹¹ | πρὸς] + ισραηλ Th^{12 13} | τόν] > 14-25-500-
550-739 Th^{11 12 13} | αὐτῶν 2°] αυτου Th^{11 12 13}; + γεγονε 761

ὁ συρ΄ καὶ ἔφερεν Ἰωσήφ διαβολὴν κατ΄ αὐτῶν
 πονηράν

Wit 1: Procop 467/468

α΄ καὶ ἤνεγκεν Ἰωσήφ τὸν ψόγον αὐτῶν πονηρὸν
 πρὸς τὸν πατέρα αὐτοῦ

Wit 1: ↓C^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-79^{cat}-408^{cat}-550^{cat}-551^{cat}-
615^{cat}-739^{cat}) 730^{cat} ↓Th^{11 12 13} Nobil

Wit 2: αὐτῶν] αυτου L 58-72-82-618*-708 79* 19'-108 d f^{56*} 458 71'-
121-527*(vid) Aeth^C Arab Bo

Attr: α΄] C^{''} (= 14^{mg}-52-57^{mg}-408-615); > 550

Var: τόν] > 25 | πονηρὸν] πρ τον Th¹² | πρὸς τόν] > 25-739; om τον 14-
52-408-414-550-551-615 | πατέρα] την μα 52-79-408-551^c-615['] |
αὐτοῦ] αυτων 551^c

σ' καὶ ἔφερεν Ἰωσήφ διαβολὴν κατ' αὐτῶν
 πονηρὰν πρὸς πατέρα αὐτῶν

Wit 1: ↓C^{cat} (= 14^{cat}-25^{cat}-57^{cat}-550^{cat}-551^{cat}-739^{cat}) 730^{cat} Syh ↓**Tht**^{11 12}
 ¹³ ↓**Procop 467/468 Nobil**

Attr: σ'] 14^{mg-57}; > 550 **Tht**¹¹

Var: κατ' αὐτῶν πονηρὰν] πον. κατ αυτ. 25 | πρὸς] + τον 413-551^c |
 αὐτῶν] αυτον **Tht**¹¹ | πρὸς πατέρα αὐτῶν] > **Procop 467/468**

σ' *calumniam malam*

Wit 1: Barh

θ' κατήνεγκαν δὲ ψόγον πονηρὸν Ἰωσήφ πρὸς
 τὸν πστέρα αὐτῶν

Wit 1: C' (= 25^{cat}-57^{comm} Diod-550^{comm}. Diod-739^{cat})

Wit 2: κατήνεγκεν] -καν A 15^c-17'-82-135'-oI C^{'-79} 500^c b 56^c-129-246
 458 s⁻³⁴³ t⁻¹³⁴ y z 55 59' 319 509 630 Chr VIII 525 Aeth Arm Bo

Attr: θ'] > cI (= 57'-550)

NonGr: Syh^F ܩܘܡܠܬܐ ܩܘܡܬܐ ܩܘܡܬܐ ܩܘܡܬܐ ܩܘܡܬܐ ܩܘܡܬܐ ܩܘܡܬܐ .φ.

Notes: Ⲱⲓ(1)] Aquila and Symmachus translate ⲓ literally and follow the word order of the HT. Οἱ σ' and Theodotion, on the other hand, transpose this conjunction after the verb to produce a better Greek stylistic. *Cat.* 1752 attributed to Eusebius in 628 and Diodore in M comment, "the Syrian and the Hebrew, instead of they brought, have 'he brought', in this sense: he used to speak slanderously of his brothers to his father, saying that they were not obedient; and for this reason, he became hated by them." Procopius says that Joseph's brothers brought a false reproach on Joseph. Symmachus translated as 'and Joseph often brought a false accusation against them'; thus, the Syrian has it too. For this very reason Joseph was hated by them. On the other hand, Aquila has 'they brought' (cf. Romeny, SGD, 387).

ⲙⲛⲧⲉⲧⲧⲉⲛⲛ] All Greek revisers above, except Symmachus, have ‘blame’ or ‘censure’. Symmachus interprets as a false accusation (slander). This translation presents Joseph as a worse person than the other translations. Instead of translating a personal pronoun, Symmachus adds preposition *κατά* to heighten and emphasize the tension between Joseph and his brothers. The translation is ‘Joseph habitually delivered a false accusation against them (his brothers)’. Theodotion follows LXX.

Ἰσραήλ] LXX tends to give the name with its apposition (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 15, 42; 28:5; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24).

ⲙⲛⲧⲉⲧⲧⲉⲛⲛ] Aquila is the only Greek reviser that employs the singular form of this personal pronoun.

Genesis 37:3

HT ⲙⲓϥϩ
LXX ποικίλον

α' ἀστράγαλον ἢ χειριδωτὸν ἢ καρπωτόν

Wit 1: ↓628 ↓344' ↓Hi 45: cf Field

Attr: α'] 628

Var: ἀστράγαλον] στραγγαλων 127; στραγαλον 628 344 | ἢ χειριδωτὸν ἢ καρπωτόν] > 344' Hi

σ' χειριδωτὸν ἢ καρπωτόν

Wit 1: 344'

α' *tunicam talarem*

Wit 1: Hi 45

σ' *tunicam manicatam*

Wit 1: Hi 45

Notes: LXX has ‘a tunic with multi-colors’. Aquila’s reading is ‘a tunic that is reaching to the ankles’ (Wevers, NGTG, 614). Symmachus interprets as ‘a tunic to be furnished with long sleeves’ or ‘a tunic with sleeves down to the wrist’. Jerome concludes, “Aquila’s translation signifies the tunic reaches to the ankles and is wonderful in its variety of colors because of the craftsman’s handiwork. Symmachus has sleeves. This implies that ancient translators used to make more use of the *colobium* than we” (Hayward, JHQG, 75). The last two readings of Aquila ‘χειριδωτόν’ and ‘καρπωτόν’ might be influenced or should be attributed to Symmachus.

HT לְאַרְבָּעֵי
LXX Ἰακώβ

οἱ γ' Ἰσραήλ

Wit 2: Ἰακώβ] ιηλ̄ D^G O^{-58 72 82} 527 319 La^O (sed hab La^I) Arm Syh = 𐤀

Notes: LXX uses Jacob and Israel interchangeably just as Edom and Seir (cf. 32:4; 36:8, 9, 21, 30). The revision to ‘Israel’ is probably hexaplaric influence (cf. 48:10).

Genesis 37:4

HT ׀ִבְּיָדָי בְּהָאֵ
LXX ὁ πατήρ φιλεῖ

non tr φιλεῖ ὁ πατήρ

Wit 2: ὁ πατήρ / φιλεῖ] tr (εφιλει A 17'-135-426 619) A O 19'-108 44
121-619 Syh = 𐤀

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

HT ׀ִבְּ(יָדָא)
LXX (πατήρ)

οί γ' αὐτῶν

Wit 2: πατήρ] + αυτου A 25 619 La¹ Aeth^P Bo; + αυτων 15-72-376 Aeth^{-P}
= ℳ; + αυτον περισσοτερον των αλλων 106

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 37:5

HT יִפְּוֹדוּ עַד אֲנִי אֶתֶּן
LXX -

Sub ✱

Wit 2: fin] + (✱ Arm²⁶ (+ et ✱) Arm^{40 121 224} Syh) και προσεθηκαν επι (>
82; του 135) μισειν αυτον (-των 376) O⁻⁵⁸ Syh = ℳ; sub ✱ Arm³³
65

Notes: The HT gradually escalates the tension between Joseph and his brothers (cf. 37:5, 8). Hexapla puts this tension under the asterisk. LXX, on the other hand, delays this tension to verse 8.

Genesis 37:7

HT הִנֵּה הֵלֵךְ הַחֵמָה
LXX περιστραφέντα δέ

α' και ιδου εκυκλωσαν

Wit 1: 628 ↓344'

Attr: α'] 628

Var: εκυκλωσαν] -σα 344

σ' καὶ ὡσανὶ περιεκύκλωσαν

Wit 1: ↓628 ↓344´

Attr: α'] 628

Var: ὡσανί] pro -νει 628 344´

Notes: Aquila translates literally, while Symmachus as a better Greek rendering: as if or as it were.

Genesis 37:8

HT ἡ(ἡς)

LXX (οἱ ἀδελφοί)

οἱ γ' αὐτοῦ

Wit 2: οἱ ἀδελφοί] > 121 Aeth^R; + αὐτου O^{~82 135 426} C' b^f56* 458 130-730 71´-318´-527 z 55 319 509 630 Genn 1652 La^S Aeth^R Arab
Arm Bo = ℞

Notes: Hexapla equals the personal pronoun of the HT.

Genesis 37:9

HT (ἡς)

LXX (αὐτὸ) τῷ πατρὶ αὐτοῦ καί

Sub ÷

Wit 2: τῷ πατρὶ αὐτοῦ καί] sub ÷ Syh; ÷ Arm^{26mg 33mg 121mg 224mg}; > Quodv
Prom I 35 = ℞; om τῷ 458*; om αὐτοῦ Phil III 276.23; τῷ πατρὶ
αὐτοῦ καὶ τοῖς ἀδελφοῖς αὐτου sub ✕ (mend pro ÷) Arm⁶⁵

Notes: LXX tends to give the name with its apposition (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 10, 15, 34, 42; 28:4; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24). Hexapla, on the other hand, places this apposition under the obelus. Cf. 37:9; 38:13; 43:16; 45:21; 50:24.

Genesis 37:10

HT וַיִּסְפָּר אֶל-אֶבְרָהָם וְאֶל-יִצְחָק
LXX -

Sub ✖

Wit 2: init] pr (✖ Syh) και διηγησατο αυτο (αυτω 17; > 400* = ℳ) τω
πατρι αυτου και τοις αδελφοις αυτου O^{-58 82} Syh = ℳ

Notes: LXX omits this sentence to avoid repetition from 37:9. Hexapla, on the other hand, places it under the asterisk.

Genesis 37:13

HT וְ
LXX αὐτῷ

Sub ÷

Wit 2: αὐτῷ] pr ÷ Arm²⁶; sub ÷ Arm^{33 65}; pr ✖ Arm¹⁵³

Notes: See Cox, HM, 33.

Genesis 37:14

HT וַיִּצְחָק וַיֹּאמֶר אֶל-אֶבְרָהָם וְאֶל-יִצְחָק
LXX ει υγιαίνουσιν οι αδελφοί σου και τα πρόβατα

α' σ' τὴν εἰρήνην τῶν ἀδελφῶν σου καὶ τὴν εἰρήνην
τῶν βοσκημάτων σου

Wit 1: 57' 344' ↓Syh

Attr: α' σ'] > 57'

Var: σου] eorum Syh

α' τὴν εἰρήνην τῶν ἀδελφῶν σου καὶ τῶν βοσκημάτων

Wit 1: O (= 135-628^{comm Chr}) ↓550

Attr: α'] > 135 550

Var: τῶν βοσκημάτων] τὴν εἰρήνην τῶν προβατῶν 550

NonGr: Syh^F אַסוּדע יזא קעגן אַלע קעניג קעניג .פ. .ק.

Notes: Aquila and Symmachus have a literal translation. The first reading, however, adds a personal pronoun after βοσκημάτων. This addition is probably due to the first personal pronoun after τῶν ἀδελφῶν. The second reading of Aquila, on the other hand, does not have the second 'τὴν εἰρήνην'. It is probably a case of parablepsis.

HT -
LXX Ἰσραήλ

Sub ÷

Wit 2: Ἰσραήλ] ο πῆρ 71'; sub ÷ Syh; > 376 Phil I 259.11 La^S Aeth = 𐌛

Notes: As what we expect, LXX gives the information of the addressor and / or the addressee. Cf. 3:24; 4:25; 12:7, 11, 20; 14:14, 19; 15:6; 16:8, 13; 18:6, 24; 19:7, 29; 21:26, 30, 34; 22:1, 11; 23:8; 24:7, 14, 31, 60; 25:31, 33; 26:10; 27:35; 28:19; 29:7, 19, 25, 28, 32, 33; 30:3, 23, 31, 34, 37; 31:1; 32:8; 33:1; 34:5, 14; 35:9; 37:14, 17; 38:16, 26; 39:11; 40:18; 41:45; 42:24, 43:27, 28; 44:1, 17, 25; 45:1, 26; 46:33; 47:16, 20; 48:4, 9, 17; 50:18, 24. Hexapla, on the other hand, places it under the obelus.

HT אֲנִי (אֲנִי אֲנִי)
LXX (ἀνάγγελόν μοι)

Sub ✕

Wit 2: μοι] με 313*(c pr m)-408*; + (✕ Syh) ρημα 15-72-135'-426 Arm
Syh = 𐌛; + το ρημα 343-344^{mg}

Notes: LXX's word choice 'ἀνάγγελόν' has 'a report' in its inherent meaning. Thus, the word 'report' is unnecessary for LXX. Hexapla, on the other hand, places it under the asterisk.

Genesis 37:17

HT -
LXX αὐτῷ

Sub ÷

Wit 2: αὐτῷ] > 130 = 𐤀𐤃

Notes: As what we expect, LXX gives the information of the addressor and / or the addressee. Hexapla, on other hand, omits it to equal the HT.

Genesis 37:18

HT יִבְּרִיחַ(1)
LXX ἐπονηρεύοντο

α' σ' ἐδολιεύσαντο

Wit 1: ↓cI (= 57'-550^{cat}) ↓344' Syh

Attr: α' σ'] cI (= 57'-550)

Var: ἐδολιεύσαντο] -ευοντο 413 344'

NonGr: Syh^F אבדוהו .פ. .ר.
Syh^V אבדוהו .פ. .ר.

Notes: Aquila and Symmachus have a literal translation: to deal treacherously, while LXX has a better Greek rendering: to harm.

Genesis 37:23

HT י(תַּיִתֵּב)
LXX (χιτῶνα)

Sub ✖

Wit 2: χιτῶνα] + (✖ Arm¹⁵³ Syh) αυτον D O 53´ 527 319 Syh = 𐤒; sub ÷
(mend pro ✖) Arm^{26 33}; sub ✖ Arm⁶⁵

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, places it under the asterisk.

Genesis 37:24

HT וַיִּשְׁלַח (וַיִּשְׁלַח)
LXX (ἔρριψαν)

Sub ✖

Wit 2: init — ἔρριψαν] και ερριψαν αυτον 18-52-408; om αὐτόν 58 458
Clem II 362; + αυτον 79-313-615´ τ⁴⁶ 346-392 z 59´ Aeth Arab Bo
Syh = 𐤒

Notes: LXX avoids an unnecessary object. Hexapla, on the other hand, has this object to equal the HT.

Genesis 37:25

HT תבא
LXX θυμιαμάτων

α´ στύρακος

Wit 1: **628** cI (= 57-413) 56 344 **Nobil**

Attr: α´] **628**; > 413 56

σ´ στύρακος

Wit 1: **628**

Attr: σ´] **628**

θ' κηρίον

Wit 1: 628

Attr: θ'] 628

Notes: קחב is a spice and it is usually understood as tragacanth gum. Aquila and Symmachus translate literally as a storax or the resinous gum of the tree. Theodotion interprets it as a honeycomb.

HT םהי(ג'ע)

LXX (ὀφθαλμοῖς)

οί γ' αὐτῶν

Wit 2: ὀφθαλμοῖς] + αυτων 422* 392 Bo Syh = ⸔

Notes: Hexapla equals the personal pronoun of the HT.

Genesis 37:26

HT גצב-המ

LXX τί χρήσιμον

α' τί πλεονέκτημα

Wit 1: ↓O (= 135-376-628) ↓C'' (= 14^{cat}-25^{cat}-57-73^{cat}-79^{cat}-413-550^{cat}-551^{cat}-615^{cat}-739^{cat}) s (= 344-730^{cat})

Attr: α'] O (= 135-628) 14-615; > 376 cI' (= 57-79-550)

Var: τί] το 376 | πλεονέκτημα] + κατορθωμεν 413

ἄλλοι τί πλεονέκτημα

Wit 1: 78^{cat}

σ' τί κέρδος

Wit 1: O (= 135-628) cI (= 14^{cat}-57-413-550^{cat}-615^{cat}) 344 707^{III} Syh

Wit 2: χρήσιμον] χρησωμεν 619; κερδος 458; οτι 18

Attr: σ'] α' σ' O (= 135-628) Syh; > cI' (= 57-550)

ἄλλοι τί κέρδος

Wit 1: ↓376 C' ^{cat} (= 14^{cat}-25^{cat}-73^{cat}-78^{cat}-79^{cat}-550^{cat}-551^{cat}-615^{cat}-739^{cat})
730^{cat}

Wit 2: χρήσιμον] χρησωμεν 619; κερδος 458; οτι 18

Attr: ἄλλοι] 14-550; οί λ' 25; ἄλλος 376 C' (= 79-551); ἄλλως 615

Var: τί] το 376

NonGr: Syh^F ρι̇ι̇α ρω .φ. .ρ.
Syh^V ρι̇ι̇α ρω .φ. .ρ.

Notes: Aquila and the first ἄλλοι have a literal translation: an undue gain.
Symmachus and the second reading of ἄλλοι have a broader meaning: gain or profit.

Genesis 37:27

HT ιγηψ̇(1)

LXX ἤκουσαν

α' ἐπέισθησαν

Wit 1: 135 730^{cat} 31

Attr: α'] 135

σ' ἐπείσθησαν

Wit 1: C'' (= 14-57'-550^{cat}-615-739^{cat}) 551 344'

Attr: σ'] > C' (= 14-57'-550-615-739)

Notes: Symmachus has an idiomatic Greek. This reading is also attributed in three mss to Aquila which Wevers suspects to be false. Aquila always translates פטב as πείθω, and גמש as ἀκούω. The attribution in 135, 730^{cat} and 31 must be a mistake for Symmachus (Wevers, NGTG, 625).

HT י (יבִּלְ)

LXX (δεῦτε)

⟨οί γ'⟩ -

Wit 2: δεῦτε] δευρο 135; + και 413 = 𐤀

Notes: A popular hexapla text omits 'καί' to match the HT.

Genesis 37:31

HT יקרי' תִּהְיֶה־תֶּסֶ יקרי'

LXX λαβόντες δὲ τὸν χιτῶνα τοῦ Ἰωσήφ

α' θ' καὶ ἔλαβον τὸν χιτῶνα Ἰωσήφ

Wit 1: 344

σ' λαβόντες τὸν χιτῶνα τὸν Ἰωσήφ

Wit 1: 344

οἱ ο΄ λαβόντες δὲ τὸν χιτῶνα τὸν Ἰωσήφ

Wit 1: 344

Notes: ןיקח] Symmachus and οἱ ο΄ might be influenced by LXX’s translation to produce a better stylistic in Greek. Theodotion follows Aquila.

ךתנה יוסף] Symmachus and οἱ ο΄ use an accusative case instead of genitive case.

Genesis 37:35

HT י(בנה)-ל
LXX (αἱ θυγατέρες)

Sub ✕

Wit 2: αἱ θυγατέρες] pr (✕ Arm^{26 40 42 57 121 224} Syh) πασαι (πασσ. 376) O⁵⁸ 128 130 527 319 630 Syh = ℞; sub ✕ Arm⁶⁵; πασαι sub ✕ Arm³³; om αἱ 121; + αὐτου 72-618-799 f^{56*} 130 76 71’-346’ 31 509 Aeth Arm Co = Ald ℞

Notes: ל] LXX avoids a repetition. Thus, πάντες modifies both sons and daughters. Hexapla, on the other hand, has ‘all’ for daughters as well and place it under the asterisk.

י(בנה)] LXX avoids a repetition. Thus, personal pronoun αὐτοῦ modifies both sons and daughters. Hexapla equals the personal pronoun of the HT.

Genesis 37:36

HT פוטיפר
LXX Πετεφρῆ

α΄ σ΄ Φουρτιφάρ

Wit 1: ↓O^{comm Or} (= 17^{comm Or}-628^{comm Or}) ↓C’’ (= 14^{comm Or}-25^{comm Or}-550^{comm Or}-615^{cat}) cf. Field

Attr: α΄ σ΄] 615

Var: Φουρτιφάρ] -τουφαρ 550; Φουτιφαρ 17-628

Notes: Aquila and Symmachus transcribe the name. According to Origen, Aquila has Πετεφρης and Symmachus has ‘Φουρτιφάρ’, but at the other place he has Φουρτιφάρε” (Cat. 1812). Cat. Niceph records that other scriptures have Φουρτουφάρ. Jerome comments, “in most places, Scripture speaks of *archimagiros* (that is, chiefs of the cooks) instead of masters of the army because *mageireuein* in Greek means ‘to kill’. Therefore, Joseph was sold to the chief of the army and the fighting men, not the *Petephre* as is written in Latin, but to Phutiphar the eunuch. Then, people ask how it is that he is said to have a wife. The Hebrews hand on a tradition that Joseph was brought by this man because of his very great beauty, and that his genital organs were withered by the Lord; and afterwards, he was chosen in accordance with the custom of hierophants for the office of high priest of Heliopolis; and the daughter of this man was Aseneth, who Joseph later took as wife” (Hayward, JHQG, 75).

Chapter 38

Genesis 38:5

HT וְהָיָה בְּכַזִּיב בְּלִדְתָּהּ אֹתוֹ
LXX αὐτὴ δὲ ἦν ἐν Χασβί, ἡγνίκα ἔτεκεν αὐτοῦς

α' καὶ ἐγένετο ὅτι ἐψεύσατο ἐν τῷ τεκεῖν αὐτόν

Wit 1: Hi 45s

NonGr: La et vocavit nomen ejus Selom. Et factum es ut mentiretur in partu, postquam genuit eum

Notes: [וְהָיָה] Aquila translates literally, while LXX has a better rendering in Greek.

[בְּכַזִּיב] LXX understands this word as a name of place. Samaritan Pentateuch and Aquila probably read כַּזִּיב as a verb כַּזַּב: to lie (be a liar), although this verb does not make any senses in this context. Jerome comments on Aquila's translation, "Aquila translated this word to refer to an event: it is not the name of place, but it signifies a lie" (Hayward, JHQG, 76).

[אֹתוֹ] Aquila translates it literally as 'him'.

Genesis 38:7

HT יהוה
LXX θεός

οἱ γ' κύριος

Wit 2: θεός] κς̄ 343-344' 707^{III} = 𐤒

Notes: LXX translates the first יהוה as κύριος, but he uses θεός for the second one. The reason of this change is unclear, but it does stress the general faith that being πονηρός exacts a divine retribution. The word 'κύριος' is derived from hexapla (Wevers, NGTG, 633).

Genesis 38:9

HT שחת

LXX ἐξέχεεν

α' σ' διέφθειρε

Wit 1: 550 Syh: cf Field

NonGr: Syh^F 𐤀𐤏𐤌 𐤇𐤍𐤏.𐤑. .𐤀.
Syh^V 𐤀𐤏𐤌 𐤇𐤍𐤏.𐤑. .𐤀.

Notes: Aquila and Symmachus have a literal translation: to spoil.

Genesis 38:12

HT (שׁוּא)־תְּבָ

LXX (Σαύα)

Sub ✕

Wit 2: Σαύα] pr θυγατηρ ειρας 58; pr θυγατηρ ηρ 72; pr (✕ Arm^{26 33 40 121}
²²⁴ Syh) θυγατηρ 15-376' Syh = 𐤀; sub ✕ Arm⁶⁵; σαβα 82-799 d
53'-246 346* 31; σαυνα cII⁻⁵⁴; σαια 59'; *bethsuae* Iub XLI 7

Notes: LXX probably omits תְּבָ purposely to avoid confusion that arises from the HT. The HT gives impression that Shua's daughter is the wife of Judah. 38:2, however, informs that Shua herself is the wife of Judah. Thus, LXX clears up this confusion. Hexapla, on the other hand, keeps 'daughter' under the asterisk.

Genesis 38:13

HT -

LXX τῆ νύμφη αὐτοῦ

Sub ÷

Wit 2: τῆ νύμφη αὐτοῦ = 𐤌] sub ÷ Syh = 𐤀 𐤕

Notes: LXX tends to give the name with its apposition (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 10, 15, 34, 42; 28:4; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24). Hexapla, on the other hand, places this apposition under the obelus. Cf. 37:9; 38:13; 43:16; 45:21; 50:24.

Genesis 38:14

HT ףעצ
LXX θερίστρω

σ' σπαθαρίσ^x

Wit 1: 413 ↓344

Var: σπαθαρίσ^x] -ρικω 344

Notes: Symmachus interprets it as a thin upper garment.

HT והוא לא־נתנה לוֹ אֶת־הַפֶּשֶׁת
LXX αὐτὸς δὲ οὐκ ἔδωκεν αὐτὴν αὐτῷ γυναῖκα

α' καὶ αὕτη οὐκ ἐδόθη αὐτῷ εἰς γυναῖκα

Wit 1: 344

σ' ἡ δὲ οὐκ ἐδόθη αὐτῷ εἰς γυναῖκα

Wit 1: 344

οἱ ο' θ' αὐτὸς δὲ οὐκ ἔδωκεν αὐτῷ αὐτὴν εἰς γυναῖκα

Wit 1: 344

Notes: והוא] LXX and Theodotion read והוא as והוא: independent pronoun in a masculine form. Symmachus and Aquila, on the other hand, read as והיא. These various readings determine the use of voice in Greek, either active or passive, and its object. Symmachus and Theodotion have a conjunction δέ after personal pronoun to produce a stylistic Greek.

והוא] Since Aquila and Symmachus read as והיא, then they translate והוא in a passive voice: she was not given. This translation, therefore, does not require a direct

object. On the other hand, LXX and Theodotion's reading require a direct object since they translate the verb in an active voice. Thus, they translate the ending הַ of הַנָּתַן as a feminine personal pronoun. Thus, their translation is he gave her to him.

HT ה(תָּוּנָמְלָא)
LXX (χηρεύσεως)

οἱ γ' αὐτῆς

Wit 2: χηρεύσεως] + αυτης O⁻³⁷⁶ C^{'-128} 125 56'-129^{mg}-664 458 71'-318
La^A (sed hab La^S) Arm Bo Syh = 𐤒

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 38:15

HT -
LXX και οὐκ ἐπέγνω αὐτήν

Sub ÷

Wit 2: και — fin = 𐤔^P] sub ÷ Syh; > 72 = 𐤒 𐤓 𐤔^O

Notes: LXX adds another reason why Judah thinks that she was a harlot: because he did not know (recognize) her. Hexapla, on the other hand, places this reason under the obelus.

Genesis 38:16

HT -
LXX αὐτῆ

⟨οί γ'⟩ -

Wit 2: αὐτῆ] αὐτης 82; > Phil III 97.21 Arm = 𐌹

Notes: The omission of 'αὐτῆ' might be the influence of hexapla.

HT ἰ-ἰ-ἰ-ἰ
LXX μοι δώσεις

non tr δώσεις μοι

Wit 2: μοι δώσεις] δώσεις μοι D^G O 319 Arm Syh = 𐌹

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 38:18

HT ἡ-ἰ-ἰ-ἰ-ἰ-ἰ
LXX τὸν δακτύλιόν σου καὶ τὸν ὀρμίσκον

α' τὴν σφραγίδα σου καὶ τὸ στρεπτόν σου

Wit 1: ↓O (= 135-628) ↓C'' (= 57'-57^{cat}-79^{cat}-413^{cat}-551^{cat}-615^{cat}-739^{cat})
↓s (= 127vid-344-730^{cat}) ↓Nobil

Wit 2: ὀρμίσκον] + σου 319 Arab Bo Syh = 𐌹

Attr: α'] O (= 135-628); > 57' 550

Var: τὴν σφραγίδα σου] > 761 | καὶ τό] τον 135^c 79* 127; > 57' 344; **om**
τό 550 Nobil | στρεπτόν σου] + το οὐνιον 135

Notes: ἡ-ἰ-ἰ-ἰ-ἰ-ἰ] Aquila translates literally as a signet.

תְּלִיָּה] LXX has a small necklace, while Aquila translates it as ‘to twist’. It presumably means a plaited cord (Wevers, NGTG, 641).

HT לִתְּפִלָּה
LXX ὀρμίσκον

α' στρεπ[τόν]

Wit 1: 707^{III} Ish 203

σ' στρεπτὸν ἐγχειρίδιον

Wit 1: 17^{cat} C' ^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-500^{cat}-550^{cat}-
551^{cat}-615^{cat}-761^{cat}) **Tht**^{11 12 13} cf Field

Attr: σ'] > **Tht**^{11 12 13}

σ' περιτραχήλιον

Wit 1: O (= 135-628) 730^{cat} ↓**Syh** Ish 203 cf. Procop 473/474

Attr: σ'] 628; > 135

Var: περιτραχήλιον] -λον **Syh**

ὁ συρ' ὠράριον

Wit 1: ↓17^{cat} ↓C' ^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-500^{cat}-550^{cat}-
551^{cat}-615^{cat}-761^{cat}) **Procop 473/474** ↓**Tht**^{11 12 13}

Var: ὠράριον] ορ. 17 25-52-408-550-615-761 **Tht**¹³

ἄλλος ὀράριον

Wit 1: ↓O (= 135-628) ↓C'' (= 57^{cat}-79^{cat}- 413^{cat}-551^{cat}-615^{cat}-739^{cat})
↓730^{cat}

Attr: ἄλλος] > O (= 135-628)

Var: ὀράριον] ωρ. 135-628 57'-551-739; ουρ. 730

NonGr: Syh^V 𐤀𐤓𐤁 𐤁𐤏𐤀𐤓 . 𐤀.

Notes: *Cat.* 1824 comments that Aquila translates as 'your seal and your collar'. Symmachus has 'round the neck'. Diodore clarifies the reading of Symmachus with 'bracelet'. Procopius records that the Syrian translated 'kerchief' (translation, Romeny, SGD, 398). Romeny took στρεπτόν as a noun, meaning 'a collar of twisted metal', and ἐγχειρίδιον as an adjective, meaning 'in the hand'; together, these words would seem to indicate a kind of twisted bracelet (Romeny, SGD, 399).

There are two readings of Symmachus. The first reading in the catena manuscripts probably contain Aquila's reading for the first word 'στρεπτόν', and the second word is an error for 'ἡψῆ'. Therefore, the actual reading of Symmachus is 'περιτραχήλιον' (cf. notes below).

HT (ἡ)ψῆ

LXX ῥάβδον

σ' ἐγχειρίδιον

Wit 1: **Nobil**

Wit 2: ῥάβδον] + *tuum* Arab Bo = 𐤀

Notes: Symmachus reads it as a noun: 'a hand-knife' or 'dagger'. Romeny, on the other hand, takes this word as an adjective: in the hand. This adjective modifies στρεπτόν (Romeny, SGD, 399). As Nobilus comments that the reading of 'στρεπτόν ἐγχειρίδιον' first came from Diodore. There is no separation between στρεπτόν and ἐγχειρίδιον. That is why there is a confusion either treating ἐγχειρίδιον as an adjective or noun. Symmachus reading is influenced by Aquila but this attribution is only up to στρεπτόν because ἐγχειρίδιον is not parallel to ὀρμισκον, but ῥάβδον (Field, 55).

HT 𐤀𐤓𐤁

LXX σοι δώσω

non tr δώσω σοι

Wit 2: σοι δώσω 961] σε δω 59'; σοι δω D^G 58-376' 344^{mg} 346-392 z 319;
tr 129 30'-127-344^{txt} 707^{III} Arm = 𐤒

Notes: Hexapla follows the word order of the HT.

Genesis 38:19

HT ה(פְּעִצָּה)
LXX (θέριστρον)

Sub ✖

Wit 2: θέριστρον] + (pr ✖ Arm^{26 40 121 224}) αυτης O⁻⁵⁸ b 130 527 319 Arab
Bo Syh = 𐤒; sub ✖ Arm³³ (met vid) Arm⁶⁵

Notes: LXX omits Hebrew personal pronoun. Hexapla has 'αυτῆς' under the asterisk.

Genesis 38:20

HT -
LXX ἐξ

οἱ γ' -

Wit 2: ἐξ] των 128 d 75 t 318-527 630 Arm = 𐤒; εκ των D^G

Notes: A popular hexapla text omits 'ἐξ' to equal the HT.

Genesis 38:21

HT הַפְּרִיָּה
LXX ἡ πόρνη

α' ἡ ἐνδιηλλαγμένη

Wit 1: cI (= 57'-550) 344' **Nobil**

Attr: α'] > 550

Notes: LXX has a good idiomatic: a prostitute or harlot. Aquila interprets it as a female sodomite or lesbian (Wevers, NGTG, 642). In 344', Aquila's reading is incorrect up to γενομένη.

HT -
LXX τούς ἐκ

οἱ γ' -

Wit 2: τούς ἐκ] τους επι A; om τούς 107'-125 75 318; > O⁻⁵⁸ 458 Aeth Arab Arm Bo Syh^{Lat}Iub XLI 13 Ɔ = Ɔ

Notes: LXX has a good Greek stylistic: men who from. Hexapla, on the other hand, simply follows the HT.

HT אֵלֶּיךָ הַמְּקַמֵּן
LXX (τόπου)

Sub ✱

Wit 2: τόπου] + *illius* Arab Bo^{Lat}Iub XLI 13 Ɔ: cf Ɔ; + (✱ Syh) και ειπε(ν) αυτοις (> 59' Aeth) D O 130 318'-392' 31 59' 319 Aeth^{-PR} Arm Syh = Ald Ɔ; sub ✱ Arm⁶⁵; ✱ pr αυτοις Arm²⁶; + met *et* Arm^{33mg}; + ✱ Arm¹⁵³; ✱ Arm^{121mg 224mg}

Notes: אֵלֶּיךָ] LXX omits Hebrew personal pronoun.

אֵלֶּיךָ] The HT uses this word to introduce a direct speech. Hexapla places this word under the asterisk (cf. Cox. HM, 34).

Genesis 38:22

HT אֵלֶּיךָ
LXX ἀπεστράφη

α' ἀπέστρεψε(ν)

Wit 1: 57' 344'

Wit 2: ἀπεστράφη] επεστρ. D^G t 527 319; -φην 376 16-77*(vid); ανεστρ.
72; -στρεψε(ν) 30' 71'

Attr: α'] > 344'

Notes: Aquila translates literally including translating the active voice of the HT.

HT הַשְׂרִיף הַבְּיָה הַתְּהִי־אֵל
LXX μή εἶναι ὡς πόρνην

α' οὐκ ἦν ἐν τοῦτω διηλλαγμένη

Wit 1: ↓O (= 135-628) ↓cI (= 57'-550) s (= 127vid-344) **Nobil**

Attr: α'] > 135 550

Var: οὐκ ἦν] > 413' | τοῦτω] **τοπω 135-628** | διηλλαγμένη] -ην 550

Notes: Aquila has a literal translation.

Genesis 38:23

HT וַיִּבֹּל הַיְהוָה (יִפּ)
LXX (μήποτε) καταγελασθῶμεν

α' σ' γενώμεθα εἰς ἐξουδένωσιν

Wit 1: cI (= 57'-550) ↓344' ↓Syh ↓Ish 203 **Nobil**

Attr: α' σ'] > 550

Var: γενώμεθα] pr ne Syh Ish; -νομ. 127

NonGr: Syh^F אַיִן קָוָה אֵלָּהִים .פ. .א
Syh^V אַיִן קָוָה אֵלָּהִים .פ. .א

Notes: Aquila and Symmachus have a literal translation.

Genesis 38:25

HT הַמִּתְּ
LXX πενθερόν

α' ἑκυρόν

Wit 1: M ↓344' **Nobil**

Attr: α'] > M

Var: ἑκυρόν] κυρον 127; κυριον **Nobil**

Notes: LXX and Aquila translate synonymously: father in law.

HT הַמִּתְּ
LXX ὁ ὀρμίσκος

σ' τὸ περιτράχηλον

Wit 1: ↓M 135 *cI* (= 57-550) ↓344' Syh

Attr: σ'] > 135 *cI* (= 57-550)

Var: περιτράχηλον] περατρ. 344; -λιον M

NonGr: Syh^F אַרְבַּע דַּלָּת .פ.
 Syh^V אַרְבַּע דַּלָּת .פ.

Notes: See notes 38:18.

Genesis 38:29

HT הַמִּתְּ
LXX τί διεκόπη διὰ σὲ φραγμός

α' τί διέκοψας σὲ διακοπήν

Wit 1: ↓C' (= 57-413-500-739) **Tht**^{11 12 13}

Attr: α'] **57 Tht**^{11 12 13}; > C' (= 413-500-739)

Var: τί] > 413 | διέκοψας] -ψις 413

ὁ συρ' τί διεκόπη ἐπὶ σὲ διακοπή

Wit 1: 17^{cat} C' ^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-550^{cat}-551^{cat}-615^{cat}) ↓Tht^{11 12 13} Nobil

Var: διεκόπη] -πει Tht¹¹

ὁ ἐβρ' τί διεκόπη ἐπὶ σὲ διακοπή

Wit 1: 17^{cat} C' ^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-550^{cat}-551^{cat}-615^{cat}) ↓Tht^{11 12 13} Nobil

Var: διεκόπη] -πει Tht¹¹

ἄλλως τί διήπλωσας καθ' ἡμῶν ἄπλωμα

Wit 1: C (=25^{cat}-739^{cat})

α' σ' τί διήπλωσας καθ' ἡμῶν ἄπλωμα

Wit 1: 628 ↓C' ^{cat} (= 14^{cat}-550^{cat}-615^{cat})

Attr: α' σ'] 628; > C'' (= 14-550-615)

Var: διήπλωσας] δη επλωσας 550

Notes: ܩܘܪܝܩܐ] Aquila has an active voice, while LXX, the Syrian and ὁ ἐβρ' have a passive voice. Then, the subject of Aquila's reading is 'you' the second person masculine singular in the verb itself. The subject of LXX, the Syrian and ὁ ἐβρ' is breach (διακοπή). Both Nobil and Diodore record the reading from the Syrian and ὁ ἐβρ'.

ܩܘܪܝܩܐ] LXX has a better Greek rendering on the preposition to express a purpose, while the Syrian and ὁ ἐβρ' translate literally to refer a place. Aquila, on the other hand, omits this preposition.

פָּרָץ] All the translations above, except LXX, follow the wordplay that shown by the HT. LXX disregarded the cognate collocation in favor of a rationalization of what took place. The womb is a φραγμός, “a fence, an obstruction, an enclosure,” which has been cut through to deliver the second twin first. Thus, LXX’s text is an interpretation rather than a translation (Wevers, NGTG, 648).

HT פָּרָץ
LXX φραγμός

α' σ' *divisionem*

Wit 1: Hi 46

ὁ συρ' διεκόπη

Wit 1: Procop 473/474

ὁ ἔβρ' διεκόπη

Wit 1: Procop 473/474

Notes: Aquila and Symmachus have a literal translation: division or partition (breach), while LXX has a better Greek rendering (cf. to notes above on ‘פָּרָץ’).

HT י(י)
LXX (χεῖρα)

οἱ γ' αὐτοῦ

Wit 2: χεῖρα] + αὐτου 72 Arab Bo Syh = 𐤀

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25,

26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Chapter 39

Genesis 39:2

HT ⲡⲓⲗⲥⲏ
LXX ἐπιτυγχάνων

α' κατευθυνόμενος

Wit 1: M cI (= 57-413) 344' Syh

Attr: α'] > 413

σ' εὐοδούμενος

Wit 1: M 57 ↓344' Syh

Var: εὐοδούμενος] κατευοδ. 344'

ὁ συρ' κατευοδούμενος

Wit 1: ↓C' ^{comm Diod} (= 14^{comm Diod}-25^{comm Diod}-52^{comm Diod}-57^{comm Diod}-
73^{comm Diod}-408^{comm Diod}-550^{comm Diod}-551^{comm Diod}-615^{comm Diod}-
739^{comm Diod}) ↓Procop 476 ^{11 12 13}Tht **Nobil**

Var: κατευοδούμενος] κατευωδουμένος 14-25; -δων Procop 476

NonGr: Syh^F ⲡⲓⲗⲥⲏ .ϣ.
 ⲡⲓⲗⲥⲏ .ϣ.
 Syh^V ⲡⲓⲗⲥⲏ .ϣ.
 ⲡⲓⲗⲥⲏ .ϣ.

Notes: Aquila has a literal translation: the one who prospers (or succeed in doing). Symmachus interprets it as 'having a prosperous journey', while LXX has a common Greek rendering: ἐπιτυγχάνω. *Cat.* 1849 attributed to 135 and 628 comments on εὐοδούμενος, "he had a prosperous journey in whatever he did, and he was found well-pleasing before his masters, he listened to his masters while serving them."

Procopius in *Cat.* 1849 comments on the Syrian's translation, "with regard to the (expression) he was a man who was fortunate, the Syrian has 'who was prospering', just as (Scripture) says shortly afterwards: his master came to know that God prospered

whatever he did; or rather, (the Syrian) has ‘who made progress’, as in the case of Samson: “the Spirit of the Lord made him progress.” Diodore adds, “for he did not only understand the riddles as (he was) a wise man, but also as he was guided by God.” And this is more proper here” (Romeny, SGD, 407). Armenian has ‘and the Lord was with Joseph, and he was a man who was skillful (Armenian, Hovhannessian, 88. 130-135).

HT ܝ(ܘܕܢܝ)
LXX (τῷ κυρίῳ)

Sub ✕

Wit 2: παρὰ τῷ κυρίῳ 961] αὐτοῦ 17'-135; om τῷ 509; + (✕ Syh) αὐτοῦ
D O^{-17' 135} 128 b 130 71'-346' 31 319 Aeth Arm Bo Syh = edd 𐌹

Notes: Hexapla has Hebrew personal pronoun under of the HT under the asterisk. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 39:3

HT ܝܘܪܐ ܕܢܝܘܢ ܒܝ ܝܗוה ܐܬו ܘܠ ܕܫܦܪܗܘܐ ܘܫܥܘܪܐ
LXX ἦδει δὲ ὁ κύριος αὐτοῦ ὅτι κύριος μετ' αὐτοῦ καὶ ὅσα ἂν ποιῆ

ὁ συρ' ἔγνω ὁ κύριος αὐτοῦ ὅτι ὁ θεὸς εὐδοῖ, ὅσα ἂν
 ποιῆ

Wit 1: Procop 476

Notes: ܝܘܪܐ] The Syrian begins this verse asyndetically. The Syrian either reads ‘ܫܦܪܗ’ as ‘ܕܥܝ’ or interprets the text.

ܝܗוה] Instead of using ‘κύριος’, the Syrian has ‘θεός’.

ܐܬו] The Syrian interprets it as ‘εὐδοῖ’.

HT (בְּאֶשֶׁר) כל
LXX (ὅσα)

οἱ γ' πάντα

Wit 2: ὅσα D] pr οτι παντα 58; pr παντα 15'-17'-135-426 128 130 527 55
319 Chr VIII 536 La¹ Aeth Syh Ƶ = ƶ; ο (ω 125) d n

Notes: LXX is prone to omit כל when בְּאֶשֶׁר is followed by a noun (cf. 24:36; 39:3). Hexapla, on the other hand, equals the HT.

HT (מִצְלִיחַ) בְּיָדוֹ
LXX (εὐοδοῖ)

Sub ✠

Wit 2: εὐοδοῖ] + (✠ 344' Syh) εν ταις χερσιν (-σην 392; χερσιν 618) αυτου
344^{mg} Chr VIII 536 verss rell = Ra ƶ

Notes: Hexapla has the phrase 'ἐν ταῖς χερσὶν αὐτοῦ' under the asterisk.

Genesis 39:4

HT י(דִּ) (χρειρὸς) Ἰωσήφ

οἱ γ' αὐτοῦ

Wit 2: Ἰωσήφ] αυτου 15-17'-135-426 La¹ Syh^{te} = ƶ

Notes: LXX clarifies 'his' in the HT as Joseph, while hexapla equals the HT.

Genesis 39:6

HT הוּא אִוְכַל
LXX ἤσθιεν αὐτός

non tr αὐτὸς ἦσθιεν

Wit 2: ἦσθιεν] κατησθιεν Compl; tr post αὐτός *O*^{-58 376} 527 319 La^A Syh =
ⲙ

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 39:7

HT נִשְׁתַּחֲוֶה(1)
LXX ἐπέβαλεν

α' ἦρεν

Wit 1: M

Notes: Aquila has a literal translation, while LXX has an idiomatic Greek.

Genesis 39:8

HT (תַּבְּבֶה)
LXX (ἐν τῷ οἴκῳ) αὐτοῦ

Sub ※

Wit 2: αὐτοῦ] sub ※ Syh

Notes: Syh incorrectly places the personal pronoun under the asterisk.

Genesis 39:9

HT הָרַעַה הַגְּדֹלָה הַזֹּאת

LXX τὸ ῥῆμα τὸ πονηρὸν τοῦτο

α' τὴν κακίαν τὴν μεγάλην ταύτην

Wit 1: M 628

Wit 2: τοῦτο] pr το μεγα 15-72-135'-426 Eus VIII 1.377 = ℣; τουτον 509;
+ (+ et Arm) *magnum* Arm Syh^{te}: cf ℣

Attr: α'] 628

Notes: Aquila has a literal translation, while LXX's omission of הַזֵּאת might be a case of parablepsis (Wevers, NGTG, 654).

Genesis 39:10

HT (בְּ) יְהִי

LXX (ἡνίκα δέ)

Sub ✕

Wit 2: ἡνίκα δέ 961] + (pr ✕ Arm^{26 33 224}) και εγενετο (κ. εγ. sub ✕ Syh)
ηνικα O⁻¹⁵ Syh = ℣; εγενετο δε ηνικα 15 Bo

Notes: LXX usually translates יהי before a time of designation, but here LXX simply starts with ἡνίκα which is unusual. Hexapla recension, on the other hand, has και ἐγένετο under the asterisk. (Wevers, NGTG, 654; cf. 39:13).

Genesis 39:11

HT (עִבְרִי) וְ

LXX (εἰσῆλθεν)

οἱ γ' και

Wit 2: εἰσῆλθεν] pr και 135 C' ⁻¹²⁸ b 106 53' 121 707^{II} Cyr I 945 = Sixt ℣

Notes: A popular hexapla has 'και' conjunction to equal the HT.

Genesis 39:12

HT י(בבגד)
 LXX (τῶν ἱματίων)

οἱ γ' αὐτοῦ

Wit 2: τῶν ἱματίων] > 509; + αὐτου A 72 121 Aeth Arm Syh = ℞; + *eius nudavit eum iis Arab Bo*

Notes: LXX omits Hebrew personal pronoun, whereas Hexapla has it to equal the HT.

HT י(בבגד)
 LXX (ἱμάτια)

Sub ✖

Wit 2: ἱμάτια 962 Phil I 166.15] + (✖ Arm^{26 40 224} Syh) αὐτου A D M O^{58 135} C' B^S f 75 130 346' z 59' 319 630 verss = Ra ℞; sub ✖ Arm^{33 65}

Notes: LXX omits Hebrew personal pronoun, whereas Hexapla places it under the asterisk.

Genesis 39:13

HT וַיְהִי כִּרְאוּתָהּ כִּי עָנַב בְּגָדוֹ בַּיָּדָהּ וַיִּנָּס הַחֹצֵה
 LXX καὶ ἐγένετο ὡς εἶδεν ὅτι κατέλιπεν τὰ ἱμάτια αὐτοῦ ἐν ταῖς χερσὶν αὐτῆς καὶ ἔφυγεν καὶ ἐξῆλθεν ἔξω

Sub ÷

Wit 2: καὶ — ἔξω] pr ÷ Arm²⁶ (et ÷ prae αὐτῆς et + ✖); sub ÷ 344 Arm^{33 65} Syh(metob deest in cod); ✖ (mend pro ÷) prae αὐτῆς Arm¹⁵³; ÷ Arm^{40mg 224mg}: contra ℞; > 381'-799 79-414-551^{txt}

Notes: 344 and Syh incorrectly place the obelus in verse 13 since there is no equivalence in the HT. The obelus Arm²⁶ in comes into the text from the margin. The asterisk in Arm¹⁵³ likely had its placement in that same circumstance (Cox, HM, 34).

Genesis 39:15

HT (סִנְיָ)י
LXX (ἔφυγεν)

οἱ γ' καί

Wit 2: ἔφυγεν] pr και 527 319 Aeth^{-P} Arab Arm Syh = 𐤎; > 962 619

Notes: LXX omits this conjunction because סִנְיָ is translated into a Greek participle. Thus, this conjunction is unnecessary (cf. 39:11, 12). Hexapla, on the other hand, has 'καί' to equal the HT.

Genesis 39:16

HT י(דָבַר)בָּ
LXX (ἰμάτια)

οἱ γ' αὐτοῦ

Wit 2: ἰμάτια] + αυτου 17'-72 53' 509 Aeth Bo^{-vw} = 𐤎

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, has it to equal the HT.

HT י(דָבַר)בָּ
LXX (κύριος)

οἱ γ' αὐτοῦ

Wit 2: κύριος 962] + αυτου 17'-58-οΙ 550 d 75 t 392-619 509 La^P Aeth Syh = 𐤎; + ιωσηφ; D 128 527 319 630

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, has it to equal the HT.

Genesis 39:17

οί γ' αὐτοῦ

Wit 2: ὀργῆ] + αυτου 58 = 𐤒

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, has it to equal the HT.

Genesis 39:20

HT ἡρῶν ἡτῆρ πρῶν

LXX καὶ λαβῶν ὁ κύριος Ἰωσήφ

α' καὶ ἔλαβεν κύριος Ἰωσήφ αὐτόν

Wit 1: 344

Wit 2: καὶ λαβῶν] και ελαβεν A Arm Co; > 53'

σ' ἔλαβεν ὁ κύριος αὐτοῦ τὸν Ἰωσήφ

Wit 1: 344

Wit 2: Ἰωσήφ] pr τον 72 18 44' 458 343 71'; αυτον 107'-125 Bo^{-w}; + eum Sa = 𐤒

οί ο' θ' καὶ λαβῶν ὁ κύριος Ἰωσήφ

Wit 1: 344

Notes: πρῶν] Theodotion and οί ο' demonstrate a good Greek by using a participle. Aquila, on the other hand, follows the HT literally. Symmachus follows Aquila's translation but starts the verse asyndetically.

ἡτῆρ] All translations above read 'the Lord' as a construct to Joseph. Symmachus, on the other hand, reads as 'the lord' with a suffix 'His lord'. This variant is due to consonantal text of ἡτῆρ.

HT וַיִּתְּנֵהוּ אֶל־בַּיִת הַסֵּהר
LXX ἐνέβαλεν αὐτὸν εἰς τὸ ὀχύρωμα

α' καὶ ἔδωκεν αὐτὸν πρὸς οἶκον τοῦ δεσμωτηρίου

Wit 1: M

Wit 2: ἐνέβαλεν] pr και A 53' = ㉓; -λλεν 799 118'; επεβ. 59'; επεβαλλεν 527; ανεβ. 31

Notes: וַיִּתְּנֵהוּ] Aquila translates literally. LXX, on the other hand, omits the conjunction because of the usage of a participle 'λαβών' and chooses a better idiomatic Greek: to throw or to cast (cf. Aquila's translation: to give).

אֶל־בַּיִת הַסֵּהר] LXX also has a better idiomatic Greek: prison, while Aquila translates rigidly: to the house of chain.

HT הַסֵּהר
LXX ὀχύρωμα

α' δεσμωτήριον

Wit 1: 628

Notes: Aquila has a literal translation.

Genesis 39:21

HT וַיִּנֶּן
LXX αὐτῷ χάριν

non tr χάριν αὐτῷ

Wit 2: αὐτῷ] αυτου 107'; tr post χάριν 15-17'-58-426: cf ㉓

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55;

34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 39:22

HT ׀ׁׂ׃ׁׂ׃
LXX (τούς) ἀπηγγέμενοις

⟨α'⟩ ἐγκεκλεισμένους

Wit 1: ↓M 628 cI (= 57'-550vid) 344' Syh

Wit 2: ἀπηγγέμενος 961] απαγομ. z⁻³¹; ἐγκεκλεισμενους (ενκεκλησμ. 55; -
κλησμ. n 392^c) D 129 n 343' t 392' 55 59' 319 509 Sa;
συγκεκλεισμενους (συγγεκλ. 53) f⁻¹²⁹; καθειργμενους 72

Var: ἐγκεκλεισμένους] pr τους M

σ' δεδεμένους

Wit 1: cI (= 57-413-550)

Attr: σ'] > 57

NonGr: Syh^F ׀ׁׂ׃ׁׂ׃ ׀ׁׂ׃ .φ.
Syh^V ׀ׁׂ׃ׁׂ׃ ׀ׁׂ׃ .φ.

Notes: LXX's translation is a legal term for 'those who have been sentenced and are then led away'. This is a colorful term for rendering 'the bound ones', while Symmachus translates literally. Field records this dubious hexaplaric reading is attributed to Aquila.

HT הוּא הִיָּה עַל הַשֶּׁׁ (םֶׁׁ)
LXX (ἐκεῖ)

Sub ✖

Wit 2: ἐκεῖ] + (✖ Syh Arm^{40 224}) αυτος ην ποιων M O-381 b 130 71'-346'
31 Syh = edd 𐤓; sub ✖ Arm^{26 65}; + ✖ Arm¹⁵³

Notes: LXX probably omits this clause to avoid repetition of idea that is shown already at the beginning of 39:22. Hexapla has this clause under the asterisk.

Genesis 39:23

HT -
LXX ἐν ταῖς χερσὶν αὐτοῦ

Sub ÷

Wit 2: ἐν — fin = τ^P] sub ÷ Syh = \mathfrak{M}

Notes: See notes 39:3.

Chapter 40

Genesis 40:1

HT הַקֶּשֶׂם
LXX ἀρχιαινοχόος

α' ποτιστής

Wit 1: 628

Attr: α'] 628

Notes: See notes 40:5.

HT הַפֶּאֶה
LXX ἀρχισιτοποιός

α' πέσσω

Wit 1: 628

Attr: α'] 628

σ' ἀρτοποιός

Wit 1: 628

Attr: σ'] 628

Notes: Aquila has 'the one cook or bake with fire'. Symmachus translate it synonymously as 'a baker' or 'bread-maker'.

Genesis 40:3

HT רֶסֶם
LXX ἀπῆγατο

α' ἀπηνέχθη

Wit 1: 108

α' δεδεμένος

Wit 1: 939

Notes: 108's reading is doubtful to be attributed to Aquila. It might be attributed to Symmachus (Wevers, NGTG, 664). Another possibility is 108's reading is probably attributed to Theodotion because its similarity to LXX's translation. 939's reading might be attributed to Symmachus instead of Aquila (cf. 39:22 and 42:16).

Genesis 40:4

HT תָּרַפְּ(1)
LXX συνέστησεν

σ' παρέθ[ε]το

Wit 1: 939

Notes: LXX has an idiomatic Greek. Symmachus' translation, however, is closer to the HT: to give in charge.

HT תָּרַפְּ(1)
LXX παρέστη

α' ἐλειτούργει

Wit 1: M 628

Attr: α'] 628

σ' ἐλιτούργει

Wit 1: 939

σ' διηκόνησεν

Wit 1: 628

Attr: σ'] 628

Notes: Aquila has a literal translation: serve a master. Symmachus' reading from 939 'ἐλιτούργει' is doubtful because the meaning is 'he was doing a bad thing or harm'. Petit, however, records Symmachus's second reading from 628 and it means: to serve. This is probably the correct reading of Symmachus.

Genesis 40:5

HT הַפְּאִהִי הַקְּשָׁמָה

LXX ὁ ἀρχιοινοχόος καὶ ὁ ἀρχισιτοποιός

α' ὁ ποτιστῆς καὶ ὁ πέσων σου

Wit 1: ↓M ↓cI (= 57'-550) ↓344' **Nobil**

Attr: α'] > 550

Var: ποτιστῆς] + σου 344' | πέσων] pro πέσων **Nobil**; παις cI (= 57'-550) 344' | σου] > M

Notes: Aquila has a literal translation. LXX, on the other hand, interprets them as the chiefs (leaders).

HT הַקְּשָׁמָה

LXX ὁ ἀρχιοινοχόος

α' ποτιστοῦ

Wit 1: 108

Notes: Aquila has a literal translation.

HT םוֹלֵךְ שְׁנֵי הַיָּמִים
LXX ἀμφοτέρω ἡμέραις

non tr ἐνύπνιον ἀμφοτέρω

Wit 2: ἀμφοτέρω ἡμέραις] ενυπνια αμφ. 961 58-376; ενυπνιον οι αμφοτ. 30; tr O^{-58 376} f⁻²⁴⁶ n 730 La^S Aeth Arm Syh = 𐌹𐌶; om ἀμφοτέρω 509

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

HT וְיָמֵי שְׁנֵי הַיָּמִים
LXX (ἐκάτερος ἡμέραις)

οἱ γ' αὐτοῦ

Wit 2: ἐκάτερος ἡμέραις] > 500 b 458 130 346 z 55 59' Chr VIII 541 Bo⁻ v^w = edd: homoiot; om ἐνύπνιον 72 414'-551 La^S; + αὐτου 58 527 = 𐌹𐌶

Notes: LXX omits Hebrew personal pronoun. Hexapla, on other hand, has it to equal the HT.

HT וְיָמֵי שְׁנֵי הַיָּמִים
LXX μιᾷ νυκτί

non tr νυκτὶ μιᾷ

Wit 2: μιᾷ νυκτί] νυκτι μια $O^{-58 381} f$ Syh = 𐤎

Notes: Hexapla follows the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

Genesis 40:6

HT תַּעֲרִיבִי
LXX τεταραγμένοι

α' ἐμβρασσόμενοι

Wit 1: M 939 **628** cI (= 57-413´) 344 **Nobil**

Attr: α'] **628**; > 413´

σ' σκυθρωποί

Wit 1: M 939 **628** cI (= 57-413´) 344 Syh **Nobil**

Attr: σ'] **628**; > 413´

NonGr: Syh^F 𐤍.𐤊.𐤃.

Notes: Symmachus has a sad or gloomy of humans. Aquila translates it as 'violently shaken' which reflects the Aramaic verb of 𐤍𐤊 (Wevers, NGTG, 665).

Genesis 40:7

HT בְּמִשְׁמַר בַּיִת (אֲדָנָי)
LXX ἐν τῇ φυλακῇ παρὰ τῷ (κυρίῳ αὐτοῦ)

α' σ' ἐν τῷ ο[ί]κῳ τοῦ

Wit 1: 939

Notes: While LXX has an idiomatic Greek, Aquila and Symmachus translate it literally.

HT םעג
LXX σκυθρωπά

α' κακά

Wit 1: 939

σ' πονηρά

Wit 1: 939

Notes: LXX has a good Greek rendering that fits the context well. Aquila has a literal translation, while Symmachus has a synonymous translation.

Genesis 40:8

HT פּתַר
LXX (καὶ ὁ) συγκρίνων

α' ἐπιλυόμενος

Wit 1: M ↓628 **Nobil**

Attr: α'] 628

Var: ἐπιλυόμενος] επιλυων 628

σ' διακρίνων

Wit 1: M 628 Nobil

Attr: σ'] 628

NonGr: Syh^F יַעֲלֵ .פ. (inc) .ר.
Syh^V יַעֲלֵ .פ. .ר.

Notes: Aquila's translation is 'to solve' or 'to explain' (literally: to untie). Symmachus has 'interpret the dream', while LXX translates as 'to estimate'.

HT מִנְיָן
LXX διασάφησις

α' επίλυσις

Wit 1: M cI (= 57'-550) 344' Syh

Attr: α'] > cI (= 57'-550)

σ' διάκρισις

Wit 1: M 344' Syh

NonGr: Syh^F רִבְּרִי .פ.
רִבְּרִי .ר.
Syh^V רִבְּרִי .ר.
רִבְּרִי .פ.

Notes: Two Greek revisers maintain their etymology play.

Genesis 40:9

HT וַיֹּאמֶר
LXX (εἶπεν)

οἱ γ' αὐτῶ

Wit 2: εἶπεν] + αυτω 17'-58 Aeth Sa = 𐌹; + αυτω ουτως b; + ειδον 246 Aeth Arm

Notes: This omission is due to its clarity from the context and LXX is prone to avoid repetition. Hexapla, on the other hand, has 'αὐτῶ' to equal the HT.

Genesis 40:10

HT םג'גפ
LXX πυθμένες

α' σ' κληματίδες

Wit 1: M ↓628 cI (= 57-550) 458 344' Syh **Nobil**

Attr: α' σ'] > M 550 458; α'] > 628

Var: κληματίδες] -δι 628

θ' κλώνες

Wit 1: 628

NonGr: Syh^F 𐌸𐌵𐌹𐌺𐌾 .φ. .𐌸.
 Syh^V 𐌸𐌵𐌹𐌺𐌾 .φ. .𐌸.

Notes: Aquila and Symmachus have a literal translation, while LXX employs an idiomatic Greek. Jerome comments, "the Hebrew word *sarigim* means three vine-shoots, and three branches or shoots" (Hayward, JHQQG, 77). Theodotion has 'twigs'.

HT תגתג
LXX θάλλουσα

α' σ' βλαστῶσα

Wit 1: M 628 cI (= 57'-550) 344' Syh

Attr: $\alpha' \sigma'] > 550$

NonGr: Syh^F 𐤀𐤁𐤁𐤁 .φ. .𐤀.

Notes: Aquila and Symmachus translate from the Hebrew root.

HT יה(תְּלֶבֶתֶשׁ)

LXX (βότρυες)

οἱ γ' αὐτῆς

Wit 2: βότρυες] -ρυας 72 *b*^{-19*} 125* *f* 392*-527 La^I (sed hab La^M); + αυτης
15'-17'-135' = 𐤀

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, has it to match the HT.

Genesis 40:11

HT הַעֵרָה (סוֹס)

LXX (ποτήριον)

Sub ✱

Wit 2: ποτήριον] + εις τας χειρας φαραω 246; + (✱ Arm^{26 40 57 153} (et + ✱)
Arm²²⁴ Syh) φαραω 949 15'-72-376' C[']-128 *d* 75 346' 31 Aeth Syh
= Ald 𐤀; sub ✱ Arm^{33 65}

Notes: LXX is prone to avoid repetition. Hexapla, on the other hand, has 'Pharaoh' under the asterisk (cf. 41:33).

Genesis 40:14

HT יִיטְבֶּה

LXX εὖ σοι γένηται

non tr γένηται σοι

Wit 2: σοι γένηται D 961] γενησεται σοι 392; γενηται σου 618; tr M *oI*⁻⁶¹⁸
C'⁻¹⁸ † 121-318 z 55 59' 509 630 Arm Syh = Sixt 𐤀

Notes: LXX transposed the word order of the HT to avoid a Semitic flavor. Hexapla, on the other hand, faithfully follows the word order of the HT.

Genesis 40:16

HT שלשה סלי חרי
 LXX τρία κανᾶ χονδριτῶν

α' τρεις κοφίνους γύρεως

Wit 1: ↓M ↓O (= 135-376-**628**) ↓C'' (= 14-25^{cat}-57'-79^{cat}-414^{cat}-551^{cat}ind
 mend-615^{'cat}-739^{cat}-cI^{cat}) ↓458 ↓344 Syh Barh Ish 205 ↓**Nobil**

Wit 2: κανᾶ] κοφινας ανα 75

Attr: α'] O (= **135-628**); > C (= **14-739**)

Var: τρεις] τρις M | κοφίνους] -νοι M 57' 344 **Nobil**; κωφ. 25 | γύρεως] -
 ρεων 458; + και τρία κανᾶ βαινά 376

σ' τρία κανᾶ βαινά

Wit 1: M O (= 135-**628**) C'' (= 14-57'-79^{cat}-414^{cat}-551^{cat}ind mend-615^{'cat}-
 739^{cat}-cI^{cat}) ↓458 s (= 344-730^{cat}) **Nobil**

Attr: σ'] O (= **135-628**) **615**; > C (= **14-739**)

Var: βαινά] βα 458

NonGr: Syh^F 𐤀𐤁𐤁𐤁 𐤀𐤁𐤁𐤁 𐤀𐤁𐤁𐤁 . 𐤀.
 Syh^V 𐤀𐤁𐤁𐤁 𐤀𐤁𐤁𐤁 𐤀𐤁𐤁𐤁 . 𐤀.

Notes: שלשה] Aquila has a literal translation: a basket. LXX and Symmachus interpret it as a basket of reed or a basket of bread.

חרי] Aquila's translation is 'of the finest meal'. Thus, Aquila sees that this is not an ordinary basket, but three baskets of the finest meal. Symmachus, on the other hand, has 'palm-leaves or palm-rod'. Therefore, Symmachus has 'three basket of bread that made of palm-leaves'. Nobilius also comments on Symmachus' translation, "three

baskets that were made out of branches of palm-tress.” Jerome argues that the Hebrew has ‘three baskets of flour’ (Hayward, JHQG, 77).

HT -
LXX αἶρειν

⟨οἱ γ'⟩ -

Wit 2: αἶρειν] αγειν 72; > 14'-77'-500' Aeth = 𐌹; tr ad fin 75; + με (μαι 376) 15'-17'-72-135'

Notes: LXX needs this additional infinitive because its main verb requires a complementary infinitive. A popular hexapla text, however, omits this infinitive to equal the HT.

Genesis 40:17

HT -
LXX τοῦ οὐρανοῦ

οἱ γ' -

Wit 2: τοῦ οὐρανοῦ] > D^G L M 15'-17'-135-οΙ C'' 56* s y^{-121 527} z 55 59' 319 509 630 La^I (sed hab PsEus II 1) Aeth Arm Bo Syh 𐌹 = 𐌹

Notes: LXX consistently has ‘τὰ πετεινὰ τοῦ οὐρανοῦ’ pattern (cf. 40:19). A popular hexapla text, however, omits it to equal the HT.

Chapter 41

Genesis 41:2

HT בְּרִיאַת בָּשָׂר
LXX ἐκλεκταὶ ταῖς σαρκίν

α' στερέμνιαι κρέατι

Wit 1: ↓M ↓cI (= 57'-550) 344' ↓Nobil

Attr: α'] > cI (= 57'-550)

Var: στερέμνιαι] -νιοι 57'-500 **Nobil** | κρέατι] κρεει 57'-550 **Nobil**; pr τω
550; σαρκι M

σ' καὶ παχεῖαι σαρκί(ν)

Wit 1: ↓M ↓cI (= 57'-550) 344' **Nobil**

Attr: σ'] > cI (= 57'-550)

Var: καί] > M | σαρκί] pr ταις 550; σαρκι M

Notes: בְּרִיאַת] Aquila understands this word as 'a hard' or 'a firm' one.
Symmachus also has 'a thick' one. LXX interprets it as 'the chosen one' or 'the best one'.
בָּשָׂר] Aquila's translation is literal: meat, while Symmachus has an idiomatic
Greek.

HT בְּרִיאַת
LXX ἐκλεκταί

α' στερέμνιαι

Wit 1: Syh

σ' παχειῖαι

Wit 1: Syh

NonGr: Syh^V 𐤱𐤳𐤁𐤁𐤁𐤁 .𐤱.
𐤱𐤳𐤁𐤁𐤁 .𐤱.

Notes: See notes above on '𐤱𐤳𐤁𐤁𐤁'.

HT 𐤱𐤳𐤁𐤁

LXX ἐν τῷ ἄχει

α' ἐν τῷ ἔλει

Wit 1: 376 Syh

Wit 2: τῷ ἄχει] ταχει 46; λιβαδι(ν) 53-56^{mg}-664(vid); τη οχθη 346' 31 = Ald; τω ελει 58 131 246 458 30-730* 71'; τω αγχει 799

α' σ' ἐν τῷ ἔλει

Wit 1: ↓M O (= 135-628-707) ↓C' (= 14-77-57-550-739) ↓344'

Wit 2: τῷ ἄχει] ταχει 46; λιβαδι(ν) 53-56^{mg}-664(vid); τη οχθη 346' 31 = Ald; τω ελει 58 131 246 458 30-730* 71'; τω αγχει 799

Attr: α' σ'] O (= 135-628); > C' (= 14-77-57-550-739)

Var: ἐν τῷ] > M 77-739 344'

⟨α' σ'⟩ ἐν τῷ ἔλει

Wit 1: C' (= 14-57'-128-550)

Wit 2: τῷ ἄχει] ταχει 46; λιβαδι(ν) 53-56^{mg}-664(vid); τη οχθη 346' 31 = Ald; τω ελει 58 131 246 458 30-730* 71'; τω αγχει 799

NonGr: Syh^V כַּסְסִים .ר.

Notes: Aquila and Symmachus understand חַסְסִים as (dwelling) in marshes, while LXX transcribes the Hebrew word. Jerome comments on LXX's translation, "twice the word ἄχει is written in Genesis, and it is neither a Greek nor a Latin word. But the Hebrew itself has also been corrupted, for it is pronounced as חַסְסִים, that is, in the marsh. This is because the letter *waw* and *yod* in Hebrew are similar and differ only in size. LXX, then, read as *yod* instead of *waw* and added the Greek letter *chi* according to their custom to represent the double aspiration of the Hebrew letter *heth*" (Hayward, JHQG, 77).

The dubious Hexaplaric reading might be attributed to Aquila and Symmachus because of the same reading also appears in three mss: 14, 57, 550 (cf. *Cat.* 1903).

Genesis 41:4

HT חַסְסִים (חַסְסִים)
LXX (αἰσχροί)

Sub ✱

Wit 2: αἰσχροί] + τω εἶδει (-δη 370* 246; ἰδ. 75) d⁴⁴ 246 75 t Aeth Arm Bo^{-V}; + ✱ *aspectu* Syh = 𐤀𐤍; + τη αρασει D 15-17-72'-135'-426 319

Notes: LXX is prone to avoid repetition. Since 'appearance' will occur after the beautiful one, then LXX omits the first 'appearance'. Hexapla, on the other hand, places it under the asterisk.

HT (חַסְסִים)
LXX (τὰς ἐκλεκτάς)

Sub ✱

Wit 2: τὰς ἐκλεκτάς] om τὰς D 135' 25 44 527 59'; τους εκλεκτους 107'-125; εκλεκτους 53'; + εισηλθον δε (> La) εις τας κοιλιας αυτων 25 La¹ Aeth^{-R} Arab Co; + και ου διαδηλοι (-δilon 56) εγενοντο οτι (επι 18) εισηλθον (> 18-313-408) εις τας κοιλιας αυτων M 82 C¹ 52' 128 615' -57^{mg} 56* 344^{mg} 509: ex 21; + (✱ Syh: contra 𐤀𐤍) ταις σαρξί(ν) 17-135 129 t Bo Syh = Sixt; + ταις σαρξί(ν) (θριξιν 75) και ου (> 58 346' 31 Ald) διαδηλοι (-δilon 56; -διλ. 246; -δειλ. 75; -δηλον 53';

ιδου αδηλοι 346´ 31 Ald; > 58) εγενοντο (-νετο 53´) οτι εισηλθον (-ειλθον 370*; -θων 75; > 52´-615´; -θοσαν 58) εις τας κοιλιας (-λας 31*c pr m) αυτων 58 52´-615´ d 53´-56^c-246 75 346´ 31 La^I Sa = Ald

Notes: Syh incorrectly places asterisk here since there is no counterpart to HT.

Genesis 41:5

HT הַרְבֵּה
LXX ἐν πυθμένι

α´ σ´ ἐν καλάμῳ

Wit 1: ↓M 707vid ↓C´ (= 57´-128) ↓344´ Syh

Attr: α´ σ´] > 707 128 | α´] absc 57 | σ´] > Syh

Var: ἐν] > M 57´-128 | καλάμῳ] -νω 344

ἄλλος ἐν καλάμῳ ἐνί

Wit 1: cI´ (= 550^{cat}-615) Or Sel 132 C/133 A

NonGr: Syh^V 𐤀𐤃 𐤒𐤁𐤁 .φ. .𐤒.

Notes: Aquila and Symmachus translate as ‘the stalk’ or ‘start of corn’. Origen in *fragmenta e catenis in Genesim* (PG 12) records the reading of ἄλλος.

HT תֵּבֵרֶת
LXX ἐκλεκταί

σ´ πλήρεις

Wit 1: 57´ 344´

Attr: σ´] > 57´

Notes: Symmachus translates this Hebrew word in a few ways (cf. 41:2). Here, the translation is ‘full’ or ‘filled with’.

HT (םלַהַי) ןַשׁׁי
LXX (καὶ ἐνυπνιάσθη)

Sub ✕

Wit 2: καὶ ἐνυπνιάσθη] pr (✕ Syh) και (+ *rursum* Arab Arm Bo)
υπνωσε(ν) O⁻¹⁷ 527 Aeth^{CRa} Arab Bo^{LM} Syh = 𐌹; sub ✕ Arm⁶⁵

Notes: LXX is prone to avoid repetition and simplify the sentence. Thus, LXX omits ןַשׁׁי because it is clear from the context that Pharaoh dreamed for the second time. Hexapla, on the other hand, places it under the asterisk.

Genesis 41:6

HT םדִּי תַזְבֹּזֶז
LXX ἀνεμόφθοροι

α' ἐφθαρμένοι τῷ καύσωνι

Wit 1: ↓M ↓C'' (= 14-57'-128-550-615^{cat}) ↓344' Syh Barh

Attr: α'] 615; > C' (= 57'-128-550)

Var: ἐφθαρμένοι] κατεφθ. 128 | τῷ] > M 57 344' | τῷ καύσωνι] om 550

σ' πεφρυγμένοι ἀνέμῳ

Wit 1: ↓C'' (= 14-57-550-615^{cat}) Montef Nobil

Attr: σ'] 615; > 550

Var: πεφρυγμένοι] εφρυ. 550

NonGr: Syh^V 𐌹 𐌱𐌹𐌶𐌹𐌸 𐌹𐌶𐌹𐌸

Notes: Aquila's translation is more literal: being destroyed (perished) by burning heat (summer heat). Symmachus has an idiomatic Greek: being burned (roasted) by the wind. Nobil records the scholion that has the reading of Aquila and Symmachus without attribution.

Genesis 41:7

HT -
LXX άνεμόφθοροι

α' *calore corruptae*

Wit 1: Syh

Wit 2: στάχυας] > C' ^-128; om λεπτοί και 458; om και άνεμόφθοροι 128
125 75 s^-343 318' z 630 Arm^{ap} Bo^L = 𐤀

Notes: It is dubious that Aquila has this reading since there is no counterpart to the HT.

Genesis 41:8

HT 𐤌𐤓𐤑𐤏(י)
LXX έταράχθη

α' *κατεπτύρη*

Wit 1: cI (= 57-413) 344'

Attr: α'] > 57

Notes: LXX translates as 'be troubled' and Aquila understands as 'be terrified'.

HT 𐤌𐤓𐤑𐤏
LXX έξηγητάς

α' *κρυφιαστάς*

Wit 1: ↓O (= 376-**628**) C'' (= **14**-25-57-73^{cat}-79^{cat}-550-551^{cat}-**615**^{cat}-739^{cat}-761^{cat}) s (= 344'-730) Syh **Nobil**

Attr: α'] **628**; > C'' (= **14**-57-79-550-**615**-761)

Var: κρυφιαστάς] + και μαγους σοφους 376

σ' μάγους σοφούς

Wit 1: ↓M ↓O (= **628**-707) C'' (= **14**-25^{cat}-57^{cat}-73^{cat}-79^{cat}-550-551^{cat}-**615**^{cat}-739^{cat}-761^{cat}) ↓s (= 344'-730) ↓Syh ↓**Nobil**

Attr: σ'] **628**; > C'' (= **14**-79-550-**615**-761)

Var: σοφούς] > M 707 344' Syh **Nobil**

σ' κρυφιαστάς· μάγους

Wit 1: 413

NonGr: Syh^V ⲕⲣⲩⲫⲓⲁⲥⲧⲁⲥⲏⲥ ⲙⲁⲓⲁⲓⲟⲩⲥ .ⲕ.
ⲕⲣⲩⲫⲓⲁⲥⲧⲁⲥⲏⲥ ⲙⲁⲓⲁⲓⲟⲩⲥ .φ.

Notes: LXX and Aquila have an idiomatic Greek: an expounder and interpreter of dreams (hiding things) respectively. Princeton manuscript records that Aquila has 'the one who knows secrets'. Symmachus, on the other hand, has 'the Magians as priests and wise men in Persia who interpreted dream'. The second reading of Symmachus appears to record the reading of Aquila and Symmachus. Thus, the first reading of Symmachus seems to be the correct one.

HT ⲕⲣⲩⲫⲓⲁⲥⲧⲁⲥⲏⲥ

LXX ὁ ἀπαγγέλλων

α' ὁ ἐπιλυόμενος

Wit 1: ↓**628** ↓C'' (= **14**-57-413-**550**-**615**^{cat}) 344' Syh

Attr: α'] **628**; > 413

Var: ἐπιλυόμενος] + επικαλούμενος 14 550-615; ἐπι λυόμενος. ἐπι καλούμενος 628

σ' ἀποκαλύπτων

Wit 1: ↓628 cf. cI (= 14-57-550-615)

Attr: σ'] 628

Var: ἀποκαλύπτων] ἀπο καλυπτων 628

NonGr: Syh^V יַבֵּן .ר.

Notes: For Aquila's reading in a Princeton manuscript, I corrected the first consonant as *pe* instead of *dalath* because the meaning here is a releaser. Symmachus has 'revealer'. Cf. notes 40:8.

HT םִהְלֵּ הַגְּרָפָּ רַפִּיּוֹ
LXX καὶ διηγήσατο αὐτοῖς Φαραώ

non tr καὶ διηγήσατο Φαραώ αὐτοῖς

Wit 2: αὐτοῖς Φαραώ] pr αυτο 59'; om αὐτοῖς 79 125 121(()) Arm; om Φαραώ 53' 458 La^X Aeth^{FMP}; tr 939 15'-376'-707 = ❧

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

HT י(מִלְחָ)
LXX ἐνύπνιον

οἱ γ' αὐτοῦ

Wit 2: ἐνύπνιον] + αὐτου D O' C' ^{s-128} f^{-56*} 343' 71'-392' 319 Or Sel 133
La^X Aeth Arab Arm Bo^{-VW} Sa = 𐤀

Notes: LXX avoids Hebrew personal pronoun. Hexapla, on the other hand, has it to equal the HT.

Genesis 41:11

HT וַיִּמְלֶךְ יוֹרְדָן
LXX κατὰ τὸ αὐτοῦ ἐνύπνιον εἶδομεν

α' κατὰ ἰδίαν διασάφησιν τοῦ ὀνείρου αὐτοῦ
ἐνυπνιάσαντο

Wit 1: 939

Notes: Wevers labels this reading as *incertus* which means it is uncertain if the reading above attributed to Aquila. He provides a few reasons. First, the phrase 'ἰδίαν διασάφησιν' is not Aquila's rendering for יוֹרְדָן but rather ἐπίλυσις (cf. 40:8). Second, Aquila would not add an article before יוֹרְדָן because his faithfulness to follow the HT. Third, the third person plural of the verb 'ἐνυπνιάσαντο' cannot be from Aquila. This reading is much more like to be either Symmachus or Theodotion, probably it is attributed to Symmachus at 40:8 (Wevers, NGTG, 680).

HT וַיִּמְלֶךְ
LXX αὐτοῦ ἐνύπνιον

non tr ἐνύπνιον αὐτοῦ

Wit 2: αὐτοῦ] εαυτου 961 C' ^{s-14'77' 500'} 56^c-129 30-344' 74'-76 = Compl;
αυτο A* 46 121; tr post ἐνύπνιον D 939 O 130 527 319 Arm = 𐤀

Notes: LXX transposed this word order to avoid a Semitic flavor in his translation. Hexapla, however, consistently keeps the word order of the HT.

Genesis 41:12

HT נַעַר עִבְרִי עֶבֶד
LXX νεανίσκος παῖς Ἑβραῖος

οί γ' παῖς Ἑβραῖος δοῦλος

Wit 2: παῖς Ἑβραῖος D 961(vid)] παις εβραιων 318; tr *d n* 30'-344' Syh: cf \mathfrak{M} ; + δουλος *O*^{~58} *C'*' 130 71'-527 630 Arm: cf \mathfrak{M}

Notes: Hexapla disagrees with LXX's translation because either παῖς Ἑβραῖος must be transposed as in the Byz text or a word for דָּבָר (δοῦλος) had to be added after Ἑβραῖος as in the *O*-group and the *C*-group. Which of these was Hexapla is uncertain, since Syh supports the former and Arm has the later (Wevers, NGTG, 680).

HT אִישׁ פְּתָרָה לְמִן פְּתָרָה
LXX (ἡμῖν)

Sub ✱

Wit 2: ἡμῖν] \cap ₍₁₃₎ 527; + (+ κατα 708) τα ενυπνια (το ενυπνιον 413) ημων (τα εν. ημ. sub ✱ Syh; + ✱ prae ανδρι Arm^{40 42 57}) ανδρι (αδρι 707*) (pr ✱ Arm²²⁴) κατα το (> 426) ενυπνιον αυτου (ημων 135) επελυσε(ν) (απελ. 17 408; -λευσεν 135*vid) *O*^{~58 799} *C'*'⁻¹²⁸ 730 59' Syh = \mathfrak{M} ; ανδρι – επελυσε(ν) sub ✱ Arm^{33 65}; επελυσε(ν) sub ✱ Arm²⁶ (*et* ✱ in mg)

Notes: LXX is prone to avoid repetition. This clause has been mentioned in the previous verse. LXX, thus, omits this clause. This asterisk, however, is almost certainly taken from the Aquila column. See the particularity ανδρι for אִישׁ and επελυσε(ν) for פְּתָרָה (Wevers, NGTG, 680).

Genesis 41:14

HT וַיְרִצְהוּ מִן־הַבּוֹר
LXX και ἐξήγαγον αὐτὸν ἐκ τοῦ ὄχυρώματος

α' κατετρόχασαν αὐτὸν ἀπὸ τοῦ λάκκου

Wit 1: ↓*O* (= 135-628) cf. *cI* (= 57-550)

Attr: α'] *O* (= 135-628)

Var: κατετρόχασαν] -χισαν 135 **628** | ἀπό] εκ **628**

σ' και δρόμω ἤγαγον αὐτὸν ἐκ τοῦ λάκκου

Wit 1: O (= 135-**628**) cf. cI (= 57-550)

Attr: σ'] O (= **135-628**)

Notes: וַיִּרְצֵהוּ] Aquila has a literal translation: to run down. Aquila probably translates from the *qal* stem. Symmachus' translation is 'to lead (out) quickly'.

מִן־הַבּוֹר] Aquila has a literal translation. Symmachus' translation is 'out of pit'.

Genesis 41:16

HT וַיִּשְׁתָּחֶוּתָהּ הַיְיָ אֱלֹהִים יִצְבֹּב

LXX ἄνευ τοῦ θεοῦ οὐκ ἀποκριθήσεται τὸ σωτήριον

σ' οὐκ ἐγὼ ἀλλ' ὁ θεὸς τὴν εἰρήνην

Wit 1: M 344' ↓Hi 47 Barh

Var: θεός] + *respondebit* Hi | εἰρήνην] + *pharaoni* Hi

α' ἄνευ μου θεὸς οὐκ ἀποκριθήσεται τὸ σωτήριον

Wit 1: Procop 477: cf Field

ὁ συρ' οὐκ ἀποκριθησόμεθα

Wit 1: **628** Procop 477: cf Field

NonGr: La σ' *non ego, sed Deus respondebit pacem Pharaoni*

Notes: יִצְבֹּב] Symmachus has a literal translation.

וַיִּשְׁתָּחֶוּתָהּ] Symmachus employs a literal translation.

הַעֲנֵנוּ] The Syrian has a plural subject: we, while the other translations have a singular subject: he (it).

α'] This reading is highly doubtful attributed to Aquila. First, the translation of בְּלִפְנֵי as *ἀνευ μου* is an idiomatic Greek. Second, the translation of לִפְנֵי for *σωτήριον* is not the characteristic of Aquila (see notes 26:31 and 28:21 as the examples). Third, the HT does not have a particle negation. It is highly questionable that Aquila adds this particle. This reading is probably attributed to Theodotion. Wevers has no *θεός* in his Edition, but Procopius' reading has it.

Genesis 41:18

HT וַחֲזָה
LXX ἐν τῷ ἄχει

α' σ' ἐν τῷ ἔλει

Wit 1: 135 Syh

Wit 2: τῷ ἄχει] ταχει 46; τη οχθη 346' 31 = Ald; τω ελει 458; τω αλει 131^c; τω αγχει 376

Attr: α' σ'] > 135

γρ' και ἔλει

Wit 1: 58

NonGr: Syh^v 𐤀𐤃𐤅𐤍 .φ. .κ.

Notes: See notes 41:2.

HT הַחֵן(י)
LXX (και)

οί γ' ἰδού

Wit 2: και] > 31; + ἰδου 58-οI C'-'-128 d'-125 f'-129 n 71' = 𐤀

Notes: Hexapla has this particle to equal the HT.

HT -
LXX ὡσπερ

οἱ γ' -

Wit 2: ὡσπερ 962] > C['] 128 125 458 Aeth = 𐌹𐌸

Notes: A popular hexapla text omits 'ὡσπερ' to equal the HT.

HT בְּרִיאָתוֹ בְּשֵׁר יִפְתֹּת תִּאֲרַךְ
LXX καλαὶ τῷ εἶδει καὶ ἐκλεχται ταῖς σαρκῶν καὶ

non tr ἐκλεχται καὶ καλαὶ τῷ εἶδει καὶ

Wit 2: ἐκλεχταί — καὶ 2^o 962 Phil III 293.13s La^E] tr A D M oI C'' 130-344' t y z 55 59' 319 509 630 Arab Bo = Sixt Ra

Notes: Hexapla has the word order of the HT and it influenced popular readings such as A D M (Wevers, THGG, 193).

Genesis 41:19

HT -
LXX ἐκ τοῦ ποταμοῦ

Sub ÷

Wit 2: ἐκ τοῦ ποταμοῦ] sub ÷ Syh; sub ✕ (mend pro ÷) Arm⁶⁵

Notes: Hexapla has placed 'ἐκ τοῦ ποταμοῦ' under the obelus since not being present in the HT (Wevers, NGTG, 683).

HT דָּאָרְ (דָּאָרְ)
LXX (εἶδει)

Sub ✕

Wit 2: ἴδει 961 962] + (⌘ Syh) σφοδρα D O 130 346' 31 319 Syh = Ald
⌘; sub ⌘ Arm⁶⁵

Notes: LXX's omission is probably a case of *homoioteleuton*. Hexapla has 'σφόδρα' under the asterisk.

HT (רִשָּׁב)
LXX (σαρξίν)

Sub ⌘

Wit 2: σαρξίν] + (+ ⌘ A^{ms}) και ενεμοντο εν τω αχει A: contra ⌘

Notes: Codex A incorrectly places asterisk because there is no counterpart to the HT.

Genesis 41:20

HT -
LXX ἐπτά

οἱ γ' -

Wit 2: ἐπτά] λεπται 72; > 15-17'-58-135-426 Phil III 293.17 Aeth = ⌘

Notes: LXX consistently keeps this number as the structure of 'αἱ ἐπτά βόες αἱ αἰσχροὶ καὶ λεπταὶ' from 41:4. A popular hexapla text, however, omits it to equal the HT.

HT תִּאֲרָה
LXX (καὶ) ἐκλεκτάς

Sub ÷

Wit 2: καὶ ἐκλεκτάς] sub ÷ Syh; > 707 509: cf ⌘

Notes: Syh incorrectly places 'καὶ ἐκλεκτάς' under obelus.

Genesis 41:22

HT טַהָּרָה הַטְּהָרָה
LXX ἐν πυθμῆνι ἐνί

ἄλλος ἐν καλάμῳ ἐνί

Wit 1: 376 C'' (= 25^{cat}-79^{cat}-500^{cat}-cI^{cat})

Attr: ἄλλος] > 376

α' σ' καλάμῳ

Wit 1: M 135 344

Attr: α' σ'] > 135

Notes: See notes 41:5.

HT הַטְּהָרָה(?)
LXX (καί)

οἱ γ' ἰδού

Wit 2: καί] > n La^E (sed hab PsEus II 1) Aeth Arm Bo^{-VW}; + ἰδου 346' 31
= Ald 𐤎

Notes: It seems LXX substitutes הַטְּהָרָה with ὡσπερ (cf. 41:18).

Genesis 41:23

HT מִדִּקְרֵי תִפְטֹף
LXX ἀνεμόφθοροι

α' ἐφθαρμένοι καύσωνι

Wit 1: ↓C'' (25-57^{cat}-79^{cat}-500^{cat}-550-551^{cat}-615^{cat}) ↓730

Attr: α'] > cI (= 57'-550)

Var: ἐφθαρμένοι] φθαρμ. 550; -νους 730

σ' πεφρυγμένοι ἀνέμω

Wit 1: ↓C'' (25-57^{cat}-79^{cat}-500^{cat}-550-551^{cat}-615^{cat}) ↓730

Attr: σ'] > cI (= 57'-550)

Var: πεφρυγμένοι] εφρ. 550; -φυρμ. 79; -φραγμ. 730

Notes: The reading of Aquila and Symmachus are incorrect up to λεπτοί in 25. See notes 41:6.

HT (ם'לַבְּשׁ) תִּמְנָצַ

LXX (στάχυες)

Sub ✱

Wit 2: στάχυες] > 125; + (✱ Arm^{33 40 42 57 224} Syh) κατεφθαρμενοι 15-17'-72-135'-426 Syh = 𐤀; sub ✱ Arm⁶⁵

Notes: There are a few possible explanations of LXX's omission. First, it is probably due to this word only appears here תִּמְנָצַ after the 'ἐπτα στάχυες' pattern (cf. 41:5, 6, 7, 22, 24, 26, 27). Second, this is a case of parablepsis since a similar word also appears three words after תִּיְהַמְצַ. Third, LXX just might avoid repetition. Hexapla, on the other hand, puts this word under the asterisk.

Genesis 41:24

HT ם'מ'ט'ר'ח'ה

LXX τοῖς ἐξηγηταῖς

α' πρὸς τοὺς κρυφιαστάς

Wit 1: ↓M 57 344 ↓Syh ↓Barh **Nobil**

Attr: α'] > 57

Var: πρὸς τοὺς] > M Syh Barh | κρυφιαστάς] -ταις M Syh Barh

σ' μάγους

Wit 1: ↓M 57 344 ↓Barh **Nobil**

Var: μάγους] -γοις M Barh

θ' σοφισταῖς

Wit 1: M

NonGr: Syh^V רבֹּנֵי חָכְמָה דְּלֵאלֵי .ר.

Notes: Theodotion has ‘the wise men’. See also notes 41:8.

Genesis 41:27

HT תַּעֲרְהָ (תִּקְרְהָ)

LXX (αἱ λεπταί)

Sub ✖

Wit 2: αἱ λεπταί] bis scr 54; οἱ λεπτοὶ 53'; > 52'-615' 319; tr post ἀναβαίνουσαι 46; tr post αὐτῶν 44'-107-370 n 30'; + και αἱ ἑπτα σταχυες 125; + και αἰσχροὶ (εσχρ. 58) 58-72 Arm Bo; + (✖ Syh) και αἱ (> 707) κακαὶ 17'-135'-426-707 Bo Syh = ☸

Notes: In this chapter, the word תִּקְרְהָ appears 5 times to modify the cows. LXX always translates it as αἱ αἰσχροί. Therefore, LXX's omission is probably unintentionally (a case of parablepsis?). Hexapla records it under the asterisk.

Genesis 41:31

HT תִּבְדֵּ

LXX ἰσχυρός

α' σ' βαρύς

Wit 1: M cI (= 57-550) 344'

Wit 2: ισχυρός] βαρυς 458

Attr: α' σ'] > cI (= 57-550)

ἄλλος σφοδρός

Wit 1: **Montef**

Notes: Aquila and Symmachus have a literal translation (cf. 12:10). The other translation (ἄλλος), however, has an idiomatic Greek: violent or excessive.

Genesis 41:32

HT נִכְזָב הַדְּבָר
LXX ἀληθές ἔσται τὸ ῥῆμα

α' ἔτοιμον τὸ ῥῆμα

Wit 1: M cI (= 57'-550) s (= 127-344) Syh

Attr: α'] > cI (= 57'-550) 127

σ' βέβαιος ὁ λόγος

Wit 1: M ↓707 cI (= 57-413-550) 344 Syh

Attr: σ'] > cI (= 57-550)

Var: βέβαιος] βαιβεος 707vid

NonGr: Syh^V כַּלּוּל דַּבְרָא אִשְׁתֵּי כַּלּוּלֵי דְרַבִּי .ר.
כַּלּוּלֵי דְרַבִּי .פ.

Notes: Aquila has ‘the word is prepared (ready)’, while Symmachus has ‘the word is established’.

Genesis 41:33

HT פְּרָעָה (יָרָא)
LXX (σκέψαι)

Sub ✖

Wit 2: σκέψαι] -ψον 707^{II}; σκεψατω (+ ✖ Arm^{33 65} Syh) φαραω 15-17'-135 Syh = 𐤀; + ✖ Arm^{153 224}; ✖ Arm^{40mg 121 mg}; τω φαραω 376'; + φαραω 58-72; + *tibi* Aeth Arab Sa

Notes: LXX omits ‘Pharaoh’. This phenomenon is rather unusual for LXX to omit addressee. Hexapla, on the other hand, keeps the name under the asterisk (cf. 41:11).

HT לַע
LXX ἐπί

Sub ✖

Wit 2: ἐπί] ✖ supra ἐπί hab Arm²⁶

Notes: Arm²⁶ incorrectly places the asterisk here.

Genesis 41:34

HT פְּקִדִים
LXX τοπάρχας

σ' ἐπισκόπους

Wit 1: M 707vid *cI* (= 57'-550) 344' Syh

Wit 2: τοπάρχας] επισκοπους 458

Attr: σ'] α' σ' Syh; > *cI* (= 57'-550)

NonGr: Syh^V כַּלְוֹתָא .פ. .ר.

Notes: Symmachus preferred a less Egyptianized translation. Therefore, he has a literal rendering (Wevers, NGTG, 690).

Genesis 41:35

HT תִּבְּרָה תִּבְּרָה
LXX τῶν ἐρχομένων τῶν καλῶν

non tr τῶν καλῶν τῶν ἐρχομένων

Wit 2: τῶν ἐρχομένων 961 962] tr post καλῶν D 15'-17'-135-426-707 130
527 59' 319 Arab Arm Syh = 𐤒; tr post τούτων 376

Notes: LXX transposed this word order to avoid a Semitic flavor. Hexapla, on the other hand, consistently keeps the word order of the HT.

Genesis 41:36

HT וְיִתְּרָף
LXX πεφυλαγμένα

α' εἰς παραθήκην

Wit 1: M ↓cI (= 57s ind-413-550) 344 **Nobil**

Attr: α'] > 550

Var: παραθήκην] -μυθίαν 413

σ' εἰς ἐνθήκην

Wit 1: M ↓cI (= 57s ind-413-550) 344 **Nobil**

Attr: σ'] > 550

Var: εἰς] > 413

Notes: Aquila has a literal translation: deposit. Symmachus translates it synonymously as ‘store’.

HT אֶל־תְּכַרְתָּ
LXX οὐκ ἐκτριβήσεται

α’ ὀλεθρευθήσεται

Wit 1: M

Notes: This translation is close to ἐξολεθρεύω which Aquila usually renders for כרת (Wevers, NGTG, 692).

Genesis 41:37

HT הַדְּבָר
LXX τὰ ῥήματα

οἱ γ’ τὸ ῥῆμα

Wit 2: τὰ ῥήματα 962] ταυτα Chr VIII 545; om τὰ D*; το ρημα 707-ol C’’
346-392 z 55 509 630 Bo^{-VW} = Sixt: cf 𐤎; + ταυτα f La^E Aeth

Notes: Hexapla follows the singularity of the word, while LXX has a plural form to produce a stylistic Greek (*schema atticum*).

Genesis 41:38

HT (וְלֹא־עָבְדוּ) (יִי)
LXX πᾶσιν (τοῖς παισὶν αὐτοῦ)

οἱ γ’ -

Wit 2: πᾶσιν — αὐτοῦ] τοις εαυτου παισιν 246; om πᾶσιν 125 53’-56^{c2} 458
31 Chr VIII 545 La^ITub XL 6 (sed hab La^E) = Compl 𐤎; > 707^{II}

Notes: For LXX’s pattern of ‘πᾶς’, see 6:20; 7:20, 23; 8:9; 11:1; 18:24; 19:25; 20:8; 23:11; 24:22; 28:15; 30:32; 31:23; 34:30; 36:6; 41:38, 56; 45:2, 23; 46:6; 50:14. A

popular hexapla text, on the other hand, omits it (cf. 6:20; 7:20, 23; 30:32; 34:30; 41:38; 45:2; 50:14).

Genesis 41:40

HT ךָמֶמ לְגִגֶּס
LXX ὑπερέξω σου ἐγώ

α' μείζων σου ἔσομαι

Wit 1: 939 ↓cI (= 57-413-550)

Wit 2: ἐγώ] > 550 = 𐤀

Attr: α'] σ' 939; > cI (= 57-550)

Var: σου] > 57

Notes: LXX has a good contextual rendering, while Aquila's translation is more literal (Wevers, NGTG, 694).

Genesis 41:41

HT -
LXX σήμερον

Sub ÷

Wit 2: σήμερον] sub ÷ Syh = 𐤀

Notes: LXX adds this word to provide a time of appointment. Hexapla, on the other hand, places it under the obelus.

Genesis 41:42

HT ךָבִד
LXX κλοιόν

α' σ' μανιάκην

Wit 1: M ↓O (= 135-628-707vid) cI (= 57-550) s (= 344'-730) Syh

Attr: α' σ'] 135; > 628 550 730

Var: μανιάκην] -κιν 135

NonGr: Syh^V 𐤀𐤓𐤁 . 𐤓 . 𐤀𐤓 .

Notes: Aquila and Symmachus have a more accurate rendering: necklace. Polybius says that this (golden) necklace worn by the Persians and Gauls (Wevers, NGTG, 695).

HT ἱ(ημᾶν)

LXX (τὸν δακτύλιον)

οἱ γ' αὐτοῦ

Wit 2: τὸν δακτύλιον] την δακτιλην 376; τον δακτυλον 56*; + αυτου 77
Aeth^{-P} Arab Arm Bo = 𐤀𐤓

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT (ἱη?)ἱ

LXX (περιέθηκεν)

οἱ γ' καί

Wit 2: περιέθηκεν] pr και 458 = 𐤀𐤓

Notes: LXX continues the narrative asyndetically. Hexapla, on the other hand, has this conjunction to equal the HT.

Genesis 41:43

HT וַיִּקְרָא לְפָנָיו אֲבָרָם
LXX καὶ ἐκήρυξεν ἔμπροσθεν αὐτοῦ κῆρυξ

α' καὶ ἐβόησεν ἐνώπιον αὐτοῦ γονατίζειν

Wit 1: Hi 47

σ' καὶ ἐβόησεν ἔμπροσθέν αὐτοῦ ἀβρήχ

Wit 1: Hi 47

NonGr: La α' et clamavit in conspectu ejus adgeniculationem
σ' et clamavit ante eum, Abrech

Notes: וַיִּקְרָא] Both Aquila and Symmachus translate literally: to shout. LXX, on the other hand, has an idiomatic Greek: to proclaim.

וַיִּקְרָא] Symmachus might be influenced by LXX.

וַיִּקְרָא] LXX translates literally from אֲבָרָם: proclamation. LXX has a wordplay between ἐκήρυξεν and κῆρυξ. Symmachus, on the other hand, transcribes this word. Aquila probably read the Hebrew word as בָּרַךְ: to kneel.

HT אֲבָרָם
LXX κῆρυξ

α' γονατίζειν

Wit 1: ↓Mind ad ἐκήρυξεν 939 344'

Var: γονατίζειν] -ζει M

τὸ ἐβρ' ἄβρηχ

Wit 1: M C'' (= 25^{cat}-57^{cat}-79^{cat}-500^{cat}-551^{cat}-615^{'cat})

Notes: See notes above on 'אָבְרַח'.

Genesis 41:44

HT אֲרִי־אֵל
LXX ἐξαρει̃ οὐθείς

α' ὑψώσει οὐδείς

Wit 1: M

σ' οὐχ ὑψώσει

Wit 1: ↓628^{cat}

Attr: σ'] 628

Var: ὑψώσει] pr ουχ 628

Notes: אֲרִי] Aquila has a literal translation.

אֵל] οὐθείς might not be attributed to Aquila since this word is a good rendering in Greek. Aquila would probably translate אֲרִי as ἀνήρ.

HT אֲרִי
LXX ἐξαρει̃

Sub ✕

Wit 2: ἐξαρει̃] εξαρ✕ει Arm¹⁵³

Notes: This asterisk has come into the text from the margin (Cox, HM, 35).

HT יְלָךְ-תְּאֵן (i)
LXX (αὐτοῦ)

Sub ✖

Wit 2: αὐτοῦ] > 73; + (pr ✖ Arm^{26 40 121 224} Syh) και (η 58) τον ποδα αυτου
O Syh = 𐤒; sub ✖ Arm⁶⁵; + met *et* ✖ Arm^{33mg}

Notes: Hexapla places ‘and his foot’ under the asterisk.

Genesis 41:45

HT הַנְּפֹת הַנְּפֹת
LXX Ψονθομφανήχ

α’ Σαφαμφανή

Wit 1: O (= 135-**628**^{cat}) ↓C’’ (= **14**^{cat}-57vid-78^{cat}-79^{cat}-413’-500’-551^{cat}-
615’^{cat}) 56 Or *Sel* 136 **Montef**

Attr: α’] O (= **135-628**) **615**

Var: Σαφαμφανή] ασαμφ. 79-615’; σαμφανη 550

σ’ Σαφαθφανή

Wit 1: ↓O (= 135-**628**^{cat}) C’’ (= **14**^{cat}-57vid-78^{cat}-79^{cat}-413’-500’-551^{cat}-
615’^{cat}) 56 ↓Or *Sel* 136 **Montef**

Attr: σ’] O (= **135-628**) **615**; δ συρ’ **550** 56

Var: Σαφαθφανή] σαφθφανα Or; σαφναθφανη **628**

ὁ συρ’ ὁ εἰδῶς τὰ κρυπτά

Wit 1: ↓O (= 135’^{cat}-**628**^{cat}) C’’ (= **14**^{cat}-25^{cat}-79^{cat}-500^{cat}-551^{cat}-615’^{cat}-
cI^{cat}); cf. Procop 480 **Nobil**

Var: εἰδώς] -δος 376

σ' κεκρυμμένος ἀπεκάλυψεν

Wit 1: 413

Notes: Aquila and Symmachus understand ܩܘܢܘܫ ܩܘܢܘܫ as a name. Thus, they transcribe the words. The Syrian translates it as he knows the hidden things. Procopius says, “Ψονθομφανήχ is interpreted as he revealed the hidden things. According to the Syrian, he knows the hidden things. Now Philo, the Hebrew, says by a word of the Egyptians (meaning) as the interpreter of dreams.” Jerome adds, “although this name in Hebrew means the discoverer of the hidden things, we need to consider the name in light of Egypt’s culture since this is an Egyptian name. Therefore, this name means he is the savior of the world.” Jerome adds, “the reason of the name ‘the savior of the world’ because he had rescued the world from impending destruction by famine. Now, it must be observed that he had taken as wife the daughter of this former lord and purchaser, who was hitherto the priest of Heliopolis” (Hayward, JHQG, 78).

There are two readings of Symmachus. The first reading seems to be the correct reading of Symmachus since the second one is the translation of that name.

HT (ܩܘܢܘܫ)
LXX (γυναῖκα) αὐτῷ

οἱ γ' -

Wit 2: αὐτῷ γυναῖκα] om αὐτῷ 458 76 La^E Arm Syh = 𐤎; αυτω εις γυν. A 82 346 31 319 = Ald Sixt; εις γυν. αυτου 59'; εις γυν. 527; αυτων 318; εαυτω γυν. 376 71-619^c; tr 319; > 53'; + (pr ✠ Syh Arm^{40 121 224}) και εξηλθεν ιωσηφ επι γην αιγυπτου (a facie pharaonis pro επι γ. αιγ. Arm) O^{-58 72} Arm⁶⁵ Syh = 𐤎; + met et ✠ Arm^{33mg}

Notes: As what we expect, LXX gives the information of the addressor and / or the addressee. Cf. 3:24; 4:25; 12:7, 11, 20; 14:14, 19; 15:6; 16:8, 13; 18:6, 24; 19:7, 29; 21:26, 30, 34; 22:1, 11; 23:8; 24:7, 14, 31, 60; 25:31, 33; 26:10; 27:35; 28:19; 29:7, 19, 25, 28, 32, 33; 30:3, 23, 31, 34, 37; 31:1; 32:8; 33:1; 34:5, 14; 35:9; 37:14, 17; 38:16, 26; 39:11; 40:18; 41:45; 42:24, 43:27, 28; 44:1, 17, 25; 45:1, 26; 46:33; 47:16, 20; 48:4, 9, 17; 50:18, 24. Hexapla, on the other hand, omits the personal pronoun to equal the HT.

HT ܩܘܢܘܫ ܩܘܢܘܫ
LXX (αὐτῷ γυναῖκα)

Sub ✖

Wit 2: αὐτῶ γυναῖκα] om αὐτῶ 458 76 La^E Arm Syh = ℳ; αυτω εις γυν. A 82 346 31 319 = Ald Sixt; εις γυν. αυτου 59´; εις γυν. 527; αυτων 318; εαυτω γυν. 376 71-619^c; tr 319; > 53´; + (pr ✖ Arm^{40 121 224} Syh) και εξηλθεν ιωσηφ επι γην αιγυπτου (*a facie pharaonis pro επι γ. αιγ. Arm*) O^{-58 72} Arm⁶⁵ Syh = ℳ; + met *et* ✖ Arm^{33mg}

Notes: LXX is prone to avoid repetition. This Hebrew sentence reappears in the next verse. LXX, thus, omits this sentence to avoid a redundancy. Hexapla, on the other hand, places this sentence under the asterisk.

Genesis 41:46

HT הַשָּׁנִים לְשָׁנִים
LXX ἐτῶν τριάκοντα

non tr τριάκοντα ἐτῶν

Wit 2: τριάκοντα ἐτῶν] tr 962 O^{-15 58} 550 370 53´-56 30´ Chr VIII 546 = ℳ

Notes: Hexapla follows the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

Genesis 41:49

HT הָיָה
LXX (οὐκ) ἠδύναντο

α´ σ´ οὐκ ἐπαύσατο

Wit 1: M ↓344´

Var: οὐκ] > 344´

Notes: οὐκ] M is probably influenced by LXX's translation.

אָקוּאַל און סאַמאַכוס דאַרפֿן אַזוי אַרײַן: אַקוּאַל און סאַמאַכוס דאַרפֿן אַזוי אַרײַן.

Genesis 41:50

HT שְׁנֵי בָּנִים
LXX υἱοὶ δύο

non tr δύο υἱοί

Wit 2: υἱοὶ δύο] pr oi 610 318; tr 426 78-79-500-551' 19' 84 55 La⁰ (sed hab La¹) = 𐤀𐤃

Notes: LXX transposed this word order to a variation purpose, but he does not transpose consistently (see 10:25; 34:25; 48:5). Hexapla, on the other hand, follows the word order of the HT.

Genesis 41:56

HT וַיִּחַזַק הָרָעָב בְּאֶרֶץ מִצְרָיִם (מִצְרָיִם)
LXX (τοῖς Αἰγυπτίοις)

Sub ✖

Wit 2: τοῖς Αἰγυπτίοις] τους αιγ. 16; τους αιγυπτίους 14-131*-500; + (✖ Syh) και (οτι 58) ενισχυσεν ο λιμος εν (+ παση 82 (-σι) Arm; + ολη 58) γη (> 376) αιγυπτου (-τω 17-376 400*) 997 O Syh = 𐤀𐤃; sub ✖ Arm⁶⁵

Notes: LXX is prone to avoid repetition. Since this sentence will be repeated in the next verse, then LXX omits (cf. 41:12, 45). Hexapla, on the other hand, places this sentence under the asterisk.

Chapter 42

Genesis 42:1

HT וַיֹּאמֶר יַעֲקֹב
LXX (εἶπεν)

Sub ✖

Wit 2: εἶπεν 961] pr και 344^{ms} = 𐤀; + (✖ Syh) ιααωβ 962 15-135'-426-707 C'-25¹²⁸ 56' 130 t 71-392-424 Arab Arm Bo Syh = 𐤀

Notes: וַיֹּאמֶר] Since LXX has a participle and Jacob at the beginning of this verse, the repetition of Jacob's name is unnecessary. Hexapla, on the other hand, places this name under the asterisk.

Genesis 42:2

HT וַיֹּאמֶר (הַגֵּה)
LXX (ἰδοὺ)

Sub ✖

Wit 2: init] pr (✖ Syh) και ειπεν O⁻⁸² Syh = 𐤀

Notes: LXX is prone to avoid repetition. Since this verse is the continuation of Jacob's speech from the previous verse, then LXX omits וַיֹּאמֶר. Hexapla, on the other hand, places this verb under the asterisk.

HT (לָנוּ) מִשָּׁם
LXX (ἡμῖν)

οἱ γ' εἰθεν

Wit 2: ἡμῖν] υμιν 44 664; > 14'-77'-500' 53; + εχειθεν O^{-58 426} 128 346 z 630 Syh = 𐤀

Notes: LXX is prone to avoid repetition. Since this directional particle has been used, then LXX omits this particle. Hexapla, on the other hand, equals the HT.

HT -
LXX μικρά βρώματα

Sub ÷

Wit 2: μικρά βρώματα] sub ÷ Syh; > Aeth = 𐌹𐌸; tr 381´; + εκειθεν 426

Notes: LXX consistently keeps the content of Jacob's speech: buy us a little food (cf. 42:2; 43:2; 44:25). Hexapla, on the other hand, places this speech under the obelus.

Genesis 42:4

HT ῥιθξ
LXX μαλακία

α' σύμπτωμα

Wit 1: M O (= 628-707) cI (= 57-413-550) 344´ Syh Barh Ish 206 **Nobil**

Attr: α'] > M 707 cI (= 413-550); 206nom absc

σ' κίνδυνος

Wit 1: M O (= 628-707) cI (= 57´-550) 344´ Syh Barh **Nobil**

Wit 2: μαλακία 962] -κιαν 707; κινδυνος 75; > 128; + εν τη οδω (οδων 392)
128 346´-392 31 59´ 76 319 509 630 Arab Bo^{VW} = Ald; ex 44₂₉

Attr: σ'] > 707 550

NonGr: Syh^V 𐌸𐌹𐌸𐌹𐌸𐌹𐌸 .𐌹.
𐌹𐌹𐌹𐌹𐌹𐌹 .𐌹.

Notes: Aquila translates it literally: mishap or mischance. Symmachus translates it synonymously: danger or hazard (whether abstract or concrete).

HT בַּקְּטָנִים (חֲלָשָׁה)
LXX (ἀπέστειλεν)

Sub ✖

Wit2: ἀπέστειλεν 962] + (pr ✖ Arm^{26 40 42 57 121 224} Syh) ιακωβ D O⁻⁵⁸ 130
527 59´ 76 319 Arab Syh = 𐤀𐤎; sub ✖ Arm^{33 65}

Notes: LXX omits this subject because it is clear from the context (cf. 42:1-2). Hexapla, on the other hand, places this name under the asterisk.

Genesis 42:7

HT אֶלְיָהוּ (אֶלְיָהוּ?)
LXX (ἐπέγνω)

⟨οἱ γ´⟩ αὐτούς

Wit 2: ἐπέγνω] + αυτους D 962(vid) 58 59´ La^{MP} Arab Bo = 𐤀

Notes: D 962 added ‘αὐτούς’ which could be hexapla (Wevers, NGTG, 707).

Genesis 42:9

HT מְרַגְּלִים
LXX κατάσκοποι

α´ ἐφοδευταί

Wit 1: M 628 *cI* (= 57-413-550) *s* (= 127-344) Syh Barh **Nobil**

Attr: α´] 628; > *cI* (= 413-550); 127nom absc

NonGr: Syh^V .א. רמטכר

Notes: Aquila has a root-based translation: foot (πόδιον from רגל).

HT עֲרֹת הָאָרֶץ
LXX τὰ ἴχνη τῆς χώρας

σ' τὰ κρυπτά

Wit 1: ↓M 628 cI (= 57'-550) 344' ↓Syhvid

Attr: σ'] α' σ' 628 57'; > 550

Var: κρυπτά] + της χωρας M Syhvid

θ' τὴν ἀσχημοσύνην τῆς γῆς

Wit 1: 628

Attr: θ'] 628

Notes: הַרְוּתָא] Literally, this Hebrew word means nakedness or pudenda of man (private parts). Symmachus, therefore, renders it as secret parts. Interestingly, Theodotion's translation is more literal than Symmachus.

Genesis 42:10

HT וַיֹּאמְרוּ (וַיֹּאמְרוּ)

LXX (εἶπαν)

οἱ γ' πρὸς αὐτόν

Wit 2: εἶπαν D] ειπον (-πων 246) O⁶⁴ 78-79 B^s d 53'-129*-246 458 74
392' 76; + προς αυτον 58 Aeth Arab = 𐤀𐤃

Notes: LXX is prone to avoid repetition. Since the object of clear from the context, then LXX omits וַיֹּאמְרוּ (compare 42:7). Hexapla, on the other hand, equals the HT.

Genesis 42:11

HT כְּנִי

LXX εἰρηνικοί

α' ὀρθοί

Wit 1: M 628 cI (= 57-413-550) s (= 127nom inc-344) Syh **Nobil**

Attr: α'] 628; > cI (= 413-550)

σ' ἀπλοῖ

Wit 1: M 628 cI (= 57'-550) s (= 127nom inc-344) Syh **Nobil**

Attr: σ'] 628; > 550

θ' πιστοί

Wit 1: 628 550

Attr: σ'] 628; > 550

NonGr: Syh^V אֱשֵׁרִים .א.
אֱשֵׁרִים .פ.

Notes: The Hebrew word אֱשֵׁרִים has multiple meanings. Aquila chose 'upright', while Symmachus has 'simple' or 'straightforward'. Theodotion translates it as 'trusted' or 'faithful'.

HT אֱשֵׁרִים (אֱשֵׁרִים-אֱשֵׁרִים)

LXX (ένδς ἀνθρώπου)

Sub ※

Wit 2: ένδς ἀνθρώπου] tr 15 Arm = אֱשֵׁרִים; + ημεις 15-17'-72-135 = אֱשֵׁרִים; + (※
Syh) ημεις εσμεν 58-426 Syh; + ημεις υιοι ενος ανδρος εσμεν 376

Notes: אֱשֵׁרִים] Hexapla follows the word order of the HT. LXX does not differentiate between אֱשֵׁרִים and אֱשֵׁרִים in its translation, except that אֱשֵׁרִים is only rendered by άνθρωπος. אֱשֵׁרִים is translated by either ἀνήρ or άνθρωπος with the former occurs 20 times

and the latter appears 46 times. Ἄνθρωπος is only used when שׂוֹר means husband or specially a male person. Otherwise, ἄνθρωπος is used (Wevers, NGTG, 708-709).

וַיִּבְרָךְ] LXX is prone to avoid repetition. Since ‘we’ has been used three times in this verse by the HT, then LXX omits the second ‘we’. Hexapla, on the other hand, records ‘we are’ under the asterisk.

Genesis 42:12

HT	וַיִּבְרָךְ
LXX	τὰ ἴχνη

α' σ' τὰ κρυπτά

Wit 1: Nobil

Notes: See notes 42:7.

Genesis 42:13

HT	וַיִּבְרָךְ אֶת־שְׂוֹרֵי בְנֵי יִשְׂרָאֵל (מִיִּשְׂרָאֵל)
LXX	(ἀδελφοί)

Sub ✕

Wit 2: ἀδελφοί] > 14'-77'-500' 44-125 246; + (✕ Syh) ημεῖς (> 15' Arm) υἱοὶ ἐνός ἀνδρός (ἀνοῦ 58; ἐν. ἀνδ. υἱοὶ 376) O Arm Syh = 𐤀; + nos Aeth; tr post Xανάαν 408 B^s 46 59

Notes: LXX simplified the verbose of the HT (Wevers, NGTG, 709). Hexapla, on the other hand, places it under the asterisk.

Genesis 42:15

HT	וַיִּבְרָךְ
LXX	φανείσθε

α' σ' δοκιμασθήσεσθε

Wit 1: ↓M 57' 344' Syh

Var: δοκιμασθήσεσθε] -σθαι M

α' δοκιμασθήσεσθε

Wit 1: 628 550

Attr: α'] 628; > 550

Notes: Aquila and Symmachus have a literal translation.

HT הַי פְּרָעָה

LXX νή τήν υγίειαν Φαραώ

α' ζῆ Φαραώ

Wit 1: M ↓628 cI (= 57-413) 344' cf. 550

Attr: α'] > 413

Var: ζῆ] ζωην 628

Notes: Aquila follows the HT closely.

HT הַי פְּרָעָה (מִבְּרָא) אֲבֹתָי (בְּיָמֵי אֲבֹתָי)

LXX (ἐάν μὴ ὁ ἀδελφὸς ὑμῶν) ὁ νεώτερος ἔλθῃ ὧδε

non tr ἔλθῃ ὁ νεώτερος ὧδε

Wit 2: ὁ — νεώτερος / ἔλθῃ] tr 962 O⁻¹⁷ d^{f-129} n 30 La^I (sed hab Quodv Prom I 42) Arm Syh = 𐤎

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38;

43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 42:16

HT יִרְדּוּהָ
LXX ἀπάχθητε

α' σ' δεθήσεσθε

Wit 1: M 707 C' (= 57s ind-128-413) 344' Syhvid **Nobil**

Wit 2: ἀπάχθητε] απαχθη δεθησεσθαι 75; επαχθ. 72; αναχθ. z⁻³¹; inc 426*

Attr: α'] > C' (= 128-413) Syh

Notes: It is questionable that δεθήσεσθε is attributed to Aquila because Aquila usually has κλείω for רסא (cf. 39:20).

HT -
LXX -

Sub ✱

Wit 2: -] ✱ Arm^{143mg}

Notes: This asterisk is misplaced since there is no counterpart to the HT.

Genesis 42:17

HT מִימָן תִּשְׁלַשׁ
LXX ἡμέρας τρεῖς

non tr τρεῖς ἡμέρας

Wit 2: ἡμέρας τρεῖς] tr O⁻⁵⁸ Arm = ℳ; > Chr VIII 549

Notes: Hexapla equals the word order of the HT.

Genesis 42:18

HT רמא'י
LXX εἶπεν δέ

Sub ✖

Wit 2: εἶπεν δέ] pr ✖ Arm¹⁵³

Notes: This asterisk is misplaced since there is no counterpart to the HT.

HT הר'י (הר'ל)
LXX (αὐτοῖς)

Sub ✖

Wit 2: αὐτοῖς] αυτους 618 52 107'-125-370*; + (pr ✖ Arm^{40 121 224} Syh; +
o 17) ιωσηφ D Fb O^{-58 376} 130 71'-527 76 319 Bo^{-VW} Syh = 𐤀; sub
✖ Arm⁶⁵ + met et Arm^{33mg}

Notes: Hexapla records 'הר'י' under the asterisk.

Genesis 42:21

HT (ונתןם מימש) לב
LXX ναί (ἐν ἀμαρτία γάρ ἐσμεν)

α' μάλιστα ἐν πλημμελία ἐσμέν

Wit 1: ↓M ↓135 ↓344' ↓Syh

Var: init] + και 135 Syh | μάλιστα] μαλλ. 127 | πλημμελία] πλημμελ. M; -
λεια 135 | ἐσμέν] > M 344' Syh

σ' καὶ μάλα ἢ ὄντως

Wit 1: M 344'

Wit 2: τὸν Συμεών] τ. συμεωνα 962 17-707 30' Chr VIII 551; τ. συμαιων 75; τ. σιμεων 18*(c pr m); tr post αὐτῶν O 551' Arm Syh = 𐤨; > 739

Notes: Hexapla follows the word order of the HT. *Cat.* 280 says “he (Joseph) bound Simeon among all (his brothers), either he (Joseph) was at war with him (Simeon) or because Ruben (is) more respected among all (his brothers), so he (Simeon) became a sacrifice in the place of Benjamin.”

Genesis 42:25

HT םה' (פֶּסֶח)
LXX (τὸ ἀργύριον)

οἱ γ' αὐτῶν

Wit 2: τὸ ἀργύριον] tr post ἐκάστῳ 962 b d f¹²⁹ n 30' 59 La^E; + αυτων 128 71'-346 z 630 Aeth = Sixt 𐤨

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, equals the HT.

Genesis 42:26

HT ם(רָבָה)
LXX (τὸν σῖτον)

Sub ✱

Wit 2: τὸν σῖτον] τους σιτους 107'-125 71'; + (✱ Syh) αυτων O⁻⁵⁸ 130 527 La^S (sed hab La^I) Syh = 𐤨

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, records it under the asterisk.

Genesis 42:27

HT וקשׁ- (תֶּסֶה)
LXX (τὸν) μάρσιππον

α' θύλακον

Wit 1: O (= 135-376) C' (= 14^{cat}-57-413'-500') **Nobil**

Attr: α'] **135 14**; > 413'

σ' σάκκον

Wit 1: O (= 135-376) C' (= 14-57-413'-500') 344 **Nobil**

Wit 2: τὸν μάρσιππον] το μαρσ. 707* 128*; το μαρσιππιον 53'; τον σακκον
962

Attr: σ'] **135**; > 413' 344

Notes: Aquila unexpectedly translates it as 'watching' or 'guarding', while Symmachus has 'sack' or 'bag'. A scholion says as follows, "the vessels, and the sacks, and the bags, and the loads have one appearance, just as you shall find in those names." In 135, Symmachus' reading is incorrect up to verse 28.

HT ἰσητηρῶς
LXX μαρσίππου

α' θύλακου

Wit 1: M ↓ O (= 135-**628**) cf. C' (= 14-57-550)

Attr: α'] **628**

Var: θύλακου] -κιου **628**

σ' σάκκου

Wit 1: **628** cf. C' (= 14-57-550)

Attr: σ'] **628**

Notes: Aquila still maintains the same translation (cf. scholion in notes above). In 135, Aquila's reading is incorrect up to verse 28.

HT י(רמַן)
LXX (τοις ὄνοις)

Sub ✕

Wit 2: τοις ὄνοις 15'-17-72'-135 b 30-344' Chr VIII 551 La^s] pr αυτου
730; + αυτων L C^{-25 128 422} 53-56* 619* Aeth; inc 664; + (✕ Syh)
αυτου 962 rell = Ra 𐌹

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, records it under the asterisk.

HT (וְיָמַן)
LXX οὐ κατέλυσαν

Sub ✕

Wit 2: οὐ κατέλυσαν] ✕ *in deversorio* Arm^{te}; cf 𐌹; > 125 129; prae *in*
deversorio Arm^{33 40 42 57 121 224}; *in deversorio* sub Arm⁶⁵

Notes: LXX uses a relative pronoun plus a verb for a stylistic purpose to render 'וְיָמַן' (cf. 43:21). The Armenian place '*in deversorio*' under the asterisk.

HT (אָרַן)
LXX (εἶδεν)

Sub ✕

Wit 2: εἶδεν] pr (✕ Syh) και L O^{-17 72 135} b Arm^{te} Syh = Sixt 𐌹; ειδον 135;
+ δε 761 346

Notes: LXX connects two main verbs asyndetically. Hexapla, on the other hand, has the conjunction under the asterisk.

Genesis 42:28

HT הוֹשִׁיב
LXX ἀπεδόθη (μοι)

α' ἀπεστράφη μοι

Wit 1: M 707 344 ↓Syh **Montef**

Var: μοι] > Syh

NonGr: Syh^V 𐤀𐤓𐤁𐤓𐤁𐤓 .𐤀.

Notes: Aquila has a literal translation for this verb.

HT בָּאֲמָרֵי
LXX ἐν τῷ μαρσίππῳ μου

⟨σ'⟩ ἐν τῷ σάκκῳ μου

Wit 1: 64

Notes: This reading is probably attributed to Symmachus (cf. 41:27 and Field, 60).

HT בְּכֶסֶף
LXX μοι τὸ ἀργύριον

non tr τὸ ἀργύριον μοι

Wit 2: μοι / τὸ ἀργύριον] το (> 15) ἀργυριον μου 15-72 = 𐤀; om μοι 82; tr 58-135-426-707 130 Syh; + μου; 376 19' La^S Arab Bo

Notes: LXX transposed this word order to avoid a Semitic flavor. Hexapla, on the other hand, equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 42:30

HT ית? (1)
LXX ἔθετο

σ' ἐλογίσατο

Wit 1: M ↓ O (= 628-707) 344

Attr: σ'] 628; > 707

Var: ἐλογίσατο] συν. 628

Notes: Symmachus has a free rendering: 'consider' or 'reckon', while LXX is probably under the influence of 42:17 (Wevers, NGTG, 719). Petit argues that 628's reading 'συνελογίσατο' is probably the correct one (Petit, CG IV, 267).

Genesis 42:32

HT םיִּהְיֶה וַיִּהְיֶה
LXX ἀδελφοί ἐσμεν

non tr ἐσμεν ἀδελφοί

Wit 2: ἀδελφοί ἐσμεν] om ἀδελφοί b; tr O⁻⁵⁸ 130 Chr VIII 551 La^A (sed hab La^S) Aeth^{-R} Syh = 𐌹 𐌲; om ἐσμεν 739

Notes: Hexapla equals the word order of the HT.

HT וַיִּהְיֶה אַחֲרָיו
LXX μετὰ τοῦ πατρὸς ἡμῶν σήμερον

non tr σήμερον μετὰ τοῦ πατρὸς ἡμῶν

Wit 2: μετὰ — ἡμῶν] tr post σήμερον O 78 53 Arm = 𐌹; om ἡμῶν 246^c; + υπαρχει 458 509

Notes: LXX transposed this ‘σήμερον’ to avoid a Semitic flavor. Hexapla, on the other hand, equals the word order of the HT.

Genesis 42:33

HT אָדֶלְפֹּן
LXX ἀδελφόν

οἱ γ' ὑμῶν

Wit 2: ἀδελφόν] pr εαν τον 53' n 509 Arm; + ημων 107'-370* 664*; +
υμων D^G F^b O^{-58 135'}-381 44'-125-370^c 53-56^c-246-664^c n t 346'
122 76 319 La^S Bo **ϐ** = **Ⓜ**; + ενα υμων 376; + υμων ον φατε φερετε
και 509

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, equals Hebrew personal pronoun.

Genesis 42:35

HT י(אֶרְצָה)
LXX (ἀργυρίου)

οἱ γ' αὐτοῦ

Wit 2: ἀργυρίου D = **Ⲯ**^P] + αυτου 128 346 z 630 Syh = **Ⓜ** **Ⓜ** **Ⲯ**^O

Notes: Hexapla equals Hebrew personal pronoun. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 42:38

HT שִׁבְתִּי
LXX μου τὸ γῆρας

non tr τὸ γῆρας μου

Wit 2: μου / τὸ γῆρας 962] tr O^{-17} C^{-128} s^{-130} 509 Chr IV 633 La^E Arm =
Ⲙ

Notes: Hexapla follows the word order of the HT.

Chapter 43

Genesis 43:3

HT -
LXX ὁ νεώτερος

Sub ÷

Wit 2: ὁ νεώτερος] sub ÷ Syh = 𐤎; τον νεωτερον 458

Notes: LXX specified the ‘man’ as the younger (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 15, 42; 28:5; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24). Hexapla, on the other hand, places this specification under the obelus (cf. 43:5).

Genesis 43:5

HT -
LXX τὸν ἀδελφὸν ἡμῶν μεθ’ ἡμῶν

Sub ÷

Wit 2: τὸν — ἡμῶν 2^o] sub ÷ M Syh; > 73 75 Chr VIII 552 = 𐤎

Notes: LXX keeps this pattern both in positive and negative conditional clause (cf. 43:4). Hexapla, on the other hand, places this clause under the obelus.

HT יָפַ
LXX μου τὸ πρόσωπον

non tr τὸ πρόσωπον μου

Wit 2: μου τὸ πρόσωπον] tr O⁻⁷⁰⁷ 79-408 b 106-370 75 s 392* La^S Arm = 𐤎

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38;

43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

HT םַּׁתְּאָ םַּׁתְּאָ
LXX ὁ νεώτερος μεθ' ὑμῶν ἦ

Sub ÷

Wit 2: ὁ — fin] sub ÷ 344: contra 𐤀

Notes: 344 incorrectly places the obelus for the whole clause.

HT -
LXX ὁ νεώτερος

Sub ÷

Wit 2: ὁ νεώτερος] sub ÷ M Syh; > 130 = 𐤀

Notes: LXX specified the 'man' as the younger (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 15, 42; 28:5; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24). LXX also probably keeps this pattern at 42:15, 20, 34; 43:3; 29; 44:23. Hexapla, on the other hand, places this specification under the obelus (cf. 43:3).

Genesis 43:7

HT ךַּי
LXX εἰ

οἱ γ' ὅτι

Wit 2: εἰ D] οτι F M^{mg} 962 O^{~82} C^{'~128} b f^{-56*} n t 121 Chr VIII 552 Aeth
Co Syh: cf 𐤀; τι L; > d

Notes: Instead of using ὅτι, LXX uses εἰ as an indirect question indicator (Wevers, NGTG, 725). A popular hexapla text follows the HT.

Genesis 43:8

HT ונפֿט
 LXX ἡ ἀποσκευή

α' τὰ νήπια

Wit 1: F^b ↓M Syh

Attr: α'] + σ' Syh; > F^b

Var: τὰ] > M

NonGr: Syh^F כִּי־בָּנֵי .פ. .ל.
 Syh^V כִּי־בָּנֵי .פ. .ל.

Notes: Aquila translates literally, while LXX chose ἡ ἀποσκευή as an intentional broadening of the concept. After all, all living creatures were dependent on the food purchased by the sons of Israel, many more than just the little children (Wevers, NGTG, 726). In short, LXX makes sense the text.

Genesis 43:9

HT (וּנְ)בָּרַךְ
 LXX ἐκδέχομαι

α' σ' ἐγγυῶμαι

Wit 1: M 707 Syh

Wit 2: ἐκδέχομαι] ἐγγυῶμαι (εγκ. 458; -γγειωμ. 75*; εγκ. 619) n 30' 71';
 δεχομαι Chr VIII 552

Attr: α'] inc Syh; > 707 | σ'] > M

NonGr: Syh^F כִּי־בָּנֵי .פ. .ל.

Notes: LXX has an idiomatic Greek: to take or receive from someone. Thus, I am taking him on as a charge in the sense of 'I take responsibility for him' (Wevers, NGTG, 726). Aquila and Symmachus, on the other hand, have a literal translation.

Genesis 43:11

HT תכב
LXX θυμίαμα

α' στύρακα

Wit 1: M cI (= 413-500) Syh Ish 207 Hi 48

Wit 2: θυμίαμα] pr και 82 f⁻¹²⁹ La^E Aeth Arm^{te} Sa **Ϟ** = Compl; στειρακα 71'; + στυρακα 376; et στακτήν tr F^b; + τε L

Attr: α'] + σ' Syh Ish; > 413

NonGr: La *storacem*
Syh^F כסילאפס .פ. .ר.
Syh^V כסילאפס .פ. .ר.

Notes: Aquila has a resin used for incense (Wevers, NGTG, 728). Jerome adds, "Aquila and Symmachus translated as almonds. We have set out this verse, therefore, as to know that where in our codices incense is contained, in the Hebrew is *necotha*, which Aquila translated as *storax*" (Hayward, JHQG, 78). In M, Aquila's reading is incorrect up to ῥητίνης.

HT םיִתְּבֹשֶׁ
LXX κάρυα

α' σ' ἀμύγδαλα

Wit 1: F^b Syh Hi 48 **Nobil**

Attr: α' σ'] > F^b

τὸ ἰουδ' ἀμύγδαλα

Wit 1: 56

NonGr: La α' σ' Amygdala

Notes: All translations above, except LXX, have almond trees.

Genesis 43:12

HT (םך')תִּהְיֶהֱ
LXX μαρσίπποις

α' θύλακον

Wit 1: 77^{cat}

σ' σάκκον

Wit 1: 77^{cat}

Notes: See notes 42:27. Aquila and Symmachus' reading might be misplaced for 42:37 because the usage of accusative singular and the source 77^{cat} is absent from the *Cat.* group (Wevers, NGTG, 728).

HT (הַדָּבָר־הַזֶּה)
LXX (τὸ ἀργύριον)

οἱ γ' καί

Wit 2: τὸ ἀργύριον] pr και 15-135'-707 b 458 Arm^{ap} Syh = Sixt ℳ; > 75
Aeth

Notes: LXX rightly omits this conjunction before the object since it is unnecessary. Hexapla, on the other hand, equals the HT.

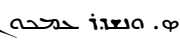
Genesis 43:14

HT םךְ לְ הַלֵּשׁ
LXX καὶ ἀποστείλαι

σ' καὶ ἀποστείλαι μεθ' ὑμῶν

Wit 1: Syh

Wit 2: ἀποστείλαι] -λατε (-στιλ. L) L 458; -λω 15; -λη 30-344; -λει F^b 127-730 59; -στελει 72 B^o; εξαποστ. *t*; + υμιν 15-376'-707 Aeth Syh = \mathfrak{M} ; + *vobiscum* Arm

NonGr: Syh^F  .ϕ.

Notes: Symmachus has a literal translation. LXX, on the other hand, omits קָרָב because it is unnecessary.

Genesis 43:15

HT $\eta\sigma\zeta\text{-}\eta\psi\mu$
LXX τὸ ἀργύριον διπλοῦν

non tr διπλοῦν τὸ ἀργύριον

Wit 2: τὸ ἀργύριον / διπλοῦν] tr 376; διπλουν αργυριον O⁻⁸²⁻³⁷⁶ = \mathfrak{M} ; om τό 56*

Notes: Hexapla consistently keeps the word order of the HT.

Genesis 43:16

HT -
LXX τὸν ἀδελφὸν αὐτοῦ

Sub ÷

Wit 2: τὸν ἀδελφὸν αὐτοῦ L 962 15-29-72'-376 128 108^{txt}-118' 130 71'-318' z 630 La^E Arm Syh] sub ÷ Syh; > Aeth^{Ra} Arab = \mathfrak{M} ; + τον (το 761) ομομητριον (-τρων 56^c-129; ομοτριον 618; + βενιαμιν 75) rell = Ra: ex 29

Notes: LXX tends to give the name with its apposition (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 15, 42; 28:5; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24). Hexapla, on the other hand, places this apposition under the obelus. Cf. 37:9; 38:13; 43:16; 45:21; 50:24.

HT -
LXX ἄρτους

Sub ÷

Wit 2: ἄρτους] pr τους 76 319; αρτος 129*; αρτον 130 527 Bo; sub ÷ Syh;
> 414'-551* Arm^{te} = 𐤀𐤃

Notes: LXX adds 'bread' to reveal what these men eat. Hexapla, on the other hand, places 'ἄρτους' under the obelus.

Genesis 43:17

HT וַיִּבְרָךְ אֱלֹהִים אֶת-יִשְׂרָאֵל בְּיָמָיו
LXX και εισήγαγεν τους ανθρώπους εις τὸν οἶκον Ἰωσήφ

α' και εισήγαγεν ὁ ἀνὴρ σὺν τοὺς ἀνδρας οἰκόνδε
Ἰωσήφ

Wit 1: 344

Wit 2: εισήγαγεν] εισηνεγκεν D^G; + ιωσηφ 761; + (✕ Syh) ο ανηρ F^b O⁻⁸²
Syh

σ' και εισήγαγεν τοὺς ἀνοὺς εἰς τὴν οἰκίαν
Ἰωσήφ

Wit 1: 344

Wit 2: τὸν οἶκον] την (τη 799) οικιαν A oI C^{'-128} 75 392 59 76 319

οἱ ο' και εισήγαγεν ὁ ἀνὴρ τοὺς ἀνοὺς εἰς τὸν οἶκον
Ἰωσήφ

Wit 1: 344

Wit 2: εισήγαγεν] εισηνεγκεν D^G; + ιωσηφ 761; + (✕ Syh) ο ανηρ F^b O⁻⁸²
Syh

θ' καὶ εἰσήγαγεν ὁ ἀνὸς τοὺς ἄνδρας εἰς τὸν οἶκον
Ἰωσήφ

Wit 1: 344

Notes: אָנִי] All the Greek revisers have a literal translation.

אִישׁ] Symmachus follows LXX in omitting this word. Aquila and οἱ ο' translate it literally. Theodotion is influenced by LXX in using ἄνθρωπος for אִישׁ.

אִישׁ אֶת] Aquila consistently translates אִישׁ as ἀνὴρ. Symmachus and οἱ ο' follow LXX. Theodotion, on the other hand, follows Aquila.

εἰς] All the Greek revisers, except Aquila, have this preposition to produce a good Greek (denote a motion).

Genesis 43:22

HT גַּם (בְּפֶתַח)
LXX (τὸ ἀργύριον)

οἱ γ' ἡμῶν

Wit 2: τὸ ἀργύριον] om τό 618^o (c pr m); + ημων (υμ. 426^c) O⁻⁸² 408 130
619 Arab Sa²¹ Syh = 𐤎𐤏; + ημιν C^{7-16 25 128 408} Bo^{VW}

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 43:23

HT אִישׁ אֶת
LXX ἴλεως ὑμῶν

Notes: LXX omits this sentence to make sense the narrative since 43:17 has mentioned that the man has brought the men into Joseph's house. Hexapla, on the other hand, has it under the asterisk.

Genesis 43:25

HT םִּהְלֵי יִלְכְּאֵי
LXX μέλλει ἀριστᾶν

α' σ' φάγονται ἄρτον

Wit 1: Syh

NonGr: Syh^F ܩܘܠܘܠ ܩܘܠܘܠ .ܩ. .ܩ.

Notes: Aquila and Symmachus have a literal translation.

Genesis 43:26

HT -
LXX ἐπὶ πρόσωπον

Sub ÷

Wit 2: ἐπὶ πρόσωπον] sub ÷ Syh; > La^S = 𐤀; ἐπι πρ. αυτων 82 Aeth Arm
Co; tr ad fin 82 458 Syh

Notes: LXX keeps this expression consistently from 42:6. Hexapla, on the other hand, has it under the obelus and transposes this expression to the end.

Genesis 43:27

HT הַיְיָ עֵתִי
LXX ἔτι ζῆ

α' εἰ ἔτι αὐτὸς ζῆ

Wit 1: 344'

σ' εἰ ἔτι ζῆ

Wit 1: 344'

Notes: Aquila has a rigid translation, while Symmachus has a better Greek rendering.

Genesis 43:28

HT -
LXX αὐτῶ

Sub ÷

Wit 2: αὐτῶ] αὐτον 551 59; sub ÷ Syh; > A F 82 d n 127-344^{txt} t 71'-121-318 55 509 Chr VIII 554 = \mathfrak{M}

Notes: As what we expect, LXX gives the information of the addressor and / or the addressee. Cf. 3:24; 4:25; 12:7, 11, 20; 14:14, 19; 15:6; 16:8, 13; 18:6, 24; 19:7, 29; 21:26, 30, 34; 22:1, 11; 23:8; 24:7, 14, 31, 60; 25:31, 33; 26:10; 27:35; 28:19; 29:7, 19, 25, 28, 32, 33; 30:3, 23, 31, 34, 37; 31:1; 32:8; 33:1; 34:5, 14; 35:9; 37:14, 17; 38:16, 26; 39:11; 40:18; 41:45; 42:24, 43:27, 28; 44:1, 17, 25; 45:1, 26; 46:33; 47:16, 20; 48:4, 9, 17; 50:18, 24. Hexapla, on the other hand, has this information under the obelus.

Genesis 43:29

HT ἱ(ἱγ)
LXX (τοῖς ὀφθαλμοῖς)

οἱ γ' αὐτοῦ

Wit 2: τοῖς ὀφθαλμοῖς D^G 17'-135 b 59 76 319 La^E Aeth^C Arab] τους οφθαλμους αυτου 75*; τοις αδελφοις αυτου 509; > 125; + αυτου ιωσηφ C' -77 128 550 56^{mg}-129 La^S Bo = Sixt; + ιωσηφ A F M 82-oI⁷⁹⁹ 128-550 s t y⁻⁵²⁷ z 55 630 La^I Aeth^C = Ra; + αυτου 962 rell = \mathfrak{M}

Notes: Hexapla equals the personal pronoun of the HT.

Genesis 43:30

HT (י)רְחַו
LXX τὰ ἔντερα

α' σ' τὰ σπλάγχνα

Wit 1: ↓M ↓F^b O (= 135-(628)) Syh

Wit 2: τὰ ἔντερα] τα εγκατα (ενκ. 664) 72 b 53' 392 = Sixt; τα εντερω 381; τα σπλαγχνα (σπλαχνα 646 75) 707^c C^{'-128txt} 246 75-458^{mg} 30'-127-344^{txt} t 121 76; τα εντος 129^{mg}; τα ενδον d⁻³⁷⁰

Attr: α' σ'] 135; > F^b

Var: τά] > M F^b

Notes: Aquila and Symmachus have a literal translation, while LXX employs an idiomatic Greek.

Genesis 43:31

HT י(יִפְּ)
LXX (πρόσωπον)

οί γ' αὐτοῦ

Wit 2: πρόσωπον] + αυτου F^b 72-381' C^{'-128} d⁻¹²⁵ n 127^{c1} t La^{MS} Arab
Arm Bo = 𐎎𐎗

Notes: Hexapla equals the personal pronoun of the HT.

Genesis 43:34

HT ם(יִפְּ)
LXX (πάντων)

οί γ' αὐτῶν

Wit 2: πάντων] παντας 370*; + των αδελφων αυτου 422*; + αυτων F^b = 𐎎𐎗

Notes: Hexapla equals the personal pronoun of the HT.

HT -
LXX πρὸς τὰς ἐκείνων

Sub ÷

Wit 2: πρὸς τὰς ἐκείνων] sub ÷ Syh; > O^{-376' 707} 125 = ℞

Notes: LXX's addition has an emphasis purpose: more than their portions 'five times with reference to their portions'. Hexapla, on the other hand, places the addition under the obelus.

Chapter 44

Genesis 44:1

HT שיא־הקֶבֶד
LXX ἐκάστου τὸ ἀργύριον

non tr τὸ ἀργύριον ἐκάστου

Wit 2: ἐκάστου] -στος 707; -στω 79-422; tr post ἀργύριον O^{-17' 135} d n 30'
La^O (sed hab La^S) Arm Syh = 𐤎

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

HT י(תהתמא)
LXX (μαρσίππους)

οἱ γ' αὐτοῦ

Wit 2: μαρσίππους] + αυτων 509; + αυτου A 53' 344^{mg} t 318-392 55 59
Arm Bo Syh = 𐤎

Notes: Hexapla equals Hebrew personal pronoun.

Genesis 44:2

HT עֲבָד
LXX κόνδυ

α' σκύφος

Wit 1: M ↓O (= 135-(628)-707) cI (= 57'-550) ↓344 Barh Ish 207 Hi 49
↓Montef Nobil

Attr: α'] 135; > 550
Var: σκύφος] -ον 707 344 **Montef**

σ' φιάλην

Wit 1: M O (= 135-(628)-707) cI (= 57'-550) 344 Barh Ish 207 Hi 49
Montef Nobil

Attr: σ'] 135; > 550

NonGr: La α' scyphum
 σ' phialam
 Syh^F .φ. حطب
 .ר. משה

Notes: This Hebrew word has two basic meanings: cup and bowl. Aquila has 'a cup', while Symmachus chose 'a bowl' used as a saucepan for boiling liquids. Montef changed the nominative reading in Aquila to accusative case to match the direct object marker in the Hebrew (cf. 707 and 344).

Genesis 44:4

HT -
LXX κόνδυ

α' σκύφος

Wit 1: 17 ↓108 Syh

Attr: α'] 17

Var: σκύφος] pr το 108

σ' φιάλην

Wit 1: 17 ↓108 Syh

Attr: σ'] 17

Var: φιάλη] pr την 108

Notes: Aquila and Symmachus's reading above are highly questionable because there is no counterpart to the HT (see two notes below; cf. 44:2).

HT וַיֵּצֵא מִן
LXX ἐξεληθόντων δὲ αὐτῶν

non tr αὐτῶν δὲ ἐξεληθόντων

Wit 2: init — αὐτῶν] αυτων δε εξελθ. O 130 Syh = ℣; και εξελθ. αυτων
125

Notes: LXX transposed this word order to produce a stylistic Greek. Hexapla, on the other hand, consistently follows the word order of the HT.

HT -
LXX ἵνα τί ἐκλέψατέ μου τὸ κόνδυ τὸ ἀργυροῦν

Sub ÷

Wit 2: ἵνα — fin] sub ÷ Syh = ℣

Notes: LXX adds this sentence to provide additional information of the wrongdoing (stealing) and the object of dispute (a silver cup). Hexapla, on the other hand, records it under the obelus.

Genesis 44:5

HT וְבַ שְׁחָרִי שְׁחָרִי אִוְהִי
LXX αὐτὸς δὲ οἰωνισμῶ οἰωνίζεται ἐν αὐτῶ

τὸ σαμ' καὶ αὐτὸς πειρασμῶ πειράζει ἐν αὐτῶ

Wit 1: O (= 135-(628)) 57 Nobil

Notes: The Samaritan reading above keeps the word order of the HT. This reading, however, interpreted the meaning of the verb as 'to test or to attempt' which is ambiguous.

Genesis 44:7

HT י(ג'דס)
 LXX (ὁ κύριος)

οἱ γ' μου

Wit 2: ὁ κύριος] + *noster* Aeth Arab Arm^{ap} Bo Syh; + μου D^G F^b 129*(vid;
 c pr m) = 𐤎; + και συ 15; tr post ταῦτα 53'

Notes: Hexapla equals the personal pronoun of the HT.

Genesis 44:9

HT םיבדני לך אדני
 LXX παῖδες τῷ κυρίῳ ἡμῶν

non tr τῷ κυρίῳ ἡμῶν παῖδες

Wit 2: παῖδες / τῷ κυρίῳ ἡμῶν La^A] του κῦ ημων παιδες 707; tr 962 O⁻⁷⁰⁷ b
 d⁻¹²⁵ f⁻¹²⁹ n s⁻¹³⁰ La^S Arm = 𐤎

Notes: LXX transposed this word order to connect the subject and its predicative nominative tightly: ἡμεῖς δὲ ἐσόμεθα with παῖδες. Hexapla, on the other hand, equals the word order of the HT.

Genesis 44:12

HT הלה (יטק)
 LXX (τὸν νεώτερον)

Sub ✠

Wit 2: τὸν νεώτερον] τω νεω 57-73; τον νεον 413; τον βενιαμιν Chr VIII
 555; + (✠ Syh) συντελεσας M^{mg} O⁻⁸² Arm Syh = 𐤎

NonGr: Syh √ גלגא ✠

Notes: Hexapla has this word under the asterisk. This asterisk, however, only makes sense if one mechanically follows a word for word equivalency since LXX paraphrased this word with ἦλθεν (Wevers, NGTG, 745).

Genesis 44:13

HT -
LXX ἕκαστος τὸν μάστιγπον αὐτοῦ

οἱ γ' -

Wit 2: τὸν μάστ. αὐτοῦ] pr προς 799; tr post ὄνον 71'; > 72'-426 La^s Syh = 𐤀𐤍

Notes: LXX kept this structure from 44:11. Hexapla, on the other hand, omits it to equal the HT.

Genesis 44:14

HT (גנ)ַיִע אנה
LXX ἔτι αὐτοῦ

non tr αὐτοῦ ἔτι

Wit 2: ἔτι αὐτοῦ] tr 962 17'-376'-707 b 56' 458 730 Syh = 𐤀𐤍

Notes: Hexapla follows the word order of the HT.

Genesis 44:15

HT הלוה ידעתם כי־נחשׁוּ ינחשׁוּ אישׁ אשר כּמני
LXX οὐκ οἶδατε ὅτι οἰωνισμῶ οἰωνιεύται ἄνθρωπος οἶος ἐγώ

τὸ σαμ' καὶ γὰρ ἔγνωτε ὅτι πειρασμῶ πειράζεται ὅμοιος ἐμοί

Wit 1: O (= 135-(628)) cI'^{cat} (= 550^{cat}-615^{cat}) 730^{cat}

Attr: τὸ σαμ'] σ' 135 550; > 615

Syh^V אַחַד מִן הַכּוֹסִים אֲשֶׁר בְּיַד אֱלֹהִים .כ.

Notes: Aquila has a literal translation.

Genesis 44:20

HT יְהִי אִישׁ אֶחָד מִן הַכּוֹסִים
LXX αὐτὸς δὲ μόνος ὑπελείφθη

non tr ὑπελείφθη δὲ αὐτὸς μόνος

Wit 2: αὐτός — ὑπελείφθη 962] υπελειφθη (-λιφ. 82; -ληφ. 72*(c pr m)-
376) δε αυτος μονος O⁻⁵⁸ Syh = Ⲙ; om δέ 53´ Bo

Notes: Hexapla follows the word order of the HT.

HT יְ(אֲבִי)
LXX (πατήρ)

οἱ γ´ αὐτοῦ

Wit 2: πατήρ] + αυτου O^{-58 82} cII⁻⁵⁴ 458 Aeth Bo Syh = Ⲙ

Notes: LXX omits Hebrew personal pronoun. Hexapla, on other hand, supplies it to equal the HT.

HT יְבִיחֵם
LXX αὐτὸν ἠγάπησεν

non tr ἠγάπησεν αὐτόν

Wit 2: αὐτόν ἠγάπησεν] om αὐτόν 18-313-408 458; tr O⁻⁵⁸ 52´-615´-646
344´ Arm = Ⲙ

Notes: LXX transposed this object to connect the subject and the object rather tightly. Hexapla, on the other hand, follows the word order of the HT.

Genesis 44:22

HT י(אָ) (πατέρα)
LXX (πατέρα)

οἱ γ' αὐτοῦ

Wit 2: πατέρα D^G 962] + αυτου 72' bdt Arab Arm Bo Syh = Sixt 𐌹

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, equals Hebrew personal pronoun.

HT י(אָ) (πατέρα)
LXX (πατέρα)

Sub ✖

Wit 2: πατέρα 962] + (✖ Syh) αυτου O⁻⁵⁸ 46 Arab Arm Bo Syh = 𐌹

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, equals Hebrew personal pronoun.

Genesis 44:23

HT -
LXX ἔτι

οἱ γ' -

Wit 2: ἔτι] > 58-426 14 b 509 Chr VIII 555 La^S Arab Arm Bo Syh^{te} = Sixt 𐌹; tr post ἰδεῖν 761

Notes: Hexapla omits 'ἔτι' to equal the HT.

Genesis 44:24

HT י(אָ) (τοῦ κυρίου)
LXX (τοῦ κυρίου)

Sub ✖

Wit 2: τοῦ κυρίου D^G 961] > La^S; + ημων 458 59 Arab Arm Bo = Sixt; + (※ Syh) μου F^b O^{-72' 82} 646 53 Syh = 𐌹𐌸

Notes: LXX omits Hebrew personal pronoun. Hexapla, on the other hand, places it under the asterisk.

Genesis 44:25

HT -
LXX ἡμῖν

οἱ γ' -

Wit 2: ἡμῖν] > 376' 16-646 b 44 56* n La^S Arab Arm Bo Syh = Sixt 𐌹𐌸; tr post ἡμῶν Chr VIII 555

Notes: As what we expect, LXX gives the information of the addressor and / or the addressee. Hexapla, on the other hand, omits it to equal the HT.

Genesis 44:26

HT אב(תס)
LXX (ἀδελφοῦ)

οἱ γ' ἡμῶν

Wit 2: ἀδελφοῦ D^G 962] + ημων 15'-29-426 b 75 344' La^S Arm Bo Syh = Sixt 𐌹𐌸

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 44:27

HT א(תשס)

LXX (γυνή)

Sub ✕

Wit 2: γυνή] + (✕ Syh) μου D^G F^b 15'-17'-29-135'-426 La^S Syh = 𐤀; +
haec Arab Bo; + υιους F^c 53'

Notes: Hexapla places the personal pronoun under the asterisk.

Genesis 44:28

HT עֲדָה־נָּה

LXX και νῦν

οἱ γ' ἄχρι νῦν

Wit 2: και νῦν D^G 962] pr αχρι 128 71'-346 z 630; om και n 527 76 319;
αχρι του νν 72'; αχρι νν O^{-17' 72'} 53'-56 130 Aeth Arm Bo = 𐤀; >
A 17' 129-246

Notes: A popular hexapla text has 'ἄχρι νῦν' to equal the HT.

Genesis 44:30

HT קְשׁוּרָה

LXX ἐκκρέματα

α' συνδεδεμένη

Wit 1: M cI (= 57-413) 344' Syh

Attr: α'] > 413

σ' ἐνδέδετα

Wit 1: ↓M cI (= 57-413) 344' Syh

Attr: σ'] > 413
Var: ἐνδέδεται] συνδ. M

NonGr: Syh^F כִּי־לֹ .פ. כִּי־וֹ .כ.
Syh^V כִּי־לֹ .פ. כִּי־וֹ .כ.

Notes: Aquila has a literal translation, while Symmachus has a free rendering: has been tied (Wevers, NGTG, 753).

HT יִשָּׁנָה
LXX ψυχὴ αὐτοῦ

Sub ✖

Wit 2: αὐτοῦ] sub ✖ Syh; + συνδεδεμενη δεδεται και 376

Notes: Syh incorrectly places ‘αὐτοῦ’ under the asterisk.

Genesis 44:31

HT יִגַּן
LXX ὀδύνης

α' λύπης

Wit 1: M 344

Wit 2: μετ' ὀδύνης] μετα οδ. 707^s C' ^{14' 77' 128 500'}; μετα λυπης 15-29 14'-77'-500' b f 30' 71' Chr VIII 556; > 134

Attr: α'] > 344

Notes: Aquila has a literal translation. LXX's translation, however, is more literal than Aquila (cf. 42:38; Wevers, NGTG, 753).

Genesis 44:32

HT כִּי־וֹ
LXX ἐκδέδεκται

σ' ἐνεγυήσατο

Wit 1: M ↓F^b

Wit 2: ἐκδέδεκται] pr ο πατηρ ημων 346' 31 = Ald; εκδεχεται F^{txt} 58 458;
εκδεξαμην 72' Arab Aeth^P; εκδεδεται (-δοται 730°) 30';
ενεγγυησατο 71

Attr: σ'] > F^b

Var: ἐνεγυήσατο] εγγ. F^b

Notes: Cf. notes 43:9.

HT יְבִיחַ
LXX πρὸς τὸν πατέρα

α' εἰς τὸν πρᾶ μου

Wit 1: 344

Wit 2: πρὸς D^G] εις F^{c pr m} M 29-58-72'-376' 128 b 106-107'-370 56'-129
75 30'-344 t 318'-392' z 59 630 La^S Syh; εις σε oI 127 | πρὸς τὸν
πατέρα] εναντιον σου Chr VIII 556; προς σε 509; εις σε 135 130 55;
> 962(vid) 16 76 319; + μου 53' Arab Arm Bo Syh

σ' θ' εἰς τὸν πρᾶ

Wit 1: 344

Wit 2: πρὸς D^G] εις F^{c pr m} M 29-58-72'-376' 128 b 106-107'-370 56'-129
75 30'-344 t 318'-392' z 59 630 La^S Syh; εις σε oI 127

οἱ ο' εἰς τὸν πρᾶ

Wit 1: 344

Wit 2: πρός D^G] εις F^c Pr^m M 29-58-72'-376' 128 b 106-107'-370 56'-129
75 30'-344 t 318'-392' z 59 630 La^S Syh; εις σε oI 127

Notes: All Greek revisers have a literal translation, but only Aquila translates the Hebrew suffix.

HT -
LXX καὶ στήσω αὐτὸν ἐναντίον σου

Sub ÷

Wit 2: καί — σου] sub ÷ Syh; > Chr VIII 556 = Compl ℞

Notes: LXX keeps Judah's plead exactly from 43:9. Hexapla, on the other hand, places this plead under the obelus.

Genesis 44:33

HT עֲבָדַי
LXX σοι παῖς

non tr ὁ παῖς σου

Wit 2: σοι παῖς] σου παις 58; om σοι Chr VIII 556; ο παις σου 426 Arm
Syh = ℞; παις σου 135'; tr 72'; + σου 56*

Notes: LXX does not only transpose the word order, but also paraphrases the HT. LXX says, "let me remain a slave for you," while the HT has 'let your servant remain'. Hexapla, on the other hand, follows the word order of the HT.

HT י(עֲבָד לְאֲדֹנָי)
LXX (οἰκέτης τοῦ κυρίου)

Sub ✱

Wit 2: οἰκέτης τοῦ κυρίου] > F^c 619 59 509; + (✱ Syh) μου F^b O⁻⁵⁸ f⁻¹²⁹
75^c, 130 Arm Bo Syh = Compl ℞

Notes: Hexapla equals the personal pronoun of the HT.

HT י'(קִסְׁמַ)
 LXX (μετὰ τῶν ἀδελφῶν)

⟨οἱ γ'⟩ αὐτοῦ

Wit 2: μετὰ τῶν ἀδελφῶν] μετ αυτων 618; + αυτου f^{-56c} La^S Aeth Arab
Arm Bo Syh = 𐌹; + μου 31

Notes: The addition of 'αὐτοῦ' might be an influenced of hexapla.

Genesis 44:34

HT י'(אָב)
 LXX (πατέρα)

οἱ γ' μου

Wit 2: πατέρα] + *meum* Arab Arm^{te} Bo Syh = 𐌹

Notes: Hexapla translates Hebrew personal pronoun.

Chapter 45

Genesis 45:1

HT קַח־אֶת־הָאָדָם
LXX ἀνέχεσθαι

α' σ' ἐγκρατεύεσθαι

Wit 1: Syh

NonGr: Syh^F αμεταμεταλ .φ. .ρ.
 Syh^V αμεταμεταλ .φ. .ρ.

Notes: LXX has 'hold back' translation, while Aquila and Symmachus have a meaning of controlling himself.

HT יתן
LXX τῷ Ἰωσήφ

οἱ γ' αὐτῷ

Wit 2: τῷ Ἰωσήφ] αυτω O⁻⁷² Arm Syh^{te} = ℳ; αυτου 72'

Notes: The usage of αὐτῷ is probably the influence of hexapla (cf. 47:3).

HT ידיו (עדוההב)
LXX (ἀνεγνωρίζετο)

οἱ γ' Ἰωσήφ

Wit 2: ἀνεγνωρίζετο] pr γαρ 17'; εγνω (-τω 19) 54-128 19'-108 44 527; +
 ιωσηφ A O⁻⁵⁸ 509 Syh = ℳ

Notes: LXX is prone to avoid repetition. Thus, LXX omits 'Ἰωσήφ'. Hexapla, on the other hand, has it to equal the HT.

Genesis 45:2

HT -
LXX πάντες

οἱ γ' -

Wit 2: πάντες] > O^{-58 72'} n La^S (sed hab La^A) Arm Syh Ƶ = Ƶ; tr post Αἰγύπτιοι 58

Notes: A popular hexapla text omits 'πάντες' (cf. 6:20; 7:20, 23; 30:32; 34:30; 41:38; 45:2; 50:14).

Genesis 45:3

HT י(ָאָחָיו)
LXX (ἀδελφοί)

Sub ✱

Wit 2: ἀδελφοί A F* M 58 128 118'-537 129 344^{txt} 71'-346 z 630] + (✱ Syh) αυτου D^G rell = Ƶ

Notes: LXX's omission might be caused either avoiding a repetition or its tendency to omit personal pronoun. Hexapla, on the other hand, places it under the asterisk.

HT כִּי נִבְהַתְּ מִפְּנֵי
LXX (ἐταράχθησαν γάρ)

Sub ✱

Wit 2: ἐταράχθησαν γάρ] > 246; + (✱ Syh^L) απο (+ ✱ Syh^T) προσωπου αυτου (αυτων 58) O Syh = Ƶ; sub ✱ Arm⁶⁵; + met et ✱ in Arm^{33mg}; ✱ Arm^{40mg 121mg 224mg}

Notes: The shorter text of LXX increases the dramatic tensions (Wevers, NGTG, 757). Hexapla, on the other hand, places 'from his face' under the asterisk.

Genesis 45:5

HT מְחַיֶּה
LXX ζωήν

α' ζώωσιν

Wit 1: M cI (= 57-413) 344' **Nobil**

Attr: α'] > 413

σ' σωτηρίαν

Wit 1: M 57' 344' **Nobil**

Notes: Aquila has a literal translation: making alive, while Symmachus has a free rendering but effective: deliverance or preservation (Wevers, NGTG, 758).

Genesis 45:6

HT קָצִיר
LXX ἀμνητος

α' θερισμός

Wit 1: F^b M

Attr: α'] > F^b

Notes: Aquila and LXX translate 'harvest' synonymously: θερισμός and ἀμνητος respectively. LXX also has 'θερισμός' for קָצִיר in Genesis (cf. 8:22; 30:14).

Genesis 45:7

HT וְלִהְיוֹת לְכֶם לְפָלִיטָה גְדֹלָה
LXX καὶ ἐκθρέψαι ὑμῶν κατάλειψιν μεγάλην

HT -
 LXX Ἀραβίας

Sub ÷

Wit 2: Ἀραβίας] *app.* 14'-77'-500-551' 71'; -βια 82-376' 370 *n* 30'-130-344' ^{txt} *r*⁻¹³⁴ 318-392 55* Syh; αρραβια *d*⁻³⁷⁰; -βειας F* 129; *in arabia* Arm^{te}; *in araboth* Arm^{ap}; sup ras 56; sub ÷ M Syh; > F^c Chr VIII 557 = Compl M

Notes: LXX always give a further explanation to Goshen (45:10; 46:36). Wevers says that this 'Αραβία' is one of the names in the delta in which an abundance of pasturage for cattle obtained (Wevers, NGTG, 761). This addition might be due to the dominance of the use of this term for the Arab peninsula and, after 105 A.D, for the Roman province which included the ancient kingdom of the Nabateans (Romeny, SGD, 419). Jerome comments, "the word 'Arabia' is not contained in the Hebrew text. Armenian translation also says that the Syrian does not mention 'Arabia'. This addition, however, has spread abroad that the land of Gesen is in Arabia. Besides, if as it stands in our codices it its written as *gesem* (just as LXX) with a final M (which does not seem at all good to me / Jerome), it means a land which has been rained. For Gesem is translated as shower of rain" (Hayward, JHQQ, 79). Therefore, Jerome rejects both LXX's translation 'Gesem' and LXX's addition 'Arabia' due to misleading concepts.

HT (ἡ)ἰ
 LXX (τὰ πρόβατά σου)

οἱ γ' καί

Wit 2: τὰ] pr και F^b 962 O 79 53'-56* *n* 30' 59 509 Aeth Arab Arm Syh = M T

Notes: The HT connects all the objects with ἡ. Hexapla equals the HT. On the other hand, LXX has two groups: human and animals. LXX joins each object in each group with conjunction καί but connects two different groups asyndetically (cf. 45:10; 46:9).

Genesis 45:11

HT שְׂרָפָה
 LXX ἐκτριβῆς

α' ἀναλωθῆς

Wit 1: M

Notes: Aquila has a literal translation: you would be spent or used up (Wevers, NGTG, 762).

Genesis 45:12

HT רַבִּינִי יִתֵּן

LXX Βενιαμὴν τοῦ ἀδελφοῦ μου

non tr τοῦ ἀδελφοῦ μου Βενιαμὴν

Wit 2: Βενιαμὴν] -μην 82 n; -μειμ 118'; -μειν A F M 962 17-29-58-64*-72'-376-381'-400* 56'-129* s⁻⁷³⁰ 121-392 407 319 509 = Ra^G; tr post μου O^{-58 72'} 54 Arab Syh = 𐤀𐤎

Notes: Hexapla follows the word order of the HT.

Genesis 45:14

HT -

LXX ἐπ' αὐτῷ

οἱ γ' -

Wit 2: ἐπ' αὐτῷ] επ αυτον 246 75; πικρως 72; > 15-17'-29-426-707^s 527 Arm Syh = 𐤀𐤎

Notes: A popular hexapla text omits 'ἐπ' αὐτῷ'.

Genesis 45:16

HT יְרַבֵּן

LXX θεραπεία αὐτοῦ

α' δοῦλοι αὐτοῦ

Wit 1: M

Notes: Aquila has a literal translation.

Genesis 45:17

HT (מִן)גִּבְרָה

LXX τὰ πορεῖα (ὕμῶν)

α' σ' τὰ κτήνη

Wit 1: Syh Hi 49

οἱ ο' θ' τὰ πορεῖα

Wit 1: Hi 49

NonGr: La θ' *jumenta*

Syh^F 𐤀𐤓𐤁𐤀 . 𐤑. . 𐤒.

Syh^V 𐤀𐤓𐤁𐤀 𐤀𐤓𐤁𐤀 . 𐤑. . 𐤒.

Notes: Aquila and Symmachus employ a literal translation, while Theodotion follows LXX's translation.

Genesis 45:18

HT בְּלֶמְעוֹן

LXX τὸν μυελόν

ὁ συρ' τὰ ἀγαθά

Wit 1: Procop 481

α' στέαρ

Wit 1: M

Notes: LXX interprets and understands ‘the fat’ metaphorically as ‘an inmost part’ or ‘marrow’. The Syrian, on the other hand, simply interprets as ‘the good things’, while Aquila translates literally.

HT (מצרים) פֶּתֶרֶת

LXX (Αἰγύπτου)

οἱ γ' γῆς

Wit 2: Αἰγύπτου] *pr quae sunt* La^S; *pr γῆς* 58-426 = ℳ; *της γῆς* 25; -γυπου 19 76

Notes: LXX omits the first ‘land’ seemingly for a stylistic purpose. Hexapla, on the other hand, equals the HT. Cf. 23:15; 36:31; 45:18, 20, 48:5.

Genesis 45:19

HT מֵאֲרָץ מִצְרַיִם עֲגָלוֹת

LXX ἀμάξιας ἐκ γῆς Αἰγύπτου

non tr ἐκ γῆς Αἰγύπτου ἀμάξιας

Wit 2: ἀμάξιας] -ξαν 53'; > 370* *t*; *tr post Αἰγύπτου* O^{-58 135} d^{-370*} Arm Syh = ℳ; ∩₍₂₁₎ 799

Notes: Hexapla equals the word order of the HT, while LXX concerns on its stylistic purpose: ‘the land of Egypt’ is sandwiched with ‘the wagon’ and ‘for your little ones’.

HT יְכָנִי(שׁוֹנֵי)

LXX (γυναιξίν)

οἱ γ' ὑμῶν

Wit 2: γυναιξίν] + υμων 346´ 31 76 319 La^s Arab Arm Bo = Sixt 𐤎

Notes: Hexapla has Hebrew personal pronoun of the HT.

Genesis 45:20

HT σῆτη-ἕξ ἠγίνε
LXX μη φείσησθε τοῖς ὀφθαλμοῖς

non tr τοῖς ὀφθαλμοῖς ὑμῶν μη φείσησθε

Wit 2: μη φείσησθε / τοῖς ὀφθαλμοῖς] tr O^{-58 72´} Syh = 𐤎: cf infra

Notes: Hexapla equals the word order of the HT.

HT ἠγ(ίνε)
LXX (τοῖς ὀφθαλμοῖς)

οἱ γ´ ὑμῶν

Wit 2: τοῖς ὀφθαλμοῖς] τ. ἀδελφοῖς 108*; > 72´ 131; tr post σκευῶν 16; +
υμων 376 Bo = 𐤎

Notes: Hexapla has Hebrew personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT (ῥῥῥ-)ἕξ βῆ
LXX πάντα ἀγαθά

non tr ἀγαθὰ πάντα

Wit 2: πάντα ἀγαθά] tr O⁻⁵⁸ Arm Syh = 𐤎

Notes: Hexapla equals the word order of the HT.

HT (מִצְרַיִם) פָּרָא
LXX (Αἰγύπτου)

Sub ✕

Wit 2: Αἰγύπτου] pr γης 646 458 30' 630 La^S Arm^{te} = 𐤀

Notes: Cf. 23:15; 36:31; 45:18, 20, 48:5.

Genesis 45:21

HT יְהוֹשֻׁפַּת
LXX Ἰωσήφ αὐτοῖς

non tr αὐτοῖς Ἰωσήφ

Wit 2: Ἰωσήφ αὐτοῖς] pr αυτοις 44; om αὐτοῖς 17'-135; tr D^G 15'-29-58-376'-381'-799 79-500 b 106'-610 n s 46-134 71'-121-527 55 59 76 319 509 La^S Aeth^P Syh = 𐤀

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

HT -
LXX τοῦ βασιλέως

Sub ÷

Wit 2: τοῦ βασιλέως 962] om τοῦ F 82-ol 16-25-422*-551-cl 19' 107'-125 246 s 134 346-619 122 59 = Ald; sub ÷ Syh; > 15-17'-29-72'-135 458 527 31 76 319 = 𐤀; + αιγυπτου F 58-82-ol C'' d f¹²⁹ 75 s t 71'-318'-392 z⁻³¹ 55 59 630 La^S Aeth Arab Bo

Notes: LXX tends to give the name and its apposition (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 15, 42; 28:5; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24). Hexapla, on the other hand, places this apposition under the obelus. Cf. 37:9; 38:13; 43:16; 45:21; 50:24.

Genesis 45:22

HT תְּלִמָּשׁ תְּבִלְתָּ שְׂמֵרָהּ הֶרֶב תִּיאֵמַר שְׁלֹשׁ
LXX τριακοσίους χρυσοῦς καὶ πέντε ἑξαλλασσοῦσας στολάς

ὁ συρ' πέντε ζυγάς στολῶν καὶ διακοσίους χρυσίνους

Wit 1: ↓*O* (= **17^{cat}-135-628**) ↓*C'*' (= 14^{cat}-79^{cat}-414-739-*cI*^{cat}-**615^{cat}**) 730
 ↓31^{cat} ↓**Procop 481/482 Nobil**

Wit 2: τριακοσίους] διακ. 135 57* Aeth^F Syh^{mg}; -σιας 125*; *quingentos*
 Arm^{ap}; tr post χρυσοῦς 246 | χρυσοῦς] -σινους 458; -σιους 72

Attr: ὁ συρ'] α' **628**

Var: στολῶν] -λας 31 | καί — χρυσίνους] > *O* (= **17-135-628**) 79 **Procop**
 481 | χρυσίνους] > **615**

Notes: The Syrian transposes this word order. The Syrian also has 'pair' or 'ζυγάς' instead of 'changes' or 'exceptional', and 'two hundred of silver' rather than 'three hundred of silver'. Manuscripts in the *O*-group do not contain 'καὶ διακοσίους χρυσίνους'.

Genesis 45:23

HT רִימָה (רִמָּה)
LXX (ἄρτους)

Sub ✖

Wit 2: ἄρτους] αρτον 72; tr post αὐτοῦ 527; + και τροφην του π̄ρς αυτων
 108^{mg}; + (✖ Arm^{26 40 57 121 224} Syh) και (εις 72) τροφην *O*^{-58 707s} *s*⁻¹³⁰
 Syh = **Ⓜ**; sub ✖ Arm³³

Notes: The omission of two foods by LXX is probably ‘ἄρτος’ could represent food in general (cf. 3:19; 24:33; 28:20; 37:25; 39:6; 43:31; 47:15-17, 19; 49:20). Hexapla, on the other hand, places ‘and food’ under the asterisk.

Genesis 45:24

HT וַיִּגְתְּ(־לָם)
LXX (μὴ) ὀργίζεσθε

α' (μὴ) κλονεῖσθαι

Wit 1: ↓M ↓344

Var: κλονεῖσθαι] -νησθαι* 344; -σθε M

σ' μάχεσθε

Wit 1: M

ἄλλος θορυβεῖσθε

Wit 1: ↓32 cf. Field

Var: θορυβεῖσθε] θορευβ. 32

Notes: Aquila has a literal translation: ‘to agitate’, while Symmachus contextualizes his translation: ‘to fight’.

HT וַיִּגְתְּ וַיִּגְתְּ(־לָם)
LXX μὴ ὀργίζεσθε ἐν τῇ ὁδῷ

α' μὴ κλονεῖσθε ἐν τῇ ὁδῷ

Wit 1: Syh

NonGr: La α' quasi de gravi somno evigilans
Syh^F כַּוִּיָּאֵב אַעֲלֵה לָם .כ.

Syh^V כַּוְיֹאכְוּ אַעֲלֵה דַעֲדֵי דַרְ .ר.

Notes: Aquila follows the HT.

Genesis 45:26

HT יִשְׂרָאֵל(1)
LXX (καὶ) ἐξέστη

α' ἐξένηψεν

Wit 1: M 344' ↓Syh

Var: ἐξένηψεν] pr καὶ Syh

σ' ἐλειποψύχησεν

Wit 1: M ↓344' ↓Syh

Var: ἐλειποψύχησεν] pr καὶ Syh; ελιποθυμ. 344'

NonGr: Syh^F אַעֲלֵה דַרְ .ר.
 תַּעֲלֵה דַעֲדֵי .פ.
 Syh^V אַעֲלֵה דַרְ .ר.
 תַּעֲלֵה דַעֲדֵי .פ.

Notes: Surprisingly, Aquila does not translate literally. Jerome says, “this word ‘ἐκνήφω’ is used to signify waking up as if from a deep sleep.” LSJ defines it as ‘to sleep of a drunken fit’ or ‘become sober again’. This word is used once by LXX in Genesis 9:24 to depict Noah awoke from this wine. Symmachus translates as ‘to swoon’.

Genesis 45:28

HT יִשְׂרָאֵל
LXX ὁ υἱός μου Ἰωσήφ

non tr Ἰωσήφ ὁ υἱός μου

Wit 2: δ υἱός μου / Ἰωσήφ A 962 72-426 *b f*⁻²⁴⁶ *n* 30´ 71-121 55 Phil II
273.2 La^E Arm Bo^L = Ra^G] om Ἰωσήφ 17´-135 619; tr rell = \mathfrak{W}

Notes: Hexapla equals the word order of the HT.

Chapter 46

Genesis 46:1

HT בְּאֶרֶץ שֶׁבַע
LXX τὸ φρέαρ τοῦ ὄρκου

σ' Βηρσάβεε

Wit 1: Syh

NonGr: Syh^F ܒܫܒܥ ܘܒܫܒܥ .φ.
 Syh^V ܒܫܒܥ ܘܒܫܒܥ .φ.

Notes: While LXX translates the phrase literally, Symmachus transliterates it (cf. Gen. 21:14).

Genesis 46:2

HT (יִשְׂרָאֵל)
LXX (Ἰσπαήλ)

οἱ γ' πρός

Wit 2: Ἰσπαήλ] pr τω F^b C['] 52' 128 615' b d 75 t 121-424 31 Chr VIII 560
 Bo = Sixt; pr προς D^G M O^{-72 376}-799 246 s 71'-527 76 319 630
 La^E Arm Syh: cf 𐤓; pr του 458; τω ιακωβ 72

Notes: Instead of using a preposition 'πρός', LXX employs a dative case. Hexapla, on the other hand, equals the HT.

Genesis 46:4

HT י(ד')
LXX (χειρας)

Sub ✖

Wit 2: χείρας D^G 962] + (✱ Syh) αυτου M O⁻³⁷⁶ 128 19'-108 d 458 t y⁻¹²¹
 z 55 59 76 319 630 La¹ (sed hab La^S) Arab Arm Bo Syh = 𐤎; +
 εαυτου 376; + σου A

Notes: Hexapla has Hebrew personal pronoun of the HT under the asterisk.

Genesis 46:5

HT מבאֵר רַבִּשׁׁב
 LXX ἀπὸ τοῦ φρέατος

σ' ἀπὸ Βηρσάβεε

Wit 1: Syh

Notes: See notes 46:1.

HT רַבִּשׁׁב לַאֲרָמָה
 LXX Ἰακώβ Ἰσραήλ

non tr Ἰσραήλ Ἰακώβ

Wit 2: Ἰακώβ Ἰσραήλ F^b 962 58-64^{mg} 108-118' 56' 75 130 59 La^S Aeth^{-P}] *ιακ. τον ιηλ* 458; *ισραηλ* (+ ras 3-4 litt 707) *ιακωβ* 15-17'-29-135'-
628-426-707 537 d^{106'} t⁸⁴ Or *Sel* 140 Arab Arm Bo^L Syh^{te} =
 Compl 𐤎; *israel israel* Syh^{ap}; *ακωβ* 72; *αυτου* 551; om Ἰσραήλ
 C['] 128 551 19' 53' 392 55 Bo^W; > Lat^{cod} 100^c; om Ἰακώβ rell = Ra

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

HT ׀(ֶשֶׁב)
 LXX (ἀποσκευήν)

οἱ γ' αὐτῶν

Wit 2: ἀποσκευήν] + αυτων 53' 527 59 Arab Bo = 𐌹; + omnem Bo^W Sa

Notes: Hexapla equals the personal pronoun of the HT.

HT הַעֲרָפָה
LXX Ἰωσήφ

⟨οἱ γ'⟩ Φαραώ

Wit 2: Ἰωσήφ] φαραω 15-17'-29-135'-707 Syh^{te} = 𐌹

Notes: LXX keeps the idea consistently that Joseph gave the sons of Israel wagons according to the command of Pharaoh from Genesis 45:21 (Wevers, NGTG, 774). A popular hexapla text, however, corrected this subject to be 'Pharaoh' to equal the HT. Field denotes that Syro-Hexapla has 'Pharaoh' but also records 'Joseph' in the margin (Field, 65).

Genesis 46:6

HT ם(שׁוֹכְרִים)
LXX (κατήσιν)

οἱ γ' αὐτῶν

Wit 2: κατήσιν] αποσκευην (-σκεβην 59) b 59; + αυτων oI C' -18* 128 d⁻¹⁰⁶ n 130 t 59 Syh = 𐌹

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT וְאֵלֶיךָ(1)
LXX εἰσῆλθεν

οί γ' ἦλθον

Wit 2: εἰσῆλθεν 962] ἦλθον 106 53' 130; -θον F M O ^{-17' 29 72'} 18-52*- 128-408 *b*^{-118'} *d*^{-106'} 56^c-129-246 *n t y*^{-71' 121} *z* 55 59 630 La^l (sed hab La^s) Arm Bo Syh = Ra 𐎠; εἰσελθων 71'; + δε 761

Notes: Since the subjects of this verb are plural: Jacob and his descendant with him, then LXX's reading is doubtful. Wevers, however, argues that in the case of compound subjects, LXX is prone to have the verb in agreement with nearer subject, in this case is Jacob. Second, the fact that the conjunction 'καί' is present breaks the syntagma into separate parts, and one can safely conclude that the more difficult singular is original (Wevers, NGTG, 774-775; Wevers, THGG, 211).

Genesis 46:7

HT י׳(בְּנֵי)
LXX (υἱοί)

Sub ✱

Wit 2: υἱοί] pr oi D^G M 15'-58-72'-135'-618-708 14'-77'-128'-408-500'-246 *s*⁻¹³⁰ 71'-527; + δε 610; + αμα αυτου 58; + (✱ Arm^{26 33} Syh) αυτου D^G O⁻⁵⁸ 14'-77'-500' 53' 130 71'-527 76 319 Aeth Arab^{mg} Bo^L Syh = 𐎠; sub ✱ Arm⁶⁵

Notes: Hexapla has Hebrew personal pronoun under the asterisk.

HT י׳(בְּנֵי)
LXX (θυγατέρες)

Sub ✱

Wit 2: θυγατέρες] > 72; + (✱ Syh) αυτου D^G O⁻⁷² 14'-77'-500' 346' 31 Aeth Arab^{mg} Arm Syh = Ald 𐎠

Notes: Hexapla has Hebrew personal pronoun under the asterisk.

HT י׳(בְּנֵי)

LXX (ἡγαγεν)

οἱ γ' σὺν αὐτῷ

Wit 2: ἡγαγεν] εισηγ. 25; ειλθον 458; > 75; + συν αυτω 58 = ℞; tr ad fin 128

Notes: Hexapla has duly added 'σὺν αὐτῷ' to equal the HT (Wevers, NGTG, 775). Manuscript 58 might be influenced by Aquila due to the translation of 'σύν'.

Genesis 46:9

HT (וְיִצְחָק)

LXX (Ἀσρών)

οἱ γ' καί

Wit 2: Ἀσρών] pr και 76 319 Arab Syh = ℞; ασρωμ 15-17'-29-72-376 cII⁵⁴ 19' n s 55 509 Bo^W; εσρων 76 319; εασρωμ 646; sarson Arm; ααρων 551 53'; αερωμ 59; esroo'm Bo^L; εσσαρων Ios II 178^{te}(esrom lat)

Notes: LXX divides these four names into two groups. Although the names in each group is connected by conjunction 'καί', LXX connects these two groups asyndetically (cf. 45:10; 46:9). A popular hexapla text, however, has 'καί' to equal the HT.

Genesis 46:14

HT טָרְדִּי

LXX Σέρεδ

α' σ' Σαρδέ

Wit 1: 628

Attr: α' σ'] 628

Notes: Two Greek revisers have different vowels than LXX.

Genesis 46:20

HT -
 LXX ἐγένοντο δὲ υἱοὶ Μανασσή, οὓς ἔτεκεν αὐτῷ ἡ παλλακὴ ἡ Σύρα, τὸν Μαχίρ· Μαχίρ δὲ ἐγέννησεν τὸν Γαλαάδ. υἱοὶ δὲ Ἐφράιμ ἀδελφοῦ Μανασσή· Σουθάλααμ καὶ Τάαμ. υἱοὶ δὲ Σουθάλααμ· Ἐδέμ

Sub ÷

Wit 2: ἐγένοντο — fin] sub ÷ M Syh: cf Num 26_{33 39 40}; > Arab = 𐤎

Notes: LXX gives further information of Manasseh and Ephraim. Hexapla, on the other hand, places this information under the obelus.

Genesis 46:21

HT לְבָנֵי בְנֵימִן וְלְבָנֵי יִצְחָק וְלְבָנֵי רָחֵל
 LXX καὶ Χόβωρ καὶ Ἀσβήλ. ἐγένοντο δὲ υἱοὶ Βάλα

Sub ÷

Wit 2: καὶ 1^o — Βάλα] sub ÷ Syh: contra 𐤎 sed cf infra

Notes: Syh incorrectly places the obelus here, while it seems to be a transposing matter.

HT מִפִּי
 LXX Μαμφίν

οἱ γ' Μαμφίμ

Wit 2: Μαμφίν 58-708 79-128' 44-370 s⁻¹³⁰ 46-74 121-527 630] -φην
 C' s^{-54 73 79 128' 500} 76 319; -φίμ 29-72'-82-426 106'-107' 84-134 59
 La^S Arm Syh = Sixt; -φειμ 381' 73 b 392; μεμφιν 15; μεμφειν 56*-
 246; [..]μφεως 962; -φεις 53'-56^c-129^c pr^m; -φας 129*(vid); μεμφιμ
 376; μανφιν Compl Bo^L Sa¹⁹; ναμφειμ 17'; ηαμφιμ 135; amphim
 Bo^W; νομφθης Ios II 180^{te}; μαμφειν D^G rell = Ra^G; + και μαμφην
 (φαμφην*) 73

Notes: The change of final consonant to -μ in some witnesses is probably due to hexapla to match the HT (Wevers, NGTG, 784).

HT -
LXX Γηρά δὲ ἐγέννησεν τὸν Ἄραδ

Sub ÷

Wit 2: Γηρά — fin] sub ÷ Syh: cf 𐤎

Notes: LXX adds this clause to clarify that Arad is son of Gera, not Benjamin. Hexapla, on the other hand, places this clarification under the obelus.

Genesis 46:22

HT אַרְבָּעָה עָשָׂר
LXX δέκα ὀκτώ

οἱ ο' ἡ διὰ τοὺς ὀβελισμούς

Wit 1: ↓O (= 135-628) ↓C'' (= 14^{cat}-57^{'cat}-500-550^{cat}-615^{cat})

Attr: οἱ ο'] 628

Var: ἡ] δεκαοκτω 135-628 14; δεκοτω 615 | ὀβελισμούς] ωβελισμενους 628

Notes: See three notes below.

Genesis 46:25

HT (דָּלֶת)ו
LXX ה'

οἱ γ' καί

Wit 2: ה'] ην A*(vid); και 962 O^{-58 82} 56* n 130 La^E Aeth^{-P} Arm Syh = 𐤎

Notes: Instead of using a relative pronoun, hexapla has 'καί' to follow the HT.

Genesis 46:27

HT (מצרים)
LXX (έν) γῆ (Αἰγύπτῳ)

οἱ γ' -

Wit 2: [έν γῆ Αἰγύπτῳ] εἰς αἰγυπτον 246; om γῆ 962 52'-73-615' b 106 53'-56 n La^E Arm Co = 𐤀

Notes: LXX probably maintains this phrase from 46:20. Hexapla, on the other hand, omits it to equal the HT.

HT שְׁנַיִם
LXX ἐννέα

οἱ γ' δύο

Wit 2: [ἐννέα] δυο 15-376 Aeth^{CR} Arm Syh = 𐤀; *sex* Aeth^{FG}; *septem* Aeth^P

Notes: The HT records that the total number of Jacob's offspring in Egypt is 70 people, while LXX has 75 (cf. 46:20). The translators record a nominal difference between 'the people who entered Egypt with Jacob' with 'the total number of people who were in Egypt'. The HT responded to this difference by stating that two sons were born to Him in Egypt (46:27). LXX, on the other hand, added nine more people (from 46:26) to match 75 people. This addition is understandable, but it does not correspond to the facts on which it is presumably based (Wevers, NGTG, 786). Jerome continues, "for at that time when Jacob entered Egypt, Ephraim and Manasseh were not of an age to be able to beget children. As a result, it is clear all the souls who entered to Egypt and who came forth from Jacob's loins were seventy, while sixty-six entered later and found in Egypt three souls, namely, Joseph with his two sons; and Jacob himself was the seventieth" (Hayward, JHQG, 80).

Genesis 46:28

HT להורות לפגיו
LXX συναντῆσαι αὐτῶ

α' δηλώσαι αὐτῶ

Wit 1: M O (= 135-628)

Attr: α'] σ' M O (= 135-628)

σ' φωτίζειν εἰς πρόσωπον αὐτοῦ

Wit 1: M O (= 135-628)

Attr: σ'] α' M O (= 135-628)

τὸ σαμ' ὀφθῆναι ἔμπροσθεν αὐτοῦ

Wit 1: ↓ O (= 135-628)

Attr: τὸ σαμ'] O (= 135-628)

Var: ὀφθῆναι] φθηναι 628

Notes: Aquila translates contextually: to disclose to him, while Symmachus has a literal rendering in *hiphil* stem: to teach or to illuminate before his face. These witnesses are based on Wevers' LXX edition and Petit (Wevers, 439, Petit, CG IV, 298). This information, however, is doubtful because two reasons: 1) Aquila's translation is literal; 2) Symmachus has a freer rendering than Aquila. Wevers' Edition shows the opposites. Field, on the other hand, records that 'φωτίζειν εἰς πρόσωπον αὐτοῦ' is belonged to Aquila and the reading 'δηλώσαι αὐτῶ' is Symmachus. Therefore, Field's reading is probably more accurate than Wevers.

HT

-

LXX

καθ' Ἡρώων πόλιν εἰς γῆν Ῥαμεσσή

Sub ÷

Wit 2: καθ' Ἡρώων — fin] sub ÷ M: cf 𐤎

Notes: LXX understands 'Goshen' as a place located in Ῥαμεσσή. The land of Ramesse is simply a larger area of the eastern delta which included Heroöpolis, possibly

the name of Arabia (Wevers, NGTG, 787). Hexapla, on the other hand, puts this identification under the obelus.

HT ןַשָּׁגַּ אֲרָצָהּ וַיְבִיאֻהָ (ןַשָּׁגַּ)
LXX (Pαμεσσή)

Sub ✖

Wit 2: Pαμεσσή] ραμεση 17'-72-135-426-799 14'-77'-500'-646-*cI* 19-108
106'-610 458 134 71'-318-527 59 76; *ramassē* Bo; ρεμ. 25;
ραμαισι 75; ραμεσοι 408; ραμεσαι 376; *ramesa* Arm; ραμεσην 44;
ρακεσση 346 31 = Ald; + (✖ Syh) και (+ *ipse* Arm) ηλθεν (om κ.
ηλθ. 17'-58-72'-135) γηνδε (εις γην 426; εν γη 15) γεσεμ (γεσσ. 58;
gesen Syh; χεσδωμ 72) *O*^{-29 82} Syh = Ⓜ; sub ✖ Arm⁶⁵

Notes: LXX probably omits this clause since it is already clear from the context. Hexapla, on the other hand, records this clause under the asterisk.

Genesis 46:30

HT הַתְּמוֹתָא
LXX ἀποθανοῦμα

α' ἀποθάνοιμι

Wit 1: M 707 *cI* (= 57-413) 344

Attr: α'] > 413

Notes: Aquila uses an optative to equal a cohortative in the HT.

Genesis 46:31

HT אֲבִי וְאֶל־בֵּיתִי אָבִי (וְאֶל־בֵּיתִי)
LXX (αὐτοῦ)

Sub ✖

Wit 2: αὐτοῦ] + (⌘ Syh) και προς (+ τον 72-135) οικον (+ του 72-135)
πατρος αυτου O^{-29 82} Arm Syh = 𐤎

Notes: While LXX has only one object, hexapla places the second object under the asterisk.

Genesis 46:32

HT Ɀ(ⲓⲛϣ)
LXX (κτηγήη)

οἱ γ' αὐτῶν

Wit 2: κτηγήη] + αυτων 246 Arab Bo = 𐤎

Notes: Hexapla equals the personal pronoun of the HT.

HT Ɀ(ⲓⲛϣ)
LXX (βόας)

οἱ γ' αὐτῶν

Wit 2: βόας] + αυτων 761 Chr VIII 561 Arab Bo = 𐤎

Notes: Hexapla equals Hebrew personal pronoun. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 46:34

HT -
LXX Ἄραβία

οἱ γ' -

Wit 2: Ἄραβία A B D 376 125-370 56* n 30-130-344' t^{-84c} 318-392 55*
76 319] *app.* 44'-107' 84^c 71'; *αραβίας* 14-77'-408-500-551' 53-
664^c; *αραβ*[... 82; *-βείας* 121; > 15-17-135-426-707 Arm Syh = \mathfrak{M} ;
-βίας Co rell

Notes: See notes 45:10.

Chapter 47

Genesis 47:1

HT ⲙ(ⲛⲗϥ)
LXX (κτήνη)

οἱ γ' αὐτῶν

Wit 2: κτήνη] + αυτων 344^{mg} Aeth Arab Co = Ⲙ

Notes: Hexapla equals the personal pronoun of the HT.

Genesis 47:3

HT ⲓ(ⲛⲗ)
LXX 'Ιωσήφ

οἱ γ' αὐτοῦ

Wit 2: 'Ιωσήφ] αυτου 15-17-72'-135'-426 Syh^{te} = Ⲙ ⲧ

Notes: Instead of using personal pronoun, LXX has the name 'Joseph' for a clarification purpose. Hexapla, however, corrected LXX's reading to equal the HT (cf. 45:1).

Genesis 47:5-6

HT ⲓⲁⲙⲣ ⲡⲣⲉⲛⲉ ⲁⲗⲓⲓⲟⲥⲉ ⲗⲁ ⲙⲁⲣ ⲁⲃⲓⲛⲁ ⲓⲁⲙⲣ ⲗⲁ ⲁⲗⲓⲓⲟⲥⲉ ⲗⲁ ⲙⲁⲣ ⲁⲃⲓⲛⲁ ⲓⲁⲙⲣ ⲗⲁ ⲁⲗⲓⲓⲟⲥⲉ
 ⲓⲁⲙⲣ ⲗⲁ ⲁⲗⲓⲓⲟⲥⲉ ⲗⲁ ⲙⲁⲣ ⲁⲃⲓⲛⲁ ⲓⲁⲙⲣ ⲗⲁ ⲁⲗⲓⲓⲟⲥⲉ ⲗⲁ ⲙⲁⲣ ⲁⲃⲓⲛⲁ
 ⲓⲁⲙⲣ ⲗⲁ ⲁⲗⲓⲓⲟⲥⲉ ⲗⲁ ⲙⲁⲣ ⲁⲃⲓⲛⲁ ⲓⲁⲙⲣ ⲗⲁ ⲁⲗⲓⲓⲟⲥⲉ ⲗⲁ ⲙⲁⲣ ⲁⲃⲓⲛⲁ

LXX εἶπεν δὲ Φαραὼ τῷ Ἰωσήφ Κατοικεῖτωσαν ἐν γῆ Γέσεμ· εἰ δὲ ἐπίστη ὅτι
 εἰσὶν ἐν αὐτοῖς ἄνδρες δυνατοί, κατάρστησον αὐτοὺς ἄρχοντας τῶν ἐμῶν
 κτηνῶν. Ἦλθον δὲ εἰς Αἴγυπτον πρὸς Ἰωσήφ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ, καὶ
 ἤκουσεν Φαραὼ βασιλεὺς Αἰγύπτου. καὶ εἶπεν Φαραὼ πρὸς Ἰωσήφ λέγων Ὁ
 πατήρ σου καὶ οἱ ἀδελφοί σου ἤκασιν πρὸς σέ· ἰδοὺ ἡ γῆ Αἰγύπτου ἐναντίον
 σοῦ ἐστίν· ἐν τῇ βελτίστῃ γῆ κατοίκισον τὸν πατέρα σου καὶ τοὺς ἀδελφούς
 σου.

ὁ ἔβρ' ἰδοὺ ἡ γῆ Αἰγύπτου ἐπὶ πρόσωπόν σου ἐστίν·
 ἐν ἀγαθωτάτῳ τῆς γῆς κάθισον τὸν πατέρα
 σου καὶ τοὺς ἀδελφούς σου· κατοικεῖτῳσαν ἐν
 γῆ Γεσέμ· εἰ δὲ ἐπίστη, καὶ τὰ ἐξῆς

Wit 1: **Montef**

οἱ λ' ἰδοὺ ἡ γῆ Αἰγύπτου ἐπὶ πρόσωπόν σου ἐστίν·
 ἐν ἀγαθωτάτῳ τῆς γῆς κάθισον τὸν πατέρα
 σου καὶ τοὺς ἀδελφούς σου· κατοικεῖτῳσαν ἐν
 γῆ Γεσέμ· εἰ δὲ ἐπίστη, καὶ τὰ ἐξῆς

Wit 1: **Montef**

Notes: ἰδοὺ ἡ γῆ Αἰγύπτου ἐπὶ πρόσωπόν σου ἐστίν· ἐν ἀγαθωτάτῳ τῆς γῆς κάθισον τὸν πατέρα σου καὶ τοὺς ἀδελφούς σου·] ὁ ἔβρ', οἱ λ' and LXX follow the placement of the HT.

ἰδοὺ] Both ὁ ἔβρ' and οἱ λ' might be influenced by LXX since there is no counterpart to the HT.

יְהִי־לְךָ] Both ὁ ἔβρ' and οἱ λ' translate literally.

בְּמִטְבֵּי] Both ὁ ἔβρ' and οἱ λ' have a literal translation.

וְהָיָה] Both ὁ ἔβρ' and οἱ λ' translate the article 'ה' in Hebrew, whereas LXX omits it.

הוֹשִׁיב] LXX translates literally from *hiphil* stem, while both ὁ ἔβρ' and οἱ λ' translate from *qal* stem.

κατοικεῖτῳσαν ἐν γῆ Γεσέμ· εἰ δὲ ἐπίστη] Both ὁ ἔβρ' and οἱ λ' translate verse 6 of the HT, while LXX transposes 'κατοικεῖτῳσαν ἐν γῆ Γεσέμ· εἰ δὲ ἐπίστη' from verse 6 of the HT to verse 5.

HT (הָיָה לְךָ הוֹשִׁיב בְּמִטְבֵּי וְהָיָה)

LXX (εἶπεν δὲ Φαραὼ τῷ Ἰωσήφ) κατοικεῖτῳσαν ἐν γῆ Γέσεμ· εἰ δὲ ἐπίστη ὅτι εἰσὶν ἐν αὐτοῖς ἄνδρες δυνατοί, κατὰσθησον αὐτοὺς ἄρχοντας τῶν ἐμῶν κτηνῶν.

Sub ✖

Wit 2: κατοικείτωσαν — fin] sub ✖ Syh

Notes: Syh incorrectly has an asterisk instead of an obelus.

HT בְּהוֹיָהּ הָאָרְצָה בְּמִיּוֹטְבָּ הוּא מְצַרְרִים לְפָנָיִךְ הוּא אֶלְיָךְ וְאֶלְיָיִךְ אֶלְיָיִךְ אֶלְיָיִךְ אֶלְיָיִךְ (הַסִּיּוֹן)
אֶלְיָיִךְ אֶלְיָיִךְ אֶלְיָיִךְ אֶלְיָיִךְ

LXX (τῷ Ἰωσήφ)

Sub ✖

Wit 2: τῷ Ἰωσήφ] προς ιωσηφ Compl; > Chr VIII 562; + λεγων C' -128' 730 Or Sel 141 = ℣; + ο (> 17) πατηρ σου και οι αδελφοι σου (> 17) εληλυθασι(ν) προς σε (6) η γη αιγυπτου εις προσωπον σου εστιν εν αγαθωτατω της γης (αγαθω τοπω pro αγ. τ. γ. 135) καθισον τον πατερα σου και τους αδελφους σου 17-135; + (✖ Syh) λεγων (quia Aeth) ο πατηρ (οι πρες 72) σου και οι αδελφοι σου (ca 2 litt spat 82) ηκασι(ν) (εληλυθασι(ν) 58-72) προς σε (με 31; + εν γη αιγυπτου 82) (6) ιδου (> 707) η γη αιγυπτου (> 82) εναντιον (ενωπιον 376) σου εστιν εν τη βελτιστη γη (> 72 Aeth^c) κατοικησον (-κισον 128 346^c 407; καθισον 72; καθισαι 58) τον πατερα σου και τους αδελφους (οι αδελφοι 58) σου 15'-58-72'-376' 128 108^{mg} 346 z 630 Aeth Arm Syh = Compl ℣

Notes: LXX transposes this sentence to the end of verse 6.

HT -
LXX Ἦλθον δὲ εἰς Αἴγυπτον πρὸς Ἰωσήφ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ, καὶ ἤκουσεν Φαραὼ βασιλεὺς Αἰγύπτου. καὶ εἶπεν Φαραὼ πρὸς Ἰωσήφ λέγων Ὁ πατήρ σου καὶ οἱ ἀδελφοί σου ἦκασιν πρὸς σέ·

οἱ γ' -

Wit 2: ἦλθον — fin] > 426-799 Aeth Arm Syh^{txt} = Compl ℣

Notes: LXX added that Ἦλθον δὲ εἰς Αἴγυπτον πρὸς Ἰωσήφ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ, καὶ ἤκουσεν Φαραὼ βασιλεὺς Αἰγύπτου' to give a background of Pharaoh's speech to Joseph. This background is recorded in 135 and 628 and attributed to Origen (cf. *Cat.*

2046). LXX also transposed ‘ἦλθον δὲ εἰς Αἴγυπτον πρὸς Ἰωσήφ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ, καὶ ἤκουσεν Φαραὼ βασιλεὺς Αἰγύπτου’ from verse 5 of the HT to verse 6.

HT -
 LXX ἦλθον δὲ εἰς Αἴγυπτον πρὸς Ἰωσήφ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ καὶ ἤκουσεν Φαραὼ βασιλεὺς Αἰγύπτου

Sub ÷

Wit 2: ἦλθον — Αἰγύπτου] sub ÷ M 344

Notes: Codex M and 344 place the sentence above under the obelus (cf. notes above).

HT תִּלְכּוּ אֶל־אֲבִי אִשְׁמֵאל בְּרֵאשִׁית הַיּוֹם הַזֶּה וְהַיּוֹם הַזֶּה
 LXX (καὶ εἶπεν Φαραὼ πρὸς Ἰωσήφ λέγων Ὁ πατήρ σου καὶ οἱ ἀδελφοί σου ἦκασιν πρὸς σέ)

Sub ✱

Wit 2: καί — fin] > 130 346 z; sub ✱ (sic) M 30'-344'

Notes: Codex M and majority of the *s*-group places this sentence under the asterisk, while it seems to be a matter of transposing.

Genesis 47:6

HT -
 LXX (ἰδοὺ ἡ)

οἱ γ' -

Wit 2: ἰδοὺ ἡ] η δε b; om ἰδοὺ 707 s⁻¹³⁰

Notes: The omission of ‘ἰδοὺ’ is almost certainly due to one the Three, though which one is not known (Wevers, NGTG, 793).

HT מִיִּשְׂרָאֵל
 LXX τῆ βελτίστη γῆ

οί γ' ἀγαθωτατω τῆς γῆς

Wit 2: τῆ βελτ. γῆ] αγαθωτατω της γης 707 s⁻¹³⁰; om γῆ d⁻³⁷⁰ 84

Notes: The translation of 'ἀγαθωτατω τῆς γῆς' is almost certainly due to one the Three, though which one is not known (Wevers, NGTG, 793).

Genesis 47:8

HT יַשׁ מִי
LXX ἔτη ἡμερῶν

non tr ἡμέραι ἐτῶν

Wit 2: ἔτη ἡμερῶν] ημεραι ετων 29 = ㉑

Notes: Hexapla equals the word order of the HT (cf. 6:1; 7:6, 24; 8:5, 10, 12; 11:11, 12, 15, 23, 25, 26; 14:14; 15:16; 25:20, 26; 26:34; 29:20; 31:23; 32:28, 30; 33:7, 16; 40:5; 41:46; 47:8).

Genesis 47:9

HT יַיִשׁ מִי
LXX ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου ἅς παροικῶ

α' ἡμέραι ἐτῶν προσηλυτεύσεώς μου

Wit 1: O (= 17-135^{cat}-628^{comm Or}) C' ^{cat} (= 14^{cat}-78^{cat}-500^{cat}-550^{cat}-551^{cat}-615^{cat}-761^{cat}) 730 31^{cat} Montef Nobil

Attr: α'] 628

Notes: Aquila translates literally and follows the word order of the HT.

HT -
LXX τῆς ζωῆς μου

Sub ÷

Wit 2: τῆς ζωῆς μου] om τῆς 19; sub ÷ Syh: cf 𐤓

Notes: LXX adds this phrase to emphasize the life of Jacob as a sojourner. Hexapla, on the other hand, places this emphasis under the obelus.

HT הַיָּשׁוּבִים וּמְאֵן הַנֶּחֱלָה
LXX ἑκατὸν τριάκοντα ἔτη

non tr τριάκοντα καὶ ἑκατὸν ἔτη

Wit 2: ἑκατὸν τριάκοντα / ἔτη] tr 18 44 La^S (sed hab Aug *Loc in hept* I 195
Hi *Ez* 9); tr post γεγόνασιν 72^c

Notes: Hexapla equals the word order of the HT.

Genesis 47:11

HT יִ(בֶּן)
LXX (πατέρα)

Sub ✕

Wit 2: πατέρα] + (✕ Arm^{121 224} Syh) αὐτου O⁻⁵⁸-381´ 25-128-408-413-
761 b d f^{-56*} n 130 t 346´-392 31 59 76 319 Chr VIII 562 verss =
𐤓; sub ✕ Arm^{33 65}; + met et ✕ Arm^{26mg}; + ✕ Arm⁴⁰

Notes: Hexapla has Hebrew personal pronoun under the asterisk.

Genesis 47:12

HT הַטָּהֵר לְפִי הַטָּהֵר
LXX σῖτον κατὰ σῶμα

α´ . . . νηπίων

Wit 1: Montef cf. Field

α' τροφήν κατὰ λόγον τοῦ ὄχλου

Wit 1: M **Montef** cf. Field

Notes: Codex M attributes this reading to Aquila is probably incorrect due to Aquila's literalness. Aquila's reading is probably 'ἄρτον ἐν στόματι τοῦ παιδίου / νηπίου'. Therefore, the first reading might be attributed to Aquila, while the second one is attributed to Symmachus (cf. Field, 67).

HT ἱ(ⲓⲛ)
LXX (τῷ πατρὶ)

οἱ γ' αὐτοῦ

Wit 2: τῷ πατρὶ D^G] + αυτου B 72 128 f¹²⁹ 346' 31 76 319 La^{AS} Arab Co
Syh = Ald Sixt Ⲙ; et τοῖς ἀδελφοῖς tr 72

Notes: Hexapla equals the personal pronoun of the HT.

Genesis 47:14

HT -
LXX καὶ ἐσιτομέτρει αὐτοῖς

Sub ÷

Wit 2: καὶ ἐσιτομέτρει αὐτοῖς] sub ÷ Syh; > Aeth = Ⲙ

Notes: LXX possibly adds this clause to picture Joseph's role in Pharaoh's kingdom (Wevers, NGTG, 796). Hexapla, on the other hand, places this clause under the obelus.

Genesis 47:15

HT (ⲉⲃⲁ)
LXX (τὸ ἀργύριον) ἡμῶν

οἱ γ' -

Wit 2: [ἡμῶν] > D^G M O^{-17 72} d s⁻⁷³⁰ t 71'-392 z⁻³¹ 55 59 76 319 Arab Arm
Bo Syh = 𐌹

Notes: LXX adds this personal pronoun to emphasize the possession. A popular hexapla text, however, omits this pronoun to equal the HT.

Genesis 47:17

HT םק(ג)ק
LXX (κτῆνη)

οἱ γ' αὐτῶν

Wit 2: κτῆνη] + αυτων F^b f^{-56*} 346' 31 Or Sel 144 Aeth Arab Bo = Compl
Sixt 𐌹

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT (לֹא נִשְׁאַר לָפָנַי אֲדָנַי)
LXX καὶ (οὐχ ὑπολείπεται ἡμῖν ἐναντίον τοῦ κυρίου ἡμῶν)

οἱ γ' -

Wit 2: καί — ἡμῶν] > 739 108^{txt}; om καί 58-426 18-314 Syh = 𐌹 𐌸^o 𐌺

Notes: Hexapla follows the HT to connect two conditions of the Egyptians asyndetically.

Genesis 47:19

HT גַּם-אֲנִי (לְעֵינַי)
LXX (ἐναντίον σου)

Sub ✖

Wit 2: ἐναντίον σου] > 551* 619(!); + (✖ Arm^{40 121 224} Syh) και γε (> 58)
 ημεις αυτοι O⁻⁸² Syh = 𐤎; sub ✖ Arm^{33 65}

Notes: The omission of ‘וְנִגְנָה־מִן־גֵּזֶר’ by LXX is probably a case of parablepsis (*homoiarcton*). Hexapla, on the other hand, places it under the asterisk.

HT וְנִגְנָה־מִן־גֵּזֶר
 LXX (γῆ)

οἱ γ’ ἡμῶν

Wit 2: γῆ] + ημων 15-58-72-oI C^{’-128} 19 n 730 Aeth Arm^{ap} = 𐤎

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

HT (וְנָ)
 LXX (δός)

οἱ γ’ και

Wit 2: δός] pr και 58 Aeth^{-P} = 𐤎; δω 75; + ουν 381’; + ημιν C^{’-128} b 30’
 71’-527 630 Aeth Arab Bo

Notes: The HT has a syndetic construction, so hexapla added ‘και’.

Genesis 47:20

HT אִישׁ (מִצְרַיִם)
 LXX (οἱ Αἰγύπτιοι)

οἱ γ' ἄνδρες

Wit 2: οἱ Αἰγύπτιοι] οι εgypt. 246; tr post αὐτῶν 1^o 135; + ανδρες 58: cf 𐤀

Notes: LXX omits '𐤆𐤀' to match the plurality of the subject (οἱ Αἰγύπτιοι) with the verb (ἀπέδοντο).

HT -
LXX τῷ Φαραώ

Sub ÷

Wit 2: τῷ Φαραώ] τω ιωσηφ 53'; sub ÷ Syh = 𐤀

Notes: As what we expect, LXX gives the information of the addressor and / or the addressee. Hexapla, on the other hand, places this addressee under the obelus.

Genesis 47:21

HT (τϣ)!
LXX (ἔως)

οἱ γ' καί

Wit 2: ἔως = 𐤀] pr και F^b 17'-58-135'-426-707 b f⁻¹²⁹ n 130 527 76 319
Syh = 𐤀

Notes: The HT has a syndetic construction, so hexapla added 'καί'.

HT 𐤀𐤇(𐤆𐤓)
LXX (ἄκρων)

οἱ γ' αὐτοῦ

Wit 2: ἄκρων] + eius Arab Arm = 𐤀; + αυτων 59

Notes: Hexapla equals the personal pronoun of the HT.

Genesis 47:22

HT (הַעֲרִיב) כִּי חָק לְכַהֲנִים מֵאֵת (הַעֲרִיב)
LXX ἐν δόσει γὰρ ἔδωκεν δόμα τοῖς ἱερεῦσιν (Φαραώ)

α' ἀκριβασμός γὰρ τοῖς ἱερεῦσι(ν)

Wit 1: $\downarrow M O (= 135-628) C^{\text{cat}} (= 14^{\text{cat}}-57^{\text{cat}}-73^{\text{cat}}-550-739^{\text{cat}}) \text{Nobil}$
 730^{cat}

Attr: α'] O (= 135-628) 14; > 550

Var: ἀκριβασμός] + ὅτι M | γάρ] > M

σ' σύνταξις γὰρ ἦν τοῖς ἱερεῦσι(ν)

Wit 1: M O (= 135-628) $\downarrow C^{\text{cat}} (= 14^{\text{cat}}-500^{\text{cat}}-cI^{\text{cat}}-615^{\text{cat}}) 730^{\text{cat}} \downarrow \text{Procop}$
484 Nobil

Attr: σ'] $\bar{B} O (= 135-628) 14 730; > cI-615$

Var: σύνταξις] συνταξον 615 | γὰρ ἦν τοῖς ἱερεῦσι(ν)] > Procop 484; om
γάρ 78

τὸ σαμ' καὶ γὰρ μερὶς ἦν τοῖς ἱερεῦσιν ἐκ
συγχωρήσεως Φαραώ

Wit 1: $\downarrow O (= 135-628) \text{Nobil}$

Attr: τὸ σαμ'] O (= 135-628); > Nobil

Var: ἐκ συγχωρήσεως Φαραώ] om 135

⟨τὸ σαμ'⟩ καὶ γὰρ μερὶς ἦν τοῖς ἱερεῦσι(ν) ἐκ
συγχωρήσεως Φαραώ

Wit 1: $\downarrow C^{\text{cat}} (= 14^{\text{cat}}-57^{\text{cat}}-413^{\text{cat}}-500^{\text{cat}}-615^{\text{cat}})$

Var: συγχωρήσεως] -ρισεως 739 | ἐκ συγχωρήσεως Φαραώ] **om 615**

Notes: Aquila has a literal translation. Symmachus, on the other hand, makes sense of the text: ‘because the arrangement (organization) which (is given) to the priests’. The Samaritan is interpreting the text: ‘and because the part which (is given) to the priests’. This dubious hexaplaric reading is probably attributed to the Samaritan.

HT םהל ותן שר אקתת אכלא
LXX καὶ ἦσθιον τὴν δόσιν ἣν ἔδωκεν αὐτοῖς Φαραώ

Sub ✠

Wit 2: καὶ — Φαραώ] > 73 19; sub ✠ M; om καὶ C^{1-25 128 551*}; om τὴν
 δόσιν La^s; om ἣν 615'

Notes: Codex M incorrectly places the asterisk.

Genesis 47:23

HT םתתמא תא ימי
LXX καὶ τὴν γῆν ὑμῶν σήμερον

non tr σήμερον καὶ τὴν γῆν ὑμῶν

Wit 2: καὶ — ὑμῶν / σήμερον] tr O⁻⁵⁸ Arab Arm Bo Syh = 𐤎

Notes: Hexapla equals the word order of the HT.

Genesis 47:24

HT םתתמא לתא (בתתמא)
LXX (ἐν τοῖς οἴκοις ὑμῶν)

Sub ✠

Wit 2: ὑμῶν] ὑμιν 376 107^c; + (✠ Syh) καὶ εἰς βρωσιν τοῖς νηπιοῖς ὑμῶν
 O⁻⁸² C¹⁻¹²⁸ Arm Syh = 𐤎

Notes: LXX omits this clause to smoothen the text (Wevers, NGTG, 802). Hexapla, on the other hand, has this clause to equal the HT.

Genesis 47:26

HT שְׂמַחֲלָהּ הִגְרָפָהּ
 LXX ἀποπεμπτοῦν τῷ Φαραώ

non tr τῷ Φαραὼ ἀποπεμπτοῦν

Wit 2: ἀποπεμπτοῦν] -πτου 19-108 59 509; -πτου (-που*) σου 18; -πτουσι (-πτουσι 44-107'-125) 414-551^{txt} d t⁻⁴⁶ Aeth Arm Bo; -πτον 72; -πτουντες 246; > 17'; + την γην et post Φαραώ tr 128 246 527 630; + δε 58; tr post τῷ Φαραώ B O^{-17' 82} b 53'-56 130 346 31 76 319 Syh = edd Ra^S M m T^P

Notes: Hexapla equals the word order of the HT.

Genesis 47:27

HT וַיִּקְרָא (הָבָה) וַיִּזְקְּטֵם (ו)
 LXX ἐκκληρονόμησαν (ἐπ' αὐτῆς) καὶ ηὐξήθησαν

α' κατεσχέθησαν καὶ ηὐξήθησαν

Wit 1: ↓O (= 135-628) ↓C' (= 14-25^{cat}-57^{cat}-78^{cat}-413^{cat}s ind-414-500^{cat}-550-550^{cat}-615^{cat}-739^{cat}) 730^{cat} Nobil

Attr: α'] 628 14; > 135 C' (= 413-414-550-615-739)

Var: καί] > 550' Nobil | κατεσχέθησαν] om καὶ ηὐξήθησαν 135-628; > καί 14

α' σ' κατεσχέθησαν

Wit 1: Syh

NonGr: Syh^V α.φ. .ϛ.

Notes: Aquila and Symmachus translate literally.

Genesis 47:31

HT הַמֶּטֶה שָׂרָה לְעֹלְמָנָה וְיִשְׁתַּחֲוֶה
LXX καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ

α' προσεκύνησεν $\overline{\iota\eta\lambda}$ ἐπὶ κεφαλὴν τῆς κλίνης

Wit 1: ↓C' ^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-77^{cat}-73^{cat}-79^{cat}-408^{cat}-413^{cat}-
500^{cat}-551^{cat}-615^{cat}-761^{cat}) ↓344' 31^{cat} ↓Tht^{11 12 13}

Attr: α'] C' (= 408-551-615) Tht^{12 13}; > 761 Tht¹¹

Var: προσεκύνησεν] pr και 344' Tht^{11 12 13} | ἐπί] + την 25 Tht¹³ |
κεφαλὴν] το ακρον 551'

σ' καὶ προσεκύνησεν $\overline{\iota\eta\lambda}$ ἐπὶ τὸ ἄκρον τῆς κλίνης

Wit 1: ↓C' ^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-77^{cat}-73^{cat}-79^{cat}-408^{cat}-413^{cat}-
500^{cat}-551^{cat}-615^{cat}-761^{cat}) 344' 31^{cat} Tht^{11 12 13}

Attr: σ'] α' σ' 551' cII (= 52-408-615) Tht¹²; > Tht¹¹

Var: καί] > 500-551 | $\overline{\iota\eta\lambda}$] > 77

θ' καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς
ῥάβδου αὐτοῦ

Wit 1: 344'

Notes: $\overline{\iota\eta\lambda}$ וְיִשְׁתַּחֲוֶה] All Greek revisers translate literally.

$\overline{\iota\eta\lambda}$ שָׂרָה לְעֹלְמָנָה] Theodotion is clearly influenced by LXX's translation. Both read 'מטה' as 'מֶטֶה' or 'rod or staff'. Aquila, on the other hand, reads 'מטה' as 'מֶטֶה' or 'bed or couch'. Although Symmachus reads 'מטה' as 'מֶטֶה' or 'bed or couch', he follows both LXX and Theodotion in translating 'שָׂרָה' as 'τὸ ἄκρον'. Jerome comments on this verse, "some people pretend no to purpose that Jacob had worshipped the top of Joseph's staff,

namely because he honored his son and adored his power, in spite of the HT has ‘and Israel worshipped at the head of his bed’. This was because, after his son had sworn to him, he was free of care regarding the request he had made and worshipped God over against the head of his bed. Because he was a holy man and dedicated to God and was weighed down with old age, he used to have his bed placed in such a way that he was ready for prayer without difficulty, even when he was in the condition of one lying down” (Hayward, JHQG, 81).

HT πρῆμα ψαγῶν
LXX ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ

α’ ἐπὶ κεφαλῆς τῆς κλίνης

Wit 1: O (= 135-628)

Attr: α’] 135; σ’ 628

σ’ ἐπὶ τὸ ἄκρον τῆς κλίνης

Wit 1: O (= 135-628)

Attr: σ’] 628; α’ 135

ἄλλος ἐπὶ κεφαλῆς τῆς κλίνης

Wit 1: 707 ↓C’’ (= 14-57^{cat}-78^{cat}-550-551^{cat}-615^{cat}-739^{cat}) 31^{cat}

Attr: ἄλλος] 707nom absc; ἄλλος 14-550 > 615

Var: ἐπί] + της 550

ἄλλος ἐπὶ τὸ ἄκρον τῆς κλίνης

Wit 1: 707 ↓C’’ (= 14-57^{cat}-78^{cat}-550-551^{cat}-615^{cat}-739^{cat}) 31^{cat}

Attr: ἄλλος] 707nom absc; ἄλλος 14-550 > 615

Var: ἄκρον] pr η 615

τὸ ἰουδ' ἐπὶ προσκεφά[λαιον τῆς] κλίνης αὐτοῦ

Wit 1: F^b

Notes: 135 incorrectly attributes 'ἐπὶ τὸ ἄκρον τῆς κλίνης' to Aquila and 'ἐπὶ κεφαλῆς τῆς κλίνης' to Symmachus, but 628 has the correct attributions.

Chapter 48

Genesis 48:1

HT הָלַח
LXX ἐνοχλείται

א' ἀρρωστεῖ

Wit 1: F^b M cI (= 57s ind-413) 344' **Syh**

Wit 2: ἐνοχλείται] αρρωστει 458 343; + αρρωστεια 75

Attr: α'] > F^b 413

σ' νοσεῖ

Wit 1: M 57' 344' **Syh**

Attr: σ'] > 57'

NonGr: Syh^V .ר. חסל
 .פ. חז

Notes: Aquila has a literal translation: weak or sickly. Symmachus translates it synonymously: sickness or disease.

HT הַדְּבָרִים
LXX τὰ ῥήματα

Sub ÷

Wit 2: τὰ ῥήματα] sub ÷ Syh: contra 𐤓

Notes: Syh incorrectly places 'τὰ ῥήματα' under the asterisk.

HT עמו (בְּנֵי)
LXX (υἱοὺς αὐτοῦ)

Sub ✖

Wit 2: αὐτοῦ] + (✖ Arm^{33 40 42 57 121 224}) μετ αυτου (μετατου 135*) A M^{mg} 17-58-72-135'-426 La^O (sed hab La^S) = 𐌹; sub ✖ Arm^{26 65}; + μεθ εαυτου D^G F^b 15-29-400 53'-129-246 130 392' 76 319 = Compl; + ...]του 56^{mg}

Notes: LXX omits 'ἰμψ' because it is implied in the participle 'ἀναλαβών'. Hexapla, on the other hand, places it under the asterisk.

HT -
LXX ἦλθεν πρὸς Ἰακώβ

Sub ÷

Wit 2: ἦλθεν — fin] pr και 458 Arm^{ap}; sub ÷ Syh; > F^c Aeth = 𐌹

Notes: LXX adds this to match the information in 48:2: ὁ υἱός σου Ἰωσηφ ἔρχεται πρὸς σε. Hexapla, on the other hand, places it under the obelus.

Genesis 48:5

HT רָאָה(ָ)
LXX (έν)

οἱ γ' γῆ

Wit 2: ἐν D^G] + γη (+ αἰγῆ 129) A M 58-ol C'' d 129-246 n 30'-85-343-344 t 71'-392 z 55 59 509 630 Cyr II 328 Arab Sa^{20te} LatAug *Quaest* 164 Hi *Quaest* LXV 17 𐌹 (sed hab La^S) = edd 𐌹

Notes: LXX omits 'the land' for a simplicity purpose. Hexapla, on the other hand, equals the HT. Cf. 23:15; 36:31; 45:18, 20, 48:5.

Genesis 48:7

HT -
LXX τῆς Συρίας

Sub ÷

Wit 2: τῆς Συρίας] sub ÷ 85; > Arab = 𐤌 𐤒^o; om τῆς D^G 130 527 76 319

Notes: LXX consistently has ‘Μεσοποταμία τῆς Συρίας’ throughout this book (cf. 35:9, 26; 46:15; 48:7). Hexapla, on the other hand, places it under the obelus.

Genesis 48:10

HT 𐤏𐤁𐤒𐤐
LXX αὐτοῦ

οἱ γ’ Ἰσραήλ

Wit 2: αὐτοῦ D^G Cyr II 232] ιακωβ *d n t*; 𐤏𐤁𐤒𐤐 B O *b f*⁻¹²⁹ Aeth Arm Syh = Sixt Ra^S 𐤌; > *cII*⁻⁵⁴

Notes: Hexapla equals the HT in using name (cf. 37:3).

Genesis 48:12

HT 𐤌𐤒𐤏 𐤒𐤐𐤏
LXX αὐτοὺς Ἰωσήφ

non tr Ἰωσήφ αὐτούς

Wit 2: αὐτοὺς Ἰωσήφ] om αὐτούς 79^{txt}; om Ἰωσήφ 130; tr B *f*⁻¹²⁹ 75 76 319 = Ra^S 𐤌

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 48:13

HT 𐤏(𐤁𐤓𐤏)

LXX (ἐν τῇ δεξιᾷ)

οἱ γ' αὐτοῦ

Wit 2: δεξιᾷ] + (+ manu Sa^{4 20ap}) αὐτου f^{a-56*} 458 30 La^{MS} (sed hab cod
102) Arab Sa²⁰ = Compl 𐌹

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Genesis 48:14

HT הַבַּיִת
LXX ἐναλλάξ

α' ἐπιστημόνως

Wit 1: s (= 85-344) Syh

Attr: α'] > 85

Notes: Aquila translates as 'knowing'. Aquila probably read 'הַבַּיִת' as 'to be prudent' because this unvocalized Hebrew word has two different meanings: be prudent and lay crosswise.

HT -
LXX τὴν χεῖρα

Sub ÷

Wit 2: τὴν χεῖρα] τας χειρας 246; sub ÷ Syh = 𐌹; + eius Arab Arm Bo Sa⁴

Notes: Hexapla places 'τὴν χεῖρα' under the obelus.

HT י(למִשְׁ)
LXX (ἀριστεράν)

οἱ γ' αὐτοῦ

Wit 2: ἀριστεράν] + *eius* Arab Co = Ⓜ

Notes: Hexapla equals the personal pronoun of the HT.

HT תִּדְיִן) כִּי מְנַשָּׁה הַבְּבוֹר
LXX (τὰς χεῖρας)

Sub ✖

Wit 2: χεῖρας] + οτι μεν ει συ ο πρωτοτοκος 44-107'-125; + (✖ Syh) οτι (> 707) μανασση (-σσης 29^c; *manasē* Arm; μανασης 72; + ην 17-135) ο πρωτοτοκος 15'-17-29-72-135-426-707* 370^c Arab Arm Syh = Ⓜ

Notes: LXX omits this clause to make sense the text (Wevers, NGTG, 48:14). Hexapla, on the other hand, places it under the asterisk.

Genesis 48:15

HT יְעִימ
LXX ἐκ νεότητος

σ' ἀφ' οὗ εἰμι

Wit 1: M

Notes: Symmachus paraphrases the text. Salvesen says that this reading could be a translation from the Aramaic.¹⁶

HT י(תְעִימ)
LXX (ἐκ νεότητος)

¹⁶ Salvesen, *Symmachus*, 58.

οἱ γ' μου

Wit 2: νεότητος] + μου D^G 15-58-72-135'-381'-426-799 128-551 *b d f*^{56*}
130 *t* 71'-392' *z* 55 59 76 319 509 630 Chr VIII 569 Cyr II 332 La^I
Aeth Arab Arm Co = 𐌹𐌶

Notes: Hexapla equals the personal pronoun of the HT.

Genesis 48:16

HT 𐤇𐤒𐤁𐤇
LXX ὁ ῥυόμενός

α' ὁ ἀγχιστεύων

Wit 1: M 413' 344' ind ad ὁ ἄγγελος ↓Syh ↓**Nobil**

Attr: α'] > 413'

Var: ἀγχιστεύων] -τεύς **Nobil**; + με Syh

NonGr: Syh^V 𐤀 𐤒 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 .𐤒.

Notes: Aquila has his usual rendering for '𐤇𐤒𐤁': to be next of kin, heir at law (Wevers, NGTG, 816).

Genesis 48:17

HT 𐤁𐤓𐤏𐤁 𐤁𐤓𐤏𐤁
LXX βαρὺ αὐτῶ (κατεφάνη)

α' ἐκακώθη

Wit 1: M O (= 135-628) cI (= 57'-550vid) s (= 85-344) **Syh**

Attr: α'] σ' O (= 135-628) 413; 550nom absc

σ' ἀηδές αὐτῷ

Wit 1: M ↓O (= 135-628) ↓cI (= 57-413) ↓s (= 85-344)

Attr: σ'] O (= 135-628); > 413

Var: ἀηδές] αειδ. 344 | αὐτῷ] > 85; αυτου 344; + κατεφάνη 628

Notes: Aquila has a literal translation: become bad, while Symmachus interprets it as 'unpleasant or displeased for him'.

HT י'(אס)

LXX (ὁ πατήρ)

οἱ γ' αὐτοῦ

Wit 2: ὁ πατήρ] > 25 125 129; tr post δεξιάν 106; + αυτου A D L O⁻⁷⁰⁷ 128
44-107'-370 n 130 t y⁻⁷¹ z 55 59 76 319

Notes: Hexapla equals the personal pronoun of the HT.

HT -

LXX Ἰωσήφ

Sub ÷

Wit 2: Ἰωσήφ] > 458 Arab Syh = 𐤏

Notes: LXX tends to provide the information of the addressor and / or the addressee. Hexapla, on the other hand, omits it to equal the HT.

Genesis 48:18

HT ישרלג

LXX ἐπὶ τὴν κεφαλὴν αὐτοῦ

Sub ✕

Wit 2: ἐπὶ τὴν κεφαλὴν αὐτοῦ] επ*ι Arm¹⁵³

Notes: The asterisk was likely in the margin of a parent text of Arm¹⁵³ and was intended for the next item (Cox, HM, 36).

Genesis 48:19

HT יִבְרָךְ (יִבְרָךְ)
LXX (οὐκ ἠθέλησεν)

Sub ✕

Wit 2: ἠθέλησεν] + (✕ M 85 Arm^{121 224} Syh) ο πατηρ αυτου M^{mg} O^{-58 82}
646 s⁻¹³⁰ Arab Sa^{20te} Syh = 𐤎; sub ✕ Arm^{26 65}; + met et ✕
Arm^{33mg}

Notes: This is very unusual for LXX to omit the addressor. Hexapla, on the other hand, places it under the asterisk.

Genesis 48:21

HT -
LXX ὁ θεὸς ἐκ τῆς γῆς ταύτης

Sub ÷

Wit 2: ὁ — ταύτης] sub ÷ 85 = 𐤎

Notes: Hexapla puts ‘ὁ θεὸς ἐκ τῆς γῆς ταύτης’ under the obelus.

HT -
LXX ἐκ τῆς γῆς ταύτης

Sub ÷

Wit 2: ἐκ — ταύτης] sub ÷ M; > B L 15-17-29-72-135-426-707^{txt} b⁻¹⁸ La^s
Aeth Arab Arm Syh = Ra^s 𐤎; tr ad fin 707^{mg} 73

Notes: Hexapla places ‘ἐκ τῆς γῆς ταύτης’ under the obelus.

Genesis 48:22

HT טתא םַפֿ
LXX Σίκιμα ἐξάιρετον

α' ὤμον ἕνα

Wit 1: M 707 s (=343-344') Ish 211

Attr: α'] > 343

Notes: Aquila reads 'םַפֿ' as 'shoulder' instead of a name.

HT יתתנ
LXX δίδωμί

οί γ' δεδωκα

Wit 2: δίδωμί] δεδωκα 426-707 La^O (sed hab La^E) Arab Arm = 𐤎

Notes: The HT sees this verb as a declarative statement, while LXX interprets as an ongoing reality or situation (Wevers, NGTG, 819). Hexapla follows the HT.

HT י(תפֿקפֿ)
LXX (τόξω)

οί γ' μου

Wit 2: τόξω] pr εν 422; -ξου 59*(vid); -ξον 72-376*(vid); + meo Aeth Arab
Co = 𐤎

Notes: Hexapla equals the personal pronoun of the HT.

Chapter 49

Genesis 49:3-4

HT רֹאבוֹן בְּכָרִי אֶתְּחִי וְיִשְׂרָאֵל אֲנִי יִתֵּן וְיִתֵּן אֶתְּחִי וְיִתֵּן עַל פְּנֵי אֶל־תִּתֵּן
 LXX Ρουβήν, πρωτότοκός μου σύ, ἰσχύς μου καὶ ἀρχὴ τέκνων μου, σκληρὸς φέρεσθαι καὶ σκληρὸς αὐθάδης. ἐξύβρισας ὡς ὕδωρ, μὴ ἐκξέσης

α' Ῥουβίμ πρωτότοκός μου σὺ ἰσχύς μου καὶ κεφάλαιον λύπης μου περισσὸς ἄρσει καὶ περισσὸς κράτει ἐθάμβευσας ὡς ὕδωρ μὴ περισσεύσης

Wit 1: ↓C' ^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-413^{cat}-550^{cat}-551^{cat}-615^{cat}-739^{cat}-761^{cat}) ↓Th^t11 12 13 Nobil

Attr: α'] C'' (= 14-25-52-57-73-408-615); > 550-551' Th^t11 12 13

Var: Ῥουβίμ] -βειμ 550 | σύ] + η 739 14 | σὺ ἰσχύς μου] > 408 | σύ] καὶ 551' | καί] > 551' | κεφάλαιον] -ου Th^t13 | περισσὸς 1^o] -σσω 550 551'; -σος 73 | περισσὸς 2^o] -σσω 14-57-73-413'-551' | ἐθάμβευσας] εκθαμβη. Th^t11; εθριαμβ. 14-739; -βησ. 761* Th^t12 13 | ὡς] > 25 | περισσεύσης] -σας 25-615-761; -σεις Th^t11; περιξέσας 52

σ' Ῥουβίμ πρωτότοκός μου καὶ . . . ἀρχὴ ὀδύνης περισσὰ λαβεῖν καὶ ἐκ περισσοῦ (κρατῆσαι) ὑπερξέσας ὡς ὕδωρ οὐκ ἔση περισσότερος

Wit 1: ↓C' ^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-413^{cat}-551^{cat}-615^{cat}-739^{cat}-761^{cat}) ↓Procop 491/492 ↓Th^t11 12 13 Nobil

Attr: σ'] ο' 73'; 25-52-57-615; > 413'-551' Procop 491/492 Th^t11 12 13

Var: Ῥουβίμ — ὀδύνης] > Procop 491/492 | Ῥουβίμ] -βειμ 550 | καί] + ισχυς μου Th^t11 12 13 | ὀδύνης] + μου 14-739 | ἔση] εση 52

α' περισσὰ λαβεῖν καὶ ἐκ περισσοῦ κρατῆσαι,
ὑπερζέσας ὡς ὕδωρ οὐκ ἔση περισσότερος

Wit 1: Procop 489s

ὁ συρ' ῥουβίμ πρωτότοκός μου ἢ δύναμῖς μου καὶ ἢ
ἀρχὴ τῆς ἰσχύος μου . . . ἐπλανήθης ὡς ὕδωρ
μὴ παραμείνης ἀντὶ τοῦ μὴ ζήσης

Wit 1: ↓C'' (= 14^{cat}-57^{cat}-78^{cat}-500^{cat}-550^{cat}-761^{cat}) ↓31^{cat} **Arm Nobil**

Var: ῥουβίμ] -βειμ 550 31 | μου 1^ο] > 78 | μου 2^ο] > 413'-761 |
ἐπλανήθης] -θη 31 | τοῦ] > 31

οἱ ο' ῥουβίμ πρωτότοκός μου σὺ ἰσχύς μου καὶ
ἀρχὴ τέκνων μου σκληρὸς φέρεσθαι σκληρὸς
καὶ αὐθάδης ἐξύβρισας ὡς ὕδωρ μὴ ἐκζέσης

Wit 1: ↓C''^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-550-551^{cat}-615^{cat}-7
39^{cat}-761^{cat}) ↓**Tht**^{11 12 13}

Attr: οἱ ο'] **25-52-57-408-615**; > 550-551' **Tht**^{11 12}; ἄλλος **14** αλλος ο
739; του αυτου **Tht**¹³

Var: ῥουβίμ] -βειμ 550; + ο **14**; -βην **Tht**^{11 12 13} | σύ] + η 739 | σκληρός] -
ρως 761*; σκληρός καί] tr **Tht**^{11 12 13}

θ' ῥουβὴν πρωτότοκός μου σὺ ἰσχύς μου καὶ
ἀρχὴ τέκνων μου σκληρὸς φέρεσθαι σκληρὸς
καὶ αὐθάδης ἐξύβρισας ὡς ὕδωρ μὴ ἐκζέσης

Wit 1: **Nobil**

NonGr: La *α' Ruben primogenitus meus, tu fortitudo mea, et principium doloris mei; prior in donis, major in imperio*
 Arm^E Ասորին ասւ՛ Հռուբէն անդրանիկ իմ եւ սկիզբն ուժոյ իմոյ, մոլորեցար, իբրեւ զջուր մի մնասցես. փոխանակ ասելոյ՝ թէ մի կերգես: Արդարեւ ելեր յանկողին Հար քոյ: Իսկ եբրայեցին ասւ՛,

Notes: [וְרֵאשִׁית אוֹנִי] Aquila translates ‘וְרֵאשִׁית’ literally as ‘head’ (cf. 1:1), while Symmachus, Theodotion and LXX have an accurate rendering: the beginning. Both Aquila and Symmachus read ‘אוֹן’ as ‘אַוֶּן’ or ‘trouble / sorrow’. As a result, Aquila has ‘pain’ and Symmachus translates as ‘grief’. It implies that Reuben caused a pain to his Jacob by sleeping with his concubine.¹⁷ The Syrian, on the other hand, read ‘אוֹן’ as ‘אוֹן’ or ‘strength’. Theodotion, on the other hand, follows LXX to translate contextually (Wevers, NGTG, 821).

[וַיִּתֵּר שְׂאֵת וַיִּתֵּר עֹ] Aquila has a literal translation, although the meaning is hard to understand: excessive in lifting and excessive in strength. Symmachus also translates literally, although he read both ‘שְׂאֵת’ and ‘עֹ’ as a verb. Theodotion, on the other hand, follows LXX to translate contextually.

[פָּתַח] Aquila read a verb: to be astounded, while Symmachus read as a noun: overflowing (with water). Symmachus’s rendering communicates Reuben’s forfeiture of the three portions because of lacking of self-control.¹⁸ The Syrian, on the other hand, interprets as ‘wander’ or ‘to be led’. This translation might be influenced by Targum Aramaic ‘דִּאֲזֹלַת’. Theodotion follows LXX’s translation.

[אַל־תֹּתֵר] Aquila and Symmachus translate literally, but Symmachus smoothens the text. Theodotion follows LXX.

Jerome comments on this text, “the meaning is as follows: you are my first-born, the greater among my children; and according to the rank of your birth, you ought to have received the inheritance which by right was due to the first-born son, both the priesthood and the kingship. This is shown, indeed, by the phrases ‘burden to be borne’ and ‘very powerful strength’. But because you sinned and were poured out in an attack of lust, like water which cannot be contained in a vessel, so I order that you should not sin again, and that you should be among the number of your brethren and pay the penalty for sin; because you have lost the rank of first-born son” (Hayward, JHQG, 83).

HT	וְרֵאשִׁית אוֹנִי
LXX	καὶ ἀρχὴ τέκνων μου

¹⁷ Salvesen, *Symmachus*, 58.

¹⁸ Salvesen, *Symmachus*, 60.

α' καὶ κεφάλαιον λύπης μου

Wit 1: M

Notes: See notes above on 'אֲנִי אֶשְׁאֵל'.

HT הַאֵל

LXX σύ

Sub ÷

Wit 2: σύ] sub ÷ 85: contra \aleph ; > L 15-17-72-135-*oI* C' ^{128'} 53' Aeth
^{Lat}cod 102 Ruf *Bened II Rub* 1; + *ei* 56*

Notes: 85 incorrectly places obelus here.

HT אֲנִי אֶשְׁאֵל בְּהִי הַאֵל

LXX σύ ἰσχύς μου καὶ ἀρχὴ τέκνων μου

Sub ÷

Wit 2: σύ — μου] sub ÷ 344: contra \aleph

Notes: 344 incorrectly places obelus here.

HT אֲלֵ-תִתֶּנִּי

LXX μὴ ἐκζέσης

έβρ' έλθωθάρ

Wit 1: Epiph

Notes: Epiphanius in Ancorat. 99 says, “in the Hebrew, έλθωθάρ, where it is interpreted as ‘do not return’, or ‘do not be profited’, or rather ‘do not be superior’.

Genesis 49:5-6

HT שְׁמַעְנוּ וְלֹא אֶחָד מֵעֵמֹר וְלֹא אֶחָד מֵשִׁימֹן בְּרָצוּן לְהַלְחֵם אֶת־לֵבָבֵנוּ
כִּי בָּאָהֵם הָרָגוּ אֶת־וְיָשָׁע וְבָרְצוּן וְיָשָׁע

LXX Συμεὼν καὶ Λευὶ ἀδελφοὶ συνετέλεσαν ἀδικίαν ἐξ αἰρέσεως αὐτῶν. εἰς βουλήν αὐτῶν μὴ ἔλθοι ἡ ψυχὴ μου, καὶ ἐπὶ τῇ συστάσει αὐτῶν μὴ ἐρείσαι τὰ ἥπατά μου, ὅτι ἐν τῷ θυμῷ αὐτῶν ἀπέκτειναν ἀνθρώπους καὶ ἐν τῇ ἐπιθυμίᾳ αὐτῶν ἐνευροκόπησαν ταῦρον

ὁ ἔβρ' Συμεὼν καὶ Λευὶ ἀδελφοὶ σκεύη ὕβρεως ἐν τῇ βουλήν αὐτῶν μὴ εἰσέλθῃ ἡ ψυχὴ μου καὶ ἐν τῷ λαῷ αὐτῶν μὴ χρονίσῃ ἡ δόξα μου ὅτι ἐν τῷ θυμῷ αὐτῶν ἀνεῖλον ἄνδρας καὶ ἐν τῇ βουλήν αὐτῶν καθεῖλον τείχη

Wit 1: Procop 493

Notes: Jerome comments on this text, “this text denotes that because of they killed Sichem and Emor, men allied to him by covenant; and that they had shed innocent blood contrary to the law of peace and friendship; and that they, so seized by cruelty as if by some fury, had overturned the walls of a friendly city” (Hayward, JHQG, 83).

HT (םה)תרתִּם סמך לִי
LXX συνετέλεσαν ἀδικίαν ἐξ αἰρέσεως

α' σκεύη ἀδικίας ἀνασκαφε (pro -φαί)

Wit 1: M

Notes: Aquila read ‘מכרתִּי’ from the root ‘הרָצָה’ or ‘dig’ (Wevers, NGTG, 822).

Genesis 49:6

HT אֶל־לֵבָבֵנוּ בְּרָצוּן
LXX μὴ ἐρείσαι τὰ ἥπατά μου

α' μὴ μονηθήτω δόξα

Wit 1: M ↓Syh

Wit 2: τὰ ἥπατά] η δόξα 58; om τα 72

Attr: α'] σ' Syh

Var: δόξα] + mea Syh

NonGr: Syh^V .ϣ. ϣϣϣϣ ϣϣ ϣϣ.

Notes: Aquila has a literal translation: do not let the glory be made one.

HT עקר-ו־שׁוֹר

LXX ἐνευροκόπησαν ταῦρον

α' σ' ἐξερίζωσαν τείχος

Wit 1: ↓F^b M 707 ↓cI (= 57'-73-550) s (= 85-343-344')

Attr: α' σ'] > F^b cI (= 57'-73-550) 343

Var: ἐξερίζωσαν] -ρισωσ. 57-550; -ριζ. 413 | τείχος] > F^b

Notes: [עקר-ו־שׁוֹר] Aquila and Symmachus translate it literally as 'root up' from *qal* stem.

[שׁוֹר] LXX reads 'שׁוֹר' as 'שׁוֹר' or 'head of cattle, bullock, ox'. Aquila and Symmachus, on the other hand, read 'שׁוֹר' as 'שׁוֹר' or 'wall'.

Genesis 49:8

HT יהודה אֶתְּהָ יוֹדוּ אֶתְּיָדָי בְּעַרְךָ אֵיבֹיךָ

LXX Ἰούδα, σὲ αἰνέσαισαν οἱ ἀδελφοί σου αἱ χεῖρές σου ἐπὶ νώτου τῶν ἐχθρῶν σου

ὁ ἔβρ' Ἰούδα σοὶ ἐξομολογήσονται οἱ ἀδελφοί σου αἱ
χειρῆς σου ἐπὶ τὰ μετὰφρενα τῶν ἐχθρῶν σου

Wit 1: ↓O^{cat} (= 17^{cat}-135^{cat}) ↓C' ^{cat} (= 14^{cat}-25^{cat}-77^{cat}-500^{cat}-615^{cat}-
761^{cat})

Attr: ὁ ἔβρ'] O (= 17-135) 14-615

Var: σοί] σε 17 14-77-500' | ἐξομολογήσονται] -σεται 25 | τά] τον 500

Notes: The HT is equaled by ὁ ἔβρ'.

HT יְהוּדָא הַיְמָנָה
LXX σὲ αἰνέσαισαν

α' σοὶ ἐξομολογησάσθωσαν

Wit 1: M ↓O (= 135-628)

Attr: α'] O (= 135-628)

Var: σοί] συ 628

Notes: While LXX and Aquila read 'יה', their translations are slightly different.

HT יְהוּדָא הַיְמָנָה יְהוּדָא
LXX αἱ χειρῆς σου ἐπὶ νώτου τῶν ἐχθρῶν σου

α' ἄρξεις τῶν κατὰ σοῦ

Wit 1: 628

Attr: α'] 628

σ' αἱ χεῖρές σου τὰ μετάφρενα τῶν ἐχθρῶν σου

Wit 1: 628

Attr: σ'] 628

Notes: Symmachus has a literal translation. Aquila's reading, on the other hand, is doubtful.

Genesis 49:9

HT גור אריה יהודה מטורף בני ערע רב

LXX σκύμνος λέοντος Ἰούδα ἐκ βλαστοῦ, υἱέ μου, ἀνέβης ἀναπεσῶν ἐκοιμήθης

α' σκύλαξ λέοντος Ἰούδα ἀπὸ ἀλώσεως υἱέ μου
ἀνέβης κάμψας κατεκλίθης

Wit 1: Eus VI 346 Procop 500

Wit 2: ἀναπεσῶν ἐκοιμήθης] καμψας κατεκλιθης Or Sel 145

σ' σκύμνος λέοντος Ἰούδα ἐκ θηριαλώσεως υἱέ
μου ἀνέβης ὀκλάσας ἠδράσθης

Wit 1: Eus VI 346 Procop 500

Notes: גור] Aquila has a literal translation: whelp or cub, but Symmachus follows LXX's translation.

מטורף] Aquila translates as 'from the capture one', while Symmachus' translation is more literal: from the capture of wild beasts. LXX has a free rendering.

כרע רב] Aquila has a literal translation: bending, you laid down. Symmachus, on the other hand, interpret it as 'crouching down with bent hams, you were placed'.

רב] Both Aquila and Symmachus might be influenced by LXX in using as second masculine singular person instead of third masculine singular just as in the HT.

HT מטורף

LXX ἐκ βλαστοῦ

α' ἀπὸ ἀρπάγματος

Wit 1: F^b Syh

Attr: α'] > F^b

Notes: Aquila translates literally.

HT (יג)ק'י

LXX ἐγερει

α' ἀναστήσει

Wit 1: M

Notes: Aquila uses a common Greek word for 'קום'.

Genesis 49:10

HT לֹא־יִסְּרֹר שֶׁבֶט מִיְהוּדָה וּמִחֲקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֵא שִׁילָה וְלֹא תִקְהַל עַמִּים

LXX οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, καὶ αὐτὸς προσδοκία ἐθνῶν

α' οὐκ ἀναστήσεται σκῆπτρον ἀπὸ Ἰούδα καὶ ἀκριβαζόμενος ἀπὸ μεταξὺ ποδῶν αὐτοῦ ἕως ἂν ἔλθῃ . . . καὶ αὐτῷ σύστημα λαῶν

Wit 1: Eus VI 356

Wit 2: ἄρχων] *sceptrum Arab ioudas Bo*

Notes: Aquila translates literally.

HT לֹא־יִסְּרֹר שֶׁבֶט מִיְהוּדָה

LXX οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα

σ' οὐ περιαιρεθήσεται ἐξουσία ἀπὸ Ἰούδα

Wit 1: Eus VI 357

Notes: רִסֹּר] Symmachus interprets this Hebrew word as ‘it shall not be removed or taken away or stripped out’.

טָבַשׁ] Symmachus has a free rendering: authority.

HT טָבַשׁ
LXX ἄρχων

α' σαῦπτρον

Wit 1: 17^{cat} C' ^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-550^{cat}-551^{cat}-615^{cat}) Th^t 11 12 13 Syh Eus VI 358

Wit 2: ἄρχων] *sceptrum Arab ioudas* Bo

σ' ἐξουσίαν

Wit 1: Eus VI 358

Notes: For Symmachus, see notes above on ‘טָבַשׁ’.

HT שִׁלָּה
LXX τὰ ἀποκείμενα αὐτῶ

α' καθὸ αὐτῶ

Wit 1: Syh

σ' ὅ ἐστιν αὐτοῦ

Wit 1: Syh

Wit 2: αὐτῶ] pr o εστιν M^{ms}; αυτων 509 Coisl 296

NonGr: Syh^V אַל־גַּרְרִי .ר.
אֲדִירֵי אֶת־גַּרְרִי .פ.

Notes: Both Aquila and Symmachus read ‘הִלְשׁ’ as ‘יִלְשׁ’.

HT אַמִּים תְּהִי יְלִי
LXX και αὐτὸς προσδοκία ἐθνῶν

α’ και αὐτῶ σύστημα λαῶν

Wit 1: M

Notes: Aquila translates literally. He, however, read ‘הקה’ from ‘קה’. Thus, Aquila has ‘collection’ translation (Wevers, NGTG, 826).

Genesis 49:12

HT אֵלֵיךָ
LXX χαροποιοί

α’ κατάκοροι

Wit 1: M 707 s (= 85-344’)

Attr: α’] > 85

ἄλλος κατάκαροι· θερμοί· διάπυροι· φοβεροί

Wit 1: ↓C’ (= 14-57’-550^{cat}-615^{cat}-739)

Attr: ἄλλος] > C’ (= 14-550)

Var: κατάκαροι] κατακο. 615

Notes: Aquila interprets this *hapax legomenon* as ‘deeply colored’ (Wevers, NGTG, 827).

Genesis 49:13

HT יְתַרְיִ
LXX παρατενεῖ

α' μηρὸς αὐτοῦ

Wit 1: M

Notes: Aquila translates literally, while LXX contextualizes his translation.

HT םימִי (היִן)
LXX (παράλιος)

Sub ✕

Wit 2: πaráλιος] pr η 424; + (pr ✕ Arm^{121 224}) θαλασσων O^{-82 707} 527
Arm^{ap}(maris^{57 65txt}) Syh = 𐤎; ✕ supra θαλασσων Arm²⁶; sub ✕
Arm^{33 65}

Notes: LXX translates two words in Hebrew ‘םימִי היִן’ as ‘παράλιος’ or ‘seacoast’, while hexapla has ‘sea’ under the asterisk.

Genesis 49:14

HT םרַגְגַּ רַב־מַחֲמַחֵ
LXX τὸ καλὸν ἐπεθύμησεν

α' ὄνος ὀστώδης

Wit 1: M

Notes: Aquila has a literal translation: a bonny ass (strong ass). In M, Aquila’s reading is incorrect up to Ἰσσαχάρ.

Jerome comments on this text, “Since Zabulon will occupy the shores of the Great Sea and should also border on Sidon and the rest of the cities of Phoenicia, he now returns to the inland province, and makes Issachar its inhabitant with his blessing, in that he is to occupy the most beautiful area in Galilee in close proximity to Zabulon.

Therefore, Jacob calls Issachar as a bony ass and a shoulder dedicated to carrying, because he most of all was laboring in the labor of the land, carrying to the sea-shore those burdens which were produced from his own regions, bearing also tribute to kings” (Hayward, JGQG, 85).

HT םִיִּתְּשֵׁמֶה יִצְחָר
LXX ἀνὰ μέσον τῶν κλήρων

α’ ἀνὰ μέσον τῶν κλήρων

Wit 1: **Montef**

σ’ ἀνὰ μέσον τῶν γειτοنيῶν

Wit 1: **Montef**

Notes: Instead of Aquila’s reading, it might be the reading of Theodotion because it follows LXX. Symmachus has ‘neighborships’. All meanings are so obscure in this context (Wevers, NGTG, 828).

Genesis 49:15

HT דָּבַר-סִמְלָה יִהְיֶה
LXX καὶ ἐγενήθη ἀνὴρ γεωργός

α’ . . . εἰς φόρον δουλεύων

Wit 1: M

τὸ σαμ’ καὶ ἔστι(ν) γεωργὸς ὑπηρετεῖν

Wit 1: ↓135 C’ (= 14-25-57’-739) **Nobil**

Attr: τὸ σαμ’] σ’ α’ μ’ 57’ **Nobil**; > 135 14

Var: ὑπηρετεῖν] -ειρ. 135

Notes: Aquila has a literal translation. The usage ‘φόρον’ implies a late of Biblical Hebrew (cf. Targum; BDB, 586). The Samaritan, on the other hand, has an earlier Biblical Hebrew for the translation ‘a labor man’. The Samaritan see ‘דָבַע’ as a verb: to minister or to serve. Nobil, however, incorrectly attributed the reading of Samaritan to Aquila and Symmachus. He might be influenced by ms. 57.

Genesis 49:16

HT ימג
LXX ἐαυτοῦ λαόν

non tr λαὸν αὐτοῦ

Wit 2: ἐαυτοῦ λαόν B D^G O^{-29 376} f⁻¹²⁹ n s⁻¹³⁰ 527] αὐτου λαον M; λαον
αυτου Cyr II 361 Genn 1661 La^E Arm rell = ❧

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 49:18

HT ⲉ(ⲏⲡⲓⲱⲥⲏ)
LXX (τὴν σωτηρίαν)

οἱ γ’ σου

Wit 2: τὴν στρωμνήν] + σου F^b La^o Iren X 10.3 Ⲯ = ❧; tr post περιμένων
Ven 494 Arm

Notes: Cf. 2:24; 3:22; 4:5; 6:15; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27, 31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22,

Notes: Symmachus' reading here is probably incorrect because the meaning is unrelated to the context: couch or bed.

Genesis 49:20

HT יַדְּמָן
LXX πρυφήν

α' τρυφάς

Wit 1: M

Notes: Aquila has a literal translation.

HT יִמְהַלֵּךְ
LXX αὐτοῦ ὁ ἄρτος

non tr ὁ ἄρτος αὐτοῦ

Wit 2: αὐτοῦ ὁ ἄρτος] ο (> 135) αρτος αυτου 15-72'-135-376' La^s (sed hab La^l) Syh Arm = 𐤎

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 49:21

HT אֶלְפִים אֶפְסָלִים אֶפְסָלִים אֶפְסָלִים אֶפְסָלִים
LXX στέλεχος ἀνειμένον ἐπιδιδούς ἐν τῷ γενήματι κάλλος

α' ἔλαφος ἀπεσταλμένος ὁ διδούς καλλονήν

Wit 1: M

Notes: Aquila has a literal translation. He, however, omits ‘אָמְרִי’. Wevers argues that this omission due to its obscure meaning (Wevers, NGTG, 831).

Genesis 49:23-24

HT וַיִּשְׁמְטוּהוּ בְּעֵלְי חֲצִים וַתִּשָּׁב בְּאַיְתָּו קִשְׁתּוֹ
LXX καὶ ἐνεῖχον αὐτῷ κύριοι τοξευμάτων καὶ συνετρίβη μετὰ κράτους τὰ τόξα αὐτῶν

τὸ σαμ’ καὶ ἐμίσησαν αὐτὸν κάτοχοι μερίδων καὶ
διέμεινεν ἐν βάθει τοξευμάτων

Wit 1: ↓135 57’ **Nobil**

Wit 2: τόξα] τοξευματα F

Var: μερίδων] -δα 135 | τοξευμάτων] τοξον αυτων 135

Notes: וַיִּשְׁמְטוּהוּ בְּעֵלְי חֲצִים] The Samaritan has a free rendering: and those who hold of the portions hated him.

וַתִּשָּׁב בְּאַיְתָּו קִשְׁתּוֹ] The Samaritan understands this second clause as ‘and it remained in deep from his arrow’.

Genesis 49:23

HT וַיִּשְׁמְטוּ(1)
LXX ἐνεῖχον αὐτῷ

α’ σ’ ὀργιζόμενοι εἰσιν

Wit 1: Syh

NonGr: Syh^V ααα ρααα .φ. .α.

Notes: Two Greek revisers translate literally.

HT (וַיִּמְרָרוּהוּ וַיִּבּוּ וַיִּשְׁמְטוּ)
LXX (διαβουλεύόμενοι ἐλοιδόρουν καὶ ἐνεῖχον αὐτῷ)

Sub ✖

Wit 2: ἐλοιδόρουν] -ρουντο 82; δωρουν 458; + (✖ Syh) και διεδικασαντο (εδικ. 17-58-135); -σαντω 376; εδικαζοντο 72) O⁻⁸² Syh: cf 𐌆; sub ✖ Arm⁶⁵

Notes: Syh incorrectly placed ‘και διεδικάσαντο’ under the asterisk.

Genesis 49:26

HT תַּבְּרָא
LXX θινῶν

α' βουνῶν

Wit 1: F^b 57^{cat} **Thh I 224**

Wit 2: θινῶν] θεινων B* 426 55*; οινων 130 76^{txt} 319; εθνων (αιθν. 31) 121-392 31; βουνων 15-17-29-135-707 Bo; βουθεινων 58

Attr: α'] > F^b

Notes: Aquila translates literally.

HT תַּבְּרָא תִּיִּשְׁתִּי
LXX ἐπ' εὐλογίαις θινῶν

σ' ἐπιθυμίας θινῶν αἰωνίων

Wit 1: 17^{comm} Thh

ἄλλος ἐπιθυμίας θινῶν

Wit 1: 628

Notes: Symmachus has a literal translation and ἄλλος seems to be influenced by Symmachus.

HT יִזְרְיָא
LXX ὧν ἠγγήσατο ἀδελφῶν

α' ὁ ἀφορίζόμενος τὸν ἀδελφὸν αὐτοῦ

Wit 1: Syh

Wit 2: ἀδελφῶν] + αὐτοῦ 17-135

NonGr: Syh^V ܣܠ ܠܘܪܐ ܕܢ ܫܝܬܐ ܕܫܘܠܐ .ܠ.

Notes: Aquila has a literal translation and read ‘יִזְרְיָא’ as a verb instead of a noun.

HT ܕܝܢܐ(ܕܢܐ)
LXX σου καὶ μητρός σου

Sub ÷

Wit 2: σου 1^o — σου 2^o] sub ÷ Syh: cf 𐤎

Notes: Syh places ‘σου καὶ μητρός σου’ under the obelus.

Genesis 49:27

HT ܕܥܘܪܐ ܕܥܘܪܐ ܕܥܘܪܐ ܕܥܘܪܐ ܕܥܘܪܐ
LXX τὸ πρωϊνὸν ἔδεται ἔτι καὶ εἰς τὸ ἑσπέρας διαδώσει τροφήν

ὁ συρ' ἑσπέρας ἀρπάσει καὶ τὸ πρωϊνὸν μεριεῖ σκυῖλα

Wit 1: ↓O^{cat} (= 135^{comm} EusEm-**628**^{comm} Eus) ↓C'' (= 14^{cat}-25-57^{cat}-78^{cat}-
550^{cat}-**615**^{cat}-739^{cat}-761^{cat}) ↓Procop **509/510 Nobil**

Var: ἑσπέρας] pr το **135-628 14-550-615 Procop**; ἡμερας **550** | ἀρπάσει]
-σεται **Nobil**; + φησιν **135 14-550-615** | καί] > **615-761** | πρωϊνόν]
πρωι 628 Procop | μεριεῖ] διαμ. **135-628 Procop**

Notes: Although the Syrian paraphrases ‘דַּע לַבְּאִי’ as ‘ἀρπάσει’, his whole translation is literal. The Syrian reads ‘דַּע’ as ‘a prey’ or ‘booty’ instead of ‘again’.

HT לְחַיֵּי רִלְתָּ?
LXX διαδώσει τροφήν

α' διαμεριεῖ λάφυρα

Wit 1: ↓F^b ↓M O (= 135-628) C' (= 14^{cat}-57-500'-550) ↓s (= 85-344')
 ↓Syh **Nobil**

Attr: α'] O (= 135-628) 14; > F^b 550

Var: διαμεριεῖ] μερις. F^b M 85-344' Syh | λάφυρα] -ρον F^b

ὁ ἔβρ' προνομὴν ἢ σκυῖλα

Wit 1: Procop 509/510

σ' τὰ σκυῖλα

Wit 1: Procop 509/510

σ' μεριεῖ σκυῖλα

Wit 1: M O (= 135-628) C' (= 14^{cat}-57-500'-550) ↓s (= 85-344') **Nobil**

Attr: σ'] O (= 135-628) 14; > 550

Var: μεριεῖ] -ρισει 85-344'

NonGr: Syh^V רִלְתָּ לְחַיֵּי .ר.

Notes: Aquila and Symmachus translate synonymously. There are two readings of Symmachus. The second reading is probably the original.

Genesis 49:28

HT יְבִרָה
LXX υἱοί

οἱ γ' φυλαί

Wit 2: υἱοί] φυλαι 15-72'-376' Arm^{ap} Syh^{Lat}cod 100 (sed hab La^S) = 𐤎; οι 618*; > 318; tr post Ἰακώβ 135

Notes: LXX consistently maintains 'the sons of Israel' from 49:1. Hexapla, on the other hand, corrected LXX's reading to match the HT.

HT רַשָּׁי (תאז)
LXX (ταῦτα)

οἱ γ' ἃ

Wit 2: ταῦτα] + α O^{-72 376} 84 Arm = 𐤎

Notes: Hexapla has Hebrew relative pronoun to equal the HT.

Genesis 49:29

HT ׀תִּצְוּ אֵת
LXX -

Sub ✱

Wit 2: init] + (pr ✱ Arm^{40 121 224}) και ενετειλατο αυτοις O^{-58 82} Arab^{mg} (+ pater eorum) Syh = 𐤎; sub ✱ Arm^{33 65}; ✱ Arm^{26mg}

Notes: LXX omits this phrase due to redundancy to 'אֵת אֲמָרְךָ אֲלֵהֶם'. Hexapla, on the other hand, places it under the asterisk.

HT הַמְּעָרָה
LXX σπηλαίω

Sub ✱

Wit 2: σπηλαιω] + (⌘ 85-344) τω (το 30) διπλω (δηπ. 64*; δυπ. 75) L
M^{mg} 64^{mg}-381'-708 d 75 s⁻¹³⁰ t⁻⁴⁶ 340: contra ⌘; ∩(30) 52'-615'-
646 19 53' 458 46; + το διπλουν 799

Notes: Two mss in the s-group incorrectly place the asterisk.

Genesis 49:30

HT הַדָּבָר בְּשֵׁרָא (בְּמַעֲרָא)
LXX (ἐν τῷ σπηλαίῳ)

Sub ⌘

Wit 2: ἐν τῷ σπηλαίῳ] > Coisl 296 Arab; + (⌘ Arm⁵⁷ Syh) ο (ω 426) (pr
⌘ Arm¹⁵³) εν χωρα 376' Syh = ⌘; ο εν χωρα sub ⌘ Arm^{33 65}; ⌘
pr εν Arm²⁶; ⌘ Arm^{121mg 224mg}; + ο εστιν εν αγρω F^b

Notes: See the usage of this phrase in 23:9; 49:29 and this verse. Hexapla, on the other hand, places it under the asterisk.

HT דָּבָר
LXX גִּי

Sub ⌘

Wit 2: גִּי] pr (⌘ 85) τη A D^G F M O⁻²⁹ 128' 44-370-610 f^{-56*} n s^{-30'} t y⁻
³¹⁸ z 55 59 76 319 630 = Ra; τη χωρα 29; τη 79

Notes: 85 incorrectly places 'גי' under the asterisk.

Genesis 49:32

HT מְקַשֵּׁי
LXX κτήσει

Sub ÷

Wit 2: κτήσει A B F* 17-135' 44 56^c-129 30' 71' 76 319 = Compl Sixt]
pr (÷ 85) τη Bo rell

Notes: Ms. 85 incorrectly places the obelus here.

Genesis 49:33

HT 𐤇𐤃𐤍𐤏(1)
LXX (καὶ) ἐξάρας

α' συνέλεξεν

Wit 1: M 628 ↓_s (= 343-344')

Attr: α'] 628; > 343

Var: συνέλεξεν] + καὶ 343

σ' συναγαγών

Wit 1: M 628 108 ↓_s (= 343-344') **Syh**

Attr: σ'] 628; > 343

Var: συναγαγών] συναγων 343

NonGr: Syh^V 𐤍𐤏 (𐤍𐤏) .𐤑. .𐤌.

Notes: Aquila has 'he brought together', while Symmachus retains the participle form of LXX 'gathering' (Wevers, NGTG, 838). A Princeton manuscript probably has a wrong ending: *qoph*. It supposed to be either *semakth* or *šin* which has been corrected.

HT 𐤏(𐤇𐤏𐤇)
LXX (πόδας)

οὶ γ' αὐτοῦ

Wit 2: πόδας] + αὐτου B 135 610 75 121 509 Coisl 296 Aeth Arab Arm
Bo = Sixt Ra^S 𐤏

Notes: Hexapla equals the personal pronoun of the HT. Cf. 2:24; 3:22; 4:5; 6:15; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:5, 24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:2, 27,

31; 19:7, 10, 15, 26, 33, 34, 35; 20:12; 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 26:31; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:22, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:13, 14, 15, 17, 22; 49:4, 33.

Chapter 50

Genesis 50:3

HT םיטגה
LXX τῆς ταφῆς

α' τῶν ἀρωματιζομένων

Wit 1: M O (= 135-628-707) s (= 85-344') Syh

Attr: α'] > 135 85

NonGr: Syh^v Ⲡⲓⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ .ⲛⲁ.

Notes: Aquila has a literal translation.

Genesis 50:5

HT תהנה אנכי מת (למא?)
LXX (λέγων)

Sub ✕

Wit 2: λέγων] > C^{'-128'}; + προ του τελευτησαι αυτον f^{-56txt}; + (✕ Arm^{26 40}
121 224 Syh) ιδου εγω (+ ειμι M 15'-58) αποθνησκω (-σκων 58-376)
M^{mg}(ind mend ad (4) λέγων) O⁻²⁹ Syh = 𐌹 𐌹; sub ✕ Arm^{33 65}

Notes: Since this verse is an oath's clause, then 'תהנה אנכי מת' seems unnecessary (Wevers, NGTG, 840). Hexapla, however, records it under the asterisk.

Genesis 50:10

HT לביו אב
LXX τὸ πένθος τῷ πατρὶ αὐτοῦ

non tr τῷ πατρὶ αὐτοῦ τὸ πένθος

Wit 2: τὸ πένθος] om τό 15-17-72'-376 18-118'-537 125 30' 509; tr post αὐτοῦ D^G 15-17-135'-426-707 130 76 319 Arm Syh = 𐤀

Notes: Hexapla follows the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 50:11

HT ַחֲרָה
LXX τῆς γῆς

Sub ✖

Wit 2: τῆς γῆς] sub ✖ 85; om τῆς 17-135 *d*⁻¹⁰⁶ 56* 458 30' 84-134 392 59 340; γην 18-118'-537 74; > 29-72 75 55 Chr VIII 577 La^S Sa

Notes: Ms. 85 incorrectly places 'τῆς γῆς' under the asterisk.

HT -
LXX τοῦ τόπου

Sub ÷

Wit 2: τοῦ τόπου] του αυτου τοπου 58; αυτου B^S 15-17-135-426-707 Aeth Arm Pal(vid) Syh (sub ÷) = Sixt Ra^S 𐤀; > 414-551*; + εκεινου A F 29-72 *b f* 84 121-346' 31 59 La^E Arab Co = Ald

Notes: LXX is rather more specific by adding 'the place'. Hexapla, on the other hand, places it under the obelus.

HT (ה)חַי
LXX το ὄνομα

Sub ÷

Wit 2: το ὄνομα] sub ÷ Syh: contra 𐤀

Notes: Syh incorrectly places ‘the name’ under the obelus.

HT -
LXX τοῦ τόπου

Sub ÷

Wit 2: τοῦ τόπου] του αυτου τοπου 58; αυτου B^s 15-17-135-426-707 Aeth
Arm Pal(vid) Syh (sub ÷) = Sixt Ra^s 𐎠; > 414-551*; + εκεινου A F
29-72 b f 84 121-346´ 31 59 La^E Arab Co = Ald

Notes: While LXX has ‘a place’, Syh puts it under the obelus.

Genesis 50:12

HT -
LXX αὐτοῖς

Sub ✕

Wit 2: αὐτοῖς] > F*; + (pr ✕ Arm^{26 40 121 224} Syh) και (> Arm) ηραν αυτον
15´-17-72´-135´-426 Syh

Notes: This appears to be a hexaplaric plus, but it is not attested in the HT (Cox, HM, 37). The Armenian has an incorrect symbol: the asterisk.

HT -
LXX και ἔθαψαν αὐτὸν ἐκεῖ

Sub ÷

Wit 2: και — fin] sub ÷ 85 Arm⁶⁵; pr ✕ Arm¹⁵³; sub ✕ Syh; + met *et* ✕
in Arm^{33mg}; > A F M 29-58-ol C´´ b f¹²⁹ 130 y z 59 76 319 509
Aeth^{CP} Bo = edd 𐎠; και εποιησαν 55; om αὐτόν 72; + (✕ 85-344´)
και (> Arm) ηραν αυτον 57^{mg} 30´-85^{mg}-343-344´^{mg}

Notes: LXX provides a summary statement through this addition. Ms. 85, on the other hand, places this summary under the obelus. Syh, Arm¹⁵³ and Arm^{33mg} incorrectly put it under the asterisk.

Genesis 50:13

HT וַיִּשְׂאוּ אֹתוֹ בְּנֵי אֶרְצָה כְּנַעַן
 LXX καὶ ἀνέλαβον αὐτὸν οἱ υἱοὶ αὐτοῦ εἰς γῆν Χανάαν

Sub ✖

Wit 2: init — Χανάαν] sub ✖ 730

Notes: 730 wrongly places this sentence under the asterisk.

Genesis 50:14

HT כָּל־הָעַמִּים
 LXX (οἱ συναναβάντες)

οἱ γ' πάντες

Wit 2: οἱ] pr παντες (-νταις 619) M O⁻²⁹ 128 19-108 130 71'-346' z 76
 319 630 Aeth Arm Bo Syh = Compl ㉓

Notes: Hexapla has 'all' to equal the HT (cf. 6:20; 7:20, 23; 30:32; 34:30; 41:38; 45:2; 50:14).

HT וְאִתּוֹ (הָעַמִּים)
 LXX (συναναβάντες)

Sub ✖

Wit 2: συναναβάντες] -βαινοντες 58; + παντες A oI 106-107'-370 56'-129
 s⁻¹³⁰ 46-74 318 La^s; + (✖ Syh) μετ αυτου O⁻²⁹ 130 527 76 319 Chr
 VIII 577 Arm Syh = ㉓

Notes: LXX omits 'with him' to avoid a redundancy. Hexapla, on the other hand, places it under the asterisk.

HT וְאִתּוֹ אֶת־אָבִיו (לְקַבֵּר אֶת־אָבִיו)
 LXX (θάψαι τὸν πατέρα αὐτοῦ)

Sub ✖

Wit 2: θάψαι — fin] > Chr VIII 577; + (✖ 85) (+ και 59) μετα (+ δε 340)
το θαψαι τον πρᾶ αυτου (αυτων 15) M^{mg} 15'-58-135'-426 646 56
85-343-344' 318-392 59 340 B_o = 𐤀

Notes: LXX's omission is probably a case of parablepsis (*homoioteleuton*).

Genesis 50:16

HT רמל
LXX λέγων

σ' παρακαλῶν

Wit 1: M

Notes: The usage of 'exhorting' by Symmachus is probably to start a request clause in verse 17.

Genesis 50:17

HT תִּקַּח עִשָׂא וְנִשֵּׂא
LXX ἄφες αὐτοῖς τὴν ἀδικίαν

α' ἄρον δὴ ἀθεσίαν ἀδελφῶν σου

Wit 1: M

Notes: Aquila translates literally.

HT תִּלְמַךְ הַעֲרִיב
LXX ονηρά σοι ἐνεδείξαντο

α' κακία ἡμίψαντό (pro ἡμείψαντο) σε

Wit 1: M

Wit 2: σοι] σαι (pro σε) 376; > z⁻³¹; tr post ἐνεδείξαντο O^{-29 135} 130 527 76
319 Arm = ℞

Notes: Aquila follows the HT.

HT κ̅η̅ κ̅ψ̅
LXX δέξαι

α' ἄρον δή

Wit 1: 108 Syh

NonGr: Syh^F 𐤀𐤃𐤍 𐤒𐤓𐤀𐤓 .𐤓.

Notes: Aquila has a literal translation.

Genesis 50:18

HT -
LXX πρὸς αὐτόν

Sub ÷

Wit 2: πρὸς αὐτόν] παλιν 125; sub ÷ Syh; > Chr VIII 577 = ℞; + επεσαν
εναντιον αυτου και 340; + (✠ M Arm^{40 121 224} Syh) και γε (om και
γε 58-72 Arm) οι (> M 376'-707) αδελφοι αυτου (+ και M 376'-
707*vid Syh) επεσαν (-σον 15-72-135; επεπ. 376; + και M) εις (επι
17-72-135'; + το 707) προσωπον αυτου (-των 17-72; > M) και (> M
Syh) M^{mg}(ind mend ad fin₁₇) O^{-29 82} Sa Syh = ℞; και γε — αυτου
2^o sub ✠ Arm^{26 33}; αυτου 2^o sub ✠ Arm⁶⁵

NonGr: Syh 𐤒𐤓𐤀𐤓 𐤀𐤓 ÷

Notes: LXX tends to provide the information of the addressor and / or the
addressee. Cf. 3:24; 4:25; 12:7, 11, 20; 14:14, 19; 15:6; 16:8, 13; 18:6, 24; 19:7, 29;
21:26, 30, 34; 22:1, 11; 23:8; 24:7, 14, 31, 60; 25:31, 33; 26:10; 27:35; 28:19; 29:7, 19,
25, 28, 32, 33; 30:3, 23, 31, 34, 37; 31:1; 32:8; 33:1; 34:5, 14; 35:9; 37:14, 17; 38:16, 26;
39:11; 40:18; 41:45; 42:24, 43:27, 28; 44:1, 17, 25; 45:1, 26; 46:33; 47:16, 20; 48:4, 9,
17; 50:18, 24. Hexapla, on the other hand, places it under the obelus.

HT 𐤒𐤓𐤀𐤓 𐤀𐤓 𐤀𐤓

Sub ✖

Wit 2: πρὸς αὐτόν] παλιν 125; sub ÷ Syh; > Chr VIII 577 = ℞; + επεσαν εναντιον αυτου και 340; + (✖ M Arm^{40 121 224} Syh) και γε (om και γε 58-72 Arm) οι (> M 376'-707) αδελφοι αυτου (+ και M 376'-707*vid Syh) επεσαν (-σον 15-72-135; επεπ. 376; + και M) εις (επι 17-72-135'; + το 707) προσωπον αυτου (-των 17-72; > M) και (> M Syh) M^{mg}(ind mend ad fin₁₇) O^{-29 82} Sa Syh = ℞; και γε — αυτου 2^o sub ✖ Arm^{26 33}; αυτου 2^o sub ✖ Arm⁶⁵

Notes: Wevers argues that LXX shortened the text intentionally because the omission of the mark of obeisance adds little to the story, while the main point is the divine intention underlying the course of events detailed in verse 20, and secondarily that Joseph would care for them in verse 21 (Wevers, NGTG, 849-850).

Genesis 50:19

HT וְאֵלֶּיךָ יִתְּנֶנּוּ בְּיָמֵי חַיֵּיךָ (וְאֵלֶּיךָ יִתְּנֶנּוּ)
LXX (μὴ φοβεῖσθε) τοῦ γὰρ θεοῦ εἰμι ἐγώ

τὸ σαμ' μὴ φοβεῖσθε· καὶ γὰρ φοβούμενος θεόν εἰμι

Wit 1: O (= 135-628) ↓C' (= 14-25-57-73-413'-500') **Nobil**

Attr: τὸ σαμ'] O (= 135-628) 14-25; > cI (= 73-413')

Var: φοβούμενος] + 550 | εἰμι] + εγω 550

α' ὅτι μὴ θεὸς ἐγώ

Wit 1: ↓M ↓O (= 135-628) ↓C' (= 14-25-57-57^{cat}-73-413-500'-550) ↓85
↓Syh **Nobil**

Attr: α'] O (= 135-628); > 550

Var: ὅτι] > 135 14-550 | θεός] θεου M 57-550 85 Syh

σ' μὴ γὰρ ἀντὶ θεοῦ ἐγώ

Wit 1: ↓M ↓O (= 135-628-707vid) ↓C' (= 14-25-57-57^{cat}-73-413-500'-550) ↓108 ↓85 ↓Syh **Nobil**

Attr: σ'] O (= 135-628); > 14-500'-550

Var: ἐγώ] > 25 | γάρ] > 550 | ἐγώ] pr **εἰμι 628**; + εἰμι M 707vid 57 108 85 Syh **Nobil**

NonGr: Syh^F ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ .ܠ.
ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ .ܘܢ.
Syh^V ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ .ܠ.
ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ .ܘܢ.

Notes: Both Aquila and Symmachus have a literal translation. The Samaritan probably reads 'תחתה' as 'תחתה'.

Genesis 50:21

HT לְבַרְכֶּךָ

LXX διαθρέψω

α' διοικήσω

Wit 1: M

Notes: Aquila has a literal translation: to keep or to control.

HT ׀ֶלֶבֶרְכָךָ

LXX αὐτῶν εἰς τὴν καρδίαν

non tr τὴν καρδίαν αὐτῶν

Wit 2: αὐτῶν] αυτοῖς 58-82 53'-56* n 340 Sa; > 381'; tr ad fin 72-799 761 b 125 La^S Arm Syh = 𐤀𐤃

Notes: Hexapla equals the word order of the HT. Cf. 1:28, 30; 3:12; 4:12, 15, 22, 23; 6:16; 7:9; 8:3, 18; 9:2; 11:7, 8, 12; 12:1, 20; 14:11, 24; 17:12; 18:8, 11, 22, 28; 19:6, 20, 21, 38; 20:5; 21:6, 16, 26; 22:3, 4, 24; 23:6; 24:7, 41, 47, 50; 25:4, 6; 26:2, 28; 27:8, 43; 28:2, 14, 21; 29:32; 30:7, 10, 12, 14, 20, 22, 30, 43; 31:4, 10, 12, 16, 20, 32, 42, 55; 34:8; 35:13; 36:7; 37:4; 38:16, 18; 39:6, 21; 40:5, 14; 41:8, 11, 35; 42:15, 24, 28, 32, 38; 43:5, 15; 44:1, 4, 9, 20, 33; 45:8, 12, 19, 20, 21, 28; 46:5; 47:23, 26; 48:12; 49:16, 20; 50:10, 21, 25.

Genesis 50:22

HT -
LXX και οί ἀδελφοί αὐτοῦ

Sub ÷

Wit 2: και οί αδ. αὐτοῦ] sub ÷ 85 Syh; > b⁻¹⁸ = 𐤀𐤍

Notes: The HT probably omitted this phrase since it is included in ‘וְבֵית אָבִיו’ (Wevers, NGTG, 851). Hexapla, on the other hand, places it under the obelus.

Genesis 50:24

HT -
LXX τοῖς πατράσιν ἡμῶν

Sub ÷

Wit 2: τοῖς πατρ. ἡμῶν] sub ÷ Syh; > A = 𐤀𐤍; tr ad fin 527

Notes: See LXX’s pattern on apposition at (cf. 24:30; 25:5, 21; 26:7, 8, 18; 27:6, 15, 42; 28:5; 29:1, 9, 24; 30:5; 31:22, 32; 32:5; 34:27; 35:7; 37:2, 9; 38:13; 40:17; 43:3, 5, 16; 45:21; 47:18; 48:7; 50:24). Hexapla, on the other hand, places this apposition under the obelus. Cf. 37:9; 38:13; 43:16; 45:21; 50:24.

Genesis 50:25

HT וְהָיָה אִתְּךָ
LXX ὑμᾶς ὁ θεός

non tr ὁ θεὸς ὑμᾶς

Wit 2: ύμᾶς / ὁ θεός] ο θεος ημας 106*-107*; tr A M O^{-15 58} 128 44-106^c-
107^c-125-370-610 85-343'-344' t⁻⁷⁴ y^{-71'} z⁻³¹ 55 59 340 509 630 =
Ⲙ; om ύμᾶς 31

Notes: Hexapla equals the word order of the HT.

Genesis 50:26

HT ⲓⲟⲛⲛⲓ(ⲓ)
LXX ἔθαψαν

α' ἠρωμάτισαν

Wit 1: M

Notes: Aquila has a literal translation.

HT ⲓⲟⲛⲛⲓ(ⲓ)
LXX σορῶ

α' γλωσσοκόμω

Wit 1: M

Notes: Aquila translated 'ⲓⲟⲛⲛⲓ' literally as a sarcophagus or a mummy-case.

CHAPTER 4
FRAGMENTS OF DUBIOUS HEXAPLARIC
SIGNIFICANCE

While assembling the hexaplaric fragments of Genesis, there were some of anonymous fragments that could not be identified whether these fragments were hexaplaric readings or not. Therefore, this chapter lists all these fragments for a future research to examine their relationship to the hexapla.

Genesis 1:12

HT -
LXX κάρπιμον

⟨?⟩ σπερματίζοντα

Wit 1: 57'

Attr: (?)] > 57'

Notes: This reading does not have a clear connection except the author might be influenced by Aquila and Symmachus' translation of עֲרִימָה.

Genesis 1:21

HT מִלְּתַגְּהֵם וּמִלְּתַגְּהֵם
LXX τὰ κήτη τὰ μεγάλα

⟨?⟩ τοὺς δράκοντας τοὺς μεγάλους

Wit 1: O (=135 628) cf. **Sev 459, 31-35 Chr VII 66**

Attr: ⟨?⟩ ἄλλοι **Sev Chr**

Notes: The word κῆτος is translated as a sea-monster and a fish in Jonah 2:1. Severianus mentioned that ἄλλοι interpreted מַיִמֹתַי as δράκοντας (serpents or dragons). 14, 17, 135, 550, 615 and 628 commented that κήτη are all beings in the waters. It is extremely difficult to identify when something different is appeared among them. For this reason, τὰ μεγάλα was added.

Genesis 2:2

HT תַּבְּשִׁי(י)
LXX κατέπαυσεν

⟨?⟩ διέλειπεν

Wit 1: M

Attr: ⟨?⟩ > M

Notes: The variant, διέλειπεν, occurs due to itacism.

HT הַשֶּׁשֶׁת יָמִים בַּיּוֹם הַשִּׁבְעִי מִלְמַלְמֵתָא רַחֲמֵי
LXX καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἐποίησεν

⟨?⟩ ἑβραῖοι λέγουσιν εἰ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἐβδόμῃ πεποίηκέ(ν) τι καὶ ἐν αὐτῇ

Wit 1: O (= 17^{cat}-135-628) ↓C'' (= 14^{cat}-25^{cat}-57-73 mend ad 9-413-500)

Attr: ⟨?⟩ σ' 500

Var: κατέπαυσεν] + ἐν 25-413

Notes: This reading is a paraphrase of the HT.

Genesis 2:8

HT (גַּן־עֵדֶן)
LXX παράδεισον (ἐν Ἑδεμ)

⟨?⟩ κῆπον

Wit 1: 344'

Notes: This reading has 'garden', 'orchard', or 'plantation'.

Genesis 2:23

HT ηψξ

LXX γυνή

⟨?⟩ εσσα έβραιτί στί λῆψις ἡ άνδρίς

Wit 1: M

Notes: This reading explains that in Hebrew, the word 'woman' can be translated as 'taking' (like Theodotion) or 'woman' (Symmachus). This reading, therefore, has both Theodotion and Symmachus' reading.

Genesis 3:12

HT ητηη

LXX έδωκας

⟨?⟩ συνώκισας

Wit 1: 17'

Notes: This reading might be influenced by Aquila (cf. *Cat.* 376).

Genesis 3:15

HT ηψωψι

LXX τηρήσει

⟨?⟩ τρίψει

Wit 1: M

Notes: This reading has a literal translation: to bruise.

Genesis 3:22

HT נַעֲטֵף וַיִּמָּח
LXX ἐξ ἡμῶν τοῦ γινώσκειν

⟨?⟩ ἀφ' ἑαυτοῦ γινώσκειν

Wit 1: 130-344'

Attr: ⟨?⟩ + σ'; > 130

Notes: This reading might be influenced by Symmachus.

Genesis 4:1

HT נָתַן
LXX ἔγνω

⟨?⟩ ἐπέγνω καὶ συνετίσθη

Wit 1: s (= 130-344')

Notes: This reading translated as 'he observed' and 'he understood'. This reading cannot be traced back to the hexapla since it has two synonymous words for one Hebrew word.

Genesis 4:8

HT -
LXX διέλωμεν εἰς τὸ πεδῖον

⟨?⟩ ταῦτα ἐκ τοῦ ἀποκρύφου δοκεῖ ὑπὸ τῶν ὀ
εἰληφθαι, ἔχειν (pro ἔχει) δὲ αὐτὰ καὶ τὸ
σαμαρειτικόν· ἐν γὰρ τῷ ἑβραϊκῷ οὐ
γέγραπται οὐδὲ ἐν τοῖς περὶ Ακύλαν

Wit 1: ↓344' *O* (= 135^{cat}-628^{comm Cyr}) *C'* ^{cat} (= 14^{cat}-550^{cat}-615^{cat}) **Montef**
cf. Or *Sel* 101

Wit 2: διέλθωμεν — πεδῖον = **ⲙ Ⲥ Ⲯ Ⲧ^P**] > **ⲙ Ⲧ^O**

Var: περί] + τον 127

Notes: Montef says that “let us go to the plain field” is from Aquila and LXX (Field, 18). The scholion above, however, says that “let us go to the plain field” is quoted from hidden sources, although there is no record in τῷ ἑβραϊκῷ and Aquila” (cf. *Cat.* 508). Jerome, on the hand, clarifies the subject and the object of speaking, “and Cain told Abel, his brother” (Field, 18).

Genesis 4:15

HT ⲟⲩⲓ ⲛⲓⲧⲩⲃⲱⲥ
LXX ἐπτὰ ἐκδικούμενα παραλύσει

⟨?⟩ ἐπτὰ τιμωρίας ἦτοι ἐκδικήσεις

Wit 1: *O* (= 135^{cat}-628^{comm Th}) cf. Procop 245

Notes: This scholion interprets as ‘seven vengeance he shall truly revenge’.

Genesis 4:16

HT τίη
LXX Ναίδ

⟨?⟩ ἀναστάτου σάλον σαλευόμενος

Wit 1: 130

Notes: This reading might be influenced by Symmachus (cf. 4:16 in chapter 3).

HT τίη
LXX Ναίδ

⟨?⟩ σάλος

Wit 1: 135

Notes: This reading was translated from נגד.

Genesis 5:31

HT (שָׁנָה) וְשִׁבְעִים שָׁנָה וְשִׁבְעֵימָּוֶת (שָׁנָה)
LXX (ἔτη) ἑπτακόσια πενήκοντα τρία

⟨?⟩ χγγ'

Wit 1: 344

Wit 2: ἔτη — τρία] ετη Ψπ 72; ετη ογ[δακοσια] κοντα τρια 911; ετη
επτακ. και πεντηκ. τρια Or Sel 104; ετη επτ. τριακοντα τρια 71; ετη
επτ. πεντηκ. πεντε 707 19' d 527; ετη πεντακοσια πεντ. τρια 54;
επτ. πεντηκ. (πεντικ. 799) τρια ετη n t; εννακοσια κ. πεντηκ. τρια
ετη 318; επτ. κ. πεντηκ. (septuaginta Aeth^{FG} Arab = Μ Τ;
quadraginta Aeth^{CR}) τρια (septem Aeth^P Arab = Μ Τ) ετη A 121-
424 31' Aeth Arab = Ra; (+ ετη 130 vid) τρια κ. πεντηκοντα (-τικ.
376 59; + anni Syh) κ. επτ. ετη (sub ✕ Syh) M 17'-135' C'' s⁻
344mg 346-392 120' 55 59 319 509 730 Syh

Notes: LXX records that Lamech lived another 565 years and the total is 753 years. The HT, on the other hand, says that Lamech lived another 595 years and the total is 777 years. Samaritan and the reading above have 653 years of Lamech' total years. Samaritan total is one hundred years less than MT, i.e. 653, having lived after his son's birth 600 years (Wevers, NGTG, 74).

Genesis 6:2

HT בְּנֵי־הָאָדָמ׃
LXX οἱ υἱοὶ τοῦ θεοῦ

⟨?⟩ ...] θεῶν [. . . .]στευόντων

Wit 1: 64

Notes: This reading might be attributed to Symmachus (cf. 6:2 in chapter 3).

Genesis 6:6

HT (הַיְהִי) םַּקְצִי
LXX (καὶ) ἐνεθυμήθη (ὁ θεός)

⟨?⟩ ἀπέστρεψεν ἐν τῇ καρδίᾳ αὐτοῦ

Wit 1: 31

Wit 2: ἐνεθυμήθη] sub ※ Syh; > Tht I 148 Aeth^{FP} Arab; + (※ 57' 130-344' Arm^{26 33} Syh) ἐν τῇ καρδίᾳ αὐτοῦ 376 57^{mg}-78^{mg}-550^{mg} 130^{mg}-344^{mg} 120' 319 730 Or II 128 Syh Barh^{Lat}Ruf Rom III 1 V 6; sub ※ Arm⁶⁵

Notes: Manuscript 31 equals the verb in Symmachus and adds ἐν τῇ καρδίᾳ αὐτοῦ. Manuscript 31 interprets, “and God turned back in his heart.”

Genesis 6:7

HT יַתְקִי
LXX ἐθυμώθη

⟨?⟩ ἐνεθυμ[...

Wit 1: 64

Notes: It is unclear if this reading is related to the hexapla. This reading appears as well in mss. 72, 18, 458, 75, 54.

Genesis 6:14

HT רַבְרָבִּי (רַבְרָבִּי)
LXX (ἐκ ξύλων) τετραγώνων

⟨?⟩ ἀσήπτων

Wit 1: 343

Wit 2: τετραγώνων] pr ασηπτων (ασηπων 54) 54 Bo; ασηπτων και κεδρινων Procop 273; + ασηπτων (ασιπτ. 53'-56^c 799) 58^{f-56*} t

Notes: Cf. 6:14 in chapter 3.

Genesis 6:18

HT בָּרִית
LXX διαθήκη

⟨?⟩ συνθήκη

Wit 1: ↓135

Attr: α' σ'] 135

Var: συνθήκη] συνθηκη 135

Notes: This reading is influenced by Aquila and Symmachus (cf. 6:18 in chapter 3).

Genesis 7:24

HT וַיִּגְבְּרוּ
LXX και ύψώθη

⟨?⟩ ἐδυναμ[.]θη [...

Wit 1: 130

Notes: This reading might be influenced by Aquila (cf. 7:24 in chapter 3).

HT וַיִּגְבְּרוּ
LXX και ύψώθη

⟨?⟩ ἐδυναμώ^{θ'}

Wit 1: 346

Notes: This reading might be influenced by Aquila (cf. 7:24 in chapter 3).

Genesis 8:1

HT (ם'מָה) וַיִּבֹּשׁ(ו)
LXX (καὶ) ἐκόπασεν

⟨?⟩ συνεστάλησαν

Wit 1: 14

Notes: This reading might be influenced by Aquila (cf. Petit, CG II, 135-136).

HT (ם'מָה) וַיִּבֹּשׁ(ו)
LXX (καὶ) ἐκόπασεν

⟨?⟩ ἐλώφησαν

Wit 1: 14-739ind mend

Notes: This reading might be influenced by Symmachus (cf. Petit, CG II, 135-136).

Genesis 8:4

HT טַרְרָא
LXX τὰ Ἀραράτ

⟨?⟩ ὄρος τετριμμένον

Wit 1: O (= 17-135-(628))

Notes: Petit says that τετριμμένον probably is read as τετιλμένον. This reading might not be attributed to the hexapla.

HT רַבְעָה-עָשָׂר
LXX ἐβδόμη καὶ εἰκάδι

⟨?⟩ ὄρος τετιλμένον

Wit 1: 57'

Notes: See notes above.

Genesis 8:20

HT תָּבַח
LXX ὀλοκαρπώσεις

⟨?⟩ ὀλοκαυπώσεις

Wit 1: 413

Wit 2: ὀλοκαρπώσεις] -πωσιν (ολωκ. 392; -ποσ. 799) A L O^{-17' 58} d f^{-56mg}
129 799 121-392-424-619 31' 54 55 509 539 Chr VII 226 242
Arm^{te} = Sixt; ολοκαυτωσεις 527 59; ολοκαυτωσιν b; καρπωσεις
56^{mg}-129; αναφορας 14-500

Notes: 413 has a literal translation: a sacrifice of burnt offering.

Genesis 8:22

HT רַב־יָמִים תִּהְיֶה
LXX πάσας τὰς ἡμέρας τῆς γῆς

⟨?⟩ [πάντα] τὸν χρόνον τῆς γῆς

Wit 1: 64

Notes: Cf. Symmachus' reading at 8:22 in chapter 3.

Genesis 9:2

HT וַיִּבְרַךְ
LXX πληρώσατε

⟨?⟩ θερήσατε

Wit 1: ↓M

Var: θερήσατε] pro θερισ. M

Notes: Codex M interprets with a harvest connotation in mind.

Genesis 9:14

HT רָאָהְ-לֵעַ נְנִי נְנִי

LXX ἐν τῷ συννεφεῖν με νεφέλας ἐπὶ τὴν γῆν

⟨?⟩ ἐν τῷ συνάγειν με νεφέλας ὑπεράνω τῆς γῆς

Wit 1: M Montef

Wit 2: τὴν γῆν 911] της γης L O^{~17' 82 135} C'' 19' d f s t 527 120 54 55 59
319 730 Chr VII 254; + και 56' 392 Chr VII 254

Notes: Both συννεφεῖν and συνάγειν communicate the same meaning of 'bring together' or 'collect'. LXX, however, follows the wordplay in the HT between the verb 'נְנִי' and the noun 'נְנִי': συννεφεῖν - νεφέλας.

Genesis 10:9

HT רִבִּי

LXX γίγας

⟨?⟩ βίαιος

Wit 1: ↓cI (= 57-413) 130

Var: βίαιος] -ως 57'

Notes: This reading might be attributed to Symmachus (cf. 6:4; 10:8). This reading is incorrect up to (10) Βαβυλών in 413.

Genesis 11:3

HT וְהָיָה לְהִמָּן

LXX και ἄσφαλτος ἦν αὐτοῖς ὁ πηλός

⟨?⟩ ἐβασάνισεν

Wit 1: 730 cf. Field

Attr: ⟨?⟩ > 730

Notes: This reading shares the similar reading of M manuscript.

Genesis 12:18

HT η̄μ

LXX τί

⟨?⟩ ἔτι

Wit 1: 130

Notes: The reading above is probably not influenced by hexaplaric reading.

HT η̄μ̄

LXX ὅτι

⟨?⟩ διὰ τί

Wit 1: 57'

Wit 2: ὅτι] και 246 n Bo; δια τι 318 = 𐤀

Notes: Wevers incorrectly puts this reading under the lemma 'τί'.

Genesis 13:3

HT מִן־בְּ

LXX εἰς τὴν ἔρημον

⟨?⟩ εἰς τὸν νότον

Wit 1: 57s ind

Notes: Cf. the reading of Symmachus at 13:3 in chapter 3.

Genesis 14:23

HT תִּירָץ
LXX σφαιρωτήρος

⟨?⟩ νείματος ῥάματος

Wit 1: 413

Notes: This reading might not be a hexaplaric reading.

HT הַעֲרִירָץ
LXX σφαιρωτήρος ὑποδήματος

⟨?⟩ ἱμάντα δὲ τίνες ἤρμηνευκασιν αὐτοῦ τοῦ
ὑποδήματος δεσμὸν

Wit 1: 628^{cat}

⟨?⟩ ἱμάντα τίνες ἤρμηνευσαν αὐτοῦ τοῦ
ὑποδήματος

Wit 1: ↓O (= 17-135)

Var: τίνες] **pr** ἱμάντα 17 | ἤρμηνευσαν αὐτοῦ] > 17 | τοῦ ὑποδήματος] το
υποδημα 135

Notes: Cf. the reading of Symmachus at 14:23 in chapter 3.

Genesis 15:1

HT וַיִּזְוֶה
LXX ὑπερασπίζω

⟨?⟩ ὑπερμάχομαι καθάπερ ὄπλον

Wit 1: ↓*O* (= 135-628^{comm Cyr}) *C''* (= 52^{cat}s ind-57-79^{cat} -500'-615^{cat})

Attr: ⟨?⟩] σ' Field

Var: ὄπλον] + εμπροσθεν σου τιθημι την δυναμιν μου ασπεις γαρ καλειται (καλει 628) το οπλον 135-628

Notes: This reading says, "I will fight as a shield." *Cat.* 940, 135, 628 add, "I will fight as a shield before you, I place my power. For ἀσπίς is called as shield."

HT יגן
LXX ὑπερασπίζω

⟨?⟩ ἐγὼ πολεμῶ ὑπέρ σου

Wit 1: 392

Notes: 392 interprets, "I, myself, fight for you."

Genesis 15:2

HT יתִּיב רַשְׁמִי-יְבִי
LXX ὁ δὲ υἱὸς Μάσεκ τῆς οἰκογενοῦς μου

⟨?⟩ ὁ δὲ συγγενῆς τοῦ οἴκου μου ἐστὶν Ἐλιέζερ,
ὑπὲρ οὗ ἐν Δαμασκῶ ὁ θεὸς μου βοηθός

Wit 1: ↓*O* (= 135^{cat}-628) ↓*C''*,^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-550^{cat}-551^{cat}-615^{cat}) *Tht*^{11 12 13}

Attr: ⟨?⟩] σ' 135 628

Var: συγγενῆς] συγγενεις 628 | ἐν] > 135 | μου βοηθός] tr 135-628 615 | βοηθός] + ουτως εκληθη και ο μωυσεως υιος 135-628

Notes: Cf. the reading of Symmachus at 15:2 in chapter 3 and *Cat.* 942.

Genesis 15:11

HT בִּשְׁבַע(1)
LXX (και) συνεκάθισεν

⟨?⟩ ἀπεβόησεν

Wit 1: 346

Notes: The reading above is probably not influenced by hexaplaric reading.

Genesis 16:6

HT הִנָּעַתָּ(1)
LXX (και) ἐκάκωσεν

⟨?⟩ μετὰ φυγῆς ὑπανεχώρησεν

Wit 1: M

Notes: In cod. M, the scholion states that this reading is not Aquila's reading. Wevers has corrected his Edition and put into bracket.

Genesis 16:11

HT עַמְּשָׁ
LXX ἐπήκουσεν

⟨?⟩ ἔφη δὲ ὁ θε̅ς

Wit 1: M

Notes: It is uncertain from where M got this reading specially the contrast between 'listen' with 'say'. This reading is probably not a hexaplaric reading (see notes from Petit, CG III, 86).

Genesis 17:8

HT וְאָמַרְתִּי
LXX και δώσω σοι

⟨?⟩ και διαθήκην δίδωμί σοι

Wit 1: 413

Notes: This reading might be influenced by Symmachus and Theodotion's reading.

Genesis 17:14

HT הַתְּרִיבִּי

LXX ἐξολεθρευθήσεται

⟨?⟩ ἀφανισθήσεται

Wit 1: M 57' 130 346

Wit 2: ἐξολεθρευθήσεται A 961 82 53] -λοθρευθησετε 319^{c pr m}; εξολοθ. rell;
+ και αφανισθησεται b

Notes: The meaning of the reading above is 'he will make unseen'. This reading might not be a hexaplaric reading.

Genesis 17:20

HT שְׁנַיִם־עָרְוֹרֵי־נְשִׂאִים

LXX ἔθνη

⟨?⟩ ἄρχοντες

Wit 1: M

Notes: This anonymous reading is on the margin of cod. M and it accurately paraphrases as rulers (cf. 25:16; Wevers, NGTG, 240). *Cat.* 1043 comments on 'the rulers', "twelve nations, this is to say understanding twelve tribes as rulers, this is to say the leaders that were born from Jacob, or holy messengers, which concerning them, the psalter says that you will appoint them as leaders upon the whole earth."

Genesis 18:5

HT כִּי־עַל־כֵּן עֲבַרְתֶּם עַל־עֲבָדְכֶם

LXX οὐ εἶνεκεν ἐξεκλίνετε πρὸς τὸν παῖδα ὑμῶν

⟨?⟩ ὅτι διὰ τοῦτο παρεληλύθατε ἐπὶ δοῦλον ὑμῶν

Wit 1: 343

Notes: Manuscript 343 is possibly attributed to Aquila because of the literalism of his translation. Firstly, the translation of כִּי as ὅτι. Secondly, the translation of מִתְּרַבְּעָא as παρεληλύθατε: 'I have passed by'. Thirdly, the translation of לָעַד as ἐπὶ although this is not a stylistic Greek. Lastly, the translation of דָּבָר as δοῦλον.

Genesis 18:22

HT וּבָלְיָי(1)

LXX ἦλθον

⟨?⟩ ἐπορεύθησαν

Wit 1: 628 cI (= 57-413ind ad ἀποστρ.) s⁻³⁴³

Notes: This unattributed reading is more literal than LXX.

Genesis 18:23

HT -

LXX καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής

⟨?⟩ εἰκότως ὠβελίσθη οἰκειότερον ἐν τοῖς ἐξῆς
ἐμφερόμενον μετὰ τὰ τοῦ ἀποκτεῖναι δίκαιον
μετὰ ἀσεβοῦς

Wit 1: M

Wit 2: καί — fin] pr ÷ M; > 71 = ㉓

Notes: M places LXX's reading under the obelus.

Genesis 18:25

HT טפֿשׂה מִשְׁפָּטֵי אֱלֹהִים בְּלִי אֱלֹהִים טפֿשׂה
 LXX ὁ κρίνων πᾶσαν τὴν γῆν οὐ ποιήσεις κρίσιν

⟨?⟩ ὁ πάντα ἀνὸν ἀπαιτῶν δικαιοπραγίαν, μὴ
 ποιήσης ἀκρίτως τοῦτο

Wit 1: ↓O^{cat} (= 17^{comm EusEm}-135^{cat}-628^{comm Cyr}-708^{cat}) ↓C'^{cat} (= 14^{cat}-
 408^{cat}-550^{cat}-615^{cat})

Var: δικαιοπραγίαν] δικαιοπραγεῖν C'' (= 14-408-550-615) | ποιήσης] -
 σεις 135-628 550

Notes: Cf. the reading of Symmachus at 18:25 in chapter 3.

Genesis 19:19

HT תוֹיִהֶלֶת
 LXX τοῦ ζῆν

⟨?⟩ τοῦ ζῶσαι

Wit 1: 57' 130

Notes: This reading is probably attributed to Aquila (see 1:28, 30; 2:19, 20; 3:1, 14; 6:19).

Genesis 19:31

HT בְּלִי אֱלֹהִים בְּדָרֶךְ
 LXX ὡς καθήκει πάση τῇ γῆ

⟨?⟩ ὡς νενόμισται παρὰ πᾶσιν ἀνθρώποις

Wit 1: M

Notes: This reading interprets two things. First, 'the way' is translated as 'customs' or 'regular practices'. Second, the whole earth is rendered as the whole men. This reading is probably not a hexaplaric reading.

Genesis 21:6

HT רְחַץ
LXX γέλωτά

⟨?⟩ χαράν

Wit 1: 343

⟨?⟩ εὐφροσύνην χαράν

Wit 1: M

Notes: 343 interprets ‘laugh’ as ‘joy’, while M has ‘cheery (merry) joy’ (for a further discussion, see *Cat.* 1202 and Procopius, PG 87, 384).

Genesis 21:8

HT לִידָגְ הַתְּשֵׁמָה
LXX δοχὴν μεγάλην

⟨?⟩ πότον μέγαν

Wit 1: M

Notes: M translates literally the HT and is possibly attributed to Aquila or Symmachus (?) (cf. 29:22 in chapter 3).

Genesis 21:14

HT בְּאֵר שָׁבַע
LXX τὸ φρέαρ τοῦ ὄρκου

⟨?⟩ Βηρσάβει

Wit 1: C^{cat} (= 500^{cat}-551^{cat}-cI^{cat}) 458 130 730

Notes: This unattributed reading might be attributed to Symmachus (cf. 21:14 in chapter 3).

Genesis 21:32

HT םיַתְּשֵׁלֶפֶת
LXX Φυλιστιείμ

⟨?⟩ ἄλλοφύλων

Wit 1: O (= 135-(628))

⟨?⟩ ἔπεσον δύο

Wit 1: M

Notes: 135 simply interprets as ‘other tribe’. A scholion in M probably read םיַתְּשֵׁלֶפֶת as two different words: לַפֶּלֶשׁ and תְּשֵׁלֶפֶת. Both readings are probably not hexaplaric readings.

Genesis 22:12

HT כִּי עָתָּה הִנֵּה עֲדָתִי
LXX νῦν γὰρ ἔγνω

⟨?⟩ νῦν ἔδειξας

Wit 1: ↓O' (= 17^{comm EusEm}-135^{comm EusEm}-628^{comm Eus}-708^{comm EusEm})
↓C''^{cat} (= 14^{cat}-25^{cat}-52^{cat}-57^{cat}-73^{cat}-408^{cat}-550^{cat}-551^{cat}-615^{cat})
Th^{11 12 13} cf. Procop 389/390

Attr: ὁ ἐβρ'] > O' (= 17-135-628-708) C'' (= 14-25-52-57-73-408-550-551'-615) Th^{11 12 13}

Var: ἔδειξας] -ξες 708; -εδει 615

Notes: Cf. 22:12 in chapter 3.

Genesis 22:13

HT דָּבָר
LXX ἐν φυτῷ σαβέκ

⟨?⟩ τὸ ἐν φυτῷ οὐκ ἔχει ὁ συρ' μόνον δὲ τὸ σαβέκ

Wit 1: 17^{comm Diod} C' ^{comm Diod} (= 14^{comm Diod} 25^{comm Diod} 52 ^{comm Diod} 57^{comm Diod} 73 ^{comm Diod} 408^{comm Diod} 550^{comm Diod} 551 ^{comm Diod} 615^{comm Diod}) Procop 391/392

Notes: *Cat.* 204 and Diodore in *cat. Niceph.* provide the same reading: τὸ ἐν φυτῷ οὐκ ἔχει ὁ σύρος, μόνον δὲ τὸ σαβέκ. Diodore comments on σαβέκ, “I think this is the name of the plant. For the Hebrews, σαβέκ might signify releasing (forgiveness) and this might be the evidence for the mystery of the cross” (theological reading). In *Cat.* 205, Gennadius also says, “While some people give the meaning ‘forgiveness’ or ‘releasing’ for σαβέκ, the other people say it is upright . . . as it is an example of the cross” (theological reading). This reading might be based upon the Aramaic root *šby* (Romeny, SGD, 331).

Genesis 23:11

HT ַןִּתְּנֶנְךָ
LXX παρ' ἐμοὶ γενοῦ κύριε

⟨?⟩ πλὴν ἐάν σοι ὄφελον ἀκούσης μου

Wit 1: 135

Notes: This scholion is probably not influenced by a hexaplaric reading.

Genesis 23:13

HT הַיְהִי־מִן־יָדֶיךָ
LXX ἐπειδὴ πρὸς ἐμοῦ εἶ

⟨?⟩ τὸ ἀρεστόν μοι ποιήσον

Wit 1: M cf. 628-708 14-408-550

Notes: This unknown reading interprets the HT as ‘(if it is) pleasing, do for me’. The scholion in *Cat. Niceph.* and *Cat.* 1292 read as follows, “if you find (it) pleasing for me, he says, then you attempt seriously to find favor (kindness).”

Genesis 23:15

HT הקֶשׁ
LXX διδράχμων

⟨?⟩ στατήρων

Wit 1: **M Procop 394**

Notes: This reading has a literal translation: a standard coin. *Cat.* 1293 and Procopius in *Cat. Niceph.* say, “this is coin, as Origen says, a half of unciae, and it has two drachmas.”

Genesis 24:31

HT הַיְהוָה אֱלֹהֵינוּ
LXX εὐλογητὸς κύριος

⟨?⟩ εὐλογημένε παρὰ κυ

Wit 1: C' (= 57'-73-500')

Wit 2: κς] pr o 961; *domini* Arm Bo; spat 905*; + o θς f 71; + και b

Notes: This reading might be influenced by ὁ ἐβρ' since it says that the Lord is the source of blessing.

הַיְהוָה] The preposition *παρὰ* plus genitive case denotes that God is not the recipient of blessing, but Abraham's servant.

HT הַיְהוָה אֱלֹהֵינוּ
LXX εὐλογητὸς κύριος

⟨?⟩ εὐλογημέ ὑπὸ κυ

Wit 1: **628**

Wit 2: κς] pr o 961; *domini* Arm Bo; spat 905*; + o θς f 71; + και b

Notes: Cf. notes above.

Genesis 24:61

HT הַיְתָרְבֵּי
LXX αἰ ἄβραι αὐτῆς

⟨?⟩ παιδίσκαί

Wit 1: 346

⟨?⟩ παιδίσκαί ἢ κοράσια

Wit 1: ↓*O* (= 135-628) ↓*C''* (= 14-25-52^{cat}-77^{cat}-413^{cat}-500^{cat}-550-551-
569^{cat}-615^{cat}) ↓130

Var: παιδίσκαί]-κε 761* | ἢ] και 135-628; > 130

⟨?⟩ αἰ τρυφεραὶ καὶ νέαι θεραπαινίδες

Wit 1: M

Notes: The first unidentified reading might be influenced by Aquila.
The second unidentified reading (scholion) might be attributed to the Syrian.
Since the third reading is a pure interpretation, it is difficult to determine if there is a hexaplaric influence.

Genesis 24:63

HT הִדְּבַבּ הַיְשָׁלָה
LXX ἀδολεσχήσαι εἰς τὸ πεδῖον

⟨?⟩ ἐξῆλθε(ν) κατὰ μονὰς τοῖς οἰκείοις λογισμοῖς
ἐνομιλῆσαι

Wit 1: ↓*O* (= 135^{cat}-628) M *C''*^{cat} (= 14^{cat}-25^{cat}-551^{cat}-615^{cat}-*cI*^{cat})

Var: ἐξῆλθε(ν)] καθ' ἡσυχίαν και *O* (= 135-628)

Notes: Since this reading is a pure interpretation, it is difficult to determine if there is a hexaplaric influence.

Genesis 24:65

HT הַמָּצֵיחַ
LXX θέριστρον

⟨?⟩ λόστιμον

Wit 1: 376

Notes: Jerome explains, “*theristrum* means a mantle a kind of Arab garment found even today, with which the women of that province veil themselves” (Hayward, JHQG, 59). LSJ does not record the definition for λόστιμον, thus, the meaning and the attribution remains unknown.

Genesis 24:67

HT מְהַרְהֵרָה(1)
LXX (καί) παρεκλήθη

⟨?⟩ (καί) παρηγόρησεν

Wit 1: 57' 130

Notes: The reading above might be influenced by Symmachus.

Genesis 25:8

HT וְיָגַד לָאֵלֹהִים
LXX πρὸς τὸν λαὸν αὐτοῦ

⟨?⟩ πρὸς τοὺς πατέρας

Wit 1: ↓57 130

Wit 2: τὸν λαόν] τους πατερας D n 527 319 509 Chr XI 353^{LatHi} Is 8 (sed hab La¹)

Var: πατέρας] περατας 57

Notes: Field records that this reading is belonged to Symmachus, while Wevers labels as a questionable reading. This reading translates ‘the people’ as ‘his fathers (parents)’.

Genesis 25:34

HT םַשְׁמָוּ דְּאָבִי
LXX καὶ ἔψεμα φακοῦ

⟨?⟩ ἀπότριμμα φακῆς

Wit 1: 130

Notes: This reading has a literal translation: crushed lentil.

Genesis 26:30

HT הַתְּשֵׁמָה
LXX δοχήν

⟨?⟩ πόντον·

Wit 1: M

⟨?⟩ ἐστίασιν

Wit 1: M

Notes: The first reading has a literal translation ‘a drinking’ (cf. 21:8; 29:22). The second one has a free rendering ‘a banquet’.

Genesis 26:31

HT םִלְשָׁנָה
LXX μετὰ σωτηρίας

⟨?⟩ ἐν εἰρήνῃ

Wit 1: 130

Notes: This reading translates literally (cf. 28:21).

Genesis 26:35

HT מְרַחֵם
LXX ἐρίζουσαι

⟨?⟩ φιλονεικεῖν

Wit 1: 708 cf. Procop 417/418

Notes: This reading interprets as ‘to love contentiousness or rivalry’.

Genesis 27:3

HT פָּלֶה
LXX τὴν τε φάρετραν

⟨?⟩ τὴν βελοθήκην

Wit 1: M

Notes: This has a literal translation (cf. 26:31).

Genesis 27:6

HT הִנֵּה
LXX ἴδε ἐγώ

⟨?⟩ ἐγὼ δι’ ἐμαυτῆς

Wit 1: M

Notes: δι’ ἐμαυτῆς] Since this reading is a pure interpretation, it is difficult to be determined if there is a hexaplaric influence.

Genesis 27:16

HT מִיָּמִינָהּ

LXX ἐρίφων

⟨?⟩ αἰγῶν

Wit 1: M

Wit 2: ἐρίφων] + των αιγων 15-58-135´-426-οΙ

Notes: LXX has ‘he-goat’, while the reading above records as ‘she-goat’.

Genesis 27:42

HT אֵלַי סַחַחְתָּ

LXX ἀπειλεῖ σοι

⟨?⟩ διανοεῖται κατὰ σοῦ

Wit 1: 57´ 130

Notes: סַחַחְתָּ] The reading above have a free translation: ‘he has in mind’.

אֵלַי] The reading above has ‘against you’. *Cat.* 230 says regarding this dubious reading, “He (Esau) did not turn to murmuring with the greatness of his anger, but he was having the wrath against his brother in his heart.”

Genesis 27:46

HT יִתְצַק

LXX προσώχθικα

⟨?⟩ εὐδελυξάμην

Wit 1: ↓708

Var: εὐδελυξάμην] pro εβδ. 708

Notes: This reading is probably not a hexaplaric reading.

Genesis 28:12

HT וְשָׂרָא מְגִיעַ הַשְּׂמִימָה

LXX ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν

⟨?⟩ ἡ ἀρχὴ ἤπτετο τοῦ οὐρανοῦ

Wit 1: 57' 130

Notes: וְשָׂרָף] LXX has a better rendering than ⟨?⟩: a top (of the leader).

מִגִּיב] ⟨?⟩ reading translates from *qal* stem, while LXX's translation is derived from a *hiphil* stem.

הִשְׁפִּיחַ] LXX has a fine rendering since translating the directional *heh*, while the dubious hexaplaric reading omits it.

Genesis 28:19

HT וְהָיָה שְׁמוֹתָם עַל הַבְּרָכָה

LXX Οὐλαμγούζ ἦν ὄνομα τῆ πόλει τὸ πρότερον

⟨?⟩ Λούζ

Wit 1: 413

⟨?⟩ πρότερον γὰρ Λουζ ὄνομα τῆ πόλει

Wit 1: **Th**t^{11 12 13}

⟨?⟩ ἰστέον ὅτι Οὐλάμ πρότερον εἶπον οἱ περὶ Ἀκύλαν

Wit 1: ↓C'' (= 25-52-57'-408-550-551-615^{cat}-739) ↓**Th**t^{11 12 13}

Attr: ⟨α'⟩] > cII (= 52-408-615) **Th**t^{11 12 13}

Var: ὅτι] + το **Th**t^{11 12 13} | Οὐλάμ] οὐαλαμ 551; + και **Th**t^{11 12 13} | εἶπον] **pr** τη πολει 25

Notes: The first reading above translates contextually, while the second one translates literally. *Cat.* 237 comments on the third reading above, “one must know that

those, who said Ούλαμ as <and formerly>, are based on Aquila, and this is not a part of the name Λουζά which he calls as the real (literal) name according to these things.

Genesis 28:21

HT םיִשְׁבַּ
LXX μετὰ σωτηρίας

⟨?⟩ ἐπιστρέψῃ ἐν εἰρήνῃ

Wit 1: 57'

Notes: This reading has a literal translation.

Genesis 30:11

HT [טָ] [סָ] (טָסָ)
LXX ἐν τύχῃ

⟨?⟩ εὐζωνία ἦλθεν εὐζωνία ἦλθεν γάρ

Wit 1: 130

⟨?⟩ ἐν ἀγαθοῖς

Wit 1: M

Attr: ⟨?⟩ > M

Notes: HT has two variants. First, what it is written: in the good fortune. Second, what it is said: he went to Gad (or good fortune) or good fortune came. The first reading above translates from what it is said: [טָ] [סָ]. The second reading translates from what it is written: in a goodness.

Genesis 30:27

HT יְשִׁיבֵנִי
LXX οἰωνισάμην

⟨?⟩ παρητηρησάμηνη· έμαντευσάμηνη

Wit 1: 708

Notes: This reading has two readings. The first one has a broad definition: to watch or observe closely. The second one, on the other hand, is more specific: to divine or to prophesy. The second reading might be influenced by Aquila's reading.

Genesis 30:32

HT תרן
LXX φαιόν

⟨?⟩ ποικίλον πέρκον

Wit 1: cI (57'-550) 130

Wit 2: πρόβατον] -τα 911; + (pr ✕ Arm^{26 33 65}) ποικιλον και περκνον
(περκνον 15-17'-58-72-οI 46; λευκον 82; + και ραντον 72) και παν
βοσκημα (φοσκ. 376; προβατον 17') O' 46 Cyr II 229 La^O (sed hab
La^S) Barh; tr post φαιόν (φεον 129^{lx}) f

Notes: Both LXX and the reading above have 'dusky' or 'dark in color'.

Genesis 30:36

HT םִשָּׁי
LXX απέστησεν

⟨?⟩ διώρισεν

Wit 1: M

Notes: The reading above translates idiomatically: 'he divided (separated as a border or boundary)'.

Genesis 30:37

HT הַבָּנָה
LXX στουρακίνηνη

⟨?⟩ λεπτοκαρύινην

Wit 1: 56^{mg}

Notes: The reading above has ‘nut with a thin shell’.

Genesis 31:26

HT בַּגְּבִי־תָּסֵב בְּגִתִּי

LXX και ἐκλοποφόρησάς με

⟨?⟩ και ἔκλεψάς τὴν καρδίαν μου

Wit 1: 628

Notes: This reading says, “and you stole my heart”.

Genesis 31:27

HT וּבְשִׁימִים

LXX και μετὰ μουσικῶν

⟨?⟩ και μετὰ τραγωδῶ^δ

Wit 1: F^b

Notes: The reading above renders as ‘and with tragedies’.

Genesis 31:29

HT שָׂנֵא

LXX ἐχθές

⟨?⟩ ὀψέ

Wit 1: F^b

Notes: **שָׁמַח** has two basic meanings: yesterday and last night. While LXX chooses the first meaning, the dubious hexaplaric reading picks the second one: late in the day (night).

Genesis 31:33

HT **הָאֵלֹהִים לְהַאֲבִיב יַעֲקֹב לְהַאֲבִיב**
 LXX εἰς τὸν οἶκον Λείας

⟨?⟩ εἰς τὴν σκηνην τοῦ Ἰακώβ καὶ εἰς τὴν σκηνην

Wit 1: F^b

Notes: This reading follows the word order of the HT and translates literally.

HT **לְהַאֲבִיב**
 LXX τῷ οἴκῳ

⟨?⟩ ταῖς σκηναῖς

Wit 1: F^b

Notes: Although the reading above does not follow the singularity of the tent, it has a literal translation.

HT **הָאֵלֹהִים לְהַאֲבִיב מַיִם (מַיִם)**
 LXX (εὕρην)

⟨?⟩ καὶ ἐξῆλθεν ἀπὸ τῆς σκηνης τῆς Λίας (καὶ εἰσῆλθεν)

Wit 1: F^b

Wit 2: εὕρην] ηυρεν L(vid); + καὶ ἐξῆλθεν ἐκ τοῦ οἴκου λείας (λιας 527 319)
 D O ⁻⁵⁸ 46 527 319 Arm

Notes: This reading follows the HT. For a detail discussion of hexaplaric reading in Armenian, see Cox, HM, 29-30.

HT באָהל
LXX τὸν οἶκον

<?> τὴν σακηνήν

Wit 1: F^b

Notes: This reading translates literally.

Genesis 31:41

HT עֲשָׂרַת מְנִים
LXX δέκα ἀμνάσιν

<?> δεκάκις

Wit 1: 730

Notes: This reading might be influenced by Symmachus (cf. 31:7, 41 in chapter 3).

Genesis 31:50

HT הַנְּעֻטָּה
LXX ταπεινώσεις

<?> ἀδικήσεις

Wit 1: M

Notes: The reading above captures the affliction connotation of this Hebrew verb (either from *niphal* or *pual* stem).

Genesis 32:29

HT הַמָּלֵךְ
LXX ἵνα τί

<?> διὰ ποίαν αἰτίαν

Wit 1: M 57' **Nobil**

Notes: The reading above translates idiomatically: for what purpose. Field attributed this reading to ἄλλος.

Genesis 32:31

HT $\nu\lambda\chi$
LXX ἐπέσκαζεν

⟨?⟩ ἐπεκλίνετο

Wit 1: 73

⟨?⟩ ἐνεκλίνετο

Wit 1: 57'

⟨?⟩ ἐπεχώλευεν· ἐπεκλίνετο (inc) τῷ ποδί

Wit 1: M

Notes: The first reading above reading depicts Jacob's condition as he bends towards (incline or lean upon). The second reading also has a similar meaning: to lean from ἀνακλίνω. Both readings have a free rendering. The third reading capture the meaning in the Hebrew: to be lame, limp (defective).

Genesis 33:17

HT $\eta\eta\beta\sigma$
LXX εἰς Σκηνάς

⟨?⟩ Σοκότ

Wit 1: 106(sup lin)

Notes: This reading might not be a hexaplaric reading.

Genesis 34:19

HT בִּי גַּפְּתָּ בָּבֶת
LXX ἐνέκειτο γὰρ τῆι θυγατρὶ

⟨?⟩ ἐπεθύμει γὰρ τὴν θυγατέρα

Wit 1: 346

Notes: This reading has a literal translation.

Genesis 34:30

HT מִסְפָּר
LXX ἐν ἀριθμῶ

⟨?⟩ ἐν βραχεῖ

Wit 1: 550

Notes: This reading probably is not a hexaplaric reading (cf. Deut. 26:5; 28:62).

Genesis 35:12

HT נָתַתִּי
LXX δέδωκα

⟨?⟩ ὤμοσα

Wit 1: c1 (= 57'-550)

Wit 2: ἦν] + ὠμοσα 71

Notes: This reading probably is not a hexaplaric reading.

Genesis 35:16

HT הָאָרֶץ לְבוֹא
LXX εἰς γῆν ἐλθεῖν

⟨?⟩ ἐν τῷ ἐλθεῖν

Wit 1: 64

Notes: The reading above might read preposition ἔ as ἀ.

Genesis 37:28

HT םיִּזְרְאֵל

LXX Μαδιθηναῖοι

⟨?⟩ Ἰσμαηλίται

Wit 1: **628** C'' (= **14**^{cat}-57'-**550**^{cat}-**615**^{cat}-739) s (= 344'-730^{cat})

Wit 2: Μαδιθηναῖοι] μαδιν. 135' C''-18 73 128 551' 739 19'-108 44-370 30 392
59' 319 B_o; μαδην. 72-799 18 106-107' 121-318; μαδ[..]νεοι 82; -
δηναιοι 619; μαδινναιοι 17 527^s; ισμαδινναιοι 75; ισμαηλιται 381' 509
^{Lat}cod 102 (sed hab cod 100) Aeth

Notes: The reading above clarifies the confusion that might appear from the HT: the Midianite traders are different people from Ishmaelites. This reading, however, signifies that the Midianites and the Ishmaelites are different words for the same people (Wevers, NGTG, 625). *Cat.* 1797 attributed to Origen comments, “before, they call as the Ishmaelites, but now as the Midianites. On one hand, the Ishmaelites are the travelers. On the other hand, the Midianites are traveler (also traders).”

Genesis 38:14

HT הַיִּזְרְאֵל

LXX θερίστρω

⟨?⟩ σπαθαρίσκον

Wit 1: ↓**628** ↓cI (= 57-550)

Var: σπαθαρίσκον] -κω **628** 550

⟨?⟩ [σπα] θαρί[...]

Wit 1: 707^{III}

Notes: These readings interpret the veil in the HT as a thin upper garment.

Genesis 38:17

HT וַיִּצְהַרְמֶה

LXX ἐκ τῶν προβάτων

⟨?⟩ ἐκ τῶν ποιμνίων

Wit 1: 550

Wit 2: προβάτων] ποιμνίων 135 413^{mg} 75 343 71'; + μου 799 *b f* 343' *t* 71'-346' 31 55 319 509 Aeth^C Arab Arm = edd

Notes: This reading is probably a text variant rather than hexapla's influence (cf. Petit, CG IV, 194).

Genesis 38:25

HT וַיִּמְהַר

LXX πενθερόν

⟨?⟩ κύριον

Wit 1: 57

Notes: The reading above has 'the lord'. It is not a hexaplaric reading.

Genesis 39:2

HT וַיִּלְחַץ

LXX ἐπιτυγχάνων

⟨?⟩ εὐοδούμενος ἐπὶ πᾶσιν

Wit 1: 413

Notes: The reading interprets as ‘being prosperous in everything’.

Genesis 39:17

HT קַח־צָ(לְ)
LXX ἐμπαΐξαι

⟨?⟩ καταγνῶναι

Wit 1: M

Notes: The reading above interpreted as ‘to despise’. It is not a hexaplaric reading.

Genesis 39:20

HT אֶל-בֵּית הַסֵּהַר
LXX εἰς τὸ ὀχύρωμα

⟨?⟩ εἰς τὸ δεσμωτήριον

Wit 1: M

Notes: This reading has ‘into the prison’ (literally: to the fetter place).

Genesis 40:9

HT הַגֵּה-גִּפְּוֹ לְפָנָי(וֹ)
LXX ἦν ἄμπελος ἐναντίον

⟨?⟩ τὸ ἰουδ’ ἦν κλη^μ εναν^τ

Wit 1: 56

Notes: This reading says, “according to the Jews, it was a vine branch in front of.”

Genesis 40:10

HT ׀ג׀ג׀
LXX πυθμένες

⟨?⟩ κλήματα

Wit 1: 413

Notes: This reading has ‘vine-branches’.

Genesis 40:16

HT הנה
LXX ὄμην

⟨?⟩ ἐνόμιζον

Wit 1: M

Notes: This reading might be influenced by LXX instead of hexapla.

HT הן
LXX κανᾶ

⟨?⟩ κανίσκια

Wit 1: M

Notes: This reading might be influenced by Symmachus and / or LXX’s reading because it has ‘a basket-like’.

Genesis 41:1

HT הנה
LXX ὄετο

⟨?⟩ ἐνόμιζεν

Wit 1: M

Notes: This reading might be influenced by LXX.

Genesis 41:40

HT פִּי (ף)
LXX στόματί

⟨?⟩ λόγω

Wit 1: 939

Notes: This reading has a free rendering: a word.

Genesis 41:14

HT יִצְחָק (יה)
LXX ἐξήγαγον (αὐτόν)

⟨?⟩ δρόμῃ ἤγαγον

Wit 1: M cI (= 57'-550) 344'

Notes: This reading is probably influenced by Symmachus' reading (cf. 41:14 in chapter 3).

Genesis 41:23

HT אֲחֻזָּה (םה)
LXX ἐχόμενοι

⟨?⟩ πλησίον

Wit 1: M

Notes: The reading above is probably not a hexaplaric reading.

Genesis 41:42

HT בָּדַד הַזֶּהב

LXX κλοιὸν χρυσοῦν

⟨?⟩ κλοιὸν χρυσοῦν μανιάκην

Wit 1: 57

Notes: This reading seems to list LXX's reading, Aquila and Symmachus (see notes 41:42 in chapter 3).

Genesis 41:45

HT תַּבְּרָה תַּבְּרָה

LXX Ψονθομφανήχ

⟨?⟩ ὁ φίλων «κρυπτῶν εὐρετῆς» «ἡ ὄνειροκρίτης»

Wit 1: ↓O (= 135^{cat}-628^{cat}) ↓C'' (= 14^{cat}-57^{cat}-500^{cat}-550-551^{cat}-615^{cat})
56; cf. Procop 480

Attr: ⟨?⟩ > 56

Var: ὁ] > 135 615 | φίλων] -λον 376 | ὄνειροκρίτης] om ἡ ὄν. 135; ουει
376

Notes: This reading says, “Philo (says that) the discoverer of the secret things or the interpreter of dreams.”

Genesis 41:51

HT (')לְרַב

LXX τῶν πόνων

⟨?⟩ τῶν λυπῶν

Wit 1: M

Notes: The translation above can refer to physically and emotionally suffering.

Genesis 42:7

HT רַב־נִבְרָה(1)
LXX ἡλλοτριούτο

<?> ἀπεξενούτο

Wit 1: M

Notes: This reading has a scholion in the margin of M manuscript says, “he disguised himself, he was concealing his appearance.” This reading might be attributed to Aquila because its root-based translation (cf. 42:9).

Genesis 42:15

HT חִי פְרָעָה
LXX νή τήν υγίειαν Φαραώ

<?> ζῆ ὁ Φαραώ

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 42:16

HT וְרָצָה
LXX ἀπάχθητε

<?> ἀποκλεισ(θ)

Wit 1: F^b

<?> δεηθήσεσθε

Wit 1: 628 550

Notes: The first reading has a literal translation, while the second one might be influenced by Symmachus.

HT חִי פְרָעָה

LXX νή τὴν υἰείαν Φαραώ

<?> ζῆ Φαραώ

Wit 1: ↓F^b 550vid

Var: ζῆ] + ο F

Notes: See notes 42:15 above.

Genesis 42:25

HT הַדָּבָר

LXX ἐπισιτισμόν

<?> τροφάς

Wit 1: M

Notes: The reading above has ‘food’ or ‘nourishment’.

Genesis 42:27

HT יֶרֶשׁ-תֶּשֶׁ

LXX (τὸν) μάρσιππον

<?> τὸν σάκκον

Wit 1: M

Wit 2: τὸν μάρσιππον] το μαρσ. 707* 128*; το μαρσιππιον 53'; τον σακκον 962

Notes: This reading might be influenced by Symmachus' reading.

Genesis 42:30

HT וְיִשְׂרָאֵל

LXX ὁ ἄνθρωπος

<?> ὁ ἀνὴρ

Wit 1: F^b

Notes: This reading has a literal translation. Cf. notes 42:11; 43:3, 5.

Genesis 42:35

HT צָרוּר

LXX ὁ δεσμός

<?> ὁ κόμβος

Wit 1: F^b

Notes: This reading translates from ‘צָרוּר’.

Genesis 43:2

HT אֶת־הַשֶּׁבֶר

LXX τὸν σῖτον

<?> τὸν σιταρκισμὸν

Wit 1: F^b

Notes: The reading above has a broader meaning: supply of food.

Genesis 43:3

HT הָאִישׁ

LXX ὁ ἄνθρωπος

<?> ὁ ἀνὴρ

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 43:5

HT לֹא נֵרָד
LXX οὐ πορευσόμεθα

⟨?⟩ οὐ καταβησομ[...]

Wit 1: F^b

Notes: This reading has a literal rendering: go down.

HT אִישׁ
LXX ὁ ἄνθρωπος

⟨?⟩ ὁ ἀνὴρ

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 43:6

HT אִישׁ
LXX ἀνθρώπῳ

⟨?⟩ ἀνδρί

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 43:9

HT אָכַלְתִּי (וְנָ) אֶת
LXX ἐκδέχομαι

⟨?⟩ ἀντιφωνοῦμαι

Wit 1: F^b

Notes: This reading has a free rendering: to reply.

Genesis 43:11

HT תאבֿ

LXX θυμίαμα

⟨?⟩ λάδ[ανον]

Wit 1: F^b

Notes: This reading has ‘gum-ladanum’.

Genesis 43:13

HT אִישׁ

LXX ἄνθρωπον

⟨?⟩ ἄνδρα

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 43:14

HT אֱלֹהֵי

LXX ὁ δὲ θεός μου

⟨?⟩ ὁ δὲ ἰσχυρὸς ἰκανός

Wit 1: F^b

Notes: F^b has a literal translation. This reading, however, translates לָא as ‘a strong one’ instead of ‘God’ (cf. 43:14; 46:3). This reading might be influenced by Aquila (see 32:31 in chapter 3). LXX consistently translates ‘יְיָ’ as a personal pronoun such as 17:1; 28:3; 35:11; 48:3.

HT שִׂיָּה
LXX τοῦ ἀνθρώπου

⟨?⟩ τοῦ ἀνδρός

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

HT אָהַר
LXX ἐνα

⟨?⟩ ἕτερον

Wit 1: F^b

Wit 2: τὸν ἐνα = 𐤎] *alium* Arab Arm = 𐤎 𐤕; > Aeth^{-R} Bo Sa²¹

Notes: F^b has a literal translation. LXX probably read *resh* instead of *daleth*.

Genesis 43:16

HT עַ
LXX ἐπί

⟨?⟩ ἐπάνω

Wit 1: O (= 135ind ad τῶ-(628))

Notes: This reading has a free rendering: above or on the upper side (of the house).

HT שִׂיָּהּ

LXX ἀνθρώπους

<?> ἄνδρας

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

HT חָבֵט

LXX θύματα

<?> σφάγια

Wit 1: F^b

Notes: This reading might be attributed to Aquila due to its literalness.

HT אֲנָשִׁים

LXX ἄνθρωποι

<?> ἄνδρες

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 43:17

HT אִישׁ

LXX ὁ ἄνθρωπος

<?> ὁ ἀνὴρ

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

HT םַשׁנְאָה
LXX ἀνθρώπους

⟨?⟩ ἄνδρας

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 43:18

HT וַיִּרְאוּ
LXX ἰδόντες δέ

⟨?⟩ καὶ ἐφοβήθησαν

Wit 1: F^b

Notes: This reading translates from וַיִּרְאוּ. LXX, on the other hand, probably read this HT from הָרִאוּ.

Genesis 43:19

HT שְׂאֵי
LXX ἄνθρωπον

⟨?⟩ ἄνδρα

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 43:21

HT אַמְתָּתִּיחַתִּי (יגו)
LXX τοὺς μαρσίππους

⟨?⟩ τὰ θυλά[κία]

Wit 1: F^b

Notes: Cf. 42:27; 43:12.

Genesis 43:22

HT וַיִּתְּבֵן

LXX μεθ' ἑαυτῶν

⟨?⟩ ἐν χειρὶ ἡμῶν

Wit 1: F^b

Notes: While LXX has a Greek idiomatic, this reading has a literal translation.

Genesis 43:23

HT ׀ַלְעֹס ׀ַמִּיִן

LXX ἰλεως ὑμῶν

⟨?⟩ εἰρήνη

Wit 1: F^b

Wit 2: [ἰλεως] ειρηνη (-ρινη 75) *n*

Notes: This reading translates literally.

HT ׀ַלְעֹס ׀ַמִּיִן

LXX εὐδοκιμοῦν ἀπέχω

⟨?⟩ ἤλθε πρὸς μέ

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 43:29

HT יִמְאֲרֵן
LXX ὁμομήτριον

⟨?⟩ υἶὸν μρ̄ς αὐτοῦ

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 43:30

HT רַיְמָה
LXX ἐταράχθη δέ

⟨?⟩ καὶ ἐτάχυνεν

Wit 1: F^b

Notes: This reading has a literal translation. LXX, on the other hand, changed his translation from ‘to hurry’ to ‘to be troubled’ to make sense the text.

HT (ה)רַדְּקָה
LXX ταμειῶν

⟨?⟩ κοιτῶνα

Wit 1: M

⟨?⟩ κελλά[ριον]

Wit 1: F^b

Notes: רַדְּקָה has a basic meaning: chamber or room. However, bedroom, inner chamber, and storeroom are also included into specific meanings of רַדְּקָה. LXX has an

inner room or storeroom. The first reading above has a bedroom, while the second reading has a storeroom which might be influenced by LXX.

Genesis 43:32

HT אֲלֵי יוֹכָדִים הַמְצָרִים לֹא יִתְעַבְּרִים
LXX οὐ γὰρ ἐδύναντο οἱ Αἰγύπτιοι συνεσθίειν μετὰ τῶν Εβραίων

⟨?⟩ ὅτι αἱ Αἰγύπτιοι ἐβδελύσσοντο συνεσθίειν τοῖς Ἑβραίοις

Wit 1: 29

Notes: [אֲלֵי יוֹכָדִים] This reading interpreted these Hebrew words ‘they cannot eat’ as βδελύσσομαι: to detest or to abhor.

Genesis 43:33

HT בְּכֹר (i)
LXX τὰ πρεσβεῖα

⟨?⟩ τὴν πρωτοτοκίαν

Wit 1: F^b 57¹

Notes: LXX used two different words for בְּכֹר for a stylistic purpose. The reading above, however, has a literal translation.

HT אֲנָשִׁים(ה)
LXX ἄνθρωποι

⟨?⟩ ἄνδρες

Wit 1: F^b

Wit 2: οἱ ἄνθρωποι] οι ανδρες 15; > 25 Aeth

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 44:1

HT (י)תַּהַתְּמָס
LXX μαρσίππους

⟨?⟩ θυλά[κία]

Wit 1: F^b

Notes: The reading above shares Aquila's reading (see 42:27; 43:12, 21). Jerome comments, "instead of sack, the Hebrew has boot or money-bag. For *condy*, that is cup, which we also read in Isaiah, Aquila translated as goblet, and Symmachus a broad-drinking-vessel" (Hayward, JHQG, 79).

Genesis 44:2

HT גְּבִיעַ
LXX κόνδυ

⟨?⟩ ποτήριον

Wit 1: M

Notes: This reading has a specific translation: a drinking cup or wine cup.

HT גְּבִיעֵי גְּבִיעֵי הַכֶּסֶף
LXX τὸ κόνδυ μου τὸ ἀργυροῦν

⟨?⟩ ξέστ[ην] καυκ[ίον] ἀργ[υροῦν]

Wit 1: F^b; cf. Field

Notes: This reading has 'a pitcher, a silver cup'.

Genesis 44:4

HT אֲנָשִׁים(ה)
LXX ἀνθρώπων

⟨?⟩ ἀνδρῶν

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 44:5

HT שְׁהַיְוֶה שְׁהַיְוֶה

LXX οἰωνισμῶ οἰωνίζεται

⟨?⟩ μαντεία μαντεύεται

Wit 1: F^b ↓135

Var: μαντεία] > 135

Notes: Although this reading translated the first word ‘μαντεία’ as a noun, this reading has a literal translation and maintains a wordplay. *Cat.* 1991 provides the importance of ‘the cup’, “if you destroy (this cup), then he does not receive a good plan but a destruction out of it.”

HT שְׁהַיְוֶה שְׁהַיְוֶה

LXX οἰωνισμῶ οἰωνίζεται

⟨?⟩ τινὲς λέγουσιν ἐν αὐτῷ ἐμαντεύετο

Wit 1: ↓O (= 17^{cat}-135-(628)) ↓C^{cat} (= 14^{cat}-550^{cat}-615^{cat}) 730^{cat}

Var: λέγουσιν] + ὅτι 17-135-628 | αὐτῷ] ποτηριῳ 17-135-628;
εαυτω 550 | ἐμαντεύετο] μαντευεται 17-135-628

Notes: This scholion says, “they say that he prophesied by it.”

HT סְהַיְוֶה סְהַיְוֶה

LXX πονηρὰ συντετέλεσθε

⟨?⟩ κακὰ ἐποιήσατε

Wit 1: cI (= 57^ˆ-73)

Notes: This reading has an idiomatic Greek: he did bad things.

Genesis 44:10

HT טָבַעַ

LXX παῖς

⟨?⟩ δοῦλος

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 44:11

HT וַיִּתְּנוּ (1)

LXX ἤνοιξαν

⟨?⟩ ἔλυσαν

Wit 1: M

Notes: This reading has an idiomatic Greek: to unfold or unbind (the sack).

Genesis 44:15

HT מִתְּוֹתֵי אֵילָנָה

LXX οὐκ οἶδατε

⟨?⟩ ἀντὶ τοῦ οὐκ ἐννοεῖτε

Wit 1: O^{cat} (= 17^{cat}-135^{cat}-(628)) C^{ˆcat} (= 14^{cat}-550^{cat}-615^{cat}-739^{cat}) 730

Notes: This reading has an idiomatic Greek and records, “do you not understand?”

HT וְאִישׁ
LXX ἄνθρωπος

⟨?⟩ ἀνὴρ

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 44:17

HT וְאִישׁ־הַ
LXX ὁ ἄνθρωπος

⟨?⟩ ὁ ἀνὴρ

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 44:18

HT וְנִגַּדְתִּי לְפָנֶיךָ
LXX ἐναντίον σου

⟨?⟩ ἐν ὧσὶ κυρίου μου

Wit 1: F^b

Notes: While LXX has a free rendering, the reading above translated literally.

Genesis 44:21

HT וְיִמְלֹךְ עָלַי וְעַל
LXX ἐπιμελοῦμαι αὐτοῦ

⟨?⟩ θήσω ὀφθαλμ[όν] ἐπ' αὐτόν

Wit 1: F^b

Notes: This reading has a literal translation, while LXX interpreted as ‘he cares for him’.

Genesis 44:25

HT υ̣ϣ̣
LXX μικρά

⟨?⟩ ὀλίγα

Wit 1: F^b

Notes: This reading has a literal translation, while LXX has a better Greek rendering.

Genesis 44:26

HT ψ̣ⲥ
LXX ἀνθρώπου

⟨?⟩ ἀνδρός

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 44:29

HT ἴ̣ⲟⲥ
LXX μαλακία

⟨?⟩ σύμπτωσις

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 44:30

HT (י)שׁפָּנִי
LXX ψυχῆς

⟨?⟩ ὄψεως

Wit 1: M 57' 344'

Notes: This reading probably misread the middle letter *peh* of שׁפָּנִי as *khet* and it becomes שׁפָּנִי or serpent.

HT קשׁוּרָה
LXX ἐκκρέματα

⟨?⟩ συνδεδεμένη· δέδετα

Wit 1: O (= 135-(628))

Wit 2: αὐτοῦ] sub ✕ Syh; + συνδεδεμενη δεδετα και 376

Notes: This reading has both Aquila and Symmachus' reading.

Genesis 45:11

HT בְּיָתֶיךָ
LXX οἱ υἱοί σου

⟨?⟩ ὁ οἶκός σου

Wit 1: F^b

Wit 2: σου] + και ο οικος σου M^{mg} 82 d n t 71'-392 55 59 Bo

Notes: This reading has a literal translation.

Genesis 45:16

HT גַּבְשָׁה
LXX διεβοήθη

⟨?⟩ ἠκούσθη

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 45:17

HT (מִן)רַגְלֵיכֶם
LXX τὰ πορεῖα (ὑμῶν)

⟨?⟩ τὰ θυλάκ[ια]· ὑποζύγια

Wit 1: F^b

Notes: This reading is not a hexaplaric reading (cf. 45:17 in chapter 3).

Genesis 45:18

HT בְּלֶחֶם
LXX τὸν μυελόν

⟨?⟩ στέαρ

Wit 1: F^b

Notes: This reading has a literal translation (cf. Aquila's reading at 45:18 in chapter 3).

Genesis 45:21

HT הַתֵּבָה
LXX ἐπισιτισμόν

⟨?⟩ δαπάνην

Wit 1: F^b

Notes: LXX translates accurately of ‘הַצָּדָה’ as a provision. This reading interprets it as ‘cost’ or ‘expenditure’. This word ‘δαπάνη’ appears twice to translate Aramaic word ‘הַצָּדָה’ in the book of Ezra (6:4, 8). Jerome also comments, “this word can also mean as blessing” (Hayward, JHQG, 79).

Genesis 45:22

HT (שׁוֹרֵץ) יָהֵא

LXX (ἔδωκεν)

⟨?⟩ (ἔδωκεν) εἰς ἄνδρα

Wit 1: F^b

Notes: This reading has a literal translation.

HT הַלְהֵא

LXX στολᾶς

⟨?⟩ στολᾶς ἱματίων

Wit 1: F^b

Notes: The word ‘הַלְהֵא’ appears 9 times in the Hebrew Bible. LXX translates it as ‘στολή’ and ‘ἱμάτιον’ interchangeably. LXX uses ‘ἱμάτιον’ three times in Genesis (9:23; 37:34; 44:13). The usage of these two words by the reading above seems to specify that this is a garment (robe) of cloaks or mantles.

HT הַלְהֵא

LXX ἐξαλλασσούσας

⟨?⟩ διαφόρους

Wit 1: 135 ↓C'' (= 14^{cat}-79^{cat}-414-739-cI^{cat}) 730 31^{cat} Syh

Var: διαφόρους] -ρωσ 79

Notes: The reading above translated and interpreted it as ‘distinguished’ or ‘remarkable’. Thus, Benjamin received five ‘remarkable’ garments.

Genesis 45:23

HT חַנּוּן
LXX ἡμιόνους

⟨?⟩ ὀνάδας

Wit 1: F^b

Notes: This reading has a literal translation.

HT בָּרַךְ לְךָ וּמִזֶּן
LXX ἄρτους

⟨?⟩ σῖτον καὶ ἄρτους καὶ τροφήν

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 45:27

HT הִקָּה
LXX ἀνεζωπύρησεν

⟨?⟩ ἀνέζησεν

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 46:3

HT הָאֵל
LXX ὁ θεός

⟨?⟩ ἰσχυρός

Wit 1: F^b

Notes: This reading understands this word as one of God's attributes: the powerful one (see 32:31; 43:14; 46:3; 48:3; 49:24).

Genesis 46:8

HT םִיִּשְׁרָאֵל

LXX εἰσελθόντων

⟨?⟩ εἰσπεπορευμέ[νων]

Wit 1: 64

Wit 2: εἰσελθόντων] εισπορευομενων 44'-610 56* n t⁻¹³⁴ 71'-392 55 59; εισπορευθεντων 962; εισπεπορευμενων, -ρευομ. 107) 107-125-370 134^c; εισπορευμενων 134*; διασωθοντων 53; litt εισελ ex εισπο 31^c pr
m

⟨?⟩ εἰσπορευμένων

Wit 1: M

Wit 2: εἰσελθόντων] εισπορευομενων 44'-610 56* n t⁻¹³⁴ 71'-392 55 59; εισπορευθεντων 962; εισπεπορευμενων, -ρευομ. 107) 107-125-370 134^c; εισπορευμενων 134*; διασωθοντων 53; litt εισελ ex εισπο 31^c pr
m

⟨?⟩ πεπορευμένων

Wit 1: 344'

Notes: All three dubious hexaplaric readings have 'πορεύομαι' as their roots. The meaning, however, is not different than LXX: to enter (except the third hexaplaric reading that has 'to go').

Genesis 47:18

HT וְיִתְּשׂוּ תַּחְבֵּנֵי־אֱלֹ
LXX Μήποτε ἐκτριβῶμεν ἀπὸ τοῦ κυρίου ἡμῶν

⟨?⟩ οὐ μὴ διαψευσθῶμεν τῷ κῶ ἡμῶν

Wit 1: F^b

Notes: This reading translates as ‘we shall not deceive our lord’.

HT מִתְּשׂוּ כִּי
LXX εἰ γὰρ ἐκλέλοιπεν

⟨?⟩ ἰδοὺ τετελείωται

Wit 1: F^b

Notes: This reading has a free rendering: behold, it has been completed.

Genesis 47:19

HT הִנֵּה
LXX κτῆσαι

⟨?⟩ ἀγορᾶ^α (pro ἀγόρασον)

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 47:26

HT רִהֵל
LXX εἰς πρόσταγμα

⟨?⟩ εἰς τύπον

Wit 1: F^b

Notes: This reading has ‘a general instruction’.

Genesis 47:31

HT הַטְּמֵה שְׂאֵר־לַע
LXX ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ

⟨?⟩ ἐπὶ κεφαλὴν τῆς κλίνης

Wit 1: C' (= 57'-128-551^{cat})

Notes: Cf. Aquila's reading at 47:31 in chapter 3.

Genesis 48:3

HT יְהוָה לֵא
LXX ὁ θεός μου

⟨?⟩ ἰσχυρὸς ἰκανός

Wit 1: F^b

Notes: See 32:31; 43:14; 46:3; 48:3; 49:24.

Genesis 48:14

HT לַעֲשׂוֹת
LXX ἐναλλάξ

⟨?⟩ ἀντιστρέψας ἢ ἐπιστημόνως

Wit 1: M

Notes: This reading provides the two different definition of the Hebrew word: to lay crosswise and be prudent.

HT לַעֲשׂוֹת
LXX ἐναλλάξ

⟨?⟩ ἐπιστημόνως ἀντιστρέψας

Wit 1: ↓M ↓O (= 17^{cat}-135^{cat}-628^{comm Or}) C^{cat} (= 14^{cat}-550^{cat}-615^{cat})
↓Procop 485/486

Var: ἐπιστημόνως ἀντιστρέψας] om 17 Procop; tr M | ἀντιστρέψας] + η
M

Notes: This scholion has ‘the judgment of a cross being converted accordingly’.

Genesis 48:16

HT לָאֵלֶּה

LXX ὁ ῥυόμενος

⟨?⟩ ὁ ἀγχιστεύων

Wit 1: 550

⟨?⟩ ὁ ἀγχιστεύς

Wit 1: 57

Notes: Cf. the reading of Aquila at 48:16 in chapter 4.

Genesis 48:21

HT וַיִּשָּׂא

LXX ἀποστρέψει

⟨?⟩ ἀνάξει

Wit 1: M 57^s (= 85-343-344)

Wit 2: ἀποστρέψει] -ψη 54-615* 18^c; ανεξη 458; αναξει 75 318 59

Notes: This reading interprets as ‘he will lead’.

Genesis 49:1

HT וּבִרְאָה
LXX συνάχθητε

<?> ἀθροίσθητε

Wit 1: M 64

Notes: This reading translates synonymously with LXX.

Genesis 49:3-4

HT וְיָנִי
LXX τέκνων μου

<?> ἀνδρίας μου

Wit 1: F^b

Notes: This reading interprets as ‘your men’.

HT וְיָרַח וְיָרַח וְיָרַח וְיָרַח
LXX σκληρὸς φέρεσθαι καὶ σκληρὸς αὐθάδης

<?> περισσότερο τιμὴ καὶ περισσότερο κράτος

Wit 1: F^b

Notes: This reading understand the text as ‘honor (is) more excessive and strength (is) more excessive’.

Genesis 49:4

HT וְיָנִי
LXX ἐξύβρισας

<?> ἐθαμβη(θ)

Wit 1: F^b

Notes: This reading has a literal translation (cf. notes 49:3-4).

HT רתִּית
LXX ἐκζέσης

⟨?⟩ περισσευθῆς

Wit 1: F^b

Notes: This reading has a literal translation (cf. notes 49:3-4).

Genesis 49:5-6

HT םיָּקָא
LXX ἀδελφοί

⟨?⟩ ὁμογνω^μ

Wit 1: F^b

Notes: This reading has a good rendering: the same brother.

Genesis 49:6

HT ךִּבְּרִי דַּחַתָּא־לִּיא
LXX μὴ ἐρείσαι τὰ ἥπατά μου

⟨?⟩ μὴ μονωθῆ ἡ δόξα μου

Wit 1: F^b

Wit 2: τὰ ἥπατά] η δόξα 58; om τα 72

Notes: Cf. the reading of Aquila at 49:6 in chapter 3.

HT שִׁישׁ
LXX ἀνθρώπους

⟨?⟩ ἄνδρας

Wit 1: F^b

Notes: See notes 42:30. Cf. 42:11, 43:3, 5, 6, 13, 14, 16, 17, 19, 33; 44:4, 15, 17, 26; 49:6.

Genesis 49:7

HT עַד
LXX αὐθάδης

⟨?⟩ δυνατός

Wit 1: F^b

Notes: This reading has a good rendering.

Genesis 49:9

HT עָרַךְ
LXX ἀναπεσών

⟨?⟩ ἐγονάτισας

Wit 1: F^b

Notes: This reading understands ‘bow down’ as ‘bending with the knee’.

Genesis 49:11

HT הַקָּרְוָה
LXX καὶ τῆ ἔλικι

⟨?⟩ καὶ εἰς καλίκαρπον

Wit 1: F^b

Notes: This reading interprets it as ‘and into a good fruit’.

Genesis 49:13

HT וְתִכְרֹךְ
LXX παρατενεῖ

⟨?⟩ παρεκταθήσεται

Wit 1: O (= 135-628)

Notes: This reading has ‘it shall be got over and above’.

Genesis 49:14

HT מִן־הַיָּדָיִם
LXX τῶν κλήρων

⟨?⟩ τῶν λιβάδων

Wit 1: F^b(sic)

Notes: This reading understands the words as ‘of water vessels’.

HT מִן־הַיָּדָיִם
LXX τὸ καλὸν ἐπεθύμησεν

⟨?⟩ ὄνος ὀγκαρίων

Wit 1: F^b(sic)

Notes: This reading translates synonymously with Aquila.

Genesis 49:15

HT וַיְהִי לְמִסְבָּד
LXX καὶ ἐγενήθη ἀνὴρ γεωργός

⟨?⟩ ἀνός εἰς φόρον δουλεύων

Wit 1: O (= 135-628^{cat}) ↓C' (= 14-25-57'-550-739)

Var: εἰς] > 57

Notes: This reading has a literal translation.

Genesis 49:17

HT יִבְּשׁוּ
LXX ἐγκαθήμενος

⟨?⟩ συρόμενος

Wit 1: F^b(sic)

Notes: This Hebrew word is *hapax legomenon* and it means ‘a horned snake’. LXX interprets as ‘lie in ambush’, while this reading understands as ‘trailing’.

Genesis 49:18

HT קִוִּיתִי הַהוּן
LXX περιμένων κυρίου

⟨?⟩ ὑπέμεινα κῆ

Wit 1: F^b

Notes: Both LXX and this reading translate synonymously: to await. However, F^b follows the first-person singular of the HT.

Genesis 49:19

HT דִּדְגָּי (גַּנ) דִּדְגָּי
LXX πειρατήριον πειρατεύσει

⟨?⟩ φοσσάτον φοσσατεύ[σει]

Wit 1: F^b

⟨?⟩ εὐζωνος εὐζωνηεῖ

Wit 1: O^{cat} (= 17^{cat}-135^{cat}-628^{cat}) C'' (= 14-550-615^{cat}) cf. Procop 505/506

Notes: This first reading keeps a cognate expression but does not maintain the meaning of the HT, while the second reading has a literal translation.

HT בְּרַעַד דָּגַד
LXX πειρατεύσει αὐτῶν κατὰ πόδας

⟨?⟩ εὐζωνισθήσεται πτέρναν

Wit 1: M

⟨?⟩ φοσσατεύσει ὕστερον

Wit 1: F^b

Notes: Cf. the first reading to Aquila's reading at 49:19 in chapter three. This second reading has 'to trouble afterbirth' which is not fit in this context (cf. 49:19 in chapter three).

Genesis 49:21

HT הָיָה
LXX στέλεχος

⟨?⟩ εὐεξος

Wit 1: 628

Notes: This reading interprets it as 'well-grown' (cf. *cat.* 2219).

Genesis 49:24

HT הָיָה
LXX παρὰ θεοῦ

⟨?⟩ παρὰ ἰσχυροῦ

Wit 1: F^b

Notes: F^b also consistently translates as ‘strong’ for ‘לָקַח’ (See 43:14; 46:3; 48:3; 49:24).

Genesis 49:25

HT יָדָוּ
LXX ὁ θεός

⟨?⟩ ὁ ἰκ[ανός]

Wit 1: F^b

Notes: Cf. 35:11; 43:14; 48:3.

HT תָּהָהּ תִּצְּרָהּ מִיָּהָהּ
LXX γῆς ἐχούσης πάντα ἕνεκεν

⟨?⟩ ἀβύσσου . . . ὑποκάτω

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 49:26

HT תִּלְוִי
LXX ἐπ’ εὐλογίαις

⟨?⟩ ἐπιθυμίας

Wit 1: 118

Wit 2: ἐπ’ εὐλογίαις] επιθυμίας (επεθ. 458) 53’-56^{mg} n 85^{txt}-343-344^{txt} Tht I 224; επιθυμίας Chr VIII 576

⟨?⟩ ἐπιθυμίας

Wit 1: 57^{cat}

Wit 2: ἐπ' εὐλογίαις] επιθυμίας (επεθ. 458) 53'-56^{mg} n 85^{txt}-343-344^{txt} Tht I 224; επιθυμίας Chr VIII 576

⟨?⟩ ἐπιθυμίας ὑψηλῶν καὶ ἐπηρμένων

Wit 1: M

Wit 2: ἐπ' εὐλογίαις] επιθυμίας (επεθ. 458) 53'-56^{mg} n 85^{txt}-343-344^{txt} Tht I 224; επιθυμίας Chr VIII 576

Notes: All readings above are possibly influenced by Aquila because of their literalness.

Genesis 49:27

HT τῦ
LXX ἔτι

⟨?⟩ πραιδαν

Wit 1: F^b

Wit 2: ἔτι] *praedam* Hi Passim **ν**; > 128 z⁻³¹ 630 Ast 285 Chr VIII 576
Tht I 225 Aeth Pal

Notes: The reading above reads 'τῦ' as a prey or booty instead of 'again' just as LXX.

Genesis 49:30

HT η̅τ̅ψ̅η̅
LXX τὸ σπήλαιον

⟨?⟩ τὸν ἀγρόν

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 50:2

HT טַת־הַרְפָּאִים לְטַנְהוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ

LXX τοῖς ἐνταφιασταῖς ἐνταφιάσαι τὸν πατέρα αὐτοῦ, καὶ ἐνεταφίασαν οἱ ἐνταφιασταί

<?> τοῖς ἰατροῖς [τοῦ] ἀρωματίσαι τὸν πατέρα αὐτοῦ
καὶ ἀρωμάτισαν οἱ ἰατροί

Wit 1: F^b

Notes: This reading has a literal translation.

Genesis 50:3

HT טַת־הַרְפָּאִים

LXX τῆς ταφῆς

<?> τῶν ἀρωμάτων

Wit 1: F^b

Notes: Cf. Aquila's reading at 50:3 in chapter 3.

Genesis 50:9

HT וַיִּשְׂרָף וַיִּשְׂרָף וַיִּשְׂרָף וַיִּשְׂרָף וַיִּשְׂרָף

LXX καὶ ἵππεῖς

<?> καὶ φάρια

Wit 1: F^b

Notes: This reading has 'vessel'. It is not a hexaplaric reading.

Genesis 50:10

HT טַּרְסָה
LXX Ἀτάδ

⟨?⟩ ῥάμνος

Wit 1: F^b ↓M ↓O (= 135-628)

Var: ῥάμνος] pr η M 628

Notes: While LXX transliterates the HT, this reading translates it as a name of various prickly shrubs.

Genesis 50:11

HT טַּרְסָה
LXX Ἀτάδ

⟨?⟩ τοῦ ῥάμνου

Wit 1: F^b

Notes: See notes above.

Genesis 50:13

HT הַלְּבָרָה הַדְּבָרָה
LXX σπήλαιον τὸ διπλοῦν

⟨?⟩ ἀγρὸν τοῦ διπλοῦ

Wit 1: F^b

Notes: This dubious hexaplaric reading translates literally, although he read ‘הַלְּבָרָה’ from ‘לְבָרָה’ which means ‘double’ instead of a location near Hebron where the patriarchs and their wives were buried (BDB, 495).

HT הַדְּבָרָה
LXX τὸ σπήλαιον

⟨?⟩ τὸν ἀγρόν

Wit 1: F^b

Notes: See notes above.

Genesis 50:17

HT פִּבְּרָא יְהִלְאָ דְּבַעַּ גַּשְׁפִּלְ נָנְ נִשְׁ

LXX δέξαι τὴν ἀδικίαν τῶν θεραπόντων τοῦ θεοῦ τοῦ πατρός σου

⟨?⟩ παράφες τοῖς ἐλαττώμασι τῶν δούλων τοῦ
θεοῦ τοῦ πατρός σου

Wit 1: ↓O (= 135-628)

Attr: ⟨σ'⟩] 628

Var: ἐλαττώμασιν] ελασσωμασι 135

Notes: גַּשְׁפִּלְ נָנְ נִשְׁ] This translation might be influenced by Symmachus.

פִּבְּרָא יְהִלְאָ דְּבַעַּ] This reading has a literal translation.

Genesis 50:25

HT סְנַלְעַהִי

LXX συνανοίσετε

⟨?⟩ συναναβιβάσετε

Wit 1: 64

Notes: This reading translated literally from a *hiphil* stem: to cause to grow.

CHAPTER 5

SUMMARY

The primary goal of this research is to produce a critical edition of the hexaplaric fragments of Genesis by incorporating data from both previous editions and new findings and sources. This chapter will summarize 1) the updated of hexaplaric readings; 2) *Wit 1*: the updated sources; 3) *Var*: the variants of those readings; 4) the Aristarchian signs; 5) and the corrections to Göttingen Edition of Genesis.

Hexaplaric Readings

These updates will be presented in the table below with three primary columns. The first one will list the updates of hexaplaric readings with their verses. The second column will provide the attributions, which will be followed with the sources.

Table 2. New hexaplaric reading

No	New Hexaplaric Readings (Verses)	New Attr	New Sources
1	βρησίθ (1:1)	ὁ ἐβρ'	Or
2	τὸ ἐπεφέρετο, φησὶν, ἐξηγοῦνται ἀντὶ τοῦ συνέθαλθε καὶ ἐζωογονεῖ τὴν ὑδάτων φύσιν, κατὰ τὴν εἰκόνα τῆς ἐπωαζούσης ὄρνιθος, καὶ ζωτικὴν τινα δύναμιν ἐνείσθη τοῖς ὑποθαλπομένοις (1:2)	ὁ συρ'	Bas
3	καὶ διεστειλεν (1:4)	σ'	Philop 73s
4	καὶ ἐκάλεσεν ὁ θεὸς τῷ φωτὶ, ἡμέρα καὶ τὸ σκότος ἐκάλεσε νύκτα (1:5)	α'	Montef

No	New Hexaplaric Readings (Verses)	New Attr	New Sources
5	καὶ ἐκάλεσεν ὁ θεὸς τῷ φωτὶ ἡμέραν καὶ τὴν σκοτίαν ἐκάλεσεν νύκτα (1:5)	σ'	Montef
6	καὶ ἐκάλεσεν ὁ θεὸς τῷ φωτὶ ἡμέραν καὶ τὸ σκότος ἐκάλεσε νύκτα (1:5)	θ'	Montef
7	Σουμήν (1:8)	Ἐβρ.	Procop 72/73 (?)
8	βλάστημα χόρτου (1:11)	α'	Montef
9	βοτάνην χόρτου (1:11)	θ'	Montef
10	ἐξήγαγεν (1:12)	α'	628
11	σπερματίζον (1:12)	α'	628; Nobil
12	τοὺς δράκοντας τοὺς μεγάλους (1:21)	⟨?⟩	628 Sev 459 Chr VII 66
13	ἐβραῖοι λέγουσιν εἰ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἐβδόμῃ πεποίηκέ(ν) τι καὶ ἐν αὐτῇ (2:2)	⟨?⟩	628; 17 ^{cat}
14	ἀχλύος ἢ αἰθέρος συνεστῶτος παχυτάτου (2:6)	ὁ ἐβρ'	O (= 17 ^{comm} Eus Em-135 ^{comm} Eus Em-628 ^{comm} Eus) C'' (= 14 ^{comm} Eus Em-550 ^{comm} Eus Em-615 ^{comm} Eus) Procop 149
15	μυκτῆρας (2:7)	α' σ'	C'' (= 14-25-52-57-73-408-550-551'-615) Tht ^{11 12 13} Nobil
16	κῆπον ἐν Εδεμ (2:8)	⟨α'⟩	O (=17 ^{comm} Or-(135)-628 ^{comm} Or)
17	καὶ ἐφύτευσε κύριος ὁ θεὸς κῆπον ἐν Εδεμ ἀπὸ ἀρχῆθεν (2:8)	α'	Montef
18	καὶ ἐφύτευσε κύριος ὁ θεὸς παράδεισον ἐν Εδεμ ἀπὸ ἀρχῆθεν (2:8)	ὁ συρ'	O (=17 ^{comm} Eus Em-(135)-628 ^{comm} Eus) C'' (= 14 ^{comm} Eus Em-550 ^{comm} Eus Em-615 ^{comm} Eus)
19	φεισῶν (2:11)	ὁ ἐβρ'	Aca Sev
20	σαρδῶνυξ (2:12)	α'	Montef
21	ὄνυξ (2:12)	σ' θ'	Montef
22	ἄπαξ (2:23)	σ' θ'	Procop 176
23	ἀνδρίς (2:23)	σ'	Holmes

No	New Hexaplaric Readings (Verses)	New Attr	New Sources
24	συνετισθήσονται (3:5)	σ'	Anast
25	ἡ γῆ ἐν τῇ ἐργασίᾳ σου (3:17)	σ'	M 135
26	ἐν θῶ (4:1)	ὁ ἐβρ' ὁ συρ'	Procop 233
27	ὄργιλον τὸ πρόσωπον αὐτοῦ (4:5)	α'	628
28	ἀλλ' ἐὰν ἀγαθύνῃς ἀφήσω· ἐὰν δὲ μὴ ἀγαθύνῃς παρὰ θύραν ἀμαρτία ἔγκειται ἐγκάθηται (4:7)	σ'	O (= 17-135)
29	σαλευόμενος καὶ ἀκαταστατῶν (4:12)	οἱ λ'	C ['] cat (= 14 ^{cat} -25 ^{cat} -57 ^{cat} -52 ^{cat} -73 ^{cat} -408 ^{cat} -550 ^{cat} -551 ^{'cat} -615 ^{cat}) Tht ^{11 12 13} Procop 241
30	μετακινούμενος καὶ σαλευόμενος ἐπὶ τῆς γῆς (4:12)	σ'	628
31	ἀκατάστατος καὶ ἀνάστατος ἐν τῇ γῆ (4:12)	θ'	O (= 135 ^{cat} -628)
32	ἀποκτείνας (4:15)	ὁ ἐβρ'	Procop 245
33	μαλελεήλ (4:18)	ἄλλος	628
34	ἐπταπλασίως ἐκδικηθήσεται (4:24)	α'	Procop 256
35	ρλ' (5:3)	ὁ ἐβρ'	O (= 17 ^{comm} Eus Em-135 ^{comm} Eus Em-(628)) Procop 264 Montef
36	ρλ' (5:3)	ὁ συρ'	O (= 17 ^{comm} Eus Em-135 ^{comm} Eus Em-(628)) Montef
37	καὶ ἀνεστρέφετο Ἐνώχ (5:22)	σ'	(628) Syh
38	(καὶ ἔζησε Μαθουσάλα μετὰ τὸ γεννηῆσαι αὐτὸν τὸν Λάμεχ) δύο καὶ ὀγδοήκοντα καὶ ἐπτακόσια ἔτη (5:26)	τὸ ἐβρ' τὸ σαμ'	Montef
39	ιδόντες δὲ οἱ υἱοὶ τῶν θεῶν τὰς θυγατέρας τῶν ἀνθρώπων (6:2)	α'	Montef
40	καὶ ιδόντες οἱ υἱοὶ τῶν δυναστευόντων τὰς θυγατέρας τῶν ἀνθρώπων (6:2)	σ'	Montef

No	New Hexaplaric Readings (Verses)	New Attr	New Sources
41	καὶ ἰδόντες οἱ υἱοὶ τοῦ θεοῦ . . . (6:2)	θ'	Montef
42	οἱ δὲ γίγαντες (6:4)	θ'	M 135 130
43	καθ' ἡμέραν (6:5)	ὁ ἔβρ'	Procop 269
44	διενοήθη ἢ προσέσχεν (6:6)	ὁ ἔβρ'	Procop 269
45	οἱ ἐν τῇ γῇ κατεφθάρησαν ὑπὸ τῆς κακίας (6:11)	α'	O (= 135 ^{cat} -628)
46	ἐτράπη ὑπὸ κακίας, ἦτοι ἡμαρτεν (6:11)	σ'	628
47	πρινεώνων (14:3)	α'	Field
48	ἀκτῶν (14:3)	θ'	Field
49	τῷ Ἑβραίῳ (14:13)	α'	Or Montef
50	περάτης (14:13)	α'	O ^{cat} (= 135 ^{cat} -628 ^{comm Eus} -708 ^{cat}) C' ^{cat} (= 14 ^{cat} -408 ^{cat} -550 ^{cat} -615 ^{cat})
51	Ἑβραῖος (14:13)	ὁ συρ'	C' ^{comm Genn} (= 14 ^{comm Genn} -25 ^{comm Genn} -52 ^{comm Genn} -57 ^{comm Genn} -73 ^{comm Genn} -408 ^{comm Genn} -550 ^{comm Genn} -551 ^{comm Genn} -615 ^{comm Genn}) Tht ^{11 12 13}
52	ἱμάντα δὲ τίνες ἠρμηνευκασιν αὐτοῦ τοῦ ὑποδήματος δεσμὸν (14:23)	⟨?⟩	628 ^{cat}
53	ἱμάντα τίνες ἠρμηνευσαν αὐτοῦ τοῦ ὑποδήματος (14:23)	⟨?⟩	O (= 17-135)
54	ὁ δὲ συγγενῆς τοῦ οἴκου μου ἐστὶν Ελιεζερ, ὑπὲρ οὗ ἐν Δαμασκῷ ὁ θεὸς μου βοηθός (15:2)	⟨?⟩	O (= 135 ^{cat} -628) C' ^{cat} (= 14 ^{cat} -25 ^{cat} -52 ^{cat} -57 ^{cat} -73 ^{cat} -408 ^{cat} -550 ^{cat} -551 ^{cat} -615 ^{cat}) Tht ^{11 12 13}
55	υἱὸς τοῦ ποτίζοντος τοῦ οἴκου μου, οὗτος Δαμασκὸς Ελιεζερ (15:2)	α'	C' ^{cat} (= 14 ^{cat} -25 ^{cat} -52 ^{cat} -57 ^{cat} -73 ^{cat} -408 ^{cat} -550 ^{cat} -551 ^{cat} -615 ^{cat}) Tht ^{11 12 13}
56	εἴ πως τεκνωθῶ (16:2)	θ'	O' (= 135-708)
57	ἐφείδεν ὁ θς (16:11)	α'	628
58	κεχωρισμένος ἀνω̄ν (16:12)	θ'	O (=135-628)
59	ἔρημος ἀνω̄ς (16:12)	σ' θ'	135 C' ^{cat} (= 14 ^{cat} -615 ^{cat})

No	New Hexaplaric Readings (Verses)	New Attr	New Sources
60	ἐρήμου ἀνὸς (16:12)	σ'	O (=135-628)
61	συντέλεσαν τὸ ἔργον (18:21)	α'	O (= 135-628) C'' (= 14-408 ^{cat} -550-615 ^{cat})
62	ὁ πάντα ἀνὸν ἀπαιτῶν δικαιοπραγίαν, μὴ ποιήσης ἀκρίτως τοῦτο (18:25)	<?>	O' ^{cat} (= 17 ^{comm} EusEm-135 ^{cat} -628 ^{comm} Cyr-708 ^{cat}) C'' ^{cat} (= 14 ^{cat} -408 ^{cat} -550 ^{cat} -615 ^{cat})
63	νῦν ἔδειξας (22:12)	<?>	O' ^{cat} (= 17 ^{comm} EusEm-135 ^{comm} EusEm-628 ^{comm} EusE-708 ^{comm} EusEm) C'' ^{cat} (= 14 ^{cat} -25 ^{cat} -52 ^{cat} -57 ^{cat} -73 ^{cat} -408 ^{cat} -550 ^{cat} -551' ^{cat} -615 ^{cat}) Tht ^{11 12 13}
64	ἄφεσιν (22:13)	ὁ ἐβρ'	17 ^{comm} Diod C'' ^{comm} Diod (= 14 ^{comm} Diod-25 ^{comm} Diod-52 ^{comm} Diod-57 ^{comm} Diod-73 ^{comm} Diod-408 ^{comm} Diod-550 ^{comm} Diod-551' ^{comm} Diod-615 ^{comm} Diod) Procop 391/392 Tht ^{11 12 13}
65	ὄργανον (24:2)	ὁ συρ' ὁ ἐβρ'	O' (= 17 ^{comm} EusEm-135 ^{comm} EusEm-628 ^{comm} EusEm-708 ^{comm} EusEm) C'' ^{comm} Diod (= 14 ^{comm} Diod-25 ^{comm} Diod-52 ^{comm} Diod-57 ^{comm} Diod-73 ^{comm} Diod-408 ^{comm} Diod-550 ^{comm} Diod-551' ^{comm} Diod-615 ^{comm} Diod) Tht ^{11 12 13}
66	εὐγυμένε κῆ (24:31)	α'	628
67	εὐλογημέ ὑπὸ κῦ (24:31)	<?>	628
68	πλησμονή (26:33)	σ'	M
69	ἐπηρώθησαν (27:1)	σ'	628
70	πρότερον γὰρ Λουζ ὄνομα τῇ πόλει (28:19)	<?>	Tht ^{11 12 13}
71	τὰ φθ. . . (31:19)	θ'	628 14-57-550
72	καὶ ἔκλεψάς τὴν καρδίαν μου (31:26)	<?>	628
73	ἐν ταρσῶ μῆροῦ αὐτοῦ (32:25)	α'	Procop 457/458
74	οἶδε (32:25)	α'	Procop 459/460
75	κύουσι(ν) (33:13)	α'	628
76	τίκτουσι (33:13)	σ'	628

No	New Hexaplaric Readings (Verses)	New Attr	New Sources
77	γαλαουχοῦνται (33:13)	θ'	628 cI (= 57-550)
73	Σοχχόθ (33:17)	σ'	C' ' (= 14-550-615 ^{cat}) Montef
79	ἐν βραχεῖ (34:30)	<?>	550
80	Βενωνί (35:18)	σ'	628
81	ἄραβα (35:27)	θ'	628
82	καὶ ἔφερον Ἰωσήφ διαβολὴν κατ' αὐτῶν πονηράν (37:2)	ὁ συρ'	Procop 467/468
83	στύρακος (37:25)	σ'	628
84	κηρίον (37:25)	θ'	628
85	τί διήπλωσας καθ' ἡμῶν ἄπλωμα (38:29)	α' σ'	628 14 ^{cat} -550 ^{cat} -615 ^{cat}
86	διεκόπη (38:29)	ὁ συρ' ὁ ἐβρ'	Procop 473/474
87	ἔγνω ὁ κύριος αὐτοῦ ὅτι ὁ θεὸς εὐοδοῖ, ὅσα ἂν ποιῇ (39:3)	ὁ συρ'	Procop 476
88	δεσμωτήριον (39:20)	α'	628
89	ποτιστής (40:1)	α'	628
90	πέσων (40:1)	α'	628
91	ἄρτοποιός (40:1)	σ'	628
92	διηκόνησεν (40:4)	σ'	628
93	κλῶνες (40:10)	θ'	628
94	ἐν καλάμῳ ἐνί (41:5)	ἄλλος	550 ^{cat} -615 Or
95	ἀποκαλύπτων (41:8)	σ'	628
96	οὐχ ὑψώσει (41:44)	σ'	628 ^{cat}
97	τὴν ἀσχημοσύνην τῆς γῆς (42:9)	θ'	628
98	πιστοί (42:11)	θ'	628
99	δοκιμασθήσεσθε (42:15)	α'	628 550
100	δεηθήσεσθε (42:16)	<?>	628 550
101	σάκκου (42:27)	σ'	628
102	Σαρδέ (46:14)	α' σ'	628
103	νηπίων (47:12)	α'	Montef

No	New Hexaplaric Readings (Verses)	New Attr	New Sources
104	ἐπὶ κεφαλῆς τῆς κλίνης (47:31)	α'	135-628
105	ἐπὶ τὸ ἄκρον τῆς κλίνης (47:31)	σ'	135-628
106	ὁ ἀγχιστεύων (48:16)	⟨?⟩	550
107	ἐλθωθάρ (49:4)	έβρ'	Eriph
108	ἄρξεις τῶν κατὰ σοῦ (49:8)	α'	628
109	αἱ χεῖρές σου τὰ μετάφρενα τῶν ἐχθρῶν σου (49:8)	σ'	628
110	παρεκταθήσεται (49:13)	⟨?⟩	135-628
111	εὐξος (49:21)	⟨?⟩	628
112	ἐπιθυμίας θινῶν αἰωνίων (49:26)	σ'	17 ^{comm} Tht
113	ἐπιθυμίας θινῶν (49:26)	ἄλλος	628
114	προνομὴν ἢ σκῦλα (49:27)	ὁ έβρ'	Procop 509/510
115	τὰ σκῦλα (49:27)	σ'	Procop 509/510
116	παράφες τοῖς ἐλαττώμασι τῶν δούλων τοῦ θεοῦ τοῦ πατρός σου (50:17)	⟨?⟩	135-628

Wit 1: New Sources of Hexaplaric Readings

This section will be presented in the table below with three primary columns. The first one will provide hexaplaric readings with their verses. These hexaplaric readings are not the updated ones, but the readings that have been recorded by Wevers and editions before him. The second column will provide the attributions, which will be followed with their new sources which mainly come from the *O*-group, the *C*-group, the *s*-group, and Syh. The new Syro-Hexapla readings are based on a Princeton manuscript which was published as a book a year after Göttingen Edition of Genesis. This manuscript updates Syro-Hexapla readings especially both in Field and Wevers' Edition.

Table 3. New sources of hexaplaric readings

No	Hexaplaric Readings (Verses)	Attr	New Sources
1	Ἐν κεφαλαίῳ (1:1)	α'	Ambr Bas
2	βαρησήθ (1:1)	ὁ ἐβρ'	628 ^{cat} , 550 ^{cat}
3	ἡ δὲ γῆ ἦν κένωμα καὶ οὐδέν (1:2)	α'	C' (= 52 ^{cat} -408 ^{cat} -551 ^{'cat} -615 ^{cat})127 Tht ^{11 12 13}
4	κένωμα καὶ οὐδέν (1:2)	α'	Procop 41 GregNys Montef
5	ἀργὸν καὶ ἀδιάκριτον (1:2)	σ'	GregNys Combef Montef
6	θὲν καὶ οὐθὲν (1:2)	θ'	GregNys Montef Nobil
7	τὸ φῶς (1:4)	α'	Procop 48/49; Montef
8	- (1:8)	οἱ γ'	Or Hi
9	συστήτω (1:9)	α' σ'	Nobil
10	σπερματίζοντα (1:11)	α' σ'	Nobil
11	ἐγένετο οὕτως (1:20)	sub ÷	Montef
12	καὶ εἶπεν ὁ θεῶς· ἰδοὺ δέδωκα ὑμῖν σὺν πάσαν χλόην σπερμαίνουσιν σπέρμα ἐπὶ πρόσωπον πάσης τῆς γῆς καὶ σὺν πᾶν ξύλον, ὃ ἐν αὐτῷ καρπὸς ξύλου σπερμαίνοντος σπέρμα ὑμῖν γενέσθαι εἰς βρώσιν (1:29)	α'	Drusio Montef
13	καὶ εἶπεν ὁ θεῶς· δέδωκα ὑμῖν πάντα χόρτον τὸν σπερματίζοντα σπέρμα τὸν ἐπὶ προσώπου πάσης τῆς γῆς καὶ πᾶν ξύλον ἐν ᾧ ἐστὶ καρπὸς ξύλου σπερματίζοντος σπέρμα· ὑμῖν εἶναι εἰς βρώσιν (1:29)	σ'	127
14	σπερματίζοντα (1:29)	σ'	628
15	καὶ τῶ παντὶ ζῳῷ τῆς γῆς καὶ τῶ παντὶ πετηνώ του οὐρανοῦ καὶ τῶ παντὶ κινουμένῳ ἐπὶ τῆς γῆς, ὃ ἐν αὐτῷ ψυχὴ ζῶσα, σὺν παντὶ λαχάνῳ χλόης εἰς βρώσιν (1:30)	α'	Montef
16	πάσι τε τοῖς ζῳοῖς τῆς γῆς καὶ πάσι τε τοῖς πετηνοῖς του οὐρανοῦ καὶ παντὶ κινουμένῳ ἐπὶ τῆς γῆς, ἐν ᾧ ἐστὶ ψυχὴ ζῶσα, πᾶν χλωρὸν χόρτου εἰς βρώσιν (1:30)	σ'	Procop 137
17	οἱ οὐρανοί (2:1)	α' σ'	628
18	διέλιπεν (2:2)	α' σ'	628

No	Hexaplaric Readings (Verses)	Attr	New Sources
19	καὶ ἐπιβλυσμὸς ἀνέβη ἐκ τῆς γῆς καὶ ἐπότισε πᾶν τὸ πρόσωπον τῆς χθονός (2:6)	α'	Nobil
20	ὅτι ἐν ἡμέρᾳ βρώσεώς σου (2:17)	α'	628
21	θνητὸς ἔσῃ (2:17)	οἱ λ'	628
22	μοναχόν (2:18)	α'	628
23	ὡς κατένατι αὐτοῦ ἀντικρυς αὐτοῦ (2:18)	α' σ'	628 Anast
24	ζῶα (2:19)	α' σ'	Montef
25	τοὺς ζῴοις (2:20)	σ'	628
26	ἀπέκλεισεν (2:21)	α'	628
27	συνέκλεισεν (2:21)	σ'	628
28	τοῦτο ἄπαξ ὁστοῦν ἐκ τῶν ὀστέων μου (2:23)	σ' θ'	O (= 17 ^{cat} -628) C'' ^{cat} (= 14 ^{cat} -25 ^{cat} -52 ^{cat} -57 ^{cat} -73 ^{cat} -408 ^{cat} -550 ^{cat} -551 ^{cat} -615 ^{cat}) Tht ^{11 12 13} Nobil
29	αὕτη κληθήσεται [εσσα] ἀνδρὶς ὅτι ἀπὸ ἀνδρὸς ἐλήφθη αὕτη ἐστὶ(ν) γυνή (2:23)	σ'	628 Nobil Holmes
30	Εσσα (2:23)	ὁ ἐβρ'	Or Sel 101
31	λήψις ἀνδρός (2:23)	θ'	Holmes
32	πανουργότερος (3:1)	α' σ'	Anast 1049
33	μὴ ὅτι εἶπεν ὁ θεὸς· μὴ φάγητε ἀπὸ παντὸς ξύλου τοῦ κήπου (3:1)	α'	(628)
34	πρὸς τί (3:1)	σ'	(628)
35	συνετίσθητε (3:5)	θ'	(628)
36	ἢ συνώκησάς με (3:12)	α'	17-628
37	ἐπηγάγετό με (3:13)	α'	628
38	προστρίψει (3:15)	α'	(628)
39	θλίψει (3:15)	σ'	(628)
40	ἐπικατάρατος ἡ γῆ ἐν τῇ ἐργασίᾳ σου· ἐν κακοπαθείᾳ φάγη αὐτήν (3:17)	σ'	(628)
41	ἐπικατάρατος ἡ ἀδαμα ἐν τῇ παραβάσει σου· μετὰ μόχθου φάγη αὐτήν (3:17)	θ'	(628)
42	ἴδε ὁ Ἀδὰμ γέγονεν ὁμοῦ ἀφ' ἑαυτοῦ γινώσκειν καλὸν καὶ πονηρὸν, νῦν οὖν μηδαμῶς ἐκτείνας τὴν χεῖρα αὐτοῦ (3:22)	σ'	Holmes Montef

No	Hexaplaric Readings (Verses)	Attr	New Sources
43	χεροουί (3:24)	α' έβρ	127
44	άκχερουβίν (3:24)	τò έβρ'	17 ^{cat} -135 ^{comm Sev} -(628)
45	έκτησάμην $\overline{\alpha\nu\omicron\nu}$ έν θω ώς άνατιθέντος τόν πρωτότοκον τῷ θω (4:1)	ό έβρ' ό συρ'	(628)
46	έπεκλίθη (4:4)	α'	Montef Nobil
47	έτέρφθη (4:4)	σ'	Montef Nobil
48	έπύρισεν (4:4)	θ'	Chr F VII 251 Montef Nobil
49	ένεπύρισεν (4:5)	θ'	Montef
50	άλλ' έάν άγαθύνης άφήσω· έάν δέ μη άγαθύνης παρά θύραν άμαρτία έγκάθηται και πρòς σε ή όρμη αύτῆς άλλ' έξουσιάσης αύτῆς (4:7)	σ'	Montef
51	οὐκ άν άγαθώς ποιῆς δεκτόν; κάν μη άγαθώς ποιῆς, έπί θύρα άμαρτία έγκάθηται· πρòς σε όρμη αύτοῦ· και σύ άρξεις αύτοῦ (4:7)	θ'	O (= 135-628 ^{comm Th}) Hi 7 Montef
52	ταῦτα έκ τοῦ άποκρύφου δοκεί ύπό τῶν ο ειλήφθαι, έχειν (προ έχει) δέ αύτὰ και τò σαμαρειτικόν· έν γάρ τῷ έβραιοῦ οὐ γέγραπται οὐδὲ έν τοῖς περι Ακύλαν (4:8)	⟨?⟩	O (= 135 ^{cat} -628 ^{comm Cyr}) C'' (= 14 ^{cat} -550 ^{cat} -615 ^{cat}) Montef
53	σαλευόμενος και άκαταστατῶν (4:12)	ό έβρ' ό συρ'	628
54	ιδου έξέβαλές με (4:14)	α'	628
55	έπτὰ τιμωρίας ήτοι έκδικήσεις (4:15)	⟨?⟩	628 ^{comm Th}
56	πλήξαι (4:15)	α'	628
57	πατάξαι (4:15)	σ'	628
58	ότι έπταπλασίως έκδικηθήσεται Κάιν και Λάμεχ έβδομηκοντάκις έπτά (4:24)	α'	Holmes
59	έβδομάδος δίκην δώσει (4:24)	σ'	628; Procop 256
60	τότε ήρχθη τοῦ καλεῖν έν όνόματι (4:26)	α'	Chr IX 241 Montef Nobil

No	Hexaplaric Readings (Verses)	Attr	New Sources
61	οὗτος ἤλπισεν ἐπικαλεῖσθαι τῷ ὀνόματι κυ τοῦ θυ (4:26)	ὁ ἐβρ'	O (= 17 ^{comm} Eus Em-135 ^{comm} Eus Em-628 ^{comm} Eus) C'' (= 14 ^{comm} Eus Em-550 ^{comm} Eus-615 ^{comm} Eus Em) Procop 261 Montef
62	ρλ' (5:3)	ὁ ἐβρ'	O (= 17 ^{comm} Eus Em-((628))
63	ω' (5:4)	οἱ λ'	O (= 17-135-(628))
64	ρε' (5:6)	οἱ λ'	O (= 17-(628))
65	ωζ' (5:7)	οἱ λ'	O (= 17-(628))
66	ς' (5:9)	οἱ λ'	O (= 17-(628))
67	καὶ περιεπάτει Ἐνώχ σὺν τῷ θεῷ (5:22)	α'	O (= 17-(628))
68	καὶ περιεπάτει Ἐνώχ σὺν τῷ θεῷ (5:24)	α'	O (= 135-(628))
69	καὶ ἀνεστρέφετο Ἐνώχ (5:24)	σ'	(628)
70	ἔζησεν Μαθουσάλα ἔτη ρπβ' καὶ ἐγέννησεν τὸν Λάμεχ (5:25)	ὁ ἐβρ' τὸ σαμ'	628 ^{comm} Eus Montef
71	οἱ υἱοὶ τῶν θεῶν (6:2)	α'	130 Cyr II 53 Procop 268
72	οἱ υἱοὶ τῶν δυναστευόντων (6:2)	σ'	Cyr II 53 Procop 268
73	οὐ κρινεῖ τὸ πνεῦμά μου τοὺς ἀνθρώπους αἰωνίως (6:3)	σ'	628 ^{scho} Montef Nobil
74	οἱ ἐπιπίπτοντες (6:4)	α'	628 130
75	οἱ βίαιοι (6:4)	σ'	628 130
76	δυνατοὶ (6:4)	α'	628 Nobil
77	οἱ βίαιοι (6:4)	σ'	628 Nobil
73	φυσικὸν τοῦ ἀνθρώπου ἐπὶ τὰ πονηρὰ ἐκ νεότητος αὐτοῦ (6:5)	ὁ ἐβρ'	O (= 17 ^{comm} Eus Em-135 ^{comm} Eus Em-628 ^{comm} Eus)
79	αἱ μετεμελήθη ὁ θς ὅτι ἐποίησε τὸν ἄνθρωπον ἐπὶ τῆς γῆς καὶ διεπονήθη πρὸς καρδίαν αὐτοῦ (6:6)	α'	C' 'comm Diod (= 14 ^{comm} Diod-25 ^{comm} Diod-52 ^{comm} Diod-408 ^{comm} Diod-551 'comm Diod-615 ^{comm} Diod) Tht ^{11 12 13}
80	μετεμελήθη (6:6)	α'	628 Nobil
81	ἀπέστρεψεν (6:6)	σ'	O (= 17-628) Nobil
82	ὅτι μετεμελήθη (6:7)	α'	O (= 17-628) 550 Procop 269/272 Montef Nobil
83	σὺν τῷ θεῷ περιεπάτει (6:9)	α'	Holmes Montef Nobil

No	Hexaplaric Readings (Verses)	Attr	New Sources
84	πέρας ἢ τέλος ἢ πλήρωμα (6:13)	ὁ ἐβρ'	628 ^{cat} Procop 272
85	πέρας ἢ τέλος ἢ πλήρωμα (6:13)	ὁ συρ'	628 ^{cat}
86	κεδρίνων (6:14)	ὁ ἐβρ'	Procop 273
87	καλιάς (6:14)	σ'	17 ^{comm Or C''} (= 14 ^{comm Or-550^{comm Or-615^{cat}}}) Nobil
88	ἀ(λ)λοιφήσεις (6:14)	α'	Nobil
89	ἀλοιφή (6:14)	α'	Nobil
90	ἰλαστηρ[...] (6:15)	σ'	Holmes Montef
91	μεσημβρινόν (6:16)	α'	628 Nobil
92	διαφανές (6:16)	σ'	628 Hi Syh Nobil
93	δίστεγα καὶ τρίστεγα (6:16)	σ'	628
94	ζώων (6:19)	α' σ'	Nobil
95	ζώων (6:19) κλαυσι .φ.	σ'	628 Syh
96	πᾶν τὸ ἀνάστημα (7:4)	οἱ λ'	17
97	αἱ θυρίδες (7:11)	οἱ λ'	Nobil
98	θυρίδες (7:11)	σ'	(628) Nobil
99	ὄμβρος (7:12)	α'	(628) 14
100	χειμών (7:12)	σ'	(628) 14
101	ἐλώφωσαν (8:1)	σ'	Nobil
102	ἐνεφράγησαν (8:2)	α'	130
103	ἐπτακαιδεκάτη (8:4)	οἱ λ'	64(mutil)
104	ὄρος τετριμμένον (8:4)	⟨?⟩	(628)
105	κάρδου (8:4)	ὁ ἐβρ' ὁ συρ'	(628)
106	ὑπέστρεψεν (8:7)	ὁ συρ'	O (= 17 ^{comm Did-135^{comm Did-(628)}})
107	ὑπέστρεψεν (8:7)	ὁ ἐβρ'	O (= 17 ^{comm Did-135^{comm Did-(628)}}) Procop 285
108	θαλλόν (8:11)	σ'	(628)
109	τὸ κάλυμ(μ)α (8:13)	α' σ'	(628) Nobil
110	ἀναφοράς (8:20)	σ'	Nobil
111	εἶπε(ν) κς̄ ὁ θς̄ διανοηθεῖς οὐ προσθήσω (8:21)	οἱ ὁ	Tht ^{11 12}

No	Hexaplaric Readings (Verses)	Attr	New Sources
112	εἶπε(ν) κς πρὸς καρδίαν αὐτοῦ (8:21)	α'	52-408-615 Tht ^{11 12 13}
113	εἶπε(ν) κς πρὸς ἑαυτόν (8:21)	σ'	52-408-615 Tht ^{11 12 13} Nobil
114	εἶπε(ν) κς πρὸς τὴν καρδίαν αὐτοῦ (8:21)	θ'	52-408-615 Tht ^{11 12 13} Nobil
115	τὸ πλάσμα τῆς καρδίας ἀνθρώπου ἐπὶ τὰ πονηρὰ ἐκ νεότητος αὐτοῦ (8:21)	ὁ ἐβρ'	Eus ^{Em}
116	ἐν ψυχῇ αὐτοῦ αἷμα αὐτοῦ (9:4)	α'	(628) Nobil
117	οὗ σὺν ψυχῇ αἷμα αὐτοῦ (9:4)	σ'	(628) Nobil
118	τὴν ἀσχημοσύνην (9:22)	α' σ'	M (628) Nobil
119	δοῦλος δούλων (9:25)	α'	C'' (= 14 ^{cat} -25 ^{cat} -73 ^{cat} - 52 ^{cat} -408 ^{cat} -550 ^{cat} -551 ^{'cat}) Tht ^{11 12 13} Nobil
120	βαβέλ (10:10)	ὁ ἐβρ'	14
121	τῷ μεγάλῳ (10:21)	α'	Holmes
122	τοῦ πρεσβυτέρου (10:21)	σ'	Holmes Montef
123	καὶ ἄσβεστος ἦν αὐτοῖς ὁ πηλός (11:3)	ὁ ἐβρ' ὁ συρ'	(628) C'',comm Diod (= 25 ^{comm Diod} -52 ^{comm Diod} - 57 ^{comm Diod} -73 ^{comm Diod} - 408 ^{comm Diod} -551 ^{'comm Diod}) Tht ^{11 12 13}
124	ἄσβεστον (11:3)	ὁ ἐβρ' ὁ συρ'	14 ^{cat}
125	ἀνέμιξεν (11:9)	α'	Montef
126	καὶ μετῆγεν (12:8)	α'	Nobil
127	εἰς νότον (12:9)	σ'	Nobil
128	καὶ ἤπτετο ἀφαῖς (12:17)	α'	Hes
129	Πόντου (14:1)	σ'	Procop 337 Nobil
130	Σκυθῶν (14:1)	σ'	Nobil
131	συνῆλθον (14:3)	σ'	Griesb Nobil
132	Ῥαφαεῖν (14:5)	α'	127-130 Nobil
133	Σκυθῶν (14:9)	σ'	Procop 337 Nobil
134	Παμφυλίας (14:9)	σ'	Procop 337
135	Πόντου (14:9)	σ'	Nobil
136	διαφευγόντων (14:13)	σ'	Nobil

No	Hexaplaric Readings (Verses)	Attr	New Sources
137	τῷ Ἑβραίῳ (14:13)	σ'	Nobil
138	τὰς ψυχὰς (14:23)	σ'	Nobil
139	ῥάμ(μ)ατος (14:23)	α'	628 ^{cat} 14
140	νήματος (14:23)	σ'	628 ^{cat}
141	ἰμάντος (14:23)	σ'	130 Holmes
142	τὸν ἰμάντα τοῦ ὑποδ. (14:23)	σ'	14
143	ὑπερμάχομαι καθάπερ ὄπλον (15:1)	{?}	O (= 135-628 ^{comm} Cyr)
144	Δαμασκηνός (15:2)	ὁ ἐβρ'	O' ^{cat} (= 135 ^{cat} -628 ^{comm} Eus-708 ^{cat}) C' ^{cat} (= 14 ^{cat} -25 ^{cat} -52 ^{cat} -57 ^{cat} -73 ^{cat} -408 ^{cat} -550 ^{cat} -551' ^{cat} -615 ^{cat}) Tht ¹¹ _{12 13}
145	περιστερίδια (15:9)	α'	Montef
146	ἀπεσόβησε(ν) (15:11)	α'	708 408 ^{cat} Nobil
147	κάρσος (15:12)	α'	408 ^{cat}
148	κάρος (15:12)	σ'	628-708 408 ^{cat} Holmes
149	κόρος (15:12)	α'	408 ^{cat}
150	ἐν πολιᾷ ἀγαθῇ (15:15)	α'	Nobil
151	ἐπέσχε(ν) (16:2)	α'	17-135-628 615
152	συνέσχε(ν) (16:2)	σ'	628
153	εἴ πως οἰκοδομηθήσομαι (16:2)	α'	O' (= 628-708)
154	εἴ πως τεκνωθῶ (16:2)	σ'	O' (= 628-708) Nobil
155	εἰσακοή θεοῦ (16:11)	α'	628 C' (= 14 ^{cat} -615 ^{cat})
156	ἄγριος (16:12)	α'	628 14 ^{cat}
157	κεχωρισμένος ἀνῶν (16:12)	σ'	14 ^{cat}
158	ἦν δίδωμί σοι (17:8)	σ' θ'	Nobil
159	πᾶς ὁ μὴ περιτέμνων (17:14)	ὁ συρ'	14 ^{comm} Diod_408 ^{comm} Diod_551' ^{comm} Diod
160	πᾶς ὁ μὴ περιτέμνων (17:14)	ὁ ἐβρ'	O' ^{cat} (= 17 ^{comm} Eus_628 ^{comm} Eus_708 ^{comm} EusEm) 14 ^{comm} Diod_408 ^{comm} Diod_551' ^{comm} Diod Procop 357/358

No	Hexaplaric Readings (Verses)	Attr	New Sources
161	πᾶς ὃς οὐ περιτέμνει, ἐξολοθρευθήσεται (17:14)	ὁ συρ'	O' cat (= 17 ^{comm Eus} - 628 ^{comm Eus} - 708 ^{comm EusEm}) C' 'comm Diod (= 52 ^{comm Diod} - 57 ^{comm Diod} - 73 ^{comm Diod} - 408 ^{comm Diod} - 550 ^{comm Diod} - 551 ^{'comm Diod}) Procop 357/358 Tht ^{11 12 13}
162	σάτα (18:6)	α' σ'	Nobil
163	ἐγκάτω αὐτῆς (18:12)	α'	135 Nobil
164	μετὰ τὸ κατατριβῆναί με ἐγένετό μοι τρυφερία (18:12)	α'	628 14 ^{cat} Nobil
165	μετὰ τὸ παλαιωθῆναί με ἐγένετό μοι ἀκμή (18:12)	σ'	628 14 ^{cat} Nobil
166	ἐβαρύνθησαν (18:20)	α' σ'	14 ^{cat} Nobil
167	οὐχὶ σόν (18:25)	σ'	Nobil
168	ὁ πάντα ἀνὸν ἀπαιτῶν δικαιοπραγεῖν ἀκρίτως μὴ ποιήσης (18:25)	σ'	Montef
169	μὴ ὀργίλον τῷ κῶ (18:30)	α'	Nobil
170	(καὶ) ἐμέλλησεν (19:16)	α'	Nobil
171	ὁ δὲ ἐστρατεύσατο (19:16)	σ'	Nobil
172	ἰδοὺ ἤρα πρόσωπόν σου (19:21)	α'	628 14 ^{cat} - 408 ^{cat} Nobil
173	ὀράσει ἐδυσωπήθην τὸ πρόσωπόν σου (19:21)	σ'	O' (= 628-708) 14 ^{cat} - 408 ^{cat} Nobil
174	Ζααρί (19:23)	ὁ συρ'	O (= 17 ^{comm Eus} - 135 ^{comm EusEm} - 628 ^{comm Eus} - 708 ^{comm EusEm})
175	σὺν ἀπλότητι καὶ ἀγαθότητι (20:5)	α' σ'	O' (= 628-708)
176	σὺν ἀπλότητι (20:5)	α'	O' (= 17-628-708) 14 ^{cat} - 408 ^{cat}
177	σὺν ἀγαθότητι (20:5)	σ'	O' (= 17-628-708)
178	τί ἐώρακας ὅτι ἐποίησας τὸν λόγον τοῦτον (20:5)	θ'	Nobil
179	ἀλλοφύλων (21:32)	{?}	(628)
180	δένδρωμα (21:33)	α'	Nobil
181	φυτεῖαν (21:33)	σ'	Nobil
182	ἐδόξασε(ν) (22:1)	σ'	Nobil

No	Hexaplaric Readings (Verses)	Attr	New Sources
183	τὸν μοναχόν (22:2)	α'	628 Nobil
184	μόνον σου (22:2)	σ'	628 Nobil
185	νῦν ἔδειξας (22:12)	ὁ ἐβρ'	628 ^{comm} Philop-708 ^{cat} 14 ^{cat} - 408-550 ^{comm} Eus-615
186	κρεμάμενος (22:13)	ὁ ἐβρ' ὁ συρ'	17 ^{comm} EusEm-135 ^{comm} EusEm-628 ^{comm} Eus-708 ^{comm} EusEm 14 ^{cat} -408 ^{cat} -550 ^{cat} - 615 ^{'cat} Mel Procop 391/392
187	τὸ ἐν φυτῶ οὐκ ἔχει ὁ συρ' μόνον δὲ τὸ σαβέκ (22:13)	⟨?⟩	17 ^{comm} Diod 14 ^{comm} Diod_ 25 ^{comm} Diod-52 ^{comm} Diod_ 57 ^{comm} Diod-408 ^{comm} Diod_ 550 ^{comm} Diod-551 ^{'comm} Diod_ 615 ^{comm} Diod Procop 391/392
188	συχνεῶνα (22:13)	α'	135-628
189	στατήρων (23:15)	⟨?⟩	Procop 394
190	ἐγονάτισε(ν) (24:11)	α'	628
191	οὐ δυνασόμεθα εἰπεῖν ἢ καλὸν ἢ κακόν (24:50)	ὁ συρ'	O' (=628-708) 408 ^{cat} Procop 403
192	καὶ τὴν τίτθην αὐτῆς (24:59)	α'	628 615 ^{cat} Nobil
193	καὶ τὴν τροφήν αὐτῆς (24:59)	σ'	628 Nobil
194	παιδίσκαι (24:61)	α'	Nobil
195	κοράσια (24:61)	σ'	σ'
196	παιδίσκαι ἢ κοράσια (24:61)	⟨?⟩	628
197	ὁμιλῆσαι ἐν χώρα (24:63)	α'	628 Nobil
198	λαλῆσαι ἐν τῷ ἀγρῶ (24:63)	σ'	628 Nobil
199	ἐξῆλθε(ν) κατὰ μονὰς τοῖς οἰκείοις λογισμοῖς ἐνομιλῆσαι (24:63)	⟨?⟩	O (= 135 ^{cat} -628)
200	εἰσήγαγεν αὐτὴν εἰς τὴν σκηνὴν Σάρρας τῆς μητρὸς αὐτοῦ (24:67)	α'	628 Nobil
201	παρηγορήθη (24:67)	α'	17 14-57-550
202	παρηγορήθη (24:67)	σ'	130
203	συνέθλασαν υἱοί (25:22)	α'	Nobil
204	διεπάλαιον (25:22)	σ'	Nobil
205	ἀπλοῦς (25:27)	α'	628

No	Hexaplaric Readings (Verses)	Attr	New Sources
206	ἄμωμος (25:27)	σ'	628 708 ^{cat}
207	Ἄδάμ (25:30)	σ'	Ο' (= 135-628-708) 14 ^{cat} -408 ^{cat} Nobil
208	πλημμέλημα (26:10)	α' σ'	Nobil
209	(καὶ) ἐδικάσαντο (26:20)	α'	Nobil
210	ἡ ἀντικειμένη (26:21)	α'	Nobil
211	ἐνατίωσις (26:21)	σ'	Nobil
212	οὐκ εὐαρεστοῦσαι (26:35)	ὁ συρ'	628 ^{cat} -708 ^{cat} Procop 417/8
213	παροργίζουσαι (26:35)	ὁ ἐβρ'	628 ^{cat} -708 ^{cat} Procop 417/8
214	καταμωκώμενος (27:12)	α'	628 14 ^{cat} Montef Nobil
215	καταπαίζων (27:12)	σ'	628 14 ^{cat} -550 ^{cat} -615 ^{cat} Montef Nobil
216	ἀρούρας (27:27)	ὁ συρ'	628 ^{cat} 14 ^{cat} -25 ^{cat} -52 ^{cat} -408 ^{cat} -414 ^{cat} Procop 419/420 Tht ^{11 12 13} Montef
217	ἔσται δὲ ἐὰν καμφθῆς (27:40)	σ'	Nobil
218	καὶ ἔσται καθὰ καταβιβάσεις (27:40)	α'	Nobil
219	ἐσίκχανα (27:46)	α'	Nobil
220	ἐνεκάκησα (27:46)	σ'	Nobil
221	Βαιθήλ (28:19)	α'	Nobil
222	πρότερον λουζ ὄνομα τῆ πόλει (28:19)	α'	25-52-408-551 Tht ^{11 12 13} Montef Nobil
223	καὶ Οὐλαμλουζ ἦν ὄνομα τῆ πόλει (28:19)	οἱ ο'	25-52-408-551 Tht ^{11 12 13}
224	Οὐλάμ λουζ σεμ αιρ (28:19)	ὁ ἐβρ'	25-52-408-551 Tht ^{11 12 13} Montef
225	ἰστέον ὅτι Οὐλάμ πρότερον εἶπον οἱ περὶ Ἀκύλαν (28:19)	⟨?⟩	25-52-408-551 Tht ^{11 12 13}
226	πότον (29:22)	α' σ'	Nobil
227	ἐνήδρευσάς με (29:25)	σ'	Nobil
228	πρόσκειται πρὸς μέ (29:34)	α'	Montef
229	ἐπωνόμασον (30:28)	α'	Nobil
230	ὄρισον (30:28)	σ'	Nobil
231	λευκόποδας (30:35)	σ'	Nobil
232	ἀμυγαλίην (30:37)	>	Nobil

No	Hexaplaric Readings (Verses)	Attr	New Sources
233	ὄψιμα (30:42)	α'	Nobil
234	δευτερόγονα (30:42)	σ'	Nobil
235	παρελογισατό με (31:7)	α' σ'	Nobil
236	καὶ ἤλλαξε(ν) τὴν μίσθωσίν μου δέκα ἀριθμούς (31:7)	α'	25 ^{cat} -52 ^{cat} -408 ^{cat} Procop 447/448 Tht ^{11 12 13}
237	καὶ ἤλλαξε(ν) τὸν μισθόν μου δεκάκισ ἀριθμῶ (31:7)	σ'	25 ^{cat} -52 ^{cat} -408 ^{cat} Procop 447/448 Tht ^{11 12 13}
238	καὶ ἤλλαξε τὸν μισθόν μου δεκάκισ (31:7)	ὁ συρ'	17 ^{comm} Eus Em -628 ^{comm} Eus 25 ^{cat} -52 ^{cat} -408 ^{cat} Procop 447/448 Tht ^{11 12 13}
239	δεκάκισ ἠθέτησε(ν) τὰς συνθήκας πρὸς τὸν Ἰακῶβ (31:7)	ὁ ἐβρ'	17 ^{cat} -135 ^{cat} -628 ^{cat} Procop 447/448
240	δεκάκισ ἤλλαξέ μοι τὸν μισθόν (31:7)	ὁ ἐβρ'	17 ^{comm} Eus -628 ^{comm} Eus Procop 447/448
241	δέκα ἀριθμούς (31:7)	α'	17 ^{comm} Or -628 ^{comm} Or
242	δεκάκισ ἀριθμῶ (31:7)	σ'	17 ^{comm} Or -628 ^{comm} Or
243	μορφώματα (31:19)	α'	628 14 Nobil
244	θεραφεῖν (31:19)	σ'	628 14 Nobil
245	καὶ ἤλλαξας τὸν μισθόν μου δεκάκισ (31:41)	σ'	628
246	δέκα ἀριθμοῖς (31:41)	α'	628
247	μεμάκρυμ(μ)αι παρὰ πάντας τοῦ ἐλέους καὶ ἀπὸ πάσης ἀληθείας (32:10)	α'	628 ^{comm} Cyr
248	ἐάν πως ἐντραπῆ (32:20)	σ'	Nobil
249	ἐκονίετο ανήρ (32:24)	α'	Procop 457/458
250	πρόσωπον ἰσχυροῦ (32:30)	α'	628
251	Φανουήλ (32:30)	σ'	628
252	καὶ ἤρην Ἰακῶβ ὀφθαλμούς αὐτοῦ (33:1)	α'	Nobil
253	ἐπάρας δὲ Ἰακῶβ τοὺς ὀφθαλμούς αὐτοῦ εἶδε(ν) φανέντα Ἡσαὺ ἐρχόμενον (33:1)	σ'	Nobil
254	ἃ ἐχαρίσατο (33:5)	α'	Montef
255	ἃ ἐδωρήσατο (33:5)	σ'	Montef
256	ἀπάρωμεν καὶ πορευθῶμεν ἵνα συνοδεύσω σοι (33:12)	α'	Montef

No	Hexaplaric Readings (Verses)	Attr	New Sources
257	καὶ πορευθῶμεν ἵνα συνοδεύσω σοι πορεύσομαι εἰς κατεναντίον σου (33:12)	σ'	Nobil
258	Σοκχῶθ (33:17)	σ'	Procop 459/460
259	Συχέμ (33:19)	α'	628 Procop 459/460
260	Σοχόθ (33:19)	σ'	14-57-550 Procop 459/460
261	Εὐαῖος (34:2)	α' σ' ο'	(628)
262	Εὐαῖος (34:2)	α'	14
263	οὗτός ἐστιν ὁ Αἰνάν ὃς εὔρε(ν) τὸν Ἰαμεῖν ἐν τῇ ἐρήμῳ ὅτε ἔνεμε(ν) τὰ ὑποζύγια Σεβαιγῶν τοῦ πρὶς αὐτοῦ (36:24)	οἱ ο'	17 ^{cat} 14 ^{cat} -52 ^{cat} -73 ^{cat} -408 ^{cat} Tht ^{11 12 13}
264	αὐτὸς Αἰνάς ὃς εὔρεν σὺν τοὺς Ἰμεῖμ ἐν τῇ ἐρήμῳ ἐν τῷ βόσκειν αὐτὸν τοὺς ὄνους τοῦ Σεβαιγῶν (36:24)	α'	17 ^{cat} 52 ^{cat} -73 ^{cat} -408 ^{cat} Tht ¹¹ 12 13
265	οὗτός ἐστιν ὁ Αἰνάν ὃς εὔρε(ν) τὸν Ἰαμεῖν ἐν τῇ ἐρήμῳ ὅτε ἔνεμε(ν) τὰ βουκόλια Σεβαιγῶν τοῦ πρὶς αὐτοῦ (36:24)	θ'	17 ^{cat} 14 ^{cat} -52 ^{cat} -408 ^{cat} Tht ¹¹ 12 13
266	πηγὴν (36:24)	ὁ συρ'	Syh
267	κατήνεγκεν (37:2)	ὁ ἐβρ' ὁ συρ'	17 ^{comm} Eus_-628 ^{comm} Diod 52 ^{cat} -408 ^{cat} Tht ^{11 12 13} Procop 467/468 Nobil
268	κατήνεγκε δὲ Ἰωσήφ ψόγον αὐτῶν πονηρὸν πρὸς τὸν πατέρα αὐτῶν (37:2)	οἱ ο'	52 ^{cat} -73 ^{cat} -408 ^{cat} -414 ^{cat} - Tht ^{11 12 13}
269	καὶ ἤνεγκεν Ἰωσήφ τὸν ψόγον αὐτῶν πονηρὸν πρὸς τὸν πατέρα αὐτοῦ (37:2)	α'	52 ^{cat} -73 ^{cat} -408 ^{cat} -414 ^{cat} - Tht ^{11 12 13} Nobil
270	καὶ ἔφερεν Ἰωσήφ διαβολὴν κατ' αὐτῶν πονηρὰν πρὸς πατέρα αὐτῶν (37:2)	σ'	Tht ^{11 12 13} Procop 467/468 Nobil
271	ἀστράγαλον ἢ χειριδωτὸν ἢ καρπωτὸν (37:3)	α'	628
272	καὶ ἰδοὺ ἐκύκλωσαν (37:7)	α'	628
273	καὶ ὡσανὶ περιεκύκλωσαν (37:7)	σ'	628
274	τὴν εἰρήνην τῶν ἀδελφῶν σου καὶ τῶν βοσκημάτων (37:14)	α'	628 ^{comm} Chr 550
275	στύρακος (37:25)	α'	628 Nobil
276	τί πλεονέκτημα (37:26)	α'	628

No	Hexaplaric Readings (Verses)	Attr	New Sources
277	τί κέρδος (37:26)	σ'	628
273	Ἰσμαηλῖται (37:28)	<?>	628 14 ^{cat} -550 ^{cat} -615 ^{cat}
279	Φουρτιφάρ (37:36)	α' σ'	135 ^{comm Or} -628 ^{comm Or} 14 ^{comm Or} -615 ^{cat}
280	σπαθαρίσκον (38:14)	<?>	628
281	τὴν σφραγιδα σου καὶ τὸ στρεπτόν σου (38:18)	α'	628 Nobil
282	στρεπτόν ἐγχειρίδιον (38:18)	σ'	17 ^{cat} 14 ^{cat} -25 ^{cat} -52 ^{cat} - 73 ^{'cat} -408 ^{cat} -615 ^{cat} Tht ^{11 12} 13
283	περιτραχήλιον; κισθαλι (38:18)	σ'	135-628; Syh
284	ὠράριον (38:18)	ὁ συρ'	17 ^{cat} 14 ^{cat} -25 ^{cat} -52 ^{cat} - 408 ^{cat} -414 ^{cat} -615 ^{cat} Tht ^{11 12} 13 Procop 473/474
285	ὀράριον (38:18)	ἄλλος	135-628
286	ἡ ἐνδιηλλαγμένη (38:21)	α'	Nobil
287	οὐκ ἦν ἐν τοῦτω διηλλαγμένη (38:22)	α'	628 Nobil
288	γενώμεθα εἰς ἐξουδένωσιν (38:23)	α' σ'	Nobil
289	ἐκυρόν (38:25)	α'	Nobil
290	τί διέκοψας σέ διακοπήν (38:29)	α'	Tht ^{11 12 13}
291	τί διεκόπη ἐπὶ σέ διακοπή (38:29)	ὁ συρ' ὁ ἐβρ'	17 ^{cat} 14 ^{cat} -25 ^{cat} -52 ^{cat} - 408 ^{cat} -551 ^{'cat} -615 ^{cat} Tht ¹¹ 12 13 Nobil
292	κατευοδούμενος (39:2)	ὁ συρ'	14 ^{comm Diod} -25 ^{comm Diod} - 52 ^{comm Diod} -57 ^{comm Diod} - 73 ^{comm Diod} -414 ^{comm Diod} - 408 ^{comm Diod} -550 ^{comm Diod} - 615 ^{comm Diod} Tht ^{11 12 13} Nobil
293	τὴν κακίαν τὴν μεγάλην ταύτην (39:9)	α'	628
294	ἐγκεκλεισμένους (39:22)	<α'>	628
295	δεδεμένους (39:22)	σ'	550
296	ἐλειτούργει (40:4)	α'	628
297	ὁ ποτιστής καὶ ὁ πέσων σου (40:5)	α'	Nobil
298	ἐμβρασσόμενοι (40:6)	α'	628 Nobil
299	σκυθρωποί (40:6)	σ'	628 Nobil

No	Hexaplaric Readings (Verses)	Attr	New Sources
300	ἐπιλυόμενος (40:8)	α'	628 Nobil
301	διακρίνων (40:8)	σ'	628 Nobil
302	κληματίδες (40:10)	α' σ'	628 Nobil
303	βλαστῶσα (40:10)	α' σ'	628
304	τρεις κοφίνους γύρεως (40:16)	α'	628 Nobil
305	τρία κανᾶ βαϊνά (40:16)	σ'	628 Nobil
306	ἐν τῷ ἔλει (41:2)	α' σ'	628 14-57-550 Nobil
307	ἐφθαρμένοι τῷ καύσωνι; כְּסוּמֵי קָשׁוּמֵי (41:6)	α'	14-615 ^{cat} Syh
308	πεφρυγμένοι ἀνέμῳ (41:6)	σ'	14-57-550-615 ^{cat} Montef Nobil
309	κρυφιαστάς (41:8)	α'	628 14 615 ^{cat} Nobil
310	μάγους σοφούς (41:8)	σ'	628 14 615 ^{cat} Nobil
311	ὁ ἐπιλυόμενος (41:8)	α'	628
312	κατετρόχασαν αὐτὸν ἀπὸ τοῦ λάκκου (41:14)	α'	628
313	καὶ δρόμῳ ἤγαγον αὐτὸν ἐκ τοῦ λάκκου (41:14)	σ'	628
314	οὐκ ἀποκριθησόμεθα (41:16)	ὁ συρ'	628
315	πρὸς τοὺς κρυφιαστάς (41:24)	α'	Nobil
316	μάγους (41:24)	σ'	Nobil
317	εἰς παραθήκην (41:36)	α'	Nobil
318	εἰς ἐνθήκην (41:36)	σ'	Nobil
319	μανιάκην (41:42)	α' σ'	628
320	Σαφαμφανή (41:45)	α'	628 ^{cat} -14 ^{cat} Montef
321	Σαφαθφανή (41:45)	σ'	628 ^{cat} -14 ^{cat} Montef
322	ὁ εἰδὼς τὰ κρυπτά (41:45)	ὁ συρ'	628 ^{cat} -14 ^{cat} Nobil
323	ὁ φίλων «κρυπτῶν εὐρετῆς» «ἢ ὄνειροκρίτης» (41:45)	⟨?⟩	628 ^{cat} -14 ^{cat}
324	σύμπτωμα (42:4)	α'	628 Nobil
325	κίνδυνος (42:4)	σ'	628 Nobil
326	ἐφοδευαί (42:9)	α'	628 550 Nobil
327	τὰ κρυπτά (42:9)	σ'	628 550

No	Hexaplaric Readings (Verses)	Attr	New Sources
328	ὄρθοι (42:11)	α'	628 Nobil
329	ἀπλοῖ (42:11)	σ'	628 550 Nobil
330	ζῆ Φαραώ (42:15)	α'	628
331	δεθήσεσθε (42:16)	α' σ'	σ'
332	θύλακον (42:27)	α'	135
333	σάκκον (42:27)	σ'	Nobil
334	θύλακου (42:27)	α'	628
335	ἀπεστράφη μοι (42:28)	α'	Montef
336	ἐλογίσατο (42:30)	σ'	628
337	ἀμύγδαλα (43:11)	α' σ'	Nobil
338	ἐπάνω (43:16)	⟨?⟩	(628)
339	τὰ σπλάγχνα (43:30)	α' σ'	(628)
340	σκύφος (44:2)	α'	(628) Montef Nobil
341	φιάλην (44:2)	σ'	(628) Montef Nobil
342	καὶ αὐτὸς πειρασμῶ πειράζει ἐν αὐτῶ (44:5)	τὸ σαμ'	(628) Nobil
343	τινὲς λέγουσιν ἐν αὐτῶ ἔμαντεύετο (44:5)	⟨?⟩	17 ^{cat} -135-(628) 14 ^{cat} - 550 ^{cat} -615 ^{cat}
344	καὶ γὰρ ἔγνωτε ὅτι πειρασμῶ πειράζεται ὁμοίος ἐμοί (44:15)	τὸ σαμ'	(628) 615 ^{cat} Nobil
345	ἀντὶ τοῦ οὐκ ἐννοεῖτε (44:15)	⟨?⟩	17 ^{cat} -135 ^{cat} -(628) 14 ^{cat} - 615 ^{cat}
346	συνδεδεμένη· δέδετα (44:30)	⟨?⟩	(628)
347	ζώωσιν (45:5)	α'	Nobil
348	σωτηρίαν (45:5)	σ'	Nobil
349	πέντε ζυγὰς στολῶν καὶ διακοσίους χρυσίνους (45:22)	ὁ συρ'	17 ^{cat} -628 615 ^{cat} Procop 481/482 Nobil
350	ἰῆ διὰ τοὺς ὀβελισμούς (46:22)	οἱ ο'	628 14 ^{cat} -550 ^{cat} -615 ^{cat}
351	δηλῶσαι αὐτῶ (46:28)	α'	628
352	φωτίζειν εἰς πρόσωπον αὐτοῦ (46:28)	σ'	628
353	ὀφθῆναι ἔμπροσθεν αὐτοῦ (46:28)	τὸ σαμ'	628
354	ἡμέραι ἐτῶν προσηλυτεύσεώς μου (47:9)	α'	17-135 ^{cat} -628 ^{comm} Or 550 ^{cat} -615 ^{cat} Montef Nobil

No	Hexaplaric Readings (Verses)	Attr	New Sources
355	τροφήν κατὰ λόγον τοῦ ὄχλου (47:12)	α'	Montef
356	ἀκριβασμὸς γὰρ τοῖς ἱερεῦσι(ν) (47:22)	α'	628 14 ^{cat} Nobil
357	σύνταξις γὰρ ἦν τοῖς ἱερεῦσι(ν) (47:22)	σ'	628 14 ^{cat} -615 ^{cat} Nobil
358	καὶ γὰρ μερὶς ἦν τοῖς ἱερεῦσιν ἐκ συγχωρήσεως Φαραώ (47:22)	τὸ σαμ'	628 Nobil
359	καὶ γὰρ μερὶς ἦν τοῖς ἱερεῦσιν ἐκ συγχωρήσεως Φαραώ (47:22)	⟨τὸ σαμ'⟩	14 ^{cat} -550 ^{cat} -615 ^{cat}
360	κατεσχέθησαν καὶ ηὐξήθησαν (47:27)	α'	135-628 14-550 ^{cat} -615 ^{cat} Nobil
361	προσεκύνησεν ἰηλ̄ ἐπὶ κεφαλὴν τῆς κλίνης (47:31)	α'	14 ^{cat} -52 ^{cat} -408 ^{cat} -551 ^{cat} -615 ^{cat} Tht ^{11 12 13} Nobil
362	καὶ προσεκύνησεν ἰηλ̄ ἐπὶ τὸ ἄκρον τῆς κλίνης (47:31)	σ'	14 ^{cat} -52 ^{cat} -408 ^{cat} -551 ^{cat} -615 ^{cat} Tht ^{11 12 13} Nobil
363	ἐπὶ κεφαλῆς τῆς κλίνης (47:31)	ἄλλος	14-550-615 ^{cat}
364	ἐπὶ τὸ ἄκρον τῆς κλίνης (47:31)	ἄλλος	14-550-615 ^{cat}
365	ἀρρωστεῖ (48:1) ܐܪܪܘܨܬܝ	α'	Syh
366	νοσεῖ (48:1) ܢܘܨܝܬܝ	σ'	Syh
367	ἐπιστημόνως ἀντιστρέψας (48:14)	⟨?⟩	17 ^{cat} -135 ^{cat} -628 ^{comm} Or 14 ^{cat} -550 ^{cat} -615 ^{cat} Procop 485/486
368	ὁ ἀγχιστεύων (48:16)	α'	Nobil
369	ἐκακώθη (48:17)	α'	628
370	ἀηδὲς αὐτῷ (48:17)	σ'	628
371	Ῥουβὶμ πρωτότοκός μου σὺ ἰσχὺς μου καὶ κεφάλαιον λύπης μου περισσὸς ἄρσει καὶ περισσὸς κράτει ἐθάμβευσας ὡς ὕδωρ μὴ περισσεύσης (49:3-4)	α'	14 ^{cat} -52 ^{cat} -408 ^{cat} -551 ^{cat} -615 ^{cat} Tht ^{11 12 13} Nobil
372	Ῥουβὶμ πρωτότοκός μου σὺ ἰσχὺς μου καὶ ἀρχὴ τέκνων μου σκληρὸς φέρεσθαι σκληρὸς καὶ αὐθάδης ἐξύβρισας ὡς ὕδωρ μὴ ἐκζέσης (49:3-4)	οἱ ο'	14 ^{cat} -52 ^{cat} -408 ^{cat} -551 ^{cat} -615 ^{cat} Tht ^{11 12 13}
373	Ῥουβὶμ πρωτότοκός μου καὶ . . . ἀρχὴ ὀδύνης περισσὰ λαβεῖν καὶ ἐκ περισσοῦ (κρατῆσαι) ὑπερζέσας ὡς ὕδωρ οὐκ ἔση περισσότερος (49:3-4)	σ'	14 ^{cat} -52 ^{cat} -408 ^{cat} -551 ^{cat} -615 ^{cat} Procop 491/492 Tht ^{11 12 13} Nobil

No	Hexaplaric Readings (Verses)	Attr	New Sources
374	Ῥουβιμ πρωτότοκός μου ἢ δύνάμις μου καὶ ἡ ἀρχὴ τῆς ἰσχύος μου . . . ἐπλανήθης ὡς ὕδωρ μὴ παραμείνης ἀντὶ τοῦ μὴ ζήσης (49:3-4)	ὁ συρ'	Arm Nobil
375	Ἰούδα σοὶ ἐξομολογήσονται οἱ ἀδελφοὶ σου αἱ χεῖρές σου ἐπὶ τὰ μετὰφρενα τῶν ἐχθρῶν σου(49:8)	ὁ ἐβρ'	17 ^{cat} 14 ^{cat} 615 ^{cat}
376	σοὶ ἐξομολογησάσθωσαν (49:8)	α'	628
377	σκήπτρον (49:10) 𐤒𐤍𐤏𐤃 𐤍 . 𐤒.	α'	17 14 ^{cat} -25 ^{cat} -52 ^{cat} -57 ^{cat} -73 ^{cat} -408 ^{cat} -551 ^{cat} -615 ^{cat} Tht ^{11 12 13} Syh
378	κατάκαροι· θερμοί· διάπυροι· φοβεροί (49:12)	ἄλλος	615 ^{cat}
379	καὶ ἔστι(ν) γεωργὸς ὑπηρετεῖν (49:15)	τὸ σαμ'	Nobil
380	ἄνος εἰς φόρον δουλεύων (49:15)	⟨?⟩	628 ^{cat} 550
381	εὐζωνος εὐζωνηεῖ (49:19)	α'	Hippol Nobil
382	λόχος (49:19)	σ'	Nobil
383	εὐζωνος εὐζωνηεῖ (49:19)	⟨?⟩	17 ^{cat} -135 ^{cat} -628 ^{cat} 14-550-615 ^{cat}
384	καὶ ἐμίσησαν αὐτὸν κάτοχοι μερίδων καὶ διέμεινεν ἐν βάθει τοξευμάτων (49:23)	τὸ σαμ'	Nobil
385	βουνῶν (49:26)	α'	Tht
386	ἐσπέρας ἀρπάσει καὶ τὸ πρωινὸν μεριεῖ σκυῖλα (49:27)	ὁ συρ'	628 ^{comm} Eus 550 ^{cat} -615 ^{cat} Procop 509/510 Nobil
387	διαμεριεῖ λάφυρα (49:27)	α'	628 550 Nobil
388	μεριεῖ σκυῖλα (49:27)	σ'	628 Nobil
389	συνέλεξεν (49:33)	α'	628
390	συναγαγῶν (49:33) 𐤍𐤏𐤃 (𐤏𐤏𐤃) . 𐤑.	σ'	628 Syh
391	τῶν ἀρωματιζομένων (50:3) 𐤏𐤏𐤃𐤏𐤏𐤃 𐤍𐤏𐤏𐤃 . 𐤒.	α'	628 Syh
392	ῥάμνος (50:10)	⟨?⟩	628
393	μὴ φοβεῖσθε· καὶ γὰρ φοβούμενος θεὸν εἰμι (50:19)	τὸ σαμ'	628 14 Nobil
394	ὅτι μὴ θεὸς ἐγώ (50:19)	α'	628 14 Nobil

No	Hexaplaric Readings (Verses)	Attr	New Sources
395	μή γὰρ ἀντὶ θεοῦ ἐγώ (50:19)	σ'	628 14 550 Nobil

Var: The Variants of Hexaplaric Readings

We will lay out the new variants of the hexaplaric reading in three primary columns. The first column will consist of the lemma (with the verse and the attribution if necessary), and it will be followed by the new variants (without accents) with the lists of sources.

Table 4. New variants of hexaplaric readings

No	The Lemma of Hexaplaric Readings (Verses)	New Variants	New Sources
1	θέν (1:2)	κενον (s. ουθεν)	Philop 59 68
2	κένωμα (1:2)	κενη	Procop 41
3	θέν (1:2)	ουθεν	GregNys Montef Nobil
4	τὸ φῶς (1:4)	συν το φως	Procop 48/49; Montef
5	σπερματίζον (1:12)	σπερματιζων	628
6	σπερματίζον (1:12)	+ εις το γενος αυτων	Nobil
7	αὐτῶ (1:29)	ω	Montef
8	σπερμαίνοντος (1:29)	εσπαρμενον	Drusio Montef
9	γενέσθαι (1:29)	ειναι	Montef
10	σὺν παντὶ λαχάνῳ χλόης (1:30)	συν παν λαχανον	Montef
11	διέλιπεν (2:2)	διέλειπεν	628
12	ἐπιβλυσμός (2:6)	επιφλυ.	Nobil
13	ἀχλύος (2:6)	Αχους; Αχλυως	17; 14
14	αἰθέρος (2:6)	αερος	Procop 149
15	συνεστῶτος (2:6)	-τωσα	135
16	μυκτῆρας (2:7)	μυκτηρα; μυκτηρου	14-25-52-57-73-408-550-551'-615 Nobil; Tht ^{12 13}
17	ὀστέων (2:23)	οστων	Nobil
18	μου (2:23)	om	14-25-57-408-550-615 Tht ¹²

No	The Lemma of Hexaplaric Readings (Verses)	New Variants	New Sources
19	εσσα (2:23)	εις	628
20	άνδρίς (2:23)	εις ανδρος; εισηανδρος; εκ ανδρος	17; 628; 135
21	άπό (2:23)	+ εις	628
22	άνδρός (2:23)	+ αυτης	17-628
23	αύτη (2:23)	+ ο	628
24	αύτη κληθήσεται [εσσα] άνδρίς ότι από άνδρòς έλήφθη αύτη έστι(ν) γυνή (2:23)	om ότι — γυνή	Nobil
25	έστι(ν) γυνή (2:23)	om	Holmes
26	άνδρòς (2:23)	om	Holmes
27	ἦ (3:12)	om	17
28	συνώκησάς (3:12)	συνωκισας	17-628
29	με (3:12)	om; μοι	17; 628
30	άκχερουβίν (3:24)	ακχερουβειμ	135
31	έπεκλίθη (4:4)	απεκληθη vel απεκληθη	Nobil
32	έπύρισεν (4:4)	ενε.	Chr F VII 251 Nobil
33	έπεκλίθη (4:4)	και επεκληθη	Montef
34	καί — fin	om	Montef
35	ποιῆς (4:7)	ποιήσης	628
36	δεκτόν (4:7)	δεκταί	628
37	θύρα	-ρας	Montef
38	καί (4:7)	om	17
39	σύ (4:7)	om	17
40	άρξεις αὐτοῦ (4:7)	tr	628
41	ἔγκειται (4:7)	εγκαθηται	135
42	άκαταστατῶν (4:12)	ακαστειν; ακαστατειν	14 Tht ¹² ; 25 ^{cat} -57 ^{cat} - 52 ^{cat} -73 ^{cat} -408 ^{cat} -550 ^{cat} - 551 ^{'cat} -615 ^{cat} Tht ^{11 13}
43	έξέβαλές (4:14)	εξεβαλλας	628

No	The Lemma of Hexaplaric Readings (Verses)	New Variants	New Sources
44	ἐπταπλασίως (4:24) α'	pr πας ο αποκτεινας καιν	Procop
45	ἐβδομάδος (4:24) σ'	ἐβδομαῖος	Procop
46	καλεῖν (4:26) α'	-εισθαι	Montef
47	τότε ἤρχθη (4:26) α'	om	Chr IX 241 Nobil
48	ρλ' (5:3)	ω	127
49	καί (5:22) α'	om	O (= 17-628)
50	περιεπάτει Ἐνώχ (5:22) α'	περιεπατη	17
51	Ἐνώχ (5:22) σ'	om	Syh
52	αἰωνίως (6:3)	-ιους	628
53	βίαιοι (6:4) σ'	δυσιατοι	Nobil
54	αὐτοῦ (6:5)	+ ουκον ου φυσικον λεγει	628
55	καὶ — γῆς (6:6)	om	408
56	ἀπέστρεψεν (6:6)	+ εν τη καρδια αυτου	550
57	ὅτι μετεμελήθην (6:7)	om ὅτι	628; Procop
58	περιεπάτει (6:9)	absc	Holmes Montef
59	οἱ (6:11)	το οιον	135
60	καλιάς (6:14)	καλιαί	17-135 14-550-615
61	ἰλαστηρ[...] (6:15)	ἰλαστηριω	Holmes Montef
62	διαφανές (6:16)	-νη	628
63	διαφανές (6:16)	+ ποιησεις	Nobil
64	τρίστεγα (6:16)	+ ειπεν	628
65	θυρίδες	pr αι	Nobil
66	εἶπε(ν) κς ὁ θς (8:21) οἱ ὁ	+ και	Tht ^{11 12}
67	εἶπε(ν) κς ὁ θς (8:21) α'	+ και	Tht ^{11 12 13}
68	κς (8:21) α'	+ ο θς	Tht ^{11 12 13}
69	αὐτοῦ (8:21) α'	εαντ.	Tht ^{11 12 13}
70	εἶπε(ν) κς ὁ θς (8:21) σ'	+ και	Tht ^{11 12 13}
71	κς (8:21) σ'	+ ο θς	Tht ^{11 12 13}
72	εἶπε(ν) κς ὁ θς (8:21) θ'	+ και	Tht ^{11 12 13}

No	The Lemma of Hexaplaric Readings (Verses)	New Variants	New Sources
73	κς (8:21) θ'	+ ο θς	Th ^t 11 12 13
74	δοῦλος δούλων (9:25)	tr	551
75	πρεσβυτέρου (10:21)	πρεσβυτου	Montef
76	ἄσβεστον (11:3)	-τος	Nobil
77	μετῆγεν (12:8)	-ρεν	Nobil
78	ἐβαρύνθη (12:10)	-νεν	Nobil
79	ἤπτετο (12:17)	ηπτασεν εβασανισεν	Hes
80	συνῆλθον (14:3)	pr συνεβαλον	Griesb
81	Ῥαφαεῖν	-ειμ	127-130 Nobil
82	ράμ(μ)ατος (14:23)	pr απο	628 14
83	ὑποδήματος (14:23) σ'	+ φασιν; φησιν	14; 615
84	ἱμάντος (14:23) σ'	και ουκερουσων; συκερουσων	130; Holmes
85	δέ (14:23) {?}	om	17-135
86	τίνες (14:23) {?}	pr ἱμάντα	17
87	ἤρμηνευσαν αὐτοῦ (14:23) {?}	om	17
88	τοῦ ὑποδήματος (14:23) {?}	το υποδημα	135
89	ὄπλον (15:1)	+ εμπροσθεν σου τιθημι την δυναμιν μου ασπεις γαρ καλειται (καλει 628) το οπλον	O (= 135-628 ^{comm} Cyr)
90	συγγενής (15:2) {?}	συγγενεις	628
91	ἐν (15:2) {?}	om	135
92	μου βοηθός (15:2) {?}	tr	135-628 615
93	βοηθός (15:2) {?}	+ ουτως εκληθη και ο μωυσεως υιος	135-628
94	περιστερίδια (15:9)	περιστεραν	Montef
95	τεκνωθῶ (16:2) θ'	-νοθω	135
96	τεκνωθῶ (16:2) σ'	-νοθω; τεκνοποιησμαι	628; Nobil

No	The Lemma of Hexaplaric Readings (Verses)	New Variants	New Sources
97	είσακοή (16:11)	ακοη	628
98	ἦν (17:8)	και	Nobil
99	περιτέμνει, ἐξολοθρευθήσεται (17:14) ὁ συρ'	-μνη; -μει; om ἐξολοθρευθήσεται Procop 357/358	25; 52; Procop 357/358
100	μὴ ποιήσης	+ τουτο	Montef (cf. Field)
101	δικαιοπραγίαν (18:25)	δικαιοπραγειν	C'' (= 14-408-550-615)
102	ποιήσης (18:25)	-σεις	135-628 550
103	ἰδοῦ, πρόσωπόν (19:21)	om; pr το	Nobil; Nobil
104	ἐδυσωπήθην (19:21)	ἐδυσωπηθην	628-708 14
105	Ζααρί (19:23)	Ζααρη; Ζωβρη	17-628; 708
106	καί (20:5) α' σ'	+ συν	628
107	ἀπλότητι (20:5) α'	απλοτη	135
108	σὺν ἀγαθότητι (20:5) σ'	om συν; συναγαθο ^π	17-628; 135
109	δένδρωμα (21:33) α'	-ρων	Nobil
110	ἔδειξας (22:12) (?)	-ξεις; -εδει	708; 615
111	νῦν ἔδειξας (22:12) ὁ ἔβρ'	συνεδειξας; νυν ως εδειξεν	708; 408-615
112	κρεμάμενος (22:13)	κρεμμαμενος; κρεμαιμενος	628 408; 708
113	συχνεῶνα (22:13)	συχνεω	135-628
114	ὄργανον (24:2)	pr το τεκνοποιον; εκεινον	628-708; 135
115	εἰπεῖν (24:50)	αντειπειν	628
116	ἦ (24:50)	om	408
117	τήν (24:59)	om	628
118	τίτθην (24:59)	τιμην	615
119	τήν τροφήν (24:59)	την τροφον	135-628
120	ἦ (24:61)	και	628
121	ἐν τῷ (24:63)	τω	135
122	ἐξῆλθε(ν) (24:63)	καθ' ησυχιαν και	135-628
123	εἰσήγαγεν (24:67)	pr και	628

No	The Lemma of Hexaplaric Readings (Verses)	New Variants	New Sources
124	αὐτήν (24:67)	+ ισαακ	17-628
125	παρηγορήθη (24:67)	παρηγόρησεν	130
126	καταπαίζων (25:12)	πρ το καταφρονων αντι του	Montef
127	καμφθῆς (27:40)	+ εκλυσεις τον ζυγον αυτου	Nobil
128	πρότερον (28:19) α'	πρ και	Tht ^{11 12 13}
129	Λουζ (28:19) α'	+ ην	550
130	Ούλαμλουζ (28:19) οί ο'	ουαλαμ λουζ	52-408-551-615
131	Ούλαμλουζ (28:19) ό έβρ'	Ουλαλαουζ	57-550
132	σεμ αιρ (28:19) ό έβρ'	σεμ αηρ; σεμειρ	Tht ¹¹ Montef; 551
133	ότι (28:19) (?)	+ το	Tht ^{11 12 13}
134	Ούλάμ (28:19) (?)	ουαλαμ; + και	551; Tht ^{11 12 13}
135	είπον (28:19) (?)	πρ τη πολει	25
136	πρόσκειται πρς μέ; πρόσκειται (29:34)	συναφθησεται μοι ο ανηρ μου; προσκειτε	Montef; 130
137	έπωνόμασον (30:28)	επον.	Nobil
138	δεκάκις (31:7) ό συρ'	+ αριθμω	14-25-52-57-73-408- 550-615
139	ήθέτησε(ν) (31:7) ό έβρ'	ηθετεισεν	14
140	πρς τον Ιακώβ (31:7) ό έβρ'	+ ο λαβαν	7-135-628 14-550-615 Procop 447/448
141	ήλλαξέ (31:7) ό έβρ'	πρ ουν	17-135-628
142	δεκάκις — μισθόν (31:7)	και τουτο δεκακις	Procop 447/448
143	ἀριθμούς (31:7) α'	πρ δε και; πρ δέκα	135; 17-628
144	μορφώματα (31:19)	μορφασμ(α)τα	628
145	θεραφείν (31:19)	-φιν	628
146	ανήρ (32:24)	+ μετ' αυτου εως αναβασεως του ορθου	Procop 457/458
147	καί — άνδρες (33:1)	om	Nobil
148	Σοχχόθ (33:17)	-ωθ	Montef
149	Εύαϊος (34:2)	Εύαϊον	135-(628)

No	The Lemma of Hexaplaric Readings (Verses)	New Variants	New Sources
150	Αινάν (36:24) οί ο΄	Αινας	Tht ^{11 12ac}
151	Ίαμείν (36:24) οί ο΄	Εαμιν; -μιν; -μειμ	17; 615; 14-25-57-73-408-550 Tht ¹³
152	Σεβαιγών (36:24) οί ο΄	-βεγων	52-73-408-615 Tht ¹¹
153	Αινάς (36:24) α΄	ανας; αιναν	17; Tht ^{12pc}
154	τούς (36:24) α΄	τον	408
155	Ιμείμ (36:24) α΄	τ. μ. aut του σιμειμ; ημειμ	17 14-550 Tht ^{12 13} ; 25-52-57-73-408-615
156	έν τῇ ἐρήμῳ (36:24) α΄	tr post βοσκειν	408
157	αὐτόν (36:24) α΄	+ συν; om	17 Tht ^{11 12 13} ; 408
158	Σεβαιγών (36:24) α΄	-βεγων	52-408 Tht ^{11 12 13}
159	ὁ (36:24) θ΄	om	14
160	Αινάν (36:24) θ΄	Αινας	14
161	Ίαμείν (36:24) θ΄	-μιν; εναν; -μειμ; νεαμμιν; νεαμιν	52; 17; 14-408; Tht ¹¹ ; Tht ¹³
162	κατήνεγκεν (37:2) ὁ ἐβρ΄ ὁ συρ΄	ηνεγκεν; κατεβαλεν	Tht ¹³ ; 414
163	κατήνεγκεν (37:2) α΄	ηνεγκεν; κατεβαλεν	344; Procop 467/468
164	αὐτῶν 1° (37:2) οί ο΄	αυτον	Tht ¹¹
165	πρὸς (37:2) οί ο΄	+ ισραηλ	Tht ^{12 13}
166	τόν (37:2) οί ο΄	om	14-550 Tht ^{11 12 13}
167	αὐτῶν 2° (37:2) οί ο΄	αυτου	Tht ^{11 12 13}
168	πονηρόν (37:2) α΄	pr τον	Tht ^{12pc}
169	πρὸς τόν (37:2) α΄	om τον	14-52-408-414-550-551-615
170	πρᾶ (37:2) α΄	την μρᾶ	52-408
171	αὐτοῦ (37:2) α΄	αυτων	551 ^c
172	αὐτῶν (37:2) σ΄	αυτον	Tht ^{11ac}
173	πρὸς πρᾶ αὐτῶν (37:2) σ΄	om	Procop 467/468
174	ἀστράγαλον (37:3)	στραγαλον	628
175	ὡσανί (37:7) σ΄	pro -νει	628

No	The Lemma of Hexaplaric Readings (Verses)	New Variants	New Sources
176	τῶν βοσκημάτων (37:14) α'	την ειρνην των προβατων	550
177	Φουρτιφάρ (37:36)	-τουφαρ; Φουρτιφαρ	550; 14-625
173	σπαθαρίσκον (38:14)	-κω	628
179	τό (38:18) α'	om	550 Nobil
180	περιτραχήλιον (38:18) σ'	-λον	Syh
181	ῥάριον (38:18) ὁ συρ'	op.	17 25 ^{pc} -52-408-615 Tht ¹³
182	ῥάριον (38:18) ἄλλος	ωρ.	135-628
182	τοῦτω (38:22)	τοπω	135-628
183	έκυρόν (38:25)	κυριον	Nobil
184	διακοπή (38:29)	-πει	Tht ^{11ac}
185	διήπλωσας (38:29) α' σ'	δη επλωσας	550
186	κατευοδούμενος (39:2)	κατευωδουμενος	14-25
187	πέσων (40:5)	pro πέσων	Nobil
188	σοφούς (40:8) σ'	om	Nobil
189	έπιλυόμενος (40:8) α'	επιλυων	628
190	κληματίδες (40:10) α' σ'	-δι	628
191	κοφίνους (40:16) α'	-νοι	Nobil
192	στερέμνιαι (41:2) α'	-νιοι	Nobil
193	κρέατι (41:2) α'	κρει	Nobil
194	ὁ έπιλυόμενος (41:8) α'	+ επικαλουμενος; επι λυομενος. επι καλουμενος	14 550-615; 628
195	άποκαλύπτων (41:8) σ'	απο καλυπτων	628
196	κατετρόχασαν (41:14) α'	-χισαν	628
197	άπό (41:14) α'	εκ	628
198	ούχ (41:44)	ουκ	628
199	Σαφαθφανή (41:45) σ'	σαφναθφανη	628
200	ζῆ (42:15)	ζων	628
201	θύλακου (42:27)	-κιου	628

No	The Lemma of Hexaplaric Readings (Verses)	New Variants	New Sources
202	ἐλογίσατο (42:30)	συν.	628
203	σκύφος (44:2)	-ον	Montef
204	λέγουσιν (44:5)	+ ὅτι	17-135-(628)
205	αὐτῷ (44:5)	ποτηριω; εαυτω	17-135-(628); 550
206	ἐμαντεύετο (44:5)	μαντευεται	17-135-(628)
207	καὶ διακοσίους χρυσίνους (46:14)	om	17-628 Procop 481/482
208	χρυσίνους (46:14)	om	615
209	ιῆ (46:22)	δεκαοκτω; δεκοτω	135-628 14; 615
210	ὀβελισμούς (46:22)	ωβελισμενους	628
211	ὀφθῆναι (46:28)	φθηναι	628
212	σύνταξις (47:22)	συνταξον	615
213	ἐκ συγχωρήσεως Φαραώ (47:22) τὸ σαμ΄	> ἐκ συγχωρήσεως Φαραώ	135
214	ἐκ συγχωρήσεως Φαραώ (47:22) (τὸ σαμ΄)	> ἐκ συγχωρήσεως Φαραώ	615
215	κατεσχέθησαν καὶ ηὔξῃθησαν (47:27)	om και; om καὶ ηὔξῃθησαν; > καί	Nobil; 135-628; 14
216	προσεκύνησεν (47:31) α΄	pr και	Tht ^{11 12 13}
217	ἐπί (47:31) α΄	+ την	Tht ¹³
218	κεφαλὴν (47:31) α΄	το ακρον	551΄
219	ἐπί (47:31) ἄλλος 1°	+ της	550
220	ἄκρον (47:31) ἄλλος 2°	pr η	615
221	ἐπιστημόνως ἀντιστρέψας (48:14)	om	17 Procop
222	ἀγχιστεύων (48:16)	-τευς	Nobil
223	ἀηδῆς αὐτῷ (48:17)	+ κατεφάνη	628
224	σύ (49:3-4) α΄	+ η; και	14; 551΄
225	σὺ ἰσχύς μου (49:3-4) α΄	om	408
226	καὶ (49:3-4) α΄	om	551΄
227	κεφάλαιον (49:3-4) α΄	-ου	Tht ¹³
228	περισσός 1° (49:3-4) α΄	-σσως; -σος	551΄; 73

No	The Lemma of Hexaplaric Readings (Verses)	New Variants	New Sources
229	περισσός 2 ^ο (49:3-4) α'	-σσως	14-57-73-551'
230	ἐθάμβευσας (49:3-4) α'	εκθαμβη.; εθριαμβ.; -βησ.	Tht ¹¹ ; 14; Tht ^{12 13}
231	περισσεύσης (49:3-4) α'	-σας; -σεις; περιζεσας	615; Tht ¹¹ ; 52
232	Ῥουβίμ — ὀδύνης (49:3-4) σ'	om	Procop 491/492
233	καί (49:3-4) σ'	+ ισχυς μου	Tht ^{11 12 13}
234	ὀδύνης (49:3-4) σ'	+ μου	14
235	ἔση (49:3-4) σ'	εσση	52
236	Ῥουβίμ (49:3-4) οἱ ο'	+ ο; -βην	14; Tht ^{11 12 13}
237	σκληρὸς καί (49:3-4) οἱ ο'	tr	Tht ^{11 12 13}
238	σοί (49:8) ὁ ἔβρ'	σε	17 14
239	σοί (49:8) α'	συ	628
240	κατάκαροι (49:12)	κατακο.	615
241	ἑσπέρας (49:27)	pr το; ημερας	135-628 14-550-615 Procop; 550
242	ἄρπάσει (49:27) ὁ συρ'	-σεται; + φησιν	Nobil; 135 14-550-615
243	καί (49:27) ὁ συρ'	om	615
244	πρωϊνόν (49:27) ὁ συρ'	πρωι	628 Procop Nobil
245	μεριεῖ (49:27) ὁ συρ'	διαμ.	628 Procop
246	ῥάμνος (50:10)	pr η	628
247	ἐλαπτώμασιν (50:17)	ελασσωμασι	135
248	ὅτι (50:19) α'	om	14
249	γάρ (50:19) σ'	om	550
250	ἐγώ (50:19) σ'	pr ειμι; + ειμι	628; Nobil

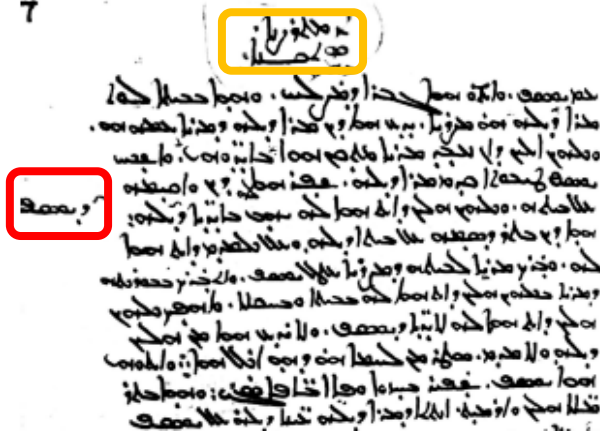


Figure 4. Princeton Manuscript

Syriac manuscript above is a Princeton manuscript. On the top of Genesis 39:2 above, there are two hexaplaric readings: Aquila and Symmachus in Eastern Syriac script (Nestorian). These readings are signed with symbols of the first letter of the translator's names: \aleph (*alaph*) for Aquila and φ (*semkath*) for Symmachus. After these attributions, the hexaplaric readings are provided. Aquila's reading has a meaning of overflowing, while Symmachus has a translation of firmness or established. On the left side, there is a name of Joseph.

The Aristarchian Signs

This section covers the Aristarchian signs in addition to Wevers' Edition. Cox covers all these additional Aristarchian signs in Armenian Genesis. In summary, there are 120 asterisks and 19 obeli. Armenian Genesis preserves hexapla signs for 120 hexapla plusses, 55 times uniquely. It preserves signs for 19 passages which Origen placed sub \div , 8 times uniquely (cf. Cox, HM, 21-22). In addition to Aristarchian signs in Armenian Genesis, we also add two more signs: the obelus in 21:9 and the asterisk in 27:6.

The Correction to Göttingen Edition of Genesis

The first corrections to second apparatus of Genesis-Göttingen Edition were made by professor Wevers himself and I received them from his student: professor Gentry. In addition to these 15 revisions of professor Wevers, I list a few more corrections below.

The first correction comes to Aquila's reading (1:4). Wevers does not have preposition σύν for his Aquila text, while Field, Montef, and Procop do have this preposition. I believe that 'σύν' should be placed before 'τὸ φῶς' because Aquila's writing habit is translating a direct object marker πρὸς as σύν (see notes 1:1, 16, 27, 28; 5:22, 24; 6:9; 20:10; 31:52; 36:24).

The second revision is Theodotion reading: 'ἐξουσίαν' instead of 'ἐξουσίας' (1:16). The third revision is the reading 'ἀντικρυς αὐτοῦ' is belonged to Symmachus and the attribution should be σ'] α' M.

The fourth correction comes back to Aquila's reading (4:5). Wevers quotes Hieronymus as follows, '*et vocavit nomen eius seth dicens quia posuit mihi dominus semen alterum*' (Wevers, 101). In short, Wevers has '*dominus*' or 'the Lord'. However, the correct reading should be '*deus*' or 'God' because of Aquila's literalness (cf. Field, 20).

In Genesis 5:5, Wevers incorrectly has the word order of Aquila. This order needs to be changed from τριάκοντα ἔτος καὶ ἑννακόσια ἔτος to ἑννακόσια ἔτος καὶ τριάκοντα ἔτος (see Aquila's writing habit at 1:28, 30, 3:12; 4:5; 15, 23, 25; 20:25).

The sixth correction is in Genesis 6:3. Wevers record the obelus of 'αὐτούς' in Procop 145. However, the correct location is Procop 269. The seventh is Wevers mistakenly wrote διενότηθη for Aquila (6:6). Field and Wevers' notes on Greek text of Genesis have διεπονότηθη (Field, 23; Wevers, NGTG, 79). This mistake is probably because of parablepsis: LXX's reading before Aquila. The eighth revision is Wevers does not include the Masoretic text 'μετ' αὐτῶν' in witness two for 7:13.

The ninth correction is $\delta \acute{\epsilon}\beta\rho'$ and $\delta \sigma\rho'$ readings in 8:4. Petit corrected the reading of $\delta \acute{\epsilon}\beta\rho'$ and $\delta \sigma\rho'$ by Wevers as she reads as $\acute{\kappa}\acute{\alpha}\rho\delta\omicron\upsilon$ instead of $\acute{\kappa}\acute{\alpha}\rho\delta\iota$ [..].

The tenth correction is the reading ' $\omicron \theta\zeta$ ' in ms. 25 which needs to be omitted (cf. Petit, *Coisl.*, 152). The next correction is the placement of the dubious hexaplaric reading ' $\delta\iota\grave{\alpha} \tau\acute{\iota}$ ' under the lemma ' $\tau\acute{\iota}$ ' in 12:18. The reading should be placed under the lemma ' $\delta\tau\acute{\iota}$ '.

The eleventh correction is the personal pronoun in 13:10 and 17:3. I believe that the personal pronoun of ' $\delta\phi\theta\alpha\lambda\mu\omicron\upsilon\varsigma$ ' and ' $\pi\rho\acute{\omicron}\sigma\omega\pi\omicron\nu$ ' should be removed (cf. Cox, HM, 24). The reason of this omission is LXX's pattern on personal pronoun at 2:24; 3:22; 4:5; 6:15, 17; 9:2, 5, 16, 24; 10:15; 11:3, 7; 13:17; 14:24; 15:7; 16:4; 17:3, 10, 13, 17, 23; 18:27, 31; 19:7, 10, 15, 26, 33, 34, 35, 21:2, 14, 21; 22:3, 4, 6, 21; 23:2, 11, 15; 24:8, 16, 18, 20, 27, 45-46, 53, 55, 63, 64; 25:24, 33; 27:3, 8, 13, 14, 18, 19, 30, 37, 41; 28:7, 12; 29:1; 30:26; 31:35; 32:18, 22; 33:14; 34:3, 8; 35:3, 18; 36:6, 43; 37:2, 4, 8, 23, 25, 35; 38:14, 18, 19, 21, 22, 23, 29; 39:2, 12, 14, 16, 18, 19; 40:5, 10; 41:8, 42; 42:25, 26, 27, 33, 35; 43:23, 29, 31, 34; 44:1, 7, 20, 22, 24, 26, 27, 32, 33, 34; 45:4, 19, 20; 46:4, 5, 6, 7, 32; 47:1, 11, 12, 17, 19, 21; 48:12, 14, 15, 17, 22; 49:4, 18, 33.

The twelveth correction is on Aquila's reading in 22:13 should be ' $\sigma\upsilon\chi\nu\epsilon\acute{\omega}\nu\alpha$ ' instead of ' $\sigma\upsilon\chi\nu\epsilon\acute{\omega}\nu\iota$ '. The thirteenth is ' $\gamma\tilde{\eta}$ ' is a hexaplaric plus and should be moved from the text to first apparatus of Wevers' edition in 23:15.

The fourteenth is Wevers gives an incorrect location of the Syrian reading ' $\tau\tilde{\eta} \pi\acute{\omicron}\lambda\epsilon\iota$ ' in 26:33. The correct location is Procop 417/418 instead of Procop 413. The fifteenth is Wevers does not include an Armenian reading for ' $\chi\lambda\omega\rho\acute{\omicron}\nu$ ' lemma in 30:37.

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ABSTRACT

A CRITICAL EDITION OF THE HEXAPLARIC FRAGMENTS OF GENESIS

Philip Suciadi Chia, PhD
The Southern Baptist Theological Seminary, 2021
Chair: Dr. Peter J. Gentry

The aim of this project is to present an updated critical edition of the hexaplaric fragments for the book of Genesis. The reconstruction, nevertheless, will not be presented in its columnar order, which Origen originally organized. This reconstruction will follow the project format that has been prescribed by the Hexapla Project editorial board.

In chapter 1, this dissertation presents its methodology, project format, a brief history of hexapla research, and contributions to the Hexapla Project in the recent research.

Although this dissertation relies heavily upon the primary sources in Wevers Göttingen edition of Genesis in 1974, chapter 2 also provides new materials for the book of Genesis. 17 Greek manuscripts— 68, 83, 126, 350, 373, 374, 394, 431, 461, 483, 552, 628, 633, 651, 666, 691, 723 —are included and analyzed in this chapter. Six new papyri—879, 883, 886, 891, 894, 929 —are also examined to determine whether their existences contain hexaplaric fragments. Contributions from 10 Armenian manuscripts— 26, 33, 40, 42, 57, 65, 121, 143, 153, 224 —are also included in this chapter since they provide Aristarchian signs. Princeton Syriac manuscript will be used as well. This chapter also incorporates the works of Françoise Petit, a four-volume critical edition of the catena manuscripts of Genesis and the edition of the *Catena Graecae in Genesim et in Exodum*. Her work contributes to this dissertation in providing a Petersburg manuscript (628). In

addition to Greek catenae manuscripts, there are some Greek commentaries that benefit this project. First, Theodoret of Cyrus's *Quaestiones in Genesim*, which contained fifty-three sources, contributes to the number of readings and the works of Prokop von Gaza by Karin Metzler. An ancient Armenian and Syriac translation of Eusebius of Emesa's commentary on Genesis is also incorporated as new materials since the publication of Wevers' edition. An Armenian commentary on Genesis by Ephrem, the Syrian, will offer an additional information. The reading from Theophilus von Antiochia will be evaluated as well. At the end of this chapter, we provide the stemma of Greek manuscripts.

Chapter 3 presents the critical text. The Hebrew (*BHS*) and Greek text (Wevers' edition) is laid out first. Then, the hexaplaric reading is presented in a larger font. The first apparatus (*Wit 1*) of this critical edition consists of the primary hexaplaric witnesses. The second apparatus (*Wit 2*), which is based on the *apparat I* of the Wevers' edition, consists of the manuscripts transmitting the text of the LXX that have been corrupted by hexaplaric readings. The third apparatus (*Attr*) enlists the sources that contain variant attributions from the lemma. The fourth apparatus (*Var*) helps readers to notice variants or different hexaplaric readings. All of the non-Greek sources (*NonGr*) cover the hexaplaric materials in Latin, Syriac, and Armenian text. The last apparatus (*Notes*) consists of observation and explanations of the variant readings on the previous five apparatuses. Since this project covers the whole book of Genesis (50 chapters), we will focus on translation technique and textual criticism. Other factors will be consulted and included if necessary. If the readings are dubious as hexaplaric readings, then these readings will be placed and discussed in chapter 4. Notes will discuss every word in the Hexapla.

Chapter 4 enlists the dubious hexaplaric reading. This chapter contains some of anonymous fragments that could not be identified whether these fragments were hexaplaric readings or not. Therefore, this chapter lists all these fragments for a future research to examine their relationship to the Hexapla.

Chapter 5 summarizes this project. This chapter lists the new hexaplaric readings, new sources, and new variants, the Aristarchian signs, and the corrections to Göttingen Edition of Genesis.

VITA

Philip Suciadi Chia

EDUCATION

BD, Evangelical Theological Seminary of Indonesia, 2009
MTh, Evangelical Theological Seminary of Indonesia, 2011
DTh, Evangelical Theological Seminary of Indonesia, 2014
Graduate Studies, The Southern Baptist Theological Seminary, 2014-2016

PUBLICATIONS

Articles

- “An Exhortation to Pursue the True Beauty: Greek Exegesis 1 Peter 3:1-5.” *Journal Migdal Emet* (Spring 2018).
- “An Analysis of the Translation ‘מִצְדָּקָה’ in Zechariah 6:3 and 6:7: A Comparison Study of Ancient Texts.” *Journal Kerugma* (Fall 2018).
- “An Analysis of the Word ‘Ἐκκλησία’ in the Book of Matthew.” *Journal Migdal Emet* (Fall 2018).
- “A Marriage Concept on Genesis 2:21-24: Latin Exegesis.” *Journal Didaskalia* (Spring 2019).
- “Trusting God’s Redemption on Psalm 130: A Literary-Structure Approached.” *Journal Migdal Emet* (Spring 2019).
- “A Consistency and an Inconsistency of the Translator of Leviticus.” *Journal Kerugma* (Spring 2019).
- “An Exegesis Genesis 3:14-19.” *Journal Migdal Emet* (Fall 2019).
- “Hodayot Manuscripts (Dead Sea Scroll).” *Journal Kerugma* (Fall 2019).
- “Does Pancasila Support Religious Pluralism in Indonesia in Postmodern Era.” *Journal Didaskalia* (Fall 2019).
- “A Hebrew Exegesis of Isaiah 62:1-5 The Restoration of Zion.” *Journal Kerugma* (Fall 2019).
- “A Textual Criticism and Lexical Analysis of Isaiah 62.” *Journal Didaskalia* (Fall 2019).
- “Dispensasionalisme Sebagai Metode Dalam Memahami Alkitab.” *Journal Kerusso* (Spring 2020).
- “Understanding the Relationship between Faith and Knowledge.” *Journal Didaskalia* (Spring 2020).
- “A Hebrew Exegesis of Isaiah 62:6-9 The Affirmation of Zion’s Future Blessings.” *Journal Kerugma* (Spring 2020).
- “Penafsiran Amilenialisme & Teologi Kovenan Dalam Memahami Alkitab.” *Journal Kerusso* (Fall 2020).

“A Lexical Analysis of בָּרַד and מְהַתְּיָצֵב of in Zechariah 6:3-5.” *Journal Didaskalia* (Fall 2020).

“Suffix Study -א.” *Journal Kerugma* (Fall 2020).

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Books

Forgiveness in the Book of Philemon. Yogyakarta: Stiletto Indie Book, 2020.

God’s Faithfulness to Unfaithful People (Jonah Chapter One). Yogyakarta: Stiletto Indie Book, 2020.

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God’s Faithfulness to Unfaithful People (Jonah Chapter Four). Yogyakarta: Stiletto Indie Book, 2020.

Understanding Old Testament in the New Testament. Yogyakarta: Stiletto Indie Book, 2020.

Commentary on 2 John. Yogyakarta: Stiletto Indie Book, 2020.

My Shepherd and My King. Yogyakarta: Stiletto Indie Book, 2020.

Commentary on 3 John. Yogyakarta: Stiletto Indie Book, 2020.

Commentary on Jude. Yogyakarta: Stiletto Indie Book, 2021.

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Greek Review. Yogyakarta: Stiletto Indie Book, 2021.

Hebrew Review. Yogyakarta: Stiletto Indie Book, 2021.

Commentary on Ruth. Yogyakarta: Stiletto Indie Book, 2021.

ORGANIZATIONS

Society of Biblical Literature

ACADEMIC EMPLOYMENT

Adjunct Faculty, STT Rahmani Injili Indonesia, Tangerang, 2010-2014

Assistant Professor, Evangelical Theological Seminary of Indonesia, Jakarta, 2012-

Online Education Instructional Design Assistant, The Southern Baptist Theological Seminary, Louisville, Kentucky, 2019-

Director of Doctoral Studies (D.Th), Evangelical Theological Seminary of Indonesia, Yogyakarta, 2021-

MINISTERIAL EMPLOYMENT

Bible Teacher, GKAI, Jakarta, 2007-2014

Young Adult Pastor, GKK, Jakarta, 2013

Young Adult Pastor, GKJ, Jakarta, 2014

Teaching Pastor, GKK, Jakarta, 2014

Intern, Christ Community Church, Louisville, Kentucky, 2018-2019