

Copyright © 2009 Nancy Therese Woods

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

A CRITICAL EDITION OF THE HEXAPLARIC
FRAGMENTS OF JOB: CHAPTERS 1-21

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Nancy Therese Woods

December 2009

UMI Number: 3401797

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

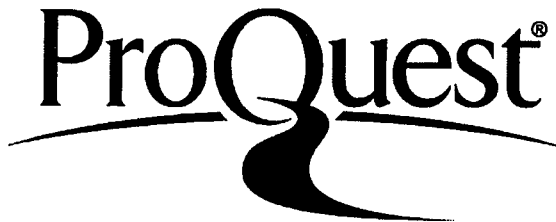
In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



UMI 3401797

Copyright 2010 by ProQuest LLC.

All rights reserved. This edition of the work is protected against unauthorized copying under Title 17, United States Code.



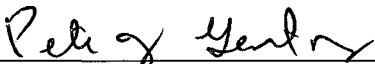
ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106-1346

APPROVAL SHEET

A CRITICAL EDITION OF THE HEXAPLARIC
FRAGMENTS OF JOB: CHAPTERS 1-21

Nancy Therese Woods

Read and Approved by:



Peter J. Gentry (Chairperson)



John B. Polhill

Date DEC 15, 2009

To Mom,
Mary Ann Zimmer

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS	vii
LIST OF SIGLA AND SYMBOLS	x
LIST OF TABLES	xiii
PREFACE	xiv
Chapter	
1. INTRODUCTION	1
Statement of the Project	3
Background	4
History of Hexaplaric Editions	4
Relevance for Research	7
Accessibility of Sources and Resources	10
Methodology	12
Aim of the Project	12
Compiling and Presenting the Fragments	12
2. DESCRIPTION OF SOURCES	14
Introduction	14
Text Witnesses	14
Greek Manuscripts	15
Greek Commentaries	18
Latin Commentaries	19

Chapter	Page
Indirect Traditions	20
Translations	20
Editions	24
Text Groups.....	24
<i>Edition</i> Text Groups	24
Catena Tradition	26
Notes and Editions	29
Explanation of Format	29
3. CRITICAL TEXT OF HEXAPLARIC READINGS WITH APPARATUS AND NOTES	37
Chapter 1	37
Chapter 2	65
Chapter 3	88
Chapter 4	110
Chapter 5	122
Chapter 6	138
Chapter 7	151
Chapter 8	169
Chapter 9	181
Chapter 10	204
Chapter 11	216
Chapter 12	228
Chapter 13	243
Chapter 14	264
Chapter 15	281
Chapter 16	302

Chapter	Page
Chapter 17	319
Chapter 18	328
Chapter 19	339
Chapter 20	359
Chapter 21	377
4. OMITTED MARGINALIA	403
5. SUMMARY	447
Introduction	447
Preliminary Findings	447
Attribution Only	447
Lemma Only	448
Attribution and Lemma	450
Scholia	450
BIBLIOGRAPHY	452

LIST OF ABBREVIATIONS

<i>AGK</i>	<i>Die älteren Griechischen Katenen zum Buch Hiob.</i> 4 vols. Edited by U. Hagedorn and D. Hagedorn
<i>Armenian Job</i>	C. Cox, <i>Armenian Job: Reconstructed Greek Text, Critical Edition of the Armenian with English Translation</i>
“Auctarium”	F. Field, “Auctarium ad Origenis Hexapla,” in <i>Origenis Hexaplorum quae supersunt sive veterum intepretum graecorum in totum Vetus Testamentum fragmenta</i> , vol. 2
BDB	F., Brown, S. R. Driver, and C. A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament.</i> Oxford, 1907
<i>Beiträge</i>	<i>Beiträge zum griechischen Iob</i>
<i>BIOSCS</i>	<i>Bulletin of the International Organization for Septuagint and Cognate Studies</i>
CCSG	Corpus Christianorum: Series graeca, Turnhout, 1977-
CCSL	Corpus Christianorum: Series latina, Turnhout, 1953-
<i>Chrysostom</i>	<i>Johannes Chrysostomos Kommentar zu Hiob</i>
<i>Commentary</i>	C. Cox, <i>Greek Job Commentary for NETS Iob.</i> n.d.
<i>Compendious</i>	<i>A Compendious Syriac Dictionary.</i> Edited by J. Payne Smith
<i>CPG</i>	<i>Clavis patrum graecorum.</i> Edited by M. Geerard. 5 vols. Turnhout, 1974-1987
<i>Curae Hexaplares</i>	<i>Curae Hexaplares in Jobum</i>
<i>Edition</i>	<i>Iob. Septuaginta Vetus Testamentum Graecum</i>
Gentry	P. J. Gentry, <i>The Asterisked Materials in the Greek Job</i>

- GKC *Gesenius' Hebrew Grammar*. Edited by E. Kautzsch. Translated by A. E. Cowley. 2d. ed. Oxford, 1910
- HALOT L. Koehler, W. Baumgartner, and J. J. Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*. Translated and edited under the supervision of M. E. J. Richardson. 4 vols. Leiden, 1994-1999
- Hexapla* *Origenis Hexaplorum quae supersunt sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta*, 2 vols.
- Hyvärinen K. Hyvärinen, *Die Übersetzung von Aquila*
- JETS *Journal of the Evangelical Theological Society*
- Jouön-Muraoka P. Jouön and T. Muraoka, *A Grammar of Biblical Hebrew*. 2 vols.
- Kollationen* *Kollationen der hexaplarischen Fragmente des Buchs Hiob*
- Kommentar* Olympiodorus. *Kommentar zu Hiob*. Edited by U. Hagedorn and D. Hagedorn
- Middeldorpf *Codex syriaco-hexaplaris*. Edited by H. Middeldorpf
- Montef B. de Montfaucon, *Hexaplorum Origenis quae supersunt: multis partibus auctiora*.
- Morinus P. Morinus, *Vetus Testamentum iuxta Septuaginta ex auctoritate Sixti V Pon. Max.*
- Nachlese* *Nachlese zu den Fragmenten der jüngeren griechischen Übersetzer des Buches Hiob*
- Nobil F. Nobilius, *Vetus Testamentum secundum LXX Latine Redditum et ex auctoritate Sixti V. Pont Max editum: additus est Index Dictionum & Locutionum hebraicarum, graecarum, latinarum quarum observatio visa est non inutilis futura*. Edited by A. Carafa.
- Nöldeke T. Nöldeke, *Compendious Syriac Grammar*
- Payne Smith *Thesaurus syriacus*. Edited by R. Payne Smith. Oxford, 1879-1901
- PG *Patrologia graeca* [= *Patrologiae cursus completus: series graeca*]. Edited by J.-P. Migne. 162 vols. Paris, 1857-1886

PTS	Patristische Texte und Studien
Reider-Turner	J. Reider, <i>An Index to Aquila. Greek-Hebrew, Hebrew-Greek, Latin-Hebrew, with the Syriac and Armenian Evidence</i> , Completed and revised by N. Turner
Salvesen	A. Salvesen, <i>Symmachus in the Pentateuch</i>
SBLSCS	Society of Biblical Literature Septuagint and Cognate Studies
Segal	J. B. Segal, <i>The Diacritical Point and the Accents in Syriac</i>
Smyth	H. W. Smyth, <i>Greek Grammar</i> . Revised by G. M. Messing
Swete	H. B. Swete, <i>An Introduction to the Old Testament in Greek</i>
Syh	<i>Codex Syro-Hexaplaris Ambrosianus photolithographice</i> . Edited by A. M. Ceriani
Thackeray	H. St. John Thackeray, <i>A Grammar of the Old Testament in Greek according to the Septuagint</i> , vol. 1
<i>Verzeichnis</i>	A. Rahlfs, <i>Verzeichnis der griechischen Handschriften des Alten Testaments</i>
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Vetus Testamentum, Supplements
Wevers	J. W. Wevers, “A Note on Scribal Error”
Young	Nicetas. <i>Catena Græcorum Patrum in beatum Iob: collectore Niceta Heracleæ metropolitæ ex duobus mss. Bibliothecæ Bodleianæ codicibus, Græcè nunc primùm in lucem edita, & Latinè versa</i> . Edited by Patrick Young

LIST OF SIGLA AND SYMBOLS

Versions

Aeth	Ethiopic
Arab	Arabic
Arm	Armenian
Co	Coptic (Bohairic and Sahidic)
CPA	Christian Palestinian Aramaic
La	Latin version of Jerome
Glos	Old Latin version (marginal notes) of the codex Legionensis, Madrid manuscript, and the Bible of Valvanera
OG	Old Greek
Syh	Syrohexapla
Vulg	Vulgate (Rome, 1951)

Attributions

α'	Aquila
σ'	Symmachus
θ'	Theodotion
γ'	οἱ τρεῖς
ε'	πέμπτη ἔκδοσος
λ'	οἱ λοιποὶ
π'	πάντες
ο'	οἱ ἑβδομήκοντα
έβρ'	ὁ Ἑβραῖος
τὸ έβρ'	τὸ Ἑβραϊκόν
δγρ'	διπλῆ γραφή
γρ'	γράφεται
.א	Aquila
.ס	Symmachus
.ד	Theodotion
.ג	“the Three” equivalent to γ' οἱ τρεῖς
.ה	“fifth column” equivalent to ε' πέμπτη ἔκδοσος
.לזכרם של האחרים	“those of the others” equivalent to λ' οἱ λοιποὶ
.לכולם	“all of them” equivalent to π' πάντες

Editions

Ald	Aldina
Compl	Complutensis
Sixt	Sixtine
Gra.	Grabe
H.-P.	Holmes-Parsons
Ra.	Rahlfs
Sw.	Swete
Ti.	Tischendorf

Symbols

-	indicates joining of manuscripts of a group
C ⁻⁵⁷⁵	a manuscript, e.g. 575, is absent as a witness for the group
*	the original reading of a manuscript
ap	indicates a reading which stands in the apparatus of a printed edition
c	indicates a later corrector
cat	indicates that the reading is found among the catena of the manuscript
com	indicates a reading in the commentary
mg	indicates a marginal reading of the manuscript
p	indicates that only part of the manuscripts have the reading
te	indicates a reading in the Bible text standing in a printed edition
txt	indicates a reading in the Bible text of the manuscript
⸗	one point under a letter means that the reading in the manuscript is unsure
+	add
>	omit
[]	indicates against the tradition erased letter or words
< >	designates against the tradition, the indication of letter or words
÷	obelus
✱	asterisk
~	lemnisk of the Syrohexapla
✓	metobelus
↓	indicates evidence in variant apparatus
¶	the Masoretic Text

Latin Abbreviations

adn	adnotat(n)t, adnotatio
app	apparatus
cf	confer
cod(d)	codex, codices
corr	correxit (-xerunt)
del	delevit
ed	edition

fin	finis
inc	incertus
init	initium
lat	latinus
leg	legundem
mend	mendose
ms(s)	manuscriptum (-ta)
pr	praemittit (-tunt)
rel	reliqui
s	sive oder sermo
sec	secundum
scr	scripsit (-serunt)
tr	transponit (-nunt)
v	versus
var lect	varia lectio
verss	versiones (Co Aeth Arab Arm)
vid	ut videtur

Critical Edition Abbreviations

<i>Attr:</i>	attribution(s); cites the witnesses for the attribution(s) of the Hexaplaric fragment
HT	Hebrew Text, equivalent to the Masoretic text
LXX	Greek text of Ziegler's <i>Iob</i> edition
<i>NonGr:</i>	non-Greek witnesses
<i>Var:</i>	variant(s); cites the variants and witnesses to the variant of the Hexaplaric fragment
<i>Wit1:</i>	witness 1; cites the witnesses and partial witnesses to the Hexaplaric fragment from marginal notes, catena, and Ziegler's <i>Iob</i> edition second apparatus
<i>Wit2:</i>	witness 2; cites the witnesses for the Hexaplaric fragment found in Ziegler's <i>Iob</i> edition first apparatus

LIST OF TABLES

Table	Page
1. Correlated Sigla	32

PREFACE

“What do you have that you have not received?” What words could more aptly describe the influence of those who have formed me? Some have entered only recently, people like Laura Hummer, librarian at the Nashotah House Theological Seminary, Nashotah, Wisconsin, who quietly and patiently attends to my every request for materials.

I have received from faithful men and teachers. Rev. Peter C. Bender, pastor-confessor, of Peace Lutheran Church and Academy, Sussex, Wisconsin, preaches the gospel of Jesus Christ, crucified. Who would I be without Dr. Peter J. Gentry, *Doktorvater*, who knows when to teach, when to chastise, and when to forgive?

From those I have known a little while, Felicia Brogdon and her loving family, I have received prayer, laughter, food, shelter, and clothing. From another, Miriam Self, whom I’ve known yet a little while longer, I have received abiding compassion through distant conversation.

From my families, that into which He has born me, that into which He has given in marriage, and that into which He has set me, I have received financial and spiritual support to finish well.

To God the Author, who gave the one thing needful, I give thanks and so too confess with Job, “I know that my Redeemer lives”

Nancy T. Woods

Hartland, Wisconsin

December 2009

CHAPTER 1 INTRODUCTION

When Frederick Field's *Origenis Hexaplorum quae supersunt . . . fragmenta* first appeared, it was enthusiastically met by C. H. Cornill: "Field's *Hexapla* is a monumental work, such as theological science has not many to show. Unless quite unexpected new material should come to light, one may very confidently assert that it is not to be superseded and not to be excelled."¹ Frederick Field published his edition in 1875. While also an editor of Chrysostom's *Homilies on St. Matthew*, a modest Syriac lexicographer, and a contributor to the revision of the *Authorized Version*, Field is probably best remembered for his editing of the Hexaplaric fragments.² Notwithstanding, new material has come to light since Field's 1875 publication. Evidenced in Field's edition itself, though appearing in only one edition, a supplement was needed before the work was completed, and as G. Norton writes of Field's own assessment of his work:

[O]nly brief corrigenda are found in the finished edition of the Hexaplaric fragments, although various second thoughts of Field are to be noted in the *Prolegomena*. . . . His comments at various points of the *Prolegomena* indicate how he might have changed his treatment of some of the evidence, if given an opportunity to do so.³

¹Cited by J. H. Burn, "Frederick Field," *Expository Times* 8 (1896-97): 277.

²Gerard J. Norton, "Cautionary Reflections on a Re-edition of Fragments of Hexaplaric Material," in *Tradition of the Text. Studies Offered to Dominique Barthélemy in Celebration of his 70th Birthday*, *Orbis biblicus et orientalis* 109 (Freiburg: Universitätsverlag; Göttingen: Vandenhoeck and Ruprecht, 1991), 132; J. H. Burn, "Frederick Field," *Expository Times* 8 (1896-97): 160-63; 274-78; 325-28. Burn's posthumous tribute to Field begins, "The world in general is often marvelously ignorant about its greatest and most valuable workers. Especially is this the case in the domain of scholarship, for solid learning is of a modest and retiring disposition." Ironically, Field is hardly remembered at all, except by the most curious, antiquarian spirits. Having read in Burn's tribute extracts of Field's prayers, he truly was more than "merely a learned man."

³Gerard J. Norton, "Translator's Preface," in *Frederick Field's Prolegomena to Origenis hexaplorum quae supersunt, sive veterum interpretum Graecorum in totum Vetus Testamentum fragmenta*,

Field's edition of the Hexaplaric fragments testifies to a scholar's work and his honest evaluation: in progress for almost a decade, earlier portions (having begun with Job) may be brought to refinement. Subsequent to Field's publication of 1875, H. B. Swete acknowledged nearly forty years later in 1914:

Materials for an enlarged edition of Field are already beginning to accumulate; such may be found in Pitra, *Analecta sacra* (Venice, 1883), p. 551ff.; E Klostermann, *Analecta zur . . . Hexapla* (Leipzig, 1895), G. Morin, *Anecdota Maredsolana* iii. 1 (Mareds., 1895; cf. *Expositor*, June 1895, p. 424ff.) and the Oxford Concordance.⁴

Nearly one hundred years after Field's edition, Jellicoe writes that in addition to the materials noted by Swete "a noteworthy addition was made in 1915 by the publication by Leonard Lütke­mann and Alfred Rahlfs of the *Hexaplarische Randnoten zu Isaias 1-16* in the tenth-century Sinai Codex Greek 5 (710 in the Göttingen register)."⁵ As G. Norton writes,

In 1968 the situation had become so unwieldy that Jellicoe's appeal is wistful: 'A revised and enlarged edition is unlikely to see the light of day in the foreseeable future, but a supplement incorporating this material would be valuable meanwhile.'⁶

Following Jellicoe, the situation has not been resolved, and the scholarly call continues.

Re-focus upon the history of the Greek Old Testament resulted not only from the discovery of the Dead Sea Scrolls and related Judean material, but it became particularly re-defined by Dominique Barthélemy's publication of *Les Devanciers d'Aquila* in 1963, as he argued that the "Theodotion" column of Origen's Hexapla belonged to the καίγε recension which worked to revise the OG toward greater alignment

trans. Gerard Norton and Carmen Hardin (Paris: J. Gabalda, 2005), 14. G. Norton lists eleven examples in which Field indicates a change of mind, one regarding Job: "p. lvii, n. 23 he criticizes his own use of the metobelos in Job."

⁴Henry Barclay Swete, *An Introduction to the Old Testament in Greek* (Cambridge: Cambridge University Publishers, 1914; reprint, Peabody, MA: Hendrickson Publishers, 1989), 76.

⁵Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford: Clarendon Press, 1968; reprint, Winona Lake, IN: Eisenbrauns, 1993), 129. Jellicoe also discussed the newly published photographic reproduction by Dr. Giorgio Castellino on the Mercati Psalms fragment.

⁶Norton, "Cautionary Reflections," 134; see Jellicoe, *The Septuagint and Modern Study*, 129.

to a Proto-Masoretic text; therefore, distinction between “Theodotion” and “proto-Theodotion” was unnecessary.⁷ Subsequent to 1963, the need for a renewed gathering and re-edition of the fragments was recognized by M. Harl in 1972, by Gerard Norton in 1991, and also in the consensus of the Rich Seminar participants in 1994, to produce “a new collection and edition of Hexaplaric fragments, from all sources and witnesses, in a single corpus.”⁸

Statement of the Project

In line with the need to produce a new critical edition of the hexaplaric fragments, this work produces a modern critical edition of the hexaplaric fragments for the first half of the book of Job, chapters one through twenty-one. This work is to incorporate the work of Field and his predecessors, incorporate the work of J. Ziegler in

⁷Prior to Barthélemy, the issue of “Theodotion’s Daniel” in use by writers “anterior to the date usually assigned to this translator” (Swete, *An Introduction to the Old Testament in Greek*, 47) and “the appearance of Theodotion’s renderings before his reputed time (as in the NT quotations)” was explained by positing a pre-Christian “proto-Theodotion” (Swete, *An Introduction to the Old Testament in Greek*, 499, pp. 47ff; John Joseph Collins, Frank Moore Cross, and Adela Yarbro Collins. *Daniel: A Commentary on the Book of Daniel*. Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis: Fortress Press, 1993), 10). Swete gives the issues cited by H. St. J. Thackeray, E. Nestle, and Shürer. In contrast, compare the pre-1963 publications with those following 1963: Dominique Barthélemy, *Les Devanciers d’Aquila: Première Publication Intégrale du Texte des Fragments du Dodécapropéton*, *Supplements to Vetus Testamentum* 10 (Leiden: Brill, 1963); idem, “Redécouverte d’un chaînon manquant de l’histoire de la Septante,” *Revue Biblique* 60 (1953): 18-29; J. W. Wevers, “Proto-Septuagint Studies,” in *Studies in the Septuagint: Origins, Recensions, and Interpretations* (Ktav Publishing House, Inc., 1974), 138-57, reprint from *The Seed of Wisdom: Essays in Honour of T. J. Meek* (Toronto University Press, 1964); idem, “An Early Revision of the Septuagint of Numbers,” in *Eretz Israel: Archaeological, Historical and Geographical Studies* 16 (Jerusalem: The Israel Exploration Society, 1982), 235*-39*; idem, “Barthélemy and Proto-Septuagint Studies,” *BIOSCS* 21 (1988): 23-34; idem, “Pre-Origen Recensional Activity in the Greek Exodus,” in *Studien zur Septuaginta-Robert Hanhart zu Ehren*, ed. Detlef Fraenkel, Udo Quast, and John Wm. Wevers, *Mitteilungen des Septuaginta-Unternehmens* 20 (Göttingen: Vandenhoeck & Ruprecht, 1990), 121-39; P. J. Gentry, “The Place of Theodotion-Job in the Textual History of the Septuagint,” in *Origen’s Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, *Texte und Studien zum Antiken Judentum* 58 (Tübingen: Mohr Siebeck, 1998), 199-230.

⁸Alison Salvesen, “Preface,” in *Origen’s Hexapla and Fragments*, ed. Alison Salvesen, *Texte und Studien zum Antiken Judentum* 58 (Mohr Siebeck, 1998), p. VI; M. Harl, *La Chaîne Palestinienne sur le Psaume 118 (Origène, Eusèbe, Didyme, Apollinaire, Athanase, Théodoret)*, *Sources Chrétiennes* 189 (Paris: Éditions du Cerf, 1972), 10-11; Norton, “Cautionary Reflections,” 129; Phillip Marshall, “A Critical Edition of the Hexaplaric Fragments of Ecclesiastes” (Ph.D. diss., The Southern Baptist Theological Seminary, 2007).

his critical edition of Job, and incorporate hexaplaric findings newly available or newly discovered since their works were published.⁹ By assembling the materials and providing a critical edition, the text history of the Greek Old Testament of Job will be clarified, and consequently, the textual history of the Hebrew Old Testament may also be clarified.¹⁰ Further, as one of the original purposes for Origen's assembly of the Hexapla was discussion with Jews, the fragments furnish a record for the basis of the discussion.¹¹ Finally, because the influence of the Hexapla upon Patristic scriptures was so thorough, the fragments provide a background resource for patristic theology.¹²

Background

History of Hexaplaric Editions

While the work of Origen is the proper beginning of a history of the Hexaplaric editions, his tale has been recounted in many introductions to the Septuagint,

⁹The new materials are referred to briefly under "Accessibility of Sources and Resources," 10-12, below, as well as in Chapter 2 Description of Sources, 14ff.

¹⁰Eugene Ulrich, "The Relevance of the Dead Sea Scrolls for Hexaplaric Studies," in *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, *Texte und Studien zum Antiken Judentum* 58 (Tübingen: Mohr Siebeck, 1998), 401-07.

¹¹Norton, "Translator's Preface," 10; Origen, "Letter to Africanus," 1.5 *Ante-Nicene Fathers*, vol. 4, ed. A. Cleveland Coxe (Edinburgh: T&T Clark; reprint, Grand Rapids: Wm. B. Eerdmans) [on-line]; accessed 11 July 07; available from <http://www.CCEL.org>; Internet: "And I make it my endeavour not to be ignorant of their various readings, lest in my controversies with the Jews I should quote to them what is not found in their copies, and that I may make some use of what is found there, even although it should not be in our Scriptures. For if we are so prepared for them in our discussions, they will not, as is their manner, scornfully laugh at Gentile believers for their ignorance of the true reading as they have them"; Origen, "Letter to Africanus," 1.9.11-19, ed. Nicolas de Lange, *Lettre à Africanus sur L'Histoire de Suzanne* (Paris: Éditions du Cerf, 1983), 534: "Ἀσκοῦμεν δὲ μὴ ἀγνοεῖν καὶ τὰς παρ' ἐκείνοις, ἵνα πρὸς Ἰουδαίους διαλεγόμενοι μὴ προφέρωμεν αὐτοῖς τὰ μὴ κείμενα ἐν τοῖς ἀντιγράφοις αὐτῶν καὶ ἵνα συγχρησώμεθα τοῖς φερομένοις παρ' ἐκείνους εἰ καὶ ἐν τοῖς ἡμετέροις οὐ κεῖται Βιβλίους. Τοιαύτης γὰρ οὐσίας ἡμῶν τῆς πρὸς αὐτοὺς ἐν ταῖς ζητήσεσι παρασκευῆς, οὐ καταφρονήσουσιν, οὐδ', ὡς ἔθος αὐτοῖς γελάσονται τοὺς ἀπὸ τῶν ἔθνων πιστεύοντας, ὡς τ' ἀληθῆ παρ' αὐτοῖς ἀναγραμμένα ἀγνοοῦντας."

¹²Norton, "Translator's Preface," 10. The thorough-going influence is described by Swete, *Introduction to the Old Testament in Greek*, 463-64: "Under these circumstances the Septuagint Version of the Old Testament necessarily influenced the literature and thought of the Ancient Church in no ordinary degree. How largely it is quoted has already been shewn. But they were not content to cite it as the best available version of the Old Testament; they adopted without suspicion and with tenacity its least defensible renderings, and pressed them into the service of controversy, dogma, and devotion."

along with a résumé of his writings regarding the project.¹³ What is gleaned and summarized, relative to this work, is that since Origen, “[t]he collection and printing of the remains of the Hexapla has been a project of curious antiquarian spirits since the sixteenth century.”¹⁴ As G. Norton summarizes, new finds demand new reassessment of the materials, and consequently new editions were produced: Morinus (1587), Drusius (1622), Bos (1709), de Montfaucon (1713), as well as the “minor editions” of Dathe (1746), Bahrtdt (1769-70).¹⁵

Field’s work describes his methodology in his “Preface,” taking the advice of J. G. Eichhorn, who criticized the Hexapla of Montfaucon as “devoid of even normal diligence and accuracy that he did not even copy some fragments of Drusius sufficiently

¹³Swete, *Introduction to the Old Testament in Greek*, 59-86; Jellicoe, *The Septuagint and Modern Study*, 100-33; Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Versions of the Bible* (Leiden: Brill, 2001), 204-22; Jennifer Dines, *The Septuagint* (London: T&T Clark, 2004), 95-103. On Origen’s own description of his work, see *Letter to Africanus*, in *Sur les Ecritures: Philocalie, 1-20 et La Lettre à Africanus*, ed. N. R. M. De Lange, Sources Chrétiennes 302 (Paris: Les Éditions du Cerf, 1983), and Origen’s *Commentary on Matthew* in *Origenis Werke: Commentary in Matthew*, vols. 1-2, Die Griechischen christlichen Schriftsteller der ersten Jahrhunderte (Leipzig: J. C. Hinrichs, 1935).

¹⁴Norton, “Cautionary Reflections,” 131. Swete, *Introduction to the Old Testament in Greek*, 76, recounts the fragments of the first printed edition of Peter Morinus (1587). Since Morinus: J. Drusius (*Vet. Interpretum Graecorum . . . fragmenta collecta . . . a Jo. Drusio*, Arnheim, 1622), Bernard Montfaucon (*Origenis Hexaplorum quae supersunt*, Paris, 1713), followed by F. Field (Oxford, 1875); as Swete notes, “An enlarged edition of the collection of Nobilius was embodied in the Latin translation of the Editio Sixtina (1588), reprinted by P. Morinus, 1624. Montfaucon’s work was abridged by Bahrtdt (2 vols., Leipzig, 1769). The Oxford concordance, suppl. fasc. ii., takes account of fresh matter available since the appearance of Field’s work, which however is not likely, so far as it extends, to be superseded for years to come” (Swete, *Introduction to the Old Testament in Greek*, 502 n. P. 76).

¹⁵Norton, “Cautionary Reflections,” 131. For an overview of the history of hexaplaric research and editions, see T. M. Law, “A History of Research in Origen’s *Hexapla*: From Masius to the *Hexapla Project*,” *BIOSCS* 40 (2007): 30-48. See Jellicoe, *The Septuagint and Modern Study*, 127-33. Jellicoe’s description is fuller than Swete’s, regarding Petrus Morinus’s collection of fragments for the Sixtine edition, incorporated anonymously, which later appeared in Flaminius Nobilius’s annotations. Later, Johannes Morinus separates the notes of Petrus Morinus from Nobilius, where they are printed in vol. vi of the London Polyglot (1657): 1-196. Johannes Drusius’s [Driesschus] work was published posthumously, including a commentary on the hexaplaric fragments of first Aquila, Symmachus, and Theodotion, then the Quinta and Sexta. Jellicoe only writes that Lambertus Bos’s edition included Hexaplaric fragments in the scholia. Montfaucon is the first edition, “properly called,” of hexaplaric fragments. J. A. Dathe’s *Opuscula* (published posthumously, also) was followed by Bahrtdt’s edition. F. Field’s work is based upon Montfaucon, who in turn, was dependent upon Nobilius and Drusius.

accurately.”¹⁶ Thus, Montfaucon’s work must be re-checked for accuracy, and “[e]qually, I expect that many things will be added from the manuscript codices of the Septuagint translators and from the Syrohexapla.”¹⁷ Field’s contribution to the compilation of the hexaplaric fragments was exactly that: “[w]e have done our utmost to draw from the two sources of hexaplaric remains discerned wisely by Eichhorn.”¹⁸ Field drew from the readings of the Holmes and Parsons *Septuagint*, at first from the printed editions, then subsequently from the manuscript collations. In the case of Job, the additional readings from the collation cards were gathered into the “Auctarium.” More, Field added anonymous readings, from the Holmes and Parsons apparatus, making postulations:

Further, we have brought to light many other anonymous readings lying hidden in their [Holmes and Parsons] apparatus. Some of these belong to other translations, others to that recension which we have claimed for Lucian the Martyr with reasonable arguments.¹⁹

Having followed Eichhorn’s suggestion, Field’s novel contribution to the Hexapla fragments was his retroversion into Greek of the Hexaplaric materials in the SyroHexapla.²⁰

Field indicated by use of a smaller type face when the Hexaplaric material was a simple retroversion from the Syriac without Greek manuscript evidence, and gave the Syriac original in a note. In preparing this material, Field was able to use the edition by Ceriani of the Milan Codex (C.313) of the SyroHexapla, published in 1861.²¹

¹⁶Gerard J. Norton, “Preface by F. Field,” in *Frederick Field’s Prolegomena to Origenis hexaplorum quae supersunt, sive veterum interpretum Graecorum in totum Vetus Testamentum fragmenta*, trans. Gerard Norton and Carmen Hardin (Paris: J. Gabalda, 2005), 21.

¹⁷Ibid.

¹⁸Ibid., 22.

¹⁹Ibid.

²⁰Norton, “Cautionary Reflections,” 132.

²¹Norton, “Cautionary Reflections,” 132-33; idem, “Preface by F. Field,” 22.

In addition, Field prefaced a summary of his manuscript sources to each book. As well-received as the work was, such as described by Cornill, *supra*, Norton writes that upon publication, the manual was hard to use.²²

As C. Tischendorf implored in 1869 before F. Field set to work, so also G. Norton implores that “A New Field for the Twenty-First Century” must advance beyond its predecessor. Norton cites Tischendorf’s quote:

It is greatly to be desired that the studies by which Morinus, Drusius, Montfaucon, Bahrdt, Schleusner and others have already earned distinction in the sacred scriptures, in all of their collections of those elements of the work of Origen that survive even now in a scattered manner, should be renewed and advanced.²³

Those elements which have newly come to light, surviving in a scattered manner, both renewed and advanced, must be incorporated “to satisfy the desires of learned men to the best of our ability.”²⁴ The Göttingen editions of the Greek Old Testament play a part in assembling what has been scattered, as G. Norton writes, “Only in the later Göttingen volumes have the Greek manuscripts been re-collated, and patristic citations verified, and in many cases the material in Field is simply repeated.”²⁵ The editions have hexaplaric registers, but these also may be cumbersome to use, especially when there is no Hebrew variant attested.²⁶

Relevance for Research

In many ways, the need for this research has already been established, in the scholarly call for the new edition of Hexaplaric fragments; thus, this work advances toward completion of that goal in one book of the Old Testament, Job.

²²Norton, “Cautionary Reflections,” 133.

²³Norton, “Preface by F. Field,” 21-22.

²⁴*Ibid.*, 22.

²⁵Norton, “Cautionary Reflections,” 134.

²⁶Norton, “Preface by F. Field,” 22.

Yet at first glance, the project seems simple: what is needed is an expanded Field, as Field was an expanded de Montfaucon. The issue has, however, been complicated by the posing of new questions. The nineteenth century presuppositions about the nature of the texts incorporated into the Hexapla are in need of modification, and the project of publishing the fragments needs to be revised.²⁷

For example, one discovery of J. Reider's *Prolegomena to a Greek-Hebrew and Hebrew-Greek Index to Aquila* was the realization that Field depended upon Montfaucon and his predecessors.²⁸ Secondly, the attributions (such as "θ" indicating Theodotion or Theodoret) are not always clear, nor perhaps have they been faithfully transmitted throughout the Patristic witnesses, such as Jerome, Chrysostom, or Eusebius. G. Norton comments that interest in the Hexaplaric fragments may not be in the fragments themselves, but because they are translations of a presumed "singular" Hebrew text, they may disclose the discussion of texts among Jews and Christians by their comparisons.²⁹ Some manuscripts have obeli, asterisks, or metobeli, but no attribution; other witnesses have attributions, but they have no Aristarchian signs. Can we be sure that attributions are truly "Hexaplaric" or are they attributions added or circulated outside of Origen's Hexapla? Their use by the Jews suggests their continued circulation, and also perhaps limited access by Christians, except for the Hexapla source.³⁰

Finally, "the Three" have a history of their own, outside of Origen's Hexapla. Reider suggests that Aquila found in continuous texts of the Cairo Genizah differs from the Hexaplaric glosses of Field.³¹ Aquila continued to circulate after the Hexapla was

²⁷Norton, "Cautionary Reflections," 134.

²⁸Ibid., 137; Peter J. Gentry, "Propaedeutic to a Lexicon of the Three: The Priority of a New Critical Edition of Hexaplaric Fragments," *Aramaic Studies* 2 (2004): 145-74.

²⁹Norton, "Cautionary Reflections," 139-40.

³⁰Ibid., 142.

³¹Joseph Reider, *Prolegomena to a Greek-Hebrew and Hebrew-Greek Index to Aquila* (Philadelphia, PA: Oxford University Press, 1916), 8.

made.³² Symmachus was known as a literary translation, and according to J. R. Busto Saiz, Symmachus's prestige came from incorporating Aquila's literalism in a literary translation.³³

Theodotion's work has long been recognized in Job, as E. Hatch stated in 1889:

There is ample evidence that the original LXX text of the book of Job was much shorter than that which has come down to us in existing Mss; that the original text was revised by Origen in order to bring it into conformity with the Hebrew; that the passages which were absent from the LXX text, but present in the Hebrew, were supplied by him from the version of Theodotion; and that the text of all existing Greek Mss is the revised and composite text which Origen thus formed.³⁴

Not mere scholarly opinion, but evidenced by Origen in his *Letter to Africanus*, the omission in Greek of "three or four, sometimes fourteen or nineteen verses" were added from Theodotion.³⁵ According to Jerome, the omissions totaled 700 or 800 lines (στίχοι), and the confusion which ensued, testified.³⁶ The result of Origen's work became the text

³²Norton, "Cautionary Reflections," 143. Lester L. Grabbe, "Aquila's Translation and Rabbinic Exegesis," *Journal of Jewish Studies* 33 (1982): 527-36.

³³Norton, "Cautionary Reflections," 145; Alison Salvesen, "Symmachus and the Dating of Targumic Traditions," *Journal for the Aramaic Bible* 2 (2000): 233-36.

³⁴Edwin Hatch, "On Origen's Revision of the LXX Text of Job," in *Essays in Biblical Greek* (Oxford: Clarendon Press, 1889), 215. See A. Vööbus, *The Hexapla and the Syro-Hexapla* (Stockholm: ETSE, 1971), 18, that the text of Job was supplemented from Theodotion from an unknown reviser; P. Katz, "Das Problem des Urtextes der Septuaginta," *Theologische Zeitschrift* 5 (1949): 22. A. Vööbus writes that the Hexapla "exercised enormous influence as is evident in the history of the transmission of the text of the Greek Old Testament" (*ibid.*, 27). He notes, "In the Book of Job all the manuscripts in the group *O* display verses and parts of verses which are foreign to the Septuagint but which Origen had imported mainly from Theodotion" (*ibid.*, 27-28 n. 4). See also Jerome, *Praefatio in librum Paralipomenon*, ed. J. P. Migne, *Patrologia Latina* 28, col. 1393; *Praefatio Hieronymi in librum Job*, ed. J. P. Migne (*Patrologia* 29, cols. 61-62.)

³⁵Hatch, "On Origen's Revision of the LXX Text of Job," 215. See *Epistle ad Africanus*, ed. Delarue, vol. 1, 15; Nicolas De Lange, *La Lettre à Africanus sur l'histoire de Suzanne* (Paris: Cerf, 1983), §6, p. 528-31, especially §6.24-25: "καὶ πολλάκις μὲν ἔπη τέσσαρα ἢ τρία, ἔσθ' ὅτε δὲ καὶ δεκατέσσαρα καὶ ἑννέα καὶ ἕξ." and pp. 530-31 n. 1. De Lange corrects the reading to "three or four lines, but sometimes fourteen or fifteen" and notes the other suggested readings for the line.

³⁶Hatch, "On Origen's Revision of the LXX Text of Job," 215; Jerome *Praefatio in librum Hiob*, in *Jerome: Letters and Select Work*, Nicene and Post-Nicene Fathers, vol. 6 (Christian Literature Publishing Company, 1890; reprint, Peabody, MA: Hendrickson Publishing, 1994): "I am compelled at every step in my treatment of the books of Holy Scripture to reply to the abuse of my opponents, who

of the church: the Ecclesiastical Text. Peter Gentry has precisely quantified these lines in his published thesis, *The Asterisked Materials in the Greek Job*.³⁷ Properly sorting the various attributions should reveal the state of the text prior to Origen's industry.

Accessibility of Sources and Resources

The primary resource for the dissertation consists of the first and second apparatuses of the Göttingen critical edition of Job (*Iob. Septuaginta Vetus Testamentum Graecum*, vol. 11.4. Göttingen: Vandenhoeck & Ruprecht, 1982).³⁸ J. Ziegler

charge my translation with being a censure of the Seventy; as though Aquila among Greek authors, and Symmachus and Theodotion, had not rendered word for word, or paraphrased, or combined the two methods in a sort of translation which is neither the one nor the other; and as though Origen had not marked all the books of the Old Testament with obeli and asterisks, which he either introduced or adopted from Theodotion, and inserted in the old translation, thus showing that what he added was deficient in the older version. My detractors must therefore learn either to receive altogether what they have in part admitted, or they must erase my translation and at the same time their own asterisks. For they must allow that those translators who it is clear have left out numerous details, have erred in some points; especially in the book of Job, where, if you withdraw such passages as have been added and marked with asterisks, the greater part of the book will be cut away. This, at all events, will be so in Greek. On the other hand, previous to the publication of our recent translation with asterisks and obeli, about seven or eight hundred lines were missing in the Latin, so that the book, mutilated, torn, and disintegrated, exhibits its deformity to those who publicly read it." See also Jerome to Augustine: "In another letter you ask why a former translation which I made of some of the canonical books was carefully marked with asterisks and obelisks, whereas I afterwards published a translation without these. You must pardon my saying that you seem to me not to understand the matter: for the former translation is from the Septuagint; and wherever obelisks are placed, they are designed to indicate that the Seventy have said more than is found in the Hebrew. But the asterisks indicate what has been added by Origen from the version of Theodotion. In that version I was translating from the Greek: but in the later version, translating from the Hebrew itself, I have expressed what I understood it to mean, being careful to preserve rather the exact sense than the order of the words. I am surprised that you do not read the books of the Seventy translators in the genuine form in which they were originally given to the world, but as they have been corrected, or rather corrupted, by Origen with his obelisks and asterisks; and that you refuse to follow the translation, however feeble, which has been given by a Christian man, especially seeing that Origen borrowed the things which he has added from the edition of a man who, after the passion of Christ, was a Jew and a blasphemer. Do you wish to be a true admirer and partisan of the Seventy translators? Then do not read what you find under the asterisks; rather erase them from the volumes, that you may approve yourself indeed a follower of the ancients. If, however, you do this, you will be compelled to find fault with all the libraries of the Churches; for you will scarcely find more than one manuscript here and there which has not these interpolations" (Jerome *Epistle 112 to Augustine* 5.19 in *Nicene and Post-Nicene Fathers, First Series*, vol. 1, ed. Philip Schaff, trans. by J. G. Cunningham (Buffalo, NY: Christian Literature Publishing Co., 1887), rev. New Advent by Kevin Knight [on-line]; accessed 4 July 07; available from <http://www.newadvent.org/fathers/1102075.htm>; Internet).

³⁷Peter J. Gentry, *The Asterisked Materials in the Greek Job*, Society of Biblical Literature Septuagint and Cognate Studies 38 (Atlanta: Scholars Press, 1995), 1-2.

³⁸The catena manuscripts used by Joseph Ziegler, ed., *Iob. Septuaginta Vetus Testamentum Graecum*. vol. 11.4 (Göttingen: Vandenhoeck & Ruprecht, 1982), 151 include those of Holmes and Parsons, as listed in Frederick Field, *Origenis Hexaplorum quae supersunt sive veterum interpretum*

subsequently published *Beiträge zum griechischen Iob* [Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, 3rd ser., 147 Mitteilungen des Septuaginta-Unternehmens, no. 17 (Göttingen: Vandenhoeck & Ruprecht, 1985)]. Further, the Hagedorn gleaning of hexaplaric fragments, *Nachlese zu den Fragmenten der jüngeren griechischen Übersetzer des Buches Hiob*, published 1991, contains additional materials unavailable to J. Ziegler in his critical edition of Job.³⁹ Catena materials may be checked using the Hagedorn four volume edition: *Die älteren Griechischen Katenen zum Buch Hiob* (Berlin: Walter de Gruyter, 1994-2004). Two new critical editions have appeared: *Johannes Chrysostomos Kommentar zu Hiob*. [Patristische Texte und Studien 35 (Berlin: Walter de Gruyter, 1990)] and *Kommentar zu Hiob/Olympiodor, Diakon von Alexandria*, [Patristische Texte und Studien 24 (Berlin: Walter de Gruyter, 1984)]. Other patristic sources can be checked through Corpus Christianorum: Series Graeca (CCSG) and Corpus Christianorum: Series Latina (CCSL). Citations by patristic authors can be found in the cumulative index, *Biblia Patristica*, volumes 1-7 and Supplement. The Syro-hexapla edition used is the Ceriani edition: *Codex Syro-Hexaplaris Ambrosianus photolithographice editus* [Monumenta sacra et

graecorum in totum Vetus Testamentum fragmenta vol. 2 (Oxford: Oxford University Press, 1875), 2. Codex Bibliothecae Dresdensis (161 Ra.) was missing (“kann fehlen”) at the time Ziegler made his critical edition (Ziegler, *Iob*, 153). Frederick Field’s “In libri Jobum monitum” in *Origenis Hexaplorum quae supersunt* gives four manuscripts, the *Notae Editionis Romanae* of Flaminio Nobilius and Druscus’s work (*Veterum interpretum Graecorum in totum V.T. Fragmenta*, Arnhemiae, 1622) as the basis for Montfaucon’s work. J. Ziegler lists the four manuscripts with the Rahlfs numbers: Codex Colbertinus 1952 (“Colb.”), 16th century = 559 Ra.; Codex Regius 1896 (“Reg. unus”) 11th century = 560 Ra.; Codex Regius 2434 (“Regii duo”), 13th century = 555 Ra.; Codex Oratorii in vico S. Honorati (“Orat.”), 10th century is cited as “not listed by Ra,” but the manuscript has been identified as 608 Ra (Ziegler, *Iob*, 151); J. Ziegler explains that Nobilius’s *Notae* were written from manuscript 248 Ra. For Field, Nobil = 248, though Field has one citation of 248 alone (Job 1:1), and 248 and Nobil are named together six times, without the dependence of Nobilius upon 248 being recognized. Nobil alone is cited eleven times (Ziegler, *Iob*, 153). Field also lists *Hieronymi versio libri Job* (ed. J. P. Migne, *Patrologia Latina* 29), 61-114; *Nicetae Catena in Job* (London: Patricii Junii), 1637; the edition of Montfaucon (*Hexaplorum Origenis quae supersunt: multis partibus auctiora / quam a Flaminio Nobilio & Joanne Drusio edita fuerint*) is available in the SBTS library.

³⁹The collation book to Ursula Hagedorn and Dieter Hagedorn, eds., *Nachlese zu den Fragmenten der jüngeren griechischen Übersetzer des Buches Hiob*, Nachrichten der Akademie der Wissenschaften in Göttingen, 1 Philologisch-Historische Klasse, No. 10 (1991) (Göttingen: Vandenhoeck & Ruprecht, 1982) is available through Peter J. Gentry. This supplements Ziegler’s *Edition* significantly.

profana 7 (Milan: Typis et impensis Bibliothecae Ambrosianae, 1874)]. For the versions, newly available by Claude E. Cox, is *Armenian Job: Reconstructed Greek Text, Critical Edition of the Armenian with English Translation* [Peeters, 2006] and by Christa Müller-Kessler and Michael Sokoloff, *A Corpus of Christian Palestinian Aramaic* [Groningen: STYX Publications, 1997].⁴⁰

Methodology

The Aim of the Project

The goal of the dissertation is to produce a critical edition of hexaplaric fragments for chapters one through twenty-one of the book of Job, recording the diacritical marks and the attributions, Aquila (α'), Symmachus (σ'), and Theodotion (θ'), which accompany them, including hexaplaric references traditionally included among hexaplaric materials.⁴¹ The materials are to include all witnesses, references, and citations, such as found in the Syro-hexapla, Latin and other non-Greek witnesses, and patristic references.

Compiling and Presenting the Fragments

Gerard Norton writes very clearly that while the publication of Hexaplaric materials is available to the scholarly world, “as things stand, hexaplaric material published since Field is often ignored because it is unwieldy, and hidden away in obscure journals. This can only be to the detriment of our understanding of the history of the

⁴⁰Chapter 2: Description of Sources cites all the sources included in the dissertation for the critical apparatus.

⁴¹Norton, *Frederick Field's Prolegomena*, 135ff, 175ff lists the sigla and abbreviation signs, including readings cited in connection with the Hexapla: Ἐβρ, ὁ ἑβραῖος, or τὸ ἑβραϊκόν; ὁ Σύρος; τὸ Σαμαρειτικόν; Ziegler, *Job, Septuaginta Vetus Testamentum Graecum*, vol. 11.4 (Göttingen: Vandenhoeck & Ruprecht, 1982), 151ff, 161.

Biblical text and its interpretation.”⁴² Further, though the material is printed in the first and second apparatuses of many volumes of the Göttingen critical editions, it “needs to be drawn out.”⁴³ As set forward by G. Norton, a new edition would not only separate hexaplaric materials from the Old Greek texts, but would also amplify the materials to include indexes to the hexaplaric texts; include editorial discussion of the evidence, incorporating the authenticity of Field’s reading of the Syro-hexapla; include the original text from which retroversion was made, as in the examples of Syriac or Armenian; include material not available to the Göttingen Septuagint editor; and include a Hebrew consonantal text, approximating the proto-masoretic text.⁴⁴ In response to Gerard Norton’s “Collecting Data for a New Edition of the Fragments of the Hexapla,” R. B. ter Haar Romeny and P. J. Gentry reported their preliminary work, including defining the scope and method of the Hexapla project, incorporating Field’s aim, the Göttingen collection, and new material since publication. This work keeps with their outlined and demonstrated format. Chapter 2 cites the sources and sigla used, those sources knowingly excluded, and a sample format to demonstrate how to read the apparatus. Chapter 3 presents the main body of the critical edition. Chapter 4 provides additional marginalia excluded as non-hexaplaric, but the material gives hexaplaric attributions or, though anonymous, the nature of the scholion suggests potential hexaplaric authorship. Chapter 5 provides a preliminary summary and analysis of the findings.

⁴²Gerard J. Norton, “New Edition of the Fragments of the Hexapla,” in *LX Congress of the International Organization for Septuagint and Cognate Studies, Cambridge, 1995*, ed. Bernard Taylor (Atlanta: Scholars Press, 1997), 252.

⁴³Ibid., 253.

⁴⁴Ibid.

CHAPTER 2

DESCRIPTION OF SOURCES

Introduction

The description of sources for Greek witnesses, Greek commentaries, Latin commentaries, indirect traditions, translations, and printed editions are carried over from Ziegler's *Edition*, retaining his abbreviations and sigla, and for the most part, the conventions of the Göttingen editions. In addition to this source, however, additional witnesses and critical commentaries are available, particularly in the area of the catena materials. The Hagedorns have thoroughly studied the catena materials and produced a four-volume critical edition, *AGK*, since Ziegler's *Edition* appeared. As a result, a correlated fascicle, *Nachlese*, was also produced. The collation book for both these works, *Kollationen*, was made available through Peter J. Gentry. Further, Field's *Hexapla* included manuscript witnesses not used by either Ziegler or the Hagedorns. Since each source has its respective sigla, the witnesses from each source have been condensed into a chart. See below, Table 1 Correlated Sigla. A discussion of the catena groups will be made to clarify the catena sigla, that of the forerunners, found primarily in Ziegler's and the Hagedorns' work, and that developed for this dissertation. Finally, an explanation of an example entry provides a guide for reading the critical edition entries.

Text Witnesses

The dissertation is not a wholly new collation of materials, but it is a restatement of former sources, drawn together into one location. However, in the case of Ra 161 and 555, manuscripts not used by Ziegler, but used by Field, have again become available and incorporated. In other cases, readings from the *Edition* have been corrected

by the Hagedorn *Kollationen*. Also, as needed and when available, reproductions of the manuscripts were consulted to verify dubious readings or clarify conflicting citations. The witnesses are given according to Rahlfs's *Verzeichnis* number or as subsequently catalogued in the case of newly described materials.¹

Greek Manuscripts

Uncials

- A London, Brit. Mus., Royal 1 D. VII, "Alexandrinus"; 5th C
- B Rom, Bibl. Vat., Vat. gr.1209, "Vaticanus"; 4th C
- C Paris, Bibl. Nat., Gr. 9, "Ephraemi Syri rescriptus"; 5th C resc. 13th C
- S London, Brit. Mus., Add. 43725 "Sinaiticus"; 4th C
- V Venedig, Bibl. Marc., Gr. 1, "Venetus"; 8th C

Minuscules

- 46 Paris, Bibl. Nat., Coisl.; 4 8th–14th C
- 55 Rom, Bibl. Vat., Reg. gr. 1; 10th C
- 68 Venedig, Bibl. Marc., Gr. 5; 15th C
- 106 Ferrara, Bibl. Comun., 187 II; 14th C
- 110 Wien, Nationalbibl., Theol. Gr. 230, (Cat.); AD 1549
- 130 Wien, Nationalbibl., Theol. Gr. 23; 12th–13th C
- 137 Mailand, Bibl. Ambr., D 73 sup., (Cat.)–Fragmentarisch; 9th–10th C
- 138 Mailand, Bibl. Ambr., M 65 sup., (Cat.); 11th C
- 139 Mailand, Bibl. Ambr., A 148 inf., (Cat.); 10th–11th C
- 147 Oxford, Bodl. Libr., Laud. Gr. 30 (A), (Cat.); 12th C
- 157 Basel, Univ.-Bibl., B. VI. 23; 12th C
- 160 Dresden, Sächsische Landesbibliothek, A. 66b.; 14th–15th C
- 161 Moskau, Russ. Staatsarchiv für alte Dokumente, Fond 1607, Inv. 1.7; 14th C
- 228 Rom, Bibl. Vat., Vat. gr. 1764; 13th C
- 248 Rom, Bibl. Vat., Vat. gr. 346; 13th C
- 249 Rom, Bibl. Vat., Pii II. gr. 1, (Cat.); 12th C
- 250 München, Bayer. Staatsbibliothek, Gr. 148, (Cat.); 13th C
- 251 Florenz, Bibl. Laur., Plut. V 27, (Cat.); 14th C
- 252 Florenz, Bibl. Laur., Plut. VIII 27; 10th C
- 253 Rom, Bibl. Vat., Vat. gr. 336, (see Zi); 11th C
- 254 Rom, Bibl. Vat., Vat. gr. 337; 10th C

¹The manuscripts are taken from Rahlfs's *Verzeichnis* and other introductions, and therefore, are retained under their German titles.

- 255 Rom, Bibl. Vat., Vat. gr. 338, (Cat.); 10th C
 256 Rom, Bibl. Vat., Vat. gr. 697, (Cat.); 13th C
 257 Rom, Bibl. Vat., Vat. gr. 745; 10th C
 258 Rom, Bibl. Vat., Vat. gr. 749, (Cat.) – Fragmentarisch; 9th C
 259 Rom, Bibl. Vat., Palat. gr. 230, (Cat.) 1:1 und 14:5-16:8 fehlen; 10th–11th C
 260 Kopenhagen, Kgl. Bibl., Gamle Kgl. Saml. 6, (Cat.); 10th –11th C
 261 Florenz, Bibl. Laur., Plut. VII 30; AD 1323
 296 Rom, Bibl. Vat., Palat. gr. 337; 11th C
 336 Athos, Ιβηρων 555; 14th C
 337 Athos, Ιβηρων 615; 14th C
 339 Athos, Koutloumousiou 8; 11th C
 351 Berlin, Staatsbibl., Phill. 1407; 16th C
 355 Bologna, Bibl. Comun., A.I.2, see Zi, 12; 12th C
 386 Florenz, Bibl. Laur., Plut. X 29; 13th–14th C
 395 Prag, Státní knihovna XXV B 3 (Ra = Kosinitza 22); 10th C
 406 Jerusalem, Patr. Bibl., Agiou Staurou 36(18), see *Edition*, 12; 8th C (rescr. 12th –13th C)
 409 Jerusalem, Patr. Bibl., Agiou Taphou 5; 13th C
 474 Moskau, Staatl. Hist. Mus. (GIM), Syn. Bibl., Gr. 342 + 412; 10th und 11th C
 480 München, Bayer. Staatsbibliothek, Gr. 32, (Cat.); 16th C
 491 München, Bayer. Staatsbibliothek, Gr. 488, (Comm.); 13th C
 505 Oxford, Bodl. Libr., Auct. E 2.19 (= Misc. 47); 11th–12th C
 512 Oxford, Bodl. Libr., Bar. 176, (Cat.); AD 1562
 513 Oxford, Bodl. Libr., Bar. 178, (Cat.); 16th C
 523 Oxford, Bodl. Libr., Laud. gr. 20; 13th C
 534 Paris, Bibl. Nat., Coisl. 18; 11th C
 540 Paris, Bibl. Nat., Coisl. 194; 13th C
 542 Paris, Bibl. Nat., Gr. 10, Fragmentarisch; 9th C
 543 Paris, Bibl. Nat., Gr. 11; AD 1186
 555 Paris, Bibl. Nat., Gr. 134 (= Reg. 2434); 13th C
 556 Paris, Bibl. Nat., Gr. 135 (= Reg. 1830²); AD 1362
 559 Paris, Bibl. Nat., Gr. 138; 16th C
 560 Paris, Bibl. Nat., Gr. 151 (= Reg. 1890); 13th C
 575 Paris, Bibl. Nat., Gr. 396; 13th C
 608 Codex Oratorii in vico S. Honoratii; 10th C
 612 Patmos, Ιωαννου του θεολογου 171 (Cat.) – Fragmentarisch; 7th–8th C
 613 Patmos, Ιωαννου του θεολογου 209; 13th C
 620 Patmos, Ιωαννου του θεολογου 419, 1:1-2:9e fehlt; 13th C
 631 Raudnitz, Lobkowitz'sche Bibl. VI. E. f. 19; 14th C
 637 Rom, Bibl. Casan. 241; 11th C
 643 Rom, Bibl. Vallic. 37, (Cat.); 10th C
 644 Rom, Bibl. Vat., Barber. gr. 369, (Cat.); 13th C
 680 Rom, Bibl. Vat., Vat. gr. 750, (Cat.) – Portions; 10th C
 681 Rom, Bibl. Vat., Vat. gr. 751; 13th C

- 687 Rom, Bibl. Vat., Vat. gr. 1231, (Cat.); 12th C
 703 Rom, Bibl. Vat., Vat. gr. 2227, (Cat.) endet mit 41:15; 13th C
 705 Athen, Nat. Bibl. 2410, (Cat.); 13th–14th C
 706 Athen, Nat. Bibl. 2641; AD 914
 728 Venedig, Bibl. Marc., Appendix I 13; 11th–12th C
 732 Venedig, Bibl. Marc., Gr. 21, (Cat.); 10th–11th C
 740 Venedig, Bibl. Marc., Gr. 538 (Cat.); AD 905
 748 Athen, Byzantinisches Museum 2781, (Cat.) – Portions; 13th –14th C
 754 Wien, Nationalbibl., Theol. Gr. 147; 11th C
 765 Athos, Λαυρα 220 (B/100); 14th C
 795 Athos, Λαυρα Γ 51 (291); 12th–13th C
 797 Athen, Benaki-Museum, Echangeables 72; 13th –14th C
 849 Manchester, John-Rylands Library, Rylands Nr. 3; 6th–7th C
 3005 Genua, Durazzo-Giustiniani A I 10; 9th–10th C
 3006.1 Sinai, Cod. Gr. 3; 11th C
 3006.2 Sinai, Cod. Gr. 3; 11th C
 3007 Sinai, Cod. Gr. 311; AD 1510
 3008 Athous Vatopedi 590; 12th C

Papyri

- 834 Berlin, Staatliche Museen, P Berlin Nr. 6788; 5th–6th C
 913 New York, Pierpont Morgan Library, P Amherst 4 (A); 5th–6th C
 955 Florenz, Bibl. Laur., PSI 1163; 4th C
 974 Berlin, Staatliche Museen, P Berlin Nr. 11778; appx. AD 220

Other

- Vaticanus gr. 709; 12th C
- Rom, Bibl. Vat., Vat. gr. 2022; 10th–11th C
- Salamanca, Bibl. Universitaria M 32 (1-2-1); 16th C, Zi. falsch 704

Manuscripts Not Used

The following manuscripts have been omitted as witnesses.

- 444 Mailand, Bibl. Ambr., B. 117 sup.; 13th C
 450 Mailand, Bibl. Ambr., D. 473 infm Bl. 49-51; 16th C
 454 Mailand, Bibl. Naz. Di Brera, AF.XIV.13; 16th C
 496 Neapel, Bibl. Naz., II. B. 26; 15th–16th C
 497 Neapel, Bibl. Naz., II. B. 27; 15th C
 514 Oxford, Bodl. Libr., Barocc. 195; 15th C
 515 Oxford, Bodl. Libr., Barocc. 201; 12th C –13th C
 525 Oxford, Bodl. Libr., Laud. Gr. 86; 16th C
 531 Paris, Bibl. Nat., Coisl. 9; 15th C
 681 Rom, Bibl. Vat., Vat. Gr. 751, (Cat.); 13th C

- 697 Rom, Bibl. Vat., Vat gr. 1909, (Cat.); 16th C
 717 Smyrna, Euaggel. Scolh, A-31; 15th C
 725 Turin, Bibl. Naz., C. III. 1; AD 1562
 749 Wien, Hofbibl., Suppl. Gr. 16; 16th C
 750 Wien, Hofbibl., Theol. Gr. 73; 15th–16th C

The following manuscripts are referenced to a collated manuscript, but excluded in *AGK* data:²

- 362 New Haven Yale 257 (ehem. Cheltenham Phillipps 14041); 15th–16th C
 434 Matritensis Bibl. Nac. 4716 (O. 38); 16th C
 471 Mosquensis synod. gr. 147; 13th–14th C
 709 Sinaiticus gr. 4; 13th C

Greek Commentaries

Der Iobkommentar des Arianers Julian = Iul

D. Hagedorn. *Der Hiob Kommentar des Arianers Julian*. Patristische Texte und Studien 14. Berlin, Walter de Gruyter, 1973. Clavis II 2075

Der Iobkommentar des Didymus = Did

Didymus. *Kommentar zu Hiob: (Tura-Papyrus)*. Edited by Albert Henrichs, Ursula Hagedorn, Dieter Hagedorn, and Ludwig Koenen. Papyrologische Texte und Abhandlungen, Bd. 1-3, 33. Bonn: Rudolf Habelt, 1968.

D. Hagedorn. *Der Hiob Kommentar des Arianers Julian*. Patristische Texte und Studien 14. Berlin, Walter de Gruyter, 1973. Clavis II 2075

K. Treu, *Archiv für Papyrusforschung* 20 (1970): 145-49.

²In the critical edition of the catena materials for Job, the Hagedorns have meticulously explained the manuscript witness's stemma, derivatives, and copies. The Hagedorns frequently reference witnesses which were fully or partially collated, but not selected as representative for the stemma. Thus, in Table 1. Correlated Sigla, the letters under *AGK* indicate manuscripts which provided the data for the edition. To understand how the manuscript relates to its copies or derivatives, see the critical edition, Ursula Hagedorn and Dieter Hagedorn, *Die Älteren Griechischen Katenen zum Buch Hiob: Band I Einleitung, Prologue und Epiloge, Fragmente zu Hiob 1,1-8, 22*, PTS 40 (Berlin: Walter de Gruyter, 1994), 1-97. Ms 709 is excluded from *AGK* data, but is derived from the article: idem. "Hexaplarische Fragmente des Buch Hiob in der Katenen-Epitome des Leo Magister (Vaticanus gr. 709)," in *Quaerite faciem eius semper*, ed. Andrea Jordens et al. (Hamburg: Dr. Kovač, 2008), 91-100.

Der Iobkommentar des Johannes Chrysostomus = Chr

John Chrysostom. *Kommentar zu Hiob*. Edited by D. Hagedorn and U. Hagedorn. Patristische Texte und Studien 35. Berlin: Walter de Gruyter, 1990.

Fragmenta in beatum Job PG 64, 505-656 (*Ex Catena Graecorum Patrum in beatum Job*, Nicetae collection, Patrick Iunius, ed.: Clavis II 4443).

Der Iobkommentar des Olympiodor = Ol, Ol^X, Ol^Y, Olymp

Olympiodorus. *Kommentar zu Hiob*. Edited by D. Hagedorn and U. Hagedorn. Patristische Texte und Studien 24. Berlin: Walter de Gruyter, 1984.

In the *Edition*, Ziegler cited “Ol” to refer to the commentary alone or together with the catena materials. For the commentary, Ol^X refers to the commentary, found in chapters one through ten, dated to the 13th C of ms 257; beginning in chapter eleven, ms 257 is a catena manuscript. Similarly for Ol^Y, the Olympiodor commentary is found in chapters one through ten; beginning in chapter eleven, the ms 491 contains fragments which stood under “Olympiodor” in the catena tradition. When “Olymp” is cited, it refers to the catena material, alone. The Hagedorn critical edition supersedes the work of the *Edition*. Therefore, reference to the critical edition, *Kommentar*, may be cited.

Latin Commentaries

Der Iobkommentar des Julian von Eclanum = IulE

Julian of Eclanum. *Iuliani Aeclanensis Expositio Libri Iob*. Edited by L. de Coninck. CC 88: 1 – 109. Turnholt, 1977.

Der Iobkommentar eines Anonymus = An

Anonymi in Iob Commentarius: PG 17, 371-522.

Der Iobkommentar des Presbyter Philippus = La^P La^{Ph}

Commentarii in librum Iob: PL 26 (1845): 619–802 = PL 26 (1884): 655–850 = La^P

Philippi Presbyteri viri longe eruditissimi, in historian Iob commentariorum libri tres, Basileae 1527 = La^{Ph}

Der Iobkommentar Gregors des Grossen = GregM

Moralia sive Expositio in Iob: PL 75: 509–1162; 76: 9–782. Neue ausgabe: CC 143–143A (1979): Libri I–XXII.

Indirect Traditions

F. C. Burkitt. *The Text of Job in Latin Fathers: The Old Latin and the Itala* (Cambridge, 1896): 32–34.

Biblia Patristica, Index des citations et allusions bibliques dans la literature patristique, vol. I (Paris, 1975); vol. II (Paris, 1977); vol. III (Paris, 1980).

Testamentum Iobi = Test

The *Testament of Job* lies in four manuscripts:

P = Paris, Bibl. Nat. gr. 2658; 11th C

P² = Paris, Bibl. Nat. gr. 938; 16th C

S = Messina, Bibl. Universitaria San Salvatore 29; AD 1307

V = Rom, Bibl. Vat., Vat. Gr. 1238; 13th C

Die Iob-Zitate in den Sacra Parallela des Iohannes Damascenus = Dam

Dam^E = Escorial, Real Bibl., Q-III-9; 11th C

Dam^W = Wien, Nationalbibl., Suppl. gr. 178; 11th C

Dam^O = Rom, Bibl. Vat., Ottob. gr. 79; 15th C

Dam^V = Rom, Bibl. Vat., Vat. gr. 1236; 15th C

Vat. gr. 1236 is the *Vorlage* of the work of M. Lequien (PG 95–96, 1712);

when no manuscript is cited, but the Migne edition is referred to, Dam (Mi) is noted.

Translations

Latin = La

Jerome *Liber Job Altera Versio*. ed. J. P. Migne, PL 29 (1865): 63–118.

La^h = Ms. Nr. 18 der Bibliothéque Publique in tours, die aus dem Kloster Marmoutiers stammt

La^β = Ms. Auct. E. infra 2 Nr. 2426 der Bodleiana in Oxford

La^γ = Ms. Nr. 11 in St. Gallen

La^A = Zu diesen drei Hss. kommt noch die Hs. Hinzu, die Augustinus seinen *Adnotationes in Iob* zugrunde legt

La^P La^{Ph} = Die Zitate aus La im Iobkommentar des Presbyter Philippus

Syrohexapla = Syh

Codex Syro-Hexaplaris Ambrosianus photolithographice. Edited by A. M. Ceriani: Monumenta sacra et profana VII. Mediolani 1874.

Syropalestinian = Syp

J. P. N. Land. *Anecdota syriaca* IV (Lugduni Batavorum 1875; Neudruck Jerusalem, 1971) 223: 21:1-2, 5b, 6-8 (), 9a οἱ οἴκοι αὐτῶν.

F. Schulthess. "Christlich-palästinische Fragmente. Fragment IV." *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 56 (1902): 253f: 16:9b ἐπ' ἐμέ– 19.

A. Smith Lewis. *A Palestinian Syriac Lectionary: Studia sinaitica* VI (London, 1897): 55f: 16:1-9b ἔβρουξεν; 56f: 16:20–17:16; 74f: 21:1-34.

A. Smith Lewis. *Codex Climaci rescriptus*. Horae Semiticae VIII. (Cambridge, 1909): 18: 6:1-16a; 28-32: 6:16b-7:21.

Christian Palestinian Aramaic = CPA

C. Müller-Kessler and M. Sokoloff, eds. *The Christian Palestinian Aramaic Old Testament and Apocrypha Version from the Early Period*. A Corpus of Christian Palestinian Aramaic, vol. 1. Groningen: STYX Publications, 1997.

Since the publication of the *Edition*, research has recognized "Syropalestinian" as a distinct dialect of Aramaic, now cited as "Christian Palestinian Aramaic" (CPA), differing from Syriac regarding both language and script. The newly published CPA corpus supersedes the publications of *Codex Climaci rescriptus* by A. Smith Lewis and *Anecdota syriaca* by J. P. N. Land. When this is the case, CPA is cited under *NonGr*. Reference to Syp is retained from Ziegler's *Edition* in *Wit2* of the critical edition of the hexaplaric fragments. The siglum Syp is also retained in the *NonGr* line where it has not been superseded by CPA.

Coptic = Co [= Bo + Sa]

Sahidic = Sa

- A. Ciasca. *Sacrorum Bibliorum fragmenta copto-sahidica*. Musei Borgiani II (Rome, 1889): 1-68.
- Sa¹ A. Erman, Bruchstücke der oberoegyptischen Übersetzung des AT: Nachr. von der Kön. Ges. der Wiss. und der G. A. Univ. zu Göttingen Nr. 12 (Göttingen 1880) S. 21. Inhalt: 29:21–30:7a.
- Sa² G. Maspéro, Fragments de la version thébaine de l'AT: Mémoires publ. par les membres de la mission archéol. franç. Au Caire VI/1, Paris 1892. Inhalt: 5:17–27.
- Sa³ F. Rossi, Un nuovo codice copto del Museo Egizio di Torino: Atti della R. Accademia dei Lincei 290, Serie 5, 1893. Menorie della Classe di scienze morali storiche e filologiche I/1 (roma 1894) 95–99. Inhalt: 20:29; 21:1-4, 11a, 12, 16b-18a; 22:1-3a, 4b-5, 17-19, 21-23a; 23: 1-8a, 16b-17a; 24:4a, 5ab, 6, 14a, 18b-20ab; 25:2b-5; 26:14c; 27: 1-4a, 11b-13a.
- Sa⁴ H. Thompson, The Coptic (Sahidic) Version of Certain Books of the OT from a papyrus in the Brit. Museum, Oxford 1908. Inhalt: 38:27b, 28-31, 33-34a; 39:6, 7-12 Fragmentarisch.
- Sa⁵ W. E. Crum, Catalogue of the Coptic Manuscripts in the collection of the John Rylands Library (Manchester 1909) S. 2 Nr. 3. Inhalt: 7:2-3. Fragmentarisch.
- Sa⁶ C Wessely, Griech. und Kopt. Texte theol. Inhalts I: Studien zur Paläographie und Papyruskunde IX (Leipzig 1909) s. 71-72. Nr. 26f. S. 82-83 Nr. 28a. Inhalt: 1:1-15; 16:11-19.
- Sa^{7/1} J. Schleifer, Sahidische Bibel-Fragmente aus dem Brit. Museum zu London I: Sitzungsber. der Kais. Akad. der Wiss. in Wien, Phil-Hist. Klasse 162, 6 (Wien 1909). Inhalt: 6:19-25a.
- Sa^{7/2} J. Schleifer, ebd. II 164, 6 (Wien 1911) S. 21–23 Nr. VII. Inhalt: 40:12b, 13b-23a, 25, 26b-31a, 32; 41:1-3, 5-7, 8b, 10.
- Sa^{7/3} J. Schleifer, Bruchstücke der sahidischen Bibelübersetzung, ebd. 170, 1 (Wien 1912) S. 22-23. Inhalt: 2:10de, 11, 12. Fragmentarisch.
- Sa⁸ L. Lieu, Nouveaux Fragments prehexaplaire du livre de Iob en copte sahidique: Mus 13 (1912) 147-85. Inhalt der vier Fragmente: I. 1:1-3:20a; 4:10b-5:14; II. 6:5-16a; 7:3b-12a; III. 9:10bβ-16aα, 23-29α; IV. 41:11-Ende.
- Sa⁹ W. H. Worrel, Job Fragment: The Coptic Manuscript in the Freer Collation I (New York-London 1916) 110-112. Neue (unveränderte) Ausgabe 1923. Inhalt: 24:19b-25a; 25:1-3a; 27:10-18.

Sa¹⁰ W. till, *Saidische Fragmente des Alten Testaments*: Mus 50 (1937) 215.
 Inhalt der zwei Fragmente: I 15:25-26a, 28 (der asterisierte V. 27 fehlt).
 II. 15:34-16:2a.

Bohairic = Bo

H. Tattam, *The ancient Coptic version of the Book of Job the Just*, London 1846.

E. Porcher, "Le livre de Job. Version copte bohairique." PO 18, 2 (Paris 1924): 209-339.

E. Porcher uses three manuscripts:

M = Manchester 417, Collection Ryland
 L = London 724 Add. 18997, Brit. Museum
 P = Paris, Bibl. Nat., Copte 92.

Fayumic = Fa

Gerald M. Browne, *Michigan Coptic Texts: Papyrologica Castroctaviana. Studia et textus 7* (Barcelona 1979) 1-8. Fragment: 30:21a ἀνελεημόνως-24, 26b-30.

W. E. Crum and H. I. Bell, *Wadi Sarga. Coptic and Greek texts from the excavations undertaken by the Byzantine Research account: Coptica III* (Haunia 1922) 29f. Fragment: 30:8b, 9, 17, 18 (lückenhaft).

Ethiopian = Aeth

Le Livre de Job. Version éthiopienne publiée et traduite par F. M. E. Pereira. PO 2, 5 (Paris, 1907): 561-688.

F. M. E. Pereira uses three manuscripts:

Cod. aeth. 11 (Cat. 7), Paris, Bibl. Nat. = Aeth^P
 Cod. aeth. 55 der Sammlung von A. d'Abbadie, Paris, Bibl. Nat. = Aeth^A
 Cod. aeth. V, Oxford, Bodl. Libr. = Aeth^B

Armenian = Arm

Claude E. Cox, *Armenian Job: Reconstructed Greek Text, Critical Edition of the Armenian with English Translation*. Leuven: Peeters, 2006.

Claude E. Cox. *Aquila, Symmachus, and Theodotion in Armenia*. Society of Biblical Literature Septuagint and Cognate Studies Series 42. ed. Bernard A. Taylor. 317-48. Atlanta, GA: Scholars Press, 1996.

Claude E. Cox. *Aquila, Symmachus, and Theodotion in Armenia*. Society of Biblical Literature Septuagint and Cognate Studies Series 21. ed. Claude E. Cox, 157-69. Atlanta, GA: Scholars Press, 1986.

Ziegler's *Edition* is superseded by Cox's critical edition of the Armenian Job.

The apparatus cites the *Edition* AppI under *Wit*², but any corrections to the *Edition* are made in the *NonGr* line. At times, the Armenian text (Arm) of the *Edition* has been designated as a variant in Cox's *Armenian Job*; therefore, the *NonGr* cites the Arm reading: Arm^{ap}.

Arabic = Arab

W. G. F. de Baudissin. *Translationis antiquae arabicae libri Iobi quae supersunt nunc primum edita*. Lipsiae 1870.

The Arab has a hexaplaric reading in the text of Job 20:25b: *fulgura* = ἀστραπαί O-253'.

Editions

Aldina = Ald; Complutensis = Compl; Sixtine = Sixt; Grabe = Gra.; Holmes–Parsons = H.-P.; Rahlfs = Ra.; Swete = Sw.; Tischendorf = Ti.

The sources for these editions are found in the *Edition*, 54-60.

Text Groups

***Edition* Text Groups**

As Ziegler's *Edition* cites manuscript evidence according to text groups in both AppI and AppII, his groups are reproduced below. In regard to the Catena tradition, his work is superseded by the thorough-going analysis of the Hagedorns. Consequently, a separate grouping system has been developed which incorporates the full number of catena witnesses as well as the latest analysis of the Hagedorns. Ziegler's abbreviation

system applies to *Wit2* citations of AppI of the *Edition*, but *Wit1*, *Attr*, *Var*, and *NonGr* contain the catena groupings developed for this work.

O = La-Syh (Syrohexapla): Origen's recension

$253' = 253-339$

L = A-V (ab 30:8)-575-637-Iul-Chr: Lucianic recension main group

$A' = A-406$

$575' = 575-637$

$575' = 575-55$

$575'' = 575-637-55$

II = 46-249-631: first Lucianic sub group

$46' = 46-631$

III = 254-754: second Lucianic sub group

IIII = 106-130-261: third Lucianic sub group

$II'' = II + III + IIII$

$II' = II + III$

$II'' = II + IIII$

$L'' = L + II + III + IIII$

$L' = L + II$

$L' = L + III$

$L' = L + IIII$

$L'' = L + II + IIII$

$L'' = L + II + III$

C = 110-137-138-139-147-250-251-255-256-257-258-260-612-643-680-705-732-740-765: Catena main group

$C^1 = 139-147-256-705$

$C^2 = 260-643-732$

$C^3 = 255-258-612-740-765$

$137' = 137-643$

$147' = 147-256$

$255'' = 255-612-740$

c = 259-337-355 (Chap 1 -15)-480-620-687-703-748: Catena sub group

$c^1 = 259-687-748$

$c^2 = 337-620-703$

$259' = 259-687$

$C' = C + c$

b = 248-252-542-543-644;

$248' = 248-68$

$d = 157-523-797$
 $336' = 336-728$
 $534' = 534-613$

Catena Tradition

If one judged the complexity of the catena tradition in the book of Job based upon Montef's use of the catena manuscripts in his edition, one would have a simplistic understanding. Field cites just four manuscripts taken from Montef:

555 Paris, Bibl. Nat., Gr. 134 (= Reg. 2434); 13th C (Regii duo)
 559 Paris, Bibl. Nat., Gr. 138; 16th C (Colb)
 560 Paris, Bibl. Nat., Gr. 151 (= Reg. 1890); 13th C (Reg. unus)
 608 Codex Oratorii in vico S. Honoratii; 10th C (Orat)

Perhaps the picture becomes a little clearer when we note that Field cites, in addition to these manuscripts by Montef, nine additional catena manuscripts:

137 Mailand, Bibl. Ambr., D 73 sup., (Cat.) – Fragmentarisch; 9th C –10th C
 138 Mailand, Bibl. Ambr., M 65 sup., (Cat.); 11th C
 139 Mailand, Bibl. Ambr., A 148 inf., (Cat.); 10th C –11th C
 249 Rom, Bibl. Vat., Pii II. gr. 1, (Cat.); 12th C
 250 München, Bayer. Staatsbibliothek, Gr. 148, (Cat.); 13th C
 255 Rom, Bibl. Vat., Vat. gr. 338, (Cat.); 10th C
 256 Rom, Bibl. Vat., Vat. gr. 697, (Cat.); 13th C
 258 Rom, Bibl. Vat., Vat. gr. 749, (Cat.) – Fragmentarisch; 9th C
 259 Rom, Bibl. Vat., Palat. gr. 230, (Cat.) 1:1 und 14:5-16:8 fehlen; 10th–11th C

In addition to these thirteen manuscripts, Field cites the *Nicetas Catena of Job* by Patrick Young, which is based upon two catena manuscripts:

512 Oxford, Bodl. Libr., Bar. 176, (Cat.); AD 1562
 513 Oxford, Bodl. Libr., Bar. 178, (Cat.); 16th C

Yet, with the exception of the Nicetas catena, Field made no distinction among the thirteen catena witnesses, apparently seeing them of equal weight and value.

The complexity of the catena tradition is better seen in Ziegler's *Edition*, incorporating twenty-eight manuscripts in his catena groupings, while still using none of the four manuscripts of Montef. Ziegler had access to analyses of the catena materials subsequent to Field's *Hexapla* done by Karo-Lietzmann (1902), Faulhaber (1903),

Devreesse (1928), Bertini (1923), and pre-publication Hagedorn (1985). Karo-Lietzmann's analysis divided the catena manuscripts into two types: Type I and Type II. Type I, which Karo-Lietzmann divided into nine families, is essentially the Polychronios catena. Type II is the Nicetas catena. Based upon these two larger divisions, Ziegler developed the sigla *C* (Type I, Polychronios) and *c* (Type II, Nicetas).

Ursula and Dieter Hagedorn have provided not just one work, but several which provide a comprehensive analysis of the Job catena materials, represented by sixty-nine manuscripts. Focusing upon the earliest of the catena tradition, essentially Ziegler's *C*, the Hagedorns' analysis summarized the findings into two groups, which they called Γ' and Γ . The fruit of their labor is found in the work: *Die Älteren Griechischen Katenen zum Buch Hiob*, vols. 1-4; their analysis of the catena contributed further hexaplaric fragments, the most important of these published in *Nachlese zu den Fragmenten der jüngeren griechischen Übersetzer des Buches Hiob*. The collation book, *Kollationen der hexaplarischen Fragmente des Buchs Hiob*, upon which *Nachlese* was based, was made available for this work.³

Incorporating all the catena witnesses from Field, Ziegler, and the Hagedorns necessitated developing new sigla: *C*, *cI*, and *cII*. The manuscripts belonging to each group are cited by Rahlfs' numbers:

C = 250-257-249-395-406-3005

cI = 110-137-138-139-147-251-255-256-258-260-395-559-612-643-680-705-732-740-765-3006

cII = 259-337-355-480-512-513-620-687-703-748

³At the publication of the *Edition*, one can see the Hagedorns' work toward unraveling the history of the catena materials: Didymus. *Kommentar zu Hiob: (Tura-Papyrus)*, ed. Albert Henrichs, Ursula Hagedorn, Dieter Hagedorn, and Ludwig Koenen, Papyrologische Texte und Abhandlungen, Bd. 1-3, 33 (Bonn: Rudolf Habelt, 1968); D. Hagedorn, *Der Hiobkommentar des Arianers Julian*, PTS 14, (Berlin, 1973); the soon-to-be-completed Olympiodorus. *Kommentar zu Hiob*, ed. U. Hagedorn and D. Hagedorn, PTS 24 (Berlin: Walter de Gruyter, 1984); U. Hagedorn and D. Hagedorn, "Zur Katenenüberlieferung des Hiobkommentars von Didymos dem Blinden," *Bulletin of the American Society of Papyrologists* 22 (1985): 55-58; idem, John Chrysostom. *Kommentar zu Hiob*, PTS 35 (Berlin: Walter de Gruyter, 1990). The critical editions of the primary contributors toward the catena materials needed to be established before the four-volume critical edition of the catena materials could be produced.

Manuscript 395 may belong to either *C* or *cI* group, as the manuscript has been contaminated in the first chapters with *C* readings which show a close relationship to ms 3005.⁴

Two further citations of catena materials occur in Ziegler's *Edition*: Pitra and Klostermann. They are included because they are cited by the *Edition*, but they are of limited value for knowledge of additional hexaplaric fragments, since most of their work has been incorporated from updated sources.

Pitra = *Analecta sacra spicilegio Solesmensi parata*. Edited by Johannes Baptista Card. Pitra, vol. III. Venetiis, 1883: 556-557.

Pitra incorporated notes from the following manuscripts: 110 255 246 248 249 256 257 258 259 653 654 680 681 687 703. Ms 246 (Rom. Vat. Gr. 1238) is suspect as it contains the Testament of Job, but not the biblical Job, but the manuscript microfilm was unavailable to be confirmed.⁵ Ms 653 (Rom. Ottob. Gr. 9; 16th C) and ms 654 (Rom. Ottob. Gr. 24; AD 1553) were excluded from the *Edition* because they are sixteenth century manuscripts.⁶

Similarly, Klostermann's citations of hexaplaric fragments from manuscripts 161, 255, 258, 732, 740, discussed by Ziegler in the *Beiträge*, are of limited value.⁷ Four of the manuscripts in this group (255, 258, 732, 740) are cited by new collations.

⁴Ursula Hagedorn and Dieter Hagedorn, *Nachlese zu den Fragmenten der jüngeren griechischen Übersetzer des Buches Hiob*, Nachrichten der Akademie der Wissenschaften in Göttingen, 1 Philologisch-Historische Klasse, No. 10 (1991) (Göttingen: Vandenhoeck & Ruprecht, 1982), 380.

⁵Joseph Ziegler, ed., *Iob, Septuaginta Vetus Testamentum Graecum*, vol. 11.4 (Göttingen: Vandenhoeck & Ruprecht, 1982), 36: Ziegler included the manuscript 246 [*sic* V = Rom, Bibl. Vat., Vat. Gr. 1238; 13th C] as a source under "Testamentum Iobi."

⁶*Edition*, 152.

⁷Joseph Ziegler, *Beiträge zum griechischen Iob*, Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, 3rd ser., 147, Mitteilungen des Septuaginta-Unternehmens, no. 17 (Göttingen: Vandenhoeck & Ruprecht, 1985), 108-09.

Klostermann = E. Klostermann. *Analecta zur Septuaginta, Hexapla und Patristik*. Leipzig, 1895: 68-74.

Since the manuscript 161 has become available, it is also included in the list of Greek manuscripts. The notes of Klostermann have been checked against the manuscript.

Notes and Editions

Drusius, Johannes. *Veterum Interpretum Graecum in totum V.T. fragmenta, collecta, versa, et notis illustrata a Johanne Drusio, Linguae Sanctae in illustrium Frisiae Ordinum Academia, dum viveret, Professore*. Arnhem, 1622.

Vetus Testamentum iuxta Septuaginta ex auctoritate Sixti V Pon. Max. Rome: Zannetti, 1587.

Vetus Testamentum secundum LXX Latine Redditum et ex auctoritate Sixti V. Pont Max editum: additus est Index Dictionum & Locutionum hebraicarum, graecarum, latinarum quarum observatio visa est non inutilis futura. Edited by A. Carafa. Rome: Georgio Ferraro, 1588.

In the *Hexapla*, Montef cites “Nobil” according to the *Vetus Testamentum*, 1587, wherein Peter Morinus assembled the hexaplaric fragments for the edition.⁸ Subsequently, Field cited the fragments also as “Nobil.” However lost credit to Morinus may be, this edition retains the attribution Nobil to avoid confusion in the citations from the *Hexapla*. Ziegler’s analysis suggests that notes from Nobil should be rightly ascribed to manuscript 248 as the source.⁹ In the “Notes” section of the apparatus, I have pointed out when 248 and Nobil do not agree.

Explanation of Format

The following example is given to explain the formatting of the critical edition. For each entry, the verse citation is given, according to the *Edition*. Following the

⁸Frederick Field, *Frederick Field’s Prolegomena to Origenis hexaplorum quae supersunt, sive veterum interpretum Graecorum in totum Vetus Testamentum fragmenta*, trans. Gerard Norton and Carmen Hardin (Paris: J. Gabalda, 2005), 198.

⁹*Edition*, 153.

citation, the Hebrew text (HT)—the Masoretic text of the Leningrad codex—is given. The Greek text (LXX) of the critical *Edition* of Ziegler is aligned.¹⁰ In either language, the text not relevant to the lemma of the fragment is placed in parenthesis. In cases where it is evident that either the Greek or Hebrew lemma “lacks” a formal lexical equivalency, most often in cases using the Aristarchian signs, added to the text is the dash “—” indicating the place where the alignment is “missing” the equivalency. This is not to suggest that the Hebrew or Greek text should be altered. It is only to hold an indication for alignment. Below the LXX, the hexaplaric fragment is placed in bold font; the attribution or Aristarchian sign is followed by the Greek lemma. If the lemma has no Greek witness to support the reading, then the font size is slightly smaller to alert the reader that the lemma is a retroversion, similar to Field’s practice in the *Hexapla*. *Wit1* gives all witnesses or partial witnesses to the lemma in the following order: *C*, *cI*, *cII*, ungrouped manuscripts, and non-Greek versions. In the example below, *cI* has both marginal readings (*cI*^{-[395]}) and catena readings (139^{cat}-260^{cat}-643^{cat}-680^{cat}). Also, the down arrow (↓) indicates some portion of the group has a variant reading. In *Wit2*, material from Ziegler’s *Edition AppI* is cited. In this example, no materials from the *Edition AppI* are relevant, thus that line is omitted. The *Attr* line cites variants in the attribution; variations in Aristarchian signs are also placed in this line. The *Var* line indicates all variants and related witnesses to the variants from the established lemma. The *NonGr* line provides the lemma found either in the margin, Syh, or text, Syh^{txt}, Syp, CPA, La, and Arm of the versions related to the fragment. On occasion, Latin readings from church fathers may also be found there. The *Notes* line contains an explanation of the critical decision along with references (placed in parentheses) for citations of works.

¹⁰The abbreviation LXX is used to provide a distinct siglum for the text of Ziegler’s *Edition* in the apparatus. The siglum OG is employed in the *Notes* section for the Greek translation of the Hebrew text, either in Job or in other Old Testament books.

Job 1 15a

HT (םחקתו) נבֿשׁ לַפֿתֿי
 LXX καὶ ἐλθόντες οἱ αἰχμαλωτεύοντες (ἠχμαλώτευσαν αὐτάς)

α´ καὶ ἐπέπεσε Σαβά

Wit1: lC (= 249^{cat} 250 257 3005) l*cI*^[-395] 139^{cat}-260^{cat}-643^{cat}-680^{cat} 161
 1248^{+c} 252 505^{cat} 1754 Syh

Attr: α´] > C (= 257) 137-139^{cat}-258-260^{cat}-643^{cat}-732-740-3006 161'
 252

Var: καί] > C (= 257) | ἐπέπεσε] επεσε *cI*^[-395] 559 612 740 3006 248 754;
 επεσε C (= 250)

NonGr: Syh: ❖ קַבֿלֿוּ אֶת־הַמִּלִּימִים

Notes: The early witnesses establish the lemma and the attribution, with ἔπεσε having occurred by homoioarcton of επ, as developed in 250, a portion of *cI*, 248, and 754. The marginal note of 257 recorded only the variant text, omitting the attribution and καί.

Table 1. Correlated Sigla

Ra. Nr.	Library Number	Edition	Nachlese	AGK	Hexapla
A	London, Brit. Mus., Royal 1 D. VII, "Alexandrinus"	L			
B	Rom, Bibl. Vat., Vat. gr. 1209, "Vaticanus"	B			
C	Paris, Bibl. Nat., Gr. 9, "Ephraemi Syri rescriptus"	C			
S	London, Brit. Mus., Add. 43725 "Sinaiticus"	S			
V	Venedig, Bibl. Marc., Gr. 1, "Venetus"	L			
46	Paris, Bibl. Nat., Coisl. 4	II			
55	Rom, Bibl. Vat., Regin. gr. 1	55			
68	Venedig, Bibl. Marc., Gr. 5	248'			
106	Ferrara, Bibl. Comun., 187 II	III			
110	Wien, Nationalbibl., Theol. Gr. 230, (Cat.)	C			
130	Wien, Nationalbibl., Theol. Gr. 23	III			
137	Mailand, Bibl. Ambr., D 73 sup., (Cat.) - Fragmentarisch	C	Γ	H	137
138	Mailand, Bibl. Ambr., M 65 sup., (Cat.)	C	Γ	R	138
139	Mailand, Bibl. Ambr., A 148 inf., (Cat.)	C	139	A	139
147	Oxford, Bodl. Libr., Laud. Gr. 30 (A), (Cat.)	C		147	
149	Vindobonensis theol. gr. 11			149	
157	Basel, Univ.-Bibl., B. VI. 23	d			
160	Dresden, Sächsische Landesbibliothek, A. 66b.				160
161	Moskau, Russ. Staatsarchiv für alte Dokumente, Fond 1607, Inv. 1.7				161
228	Rom, Bibl. Vat., Vat. gr. 1764			228	
248	Rom, Bibl. Vat., Vat. gr. 346	b	248		248
249	Rom, Bibl. Vat., Pii II. gr. 1, (Cat.)	II	249 (Γ')	P	249
250	München, Bayer. Staatsbibliothek, Gr. 148, (Cat.)	C	Γ'	G	250
251	Florenz, Bibl. Laur., Plut. V 27, (Cat.)	C	251	L	
252	Florenz, Bibl. Laur., Plut. VIII 27	b	252	252	252
253	Rom, Bibl. Vat., Vat. gr. 336, (see <i>Edition</i>)	253'			

Table 1—Continued. Correlated Sigla

Ra. Nr.	Library Number	Edition	Nachlese	AGK	Hexapla
254	Rom, Bibl. Vat., Vat. gr. 337	III			
255	Rom, Bibl. Vat., Vat. gr. 338, (Cat.)	C	Γ	Q	255
256	Rom, Bibl. Vat., Vat. gr. 697, (Cat.)	C	256	256	256
257	Rom, Bibl. Vat., Vat. gr. 745	Ol ^x / C	Γ'	X	
258	Rom, Bibl. Vat., Vat. gr. 749, (Cat.) - Fragmentarisch	C	Γ	V	258
259	Rom, Bibl. Vat., Palat. gr. 230, (Cat.) 1:1 und 14:5-16:8 fehlen	c			259
260	Kopenhagen, Kgl. Bibl., Gamle Kgl. Saml. 6, (Cat.)	C	260	K	
261	Florenz, Bibl. Laur., Plut. VII 30	IIII			
296	Rom, Bibl. Vat., Palat. gr. 337	296			
336	Athos, Ιβηρωσ 555	336'			
337	Athos, Ιβηρωσ 615	c			
339	Athos, Koutlousiou 8	339			
351	Berlin, Staatsbibl., Phill. 1407			351	
355	Bologna, Bibl. Comun., A.I.2, see <i>Edition</i> , 12	c			
362	New Haven Yale 257 (chem. Cheltenham Phillipps 14041)			362	
386	Florenz, Bibl. Laur., Plut. X 29			386	
395	Prague, Státní knihovna XXV B 3 (Ra = Kosinitza 22)		Γ	Λ	
406	Jerusalem, Patr. Bibl., Agiou Staurou 36(18), see <i>Edition</i> , 12	406	Γ'	Θ	
409	Jerusalem, Patr. Bibl., Agiou Taphou 5			409	
434	Matritensis Bibl. Nac. 4716 (O. 38)			434	
471	Mosquensis synod. gr. 147			471	
474	Moskau, Staatl. Hist. Mus. (GIM), Syn. Bibl., Gr. 342 + 412			Σ	
476	Mosquensis synod. gr. 392; 12th C; microfilm unavailable			476	
480	München, Bayer. Staatsbibliothek, Gr. 32, (Cat.)	c			
491	München, Bayer. Staatsbibliothek, Gr. 488, (Comm.)	Ol ^y / C			
492	Monacensis gr. 491			492	

Table 1—Continued. Correlated Sigla

Ra. Nr.	Library Number	Edition	Nachlese	AGK	Hexapla
503	Oxoniensis Bdeleianus Auct. E 2.16 (= Misc. 44)			503	
505	Oxford, Bodl. Libr., Auct. E 2.19 (= Misc. 47)			C	
512	Oxford, Bodl. Libr., Bar. 176, (Cat.)		N (Iun.)		
513	Oxford, Bodl. Libr., Bar. 178, (Cat.)		N (Iun.)		
523	Oxford, Bodl. Libr., Laud. gr. 20,	<i>d</i>	523	B	
534	Paris, Bibl. Nat., Coisl. 18	534'			
540	Paris, Bibl. Nat., Coisl. 194			540	
542	Paris, Bibl. Nat., Gr. 10, Fragmentarisch	<i>b</i>			
543	Paris, Bibl. Nat., Gr. 11	<i>b</i>			Reg. duo
555	Paris, Bibl. Nat., Gr. 134 (= Reg. 2434)			556	
556	Paris, Bibl. Nat., Gr. 135 (= Reg. 1830 ²)			557	
557	Parisinus gr. 136 (Colb. 3066)			T	Colb.
559	Paris, Bibl. Nat., Gr. 138		Γ	560	Reg. unus
560	Paris, Bibl. Nat., Gr. 151 (= Reg. 1890)			570	
570	Parisinus gr. 162 (Reg 2873)				
575	Paris, Bibl. Nat., Gr. 396	<i>L</i>			
608	Codex Oratorii in vico S. Honoratii	608			Orat.
612	Patmos, Ιωαννου του θεολογου 171 (Cat.) - Fragmentarisch	<i>C</i>	Γ	II	
613	Patmos, Ιωαννου του θεολογου 209	613 / 534'		613	
620	Patmos, Ιωαννου του θεολογου 419, 1:1 - 2:9e fehlt	<i>c</i>			
631	Raudnitz, Lobkowitz'sche Bibl. VI. E. f. 19	<i>II</i>			
632	Romanus Angelicanus gr. 113 (B.1.2)	<i>L</i>		632	
637	Rom, Bibl. Casan. 241	<i>C</i>	643	Δ	
643	Rom, Bibl. Vallic. 37, (Cat.)	<i>b</i>			
644	Rom, Bibl. Vat., Barber. gr. 369, (Cat.)				
653	Rom, Bibl. Vat., Ottob. Gr. 9	Pitra			

Table 1—Continued. Correlated Sigla

Ra. Nr.	Library Number	Edition	Nachlese	AGK	Hexapla
654	Rom, Bibl. Vat., Ottob. Gr. 24	Pitira			
680	Rom, Bibl. Vat., Vat. gr. 750, (Cat.) - Portions	C	Γ	E	
681	Rom, Bibl. Vat., Vat. gr. 751	Pitira			
687	Rom, Bibl. Vat., Vat. gr. 1231, (Cat.)	c			
703	Rom, Bibl. Vat., Vat. gr. 2227, (Cat.) endet mit 41:15	c			
705	Athen, Nat. Bibl. 2410, (Cat.)	C		705	
706	Athen, Nat. Bibl. 2641	706			
709	Sinaiticus gr. 4			709	
728	Venedig, Bibl. Marc., Appendix I 13	336'			
732	Venedig, Bibl. Marc., Gr. 21, (Cat.)	C	732	M	
740	Venedig, Bibl. Marc., Gr. 538 (Cat.)	C	Γ	F	
748	Athen, Byzantinisches Museum 2781, (Cat.) - Portions	c			
754	Wien, Nationalbibl., Theol. Gr. 147	754 / III		J	
765	Athos, Λαυρα 220 (B/100)	C	765		765
795	Athos, Λαυρα Γ 51 (291)	795			
797	Athen, Benaki-Museum, Exchangeables 72	d			
834	Berlin, Staatliche Museen, P Berlin Nr. 6788	834			
849	Manchester, John-Rylands Library, Rylands Nr. 3	849			
913	New York, Pierpont Morgan Library, P Amherst 4 (A)	913			
955	Florenz, Bibl. Laur., PSI 1163	955			
974	Berlin, Staatliche Museen, P Berlin Nr. 11778	974			
3005	Genua, Durazzo-Giustiniani A I 10		Γ'	U	
3006.1	Sinai, Cod. Gr. 3		Γ	S	
3006.2	Sinai, Cod. Gr. 3		Γ	S	
3007	Sinai, Cod. Gr. 311		3007	W	
3008	Athous Vatopedi 590			3008	

Table 1 –Continued. Correlated Sigla

Ra. Nr.	Library Number	Edition	Nachlese	AGK	Hexapla
	Vaticanus gr. 709	falsch 704			
	Rom, Bibl. Vat., Vat. gr. 2002				
	Salamanca, Bibl. Universitaria M 32 (1-2-1)				
Die syrischen Übersetzungen					
	Syrohexapla Ambrosianus, ed. Ceriani	Syh			
	Syropalästinische Übersetzung	Syp			
	Christian Palestinian Aramaic	CPA			
Die coptischen Übersetzungen					
	Sahidische	Co [= Bo + Fa]			
	Bohairische	Sa	Sa ¹ , Sa ² , Sa ³ , Sa ⁴ , Sa ⁵ , Sa ⁶ , Sa ^{7/1} , Sa ^{7/2} , Sa ^{7/3} , Sa ⁸ , Sa ⁹ , Sa ¹⁰		
	Fajumische	Bo			
	Athiopische	Fa			
		Aeth	Aeth ^P Aeth ^A Aeth ^B		
Die armenische Übersetzung					
	Armenische	Arm	Superseded by Cox.		
Die arabische Übersetzung					
	Arabische	Arab			
Die alten Druckausgaben					
	Aldina	Ald			
	Complutensis	Compl			
	Sixtina	Sixt			

CHAPTER 3

CRITICAL TEXT OF HEXAPLARIC READINGS WITH APPARATUS AND NOTES

Chapter 1

Job 1 1a

HT (אִישׁ הָיָה בְּאֶרֶץ-עֹזִי אִיּוֹב שְׂמוֹ) —
LXX (ἄνθρωπος) τις (ἦν ἐν χώρᾳ τῆ Αυσίτιδι ᾧ ὄνομα Ιωβ)

sub ÷

Witl: Syh^{txt}

NonGr: Syh^{txt}: ✓ אֶנּ ÷

Notes: Origen's fifth column is preserved under the obelus as the pronoun functioning as an indefinite article was not considered present in the Hebrew text.

Job 1 1a

HT (אִישׁ הָיָה) בְּאֶרֶץ-עֹזִי (אִיּוֹב שְׂמוֹ)
LXX (ἄνθρωπος) τις (ἦν) ἐν χώρᾳ τῆ Αυσίτιδι (ᾧ ὄνομα Ιωβ)

α' ἐν γῆ Οὐς

Witl: C (= [250] 3005) | cI^{-[137] 260 395 612 643 680 732 740} 161' Syh

Attr: α'] α' θ' cI^{-[137] 260 395 612 643 680 732 740}

NonGr: Syh: ❖ אַאָא .א

Notes: Ms 3005 as the first and only witness for C stands with 248 and Syh against cI in the author's attribution. The assignment to α' alone is based upon the predominance of evidence (*Nachlese*, 384). Mss 138 and 255 reverse the attribution: θ' α' (*Kollationen*, 1). Regarding Syh אַאָא .א, the reading probably arose from a corruption in a Greek manuscript over confusion of the Greek

uncial letters Nand H: The codex possibly read ENΓNOYC (*Curae Hexaplares*, 1). Field also notes a similar error occurs in Hos 1:4 in a Tischendorf manuscript: Θ. Σ. ἸHOY cum Syro-hex.: ܘܢܘܝܥ . ܗ . ܘ (‘‘Auctarium,’’ 5 n. 1).

Job 1 1a

HT (אִישׁ הָיָה בְּאֶרֶץ-עֻזַּי) אִיּוֹב שְׁמוֹ
LXX (ἄνθρωπος τις ἦν ἐν χώρᾳ τῆ Αυσίτιδι) ὃ ὄνομα Ἰωβ

θ' Ἰωβ ὄνομα αὐτῶ

Wit1: 161' Syh

Wit2: . ὃ ὄνομα] ονομα αυτω 795 Or IX 270

Attr: θ'] inc 161; > Syh

NonGr: Syh: ✧ ܘܢܘܝܥ ܘܗܘܐ ܘܢܘܝܥ

Notes: Ms 795 was corrected toward Theodotion. The Hagedorn collation of Ms161 indicates the author is unclear, but the attribution has been preserved in Ms 248.

Job 1 1b

HT (וְהָיָה הָאִישׁ הַהוּא) חָם (וַיֵּשֶׁר וַיֵּרָא אֱלֹהִים)
LXX (καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος ἀληθινός) ἄμεμπτος (δίκαιος θεοσεβής)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ ܘܗܘܐ ܘܢܘܝܥ ÷

α' θ' ἀπλοῦς

Wit1: C (= 3005) cII (Chr) 161' 560 608

Attr: α' θ'] α' cII

σ' ἄμωμος

Wit1: C (= 3005) cII (Chr) 161' 560 608

Attr: σ'] inc 161; > C (= 3005)

Notes: Ms 3005 witnesses to the old catena tradition. The actual text is α' θ' ἀπλοῦς ἄμωμος. The *cII* catena must have utilized a *C* manuscript, in which, as in 3005, the attribution to Symmachus before ἄμωμος had not dropped out (*Nachlese*, 384; *Hexapla*, 1 n. 3; Young, 4, 26-28). That the Hebrew lexeme םַן is under consideration for the equivalency of the revisers is not questioned, though the translation of the OG has not employed a one-to-one correspondence in the list of Job's character. See also Job 1:8 and 2:3 (*Commentary*, Job 1:1).

Job 1 1c

HT — (ׁוֹסֵר ׁמִרְעֵׁ)
 LXX (ἀπεχόμενος ἀπὸ παντὸς πονηροῦ) πράγματος

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ ׁׁׁׁׁׁ ÷

Notes: In Syh, the OG reading was placed under the obelus because it was not present as a lexical equivalency in the Hebrew text.

Job 1 3d

HT ׁתּוֹנֹת (ׁתּוֹת ׁתּוֹת)
 LXX (ὄνοι) θήλειαι (νομάδες πεντακόσιαι)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ ׁׁׁׁׁׁ ÷

Notes: The representation of the Hebrew word ׁתּוֹת “she-ass” was translated by two words in the OG (see similarly Job 1:14c, below). As a result, the Syh placed θήλειαι “female” under the obelus because it was viewed as superfluous to the Hebrew text.

Job 1 3e

HT ׁעֲבֹדָה (ׁבָּה ׁבָּה ׁבָּה)

LXX καὶ ὑπηρεσία (πολλή σφόδρα)

α´ δουλεία

WitI: †C (= [250] 3005^{cat}) †cI^{-[137]} 139 260 395 [559] 612 643 680 732 †cII
(Olymp) †161^{1°2°} 248 †249 (Hagedorn, *Kommentar*, Fr. 5a, 9)

Attr: α´] > cI^{-[137]} 139 260 395 [559] 612 643 680 732 161^{1°2°}

Var: δουλεία] pr και cII; καταδουλεια 138-255-3006; κατα δουλειαν (ex και δουλεια) 258-740 161^{1°} (κατα δουλ[]); + πολλη σφοδρα C (= 3005^{cat}) cII 249

Notes: In the variants, the origin of κατὰ probably arose from a corruption of καί. The additional πολλή σφόδρα in *Kommentar*, Fr. 5a is only to clarify the place in which the Bible text belongs (*Nachlese*, 385). Ziegler's *Edition* incorrectly reads: α´ καὶ (> X Y) δουλεία πολλή σφόδρα 249 c X Y. X (*Codex Vaticanus* gr.745, = Ra. 257) and Y (*Codex Monacensis* gr.488, = Ra. 491) are not extant at this portion of either manuscript (*Kommentar*, p. XIV-XVII).

σ´ οἰκέται

WitI: C (= [250] 3005) cI^{-[137]} 139 260 395 [559] 612 643 680 732 †cII (Olymp)
†161' †560 †608

Attr: σ´] > cI^{-[137]} 139 260 395 [559] 612 643 680 732 161

Var: οἰκέται] οικετια cII 560 608; υπηρεσια 161' (mend ex LXX)

Notes: The cI catena manuscripts' anonymous marginal note (κατὰ δουλειάν οἰκέται Klostermann) brought Aquila (καὶ δουλεία) and Symmachus (καὶ οἰκετία), together. The reading οἰκετία is better read as οἰκετεία (as in Matt 24:45) (*Beiträge*, 11-12). Whether οἰκετία from cII can be traced back to the old tradition, or is only an adjustment to the abstract δουλεία and ὑπηρεσία, cannot be decided (*Nachlese*, 385). The variant ὑπηρεσία in Ms 248 originates from the OG (*Nachlese*, 385; Young 13, 34-36; *Hexapla*, 4 n. 4).

Job 1 3f

HT (דָּבָר רַבּוֹתַי וְעֲבָדָי)

(:וַיְהִי שִׁשְׁיֵהָ שְׁנֵי אֲנָהּ לְדָבָר מִכָּל-בְּנֵי-קָרְתָּם:)

LXX (καὶ ὑπηρεσία πολλή σφόδρα)

καὶ ἔργα μεγάλα ἦν αὐτῷ ἐπὶ τῆς γῆς

(καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος εὐγενῆς τῶν ἀφ' ἡλίου ἀνατολῶν)

sub ÷

Wit1: C (= 3005) $cI^{\text{cat}-[137]559}$ *cII* (Olymp) 505^{cat}

Attr: ÷] C (= 3005) $cI^{\text{cat}-[137]559}$ *cII* 505^{cat} (adn οσα ωβελισται, ου κειται εν τω Εβραιικω ουδε παρα ποις αλλοις ερμηνευταις, υπο δε των εβδομηκοντα προς σαφηνειαν ετεθη)

Notes: The explanatory stich of the OG, while being understood by the scribes as from the freer translation of the OG, was viewed as an addition to the Hebrew text (AGK, vol. 1, 180 §24; Young, 14, 19-24).

Job 1 3g

HT (מִכָּל-בְּנֵי-קָדָם:) לִדְגָּ (וַיְהִי שֵׁנִי הַיְהוָה)

LXX (καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος) εὐγενῆς (τῶν ἀφ' ἡλίου ἀνατολῶν)

⟨α'⟩ μέγας

Wit1: ↓ $cI^{-[137]559}$ 161'

Attr: ⟨α'⟩] ἄλλος Field; > $cI^{-[137]559}$ 161'

Var: μέγας] + παντων των ανατολικων $cI^{-[137]559}$

Notes: The explanation is found below, Job 1:3g σ'.

Job 1 3g

HT :מִכָּל-בְּנֵי-קָדָם לִדְגָּ (וַיְהִי שֵׁנִי הַיְהוָה)

LXX (καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος) εὐγενῆς τῶν ἀφ' ἡλίου ἀνατολῶν

σ' μέγιστος πάντων τῶν ἀνατολικῶν

Wit1: C (= 3005) ↓ $cI^{-[137]559}$ *cII* (Chr) 560 608 709

Attr: σ'] > $cI^{-[137]559}$

Var: μέγιστος] μεγας $cI^{-[137]559}$

Notes: We are indebted to Detlef Fraenkel for the explanation. In Job 1:3g above: μέγας would have to be assigned (as Ziegler has already) to Aquila who avoids the use of comparative and superlative forms because they are foreign to the Hebrew, while Symmachus employs them throughout. In *cI* a contamination of both

attestations for Aquila and Symmachus is present. Ms 3005 lets us recognize, however, that the authorial attribution to Symmachus is old. On the other hand, *cII* here doubtless is derived from the *C* tradition. The representation to *cI* in Ziegler's *Edition* is not recorded, because the text in *cI* falls among the exegetical excerpts after the loss of the authorial attribution (*Nachlese*, 385; *Hexapla*, 4 n. 6; Young, 14, 37-38).

Job 1 4b

HT וְעָשׂוּ מִשְׁתָּהּ בַּיּוֹם (אִשׁ יוֹמוֹ)
LXX (ἐποιοῦσαν πότον) καθ' ἐκάστην ἡμέραν

α´ ἀνήρ ἡμέραν αὐτοῦ

Wit1: 249 (*Kommentar*, Fr. 6, p. 10)

Notes: For the explanation, see Job 1:4b, <θ´> below.

σ´ κατ' ἐφημερίαν

Wit1: †C (= 250 3005)

Attr: σ´] > C (= 250)

Var: κατ' ἐφημερίαν] pr εν οικια εκαστος του C (= 250)

Notes: For the explanation, see Job 1:4b, <θ´> below.

Job 1 4b

HT וְעָשׂוּ מִשְׁתָּהּ (בַּיּוֹם אִשׁ יוֹמוֹ)
LXX (ἐποιοῦσαν πότον) καθ' ἐκάστην ἡμέραν

<θ´> ἐν οἰκίᾳ ἕκαστος τὴν ἑαυτοῦ ἡμέραν

Wit1: †C (= 250) †251^{cat} †cII (Olymp) †161´

Attr: <θ´>] α´ 251^{cat} cII; > C (= 250) 161´

Var: lemma] εν οικια εκαστος <την εαυ>του <ημεραν. σ´> κατ
εφημεριαν C (= 250) | εν οικια] > 251^{cat} cII 161´ | ἑαυτοῦ] εαυτ[]
161

Notes: According to the Hagedorns, the Aquila versions of 249 and *cII* (and on it dependent 248) are alternative, conflicting transmissions of the same place of the *Kommentar* fragment no. 6; the wording of the translation ἀνὴρ ἡμέραν αὐτοῦ by 249 so exactly corresponds to the Hebrew אִישׁ יוֹמוֹ (בַּיִת) that it must be the actual translation of Aquila. Also, the marginal note to the Bible text σ' κατ' ἐφημερίαν in 3005 deserves confidence. The Hagedorns suggest that the version of *cII* belonged to Theodotion, and that 250 should be corrected as follows: <θ'> ἐν οἰκίᾳ ἕκαστος <τὴν ἑαυτοῦ> τὴν ἡμέραν. σ' κατ' ἐφημερίαν (*Nachlese*, 385-86). If one accepts this hypothesis, then the following data result for the three:

α' ἀνὴρ ἡμέραν αὐτοῦ
 σ' κατ' ἐφημερίαν
 θ' ἐν οἰκίᾳ ἕκαστος τὴν ἑαυτοῦ ἡμέραν

Field designates α' ἕκαστος τὴν ἑαυτοῦ ἡμέραν based on 161, 248 and a Nobilius [Morinus] scholion (*Hexapla*, 5 n. 7). If the Aquila fragment is correct in 249, then Turner should omit ἕκαστος in Job 1:4 (Reider-Turner, 72); Ziegler assigns the note ἕκαστος τὴν ἑαυτοῦ ἡμέραν to σ' (*Beiträge*, 54).

Kommentar, Fr. 6, p. 10, manuscripts 251 (Laurentianus Plut.V 27, 14th C.) and Young cite Olympiodorus as the author; manuscript 249 (*Vaticanus Pii II 1*, 11th C) wrongly attributes the fragment to Polychronius (Young, 15, 14-19; 28-30).

Job 1 5a

HT וַיְהִי כִּי הִקְיִפוּ יְמֵי הַמְּשָׁתָה
 LXX καὶ ὡς ἂν συνετελέσθησαν αἱ ἡμέραι τοῦ πότου

<σ'> καὶ ὡς ἂν ἦρξαντο αἱ ἡμέραι τοῦ πότου

Wit1: 161'

Attr: <σ'>] ἄλλος Field

Notes: The *Edition* suggests Symmachus as the reviser, though the lexical equivalency of ἄρχω paralleling הִקְיִפוּ is not found in the work of Busto Saiz or González Luis (*Hexapla*, 4 n. 8).

Job 1 5d

HT (וְהֵעֵלָה עֲלֹת מִסְפָּר כְּלָם) — (כִּי אָמַר אִיּוֹב)
 LXX καὶ μόσχον ἕνα περὶ ἁμαρτίας περὶ τῶν ψυχῶν αὐτῶν (ἔλεγεν γὰρ Ἰωβ)

sub ÷

Wit2: ÷] O C^p; > 523^{txt} Sa⁶ Arab = ffl

NonGr: Syh^{txt}: ✓ אֶחָד מִבְּנֵי אֱלֹהִים לְעֵשֶׂת אֱלֹהִים וְעַתָּה אֶחָד מִבְּנֵי אֱלֹהִים ÷
La: ÷ *et vitulum unum pro peccato animarum ipsorum* ✓

Notes: The OG reading was placed under the obelus, preserving Origen's fifth column, because it was not present in the Hebrew text.

Job 1 5e

HT אֲלֵי אֱלֹהִים וּבְרַכּוּ אֱלֹהִים
 (בְּלִבָּם) (כָּכָה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים);
 LXX μήποτε οἱ υἱοί μου ἐν τῇ διανοίᾳ αὐτῶν κακὰ ἐνενόησαν πρὸς θεόν
 (οὕτως οὖν ἐποίει Ἰωβ πάσας τὰς ἡμέρας)
 α' θ' εἴ πως ἤμαρτον οἱ υἱοί μου καὶ ἠυλόγησαν θεὸν ἐν καρδίαις
 αὐτῶν

Wit1: 1C (= 250 3005) 1161'

Attr: α' θ'] α' 161'

Var: ἠυλόγησαν] ευλογησαν 161 | ἐν καρδίαις] εν ταις καρδιαις C (= 3005); επι καρδιας 161'

Notes: Since the certification of 250 is not registered in Ziegler's *Edition*, the *C* catena tradition hereby becomes known for the first time (*Nachlese*, 386). The translation technique of Aquila and Theodotion generally use ἐν + the dative as an equivalency of Hebrew ב + noun. Even in Theodotion, translation technique argues for the omission of the article, despite the early witness of Ms 3005: "for the nomen regens to be anarthrous in Greek irrespective of whether the nomen rectum in Hebrew is articulated or equivalent to an articulated form. Thus R [Theodotion] rather slavishly follows the Hebrew which formally shows no articulation" (Gentry, 126).

Job 1 6a

HT (וַיָּבֹאוּ) — (וַיָּהִי הַיּוֹם)
 LXX (καὶ ὡς ἐγένετο ἡ ἡμέρα) αὕτη (καὶ ἰδοὺ ἦλθον)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ אֶחָד ÷

Notes: The OG reading was placed under the obelus because it was not present in the Hebrew text.

Job 1 6b

HT (וַיִּבְאוּ) — (וַיְהִי הַיּוֹם)
 LXX (καὶ ὡς ἐγένετο ἡ ἡμέρα αὕτη καὶ) ἰδοὺ (ἦλθον)

sub ÷

Wit2: ÷] Syh; > A'-575*-Iul-Chr 68 251 542 Co Eus Ath II 592 OI
 PsChr VI 571 An = ꝥꝗ

NonGr: Syh^{txt}: ✓ꝛꝓ ÷

Notes: The Syh preserves Origen's fifth column by placing the lexical item under the obelus; the negative witnesses of the portion of the Lucianic sub-group A'-575*-Iul-Chr suggests that the Lucianic revision may have been influenced by a hexaplaric text.

Job 1 6b

HT (וַיִּבְאוּ) בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה
 LXX (καὶ ἰδοὺ ἦλθον) οἱ ἄγγελοι (τοῦ θεοῦ παραστῆναι ἐνώπιον τοῦ κυρίου)

λ' υἱοί

Wit1: C (= 406 3005) †161' Syh La Vulg

Attr: λ'] inc 161; α' 248; ἄλλος Field; > Syh La Vulg

Var: υἱοί] pr oi 161'

NonGr: Syh: حنن
 La: filii
 Vulg: filii

Notes: The text and the reviser allocation of 406 are confirmed by 3005 (*Nachlese*, 386). The article οἱ stands incorrect at 1:6b and 2:1b in 248; rather than understanding that Aquila's translation technique would have included the article, 161' appears to be an accommodation to the OG context (Hyvärinen, 31-32). The *Index to Aquila* lacks the citations for Job 1:6 and 2:1 (Reider-Turner, 243; *Beiträge*, 12).

Job 1 6b

HT (וַיִּבְאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה)
 LXX (καὶ ἰδοὺ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι (ἐνώπιον τοῦ κυρίου)

α' σ' ὁμοίως

Wit1: Syh

NonGr: Syh: ܠܘܘܝܢܐ ܒܢܝ ܐܠܘܗܝܢ

Notes: The retroversion of the Syh is also found in Syh 1:16 and in a Symmachus fragment of 9:26 [*sic* 9:29] (*Curae Hexaplares*, 1).

Job 1 6b

HT (וַיִּבְאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה)
 LXX (καὶ ἰδοὺ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι ἐνώπιον) τοῦ κυρίου,

α' σ' τοῦ κυρίου

Wit1: Syh

Wit2: τοῦ κυρίου] του θεου S* 637-III La^{γA} Or XVII 24 Lo.^{te} Eus An Aug

NonGr: Syh: ܘܝܒܘܘ ܒܢܝ ܐܠܘܗܝܢ

Notes: The Syh^{txt} also has ܘܝܒܘ (τοῦ κυρίου). The preservation of the revisers' lemma suggests that the text of Origen had τοῦ θεοῦ, though the original OG is determined to be τοῦ κυρίου.

Job 1 6c

HT (וַיִּבְאוּ) ܘܝܒܘܘ (ܘܝܒܘܘܢ) ܘܝܒܘܘܢ
 LXX (καὶ ὁ διάβολος ἦλθεν) — (μετ' αὐτῶν)

sub * *equidem*

Wit2: καὶ ὁ διάβολος ἦλθεν] *et venit* * *equidem* ✓ (*etiam*^γ) *diabolus* La = 𐤀𐤋

NonGr: La: *et venit* * *equidem* ✓ (*etiam*^γ) *diabolus*

Notes: The Latin version may have been subsequently corrected to the Hebrew text by Jerome, preserving the asterisked material of Origen’s fifth column, especially considering both α’ and θ’ (Job 1:6c, below) render ׀ with γε.

Job 1 6c

HT :םךִּתָּבּ ׀׃׃׃׃׃ ׀׃׃׃׃׃ ׀׃׃׃׃׃
LXX καὶ ὁ διάβολος ἦλθεν μετ’ αὐτῶν

α’ καὶ γε Σατάν ἐν μέσῳ αὐτῶν

Wit1: lemma] †161^{1o} 248 †252 | καὶ γε Σατάν] C (= 395 406 3005) | ἐν μέσῳ αὐτῶν] 161^{2o}

Wit2: μετ’ αὐτῶν] εν μεσω αυτων 248^{mg} 253 Sa Arab Eus PsAth PsChr VI 571 Aug = \mathfrak{A} : cf 2:1c

Attr: α’] > C (= 395 406)

Var: Σατάν] ο Σαταν 252; Σατανας 161^{1o}

NonGr: Aug: (*et diabolus*) *in medio eorum* (Sermon 12.1.4, 16 CCSL 41, 165; Sermon 12.3; *in medio eorum (fuisse diabolum)* (Sermon 12.7.174-175 CCSL 41, 170)

Notes: Both in the *Edition* and *Beiträge*, Ziegler’s indication of “anon” for α’ for 252 is unfounded (*Nachlese*, 386; *Beiträge*, 12; *Edition*, AppII, §1:6c).

θ’ καὶ γε ἀντικείμενος

Wit1: C (= 395 406 3005) †161 †248 †252 †Syh

Attr: θ’] > C (= 395 406) 252

Var: lemma] και αντικειμενος Syh; > και γε 161’ 252

NonGr: Syh: ✧ ׀׃׃׃׃׃ ׀׃׃׃׃׃ ׀׃׃׃׃׃

Notes: The shorter lemma of 161’ 252 probably represents only an abbreviated form of the fragment. That Theodotion also rendered ׀ // γε is supported by the translation technique but it is not definitive (Gentry, 391-92).

Job 1 7a

HT (וַיֹּאמֶר יְהוָה) אֶל־הַשָּׁטָן (מֵאֵין חֶבְרֹן)
 LXX (καὶ εἶπεν ὁ κύριος) τῷ διαβόλῳ (Πόθεν παραγέγονας;)

α' τῷ Σατανᾶ

Wit1: Syh

NonGr: Syh: ✱ ܠܫܬܢܐܢ .ܐ

Notes: The Aquila fragment preserved in the Syh seems abbreviated, preserving the context of the OG and the lexical equivalency of Aquila. Considering Aquila's formal translation technique, surely Aquila rendered the preposition. When comparing the retroversion of 1:7a in Syh to that of the similar phrase in 2:3a, in the versions, for the same Hebrew text, אֶל־הַשָּׁטָן, the OG has πρὸς τὸν Σατανᾶν, and Syh^{txt} has ܠܫܬܢܐܢ (sub asterisk) along with a portion of the Lucianic group: A'-II-Chr (= *ad Satanam* cod D Vulg) (*Beiträge*, 12). It is also interesting to note that the Syh^{txt} has ܠܫܬܢܐܢ "to the slanderer."

Job 1 7c

HT (וַיִּמְהַתְּהֶלֶךְ) בָּהֶם:
 LXX (καὶ ἐμπεριπατήσας) τὴν ὑπ' οὐρανὸν πάρειμι

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ܠܫܬܢܐܢ ܠܫܬܢܐܢ ܠܫܬܢܐܢ ܠܫܬܢܐܢ ܠܫܬܢܐܢ ÷

Notes: Middeldorpf edits the line of the Syh to read sub obelus, ܠܫܬܢܐܢ ܠܫܬܢܐܢ ܠܫܬܢܐܢ ܠܫܬܢܐܢ ܠܫܬܢܐܢ though Ziegler omits both notations in the *Edition*. The fuller interpretive rendering of the Hebrew by the OG was placed under the obelus.

Job 1 8b

HT (הַשְּׁמֵתָ לְבָבִי) עַל־עַבְדֵי (אִיּוֹב)
 LXX (προσέσχες τῇ διανοίᾳ σου) κατὰ τοῦ παιδός μου (Ιωβ)

α' σ' θ' ἐπὶ τὸν δοῦλόν μου

Wit1: C (= 257 3005) cI^{-137 139 260 643 680 732 3006} 161 560 Syh

Attr: α' σ' θ'] α' και θ' 161; οἱ γ' C (= 257); > Syh

NonGr: Syh: ❖ חסססס חסל ❖

Notes: The attribution for Symmachus (σ´) may have been misread as an abbreviated form of καί (ς) in 161; the attributions are abbreviated (γ´) in 257 and dropped out in Syh. Job 4:18 provides an example of Symmachus’s lexical equivalency of עבד paralleling δοῦλος.

Job 1 8d

HT אִישׁ תָּם וְיֹשֶׁר יִרְאֵ אֱלֹהִים
LXX ἄνθρωπος ἄμεμπτος ἀληθινός θεοσεβής

⟨α´⟩ ἄνῆρ ἀπλοῦς καὶ εὐθής καὶ φοβούμενος τὸν θεόν

Wit1: 161´

Attr: ⟨α´⟩] > 161´

Notes: Montef assigns the attribution to α´ θ´ based upon the parallel phrase in Job 1:1b (*Hexapla*, 5 n. 18). Regardless, the reading is influenced by the parallel passage, having either misread the Hebrew text with the parallel form יִרְאֵ or being influenced by the parallel translation. As 248 is not cited properly by Field, *Index to Aquila* ought to read ⟨α´⟩ εὐθής [*sic* εὐθύς] (Reider-Turner, 100; *Beiträge*, 13).

Job 1 8e

HT (וְסָר מִרְעָה) — (וְסָר)
LXX (ἀπεχόμενος ἀπο) παντὸς (πονηροῦ πράγματος)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ חס ÷

Notes: The parallel phrase in Job 1:1c does not obelize “חס,” but the obelus preserves Origen’s fifth column.

Job 1 8e

HT — (וְסָר מִרְעָה)
LXX (ἀπεχόμενος ἀπὸ παντὸς πονηροῦ) πράγματος

sub ÷

Wit2: πράγματος] ÷ Syh; > La Co Arab PsChr VI 573 Cyp Aug (perf 37)
= 𐌹𐌸

NonGr: Syh^{txt}: ✓ ܠܘܢܝܘܢ ÷

Notes: The OG reading was placed under the obelus because it was not present in the Hebrew text. The negative witnesses which omit the noun demonstrate the influence and correction of the text toward the Hebrew.

Job 1 9a

HT (וַיַּעַן הַשָּׂטָן) — (אֲתַתִּיהֶנָּה וַיֹּאמֶר)
LXX (ἀπεκρίθη δὲ ὁ διάβολος καὶ εἶπεν) ἐναντίον (τοῦ κυρίου)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ ܠܘܢܝܘܢ ÷

Notes: The OG reading was placed under the obelus because it was not present in the Hebrew text.

Job 1 9b

HT :הַתָּנִים יִרְאֵהוּ אִיּוֹב אֱלֹהִים:
LXX μὴ δωρεὰν σέβεται Ἰωβ τὸν κύριον;

α' φοβεῖται <Ἰώβ> τὸν θεόν

Wit1: lemma] 161' | φοβεῖται] C (= 250 3005) cI^{-137 138 139 260 643 680 732 740}
560

Wit2: τὸν κύριον] τον θεον A-575-Iul^{lem}-Chr 1° 3° 68 534' 542 543 La^y
Arab Epiph II 68 Chr III 579 XI 130 XII 704 PsChr VI 573 Nil p
376 Tht I 1103 PsCaes p 1017 Ol An Quod Cass = 𐌹𐌸; > II.

Attr: α'] > C (= 250 3005) 161'

Notes: The *Edition* reads with the B-S Mss against the tradition of A and sees the Aquila reading, a correction to the Hebrew, influencing the tradition. Reider-Turner supports the Aquila translation of אֱלֹהִים as θεόν (Reider-Turner, 110). The *Kollationen* corrects the reading of 559 (omitting τὸν θεόν), and also 560 is corrected (*Hexapla*, 5 n. 20).

Job 1 11b

HT אֱלֹהִים לֹא עַל-פְּנֵיךָ יְבָרְכֶךָ:
LXX εἰ μὴν εἰς πρόσωπόν σου εὐλογήσει

α' εἰ οὐκ εἰς πρόσωπόν σου εὐλογήσει σε

Wit1: lemma] 161' 252 | εἰ οὐκ εἰς πρόσωπόν σου] C (= 250 3005) lCI-
137 138 139 260 643 680 732 740 | 560 754

Attr: α'] > C (= [250])

Var: εἰ] η 255-559-612 560

Notes: The development of the variant ἦ surely arose from itacism in 255-559-612 560; the C and cI tradition has preserved only the portion of the lemma of Aquila at difference with the OG. Ms 559 [Colb] is confirmed by the Hagedorn *Kollationen*. Though Nobil is noted, “*sine ἦ affert*,” 248 reads εἰ. Further, “ἦ φανερώς, ἀναισχύντως” is due to a scholiast, as is φανερώς in Ms 161^{mg} (*Hexapla*, 5 n. 21; *Beiträge*, 13).

σ' εἰ μὴ εἰς πρόσωπόν εὐλογήσει σε

Wit1: |161' 252

Wit2: εἰ μὴ] η μην II-754-Iul-Chr^F C^l (139^{txt})-255^{mg} (δγρ')-260-612^{mg}
(δγρ')-643^c-732^c-740^c d 68 248^c 252 253 296 542 613 728 Chr XI
130.417 XII 147 XIII 541 Tht PsMac^{ap} (Log. 7); ημιν 258^{mg}; εἰ μη
251 703 Chr II 259 Ol; nisi La An p 415A = Vulg; si non An p
414B. C Amb (Ps 37,21,3; Ps 118,20,43): cf 2:5b

Attr: σ'] inc 161

Var: σε] σου 252

Notes: The reading of Symmachus seems suspect in 161' 252 because these later manuscripts seem to contextualize the lemma toward the OG passage, and perhaps all that preserved Symmachus's lemma is the rendering of אֱלֹהִים // εἰ μὴ. This being the case, the text of 251 703 Chr II 259 Ol may have been influenced by Symmachus's rendering rather than an inadvertent omission of the ν.

Job 1 12b

HT (הַנְּהַ כָּל-אֲשֶׁר-לִי) — (בְּיָדְךָ)
LXX (ἰδοὺ πάντα ὅσα ἔστιν αὐτῷ) δίδωμι (ἐν τῇ χειρὶ σου)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ 𐤒𐤓𐤕 ÷

Notes: The OG reading was placed under the obelus because it was not present in the Hebrew text.

Job 1 13c

HT אֲכָלִים (וְשָׁתִים יַיִן בְּבֵית אָחִיהֶם הַבְּכוֹרִי);

LXX — (ἐπινον οἶνον ἐν τῇ οἰκίᾳ τοῦ ἀδελφοῦ αὐτῶν τοῦ πρεσβυτέρου.)

sub * ἥσθιον καὶ

Wit2: init] pr (* La Syh^{mg}) ἥσθιον (εσθιον 55* 637) καὶ La Syh^{mg} L'-S^c-534' 55* 68 542 Aeth Arab Arm An = 𐌱

NonGr: Syh: ✦ 𐤒 𐤓𐤕 𐤕𐤓𐤕 ✦

La: * comedebant, et ✓

Arm: 𐎎𐎍𐎗𐎒𐎎 𐎎

An: *Et filii Job et filiae manducabant et bibebant in domo fratris sui majoris* (PG 17, 419)

Notes: The retroversion ἔφαγον καὶ by Montef is unsupported by the Greek witnesses, but the Aristarchian signs have preserved the OG by placing the addition under the asterisk (*Hexapla*, 5 n. 23).

Job 1 14a

HT (בָּא אֶל-אִיִּב יִיאֲמַר) — (וַיִּמְלֵךְ)

LXX (καὶ) ἰδοὺ (ἄγγελος ἦλθεν πρὸς Ἰωβ καὶ εἶπεν αὐτῷ)

sub ÷

Wit2: ÷] Syh; > La^β Bo = 𐌱

NonGr: Syh^{txt}: ✓ 𐤒𐤓 ÷

Notes: In Syh, the OG reading was placed under the obelus because it was not present in the Hebrew text. Field notes that Colb [= 559], according to Montef, has α' καὶ [ἰδοὺ] ἄγγελος ἦλθεν πρὸς Ἰωβ, though ἰδοὺ is suspect. The *Kollationen* has

no hexaplaric reading noted for this stich in any of their collated manuscripts, which includes 559.

Job 1 14a

HT — (וַיִּמְלֵךְ בָּא אֱלֹהִים-אֶיּוֹב יוֹאִי־מַרְדֵּי)
 LXX (καὶ ἰδοὺ ἄγγελος ἦλθεν πρὸς Ἴωβ καὶ εἶπεν) αὐτῷ

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ ⲙⲗ ÷

Notes: The OG addition αὐτῷ clarifies to whom the messenger is addressing, though this is not expressed in Hebrew. Thus, the Syh placed the pronoun under the obelus.

Job 1 14c

HT (וְהִתְנַחֲמָהּ עַל-יְדֵיהֶם):
 LXX (καὶ) αἰ θήλειαι (ὄνοι ἐβόσκοντο ἐχόμεναι αὐτῶν)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ ⲙⲗⲁⲓ ÷

Notes: In order to accurately represent the lexical meaning of יִתְנַחֵם “she-ass, she donkey,” and the Hebrew article, the OG has used a noun, an adjective, and the Greek article: αἰ θήλειαι ὄνοι (see Job 1:3d, above). However, θήλυς then appears as an addition to the Hebrew and placed under the obelus.

Job 1 15a

HT (וַתִּפֹּל שַׁבָּא (וְתַקְּתָהּ))
 LXX καὶ ἐλθόντες οἱ αἰχμαλωτεύοντες (ἠχμαλώτευσαν αὐτὰς)

α´ καὶ ἐπέπεσε Σαβά

Wit1: †C (= 249^{cat} 250 257 3005) †cI^{-[395]} 139^{cat}-260^{cat}-643^{cat}-680^{cat} 161
 †248^{+c} 252 505^{cat} †754 Syh

Attr: α'] > C (= 257) 137-139^{cat}-258-260^{cat}-643^{cat}-732-740-3006 161'
252

Var: καί] > C (= 257) | ἐπέπεσε] επεσε cI^{-[395] 559 612 740 3006} 248 754;
επεσε C (= 250)

NonGr: Syh: ❖ ܩܒܠܐ ܕܥܝܢܐ .ܩ

Notes: The early witnesses establish the lemma and the attribution, with ἔπεσε having occurred by homoioarcton of επ, as developed in 250, a portion of cI, 248, and 754. The marginal note of 257 recorded only the variant text, omitting the attribution and καί.

Job 1 15a

HT (וְתַפְּלִי) שָׁבַשׁ (וְתַקְּתֵם)

LXX (καὶ ἐλθόντες) οἱ αἰχμαλωτεύοντες (ἤχμαλώτευσαν αὐτάς)

ἐβρό οἱ Σαβαῖται

Wit1: C (= 249^{cat} 250 257 3005) cI^{-139-260-[395]-643-680} 139^{cat}-260^{cat}-643^{cat}-
680^{cat} cII (Polychr) 252 505^{cat}

Attr: ἐβρό] τὸ ἐβρό cII

Notes: When the *siglum* X is given in the apparatus in *AGK*, it refers to the 13th century marginal notes of Ms 257, not the catena portion of the manuscript, as in *Aquila*, above (*AGK*, vol. 1, 220, §85). *Nobil* reads as 248^c (*Hexapla*, 5 n. 25, 26).

Job 1 15c

HT :וְהָיָה לְךָ לְבַדִּי לְהַגִּיד לְךָ

LXX σωθεὶς δὲ ἐγὼ μόνος ἦλθον τοῦ ἀπαγγεῖλαι σοι

ἐβρό ἐσώθην τοῦ ἀπαγγεῖλαι σοι μόνον

Wit1: cII (Polychr) 560

Notes: Field cites the reading from Nicetas catena and Reg unus [560], but *AGK* has no corresponding witnesses from cI (*Hexapla*, 5 n. 27; Young, 40, 36-37).

Job 1 16a

HT עֵד זֶה מְדַבֵּר וְזֶה בָּא (וְיֵאמַר)

LXX ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος ἄγγελος (καὶ εἶπεν πρὸς Ἰωβ)

α' ἔτι οὗτος ἐλάλει, καὶ οὗτος ἦλθε(ν)

Witl: 1C (= 250 3005) 1cI^{-137 139 260 643 732} 1161 1248 1505 523 754

Attr: α'] α' β' 559 (vid); Ὀλυμπιοδώρου 523; > 395-3006 248 505

Var: οὗτος] τουτο 255 | ἐλάλει] λαλει C (= 3005) 395 | οὗτος] ουτως C (= 3005) | ἦλθε(ν)] ἦλθε 255 161' 505

Notes: The attribution of Ms 559 “α' θ'” reads α' β' [vid 559] according to the *Kollationen*. The reading of Ms 255, τουτο, is “less probable” according to Field, probably arising from scribal error which has been influenced by the OG text τούτου (*Hexapla*, 5 n. 28).

Job 1 16a

HT (בָּא יְהִי אֱמָר) — (עֵד הַיְהוָה מְדַבֵּר יְהִי עֵד)

LXX (ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος) ἄγγελος (καὶ εἶπεν πρὸς Ἰωβ)

sub ÷

Witl: Syh^{txt}

NonGr: Syh^{txt}: ✓ כַּלְכַּל ÷

Notes: The OG translation rendering יהי as ἕτερος ἄγγελος “another angel,” interprets עֵד as an addition to the angel first appearing in Job 1:14 (ἰδοὺ ἄγγελος). The use of two words to render the one Hebrew word caused its placement under the obelus.

Job 1 16a

HT — (עֵד הַיְהוָה מְדַבֵּר יְהִי בָּא יְהִי אֱמָר)

LXX (ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος ἄγγελος καὶ εἶπεν) πρὸς Ἰωβ

sub ÷

Witl: Syh^{txt}

NonGr: Syh^{txt}: ✓ כַּלְכַּל ÷

Notes: The OG reading was placed under the obelus because the additional clarification of who was being addressed (πρὸς Ἰωβ) was not present in the Hebrew text.

Job 1 16b

HT אִשׁ אֱלֹהִים (נִפְלְאָה מִן־הַשָּׁמַיִם)
LXX πῦρ (ἔπεσεν ἐκ τοῦ οὐρανοῦ)

α' θ' πῦρ θεοῦ

Wit1: C (= 257 3005) †cI^{-137 138 138 260 643 732} cII (Chr) †505 754

Wit2: πῦρ] + θεοῦ La (*dei) II (249^{mg} adn εν ετερω ου προσκειται το θεου = †II)

Attr: α' θ'] > 3006

Var: πῦρ] + του 680 505

NonGr: La: ignis * dei ✓

Notes: The attributions and lemma are well-established by the witnesses, and the apparent correction toward the Hebrew text taken up into a portion of the Lucianic tradition (II).

Job 1 16b

HT אִשׁ אֱלֹהִים נִפְלְאָה (מִן־הַשָּׁמַיִם)
LXX πῦρ ἔπεσεν (ἐκ τοῦ οὐρανοῦ)

⟨σ'⟩ πῦρ παρὰ τοῦ θεοῦ κατηνέχθη

Wit1: 161'

Attr: ⟨σ'⟩] ἄλλος Field; > 161'

Notes: The assignment to σ' is given because the other attributions (Job 1:16b α' θ') are well-established and stylistically fitting. Montef also considered the unattributed reading as Symmachus (*Hexapla* 5, n. 30; Young, 41, 38-39).

Job 1 16b

HT (וַתִּבְעַר בְּצֹאן וּבְנֹעָרִים) וַתֹּאכְלֵם
LXX (καὶ κατέκασεν τὰ πρόβατα καὶ τοὺς ποιμένας) κατέφαγεν (ὁμοίως)

σ' ἀπέκτεινεν

Wit1: C (= 3005) cI^{-139 260 395 643 732 3006} 505

Attr: σ'] α' 505

Notes: The translation is located in all manuscripts with reference to the OG word κατέφαγεν (so also Field), not on κατέκαυσεν, as Ziegler indicates in the *Edition*, and is rendering מִלְּפָנָיו (Nachlese, 386). The author is established by the weight of the early catena tradition, with the attribution to α' having developed through scribal error.

Job 1 16c

HT (אֲנִי לְבַדִּי לְהַגִּיד לְךָ) — (וְאֵלֶיךָ)

LXX (καὶ σωθεὶς) — (ἐγὼ μόνος ἦλθον τοῦ ἀπαγγεῖλαι σοι)

α' * ἐκτός

Wit1: Syh

Wit2: ἐγώ] pr εκτος II (249^{mg} adh εν ετερω ου προσκειται το θεου = **fl**)

NonGr: Syh: ❖ אֵל * .ר

Notes: The Syh witnesses here and in verse 1:17c, but without the asterisk in 1:19c, to the translation of רָק by ἐκτός. Similarly, Reider-Turner lists 3 Kgdms 14:8, 15:5 as asterisked, Ps 31:6 (32:6), Ps 40:8 (41:8), and Isa 28:19 as further examples of the equivalency (Reider-Turner, 76). Field cites Jer 28:19, but in error for Isa 28:19 (*Hexapla*, 5 n. 32). The expansion upon the OG was taken into the II group.

Job 1 17a

HT (אֵלֶיךָ) — (עֹד זֶה מְדַבֵּר וְזֶה)

LXX (ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος) ἄγγελος

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: אֵלֶיךָ ÷

Notes: Similarly to Job 1:16a, the OG interpretive ἄγγελος was placed under the obelus because it was not viewed as lexically present in the Hebrew text.

Job 1 17c

HT (וְאֵלֵינוּמָלַךְ) רַק־אֲנִי לְבַדִּי לְהַגִּיד לְךָ:)
 LXX (ἐσώθη δὲ) — (ἐγὼ μόνος καὶ ἦλθον τοῦ ἀπαγγεῖλαι σοι)

α' * ἐκτός

Wit1: Syh

NonGr: ❖ אֶל * .כ

Notes: The Syh witnesses here and in verse 1:16c, but without the asterisk in 1:19c, to the translation of רַק by ἐκτός.

Job 1 17c

HT (וְאֵלֵינוּמָלַךְ) רַק־אֲנִי לְבַדִּי) — (לְהַגִּיד לְךָ:)
 LXX (ἐσώθη δὲ ἐγὼ μόνος) καὶ ἦλθον (τοῦ ἀπαγγεῖλαι σοι)

sub ÷

Wit1: La

NonGr: La: ÷ *veni*

Notes: While the OG renders the Hebrew more freely, adding καὶ ἦλθον to sequence the events, the La obelized only the equivalent to ἦλθον.

Job 1 18a

HT — (עַד זֶה מְדַבֵּר זֶה בָּא וַיֹּאמֶר)
 LXX (ἔτι τούτου λαλοῦντος ἄλλος ἄγγελος ἔρχεται λέγων) τῷ Ιωβ

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ אֶל ÷

Notes: Again, the OG clarification of who is addressed in the speech was placed under the obelus because it was not lexically present in the Hebrew text.

Job 1 18b

HT (בְּנִיךָ וּבְנוֹתֶיךָ אֹכְלִים וְשׂוֹתִים) יַיִן
 LXX (τῶν υἱῶν σου καὶ τῶν θυγατέρων σου ἐσθιόντων καὶ πινόντων) —

α' οἶνον

Wit1: Syh

Wit2: πινόντων] + *vinum* La = fl: cf 13c

NonGr: Syh: כּ.ע.ב.ר
 La: *bibunt vinum*

Notes: The inclusion of the object of the participle, as indicated by the Hebrew יַיִן “wine,” is in agreement with Aquila’s translation technique to represent the Hebrew text.

Job 1 19a

HT (וַהֲגִידָה רַחֵם גְּרוֹלָהּ (בְּאֵה מִעֶבֶר הַמְּדַבֵּר)
 LXX (ἐξαίφνης) πνεῦμα μέγα (ἐπήλθεν ἐκ τῆς ἐρήμου)

α' ἄνεμος μέγας

Wit1: C (= 250) lcl^{-137 138 139 255 260 643 732 3006} 161' 252 505 560

Attr: α'] > C (= 250) 680 252 505

Var: μέγας] > 740

Notes: The omission in 740 probably arose due to homoioteleuton (*Hexapla*, 6 n. 36).

Job 1 19c

HT (וְאִמְלֹטָהּ) רַק-אֲנִי לְבַדִּי לְהַגִּיד לָךְ:
 LXX (ἐσώθη δέ) — (ἐγὼ μόνος καὶ ἦλθον τοῦ ἀπαγγεῖλαι σοι)

α' ⟨*⟩ ἐκτός

Wit1: Syh

NonGr: Syh: כּ.ע.ב.ר

Notes: The Syh witnesses here and in verses 1:16c and 1:17c to the translation of קָרַב by ἐκτός in Aquila. The Syh has misplaced τοῦ ἀπαγγεῖλαι σοι under the obelus, though the text is clearly present in the Hebrew (*Curae Hexaplares*, 4).

Job 1 20a

HT (וַיִּקָּם אִיּוֹב וַיִּקְרַע אֶת־תַּחֲמוּלָיו)
LXX οὕτως (ἀναστὰς Ἰωβ διέρρηξεν τὰ ἱμάτια αὐτοῦ)

sub ÷

Wit2: οὕτως] ÷ Syh; > Dam III 313

NonGr: Syh^{txt}: ✓ קָרַב ÷

Notes: The OG reading οὕτως was placed under the obelus because its dynamic translation of the Hebrew *waw-consecutive* was viewed as not present in the Hebrew text.

Job 1 20a

HT (וַיִּקָּם אִיּוֹב וַיִּקְרַע אֶת־תַּחֲמוּלָיו)
LXX (οὕτως ἀναστὰς Ἰωβ διέρρηξεν) τὰ ἱμάτια (αὐτοῦ)

⟨α´⟩ ἔνδυμα

Wit1: 161´

Attr: ⟨α´⟩] > 161´

Notes: The assignment to Aquila of ἔνδυμα is based upon translation technique and established witnesses to the other translators. Montef cites Lev 8:7 מְעִיל, rendered ἔνδυμα by Aquila, as support for the equivalency (*Hexapla*, 6 n. 37).

σ´ ἐφειστρίδα

Wit1: C (= 3005) cI^{-138 139 260 395 643 732 740 3006} 161´ 505 754 Syh

Attr: σ´] α´ 255 248 754; > 505

NonGr: Syh: מְעִיל .ט

Notes: Only σ´ has rendered מְעִיל with ἐφειστρίδα three times: Job 1:20a, 1 Kgdms 2:19, 24:12 (*Beiträge*, 13). The Hagedorn collation cites 161 having the

Symmachus attribution, though the text is very faint; perhaps the attribution should be read α' as in 248.

θ' ἐπενδύτην

Wit1: ↓C (= 3005) cI^{-138 139 260 395 643 732 740 3006} 1161' 505 754

Attr: θ'] > 505 248 C

Var: ἐπενδύτην] pr τον 161'; επιδυτην C (= 3005)

Notes: Though 248 is missing the attribution, 161 clearly has the attribution to θ', though faded.

Job 1 21a

HT (וַיֵּאמְרוּ) — (עָרַם) [רִצָּץִי K] [רִצָּץִי Q] [מִבְּטֵן אִמִּי]
LXX αὐτός (γυμνός ἐξῆλθον ἐκ κοιλίας μητρός μου,)

sub ÷

Wit2: αὐτός] ÷ *ego* Syh; *ad eos* (= αὐτοῖς?) An (439 D); > La verss Did^{com} (= cit 75,16) Chr^{cit} (passim) et paene omnes patres gr et lat = M

NonGr: Syh^{txt}: ✓ אָרַם ÷

Notes: The freer OG lexical item αὐτός was placed under the obelus because there was no lexical equivalency in the Hebrew text.

Job 1 21d

HT (וַיְהִי וַיִּהְיֶה נֶתַן וַיִּהְיֶה לְקָץ) — (וַיְהִי שֵׁם יְהוָה מְבָרָךְ)
LXX ὡς τῷ κυρίῳ ἔδοξεν οὕτως καὶ ἐγένετο

sub ÷

Wit1: ↓C (= 250 257) cI^{-395 3006} Syh^{txt} La [= O]

Attr: ÷] C (= 250 257) cI^{-395 3006} leg: ου κειται εν τω Εβραικω

NonGr: Syh^{txt}: ✓ אִם אֵל אֵלֵינוּ יֵצֵא רִצָּץִי אֵלֵינוּ ÷
La: ÷ *sicut Domino placuit ita factum est* ✓

Notes: The OG expansion upon the Hebrew text is reliably witnessed. See 1:22a below for the marginal notation in 161.

Job 1 22a

HT — (תִּנְיָ-לְכָבֶּ)
 LXX (ἐν τούτοις πάσιν) τοῖς συμβεβηκόσιν αὐτῷ

sub ÷

Wit1: 161^{txt}

Wit2: τοῖς συμβεβηκόσιν αὐτῷ] ÷ *O*; > Arab Did^{com} Bas^{te} Chr XIII 544 Or^{lat} VIII 172 Ruf (reg 202) = **fl**; αυτω > Or II 320

Attr: ÷] 1:22a 161 (adn τουτο ου κειται εν τω Εβραικω αλλ ουδε οσα ωβελισται ουδε παρα ποις αλλοις ερμηνευταις υπο δε των ο' προς σαφηνειαν ετεθη cf 1:3f)

NonGr: Syh^{txt}: ✓ **לְכָבֶּ** אֵלַי ÷
 La: ÷ *quae contigerunt ei* ✓

Notes: The OG reading was placed under the obelus because it was not present in the Hebrew text. The marginal note in 161 is noted for the whole line of 1:22a, not just the obelized portion as in the other witnesses. The *Edition* notes a similar catena notation for 1:21d.

Job 1 22b

HT — (בְּיָמֵי אֲשֶׁר-אֵל)
 LXX (οὐδὲν ἥμαρτεν Ἰωβ) ἐναντίον τοῦ κυρίου

sub ÷

Wit2: ἐναντίον τοῦ κυρίου] ÷ *O*; > 68 797 = **fl**

NonGr: Syh^{txt}: ✓ **לְכָבֶּ** אֵלַי ÷
 La: ÷ *coram Domino* ✓

Notes: The OG reading was placed under the obelus because it was not present in the Hebrew text. The omission in 68 797 may be coincidental corrections toward the Masoretic text.

Job 1 22c

HT :לֹא־נָתַן תְּפִלָּה לְאֱלֹהִים:
 LXX καὶ οὐκ ἔδωκεν ἀφροσύνην τῷ θεῷ

σ' οὐδὲ ἠφρονεύσατο πρὸς τὸν θεόν

Wit1: C (= 250) †cI^{-138 260 3006} 161' 252 †505 560 754

Attr: σ'] γρ' 139; > C (= 250) cI^{-137 138 139 260 395 559 643 680 732 3006} [252]
 505

Var: οὐδέ] ουδεν 740 | ἠφρονεύσατο] αφρονευεται 740 | πρὸς τὸν θεόν] >
 505

Notes: The earliest tradition establishes the reading and the lemma of the text (*Hexapla*, 6 n. 39).

ἐβρ' οὐκ ἐμέμψατο τῷ θεῷ

Wit1: cI^{cat-395} (Polychr) cII (Olymp) 161 505^{cat} 555

Notes: The lemma for ἐβρ' reads more as a commentary upon the text, rather than a literal rendition to the lexical items תְּפִלָּה לְאֱלֹהִים. The manuscript evidence comes from *AGK*, vol. 1, 237 §142 and *Edition*, as well as 161; Ms 559 cites Olymp as the catena author rather than Polychr (*Hexapla*, 6 n. 40; Young, 64, 34-36).

Chapter 2

Job 2 1a

HT (וַיְהִי הַיּוֹם) – (וַיְהִי)
LXX (ἐγένετο δὲ) ὥς (ἡ ἡμέρα αὕτη)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ⲕⲁⲣⲁ ÷

Notes: The interpretive translation in the OG reading was placed under the obelus in the Syh because it did not reflect a quantitative lexical equivalency in the Hebrew text.

Job 2 1a

HT – (וַיְהִי הַיּוֹם)
LXX (ἐγένετο δὲ ὥς ἡ ἡμέρα) αὕτη

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ⲕⲁⲣⲁ ÷

Notes: In Syh the OG reading was placed under the obelus because it was not lexically present in the Hebrew text.

Job 2 1b

HT (וַיָּבֹאוּ) בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה
LXX (καὶ ἦλθον) οἱ ἄγγελοι (τοῦ θεοῦ παραστήναι ἔναντι κυρίου)

⟨α´⟩ οἱ υἱοί

Wit1: 161´

Wit2: οἱ ἄγγελοι] La = ꝑꝑ

Attr: <α'>] ἄλλος Field; > 161'

NonGr: La: *fili*

Notes: The assignment to Aquila is based upon the translation of the Hebrew אֲנִי and the parallel phrase in Job 1:6b; however, as noted in 1:6b, Aquila most likely did not include the article in translation, but rather, 161' has contextualized the fragment (*Beiträge*, 12). The Latin text has been influenced by α', correcting toward the MT. Field cites Nobil as reading: "Ἄλλος· οἱ υἱοὶ τοῦ θεοῦ but this fuller lemma is neither in 161 nor in 248 (*Hexapla* 6, n. 1.)

Job 2 1c

HT :הַיְהוָה עַל־יְהוָה בְּתַחֲמוֹתָיו (וַיִּבֹא גַם־הַשָּׂטָן בְּתַחֲמוֹתָיו)

LXX (καὶ ὁ διάβολος ἦλθεν ἐν μέσῳ αὐτῶν) —

sub * παραστήναι ἐναντίον τοῦ κυρίου

Wit1: C (= 250 3005) cI 248 252 Syh^{txt} La [= O] Arm

Wit2: fin S* 406-575-II-Iul b^{-248 252} 68 251 797 Co Did Ol^Y] + (* O) παραστήναι ἐναντίον (-τι A-637-613-Chr 248; ἐνωπιον 253 261 296 534 728) του (> A-637-613-Chr 147) κυρίου rel = **¶¶**

Attr: *] > C (= 250) cI^{-137 139 260 395 643 680 732 3006} 248 252

NonGr: Syh^{txt}: ✓ כִּי־יָבֹא מִלְּפָנֵי דְמִיָּה * ✓

La: * ut staret coram Domino ✓

Arm: Ի մէջ նոցա * ընդ նոսա կալ ✓ առաջի Տեառն

α' θ' παραστήναι ἐναντίον τοῦ κυρίου

Wit1: C (= 250 3005) cI 248 252 Syh^{txt} La [= O] Arm

Wit2: fin S* 406-575-II-Iul b^{-248 252} 68 251 797 Co Did Ol^Y] + (* O) παραστήναι ἐναντίον (-τι A-637-613-Chr 248; ἐνωπιον 253 261 296 534 728) του (> A-637-613-Chr 147) κυρίου rel = **¶¶**

Attr: α' θ'] > cI^{-137 139 260 395 643 680 732 3006} (οσα ηστερισται ουκ εστι των ο', αλλ αφ ετερας εκδοσεως επεισηχθη τουτοις ως δη του Επραικου ουτως εχοντος) 248 252 (τουτο προσετεθη· ου κειται παρα τοις ο') Syh La [= O] Arm

Var: ἐναντίον] ἐναντι 248

NonGr: Syh^{txt}: ✓ ܠܚܡܢ ܡܢ ܚܝܘܢ ܘܟ ܘܟ
 La: ✱ *ut staret coram Domino* ✓
 Arm: Ի սէջ ւնցա ✱ ընդ նսսա կալ ✓ առաջի Տէառն

Notes: The textual evidence for the asterisk has been separated from the authorial attributions and lemma, but they are well-established among the witnesses. Ziegler placed the lemma as part of the OG text, but Gentry suggests the fragment be placed sub asterisk in the *Edition* to indicate that it was supplied from the reviser, which the evidence seems to overwhelmingly support, even though the attribution is assigned to both α' θ' (Gentry, 537).

The Armenian reading has misplaced the asterisks in Zohrapian's Arm text, thus: Ի սէջ ւնցա ✱ ընդ նսսա կալ ✱ առաջի տէառն (*Armenian Job*, 277). The reading of the Armenian critical edition *may have been* in the parent text of the Armenian, i.e., one cannot be sure whether the parent text read with Ziegler's *Edition* or with a reading in his apparatus (*Armenian Job*, 35).

Field cites the Syh sub ÷ in error for ✱ (*Hexapla* 6, n. 1). However, the smudged Syh sign appears to be asterisked. Mss 138-255-258-612-643-740 have misplaced the attributions and asterisk to 2:1b.

Job 2 2b

HT (הַשָּׂטָן אֶת־הַהוּדָה וַיֹּאמֶר)
 LXX τότε (εἶπεν ὁ διάβολος ἐνώπιον τοῦ κυρίου)

λ' και

Wit1: C (= 250) cI^{-137 139 260 395643 680 732 740 3006} La

NonGr: La: *et respondit (-dens^v)* = 𐌱𐌰

Notes: This entry refers to the first word of the LXX verse: τότε. Ziegler's (and Field's) designation that the catena testifies at the end of the verse is unfounded [*sic* λ' fin] + και εἶπεν C]; the citation λ' και εἶπεν (for וַיֹּאמֶר) has not been found in the manuscripts (*Nachlese*, 386-87). Hagedorn notes: "Near 2:2a and almost connected: ὅσα ἡστέρισται in 250" (*Kollationen*, 9).

Job 2 2b

HT וַיֹּאמֶר (הַשָּׂטָן אֶת־הַהוּדָה)
 LXX (τότε εἶπεν ὁ διάβολος ἐνώπιον τοῦ κυρίου) —

sub ✱ και εἶπεν

Wit2: τοῦ κυρίου] τω κυριω La (+ ✱ *et dixit*) = 𐌱𐌰 575

NonGr: La: + * *et dixit*

Notes: The asterisked material in the La is understood as a correction to the Masoretic text, as a result of the Hexaplaric addition (*Hexapla*, 6 n. 3).

Job 2 2c

HT — (וַיֹּאמֶר מִשָּׁט בְּאֶרֶץ וַיִּמְהַתְּהֶלֶךְ בָּהָרִים:)

LXX (διαπορευθεὶς τὴν ὑπ' οὐρανὸν καὶ ἐμπεριπατήσας τὴν σύμπασαν) πάρειμι

sub ÷

Wit2: πάρειμι] ÷ Syh; > Did^{com} (39,17) = 𐤀𐤋

NonGr: Syh^{txt}: ✓ 𐤀𐤋 𐤁𐤏 𐤁𐤏 ÷

Notes: In Syh the OG reading was placed under the obelus because it was not present in the Hebrew text. The text of Didymus's *Commentary* may have been influenced by the hexaplaric text, omitting what was not in the Hebrew text.

Job 2 3a

HT אֶל-הַשָּׁטָן (וַיֹּאמֶר יְהוָה)

LXX (εἶπεν δὲ ὁ κύριος) —

* πρὸς τὸν σατανᾶν

Wit2: 3a fin 534] + τω διαβολω 55 253 523 644 795 Aeth Arab Did Ol^Y Aug (Pet 2, 113) = 1:7a, 12a; 2:2a, 6a; + ei Co = αυτω 1:8a; + (* Syh) προς τον σαταναν Syh A-II-Chr = Vulg (*ad satan, satanam*^D) et 𐤀𐤋; + προς τον διαβολον rel: cf 1:7a 2:6a Zach 3:2 (vide praef p 62).

Attr: *] ἄλλος Field

NonGr: Syh^{txt}: ✓ 𐤀𐤋 𐤁𐤏 𐤁𐤏 *

Notes: The asterisked material in the Syh represents a correction to the Hebrew text found in some Lucianic witnesses. Ziegler's text omits πρὸς τὸν διάβολον as Hexaplaric.

Job 2 3e

HT — (וְסָר מִדָּעַ) —
 LXX (ἀπεχόμενος ἀπὸ) παντὸς (κακοῦ)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ 𐤃 ÷

Notes: In Syh, the OG reading was placed under the obelus because it was not present in the Hebrew text.

Job 2 3f

HT וְעָדְנוּ מִחַיִּיק בְּתַמְתּוֹ
 LXX ἔτι δὲ ἔχεται ἀκακίας·

ὁ ἔβρο ἔτι ἔχεται τῆς ἑαυτοῦ τελειότητος

Wit1: C (= 250) l*cI* (Apolin) l*cII* (Polychr) l555 l560 l608

Var: ἔτι] pr και 559; > *cII*^{-512 513} 555 560 608

Notes: The attribution and lemma are well-established throughout the catena tradition; the addition of καί in Ms 559 is seen as a secondary refinement to align the text more closely with the Hebrew. The *cII* tradition has lost ἔτι due to homoioarcton ἔ-ἔχεται. In this instance, 248 does not contain the Nobil marginal reading cited by Field (*Hexapla*, 6 n. 5). The attribution to Polychr in *cII* [Ziegler's *c*] stands, but it is found as Apolin in 512-513 [Young, 70, 26-27] and in *C* and *cI* [Ziegler's *C*] (*Kollationen*, 9).

Job 2 3g

HT :וְהִסִּיחַנִּי בִּוּ לְבַלְעוּ קְנָם:
 LXX σὺ δὲ εἶπας τὰ ὑπάρχοντα αὐτοῦ διὰ κενῆς ἀπολέσαι.

α' καὶ ἀνέσεισάς με ἐν αὐτῷ τοῦ καταποντίσαι αὐτὸν δωρεάν

Wit1: l*C* (= 250 3005) l*cI*⁻¹³⁹ l*cII* (Polychr) 161 505 Syh

Attr: α'] inc 138; > *cI*^{-139 395 732 740 3006}

reading (*Hexapla*, 6 n. 7; *Kollationen*, 10; Young, 72, 34-36). The additional witness of 161, *sine nomine*, is not found in its sister manuscript, 248.

Job 2 4c

HT וְכָל אֲשֶׁר לְאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ:
LXX ὅσα ὑπάρχει ἀνθρώπῳ ὑπὲρ τῆς ψυχῆς αὐτοῦ ἐκτείσει·

<?> καὶ ὅσα ὑπάρχει ἀνθρώπῳ, δώσει ὑπὲρ τῆς ψυχῆς αὐτοῦ

Wit1: 252

Wit2: δώσει ὑπὲρ τῆς ψυχῆς αὐτοῦ] (+ εκτεισει Chr) La L⁻⁵⁷⁵ 252^{mg} 728 795 Co Aeth Chr V 368 X 388 XII 482 PsChr VI 577 An Hi = 𐌱𐌰 | ἐκτείσει] δώσει 248^{txt} (γρ' εκτισει^{mg}); *dabit* Amb (Ps 37,21,3) Aug; + δώσει 575.

Attr: <?>] > 252

Notes: An assignment to a hexaplaric author based upon lexical equivalency cannot be determined, though the one-to-one correspondence of the translation technique suggests Aquila or Theodotion. However, the variant translation was taken into the Lucianic corrections toward the Hebrew text (Reider-Turner, 57, 259; Gentry, 294, 133; Busto-Saiz, 491, 607; Cox, “Nature of Lucian’s Revision,” 425f).

Job 2 5b

HT אִם־לֹא אֶל־פְּנֵיךָ יִבְרַכְךָ:
LXX εἰ μὴν εἰς πρόσωπόν σε εὐλογήσει

α' εἰ οὐκ εἰς πρόσωπόν σου εὐλογήσει σε

Wit1: C (= 250 3005) cI^{-138 139 260 395} 505

Wit2: εἰς πρόσωπον] + σου La 261* 728* Co Aeth Arm = 𐌱𐌰

Attr: α'] > C (= 250 3005)

NonGr: La: *in facie tua*
Arm: եթէ ոչ յերեսս իսկ աւրլնեցէ զքեզ:

Notes: Though the attribution has fallen out in the earliest catena tradition, C (= 250 3005), the attribution and lemma is well-established, both from the above witnesses and from the parallel phrase of Job 1:11b α'. In this instance, the fragment may

have influenced the addition of σοῦ toward the Hebrew in La 261* 728* Co Aeth Arm (*Hexapla*, 6 n. 8; *Kollationen*, 10).

Job 2 5b

HT :כִּי־יִבְרַכְךָ (אֶל־אֱלֹהִים) (אֶל־אֱלֹהִים)
LXX (εἰ μὴν εἰς πρόσωπόν σε) εὐλογήσει

ὁ ἔβρ βλασφημήσει

Wit1: ↓cI^{cat} (Apolin) 161 523^{cat}

Var: βλασφημήσει] βλασφημησαι 137^{cat}-139^{cat}-260^{cat}-559^{cat}-643^{cat}-732^{cat}-3006^{cat}

Notes: Itacism εἰ-αἰ has corrupted βλασφημήσει to βλασφημῆσαι in a portion of the cI^{cat} group; Ms 161 and a portion of the catena group supports the finite verb, which reflects the Hebrew imperfect form. The marginal scholia of the manuscripts reflects the changed Hebrew text to the euphemistic εὐλογήσει. A scholion in Ms 161 reads: τὸ εὐλογήσει ἀντὶ τοῦ ὑβρίσει· ὁ γοῦν Ἑβραῖος σαφῶς βλασφημήσει ἔχει. (This is another fragment not found in 248.) A scholion of the catena fragments reads: τὸ εὐλογήσει πάλιν κατὰ τὴν ῥηθείσαν ἔννοιαν εὐφήμως κεῖται· ὁ γοῦν Ἑβραῖος σαφῶς βλασφημήσει ἔχει (*AGK*, vol. 1, 249, §177). Mss 138-255 attribute the catena to Polychr (*AGK*, vol. 1, 249, §177).

Job 2 6b

HT :רָמַשׁ יְשַׁפֵּן־תָּא (אֶל־אֱלֹהִים)
LXX (μόνον) τὴν ψυχὴν αὐτοῦ διαφύλαξον

θ' τῆς ψυχῆς αὐτοῦ οὐχ ἄψη

Wit1: C (= 3005) ↓cI^{-138 139 559} ↓cII (Chr) 555

Wit2: διαφύλαξον] *ne tetigeris* An Arab; cf 1:12c

Attr: θ'] > 3006 512-513

Var: οὐχ] μη 512-513 | ἄψη] αψης cII^{-512 513}; αψει 255

Notes: Theodotion's revision has been harmonized to OG Job 1:12c: ἀλλὰ αὐτοῦ μὴ ἄψη // רָמַשׁ יְשַׁפֵּן־תָּא אֶל־אֱלֹהִים. The lemma ἄψη (future indicative, second person singular) has been misread as subjunctive in the cII group, which has caused the

Job 2 8a

HT (וַיִּקְחֵהוּ לֹו חֶרֶשׁ לְהִתְנַדֵּד בּוֹ)
 LXX (καὶ ἔλαβεν, ὄστρακον) ἵνα τὸν ἰχῶρα ξύη,

ὁ ἔβρ τῶ κνᾶσθαι ἐν αὐτῶ

Wit1: l*cI*^{cat} (Apolin) l*cII* (Apolin) l161 l523 l608 3007

Var: τῶ] το 138^{cat}-139^{cat}-260^{cat}-395^{cat}-643^{cat}-680^{cat}-732^{cat} c*II* 161 523
 608

Notes: The change from τῶ-τό may have arisen initially due to phonemic confusion. However, the article τῶ reflects a less frequent grammatical construction expressing cause, an articular infinitive with a dative article; in the variant, using the nominative article τό plus the infinitive expresses the more frequent grammatical construction as a subject noun (Smyth, 450-452 §§2025ff, 2033a; *AGK*, vol. 1, 254-55, §193; *Hexapla* 7 n. 16).

Job 2 8a

HT (וַיִּקְחֵהוּ לֹו חֶרֶשׁ לְהִתְנַדֵּד בּוֹ)
 LXX (καὶ ἔλαβεν, ὄστρακον ἵνα τὸν ἰχῶρα) – (ξύη),

sub * αὐτοῦ

Wit1: Syh

Wit2: ἰχῶρα] + αὐτου L^{``} Sa An

NonGr: Syh: מַלְאָכָה * אֱלֹהִים

An: *Et accepta Job testa radebat saniem suam* (PG 17, 469)

Notes: L^{``} Sa An were influenced by the Theodotionic addition.

Job 2 8b

HT (וַיְהִי בְּתוֹךְ-הַיָּמִים אֲפָרָה)
 LXX (καὶ) — (ἐκάθητο ἐπὶ τῆς κοπρίας ἔξω τῆς πόλεως)

α' θ' αὐτός

Wit1: Syh

Wit2: καί B'-S* Syh 575 Co Aeth Arab Arm Did PsChr VI 578 (lib?)
IulE] + (* La) αὐτος rel = **𐤀𐤋**

NonGr: Syh: ܐܡ .ܕܝ .ܐܘ
La: * *ipse*

Notes: The witness of Syh is trustworthy for the authors and lemma, and seemingly the hexaplaric text has influenced a number of witnesses, though the placement sub asterisk in the La indicates correction toward the Hebrew probably as a result of contact with the Hexapla (*Beiträge*, 54).

Job 2 8b

HT : ְבַתְּיָהוּאֵתְרָה (יְהוָה וְיֵשׁוּב)
LXX (καὶ ἐκάθητο) ἐπὶ τῆς κοπρίας (ἔξω τῆς πόλεως)

α' ἐντὸς τῆς σποδοῦ

Wit1: 161'

σ' ἐπὶ τῆς σποδοῦ

Wit1: 1C (= 3005) 1cI^{-139 260 643 732} 161' 1505

Attr: σ'] > 138-505-680-740

Var: τῆς] > C (= 3005) cI^{-139 260 643 732} 505

Notes: The absence of the article in Symmachus is inconsistent with his translation technique in cases where the article is explicit; therefore, though 3005 is an early witness, the witnesses 161' plus translation technique argues for the inclusion of the article (Busto Saiz, 49-50). For the additional marginal notes associated with this lemma, see Chapter 4 Omitted Marginalia, Job 2:8a (*Hexapla*, 7 nn. 13, 18-19; *AGK*, vol. 1, 255, §194).

Job 2 8b-9a

HT (יְהוָה וְיֵשׁוּב בַתְּיָהוּאֵתְרָה) — (יְהוָה וְיֵשׁוּב לִי אֶתְרָה)
LXX (καὶ ἐκάθητο ἐπὶ τῆς κοπρίας) ἔξω τῆς πόλεως. Χρόνου δὲ πολλοῦ
προβεβηκότος (εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ)

sub ÷

Wit1: 1C (= 250 257) 1cI^{-395 559 3006} 1161' Syh^{txt}

Var: ÷] ÷ Χρονου δε πολλου προβεβηκotos 258-612; τα σεσημειωμενα ταυτα ου κειται εν τω Εβραικω 161'; ου κειται εν τω Εβραικω C (= 250 257) *cI*^{-258 395 559 612 3006}

NonGr: Syh^{txt}: ✓ אֲדַבֵּר כְּכַח כְּבוֹד בְּיָדֵי אֱלֹהִים וְיִבָּרַךְ

Notes: The Syh obelized the OG text as it was viewed as an expansion above the lexical equivalency in the Hebrew text; though not using the Aristarchian signs, the catena tradition preserves the intent.

Job 2 9a

HT (יְהוָה לִי) רָמַדְתִּי

LXX (Χρόνου δὲ πολλοῦ προβεβηκός) εἶπεν (αὐτῷ ἢ γυνὴ αὐτοῦ)

α' θ' καὶ εἶπεν

Wit1: *cI*^{-137 139 260 643 732} 505

Attr: α' θ'] α' 395

Notes: The attributions and lemma of the catena materials is well-established and reflective of the revisers' translation technique. The attribution has dropped out in 395. Field cites Ms 559 including a portion of the OG text, thus: α' θ' καὶ εἶπεν αὐτῷ ἢ γυνή, but the *Kollationen* does not cite a longer reading in this manuscript (*Hexapla*, 7 n. 20; *Kollationen*, 11).

Job 2 9b

HT דַּבַּרְתָּ בְּיָדֶיךָ

LXX μέχρι τίνος καρτερήσεις λέγων

σ' ἔτι ἐμμένεις τῇ ἀπλότητί σου

Wit1: C (= 250 3005) | *cI*⁻²⁶⁰ 505 | 560

Attr: σ'] > *cI*^{-138 250 612 3005} 505

Var: ἐμμένεις] εμμενης 559 560 | ἀπλότητι] απλοτητη 612 | σοῦ] > 137

Notes: The reading of the early witnesses C (= 250 3005) has become itacized ει-η in Mss 559 560.

deprecans ✱ *de loco in locum, et de domo in domum, ÷ exspectans quando sol occidat, et requiem agam laborum et gemituum, qui me nunc agunt* ✓ *sed dic aliquod verbum in Dominum, et morere.*

Arm: ÷ ԱՀա Համբերից տակաւին սակաւ ինչ ժամանակ, ակն կալեալ յուսոյ փրկութեան իմոյ: ԱՀաւաղիկ ապականեալ է յիշատակ քո ի վերայ երկրի. Ուստերք քո և դստերք իմոյ որովայնի երկք և երվունք, յորս տարապարտուց վաստավեցի տաղապանաւք: Ղու ինքնին ի զազրութիւն որդանց նստիս արթագացեալ բացական: Եւ ես մոլորեալ և Հարկաշար, տուն ի տանէ և տեղի ի տեղոջէ՝ սպասեմ թե երբ մտանիցէ արեգակն զի Հանգեայց ի տաղապանաց իմոց և ի ցաւոց իմոց որ այժմ պատեալ են զինեւ: ✓ Աղէ ասա բան ինչ աղ Տէր և վախճանեաց:

Notes: The Syh and La witness to Origen's fifth column, sub obelus; in portions, the Arm has been emended from sub asterisk to sub obelus in the critical edition (*Armenian Job*, 36; *Hexapla*, 7 n. 21).

Job 2 9e

HT (תַּנְחֵם) אֱלֹהִים בְּרָךְ
LXX ἀλλὰ εἶπόν τι ῥῆμα εἰς κύριον (καὶ τελεύτα)

⟨α'⟩ εὐλόγησον θεόν

Wit1: C (= 250 3005) | cI^{-137 139 260 643 732} Syh | 161 | 248 | 505

Attr: ⟨α'⟩] δγρ̄ C (= 250 3005) □ cI^{-137 139 260 643 680 732}; ἄλλος Field; > 680
Syh 161' 505

Var: εὐλόγησον] εὐλογησεις 680 505 | εὐλόγησον θεόν] καταρασαι τον θεον 161'

NonGr: Syh: ✧ 𐎠𐎡𐎢𐎣 𐎤𐎥

Notes: While the symbol Δ^π written in Colb [= 559] has been understood as the tetrapla, the symbols means “διπλῆ γραφή” (*Beiträge*, 100-105 on δγρ̄; *Hexapla*, 7 n. 23). The text of 161 and 248 may be considered a separate, unattributed scholion (*Hexapla*, 7 n. 24).

Job 2 10a

HT אֱלֹהִים בְּרָךְ
LXX ὁ δὲ ἐμβλέψας εἶπεν αὐτῇ

sub ÷ ἐμβλέψας αὐτῆ

Wit1: Syh^{txt} La [= O]

Wit2: ἐμβλέψας] + ei (= αυτη) Syh Co Aeth Syp (*eam*) An (*ad eam*) |
εἶπεν αὐτῆ] tr Lⁿ⁻⁵⁷⁵-728 c b d⁵²³ 55 253 795 Bo Aeth Arab Arm
PsChr VI 575 IX 731 Ol Dam III 365; *dixit ad eam* La = **ftl**; αυτη
> Cyp An

NonGr: Syh^{txt}: ✓ אַב יוּב ÷

La: ÷ *intuens* ✓ *dixit ad eam*

Arm: Եւ նորա հայեցեալ քնդ նա սալ:

Notes: Middeldorpf suggests the Syh retroversion to be ἐμβλέψας αὐτήν (*Curae Hexaplares*, 7). Ziegler's *Edition* suggests αὐτῆ, however, and in doing so may help explain the transposition in the Lucianic and following witnesses. The source of the text for the Syp was unavailable.

Job 2 10b

HT (תְּדַבֵּר אַחַת) הַנְּבִלֹת (תְּדַבֵּר)

LXX (ὥσπερ μία τῶν) ἀφρόνων (γυναικῶν ἐλάλησας)

α´ ἀπορρεουσῶν

Wit1: cI^{-137 139 260 643 732 3006} 1161 1248 1505

Attr: α´] inc 138

Var: ἀπορρεουσῶν] απορρεουσων 161' 505

Notes: The orthographical error ρρ—ρ occurs frequently (*Edition*, 183-184; Thackeray, §7.39-40; *Hexapla* 7, n. 25).

Job 2 10e

HT :וַיִּשְׁפָּט יוֹב (לֹא־חָטָא יוֹב)

LXX (οὐδὲν ἥμαρτεν Ἰωβ τοῖς χείλεσιν) — (ἐναντίον τοῦ θεοῦ)

γ´ ✕ αὐτοῦ

Wit1: Syh^{txt}

Wit2: τοῖς χείλεσιν] + (* La) αὐτοῦ *O L*⁻⁵⁷⁵-406-728 55 620 644 Co
Arm Ol^Y Cyp Amb An = **¶**; + αὐτοῦ οὐδεν 644^c; > *III*¹³⁰ 157
Aeth Or II 320

NonGr: Syh^{txt}: ܠܘܠܐܘܢ ܘܥܘܠܘܢ ܘܥܘܠܘܢ ܘܥܘܠܘܢ (ast ad ܘܥܘܠܘܢ mend pro
ܠܘܠܐܘܢ)

Notes: The Syh has misplaced the hexaplaric signs on the suffixed anticipatory pronoun ܘܥܘܠܘܢ rather than upon the relative construction ܠܘܠܐܘܢ (“Auctarium,” 5 n. 2). It is also interesting to note that the Syh has a marginal variant ܠܘܠܐܘܢ indexed to ܠܘܠܐܘܢ.

Job 2 10e

HT — (לֹא־חָטָא אִיּוֹב בְּשִׁפְתָיו:)

LXX (οὐδὲν ἥμαρτεν Ἰωβ τοῖς χείλεσιν) ἐναντίον τοῦ θεοῦ

sub ÷

Wit2: ἐναντίον τοῦ θεοῦ] ÷ La; > 406 620 = **¶**

NonGr: La: ÷ *ante Dominum* ✓

Notes: The La witness preserves Origen’s fifth column sub obelus. The Bible text of the two catena Mss 406 620 were corrected to the Masoretic text. As noted in Job 2:10e above, the Syh has contains a marginal variant ܠܘܠܐܘܢ indexed to ܠܘܠܐܘܢ, for the OG lexeme θεός.

Job 2 11a

HT (וַיִּשְׁמְעוּ שְׁלֹשָׁת רֵעֵי אִיּוֹב אֵת כָּל־הַרָּעָה הַזֹּאת (הַבָּאָה עָלָיו))

LXX (Ἀκούσαντες δὲ οἱ τρεῖς φίλοι αὐτοῦ τὰ κακὰ πάντα) — (τὰ ἐπελθόντα αὐτῷ)

θ´ ✖ ταῦτα

Wit1: Syh La [= O]

Wit2: τὰ κακὰ πάντα] *omnia mala* La (+ ✖ *haec*) An Aeth = **¶**

Attr: θ´] > La

NonGr: Syh: ✖ ܠܘܠܐܘܢ ✖ ܘܥܘܠܘܢ
La: ✖ *haec*

Notes: The marginal note in the Syh and La text are trustworthy witnesses having preserved the OG, placing the plural demonstrative ταῦτα parallel to the singular תַּאֲזִיחַ under the asterisk.

Job 2 11b

HT — (וַיָּבֹאוּ אִישׁ מִמְּקוֹמוֹ)
 LXX (παρεγένοντο ἕκαστος ἐκ τῆς ἰδίας χώρας) πρὸς αὐτόν,

sub ÷

Wit2: πρὸς αὐτόν] ÷ Syh; > 248 = 𐤀𐤋

NonGr: Syh^{txt}: ✓ 𐤌𐤁𐤀𐤋 ÷

Notes: The correction recorded by Syh toward the Hebrew text was due to contact with the Hexapla, but not retained outside of 248.

Job 2 11c

HT אֱלִיפַז הַתִּימְנִי
 LXX (Ελιφας) ὁ Θαϊμανων (βασιλεύς)

σ' Θαϊμανίτης

Wit1: C (= 250 406 3005) 1cI^{-[258]} 680

Attr: σ' θ' 138-255; > 137-139-260-643-732

Var: Θαϊμανίτης] Θεμανιτης 395; ο Θαϊμανητης 559

Notes: The indication in the *Edition*, which suggests the author designation by cI to σ' θ' is without basis. The article ὁ, which Ziegler sets in pointed parentheses, is in 559; however, it is through error or by conjecture (*Nachlese*, 387).

Job 2 11c

HT — (אֱלִיפַז הַתִּימְנִי)
 LXX (Ελιφας ὁ Θαϊμανων) βασιλεύς

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ 𐤌𐤁𐤀𐤋 ÷

Notes: The Syh placed the OG translation sub obelus in order to reflect that it is an addition to the Hebrew text.

Job 2 11d

HT וּבִלְבָדֵךְ הַשְׁחִיחַ
LXX (Βαλδαδ) ὁ Σαυχαίων (τύραννος)

θ´ Σωίτης

Wit1: C (= 250 406 3005) \downarrow *cI*^[258] 680

Wit2: Σαυχαίων] *suitarum* An

Attr: θ´] > 137-139-260-643-732

Var: Σωίτης] Σοητης 3006

Notes: Field’s citation “Colb. Cod. 255: θ´ ’Ιωίτης” is superceded by the newer collations (*Hexapla*, 7 n. 28).

Job 2 11d

HT — (וּבִלְבָדֵךְ הַשְׁחִיחַ)
LXX (Βαλδαδ ὁ Σαυχαίων) τύραννος

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: \checkmark $\kappa\alpha\iota\delta$ ÷

Notes: The Syh placed the OG translation τύραννος sub obelus in order to indicate that it was not in the Hebrew text.

Job 2 11e

HT וַיִּצְוֶפֶרְךָ הַנְּעֻמָּוִתִי
LXX (Σωφαρ) ὁ Μιναίων (βασιλεύς)

σ´ Ναμαθίτης

Wit1: C (= 250 406 3005) \downarrow *cI*^[258] 680 La

Wit2: ὁ Μιναίων] pr ✕ *namathites* (*naam.*^β) La
Attr: σ´] θ´ 138 (vid)-139; > C (= 406) 137-260-643-732
Var: Ναμαθίτης] Ναμαθητης 255
NonGr: La: *namathites* (*naam.*^β)

θ´ Νωμαθίτης

Wit1: C (= 250 406 3005) l*cI*^[258] 680
Wit2: Μιναίων] *nomadarum* An
Attr: θ´] inc 138; > 137-139-260-643-732
Var: Νωμαθίτης] Νωμαθητης 559-740; Νομαθητης 3006
NonGr: An: *nomadarum*

Notes: The revisers have metathesized נ/μ and נ/ν in the transliteration of the names.

Job 2 11e

HT — (וְצוֹפֵר הַנְּעֻמָּתַי)
LXX (Σωφαρ ὁ Μιναίων) βασιλεύς

sub ÷

Wit1: Syh^{txt} La [= O]
NonGr: Syh^{txt}: ✓ خلك ÷
La: ÷ *Minaeorum rex* ✓

Notes: The La has misplaced the Aristarchian sign to include what is original to the OG translation and present in the Hebrew text: וְנְעֻמָּתַי though translating the OG plural person rather than the singular person of the Hebrew.

Job 2 11fg

HT :וַיַּעֲדוּ יְחָדָו לְבוֹא לְנוֹד־לוֹ וּלְנַחֲמוֹ
LXX καὶ παρεγένοντο πρὸς αὐτὸν ὁμοθυμαδὸν τοῦ παρακαλέσαι καὶ ἐπισκέψασθαι αὐτόν

σ' συνετάξαντο γὰρ ὁμοῦ ἐλθόντες συμπαθῆσαι αὐτῷ καὶ παραμυθήσασθαι αὐτόν

Wit1: lemma] *cII* (Olymp) !OI^{XY} (*Kommentar*, 32, 14) | συμπαθῆσαι] *C*
(= 250^{cat} 3005) *cI*^{cat-[395]} 505^{cat}

Wit2: τοῦ παρακαλέσαι καὶ ἐπισκέψασθαι αὐτόν] του επισκεψασθαι αυτον (> La) και παρακαλεσαι αυτον La II Aeth: cf **ffl**; του παρακαλεσαι αυτον και επισκεψασθαι 55; του παραμυθησασθαι και επισκεψασθαι αυτον OI^Y; οπως επισκεψαμενοι παραμυθησονται (με) Test (28,2); ινα παραμυθησωμεθα αυτον Test (34,2. 5)

Attr: σ'] > *C* (= 250^{cat} 3005) *cI*^{cat-[395]} 505^{cat}

Var: αὐτῷ] > OI^Y (*Kommentar*, 32, 14)

Notes: Hebrew **קָרַן** always stands in σ' with “παραμυθεῖσθαι” as in Isa 51:3, 52:9, 66:13, Jer 38 (31):13 though Symmachus may also use παρηγορεῖν. The witness of παραμυθεῖσθαι to σ' is entirely unanimous (*Beiträge*, 13). Clearly, the σ' reading has affected the OG text of the Olympiodorus commentary in OI^Y [491]. A portion of the unattributed catena fragment [*C* (= 250^{cat} 3005) *cI*^{cat-[395]} 505^{cat}] reads: ἀντὶ τοῦ συμπαθῆσαι) and assumes that manuscripts 110-147-256-705-765 also witness with the rest of the *cI* group, but apparently, Ziegler has overlooked the material in the *Edition* and *Beiträge* (*AGK*, vol. 1, 275, §253; Young, 110, 5-7, 11, 14-15). The source for the fragment comes from Jul. Aecl. II 91-93.

Job 2 12d

HT :הַמִּיָּשָׁה ׀ הַיָּשָׁרִים לַעֲרֵב (רַבֵּן יְרֵמְיָהוּ)
LXX (καὶ καταπασάμενοι γῆν) —

θ' * ἐπὶ τὰς κεφαλὰς αὐτῶν εἰς τὸν οὐρανόν

Wit1: Syh

Wit2: fin] + επι (εις) 728) τας (+ εαυτων Test^V) κεφαλας (της κεφαλης II-Chr OI; την κεφαλην La 797 Co IulE) αυτων (> 110 TestV OI) La L^{'''}-728 C' d⁵²³ 542 795 Co Aeth Arm Test^V An IulE = **ffl**;
superadd * *in caelum* La^{β^h} = **ffl**!; superadd εις τον ουρανον ανεβλεψαν 728 Arm IulE (*in caelum respexerunt*); τινα δε Βιβλια εχουσι· και αναβλεψαντες εις τον ουρανον OI

NonGr: Syh: * כַּעֲרֵב רַבֵּן יְרֵמְיָהוּ * .א

Notes: The Theodotionic addition, which has corrupted a variety of Bible texts and versions, was preserved in attribution and lemma in the Syh.

Job 2 12d

HT :הַשְׁמִימָהּ (עַל-רֵאשִׁימָהּ) (וַיִּזְרְקוּ עָפָר עַל-רֵאשִׁימָהּ)
LXX (καὶ καταπασάμενοι γῆν) —

⟨σ´⟩ καὶ ἀναβλέψαντες εἰς τὸν οὐρανόν

Wit1: C (= 249) 251 l512-513 OI^X [257] OI^Y [491]

Wit2: fin] + επι (εις) 728) τας (+ εαυτων Test^V) κεφαλας (της κεφαλης II-Chr OI; την κεφαλην La 797 Co IulE) αυτων (> 110 TestV OI) La L^{''}-728 C' d⁵²³ 542 795 Co Aeth Arm Test^V An IulE = **¶**l; superadd * in caelum La^{β^h} = **¶**l; superadd εις τον ουρανον ανεβλεψαν 728 Arm IulE (in caelum respexerunt); τινα δε Βιβλια εχουσι· και αναβλεψαντες εις τον ουρανον OI

Attr: ⟨σ´⟩] τινα δε (> 251 OI^Y [491]) Βιβλια (των βιβλιων 251) εχουσι 512-513 OI^X [257] OI^Y [491]

Var: τόν] > 512-513

Notes: How the revisor rendered על ראשימהּ עפר ויזרקו is not known but καὶ ἀναβλέψαντες εἰς τὸν οὐρανόν seems to be a free rendering of השמימה. The only revisor capable of such a free rendering is Symmachus. Polychr is given as a source in Nicetas: τινὰ δὲ Βιβλία ἔχουσι· καὶ ἀναβλέψαντες εἰς οὐρανόν, but the fragment comes from Olympiodorus (Young, 110, 34-35; *Kommentar*, 33).

Job 2 13a

HT וַיִּשְׁבוּ אִתּוֹ לְאָרֶץ (שִׁבְעַת יָמִים וְשִׁבְעַת לַיְלֹת)
LXX παρεκάθισαν αὐτῷ (ἑπτὰ ἡμέρας καὶ ἑπτὰ νύκτας)

ὁ ἔβρο καὶ ἐκάθισαν παρ' αὐτὸν ἐπὶ τῆς γῆς

Wit1: lcII (Polychr)

Wit2: παρεκάθισαν] και εκαθισαν PsChr VI 578 | αὐτῷ] + εις την (> Chr) γην II-Chr Arm = **¶**l; + * in terra La = Vulg (codd et edd)

Var: ἐκάθισαν] -θησαν 748*

Notes: The late witness of *cII* to ἐβρ attribution is suspect because of the influence of the reading upon the church fathers and the Lucianic group *II*-Chr Arm. Surely, its inclusion by Lucian aligned the text better with the MT, but perhaps the note is hexaplaric or originated with Lucian (*Hexapla* 8, nn. 32-33; Young, 111, 11-13). The Hagedorns suggest that such references to ὁ ἐβρ cited under Polychr originated with him (*AGK*, vol. 1, 105).

Job 2 13a

HT וַיִּשְׁבוּ אִתּוֹ לְאַרְץ שְׁבַעַת יָמִים) וְשִׁבְעַת לַיְלֹת)
LXX (παρεκάθισαν αὐτῶ ἐπτὰ ἡμέρας) καὶ ἐπτὰ νύκτας

θ' * καὶ ἐπτὰ νύκτας

Wit1: C (= 250 257 3005) *cI*^{-395 559 3006} Syh^{txt}

Attr: θ'] > C (= 250 257) *cI*^{-395 559 3006} Syh^{txt}

NonGr: Syh^{txt}: .כסכס ללילהא *

Notes: The textual evidence of the catena materials, now with the additional witness of Ms 3005, suggests the stich should be assigned to Theodotion (*Kollationen*, 13). Further, the Syh asterisk along with the Syh^{mg} supports the catena materials. (The Syh marginal note reads: ✠ כסכס ללילהא which Ziegler renders in Latin, “*Non posita erant in exemplaris Origenis*” (*Edition*, AppII, 221).) Gentry suggests the translation technique of the OG would simplify the stich, while Theodotion would render the phrase seeking formal correspondence to the Hebrew text; thus, contrary to the *Edition*'s text, the stich should be sub asterisk (Gentry, 56, 537).

Job 2 13b

HT וַיִּיָּדָבֶר אֵלָיו דְּבָר
LXX (καὶ οὐδεὶς αὐτῶν ἐλάλησεν) —

σ' θ' * πρὸς αὐτὸν λόγον

Wit1: C (= 3005) *!cI*^{-137 138 260 395 [612] 3006} Syh 248

Wit2: ἐλάλησεν] λελαληκεν μοι (+ ρημα^v) Test; + προς αυτον λογον
(ρημα 575; λογον superscr) C L'' (Chr^{com})-534' b^{-542 644} d⁻⁵²³ 339
620^{Lat} An Arm La = fl; + προς αυτον *II*-Chr^{lem} 542 Aeth Arab; +
λογον C^l Iul = Ald

Attr: σ' θ'] θ' 740; α' θ' 643-732; > 139 248 | *] > 139-680 248

Var: πρὸς] > 139-643-732 | αὐτόν] τον 740; > 139-643-732

NonGr: Syh: ❖ ܠܠܘܢ ܡܗܘܐ ܕܝܘ ❖
La: ❖ *ad eum verbum*

Notes: The attributions are established in the early catena tradition *C* (= 3005) and carried through the tradition, with exceptions arising from dropping out or misreading of letters. The lemma variants found in the *cI* group arise from haplography (*Hexapla*, 8 n. 35; *Kollationen*, 13).

Job 2 13c

HT (פִּי רָאָה פִּי־גִדְלָהּ הַפֶּאֱבֹ) — (מֵאֵדָה)
LXX (έώρων γάρ τήν πληγήν) δεινήν (οὔσαν καὶ μεγάλην σφόδρα.)

sub ÷

Witl: Syh^{txt}

NonGr: Syh^{txt}: ✓ ܠܠܘܢ ܡܗܘܐ ÷

Notes: The fuller interpretive rendering of the Hebrew by the OG was placed under the obelus.

Chapter 3

Job 3 1b 3 2

HT (אֶת־יוֹמוֹ: וַיַּעַן אִיּוֹב וַיֹּאמֶר:)
LXX (καὶ) κατηράσατο (τὴν ἡμέραν αὐτοῦ λέγων)

⟨σ´⟩ ἐλοιδώρησεν

Wit1: cI^{-258 260 732} 505

Attr: ⟨σ´⟩] δγρό 138-255-395-559-612-740-3006; > 137-139-643-680 505

Notes: Ziegler suggests the attribution be assigned to Symmachus. Though the lexical item λοιδωρέω “curse” is not supported in the research of either Busto Saiz or González Luis, the dynamic translation suggests Symmachus. The *cI* Mss 110-147-251-256-705-765 are not confirmed for the attribution, as Job 3:1b, Ziegler’s *C^p*, does not indicate which manuscripts are anonymous and which are δγρό (*Edition*, AppII, 222; *Hexapla*, 8 n.1).

Job 3 2

HT (וַיֹּאמֶר:) אִיּוֹב וַיַּעַן
LXX (καὶ κατηράσατο τὴν ἡμέραν αὐτοῦ) — (λέγων)

α´ θ´ * καὶ ἀπεκρίθη Ἰώβ

Wit1: Syh

Wit2: λέγων] pr * καὶ ἀπεκρίθη Ἰώβ *L^{r-575}* La^y An (> Ἰώβ) = **¶**; * *et respondens iob* ✓ *dixit* La^{βμ}; + ἰώβ 252^{mg}

NonGr: Syh: ❖ אַבְרָם * אֵל .א .א

Notes: The Syh has preserved the OG, placing the addition of Aquila and Theodotion under the asterisk. The result has influenced the Lucianic tradition (*L^{r-575}*) and a portion of the Latin (La An). Field’s citation of Codex Alexandrinus, *alius*: καὶ ἀπεκρίθη Ἰώβ, is now known as part of the Lucianic group (*Hexapla* 8, n. 2).

Job 3 3a

HT (יִאבֹד יוֹם אֲנִלֹד) בּו
 LXX (Ἀπόλοιτο ἡ ἡμέρα, ἐν ἣ ἐγεννήθη,) —

sub * ἐν αὐτῇ

Wit2: ἐγεννήθη] + ἐν αὐτῇ La^m (* in eo) L⁵⁷⁵-613 Sa = **¶**: cf Jer 20:14

Notes: Again, the La has preserved the addition under the asterisk, which was taken up into the Lucianic revision (L⁵⁷⁵-613).

Job 3 3b

HT (וְהַלְיָלָה אָמַר) הָרָה גָבַר:
 LXX (καὶ ἡ νύξ, ἐν ἣ εἶπαν) ἰδοὺ ἄρσεν.

σ' ἐκυήθη ἄνθρωπος

Wit1: C (= 3005) ↓ cI^{-137 139} cII (Severus) 560

Wit2: ἰδοὺ ἄρσεν] *conceptus est homo* La = **¶**

Attr: σ'] ὁ ἐβό και ὁ σ' cII 560

Var: ἐκυήθη] pr εν η cII; εκουηθη 255-395-3006

Notes: The early tradition C (= 3005) provides weight against the later attribution of the cII group to both ὁ ἐβό και ὁ σ'. The interchange of υ—οι as in 255-395-3006 is documented in early papyri and inscriptions (Thackeray, 6.41, 95-96). Field cites Nobil to read: σ' ἐν ἣ ἐκυήθη ἄνθρωπος. In this case, the Nobil reading does not coincide with 248. Further, cII and 560 have included the context of the OG in transmitting the fragment (*Hexapla* 8, n.3; *Young*, 116, 32-33).

Job 3 4a

HT (הַיּוֹם) (הַהוּא יְהִי חֹשֶׁךְ)
 LXX ἡ ἡμέρα (ἐκέλευε εἶη σκοτός)

σ' θ' ἡ ἡμέρα

Wit1: C (= 3005) cI^{-137 139 258 260 643 680 732 3006} 560 Syh

Wit2: ἡμέρα] νόξ B'-S Syh La^m lF C'-296 b⁻⁵⁴² d⁻⁵²³ 795 Co Arab Arm
Did Or^{lat} VI 397 Dam II 1189

Attr: σ' θ'] θ' σ' 138-255-395-559-612-740; λ' Syh

NonGr: Syh: ❖ ܡܘܠܘܢܐ ܕܥܘܠܐܢܐ

Notes: The Bible text at this place, seen in *Wit2* variant ἡ νόξ is found in all of Ziegler's *C'* (*Kollationen*, 14). Thus, the Greek Bible text before the Hexaplaric revisers had been corrupted at this place; the revisers reflect the Hebrew text. In transmission, the catena tradition has preserved the fragments (*Hexapla*, 8, n. 4).

Job 3 4b

HT לֹא-יִדְרֹשׁוּהוּ (אֵלֶיהָ מִמָּעַל)

LXX καὶ μὴ ἀναζητήσαι αὐτήν (ὁ κύριος ἄνωθεν,)

σ' μὴ ἀντιποιήσαιτο αὐτῆς

Wit1: lC (= 250 257 406 3005) l138-255-559-612-680-740-3006 l512-513 (Chrys) l161 l248 505 560

Attr: σ'] Ὀλυμπ. 505; > C (=250 257) 559-680 512-513

Var: μή] > μη 161'; μηδ 512-513 | ἀντιποιήσαιτο] αντιποιησετο 395-559-612; απαντιποιησετο 3006 | αὐτῆς] + κυριος C (= 257); + ο κυριος 512-513

Notes: In 248 the same text is beside 3:5a, but repeated in the form σ' ἀντιποιήσαιτο αὐτήν, probably inadvertently. This led Ziegler (and Field) to omit completely the indication of the catena to 3:4b, written out above (*Hexapla* 8, n. 5). μὴ ἀντιποιήσαιτο αὐτῆς “lest he would not make a requirement on her (the day)” or respectively, “it would not require of her,” is an appropriate translation of לֹא יִדְרֹשׁוּהוּ in 3:4b; however, it also applies to the term לֹא־יִדְרֹשׁוּ (see *HALOT*, vol. 1, 169), in which, in contrast to דְּרָשׁ, the moment of redeeming would be expressed by אֲנִי. The text of this fragment without reference to its origin became part of *cII* (*Nachlese*, 387; Young, 119, 17-18).

Job 3 5a

HT וְגַלְגַּלְתָּהּ (וְצִלְמוֹת)

LXX ἐκλάβοι δὲ αὐτήν (σκοτός καὶ σκιά θανάτου,)

α' μολύναι (αὐτήν)

Wit1: 161'

Notes: Surely Aquila's translation was not at variance with the OG, though it is not preserved in the fragments.

σ' ἀντιποιήσαιο αὐτήν

Wit1: 161'

Notes: Ziegler writes αὐτῆς because of a mistake with a portion to 3:4b (*Kollationen*, 15).

θ' ἀγχιστευσάτω αὐτήν

Wit1: 161'

Notes: The fragment stands beside 3:4b, but it is truly part of 3:5a (*Kollationen*, 15; *Hexapla* 8, n. 7).

Job 3 5a

HT (יִנְאָלְהוּ) (וְצִלְמוֹת) (יִנְאָלְהוּ)
LXX (ἐκλάβοι δὲ αὐτήν) σκότος (καὶ σκιά θανάτου,)

α' ὀμίχλη

Wit1: 252

Notes: This is the only occurrence of Aquila's translation of יִנְאָלְהוּ by ὀμίχλη.

Job 3 5b

HT (יִבְעַתְהוּ כְּמִרְיֵי יוֹם) עֲנָנָה (וְשֶׁפֶן-עֲלִיוֹ)
LXX (ἐπέλθοι ἐπ' αὐτήν) γνόφος

α' νέφωσις

Wit1: C (= 395) cII (Olymp) 161' Syh

Attr: α'] α' θ' Syh

NonGr: Syh: ❖ נֶפֶשׁ .ב. .א

σ' ἀχλύς

Wit1: C (= 395 406 3005) *cII* (Olymp) 161' 505 †Syh

Attr: σ'] > 505 680

Var: ἀχλύς] σκοτασμος Syh

NonGr: Syh: ❖ 𐤀𐤃𐤁𐤁𐤁𐤁 .𐤀

θ' συνέφεια

Wit1: †C (= 395) *cII* (Olymp) 608 †Syh

Attr: θ'] α' θ' Syh

Var: συνέφεια] συνεφια C (= 395); νεφωσις Syh

NonGr: Syh: ❖ 𐤀𐤃𐤁𐤁𐤁𐤁 .𐤃 .𐤀

Notes: Manuscript 395 witnesses to the older catena tradition (*Nachlese*, 387), and thus *cII* (Olymp) is preferred over the Syh (Gentry, 42; *Young*, 120, 19-22). For the spelling variant, νν-ν see Thackeray, 7, 38. Field lists Nobil, but 248, and now 161, are attested as a witness only for α' σ'. Field also posits as an alternate Symmachus translation, σκοτασμός, for 𐤀𐤃𐤁𐤁𐤁𐤁, based upon Ps 73:20, 87:19 (*Hexapla*, 8, n. 8).

Job 3 5b 6a

HT :בַּעֲתָהּוּ כְּמִרְיָרִי יוֹם:

הַלַּיְלָה הַהוּא

LXX ἐπέλθοι ἐπ' αὐτήν γνόφος
καταραθείη ἡ ἡμέρα καὶ ἡ νύξ ἐκείνη

α' καὶ ἐκθαμβήσασαν αὐτήν ὡς πικραμμοὶ (ἡμέρας)

Wit1: 248 (= 𐤀 5c) (mend 6a)

Wit2: καταραθείη ἡ ἡμέρα] La = 𐤀 (5c)

NonGr: La: ✕ *et conturbent eam quasi amaritudines diei*

Notes: The note for α' is better aligned with MT 3:5c rather than the reference mark given to it by 248 and in the Latin text to 3:6a (*Edition*, AppI).

Job 3 6b

HT אֶפְלָא (הַלֵּילִהּ הַהוּא) וַיִּקְרָא
 LXX ἀπενέγκαιτο αὐτήν σκότος·

σ´ ἀνατείλαι ἐπ' αὐτήν σκότος

Wit1: !C (= 250 406 3005) !cI^{-137 258 680} Syh

Attr: σ´ C (= 3005)] δγρ´ C (= 250 406) cI^{-137 258 680}; > Syh

Var: ἀνατείλαι ἐπ' αὐτήν σκότος] > σκοτος C (= 250) cI^{-137 258 680}

NonGr: Syh: ❖ אַפְלָא ,מַלְאכָה וַיִּקְרָא ❖

Notes: Although 3005, our earliest witness, attributes the text to σ´, the lexical equivalency of אֶפְלָא for ἀνατέλλω is not supported elsewhere (Busto-Saiz, 671; González Luis, 483). The more interpretive translation suggests Symmachus as the reviser. The retroversion of Field אַפְלָא = σκότος is confirmed by the early catena manuscripts (*AGK*, vol. 1, 288, §20; *Beiträge*, 105).

Job 3 6b

HT אֶפְלָא (הַלֵּילִהּ הַהוּא) וַיִּקְרָא
 LXX (ἀπενέγκαιτο αὐτήν) σκότος·

α´ σκοτομηνία

Wit1: cII (Olymp)

Notes: While the rendition σκοτομηνία “dark and moonless” seems uncharacteristically figurative for Aquila, he uses a similar translation in Job 28:3 where σκοτομήνη “moonless night” also renders אֶפְלָא “darkness, gloom” (Young, 120, 42).

σ´ ἀχλύς

Wit1: 395

Notes: This is a second, identical entry, in 395 to 3:6b, not as Ziegler has assigned it to 3:5b (*Kollationen*, 17). As 395 may belong to the early *C* catena tradition or the later *cI*, the manuscript is not assigned a group lacking other witnesses.

Job 3 6c

HT אֶל-יְהוָה (בִּימֵי שָׁנָה)
LXX μὴ εἴη (εἰς ἡμέρας ἐνιαυτοῦ)

σ' μὴ συναφθείη

Wit1: C (= 250 406 3005) *lcI*^{258 260 3006} *lcII* (Olymp) 248 505 1608

Wit2: 6d fin] + μηδε συναφθειη C^l (139 sub ✕)

Attr: σ'] α' 732; > C (= 250 3005) 137-139-250-643-680 505

Var: μή] μηδε *cI*^{258 260 3006} *cII* 608

Notes: All *C* accords in the reading μή (in place of μηδέ in *cI* and *cII*) with 248; μή therefore is better testified. Additionally, D. Fraenkel draws attention to the fact that in none of the numerous vouchers for μηδέ with σ' the word stands for bare אֶל, but he renders ו with -δε consistently (also once, אֶשֶׁר) (*Nachlese*, 387; Young, 121, 19). Field lists Nobil as μηδέ, against 248 (Field, *Hexapla*, 8, n.13). The witnesses from 3:6d, AppI, have corrupted 3:6c.

Job 3 6d

HT בְּמִסְפָּר (יְרֵחִים) אֶל-יְבֵאֵהוּ
LXX μηδὲ ἀριθμηθείη (εἰς ἡμέρας μηνῶν)

π' μὴ ἔλθοι

Wit1: Syh

Wit2: μηδὲ ἀριθμηθείη] μη ελθοι Anast p 565 = **fl**

NonGr: Syh: ❖ ܩܘܠܘܢ ܕܠܘܢ ܕܥܡܘܬܐ

Notes: The revisers’s translation of אֶל-יָבֹא as μὴ ἔλθοι has corrupted the text of Anast. Note that the HT and LXX alignment does not reflect the translation equivalency of the reviser well.

Job 3 6d

HT (יִרְחִים אֶל-יָבֹא:) — (בְּמִסְפָּר)
 LXX (μηδὲ ἀριθμηθείη) εἰς ἡμέρας (μηνῶν)

sub ÷

Wit1: Syh^{txt}

Wit2: εἰς ἡμέρας] εἰς ἡμεραν Syh (÷) II-Chr 355-703 339 Sa Dam^{-W}

NonGr: Syh^{txt}: ✓ 𐤀𐤋𐤁𐤁𐤁 ÷

Notes: The OG was placed under the obelus because it did not reflect a lexical equivalency in the MT.

Job 3 7a

HT הִנֵּה הַלְיָלָה הַהוּא יְהִי גְלָמוֹד
 LXX ἀλλὰ ἡ νύξ ἐκείνη εἴη ὀδύνη,

θ´ ἀποδειπνησέτ(ω)

Wit1: 406

Notes: Perhaps the marginal note has been corrupted from ἀποδείκνυμι “to show forth a person” rather than from ἀποδειπνέω “to finish supper.” The lemma intended by the fragment is uncertain.

Job 3 7a

HT הִנֵּה הַלְיָלָה הַהוּא יְהִי גְלָמוֹד
 LXX (ἀλλὰ ἡ νύξ ἐκείνη εἴη) ὀδύνη,

σ´ ἔκβλητος

Wit1: C (= 250 406 3005) cI²⁵⁸ cII (Polychr) 560 Syh

Attr: σ´] inc 138; α´ 732; > 137-139-260-559-643-680-3006

NonGr: Syh: ❖ 𐤀𐤋𐤍𐤏𐤍 . 𐤏

Notes: Ms 406 and Syh should not have been printed separately by Ziegler (*Kollationen*, 17); this stich here in *cI* is not under Polychr. It is under Polychr in *cII*, not Severus (*Hexapla*, 8, n. 15; Young, 122, 3).

ὁ ἔβρ' μεμονωμένη

Wit1: 1C (= 250 406 3005) C^{cat} (= 250 3005) 1cI⁻²⁵⁸ 1cI^{cat} -258 395 612 680 732
3006 cII (Polychr) 1505^{cat} 560

Var: μεμονωμένη] μεμονομενην 255; μεμονωμενης 680 505^{cat}; μεμονομενη
C (= 406) [*sic* 460]; μεμονωμενην 137^{cat}-139^{cat}-260^{cat}-559^{cat}-643^{cat}-
732-3006 505^{cat}

Notes: The early catena tradition C (= 250 3005) witnesses to the correct grammatical form, the nominative case, fitting to the context in the MT and its translation into Greek. The accusative case could have easily developed in the later tradition, construing the εἰμί verb + the accusative participle as a periphrastic construction for a finite verb form. The vowel variation ω–ο is widely attested (Thackeray 6.28-31). The catena fragment reads ἀντὶ δὲ τοῦ ὀδύνη ὁ Ἑβραῖος μεμονωμένη φησὶν (tr ὁ Ἑβραῖος / ἀντὶ δὲ τοῦ ὀδύνη 137^{cat}-139^{cat}-260^{cat}-395^{mg}-559^{cat}-612^{mg}-643^{cat}-680^{mg}-732^{mg}-3006^{mg} 505^{cat}); the fragment is connected without a break in Mss 137-139-260-559-643-680-3006 (*AGK*, vol. 1, 289, §25; *Hexapla*, 8, n. 15; Young, 122, 4).

Job 3 7b

HT (׃) 𐤁 𐤏 𐤏 𐤏 𐤏 (𐤀𐤁𐤏𐤏𐤏𐤏)

LXX (καὶ μὴ ἔλθοι ἐπ' αὐτήν) εὐφροσύνη (μηδὲ χαρμονή)

⟨α'⟩ ἀγαλλίαμα

Wit1: 248

Attr: ⟨α'⟩] ἄλλος Field

Notes: Ziegler retains the marginal note, *sine nomine*, in AppII of the *Edition*. Lexical equivalency does not determine any of the three as the source of the fragment. Because the verbal form 𐤏 𐤏 is the lexical equivalent to ἀγαλλιᾶσθαι by Aquila, he may be the reviser (Reider-Turner, 2; *Hexapla*, 8, n. 16).

Job 3 7b

HT — (אֲלֶיֶתְּבֹא רִנְנָה בּוֹ:)
 LXX (καὶ μὴ ἔλθοι ἐπ' αὐτήν εὐφροσύνη) μηδὲ χαρμονή·

sub ÷

Wit2: μηδὲ χαρμονή] ÷ *O*; > Olymp = \mathfrak{H}

NonGr: Syh^{xt}: ✓ כִּי־שִׂמְחָה־עַל־לֵבָא ÷

La: ÷ *neque gaudium* ✓

Notes: The Syh and La preserved the OG, placing the Aristarchian signs around the words which appear in excess to the MT.

Job 3 8a

HT יִקְבְּהוּ אֲרֵרְיִי־יוֹם
 LXX ἀλλὰ καταράσαιτο αὐτήν ὁ καταρώμενος τὴν ἡμέραν ἐκείνην

α' μὴ ὀνομάσαισαν αὐτήν ἐπικαταρώμενοι ἡμέραν

Wit1: C (= 406 3005) \downarrow *cI*^{-139 258 260 559 643 732} 505 Syh | ὀνομάσαισαν] 1395
 (mend ad 3:6)

Attr: α'] σ' 395; > 137-680 505 Syh

Var: ὀνομάσαισαν] ονομασαιεν 395 | ἐπικαταρώμενοι] οι καταρωμενοι
 395¹; οι επικαταρωμενοι 395²

NonGr: Syh: ✦ כִּי־שִׂמְחָה־עַל־לֵבָא ,שִׂמְחָה־עַל־לֵבָא

Notes: The peculiar rendition of 395 is an anomaly to the weight of the early witnesses.

Job 3 8b

HT הַעֲתִידִים עָרַר לְיִתְּחֵן
 LXX ὁ μέλλων τὸ μέγα κῆτος χειρώσασθαι.

α' οἱ παρεσκευασμένοι ἐξεγείραι Λευϊαθάν

Wit1: lemma] 1395 248 Syh | Λευϊαθάν] C (= 250 406 3005) \downarrow *cI*^{-139 258}
 260 395 559 643 732 3006 1505

Attr: α´] α´ σ´ C (= 250 406 3005) cI^{-139 258 260 559 643 732 3006} 505

Var: ἐξεγείραι] εγειραι τον 395 | Λευϊαθάν] Λευιθαν 137-612-680 505

NonGr: Syh: ❖ 𐤀𐤏𐤋𐤁 𐤏𐤓𐤁𐤏𐤁 𐤏𐤓𐤁𐤏𐤁 𐤏𐤓𐤁𐤏𐤁 .𐤏

σ´ οἱ μέλλοντες διεγείραι τὸν Λευϊαθάν

Wit1: lemma] 395 l248 Syh | Λευϊαθάν] C (= 250 406 3005) l cI^{-139 258}
260 395 559 643 732 3006 l505

Attr: σ´] α´ σ´ C (= 250 406 3005) cI^{-139 258 260 559 643 732 3006} 505

Var: διεγείραι] διεγειρειν 248 | Λευϊαθάν] Λευιθαν 137-612-680 505

NonGr: Syh: ❖ 𐤀𐤏𐤋𐤁 𐤏𐤓𐤁𐤏𐤁 𐤏𐤓𐤁𐤏𐤁 𐤏𐤓𐤁𐤏𐤁 .𐐀

Notes: Middeldorpf retroverts the Syh without the article (*Curae Hexaplares*, 9).

θ´ οἱ ἔτοιμοι ἐξυπνίσαι δράκοντα

Wit1: l395 248 Syh

Var: ἐξυπνίσαι] εξυπνεισαι 395

NonGr: Syh: ❖ 𐤀𐤏𐤋𐤁 𐤏𐤓𐤁𐤏𐤁 𐤏𐤓𐤁𐤏𐤁 𐤏𐤓𐤁𐤏𐤁 .𐤁

Notes: Ms 395 testifies to the three versions for the first time in the catena (*Nachlese*, 387-88).

Job 3 9b

HT יִקְוֶה לְאֹרֶךְ יָמָיו

LXX ὑπομείναι καὶ εἰς φωτισμὸν μὴ ἔλθοι

α´ (ὕ)πομείναι εἰς φῶς, καὶ οὐκ ἔστιν

Wit1: 252

σ´ προσδοκηθεῖη φῶς, καὶ μὴ εἶη

Wit1: lC (= 250 257 406 3005) l cI^{-258 732} l cII (Olymp et Polychr) l555
l608

Wit2: ὑπομείναι] -μεινοι 575; pr και μη C C b 534' 575' 795 Co Did Ol;
pr και 339 Aeth

Attr: σ'] α' 643; > 139-257

Var: προσδοκηθείη] προσδοκηθει 255; προσδοκηθ()138; προσδοκιθειη C
(= 250) | εΐη] + υπομειναι εν σκοτω 512-513 555 608; + αντι
του υπομειναι εν σκοτω C (= 406 3005)

Notes: Ziegler's AppI to 3:9b is incorrect if he suggests the catena has καὶ μή in the Bible text; this is correct however for 137,138,139, 248, 255, 260, 643. No second και μη is at the edge in 137,138, 250, 255, 260, 395, 643,740, 3005. Field cites this reading for Nobil, but it is absent in 248 (*Hexapla*, 9 n. 21; *Kollationen*, 19; Young, 123, 43–124, 1).

Job 3 10a

HT כִּי לֹא סָגַר הַלֶּחֶי (כִּי לֹא סָגַר הַלֶּחֶי)

LXX (ὅτι οὐ συνέκλεισεν πύλας γαστρὸς) μητρός μου·

sub ÷

Wit2: μητρός μου] ÷ Syh^{txt}; μητρος > La^b 55 339 680 = ~~Al~~; μου > 797

NonGr: Syh^{txt}: כִּי לֹא סָגַר הַלֶּחֶי ÷

Notes: The Syh has preserved the OG under the hexaplaric signs.

Job 3 14b

HT הַבְּנִיִּים חָרְבוּת לָמוֹ:

LXX οἱ ἡγαυριῶντο ἐπὶ ξίφεσιν,

σ' οἰκοδομησάντων ἐρίπια ἑαυτοῖς

Wit1: !C (= 406 3005) !cI^{-139 258 260 643 732} 505 560

Attr: σ'] > 505

Var: οἰκοδομησάντων] οικοδομησαντο 559 | ἐρίπια] ερπια 3006; ερειπια
138-740; > C (= [406])

Notes: The early witnesses support the attribution and lemma for Symmachus. The reference mark is wrongly placed at 3:15b, and according to Ziegler should be marked at 3:14b. Ra 555 [= Reg. alter] is cited by Field, but the citation is in error from Montef (*Hexapla*, 9 n. 22).

Job 3 16a

HT (או כִּנְפֹל טָמוֹן לֹא אֶהְיֶה)
LXX (ἢ ὥσπερ ἔκτρωμα) ἔκπορευόμενον (ἐκ μήτρας μητρὸς)

α' θ' κεκρυμμένον

Wit1: Syh

NonGr: Syh: ❖ א.ה.ג.מ.ל.א

σ' κατορυγέν

Wit1: C (= 250 406 3005) cI^{-137 139 258 260 643 732} 505 Syh

Attr: σ'] > C (= 250)

NonGr: Syh: ❖ א.ה.ג.מ.ל.א

Notes: Middeldorpf suggested the Syh retroversion read α' θ' κατορυγέν but Field corrects the reading to κεκρυμμένον based upon the Syh א.ה.ג.מ.ל.א for κατώρυξε in Jer 13:7; Eze 39:12; and א.ה.ג.מ.ל.א for κατωρύγη in Amos 9:2 (*Hexapla*, 9 n. 23; *Curae Hexaplares*, 10). The reference mark in 559 3005 is at ἔκπορευόμενον (*Kollationen*, 20).

Job 3 16a

HT — (או כִּנְפֹל טָמוֹן לֹא אֶהְיֶה)
LXX (ἢ ὥσπερ ἔκτρωμα) ἔκπορευόμενον (ἐκ μήτρας μητρὸς)

sub ÷

Wit1: Syh^{txt} La [= O]

NonGr: Syh^{txt}: ✓ א.ה.ג.מ.ל.א ÷
La: ÷ *de vulva matris* ✓

Notes: The Syh and La has preserved the OG text, though placing the fuller explanatory translation under the obelus.

Attr: σ'] inc 406; > C (= 3005)

Var: σείοντες] σιωντες 559; σιοντες C (= 406)

NonGr: Syh: ❖ 

Notes: The variants of 559 and 406 have arisen due to itacism. The reference is marked to 3:17b in 559 (*Kollationen*, 21; *Hexapla*, 9 n. 25).

θ' ἐκόπασαν ὀργῆς

Wit1: C (= 395 406 3005) C^{cat} (= 395 406 3005) cI^{cat-251 732} cII (Olymp et Polychr) 161 1248^{1°2°} 249^{cat} [505^{cat}] 523^{cat} Syh

Attr: θ'] σ' 260^{cat} 248^{2°}; > 139^{cat}-643^{cat}

Var: ἐκόπασαν ὀργῆς] > οργης 248^{1°}; + θυμον cII 248^{2°}

NonGr: Syh: ❖ 

Notes: The first marginal note of 248 has shortened the fragment to limit the variant to only that which differs from the OG; in cII, the editor added θυμόν to provide context for the fragment. The *Kollationen* notes that the lemma stands in 395-406-3005 in an anonymous catena fragment and also in 395-406-3005 as a marginal note (*AGK*, vol. 1, 302, §67). However, Ziegler's 110-147-256-705-765 were not confirmed as to whether they contain any marginal note in addition to the catena fragment (*Hexapla*, 9, n. 27; Young, 130, 6-7).

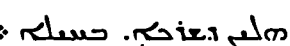
Job 3 17b

HT : (וְשָׁם יִנְחָחוּ יְגִיעֵי) כְּחַ:

LXX (ἐκεῖ ἀνεπαύσαντο κατάκοποι) τῷ σώματι·

οἱ λ' ἰσχύι

Wit1: C (= 3005) 138-255-559-612-740 Syh

NonGr: Syh: ❖ 

Notes: The index is over κατάκοποι in 3005 and over σώματι in 559, but the attribution is undisputed (*Kollationen*, 22).

Job 3 18a

HT יַחַד אֲסִירִים שְׂאֲנָנִי

LXX ὁμοθυμαδὸν δὲ οἱ αἰώνιοι

α' θ' ἅμα δέσμιοι εὐθνήησαν

Wit1: lemma] C (= 250 406) $\iota\epsilon\Gamma^{-137\ 139\ 258\ 260\ 643\ 732}$ 248 \downarrow 252 \downarrow 505 |
εὐθνήησαν] Syh^{txt}

Wit2: οἱ αἰώνιοι] + (* O) εὐθνηησαν O (*abundaverunt*) 249 OI^X = \mathfrak{A}

Attr: α' θ'] α' C (= 406) 248 252; > C (= 250)

Var: ἅμα] [α]μα εσονται 252 | δέσμιοι] δεινιοι 680; δ'ενιοι 505 |
εὐθνήησαν] εὐθνηισαν 395

NonGr: Syh^{txt}: ✓ $\omega\delta\iota\delta\epsilon\kappa$ * $\delta\iota\kappa$
La: * *abundaverunt* ✓

Notes: It is evident that the text of the OG had been corrupted from the correction toward the Hebrew text in the Hexaplaric revisers, Aquila and Theodotion, and transmitted in the Olympiodorus commentary, Syh, and La. The text of the Syh has the attribution ($\delta\iota\kappa$) above the line within the text. Field reads an attribution only to α' in Nobil, but also Ra 559 [Colb] and Ra 255, contra the Hagedorn collation (*Kollationen*, 22; *Hexapla*, 9 n. 29). See also *Kommentar*, 45 for text and manuscripts for the Olympiodorus commentary.

σ' ὁμοῦ δεσμῶται ἀόχλητοι

Wit1: C (= 250 406 3005) $\epsilon\Gamma^{-137\ 138\ 139\ 258\ 260\ 643\ 732}$ 248 \downarrow 252 \downarrow 505

Attr: σ'] inc 406; > C (= 250) 680 [252] 505

Var: ἀόχλητοι] ἀοχληστοι 505; [ο]μου δε 252

Notes: The author and lemma is preserved from the early tradition, though the attribution has fallen out in a portion of witnesses (*Hexapla*, 9 n. 30). The component ends of portions of both versions are delivered in 252, namely: α' | [ἅ]μα ἔσονται | [ὁ]μοῦ δέ (*Nachlese*, 388).

Job 3 18b

HT :שׁנַּי (ל' קוֹעַר וְשׁוֹמֵר)

LXX (οὐκ ἤκουσαν φωνήν) φορολόγου·

α' εἰσπράσσουντος

Wit1: *cI*^{-139 258 260 643 680 732} 248

Attr: α'] > 137

σ' ἐπαναγκαστοῦ

Wit1: ↓*cI*^{-137 139 258 260 643 680 732} 248

Var: ἐπαναγκαστοῦ] επαναγκαστον *cI*^{-137 139 258 260 643 680 732 740},
επαναγκαστων 740

Notes: Ms 248 is the only witness accurately recording the Symmachus lemma; the catena tradition is secondary, and 740 is a ω–ο variant of the *cI* group. The genitive of 248 represents the Hebrew in construct, but the structure also maintains Greek grammar which states that with verbs of hearing (ἤκουσαν), the person or thing perceived stands in the genitive, while the words or sound stand in the accusative (Smyth, 323 §1361). In 559, the α' σ' readings are combined (*Kollationen*, 22; *Hexapla*, 9 n. 30).

Job 3 19b

HT :וְעַבְדַּד מִאֲדָנָיו:

LXX καὶ θεράπων οὐ δεδοικῶς τὸν κύριον αὐτοῦ.

α' σ' καὶ δοῦλος (s οικέτης) ἐλεύθερος ἀπὸ τοῦ κυρίου (s δεσπότης) αὐτοῦ

Wit1: lemma] Syh | ἐλεύθερος ἀπὸ τῶν κυρίων αὐτοῦ] C (= 250 3005)
cI^{-137 138 139 258 260 643 732} 560

Attr: α' σ'] λ' C (= 3005) 255-395-559-612-680-740-3006 560; > C (= 250) 395

NonGr: Syh: ❖ מַלְאָכִים לְיָדָיו כִּי יִשְׁמַע בְּכֹחַ הַיָּדָיו .ו.כ

Notes: The catena witnesses have abbreviated the attribution (λ') and lemma which the Syh preserves in full.

Job 3 19b

HT :וְעַבְדַּד (מִאֲדָנָיו)

LXX (καὶ θεράπων οὐ δεδοικῶς) τὸν κύριον αὐτοῦ.

θ' ἀπὸ τῶν κυρίων αὐτοῦ

Wit1: lemma] Syh | ἐλεύθερος ἀπὸ τῶν κυρίων αὐτοῦ C (= 250 3005)
cI^{-137 138 139 258 260 643 732} 560

Attr: θ'] λ' C (= 3005) 255-395-559-612-680-740-3006 560; > C (= 250) 395

NonGr: Syh: ❖ מִלֵּוּתָא דְּמִלֵּוּתָא

Notes: The Syh preserves the distinctions between α' σ' (see above, Job 3:19b) and θ', while the catena tradition has abbreviated the fragment, assigning the fragment to λ' (*Hexapla*, 9 n. 33).

Job 3 22

HT (הַשְׂמֵחִים אֵלַי־גִּיל) יְשִׁישׁוּ (כִּי יִמְצְאוּ־קִבְרִי)
LXX (περιχαρεῖς δὲ) ἐγένοντο (ἐὰν κατατύχωσιν)

θ' ἐχάρησαν

Wit1: Syh

NonGr: Syh: ❖ אִנְיָא

Notes: Theodotion expresses the Hebrew יְשִׁישׁוּ “rejoice, exult” more specifically by using ἐχάρησαν “rejoice, be glad” than the OG translation ἐγένοντο “be, become.”

Job 3 23a

HT (לְגִבּוֹר אֲשֶׁר־רָדְפוּ נִסְתָּרָה)
LXX (θάνατος ἀνδρὶ ἀνάπαυμα) —

θ' ✱ οὐ ἡ ὁδὸς ἀπεκρύβη ἀπ' αὐτοῦ

Wit1: C^{cat} (= 249 250 3005) cI^{cat-110 147 251 256 705 765} 512-513
[505] 523^{cat} 754^{cat}

Wit2: ἀνάπαυμα] + ου η οδος (ηδος A pro η οδος) απεκρυβη La L^{-575'} -
406-644^c-728^c 248 Arm Chr V 280 PsChr V 548 Anast p
1097.1128 Cass = **ffl**; + ου η (> 637*) οδος απεκρυβη απ αυτου
637-IP C-296 d 613 620 Arm Ol (ἕτερα βιβλία)

Attr: θ' + ✕] > *cI*^{cat-110 147 251 256 705 765} (Olymp, adn τινα δε των βιβλιων)
512-513 (Olymp, adn τινα δε των βιβλιων)

NonGr: La: *eujus via abscondita est*
Arm^{ap}: Հանդիստ է] + յորսէ ճանապարհն Թարեաւ
(Թարեաւ M2587*) ինմանէ M2587' Zoh' = G

Notes: The manuscript evidence for the lemma is undisputed, though has a complicated witness in the catena tradition, having notes twice testified, under Apolin and Olymp (*AGK*, vol. 1, 311, §95 (Apolin): *C*^{cat} (= 249) *cI*^{cat-110 147 251 256 705 765} [505] 523^{cat}; *AGK*, vol. 1, 311, §97 (Olymp): *C*^{cat} (= 249 250 3005) *cI*^{cat-110 147 251 256 705 765} [505] 523^{cat} 754^{cat}; 249 is not fully collated [P*] for Olymp). Field cites 559 [Colb] and is added to witnesses (*Hexapla*, 9 n. 35). See witnesses and variants in the Olympiodorus commentary (*Kommentar*, 47, 11; Young, 134, 32-33).

Job 3 23b

HT :וַיִּסָּדֵף אֱלֹהִים בְּעָרֹוֹ
LXX συνέκλεισεν γὰρ ὁ θεὸς κατ' αὐτοῦ·

σ' ἀπέφραξεν ὁ θεὸς κατ' αὐτοῦ

Witl: lemma] *C* (= 250 3005) *C*^{cat} (= 406) *cI*^{cat-138 139 255 740} 138-255-740
cII (Olymp) 161 505^{cat} 560 608 | ἀπέφραξεν] *C*^{cat} (= 257)

Attr: σ'] > *C* (= 250) *C*^{cat} (= 257 [406])

Notes: The lack of representation of the Hebrew וַיִּסָּדֵף and the use of ἀποφράσσω “to block up, stop up” as a greater lexical accuracy to the Hebrew וַיִּסָּדֵף is representative of Symmachus’s translation technique (Salvesen, 204, 206). Field cites Nobil, but 248 is not cited by the Hagedorns as having the marginal reading; the note is however found in 161 (*Hexapla*, 9 n. 36; *AGK*, vol. 1, 312, §98; Young 134, 27-28).

Job 3 23b

HT :וַיִּסָּדֵף (אֱלֹהִים) בְּעָרֹוֹ
LXX (συνέκλεισεν γὰρ ὁ θεὸς) κατ' αὐτοῦ·

α' κατ' αὐτόν

Witl: 252

NonGr: Syh: ❖ ܘܥܝܢܐ ܕܥܘܡܐ ܕܥܘܡܐ

Notes: Ms 3005 is the first testimony for the catena (*Nachlese*, 388).

θ' οὐκ εὐθήνησα

Witl: Syh

NonGr: Syh: ❖ ܘܥܝܢܐ ܕܥܘܡܐ ܕܥܘܡܐ

Job 3 26b

HT :יָגַן (גָּבַן)

LXX ἦλθεν δέ μοι ὄργή

α' κλόνησις

Witl: C (= 406 3005) cI^{-137 139 258 260 395 643 732} 1248 505

Attr: α'] > 248

Var: κλόνησις] κλονος 248

Notes: The unattributed marginal note from 248 has no identifiable source; yet, it is perhaps best understood as a variant to the α' reading, rather than as a scholion (*Hexapla*, 10 n. 42). See also Job 21:23a α' for another example of Aquila's use of a -σις noun which may reflect the verbal force of the Hebrew noun.

Chapter 4

Job 4 2a

HT **הַלֵּלְתָּ רַבְּךָ הַזֶּה**
LXX Μὴ πολλάκις σοι λελάληται ἐν κόπῳ;

α' **μήτι ἐπαροῦμεν λαλήσαι πρὸς σέ, κοπιάσεις**

Wit1: 1161' Syh

Var: κοπιάσεις] > 161'

NonGr: Syh: ❖ אַרְבַּע עֶשְׂרֵי מֵאוֹת וְשֵׁשׁ עָשָׂר כֹּפִיּוֹת . כ

Notes: As κοπιάσεις is not attested by a Greek witness, the retroversion from the Syh alone is noted (*Hexapla*, 10, n.1).

σ' **ἐὰν ἀναλάβωμεν λόγον μοχθήσεις**

Wit1: 1C (= 250 406 3005) 1cI^{-[138] 139} cII (Olymp) 1Syh

Attr: σ'] > 260-680 505

Var: ἐάν] > 260 | ἀναλάβωμεν] αναλαβομεν 559-612-3006; αναλωμεν C (= 3005) | λόγον] + προς σε Syh | μοχθήσεις] μοχθησης 137

NonGr: Syh: ❖ אַרְבַּע עֶשְׂרֵי מֵאוֹת וְשֵׁשׁ עָשָׂר כֹּפִיּוֹת . כ

Notes: The early witnesses, with the exception of 3005, establish the lemma and attribution. The witness of 248 is missing, contra Ziegler; for 248, he claimed the addition πρὸς σέ (for הַזֶּה) after λόγον which is nowhere handed down in Greek (*Nachlese*, 388). For cII (Olymp), see Young, 139, 4.

θ' **εἰ ληψόμεθα λαλήσαι πρὸς σέ, κοπιάσεις**

Wit1: C (= 250 406 3005) 1cI^{-[138] 139} cII (Olymp) 161' 1505 Syh

Attr: θ'] σ' 505; > 260 [161]

Var: εἰ] > 260 | κοπιάσεις] κοπιασης 505

σ' τους σφαλέντας


Wit1: lemma] Syh | σφαλέντας] C (= 406 3005) cI^{-[138] 139 260 643 732} 505

Attr: σ'] > 505

NonGr: Syh: ❖  . ܘ

Notes: Middeldorpf retroverts the Syh to include the article τούς, and Symmachus's desire to specify the Hebrew participle as a substantive by employing the Greek article may have motivated the revision (*Curae Hexaplares*, 13; Salvesen, 202). Contextualizing the participle to the OG, the catena tradition omitted the article in transmission.






Job 4 5b

HT :

LXX (σὺ δε) ἐσπούδασας.

⟨σ'⟩ ἔθορυβήθης

Wit1: 248

Notes: The anonymous edge note in 248 can be reliably attributed to σ'. See σ' θορυβεῖν for  in Job 23:15 [*sic* 15:23], 21:6, 23:16; 2 Kgdms 4:1; Dan 4:16(19). θορυβεῖν often occurs with σ'; he uses it for  Ps 41(42):6, 42(43):5, 58(59):15, for  2 Kgdms 4:4, for  polel and  hitpoel; see Job 26:5a (*Beiträge*, 14, 107).

Job 4 6b

HT :

LXX καὶ ἡ ἐλπίς σου καὶ ἡ ἀκακία τῆς ὁδοῦ σου;

θ' ἡ ὑπομονή σου καὶ ἡ ἀπλότης τῶν ὁδῶν σου

Wit1: C (= 250 406 3005) cI^{-137 [138] 139 260 643 732} cII (Chr) 505 560 608

Wit2: ἀκακία 644 680 795 Arm^{te} Gra. Ra.] *simplicitas* (= απλοτης) La;
κακια rel: cf 2:3f, 27:5b, 31:6b

Attr: θ'] inc C (= 406); α' cII 608

Notes: In *C* and all of the known Mss from *cI*, also in the following Mss of the stemma, namely 260 643 139 and 732, the attribution is to θ' (*Nachlese*, 388). Field reads *Nobil* and 608 [Orat] with an α' attribution, but *Nobil* is not confirmed in 248 (*Hexapla*, 10 n. 4; Young, 140, 11-13).

Job 4 8a

HT כְּאַשְׁפֹּרָה רְאִיתִי חֵרֶשׁ אֵין
LXX (καθ' ὃν τρόπον εἶδον τοὺς ἀροτριῶντας) τὰ ἄτοπα,

α' ἀνωφελές

Witl: C (= 250 3005) *cI*^{-137 138 139 260 643 732} 560

Attr: α'] θ' 395

Job 4 11a

HT לֵי שִׁי אֵבֶד (מִבְּלִי-חֵרֶשׁ)
LXX μυρμηκολέων ὄλετο (παρὰ τὸ μὴ ἔχειν βοράν,)

α' λις ὄλετο

Witl: *lcI*^{-138 139 260 [612] 732 3005} 161' 252 1505 1560

Var: λις] λεις 137-395-643-680-740-3006 505 | λις ὄλετο] εισωλετο 559; + παρα το μη εχειν θηραν 560

Notes: The fragments for Aquila for this stich have been retained under two separate entries, though prior editors joined the reading, as cited by 560. (See below, 4:11a α' .) Hagedorn notes that the reading of 252 has been combined (falsely) into one entry in Ziegler and Field (*Kollationen*, 26-27). Field cites 560 [Reg unus] as one entry, α' λις ὄλετο παρὰ τὸ μὴ ἔχειν θήραν (*Hexapla*, 10 n. 6).

σ' ἀνυπόστατος λέων ἀπόλλυται

Witl: lemma] C (= 250 3005) *lcI*^{-138 139 [612] 732} 1161' 252 505 560 | ἀπόλλυται] Syh

Attr: σ'] > C (= 250) 260-643 248

Var: ἀπόλλυται] απολλυ[ται] 161; απωλετο 559

NonGr: Syh: ❖ ⲛ ⲉⲗⲓⲁⲓⲛ ⲛⲟ

Notes: Symmachus's revision offers a translation of the Hebrew שִׁלֵּי, in contrast to the hapax legomenon μυρμηκολέων “ant-lion” of the OG and the transliteration λῖς of Aquila. The evidence of 161 only confirms the attribution lost in 248; ἀπόλλυται is the correct retroversion for ܡܘܪܡܟܘܠܝܘܢ in the Syh (*Curae Hexaplares*, 14).

Job 4 11a

HT מְבַלִּי-טָרְף (לִישׁ אֲבִיר)
LXX (μυρμηκολέων ὄλετο) παρὰ τὸ μὴ ἔχειν βοράν,

α' παρὰ τὸ μὴ ἔχειν θήραν

Wit1: lemma] cI^{-138 139 260 [612] 732} 161' 1252 505 1560 | θήραν] Syh

Attr: α'] α' θ' Syh

Var: παρά] pr λισ ωλετο 560 | ἔχειν] + μυκατε (= μυκαται) 252

NonGr: Syh: ❖ ܡܘܪܡܟܘܠܝܘܢ .ܕܝܢܘܢ

Notes: Ziegler suggests μυκατε = μυκαται. 252 reads on one line: α' παρὰ τὸ μὴ ἔχειν and on a new line μυκατε θήραν (*Kollationen*, 26). Ziegler combined the data into only one entry and by doing so overlooked that the Syh testified to θ'.

Job 4 11a

HT מְבַלִּי (לִישׁ אֲבִיר מְבַלִּי)
LXX (μυρμηκολέων ὄλετο παρὰ τὸ μὴ ἔχειν) βοράν,

θ' θήραν

Wit1: C (= 3005) 255-395-559-680-740-3006 1161' 1252 505 Syh

Attr: θ'] inc 3006; α' 161' 252; α' θ' 395-559 505 Syh; > 740

Var: θήραν] pr παρα το μη εχειν 161'; pr παρα το μη εχειν μυκατε (= μυκαται) 252

NonGr: Syh: ❖ ܡܘܪܡܟܘܠܝܘܢ .ܕܝܢܘܢ

Notes: The θ' reading, which stands in C and Mss of cI, was omitted by prior editors (see 4:11a α' above). The Syh suggests the attribution to Theodotion has subsequently been lost in later manuscripts (161' 252), rather than arising from corruption of the α' attribution. Conversely, the α' attribution was lost in 3005 and a

portion of the later catena tradition. To the unexplainable addition $\mu\kappa\acute{\alpha}\tau\epsilon$ in 252, which has neither a Hebrew equivalent nor a variant from the OG, Ziegler argues that the translation equivalency is found in Symmachus in Job 6:5b and anonymously in 1 Kgdms 6:12, but the addition is certainly not Aquila. Perhaps the addition is from a similar phrase in Rev 10:3 (ὡσπερ λέων $\mu\kappa\acute{\alpha}\tau\alpha\iota$). See *Beiträge*, 14; *Nachlese*, 388; *Kollationen*, 27; *Hexapla*, 10-11 n. 8.

Job 4 12a-c

HT :וְהִנֵּנִי גַּם שֶׁנִּי אֲרִיב בְּרִבְרֵי יְאִלִּי
 LXX εἰ δέ τι ῥῆμα ἀληθινὸν ἐγεγόνει ἐν λόγοις σου οὐθὲν ἄν σοι τούτων κακὸν ἀπήνητησεν πότερον οὐ δέξεταιί μου τὸ οὖς ἐξαΐσια παρ' αὐτοῦ

σ' πρὸς ἐμέ δὲ ἐλαλήθη λαθραίως ὡς ἐν κλοπῇ καὶ ἐδέξατο οὖς μου ψιθυρισμὸν παρ' αὐτοῦ

Wit1: lemma] C (= 250 3005) |cI^{-138 139} |cII 1249 1505 1523 1555 | καὶ-fin] > 1248 1608 | ψιθυρισμόν] 252

Attr: σ'] > 249 523

Var: δέ] > δε 559 | ἐλαλήθη] ελ. · ελαλης και 680; ελαλ() και 523; ελαλεις και 505 | δὲ ἐλαλήθη] διελαληθη 555 | ὡς] > 248 608 | ἐδέξατο] + το cI^{-138 139 255 612 740} cII 249 505 523 | μου] αυτου 555 | ψιθυρισμόν] ψηθυρισμον 137-255 | αὐτοῦ] αυτων 3006

Notes: The Nicetas catena group contains portions of the Symmachus reading in the following authors, though Olymp is unattributed. Polychr reads: πρὸς ἐμέ δὲ ἐλαλήθη λαθραίως ὡς ἐν κλοπῇ (Young, 145, 33-34); Olymp reads: δέξεται ἀντὶ τοῦ ἐδέξατο (Young 148, 12-13); Chrys reads καὶ ἐδέξατο οὖς μου ψιθυρισμὸν παρ' αὐτοῦ (Young, 146, 12-13). The lemma of 608 [Orat] needs to be confirmed whether καὶ-fin is omitted, as in 248, since it is not given in Field (*Hexapla*, 11 n. 10-11).

Job 4 12b

HT (:וְהִנֵּנִי גַּם שֶׁנִּי אֲרִיב בְּרִיבְרֵי יְאִלִּי) — (וְאִלִּי בְּרִיבְרֵי יְאִלִּי)
 LXX οὐθὲν ἄν σοι τούτων κακὸν ἀπήνητησεν

sub ÷

Wit1: Syh^{txt} La [= O]

NonGr: Syh^{txt}: ✓ .כֹּסֶם אֶפְרַיִם אֶבְרָתָא אֶבְרָתָא אֶבְרָתָא ÷
 La: ÷ nihil horum tibi accidisset ✓

Job 4 15a

HT עַל־פְּנֵי יְחִלָּהּ (וְרוּחַ)
 LXX (καὶ πνεῦμα) ἐπὶ πρόσωπόν μου ἐπήλθεν,

α' διὰ τοῦ προσώπου μου ὄχρετο

Wit1: lemma] 252 | διὰ τοῦ προσώπου μου] 161' | ὄχρετο] !C (= 3005)
 !cI^{-137 139 260 643 732 740} 505

Attr: α'] > 161'

Var: ὄχρετο] pr το ἐπηλθεν 3005; pr το 612

Notes: Ms 252 reads: α' διὰ τοῦ προσώπου μου ὄχρετο. Ziegler combined the reading of 252 (Job 4:15a: διὰ τοῦ προσώπου μου) with the catena materials containing ὄχρετο (*Kollationen*, 28-29). This seems appropriate because the translation technique of Aquila supports the fuller lemma of 252.

Job 4 15b

HT חֲסִימָר שֶׁעָרַת בְּשָׂרָי׃
 LXX ἔφριξαν δέ μου τρίχες καὶ σάρκες.

ὁ ἔβρ' καὶ ἔφριξαν αὐτῆς τρίχες τῆς κεφαλῆς μου

Wit1: C (= 250 257) cI^{-395 3006}

Notes: The rendition by ὁ ἔβρ' is paraphrastic in nature, not reflective of the formal equivalence expected of revisers like Aquila and Theodotion who would most likely render חֲשָׂרָי in Greek as σαρκὸς μου.

Job 4 16a

HT יַעֲמֹד וְלֹא־אֶכִּיר
 LXX ἀνέστην, καὶ οὐκ ἐπέγνων·

α' ἔστην, καὶ οὐκ ἐπιγνώσομαι

Wit1: !161' !252

Attr: α'] σ' 161'

Var: ἔστην] ἐστίν 161' 252 ([ἐσ]τιν)

Notes: Field reads 242 [*sic*] to read similarly to 252, but this is clearly an error. Ms 242 is a Kgdms manuscript, and thus omitted as a witness (*Hexapla*, 11 n.17). As Wevers writes regarding itacism, “the exchange of η-ι is also extremely common though not in the earliest texts” and the development of the variant in the witnesses stems from such an error (Wevers, “Scribal Error,” 189). Further, Reider-Turner does not record any translation equivalency of עַמַּד with εἰμί (Reider-Turner, 67-69; 119; 299).

Job 4 16ab

HT יַעֲמֹד וְלֹא־אֶפִּיר
 (מְרֹאֲדוֹ (תְּמוּנָה לְגַד עֵינַי)
 LXX ἀνέστην, καὶ οὐκ ἐπέγνων·
 εἶδον (καὶ οὐκ ἦν μορφή πρὸ ὀφθαλμῶν μου)

σ' ἕστη τις οὐ οὐκ ἐγνώρισα τὸ εἶδος

Wit1: 1C (= 3005) 1cI⁻¹³⁹ 1505 555 560

Attr: σ'] > C (= 3005) 740

Var: ἕστη] εστι C (= 3005) cI^{-138 139 255} | οὐ] > 559 505 | οὐκ] [ου]κ 680
 | ἐγνώρισα] εγνωρησα 559

Notes: The rendition reflects the translation technique of Symmachus, who avoids the stereotypical rendition of the Hebrew יַ with καί and strict formal equivalency to the Hebrew (Salvesen, 220). As Job 4:16a α' above, the exchange of η-ι is extremely common, and the catena tradition preserved the itacism. The *Kollationen* corrects errors of Field in 559 [Colb] in which he read ἕστη. Ms 555 is suspect because it was not able to be confirmed.

Job 4 16c

HT וְקוֹל מְנַמְנֵם
 :אֶשְׁמַע
 LXX ἀλλ' ἢ αὖραν καὶ φωνὴν ἤκουον

σ' ἠρεμαίας φωνῆς ἤκουον

Wit1: C (= 250) 1cI^{-137 139 260 395 643 732 740} 1161' 505

Attr: σ' 161'] > C (= 250) cI^{-137 139 260 395 643 732 740} 505

Var: ἠρεμαίας] ηρεμιας 255 248; ιερεμιας 138 | φωνῆς] φωνην 161'

Notes: The Hagedorns choose for the witnesses of the catena against the witness of 248 (now including 161). The *Edition* has not communicated the best reading, but rather, the catena testifies to the reading: ἡρεμαίας (of adjective ἡρεμαῖος) φωνῆς is surely the correct translation of קוּלִי מְמַחֵה, although two nouns stand in Hebrew, which are linked however by ך. This syntactical construction is found nowhere in Greek. The connection ἡρεμαία φωνή is quite often with the Church Fathers (*Kollationen*, 30; *Nachlese*, 388ff). The attribution to Symmachus is reasonable given his penchant for exegetical and stylistic considerations (Salvesen, 220); yet, the lexical equivalency is not well-supported for Symmachus. In LXX Ps 29:7, Busto Saiz notes the use of ἡρεμαία for הִלֵּשׁ by Symmachus; in LXX Ps 34:15, an equivalency of the verb form מְמַחֵה with ἡρεμεῖν. See also Olympiodorus: συναισθάνεται δὲ οὖν ὅμως ἡ διάνοια ὡσανεὶ αὐρας λεπτῆς καὶ φωνῆς ἡρεμαίας (*Kommentar*, 56, 14-15; Young, 147, 23 = PG 93,76a).

Job 4 18

HT	הֵן בְּעַבְדֵי לֹא יֶאֱמִין וּבְמַלְאָכָיו יִשָּׂם הַלְהֵת
LXX	εἰ κατὰ παίδων αὐτοῦ οὐ πιστεύει, κατὰ δὲ ἀγγέλων αὐτοῦ σκολιόν τι ἐπενόησεν
σ'	ὄρα, ἐν δούλοις αὐτοῦ ἀβεβαιότης, καὶ ἐν ἀγγέλοις αὐτοῦ εὐρήσει ματαιότητα
<i>WitI:</i>	C (= 3005) cI ^{-137 138 139} cII (Olymp) 505
<i>Attr:</i>	σ'] α' 680 505; > 255
<i>Var:</i>	ὄρα] > cII

Notes: Text and attribution are established throughout the catena tradition, with the variant on attribution arising from orthographic corruption and omission in cII due to abbreviation of the fragment (*Hexapla*, 11 n. 20). Further, the lemma reflects Symmachus's exegetical rendition.

Job 4 19a

HT	אֵךְ שְׁכֵנֵי בְּתֵי חַמֶּה
LXX	τοὺς δὲ κατοικοῦντας οἰκίας πηλίνας
σ'	πόσω μᾶλλον ἐν τοῖς κατασκηνοῦσιν οἰκίας πηλίνας
<i>WitI:</i>	C (= 3005) cI ^{-137 [138] 139} cII (Olymp) 505 560
<i>Attr:</i>	σ'] > C (= 3005)

and thus, not sufficiently weighty to index the lemma to 4:21b. The variant of 559 arose from itacism. The Bible text of Ms 575 has been corrupted by the variant.

Job 4 21a

HT בָּרַחְתָּ עֲלֵי־אֱלֹהִים
LXX ἐνεφύσησεν γὰρ αὐτοῖς καὶ ἐξηράνθησαν,

θ´ συνεξήρειν τὸ ὑπόλειμμα αὐτῶν ἐν αὐτοῖς

Wit1: 161' 252

Attr: θ´] ἄλλος Field; > 161'

Notes: As θ´ is preserved in this fragment, then the attribution in Job 4 21a δγρ´ (as above) could apply to Symmachus or Aquila. Field cites “ἄλλος” as the attribution in Nobil, rather than θ´ (*Hexapla*, 11 n. 23).

Job 4 21b

HT (בָּרַחְתָּ עֲלֵי־אֱלֹהִים) (בָּרַחְתָּ עֲלֵי־אֱלֹהִים)
LXX (ἀπώλοντο) παρά (τὸ μὴ ἔχειν αὐτοὺς σοφίαν)

δγρ´ διὰ

Wit1: 612-680-3006 505

Wit2: παρά] διὰ Did^{com} Ol^Y; pr καὶ A-Chr; > 620

Attr: δγρ´] > 505

Notes: The designation δγρ´ is not understood as a hexaplaric reference, but rather to the variant texts of the church commentaries; διὰ also expresses cause in Hellenistic grammar, διὰ τό plus the infinitive is a telic use (A. N. Jannaris, *Historical Greek Grammar*, 373 §§1520, 1522).

Chapter 5

Job 5 1b

HT (מִקְדָּשִׁים תְּפַנֵּה) — (וְאֵלֵּי מִי)
LXX (ἢ εἰ τινα) ἀγγέλων (ἀγίων ὄψη.)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ 𐤀𐤃𐤁𐤀 ÷

Notes: As preserved in the Syh, the obelus marks material in the OG for which the Hebrew has no equivalent.

Job 5 2b

HT (הַתְּהַוּ תִּמְיָה קִנְיָהּ)
LXX πεπλανημένον δὲ (θανατοῖ ζήλος.)

α' θελγόμενον

Wit1: †cI^{-137 139 260 643 732} 161' †252 505

Attr: α'] α' σ' 395; > 252

Var: θελγόμενον] θελγομενον και νηπιον 395 559; + νηπιον 252

Notes: In 395, the lemma for α' σ' is combined: θελγόμενον καὶ νήπιον. In 559 252, νήπιον follows without author and without separation (*Kollationen*, 31). This corrects Field's note which cites 559 [Colb] as follows: α' θελγόμενον καὶ νήπιον (*Hexapla* 12, n.2).

σ' καὶ νήπιον

Wit1: C (= 3005) †cI^{-[138] 139 260 643 732} 161' †252 505

Attr: σ'] α' σ' 395; > 559 252

Var: καί] pr θελγομενον 395; > 252

Notes: As noted above, 5 2b α' in 252 559, the lemma is attached to the previous lemma. Ziegler is imprecise about 252 (*Kollationen*, 32).

Job 5 3b

HT :אָקֹב נִהוּ פְּתָאִים
LXX ἄλλ' εὐθέως ἐβρώθη αὐτῶν ἡ δίκαια.

α' καὶ κατηρασάμην τὴν εὐπρέπειαν αὐτῶν παραχρήμα

Wit1: |C (= 3005) cI⁻¹³⁷ [138] 139 260 643 732 cII (Olymp) 161' 252 505

Attr: α'] θ' 252; σ' cII

Var: καί] > C (= 3005)

Notes: The literalness of the translation, in addition to the early witness of the catena group C (= 3005), suggests the attribution be retained to Aquila, with θ' and σ' arising out of orthographic corruption (Reider-Turner, 130; Young, 152, 41-42). The fragment may have influenced the translation of the Vulgate: *et maledixi pulchritudini ejus statim* (*Hexapla*, 12 n. 3).

Job 5 4b

HT (בְּשַׁעַר וְאֵין מִצִּיל):
LXX κολαβρισθείησαν δὲ (ἐπὶ θύραις ἡσσόνων καὶ οὐκ ἔσται ὁ ἔξαιρούμενος·)

α' καὶ ἐπιτριβήσονται

Wit1: |C (= 3005) |cI⁻¹³⁹ |cII (Olymp) 161' 252 |505 |Syh |OI^{XY}

Attr: α'] σ' 137-260; α' σ' 732; > 643

Var: καί 161' 252] > C (= 3005) cI⁻¹³⁹ cII 505 Syh OI^{XY} |
ἐπιτριβήσονται] επιτριβησονται 395; επιτριβεισησαν OI^{XY}

NonGr: Syh: ❖ بطله

Notes: The early witness of the catena C (= 3005) has influenced the subsequent tradition. Perhaps the omission of the conjunction is only due to an abbreviation of the fragment, and the subsequent attributions to σ' comes from orthographic confusion of a ligatured minuscule “καί” and σ' (Young, 153, 42; *Kommentar* 60, 11-12).

Job 5 4b

HT (וַיֵּין מִצִּילִי) — (וַיִּדְכֹּאוּ בַשַּׁעַר)
 LXX (κολαβρισθείησαν δὲ ἐπὶ θύραις) ἡσσόνων (καὶ οὐκ ἔσται ὁ
 ἕξαιρούμενος·)

sub ÷

Wit1: Syh^{txt}

Wit2: ἡσσόνων] ÷ Syh; > 251 = **ffl**

NonGr: Syh^{txt}: ✓ כִּי מִצִּילִי הָיִיתִי ÷

Job 5 5a

HT (אֲשֶׁר קִצְרוּ) רַעֲב יֹאכֵל
 LXX (ἄ γὰρ ἐκείνοι συνήγαγον) δίκαιοι ἔδονται,

σ' πεινῶν φάγεται

Wit1: 1C (= 3005) 1cI^{-138 139} 1cII (Polychr) 161' 252 1505 1560

Attr: σ'] α' 161'; > 252

Var: πεινῶν] πινων C (= 3005) | πινῶν φάγεται] πεινωντες φαγονται
 cI^{-138 139 559} cII 505 560; πινωντες φαγοντες 559

Notes: Ziegler's *Edition* separates the witnesses into α' and σ' readings. However, the singular witness of 3005 is to be seen as the original reading for the catena. (For the variation of ι-ει, ει-ι see Thack. 6, 24-26.) Thus, the textual errors go back to only one source. The authorial attributions σ' and α' arose from seeing the evidence as contradictory sources (*Nachlese*, 389; *Kollationen*, 33). The Nicetas catena assigns the fragment to Polychr (Young, 154, 11-12; *Hexapla*, 12 n. 8).

Job 5 5b

HT וְאֵל-מִצְנִים יִקְהֶהוּ
 LXX αὐτοὶ δὲ ἐκ κακῶν οὐκ ἐξάιρετοι ἔσονται,

α' αὐτὸς δὲ πρὸς ἐνόπλων ἀρθήσεται

Wit1: 1cI⁻¹³⁹ 1161' 252 1505 1560

Attr: α'] σ' 137-260 161'; > 138-643

Var: αὐτός] αυτοι 161' 505 | ἐνόπλων] ενοπλον 612-3006 505; εν οπλον 395-559; ενοπλον 137-260-643-680-732 560 | ἀρθήσεται] αρθησονται 161'

Notes: Field's citation of 161 for attribution and text is confirmed from the manuscript ("Auctarium" 6, Chapter 5 n.1; *Hexapla*, 12 n. 9).

σ' αὐτοὶ δὲ πρὸς ἐνόπλων ἀρθήσονται

Wit1: †cI⁻¹³⁹ 161' †252 †505 †560

Attr: σ'] α' cI^{-137 138 260 643} 252 505 560; > 138-643

Var: αὐτοί] αυτος cI⁻¹³⁹ 252 560 | ἐνόπλων] ενοπλον 612-3006 505; εν οπλον 395-559; ενοπλον 137-260-643-680-732 560 | ἀρθήσονται] αρθησεται cI⁻¹³⁹ 252 505 560

Notes: The lemmas for Symmachus and Aquila may have developed from one reading; however, the reading seems to have two separate traditions: 252 and the catena traditions for α', and secondly, 161 and 248 for σ', with the σ' attribution of a portion of the catena group developing from orthographic corruption. Symmachus revises the Hebrew text faithfully, but not as slavishly as Aquila (Salvesen, 256-58).

Job 5 5c

HT :םִלְיָהּ םִימָצַ ףֶאֱשָׁה
LXX ἐκσιφωνισθείη αὐτῶν ἢ ἰσχύς.

α' ἐφειλκύσαντο διψῶντες εὐπορίαν αὐτῶν

Wit1: †161' Syh

Var: ἐφειλκύσαντο] εφειλησαντο 161

NonGr: Syh: ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ

Notes: The variant in 161 clearly has arisen from scribal error, an orthographic confusion of the similarly formed ην–κυ letters in a minuscule.

σ' ἀναρροφήσαι διψῶν τὴν δύναμιν αὐτῶν

Wit1: †C (= 249^{cat} 3005) †cI⁻¹³⁹ †cII (Polychr) 161' 505 Syh

Attr: σ'] α' 138-255

Var: ἀναρροφήσαι] pr εκσιφωνισθαι C (= 3005); αναροφ- C (= 3005)
138 | διψῶν] ζητων 703 | δύναμιν] δυναμην 3006; διανοιαν 559 |
αὐτῶν] > 3006

NonGr: ❖ ܐܢܪܘܦܗܝܢ ܐܢܪܘܦܗܝܢ ܐܢܪܘܦܗܝܢ

Notes: In 3005, one could understand that only ἐκσιφωνίσθαι is equivalent to Symmachus (*Kollationen*, 33; Young, 154, 30-31). Nobil reads contra 248 for this lemma (*Hexapla*, 12 n. 11). Middeldorpf notes that the rendering of the Syh ܐܘܘ “to swallow up, absorb,” which is usually followed in Hebrew by שָׂרַף “in fire,” comes to mean “to burn;” thus ἀναρροφήσαι “to gulp down” is accurately represented.

Job 5 6a

HT כִּי לֹא־יִצְאָ מִן־עֵפֶר אֲוֶן
LXX οὐ γὰρ μὴ ἐξέλθῃ ἐκ τῆς γῆς κόπος,

σ' οὐ γὰρ ἐξελεύσεται ἀπὸ κόνεως ὀδύνη

Wit1: C (= 3005) | cI' (Polychr) 161' 252 505 560

Attr: σ'] > 139 161'

Var: ὀδύνη] οδων 260

Notes: The attribution and lemma is clearly established by the witnesses. In this example, Symmachus has followed the OG over his preferred rendering of כִּי with the Greek ὅτι (Busto Saiz, 255; *Hexapla*, 12 n.12; Salvesen, 222; Young, 154, 33-34).

Job 5 7b

HT וּבְנֵי־רָשָׁף (וּבְנֵיהוּ עוֹרָף)
LXX νεοσσοὶ δὲ γυπὸς (τὰ ὑψηλὰ πέτονται)

α' καὶ υἱοὶ πτηνοῦ

Wit1: lemma] |161 |248 |252 | πτηνοῦ] cI^{-138 139 260 643 732} 505

Wit2: γυπός B'-S* O (*vulturis*) IIII 795 Sa Cyr I 117.488.929 IV 869
Olymp] γυπων L⁻⁵⁷⁵-S^c 252^{mg} Glos (*vulturum*) Did Syn Sev p
363.472; ἀετων rel

Attr: α'] α' σ' 252; σ' 137; > 395-3006 (vid)

Var: υίοι] υοι 252 | πτηνοῦ] πτηνους 161'

Notes: While γυπός is the text reading (in B-S* *alii*), the *cI* group has ἀετων (*Beiträge*, 86); the complete text is πτηνοῦ οιον (υιον 505) γυπός (γυμνός 559) in 137, 255, 395, 505, 559, 612, 680, 740, 3006. The variants of 248 and 252 probably arose over a confusion of the reading οιον (perhaps οί ο' γυπός as the catena texts have the variant ἀετων). The author name is also before the verse in 680. Montef suggests γυμνός to be read: γυπός (*Hexapla*, 12 n.13). *Kollationen* corrects Field's reading of 252 ("Auctarium," 6 Chapter 5, n. 2).

Job 5 7b

HT :פְּנִי־רָשָׁעַ יִבְיָהוּ עֲפָרָה
LXX νεοσσοὶ δὲ γυπός τὰ ὑψηλὰ πέτονται

σ' τὰ τέκνα τῶν πετεινῶν ὑψοῦσι πτερὰ

Wit1: 161'

Notes: Symmachus's translation technique is consistent with the apparent omission of a lexical equivalency in Greek for the Hebrew פ as well as providing the Greek article and varying from strict adherence to Hebrew form (Salvesen, 202, 220).

Job 5 9a

HT רָקִיבִים וְאֵין תִּלְדָּה (הַשֶּׁעַ)
LXX (τὸν ποιοῦντα) μεγάλα καὶ ἀνεξιχνίαστα

α' θ' θαυμάσια μεγάλα

Wit2: μεγάλα καὶ ἀνεξιχνίαστα] θαυμασια μεγ. Pach: cf 9:10b α' θ'; pr
τα Chr

Notes: It appears that the text of Pachomius has been corrupted from a similar, parallel reading from the hexaplaric sources in Job 9:10b.

Notes: Though the attribution has fallen out in 395 161' the early catena tradition witnesses correctly to the attribution. The lexical equivalency of גִּיחַ with ἐξωτάτον is also witnessed in Isa 51:20 and Ezek 26:11 (*Hexapla*, 12 n. 16).

Job 5 11b

HT :שֶׁעַ (וְקִרְרִים שְׁנֹבֵר)
 LXX (καὶ ἀπολωλότας ἐξεγείροντα) —

σ´ ἐν σωτηρίᾳ

Wit1: C (= 250) cI^{-137 138 139 260 643 732 740} 505 Syh

Wit2: fin] + εις σωτηριαν La (* *in salutem*) 637-II'; + εν σωτηρια Iul-Chr; + επι σωτηρια 575: cf \mathfrak{A}

Attr: σ´] * cI^{-137 138 139 260 643 680 732 740} 505 Syh; > C (= 250) cI⁻⁶⁸⁰

NonGr: Syh: ✧ 𐤀𐤍𐤔𐤓𐤁𐤀 . 𐤀

Notes: The use of the asterisk in the La and cI group may have arisen as a correction toward the Hebrew text, but it does not reflect Origen's fifth column.

Job 5 12a

HT (מִיָּפֶר (מִשְׁבֹּת עֲרוּמִים)
 LXX διαλλάσσουντα (βουλὰς πανούργων,)

α´ ἀκυροῦντα

Wit1: C (= 250 257 3005) !cI^{-139 260} cII (Olymp) !161' 252 505 560 Syh

Attr: α´] σ´ 732; α´ θ´ 559; > 505

Var: ἀκυροῦντα] ακυρονητα 559; ακουρουντας 732; ανακηρουντα 161

NonGr: Syh: ✧ 𐤀𐤍𐤔𐤓𐤁𐤀 . 𐤀

Notes: In 559, the attribution is combined, α´ θ´ ἀκυροῦντα διασκεδάζει. In 138, the reading is combined as follows: α´ ἀκυροῦντα διασκεδάζει διαλύσει (*Kollationen*, 35; Young, 157, 30; *Hexapla*, 13 n. 18). The variant of 161 has arisen due to graphemic confusion. The lexical item of the Syh may be equivalent to either ἀκυροῦν or διασκεδάζειν (see Matt 15:6; *Hexapla*, Ps 32:10).

σ' διαλύσει

Wit1: †C (= 250 257 [Olymp^X] 3005) †cI^{-139 260 643 732} †cII (Olymp) 161'
‡252 505 560 Syh

Wit2: διαλλάσσουντα] διαλυσοντα 575

Attr: σ'] inc 505; > 138-559

Var: διαλύσει] διαλυει C (= 3005) 740; διαλ[252; διαλυοντα C (= 257 [Olymp^X]) cII

NonGr: Syh: ✦ ܠܘܠܘܢܘܬܐ

Notes: Symmachus's translation technique for the Hebrew participle is generally rendered by a Greek participle form, but it may also be translated using finite verbs and -σις nouns (Busto Saiz, 140-143). Mss 3005, unavailable to Ziegler, and 740 are witnesses to the omission of the sigma in the lemma, perhaps both have inadvertently committed the same error. The participle form in 257 cII is secondary, harmonizing the verb form of the three revisers to participles. In 138, the reading is combined as follows: α' ἀκυροῦντα διασκεδάζει διαλύσει (*Kollationen*, 35; Young, 157, 31).

θ' διασκεδάζοντα

Wit1: †C (= 250 257 [Olymp^X] 3005) †cI^{-139 260 643 732} cII (Olymp) †161
‡248 ‡252 ‡505 560 †Syh

Attr: θ'] inc 505; > 138

Var: διασκεδάζοντα] διασκεδαζει C (= 250) cI^{-139 260 643 732} 252 505;
διασκεδαζων 161' Syh; διασκεδασει 560

NonGr: Syh: ✦ ܠܘܠܘܢܘܬܐ

Notes: Mss 257 and 3005 witness to the earliest catena tradition: διασκεδάζοντα. In 559, the attribution is combined, α' θ' ἀκυροῦντα διασκεδάζει. In 138, the reading is combined as follows: α' ἀκυροῦντα διασκεδάζει διαλύσει (*Kollationen*, 35; Young, 157, 31-32). Ms 560 [Reg unus] is from Field (*Hexapla*, 13 n. 20); he attributes 559 with the same reading, but the *Kollationen* corrects the error ("Auctarium," chapter 5, n. 3). As in Aquila (above), the Syh lexical item may represent either ἀκυροῦν or διασκεδάζειν (see Matt 15:6; *Hexapla*, Ps 32:10); Middeldorpf establishes the frequent equivalency of διασκεδάζειν with Syriac ܠܘܠܘܢܘܬܐ (*Curae Hexaplares*, 16).

Job 5 13b

HT :הַרְהַרְהִים נַפְתָּרִים תַּעֲזֹב
LXX βουλήν δὲ πολυπλόκων ἐξέστησεν·

σ' βουλή δὲ σκολιὰ παραχθήσεται

Wit1: †C (= 250 257 [Olymp^X] 3005) cI^{-137 138 139 260} cII (Olymp) 161'
‡252 505

Attr: σ'] inc 505; α' C (= 3005) 252; > C (= 250) 559-732 161'

Var: βουλή] pr και 252 | δέ] > C (= 257 [Olymp^X]) 252

Notes: Though the attribution to α' is weighty because of 252 and 3005, 257 also witnesses to the early catena tradition. Ms 732 reads as the lemma (*Kollationen*, 36; Young, 158, 12-14).

Job 5 16a

HT (הַרְהַרְהִים) לַיָּל (יְהִי)
LXX (εἶη δὲ) ἀδυνατώ (ἐλπίς)

α' ἀτόνω

Wit1: †C (= 250 395 3005) 161' ‡252

Attr: α'] σ' 252; > C (= 250)

Var: ἀτόνω] pr πτωχω C (= 395); + πτωχω 252

Notes: Ziegler knew the translation ἀτόνω only from 248 and 252. The three manuscripts of the earliest catena tradition (250, 395, and 3005) bear weight for the lemma and the attributions. However, Field states Aquila prefers ἀραιός for לַיָּל (*Hexapla* Prov 10:15). For לַיָּל in Ps. 81(82):3 the following is given: σ' ἄτονος; θ' πτωχός; α' ἀραιός (*Beiträge*, 55). Ms 395 reads: α' πτωχῶ ἀτόνω; 252 reads: σ' θ' ἀτόνω πτωχῶ (*Beiträge*, 55; *Kollationen*, 36; *Nachlese*, 389; "Auctarium" 6, Chapter 5, n. 4).

σ' πτωχῶ

Wit1: C (= 250 3005) cI^{-137 139 260 643 732 740 3006} 161' 252 505

Attr: σ'] inc 505; θ' 252; > C (= 250) cI^{-137 139 260 643 732 740 3006}

Notes: Ms 395 reads: α' πτωχῶ ἀτόνω; 252 reads: σ' θ' ἀτόνω πτωχῶ (*Beiträge*, 55; *Kollationen*, 36; *Nachlese*, 389). As above, the weight of the earliest catena tradition witnesses for the lemma and attribution to Symmachus.

Job 5 17b

HT (שְׂדֵי אֱלֹהִים) וּמוֹסֵר
LXX νοθέτημα δὲ (παντοκράτορος μὴ ἀπαναίνου.)

α' καὶ παιδεῖαν

Wit1: †C (= 395 3005) 252

Attr: α'] > C (= 395)

Var: καί] > C (= 395)

Notes: Mss 395 and 3005 are new witnesses for the catena (*Kollationen*, 37; *Nachlese*, 389).

Job 5 18a

HT (כִּי הוּא יִכְאֵיב) וַיִּחַבֵּב
LXX (αὐτὸς γὰρ ἀλγεῖν ποιεῖ) καὶ πάλιν ἀποκαθίστησιν

α' καὶ μοτώσει

Wit1: †C (= 250 257 395 3005) 161' 252

Attr: α'] > C (= 250) [252]

Var: καί] > C (= 250 257 395 3005) | μοτώσει] μωτωσει C (= 395);
μοτωνσει C (= 250)

Notes: The four witnesses of the earliest catena tradition are new; Ms 250 was not cited by the *Edition*. Given Aquila's penchant for formal equivalency, καί was in his revision (*Kollationen*, 37; *Nachlese*, 389; *Hexapla*, 13 n. 23).

σ' καὶ ἐπιδήσει

Wit1: †C (= 250 257 395 3005) 161' 252

Attr: σ'] > C (= 250 395) 252

Var: καί] > C (= 250 257 395 3005)

Notes: The lemma may have been accommodated to the context of the OG in 161' 252, but perhaps this is an example where Symmachus has either adopted the OG translation or simply translated the Hebrew י with καί. As above, the four witnesses of the earliest catena tradition are new; further, Ms 250 was not cited by the *Edition* (*Kollationen*, 37; *Nachlese*, 389). Field gives the 252 reading as: μοτώσει καὶ ἐπιδήσει, but this is not confirmed in the *Kollationen* (*Hexapla*, 13 n. 23).

Job 5 19a

HT בְּשִׁשָּׁה צָרוּחַ יִצְיֹלָהּ
LXX ἐξάκις ἐξ ἀναγκῶν σε ἐξελεῖται

α' ἐν ἕξ θλίψεσιν ῥύσεται σε

Wit1: ‡161' 252

Var: θλίψεσιν] –ψεσι 161'

Notes: The attribution and lemma is well-established by the witnesses and fitting to Aquila's translation technique.

Job 5 19b

HT וּבְשִׁבְעַ (לֹא־יִנַּע בָּהּ רָע):
LXX ἐν δὲ τῷ ἑβδόμῳ (οὐ μὴ ἄψηταί σου κακόν.)

α' θ' καὶ ἐν ἑπτά

Wit1: 161' 252

Attr: α' θ'] α' 252

Notes: It is easier to explain the omission of the θ' attribution in 252 than its addition in 161'.

Job 5 21b

HT :(וְלֹא־תִירָא) מִשָּׂדַךְ כִּי יבֹא:
LXX (καὶ οὐ μὴ φοβηθῆς) ἀπὸ κακῶν ἐρχομένων.

α' ἀπὸ προνομῆς ἐπερχομένων

- Wit1:* lemma] C (= 250) †cI^{-137 139 260 643 732} cII (Polychr) 505 |
ἐπερχομένων] 252
- Wit2:* ἀπὸ κακῶν ἐρχομένων] ἀπο (> 732 ClemR) κακων ἐπερχομενων S
L¹-A C^r 252^{mg} 523 ClemR Spec (*a supervenientibus malis*); *quae
supervenient tibi* (> ^γ) *mala* La
- Attr:* α´] inc 505; > C (= 250) 252
- Var:* ἐπερχομένων] -μενω 559

Notes: The lexical equivalency προνομή for ἄσ is established for Aquila so the attribution is not to be disputed (Reider-Turner, 203). Field cites Nobil, but 248 is absent as a witness (*Hexapla*, 13 n. 28; Young, 161, 30-31; *Kollationen*, 37).

Job 5 22a

- HT (קִשְׁפֹּת) לְשֹׁד וְלִכְפֹּן
LXX ἀδίκων καὶ ἀνόμων (καταγέλαση)

⟨σ´⟩ φθορᾶς καὶ λιμοῦ

- Wit1:* †cI^{-137 139 260 559 643 732 740 3006} †505 Vulg
- Attr:* ⟨σ´⟩] > cI^{-137 139 260 559 643 732 740 3006} 505
- Var:* καί] > 395-612-680 505
- NonGr:* Vulg: *vastitate et fame*

Notes: Ziegler attributes the scholion to σ´ which has influenced the Vulg translation; however, the lexical equivalency is not witnessed elsewhere (*Kollationen*, 38; Busto Saiz, 667, 735). καί has fallen out in the latter catena Mss 395-612-680 505.

Job 5 23

- HT (כִּי עִם־אֲבֵי הַשָּׂדֶה בְּרִיתְךָ וְחַיַּת הַשָּׂדֶה הַשְּׂלֵמָה-לְךָ) :
LXX — (θῆρες γὰρ ἄγριοι εἰρηνεύουσίν σοι)

sub * ὅτι πρὸς τοὺς λίθους τῆς χώρας ἔσται σοι συνθήκη

- Wit2:* init] pr * στι προς τους λιθους της χωρας εσται σοι συνθηκη Syh

(adn “*Non positum est in Octaplis Origenis*”). Arm^{le}; pr οτι προς τους λιθους της χωρας εχεις συνθηκην Iul; pr * *quia cum lapidibus agri habebis foedus* La = **¶** (23a); *et dissolve quod cum lapidibus agri testamentum tuum est* Spec | fin] + (sub * A) οτι μετα των λιθων του αγρου η διαθηκη σου, και (> 637*) τα θηρια του αγρου ειρηνευσουσι(ν) (ειρηνευσι A) σοι, και γνωση οτι εν ειρηνη (+ εσται 637) το σκηνωμα (σπερμα A-534’: ex 25a) σου, και (+ η 534-644^{mg}-Iul) επισκοπη της ευπρεπειας σου, και ου μη αμαρτης (διαμ. 637) L’⁻⁵⁷⁵ (Iul et Chr om init – ειρ. σοι)-534’-644^{mg} (om 23b) = **¶** (23ab 24ab)

Attr: *] ἄλλος Field

NonGr: Syh^{txt}: כִּי־יִשְׁכְּנוּ־בְּשֵׂבִיבוֹתֵי־אֲבֵי־יָדָי *
 כִּי־יִשְׁכְּנוּ־בְּשֵׂבִיבוֹתֵי־אֲבֵי־יָדָי *

Arm^{ap}: qh] + 𐎧𐎢𐎱𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑

LXX (ἐλεύση δὲ ἐν τάφῳ ὥσπερ σῖτος ὄριμος) κατὰ καιρὸν θερίζομενος
(ἢ ὥσπερ θημωνιὰ ἄλωνος καθ' ὥραν συγκομισθεῖσα.)

sub ÷

Wit1: 255 (vid) Syh^{txt}

NonGr: Syh^{txt}: ✓ וְכֹכַבִּים וְכֹכַבִּים ÷

Notes: The expansive rendering of the OG was placed under the obelus to preserve the Greek text, but also to reflect the Hebrew text (“Auctarium,” 6 chapter 5 n. 8). Montef notes the marginal note which cites the Job 5:26a with the initial variant ἀπελεύση κ.τ.λ. (*Curae Hexaplares*, 17). This is a Lucianic variant.

Job 5 26b

HT (בְּעֵלֹת) שִׁדְיָא (בְּעֵתוֹ:)

LXX (ἢ ὥσπερ) θημωνιὰ ἄλωνος (καθ' ὥραν συγκομισθεῖσα.)

⟨θ'⟩ σωρός

Wit1: C (= 3005) cI^{-137 138 139 260 559 643 732} 560

Attr: ⟨θ'⟩] ἄλλος Field; > C (= 3005) cI^{-137 138 139 260 559 643 732} 560

Notes: The decision for the attribution for Theodotion is based upon a parallel rendering in Job 21:32b (*Beiträge*, 16; *Kollationen*, 39; *Hexapla*, 13 n. 35). While the translation of שִׁדְיָא in Job 21:32 is σωρός, the variants of Job 21:32b AppI demonstrate a confusion with σωρός (*Edition*, 309).

Job 5 26b

HT (בְּעֵלֹת) שִׁדְיָא (בְּעֵתוֹ:)

LXX (ἢ ὥσπερ θημωνιὰ) ἄλωνος (καθ' ὥραν συγκομισθεῖσα.)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ וְכֹכַבִּים ÷

Notes: The Syh has obelized a portion of the OG because the translation did not hold to a one-to-one correspondence in lexical equivalency in the rendering of שִׁדְיָא “heap, stack” with the OG phrase θημωνιὰ ἄλωνος “heap of the threshing floor.”

Chapter 6

Job 6 2a

HT לֹד שְׁקוֹל יִשְׁקַל בְּעָשִׂי
LXX εἰ γάρ τις ἰστών στήσαι μου τὴν ὀργήν,

σ´ ὡς εἶθε ἐσταθμίζετό μου ἡ ὀργή

Wit1: lemma] 161^{1°} 248 | εἶθε] 161^{2°}

Attr: σ´] > 161^{2°}

Notes: There is little reason to doubt the witnesses which assign the attribution to Symmachus. The freer word order, the “distinctly unidiomatic” rendering of the infinitive absolute with a cognate finite verb, and a correction of the lexeme of the OG (ἰστημι “set, stand”) toward the Hebrew text (שָׁקַל “weigh, weigh out”) reflects Symmachus at work (Salvesen, 228). The note εἶθε] 161^{2°} is written interlinearly in the Bible text; the fuller lemma is written in the margin.

Job 6 2a

HT לֹד שְׁקוֹל יִשְׁקַל (בְּעָשִׂי)
LXX (εἰ γάρ τις ἰστών στήσαι μου) τὴν ὀργήν,

<?> τὴν ἀθυμίαν

Wit1: 161´

Notes: From the “Three” only σ´ utilized ἀθυμία Ezek 7:25 (הַדָּבָר) and 23:33 (הַמַּחֲשָׁב), ἀθυμεῖν Job 30:28 (= הַמַּחֲשָׁב; *fl*) and Ps 101 (102):1 (הַמַּחֲשָׁב). This suggests that Job 6:2 also goes back to ἀθυμία. However, 248^{mg} has ὀργή, as σ´ rendition [see above]; perhaps ὀργή has come from the OG (*Beiträge*, 17).

Job 6 3b

HT :עַל-כֵּן דִּבְרֵי לְעוֹ (יִכְבֵּד)
LXX ἀλλ´ ὡς ἔοικεν τὰ ῥήματά μου ἐστὶν φαῦλα.

α´ ἐπὶ τούτῳ ῥήματά μου κατεπόθησαν

Wit1: !161´

Var: κατεπόθησαν] κατεπατηθησαν 161'

Notes: Drusius conjectures the reading κατεπόθησαν as Aquila read the Hebrew עָלַ "swallow, swallow down" rather than the verb נִשְׁחַח "to talk wildly" (*Hexapla*, 14 n. 2; *Edition*, 235, AppII). Aquila also uses the equivalency in Prov 20:25 (*Hexapla*, vol. 2, 353; Reider-Turner, 130). Ziegler notes the confusion in η-ο, ο-η and loss of the temporal augment in the manuscripts (*Edition*, 176, 191; Thackeray, 16, 4).

σ' διὰ τοῦτο οἱ λόγοι μου κατάπικροι

Wit1: C (= 250 3005) ↓cI⁻¹³⁹ cII ↓161 ↓248 505

Attr: σ'] > C (= 250)

Var: διὰ τοῦτο] > 161' cII |μου] > 559

Job 6 3b

HT :עֹלָה (יְכַבֵּד עַל־כֶּן יְבַרְכֵּנִי לְעוֹלָה)
LXX (ἀλλ' ὡς ἕοικεν τὰ ῥήματά μου ἐστίν) φαῦλα.

θ' ἕγκοποι

Wit1: C (= 250) 255-395-559-612 161' 560

Job 6 4a

HT (יְכַבֵּד עַל־כֶּן יְבַרְכֵּנִי לְעוֹלָה)
LXX βέλη (γὰρ κυρίου ἐν τῷ σώματί μου ἐστίν,)

α' πύρινα

Wit1: C (= 3005) ↓138-255-395-559-612-680-3006 ↓505 Syh

Attr: α'] > C (= 3005)

Var: πύρινα] πυρινοι 680 505

NonGr: Syh: ❖ כֹּהֵל ❖

Notes: The noun πύρινα also stands as in the Syh as a marginal note to βέλη, not to διάπυρα or φλέγοντα, as Field has interpreted. See the scholion to 41:12b, τὰ

πεπυρωμένα βέλη = Eph. 6:16 (*Hexapla*, 14 n. 5; Ziegler, *Beiträge*, 70; *AGK*, vol. 1, 383 §13).

Job 6 4a

HT (כִּי קִצִּי שְׂרֵי (עֲמָרִי)
LXX (βέλη γάρ) κυρίου (έν τῷ σώματί μου ἔστιν,)

ἔβρ' σαδδαί

Wit1: C (= 250 257 3005) 255-395-680-740 *cI*^{cat-255 395 740} (Polychr) 161' 505^{cat} Syh

Attr: ἔβρ'] σ' 161

NonGr: Syh: ,ג.ג.

Notes: *AGK* suggests that attribution to ἔβρ' comes from Polychronius when he is named in the catena fragment (*AGK*, vol. 1, 105-06; *Hexapla*, 14 n. 6). The citation to Symmachus is false (Busto Saiz, 580). The manuscripts 110-138-147-251-256-705-765 should be confirmed as to whether the reading is found in the catena or margin, but they are included under Ziegler's *Edition*, *C* group.

Job 6 4b

HT (אֲשֶׁר הִמְתָּם שְׂתֵּה רִוְחִי)
LXX (ὦν) ὁ θυμὸς αὐτῶν (ἐκπίνει μου τὸ αἷμα)

α' χόλος αὐτῶν

Wit1: ↓C (= 250 257 3005) ↓*cI*^{-137 740} ↓252

Attr: α'] θ' 395; ἄλλος Field; > C (= 250 257) *cI*^{-137 395 740}

Var: χόλος] pr o 395-680 252 | αὐτῶν] > C (= 250 257)

Notes: Ms 3005 is the first catena representative testifying to both the author α' and also to the word αὐτῶν (*Nachlese*, 389). Aquila most likely would not have included the article, so the fragment may have been contextualized to the OG in 395-680 252.

Job 6 4b

HT (אֲשֶׁר הִמְתָּם שְׂתֵּה רִוְחִי)
LXX (ὦν) ὁ θυμὸς αὐτῶν (ἐκπίνει) μου τὸ αἷμα

α' πνεῦμά <μου>

Witl: C (= 250 3005) *cI*^{-137 139 260 643 732} 505 560 Syh

Attr: α'] σ' C (= 250)

NonGr: Syh: ❖ קְוַיִּי .ק

Notes: "Colb" [560] from Field (*Hexapla*, 14 n. 7).

σ' ἀναπνοήν

Witl: ↓C (= 250 3005) ↓*cI*^{-137 139 260 643 732} 505 Syh

Attr: σ'] α' C (= 250); > C (= 3005)

Var: ἀναπνοήν] αναπνοη C (= 3005) *cI*^{-137 139 255 260 612 643 680 732 740 3006}

NonGr: Syh: ❖ קְוַוֹ .ו

Notes: The form in the *Edition* is nominative, but in Hebrew, the word is the object of the participle (*Nachlese*, 389). Ziegler supplies <μου>.

Job 6 5a

HT נִשְׁדָּדְ לֵי עֵ אֲרָפ־קִרְיָהּ

LXX τί γάρ; μή διὰ κενῆς κεκράξεται ὄνος ἄγριος, ἀλλ' ἢ τὰ σίτα ζητῶν;

σ' μή στένει λιμῶδες ὄναγρος παρούσης χλόης

Witl: C (= 250 3005) ↓*cI*⁻¹³⁷ ↓*cII* ↓161' ↓505 ↓Olymp^{XY} (*Kommentar* 68, 3-4)

Attr: σ'] > C (= 250) 643

Var: στένει] στενη 559-680 | λιμῶδες] λιμωδης 161' Olymp^{XY} (*Kommentar* 68, 3-4); λιμω *cI*^{-137 251} *cII* 505 | ὄναγρος] ονος αγριος 732

Notes: The reading of λιμῶδες is certainly correct in C and (in one Olymp excerpt, Ms 251) from 395. (See also *Beiträge*, 17f.) λιμῶδες with an adverbial function is used by σ' also in Job 30:7a. Furthermore, see Plutarch, *Amatorius* p. 751A (p. 341,

16f. Huber): ἀπορούμενοι δὲ πολλάκις ἀναφθέγγονται τι λιμῶδες καὶ ὀδυρτικόν
(*Nachlese*, 389-90; “Auctarium,” 6 n. 3; Young, 167, 7-8).

Job 6 5b

HT (שׁוֹרֵר עַל-בְּלִילִי)׃
LXX εἰ δὲ καὶ ῥήξει φωνὴν (βοῦς ἐπὶ φάτινης ἔχων τὰ βρώματα;)

σ´ εἰ μυκῆσεται

Wit1: C (= 250 3005) |cI 1505 560

Wit2: ῥήξει φωνήν] *mugiet* La Syp

Var: εἰ] inc 505; η 138-250-255-559-740; > 612-3006

Notes: Ziegler lists C^p for this entry. While the *Kollationen* has clarified the sources somewhat, the following Mss need to be checked to see whether they read εἰ or η: 110-147-251-705-765 (*Hexapla* 14, n. 9).

Job 6 6a

HT הַיָּאֵל לִפְתֵּי מַבְלִי-מַלְמֵ
LXX εἰ βρωθήσεται ἄρτος ἄνευ ἀλός;

σ´ μήτι βρωθήσεται ἀνάρτυτον τῷ μὴ ἔχειν ἄλα

Wit1: |cI^{-137 139 260 643 732} |cII 161' 1505

Attr: σ´] α´ 161'

Var: ἀνάρτυτον] αναρτητον cII | ἔχειν ἄλας] εχων αλας 703 | ἄλα] inc 138-3006; αλας 559; αλλα 255; αλω 680 505

Notes: The determination of authorship to Symmachus is based on the lexical equivalency of לִפְתֵּי to ἀνάρτυτον “unseasoned” which is translated by Aquila using ἄναλος (Reider-Turner, 17; Young, 167, 41f).

Job 6 8b

HT (תִּתְּנֵנִי לְאֵלִים)׃
LXX καὶ τὴν ἐλπίδα (μου δῶη ὁ κύριος)

α´ καὶ ὑπομονήν

Notes: The fragment is fitting to the translation technique of Aquila and Theodotion, so the undisputed attributions and lemma need not be questioned. Field cites Nobil but 248 is not witnessed (*Hexapla*, 14 n. 13; Young, 171, 26-27).

Job 6 10b

HT (כִּי־לֹא) כִּחַדְתִּי (אִמְרֵי קְדוֹשִׁי)
LXX οὐ γὰρ ἐψευσάμην ῥήματα ἄγια θεοῦ μου

σ´ ἔκρυψα

Wit1: C (= 3005)

Notes: This reading is newly made known from 3005, showing the translation of כִּחַדְתִּי. In the example of Job 20:12b, Theodotion also translated קָרַף with κρύπτειν (*Nachlese*, 390; *Kollationen*, 42).

Job 6 11b

HT וּמַה־קִּצִּי כִּי־אֶאְרֶיךָ נַפְשִׁי
LXX ἢ τίς μου ὁ χρόνος, ὅτι ἀνέχεται μου ἡ ψυχὴ;

α´ καὶ τί τὸ τέλος μου, ὅτι μακροθυμήσω

Wit1: C (= 3005) cI^{-137 139 260 643 732} cII 161' 1252 505 608

Attr: α´] > 161'

Var: μακροθυμήσω] μακροψυχησω 252

Notes: The attribution and lemma need not be questioned, based upon the translation technique of Aquila (*Hexapla* 14, n.14; Young, 172, 26-27).

Job 6 15a

HT (בְּגִדֵי כְמוֹ־נֹנֶה לִ) אֲחֵי
LXX (οὐ προσεῖδόν με) οἱ ἐγγύτατοί μου· (ὥσπερ χειμάρρους ἐκλείπων)

θ´ οἱ ἀδελφοί μου

Wit1: lemma] 161' | ἀδελφοί] C (= 250 3005) cI^{-138 139 260 732} 505

Attr: θ´ 395] ἄλλος Field; > C (= 250 3005) cI^{-138 139 260 395 732} 161' 505

Notes: Ms 395 is the only witness to the θ' attribution. Ziegler attributes the fragment to α', but all three revisers utilize the translation equivalency ἀδελφος for תָּרֵם (Reider-Turner, 5). Theodotion uses the lexical equivalency in Job 41:9a (Gentry, 500). Again, 161' have preserved the fuller context of the fragment; the catena tradition preserves the lexical item. Field cites 161 ἀδελφοί μου but the article is present in the manuscript (*Hexapla*, 14 n. 15).

Job 6 17

HT : בְּעֵת יִזְרְבוּ נִצְמָתוֹ בְּחֶמּוֹ נִדְעָכּוֹ מִמְקוֹמָם;
LXX (καθώς τακείσα θέρμης γενομένης οὐκ ἐπεγνώσθη) ὅπερ ἦν,

α' σ' θ' ἐκ τόπου

Wit1: Syh

NonGr: Syh: ❖ רחם חמה נדעכו ממקומם

Notes: Ziegler includes the catena group and 248, together with the second marginal note for 248 in this section, now corrected by the Hagedorns, and so this is retained separately below. The witness of 248 seems to be a textual variant, having some affinity with the Lucianic revision, and thus, is separated from the witness of the Syh.

< > ὅπου ἦν

Wit1: lCI^{-137 139 260 643 680 732 740} 1248 Syh

Wit2: ὅπερ] ὅτι L^{-A 575} IulE; ὅπου Syh Gra.

Attr: < >] ἄλλος Field

Var: ὅπου ἦν] > ἦν CI^{-137 139 260 643 680 732 740} 248

NonGr: Syh: רחם חמה נדעכו ממקומם

Job 6 19

HT : הַבִּישׁוּ אֶרְחֹת תְּמָא הַלִּיכָת שְׁבָא קוּו־לְמוֹ;
LXX ἴδετε ὁδοὺς Θαιμανων, ἀτραποὺς Σαβων, οἱ διορωντες·

σ' ἀποβλέπουσιν εἰς ὁδοὺς Θαϊμάν ὁδοιπορίας Σαβὰ προσδοκῶσιν ἑαυτοῖς

Witl: lemma] *cII*¹ (Olymp) †251 †Olymp^{XY} (*Kommentar* 72, 3-4) | εἰς ὁδοὺς Θαμιάν] †*C*^{cat} (= 250 3005) †*cI*^{cat} *cII*² (Olymp) †505^{cat} †560 †3007^{cat} | ἑαυτοῖς (s αὐτοῖς)] Syh

Attr: σ´] σ´ θ´ Syh; ἕτερος των ἐρμῆευτων *cII*^o 251 Olymp^{XY} (*Kommentar* 72, 3-4); > *C*^{cat} (= 250 3005) †*cI*^{cat} *cII*² 505^{cat} 560 3007^{cat}

Var: Θαμιάν] θεμανων Olymp^Y | εἰς ὁδοὺς Θαμιάν] εἰς τας οδους της Θαμιαν *C*^{cat} (= 250 3005) *cI*^{cat} 505^{cat} 560 3007^{cat} | ὁδοιπορίας] οδοιπορειας Olymp^Y | Σαβὰ] Σαβαν Olymp^X | προσδοκῶσιν] προσδοκουσιν Olymp^Y | προσδοκῶσιν ἑαυτοῖς] > 251

NonGr: Syh: ❖ אַל.ח.ע

Notes: The fragment reads: ἕτερος τῶν ἐρμῆευτῶν οὕτως ἐκδέδωκεν· ἀποβλέπουσιν εἰς ὁδοὺς Θαμιάν ὁδοιπορίας Σαβὰ προσδοκῶσιν ἑαυτοῖς (*Kommentar* 72, 3-4). The *cII* has the full fragment as well as a shorter comment εἰς τὰς ὁδοὺς τῆς Θαμιάν; *cI* contains only the shorter fragment (Young, 176, 7-8; 13; *AGK*, vol. 1, 399, §64). Field's reading for 560 [Reg. unus] is an error (*Hexapla*, 14 n. 19). The longer fragment has the stylistic characteristics of Symmachus, so perhaps the Syh marginal note should be understood as transmitting only the portion wherein Symmachus and Theodotion agree, in alignment with the Hebrew text.

Job 6 19

HT :וְיִשׁוּ אַרְחָוֹת תִּמְאָה הַלֵּיכָת שְׁבָא קִוּוּ (לָמוּ)
LXX (ἴδετε ὁδοὺς Θαμιανων, ἀτραποὺς Σαβων, οἱ διορωντες) —

σ´ θ´ ἑαυτοῖς (s αὐτοῖς)

Witl: Syh

NonGr: Syh: ❖ אַל.ח.ע

Notes: While the witnesses of the Symmachus fragment (above) also have ἑαυτοῖς and could be included as textual evidence to the fragment, the characteristic of the longer fragment suggests Symmachus as the reviser; the Syh is transmitting only that portion of the reading where Symmachus and Theodotion are in agreement (ἑαυτοῖς). The retroversion ἑαυτοῖς for the Syh is preferred, based upon the Greek witnesses to the Symmachus fragment.

Job 6 21a

HT כִּי־עָֿבַדְתֶּם (הַיְיָ) הַתְּֿוֹרָה
 LXX ἀτὰρ δὲ (καὶ ὑμεῖς ἐπέβητέ μοι ἀνελεημόνως,)

α´ ὅτι νῦν

Witl: C (= 250) cI^{-139 260}

Attr: α´] > C (= 250)

Notes: Under α´ θ´ the two variants are joined together in 137-138-255-395-559-612-643-740-3006. Similarly, the lemma are joined together in 680 though the θ´ attribution has fallen out. Ms 248 has ὅτι over the word καί though this belongs to 6:20a. See *Edition, AppI (Kollationen, 44)*.

θ´ ἀλλὰ μήν

Witl: C (= 250) l cI^{-139 260} 161´ 1252

Attr: θ´] σ´ 732; > C (= 250) 680 161´ 252

Var: ἀλλὰ μήν] pr αταρ 252 | μήν] μη 740

Notes: Under α´ θ´ the two variants are joined together in 137-138-255-395-559-612-643-740-3006. See 6:21a α´ above for 680. The attribution of Ms 161 is not clear.

Job 6 24a

HT שִׁתְּֿקִי וְיִשְֿׁׁבֵט וְיִרְרִי־הוּ
 LXX διδάξατέ με ἐγὼ δὲ κωφεύσω

⟨σ´⟩ ἐλέγξατέ με καὶ σιωπήσω

Witl: C (= 250^{cat} 257) 138-255 cI^{cat -138 255} (Olymp) cII^{-512 513} (Polychr)
 505 754^{cat} 3007^{cat}

Notes: Of the revisers, σ´ is probable because of his use of σιωπᾶν for the Hebrew שִׁתְּֿקִי hiphil, “be silent.” See the examples in Isa 41:1: σ´ σιωπᾶν, α´ θ´ κωφεύειν and Jer 38 (45): 27 σ´ σιωπᾶν, α´ κωφεύειν. It is remarkable ἐλέγχειν is always used for שִׁתְּֿקִי by the OG and the “younger translators” (*Beiträge, 18; Kollationen, 44*). *AGK* notes that the fragment is absent in Young, but it is present in the *cII*

manuscript Pal. gr. 230, fol. 83r [Ra 259] (*AGK*, vol. 1, 405, §85). Mss 110-147-256-705-765 are included in the *Edition*, as part of the catena reading to the lemma, but they have not been confirmed as to whether they are marginal or catena materials.

Job 6 25a

HT מִהֲנִמְרָצוֹ אִמְרֵי־יִשָּׁר
LXX ἄλλ' ὡς ἔοικεν, φαῦλα ἀληθινοῦ ῥήματα,

α' τί ἐμοχθηρώθησαν λόγοι εὐθοῦς

Wit1: C (= 250) | cI^{-139 260 732 740} 161' 1252 1505

Attr: α'] > C (= 250) 138-255

Var: τί] στι 252 | ἐμοχθηρώθησαν] ἐμοχθηρωοσαν 137-395-612-643-680
505; ἐμοχθηρω ὡς αν 559-3006 | εὐθοῦς] εὐθυς 137-395-559-612-
643-680-3006 505; εὐθεις 138-255; εὐθ[252

Notes: The correct reading ἐμοχθηρώθησαν stands not only in 248 and 252, but also in C (= 250) and the two Mss 138-255. εὐθοῦς except in 248 (and perhaps 252) is also delivered in C (= 250); if one can refer to a similar phrase in Prov 2:13, where רִשְׁוֹת חַדְוֹת parallels ὁδοῦς εὐθείας, the Hebrew *Vorlage* רִשְׁוֹת חַדְוֹת may best correspond to λόγοι εὐθεῖς, where the adjective agrees in gender, number, and case to the noun. However, the example of εὐθείας in Prov 2:13 is ambiguous, since the adjective may be either parsed as genitive singular or accusative plural feminine form. Thus, by analogy, εὐθοῦς is the genitive, singular, masculine form which would represent the underlying Hebrew construct phrase (*Nachlese*, 390). Ms 161 reads ἐμοχθηρώθη[. Since Ziegler's *Edition* cites cI [C^p] as partial witnesses, Mss 110-147-251-256-705-765 are unconfirmed.

Job 6 25a

HT (מִהֲנִמְרָצוֹ אִמְרֵי־יִשָּׁר)
LXX (ἄλλ' ὡς ἔοικεν, φαῦλα ἀληθινοῦ ῥήματα,) —

sub *dicitis*

Wit2: ῥήματα] + ÷ *dicitis* La

NonGr: La: ÷ *dicitis*

Var: ἀποκρίνασθε] + ουν C (= 395) | ἀποκρίνασθε, ἀξιῶ, χωρὶς ἀδικίας]
 αποκρινασθ[/ χωρις αδικ[C (= 406)

Notes: Previously, the translation was only fragmentarily known from 406. Symmachus translated the particle נָ, in 1 Kings 15:25 and 25:25 with ἀξιῶ. Also, the text of the Vulgate reads: *respondete, obsecro, absque contentione*. Perhaps in the case of the translation of נָשׁ with *respondere*, Jerome has been inspired by Symmachus (*Nachlese*, 390). [Clearly, there is a typographical error in the *Nachlese*'s attribution to Aquila.]

Job 6 30a

HT עוֹלָה (הַיֵּשׁ-בְּלִשְׁוֹנִי)
 LXX (οὐ γάρ ἐστιν ἐν γλώσση μου) ἄδικον·

θ' ἄδικοι

Witl: 252

Notes: Theodotion's revision renders the Hebrew עוֹלָה “injustice, unrighteousness” as a plural adjective. This is an unusual example. Theodotion usually renders the Hebrew noun with a Greek noun, but in this example, he may be following the OG translator for the lexical choice (Gentry, 92).

Chapter 7

Job 7 1a

HT הָלֹא-צָבָא לְאִנּוּשׁ (עֵלִי Q) (עֵלִי K)
LXX πότερον οὐχὶ πειρατήριόν ἐστιν ὁ βίος ἀνθρώπου ἐπὶ τῆς γῆς

α´ μήτι οὐ στρατιὰ τῶν ἀνθρώπων ἐπὶ τῆς γῆς

Wit1: †C (= 250) †cI^{-137 138 139 260 643 732} †560

Attr: α´] > C (= 250)

Var: μήτι οὐ] μη ου 255 | στρατιὰ] στρατια 740; στρατεια C (= 250)
255-559 560 | στρατιὰ τῶν] στρατιωτων 680

Notes: The rendition of Aquila uses ἄνθρωπος for the less frequent equivalent אִנּוּשׁ but one which occurs six times in Job; he also translates the Kethib reading עֵלִי (Reider-Turner, 21, 90).

Job 7 2a

HT (יִשְׂאֵף-צֶלֶל) — (כְּעֶבֶד)
LXX (ἢ ὥσπερ θεράπων) δεδοικῶς τὸν κύριον αὐτοῦ (καὶ τετευχῶς σκιάς)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: כְּעֶבֶד הָיָה לִי כְּעֶבֶד הָיָה לִי ÷

Notes: The Syh is the only witness which preserves the reading of Origen's fifth column.

Job 7 2b

HT (וּכְשָׂכִיר יִקְוֶה) פְּעֵלוֹ
LXX (ἢ ὥσπερ μισθωτὸς ἀναμένων) τὸν μισθὸν (αὐτοῦ.)

α´ θ´ τὸ ἔργον

Wit1: C (= 3005) cI^{-137 139 260 559 643 680 732}

Wit2: τὸν μισθὸν αὐτοῦ] *mercedem operis sui* La: cf *¶¶*.

NonGr: La: *mercedem operis sui*

Notes: The attribution and lemma are uncontested; the text of La has been conformed to the Hebrew, perhaps the work of Jerome as a result of contact with the *Hexapla*.

Job 7 3b

HT :לִילֵי־תַחַם עֲמַל מְנַוְלִי:

LXX νύκτες δὲ ὄδυνῶν δεδομέναι μοί εἰσιν.

α´ (καὶ) νύκτας κόπου ἠριθμησάν μοι

Wit1: Syh

NonGr: Syh: ❖ ܢܘܟܬܐܝ ܕܥܡܠܐ ܕܥܘܒܐܝܢܐ ܕܡܘܝܐ

Notes: The conjunction is added based on Aquila's translation technique, though not transmitted in the Syh. Middeldorpf records the alternate renderings of the Syh ܥܘܒܐܝܢܐ for either πόνος or κόπος (*Curae Hexaplares*, 20).

θ´ καὶ νύκτας μοχθοῦ ἠριθμησάν μοι

Wit1: Syh

NonGr: Syh: ❖ ܢܘܟܬܐܝ ܕܡܘܫܘܚܐܝܢܐ ܕܡܘܝܐ

Notes: Middeldorpf records the alternate renderings of the Syh ܡܘܫܘܚܐܝܢܐ for either πόνος or κόπος (*Curae Hexaplares*, 20).

Job 7 4b

HT מַתִּי אֶקוּם (וּמַדְדֵּ-עָרֶב)

LXX ὥς δ' ἂν ἀναστῶ, (πάλιν πότε ἐσπέρα;)

α´ θ´ ἀναστήσομαι

Wit1: *cI*^{-137 139 260 643 732} *lcII* (Olymp) 505

Var: ἀναστήσομαι] pr ποτε *cII*

Notes: Revising the verbal form to the future tense reflects Theodotion's default translation technique for the Hebrew imperfect (Gentry, 179). The medio-passive form is probably a reflexive use, suited to the context. Field notes Nobil, but 248 not a witness (*Hexapla*, 15 n. 3).

Job 7 6a

HT יָמַי קָלוּ מִיָּנִי־נְדָג
LXX ὁ δὲ βίος μου ἐστὶν ἐλαφρότερος λαλιᾶς

α´ αἱ ἡμέραι μου ἠλαφρύνθησαν ὑπὲρ ὑφάσματος

Wit1: lemma] Syh | αἱ ἡμέραι μου] C (= 250) ↓cI^{-137 139 260 643 732} 1505

Attr: α´] λ´ [οἱ λο] cI^{-137 138 139 260 395 643 732} 505; οἱ λόγοι 395; > 138

Var: μου] > μου cI^{-137 139 260 643 732} 505

NonGr: ❖ ⲕⲓⲣⲟⲓ ⲛⲟⲩ ⲓⲃⲏ ⲁⲗⲗⲟⲗⲓⲕⲁ ⲛⲟⲩ ⲕⲁⲗⲟⲩⲁ .ⲕ

Notes: Syh preserves the fuller lemma of Aquila, which the catena group abbreviates, citing the similar translation of the three revisers under οἱ λ´. Field supports the attribution based upon the translation of יִהְיֶה with ἠλαφρύνθη by Aquila in Job 40:4 (*Beiträge*, 18; *Hexapla*, 15 n. 4; Young, 185, 28-29; *Kollationen*, 47; *Curae Hexaplares*, 21).

σ´ αἱ ἡμέραι μου ταχύτεραι ὑφάσματος

Wit1: lemma] Syh | ταχύτεραι ὑφάσματος] ↓C (= 250 3005) ↓cI^{-137 139 260 643 732} 1505

Attr: σ´] > 138-255

Var: ταχύτεραι] ταχυτερα C (= 250 3005) cI^{-137 138 139 260 643 732 3006} 505; ταχυτερα 138-3006 (vid) | ὑφάσματος] υφασματα 255; υφασματ[138; > C (= 3005)

NonGr: Syh: ❖ ⲕⲓⲣⲟⲓ ⲛⲟⲩ ⲕⲁⲗⲓⲃⲏ ⲓⲃⲏ ⲛⲟⲩ ⲕⲁⲗⲟⲩⲁ .ⲟ

Notes: The translation of Symmachus seems to be preserved in the Syh, while the shorter fragments of the catena have been adjusted to better fit the understanding of Greek grammar and context of the fragment within the catena.

θ´ αἱ ἡμέραι μου ἐταχύνθησαν ὑπὲρ ὑφάσματος

Wit1: Syh

NonGr: Syh: ❖ כִּי־אֵלֹהִים יָדָע אֶפְשָׁר־לָהֶם לִבְרֹאֵת כִּי־יִבְרָאוּ .ח

Notes: The ethpe‘al אֶפְשָׁר־ is given the retroversion ἐπαχύνθησαν but corrected to ἐταχύνθησαν by the *Edition* (Payne Smith, “אפס” 2:2506; *Curae Hexaplares*, 21).

Job 7 6a

HT יָמַי קָלוּ מִיָּמֵי אֲרָג

LXX (ὁ δὲ βίος μου ἔστιν ἐλαφρότερος) λαλιᾶς

δγρ´ δρομέως

Wit1: cII

Wit2: λαλιᾶς] δρομέως L^{r-575}-S^c-644 C^{3 mg} (δγρ´) Arab Syh^{mg} Glos Chr XIII 600 Ol: ex 9:25a

Attr: δγρ´] λ´ cII

Var: δρομέως] δρομαιος Olymp^Y [= 491]

NonGr: Syh: ❖ אֲסִי ❖

Notes: In this example, the attribution refers to a textual variant from the Lucianic tradition, not a Hexaplaric attribution. See also *Beiträge*, 102; *Kommentar*, 75, 15^{ap}; *Hexapla*, 15 n. 7; Young, 185, 32-33.

Job 7 6b

HT וַיִּכְלוּ בְּאָפָּתַי חֲקֹתַי

LXX ἀπόλωλεν δὲ ἐν κενῇ ἐλπίδι.

σ´ καὶ ἀνηλώθησαν μὴ οὔσης ἐλπίδος

Wit1: †C (= 250 3005) †cI^{-138 139 260 643 732} cII 505 560

Attr: σ´] > C (= 250)

Var: καί] > 137 | ἀνηλώθησαν] ανελωθ- C (= 3005)

Notes: Symmachus's revision smooths the translation of the OG, yet he retains the equivalency of καί for the Hebrew וְ. Nobil does not read with 248 (*Hexapla*, 15 n. 8; Young, 185, 28).

Job 7 8

HT לֹא־תִשְׁוֶה־נִי עֵין רֵאִי עֵינֶיךָ בִּי וְאִינֶנִּי
LXX οὐ περιβλέψεται με ὀφθαλμὸς ὀρώντός με·
οἱ ὀφθαλμοὶ σου ἐν ἐμοί καὶ οὐκέτι εἰμι

sub ✖

Witl: C (= 250 257) cI^{-395 559 3006} Syh^{txt} La [= O] †Sa

Attr: ✖] α' θ' C (= 250 257) cI^{-395 559 3006}

Var: lemma] > Sa

NonGr: Syh^{txt}: ✖ *לֹא תִשְׁוֶה נִי עֵין רֵאִי עֵינֶיךָ בִּי וְאִינֶנִּי ✖
✓ *לֹא תִשְׁוֶה נִי עֵין רֵאִי עֵינֶיךָ בִּי וְאִינֶנִּי ✓

La: ✖ *Non me cognoscet oculus videntis? Oculi tui in me, et non subsisto* ✓

Notes: The asterisked materials from Theodotion are well-established from the Syh, La, and the catena materials.

Job 7 8a

HT לֹא־תִשְׁוֶה־נִי (עֵין רֵאִי)
LXX οὐ περιβλέψεται με (ὀφθαλμὸς ὀρώντός με·)

α' οὐ διακρινεῖ με

Witl: Syh

NonGr: Syh: ✖ *לֹא תִשְׁוֶה נִי עֵין רֵאִי ✖

Notes: Though the lexical equivalency of διακρίνω for the Hebrew שָׁרַר is not substantiated for Aquila, the retroversion of the Greek from the Syh is supported (Reider-Turner, 314; *Thesaurus syriacus*, 3302-3, שָׁרַר pael; see also *Hexapla*, vol. 1, 115, Ps 18:12 α').

δγρ' οὐ κατανοεῖ (μοι)

Wit1: †C (= 250) †cI^{-138 139 260 643 732} †252 †505

Wit2: οὐ περιβλέψεται με] ουκ ατενοι [sic] μοι A; ουκ ατενειη μοι 637; ουκ ατενει μοι Iul; ου κατανοει μοι 575-II-Chr; *non me (nonne^{βμ}) cognoscet (-cit^{βμ})* La; με > III' C'-296 d 55 248-542-644 253 795 verss^p

Attr: δγρ'] α' θ' 680 505; > 252

Var: οὐ κατανοεῖ (μοι)] ουκ ατενει 252; ουκ ατενει με cI^{-138 139 260 643 732} 505; ου κατανοει με C (= 250)

Notes: The reading arises from a corruption of part of the Lucianic tradition, rightly delivered οὐ κατανοεῖ μοι in 575-II-Chr and supported by the early tradition of C (= 250) (*Beiträge*, 102-03; *Hexapla*, 15 n.11).

Job 7 8b

HT : עֵינַי בְּךָ וְאֵינִי

LXX (οἱ ὀφθαλμοί σου ἐν ἐμοί) καὶ οὐκέτι εἰμὶ

α' καὶ οὐχ ὑπάρχω

Wit1: 252 Syh

Wit2: οὐκέτι] οὐκ O A-Iul IulE

NonGr: Syh: ✦ כִּי כִּי מַה כִּי .כ

La: (* *Non me cognoscet oculus videntis? Oculi tui in me,*) et non subsisto ✓

Notes: Though the asterisk preserves Theodotion's addition, Aquila's literalism is transmitted in the marginal note of the Syh and influencing O A-Iul IulE.

Job 7 9a

HT כְּלָה עָנָן וַיִּלֶּךְ

LXX ὥσπερ νέφος ἀποκαθαρθὲν ἀπ' οὐρανοῦ.

σ' καθάπερ ἀναλωθεῖσα νεφέλη ἀπαλλαγῆσεται

Wit1: C (= 250 3005) †cI^{-138 139 260 643 732} cII (Polychr et Olymp) 505 Syh

Attr: σ'] > C (= 250) 255

Var: ἀναλωθεισα] αναλωθησα 559

NonGr: Syh: ❖ כִּי־אֶשְׁכַּח דִּבְרוֹתַי בְּכִי־וּבְכִי־וֹ .ש

Notes: The variant in 559 probably arose due to itacism: ει-η. Field lists Nobil, but 248 is not confirmed by Ziegler or the *Kollationen* (Young 187, 5-6; *Kollationen*, 48; *Curae Hexaplares*, 21).

Job 7 11a

HT (יָפִיךָ לִי אֱלֹהִים)־אֲנִי
LXX ἀτὰρ οὖν (οὐδὲ ἐγὼ φείσομαι τῷ στόματί μου,)

α' θ' τοιγαροῦν

Wit1: C (= 250) cI^{-137 139 260 643 732} 161' 560

Wit2: ἀτὰρ οὖν] τοιγαροῦν L-613 (στι τ.) 110; ου γαρ ουν 339

Attr: α' θ'] α' σ' C (= 250); α' 161'; > 138-255

Notes: Since Field cites 253: σ' κἀγὼ οὖν, the authorial attribution in 250 appears to be a misreading of θ' while having fallen out in 161' ("Auctarium," 6 n. 3; *Hexapla*, 15 n. 15).

Job 7 11a

HT (יָפִיךָ לִי אֱלֹהִים)־אֲנִי
LXX ἀτὰρ οὖν οὐδὲ ἐγὼ (φείσομαι τῷ στόματί μου,)

σ' κἀγὼ οὖν

Wit1: 253

Wit2: ἀτὰρ οὖν οὐδὲ ἐγὼ] εγω δε ου IIII¹³⁰ Sa; *proptera itaque et ego non* La; pr καγω ουν 253^{mg}

Notes: Field cites 253: σ' κἀγὼ οὖν. Ziegler overlooked the authorial attribution ("Auctarium," 6 n. 3).

Job 7 11b

HT וְהִיָּה (אֲדַבְּרָה בְּצָרָה)
LXX (λαλήσω ἐν ἀνάγκῃ ὧν) —

Attr: σ'] > C (= 250)

Var: τῶ] > 161' | παραπικρασμῶ] πικρασμῶ C (= 250)

Notes: The variant in 250 must have arisen from haplography π-πικ. The note is aligned with 7:11b in 248. The variant noted in the margin of the Syh^{mg}, included in *Wit2*, reads: כִּחַיִּים בְּבִטְנֵי בָּרָא וְכִחַיִּים בְּבִטְנֵי בָּרָא וְכִחַיִּים בְּבִטְנֵי בָּרָא
 ❖ כִּחַיִּים בְּבִטְנֵי בָּרָא. The note is translated with Field's retroversion: In another exemplar is ἀνοιξω τὸ στόμα μου, ἐν πικρίᾳ ψυχῆς συνεχόμενος" (*Hexapla*, 15 n.17); the variant is not Hexaplaric, but rather, are related to *L*, *Olymp*, and other Mss (*Edition*, 242, Job 7:11c, AppI; Young 188, 4-5).

Job 7 12a

HT וְיָנִי (וְאֵן וְיָנִי וְיָנִי)

LXX (πότερον θάλασσά εἰμι) ἢ δράκων

α' ἢ κήτος

Wit1: C (= 250 3005) cI^{-137 139 260 643 680 732} 161' 1252 Syh

Wit2: δράκων] + η κητος 575^{mg} 765 = Vulg (*aut cetus*)

Attr: α'] > C (= 3005) cI^{-137 139 260 643 680 732} 161'

Var: ἦ] > 252

NonGr: Syh: ❖ וְאֵן וְיָנִי .כ

Notes: The Aquila reading has corrupted the text of 765 and become part of the Vulgate translation. While the Syh has not preserved the conjunction, the author is established (*Hexapla*, 15 n. 19; *Kollationen*, 49).

Job 7 12b

HT : כִּי־תִשָּׂאֵנִי עָלַי מִשְׁמַר:

LXX (ὅτι κατέταξας ἐπ' ἐμέ) φυλακὴν;

ἐβρ' πόνους

Wit1: C (= 250 249^{cat} 257) cI^{cat} (Polychr) cII^{cat} (Olymp) 505^{cat} 754^{cat}

Notes: The rendition πόνους “pain, suffering, hard work” of ἔβρ’ reads more like a commentary upon the lexical item מִשְׁמֶר “guard, guardpost” than a translation. Perhaps there is some semantic overlap in the plural of מִשְׁמֶר “observances” or services (Ne 13:14), but this seems unlikely (BDB, “מִשְׁמֶר”; Young, 188, 25-27; AGK, vol. 1, 425, §154.

Job 7 13a

HT כִּי־אֶמְרָתִי (תִּנְחַמְנִי עֲרָשִׁי)
LXX εἶπα ὅτι (Παρακαλέσει με ἡ κλίνη μου,)

sub ✖

Wit2: εἶπα ὅτι] ✖ *quia dixi* La = $\mathfrak{A}\mathfrak{I}$

NonGr: La: ✖ *quia dixi*

Notes: Placing the La sub asterisk indicates the words were added to the translation to shape the text to the Hebrew. Since no other tradition retains the sign, the work may belong to Jerome, having been influenced by Origen’s fifth column.

Job 7 13a

HT כִּי־אֶמְרָתִי (תִּנְחַמְנִי עֲרָשִׁי)
LXX (εἶπα ὅτι) Παρακαλέσει (με ἡ κλίνη μου,)

σ’ παρηγορήσει

Wit1: C (= 3005) \downarrow cI^{-139 260 643 680 732 740} cII

Attr: σ’] > 138

Var: παρηγορήσει] παρηγορηση 395; + με 137

Notes: Field states erroneously that Nobil has κατηγορήσει, but 248 is not witnessed in the *Kollationen*; his source for the variant is unidentified (Young, 188, 39).

Job 7 13b

HT יִשָּׂא בְּשִׁיחִי מִשְׁכְּבִי
LXX ἀνοίσω δὲ πρὸς ἑμαυτὸν ἰδίᾳ λόγον τῆ κοιτή μου

σ’ κουφίσει με διὰ τῆς ἀδολεσχίας μου ἡ κοίτη μου

Job 7 15a

HT מִתְּבַחֵר מִתְּנַקֵּי נַפְשִׁי
 LXX ἀπαλλάξεις ἀπὸ πνεύματός μου τὴν ψυχὴν μου,

α´ καὶ αἰρεῖται ἀγχόνην ἢ ψυχὴ μου

Wit1: C (= 249^{cat} 250 3005) | cI^{cat} cII 161' 252 560 608

Wit2: 7:15b fin] + τὴν δε (καὶ τὴν 613) ψυχὴν μου ἀπο τοῦ (> 613-644^c) σώματος μου (> 575-II-Chr Syh^{mg}) L'-613-644^c Syh^{mg}; + *et a corpora meo laqueum meum* Arm

Attr: α´] α´ σ´ 252

Var: ἀγχόνην] θάνατον 732^{cat}

NonGr: Syh: ❖ 𐤀𐤓𐤁𐤁 𐤁𐤓 𐤁𐤓 𐤁𐤓 𐤁𐤓 𐤁𐤓

Notes: The variant of 732 may have come from homoioarcton with either the OG text [ἀπὸ δὲ θανάτου] or the Symmachus reading of 7:15b [καὶ θάνατον . . .] (Young, 190, 3-4; *AGK*, vol. 1, 428-29, §164; *Beiträge*, 83; *Hexapla*, 16 n. 24).

Field retroverts the Syh as: τὴν δε ψυχὴν μου ἀπὸ τοῦ σώματος, but the fragment is indexed to 7:15b (*Hexapla*, 16 n. 25). *Edition AppI* aligns the note with 7:15a. Along with 7:15b, the scholiast identifies that these words are not in the Septuagint, neither are they attributed hexaplaric authorship. The citation has influenced the Lucianic text-type, if not original to it.

Job 7 15b

HT מוֹת מֵעֲצָמוֹתַי
 LXX ἀπὸ δὲ θανάτου τὰ ὀστά μου.

σ´ καὶ θάνατον διὰ τῶν ὀστέων μου

Wit1: C (= 250 3005) cI^{-139 260 643 732} cII | 252 505

Attr: σ´] > C (= 250) 138

Var: ὀστέων] ὀστων 252

Notes: Nobil cited, but 248 is absent (*Kollationen*, 50; *Hexapla*, 16 n. 25; Young, 190, 6).

Job 7 15b 16a

HT (מוֹת מְעַצְמוֹתֵי) (מֵאֲסֵתִי לֹא־לְעֵלֶם אֲחִיָּה)
 LXX (ἀπὸ δὲ θανάτου τὰ ὄστα μου.) —
 (οὐ γὰρ εἰς τὸν αἰῶνα ζήσομαι ἵνα μακροθυμήσω)

sub * ἀπωσάμην

Wit2: fin] + (* La Syh^{mg}) ἀπωσαμην La (*reppuli*^h; *repuli*^{BA}; *repelli*^v)
 Syh^{mg} (adn “Hoc non positum est in Septuaginta”) 575 = ꝥl (16a);
 + *reppulisti* (= ἀπωσω) Syp (tr ante τα οστα)

NonGr: Syh^{mg}: ❖ אַסַּת ❖
 CPA: ❖ אַסַּת אֲחִיָּה ❖

Notes: The addition was placed to shape the OG translation so that it would reflect the Hebrew text. It has found its way into the Bible text of the La and CPA. Syh^{mg} also reads: ❖ אַסַּת אֲחִיָּה אֲחִיָּה ❖, “this is not located in that of the Seventy.”

Job 7 16a

HT — (מֵאֲסֵתִי לֹא־לְעֵלֶם אֲחִיָּה)
 LXX (οὐ γὰρ εἰς τὸν αἰῶνα ζήσομαι) ἵνα μακροθυμήσω.

sub ÷

Wit1: Syh^{txt} La [= O]

NonGr: Syh^{txt}: ✓ אַסַּת אֲחִיָּה אֲחִיָּה ÷
 La: ÷ *ut patienter feram* ✓

Notes: The Syh and La has preserved Origen’s fifth column, placing under the obelus the OG text which appeared superfluous to the Hebrew.

Job 7 16b

HT : (חֲדַל מִמְּנִי בֵּי־הַבַּל יָמַי)
 LXX (ἀπόστα ἀπ’ ἐμοῦ) κενὸς γάρ μου ὁ βίος.

α´ ὅτι ματαιότης αἱ ἡμέραι μου

Wit1: C (= 250 3005) lcl^{-139 260 643 732} 512-513 161’ 252 505 560 608

Attr: α'] σ' 560 512-513; > C (= 250) 138

Var: μου] > 740

Notes: The authorial attribution is clearly established, with the corruption to σ' in the later catena a graphemic error. The lexical choice ματαιότης “worthlessness, futility” may have been chosen in keeping with a stereotyped equivalency, for it is the lexeme of the OG of Ecc (1:2 *et al.*). In addition, a lemma for Symmachus has been transmitted, below. Ziegler has overlooked the witnesses to *cI* in his *Edition* (*Hexapla*, 16 n. 27; Young, 190, 39-40).

σ' ἄτμος γὰρ αἱ ἡμέραι μου

Wit1: C (= 250) 512-513 161 1248 1252 709

Attr: σ'] ἕτερος 512-513; ἄλλος Field; > 250

Var: ἄτμος] ατμικ 252 | αἱ] > 248 252 | μου] > [252]

Notes: Though not as firmly testified as α' above, the translation technique is the work of Symmachus in revising the lexeme to ἄτμος to more accurately reflect the Hebrew הַבֵּל “vapor, mist.” Secondly, Symmachus prefers to avoid a stereotyped equivalence of ὅτι for the Hebrew כִּי (Salvesen, 206, 223-24). Ziegler does not register in the *Edition* that both translations (α', σ') are testified also in 512-513; in the case of Symmachus, surely the source of 512-513 is from a *C* manuscript, like *C* (= 250), since that stich is not present in *cI*. To the variant ἄτμος – ἀτμῖς, Ziegler explains that ἄτμος is absent from the LXX, although it is found among textual variants, α', *L*, and Sir 24:15 (*Nachlese*, 391; *Beiträge*, 18). Field cites ἄλλος [σ'] rather than ἕτερος as the attribution (*Hexapla*, 16 n. 28; Young, 190, 40).

Job 7 18a

HT תַּפְּקֵנוּ לְבַקְרִים

LXX ἢ ἐπισκοπήν αὐτοῦ ποιήση ἕως τὸ πρῶν

α' καὶ ἐπισκέπη αὐτὸν εἰς πρωΐας

Wit1: C (= 250) 1cI^{-139 260 559 643 732 3006} 1161 1248 1505 1560 1Syh

Attr: α'] > C (= 250) 161'

Var: αὐτόν] αὐτου 505 | εἰς] εἰς cI^{-139 260 559 643 732 3006} 505 560 | πρωΐας] πρωια Syh; πρωι C (= 250) cI^{-139 260 559 643 732 3006} 505 560

NonGr: Syh: ❖ כִּי לֹא חָסַד לִי אֱלֹהִים

Notes: Ziegler's citation of the variant in 138 is not confirmed by the *Kollationen*, and thus omitted. Field cites Reg unus [560] as ἄλλω (*Hexapla*, 16 n. 29).

Job 7 18b

HT לְרַגְעִים תִּבְחַנְנֵנִי
LXX καὶ εἰς ἀνάπαυσιν αὐτὸν κρινεῖς;

σ' αἰφνιδίως ἐκδοκιμάζεις αὐτόν

Wit1: C (= 250 3005) | cI^{-137 139 260 643 732} | 161 1248 505 709 Syh

Attr: σ'] α' σ' Syh; > C (= 250 3005) cI^{-137 139 260 395 643 732} 161 505

Var: αἰφνιδίως] inc 3006; εφνηδίως 559 | ἐκδοκιμάζεις] εκδοκιμασεις 161'; εκδωκιμαζεις 138

NonGr: Syh: ❖ כִּי לֹא חָסַד לִי אֱלֹהִים

Notes: Ziegler misprints 248 as αἰφνιδίως in AppII; the correct reading agrees with the majority of the catena witnesses: αἰφνιδίως. Whether 395 was faithfully transmitted or inadvertently read regarding the Symmachus attribution cannot be determined (*Beiträge*, 19; *Nachlese*, 391). Field assigned the stich to Aquila and Symmachus, based on the Syh, but as Ziegler argues, α' is to be stricken, based upon the translation of Symmachus in Syh Ezek 26:16, 32:10, and Isa 27:3 (*Beiträge*, 19; *Hexapla*, 16 n. 30; *Curae Hexaplares*, 22).

Job 7 19b

HT — (לֹא־תִרְפֵּי עַד־בְּלִעֵי רִקְיִי)
LXX (οὐδὲ προΐη με ἕως ἂν καταπίω τὸν πτύελόν μου) ἐν ὀδύνη

sub ÷

Wit2: ἐν ὀδύνη] ÷ Syh^{txt}; > 68 Sixt = ꝑfl.

NonGr: Syh^{txt}: ✓ כִּי לֹא חָסַד לִי אֱלֹהִים ÷

Notes: The Syh places the reading of the OG under the obelus because the translation provides lexical items (ἐν ὀδύνη) greater than one-to-one correspondence of the text of the Hebrew.

Job 7 20a

HT (לִּי לַעֲשׂוֹת מִן הַיָּמָיוֹת) —
 LXX εἰ ἐγὼ (ἥμαρτον τί δύναμαί σοι πράξει,) —

sub ÷

Wit1: C (= 250 257) *cI*^{-395 559 3006}

Notes: The obelus may be misplaced in the catena materials from what the Syh has preserved in 7:19b (see 7:19b above); yet, it suggests omitting the more dynamic translation of the OG.

Job 7 20a

HT לִּי לַעֲשׂוֹת מִן הַיָּמָיוֹת (יָמָיוֹת)
 LXX (εἰ ἐγὼ ἥμαρτον) τί δύναμαί σοι πράξει,

ἐβρ' τί σε ἔβλαψα

Wit1: C (= 250 3005) *lCI*^{-137 139 260 643 732} *cII* (Olymp et Polychr) 505^{cat}
 560

Var: τί σε ἔβλαψα] τις εψηλαφησεν 740

Notes: The revision by ἐβρ' brings out an interpretive rendering of the Hebrew verb לַעֲשׂוֹת “to do” with the lexeme βλάπτω “to harm, injure.” As *cII* assigns the portion to Polychr, we can assume it is his work (*AGK*, vol. 1, 105). The reading of 740 appears to be a textual corruption which misread the word division of τί σε [τις ε] and letter formation of the lemma (Young, 192, 36-37; *AGK*, vol. 1, 434, §182).

Job 7 20c

HT לִּי לַעֲשׂוֹת מִן הַיָּמָיוֹת (יָמָיוֹת)
 LXX (διὰ τί ἔθου με) κατεντευκτήν σου,

σ' ἐναντιοῦσθαί σοι

Wit1: C (= 250 3005) *cI*^{-137 139 260 643 732 3006} 161' 252 505 *l709* Syh

Wit2: κατεντευκτήν σου] *ut loquar adversum te* La; pr ἐναντιοῦσθαί σοι
 253

Attr: σ'] > C (= 250) 161'

Var: ἐναντιοῦσθαί σοι] εναντιον σου 709

NonGr: Syh: ❖ כַּבֵּלְךָ לְקַמְצָל .ש

Notes: Field cites Montef from Nobil: ἄλλος· ἐναντιοῦσθαί (*Hexapla*, 16 n. 33). The marginal note in 709 must be in error, referring to ἐναντιοῦσθαί σοι (Hagedorn, U. and D. “Hexaplarische Fragmente des Buchs Hiob in der Katenen-Epitome des Leo Magister (Vaticanus gr. 709),” 97).

Job 7 20d

HT :אֲשַׁמְלֵל (לְעַלְּיָהּ הַיָּהוָה)
LXX (εἰμί δὲ ἐπὶ σοι) φορτίον;

σ´ φορτικός

Wit1: C (= 250 3005) lCI^{-137 139 260 559 643 732 3006} 161' 252 l505 709 lSyh

Wit2: φορτίον] *onerosus* lule

Attr: σ´] ἄλλος 709; > C (= 250) 138 161'

Var: φορτικός] φορτιον 680 505; βαρος Syh

NonGr: Syh: ❖ כִּיֹּבָל .ש

Notes: Ziegler and Field separate Syh with the equivalency “βάρος” but it seems unnecessary. The retroversion should be that given by the Greek witnesses (*Edition*, 244; *Hexapla*, 16 n.32; *Curae Hexaplares*, 23).

Job 7 21d

HT :אֲנִי־נִשְׁתַּחֲוֶה
LXX ὀρθρίζων δὲ οὐκέτι εἰμί.

σ´ κἄν ζητήσης με οὐ μὴ ὑπάρξω

Wit1: lC (= 250 3005) lCI^{-137 139 260 559 643 732 3006} 1505 560 Syh lPitra III, 556

Attr: σ´] > C (= 250) 138

Chapter 8

Job 8 2b

HT (וְרוֹחַ) כְּבִיר (אֲמַרְי־פִי־יָדָה׃)
LXX (πνεῦμα) πολυρήμον (τοῦ στόματός σου.)

θ´ βαρύτατον

Wit1: C (= 250) cI^{-137 139 260 612 643 732} cII 505

Attr: θ´] > C (= 250) 138

Notes: Theodotion’s lexical equivalency of כְּבִיר “many, mighty” with a cognate of βαρύς “heavy, weighty” is also seen in Job 15:10b. Field cites Nobil, but 248 is not a witness (*Hexapla*, 16 n. 1; Young, 195, 18). Note that the free translation of the OG is not well represented with the more formal equivalence of Theodotion against the Hebrew text.

Job 8 3a

HT הֲאֵל יַעֲוֶה מִשְׁפָּט
LXX μὴ ὁ κύριος ἀδικήσῃ κρίνων

α´ μὴ ὁ κύριος εἰς ἄδικον μεταστρέψει τὴν κρίσιν

Wit1: 252

Job 8 3b

HT (וְאִם־שִׁדְרִי) יַעֲוֶה (׃דָּקָה׃)
LXX (ἢ ὁ τὰ πάντα ποιήσας) ταραξεί (τὸ δίκαιον;)

α´ σκελίσει

Wit1: !C (= 250 3005) !cI^{-139 260 643 732} 505 560

Attr: α´] σ´ 138; > C (= 250)

Var: σκελίσει] σκελλισει C (= 3005); σκελησει 559; σκελιζει 395;
σκελλησει 3006

Notes: The shift in the variants from λλ-λ is a simplification of double consonants (Thackeray, 117, §7, 37). Ms 559 aligns the text with 8:3a ἀδικήσει. Field cites Reg unus [560], also aligned with 8:3a, but the early tradition is preferred. Lexical equivalency for יַעֲרֵי does not resolve which Greek lexeme Aquila was revising (*Hexapla*, 16 n. 2; Reider-Turner, 298).

Job 8 3b

HT : יַעֲרֵי יְעוֹת־צַדִּיק (וְאִם־שָׁרִי)
LXX (ἢ ὁ τὰ πάντα ποιήσας) ταράξει τὸ δίκαιον;

σ' εἰς ἄδικον μεταστρέψεται τὸ δίκαιον

Wit1: 161'

Notes: The *Edition* aligns this Symmachus reading with 8:3b; the manuscripts index the fragment to 8:3a (*Kollationen*, 53).

Job 8 6a

HT (וְיַעֲרֵי וְיִשָּׁר) אֶתָּה (כִּי־עֲתָה יַעֲרֵי)
LXX (εἰ καθαρὸς εἶ καὶ ἀληθινός) — (δεήσεως ἐπακούσεταιί σου,)

α' θ' * συ

Wit1: Syh

Wit2: εἶ καὶ ἀληθινός] και αληθινος συ 575 = **fl**; *et verax es* La (+ * *tu*) *Glos Arm.*

NonGr: Syh: ❖ ⲁⲩⲣⲉ .ⲁ .ⲛⲉ *
La: *et verax es* * *tu*

Notes: The Syh and La preserves the addition from Aquila and Theodotion, which corresponds to the Hebrew text.

Job 8 6b

HT (יַעֲרֵי עָלֶיךָ וְשָׁלַם) נֹחַ (צַדִּיקֶיךָ)
LXX (ἀποκαταστήσει δέ σοι) δίαιταν (δικαιοσύνης)

θ' εὐπρέπειαν

Wit1: C (= 250 3005) cI^{-139 260 643 732} 505 560

Attr: θ'] σ' 138; > C (= 250) 137 505

Notes: Theodotion's lexical item εὐπρέπεια "comeliness, dignity" provides a figurative rendering to נִינִי "habitation," but the equivalency is also seen in Jer 32 (25): 30 and Ezek 34: 14 (Reider-Turner, 101). Instead of the attribution, Ms 137 reads: ἦτοι εὐπρέπειαν (*Kollationen*, 53; *Hexapla*, 16 n. 6).

Job 8 7a

HT רַחֲמֵי הַיְיָ רֵאשִׁיתָּךְ מִצֶּעֶר
LXX ἔσται οὖν τὰ μὲν πρῶτά σου ὀλίγα

α' καὶ ἔσται κεφάλαιόν σου βραχύτατον

Wit1: 252

Job 8 9b

HT (כִּי צֵל) — (יְמִינוּ עַל־אֲרָץ)
LXX (σκιά γάρ) ἔστιν (ἡμῶν ἐπὶ τῆς γῆς ὁ βίος.)

sub ÷

Wit2: ἔστιν] sub ÷ Syh; > 296 = 𐤀𐤋

NonGr: Syh^{txt}: ✓ 𐤀𐤋𐤁𐤏𐤁𐤏 ÷

Notes: The Syh has preserved Origen's fifth column by placing the verb under the obelus. Note also the subject of the Syh is plural 𐤁𐤏, not reflecting the OG with grammatical equivalence. This may be the influence of translation because of the plural pronoun ἡμῶν, not the result of contact with the Hebrew text whose subject is plural, also.

Job 8 9b

HT (כִּי צֵל) יְמִינוּ (עַל־אֲרָץ)
LXX (σκιά γάρ ἔστιν ἡμῶν ἐπὶ τῆς γῆς) ὁ βίος.

λ' αἱ ἡμέραι

Wit1: C (= 250) cI^{-137 260 643 732} 505 560

Attr: λ'] οἱ λόγοι 395^{2°}; > 138-395^{1°}-680 505

Notes: The attribution may refer to all three of the revisers, who employ the translation equivalency (Reider-Turner, 106). Field cites “Reg,” so it is assumed to be Reg unus, Ms 560 (*Hexapla*, 16 n. 7).

Job 8 10b

HT (יִצְוּנוּ מִלִּים:) מִלְּבָב
LXX (καὶ ἐκ καρδίας) — (ἐξάξουσιν ῥήματα;)

α' σ' θ' αὐτῶν

Wit1: Syh

Wit2: ἐκ καρδίας] + αυτων La 534' Sa Aeth = ⲁⲓ

NonGr: Syh: ❖ ⲉⲗⲟⲥ . ⲁ . ⲟ . ⲛ

Notes: The addition of the personal pronoun by the Three has corrupted the text of La 534' Sa Aeth in adjusting the translation to the text of the Hebrew.

Job 8 11b

HT (בְּלִי-מִים:) וְהִשָּׁהֲוּ
LXX ἢ ὑψωθήσεται βούτομον (ἄνευ πότου)

α' σ' ἢ πληθυνθήσεται ἔλος

Wit1: 1C (= 250 3005) 1cI⁻¹³⁹ 161' 505

Attr: α' σ'] inc 505; α' 161'; > C (= 250) 138-255-680

Var: ἢ] > 137 | ἔλος] ελεος C (= 250); > 740

Notes: The early catena tradition C (= 3005) preserves the attributions which have fallen out in the later witnesses of 161' and cI. Surely α' σ' rendered וְהִשָּׁהֲוּ “reeds, rushes” with the more literal ἔλος “marshy ground” than the variant ελεος of 250. In 137-643, the index is placed at 8:12b: ξηρανθήσεται (*Kollationen*, 54).

θ' ἄχι

Wit1: C (= 3005) 255-395-559-612 252

13). The *Edition* includes witnesses to an anonymous scholion, ξηραίνονται (see Chapter 4 “Omitted Marginalia,” Job 8:12b), indexed to 8:13a as a witness for the attribution to Symmachus. However, the scholion is distinctly separate from the marginal note for Symmachus, and it may have arisen only as an explanatory gloss of 8:13a: οὕτως [ξηραίνονται] τοίνυν

Job 8 14b

HT :וְבֵית עֲכָבִישׁ (וְבֵית עֲכָבִישׁ)
LXX (ἀράχνη δὲ αὐτοῦ) ἀποβήσεται (ἢ σκηνή.)

α´ θ´ ἡ πεποιθήσις

Witl: *C* (= 250 3005) †*cI*^{-139 260 643 732} †161´ 505 Syh

Attr: α´ θ´] α´ σ´ 137-138-3006; α´ Syh; ἄλλος Field; > *C* (= 250) 161´

Var: ἦ] + δε 161´ | πεποιθήσις] πεποιθήσεις 3006; + αὐτοῦ ἀραχνη ἀποβήσεται 161´

NonGr: Syh: ❖ רַבִּיחַ .א

Notes: *C* (= 3005) bears witness to the early tradition, while later witnesses have dropped out the θ´ attribution, easily seen from the Syh, if the eye skips from the attribution .א to the verb form prefix א in the presumed *Vorlage*: רַבִּיחַ .א .א. Montef reconstructs the following: α´ σ´ οἶκος ἀράχνης ἡ πεποιθήσις αὐτοῦ, but an attribution and lemma is delivered in Syh for σ´ (*Hexapla*, 17 n.14 and see below, σ´ ἡ ἐλπὶς). Field cites as a scholion (ἄλλος) according to Nobil [248], thus: ἡ δὲ πεποιθήσις αὐτοῦ ἀράχνη ἀποβήσεται (*Hexapla*, 17 n.15).

σ´ ἡ ἐλπὶς

Witl: Syh

NonGr: Syh: ❖ רַבִּיחַ .א

Job 8 15a

HT :וְשֵׁן עַל-בֵּיתוֹ וְלֹא יַעֲמֵד
LXX ἐὰν ὑπερείσῃ τὴν οἰκίαν αὐτοῦ οὐ μὴ στήῃ

σ´ ἐρεισθήσεται ἐπ’ οἶκον καὶ οὐ στήσεται

Witl: *C* (= 250 3005) †*cI*^{-139 260 643 732} †*cII* (Olymp) 248 505 Syh

Attr: σ'] inc 505; α' Syh; > C (= 250)

Var: ού] + μη 395

NonGr: Syh: ❖ 𐤒𐤏𐤌𐤁 𐤒𐤏𐤌𐤁 𐤒𐤏𐤌𐤁 𐤒𐤏𐤌𐤁 𐤒𐤏𐤌𐤁 𐤒𐤏𐤌𐤁

Notes: The early witness of C (= 3005), unavailable to Ziegler, adds further weight to the σ' attribution, posited by Montef (Young, 200, 34-35; *Curae Hexaplares*, 24).

Job 8 16a

HT 𐤔𐤓𐤔𐤓 𐤒𐤏𐤌𐤁 𐤒𐤏𐤌𐤁
LXX ὑγρὸς γάρ ἐστιν ὑπὸ ἡλίου,

α' ἔνικμός ἐστιν εἰς πρόσωπον ἡλίου

Wit1: ↓C (= 250 3005) ↓cI^{-137 139 260 643 732} cII (Olymp) ↓161' ↓252 505
560 ↓608

Attr: α'] > C (= 250 3005) 3006

Var: ἔνικμος] ενικμον C (= 250 3005) 161' 252; ανικμος 138-255-555-
612-740 505 608; ανηκμος 395-3006; ανιγγμος 680 | πρόσωπον
ἡλίου] > C (= 250)

Notes: The decision to retain ἔνικμος, though not found in the earliest catena tradition and witnesses, is due to the fact it seems to be the source from which the other variants arose. The masculine adjective reflects the gender of the Hebrew adjective 𐤒𐤏𐤌𐤁. The subsequent variations of ἄνικμος in the cI group clearly have ἔνικμος as the basis for corruption. Field's reading of 259 is corrected by the *Edition*; Field cites 608 [Orat] reading ἄνικμος, but Ziegler cites all other cII manuscripts as: ἔνικμός (*Hexapla*, 17 n. 17; Young, 200, 39-40).

Job 8 16a

HT 𐤔𐤓𐤔𐤓 𐤒𐤏𐤌𐤁 (𐤒𐤏𐤌𐤁 𐤒𐤏𐤌𐤁)
LXX (ὑγρὸς γάρ ἐστιν) ὑπὸ ἡλίου,

σ' ἔμπροσθε ἡλίου

Wit1: lemma] 709 | ἔμπροσθεν] C (= 3005) cI^{-137 139 2260 643 732} 252 505

Wit2: ὑπὸ ἡλίου] ante solem La = 𐤒𐤏𐤌𐤁

Attr: σ'] inc 505; α' cI^{-137 138 139 2260 643 732}; α' σ' 709; > 138

Notes: C (= 3005) is the first witness for the attribution, followed by 252, which stands against the α' attribution in the cI catena tradition; Ziegler has already followed σ' (*Nachlese*, 391; *Beiträge*, 56). Ziegler's postulation of ἡλίου is now witnessed by 709 (Hagedorn, U. and D., "Hexaplarische Fragmente des Buchs Hiob in der Katenen-Epitome Leo Magister (Vaticanus gr. 709)," 97).

Job 8 16b

HT (:אצת) וְתִקְנֵי (וְתִקְנֵי לַעֲוִי)

LXX (καὶ ἐκ σαπρίας αὐτοῦ ὁ ῥάδαμος (αὐτοῦ ἐξελεύσεται.)

σ' παραφυάς

Wit1: C (= 250 3005) cI 161' 1252 505

Attr: σ' C (= 3005)] inc 505; α' 138; θ' C (= 250) cI^{-138 139}161'; > 139 252

Var: παραφυάς] pr η 252

Notes: C (= 3005) reads σ' θ' παραφυάς κλάδος and correctly preserves the attributions for the readings. C (= 250) reads θ' παραφυάς κλάδος having lost the σ' attribution, subsequently influencing the catena tradition and the other manuscripts.

θ' κλάδος

Wit1: C (= 250 3005) cI 161' 505

Attr: θ' C (= 3005)] σ' cI⁻¹³⁹ 161' 505; > C (= 250) 139

Var: κλάδος] pr ο 161'; + αυτου 161

Notes: C (= 3005) reads σ' θ' παραφυάς κλάδος and correctly preserves the attributions. The catena traditions have either misread the attribution or converted its referent. C (= 250) reads θ' παραφυάς κλάδος.

Job 8 17a

HT (וְשִׁבְרֵי) לִבְלֵי לִבְלֵי

LXX ἐπὶ συναγωγὴν λίθων (κοιμᾶται)

⟨?⟩ ἐπὶ βουνὸν ῥίζαι αὐτοῦ

Wit1: 161' 1252

Attr: ⟨?⟩ > 161' 252

Var: ἐπί] > 252 | ῥίζαι] ριζαν 252

Notes: According to Nobil, this is a scholion. Lexical equivalency does not support one of the Three over the others as a reviser using βουνός for לָגַל. Gentry establishes that Theodotion does use ῥίζα for שִׁרְשֵׁר three times, in both literal and metaphorical contexts, but examples of the lexical equivalency are provided by all three revisers (Gentry, 136; 141; Reider-Turner, 211; *Hexapla*, 17 n.19).

Job 8 17a

HT עַל-לֵגַל (וְשִׁרְשֵׁר) יִסְבְּכוּ
LXX (ἐπὶ συναγωγῆν λίθων) κοιμᾶται

σ´ θ´ συμπλακῆσεται

Wit1: C (= 250 3005) cI^{-139 559} 560

Attr: σ´ θ´] θ´ 260-643-732; α´ θ´ 505; ἄλλος Field; > C (= 250 3005)
138

Notes: Field assigns to ἄλλος with 560 [Reg unus] as a witness and aligns the text with יִסְבְּכוּ. Some manuscripts indexed the note near 8:17b and 8:18a (*Kollationen*, 57).

Job 8 17b

HT יִחַזְקוּ (בֵּית אֲבָנִים)
LXX (ἐν δὲ μέσῳ χαλίκων) ζήσεται

σ´ ἕσται

Wit1: cI^{-137 139 260 559 643 732} 505 Pitra III, 556

Attr: σ´] α´ 395-612-680-3006 505 Pitra III, 556

Notes: The lack of lexical equivalency leads to the decision to attribute this fragment to Symmachus rather than Aquila. Further, as the equivalency is not

Wit2: ἐξομολογήσεως] ἀγαλλιάσεως *L C^{3 mg}* (δγρ'; adn ad γέλωτος 21a) *OI*
Dam^W; ἀγαλλιάσεται *Dam^{-W}*

Attr: ⟨⟩ α' θ' 395; α' θ' γρ 680 505; δγρ' *C* (= 250) 255-258-559-612-
 740-765-3006; > *C* (= 3005) 137-138

Notes: The fragment is a textual variant from the Lucianic tradition, which has corrupted the text of *OI* and *Dam*. The indication of the variant [δγρ'] has come to be understood as “two authors” [α' θ'] rather than “twice written” in a portion of the catena tradition and misplaced in the Mss of Ziegler's *C^{3 mg}* (*Kollationen*, 59; *Kommentar*, 87; *Hexapla*, 17 n. 28). The scholion is retained here as a potential Theodotion lemma, influencing the Lucianic recension, and if so, α' θ' above, would be assigned only to α'.

Job 8 22b

HT (ׁׁׁׁׁׁׁ ׁׁׁׁׁׁׁ) לְקִאֵי
 LXX δίκαιτα (δὲ ἀσεβοῦς οὐκ ἔσται.)

α' σκέπη

Wit1: *C* (= 3005) *cI*^{-139 260 643 732} 505

Notes: *C* (= 3005) is added as the first witness to the lemma.

σ' θ' ἡ σκηνή

Wit1: *C* (= 3005) *lcI*^{-139 260 643 732} 1505 1560

Attr: σ' θ'] θ' 395

Var: ἡ] > *cI*^{-138 139 260 643 732} 505 560

Notes: The lemma and attributions are now attested by the early catena tradition of *C* (= 3005). The attributions in *C* (= 3005) 3006 are written σ' θ', as θ' σ' in *cI*^{-139 260 395 643 732 3006} 505 (*Hexapla*, 18 n. 29).

Chapter 9

Job 9 2b

HT (וְיִצְדַּק אֲנֹשׁ עִם) אֵל:
LXX (πῶς γὰρ ἔσται δίκαιος βροτὸς παρα) κυρίῳ;

λ' ἰσχυρῶ

Wit1: C (= 406 3005) cI^{-[137]} 138 139 260 559 643 680 732

Attr: λ'] οἱ λόγοι 395

Job 9 3

HT (אִם־יִפְּחַץ לְרִיב עִמּוֹ)
(— לֹא־יַעֲנֶנּוּ אַחַת מִנִּי־אֱלֹהִים:)
LXX (ἐὰν γὰρ βούληται κριθῆναι αὐτῷ)
οὐ μὴ ὑπακούσῃ αὐτῷ
(ἵνα μὴ ἀντείπη πρὸς ἓνα λόγον αὐτοῦ ἐκ χιλίων)

[sub ※]

Wit1: C (= 250 257) cI^{-395 3006}

Wit2: 3b] om 3b La

Attr: ※] α' 138-255; α' σ' 612; σ' θ' 559

Notes: The line should not be asterisked. The arguments against the asterisk have been brought forth by Pietersma and Gentry: the translation technique is reflective of the OG translator, the catena tradition is not weighty evidence, the line is included in Sa, the Syh (see below) provides variants to the text, and the La version does not truly witness for or against the line being in Jerome's text (A. Pietersma, "Review: *Iob. Septuaginta: Vetus Testamentum Graecum*, 11/4," *JBL* 104: 310; Gentry, 19-21).

Job 9 3b

HT (לֹא־יַעֲנֶנּוּ אַחַת מִנִּי־אֱלֹהִים:)
LXX οὐ μὴ (ὑπακούσῃ αὐτῷ)

α´ σ´ θ´ οὐχ (s οὐ μή)

Wit1: Syh

Wit2: οὐ μή] > Syh

NonGr: Syh: ❖ א.ב.ג.ד.ה.ו.ז.ח.ט

Notes: As the Syh text has omitted the negation beginning the line, the marginal note records the translation of the Three, while the catena materials (Job 9:3, above) see this as a hexaplaric addition rather than original to the OG.

Job 9 3c

HT (אֶחָד מִלִּבֵּי רֵיב עִמּוֹ) לֹא יַעֲנֶנּוּ אַחַת מִנִּי־אֱלֹהִים

LXX ἵνα μὴ ἀντείπη πρὸς ἕνα λόγον αὐτοῦ ἐκ χιλίων.

δγρ´ οὐδ´ οὐ μή

Wit1: C (= 250) 1559

Wit2: ἵνα μὴ] ουδε μη III; δγρ´ ουδ ου <μη> C^{3 mg}; non La^{B^μA}; et La^γ; μη > Chr

Var: μὴ] > 559

Notes: The δγρ´ attribution preserves a revision of the Lucianic tradition III which has not been influenced by hexaplaric revision (*Hexapla*, 18 n. 2).

Job 9 3c

HT :אֶחָד מִלִּבֵּי רֵיב עִמּוֹ (אֶחָד מִנִּי־אֱלֹהִים)

LXX (ἵνα μὴ ἀντείπη πρὸς ἕνα λόγον αὐτοῦ ἐκ) χιλίων.

σ´ χιλίων

Wit1: cI^{cat-395} (Olymp) 505^{cat}

Wit2: χιλίων] χειλιων B*; χειλεων L⁻¹⁰⁶ (Chr^{F*})-728 139^{mg}-147^c-256-620-765 68 644* 795 Sa Ol^x; χιλεων 55 147*

Notes: The attribution to Symmachus having the same lemma as the OG suggests that either Symmachus omitted the preposition ἐκ or the *Vorlage* of Origen read a variant, such as found in the Lucianic recension. The catena materials clarify the

question. The Olympiodorus fragment from *AGK*, vol 2, 4 §8 begins: τὸ μὲν χειλέων ὁ Σύμμαχος “χιλίων” ἐρμήνευσεν.

Job 9 4b

HT :םִשְׁׁרַיִן (יִשְׁׁרַיִן הַשְׁׁרַיִן)
LXX (τίς σκληρὸς γενόμενος ἐναντίον αὐτοῦ) ὑπέμεινεν;

α' καὶ εἰρήνευσεν

Wit1: |cI^{-[137] 559 3005} |cII (Poly) 161' 252 505

Var: καὶ] > cII | εἰρήνευσεν] ειρηνευσε 732

Notes: The lexical equivalency is witnessed also in Prov 13:13 and Cant 6:12 (Reider-Turner, 69). The omission in the late *cII* tradition is uncharacteristic in comparison to Aquila's translation technique. The attribution and lemma are combined α' σ' καὶ εἰρήνευσεν διετέλεσεν in 252 (*Kollationen*, 60; Young 207, 35).

σ' διετέλεσεν

Wit1: C (= 406 3005) cI^{-[137] 559} cII (Poly) 161' 252 505

Notes: The attribution and lemma is without dispute. The attribution and lemma is combined thus, α' σ' καὶ εἰρήνευσεν διετέλεσεν in 252 (*Kollationen*, 60; Young 207, 35).

Job 9 5a

HT יַעֲרַף אֶלֶּם וְלֹא יִדְעוּ
LXX ὁ παλαιῶν ὄρη καὶ οὐκ οἶδασιν,

σ' ἐξαίρων ὄρη, καὶ ἀδηλοποιῶν αὐτά

Wit1: C (= 250 3005) cI^{-[137]} cII (Olymp) 505

Attr: σ'] α' C (= 250); > 139-256

Notes: The translation equivalency יַעֲרַף אֶלֶּם is characteristically Symmachus, who, though often avoiding stereotypical equivalence, was probably influenced by the OG translation in using καὶ for the Hebrew וְ, and rather than translating the Hebrew negation אֶלֶּם with the Greek οὐκ, Symmachus uses an alpha privative participle of ἀδηλοποιέω “make unseen” with only one other occurrence (*LSJ*, “ἀδηλοποιέω”; Smyth, 460 §2071a). Yet, in rendering the Hebrew יַדַּע “know,” he opts for a form

reflecting the root perceptual idea of “seeing” of the OG οἶδα (*Hexapla*, 18 n. 5; Young 208, 22-23).

Job 9 6b

HT :יְחַפְּלִצּוּן (וְעַמּוּדֵיהֶן)
LXX (οἱ δὲ στῦλοι αὐτῆς) σαλεύονται·

σ´ περιτραπήσονται

Wit1: C (= 406 3005) 161' 252

Attr: σ'] > C (= 406 3005) 161'

Notes: Ms 3005 is the second witness for the catena (*Nachlese*, 391; *Kollationen*, 61; *Hexapla*, 18 n. 6).

Job 9 7b

HT (וְבַעַד כּוֹכְבִים יַחֲתִים)
LXX (κατὰ δὲ ἄστρον κατασφραγίζει) —

sub ÷ κατὰ δὲ ἀγγέλων αὐτοῦ σκολιὸν τί ἐπενόησεν

Wit2: fin] + κατα δε αγγελων αυτου σκολιον τι επενοησεν B'-S (* pro ÷ S^c) III 252^{mg} (adn ουτος ου κελται) 339: ex 4:18b

Notes: The misused Aristarchian sign in S^c, the marginal note of 252, and the inclusion of the fragment in III, a Lucianic sub-group which is often not associated with Hexaplaric revision, indicates that the lemma has found its way into the Bible text of these witnesses, but it is not the work of Origen.

Job 9 9

HT (עֲשֶׂה-הַשָּׁמַיִם כְּסִיל וְכִימָה) וְיַחֲדֵרֵי (תִּמְן)
LXX (ὁ ποιῶν Πλειάδα καὶ ἔσπερον καὶ ἄρκτουρον) καὶ ταμίεια (νότου)

σ´ ἐνδοτάτω

Wit1: 1C (= 406 3005) 1137-255-395-680 1505

Attr: σ'] > 137-255-395-680 505

LXX (ἐνδοξά τε καὶ) ἐξάισια, (ὧν οὐκ ἔστιν ἀριθμός.)

α' θ' θαυμάσια

Wit1: C (= 406 3005) \downarrow *cI*^{-137 138 139 260 643 732} 505

Attr: α' θ'] α' C (= 406)

Var: θαυμάσια] θαυμασηα 3006

Notes: The lexical equivalency of θαυμάσιος for תִּשְׁבַּח is established for Aquila in Ps 25 (26):7, 118 (119): 18, but it does not occur outside of this reference for Theodotion (Reider-Turner, 109). Mss C (= 3005) 559 follow anonymous ὑπερμεγέθη, so that one could consider Theodotion for that entry; however, σ' is delivered in the majority of *cI* catena witnesses (*Kollationen*, 61).

σ' ὑπερμεγέθη

Wit1: C (= 3005) *cI*^{-137 138 139 260 643 732} 505

Attr: σ'] > C (= 3005) 559

Notes: The clear witnesses in the *cI* group establish the attributions correctly. Mss C (= 3005) 559 designate ὑπερμεγέθη anonymously, so that one could consider that Theodotion is assigned to that entry (*Kollationen*, 61).

Job 9 11b

HT (לִּי) וְלֹא־אָבִין (אֲבִין)

LXX (καὶ ἐὰν παρέλθῃ με) οὐδ' ὡς ἔγνω.

σ' οὐδε ἐννοήσω

Wit1: C (= 250 406 3005) *cI*^{-139 732} 505

Attr: σ'] ἄλλος Field; > C (= 250) 559-740-3006

Notes: The lemma and attribution is established in the early catena tradition, having fallen out in a portion of the groups through transmission. In 137-643, the stich is cited to 9:12a (*Kollationen*, 61). Field cites the fragment under ἄλλος (*Hexapla*, 18 n. 10).

Job 9 12a

HT (מִי יִשְׁיבֶנּוּ) הֲיִחַתֵּן יְהוָה
LXX ἐὰν ἀπαλλάξῃ (τίς ἀποστρέψει)

σ' ἰδοὺ ἀναρπάσει

Wit1: |C (= 250 406 3005) |cI^{-139 732} |cII (Olymp) 252 |505^{cat} 505^{mg} 560
3007

Attr: σ'] > C (= 250) cII 505^{mg} 3007

Var: ἰδοὺ] ἰδοι cI^{-110 139 147 251 256 258 705 732 765} 505^{mg}; + φησιν cII |
ἀναρπάσει] αναρπαση C (= 3005); ἀνηρπασεν 505^{cat}

Notes: Though the subjunctive form of the early witness C (= 3005) lies within the translation technique of Symmachus, his default translation technique for the imperfect is the future indicative; thus, the form in 3005 may have arisen due to itacism or by the influence of the OG (Busto Saiz, 132, 310). In 248, the fragment reads: ἦτοι θανατώσει ἢ ἀναρπάσει (AGK, vol. 2, 19 § 51; *Kollationen*, 62; Young, 213, 33-37; *Hexapla*, 18 n. 11).

Job 9 13a

HT אֵלֹהִים לֹא־יִשְׁיב אָפוֹ
LXX αὐτὸς γὰρ ἀπέστραπται ὀργήν,

σ' ὁ θεὸς οὐ ἀναπόστρεπτος ἡ ὀργή

Wit1: |C (= 250 406 3005) |cI^{-139 260 643 732} cII (Olymp) 161' 505 608
|Syh

Attr: σ'] σ' θ' 559; > C (= 250)

Var: ὁ] pr τις Syh | οὐ] ουν 559 | ἀναπόστρεπτος] αναποστρεπτος C (= 250) 138-139-255-395-559-612-680-3006

NonGr: ❖ מִי אֵי שֶׁבֶּן אֵלֹהִים אֵי שֶׁבֶּן אֵלֹהִים .ש

Notes: The interrogative pronoun and third person masculine enclitic of Syh is an enticing accommodation to assign to Symmachus, the addition of which would retain a parallelism of interrogatives begun in 9:12: τίς ἀποστρέψει ἢ τίς ἐρεῖ αὐτῷ τί ἐποίησας; however, as the remaining fragment does not reflect the lemma preserved in the catena tradition, one suspects the Syh lemma has been

accommodated to Syriac translation or arose from a misplaced addition from the Syh text. Mss 110-147-251-256-705-765 are unconfirmed in their readings, since *cI* is cited as *C^p* by the *Edition (Kollationen, 62; Young, 214, 13-14; Hexapla, 18 n. 12)*.

Job 9 13b

HT : עֲזָרַי וְעֲזָרָתִי [וְיָדָי Q] (וְיָדָי K)
LXX ὑπ' αὐτοῦ ἐκάμφθησαν κήτη τὰ ὑπ' οὐρανόν.

σ' ὑποκάτω αὐτοῦ καμφθήσονται οἱ ἐπερειδόμενοι ἀλαζονία

Wit1: C^{cat} (= 249 250 3005) †cI^{-137 139 260 395 643 732} cI^{cat} cII (Olymp) †505
505^{cat} †560 754^{cat} Olymp^{XY} (*Kommentar* 94, 2-3)

Var: ὑποκάτω] + δε 680-740 | ἐπερειδόμενοι] ἐπεριδομενοι 559-3006 |
ἀλαζονία] ἀλαζονιαν 559; ἀλαζονεια 505 560

Notes: The attribution to σ' is uncontested, and the variants to the lemma have arisen in the later catena tradition. Symmachus's revision brings the text in closer alignment with the Hebrew grammatically, but not necessarily lexically. He expresses the participle of עָזַר with a Greek participle, yet he chooses a lexeme ἐπερείδω which connotes not those who "aid," as in the Hebrew lexeme, but those who "resist"; in rendering עָזָר literally "storm," figuratively "pride," he uses the lexeme ἀλαζονία (from ἀλαζών "boaster, braggart" masculine dative singular) is in closer alignment to the Hebrew than the OG (*Hexapla, 18 n. 13; Young, 214, 19-21; Kommentar, 94, 2-3; AGK, vol. 2, 18-19 §49*).

ἐβρ' ὑπ' αὐτοῦ ἅπαντα ἀπόλλυται

Wit1: cI^{cat} (Poly) †cII (Olymp) 505^{cat}

Var: ἅπαντα] παντα cII

Notes: This rendering of ἐβρ' exhibits more of his interpretive quality, to the point of paraphrase or commentary upon the text rather than intending to preserve the Hebrew expression in lexeme or grammar (*AGK, vol. 2, 20 §56; Young, 214, 23-28*).

Job 9 14b

HT : עֲמִי (וְיָדָי וְעֲזָרָתִי)
LXX (ἢ διακρινεῖ τὰ ῥήματά μου) —

sub ※ μετ' αὐτου

Wit1: Syh

Wit2: fin] + μετ αυτου 575-Iul-Chr = **ⲑⲓ**; + * *secum* La = μεθ αυτου Gra.

NonGr: Syh: ❖ **ⲙⲁⲗ** * **ⲛⲁⲓⲣ**

Notes: The Syh preserves the addition from Aquila and Theodotion, under the asterisk, to reflect the contours of the Hebrew text. The Bible text in the Lucianic Mss 575-Iul-Chr has been influenced by the Hexaplaric revisers. In La, the addition was noted by the asterisk.

α' θ' μετ' αυτου

Wit1: C (= 250 3005) *cI*^{-137 139 260 643 732} 560 Syh

Wit2: fin] + μετ αυτου 575-Iul-Chr = **ⲑⲓ**; + * *secum* La = μεθ αυτου Gra.

Attr: α' θ'] α' 138

NonGr: Syh: ❖ **ⲙⲁⲗ** * **ⲛⲁⲓⲣ**

Notes: There is little reason to doubt the attributions to Aquila and Theodotion and their respective lemma. Syh is the only witness to properly preserve asterisk, attribution, and lemma (*Hexapla*, 18 n. 15).

Job 9 15a

HT **אֲשֶׁר אֵם-צִדְקָתִי לֹא אֲעֲנֶה**

LXX **ἐάν τε γὰρ ὦ δίκαιος οὐκ εἰσακούσεται μου**

θ' ὅστις εἰ δικαιοθήσομαι οὐκ ἀποκριθήσεταιί μοι

Wit1: C (= 250 406 3005) *lCI*^{-139 260 643 732} 1505 560

Attr: θ'] σ' 680; > C (= 250)

Var: ὅστις] ωστις 680 505 | δικαιοθήσομαι] δικαιοθ- 395;
δικαιωθησωμαι 3006

Notes: The variants in the catena manuscripts have arisen from the most common scribal error: ο-ω (Wevers, 188). There is little reason to doubt the attribution to Theodotion, not Symmachus, given the formal equivalency of the revision and the

Job 9 17a

HT (וְשִׁפְּנֵי) הַרְעָהּ בְּשִׁפְּנֵי (רָשָׁא)
 LXX (μὴ) γνόφω (με ἐκτρίψει;)

σ´ διὰ καταγίδος

Wit1: C (= 406 3005) cI^{-139 260 643 732} 252 505 560

Attr: σ´] > 137

Notes: Symmachus's revision renders the preposition אֲ with διὰ rendering the agent or means of the verbal action (*Hexapla*, 18 n. 19).

Job 9 17b

HT (:םנח) — (וְהִרְבֵּה פְּצָעַי)
 LXX (πολλὰ δέ μου τὰ συντρίμματα) πεποίηκεν (διὰ κενῆς)

sub ÷

Wit1: Syh^{txt}

Wit2: πεποίηκεν] sub ÷ Syh; > 637-106

NonGr: Syh^{txt}: ✓ حجب ÷

Notes: While the Syh has preserved the hexaplaric signs and, thus, the original OG translation, the omission has corrupted the Mss 637-106.

Job 9 17b

HT :םנח (וְהִרְבֵּה פְּצָעַי)
 LXX (πολλὰ δέ μου τὰ συντρίμματα πεποίηκεν) διὰ κενῆς

α´ θ´ δωρεάν

Wit1: C (= 250 3005) ↓cI⁻¹³⁹ 505

Attr: α´ θ´] θ´ 732; > C (= 250)

Var: δωρεάν] δωρεων 732

Notes: The attributions and lemma are well-established and have little reason to be doubted. What is preserved in the early catena tradition *C* (=3005) is transmitted faithfully throughout most of *cI*; however, Symmachus is attested for the Greek lexeme as well as Aquila and Theodotion in Pr 23:29; 26:2. The reading is combined in 138: α' θ' δωρεάν ἀναιτίως.

σ' ἀναιτίως

WitI: C (= 250 3005) *cI*^{-139 559} 505 560

Attr: σ'] > C (= 250) 138

Notes: While Symmachus may render מְנַח, as noted above, with δωρεάν “freely,” in the Psalms, he uses ἀναιτίως “without cause” (Busto Saiz, 649). The reading is combined in 138: α' θ' δωρεάν ἀναιτίως (*Hexapla*, 18 n. 20).

Job 9 19a

HT הִנֵּה אֲנִי כַכֹּחַ
LXX ὅτι μὲν γὰρ ἰσχύϊ κρατεῖ·

σ' εἰ δυνάμει ἀνυπόστατος

WitI: 252

Notes: To avoid obvious Hebraism, Symmachus often omits a translation equivalency for הִנֵּה (Salvesen, 324). The unusual grammar of the Hebrew demonstrative הִנֵּה is explained as a “very pregnant construction” used as the equivalent of a sentence, “Lo, here am I” (GKC, 470 §147b).

θ' <εἰ> ἐν τῇ ἰσχύϊ κραταιός ἐστιν

WitI: C (= 3005) *cI*^{-139 260 559 643 732} *cII* (Polychr) 505 555 560 608

Attr: θ'] σ' *cII* 555 560 608; > C (= 3005)

Notes: Ziegler reconstructs <εἰ> for מַח, which the stich most likely contained, for though Theodotion has a variety of equivalencies, he does not omit it entirely (Gentry, 358-60). Field cites “Reg alter” having a Theodotion attribution, but this manuscript is unknown, unless he means “Reg duo” [555]. The lemma and attribution of 555 is confirmed (80v, 11) from the manuscript (*Hexapla*, 18 n. 22; Young, 216, 31).

Job 9 20a

HT פִּי יִרְשָׁעִי קִצְּרָה
 LXX ἔὰν γὰρ ὦ δίκαιος τὸ στόμα μου ἀσεβήσει·

σ´ ἔὰν δικαιότερος ἀναφανῶ στόμα μου καταδικάσει με

Wit1: lemma] 161' | ἔὰν δικαιότερος ἀναφανῶ] 252

Notes: The lemma for λ´ καταδικάσει με is included as part of the Symmachus lemma. Perhaps the situation has arisen from a loss of attribution and subsequently combined to be one Symmachus lemma. However, the translation technique represented by στόμα μου καταδικάσει με is compatible with any of the Three (Reider-Turner, 128; Busto Saiz, 729; Gentry, 515). Thus, λ´ in the catena tradition may include all three revisers.

Job 9 20a

HT פִּי יִרְשָׁעִי (פִּי קִצְּרָה)
 LXX (ἔὰν γὰρ ὦ δίκαιος τὸ στόμα μου) ἀσεβήσει·

λ´ καταδικάσει με

Wit1: C (= 250 3005) ↓cI^{-139 260 559 643 732} ↓cII 505

Attr: λ´] οἱ λόγοι 395; > C (= 250) 138-680 505

Var: καταδικάσει] καταδικαση cII; -δικαιωσει 395; -δικασε 138 | με] > 137

Notes: The lemma and attribution is established from the early catena tradition (Young, 217, 2). Though Symmachus has a separate tradition in Mss 161' 252, this portion of his fragment would have been the same in the Three.

Job 9 20b

HT אֲנִי וְיַעֲקֹב שָׁנִי
 LXX ἔὰν τε ὦ ἄμemptos σκολιὸς ἀποβήσομαι

α´ ἀπλοῦς ἐγὼ καὶ ἐστρέβλωσέ με

Wit1: 1161 1248 252

Var: ἐστρέβλωσε] –σεν 161'

Notes: Ziegler's indication to a corrector in 248 [ἔστρέβλωσεί 248°] is not completely correct; the first epsilon is added, but the end is not corrected (*Kollationen*, 64; *Hexapla*, 19 n. 25).

Job 9 21a

HT תָּמֹאֲנִי לֹא־אֲרַע נַפְשִׁי
LXX εἴτε γὰρ ἠσέβησα οὐκ οἶδα τῆ ψυχῆ,

σ' κἄν αἴτιος ὦ σὺ γνῶσομαι

Wit1: C (= 250 3005) ↓cI^{-139 260 559 643 732} 252 1505

Attr: σ'] α' 252; > C (= 250)

Var: αἴτιος] αναιτιος 395 505

Notes: The translation is stylistically Symmachus. The “omission” of a corresponding Greek phrase for the Hebrew נַפְשִׁי may have been motivated to avoid Hebraisms (Salvesen, 204). Subsequently, the shortened lemma may have lead to the problems of indexing: it is referenced to 9:20a in 255, 395, 612, 740, 3006; to 20a or b in 680; to 9:20b in 137, 138 (*Kollationen*, 65; *Hexapla*, 19 n. 26).

Job 9 22

HT אַחַת הִיא (עַל־כֵּן אָמַרְתִּי תָם וְרָשָׁע הוּא מְכַלָּה:
LXX — (διὸ εἶπον μέγαν καὶ δυνάστην ἀπολλύει ὀργή)

σ' * ἔν ἐστιν

Wit1: Syh

Wit2: init] pr * *unum (verum^y) est* La = *¶*

NonGr: * אַחַת הִיא * א.

Notes: The marginal note from Symmachus has been also transmitted in La and corresponds to the Hebrew text.

Job 9 22

HT אַחַת הִיא עַל־כֵּן אָמַרְתִּי תָם וְרָשָׁע הוּא מְכַלָּה:
LXX (διὸ εἶπον μέγαν καὶ δυνάστην) ἀπολλύει ὀργή

σ' αὐτὸς ἀναλίσκει

Wit1: C (= 250 3005) \downarrow cI^{-139 260 559 643 732} 1505

Attr: σ'] > C (= 250) cI^{-139 260 559 643 732} 505

Var: αὐτός] οὕτως cI^{-139 260 559 643 732} 505

Notes: The correct reading is found in C (= 250 3005) and not οὕτως (מְכַלָּה הוּא); until now, C (= 250) was not registered, though Ziegler had access to the manuscript. Field's conjecture (οὐτός) is unnecessary (*Nachlese*, 391; *Kollationen*, 65).

Job 9 23a

HT ׀אָהַבָּ (שׁוֹט יְמִיָּת)

LXX (ὅτι φαῦλοι ἐν θανάτῳ) ἔξαισίω,

α' σ' ἄφνω

Wit1: C (= 3005) cI^{-139 260 559 643 732} 505

Attr: α' σ'] θ' σ' cI^{-139 260 559 643 732}; σ' θ' 505

Notes: The authors in C (= 3005) are correctly assigned. The word ׀אָהַבָּ is also translated in Jer 8:15 (see also Jer 18:22) by Aquila and Symmachus with ἄφνω; for Theodotion, ἄφνω is apparently not verified (*Kollationen*, 65; *Nachlese*, 391). The marginal note τῷ κατὰ ψυχῆν is attached to the hexaplaric fragment in 138 and 505. The additional witnesses to the attached marginal note are as follows: C (= 250 3005) 137-138-255-395-612-680-740-3006 505 (*AGK*, vol. 2, 29 §86; *Beiträge*, 72).

Job 9 24a

HT אֲרֵץ נִתְּנָה בְּיַד־רְשָׁע

LXX παραδέδονται γὰρ εἰς χεῖρας ἀσεβοῦς.

α' θ' ἡ γῆ ἐδόθη εἰς χεῖρα ἀσεβῶν

Wit1: Syh

Wit2: παραδέδονται γὰρ] *terra tradita est* La (sub *) Aug (s 362,2; ep 140,40) Fulg = \mathfrak{A} ; *tradita est terra* Prim; παραδεδοται γη Gra.

NonGr: Syh: ❖ 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓 𐤒𐤓𐤕𐤓

Notes: The Syh has preserved the full fragment for α' θ' and the partial fragment of σ' (below). The hexaplaric fragment has been included in the Latin translations, but it became conflated in Gra.

Job 9 24a

HT אָרְץ נִתְּנָה בְּיַד־רָשָׁע (אָרְץ נִתְּנָה)
LXX (παραδέδονται γάρ) εἰς χεῖρας ἄσεβους.

σ' εἰς χεῖρας ἄσεβῶν

Wit1: Syh

NonGr: Syh: ❖ כַּתְּוִמָּה הִיא עֵבֶר .

Notes: The note, preceded by the fragment from α' θ', may be understood to have been preceded by ἡ γῆ ἐδόθη of the hexaplaric authors (above), and the abbreviated fragment preserving the difference between them.

Job 9 24bc

HT פְּנֵי־שִׁפְטֵיהָ יִכְסֶה אֶם־לֹא אָפוּא מִי־הוּא:
LXX πρόσωπα κριτῶν αὐτῆς συγκαλύπτει· εἰ δὲ μὴ αὐτός, τίς ἐστίν

sub ❖

Wit1: C (= 250 257) cI^{-395 559 3006} Syh^{txt} La [= O] ↓Sa

Attr: ❖] εκ θ' οἱ β̄ C (= 250 257) cI^{-395 559 3006}

Var: ❖] > Sa

NonGr: Syh^{txt}: ❖ פְּנֵי שִׁפְטֵיהָ יִכְסֶה אֶם־לֹא אָפוּא מִי־הוּא:
 ❖ לֹא מִי־הוּא אֶם־לֹא אָפוּא מִי־הוּא.

La: ❖ *Facies judicium ejus operit. Quod si non est, quis ergo est? Vita autem mea levior est eursore. Fugerunt, et non viderunt bonitatem.* ✓

Notes: The witnesses support Theodotion as the source for the portion added to the OG in order to reflect the contours of the Hebrew text. The omission of Sa is a negative witness in support of the asterisk (*Hexapla*, 19 n. 31).

θ´ πρόσωπα κριτῶν αὐτῆς συγκαλύπτει· εἰ δὲ μὴ αὐτός, τίς ἔστιν;

Wit1: C (= 250 257) | cI^{-395 3006} Syh^{txt} La [= O] | Sa

Attr: θ´] εκ θ´ οἱ β C (= 250 257) cI^{-395 559 3006}; ἄλλοι 559 Field

Var: lemma] > Sa | πρόσωπα] προσωπον 559

NonGr: Syh^{txt}: פָּנֵי הַשֹּׁפֵטִים הַלְוִיִּם הַלְוִיִּם הַלְוִיִּם הַלְוִיִּם *
 ✓ .,סאדאק אבא אבא אבא

La: * *Facies iudicum ejus operit. Quod si non est, quis ergo est? Vita autem mea levior est eursore. Fugerunt, et non viderunt bonitatem.* ✓

Job 9 24c

HT :אֵל־אִפּוֹא מִיְהוּא:
 LXX εἰ δὲ μὴ αὐτός, τίς ἔστιν;

σ´ καὶ νῦν τίς ἔστιν

Wit1: C (= 3005) cI^{-139 260 643 732} cII 161' 505

Attr: σ´] > 161'

Notes: The translation technique is characteristically Symmachus, smoothing out the OG in representing the Hebrew. The attribution is well-attested by the catena tradition (Young, 218, 28).

Job 9 25a

HT (קָלוּ מִנִּי־רָגַל)
 LXX ὁ δὲ βίος μου (ἔστιν ἐλαφρότερος δρομέως)

λ´ αἱ ἡμέραι μου

Wit1: C (= 3005) | cI^{-139 260 643 732} 259 161' | 505 709

Attr: λ´] οἱ λόγοι 395; σ´ 259; > 138 161' 709

Var: μου] > cI^{-139 260 643 732} 505

Notes: The inclusion of the coordinating conjunction הַי in C (= 249 3005) 138-395^{txt} seems to be an influence of the OG text; in itself, that may be reason for Symmachus to have included it; however, the fragment reads well without it. The Syh has abbreviated the fragment preserved in full in the early catena tradition. Ms 395 is listed as a text reading, not a catena reading. The Hagedorns confirm the *Edition* that 138 249 have הַי (*Kollationen*, 66; Young, 219, 16-18). Field cites Nobil, but 248 is not a witness (*Hexapla*, 19 n. 36). Also, note a variant to the Symmachus reading in the catena fragment of Olymp: ἐπὶ βορὰν καθιπταμένου (*AGK*, vol. 2, 32 §97; *Kommentar* 97, 19).

Job 9 27a

HT אַם־אָמְרִי אֲשַׁכְּחָהּ (שִׁיחִי)
LXX (ἐάν τε γὰρ εἶπω ἐπιλήσομαι) λαλῶν,

θ´ ἀδολεσχίας

Wit1: C (= 3005) cI^{-138 139 740 3006} 252 505 Syh

NonGr: Syh: ❖ לִי צִוָּה אֲנִי

Job 9 29

HT (אֲנֹכִי אֲרַשָׁע) לְמַהֲיָהּ הַבֵּל אֵינְעִי
LXX (ἐπειδὴ δέ εἰμι ἀσεβής) διὰ τί οὐκ ἀπέθανον;

α´ εἰς τί τοῦτο μάτην κοπιῶ

Wit1: †C (= 250 3005) cI^{-139 732} cII (Olymp) 161´ 1252 505

Attr: α´] > C (= 250 3005) 559 161´

Var: τί] > C (= 3005) | μάτην] > 252

Notes: The earliest catena tradition C (= 250 3005) witnesses to the lemma; the omission in 3005 is probably due to homoioarcton τ–τ. Though the attribution has fallen out in some of the witnesses, the lexical equivalency of עָנָה “grow weary” with κοπιᾶω “work, labor” is established for Aquila (Reider-Turner, 138). Ms 259 adds: εἰ ὅλως ἐκρίθην εἶναι ἀσεβῆς, βέλτιον ἦν μοι τρὸς τῆς ἀσεβείας τελευτῆσαι. These words are found in cII (Olymp), but they are not found in the Olympiodorus commentary (*Hexapla*, 19 n. 38; Young, 220, 29-30; *Kommentar* 98, 12-16).

Job 9 31a

HT אִזְ בְּשַׁחַת תִּטְבְּלֵנִי

LXX ἱκανῶς ἐν ῥύπῳ με ἔβαψας,

α' καὶ τότε ἐν διαφθορᾷ βαπτίσεις με

Wit1: C (= 250 3005) | cI⁻¹³⁹ | 252 505 560

Attr: α'] > C (= 250)

Var: διαφθορᾷ] διαφορα 252 | βαπτίσεις] βαπτησεις 559 | με] μαι 3006

Notes: The lexical variant of 252 διαφορα may also mean “destruction,” but it is not a lexical equivalent established by Aquila (Reider-Turner, 314; *Hexapla*, 19 n. 39).

Job 9 31b

HT :חַיִּימוֹלֵשׁ נִבְּוֵי עֲבָתִי

LXX ἐβδελύξατο δέ με ἡ στολή

α' καὶ βδελύζεταιί με ἐσθῆτά μου

Wit1: | 252

Var: καί] κ]αι 252

Job 9 34a

HT (חַבְּשׁ לְעֵצִי) רַבִּי

LXX ἀπαλλαξάτω (ἀπ' ἐμοῦ τὴν ῥάβδον)

α' ἀποστησάτω

Wit1: lemma] + και τοτε εν διαφθορα βαπτισεις C (= 250 3005) | cI⁻¹³⁹
260 643 732 | 252 505 560 | ἀποστησάτω] + απ εμου την ραβδον αυτου
cII(Olymp)

Wit2: ἀπαλλαξάτω] απαλλαξετω 543; απαλλαξω 339; αποστησατω Olymp

Attr: α' 252] λ' rel; > C (= 250) 395

Var: διαφθορᾷ] διαφορα 252 | βαπτίσεις] βαπτησεις 559 | με] μαι 3006

Notes: In 9:31a, the *Edition* does not represent the fuller scholion following the verb ἀποστησάτω [καὶ τότε ἐν διαφθορᾷ βαπτίσεις με] and similarly attached in cII (Olymp) ἀποστησάτω [ἀπ' ἐμοῦ τὴν ῥάβδον αὐτοῦ] (Young 224, 33-34). Based on

translation technique, Aquila's version may have read the fuller fragment, nearly synonymous with the OG; the reading found in Olymp includes the additional pronoun (see below, 9:34a + αὐτου) which all three hexaplaric revisers included (Reider-Turner, 37-38; *Hexapla*, 19 n. 42).

Job 9 34a

HT יִסֵּר מִעֲלָי (יִסֵּר מִעֲלָי)
LXX (ἀπαλλάξάτω ἀπ' ἐμοῦ τὴν ῥάβδον) —

α' σ' θ' ✱ αὐτοῦ

Wit1: C (= 3005) *cI*^{-137 139 260 643 732} 505 560 Syh

Wit2: ἀπ' ἐμοῦ τὴν ῥάβδον] + αὐτου La (✱) *L'*-534'-644° Olymp = **Ⲙ**;
την ραβδον αὐτου απ εμου Co Chr V 449.

Attr: α' σ' θ' *cI*^{-137 139 260 643 732} 505 560 Syh] α' θ' C (= 3005) | ✱] >
Syh

NonGr: Syh: ❖ 𐤀𐤍𐤏𐤁.𐤁.𐤏.𐤏
La: *virgam ✱ suam*

Notes: The early witness of C (= 3005) has dropped the Symmachus attribution which has been preserved through the *cI* catena. Mss 559 and 560 index αὐτοῦ [אמתו] to 9:34b (*Kollationen*, 68; *Hexapla*, 19 n. 43).

Job 9 34b

HT :יִתְּנֵנִי (וְיִתְּנֵנִי)
LXX (ὁ δὲ φόβος αὐτοῦ μή) με στροβείτω

α' ἐκθλιβέτω με

Wit1: lC (= 250 3005) l*cI*^{-139 260 643 732} l252 l505 l560 Syh

Wit2: με στροβείτω] θλιβετω Olymp

Attr: α' θ'] α' 559 252; > C (= 250)

Var: ἐκθλιβέτω] εκθληβετω 559; εκπλησσετω 252 | με] > C (= 250 3005)
cI^{-139 260 643 732} 252 505 560

NonGr: Syh: ❖ 𐤀𐤍𐤏𐤁.𐤁.𐤏.𐤏

σ' πτοείτω με

Wit1: Syh

NonGr: Syh: ❖ 𐤒𐤓𐤁𐤀.𐤌

θ' ἐκπλησσέτω με

Wit1: 1252 Syh

Attr: θ'] α' 252

Var: με] > 252

NonGr: Syh: ❖ 𐤒𐤓𐤁𐤀.𐤀

Notes: Both α' renderings [ἐκθλιβέτω; ἐκπλησσέτω] are suspicious, because α' renders 𐤒𐤓𐤁 three times with ἐκθαμβεῖν and one time with θαμβεῖν; only here has α' represented 𐤒𐤓𐤁 equivalent to ἐκθλίβειν. Hagedorn suggests that ἐκθαμβείτω has dropped out. Six times α' uses ἐκπλήσσειν for 𐤒𐤓𐤁 and one time ἐκπληξίς for 𐤒𐤓𐤁. Ἐκπληξίς is preferred by σ' which he uses five times; see 4:13b; important is Ps 87 (88): 17 where Ἐκπληξίς stands for 𐤒𐤓𐤁. These examples might tempt one to have attributed ἐκθλίβειν only to θ' and ἐκπλήσσειν to σ'; this is however uncertain, since Syh testifies for σ' πτοεῖν, also Job 13:11, Ps 17 (18): 5 Syr was used for 𐤒𐤓𐤁 by σ' (*Beiträge*, 21; *Kollationen*, 68). Thus, without counter evidence for σ' πτοεῖν, he is assigned that reading. The others according to the Syh, though correcting the translation of the Syh by Field (ἐξιστάτω με) to the reading ἐκπλησσέτω με (*Hexapla*, 19 n. 44).

Job 9 35a

HT 𐤒𐤓𐤁 (𐤀𐤒𐤓𐤁 𐤒𐤓𐤁)

LXX (καὶ οὐ μὴ φοβηθῶ) — (ἀλλὰ λαλήσω)

α' αὐτόν

Wit1: Syh

Wit2: φοβηθῶ] + αυτον La L^{r-A 637} = 𐤀.

NonGr: Syh: ❖ 𐤒𐤓𐤁.𐤒

Notes: Middeldorpf suggested ἀπ' αὐτοῦ for the retroversion, but the Latin and Lucianic witnesses probably incorporated the hexaplaric author who did not accommodate the case to Greek, and the Syh reflects a Semiticism in which the verb 𐤒𐤍 takes the preposition 𐤀 to express “to be afraid of” (*Hexapla*, 20 n. 45; *Compendious*, “𐤒𐤍”, 88-89; *Curae Hexaplares*, 28).

Job 9 35b

HT : כִּי לֹא־כֵן אֲנֹכִי עֹמְדִי:
LXX οὐ γὰρ οὕτω συνεπίσταμαι.

σ' οὐ γάρ εἰμι ἐγὼ ὁ αὐτὸς παρ' ἐμαυτῶ

Wit1: |C (= 250 3005) cI^{-139 260 643 732} 505 560

Attr: σ'] > C (= 250) 138

Var: ἐμαυτῶ] εμαυτου C (= 3005)

Notes: C (= 250) maintains the original reading, though having lost the attribution, which is carried through the cI tradition (*Hexapla*, 20 n. 46).

Chapter 10

Job 10 1b

HT (בְּיַי אֶעֱזֹבָה) עָלַי (שִׁיחִי)
 LXX (στένων ἐπαφήσω) ἐπ' αὐτὸν (τὰ ῥήματά μου·)

α' ἐπ' ἐμέ

Wit1: C (= 250 3005) cI^{-137 138 139 260 643 732} 505

Attr: α'] > C (= 250)

Notes: The attribution and lemma is reliably attested for Aquila.

θ' εἰς ἑμαυτόν

Wit1: C (= 250 3005) cI^{-138 139 260 643 732} 505 560

Wit2: ἐπαφήσω ἐπ' αὐτὸν] επ εμαυτον (-τω IuI) επαφησω L; επαφησω επ εμαυτον O c 248^{mg} (γρ') 644 OI = **ffl**.

Attr: θ'] > C (= 250)

NonGr: Syh^{txt}: חַ
 La: *contra me*

Notes: Again the attribution and lemma to Theodotion need not be disputed. It is interesting to note, presuming the Lucianic revision had witnesses to both Hexaplaric revisers, he chose ἐπ' ἑμαυτόν as a revision in keeping with Theodotion (*Hexapla*, 20 n. 1).

Job 10 1c

HT — (אֲדַבְּרָהּ בְּמַר נַפְשִׁי):
 LXX (λαλήσω πικρία ψυχῆς μου) συνεχόμενος

sub ÷

Wit1: 612 Syh^{txt} La

NonGr: Syh^{txt}: ✓ **אֲדַבְּרָהּ בְּמַר נַפְשִׁי** ÷
 La: ÷ *coarctatus* ✓

Notes: The Syh and La have preserved Origen's fifth column by placing the Greek under the obelus.

Job 10 2a

HT (אִמַּר אֶל-אֱלֹהִים) אֶל-תִּרְשִׁיעֵנִי (הוֹדִיעֵנִי)
 LXX (καὶ ἔρω πρὸς κύριον) μή με ἀσεβῆν (δίδασκε·)

α' μὴ καταδικάσης με

Wit1: C (= 250 3005) ↓cI^{-138 139 260 559 643 732} 161' 1252 505

Var: καταδικάσης] pr με 740 | με] > 252

Notes: Ms 732 has transposed the personal pronoun under the influence of the OG; Ms 252 has inadvertently left out the pronoun.

σ' μὴ κατάκριναί μου

Wit1: C (= 250 3005) ↓cI^{-137 138 139 260 559 643 732} 1252 1505

Attr: σ'] θ' C (= 3005); α' 252; > C (= 250)

Var: κατάκριναί] κατακρινε 252 | μου] μοι cI^{-137 138 139 260 559 643 732} 505

Notes: Since Aquila as a reviser is well attested, a decision between σ' and θ' has to be made. Κατακρίνειν (for עִשָּׂה *hiphil*) is found in Job 34:29 and Ps. 93 (94): 21 subscribed to σ' by the Syh (*Beiträge*, 21); however, it is subscribed to all three revisers in Exod 22:9 (8) (Reider-Turner, 129). Contra Ziegler, κατάκριναί based upon the entire catena tradition, in place of κατάκρινέ is clearly preferred. The early catena manuscripts C (= 250 3005) affirm the genitive μου from 252 against cI (*Kollationen*, 69). The use of the genitive and the dative is rare; in the LXX κατακρίνειν always stands with the accusative (*Beiträge*, 21).

Job 10 3a

HT קָטֹב לְפִי-תַעֲשֶׂה
 LXX ἢ καλόν σοι ἐὰν ἀδικήσω,

α' μήτι ἀγαθόν σοι ὅταν συκοφαντήσης

Wit1: ↓C (= 395 3005) ↓cI^{-138 139 260 395 559 643 732} 161' 1252 505 560

Attr: α' θ' C (= 395 3005); ἄλλος Field; > 161' 560

Var: μήτι] μη 612-3006; ητι 252 | ὅταν] εαν 252 | συκοφαντήσης] συκοφαντησεις 3006; συκοφαντησω C (= 395 3005)

Notes: Field lists the reading under ἄλλος, but Ziegler attributes the reading to Aquila; the evidence of C (= 395 3005), the earliest catena tradition, gives weight to Theodotion. However, the translation technique of Theodotion, which renders יָ quite stereotypically as ὅτι, γάρ, or ἀλλὰ μὴν suggests that the attribution remain with α' to whom there is evidence of his rendition with ὅταν (*Kollationen*, 69; *Beiträge* 21; *Hexapla*, 20 n. 3; Gentry, 371; Reider-Turner, 285). The verbal form of συκοφαντήσω in C (= 395 3005) most likely was influenced by the OG (*Hexapla*, 19 n. 3).

Job 10 4b

HT :אִם־כִּרְאוֹת אֲנִי שֶׁתִּרְאֶה:
LXX ἢ καθὼς ὁρᾷ ἄνθρωπος βλέψη

sub ✖

Wit1: C (= 250 257) cI^{-395 559 3006} Syh^{txt} La S^c III⁻¹³⁰ †160

Wit2: 4b] om 4b III⁻¹³⁰ 542 728 Co Aeth^{-B} Did Amb

Attr: ✖] θ' C (= 250 257) cI^{-395 559 3006}

Var: **10 4b]** > 160

NonGr: Syh^{txt}: ✓ .אִם־כִּרְאוֹת אֲנִי שֶׁתִּרְאֶה אִם־כִּרְאוֹת אֲנִי שֶׁתִּרְאֶה ✖
La: ✖ *aut sicut videt homo videbis*

Notes: The assignment of the stich to Theodotion under the asterisk is well-attested in the catena manuscripts and by the negative witnesses of the Lucianic subgroup and congeners. Field notes that the verse is lacking in Ms 160, as well as in Mss 106, 261 [III⁻¹³⁰] (*Hexapla*, 20 n. 4). It is noted that the OG translator passed over Job 10:4a, translating 10:4b. Origen's revision, however, adds Theodotion's revision for 10:4b; thus, the ecclesiastical text omits 10:4a, but it contains two versions of 10:4b (Gentry, 517; *Commentary*, Job 10:4).

Job 10 5b

HT (אִם־שְׁנוֹתֶיךָ) כִּי־מִי (נִבְרָא):
LXX (ἢ τὰ ἔτη σου) — (ἄνδρός)

sub ✱ α´ θ´ ὡς ἡμέραι

Wit1: C (= 3005) l*cI*^{-137 138 139 260 559 643 732} 505 Syh^{txt}

Wit2: ἀνδρός] pr ὡς ἡμεραι La (✱ *tamquam dies*) II = **¶¶**

Attr: ✱] > 680 505

Var: ὡς ἡμέραι] οσημεραι 255-740

NonGr: Syh^{txt}: ❖ ܠܗܘܢ ܘܟܝܢ ܕܝܢ ܘܟܝܢ ✱

Notes: The fragment is reliably attested in Syh, though having lost the attribution in La, and omitted entirely in the Bible text of 680 505. Mss 255-612-740-3006 place the stich near 5b σου, and near ἀνδρός in Ms 395 (*Kollationen*, 70).

Job 10 8b

HT : ַיִּקַּח סִבִּיב תְּבִלְעֵנִי

LXX μετὰ ταῦτα μεταβαλὼν με ἔπαισας

α´ θ´ ἅμα κύκλω κατεπόντισάς με

Wit1: C (= 250) l*cI*^{-139 260 643 732 740} *cII* 505

Attr: α´ θ´] > C (= 250)

Var: κατεπόντισάς] κατεπουτησας 255-395-559

Notes: The attributions have fallen out in 250, but they are reliably attested in the later catena tradition. The variant κατεπουτησας from κατεποντώ of 255-395-559 developed from itacism ι-η. θ´ in Ms 680 appears after the variant, as it often is in 680, as also reference symbols are used on the left and on the right by the Bible text. The stich is extant, but cannot be read (in interior fold) in Ms 3006 (*Kollationen*, 70). Field notes Nobil as a witness, but 248 is not confirmed (*Hexapla*, 20 n. 7; Young 229, 20-21).

Job 10 9a

HT : ַיִּכְרֹתֵנִי (פִּי כֹחַמֶר עֲשִׂיתֵנִי)

LXX (μνήσθητι) — (ὅτι πηλὸν με ἔπλασας)

sub ✱ α´ θ´ δῆ

Wit1: Syh^{txt}

Wit2: μνήσθητι] + δη *II Sa* = **¶¶**; + ουν 55; + γαρ *Cyr II 977*

NonGr: Syh^{txt}: ❖ אַחַר .אֵל .עָ * ❖

Notes: Field retroverts the Hebrew particle אַחַר with οὖν, as in *Ms 55*, but properly, it should be δὴ as α' renders it and as is shown in *II Sa* = **¶¶** (*Hexapla*, 20 n. 8; Reider-Turner, 52; *Beiträge*, 56; *Curae Hexaplares*, 28).

Job 10 10a

HT אֵלֶּיךָ כִּי־לֹא־בָרַךְ (אֵלֶּיךָ כִּי־לֹא־בָרַךְ)
LXX (ἤ οὐχ ὡσπερ γάλα με) ἤμελξας

α' ἀπέσταξας

Wit1: †C (= 250 3005) cI⁻¹³⁹ †252 505

Attr: α'] > C (= 250)

Var: ἀπέσταξας] εσταξας 252; απεταξας C (= 250)

Notes: Ziegler ascribes the rightful reading to 252: α' ἔσταξας; the earliest catena tradition C (= 250 3005) weighs for ἀπέσταξας (*Kollationen*, 71; *Beiträge* 21).

Job 10 10b

HT הַיָּמִים הַלְּזָכָרִים (הַיָּמִים הַלְּזָכָרִים)
LXX ἐτύρωσας (δέ με ἴσα τυρῶ)

α' ἔπηξας

Wit1: C (= 250 3005) †cI^{-139 643 732} 512-513 (Olymp) †252 505

Wit2: ἐτύρωσας] επηξας L'⁻⁵⁷⁵ *Tht IV 183. 414. 835 Constit Ol^Y*
(*Kommentar* 106, 9)

Attr: α'] > C (= 250)

Var: ἔπηξας] επιξας 559-3006 252

Notes: The Nicetas catena reads: ἐτύρωσας δέ, τουτέστιν ἔπηξας ὡς τυρόν (Young, 231, 6-7). The Bible text of Ms 491 [Ol^Y] along with Mss of the Lucianic tradition and Theodoret have been corrupted by the Aquila reading.

Job 10 12a

HT עֲשִׂיתָ עֲמֹדֵי (חַיִּים חֲסִדִּים)
LXX (ζωήν δὲ καὶ ἔλεος) ἔθου παρ' ἐμοί

α' θ' ἐποίησας μετ' ἐμοῦ

Witl: C (= 250 3005) cI^{-137 139} 505

Attr: α' θ'] α' 505

Notes: All three of the revisers are attested in the early catena tradition; the attribution has fallen out in Ms 505.

σ' παρέσχες μοι

Witl: C (= 250 3005) l cI^{-139 643 732} 505

Attr: σ'] α' 680 505

Var: παρέσχες μοι] > 137-260

Notes: The early catena tradition reliably preserves the attribution and lemma. The lexical choice παρέχω may reflect an exegetical emphasis by Symmachus on the causative action of God to provide mercy.

Job 10 13a

HT וְאֵלֶּה צַפְנִתָּ (בְּלִבְבְּךָ יְדַעְתָּ)
LXX ταῦτα ἔχων (ἐν σεαυτῷ οἶδα ὅτι πάντα δύνασαι)

α' καὶ ταῦτα συνέκρυψας

Witl: 252

Notes: Ms 252 reads: κ]αὶ ταῦτα συνέ[κρ]υψας (*Kollationen*, 72).

Job 10 13a

HT (וְאֵלֶּה צְפֹנֵי בְּלִבְבִּי (יְדַעְתִּי)
 LXX (ταῦτα ἔχων) ἐν σεαυτῷ (οἶδα ὅτι πάντα δύνασαι)

δγρ' ἐν ἑμαυτῷ

Wit1: 559

Wit2: σεαυτῷ] εμαυτω Syh L (A^{*vid})-130-644^c C^{3 mg} (δγρ') c 339 Co
 Constit^{te} Tht IV 183 OI; εαυτω S^c III¹³⁰ C (C^{3 txt}) 249^c 523 644*
 754^c Constit^{ap}; εμαυτον 728 (om εν)

NonGr: Syh^{txt}: .ו בלבי צפוני

Notes: The Olympiodorus commentary has been corrupted by the Lucianic reading. Ms 559 was not utilized by Ziegler (*Hexapla*, 20 n. 13; *Beiträge*, 103; *Kommentar*106, 20, 22).

Job 10 14b

HT (וַיְמַעֲוֵנִי לֹא תִנְקֶנִי
 LXX (ἀπὸ δὲ ἀνομίας) οὐκ ἀθῶόν με πεποίηκας

α' θ' οὐκ ἀθώσσεις με

Wit1: lC (= 250 3005) lcl^{-137 139 260 643 732} 505

Attr: α' θ'] θ' α' 255; α' C (= 250) 740

Var: ἀθώσσεις] αθωωσης 255; αθωσσεις C (= 3005) 612-3006; αθωοσεις 559; αθωωσης C (= 250)

Notes: The lemma is preserved in the *cl* tradition. The variants have developed around itacistic variations in ω–ο and ε–η, common scribal errors. The attribution to θ' has fallen out in C (= 250) 740.

σ' οὐ καθαρῖσεις με

Wit1: lC (= 250 3005) lcl^{-137 139 260 643 732} 161' 1505

Attr: σ'] > 161'

Var: καθαρῖσεις] καθαρησεις 559; καθαρισης C (= 250) | με] > 505

Notes: The translation is witnessed here for the first time. Theodotion has translated the Hebrew וַיִּלַּךְ also in Prov 12:16b with ὕβρις; the LXX also translated the Hebrew using ἀτιμία (*Nachlese*, 392; *Kollationen*, 73).

Job 10 16a

HT $\text{וַיִּגָּאֵה כַּשְׁחַל הַצְּוֹדֵנִי}$
LXX ἀγρεύομαι γὰρ ὥσπερ λέων εἰς σφαγὴν,

τὸ ἔβρ' ἐάν γὰρ εὐσθενῆς ὦ ὡς λέων, πιέζεις με

Wit1: $\downarrow cI^{\text{cat}-138 [559] 732} \downarrow cII$ (Polychr) $\downarrow 161$ 505^{cat} 1560^{cat} $\downarrow \text{Salamanca}^{\text{cat}}$

Var: ἐάν] + τε 161 cII 560^{cat} | εὐσθενῆς ὦ] ευσθενησω $cI^{\text{cat}-138 [559] 732}$ 505^{cat} 560^{cat} $\text{Salamanca}^{\text{cat}}$ | ὡς] ὡσπερ 161 | πιέζεις] πιασεις cII ; πιαξεις 560^{cat}

Notes: The attribution of τὸ ἔβρ' is undisputed (*AGK*, vol. 2, 60 §184; Young, 234, 6; *Hexapla*, 20 n. 16). Ms 161 is new evidence for the fragment.

Job 10 16b

HT $\text{וְשָׁתָּב הַפְּלִאֲבִי}$
LXX πάλιν δὲ μεταβαλὼν δεινῶς με ὀλέκεις

α' θ' καὶ ἐπιστρέψας ἐθαυμάστωσας ἐν ἐμοί

Wit1: C (= 250 3005) $cI^{-137 139 260 643 732}$ cII (Polychr) 505

Attr: α' θ'] α' 138-255-740; > C (= 250)

Notes: The attribution to both revisers is witnessed by the early catena, having fallen out in C (= 250) and the later catena Mss 138-255-740. The formal equivalency of the translation technique is representative of the revisers.

Job 10 17a

HT $\text{שְׁחַתְּתֵנִי עַד־יָדַי נִגְדֵי}$
LXX ἐπανακαινίζων ἐπ' ἐμέ τὴν ἔτασίν μου

α' θ' ἀνεκαίνισας μάρτυράς σου κατεναντίον μου

Wit1: $\downarrow 161'$ $\downarrow 1252$ Syh

- Wit1:* †C (= 250 3005) cI^{-137 139 260 [559] 643 732} 252 505
- Attr:* α' σ' C (= 3005)] α' C (= 250) cI^{-137 139 260 [559] 643 732} 252 505
- Var:* στρατιάς] στρατειας C (= 250); στρατειας δυναμεις C (= 3005)

Notes: In 3005, the two readings to 17c have been amalgamated (*Kollationen*, 73). Though 3005 is the only witness to both α' σ' attributions, translation technique from the Psalms attests to the lexical equivalency of στρατιά for נָצַף in Symmachus (Busto Saiz, 584).

θ' δυνάμεις

- Wit1:* †C (= 250 3005) cI^{-139 [559]} 505 560
- Attr:* θ'] α' σ' C (= 3005); > 260
- Var:* δυνάμεις] στρατειας δυναμεις C (= 3005)

Notes: The attribution to Theodotion has fallen out from the amalgamated lemma of 3005 (*Hexapla*, 21 n. 19).

Job 10 19b

- HT :אִבְלִי (מִבְּטֶן לְקֶבֶד) אִבְלִי
LXX (διὰ τί γὰρ ἐκ γαστρὸς εἰς μνήμα) οὐκ ἀπηλλάγην

α' θ' οὐκ ἀπηνέχθην

- Wit1:* C (= 250 3005) †cI^{-139 559 643 732 740} 505 560
- Attr:* α' θ'] > C (= 250) 260
- Var:* οὐκ] > 137-260

Notes: The presentation of the fragment in the *Edition* is in error, stemming in part from Field who did not include the negative οὐκ from the Mss 138 and 255 (*Kollationen*, 74; *Hexapla*, 21 n. 20).

Job 10 21b

- HT :אֶל-אֲרֶץ חֶשֶׁךְ וְצִלְמוֹת:
LXX εἰς γῆν σκοτεινὴν καὶ γυοφεράν

ὁ ἔβρ' εἰς γῆν σκοτεινὴν ὑπὲρ τὸ σκότος

Wit1: C^{cat} (= 250 257) cI^{cat-[559]} cII (Polychr) †161' 249^{cat} 505^{cat} 560 608
754^{cat} Salamanca^{cat}

Var: εἰς γῆν] > 161

Notes: Ms 161 is faded, but the words εἰς γῆν do appear to be omitted; the lemma is clearly established by the other witnesses. The revision of וְצַלְמוֹת by ἔβρ' is not a formal equivalence such as in the style of Aquila and Theodotion, but it is interpretive of the Hebrew text. Mss 139-732 cite the stich to 22a, as per *Edition* (AGK, vol. 2, 66 §205; Young, 237, 17-19; *Hexapla*, 21 n. 23).

Job 10 21b

HT :אֶל-אֲרֶץ חַשְׁדָּה וְצַלְמוֹת:
LXX (εἰς γῆν σκοτεινὴν καὶ) γνοφερὰν

σ' σκεπομένην θανάτῳ

Wit1: C (= 250 395 3005) †cI^{-137 139 260 395 643 [559] 732} cII (Polychr) 161' 505 560 608

Attr: σ'] inc C (= 250); α' C (= 395 3005)

Var: σκεπομένην] σκεπομένη 3006

Notes: Though the earliest catena tradition C (= 395 3005) records the attribution for Aquila, Ziegler writes that the translation of σκέπειν is used only by σ' (eight times). In the LXX, it stands only in L: Ex 26:7, Job 26:9 (*Beiträge*, 21; Young, 237, 15-16; *Hexapla*, 21 n. 22). Ms C (= 3005) indexes the citation to σκοτεινὴν (*Kollationen*, 74).

Chapter 11

Job 11 2ab

HT :קִדְרָיִם יִתְפָּשׁוּ שִׁינֵי־אִוֵּן
LXX ἢ καὶ ὁ εὐλαλος οἶεται εἶναι δίκαιος;

σ' μὴ ὁ πολύλαλος ἀναντίρρητος ἔσται

Witl: 1C (= 250 257 3005) 1cI^{-138 139 [559] 643 732} cII 505 1491^{commO1}
(*Kommentar*, 110, 19f.)

Attr: σ'] θ' 491^{commO1}; > 257

Var: πολύλαλος] πολλυλαλος C (= 250) 612-3006; πολυλογος 491^{commO1}
(*Kommentar*, 110, 19f.) | ἀναντίρρητος] αναντιρητος C (= 250)

Notes: The weight of the evidence remains with Symmachus, with the Olympiodorus commentary having a corrupted reading of reviser and a textual variant (Young, 238, 26-27; *Kommentar* 110, 19–111, 1; *Beiträge*, 11). The translation technique reflects Symmachus's avoidance of καί for ἢ; he is probably influenced by the OG in expressing the Hebrew phrase יִתְפָּשׁוּ שִׁינֵי using the adjective as a substantive, though correcting the lexeme to express the Hebrew more precisely (Salvesen, 204, 206, 220).

Job 11 2c

HT — (:קִדְרָיִם יִתְפָּשׁוּ שִׁינֵי־אִוֵּן)
LXX εὐλογημένος γεννητὸς γυναικὸς ὀλιγόβιος

sub ÷

Witl: Syh^{txt}

NonGr: Syh^{txt}: ⲕⲓⲧⲱ ⲓⲁⲥⲓ ⲕⲁⲃⲁⲕⲁ ⲛⲓⲗⲟⲥ ⲙⲁⲣⲓ ⲛⲓⲧⲁⲓ ⲛⲓⲧⲁⲓ

Notes: Origen's fifth column has been preserved by placing the corresponding text in the Syh under the obelus.

Job 11 3b

HT :וְאִין מְכַלֵּם (וְתַלְעֵי)
LXX οὐ γάρ ἐστιν ὁ ἀντικρινόμενός σοι

α' καὶ οὐκ ἔστιν ἐντρέπων

Wit1: †C (= 3005) †cI⁻¹³⁸ 139 [559] 643 732 †252 †505

Attr: α'] > 505

Var: καί] > 252 | ἔστιν] εἶσται ο 505 | ἐντρέπων] + σε C (= 3005) cI⁻¹³⁸
139 [559] 643 732 740 505

Notes: Though 252 has dropped the initial καί, the addition of σε in the catena tradition accommodates the fragment to the OG context, supplying the appropriate case for the verbal form. Ziegler suggests the fragment is equivalent to the whole stich, as the OG translation has represented, but Aquila's formal equivalence militates against it.

Job 11 4b

HT (רַבֵּר) הַיְיָתִי (בְּעֵינַיִךְ)
LXX (καὶ ἄμειπτος) — (ἐναντίον αὐτοῦ)

ε' * γενηθήσομαι (*mend* γεννηθ.)

Wit1: Syh

Wit2: ἐναντίον αὐτοῦ] pr εἰμι Did^{com}; pr * *fui* La = **fl**; + εγεννηθην Iul

NonGr: Syh: ✓ ❖ אֲנִי בְּעֵינַיִךְ * .m
La: *et sine crimine* * *fui ante eum* ✓ (correctly * *fui* ✓)

Notes: Only La (*fui*) has the Hebrew *Vorlage* (יְיָתִי). The incorrect orthography -νν- is not surprising, since it occurs very frequently. (See Job 3:3 ἐγεννήθην = **fl**] ἐγενήθην A *alii* and 15:7 ἐγεννήθης = **fl**] ἐγενήθης B *alii*.) Iul testifies for the first time to the Greek wording (*Beiträge*, 22).

Job 11 5b

HT יִפְתַּח שְׂפָתָיו עִמָּךְ
LXX καὶ ἀνοίξει χεῖλη αὐτοῦ μετὰ σοῦ.

sub *

Wit1: 255 Syh^{txt} La [= O] †Sa

Attr: ※] α' 255

Var: ※] > Sa

NonGr: Syh^{txt}: ✓. ܘܠܫܘܢܐ ܕܠܒܐ ܕܘܠܘܢ ܘܠܘܢ *
La: ※ *et aperiatur labia sua tecum* ✓

Notes: The witness of *O* and the negative witness of *Sa* show the addition to Origen's fifth column.

Job 11 6a

HT (וַיִּגְדַּלְךָ לְךָ (תַּעֲלֶמְוֹת (חֲכָמָה)
LXX (εἶτα ἀναγγελεῖ σοι) δύναμιν (σοφίας)

⟨α'⟩ παρεωραμένα

Wit1: 161'

Notes: The anonymous marginal note belongs here, but it is indexed to 11:6c. The verb ׀לַע is translated by the OG three times with παρορᾶν and eight times with ὑπερορᾶν. In the revisers, ׀לַע is translated as follows: α' παρόρασις Ps 89 (90):8, α' ὑπεριδεῖν Ezek 22:26, σ' παρορᾶν Eccl 12:14, σ' ὑπερορᾶν Job 28:11. Because a rendering is attested for Symmachus (11:6a below), the attribution is assigned to Aquila.

Job 11 6a

HT (וַיִּגְדַּלְךָ לְךָ (תַּעֲלֶמְוֹת (חֲכָמָה)
LXX (εἶτα ἀναγγελεῖ σοι) δύναμιν σοφίας

σ' ἀπόρρητον σοφίας

Wit1: |cI^{-138 139 [559]} |cI^{cat} |161' |252 |505 505^{cat} |560 Salamanca^{cat} Syh
|Compl

Attr: σ'] α' 255 161' 252; > cI^{cat} 505^{cat} Salamanca^{cat}

Var: ἀπόρρητον] απορρητ() 740; απορρητου cI^{-138 139 [559]} 248 252 505
560; ἀπορρητους 161; απορρητα Compl | ἀπόρρητον σοφίας]
σοφιας τα απορρητα cI^{cat} 505^{cat} Salamanca^{cat}

NonGr: Syh: ❖ ܘܠܫܘܢܐ ܕܠܒܐ ܕܘܠܘܢ ܘܠܘܢ .

Notes: The rendition of the *Edition* (ἀπορρητου[ς]) was previously known only through Nobil but it is now found to be the lemma of 161: “α’ ἀπορρητους σοφίας; the better reading is ἀπόρρητον (or perhaps even ἀπόρρητα), to which also the Syh witnesses (*Beiträge*, 56); the Polychr fragment [σοφίας τὰ ἀπόρρητα] has been influenced by the Symmachus reading (*AGK*, vol. 2, 76 §19; *Hexapla*, 21 n. 7). Rather than α’ attribution, 161’ 252 should be mended to σ’. Salamanca is an unnumbered catena manuscript which the *Edition* falsely cited as Ra 704 (*AGK*, vol. 1, 15).

Job 11 6b

HT לְתוֹשִׁיָּהּ (כִּי־כִפְלִים)
LXX (ὅτι διπλοῦς ἔσται) τῶν κατὰ σέ

α’ τῆ εὐνομία

Wit1: ↓C (= 250 3005) cI^{-138 139 [559]} 505

Attr: α’] > C (= 250) cI^{-138 139 [559]732} 505

Var: εὐνομία] ευμενεια C (= 3005)

Notes: The author, whom Ziegler could know only from 732, is now confirmed by C (= 3005), though the reading εὐμένεια “goodwill, favor” of C (= 3005) is clearly wrong, not reflecting the Hebrew תוֹשִׁיָּה “wisdom, sound knowledge” and his use of εὐνομία in Prov 8:14 and Isa 28:29 (*Kollationen*, 76).

Job 11 6c

HT :וְדַע כִּי־יִשָּׂא לְךָ — (אֱלֹהִים מְעֹנֶה)
LXX (καὶ τότε γνώση ὅτι ἄξιά σοι) ἀπέβη (ἀπὸ κυρίου ὧν ἠμάρτηκας)

⟨σ’⟩ συμβέβηκεν

Wit1: 252

Notes: Ziegler posits σ’ (*Edition*, 259). συμβάλειν is attributed only to σ’ Job 34:11, Eccl 8:14 (2 times), 9:3; therefore, also ⟨σ’⟩ may be used here (*Beiträge*, 22). παρεωραμένα in this example could come from α’ (*Beiträge*, 22; *Hexapla* 21, n. 8).

Job 11 7a

HT (אֱלֹהִים תִּמְצָא) הַחֲקֵר
LXX ἡ ἴχνος (κυρίου εὐρήσεις)

LXX ἡ μακρότερα μέτρου γῆς ἢ εὐρους θαλάσσης;

α' μὴ καὶ στερέωμα ἕξω τῆς γῆς μετρήσεις, καὶ πλατύτερα θαλάσσης

Wit1: Syh

NonGr: Syh: .אאאאא אאאא אא אא אאאאא אא אאא [א.]
 ❖ אאא אא אאא אאאאא

Notes: The Syh is continued from the above entry, Job 11:8b. It is suggested that the Hebrew אַרְבָּעָה has been read עֶרְבָּעָה by the translator (*Hexapla*, 22 n. 14). α' is hardly questionable as a translator (Reider-Turner, 142). However, based upon the pointed Hebrew text, α' would have rendered אַרְבָּעָה as ἕξω γῆς, and עֶרְבָּעָה as ἀπὸ θαλάσσης (see also Jer 28 (51): 58) (*Beiträge*, 57).

Job 11 9

HT : אַרְבָּעָה מִמְּאֹרֶת מַדְבָּר (וְרַבְרָבָה מִנְיָיִם)

LXX (ἡ μακρότερα μέτρου γῆς) ἢ εὐρους θαλάσσης;

σ' θ' καὶ πλατύτερον θαλάσσης

Wit1: Syh

NonGr: Syh: ❖ אאא אא אאא אאאאא .א .א

Job 11 10a

HT : וַיִּסְגְּרָה (אֶת־הַיָּם)

LXX (ἐὰν δὲ καταστρέψη τὰ πάντα) —

σ' ❖ ἡ συναθροίση

Wit1: !Syh

Wit2: fin] + η συναθροιση 575-Iul-Chr: cf *ffl*; + ❖ *aut congregaverit* La

Var: συναθροίση] συναθροισης Syh; + και εκκλησιασης Syh

NonGr: Syh: ❖ אאא אאאאאא אאא אאאא אא ❖ .א

Notes: As per Ziegler's explanation, the Syh fragment has amalgamated the separate lemmas of the revisers under the single attribution for σ'. In the whole, the fragment was retroverted by Field to read: ἡ συναγάγης καὶ ἐκκλησιάσης. It is to be

α' ἔκπετάζεις

Witl: C (= 250 3005) ↓cI^{-137 139 260 643 732} 1161 1248 505 560 ↓608

Attr: α'] θ' 161'; > C (= 250)

Var: ἔκπετάζεις] εκπεταζει 255; επετασας 161' 608

Notes: Aquila's use of ἔκπετάζειν [ἔκπετάννυμι] for שִׁפְּרָ is established, and cited with α' σ' in Isa 37:14 (Reider-Turner, 75). Ziegler is misleading because he gives the impression that cI has ἔκπετάζεις instead of ἀπλώσεις; however, it has both. Field is correct (*Kollationen*, 77; *Nachlese*, 392; *Hexapla*, 22 n. 19). Field lists Nobil [248], Orat [608], and "Reg. alter" under a separate entry for Theodotion: θ' ἐπέτασας. This is seen as a corruption of both the attribution α' / θ' and as a scribal error of ἔκπετάζεις / ἐπέτασας. An assignment to Theodotion is not able to be confirmed by translation technique (*Hexapla*, 22 n. 21; Reider-Turner, 75; Gentry, 514).

Job 11 13b

HT :וּפְרִשְׁתָּ אֶלְיִי כַפְּךָ
LXX ὑπτιάζεις δὲ χεῖρας πρὸς αὐτόν

σ' ἀπλώσεις πρὸς αὐτόν τὰς παλάμας σου

Witl: C (= 250 406 3005) ↓cI^{-138 139 260 643 732} cII (Olymp) 491^{commO1}
(*Kommentar* 113, 11-12) 505 560

Attr: σ'] > C (= 250 [406])

Var: σου] > 612

Notes: Only σ' uses παλάμαι: Num 6:19 uses it three times for כַּפַּיִם (*Beiträge*, 23; *Hexapla*, 22 n. 20). The lexical word choice may be reflective of Symmachus's desire to revise the OG χεῖρ "hand" closer to the lexical meaning of the Hebrew כַּף "palm of the hand." The attribution for 406 is not construable (Young, 244, 9-10; *Kommentar* 113, 12).

Job 11 13b

HT :וּפְרִשְׁתָּ (אֶלְיִי) כַפְּךָ
LXX (ὑπτιάζεις δὲ χεῖρας) — (πρὸς αὐτόν)

α´ σ´ θ´ ✱ σου

Wit1: Syh^{txt}

Wit2: χείρας] –ρα Syh (+ ✱ σου = **𐤀𐤃𐤋**) 543; τας χείρας σου (> 575) La
L´-406 Co Aeth Arm = **𐤀𐤃𐤋**

NonGr: Syh^{txt}: ✓ **𐤀𐤃𐤋** ✱ **𐤀.𐤃.𐤋**

Notes: The asterisk reflects Origen’s fifth column, which has been added to reflect the Hebrew text. The attributions are written interlinearly in the text above **𐤀.𐤃.𐤋**.

Job 11 14b

HT **𐤀𐤃𐤋 𐤀𐤃𐤋**
LXX (πόρρω ποιήσων αὐτὸ) ἀπὸ σοῦ

sub ÷

Wit2: ἀπὸ σοῦ] *O*; > *b* (644*) = **𐤀𐤃𐤋**

NonGr: Syh^{txt}: ✓ **𐤀.𐤃.𐤋** ÷
La: ÷ *a te* ✓

Notes: Origen’s fifth column is preserved by the obelus.

Job 11 14c

HT **𐤀𐤃𐤋 𐤀𐤃𐤋 𐤀𐤃𐤋**
LXX ἀδικία δὲ ἐν διαίτη σου μὴ ἀύλισθήτω

⟨α´⟩ μὴ σκηνωσάτω ἐν σκέπη σου παρανομία

Wit1: 161´

Notes: Ziegler assigns the attribution to α´, since σ´ θ´ are firmly established (*Beiträge*, 23). Field notes Montef, and the translation of Aquila [MT **𐤀𐤃𐤋**, paralleling LXX δίκαια, is translated by α´ σκέπη] in Job 8:22 (*Hexapla*, 22 n. 23).

Job 11 14c

HT **𐤀𐤃𐤋 𐤀𐤃𐤋 𐤀𐤃𐤋**
LXX (ἀδικία δε) ἐν διαίτη σου (μὴ ἀύλισθήτω)

σ' θ' ἐν σκηνη σου

Wit1: C (= 250 406 3005) *cI*^{-139 260 643 732} 560

Attr: σ' θ'] > C (= 250)

Notes: In 406, the note is written twice: on 185v,]νη σου and 187r, ἐν σκηνη σου (*Kollationen*, 78). Field's lengthier reading [μὴ σκηνωσάτω ἐν σκηνη σου παρανομία] is not witnessed by the new collations (*Hexapla*, 22 n. 23).

Job 11 18ab

HT (וּבְטַחַתְּ כִּי־יִשָּׁקֶה)

:בְּטַחַתְּ לְשִׁבְבָה (וְהִפְרִיחַ)

LXX (πεποιθώς τε ἔση ὅτι ἔστιν σοι ἐλπίς)

(ἐκ δὲ μερίμνης καὶ φροντίδος) ἀναφανεῖταί σοι εἰρήνη.

θ' ἐν ἐλπίδι κοιμηθήση

Wit1: C (= 250 406 3005) *l cI*^{-137 139 260 643 732} *cII* (Polychr) 555 1560 1608

Attr: θ'] α' *cI*^{-137 139 260 643 732} *cII* 555 608

Var: κοιμηθήση] κοιμηθησαι *cI*^{-137 139 260 643 732} 560 608

Notes: The words correspond to the Hebrew בְּטַחַתְּ לְשִׁבְבָה. The indication of the reviser θ', which Ziegler knew only from C (= 250), is confirmed now by two further witnesses of this group, C (= 406 3005). Theodotion also shows at two other places (Isa 32:17 and Ezek 30:9) the equivalency of the word בְּטַחַתְּ with ἐλπίς, protecting Aquila who translates the lexeme with πεποιθήσις or πεποιθυῖαν. Besides Job 11:18, only in Ezek 28:26 is בְּטַחַתְּ cited for ἐλπίς (Reider-Turner, 78). (Ziegler registers α' θ' πεποιθοτως in his *Ezekiel* edition.) Ziegler assigns this attribution to Aquila and places the stich parallel to 11:18b; however, 740 and C (= 3005) have it indexed to πεποιθώς, and 559 has it indexed to ἐλπίς, and it is near 11:18a in 3006 and most likely to 11:18a in 395 (*Kollationen*, 78). C has the correct reading κοιμηθήση, which also *cII* offers, conjectured, because a C Ms was consulted (Nachlese, 392). The reading of 608 against *cII* (Polychr) is suspect and unconfirmed (*Hexapla*, 22, n. 24; Young, 246, 25).

Job 11 20b

HT (וּמִנְגֹס אֲבָר)

LXX (ἢ γὰρ ἐλπίς αὐτῶν ἀπώλεια) —

sub * α' σ' θ' ψυχῆς

- Wit1:* lC (= 250 406 3005) Syh^{txt}
- Wit2:* ἀπώλεια] απολείται L'-406 Ol (απωλ.): ex 8:13b; *perditio est animae* La Arm^{te}; + * *animae* Syh = fl (20c)
- Attr:* * α' σ' θ'] > C (= 250)
- Var:* ψυχῆς] pr της C (= 250); ψυχη C (= 406)
- NonGr:* Syh^{txt}: ✓ 𐎧𐎠𐎡𐎢 * .𐎠.𐎡.𐎢
La: *perditio est animae*
Arm^{ap}: fin] + անձանց իրեանց

Notes: After the text * α' σ' θ' (α' θ' σ' 137-395-559-3006), there is nothing else more in 137-255-395-559-612-3006 (*Kollationen*, 78). The attributions .𐎠.𐎡.𐎢 in Syh^{txt} are written interlinearly above ✓ 𐎧𐎠𐎡𐎢 *. The wording of this asterisked addition to the LXX text is received only in C (= 250 406 3005), but the addition is witnessed in *cI* by the fact that the three author names with the asterisk without the actual addition itself is still received in several manuscripts (*Nachlese*, 392; *Hexapla*, 22 n. 27). The Arm^{te} given in *Wit2* (*Ziegler's Edition*, AppI) is now assigned in *Armenian Job* to the apparatus.

Job 11 20c = MT 20a

HT עֵינַי רָשָׁעִים תִּכְלֶינָהּ
LXX ὀφθαλμοὶ δὲ ἀσεβῶν τακῆσονται

σ' θ' ὀφθαλμοὶ δὲ ἀσεβῶν ἐκλείψουσιν

- Wit1:* lemma] lC (= 250 406 3005) l*cI*⁻¹³⁹ 505 555 560 | οἱ ὀφθαλμοὶ αὐτῶν ἐκλείψουσιν] *cII* (Polychr et Olymp)
- Attr:* σ' θ'] inc C (= 406) 138; θ' *cI*^{-138 139} *cII* 555 560; σ' 505
- Var:* ὀφθαλμοὶ δέ] και οφθαλμοι C (= 250 406) | ὀφθαλμοὶ δὲ ἀσεβῶν] > 138-139 | ἐκλείψουσιν] τακῆσονται 395

Notes: The lemma and attribution is established by the early catena witnesses. For the attribution, one or the other has fallen out in the variants. For the lemma, the larger omission of *cII* is due to homoioteleuton, ν-ν. The stich is equivalent to verse 20a in the MT. The index is marked for 20a in C (= 250). In C (= 406) (]μοι

ἀσεβῶν /]ν), the text agrees with *C* (= 250), against *C* (= 3005) (*Kollationen*, 79; Young, 247, 37-38; *Nachlese*, 392-93; *Hexapla*, 22 n. 26).

Job 11 20c

HT — (וְעֵינַי רְשָׁעִים חִכְלִינָה)
LXX (ὀφθαλμοὶ δὲ ἀσεβῶν τακήσονται) —

sub ÷ παρ' αὐτῷ γὰρ σοφία καὶ δύναμις

Wit2: fin] + παρ αυτω γαρ (δε Iul) σοφια και δυναμις *L*⁻⁵⁷⁵-406-534'-
644^c Syh (sub ÷) Ol (τινα των αντιγραφων): ex 12:13a

NonGr: Syh^{txt}: ⲕⲓⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲓⲛⲁ ÷

Notes: The obelized material, under which the Syh and the Olympiodorus commentary preserved the OG, has been incorporated into manuscripts of the Lucianic recension. The obelus in the Syh could be a lemnisk.

Chapter 12

Job 12 2b

HT :הַמֶּתְּ תִּימָתְךָ עִמָּךְ
LXX ἢ μεθ' ὑμῶν τελευτήσῃ σοφία

σ' ἢ σὺν ὑμῖν ἡ τελειότης τῆς σοφίας

Wit1: lemma] !C (= 250 406 3005) !cI^{-137 138 139 260 643 732} | ἡ τελειότης τῆς σοφίας] cII (Olymp) | τελειότης] !Syh ,

Wit2: τελευτήσῃ σοφία] τελευτησῃ η σοφια Iul (non^{cit} 104,6); τελευτη σοφιας 575

Attr: σ'] σ' θ' Syh; > C (= 250)

Var: ὑμῖν] ημιν 559-740 | ἡ] > C (= 250) | τελειότης] αποθανειται Syh

NonGr: Syh: ❖ רלעו.ח.ו

Notes: Perhaps the Syh is sufficient to posit the partial reading of Theodotion as well, with the retroversion suggested by Field (ἀποθανεῖται) or a similar cognate form. The partial reading of cII (Olymp) may be an allusion to the Symmachus fragment, but the Olympiodorus commentary reads: ἢ μέχρι τελευτῆς συμπαραμένει ὑμῖν ἡ σοφία; ἵνα εἴπῃ ὅτι· οὐκ ἔστε ἐν τελειότητι σοφίας and thus, cII may only be a shortened fragment of the commentary (*Hexapla*, 22, n. 3; Young, 249, 28-29).

Job 12 2b

HT :הַמֶּתְּ תִּימָתְךָ (עִמָּךְ)
LXX (ἢ μεθ' ὑμῶν) τελευτήσῃ σοφία

α' τελειώματα σοφίας

Wit1: lemma] 161' 252 | τελειώματα] Syh

Wit2: τελευτήσῃ σοφία] τελευτησῃ η σοφια Iul (non^{cit} 104,6); τελευτη σοφιας 575

Attr: α'] > 252

NonGr: Syh: ❖ רלעו.ח.ו

Notes: The lemma and attribution to Aquila has little to be contested. Field cites Colb, but this is improbable considering no other catena manuscript contains the marginal note (*Kollationen*, 79; *Hexapla* 22, n.1).

Job 12 7a

HT וְאִי־לֶמַּשׁ לֹא־בְהִמּוֹתַי (וְאִי־לֶמַּשׁ לֹא־בְהִמּוֹתַי)
LXX (ἀλλὰ δὴ ἐπερώτησον τετράποδα) ἔάν σοι εἴπωσιν

α' θ' καὶ φωτίσει σε

Wit1: C (= 250 406 3005) ↓cI^{-137 139 260 643 732} 505

Attr: α' θ'] inc 138; α' C (= 406) 559-612-3006; > C (= 250)

Var: φωτίσει] φωτιση 559 | σε] σοι 559

Notes: The early catena tradition establishes the attributions, which have subsequently fallen out in the tradition. In 559, the variant φωτίση arose from itacism, while the pronoun σοι came from the OG. Ms 406 reads:] α'.

σ' καὶ δηλώσει σοι

Wit1: ↓C (= 250 406 3005) cI^{-137 139 260 643 732} 505 560

Attr: σ'] inc 138; > C (= 250 406)

Var: καί] > C (= 250)

Notes: The lemma and attribution is established in Ms 3005. The omission in C (= 250) is worthy of consideration, because of Symmachus's technique which avoids stereotypically rendering of the Hebrew וְ with the Greek καί; however, it is utilized, perhaps following the OG translator (Salvesen, 220; *Hexapla*, 22 n. 4).

Job 12 7b

HT :וְיִגְדְּלֶיךָ יְיָ (וְיִגְדְּלֶיךָ יְיָ)
LXX (πετεινὰ δὲ οὐρανοῦ) ἔάν σοι ἀπαγγείλωσιν

θ' καὶ ἀπαγγελοῦσιν σοι

Wit1: C (= 250 406 3005) cI^{-138 139 260 559 643 732} 505

Notes: The addition of the material from Theodotion is well-established by the witnesses.

Job 12 10b

HT (וְרוּחַ כָּל־בְּשֵׂרִי) (אִישׁ)
LXX (καὶ πνεῦμα παντὸς) — (ἀνθρώπου)

α' * κρέως

Wit1: cI^{-137 138 139 260 395 643 680 732} Syh

Wit2: ἀνθρώπου] pr * *carnis* La = **ffl**; > 253

Attr: *] > cI^{-137 138 139 260 395 643 680 732}

NonGr: Syh: ❖ רִשְׁוֹ * רִשְׁוֹ

Notes: Syh preserves the asterisk, attribution, and lemma, which has only been partially recorded in the other witnesses. Only Mss 255-559-612-740-3006 of *cI* group are confirmed. The inclusion of Mss 110-147-251-256-705-765 is based only upon the *Edition (Kollationen, 80)*.

Job 12 11a

HT הֲלֹא־אֵין מִלִּין תִּבְחַן
LXX νοῦς μὲν γὰρ ῥήματα διακρίνει

α' σ' θ' μὴ οὐχὶ οὖς λαλιὰν δοκιμάζει

Wit1: 1491^{commO1} (*Kommentar, 121, 12*) Syh

Wit2: νοῦς B'-S Syh L^{'-637} d (157^{txt}) 644 795* C^{3 mg} (δγρ') Co Arm Did Bas III 1280 Epiph I 96 III 440 PsChr X 739 Tht II 977 PhiloC p 132 OI (τινα των αντιγραφων) PsCaes p 1060 (νοους μεν και ους) Ruf (*sensus*) IulE (*intellectus*)] ους rel = **ffl**: cf 33:16a, 34:3a

Attr: α' σ' θ'] α' 491^{commO1} (*Kommentar, 121, 12*)

Var: οὖς] ωτιον 491^{commO1} (*Kommentar, 121, 12*)

NonGr: Syh: ❖ רִשְׁוֹ רִשְׁוֹ רִשְׁוֹ רִשְׁוֹ רִשְׁוֹ רִשְׁוֹ רִשְׁוֹ רִשְׁוֹ רִשְׁוֹ רִשְׁוֹ

Notes: The usual rendition of וָטִי (over 150 times) in the LXX is οὖς; ὠτίον occurs only 16 times. Likewise, σ´ and θ´ favor οὖς. α´ uses ὠτίον only in Ps 39 (40): 7 (also σ´ θ´ ε´) and Isa 50:4 (Reider-Turner, 261 incorrectly Isa 27 (50): 4), σ´ Ps 57 (58): 5, Prov 26:17, θ´ Jer 42 (35): 15 (α´ σ´ οὖς, θ´ ὠτίον). It is most improbable that α´ selected ὠτίον; instead of α´, Job 12:11a is to be read σ´.

The pair of variants οὖς—ὠτίον is in the following places: Deut 15:17 οὖς] ὠτίον B *O alii*; Isa 55:3; ὠσί] ὠτίους A-Q *alii*; Jer 42(35):15; τὰ ὠτα] τὸ ὠτίον *O L = θ´*; τὸ οὖς 534 = α´ σ´. In the NT, it is referenced in Luke 22:50 οὖς] ὠτίον D pc lat and 22:51 ἀψάμενος τοῦ ὠτίου] ἀπεκατεστάθη τὸ οὖς D it (*Beiträge*, 23; 98; Olymp PG 93, 152C; *Kommentar* 121, 12). The plural λαλιὰς of the Syh for α´ is rightly witnessed in 19:2 and 23:5 (*Beiträge*, 23).

Regarding the Olympiodorus fragment, τινὰ δὲ τῶν ἀντιγράφων ἀντὶ τοῦ οὖς νοῦς ἕξουσιν (*Kommentar* 121, 12s), those graphically and phonetically similar words οὖς and νοῦς are easily confounded and are therefore testified by many Mss. If one reads the Hebrew *Vorlage*, then one must take with Rahlfs’s οὖς “ear” as the text reading, which is supported also by parallel λάρυγξ “palate.” It is remarkable that in the parallel place, Job 34:3a stands for asterisked (coming from θ´) οὖς (= *¶*) in the Lucianic witnesses A V 575 Iul and in Bo νοῦς. On the other hand, all Mss and all versions except La (*auris* = *¶*) read Job 33:16a νοῦς. Since the Job translator does not commit himself to his *Vorlage* and because νοῦς graphically and phonetically is obvious, Job 12:11a νοῦς is to be placed into the text.

Job 12 11b

HT :וְלִי (רְעִי אֶכֶל יְהִי)
LXX (λάρυγξ δὲ σῖτα γεύεται) —

sub * αὐτῶ (s εαυτῶ)

Wit2: σῖτα γεύεται] tr 637 La; + * *sibi* La Syh^{mg} = *¶*

NonGr: Syh: ✦ σλ ✦
La: * *sibi* ✓

Notes: The most common technique in translating the personal pronoun is to render it with a personal pronoun matching gender, number, and person in Greek; however, to render the pronoun using a reflexive pronoun matching gender, number, and person is also witnessed (Gentry, 154). Thus, Field’s alternative εαυτῶ is possible.

Job 12 12a

HT בְּיַשְׁיִים כְּמִן
LXX ἐν πολλῶ χρόνῳ σοφία,

α' ἐν παλαιοῖς σοφία

Wit1: C (= 250 3005) cI⁻⁵⁵⁹ cII (Chr et Olymp) 252 505 555 608

Attr: α'] > C (= 250)

Notes: The lemma and attribution for Aquila is without dispute, given the early witness of 3005 and the one-to-one correspondence to the Hebrew text (*Hexapla*, 23 n. 10; Young, 253, 14).

σ' ἐν μακροχρονήσασιν

Wit1: C (= 3005) †cI⁻⁵⁵⁹ cII (Chr et Olymp) †252 505 †555 †608

Attr: σ'] inc 138 505; θ' 252

Var: ἐν] pr και 252 | μακροχρονήσασιν] -νησασι 137-139-260-643-732;
-νισασιν 395-612-740-3006; μακρωχρονισασιν 255;
μακροχρονησασι (-ση cod) 252; + σοφια 137-139-260-643-732
555 608

Notes: Ziegler separates the witness of Ms 252 as Theodotion's lemma; however, it seems better to understand it as a variant to the Symmachus reading, caused by itacism, for Job 15:10 witnesses to Theodotion's rendering of $\psi\psi\tau$ as παλαιός (*Hexapla*, 23 n. 10; *Kollationen*, 81).

Job 12 12a

HT (בִּישֵׁשִׁים חֲכָמִים)

LXX (ἐν πολλῶ χρόνῳ σοφία) —

sub ~ εὐρίσκεται

Wit1: Syh^{txt}

Wit2: σοφία] + (pr 637) ευρισκεται Lⁿ-613-644^c Syh (sub ~) Tht Olymp:
cf 28:12a, 20a; + est La; pr est Co

NonGr: Syh^{txt}: ✓ $\kappa\omega\delta\iota\kappa\epsilon\tau\alpha\iota$ ~

Notes: The Aristarchian sign in the Syh is a lemnisk rather than an obelus. The addition is Lucianic, not hexaplaric.

Job 12 14b

HT (וְלֹא יִפְתָּח) שִׁאֲ-לַע (רָגַז)
 LXX (ἐὰν κλείση) κατὰ ἀνθρώπων, (τίς ἀνοίξει;)

α' ἐπ' ἀνδράσιν

Wit1: C (= 3005) |cI^{-137 139 260 643 680 732 740}

Attr: α'] σ' 138

Var: ἐπ' ἀνδράσιν] επ ανδρα cI^{-137 139 260 643 680 732 740}

Notes: Ms C (= 3005) witnesses to the reading for the first time. Theodotion renders the phrase שִׁאֲ-לַע as ἐπ' ἀνδρα in Job 34:23, whereas Symmachus translates the same Hebrew phrase ἐπ' ἀνθρώπω; so the variant in 138 is clearly due to scribal error. The catena tradition seems to have been corrected to the more common ἐπ' ἀνδρα which is also used by the OG, rather than retain the lemma of 3005.

Job 12 16a

HT הַחֵכְמָה (עַמּוֹ עַל)
 LXX (παρ' αὐτῷ κράτος) καὶ ἰσχύς,

θ' καὶ σωτηρία

Wit1: |C (= 250 3005) |cI^{-139 260 643 680 732 560}

Attr: θ'] > C (= 250) 138

Notes: The textual witnesses leave little doubt that the attribution and lemma have been preserved in the catena tradition. The lexical equivalency of the Hebrew הַחֵכְמָה “wisdom, sound knowledge” with the Greek σωτηρία “deliverance, salvation” is attested in the Psalms (Reider-Turner, 233; *Hexapla*, 23 n. 12).

Job 12 17a

HT מוֹלִיץ יִעֲצֶימָה לְשׁוֹן
 LXX διάγων βουλευτὰς αἰχμαλώτους

α' ἀπάγων συμβούλους λάφυρα

- Wit1:* †C (= 249 250) *cI*^{-137 139 260 395 559 612 643 680 732 3006} †*cII* (Chr et Polychr) †252 †555 Syh
- Wit2:* διάγων] απαγων 613 (sup lin)
- Attr:* α'] σ' C (= 249); > C (= 250)
- Var:* ἀπάγων] επαγει 252 | συμβούλους C (= 250) 252 *cII*] βουλευτάς C (= 249) *cI*^{-137 139 260 395 559 612 643 680 732 3006}; συμβουλοις 555 | λάφυρα] λαφυρον 252
- NonGr:* Syh: ❖ קאָווע קאלטל אַראַן .ק

Notes: The early witness of the lemma of C (= 250) along with Aquila's preference to equate γῦγ with συμβούλευειν, as well as seeing the source of βουλευτάς as coming from the OG text, provides the lemma to Aquila (Reider-Turner, 283; Young, 255, 22-25; *Kollationen*, 82).

σ' διάγων βουλευτικούς εἰς ἀβουλίαν

- Wit1:* †C (= 249 250) †255-740 †*cII* (Chr et Polychr) 555 608
- Attr:* σ'] α' 249; > C (= 250)
- Var:* διάγων] αγων 512-513-703; λεγων C (= 249 250) 255 | εἰς ἀβουλίαν] > 255

Notes: According to the *Edition*, Ziegler mends λέγων to διάγων in *cI*; however, the *cI* manuscripts 110-147-251-256-705-765 are not confirmed as to whether they also read λέγων with the other witnesses collated by the Hagedorns. They have confirmed C (= 249 250) 255 740 only (*Hexapla*, 23 n. 13; Young, 255, 22-25). Symmachus does show influence from the OG, so the participle may have been part of the original revision, not an accommodation to the context added in transmission. The early witnesses C (= 249 250) also support its originality, though they, too have been corrupted.

Job 12 17b

HT :לְהִיָּהּ אִי־בִשְׁוִי
LXX κριτὰς δὲ γῆς ἐξέστησεν.

σ' θ' καὶ κριτὰς ἐξιστῶν

- Wit1:* lemma] Syh | ἐξιστῶν] C (= 3005) *cI*^{-139 260 643 732} 505

Attr: σ' θ'] θ' 3006; σ' Syh; > 138

NonGr: Syh: ❖ יִאָסֵר אֶזְוֹר בְּמַתְנֵיהֶם .ט

Notes: The attribution to Theodotion has fallen out from the Syh; the catena witnesses, though having abbreviated the fragment, provide the revisers.

Job 12 18b

HT : יִאָסֵר אֶזְוֹר בְּמַתְנֵיהֶם
LXX καὶ περιέδησεν ζώνη ὀσφύας αὐτῶν

sub ❖

Wit1: C (= 250 257) cI^{-395 559 3006} 252 Syh^{txt} La lSa

Attr: ❖] pr θ' C (= 250 257) cI^{-395 559 3006} 252 Syh

Var: ❖] om 18b Sa

NonGr: Syh^{txt}: ✓ יִפְרֹס ❖ .ט

La: ❖ *et circumdedit balteo renes [lumbos] eorum* ✓

Notes: Though the Syh is often a reliable witness to the asterisk, the placement has been corrupted, given the omission of the line in Sa and the witness of the catena group and La. The Aristarchian signs of the Syh may be emended to include the whole line. Ms 252 reads: καὶ τοῦτο ἐκ τῶν θ'.

Job 12 18b

HT : יִאָסֵר אֶזְוֹר בְּמַתְנֵיהֶם
LXX καὶ περιέδησεν ζώνη ὀσφύας αὐτῶν

σ' καὶ περιζωννύων αὐτοὺς σχοινίῳ κατὰ λαγόνων

Wit1: lC (= 250 257 3005) lCI⁻¹³⁹ cII (Olymp) l161 l248 505

Attr: σ'] α' σ' 732; > C (= 250 3005) 138-260-643 505

Var: καί] > 161' | σχοινίῳ] χοινίῳ 137 | λαγόνων] λαγονῶ C (= 250)

Notes: The freer rendering of Symmachus, “girding them in a cord against [their] flanks” provides a descriptive revision which avoids the Hebraism of the OG (*Kollationen*, 82; Young, 255, 37-39).

Job 12 20a

HT לְנַאֲמָנִים הַפֶּשֶׁר מִסִּיר
 LXX διαλλάσσω χείλη πιστῶν,

σ´ παρατρέπων χείλη ἀπλανήτων

Wit1: †C (= 250 3005) C (= 249^{cat}) 740 cI^{cat} †cII (Olymp) 252 491^{commO1}
 (Kommentar, 122, 15) 505^{cat} †560 †680 709 754^{cat} Syh

Attr: σ´] θ´ 491^{commO1}; > C (= 250)

Var: παρατρέπων] περιτρεπων C (= 250) cII 560 680 709; παρατρεχων
 491^{commO1} | ἀπλανήτων] απλανων C (= 3005) 491^{commO1}

NonGr: Syh: ❖ כַּיֵּן כִּי כִּי־אֶפְשֶׁר כִּי־יִרְוֶה . ω

Notes: The assignment of the attribution is based upon translation technique, against the witness of the Olympiodorus commentary. The equivalency of παρατρέπειν is found four times with Symmachus: Job 12:24a, 24:4a, 34:5b and Ps 140 (141):4. In Job 12:24a (see below), the tradition has preserved lemmas for all three revisers for the identical hiphil participle מִסִּיר “to turn aside, depart.” Thus, a lexical equivalency for Symmachus is established. The reading ascribed to Theodotion in 491^{commO1} arose from scribal error. One can see that the scribal error παρα–περι in the early tradition of the catena was carried through in the Olympiodorus commentary and the Nicetas catena (Hagedorn, “Hexaplarische Fragmente des Buchs Hiob in der Katenen-Epitome des Leo Magister (Vaticanus gr. 709),” 97; 97 n. 14; 98). See also the other sources (*Hexapla*, 23 n. 17; *Beiträge*, 24; *AGK*, vol. 2, 114, §67, Gentry, 296, 531).

Job 12 20b

HT :חֲקִי (סִנְיָהֶם עֲמִי)
 LXX (σύνεσιν δὲ πρεσβυτέρων) ἔγνω

α´ λήψεται

Wit1: C (= 3005) †cI^{-139 260 643 732} 505

Attr: α´] > C (= 3005)

Var: λήψεται] λειψεται 740

Notes: Aquila has chosen a lexical item λαμβάνω “take, receive” which better reflects the literal meaning of the Hebrew קָחַ “take.”

Job 12 20b

HT :טַעַם זְקֵנִים יִקַּח
LXX σύνεσιν δὲ πρεσβυτέρων ἔγνω

σ´ καὶ ἐπιστήμην γερόντων ἀφαιρῶν

Wit1: lemma] C (= 3005) cII (Chr) 559 608 1491^{commO1} (*Kommentar*, 122, 19)

Wit2: ἔγνω] εγνων138*-250 261*; εγνως 705; αφειλετο II

Var: ἀφαιρῶν] αφορων 491^{commO1}

Notes: According to the Hagedorns, the lemma of C (= 3005) borrows from Olympiodorus here. Therefore, there is no new certification in 3005 (*Kollationen*, 83; *Hexapla*, 23 n. 19; Young, 256, 36-37; *Kommentar* 122, 19).

Job 12 21

HT שׁוֹפֵךְ בַּיָּד עַל־נְדִיבִים
וּמְזִיחַ אֶפְיָקִים רָפָה:
LXX ἐκχέων ἀτιμίαν ἐπ’ ἄρχοντας
ταπεινοὺς δὲ ἰάσατο

sub * ἐκχέων ἀτιμίαν ἐπ’ ἄρχοντας

Wit1: C (= 250 257) cI^{-395 559 3006} 252 !Syh^{txt} La !Sa

Attr: *] ἐκ θ’ οἱ β̄ C (= 250 257) cI^{-395 559 3006}; θ’ * Syh

Var: *] 21 C (= 250 257) cI^{-395 559 3006} 252 La; > 21a Sa

NonGr: Syh^{txt}: ✓ כַּעֲשֵׂה לַ אֲרִיִּים עַל־נְדִיבִים * .ח

La: *effundens ignobilitatem super principes, et humiles sanans.*

Notes: The catena tradition is often a reliable witness to the asterisked lines, but in this case, it is better to asterisk only 21a, as in the Syh and the negative witness of Sa. Further, translation technique of 21b suggests that it is original with the OG, not the reviser (Gentry, 21). Ziegler cites the whole verse for La sub *, but Migne does not have the text thus marked, but the full verse is given.

σ´ παρατρέπων

Wit1: C (= 3005^{cat}) cI^{cat} cII (Olymp) 161´ 252 505^{cat} 560 608 754^{cat}

Notes: The attribution and lemma is uncontested in the witnesses, and reflects the participle of the Hebrew text. The lexeme παρατρέπω “to turn aside” reflects the lexical equivalency of the Hebrew text more literally than the OG διαλλάσσω “change, reconcile” (*Hexapla*, 23 n. 22; Young, 258, 13; *AGK*, vol. 2, 118-19, §82; *Beiträge*, 83).

θ´ μεθιστών

Wit1: C (= 250 3005^{+cat}) 137-138-255-395-680-740 cI^{cat} cII (Olymp)
161´ 505^{+cat} 560 608 754^{cat}

Attr: θ´] α´ 740 161´; > C (= 250)

Notes: With the early catena materials establishing the attribution for each lemma, the assignment of α´ in 740 161´ is understood as a misreading of the α´ attribution for the θ´ form. The revision of Theodotion’s μεθίστημι “to give another instead, exchange” provides a third example of the lexical equivalency. Its similarity in root with Aquila may suggest an influence between the two (*Hexapla*, 23 n. 22; Young, 258, 12; *Kollationen*, 83; *AGK*, vol. 2, 118-119, §82).

Job 12 24a

HT (יְהִי לִי לֵב יִשְׂרָאֵל עַם-יִשְׂרָאֵל)
LXX (διαλλάσσω καρδίας) ἀρχόντων (γῆς,)

γ´ λαοῦ (mend λαῶν)

Wit1: Syh

Wit2: γῆς] λαου της γης La (*populi ✓ terrae) Iul = ʃll; pr της CyrH^{te} = ʃll; > A

NonGr: Syh: ❖ ܠܘܘܝܢ ❖ . ܠ

Notes: Ziegler mends the lemma to read: λαοῦ, based upon the textual variants shown in *Wit2* and the Hebrew *Vorlage*. The Syh is indexed to ἀρχόντων. Middeldorpf retroverted the fragment thus: Ἑβραῖος: ἔθνων, reading the attribution as , ܠ but the form appears to be a *gamal* (*Curae Hexaplares*, 32).

Job 12 24b

HT :לֹא־דָרַךְ (וַיַּעֲתִיב בְּהַתְּרָה)
 LXX (ἐπλάνησεν δὲ αὐτούς) ὁδῶ ἢ οὐκ ἤδεισαν·

σ' δι' ἀνοδίας

Wit1: 1C (= 3005) 1cI^{-139 260 643 732} 505 560

Attr: σ'] > 559

Var: δι' ἀνοδίας] δι' ανοδειας C (= 3005); δι' ανωδιας 137-559-612-680-740-3006; -οδιας from -ωδιας 255

Notes: Symmachus's revision for the Hebrew לֹא־דָרַךְ “not a road” using the prepositional phrase δι' ἀνοδίας “by means of a road that is no road” represents his freer translational style which seeks to represent the Hebrew faithfully but not slavishly (Salvesen, 204, 220). Ziegler lists 255^c, though the *Kollationen* makes no record of it (*Kollationen*, 84). Field cites 560 and refers to a similar phrase in *Hexapla* Ps 56:40 (*Hexapla*, 24 n. 24). The testimony of 3005 arises from itacism.

Job 12 25a

HT :מִשְׁשִׁי-וְשִׁי (וְלֹא־רִוּ)
 LXX ψηλαφήσαισαν (σκότος καὶ μὴ φῶς)

⟨σ'⟩ ψηλαφῶντας

Wit1: 161'

Attr: ⟨σ'⟩] ἄλλος Field

Notes: Field cites 161 and 248 under ἄλλος as a scholion (*Hexapla*, 24 n, 25); the lemma should be retained as potentially hexaplaric, as both Theodotion and Symmachus may render the imperfect as a participle, though Symmachus is much more likely to do so (Busto Saiz, 132; Gentry, 190-191).

Job 12 25b

HT :וַיַּעֲתִיב (כְּשִׁכּוֹרִים)
 LXX πλανηθείησαν (δὲ ὡςπερ ὁ μεθύων)

⟨σ'⟩ πλανωμένους

Wit1: 161'

Attr: <σ'>] ἄλλος Field

Notes: Field cites 161 and 248 under ἄλλος as a scholion (*Hexapla*, 24 n, 26). As in 12:25a, the material needs to be retained as potentially hexaplaric, for both Symmachus and Theodotion may render the *waw-consecutive* verbal form as a participle (Busto Saiz, 136; Gentry, 183).

Notes: The note in the Syh is continued from the Theodotion lemma begun in 13:1. The La asterisk reflects secondary contact with the Hebrew, perhaps through the Hexapla.

Job 13 2b

HT לֹא-נִפְּלָא (אֲנֹכִי מִכֶּם):
LXX καὶ οὐκ ἄσυνετώτερός (εἰμι ὑμῶν.)

σ' οὐ καταδέεστερος

Wit1: C (= 250 3005) ↓cI^{-139 260 559 643 732 3006} ↓505 1560

Var: οὐ] pr και 137-395-612-680 505 560 | καταδέεστερος] ἀδέεστερος
137-395-680 505; + εἰμι ὑμῶν 560

Notes: Since the early catena tradition does not register καί and similarly the addition εἰμι ὑμῶν of 560, the variants are understood as coming from the OG (*Hexapla*, 24 n. 4).

Job 13 4a

HT (וְאֵלֶם אַתֶּם) טַפְּלִי-שָׂקֶר
LXX (ὕμεις δέ ἐστε) ἰατροὶ ἄδικοι

σ' προστίθεσθε ψεύσματα

Wit1: C (= 250 3005) cI^{-137 139 260 643 732} cII (Polychr) 505

Attr: σ'] > C (= 250) 138-559

Notes: The early witnesses clearly establish the lemma and attribution. Symmachus's revision avoids a one-to-one correspondence to the Hebrew text, preferring to render the stich as figuratively intended (Young, 260, 4-5).

Job 13 4b

HT :רַפְּאֵי אֱלֵל) כְּלָכֶם:
LXX (καὶ ἰαταὶ κακῶν πάντες) —

sub ※ α' θ' ὑμεις

Wit1: C (= 3005) cI^{-138 139 260 559 643 732} Syh

Wit2: πάντες] + vos La Arab = 𐤀𐤋; > IulE

Attr: *] > 137 | α' θ'] α' σ' 680

NonGr: Syh: ⚡ 𐤀𐤋𐤁𐤏𐤏 * 𐤀𐤋𐤁𐤏𐤏
La: *omnes vos*

Notes: The addition reflects the contours of the Hebrew text in representing the Hebrew pronoun. The index is to πάντες in 3005.

Job 13 4b

HT : 𐤀𐤋𐤁𐤏𐤏 𐤀𐤋𐤁𐤏𐤏
LXX : καὶ ἰαταὶ κακῶν πάντες

α' ἰατροὶ ἐπίπλαστου πάντες ὑμεῖς

Wit1: 1C (= 250 3005) 1cI⁻¹³⁹ 1cII (Polychr) 252 1505 560 608
Syh

Attr: α'] σ' C (= 250 3005) cI⁻¹³⁹ cII 505 560 608

Var: ἐπίπλαστου] επιπλαστοι C (= 250 3005) cI⁻¹³⁹ cII 505 560 608
Syh; εμπλ[αστοι 252; + μου C (= 250) cI⁻¹³⁹ 740 cII 252 505 560
608; + μοι 740 | fin] + κατασκευάζοντες αλογα C (= 250 3005)
cI⁻¹³⁹ cII 505

NonGr: Syh: ⚡ 𐤀𐤋𐤁𐤏𐤏 𐤀𐤋𐤁𐤏𐤏 𐤀𐤋𐤁𐤏𐤏 𐤀𐤋𐤁𐤏𐤏

Notes: As per the explanation by Ziegler, the three main readings can be established as thus:

α' καὶ ἰαταὶ ἐμπλ[αστοί] μου πάντες ὑμεῖς 252

α' ἰατροὶ ἐπίπλαστοι ὑμεῖς πάντες Syh

σ' καὶ ἰατροὶ ἐπίπλαστοι μου C cI cII [Ziegler's C]

Regarding the attribution, translation technique clearly supports that α' renders ἐπίπλαστος for 𐤀𐤋𐤁𐤏𐤏 (Reider-Turner, 92); only he can be the translator. Therefore, α' is to be read for σ' in C. Regarding the lemma, however, no witness brings the exact wording: ἰαταί in 252 comes from the LXX, εμπλ. is incorrect, and μου in C 252 remains unexplainable. Thus, α' is reconstructed: ἰατροὶ ἐπίπλαστου πάντες ὑμεῖς (see Lütkemann-Rahlf, 263 to Isa 2:8) (*Kollationen*, 85; *Beiträge*, 24).

The addition κατασκευάζοντες ἄλογα to the lemma is an explanatory gloss, but in the Vulgate *cultores perversorum dogmatum* has been transmitted. Its origin may have been from a doublet. Field does not correctly set the addition κατασκευάζοντες ἄλογα into angular brackets for σ' (Young, 260, 5-6; *Beiträge*, 24; *Kollationen*, 85; *AGK*, vol. 2, 124 §99; *Hexapla*, 24 n. 9).

Job 13 5b

HT :חִתִּי לְכֶם לְחִכְמָה:
LXX καὶ ἀποβήσεται ὑμῖν εἰς σοφίαν

σ' καὶ νομισθήσεσθε φρόνιμοι

Wit1: C (= 250 3005) †cI⁻¹³⁹ cII 252 505 560

Attr: σ'] > C (= 250 3005)

Var: νομισθήσεσθε] νομισθησεσθαι 255-3006 | φρόνιμοι] φρονημοι 395-559

Notes: The authorial attribution has fallen out, but the attribution is preserved along with the lemma in the catena tradition (*Hexapla*, 24 n. 10; Young, 260, 32).

Job 13 6a

HT (שְׁמַעֲנָנָא תִּכְחַתִּי)
LXX (ἀκούσατε) — (ἔλεγχον στόματός μου)

sub * δέ

Wit2: ἀκούσατε] + δη Iul-Chr = **¶¶**; + ergo La = **¶¶**; + δε Syh (*) 68
Olymp p 212C = Ald Sixt

NonGr: Syh^{txt}: ⲛⲉⲛⲁ * ⲛⲉⲛⲁ *

Job 13 6a

HT — (שְׁמַעֲנָנָא תִּכְחַתִּי)
LXX (ἀκούσατε ἔλεγχον) στόματός μου

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ÷

Notes: Origen's fifth column is preserved in the Syh by placing under the obelus the OG words which do not reflect the Hebrew text.

Job 13 6b

HT וְרַבּוֹת שִׁפְתַי הַקְּשִׁיבוּ׃
 LXX κρίσιν (δὲ χειλέων μου προσέχετε)

⟨σ´⟩ δικαιολογίαν

Wit1: C (= 250^{cat} 3005^{mg}) cI^{-110 147 251 256 705 765} 505 754 3007*

Attr: ⟨σ´⟩ > C (= 250^{cat} 3005^{mg}) cI^{-110 147 251 256 705 765} 505 754 3007*

Notes: The anonymous marginal note which reads: κρίσιν ἀντὶ τοῦ δικαιολογίαν in the catena group knows no source (Young, 261, 35-36; *AGK*, vol. 2, 125 §105). The material is retained as potentially hexaplaric because the lexical equivalency δικάζειν for ריב is attested by Symmachus and Aquila in Ps 34:1 (Busto Saiz, 492). The revision δικαιολογίαν “pleading” or “forensic speech” may be reflecting the Hebrew phrase וְרַבּוֹת שִׁפְתַי “the contentions of my lips,” and such free revision gives the attribution to Symmachus.

Job 13 7a

HT הֲלֵאֵל (תִּדְבְּרוּ עוֹלָה)
 LXX πότερον οὐκ ἔναντι κυρίου (λαλεῖτε)

σ´ ἄρα ὑπὲρ τοῦ θεοῦ

Wit1: C (= 250 3005) cI 505 1560

Attr: σ´] > C (= 250)

Var: θεοῦ] + λαλεῖτε 560

Notes: The attribution and lemma for the stich need not be disputed, though Ms 250 has lost the attribution. The addition of Ms 560 comes from the OG (*Hexapla*, 24 n. 12).

Job 13 8a

HT הַפְּנִי תִשְׁאַן
 LXX ἦ ὑποστελείσθε

σ´ ἄρα πρόσωπον αὐτοῦ ὑποστελείσθε

Wit1: C (= 250 3005) !cI^{-559 612 3006} 505

Wit2: ὑποστελείσθε] υποστελεισθαι S A alii; -στελλεσθε Iul (-λ-)-Chr; -στελλεσθαι 637; υποτελεισθαι 256 337* (vid); σιωπηρεται 644^c

Attr: σ'] > C (= 250)

Var: ὑποστελείσθε] υποστελεισθαι 740; υποτελεισθε 139

Notes: One can see Symmachus has retained the verbal form of the OG, though attempting to render the meaning of the Hebrew יָנִיחַ “the presence of him” more closely with πρόσωπον αὐτοῦ. Ziegler’s citation of *cII* [Nicetas] appears to be an error (*Kollationen*, 87; *Hexapla*, 24 n. 13).

θ' ἦ πρόσωπον αὐτοῦ λαμβάνετε

Wit1: C (= 250 3005) | *cI* *cII* (Olymp) 505 560 608

Var: ἦ] ἀρα 395 | λαμβάνετε] λαμβανεται 559; υπολαμβάνετε 138

Notes: Theodotion’s revision may have picked up the particle ἦ from the OG translator’s frequent representation of the Hebrew interrogative ה (Commentary, Excursus: ἦ). In turn, Theodotion may have been mimicked by Symmachus, but Theodotion chose a more literal lexeme λαμβάνω “to take, receive” to render נָשָׂא “to lift, carry.” The reading is found among the text in Ms 3005. The author’s name is blotted also in Ms 250 (*Kollationen*, 86). Field cites 137 as ὑπολαμβάνετε, but apparently in error (*Hexapla*, 24 n. 14; Young, 262, 21).

ἐβρ' δυσωπέισθε

Wit1: C (= 250 257) *cI* (Polychr) *cII* (Olymp) 505

Notes: The revision of ἐβρ' is the most free revision of the stich, representing the meaning of the whole line, not just the verb form נָשָׂא “to lift, carry,” by his choice in the lexeme δυσωπέω “to be put out of countenance, abash.” Ziegler places this stich under 13:10b, incorrectly. The revision may properly belong to Polychr (*Hexapla*, 24 n. 15; *AGK*, vol. 2, 128 §112; Young, 262, 22-24).

Job 13 9a

HT (כִּי־יִקְרָא אֶת־כָּל־עַמִּי) וְיִשְׁמַח
LXX καλόν γε (ἐάν ἐξιχνιάσῃ ὑμᾶς)

⟨α⟩ μήτι ἀγαθόν

Witl: $cI^{-137\ 139\ 260\ 643\ 732}$ *cII* (Olymp et Polchr) 505

Attr: ⟨α'⟩] ἄλλος Field

Notes: The translation technique is sufficient to attribute the fragment to Aquila (Reider-Turner, 1, 157, and 273; *Beiträge*, 24; Young 263, 14; *Hexapla*, 25 n. 17).

Job 13 9a

HT טוֹב כִּי־יִקְרָא אֶת־כָּל
LXX καλόν γε εἰάν ἐξιχνιάσῃ ὑμᾶς

⟨σ'⟩ συμφέρει μοι γὰρ τὸ ἐξετασθῆναι ὑμᾶς

Witl: C (= 250 3005) $\downarrow cI^{-137\ 139\ 260\ 643\ 732}$ $\downarrow cII$ (Olymp et Polchr) \downarrow 505
1523 754

Attr: ⟨σ'⟩] ἄλλος Field

Var: συμφέρει μοι] μη 3006; > 505 523 | γάρ] > *cII* | τό] του 138-255; >
505 523 | ἐξετασθῆναι] ἐξετασθε 138

Notes: While Montef incorrectly sees this and the note to Aquila above, as scholia, σ' uses συμφέρειν (for טוב) in 4 Kgdms 17:14; Ps 118 (119): 71; Eccl 6:12. Further, he employs ἐξετάζειν (for יִקְרָא) in Job 32:11. Field assigned the attributions thusly in the *Hexapla*, but he recanted his remarks in the “Auctarium,” seeing only Olymp’s work because of the fragment from the Nicetas catena, reproduced here: ὥστε συμφέρει μοι τὸ ἐξετασθῆναι ὑμᾶς, ὑμῖν δὲ οὐκ ἀγαθόν. Ziegler has inadvertently omitted *cII* (Young, 263, 5-6; *Hexapla*, 25 n. 17; *Beiträge*, 24).

Job 13 9b

HT :וְ (אֵלֵינוּ שְׂאֵן בְּאֵן לְהַלְהֵל) (אֵלֵינוּ שְׂאֵן בְּאֵן לְהַלְהֵל)
LXX (εἰ γὰρ τὰ πάντα ποιῶντες προστεθήσεσθε) αὐτῷ

α' εἰ ὡς παραλογισμῷ ἐν ἀνθρώπῳ παραλογίζεσθε

Witl: 252

Notes: The translation technique is reflective of Aquila, so the witness is not questioned. Surely Aquila rendered וְ in his revision, but Ms 252 only carries the portion at difference with the OG (Reider-Turner, 274; *Hexapla*, 25 n. 18).

Notes: *cI* assumes Mss 110-147-251-256-705-765 of Ziegler's *C* group; these are unconfirmed (*AGK*, vol. 2, 130 §119; Young, 264, 21-23).

Job 13 11a

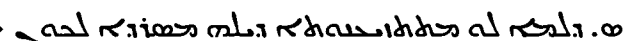
HT הֲלֹא שְׂאֵתוֹ תִּבְעֵת אֲתָכֶם
LXX πότερον οὐχὶ δεινὰ αὐτοῦ στροβήσει ὑμᾶς

σ' μὴ οὐχὶ ἡ κίνησις αὐτοῦ πτοήσει ὑμᾶς

Witl: 1C (= 250 3005) 1cI cII 505 560 680 Syh

Attr: σ'] > C (= 250) 138-139-260-643 505

Var: πτοήσει] πτωήσει C (= 3005) 3006; πτοηση 137-395-643-732;
πτωηση 139-680; στροβησει 138

NonGr: Syh: ❖ 

Notes: The lemma from Symmachus is established, with the exception of itacism in 3005 and *cI* variants. Ms 138 στροβήσει has come from the OG. The Symmachus reading is bracketed within the Bible text of Young, continued from 13:10b (above) (Young, 263, 23-24). The *Edition* notes *C^p* on some variants, so the variants are only confirmed from the collation (*Kollationen*, 88). In addition, πτοήσει in 505 is written twice, on folio 89v and 90r (*Kollationen*, 88; *Hexapla*, 25 n. 22).

ἐβρ' ἐὰν ἀποστρέψη τὸ πρόσωπον αὐτοῦ, ταραχθήσεσθε

Witl: 1cI^{cat-138} cII (Polychr) 505^{cat} 680

Var: πρόσωπον] + απ 256^{cat} | ταραχθήσεσθε] ταραχθησεσθαι 256^{cat}

Notes: The revision of the ἐβρ', suggested to be the work of Polychr, freely renders the Hebrew text (*Hexapla*, 25 n. 23; Young, 264, 21-23).

Job 13 12a

HT (זְכַרְנִיכֶם) מוֹשְׁלִי־ (אֶפֶר)
LXX (ἀποβήσεται δὲ ὑμῶν τὸ) γαυρίαμα (ἴσα σποδῶ)

λ' μνημόσυνον

Witl: C (= 250 3005) cI^{-139 260 395 732} 505

Attr: λ'] > C (= 250) 3006

Notes: The translation equivalency is not witnessed by either Aquila or Symmachus and no revision has been preserved for Theodotion (Reider-Turner, 291; Busto Saiz, 682; Gentry, 133ff, 504). The index is placed in C (= 3005) to γαυρίαμα (*Kollationen*, 88).

Job 13 13

HT (מְחַרְשֵׁי מִמֶּנִּי וְאֶדְבַּרְהָהּ אֲנִי וַיַּעֲבֹר עָלַי מָה):

LXX κωφεύσατε (ἵνα λαλήσω καὶ ἀναπαύσωμαι θυμοῦ)

⟨σ´⟩ σιγήσατε

Wit1: Hesychius

NonGr: Arm: լռեցէք

Notes: Instead of κωφεύσατε, σ´ probably translated σιγήσατε; see σ´ σιγᾶν (שִֿׁׁׁ *hi.*) Job 33:33; Ps 27 (28):1; 108 (109):1 (*Beiträge*, 107). The edition of Hesychius records the note: σ´ *taisez-vous* for the parallel in Armenian (Hesychius. *Homélie sur Job: Version arménienne, I: Homélie I-XI*. Edited by Charles Renoux. *Patrologia Orientalis* 42. Turnhout, Belgique: Brepols, 1983: 410, 411).

Job 13 13

HT (מְחַרְשֵׁי מִמֶּנִּי וְאֶדְבַּרְהָהּ) אֲנִי (וַיַּעֲבֹר עָלַי מָה):

LXX (κωφεύσατε ἵνα λαλήσω) — (καὶ ἀναπαύσωμαι θυμοῦ)

sub * ἐγώ

Wit2: λαλήσω] + * *ego* La Arm (sine *) = **fl**

NonGr: La: * *ego*
Arm^{ap}: + Էս

Notes: The addition was placed under the asterisk in the fifth column to reflect the Hebrew text. The critical edition of the *Armenian Job* now places the additional pronoun in the apparatus (*Armenian Job*, 114).

Job 13 14a

HT עַל-מָה אֲשָׂא בְּשָׂרִי בְּשָׁנַי

LXX ἀναλαβὼν τὰς σάρκας μου τοῖς ὀδοῦσιν

⟨σ´⟩ ἕνεκα τίνος ἀφαιρῶ σάρκας ἑμαυτοῦ ὁδοῦσιν ἰδίους

Wit1: 1C (= 250 3005) 1cI^{-138 139 260 559 643 732} 505

Var: τίνος] τινας 740 | ἀφαιρῶ] αφερω C (= 250) | σάρκας] σαρκα 740
| ἑμαυτοῦ] μου C (= 3005) | ἰδίους] εμοις 3006

Notes: Ziegler treats the anonymous fragment as a scholion, and thus, he does not make mention of it in the second apparatus of the *Edition (Beiträge, 73)*. It concerns itself with the translation of $\text{עֲלֵ-לֶמְּהָ אֲשַׁחַּב בְּשִׁרְי בְּשִׁנְי}$; however, the question arises over ἕνεκα τίνος, which would seem to arise without a reason in a scholion to the OG text ἀναλαβὼν τὰς σάρκας μου τοῖς ὁδοῦσιν. See also the translation of the Vulgate: *quare lacero carnes meas dentibus meis*. Symmachus could be the translator; see Num. 2:17, Eccl 3:11, and Amos 1:11, which use the attached possessive suffix with ἰδίους. According to D. Fraenkel, Symmachus is the only one of the three who translates אֲשַׁחַּב with ἀφαιρεῖν (I Kgdms 25:28; Ps 31 (32): 1, 5) (*Nachlese, 393*).

Job 13 15a

HT (לְחַיִּי [לִי Q] (אֵל K) הֵן יִקְטְלֵנִי

LXX ἔάν με χειρώσεται ὁ δυνάστης ἐπεὶ καὶ ἤρκται

α´ ἰδοὺ δὴ με

Wit1: C (= 250 3005) 1cI^{-138 139 643 732} 1505

Attr: α´] inc 505; > 395

Var: με] > 137-260-395-559-680-3006 505

Notes: The lemma of Aquila is undisputed, but the use of δὴ suggests Aquila read the *Vorlage* as אֲשַׁחַב־הֵן similar to Job 13:18 (Reider-Turner, 52).

Job 13 15a

HT לְחַיִּי [לִי Q] (אֵל K) הֵן יִקְטְלֵנִי

LXX (ἔάν με χειρώσεται ὁ δυνάστης) ἐπεὶ καὶ ἤρκται

α´ αὐτὸν περιμενῶ (s αὐτῷ σχολάσω)

Wit1: Syh

NonGr: Syh : ❖ כִּי אֲשַׁחַבְךָ מֵעַתָּה

Notes: Middeldorpf suggests $\omega\lambda\upsilon$ as the retroversion for κατατάσσω in Job 8:12, 15:23, 35:10; the Hebrew תָּרַע parallels παρατάσσω, and Syh renders the Greek with either $\omega\lambda\upsilon$ or $\iota\omega$ (*Curae Hexaplares*, 34).

θ´ ἰδοὺ δὴ προσέθηκα κρίμα

Wit1: Syh

NonGr: Syh: ❖ $\text{רָאָה הַיְיָ אֶת־עֲוֹנוֹתַי וְלֹא־יִשְׁפָּטַנִּי}$.ה

Job 13 18a

HT $\text{מִשְׁפָּט (הִנֵּה־נָתַן עֲרֹכָתִי)}$

LXX (ἰδοὺ ἐγὼ ἐγγύς εἰμι) τοῦ κρίματός (μου,)

⟨σ´⟩ τῆς κρίσεως

Wit1: l138 161´

Var: τῆς] > 138

Notes: The Hagedorns question whether this should be considered a scholion and Ziegler assigns the attribution to Symmachus (*Kollationen*, 73; *Edition*, AppII, 268). There is evidence from translation technique that the equivalency κρίσις for מִשְׁפָּט has been found among the OG translation as well as all three hexaplaric revisers (Reider-Turner, 141; Busto Saiz, 538); Job 34:6 has a similar lexical equivalency, but it varies in the attributions to α´ σ´ or α´ θ´; thus, the marginal note may be hexaplaric, but an attribution is difficult to assign.

Job 13 19b

HT $\text{כִּי־עָתָה אֶחְרֹשׁ וְאֶגְוָע}$

LXX ὅτι νῦν κωφεύσω καὶ ἐκλείψω

sub ❖

Wit1: C (= 250 257) cI^{-395 559 3006} 248 252 Syh^{txt} La lSa

Attr: ❖] pr θ´ 612-740 Syh

Var: 19b] > Sa

NonGr: Syh^{txt}: ✓ $\text{כִּי־עָתָה אֶחְרֹשׁ וְאֶגְוָע}$ ❖ .ה
La: ❖ *ut nunc obmutescam et desinam* ✓

Notes: The witnesses preserve the addition of Origen's fifth column from Theodotion. The Mss C (= 250 257) *cI*^{-395 559 3006} are equivalent to Ziegler's C group, and not confirmed for their readings.

ἐβρ' ἵνα μὴ λαλήσω

Wit1: *cI*^{cat-137} *cII* (Polychr et Olymp) 505^{cat} 560^{cat} 754^{cat}

Notes: The catena fragment may not be an attempt to establish a lexical equivalency between the Greek and Hebrew texts, but rather to explain the meaning of “ἐκλείψω” as a ceasing of speech, not a ceasing of life. Thus, ἐβρ' functions as a commentary more than a reviser.

The catena reading established by the Hagedorns reads: τὸ γὰρ ἐκλείψω ἀντὶ τοῦ ἀπολυθῆσομαι λαλεῖν· ὁ γοῦν Ἑβραῖος ἵνα μὴ λαλήσω ἔχει (*Beiträge*, 84; *AGK*, vol. 2, 140 §151). The verb ἀπολυθῆσομαι] οὐ φοβηθῆσομαι 139-260-643-680-732 505; κωλυθῆσομαι *cII*, is conjectured from ἀπολωθήσω; the graphemic confusion of ἀπο- / κω- appears to be the origin of the variant (Young, 267, 12-16; *Kommentar*, 127, 21-23; *Hexapla*, 25 n. 31).

Job 13 20a

HT יִדְבַּעַ שְׁעַת־לֵן מִיַּד־יָדַי
LXX δουεῖν δέ μοι χρήση·

α' θ' πλήν δύο μὴ ποιήσης μετ' ἐμοῦ

Wit1: C (= 250 3005) *cI*^{-137 138 139 260} *cII* (Olymp) 505 555 Syh

Attr: α' θ'] inc 505

Var: ποιήσης] ποιησεις 559-612-740-3006 | ἐμοῦ] + ἐξεδωκαν 643-732

NonGr: Syh: ❖ חַבְדַּי לֵן יְדַיִּי .ח.א

Notes: Mss 643-732 read α' καί θ' for the attribution (*Hexapla*, 25 n. 33; Young 268, 3-4; *Kollationen*, 90; *AGK*, vol. 2, 141, §155).

σ' μόνα δέ δύο μὴ ποιήσης ἐμοί

Wit1: Syh

NonGr: Syh: ❖ חַבְדַּי לֵן יְדַיִּי חַבְדַּיִּי .ח

Job 13 20a

HT אֶל־תַּעֲשֵׂ שְׂמֵרֵי (אֶל־שְׂמֵרֵי)

LXX (δουεῖν δέ μοι) χρήση·

δγρ´ χρεία ὁ θεός

Wit2: χρήση] –σει 250^{txt} 252 296 339 534 542 795 Did; χρῆσιον C 797*; χρῆσιον 336´; χρεία L⁻¹³⁰-406-559-613 644 Syh OI; δγρ´ χρεία ο θεός C^{3 mg}

NonGr: Syh^{txt}: ܫܡܪܝܢ

Notes: The Biblical text of Olymp [491^{commO1}] has been corrupted by the Lucianic recension (*Kommentar* 128, 1-2). “The word χρεία stands only in Job 9:33 (an addition in *L*) and 31:16. It is remarkable that the frequently occurring idiom χρείαν ἔχειν does not occur in the OT and in the NT [except 1Th 1:8] (see Bauer, 1749)” (*Beiträge*, 103; *Hexapla*, 25 n. 32).

Job 13 20b

HT אִזְ מִפְּנֵיךָ לֹא אֶסְתַּר:

LXX τότε ἀπὸ τοῦ προσώπου σου οὐ κρυβήσομαι

sub ※

Wit1: C (= 250 257) cI^{-395 559 3006} 248 (mend 20ab) 252 O [= Syh^{txt} La] lSa

Attr: ※] θ´ C (= 250 257) cI^{-395 559 3006}

Var: 13 20b] > Sa

NonGr: Syh^{txt}: ✠ ܫܡܪܝܢ ܠܘܥܝܢܝܗ ܘܠܘܥܝܢܝܗ ܘܠܘܥܝܢܝܗ ✠
La: ✠ *tunc a facie tua non abscondar* ✓

Notes: Origen’s fifth column is preserved under the asterisks of the witnesses. While 248 and 161 are sister manuscripts, 161 does not appear to have the asterisk markings.

Job 13 20b

HT (אִזְ מִפְּנֵיךָ) לֹא אֶסְתַּר:

LXX (τότε ἀπὸ τοῦ προσώπου σου) οὐ κρυβήσομαι

α' οὐκ ἐκκλινῶ

Wit1: cI^{-[137]} 139 260 643 732 (Polychr) cII (Olymp) 161' 505^{cat} 555 560

Attr: α' 161'] ἐβρ' cI^{-[137]} 139 260 643 732 cII 505^{cat} 555 560

Notes: The revision represents a literalism typical of Aquila; his lexical equivalency of נִפְחָל *niphāl* is attested, so the attribution is assigned to him (*Hexapla*, 25 n. 36; *AGK*, vol. 2, 142 §157; Reider-Turner, 297). Ms 555 is newly cited (96v, 18-19).

Job 13 21a

HT קַח־יָדְךָ (כִּפְּרֵי מַעַלִּי)
LXX (τὴν χεῖρα ἀπ' ἐμοῦ) ἀπέχου,

α' θ' μάκρυνον

Wit1: C (= 3005) cI^{-[137]} 139 260 643 732 505 560

Attr: α' θ'] inc 505; α' C (= 3005); > 138

Notes: The θ' attribution has fallen out in 3005, but it is retained in the later tradition. The lexical equivalency is used by Theodotion in Prov 4:24 (Reider-Turner, 151). The index is placed at ἀπέχου in 3005 and near 13:20b in 3006 (*Kollationen*, 90; *Hexapla*, 25 n. 37).

Job 13 22b

HT אֲנִי־אֶרְבֶּר וְהִשִּׁיבֵנִי
LXX ἢ λαλήσεις ἐγὼ δέ σοι δώσω ἀνταπόκρισιν

λ' λαλήσω καὶ ἀνταποκρινοῦ μοι

Wit1: †C (= 250 3005) †cI^{-[137]} 139 260 559 643 732 †cII (Olymp) †505

Attr: λ'] inc 138; δγρ' 612-3006

Var: ἀνταποκρινοῦ] ἀποκρινη cI^{-[137]} 139 260 559 643 732 cII 505;
ἀνταποκριναι C (= 250)

Notes: Ziegler defends the prefix ἀντ- from C (= 250), which is now also in C (= 3005). In addition, the imperative instead of the second person singular for אֲנִי־אֶרְבֶּר could be correct. Whether the preference is to be given to the aorist of C (= 250) or the present of C (= 3005) is difficult to decide. (The correct accentuation here is

ἀνταποκρίνου.) See also the Vulgate: *loquar et tu responde mihi* (*Nachlese*, 393; *Beiträge*, 25; Young, 286, 26-27). Ziegler cites the Nicetas catena for Olymp, but it is not in his critical commentary: οἱ δὲ λοιποὶ σαφέστερον ἐξέδωκαν· λαλήσω, καὶ ἀποκρίνη μοι (*Beiträge*, 11). Further, the catena reading αὐτὸς ἔρομαι, καὶ ἀπόκριναι may be considered to hold an allusion to the lemma, and these manuscripts, Job 13:22b below, added to the witnesses (*AGK*, vol. 2, 145 §166).

Job 13 22b

HT :יִשְׁבֵּי הַיָּם אֶת־דָּבָר אֲנִי
LXX ἢ λαλήσεις ἐγὼ δέ σοι δώσω ἀνταπόκρισιν

δγρ´ αὐτὸς ἔρομαι, καὶ ἀπόκριναι

Wit1: $l c I^{cat -[137]} 1505^{cat} 1754^{cat}$

Var: ἔρομαι 138^{cat}-260^{cat} 754^{cat}] ερωμαι 255-258-612-740; ερωμαι 395-559; ερωμαι 139^{cat}-643^{cat}-680^{cat}-732^{cat}-3006^{cat} 505^{cat} | ἀπόκριναι] αποκρινομαι 138^{cat}-139^{cat}-643^{cat}-732^{cat}

Notes: *cI* assumes Ziegler's 110-147-251-256-705-765, but these are not confirmed and not listed among the variants (*AGK*, vol. 2, 145 §166).

Job 13 22b

HT (:יִשְׁבֵּי הַיָּם) אֶת־דָּבָר אֲנִי
LXX (ἢ) λαλήσεις (ἐγὼ δέ σοι δώσω ἀνταπόκρισιν)

ἐβρ´ λαλῶ

Wit1: $c I^{cat -[137]} 505^{cat} 754^{cat}$

Notes: The fragment corrects the OG by citing the verb form in the first person, as the Hebrew text has, rather than second person of the OG verb form. *cI* assumes Ziegler's 110-147-251-256-705-765, but these are not confirmed (*AGK*, vol. 2, 145 §166).

Job 13 22b

HT :יִשְׁבֵּי הַיָּם (אֶת־דָּבָר אֲנִי)
LXX (ἢ λαλήσεις) ἐγὼ δέ σοι (δώσω ἀνταπόκρισιν)

ἐβρ´ σύ μοι

Notes: The retroversion for Syh is attested as a lexical equivalency in Ps 30:16, 82:16, and 118:150.

Job 13 26a

HT מְרִירוֹת (פִּי־תִכְתֵּב עָלַי)
LXX (ὅτι κατέγραψας κατ' ἐμοῦ) κακά

λ' πικρασμούς

Wit1: 252

NonGr: Vulg: *amaritudines*

Notes: Field lists the marginal note as anonymous, but the note is not anonymous. πικρασμός belongs to the vocabulary of α' and σ'; however, σ' does not use the word as an equivalent for מְרִירוֹת (Reider-Turner, 192; Busto Saiz, 568; *Beiträge*, 25).

Job 13 27a

HT וַיִּשְׁתָּן בְּפֶדֶי רַגְלֵי
LXX ἔθου δέ μου τὸν πόδα ἐν κωλύματι

α' καὶ ἔθηκας ἐν ξυλοπέδη τὸν πόδα μου

Wit1: lemma] C^{cat} (= 249 250 3005) cI^{cat}-[137] cII (Olymp) 505^{cat} 560 608 754^{cat} 3007^{cat} | ἐν ξυλοπέδη] 252

Wit2: ἔθου] εθηκας IIII | δέ] > 740 Arm | μου τὸν π./ἐν κωλ.] tr La = **ffl**: cf 33:11a | μου] μοι 575^o-754 543 703-748 797; tr post ποδα S O Glos Arm Chr^{com} Aug (pec 2,14) | ἐν κωλ.] ἐν κυκλωματι A: cf 33:11a; ἐν κοιλωματι Syh^{txt} Bo; *in conpede* La Syh^{mg}; ἐν θρυλληματι (θρυλημ. 754) III

NonGr: Syh: ❖ 𐤀𐤍𐤁𐤁 ❖

Notes: The reading is preserved in the Olymp commentary, but it is absent in Ms 491^{commO1} due to homoioarcton (Young, 270, 38-39; *Kommentar* 129, 9-10; *Kollationen*, 92; *AGK*, vol. 2, 146 §167). The text of the Lucianic group IIII, found in *Wit2*, incorporated the α' translation lemma ἔθηκας (*Hexapla*, 26 n. 43).

Job 13 27a

HT וַיִּשְׁתָּן בְּפֶדֶי רַגְלֵי (וַיִּשְׁתָּן)

LXX (έθου δέ) μου τὸν πόδα ἐν κωλύματι

σ´ ὡς ὑπὸ ξύλον εἰρκτῆς

Witl: C (= 250 3005) | cI^{-[137] 139 260 643 732} cII (Olymp) | 161 | 248 505
1555 1560 1608

Attr: σ´] > C (= 250)

Var: ὡς] > 559 608 | ὑπό] απο 560 161' 555 | ξύλον] ξυλου 560 555 |
εἰρκτῆς] εκτης 559

Notes: Though Symmachus has a free rendition, it seems better to see the stich only partially preserved. Apparently, Symmachus read אַ as אָ since he renders the preposition with ὡς (Young, 270, 28). In the Hebrew אָ “stocks” stands; it is used here and in Job 33:11 only; ξύλον means “stocks” in Acts 16:24: τοὺς πόδας ἠσφαλίσατο αὐτῶν εἰς τὸ ξύλον. As a clarification, σ´ 13:27a placed εἰρκτῆς following ξύλον, which is used in Jer 44 (37):15 for אֶלְבָּרִית “imprisonment” (*Beiträge*, 25; *Kollationen*, 91; *Hexapla*, 26 n. 44, 46).

Job 13 27a

HT (הַגְּלִי בַסָּד (מַשְׁתָּר)

LXX (έθου δέ μου τὸν πόδα) ἐν κωλύματι

θ´ ἐν ταλαιπωρία

Witl: C (= 250 406 3005) | cI^{-[137] 139 260 643 732} cII (Olymp) | 161' 505 555
608

Attr: θ´] α´ cII 161' 555 608; > C (= 250)

Var: ἐν] pr ως 395

Notes: ταλαιπωρία comes from θ´, as testified by C. Reider-Turner notes ταλαιπωρία as α´-rendition to two Job places: as an equivalent to אֶלְבָּרִית in 13:21 (in Pitra); as an equivalent to אָ in 13:27. אָ is shown however by α´ with ξυλοπέδη in 13:27 and 33:11 (Reider-Turner, 166; *Beiträge*, 57). The entry is indexed to 13:27b in C (= 250) (*Kollationen*, 92; *Hexapla*, 26 n. 46; Pitra III, 556)

Job 13 27c

HT :עַל-שָׁרְשֵׁי הַגְּלִי תַחֲקֶה:

LXX εἰς δὲ ῥίζας τῶν ποδῶν μου ἀφίκου

έβρ' τὰ ἴχνη τῶν ποδῶν μου περιχαράττεις

Wit1: lemma] *cI*^{cat} *lcII* (Polychr) 505^{cat} 608 754^{cat} | περιχαράττεις] 555

Var: τὰ] + δε *cII*

Notes: Note that the translation of the Hebrew שָׁרַשׁ “root” is a rather dynamic lexical equivalence (ἴχνη “foot, sole”) rather than a literal lexical equivalence (ρίζα “root”) as in the OG (*Hexapla*, 26 n. 47).

Job 13 28a

HT הוּא כְּרֶקֶב יְבֵלֶה
LXX ὁ παλαιούται ἴσα ἀσκῶ

σ' τοῦ ὁμοίως σηπεδόνι παλαιουμένου

Wit1: *lC* (= 250 406 3005) *lcI*^{-139 260 643 732} *lcII* (Olymp) *l161 l248 l505*
560

Attr: σ'] inc 406; > *C* (= 250) 138

Var: τοῦ] τω 505; > *C* (= 3005) *cII* 161' | σηπεδόνι] σιπεδονι 740;
σηπεδονη 255-3006 | παλαιουμένου] παλαιουμενοι 680;
απολλυμενου *C* (= 3005); > *cII* 161'

Notes: Symmachus also uses the translation equivalency הִלָּח rendering ἀπόλλυσθαι in Ps 36:20, while it is not found in Aquila nor Theodotion, so the variant of 3005 is a corrupted transmission (Busto Saiz, 472; Reider-Turner, 28, 285). The Hebrew text may have read הִלָּח (see similarly Job 21:13 Kethib/Qere) rather than הִלָּח, confusing כ/כ, as there seems to be no other explanation as to how such a correction would enter into the fragments. The omission of the article may have been an abbreviation of the fragment, as *cII* (Olymp) 161' omit both the first and last word, and 3005 carried the anomalous ἀπολλυμένου. Ms 406 reads: τοῦ . . ὁμοίω[/ παλαιουμέν[(*Kollationen*, 92; *Hexapla*, 26 n. 48; Young, 272, 4-5).

Chapter 14

Job 14 1b

HT :וְיָגִד עֲבָעִי (יָמִים יְצָרִים)
 LXX (ὀλιγόβιος καὶ) πλήρης ὀργῆς

α' πλήρης κλονήσεως

Wit1: C (= 249^{cat} 250^{cat} 406 3005^{+cat}) †110^{cat}-138^{cat}-139^{cat}-147^{cat}-251^{cat}-
 255^{+cat}-256^{cat}-258^{cat}-260^{cat}-395^{+cat}-559^{+cat}-612^{+cat}-643^{cat}-680^{+cat}-
 705^{cat}-732^{cat}-740^{+cat}-765^{cat}-3006^{+cat} cII (Olymp) 491^{commOl}
 (Kommentar, 129, 11) †505^{+cat} 560

Attr: α'] > C (= 406) 255-559

Var: πλήρης] > cI^{-137 138 139 260 643 732} 505

Notes: That the witnesses are witnessed by C adds weight that πλήρης belongs to the attribution for Aquila; also important, is that C (= 406 3005) is testified in the marginal notes, and not only found among Olympiodorus. The α' rendition for וְיָגִד with κλόνησις is also in Job 3:17, 26; 37:2; it is undisputed. Ziegler's argument that the rendition of עֲבָעִי for πλήρης, based upon the evidence that מְלֵא is always used, must now be overturned (Reider-Turner, 195; *Beiträge*, 57; *Kommentar* 129, 11; *AGK*, vol. 2, 146 §167; *Hexapla*, 26 n. 1; Young, 272, 25-26).

Job 14 3b

HT (וְיָגִד עֲבָעִי מִמְּשָׁפֵי טָמְאִים) וְיָגִד
 LXX (καὶ) τοῦτον (ἐποίησας εἰσελθεῖν ἐν κρίματι ἐνώπιόν σου;)

α' ἐμέ

Wit1: C (= 3005) 255

Notes: The translation of Aquila was only known from Ms 255; the witness of 3005 secures the testimony for Aquila (*Nachlese*, 393). The index in 3005 is placed to τοῦτον (*Kollationen*, 93).

Job 14 4

HT (וְיָגִד עֲבָעִי מִמְּשָׁפֵי טָמְאִים) וְיָגִד
 LXX τίς γὰρ καθαρὸς ἔσται ἀπὸ ρύπου (ἀλλ' οὐθείς)

α' τίς δώσει καθαρὸν ἀπὸ μεμιασμένου

Wit1: 1C (= 250 406 3005) 1c1 505 560

Attr: α'] σ' 137-732; > C (= 250) 139

Var: δώσει] δοσει C (= 406); δωση 3006

Notes: The attribution has been corrupted in 137-732, and lost in C (= 250) 139. The early catena tradition C (=406 3005) has transmitted the attribution faithfully (*Hexapla*, 26 n. 2). The variants of 406 and 3006 arose from itacism.

Job 14 4

HT (ⲉⲩⲧⲁⲣⲟⲥ ⲛⲁⲗ) — (ⲛⲁⲙⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ)

LXX (τίς γὰρ καθαρὸς ἔσται ἀπὸ ρύπου) ἀλλ' (οὐθείς)

sub ÷

Wit2: ἀλλ' οὐθείς] ουδε εις (ουδεις La Chr) L⁻⁵⁷⁵-406 Glos Sa; αλλ > 575; sub ÷ Syh; > Philo

NonGr: Syh^{txt}: ✓ ⲛⲁⲗⲁⲣⲟⲥ ⲛⲁⲗ ÷

Notes: The Syh has probably misplaced the metobelus, and all that should be obelized is ⲛⲁⲗ (ἀλλά), which does not have a lexical equivalent in the parallel Hebrew text ⲉⲩⲧⲁⲣⲟⲥ ⲛⲁⲗ (*Curae Hexaplares*, 35).

Job 14 5a

HT — (ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ)

LXX (ἐὰν καὶ μία ἡμέρα ὁ βίος αὐτοῦ) ἐπὶ τῆς γῆς

sub ÷

Wit2: ἐπὶ τῆς γῆς] sub * (pro ÷) La; > Philo ClemR (= Clem) Or Eus Tht alii = ⲛⲁⲗ; om της 55 336' 542

NonGr: La: * *super terram* ✓

Notes: The La has incorrectly used the wrong Aristarchian sign, placing under the asterisk what was in the translation of the OG.

Job 14 5b

HT מִסְפָּרֵי־חַדְשֵׁי (יָרְחֵי)
LXX (ἀριθμητοὶ δὲ μῆνες αὐτοῦ) παρ' αὐτοῦ

σ' παρὰ σοί

Wit1: C (= 406 3005) cI 505 560

Wit2: παρ' αὐτοῦ] παρ αυτω L' * -336'-406-534'-644° C-296 248* 523
795 Arab; *ab ipso* Amb (Lc 1,17); παρα σοι La (*apud te*) c 248°
543 (π. σου) 797 = ℣; > Or III 44 Or^{lat} VIII 255 IX 13

NonGr: La: *apud te*

Notes: Ziegler's *Edition* and Rahlfs's *Edition* are at odds over the original text at this point. Rahlfs chose παρὰ σοί as the original. The Symmachus reading may have influenced the textual history at this point, or the witnesses may have been separately corrected toward the MT (*Hexapla*, 26 n. 3).

Job 14 5c

HT (וְלֹא יַעֲבֹרֶה) עֲשִׂיחַ [Q] (קִין) (קִין) K
LXX εἰς χρόνον ἔθου (καὶ οὐ μὴ ὑπερβῆ)

σ' ὄρον αὐτῶ διέταξας

Wit1: !C (= 257 406 3005) !cI !cII (Polychr) !505 !560 !709

Attr: σ'] > C (= 406 3005) 3006 cII

Var: αὐτῶ] αυτου cI⁻⁷³² cII 505 709 | διέταξας] εταξας cI 560; > C (= 406)

Notes: The variants of C, (αὐτῶ, with the exception of 732, and διέταξας) were not previously registered for witnesses. They must be regarded as the original, considering the tradition. αὐτοῦ corresponds better to the Hebrew, but this argument is not compelling for Symmachus, as Hanhart notes (*Nachlese*, 393). Ms 406 reads: αὐτῶ[. The lemma is embedded among the text in Ms 260 (*Kollationen*, 94; *Hexapla*, 26 n. 4; Young, 275, 16).

Job 14 6a

HT (יִמְעַלֵּי) הַעֲשֵׂי
 LXX ἀπόστα (ἀπ' αὐτοῦ, ἵνα ἡσυχάσῃ)

θ' ἄνες

Wit1: C (= 250 3005) | cI⁻⁷⁴⁰ | 505 560

Attr: θ'] α' C (= 3005); σ' 139; > C (= 250) 138

Var: ἄνες] + αποστα το εταστικον δηλονοτι 139-260-643-732 505

Notes: The marginal note addition (ἀπόστα, τὸ ἔταστικὸν δηλονότι) is found in C (= 3005) cI 505 754, but without separation from the hexaplaric note in Mss 139-260-643-732 505 (AGK, vol. 2, 159 §207); the addition is probably from Olympiodorus which reads: ἀπόστησόν σου τὸ ἔταστικὸν ἀπ' αὐτοῦ (*Kommentar* 130,7; *Beiträge*, 86; *Hexapla*, 26 n. 5).

Job 14 7c

HT (לִּינְקִיָּהוּ (לֵא) תְּהַרְהֵלֵי)
 LXX καὶ ὁ ῥάδαμνος αὐτοῦ (οὐ μὴ ἐκλίπη)

σ' καὶ αἱ παραφυάδες αὐτοῦ

Wit1: | C (= 3005) | cI^{-139 559 [3006]} | 252 | 505

Attr: σ' 252] θ' C (= 3005); > cI^{-139 559 [3006]} 505

Var: αἱ] > C (= 3005) 252 | παραφυάδες] παραφυλαδες 138-255 | αὐτοῦ] > 137-260-395-643-680-732 505

Notes: The resolution of the authorial attribution is connected to Job 8:16b and to whether 3005 (σ' θ' παραφυάς κλάδος) has correctly preserved the order of the attributions, wherein the translation equivalency of Symmachus (תְּהַרְהֵי = παραφυάς) is supported. Moreover, the reading of 3005, above, could be used to support the equivalency for θ' in Job 8:16b, to which cI 161' witness also. (See also, Job 40:22b: σ' σὺν ταῖς παραφύασιν, with a different Hebrew lexical equivalency.) Whether the article omission is an error or correct is difficult to decide (*Kollationen*, 94).

To understand the situation completely, see also Job 14:8b (below) wherein a portion of the cI group has placed the attribution λ' and lemma: ὁ κορμὸς καὶ αἱ παραφυάδες (αὐτοῦ). In this portion of the group, λ' would mean α' θ', adding

support to θ' as the proper author; however, this cannot be correct. The collective name λ' for ὁ κορμὸς refers to τὸ στέλεχος = יַעֲנָן in 14:8b, and it is also translated similarly in Isa 11:1 (*Beiträge*, 57). Further, 3005 (ὁ κορμὸς is placed after καὶ παραφυσάδες αὐτοῦ) clearly separates the lemmas (*Kollationen*, 94).

Job 14 8b

HT (יַמּוֹת תְּנַעֲנָן) רַבְעַפָּר
LXX ἐν δὲ πέτρα (τελευτήσῃ τὸ στέλεχος αὐτοῦ,)

α' ἐν χοῖ

Wit1: C (= 250 3005) l*cI*^{-138 139 260 643 732} c*II* (Polychr) 505

Attr: α'] θ' 505; > C (= 250)

Var: χοῖ] χωι 395-559-3006

Notes: The attribution and lemma is clearly established by the early catena tradition (Young, 277, 12). The lack of preservation of the Hebrew י in all the lemmas delivered for this stich suggests that the catena tradition accommodated the fragment to the OG context. The choice of lexeme χοῦς “dust” by Aquila more closely reflects the Hebrew רַבְעַפָּר “dry earth, dust.”

σ' ἐν τῆ γῆ

Wit1: C (= 250 3005) c*I*^{-139 260 559 643 732 3006} c*II* (Polychr)

Attr: σ'] > C (= 250) 138

Notes: The translation equivalency γῆς “land” of Symmachus also brings the OG into better representation of the Hebrew רַבְעַפָּר “dry earth, dust” (Young, 277, 19).

θ' ἐν τῷ χώματι

Wit1: lC (= 250 3005) l*cI*^{-139 260 643 732} c*II* (Polychr) l505

Attr: θ'] > C (= 250) 559

Var: τῷ] > C (= 3005) | χώματι] χασματι 680 505

Notes: The attribution and lemma is without contention. Theodotion's revision χώμα “earth thrown up, mound” suggests the action as well as the semantic domain of “earth” (Young, 277, 12).

ἐβρ' ἐν σποδιᾷ

Wit1: C (= 250 3005) $\downarrow cI^{-139 260 643 732}$ cI^{cat} cII (Polychr) 523^{cat}

Var: σποδιᾷ] ποδία 138-255

Notes: The lexical item σποδία “ashes” chosen by ἐβρ' also reflects a lexeme more closely rendering the Hebrew דָּבַעַר “dry earth, dust,” but the choice of σποδία “ashes” also connotes repentance. *AGK* provides the witnesses for the doublets of the catena and marginal notes (*AGK*, vol. 2, 161 §211; 162 §211; Young, 277, 9). The marginal readings of Ziegler’s *C* Mss 110-147-251-256-705-765 are not confirmed.

Job 14 8b

HT :וְזֶזַעַר (וְזֶזַעַר יְמִינֵי)

LXX (ἐν δὲ πέτρᾳ τελευτήσει) τὸ στέλεχος αὐτοῦ,

λ' ὁ κορμὸς αὐτοῦ

Wit1: $\downarrow C$ (= 3005) $\downarrow cI^{-139}$ $\downarrow cII$ (Polychr) 252 \downarrow 505

Attr: λ'] ομ. λο. C (= 3005) 252; α' θ' cII ; > 138-680 505

Var: αὐτοῦ 252] > C (= 3005) cI^{-139} cII 505

Notes: The shorter reading may have only preserved the differences between the author and the OG. Most likely, the revisers included the pronoun as 252 has delivered it. The *Kollationen* notes that the marginal note to be variously indexed: to 14:7b in 740; to 14:7c in 137-138-255-559-612-680-3006; to 14:7 in 395. It is combined ὁ κορμὸς καὶ αἱ παραφυάδες (αὐτοῦ) in 137-138-260-395-643-680-732 505; see 14:7c, above. It is embedded in the text in 260 (*Kollationen*, 96). Because cII references ῥάδαμνος, Field cites the lemma under 14:7c, but rather, it is to be found here (*Hexapla*, 26 n. 6; Young, 277, 14-15).

Job 14 9a

HT :וְיִבְרַח (וְיִבְרַח מִיָּם)

LXX (ἀπο ὀσμῆς ὕδατος) ἀνθήσει,

α' βλαστήσει

Wit1: 252

Notes: Though the index is incorrectly placed near 14:9b in 252, the lexical equivalency of βλαστάνω “to sprout” for פָּרַח “to bud, sprout, shoot” is established (Reider-Turner, 42).

σ´ ἀναφύσει

Wit1: 252

Notes: The lexical choice ἀναφύω “to produce again, to let grow” introduces a causative factor in the rendering by Symmachus. Also, as above, the fragment is indexed near 14:9b in 252.

Job 14 9b

HT (יְעֲשֶׂה) קָצִיר (כְּמִוְנָטֵעַ:)

LXX (ποιήσῃ δε) θερισμόν (ὥσπερ νεόφυτον.)

σ´ κόμην

Wit1: C (= 250) 110-138-147-255-256-705-740-765

Attr: σ´] > C (= 250) 138

Notes: Symmachus’s lexical choice κόμη, must be given its metaphorical meaning, “foliage” rather than the literal “hair.” See also Job 18:16b σ´ for a similar revision. Mss 110-147-256-705-765 are assumed from Ziegler’s C group since it is cited in the *Edition*. The Hagedorns only confirm the reading in C (= 250) 138-255-740 (*Kollationen*, 97).

ἔβρ´ καρπόν

Wit1: lcII (Polychr) 523

Wit2: θερισμόν] φωτισμόν 336; *fructum* La Bo; *fructicem* Ruf; + αὐτοῦ III

Attr: ἔβρ´] > 523

Var: καρπόν] πρ ποιησῃ cII

NonGr: La: *fructum*

Notes: Probably both Nicetas and 523 pulled from the Olympiodorus paraphrase: καὶ ποιεῖν θερισμόν, ἀντὶ τοῦ καρπὸν (See *Kommentar* 130, 17; *AGK*, vol. 2, 160 §208, 4-5; 162 §214; Young 277, 17-18).

Job 14 11a

HT ׀ַן־מִי־מִי־מִי־מִי
LXX χρόνῳ γὰρ σπανίζεται θάλασσα,

σ' ὡς ἐκρεῖ ὕδατα ἀπὸ θαλάσσης

Wit1: C (= 249^{cat} 250^{cat} 406 3005^{cat}) cI^{+ cat} cII (Olymp) 161' 491^{commOI}
(*Kommentar*, 130, 22) 505^{cat} 754^{cat}

Attr: σ'] ἐβρ' Polychr (see below)

Notes: Ziegler's indication that 249 and C stichs designate the ἐβρ' goes back to the Polychr catena (*AGK*, vol. 2, 163 §219). The fragment is delivered twice, once by Olymp and one time with Polychr, not as marginal notes, but within the catena fragment. (Both testify ὡς, which Ziegler omits.) Ms 248 here is probably from Nicetas (*Kollationen*, 97; *Kommentar* 130, 22–131, 1). The older catena group assigns "Symmachus" in the Olymp fragment (130,22-131,1); however, the other one with the attribution ἐβρ' is from the Polychr fragment. The Olymp fragment is used by Nicetas (Young, 277, 35; *Nachlese*, 393-94). Field notes that two manuscripts read: ἐκ θαλάσσης, but the variant is not found in any witnesses (*Hexapla*, 26 n. 9). Ms 406 reads:]ὔδατα /]σσης (*Kollationen*, 97).

[ἐβρ' ὡς ἐκρεῖ ὕδατα ἀπὸ θαλάσσης]

Wit1:]C (= 249^{cat})]cI^{cat} cII (Polychr)]523^{cat}

Attr: ἐβρ'] σ' cII

Var: fin] + ουτως αφανιζεται ο βιος C (= 249^{cat}) cI^{cat} 523^{cat}

Notes: The fragment is listed twice in the catena materials, once in Olympiodorus, assigned to Symmachus, another in Polychr (τοῦ αὐτοῦ) assigned to "ὁ Ἑβραῖος." See above, Job 14:11a σ'.

Job 14 11b

HT וְנָהַר (יִחַרְבּ וַיִּבְשׁ)
LXX ποταμὸς (δὲ ἐρημωθεὶς ἐξηράνθη)

έβρ´ ὡς χειμάρρους

Wit1: |C (= 249^{cat} 250 3005) |cI⁻¹³⁸ cI^{cat} |cII (Polychr) |161 |248 523^{cat}

Var: ὡς] > C (= 250 3005) cI⁻¹³⁸ 161´; tr χειμάρρους cII

Notes: Ziegler conceals ὡς and gives the wrong impression to the entry from Ms 250: ἀντὶ τοῦ χειμάρρους (*Kollationen*, 97). The note is received in the Polychr catena in cI and cII. Ziegler designated in the *Edition* only 250 as a witness, but C and cII also contain a marginal note to the Bible text. In the έβρ´ rendition, the word ὡς is missing only in cII and 248, which means that 248 is possibly based on cII here. Ziegler's data in the *Edition* and his statements in *Beiträge* are to be modified (*Nachlese*, 394; *AGK*, vol. 2, 164 §§222, 223; *Beiträge*, 84; Young, 277, 39).

Job 14 12b

HT עַד־בְּלִתִּי שְׁמַיִם לֹא יִקְיָצוּ
LXX ἕως ἂν ὁ οὐρανὸς οὐ μὴ συρραφήῃ

α´ ἕως ἂν κατατριβῆ οὐρανός, οὐκ ἔξυπνισθήσεται

Wit1: lemma] |Syh |Vulg |οὐκ ἔξυπνισθήσεται] C (= 3005) |cI^{-139 260 643}
732 |252

Wit2: 12c] ἔξυπνισθήσονται] *susitabitur* La^h

Attr: α´] > cI^{-139 260 643 732}

Var: ἔξυπνισθήσεται] ἐξυπνησθησεται 559-612-3006; ἐξυπνισθησονται
138-255; ἐξυπνησθησονται 252

NonGr: Syh: ✧ יַעַדְוּ לֹא יִקְיָצוּ עַד־בְּלִתִּי שְׁמַיִם לֹא יִקְיָצוּ .
Vulg: *Donec adteratur caelum, non evigilabit*

Notes: Ziegler preserves the tradition separately in 252 and those listed in the catena; Ms 3005 now shows by the indication of author α´ that they concern nevertheless the same fragment, and confirms at the same time the index of 252. While all the catena manuscripts register the translation to the verse 12a, Ziegler places it with 252 to 12c; however, the text (under Theodotion) offers οὐκ ἔξυπνισθήσονται. The rendition belonged, however, probably to verse 12b and shows יִקְיָצוּ; Aquila usually translates יִקְיָצוּ with ἔξυπνιζεσθαι (Reider-Turner, 87); also, the Syh offers an Aquila version of the whole verse; it is retroverted as follows: ἕως ἂν κατατριβῆ οὐρανός, οὐκ ἔξεγερθήσεται. If our deliberation applies, the *Vorlage* read: οὐκ ἔξυπνισθήσεται. יִקְיָצוּ is plural, as found also in 252 and cI

⟨σ´⟩ εἰ ἄρα ἀποθανών

Wit1: 252

Attr: ⟨σ´⟩] α´ 252

Notes: Ms 252 (mend sub α´) is emended to Symmachus based upon translation technique.

Job 14 14a

HT (הַיָּתִיָּה) — (רַבָּנָה תְּהַמְּוֶהֶם)

LXX (ἐὰν γὰρ ἀποθάνῃ ἄνθρωπος,) — (ζήσεται)

α´ μήτι

Wit1: †C (= 3005)^{1° 2°} †cI⁻⁶⁸⁰

Wit2: ζήσεται] pr μητι C¹⁻⁶⁸⁰ = \mathfrak{M}

Attr: α´] pr * C (= 250) cI^{-138 395 559 3006}; α´ θ´ cI^{-139 260 643 680 732}; α´ σ´ C (= 3005)^{1°}; σ´ 732; θ´ C (= 3005)^{2°}; > 139-260-643

Var: μήτι] μητη 559; μη ζησεται C (= 3005)^{2°}; > 139-643

Notes: The concerns here are the text before ζήσεται in the LXX. Olympiodorus quotes the translation of Theodotion in two versions, namely, μὴ ζήσεται and οὐ ζήσεται. In reality, only the first is a quotation (*Kommentar* 131, 25); the second (*Kommentar* 132, 8) is a paraphrase of this quotation. Furthermore, from Ziegler, Mss 249 138-251-765 have the rendition “λ´ οὐ ζήσεται” though in all Mss received in the catena, nothing else is quoted of the paraphrase of Olympiodorus in which the name Theodotion is replaced by τοὺς λοιποὺς ἐκδεδωκότας.

In addition to α´ σ´ μήτι in 3005, the Ms has a second marginal note: θ´ μὴ ζήσεται. Two explanations are conceivable for this data. Either 3005 retained the correct indication to θ´ as a marginal note, or the note θ´ μὴ ζήσεται flowed into the catena group, to which 3005 belongs, from Olympiodorus, who was the source of this branch completely. The change of α´ θ´ μήτι to α´ σ´ μήτι were both traps, inevitably. D. Frankel makes us attentive to the fact that only for α´ the translation μήτι is well testified for the Hebrew question-marker הַ (see Job 4:2; 15:2; 15:8; 26:5; 40:31), so not only σ´ in 3005, but also θ´ are probably incorrect in cI (*Nachlese*, 394-95; *Kollationen*, 98).

Job 14 14c

HT :יְהִי־לִי־כְּבֹד־בְּיָמַי
 LXX ὑπομενῶ, ἕως ἂν πάλιν γένωμαι.

α´ θ´ ἔλπιῶ ἕως ἂν ἔλθῃ τὸ ἄλλαγμα μου

Witl: lemma] $\downarrow C$ (= 250 3005) $\downarrow cI$ ^{-139 260 643 732} *cII* (Olymp) 161' | ἔλθῃ
 τὸ ἄλλαγμα μου] Syh

Attr: α´ θ´] 395 (θ´ α´); σ´ 161'; > C (= 250) cI ^{-138 139 260 643 680 732}

Var: ἔλπιῶ] και 680 | ἄλλαγμα] inc C (= 3005); αλαλαγμα 612; αλαγμα
 559-740; αγαλαμα 138-255

NonGr: Syh: ❖ לַי כְּבֹדִי בְּיָמַי .כ

Notes: The *Kollationen* does not specify the attribution for Mss C (= 3005) 137-255-740. They are assumed as α´ θ´. The reading is in the text of Ms 3005, not on the margin (*Kollationen*, 99; Young, 279, 23-24).

σ´ ἕως ἔλθῃ ἡ ἀνάφυσίς μου

Witl: $\downarrow C$ (= 250 3005) $\downarrow cI$ ^{-139 260 643 732} $\downarrow cII$ (Polychr) Syh

Attr: σ´] θ´ Syh; > C (= 250) 138

Var: ἕως] pr υπομενω 395; αν 680 3006; + αν C (= 3005) 395 *cII* |
 ἀνάφυσίς] αναφυσησις C (= 3005); αγια φυσις cI ^{-139 260 643 732} *cII*

NonGr: Syh: ❖ לַי כְּבֹדִי בְּיָמַי .כ

Notes: Rightfully Ziegler regarded the reading of 250, which is shortened by the Syh, as correct (*Beiträge*, 26). Ms 3005, although in other ways incorrect, is still free from the common error in *cI* and *cII*; however, the indication of author, lost in 250, is confirmed in *cI* and *cII* (*Nachlese*, 395). The reading is in the text of Ms 3005 not on the margin (*Kollationen*, 99; Young, 279, 24). The retroversion made by Field from Syh confirms the Ms 250. σ´ uses ἀνάφυσίς also in 38:27b for כָּפֹר (θ´ * ξεοδος) and ἀναφύειν in 14:9a for כִּפֶּה hiphil and 38:32a for כָּפֹר hiphil (*Beiträge*, 26).

Job 14 15b

HT :לְמַעַן יִדְרֶיךָ תִּכְסֶּה (לְמַעַן יִדְרֶיךָ תִּכְסֶּה)
 LXX (τὰ δὲ ἔργα τῶν χειρῶν σου) μὴ ἀποποιού.

θ´ ἐπιποθήσεις

Wit1: C (= 250 3005) cI^{-139 260 643 732} 560

Attr: θ´] > C (= 250)

Notes: The lexical equivalency ἐπιποθέω “to long for, desire” better reflects the lexeme תִּכְסֶּה “to yearn for” of the Hebrew text. The future indicative is the default rendering of Theodotion for the Hebrew imperfect (*Hexapla*, 27 n. 15; Gentry, 179).

Job 14 16a

HT (כִּי־עָתָה) יִצְעָדֶי (רָסַפְתָּ)
 LXX ἠρίθμησας δέ) μου τὰ ἐπιτηδεύματα,

λ´ τὰ διαβήματά

Wit1: C (= 250 3005) lcI^{-139 260 643 732} 560

Attr: λ´] > C (= 250) 138-680

Var: διαβήματα] + μου 137-395-680

Notes: The pronoun μου was supplied from the OG (*Kollationen*, 100; *Hexapla*, 27 n. 16).

Job 14 17b

HT :עַל־עֲוֹנַי לִטְפֹּל
 LXX ἐπεσημήνω δέ εἴ τι ἄκων παρέβην

σ´ ἐπισωρεύσεις γὰρ τὴν ἀνομίαν μου

Wit1: C (= 250 3005) lcI^{-139 643 732} 560

Attr: σ´] > C (= 250)

Var: ἐπισωρεύσεις] επισωρευσης 3006

Notes: The early catena tradition witnesses clearly to the text and lemma of Symmachus. His rendition of the Hebrew טָפַל “to smear or plaster over” with ἐπισωρεύω “heap up; accumulate” clarifies the figurative connotation of the Hebrew. The index in 137 138 255 260 559 612 740 3006 is to 14:17b; Ms 395 is without an index (*Hexapla*, 27 n. 17).

Job 14 18-19

HT	וְאוֹלָם הֲרִנּוּפֵל יְבוּל וְצוּר יַעֲתֶק מִמְקוֹמוֹ אֲבָנִים שֶׁחֶקְוּ מִיָּם תִּשְׁטַף־הַפִּיחִיָּה עַפְר־אֲרָץ וְתִקְנֶת אֲנוּשׁ הָאֲבֵדֶתָּ:
LXX	καὶ πλήν ὄρος πίπτων διαπεσείται, καὶ πέτρα παλαιωθήσεται ἐκ τοῦ τόπου αὐτῆς· λίθους ἐλέαναν ὕδατα, καὶ κατέκλυσεν ὕδατα ὕπτια τοῦ χώματος τῆς γῆς· καὶ ὑπομονὴν ἀνθρώπου ἀπώλεσας.

sub ✖

<i>Witl:</i>	<i>C</i> (= 250 257) <i>cI</i> ^{-395 3006} <i>Syh</i> ^{txt} <i>La</i> † <i>Sa</i>
<i>Attr:</i>	✖] ἐκ θ' οἱ εἰ <i>C</i> (= 250 257) <i>cI</i> ^{-395 3006} ; θ' <i>Syh</i> ^{txt}
<i>Var:</i>	✖] > 18-19 <i>Sa</i>
<i>NonGr:</i>	<i>Syh</i> ^{txt} : ..נַבְלַי נַבְלַי נַבְלַי *וּכְבוֹסָה ..מַלְמַל כְּבִישׁוֹת נַבְלַי כְּבִישׁוֹת נַבְלַי ..לְבַת־נַבְלַי כְּבִישׁוֹת נַבְלַי ..כַּיִּי כַּיִּי כַּיִּי כְּבִישׁוֹת נַבְלַי כְּבִישׁוֹת נַבְלַי ✓ ..כְּבִישׁוֹת נַבְלַי כְּבִישׁוֹת נַבְלַי <i>La:</i> <i>et quidem [equidem] mons cadens defluit et petra veterascit in loco suo. Lapides consumuntur aquis et alluvione frequentium gurgitum minuitur arena terrae</i> ✓

Notes: The *Syh* and catena group have preserved the asterisked materials added to Origen's fifth column. The *La* has misplaced the metobelus by one line (*Hexapla*, 27 n. 18).

Job 14 19b

HT	תִּשְׁטַף־הַפִּיחִיָּה עַפְר־אֲרָץ
LXX	καὶ κατέκλυσεν ὕδατα ὕπτια τοῦ χώματος τῆς γῆς·

σ´ καὶ κατακλυσθήσονται (s ἐπικλυσθήσονται) τὰ παραλελειμμένα τοῦ
χοῶς τῆς γῆς

WitI: lemma] Syh | τὰ παραλελειμμένα] *IC* (= 250 406 3005) *IC*^{-139 260}
643 732 560

Attr: σ´] > *C* (= 250 406)

Var: παραλελειμμένα] παραλελημμενα *C* (= 3005); παρασαλευομενα 395;
παρελειμμενα 138-255

NonGr: ❖ כַּיִסְרִי כִּי־יִסְרִי כַּיִסְרִי כִּי־יִסְרִי כַּיִסְרִי כִּי־יִסְרִי .ω

Notes: The single lexical item παραλείπω “leave, omit” preserved in the catena materials renders the figurative understanding of the Hebrew פָּרַחַר “outpouring” with an abstract verbal noun. The early catena Ms 3005 shows itacism ει–η. Ms 406 reads: τὰ παραλ[(*Kollationen*, 100). Ms 560 is from *Hexapla*, 27 n. 19.

Job 14 19c

HT :פְּתַח־אֲבָרָהּ שִׁנְיָהּ תִּקְרָהּ
LXX καὶ ὑπομονὴν ἀνθρώπου ἀπώλεσας.

σ´ οὕτω προσδοκίαν ἐκάστου ἀνδρὸς ἀπολέσεις

WitI: *C* (= 250 406 3005) *IC*^{-139 260 643 732} *IC*^{II} *ISyh*

Attr: σ´] inc 406; > *C* (= 250)

Var: ἐκάστου] > 559 | ἀπολέσεις] απολησης 512-513; απολεσης *CI*^P; >
απολεσεις *Syh*

NonGr: *Syh:* .כִּי־יִסְרִי כַּיִסְרִי כַּיִסְרִי כִּי־יִסְרִי .ω

Notes: Ms 406 reads:]στου ανδ[(*Kollationen*, 100; Young, 281, 5-7).

Job 14 20

HT :וְהַחַיִּים לְשִׁתּוֹ פְּנֵי מַשְׁמַחַת וַיִּלְהֹט וַיִּפְרָח וַיִּפְרָח
LXX ὥσας αὐτὸν εἰς τέλος καὶ ὥχето·
ἐπέστησας αὐτῷ τὸ πρόσωπον καὶ ἐξαπέστειλας·

σ´ ἐνισχύων διὰ παντὸς τὸν ἀπελθόντα, ἀνακαλῶν δὲ τὸ πρόσωπον ὧ
ἐξαπέστειλας

Wit1: Syh

NonGr: Syh: .ܘܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ
 * ܘܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ

Notes: The Syh reading is continued from 14:19c (above).

Job 14 21b

HT :וַיִּצְעְרוּ וְלֹא־יָבִין לָמוֹ׃

LXX (ἐὰν δὲ ὀλίγοι γένωνται οὐκ ἐπίσταται) —

σ´ περι αὐτῶν

Wit1: C (= 250 406 3005) †cI^{-138 139 732} Syh La

Wit2: ἐπίσταται] –στανται S* 137-257*-643*-680-705 797 Did; + περι
 αυτων La (* *de eis* 575' -II' -Iul Aeth (*eos*): cf ffl

Attr: σ´] pr * cI^{-138 139 255 680 732 740}; > C (= 250) 559

Var: αὐτῶν] αυτον 255

NonGr: Syh: * ܘܢܘܨܘܢܐ ܕܢܘܨܘܢܐ
 La: * *de eis* ✓

Notes: The asterisked materials reflect an addition from Symmachus which has affected the texts La (* *de eis* 575' -II' -Iul Aeth (*eos*), thus the hexaplaric fragment became part of the Lucianic group.

Job 14 22a

HT (אֲדַבְּרָה־בְּשִׁבְרִי עָלָיו (יִכְאֹב)

LXX (ἀλλ' ἢ αἰ σάρκες αὐτοῦ) — (ἤλγησαν,

α´ θ´ ἐπ' αὐτῷ

Wit1: Syh

Wit2: ἤλγησαν] pr * *super eum* La = ffl; + *super eum* Arm^{te}

NonGr: Syh: * ܘܢܘܨܘܢܐ ܕܢܘܨܘܢܐ
 La: * *super eum*

Arm^{ap}: ախտացան] + իվերայ իր

Notes: The correction toward the Hebrew text in the La and in the Arm is influenced by the Hexapla. For Arm, Cox places the additional material in the apparatus (*Armenian Job*, 121).

Job 14 22b

HT (וַיִּשְׁׁוּ) עָלָיו (וַיִּאֲכַל:)
LXX (ἡ δὲ ψυχὴ αὐτοῦ) — (ἐπένηθεν)

sub * ἐπ' αὐτῷ

Wit2: ἐπένηθεν] pr επ αυτω (-τον 575) La (* *super eum*) L'` 406-613
(sup lin)-754 = ~~fl~~; pr εν αυτω 534' 705 (sup lin); + επ αυτον 644^c
Arm^{te}

NonGr: La: * *super eum*
Arm^{ap}: ազացաւ] + զինքն

Notes: The addition retained under the asterisk, which reflects the Hebrew text, has become part of the Lucianic tradition. For Arm, Cox places the additional material in the apparatus (*Armenian Job*, 121).

Chapter 15

Job 15 2a

HT $\text{חַיִּיךְ יִעֲנֶה דְעַתְרָרִי}$
LXX $\text{πότερον σοφὸς ἀποκρίσιν δώσει συνέσεως πνεύματος}$

α' μήτι σοφὸς ἀποκρίνεται γνώσιν πνεύματος

Wit1: 252

σ' ἄρα σοφὸς ἀποκρίνεται περὶ γνώσεως πνεύματος

Wit1: lemma] 252 | περὶ γνώσεως πνεύματος] ↓C (= 250 406 3005) cI⁻¹³⁷
138 139 260 643 680 732

Attr: σ'] > C (= 250 406)

Var: πνεύματος] πνευμα C (= 3005)

Notes: The variant in 3005 has lost the final letters of the lemma, but this did not affect the other members of the group.

Job 15 2b

HT $\text{(יִמְלֵא) קָדִים (בַּטָּנִי)}$
LXX $\text{(καὶ ἐνέπλησεν) πόνον (γαστρὸς)}$

α' θ' καύσωνος

Wit1: C (= 250) ↓cI^{-139 612 643 680 732}

Attr: α' θ'] > C (= 250)

Var: καύσωνος] καυσωνι 137-260

Notes: The lexical equivalency καύσων “burning heat” represents the Hebrew קָדִים “east wind” as a scorching heat more specifically than does the OG πόνος “pain” (*Kollationen*, 101).

Job 15 2b

HT :וַיִּמְלֵא (אֶל) קָרִים בְּטֹנִי:
 LXX (καὶ ἐνέπλησεν) πόνον γαστρὸς

σ´ πνεύματος βιαίου γαστέρα αὐτοῦ

Wit1: 252

Notes: The rendition of the Hebrew phrase represents the greater context of the fragment in 15:2a. As Aquila and Theodotion, above, bring out a more specific lexeme for the Hebrew קָרִים “east wind” as a scorching heat, Symmachus retains the semantic domain of the Hebrew noun by using πνεύμα “spirit, wind.” This is contextually fitting, since the 15:2a uses the phrase תַּעֲרִיחַ רִיחַ which Symmachus has rendered περὶ γνώσεως πνεύματος; see Job 15:2a σ´, above.

Job 15 3b

HT :וַיִּמְלֵא (לֹא-יִעִיל) בָּם:
 LXX (ἐν λόγοις, οἷς οὐδὲν ὄφελος) —

α´ θ´ * ἐν αὐτοῖς

Wit1: Syh^{txt}

Wit2: ὄφελος] + εν αυτοις II = ~~ff~~; pr * εν αυτοις Syh; *proderit* * *in eis*
 La

NonGr: Syh^{txt}: ✓ ~~כִּי~~ * ~~בָּם~~ * ~~אֵל~~
 La: *quibus nihil proderit* * *in eis*

Notes: The hexaplaric material has been incorporated into the Lucianic group II in correction toward the Hebrew text. The attributions α´ θ´ are written interlinearly in the Syh. The transposition in the Syh is probably the result of the Syriac translation. Aquila and Theodotion tend to follow the Hebrew text word order (*Hexapla*, 28 n. 4). The use of the feminine plural pronoun of the Syh, rather than the masculine plural of the Hexaplaric fragment, is because the Syh referent (ܐܘܪܝܫܝܢ) is feminine.

Job 15 4a

HT :אֶתְּאֵתָהּ תִּפְרֵן (יְרֵאָה)
 LXX οὐ καὶ σὺ ἀπεποιήσω (φόβον,)

θ´ οὐ γὰρ σὺ παρητήσω

Wit1: C (= 250 406 3005) |cI⁻¹³⁹ |cII |161 |555

Attr: θ' 138-255-559-612-740-3006 cII 161 555] σ' C (= 3005) 137-395-643-680-732; > C (= 250 406)

Var: παρητήσω] παρητισω 559; + φοβον cII 161 555

Notes: The early witness of C (= 3005) for σ' is noteworthy, but translation technique in Psalms does not support the lexical equivalency nor does the translation of תָּרַח help to decide the translator (Gentry, 361; Busto Saiz, 211, 711). The σ' attribution is confirmed in 137-395-643-680-732; the attribution for 110-147-251-256-705-765 is unconfirmed; φόβον was supplemented in cII 161 from the OG. Ziegler's error to include φόβον is from Field (*Kollationen*, 102; Young, 284, 11-12; *Hexapla*, 28 n. 5; Gentry, 531). Ziegler cites this verse with θ' attribution with an addition found in Klostermann (*Beiträge*, 109).

Job 15 4b

HT :תַּרְחַח שִׁחַת לְפָנַי־אֵל:

LXX συνετελέσω δὲ ῥήματα τοιαῦτα ἔναντι τοῦ κυρίου;

σ' καὶ ἀναίδην ὠμίλησας ἐναντίον τοῦ θεοῦ

Wit1: |C (= 250 406 3005) |cI^{-139 732} |cII |555 |560 |608

Attr: σ'] > C (= 250) 260-643

Var: ἀναίδην] ανεδην 555 560 608 | ὠμίλησας] ωμηλησας 395 | ἐναντίον] εναντια C (= 250) cI^{-137 139 260 643 732} | τοῦ θεοῦ] inc C (= 406); τω θεω C (= 250) cI^{-137 139 260 643 732} 555; > cII

Notes: The reading follows the earliest catena tradition in C (= 406 3005); the exemplar of C (= 250) has corrupted the following tradition of cI (*Hexapla*, 28 n. 6).

Job 15 5a

HT כִּי (אֵלֶיךָ עֲוֹנָךְ פִּיד)

LXX — (ἔνοχος εἶ ῥήμασιν στόματός σου)

sub ※ ὅτι

Wit2: init] pr στι La Syh^{mg} (※) L^{r-A 637} 620 = \mathfrak{M}

Attr: *] > 249 La

NonGr: Syh: ❖ ַ ַ אַ ַ ❖
 La: *quia (reus es sermonibus oris tui)*

Notes: The Lucianic group has been influenced by the Hexaplaric text (*Hexapla*, 28 n. 7).

Job 15 5b

HT :םיַרְוַמִּים לְשׁוֹן לְרַחֲבֵת
 LXX οὐδὲ διέκρινας ῥήματα δυναστῶν·

θ´ καὶ ἐξελέξω γλώσσαν πανούργων

Wit1: !C (= 250 406 3005) !cI^{-139 260 643 732} 560 La

Attr: θ´] σ´ 137-680; > C (= 250) 395

Var: ἐξελέξω] εἰδεξω C (= 3005) | γλώσσαν] στομα 137 | πανούργων]
 πανουργον C (= 406) cI^{-139 260 395 643 732}

NonGr: La: *et elegisti linguam malorum*

Notes: Ms 406 reads: καὶ ἐξελέξ[/ πανούργο[(*Kollationen*, 102). The Hagedorns suggest the reading of 406 could be ω; the o/ω confusion is common. A secondary marginal reading in the catena manuscripts may also have been influenced by the Theodotion tradition (*AGK*, vol. 2, 181 §§13-14). La has probably been influenced by Theodotion's translation; however, see also Job 15:5b α´ below.

Job 15 5b

HT :םיַרְוַמִּים לְשׁוֹן לְרַחֲבֵת
 LXX (οὐδὲ διέκρινας) ῥήματα δυναστῶν·

α´ γλώσσας πανούργων

Wit1: 252 La

NonGr: La: *et elegisti linguam malorum*

Notes: The Old Latin translation has been influenced by the Hexaplaric tradition, most probably Theodotion, since his revision reflects the singular accusative of the Hebrew לְשׁוֹן.

Job 15 7b

HT :תָּלַף (תָּלַף) (תָּלַף) (תָּלַף)
 LXX (ἡ πρὸ θινῶν) ἐπάγης;

ἐβρ´ συνελήφθης

Wit1: C (= 3005) *cI*^{cat} *cII* (Olymp et Polychr) 249^{cat} 523^{cat} 754^{cat} 3007^{cat}

Attr: ἐβρ´] α´σ´ 732

Notes: The early witness of C (= 3005) provides additional weight for the attribution to ἐβρ´ (*AGK*, vol. 2, 184 §22). The lexical equivalency συλλαμβάνω “gather together” for the Hebrew תָּלַף (polal) “be brought forth” seems to stretch the semantic domain in the Greek.

Job 15 8a

HT הַבְּסוֹד (אֱלֹהֵי מַשְׁפָּחָה)
 LXX ἡ σύνταγμα (κυρίου ἀκήκοας,)

α´ μήτι ἐν ἀπορρήτῳ

Wit1: lemma] 252 | ἀπόρρητα] C (= 250 406 3005) *cI*^{-139 643 732} *cII*
 (Olymp et Polychr) 161

Wit2: ἦ] εἰ O1; μὴ 795; οὐδὲ 748 Olymp; > 161´

Notes: Ms 252 has retained the full literalistic lemma of Aquila, while the catena tradition has abbreviated the fragment, conformed to fit the context of the OG. Mss 137-260 referenced to 15:8b (*Kollationen*, 103; Young, 285, 39).

σ´ ὀμιλίαν

Wit1: C (= 250 406 3005) *cI*^{-139 643 732} *cII* (Olymp et Polychr) 161

Wit2: ἦ] εἰ O1; μὴ 795; οὐδε 748 Olymp; > 161´

Notes: The lexical translation equivalency ὀμιλία “company, association” for בְּסוֹד “counsel, council, assembly” is established for Symmachus; thus, the attribution has been reliably transmitted (Busto Saiz, 556). Mss 137-260 are indexed to 15:8b. The lemma is embedded in the text of 260 (*Kollationen*, 103; Young, 285, 40).

σ´ πολυχρονιώτερος

Wit1: †C (= 250 406 3005) †cI⁻¹³⁹ cII (Olymp)

Attr: σ´] > C (= 250 406) 395

Var: πολυχρονιώτερος] –νωτερος 732; –νιοτερος 395-3006

Notes: The early catena tradition preserves the reviser and lemma (*Hexapla*, 28 n. 12; Young, 286, 31). The revision πολυχρόνιος “of olden times, ancient” adds a temporal dimension not in the lexeme כָּבִיר “many, mighty,” though contextually suitable, given the Hebrew comparative is made for יָמִים “days.”

Job 15 12a

HT (הַבֶּלֶּ) הַקִּיָּיִם-הַזֵּה
LXX τί ἐτόλμησεν (ἡ καρδία σου),

σ´ θ´ τί ὅτι ἐπήρην σε

Wit1: C (= 250 3005) †cI^{-138 139 260 643 732} †cII (Polychr) †161´

Attr: σ´ θ´] σ´ cII 161´; > C (= 250)

Var: ὅτι] ετι 255 | ἐπήρην] επηρε 248; επειρε 559 | fin] + η καρδια σου
cII 161´

Notes: Mss 161´ is probably based on Nicetas, giving the OG context for the fragment (*Kollationen*, 104; Young, 287, 33-34; *Hexapla*, 28 n. 14).

Job 15 14a

HT (כִּי־יִזְכֶּה) שֶׁ-אִנּוֹשׁ
LXX τίς γὰρ ὢν βροτός (ὅτι ἔσται ἄμεμπτος)

θ´ τί ἐστιν ἄνθρωπος

Wit1: C (= 250 406 3005) †cI^{-139 260 643 732 740} †cII 161 560

Wit2: τίς] *quid* La Co

Attr: θ´] α´ 138-255; σ´ 680; > C (= 250)

Var: τί] τις 355 | fin] + ως συ σαυτον νομιζεις 138-680

NonGr: La: *quid*

Notes: The marginal reading is assigned to Theodotion based upon the earliest witnesses; the corruption of the attribution for α' and σ' are secondary. The reading has been combined with a scholion in 138-680 (*AGK*, vol. 2, 189 §44; *Beiträge*, 26, 73, 109; *Pitra III*, 555-73; *Hexapla*, 29 n. 16).

Job 15 14b

HT (יְלֹדֵד אִשָּׁה:) וְכִי־יִצְדַק
LXX ἢ ὡς ἐσόμενος δίκαιος (γεννητὸς γυναικός)

α' θ' καὶ ὅτι δικαιοθήσεται

Wit1: C (= 250 406 3005) | cI^{-139 260 643 732}

Attr: α' θ'] θ' 740

Var: δικαιοθήσεται] δικαιοθησεται 395-559

Notes: The one-to-one correspondence of the fragment demonstrates that the attributions and lemma are reliably transmitted throughout the catena, with the exception of the loss of attribution in Ms 740 and the itacism ω—ο of 395-559.

Job 15 14b

HT :יְלֹדֵד אִשָּׁה: וְכִי־יִצְדַק
LXX ἢ ὡς ἐσόμενος δίκαιος γεννητὸς γυναικός

ἐβρ' καὶ πῶς δικαιοθήσεται γέννημα γυναικός

Wit1: C (= 3005) cI^{cat} cII(Olymp) 161 523^{cat} 754^{cat}

Notes: The rendition of the ἐβρ' seeks to better align the translation to the text of the Hebrew. For example, the Hebrew verb יִצְדַק is represented by a single Greek verb δικαιοθήσεται rather than the two-word phrase ἐσόμενος δίκαιος; the conjunction וְ is represented by καί. In contrast to Aquila, however, the rendition of כִּי is not stereotyped; it represents the question begun in 15:14a with מָה (Young, 288, 21-24; *AGK*, vol. 2, 189 §45).

Job 15 15

HT הֵן (K בְּקִדְשׁוֹ) Q בְּקִדְשׁוֹ] לֹא יֵאֱמִין וְשָׂמִים לֹא יִזְכּוּ בְּעִינָיו:

LXX εἰ κατὰ ἀγίων οὐ πιστεύει, οὐρανὸς δὲ οὐ καθαρὸς ἐναντίον αὐτοῦ.

σ´ ἰδοὺ ἐν ἀγίοις αὐτοῦ οὐδεὶς ἄτρεπτος, οὐδὲ οὐρανὸς ἄσπιλος

Wit1: C (= 250 406 3005) *cI*^{-139 732} *cII* 161´

Wit2: ἀγίων] + αὐτοῦ La (*) S^c Sa Arab Cass = **¶**

Attr: σ´] > C (= 250)

NonGr: La: *si in sanctis * ejus ✓ non est fides, et caelum non est mundum ante eum*

Notes: The addition αὐτοῦ may have been a correction toward the Hebrew text as a result of Jerome's influence; since the La places the pronoun sub asterisk, the correction may have been influenced by Symmachus's revision, as well (Young, 288, 36-37).

Job 15 16a-b

HT פִּי־נִתְעַב וְנִנְאָלְתִּי
שִׁי (שׁוֹתֵה כַּמִּים עוֹלָה:)

LXX ἔα δὲ (ἐβδελυγμένος καὶ ἀκάθαρτος,) ἄνθρωπος (πίνων ἀδικίας ἴσα ποτῶ)

σ´ πῶσῶ μᾶλλον ἄνθρωπος

Wit1: lemma] 161´ | πῶσῶ μᾶλλον] C (= 250 257 406 3005) *cI*^{-139 260 643}
⁷³² 560 3007

Attr: σ´] > C (= 406)

Notes: The lemma of 161´ gives the full lemma of Symmachus, who has transposed the word order of the Hebrew text in the revision; rather than attempting to reflect the Hebrew in this way, the catena represents an abbreviated form. In 248, the stich is indexed to 15:15. Ziegler's citation from the Nicetas catena is not found (*Kollationen*, 105; *AGK*, vol. 2, 192 §54). See also Job 25:6a σ´ which also employs πῶσῶ μᾶλλον (*Hexapla*, 29 n. 19; Young, 289, 40).

Job 15 18b

HT וְלֹא כִּחְדוֹ מֵאֲבוֹתָם:

LXX καὶ οὐκ ἔκρυσαν πατέρας αὐτῶν·

α' και ουκ εκωλυσαν απο πατερων αυτων

Wit1: Syh

Wit2: πατέρας B'-S La L^{-A}-406-613 (sup lin) 252 253' 542 verss^p OI]
απο πατερων Syh = ʒl; πατερες rel

NonGr: Syh: ❖ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ
Syh^{txt}: ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ

σ' και ουκ ηρνησαντο απο των πατερων αυτων

Wit1: lemma] !C (= 250 406 3005) !cI^{-139 3006} 560 Syh | πατέρων] 3006

Attr: σ'] inc C (= 406); > 260-643-732

Var: ηρνησαντο] αρνησαντο 137 | απο] περι C (= 406) | αυτων] αυτου C
(= 250)

NonGr: Syh: ❖ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ

Notes: The reading is embedded in the text in 260. Hagedorn cites Ms 151, but this seems an error for 137 (*Kollationen*, 105; *Hexapla*, 29 n. 20).

θ' και ουκ εκρυψαν απο των πατερων αυτων

Wit1: Syh

NonGr: Syh: ❖ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ

Job 15 20a

HT (פְּלִימֵי רָשָׁע) הוּא (מְתַחֲלָל)

LXX (πᾶς ὁ βίος ἀσεβοῦς) — (ἐν φροντίδι.)

α' σ' αυτοί

Wit1: Syh

Wit2: ἐν φροντίδι] pr αυτος 575 = ʒl

NonGr: Syh: ❖ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ

Notes: The Lucianic manuscript Ms 575 corrects towards the Hebrew text, separate from the other Lucianic witnesses, but presumably as a result of indirect contact with Origen's *Hexapla*.

Job 15 20a

HT כְּלִי־יָמִי הָשַׁע הוּא (מְחַחֵלֵל)
LXX (πάς ὁ βίος ἀσεβοῦς) ἐν φροντίδι,

α' ἐν ὠδίνι

Witl: C (= 3005) †cI^{-139 732} †cII †161'

Var: ἐν ὠδίνι] εν οδυνη cI^{-139 255 260 732} cII 161'; εν οδυνας 260

Notes: Mss 3005 and 255 are the only witnesses to the earliest tradition and reflect Aquila's translation equivalency for the verb חָח (Reider-Turner, 168, 260). The more familiar ὀδύνη may have arose through itacism. The reading of 138 is combined: α' θ' ἐν ὀδύνη ματαιοῦται. The Hagedorns question whether 255 has been correctly collated (*Kollationen*, 106; Young, 290, 38).

σ' ἀλαζονεύεται

Witl: †C (= 3005) cI^{-139 732} cII

Var: ἀλαζονεύεται] μαζονευεται C (= 3005)

Notes: The reading of 3005 may have arisen through scribal error. The translation is so difficult, μαζονευεται "to knead a barley cake," as not to be probable (Young, 290, 40).

θ' ματαιοῦται

Witl: C (= 3005) cI^{-139 732} cII 161'

Attr: θ'] σ' 161'

Notes: The reading of 138 is combined: α' θ' ἐν ὀδύνη ματαιοῦται (*Kollationen*, 106; Young, 290, 49). The corruption of Mss 161' may have arisen from parablepsis, misreading the θ' attribution as σ' which caused the omission of the genuine Symmachus lemma, since most of the catena tradition witnesses to all three revisers.

Job 15 20b

HT :גַּרְיִיץִּי וְנִפְנְוּ שְׁנֵי דְּמִסְפָּר
 LXX ἔτη δὲ ἀριθμητὰ δεδομένα δυνάστη,

θ´ καὶ ἀριθμὸς ἐτῶν κεκρυμμένος ἰσχυροῦ

Wit1: |C (= 250 406 3005) |cI^{-139 643 732} |cII

Attr: θ´] σ´ 260-395-559-3006 cII; > C (= 250 [406]) 138

Var: κεκρυμμένος] pr και 137-260-680 | ἰσχυροῦ] ισχυρω cII; ισχυ[C (= 406) | fin] + εν ολιγω δυαστευουσιν 137-395-680

Notes: The genitive ἰσχυροῦ (against the *Edition*, which mentions only 250) is testified completely in *cI* and in *C* (= 3005) (*Kollationen*, 106). Thus, the earliest witnesses provide the lemma. The translation technique for Theodotion provides examples for both the genitive or the dative rendering, and the medio-passive form of κεκρυμμένος lends itself to the dative; therefore, the genitive is the more difficult reading, and the dative in the *cII* a correction of grammar (Gentry, 325-29; 532). The addition, ἐν ὀλίγω δυαστεύουσιν, is a scholion found similarly in a Polychronius catena fragment and as a separate marginal note of the *C* and *cI* groups, as well as linked with the Theodotion reading in 137-395-680 (*AGK*, vol. 2, 197 §§68-69; *Beiträge* 26, 74; *Hexapla*, 29 n. 23; Young, 290, 42-43).

Job 15 21c

HT :וְיָבֹאֲנָהּ
 LXX (ἤξει αὐτοῦ) ἡ καταστροφή

ἐβρ´ ἡ σκύλευσις

Wit1: |cI^{cat} cII (Polychr) 249^{cat} 1523^{cat}

Attr: ἐβρ´] > 137^{cat}-139^{cat}-260^{cat}-643^{cat}-680^{cat}-732^{cat} 523^{cat}

Var: ἡ σκύλευσις] ησκυλευσας 559^{cat}-740^{cat}-3006^{cat}; ησκυλευσας 255^{cat}-258^{cat}; ησκυλευσας 138^{cat}-680^{cat}; η σκυλευσας 137^{cat}-139^{cat}-260^{cat}-395^{cat}-612^{cat}-643^{cat}-732^{cat} 523^{cat}

Notes: Ziegler finds the reading ἡ σκυλεύσας to be the underlying reading of the catena tradition, and he suggests instead: ὁ σκυλεύσας. *AGK* prefers the more difficult feminine nominative singular noun ἡ σκύλευσις “despoiling, plundering” as the original which has survived in the *cII* tradition. The -σις formation denotes

abstract actions or ideas, so the verbal force of the participle is rendered morphologically in the Greek noun (Young, 291, 17-18, 20-23; *AGK*, vol. 2, 198 §72; *Beiträge*, 11; *Hexapla*, 29 n. 24; Smyth, §865.1).

Job 15 22b

HT : וְצָפוּ אֱלֹהֵי-הָרָבָּהּ הוּא [וְצָפוּ Q] וְצָפוּ K
LXX ἐντέταλται γὰρ ἤδη εἰς χεῖρας σιδήρου,

σ´ προεσκοπεύθη γὰρ εἰς μάχαιραν

Wit1: C (= 250 257 406 3005) *l*cI^{-139 643 732} *c*II 161´

Attr: σ´] C (= 250) 138

Var: προεσκοπεύθη] προεκοπευθη 260

Notes: The rendition προεσκοπεύθη is the aorist passive indicative third singular of the verb προσκοπέομαι “look forward to.” The Hebrew Kethib וְצָפוּ is a qal perfect third common plural; the Qere וְצָפוּ is a qal passive participle. Symmachus renders the pronoun הוּא plus the passive participle, as the aorist passive indicative third singular verb προεσκοπεύθη. Further, had Symmachus rendered the Hebrew Kethib, he would have used the future indicative, as his default translation technique for the perfect consecutive is the future indicative (Busto Saiz, 126). The lemma is embedded in the text of Ms 260 (*Kollationen*, 107; Young, 291, 40-41).

Job 15 23c

HT : (פִּי-נִכּוֹן בְּיָדוֹ יוֹם-חַשְׁמַל)
LXX (ἡμέρα δὲ αὐτὸν σκοτεινή) στροβήσει,

α´ ἐκθαμβήσει

Wit1: 252

Notes: The rendering of חַשְׁמַל in Job is often figurative of “distress”: Job 15:22, 23, 30; 20:26; 22:11; 23:17; 29:3 (BDB, חַשְׁמַל, 365). The reading is combined in 252: α´ σ´ ἐκθαμβήσει θορυβήσει (*Kollationen*, 107).

σ´ θορυβήσει

Wit1: C (= 250 3005) *l*cI^{-139 260} 252

Attr: σ´] > C (= 250 3005) *c*I^{-139 260 732}

Var: θορυβήσει] θορυβηση 612

Notes: The σ' attribution has fallen out in the catena tradition, but the lemma is well-established. The variant in Ms 612 is due to itacism. The reading is combined in 252: α' σ' ἐκθαμβήσει θορυβήσει (*Kollationen*, 107).

Job 15 25b

HT : (וְאֵל־שָׁרִי) יִתְנַבֵּר:

LXX (έναντι δὲ κυρίου παντοκράτορος) ἐτραχηλίασεν,

θ' κατισχυρεύσατο

Witl: †C (= 3005) †cI^{-139 643 732}

Attr: θ'] > 395

Var: κατισχυρεύσατο] κατησυρευσατο C (= 3005) 395; κατησυρευσατο 612; κατισχυσατο 559

Notes: The temporal augment lengthening of ι has become “corrected” to η through itacism in the congeners 395-3005 (Smyth, 146 §435). Theodotion has also rendered נָבַר “prevail, be mighty,” using ισχύω in Job 36:9b. Aquila also uses κατισχυρεύομαι as a lexical equivalent, but for forms of עָרַץ “dread, fear,” so the attribution to Theodotion is trustworthy. The index is at 15:26a in Mss 260 and 612.

Job 15 26a

HT יְרוּץ אֱלִיוּ בְּצִוָּאר

LXX ἔδραμεν δὲ ἐναντίον αὐτοῦ ὕβρει

α' σ' θ' ἔδραμεν πρὸς αὐτὸν (έν) τραχήλῳ

Witl: Syh

NonGr: Syh: ❖ אֱלִיוּ מְחַלֵּל מִי.א.
❖ אֱלִיוּ מְחַלֵּל מִי.א.ש

Job 15 26b-27

HT : בְּעֵבִי נָבִי מְנַנְיוּ:
כִּי־כֶסֶף פָּנָיו בְּחֶלְבֹו

וַיַּעַשׂ פִּימָה עָלָיִךְ כְּסֵל:

LXX ἐν πάχει νώτου ἀσπίδος αὐτοῦ,
ὅτι ἐκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν στέατι
αὐτοῦ καὶ ἐποίησεν περιστόμιον ἐπὶ τῶν μηρίων.

sub ✖

Wit1: C (= 250 257) cI^{-395 3006} La lSa

Attr: ✖] ἐκ θ' οἱ γ̄ C (= 250 257) cI^{-395 559 3006}

Var: ✖] om **26b–27** Sa

NonGr: La: ✖ *in crassa cervice scuti sui, quia operuit faciem ejus in adipe suo et fecit capistrum super femora.*

Notes: The asterisked materials from Theodotion were placed under the asterisk in Origen's fifth column.

Job 15 26b

HT :בַּעֲבֹרִי גַבִּי מִגִּנְיִי

LXX (ἐν πάχει) νώτου ἀσπίδος αὐτοῦ,

α' ἀυχένων θυρεῶν αὐτοῦ

Wit1: 252 lSyh

Var: ἀυχένων] αυχενες Syh

NonGr: Syh: ❖ ܐܘܚܝܢܘܢ ܬܘܪܝܘܢܐ ܕܐܘܬܘܪܐ

Notes: The lemma of 252 reflects the translation technique of Aquila, and Syh ܐܘܚܝܢܘܢ ἀυχένες, masculine nominative plural, an accommodation to Syriac (*Beiträge*, 26). Aquila may accommodate the case of a noun in construct to represent the subject or object in Hebrew, but in general, he represents the Hebrew construct form with the genitive (Hyvärinen, 60-62).

Job 15 27a

HT כִּי־כֶסֶף פָּנָיו בְּחֻלְבּוֹ

LXX ὅτι ἐκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν στέατι

σ' ἐπεκαλύφθη γάρ τὸ πρόσωπον αὐτοῦ ὑπὸ στέατος αὐτοῦ

Wit1: lemma] ↓252 | ἐπεκαλύφθη] ↓C (= 250^{+c} 3005) ↓cI^{-139 260 643 732} cII
555

Attr: σ'] α' 252; > cI^{-137 139 260 395 612 643 680 732 740 3006}

Var: ἐπεκαλύφθη] απεκαλυφθη C (= 250^c) 138-255 252

Notes: The early catena tradition of Mss 250-3005 along with the translation technique of Symmachus to revise the Greek text into greater alignment with the Hebrew כִּפֶּה “cover, conceal, hide” weighs the evidence for the verbal form for ἐπεκαλύφθη from ἐπικαλύπτω, “cover over, cover up” (*Kollationen*, 108; Young, 293, 37; *Hexapla*, 29 n. 32). Ms 555 is newly cited from the manuscript (104v, 26-27).

Job 15 27a

HT פְּנִיּוֹ בְּחֻלָּבוֹ (פִּי־כֶסֶף)
LXX (ὅτι ἐκάλυψεν) τὸ πρόσωπον αὐτοῦ ἐν στέατι

ἐβρ' τήν καρδίαν

Wit1: cI^{cat} cII (Olymp) 249^{cat} 523^{cat}

Notes: The scholiast read the Hebrew חֻלָּב as חֶלֶב “the heart” with an unsyncopated article. Because the rendition of ἐβρ' is often paraphrastic or interpretive, so the use of the accusative case may suggest that the revision of the whole phrase is represented, not just בְּחֻלָּבוֹ. Since the Nicetas catena cites the fragment under Olymp, but *AGK* reads the catena author as Polychr, this may be his work (Young, 296, 16; *AGK*, vol. 2, 205 §95). Field includes αὐτοῦ, but no witness establishes the pronoun (*Hexapla*, 29 n. 33).

Job 15 27ab

HT פְּנִיּוֹ בְּחֻלָּבוֹ (פִּי־כֶסֶף)
וַיַּעַשׂ פִּימָה (עַל־יִכְסֹּף)
LXX (ὅτι ἐκάλυψεν τὸ πρόσωπον αὐτοῦ) ἐν στέατι αὐτοῦ
καὶ ἐποίησεν περιστόμιον (ἐπὶ τῶν μηρίων.)

ἐβρ' πιμελήν καὶ διπλοῖδα

Wit1: C (= 249^{cat} 3005) ↓cI^{cat} (Olymp) 474^{cat} 523^{cat}

Var: πιμελήν καὶ διπλοῖδα] διπλοῖδα και πιμελην 137^{cat}-139^{cat}-260^{cat}-643^{cat}-732^{cat}

Notes: The revision of ἔβρ' has simply abbreviated two items בֶּלֶן “fat” for πιμελή “soft fat, lard” and הַמְּיָן שָׂעִי “he made abundant” for διπλοῖδα “to double” (from the verb διπλοῖζω rather than the noun διπλοῖς “cloak”). The attribution and lemma is embedded in the text of 3005 (*Kollationen*, 109; *AGK*, vol. 2, 205, §96).

Job 15 27b

HT :שְׂעִי הַמְּיָן עָלֵי-כֶסֶף:

LXX αὐτοῦ καὶ ἐποίησεν περιστόμιον ἐπὶ τῶν μηρίων.

σ' καὶ ἐπάχυνεν πιμελήν κατὰ τῆς ψόας

Wit1: |C (= 250 257 3005) |cI^{-138 139 260 643 732} |cI^{cat} |cII (Olymp mend Polychr) 161 |248 |249^{cat} |252 |474^{cat} |523^{cat} Syh

Attr: σ'] α' 252; α' σ' Syh; ἔβρ' see below

Var: καὶ] > 248 | ἐπάχυνεν] -χυνε C (= 257) 559-740 cII | πιμελήν] πιμελη C (= 3005); πημελην C (= 250) 255-395-559-680-3006 | καὶ ἐπάχυνεν πιμελήν] > cI^{cat} 249^{cat} 474^{cat} 523^{cat} | κατὰ] ἐπι 257 | τῆς ψόας] ψύας 138^{cat}-255^{cat}-612^{cat}-740^{cat} 252; ψοίας 3005; ψύας 139^{cat}-260^{cat}-643^{cat}-732^{cat}; τὰς ψοάς 249^{cat}; ψύας 523^{cat}

NonGr: Syh: ❖ מלממממ ל כסיה מרנא .פ .ר

Notes: The excerpt which contains this Symmachus version appears twice in the catena (C, cI, and cII; with the last falsely under the name of Olympiodorus) as a marginal note and in the mentioned fragments; not all readings are indicated, but only those which result from the agreement of the relevant witnesses to the original. From the same Polychronius fragment the “Hebrew” version originated, cited by the *Edition*: ‘ὁ Ἑβραῖος ἀντὶ τοῦ “περιστόμιον” πιμελήν καὶ διπλοῖδα λέγει’” (*Nachlese*, 395). The second Symmachus fragment in the witnesses is shortened: κατὰ τῆς ψόας (Young, 294, 22; Ziegler, *Beiträge*, 26f, 58; *AGK*, vol. 2, 205, §96).

Job 15 30b

HT (יִתְקַדֵּי) שִׁבְתִּי (שְׁהֶבֶת)

LXX (τὸν βλαστὸν αὐτοῦ) μαράναι (ἄνεμος,)

α' φλέξει

Wit1: 252 Syh

NonGr: Syh: ❖ ܘܡܠܝܬܐ .ܟ

Notes: Ziegler notes corrections to Reider-Turner for this and the following 15:30b (*Beiträge*, 27; “Auctarium,” 7 n. 9).

Job 15 30b

HT תִּנְקַתוֹ תִּבְבַּשׁ (יִנְקַתוֹ תִּבְבַּשׁ)

LXX (τὸν βλαστὸν αὐτοῦ μαράναι) ἄνεμος,

σ' φλόξ

Wit1: C (= 250) cI^{-137 139 260 395 559 612 643 732 740 3006} 252 Syh

Attr: σ'] > C (= 250)

NonGr: Syh: ❖ ܟܘܠܡܝܬܐ .ܘ

Job 15 32b

HT : לא רַעַנְנָהּ (וְכַפְּתָהּ)

LXX (καὶ ὁ ῥάδαμνος αὐτοῦ) οὐ μὴ πυκάσῃ·

α' θ' οὐκ εὐθαλής

Wit1: Syh

NonGr: Syh: ❖ ܟܘܝܐ ܟܠ .ܕܐ .ܟ

σ' οὐκ εὐθαλήσει

Wit1: C (= 250 3005) cI^{-137 138 139 255 260 643 680 732} cII 1161' 252 560 Syh

Attr: σ'] inc 3006; α' 252; > C (= 250)

Var: οὐκ] ου μη 161' | εὐθαλήσει] ευθαληση 161'

NonGr: Syh: ❖ ܝܘܝܬܐ ܟܠ .ܘ

Notes: The lexical item for Symmachus has been adapted to the OG context in 161'. While the subjunctive rendering is possible for Symmachus, the use of the future is more likely (Busto Saiz, 123; *Hexapla*, 30 n. 39; Young, 296, 46).

Job 15 34a

HT כִּי־עֲרַת חֲנָף גַּלְמוֹד
LXX μαρτύριον γὰρ ἀσεβοῦς θάνατος,

α' θ' ὅτι συναγωγὴ ὑποκριτοῦ ἄκαρπος

Witl: †C (= 250 3005) †cI^{-139 260} 560 Syh Vulg

Attr: α' θ'] α' 3006; > C (= 250)

Var: ὑποκριτοῦ] υποκριτων C (= 250) 680

NonGr: Syh: 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 [𐎨𐎩𐎪𐎫] 𐎬𐎭𐎮𐎯
 ✧ 𐎰𐎱
Vulg: *congregatio enim hypocritae sterilis*

Notes: The revision of the Greek by Aquila not only represents the grammatical structure of the Hebrew, but it also brings the lexical equivalency into greater alignment with the Hebrew: עֲרַת “congregation” is revised to συναγωγὴ “assembly.” The Hebrew חֲנָף “hypocrite” is revised to ὑποκριτής “hypocrite.” Finally, גַּלְמוֹד “hard, barren” is revised to ἄκαρπος “barren, unfruitful.” The Syh is corrected from the insensible 𐎠𐎡𐎢𐎣 to 𐎠𐎡𐎢𐎣 “(of) a coming or meeting together” by Middeldorpf because of the numerous examples of the equivalency of 𐎠𐎡𐎢 in Syh, with עֲרַת in Hebrew (*Hexapla*, 30 n. 40; *Curae Hexaplares*, 41). The stich is indexed in Ms 559 to 15:33b (*Kollationen*, 109; *Beiträge*, 27).

σ' ἐκκλησία δὲ ἐνόχου ἄκαρπος

Witl: Syh

NonGr: Syh: ✧ 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯

Notes: The translation of גַּלְמוֹד “barren,” which occurs only in Job 3:7, 15:34, 30:3, and Isa 49:21, is delivered in the *Armenian Commentary of Chrysostom* in two renditions: α' *sterilis* (ἄκαρπος) = Vulg and σ' *sine fetu* (ἐκβλητος). In *Index to Aquila* (under ἄκαρπος) Arm is to be listed instead of La (*Beiträge*, 13-14; *Curae Hexaplares*, 41; Reider-Turner, 9).

Job 15 35ab

HT הָרָה עֲמָל וַיֵּלֶד אֲוִן
LXX ἐν γαστρὶ δὲ λήμψεται ὀδύνας, ἀποβήσεται δὲ αὐτῷ κενά

α´ συνέλαβεν πόνον καὶ ἔτεκεν ἀνωφελές

Wit1: lemma] ↓C (= 250 406 3005) ↓cI^{-139 260} ↓cII | πόνον] Vulg

Wit2: 35c δόλον] πονον L

Attr: α´] σ´ 138-740; > C (= 250 406)

Var: συνέλαβεν] -λαβε 138-732 cII | πόνον] > C (= [406]) cI^{-139 260} cII | ἀνωφελές] ανωφελεις 559-740-3006; ανοφελεις 612; ανωφελ[C (= 250); ανω[C (= 406)

NonGr: Vulg: *dolorem*

Notes: Ms 3005 is the second witness now for πόνον, which has fallen out in the later catena (*Nachlese*, 395); Ziegler cites the reading for 15:35a, but it belongs to 15:35ab. Ziegler's reading to 138 (*sic* ἀνωφελείς) is wrong (*Kollationen*, 110; Young, 298, 10-11; *Beiträge*, 27). See also Job 16:2 α´ for πόνον (*Hexapla*, 30 n. 42).

σ´ κυήσει κατ' ἄλλων ὀδύνας καὶ εἰς κενὸν αὐτῷ ἀποβήσεται

Wit1: C (= 250 3005) ↓cI^{cat} ↓cII (Olymp) 474^{cat} 1523^{cat}

Attr: σ´ C (= 3005)] > C (= 250) cI^{cat} cII 474^{cat} 523^{cat}

Var: κενόν] ουδεν cI^{cat} cII 523^{cat}

Notes: Based upon the equivalency in Ps 7:15 of הָרָה paralleling κυεῖν and the witness of the early catena Ms 3005, the attribution is assigned to Symmachus; the attribution has fallen out in the early tradition. Previously, the fragment was viewed as a scholion. The cII group is given Olymp for the author, continued from a previous citation (*Kollationen*, 110; Young, 298, 24, 25-26; *AGK*, vol. 2, 216 §132; Busto Saiz, 641).

Job 15 35c

HT :הַמְּרָהִיבִי מִבְּטֶן (רַב־טֶבֶל)

LXX (ἡ δὲ κοιλία αὐτοῦ) ὑποίσει δόλον.

σ´ ἐτοίμη εἰς δόλον

Wit1: C (= 250 3005) 161 709

Wit2: ὑποίσει δόλον] Vulg | δόλον] πονον *L*; δολους *Dam*

Attr: σ'] α' 161; > *C* (= 250 3005)

NonGr: Vulg: *praeparat dolos*

Notes: Field cites the reading as asterisked and attributed to Aquila, now attested by 161; Ziegler had no witness with such a reading, and therefore, he assigned the reading to Symmachus, which is now attested by 709; this manuscript often holds an early strand of the catena tradition (*Beiträge*, 27; *Nachlese*, 395; “Auctarium,” 7 n. 11; Hagedorn, “Hexaplarische Fragmente des Buchs Hiob in der Katenen-Epitome des Leo Magister (Vaticanus gr. 709),” 98). Lexical equivalency does not resolve the issue. Both lexical equivalencies are attested by the revisers (Reider-Turner, 285). That the reviser added the preposition εἰς supports the assignment of the attribution to Symmachus.

Chapter 16

Job 16 2b

HT (כְּלָכֶם) לְמַעַן יִמְחַמְּךָ
LXX παρακλήτορες κακῶν (πάντες)

α' παράκλητοι πόνον

Wit1: C (= 3005) !cI⁻¹³⁹ !cII (Olymp) !161 !252

Var: παράκλητοι] παρακλιτοι 559; παρακαλητ()138 | πονον C (= 3005)
740] πονων cI^{-139 740} cII 161 252

Notes: The early catena Ms 3005 is worth consideration, as the Hebrew לְמַעַן “labor” is singular, and the later tradition seems to be an adjustment to the OG κακῶν. The variant has corrupted the entire catena tradition. Ms 740 is a secondary corruption of the cI group. Ziegler’s statement that 252 has πόνου is unfounded; it has πόνω[ν. The reading is combined in 138: α' θ' παρακαλήτ[πόνων παρακαλήται κόπων. The cII is supplied the author, Olymp, though it is *sine nomine* in the catena, because it follows a portion which is named to him (Young, 299, 36-37).

θ' παράκλητοι κόπων

Wit1: C (= 3005) !cI^{-137 139 260 643 732} cII 161 !252

Var: παράκλητοι] –κλιτοι 559; παρακαληται 138; + η 680 | κόπων] κοπου
252

Notes: The reading is combined in 138: α' θ' παρακαλήτ() πόνων παρακαλήται κόπων (Young, 299, 37-38).

Job 16 2b

HT :כְּלָכֶם לְמַעַן יִמְחַמְּךָ
LXX παρακλήτορες κακῶν πάντες

σ' παρηγοροῦντες πάντες ἐπαχθεῖς ἔστε

Wit1: C (= 3005) !cI⁻¹³⁹ cII 161 !252

Attr: σ'] θ' 252; > 643-732

Var: πάντες] > 137-260-643-732 252 | ἐπαχθεῖς ἐστε] επαχθησεσθε 559;
> εστε 252; + εφησεν 260

Notes: The attribution for Symmachus is not to be disputed. The omission of πάντες is due to homoioteleuton ς-ς. Ms 559 has combined the two words into one; Ms 252 omitted ἐστε to contextualize the fragment to the OG. Ms 260 has added ἔφησεν to explain the speaker. Symmachus renders the participle using the εἰμί plus the adjective, perhaps as a representation of the piel stem. The reading stands near 16:3a in 252 (*Kollationen*, 110; Young, 299, 38-39). Ziegler's C^p is unconfirmed, except those Mss listed: > 137-260-643-732 (*Kollationen*, 110).

Job 16 3a

HT (חַיִּי לְדַבְּרֵי יְהוָה) —
LXX τί γάρ (μὴ τάξις ἐστὶν ῥήμασιν πνεύματος)

sub ÷

Wit1: La

NonGr: La: ÷ *quid enim* ✓ *numquid ordo*

Notes: The La is preserving a textual tradition, by placing the translation of the OG under the obelus to reflect the Hebrew text.

Job 16 3a

HT (חַיִּי לְדַבְּרֵי יְהוָה) חַיִּי
LXX (τί γάρ) μὴ τάξις (ἐστὶν ῥήμασιν πνεύματος)

δγρ´ παράταξις

Wit1: C (= 3005) | cI⁻¹³⁸

Var: παράταξις] παταξις 137-395-740; παταξις 255-559; παταξεις 680-3006; παταξας 612

Notes: Ms 3005 now offers the reading which was postulated by Montef (*Beiträge*, 105; Field, *Hexapla*, 30 n. 3; Schleusner, II 670; *Nachlese*, 395-96).

α´ μὴ τέλος

Wit1: 252 | Syh

Var: μή] > Syh

NonGr: Syh: ❖ ⲛⲁⲗⲁⲉ .ⲛ

Notes: The Aquila reading is combined with the σ' θ' lemma (below): α' μη τέλος ἄρα ἔστιν πέρας in 252.

σ' θ' ἄρα ἔστιν πέρας

Witl: lemma] 252 | πέρας] C (= 257 3005) cI^{-138 139} Syh

Attr: σ' θ'] α' 252; λ' C (= 3005) cI^{-138 139}; > C (= 257)

NonGr: Syh: ❖ ⲛⲁⲟⲟ .ⲗ .ⲟ

Notes: The attribution to Theodotion in the Syh seems questionable, since Theodotion tends to revise with a one-to-one correspondence toward the Hebrew text. Theodotion demonstrates four methods for rendering the Hebrew interrogative particle ה, though each entails the use of a single lexeme (Gentry, 364). The *Edition's* suggested ⟨σ'⟩ is worthy of consideration, but the early catena tradition assigns λ', so attribution to both revisers are retained.

Job 16 3b

HT :אוּמַה־יִמְרִיץֶךָ כִּי תַעֲנֶה:

LXX ἢ τί παρενοχλήσει σοι ὅτι ἀποκρίνη;

sub ❖

Witl: C (= 250 257) †cI^{-395 3006} Syh^{txt} La †Sa

Attr: ❖] θ' C (= 250 257) cI^{-395 559 3006}

Var: **16 3b]** > 135-797 Sa

NonGr: Syh^{txt}: ✓ .ⲁⲛⲟⲟ ⲛⲁⲣⲉⲛⲟⲗⲏⲥⲓ ⲛⲁ ⲗⲁ ⲁⲛⲟⲟ ❖

La: ❖ *aut in quo molestum tibi erit, quia respondebis* ✓

Notes: The witnesses testify to the fifth column of Origen, placing Theodotion's material under the asterisk (*Hexapla*, 30 n. 4).

Job 16 3b

HT (אוּ מִה־יִמְרִיצֶךָ) כִּי (תַעֲנֶנָּה:)
 LXX (ἢ τί παρενοχλήσει σοι) ὅτι (ἀποκρίνη)

σ' ἵνα

Wit1: cI^{-138 139 260 643 680 732 740}

Notes: The rendition by Symmachus is an example of his avoidance of a stereotypical translation for the Hebrew כִּי (Salvesen, 221-222). The attribution and lemma is possibly misunderstood as Σινᾶ in 3006. In 21:15a, Ms 3006 has omitted the attribution σ' (*Kollationen*, 112). Montef wrongly equated ἵνα with מִה־אוּ (*Hexapla*, 30 n. 5).

Job 16 4b

HT לֹו־יִשׁ (נִפְשָׁכֶם תַחַת נִפְשֵׁי)
 LXX εἰ ὑπέκειτό γε (ἢ ψυχὴ ὑμῶν ἀντὶ τῆς ἐμῆς)

α' ὄφελον

Wit1: C (= 250 257 3005) †cI^{-139 260 643 732 740} cII (Polychr) 161 709

Attr: α'] > C (= 250) cII

Var: ὄφελον] οφειλον 138-255-395-559-612-3006; ωφειλον 137-680

Notes: The C and cII catena have the correct reading: ὄφελον. Mss 161 and 709 add additional witnesses to the attribution and lemma. The verb ὀφείλω is not attested as an equivalency for Aquila for שׁ (Reider-Turner, 284). The cII catena is *sine nomine* following a catena section attributed to Polychr, so he is given the authorship (*Kollationen*, 111; *Nachlese*, 396; Young, 300, 42).

σ' εἶθε

Wit1: C (= 250 3005) cI^{-137 138 139 260 643 732 740} cII (Polychr)

Attr: σ'] θ' C (= 3005); > C (= 250)

Notes: The attribution to θ' in 3005 is a scribal error for σ'. In the one example of Theodotion's translation technique for שׁ he used a form of εἶμί (Gentry, 274). This suggests that the attribution can be reliably assigned to σ' (Young, 300, 40).

Job 16 4bcd-5a

HT לִי־יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי
 אַחֲבִירָה עֲלֵיכֶם בְּמַלְיָם
 וְאֲנִיעָה עֲלֵיכֶם בְּמוֹ רֵאשִׁי׃
 אֲמַצְצֶכֶם בְּמוֹ־פִי

LXX εἰ ὑπέκειτό γε ἡ ψυχὴ ὑμῶν ἀντὶ τῆς ἐμῆς·
 εἶτ' ἐναλοῦμαι ὑμῖν ῥήμασιν,
 κινήσω δὲ καθ' ὑμῶν κεφαλὴν·
 εἴη δὲ ἰσχυὸς ἐν τῷ στόματί μου,

σ' εἴθε ὑμεῖς τοῖς ἐμοῖς ὑπέκεισθε πάθεσιν,
 ἑτέροις προσεγενόμην ἂν ὑμῖν λόγοις,
 καὶ ἐκίνησα ἂν ἐφ' ὑμῖν τὴν κεφαλὴν
 ἐπέρρωσα ἂν ὑμᾶς ἐν τῷ στόματί μου

Wit1: †C (= 3005) †cI^{-139 643 732} †cII (Olymp) †491^{commO1} (*Kommentar*, 145, 14-17)

Wit2: 4d] και εκινησα αν εφ υμων συν πειθει την κεφαλην μου 248: cf
 fl

Attr: σ'] ετερος των ερμηνευτων 491^{commO1} (*Kommentar*, 145, 14-17)
 cII

Var: εἴθε] εἰ codd | εἴθε—πάθεσιν et καὶ ἐκίνησα—κεφαλὴν] > C (= 3005)
 cI^{-139 643 732} | κεφαλὴν] + και cII | διὰ τοῦ στόματος 491^{commO1}
 (*Kommentar*, 145, 17)] ἐν τῷ στόματι C (= 3005) cI^{-139 643 732} cII

Notes: The attribution can be reliably assigned to Symmachus. The variant εἰ is an influence from the OG. The omission of εἴθε—πάθεσιν probably occurred due to homoioarcton εἴθε—ἑτέροις and the omission of καὶ ἐκίνησα—κεφαλὴν probably arose due to homoioteleuton πάθεσιν—κεφαλὴν in C (= 3005) cI^{-139 643 732}. As for the variant ἐν τῷ στόματί in the catena group, it probably came from the OG text. Symmachus's use of διὰ + a noun in the genitive to denote instrumentality is fitting of the translation for the Hebrew בְּמוֹ־פִי (Busto Saiz, 170). His lexical equivalency for בְּמוֹ has not been preserved outside of these two examples. Ziegler does not specify which witnesses are included in "codd" in the *Edition*. Nobil had wrongly attributed the fragment to Chrysostom (*Hexapla*, 30 n. 7; *Kommentar* 145, 15-16; Young, 301, 28-34).

Job 16 6a

HT (אִם־אֲרַבְרָה) לֹא־יִשְׁחָדָה כְּאָבִי

LXX (ἐὰν γὰρ λαλήσω) οὐκ ἀλγήσω τὸ τραῦμα

σ´ οὐκ ἐνδώσει ὁ πόνος μου

Wit1: †C (= 250 406 3005) †cI^{-139 260 643 732} cII (Olymp) 560

Attr: σ´] > C (= 250 [406])

Var: οὐκ ἐνδώσει] εοικεν δώσει 680;]σει C (= 406)

Notes: The attribution and lemma is established by the weight of the manuscript evidence. Lexical equivalencies for the Hebrew do not weigh for or against the assignment to Symmachus. The use of the future indicative for the Hebrew imperfect is also not determinative, since this is a default translational pattern for all three revisers and the OG. The use of the article in construct phrases when none is specified does, however, permit Symmachus to be the reviser. The index is placed to 16:5b in Ms 138 (*Hexapla*, 30 n. 10; Young, 302, 11-12).

Job 16 6a

HT כְּאֵבִי (לְאֵי־חַיִּי־לִי הַבְּרָחָה־אֵם)

LXX (ἐὰν γὰρ λαλήσω οὐκ ἀλγήσω τὸ τραῦμα) —

sub * μου

Wit1: Syh^{txt}

Wit2: τραῦμα] + μου Syh (*) A-S^c Syp Co Aeth Arm = 𐎎𐎗

NonGr: Syh^{txt}: ✓ .𐎎.𐎗 * .𐎎.𐎗.𐎎

Syp: 𐎎𐎗𐎎𐎗

Arm: ցաւք վիրաց իմոց

Notes: The asterisk has preserved Origen's fifth column in the witnesses. Attributions are written interlinearly above ✓ .𐎎.𐎗 * in the Syh. Cox notes in that "τὸ τραῦμα" is translated ցաւք վիրաց իմոց "pain of my sores" (*Armenian Job*, 307).

Job 16 6b

HT :יְהִי־לִי מִנִּי־הַלְּבָבָה (וְאֵתֵּחַ־לִּי)

LXX (ἐὰν δὲ καὶ σιωπήσω) τί ἔλαττον τρωθήσομαι

σ' τί μου ἀποχωρήσει

Wit1: C (= 250 3005) |cI^{-139 260 643 732} 560

Attr: σ'] > C (= 250)

Var: ἀποχωρήσει] αποχωρισει 395

Notes: The Hebrew הִלֵּךְ “to go, walk,” is a rather generic verb which was specified in the OG by the Greek verb τιτρώσκω “to damage, cripple.” Symmachus’s revision ἀποχωρέω “move away from” aligns the rendition lexically, but as for the translation, loses meaning (*Hexapla*, 30 n. 11).

Job 16 7

HT (אֲדַעֲתָהּ הַלְאֲנִי הַשְּׂמוֹת כָּל־עֲדָתִי)

LXX (νῦν δὲ κατάκοπόν με πεποίηκεν (μωρόν σεσηπότα)

σ' ἐκόπασέν με

Wit1: C (= 250 3005) |cI^{-139 643 732} |560

Attr: σ'] > C (= 250)

Var: ἐκόπασεν] εκοπωσε 138-559 560; εκοποσεν 612

Notes: The OG reviser represents the hiphil stem of the Hebrew הָאֵץ “be weary” using ποιεῖν + adjective. This is a common device also employed by Symmachus to render the hiphil stem; however, he rendered the Hebrew stem using the finite verb κοπώω “weary” (Salvesen, 232; Emanuel Tov, “The Representation of the Causative Aspects of the Hiph’il in the Septuagint: A Study in Translation Technique,” *Biblica* 63 (1982): 417-24; Busto Saiz, 103f; *Hexapla*, 30 n. 12).

Job 16 7

HT (אֲדַעֲתָהּ הַלְאֲנִי הַשְּׂמוֹת (כָּל־עֲדָתִי)

LXX (νῦν δὲ κατάκοπόν με πεποίηκεν) μωρόν (σεσηπότα)

⟨θ'⟩ ἀναίσθητα

Wit1: 523 |cII (Olymp)

Var: ἀναίσθητα] αναισθητον cII

Notes: The adjective ἀναίσθητος is not found in the vocabulary of the OG; it stands in a σ'-rendition of בְּבִלְי־דַעַת in Job 35:16b and in a θ' revision in Prov 17:21 where the same words of 16:7 are found: ἀπαίδευτος [נְבִל] σ' μωρός θ' ἀναίσθητος. Therefore, Theodotion is assigned the attribution (Young, 302, 42- 303, 1; *Beiträge*, 98).

Job 16 8abc

HT ותקמטני לעד היה
ויקם בי כחשי
בפני יענה:
LXX καὶ ἐπελάβου μου εἰς μαρτύριον ἐγενήθη·
καὶ ἀνέστη ἐν ἐμοὶ τὸ ψεῦδος μου,
κατὰ πρόσωπόν μου ἀνταπεκρίθη.

sub ※

Wit1: †C (= 250 257) †cI^{-395 559 3006} †Syh^{txt} La †Sa

Attr: ※] ἐκ θ' οἱ β̄ C (= 250 257) cI^{-395 559 3006}

Var: **8abc**] **8ab** C (= 250 257) cI^{-395 559 3006} Syh; > **8abc** Sa

NonGr: Syh^{txt}: .אסא אהואממא אהאבא א *
✓ אהוא אהוא אהוא אהוא
La: ※ *apprehendisti me, et in testimonium factus sum,
et surrexit super me mendacium meum,
contra faciem meam respondebit ✓*

Notes: The Syh has omitted a line in its asterisked materials, which has influenced the catena tradition; the La and negative witness of the Sa rightly preserves Origen's fifth column under the asterisk.

Job 16 8abc

HT ותקמטני לעד היה
ויקם בי כחשי
בפני יענה:
LXX καὶ ἐπελάβου μου εἰς μαρτύριον ἐγενήθη·
καὶ ἀνέστη ἐν ἐμοὶ τὸ ψεῦδος μου,
κατὰ πρόσωπόν μου ἀνταπεκρίθη.

α´ καὶ ἐρρυτίδωσας με, εἰσέτι γίνεται,
καὶ ἐπανεστη μοι ἄρνησίς μου,
ἐν προσώπῳ μου ἀποκριθήσεται

Wit1: lemma] Syh | ἄρνησίς μου, ἐν προσώπῳ μου] 252

NonGr: Syh: אָרְנֵי שׁוֹרֵי בֵּן אֲרִיִּים אֶלֶּי . א
אֶלֶּי אֲרִיִּים אֶלֶּי אֶלֶּי
* אֶלֶּי אֲרִיִּים אֶלֶּי אֶלֶּי

Notes: The equivalency of εἰσέτι for לְעַד is established in Ps 144:2 and Prov 29:14 for Aquila, so the Syh retroversion is reliable in this. The only other example of Aquila using ἄρνησίς to represent שָׁרָה “leanness, lying” is found in Hos 4:2, but Aquila does use cognate Greek forms of ἀρνεῖσθαι to represent cognates of the Hebrew verb שָׁרָה (Reider-Turner, 32; *Hexapla*, 31 n. 14; 301, 369).

Job 16 8a

HT הִתְקַטַּמְנִי לְעַד הַיָּהּ
LXX καὶ ἐπελάβου μου εἰς μαρτύριον ἐγενήθη·

σ´ καὶ κατέδησάς με ἀδιαλείπτως ἐν ζωῇ,

Wit1: C (= 250 3005) l*cI*^{-139 260 559 643 732} l*cII* (Olymp et Polychr) l161
l555 l608

Attr: σ´] θ´ 3006; > C (= 250)

Var: καί] > 687-703-748 161 555 | ἀδιαλείπτως] αδιαληπτως 748 | ζωῇ]
ζυγω *cI*^{-139 260 559 643 732} *cII* 161 555 608

Notes: The translation of Symmachus in the earliest tradition [C (= 250 3005)] reflects a reading of the Hebrew הִתְקַטַּמְנִי as הִתְקַ (Kollationen, 114; Beiträge, 27; Nachlese, 396; Young, 303, 8-9; *Hexapla*, 31 n. 15).

Job 16 8bc

HT וַיִּקָּם בִּי כְּחֹשֶׁי
בְּפָנַי יַעֲנֶה:
LXX καὶ ἀνέστη ἐν ἐμοὶ τὸ ψεῦδος μου,
κατὰ πρόσωπόν μου ἀνταπεκρίθη.

σ´ καὶ ἀνέστη μοι καταψευδόμενος
κατὰ πρόσωπον ἀντιλέγων μοι

Var: ὄνειδίζοντες] ονειδιζων *cI*^{-139 260 559 643 732} | σιαγόνας] σιαγον() *C*
(= 250); σιαγονο(ς) *C* (= 3005); + μου *Syh*

NonGr: *Syh:* ❖ חַלְמַתְּךָ חַלְמַתְּךָ חַלְמַתְּךָ חַלְמַתְּךָ חַלְמַתְּךָ
Syp: חַלְמַתְּךָ

Notes: The Greek wording of the whole verse was previously known only from 250. Ms 3005 confirms the attribution and provides another witness for the whole lemma, of which the *cI* group has received only one portion of the verse; moreover, the *Syh* likewise testifies to the plural (*Nachlese*, 396; *Beiträge*, 28; *Hexapla*, 31 n. 18, 20).

Job 16 11b

HT עַל־יָדַי רָשָׁעִים יִרְטְנֵנִי
LXX ἐπὶ δὲ ἀσεβέσιν ἔρριψέν με

σ´ καὶ εἰς χεῖρας ἀσεβῶν ἐνέβαλέν με

Wit1: *C* (= 250 3005) ↓ *cI*⁻¹³⁹ ↓ *cII* (Polychr)

Attr: σ´] > *C* (= 250) 138

Var: καί] > *cII* | ἐνέβαλεν] ενεβαλε 138-260-732; εβαλε *cII* | με] + εφη
260

Notes: The attribution is preserved in the early catena Ms 3005 and transmitted reliably. This is an example where Symmachus has preserved the correspondence of καί for ׀ and retained the Hebrew prepositional phrase עַל־יָדַי in order to align the revision more closely to the Hebrew text, in contrast to the translation delivered by the OG (Salvesen, 202, 220). The only other occurrence of the lexical item יִרְטְנֵנִי “be precipitate, precipitate” is in Num 22:32 in the Hebrew text, but this portion has not been delivered for Symmachus, so no comment can be made upon the lexical equivalency chosen. The fragment is indexed to 16:11a in 138-255 (*Kollationen*, 115; Young, 305, 21-22; *Hexapla*, 31 n. 21).

Job 16 12b

HT וְאָחַז בְּעֶרְפִּי וַיִּפְצַּץ־נִי
LXX λαβῶν με τῆς κόμης διέτιλεν,

ἐβρ´ λαβῶν με τοῦ τένοντος διετίναξεν

Wit1: *cI* ↓ *cII* (Olymp) 523

Var: διετίναξεν] διετειναξεν *cII*^{-512 513}

Notes: The translation of the perfect verbal form by the participle has been retained from the OG. The reviser has tried to specify the lexical item עָרַךְ “back, neck” with the Greek τένων “sinew, tendon” rather than the OG κόμη “hair.” Further, the lexical choice διατινάσσω “to shake to pieces, shake violently” may be intended to represent the intensive, repetitive action of the pilpel stem of פָּצַץ “break” (Joüon-Muraoka, vol. 1, 169 §59.3.c). The *Edition* is corrected for the reading of the *cII* group for 512-513, but not for the other members; regardless, the variant is an itacism (Young 306, 1-2; *AGK*, vol. 2, 232-33, §41).

Job 16 14b

HT יָרַץ עָלַי כְּגִבּוֹר:
LXX ἔδραμον πρὸς με δυνάμεινοι

α' θ' ἔδραμον ἐπ' ἐμέ ὡσπερ δυνατοί

Wit1: Syh

NonGr: Syh: ❖ ܐܕܪܡܢ ܥܠ ܝܘܨܦܝܢ ܕܝܢܘܨܝܢܝܢ

Notes: The Syh translation reflects the third person plural form for the verb likewise found in the OG, even though the Hebrew verb is masculine singular of יָרַץ “run.” Apparently, to keep the grammatical number parallel, he rendered the adjective δυνατός as plural “strong men” rather than retain the singular of the Hebrew גִּבּוֹר “mighty man.”

σ' ἔδραμεν ἐπ' ἐμέ ὡσπερ γίγας

Wit1: Syh

Wit2: ἔδραμον] εδραμεν 575 = *fl*

NonGr: Syh: ❖ ܐܕܪܡܢ ܥܠ ܝܘܨܦܝܢ ܕܝܢܘܨܝܢܝܢ

Notes: Unlike the above revisers α' θ', Symmachus has demonstrated the more faithful rendering to the grammar of the Hebrew text. He renders the singular number of the Hebrew verb and the adjective as singular forms in his revision. It seems unlikely that the Lucianic Ms 575 has been influenced by the σ' reading, being the sole witness in the Lucianic group, but this is also seen in Job 15:20a α' σ'.

Job 16 15a

HT (שֵׁק תִּפְרַתִּי עָלַי גְּלִדִּי)
 LXX (σάκκον) ἔρραψα (ἐπὶ βύρσης μου,)

σ´ συνερραψαν

Wit1: Syh

Wit2: ἔρραψα c 644* 728 754 797 (εραψα) Aeth O1 = [stl] ερριψαν A-254
 Syp (vid); εριψαν Sc-336-637; ερρηψαν 253 Iul; ερραψαν
 (εραψαν) B* 55 250-705 296 rel (*adsuerunt* La Tic)

NonGr: Syh: ✦ ܣܝܩܐ .ܘܘ

Notes: The Syh retroversion indicates that Symmachus revised the lexeme ῥάπτω “sew, stitch” to emphasize the Hebrew lexeme תִּפַּר “sew together” with his choice, συνράπτω “sew together, stitch.” That the fragment is preserved as the third plural form is probably an influence from the OG text which is almost wholly corrupted in the tradition. This revision may clarify the “sewing upon my skin” as sewing together the sackcloth.

Job 16 15a

HT (שֵׁק תִּפְרַתִּי עָלַי גְּלִדִּי)
 LXX (σάκκον) ἔρραψα ἐπὶ βύρσης μου,

σ´ περὶ τῆν στρωμνῆν μου

Wit1: C (= 250 3005)

Attr: σ´] > C (= 250)

Notes: Since these words were in no way meaningful as a scholion to σάκκον ἔρραψα ἐπὶ βύρσης μου, it must indeed be a rendering of עָלַי גְּלִדִּי. The word גְּלִדָּה “skin” is according to *Gesenius*, 139 a hapax legomenon, whose primary meaning is unclear. Hanhart points out that the translation στρωμνῆ does not lie far from the etymology, since the root in Ethiopic as a verb can mean “covers”; in Aramaic, as a noun, the root can mean “coat” (*Nachlese*, 396).

Job 16 15b

HT (וְעַלִּלְתִּי בְּעַפָּר) קַרְנִי
 LXX (τὸ δὲ) σθένος (μου ἐν γῆ ἔσβέσθη)

λ´ κέρας

Wit1: C (= 3005)

Notes: This rendition of קַרְנֵי was previously unknown for the place where the OG says σθένος (*Gesenius*, 729; *Kollationen*, 116; *Nachlese*, 396).

Job 16 16b

HT :וַעַל עַפְעָפִי (וַלְמוֹתַי)

LXX (ἐπὶ δὲ βλεφάροις μου σκιά) —

⟨θ´⟩ * θανάτου

Wit1: C^{cat} (= 249 250 3005) cI^{cat} cII^{cat} (Olymp) 491^{commOI}

Wit2: σκιά] + (* O) θανάτου O-253 L[']-S^c-613-644^c 55 161' 250^{mg} 620
Sa^{ap} Syp Aeth^B Arm Ol (αλλα αντιγραφα) Antioch = **fl**

Attr: *] αλλα αντιγραφα C^{cat} (= 249 250 3005) cI^{cat} cII^{cat} 491^{commOI}

NonGr: Syh^{txt}: ✓ **ⲛⲉⲙⲟⲩ** *

La: * *mortis* ✓

Arm: **մահու**

Notes: The addition under the asterisk retains Origen's fifth column; the addition was made to reflect the Hebrew phrase וַלְמוֹתַי עַפְעָפִי. The literalistic rendering of the asterisk material suggests Theodotion. Field cites 559 [Colb ex Olymp]: ἕτερα ἀντίγραφα though the reading of the catena Ms is confirmed by the *AGK* as ἄλλα ἀντίγραφα (*Hexapla*, 31 n. 25; *AGK*, vol. 2, 236, §53; *Olymp*, 149, 16-17; *Armenian Job*, 132).

Job 16 17b

HT (:הַכֹּחַ) וְתִפְתָּחַ

LXX εὐχὴ (δέ μου καθαρά)

λ´ προσευχή

Wit1: C (= 250 3005) ↓cI^{-137 138 139 260 395 643 732} ↓560

Var: προσευχή] προσεχε 740; προσεχη 255-559-612-3006 560

Notes: The correctness of *C* (= 250) is confirmed by *C* (= 3005); it has entered due to conjecture into Ms 680 (*Nachlese*, 396). Lexical equivalency of προσευχή for תְּפִלָּה “prayer” does not narrow the attribution to any two of the three revisers, for the equivalency is attested to by all three (Reider-Turner, 204). The index is to 16:18a in *cI*^{-680 3006} (*Kollationen*, 116; *Edition*, AppII: 16:17b; *Hexapla*, 31 n. 26).

Job 16 18b

HT וְאַל־יְהִי מְקוֹם (לְזַעֲקָתִי):
LXX μηδὲ εἶη τόπος (τῆ κραυγῆ μου)

σ´ καὶ μὴ εἶη στάσις

Wit1: lemma] 709 | στάσις] *C* (= 3005) *cI*^{-138 139 260 732} 252 560 Syh

Attr: σ´] α´ 252; > *cI*^{-138 139 260 732} 560

NonGr: Syh: ❖ 𐤀𐤃𐤁𐤁 . 𐤀

Notes: Ms 709 is the first witness to the longer fragment. The indication of the author found in Syh is supported by *C* (= 3005) and 709; α´ of 252 is called incorrect by Ziegler in the *Edition* with good reason (*Nachlese*, 396). The lexical equivalency of מְקוֹם for Aquila is τόπος, not στάσις (Reider-Turner, 306; *Hexapla*, 31 n. 27).

Job 16 21b

HT וּבֶן־אָדָם לְרֵעֵהוּ:
LXX καὶ υἱὸς ἀνθρώπου τῷ πλησίον αὐτοῦ

sub ※

Wit1: *C* (= 250 257) *cI*^{-395 559 3006} Syh^{txt} La | S^s | Sa

Attr: ※] θ´ *C* (= 250 257) *cI*^{-395 559 3006} Syh

Var: 16 21b] > S^s Sa

NonGr: Syh^{txt}: ✓ . 𐤀𐤃𐤁𐤁 𐤀𐤁𐤁𐤁 𐤀𐤁𐤁𐤁 𐤀𐤁𐤁𐤁 * 𐤀.
La: ※ *sicut filius hominis ad proximum suum* ✓

Notes: Origen’s fifth column is retained by the asterisks in the Syh and La, omitted in S^s Sa, and attributed in the catena materials.

Job 16 21b

HT :לְרַעְהוּ (וּבֶן-אָדָם)
 LXX (καὶ υἱὸς ἀνθρώπου) τῷ πλησίον αὐτοῦ

σ' πρὸς ἑταῖρον

Wit1: C (= 250 3005) *lcI*^{-137 139 260 395 559 643 680 732 3006}

Attr: σ'] > C (= 250)

Var: ἑταῖρον] ετερον *cI*^{-137 139 260 395 559 643 680 732 3006}

Notes: The correct orthography is found only in C (= 250 3005); the equivalency is well-established for Symmachus, though found with Aquila also (Busto Saiz, 513). The index is at 16:21a in 138 (*Nachlese*, 396; *Kollationen*, 117; *Beiträge*, 28).

Chapter 17

Job 17 2

HT (אֶל־אֵלִים) הִתְלַחֵם (עַמְדִי וּבִהְמָרוֹתֶם תִּלְחַן עֵינַי);
 LXX λίσσομαι (κάμνων καὶ τί ποιήσας;)

σ' παραλελόγισμαι

Witl: cI^{-137 139 260}

Attr: σ'] > 643

Notes: The OG uses the lexical equivalency λίσσομαι “to beg, pray, entreat” for the Hebrew plural noun הִתְלַחֵם “mockery.” Symmachus’s revision, παραλόγιζομαι “to reason falsely” or “to mislead by fallacious reasoning,” draws out the negative connotation of the Hebrew noun. That the noun is rendered by a first person finite verb suggests the reviser may have followed the lead of the OG translator, representing the suffixed pronoun of עַמְדִי with the first person of the verb.

Job 17 3b-5a

HT מִי הוּא לְיָדֵי יִתְקַעֵ:
 כִּי־לִבָּם צָפְנָתָּ מִשְׂכָּל
 עַל־כֵּן לֹא תִרְמָם:
 לְחַלְקֵךְ יַגִּיד רְעִים
 LXX τίς ἐστὶν οὗτος; τῇ χειρὶ μου συνδεθήτω·
 ὅτι καρδίαν αὐτῶν ἔκρυψας ἀπὸ φρονήσεως,
 διὰ τοῦτο οὐ μὴ ὑψώσης αὐτούς.
 τῇ μερίδι ἀναγγελεῖ κακίας,

sub ※

Witl: C (= 250 257) cI^{-395 3006} Syh^{txt} La †Sa

Attr: ※] ἐκ θ' οἱ δ̄ C (= 250 257) cI^{-395 559 3006}; **3b and 4b-5a** θ' ※ Syh;
3b –5b La

Var: **3b-5a**] > Sa

NonGr: Syh^{txt}: ✓ יִשְׂרָאֵל וְלֹא יִשְׂרָאֵל כִּי יִשְׂרָאֵל * .ח
 .כִּי יִשְׂרָאֵל כִּי יִשְׂרָאֵל וְלֹא יִשְׂרָאֵל

✱ אֵינִי מִן הַיָּמִין לִפְנֵי הַיָּמִין ✱

✱ אֵינִי מִן הַיָּמִין לִפְנֵי הַיָּמִין ✱

La: ✱ *Quis est iste? Ad manum mean ligetur.*

✱ *Quia cor eorum abscondisti a prudentia*

✱ *propter hoc non exaltabis eos.*

✱ *Parti annuntientur mala,*

et oculi super filios eorum tabuerunt ✓

Notes: The Sa as a negative witness to the asterisked materials preserves the Theodotonic material correctly; Syh has omitted an asterisk and La has misplaced the metobelus (*Hexapla* 32 n. 3).

Job 17 4a

HT פִּי־לִבִּי צִפְנָה מִשְׁכָּל

LXX ὅτι καρδίαν αὐτῶν ἔκρυψας ἀπὸ φρονήσεως,

α' ὅτι καρδίαν αὐτῶν ἔκρυψας ἀπὸ ἐπιστήμης

Wit1: Syh

NonGr: Syh: ✱ אֵינִי מִן הַיָּמִין לִפְנֵי הַיָּמִין ✱

Notes: Middeldorpf establishes ἐπιστήμης parallels אֵינִי in Job 12:12, 32:6, 34:35 and passim (*Curae Hexaplares*, 45).

Job 17 5a

HT (לְהַלְלֵךְ) יְגִיד רְעִים

LXX (τῆ μερίδι) ἀναγγελεῖ κακίας,

σ' λεία λαληθήσεται κακοῖς

Wit1: 1C (= 250 3005) 709 Syh

Attr: σ'] > C (= 250 3005)

Var: λεία λαληθήσεται] διαλαληθησεται C (= 3005); λιαλαληθησεται C (= 250)

NonGr: Syh: ✱ אֵינִי מִן הַיָּמִין לִפְנֵי הַיָּמִין ✱

Notes: Ms 709 now testifies to the correct lemma and author, received only in the Syh (λεία having fallen out). λια in 250, is an itacism of λεία; in the prefixed

preposition *δια*, an orthographic confusion *δ-λ* has occurred. Symmachus's *λεία* arose from reading *קלח* as *קלף* “smooth, flattery,” while the OG's *μερίδι* interprets the letters as *קלח* “portion.” (The explanation belongs to Hagedorn, “Hexaplarische Fragmente des Buchs Hiob in der Katenen-Epitome des Leo Magister (Vaticanus gr. 709),” 99). In Ms 250, no attribution is read, contrary to the *Edition (Nachlese, 397; Beiträge, 28)*. Field retroverts the Syh to read: *ῥηθήσεται κακοῖς*, but this may be dismissed on the basis of the manuscript evidence and translation technique (*Beiträge, 28; Hexapla, 32 n. 6*).

Job 17 5b

HT : *וְעֵינַי בְּנֵי תְּכַלְנָה:*
 LXX : *ὀφθαλμοὶ δέ μου ἐφ' υἱοῖς ἐτάκησαν.*

σ' θ' ὀφθαλμοὶ δὲ τέκνων αὐτῶν ἐκλείψουσιν

Wit1: C (= 250 3005) *lcl*⁻¹³⁹ 560

Attr: σ' θ'] > C (= 250) 643-732

Var: lemma] > 395

Notes: The attribution and lemma are reliably transmitted throughout the catena tradition. Ms 395 has the attributions, but the entire lemma has fallen out; Ms 260 has the lemma embedded in the text (*Kollationen, 117; Hexapla, 32 n. 9*).

Job 17 5b

HT : *וְעֵינַי (בְּנֵי תְּכַלְנָה)*
 LXX : *(ὀφθαλμοὶ δέ μου) ἐφ' υἱοῖς ἐτάκησαν.*

α' υἱῶν αὐτοῦ συνετελεσθήσονται

Wit1: Syh

NonGr: Syh: ❖ *ⲛⲓⲟⲩⲁⲩ ⲛⲉⲧⲉⲗⲉⲥⲏⲩⲟⲩⲁⲩ*

Notes: The lexical equivalency of *συντελέω* “to bring to an end” for the Hebrew *כָּלַף* “to accomplish, end” is established, so the retroversion of the Syh is reliably retroverted (Reider-Turner, 230).

Job 17 6a

HT : *(וְהַצְגִּנְנִי) לְמִשְׁלַל (עַמִּים)*
 LXX : *(ἔθου δέ με) θρύλημα (ἐν ἔθνεισιν,)*

α' σ' θ' παραβολήν

Wit1: C (= 250 3005) \downarrow cI⁻¹³⁹ cII^{-512 513} 560 608 Syh

Attr: α' σ' θ'] α' θ' 137-138-260-643-732; σ' θ' 560 608; λ' cII^{-512 513}

Var: παραβολήν] + τοις των δαιμονων 395; + των δαιμονων 680; + τοις δαιμοσιν 137-260-643-732

NonGr: Syh: ❖ 𐤀𐤋𐤁𐤁 . 𐤁 . 𐤀 . 𐤏

Notes: The *Edition* cites the attribution λ' to cII, but this was not found in Young (*Kollationen*, 118; Young, 312-13). The addition τοις τῶν δαιμόνων and its variants, is a scholion (*Beiträge*, 28, 74; *AGK*, vol. 2, 247 §88; *Pitra III*, 557; *Hexapla*, 32 n. 10).

Job 17 7a

HT (יִנְקִי עַל־חַנְּךָ יְהוָה)

LXX πεπώρωνται (γὰρ ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου,)

α' ἤμαυρώθησαν

Wit1: C (= 3005) C^{cat} (= 249 250 257 3005) cI^{-137 139 260 643 732} cI^{cat} cII (Olymp) 252 474^{cat} 491^{commOl} 505^{cat} 560 754^{cat}

Attr: α' 252] λ' C (= 3005) cI^{-137 138 139 260 643 732} 560; > C^{cat} (= 249 250 257 3005) 138 cI^{cat} cII 474^{cat} 491^{commOl} 505^{cat} 754^{cat}

Notes: The literal translation ἄμαυρώ “be dark or dimmed” of the Hebrew חַנְּךָ “be dimmed or darkened” rather than the OG πωρώ “made stubborn, without feeling” suggests that the attribution of 252 is correct. Gen 27:1 provides one example of the equivalency used by Aquila (Reider-Turner, 14). The source of the author, however, may be Olympiodorus himself. The fragment from Olympiodorus reads: ἤμαυρώθησαν, φησίν, οἱ ὀφθαλμοί μου, πρὸς μὲν ῥητὸν ὑπὸ τῶν κατὰ θείαν ὀργὴν ἐπενεχθέντων μοι κακῶν, (*Kommentar* 153, 20-21). Ziegler’s *Edition* lacks reference to cII “τουτεσιν, ἤμαυρώθησαν” (Young, 313,5); the reference in 138-255 is marked to 17:7b (*Hexapla*, 32 n. 11).

Job 17 8b

HT : יִנְקִי עַל־חַנְּךָ יְהוָה:

LXX δίκαιος δὲ ἐπὶ παρανόμῳ ἐπανασταίη

δγρ´ δικαίω παράνομος ἐπανεστή

Wit1: 559

Wit2: 8b] δικαίω γαρ παρανομος (-μως 637; ανομος Iul) επανεστη L
C^{3 mg} Glos; *adversum iustum enim consurrexit iniustus IulE*

Notes: The marginal note of 559 comes from the Lucianic revision (*Hexapla*, 32 n. 12). According to Ziegler, “Olympiodorus knows the Lucianic reading, when he writes: πρότερον μὲν γὰρ δικαίω παράνομοι ἐπανεστήσαν· νῦν δὲ ἀμειφθήτω ἡ τάξις, ἐναλλαγῆτω τὰ πράγματα, καὶ κρατείτωσαν τῶν ἀδίκων καὶ φαύλων οἱ δίκαιοι. ‘Usually it happens in such a way that the unrighteous ones pursue the righteous ones’” (*Beiträge*, 103). The fragment is part of the Nicetas catena, but does not occur in the *Kommentar*.

Job 17 9a

HT וַיִּחַזְקוּ צְדִיקֵי הַרְכָּבֹהַ

LXX σχοίη δὲ πιστὸς τὴν ἑαυτοῦ ὁδόν,

σ´ θ´ καὶ ἀνθέξεται δίκαιος τῆς ἑαυτοῦ ὁδοῦ

Wit1: C (= 250 257 3005) | cI^{-139 680} cII (Olymp) 161

Attr: σ´ θ´] θ´ 559-612-3006 161; σ´ 732; > C (= 250) 643

Var: καί] > 643-732 | ἑαυτοῦ] αὐτου 260

Notes: The early witnesses of the C group (257 3005) suggest that the attribution should be given to both σ´ θ´, with the subsequent loss of one or other attribution in the later Mss; Field attributed the reading solely to θ´; however, translation technique supports the Symmachus attribution (*Hexapla*, 32 n. 13; Young, 314, 10-11; Busto Saiz, 713; Gentry, 532).

Job 17 10a

HT (וְאֵלֶיךָ מְלָאִים) וְשָׁבוּ (וּבְאוּ אֵלַי)

LXX (οὐ μὴν δὲ ἀλλὰ πάντες) ἐρείδετε (καὶ δεῦτε δῆ·)

α´ θ´ ἐπιστρέψατε

Wit1: C (= 3005) cI^{-139 3006} 252 Syh

Wit2: ἐρείδετε] *convertimini* La = *¶¶*

Attr: α' θ'] α' 252 Syh
Var: ἐπιστράφητε] επεστραφητε 252
NonGr: Syh: ❖ אַפּוּרָה .ר

Notes: The attribution of *C* (= 3005) suggests that θ' has fallen out in 252 and Syh. The translation of the verb is more common as the aorist indicative form of 252 rather than the aorist imperative of the catena and Syh (Gentry, 180-81). The text of the La translation has been influenced by the hexaplaric revisers.

Job 17 10a

HT (וְאוֹלָם כָּל־מַשְׁבֵּר) וּבְאוֹר נָא
 LXX (οὐ μὴν δὲ ἀλλὰ πάντες ἐρείδετε) καὶ δεῦτε δῆ·

sub ✱

Witl: *C* (= 250 257) *cI*^{-395 559 3006} Syh^{txt} !Sa
Attr: ✱] α' θ' *C* (= 250 257) *cI*^{-395 559 3006}
Var: καὶ δεῦτε δῆ] > Sa
NonGr: Syh^{txt}: ✓ .אֵלֶּיךָ מִבְּרֵאשִׁית ✱

Notes: Origen's fifth column has been retained under the asterisk.

Job 17 12

HT לַיְלָה לַיּוֹם יְשִׁימוּ
 אוֹר קְרוֹב מִפְּנֵי-חֹשֶׁךְ:
 LXX νύκτα εἰς ἡμέραν ἔθηκαν,
 φῶς ἐγγὺς ἀπὸ προσώπου σκοτόυς.

sub ✱

Witl: *C* (= 250 257) *cI*^{-395 3006} !Syh^{txt} !Sa
Attr: ✱] pr α' θ' Syh; ἐκ θ' καὶ α' οἱ β̄ *C* (= 250 257) *cI*^{-395 3006}
Var: **17 12ab**] > Sa | **17 12b**] omit ✱ Syh

Wit1: C (= 250 3005) *cI*^{-137 139 260 643 732} 560

Attr: λ'] > C (= [250]) [138-395]

Notes: The attribution includes both α' θ' as both are attested by lexical equivalency (Reider-Turner, 246). The lexical item ὑπομονή expresses “patient endurance, perseverance.” Symmachus, however, uses the equivalency προσδοκία in Ps 70 (71):5 (Busto Saiz, 747). The reading of C (= 250) is combined with 17:15b, thus: ὑπομονή καὶ τὴν ἐλπίδα κ.τ.λ. (*Kollationen*, 119; *Hexapla*, 32 n. 23).

Job 17 15b

HT : ותקנתִי מִיִּשְׁרָאֵל
LXX ἦ τὰ ἀγαθὰ μου ὄψομαι

θ' καὶ τὴν ἐλπίδα μου τίς προνοήσει

Wit1: C (= 250 3005) *cI*^{-137 139 260 643 732} 560

Attr: θ'] > C (= [250]) 138-255-3006

Notes: Theodotion is assigned the lemma, based upon the manuscript evidence and translation technique. The Hebrew ישׂר is translated by θ' with προσνοεῖν “to have in mind to do” in Job 20:9, as well as in 24:15b; for additional examples, see the *Edition (Beiträge, 29; Hexapla, 32 n. 24)*. The reading of C (= 250) is combined with 17:15a, thus: ὑπομονή καὶ τὴν ἐλπίδα κ.τ.λ. (*Kollationen*, 120).

Job 17 16b

HT : אִם־יִחַד עַל־עַפְרָן נַחַת:
LXX ἦ ὁμοθυμαδὸν ἐπὶ χώματος καταβησόμεθα;

sub ✖

Wit1: 137-612 Syh La [= O]

Attr: ✖] θ' 137-612

NonGr: Syh^{txt}: ✓ אִם־יִחַד עַל־עַפְרָן נַחַת ✖
La: ✖ *aut pariter in cinerem descendemus* ✓

Notes: Origen's fifth column is preserved under the asterisk and with the attribution in the catena witnesses.

Chapter 18

Job 18 4a

HT טַרְחַן נִפְשׁוֹ בְּאִפּוֹ
LXX κέχρηταί σοι ὀργή

θ´ διαρπάζων ψυξήν αὐτοῦ ἐν θυμῷ αὐτοῦ

Wit1: C (= 3005) l cI⁻¹³⁹ cII (Chr)

Wit2: init] pr διαρπαζων ψυξην αυτου εν θυμω αυτου (εν θυμω αυτου > 261) lIII = **¶**

Attr: θ´] > cII

Var: αὐτοῦ] αὐτους 740

Notes: The witness for the author and the lemma is clearly established, and it is evident that the fragment has influenced the text of lIII [106-130-261] (Young, 319, 36-37; *Hexapla*, 33 n. 3).

Job 18 5a

HT גַּם (אִוֵּר רְשָׁעִים יִדְעָךְ)
LXX καὶ (φῶς ἀσεβῶν σβεσθήσεται,)

σ´ μέντοιγε

Wit1: C (= 250 3005) cI^{-137 138 139 260 643 732} cII l161 l560 l608

Attr: σ´] > C (= 250)

Var: μέντοιγε] + και ουκ αποβησεται αυτων η φλοξ 161 560 608

Notes: The attribution is reliably preserved. The addition in 161 560 608, however, is from OG 18:5b (*Hexapla*, 33 n. 4; Young, 320, 12).

Job 18 5b

HT וְלֹא־יִגַּה (שְׁבִיב אִשׁוֹ):
LXX (καὶ) οὐκ ἀποβήσεται (αὐτῶν ἢ φλόξ)

θ' οὐ λάμψει

Wit1: C (= 250) *cI*^{-139 643 732} *cII* 161 560 608

Wit2: οὐκ ἀποβήσεται] La

Attr: θ'] > 138

Var: lemma] + το φως αυτου σκοτος εν διαιτη ο δε λυχνος επ αυτω σβεσθησεται Klostermann (Job 18:8)

NonGr: La: *nec splendebit*

Notes: Field cites the reading for 559 [Colb], 608 [Orat] and 560 [Reg unus] as οὐ λάμψει τὸ φῶς αὐτοῦ which includes the first portion of Job 18:6a (*Hexapla*, 33 n. 5); the reading may have arisen as the Theodotion reading is embedded within the Bible text of the *cII* catena, but the longer reading is not supported by the recent collation (*Kollationen*, 120; Young, 320, 14; *Beiträge*, 109). Theodotion's revision λάμπω "shine" closely follows the Hebrew text נָגַד "shine" while the OG ἀποβαίνω "go out" is more ambiguous as to whether the light becomes extinguished or whether the light shines forth.

Job 18 6b

HT (׃ַׁעֲדִי׃ לְיִוְלָיִוּ) וְנָגַד׃
LXX (ὁ δὲ λύχνος) — (ἐπ' αὐτῷ σβεσθήσεται.)

λ' αὐτοῦ

Wit1: C (= 250 3005) *cI*^{-139 643 732}

Wit2: λύχνος] + αυτου A-336' Sa = 𐀀𐀁; + αυτων Aeth

Attr: λ'] οἱ λόγοι 137-260-680; > C (= 250)

Notes: The index in C (= 3005) is at ἐπ' αὐτῷ; Ms 260 reads the following: ὁ δὲ λύχνος ὁ ἐπ' αὐτῷ σβεσθήσεται, τουτέστιν· οἱ λόγοι αὐτοῦ (*Kollationen*, 121).

Job 18 7b

HT :׃ַתְּצַּׁ׃ וְהִכְיִלְשִׁתִּי׃
LXX σφάλαι δὲ αὐτοῦ ἢ βουλή.

θ' καταράξει αὐτὸν ἢ βουλή αὐτοῦ

Wit1: †C (= 250 3005) cI^{-137 139 260 643 732} cII 161

Attr: θ'] σ' C (= 3005); > C (= 250)

Var: καταράξει] και ταραξει C (= 250)

Notes: Since the fragment is anonymously delivered in C (= 250), some meaning is attached to the indication of author σ' in C (= 3005); however, the literalism of the translation technique still weighs in favor of θ'. The translation of C (= 250) is fitting to Theodotion's style, using καί as an equivalency for the Hebrew וְ with few exceptions, though lexical equivalency cannot as yet be established for either Theodotion or Symmachus (Gentry, 366, 368, 515). The σ' attribution is seen as a scribal corruption of θ' (*Nachlese*, 397; *Hexapla*, 33 n. 8; Young, 321, 4).

Job 18 8a

HT (כִּי־) שֶׁחַח (בְּרִשְׁתָּת בְּרִגְלָיו)
LXX ἐμβέβληται (δὲ ὁ πρὸς αὐτοῦ ἐν παγίδι)

σ' ἐμβέβληται

Wit1: 252

Wit2: ἐμβέβληται B'-S C La d 55 253 Dam II 1189] εμβληθειη rel

Notes: We may understand that the text of the manuscripts with ἐμβέβληται has an identical rendering as the Symmachus lemma. The attribution is reliable. Symmachus did not use the optative mood for the translation of the Hebrew perfect in Psalms (Busto Saiz, 123). The lemma text in 252 reads ἐμβληθείη so, understandably, the marginal note preserved an alternate revision (*Kollationen*, 121).

Job 18 9b-10

HT יִחַזַק עָלָיו צַמִּים:
טמון בארץ חבלו
ומלכדתו עלי נתיב:
LXX κατισχύσει ἐπ' αὐτὸν διψῶντας
κέκρυπται ἐν τῇ γῆ σχοινίου αὐτοῦ
καὶ ἡ σύλλημψις αὐτοῦ ἐπὶ τρίβων

sub ※

- Wit1:* C (= 250 257) cI^{-395 559 3006} Syh^{txt} La !Co
- Attr:* *] ἐκ θ' οἱ γ̄ C (= 250 257) cI^{-395 559 3006}; > * 10a La
- Var:* 9b-10] > 9b-10 Co
- NonGr:* Syh^{txt}: .ܠܝ ܥܘܠܝܢܐ ܥܘܠܝܢܐ *
 .ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ *
 ✓ܠܝ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ *
 La: * confortabit super eum sitientes ✓
 abscondites est super terram funiculus eius
 * et captio eius in semita. Per circuitum ✓

Notes: The asterisk has been omitted in one line of the La, but the indication of the Syh and the negative witness of Co support the delineation of all three lines to Origen's work. It is noted that the OG has omitted 9a and translated 9b; Origen's revision also adds Theodotion's 9b, so the ecclesiastical text has represented 9b twice (*Commentary*, 18: 9).

Job 18 11

- HT סְבִיב בְּעַתְּהוּ בְּלִהוֹת
 וְהַפִּיצָהּ לְרַגְלֵיוֹ׃
- LXX κύκλω ὀλέσασαν αὐτὸν ὀδύνας,
 πολλοὶ δὲ περὶ πόδας αὐτοῦ ἔλθοισαν ἐν λιμῶ στενωφ̄.
- α' κύκλω ἐξέστησαν αὐτὸν ἀνυπαρξίαι,
 καὶ διεσκορπίσαν αὐτὸν ἐν τοῖς ποσὶν αὐτοῦ

Wit1: Syh

NonGr: ❖ ,ܡܠܟܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ .ܐ

Notes: Middeldorpf established the lexical equivalency of the Syriac ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ with ἀνυπαρξία for the Hebrew סְבִיב בְּלִהוֹת in Job 18:4, 27:20; διασκορπίζω is translated by the Syriac ܥܘܠܝܢܐ in Jer 13:14, 50:37, 51:20, 21, 22, 23, and 43:5; the simple form σκορπίζω for Syriac ܥܘܠܝܢܐ in Job 39:15, Ps 17:16, 111:9, 143:7 (*Curae Hexaplares*, 47).

Job 18 11b

- HT וְהַפִּיצָהּ לְרַגְלֵיוֹ׃
- LXX πολλοὶ δὲ περὶ πόδας αὐτοῦ ἔλθοισαν ἐν λιμῶ στενωφ̄.

θ´ διεσκόρπισαν αὐτὸν ἐν τοῖς ποσίν αὐτοῦ

Wit1: Syh

NonGr: ❖ כַּוְּנָה, כִּי, מַלְא

Notes: Apparently, Theodotion shows some flexibility in his tendency for one-to-one correspondence: he omits a lexical equivalency for the Hebrew ק (Gentry, 366).

Job 18 13b

HT (יֹאכֵל בְּדָיו) בְּכֹר (מִוְתָּה)

LXX (κατέδετα δὲ τὰ ὠραῖα αὐτοῦ) — (θάνατος)

σ´ θ´ * πρῶμιμος

Wit1: C (= 250 3005) cI^{-[138]} 139^[559] 732 3006 560 Syh La

Wit2: θάνατος] pr πρῶμιμος La (* *matura* ✓ *mors*) II Arm = 𐤀𐤋;
primogenitum eius mors IulE

Attr: *] > C (=3005) Syh

NonGr: Syh: ❖ מִוְתָּה .א .ט
La: * *matura* ✓ *mors*

Notes: The hexaplaric revisers have influenced a portion of the Lucianic tradition and the work of Julian of Eclanum. The index is at θάνατος in C (= 3005). (*Kollationen*, 121; *Hexapla*, 33 n. 13).

Job 18 14a

HT (יִנְתָּה) מִאֲהָלָיו (מִבְּטַחֵהוּ)

LXX (ἐκραγείη δὲ ἐκ) διαίτης (αὐτοῦ ἱασις)

θ´ σκηνῆς

Wit1: C (= 250 257 3005) cI^{-[138]} 139 643 732 560

Attr: θ´] σ´ 560; > C (= 250 257)

Notes: The lexical equivalency of σκηνή “tent” better specifies the Hebrew אֲהָלָיו “tent, dwelling” than does the translation διαίτης of the OG, which may be rendered “mode of life” or “dwelling place” (*Hexapla*, 33 n. 14).

Job 18 14b

HT :תִּצְעַרְהוּ לְמַלְךְ בְּלִהוֹת:
 LXX σχοιή δὲ αὐτὸν ἀνάγκη αἰτία βασιλικῆ

α' καὶ ἐπιβήσεται αὐτῷ τοῦ βασιλέως ἀνυπαρξία

Witl: lemma] C (= 250) lCI^{-[138] 139 643 732} lCII (Chr) 161 !709 IulE | τοῦ βασιλέως ἀνυπαρξία] C (=3005)

Attr: α' cI^{-[138] 139 643 680 732} cII] σ' C (= 3005) 709; > C (= 250) cI⁶⁸⁰ IulE

Var: καί] > 709 | ἀνυπαρξία] pr η 3006 703; + του βασιλεως 260

NonGr: IulE: alibi manifestius: *Exhibeatur ad regem actus ceruicibus*

Notes: The variant attribution σ' in C (= 3005) 709 could also be correct; Job 27:20a shows where בְּלִהוֹת is translated by α' σ' with ἀνυπαρξία (*Kollationen*, 122; *Nachlese*, 397; *Beiträge*, 23; Young, 324, 3-4; Hagedorn, "Hexaplarische Fragmente des Buchs Hiob in der Katenen-Epitome des Leo Magister (Vaticanus 709)," 99-100). IulE is from *Expositio Libri Iob* (Turnhout: Brepols, 1977: 50).

Job 18 15-16

HT תִּשְׁכַּחַן בְּאֶהְלוֹ מִבְּלִי־לוֹ
 יִזְרַח עַל־נֹהוּ גְפָרִית:
 מִתַּחַת שְׂרָשָׁיו יִבְשׁוּ
 וּמִמַּעַל יִמְלֵ קִצִּירוֹ:

LXX κατασκηνώσει ἐν τῇ σκηνῇ αὐτοῦ ἐν νυκτὶ αὐτοῦ,
 κατασπαρήσονται τὰ εὐπρεπῆ αὐτοῦ θείῳ.
 ὑποκάτωθεν αἱ ῥίζαι αὐτοῦ ξηρανθήσονται,
 καὶ ἐπάνωθεν ἐπιπεσεῖται θερισμὸς αὐτοῦ.

sub *

Witl: C (= 250 257) cI^{-395 559 3006} !248 Syh^{txt} La !Sa

Attr: *] pr θ' Syh; ἐκ θ' οἱ δ̄ C (= 250 257) cI^{-395 559 3006}

Var: 15-16] > Sa | 16b] sub * 248

NonGr: Syh^{txt}: .מלל כלל מלל כחבב כ יצו * .א

* מונו ח פאטא א גלמ סכבא א.

* ח לטא חמא א גלמ נכבא.

* סח לחל נפל סי גא גלמ. ✓

La: * *Habitet in tabernaculo eius, in nocte eius.*

* *Aspergentur speciosa eius sulphure.*

* *Subter radices eius siccabuntur,*

* *et de sursum irruet messio eius* ✓

Notes: Origen's fifth column is preserved under the asterisk in Syh, La, and 248, by attribution in the catena group, and by the negative witness of the Sa. For 18:15a, Theodotion has read the Hebrew text מְבַלִּילוֹ as the noun לַיְלָה or לַיַּל "night" plus the בַּ preposition and a third masculine singular pronominal suffix in order to yield the revision ἐν νυκτὶ αὐτοῦ (Gentry, 87 and n. 12).

Job 18 15a

HT תִּשְׁכֹּן בְּאֶהְלוֹ מְבַלִּילוֹ

LXX κατασκηνώσει ἐν τῇ σκηνῇ αὐτοῦ ἐν νυκτὶ αὐτοῦ,

ἐβρ' κατασκηνώσει ἐν σκηναῖς οὐκ αὐτοῦ

Wit1: C (= 3005) *lcI*^{cat-[138]} (Polychr) *lcII* (Olymp) †161 560 608 IulE

Var: οὐκ] ου κατ 255^{cat}-612^{cat}-765^{cat} | αὐτοῦ] > αουτου 161

NonGr: IulE: Alibi manifestius: *Habitet in tabernaculis non suis*

Notes: There is little doubt the attribution and the lemma have been reliably delivered. The translation technique of the ἐβρ', as seen in previous examples, demonstrates an almost periphrastic rendition of the Hebrew text. In this example, the reviser closely follows the OG reviser lexically; however, he simplifies the phrase מְבַלִּילוֹ בְּאֶהְלוֹ (*Hexapla*, 34 n. 19; *AGK*, vol. 2, 270, §40; L. de Coninck, *Iuliani Aeclanensis Expositio libri Iob*, CCSL 88, Turnhout 1977, 51).

⟨α' σ'⟩ κατασκηνώσει ἐν τῇ σκηνῇ αὐτοῦ ἀνυπαρξία

Wit1: C (= 3005) *cII* (Olymp) 491^{commO1} (*Kommentar*, 161, 4-5)

Attr: ⟨α' σ'⟩] θ' C (= 3005) *cII* 491^{commO1} (*Kommentar*, 161, 4-5); ἄλλος
Field

Notes: Since the asterisked material has established Theodotion as the source for κατασκηνώσει ἐν τῇ σκηνῇ αὐτοῦ ἐν νυκτὶ αὐτοῦ (see Job 18:15-16, above), the attribution in the Olympiodorus commentary and the catena tradition must be in

error. In the Hebrew בְּלִהוֹת “terror” stands in 18:11b, 14b; 27:20a. The Hebrew text 18:15a מִבְּלִי-לוֹ “without being (to him),” read “nothing more of it,” has been corrupted. With ἀνυπαρξία “the nonexistence” is בְּלִהוֹת (perhaps expressing the Aramaic בְּלִהוֹת) literally translated (בֹּל “not” and הוֹת, of הָיָה = הִיָּה “to be existing”); see Reider-Turner, 75 and Leon J. Liebreich, “Notes on the Greek Version of Symmachus,” (*JBL* 64, 1944), 400f. See also Job 24:17b ἀνύπαρκτος (*Beiträge*, 29f; *Kollationen*, 122; *Hexapla*, 34 n. 18; Young 324, 19-21). It seems, however, that an argument could be made that the text is not corrupted, rather that the Hebrew text is translated more freely, thus suggesting Symmachus as a translator, who is also given as a translator for 18:14b and 24:17b.

Job 18 15b

HT יִזְרָה עַל-גְּנוּהוֹ גַּפְרִית:
LXX κατασπαρήσονται τὰ εὐπρεπή αὐτοῦ θείῳ.

α' λικμηθήσεται ἐπὶ ὠραιότητι αὐτοῦ θεῖον

Wit1: |C (= 250 3005) |cI^{-[138]} 139 260 643 732 cII (Olymp)

Attr: α' C (= 3005) | θ' C (= 250) cI^{-[138]} 139 260 612 643 732 cII; ἄλλος
Field; > 612

Var: λικμηθήσεται] -θησονται 3006 | ἐπὶ] ἐν τη C (= 3005) | αὐτοῦ] +
το 137

Notes: The attribution to α' given by the *Edition*, based on the translation of הָיָה λικμᾶν, גְּנוּהֹת ὠραιότης, and גַּפְרִית θεῖον, is established by the witness of C (= 3005) though Ms 3005 does not transmit the exact lemma. As Aquila does not render an article in his Greek revision when one is not present in the Hebrew, Ms 3005 must be seen as a scribal error (Hyvärinen, 31). Field cites the reading under ἄλλος, but notes his witnesses for Theodotion (*Hexapla*, 34 n. 20; Young, 324, 27-28; *Nachlese*, 397; *Kollationen*, 123; *Beiträge*, 30; Reider-Turner, 23, 130, 217).

Job 18 16b

HT (וּמִמֶּעַל יַמַּל) קִצְרֵרוֹ:
LXX (καὶ ἐπάνωθεν ἐπιπείσεται) θερισμός (αὐτοῦ).

σ' ἡ χαίτη

Wit1: C (= 250 3005) |cI^{-[138]} 139 260 643 732

Attr: σ'] > C (= 250)

Var: χαίτη] χαιτι 395-559-3006

Notes: Symmachus shows contextual sensitivity in his revision. Compare Job 14:9b where the Hebrew text has קַיִר translated as the OG θερσιμός, as above; yet in 14:9b, Symmachus chose κόμη, “hair, or foliage” for the equivalency; here he uses χαίτη “flowing hair, or foliage.”

Job 18 17b

HT :לֹא־שֵׁם לוֹ עַל־פְּנֵי־חַוִּיץ
LXX καὶ ὑπάρχει ὄνομα αὐτῷ ἐπὶ πρόσωπον ἑξωτέρω.

σ' καὶ οὐκ ἔσται ὄνομα αὐτοῦ ἐπὶ προσώπου ἀγορᾶς

Wit1: !C (= 250 3005) !cI^{-137 [138] 139 260 395 612 643 732} !cI^{cat-[138]} !cII
(Polychr) !161 !474^{cat} !523^{cat} !560 !754^{cat} 3007^{cat}

Attr: σ'] > C (= 250)

Var: ἔσται] εστιν cI^{cat-[138] 740} 474^{cat} 523^{cat} 560 754^{cat} | προσώπου C (= 250 3005) 255] προσωπον cI^{-137 [138] 139 255 260 395 612 643 732 3006} cII
161; προπροσωπον 3006

Notes: The *cI* catena has thus a double tradition, as a marginal note and within a fragment from the Polychronius commentary (*cI* delivered only the edge note, *cII* has the wording of the edge note inserted into the Polychronius fragment). The genitive ἐπὶ προσώπου is occupied linguistically more easily as the accusative, and likewise, the Symmachus rendition for עַל־פְּנֵי became corrected to the accusative. Here also the reading of 255 in the margin testifies to *C*. The variant ἐπὶ πρόσωπον in the margin of the remaining *cI*-Mss could go back to the influence of the version of the Polychronius fragment or the LXX (*Nachlese*, 397; *AGK*, vol. 2, 272 §49; Young, 325, 23-24; *Hexapla*, 34 n. 24).

Job 18 17b

HT :לֹא־שֵׁם לוֹ עַל־פְּנֵי־חַוִּיץ
LXX καὶ ὑπάρχει ὄνομα αὐτῷ ἐπὶ πρόσωπον ἑξωτέρω.

sub ※

Wit1: C (= 250 257) cI^{-395 3006} Syh^{txt} La !Sa

Attr: ※] θ' C (= 250 257) cI^{-395 3006} Syh

Var: 17b] > Sa

NonGr: Syh^{txt}: ✓ .לֹא נִין לֹא נִין לֹא נִין לֹא נִין * .לֹא
La: * *et non sit nomen eius in facie platearum:*

Notes: Origen's fifth column has been preserved under the attribution and asterisk, and by the negative witness of Sa (*Hexapla*, 34 n. 23).

Job 18 19a

HT לֹא נִין לֹא נִין לֹא נִין לֹא נִין
LXX οὐκ ἔσται ἐπίγνωστος ἐν λαῶ αὐτοῦ,

α´ οὐ γονὴ αὐτῶ καὶ οὐκ ἔγγονον ἐν λαῶ αὐτοῦ

Wit1: C (= 250 3005) ↓cI^{-[138] 139 643 732} ↓cII (Polychr)

Wit2: λαῶ] pr τω L | 19c ἐν τοῖς] *in populo* La = ~~ϕ~~

Attr: α´] > C (= 250)

Var: οὐ] οι 559 | γονὴ] γονεις cI^{-[138] 139 643 732} | ἔγγονον] εκγονον 703;
εγγονοι mend Field | λαῶ] pr τω cI^{-[138] 139 643 732} cII | αὐτοῦ] >
3006

Notes: Ms 3005 is added to the witness of 250 for the lemma. Symmachus's translation technique retains indetermination in Greek when the Hebrew is indeterminate (Busto Saiz, 52). The article τῶ is a grammatical correction, in L as well as in the later catena tradition. In Hebrew, bound noun forms with an attached pronoun are intrinsically definite, though not always rendered in translation. The Lucianic revision sought to further align the Greek with the Hebrew, while also providing smoother Greek. The index is at 18:19b in C (= 250) 137-395-612-3006; Young's catena lists the fragment under "τοῦ αὐτοῦ" (*Kollationen*, 123; *Beiträge*, 30; *Hexapla*, 34 n. 26; Young, 325, 37-38).

Job 18 20a

HT עַל-יְמֵי מוֹשֵׁה וְאַהֲרֹן
LXX ἐπ' αὐτῶ ἐστέναξαν ἔσχατοι,

⟨σ´⟩ ἐν τῇ ἡμέρᾳ αὐτοῦ ἀδημονήσουσιν ὕστεροι

Wit1: C (= 250 3005) ↓cI^{-[138] 139 260 643 732} ↓cII 560 608

Attr: <σ'>] α' cI^{-[138] 139 260 643 732} cII 560 608; > C (= 250 3005)

Var: ἀδημονήσουσιν] –σωσιν 680 | ὕστεροι] ὑστερον cI^{-[138] 139 260 643 732}
cII

Notes: Ziegler cites the attribution as σ'. Again, the two C (= 250 3005) Mss have retained the correct reading. Unexpectedly, Mss 560 608, unused by the *Edition*, have also retained the lemma. Ziegler makes the argument that in fact Symmachus is probably the author of the revision based upon translation technique (*Beiträge*, 59; Young, 326, 16-17). The index is placed to 18:19c in 137-255-395-612; it is unclear in 3006 (*Kollationen*, 124; *Hexapla*, 34 n. 27).

Chapter 19

Job 19 2a

HT (עֲדָנָהּ) תִּגְיִן (נִפְשִׁי)
LXX (έως τίνος) ἔγκοπον ποιήσετε (ψυχὴν μου)

α' ὀδυνᾶτε

Wit1: C (= 250 3005) 255-612-740

Attr: α'] > C (= 250)

Notes: This is the only example of Aquila using the lexical equivalency ὀδυνᾶω “to be deeply distressed” for the Hebrew verb form תִּגְיִן “to suffer, grieve, afflict;” perhaps the lexeme is employed to express the causative force of the hiphil stem.

Job 19 2b

HT : כְּתִיבֵנוּ בְּמִלִּים
LXX καὶ καθαιρέιτε με λόγοις;

α' καὶ ἐπιτρίβετέ με ἐν λαλιαῖς

Wit1: lemma] Syh | ἐπιτρίβετε] 252

NonGr: Syh: ❖ כְּתִיבֵנוּ בְּמִלִּים

Notes: The lexical equivalency ἐπιτρίβειν “to crush” of the Hebrew כְּתִיב “be crushed, contrite, broken” for the piel stem is also seen in Isa 53:10 and for the hithpiel in Job 5:4 (Reider-Turner, 95).

σ' καὶ καταθλάσετέ με λόγοις

Wit1: lemma] Syh | καταθλάσετε] 1252

Var: καταθλάσετε] καταθλασσεται 252

NonGr: Syh: ❖ כְּתִיבֵנוּ בְּמִלִּים

Notes: Symmachus does not seem to express a stereotypical rendering of the Hebrew verb כְּתִיב “be crushed, contrite, broken” by using the Greek καταθλάω “to

crush to pieces.” Ps 88:11 uses ταπεινοῦσθαι and Ps 71:4 uses συνθλάω for the piel נָכַךְ (Busto Saiz, 635).

θ´ καὶ ταπεινώσετέ με λόγοις

Wit1: Syh

NonGr: Syh: ❖ אֲנִי מְחַכְּכֵנִי לְדַבְּרֵי אֱלֹהִים

Notes: The testimony of lexical equivalency for Theodotion is cited by Gentry in Job 5:4b, though this edition now assigns that lemma to σ´ (Gentry, 511). In Syh, see 5:4b (*Hexapla*, 34, n. 1).

Job 19 3ab

HT הֲ עֲשֶׂר פְּעָמִים
 (לֹא־תִבְשׂוּ תְּהַכְּרוּ־לִי)
 LXX γνώτε μόνον ὅτι ὁ κύριος ἐποίησέ με οὕτως·
 καταλαλεῖτέ μου (οὐκ αἰσχυρόμενοί με ἐπίκεισθέ μοι)

σ´ θ´ τοῦτο δέκατον κατησχύνάτέ με

Wit1: C (= 250 3005) !cI^{-[138] 139 559} cII (Olymp) 560

Attr: σ´ θ´] > C (= 250)

Var: κατησχύνατε] κατισχυνατε 3006

Notes: The revision of Theodotion and Symmachus has been reliably transmitted throughout the catena tradition, with the exception of the attributions having fallen out in Ms 250 and itacism in the verb form of 3006. The verb form καταισχύνω “to put to shame” renders the Hebrew כָּלַם “be ashamed.” The revisers have obviously followed the division of the line as found in the Masoretic text, which places the *athnach* below the verb. The index is at 19:3b in 260; to 19:4 in 732 (*Kollationen*, 124; Young, 329, 30; *Hexapla*, 34 n. 2).

Job 19 4a

HT (וְאִתִּי־אֲמַנָּם) שְׁגִיתִי
 LXX (ναὶ δὴ ἐπ’ ἀληθείας) ἐγὼ (ἐπλανήθην)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓.ⲉⲃⲁⲗⲉⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ÷

Notes: The Syh has misplaced the metobelus, placing the verb form sub obelus; the pronoun alone does not have a one-to-one correspondence in the Hebrew text.

Job 19 4b

HT :ⲁⲩⲏⲧⲓ ⲛⲁⲓⲛⲁⲓⲛⲁⲓ (ⲛⲁⲓⲧⲓⲛⲁⲓⲛⲁⲓ)
LXX (παρ' ἐμοὶ δὲ αὐλίζεται) πλάνος

λ' ἀγνόημα

Wit1: C (= 250 3005) cI^{-[138] 139 559} cII (Olymp) 560

Attr: λ'] > C (= 250)

Notes: The revision ἀγνόημα “fault of ignorance, oversight,” rendering the Hebrew hapax legomenon ⲁⲩⲏⲧⲓ “error,” adds the semantic idea of “ignorance” not suggested by the OG πλάνος “deceitful.” Perhaps the revisers have followed the OG translation or the fragment is contextualized, for the retrospective first person suffixed pronoun has not been given a formal correspondence (*Hexapla*, 35 n. 3; Young 330, 17).

Job 19 4cd

HT — (ⲁⲩⲏⲧⲓ ⲛⲁⲓⲛⲁⲓⲛⲁⲓ)
LXX λαλήσαι ῥῆμα ὃ οὐκ ἔδει,
 τὰ δὲ ῥήματά μου πλανᾶται καὶ οὐκ ἐπὶ καιροῦ.

sub ÷

Wit1: 612-740 Syh^{txt} La

NonGr: Syh^{txt}: .ⲛⲁⲓⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓⲛⲁⲓ, ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓⲛⲁⲓ ÷
 ✓ ⲛⲁⲓⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓⲛⲁⲓ ÷

La: ÷ *ut loquerer verbum, quod non oportebat*

÷ *et sermones mei errant, et non sunt in tempore* ✓

Notes: Origen’s fifth column is preserved under the obelus.

Job 19 5b

HT :תּוֹכִיחוּ עָלַי חֲפָתָי׃
 LXX ἐνάλλεσθε δέ μοι ὀνειδίδει.

α´ θ´ καὶ ἐλέγχετε ἐπ’ ἐμὲ ὀνειδισμὸν μου

Wit1: C (= 250 3005) |cI^{-[138] 139} |cII (Polychr)

Attr: α´ θ´] > C (= 250)

Var: καί] > cII | ἐλέγχετε] -χεται 559-680-740-3006 | ὀνειδισμὸν] -μω
 559 | μου] μη 3006; > 559

Notes: The early catena tradition retains the lemma, corrupted in a portion of cI by a phonologically conditioned error ε-αι, common in inflectional endings -ται/-τε (Wevers, 189; *Hexapla*, 35 n. 4; Young, 330, 8). The lexical equivalency of ἐλέγχω “to show fault or error” is the translational choice for Aquila to render the hiphil stem of תּוֹכִיחַ “decide, judge,” and is found among the other revisers also (Reider-Turner, 77).

Job 19 6a

HT עֲוִתְנִי (חֲבִי-אֵלֹהִים)׃
 LXX (γνώτε οὖν ὅτι ὁ κύριός) ἐστὶν ὁ ταραξάς,

ἐβρ´ ἔπληξεν

Wit1: |cI^{cat-[138]} cII (Olymp) 161 249^{cat} 523^{cat} 608 754^{cat}

Var: ἔπληξεν] + με 740^{cat} = **¶¶**

Notes: The revision of the ἐβρ´ reads עֲוִתְנִי as a piel perfect third-person masculine singular of עָוָה “bend, make crooked,” as indicated by its rendering into Greek as a finite verb, ἔπληξεν. Yet, the reviser omits the suffixed personal pronoun, smoothing the translation of the OG, which apparently has read the verb form as an infinitive construct from עָוָה. A consonantal text would render the identical letter sequence עֲוִתְנִי. The addition of the pronoun in 740 is a secondary correction toward alignment with the Hebrew text. Hagedorn notes that the catena fragment containing the ἐβρ´ reading is attached without a break in Ms 249 (*AGK*, vol. 2, 285 §22; *Hexapla*, 35 n. 5).

Notes: The testimony of the Syh provides the lemma; since Ms 252 has delivered two readings with α' attributions (see Job 19:7a α' above), an error has occurred. This reading corrects the attribution of 252 to σ' . Further, the verb form of 252 has been affected by itacism $\epsilon\acute{\iota}-\eta$ (*Hexapla*, 35 n. 8).

θ' ἰδοῦ κράζω (s κεκράξομαι) ἀδίκως, καὶ οὐκ εἰσακουσθήσομαι

Wit1: Syh

NonGr: Syh: ❖ ⲕⲓⲣⲁ ⲕⲣⲁⲛⲁⲛⲁ ⲕⲣⲁⲛⲁⲛⲁ ⲕⲣⲁⲛⲁⲛⲁ ⲕⲣⲁⲛⲁⲛⲁ ⲕⲣⲁⲛⲁⲛⲁ

Notes: The rendering of Theodotion may have been influenced by the similar wording of the Hebrew in Job 35:12: $\text{וְעַל נְתִיבוֹתַי יִשְׁחָקוּ וְיִלְעָגוּ}$ which parallels * ἐκεῖ κεκράζονται καὶ οὐ μὴ εἰσακούσῃ ✓. Since the Syh rendered the Greek using a participle and personal pronoun, rather than as the single finite verb form (بصحة as in 35:12) Field's retroversion suggests that the Theodotion reading of 19:7 was present tense (κράζω) rather than future perfect (κεκράξομαι), as the rendition of Aquila (see Job 19 7a α' above) indicates in the Syh.

Job 19 8b

HT $\text{וְעַל נְתִיבוֹתַי יִשְׁחָקוּ וְיִלְעָגוּ}$

LXX ἐπὶ πρόσωπόν (μου σκότος ἔθετο.)

οἱ ἄλλοι ἐπὶ ἀτραπούς

Wit1: $\downarrow cI^{\text{cat}-[138]} cII$ (Olymp)

Wit2: ἐπὶ πρόσωπόν] $\epsilon\pi\iota$ δε ατραπους $L = \mathfrak{M}$: cf 6:19b, 24:13c

Attr: οἱ ἄλλοι cII Field] $> cI^{\text{cat}-[138]}$

Var: ἐπί] $> cI^{\text{cat}-[138]}$ | ἀτραπούς] $\delta\omicron\zeta\alpha\nu$ 512-513

Notes: The attribution used by Olymp represents Aquila, and perhaps Symmachus (Reider-Turner, 35; Busto Saiz, 690). The Lucianic witnesses have taken the variant into his revision, slightly revised, to represent the Hebrew η . The cI catena group has abbreviated the fragment (*AGK*, vol. 2, 289 §34); the variant in Mss 512-513 comes from Job 19:9a (Young, 332, 16; 332, 30). Mss 110-147-251-256-705-765 are unconfirmed.

$\delta\gamma\rho'$ ἐπὶ δὲ ἀτραπούς

Wit1: C (= 250 257) †cI^{-395 559 3006}

Wit2: ἐπὶ πρόσωπόν] ἐπι δε ατραπους L = **¶**: cf 6:19b, 24:13c

Var: δέ] > 255

Notes: The attribution has had two traditions: *δγρ'* was retained in the marginal notes, and οἱ ἄλλοι was transmitted by the catena of the manuscripts. Regardless of the attribution, οἱ ἄλλοι or *δγρ'*, the fragment which may have originated with Aquila and Symmachus has been revised in the Lucianic revision (*Hexapla* 35 n. 9, *AGK*, vol. 2, 289 §34).

Job 19 12a

HT (יְהִי עֲלַי עֲלֵי) יְהִי יְהִי יְהִי יְהִי

LXX ὁμοθυμαδὸν δὲ ἦλθον τὰ πειρατήρια αὐτοῦ (ἐπ' ἐμοί,)

α' θ' ὁμοῦ (s ἄμα) ἦλθον οἱ μονόζωνοι αὐτοῦ

Wit1: lemma] Syh | μονόζωνοι] C (= 250 257 3005) cI^{-[138]} 139 260 732 740
cII (Polychr) 161

Attr: α' θ' Syh] θ' C (= 250 257 3005) cI^{-[138]} 139 255 260 732 740 cII 161; >
255

NonGr: Syh: ❖ מַלְאֲכֵי אֲדִירַת כְּנָפַיךָ .ח.כ

Notes: The lemma representing Syh has been corrected from the translation of Field based upon the translation technique for Aquila and Symmachus (below). While the preference in translation equivalency for Aquila for יְהִי is ἄμα and for Symmachus for יְהִי is ὁμοῦ, each has used the other; the evidence from 1 Kgdms 17:10 may also suggest its use by Theodotion. Therefore, the attributions in the Syh may stand, with the α' attribution fallen out in the catena witnesses. Since the catena witnesses to יְהִי as μονόζωνος for Theodotion, the Syh translation reflects the equivalency (Reider-Turner, 172; Busto Saiz, 158-59; Young, 333, 25-26); the index is at πειρατήρια in 3005 (*Kollationen*, 126).

σ' ὁμοῦ (s ἄμα) ἐπελθόντες οἱ λόχοι αὐτοῦ

Wit1: lemma] Syh | λόχοι] †C (= 250 257 3005) †cI^{-[138]} 139 260 cII
(Polychr) 161

Var: λόχοι] χολοι C (= 3005); λογχοι 680; λογχαι 137-395; λογχους
643-732

NonGr: Syh: ❖ רבנא בן סבאי בתרין גלגל . פ

Notes: Field cites the reading with the pronoun αὐτοῦ, but it is not found in the catena (see also Ziegler, *Beiträge*, 30); it is from Montef, *Curae Hexaplares* (*Hexapla*, 35 n. 12; Young, 333, 26; *Curae Hexaplares*, 51). While the preference in translation equivalency for יְחַד for Aquila is ἄμα and Symmachus ὁμοῦ, each has used the other (see above 19:12a α' θ'). The reference is marked to πειρατήρια in 3005, to 12:b in 732 (*Kollationen*, 129).

Job 19 12ab

HT יְחַד יְבֹאוּ גְדוּדָיו (וַיִּסְלֹף) עָלַי
 דְּרָכָם וַיַּחֲנוּ סָבִיב לְאַהֲלָיִי
 LXX (ὁμοθυμαδὸν δὲ ἦλθον τὰ πειρατήρια αὐτοῦ) — (ἐπ' ἐμοί,
 ταῖς ὁδοῖς μου ἐκύκλωσάν με ἐγκάθετοι.)

sub * καὶ ἐνεσκεύασαν

Wit1: lemma] Syh^{txt} | ἐνεσκεύασαν] l*cI*^{cat-[138]} 1505^{cat}

Wit2: ἐπ' ἐμοί] επ εμε L'-336-613 253 795 Dam; pr * και ενεσκευασαν
 Syh = ꝥ; + και ενεσκευασαν Iul; * *et fecerunt* ✓ *per me* La

Attr: *] pr θ' Syh^{txt}; > *cI*^{cat-[138]} 505^{cat}

Var: ταῖς ὁδοῖς μου] pr και ενεσκευασαν Syh^{txt} | ἐνεσκεύασαν]
 εσκευασαν *cI*^{cat-[138]} (mend εσκευασεν Hagedorn) 505^{cat} (mend
 εσκευασεν Hagedorn)

NonGr: Syh^{txt}: ✓ רבנא בן סבאי * . פ

Notes: The Syh has preserved the hexaplaric addition of Theodotion, though transposed in the text. The alternate lemma for Symmachus and Theodotion follows in the marginal reading for 19:12b. The θ' attribution is written interlinearly in the Syh text. Polychr quotes here the addition [*sic* ἐσκευάσεν] originating from Theodotion ἐπ' ἐμοί (ἐπ' ἐμέ) in Job 19:12a, which is to be found with the wording καὶ ἐνεσκεύασαν also in Julian (IulE 120, 11).

Job 19 12ab

HT יְחַד יְבֹאוּ גְדוּדָיו (וַיִּסְלֹף) עָלַי
 דְּרָכָם (וַיַּחֲנוּ סָבִיב לְאַהֲלָיִי)
 LXX (ὁμοθυμαδὸν δὲ ἦλθον τὰ πειρατήρια αὐτοῦ) — (ἐπ' ἐμοί,

ταῖς ὁδοῖς μου ἐκύκλωσάν με ἐγκάθετοι.)

σ' θ' ἐπ' ἐμέ τὴν ὁδὸν αὐτῶν

Wit1: Syh

Wit2: ἐπ' ἐμοί] επ εμε L'-336-613 253 795 Dam; pr * και ενεσκευασαν
Syh = ffl; + και ενεσκευασαν Iul; * et fecerunt ✓ per me La

NonGr: Syh: ❖ אֶת־הַדְּרָגוֹתַי אֶבְרַחְמָא .א.ו

Notes: The translation of Symmachus may have been taken into a portion of the Lucianic group, though the variant may have arisen independently as an alignment to the Hebrew text in L'-336-613 253 795 Dam (AGK, vol. 2, 292 §47; *Hexapla*, 35 n. 13; *Beiträge*, 30-31).

Job 19 12b

HT :יִתְּנוּ סְבִיב לְאֵהָלַי (דְּרָגָם)
LXX (ταῖς ὁδοῖς μου) ἐκύκλωσάν με ἐγκάθετοι.

σ' θ' καὶ παρενέβαλον κύκλω τῆς σκηנῆς μου

Wit1: Syh

Wit2: ἐκύκλωσάν με ἐγκάθετοι] * et circumdederunt (circumsederunt')
tabernaculum meum La = ffl (12c)

NonGr: Syh: ❖ אֶת־הַמִּשְׁכָּן אֶבְרַחְמָא .א.ו
La: * et circumdederunt (circumsederunt') *tabernaculum meum* ✓

Notes: The Syh has preserved the attributions, and the retroversion adequately expresses the translation technique of the revisers. The La has transmitted the asterisk, preserving the material added to the text which originated from σ' θ'.

Job 19 12b

HT — (יִתְּנוּ סְבִיב לְאֵהָלַי:)
LXX (ταῖς ὁδοῖς μου ἐκύκλωσάν με) ἐγκάθετοι.

sub ÷

Wit1: 255'' = (255-612-740)

Notes: ἐγκάθετοι was placed under the obelus as it was not understood to be found in the text of the Hebrew, but belongs to the more dynamic, original translation of the LXX for אָחִי מֵעַלֵי הַרְחִיק . . . נִינְנִי .

Job 19 13a

HT אָחִי מֵעַלֵי הַרְחִיק
LXX ἀπ' ἐμοῦ δὲ ἀδελφοί μου ἀπέστησαν,

α' ἀδελφοί μου ἀπ' ἐμοῦ ἐμάκρυνεν

Wit1: Syh

NonGr: Syh: ❖ אָחִי מֵעַלֵי הַרְחִיק אָחִי מֵעַלֵי הַרְחִיק

Notes: The retroversion offered by Middeldorpf, ἀπέστησαν, is revised, as Ziegler has argued the better lexeme, based upon Aquila's translation equivalency for רָחַק which parallels μακρύνειν (Reider-Turner, 31, 151; *Beiträge*, 31; *Curae Hexaplares*, 52). Ziegler offers the singular verb form, but perhaps the form should be plural, as the Syh suggests. Further, Cox suggests that both Aquila and Symmachus have read the text as רָחַק noted in BHS apparatus, the text having lost a *waw* by parablepsis (*Commentary*, 19:13).

σ' τοὺς ἀδελφούς μου πόρρω ἐποίησαν ἀπ' ἐμοῦ

Wit1: Syh

NonGr: Syh: ❖ אָחִי מֵעַלֵי הַרְחִיק אָחִי מֵעַלֵי הַרְחִיק

Notes: In the Symmachus revision, the verb stands in the plural form: ἐποίησαν. The Vulgate, which is often dependent upon Symmachus, delivers the singular *fecit: fratres meos longe fecit a me* (*Beiträge*, 31).

Job 19 13a

HT (אָחִי מֵעַלֵי הַרְחִיק) —
LXX (ἀπ' ἐμοῦ) δὲ (ἀδελφοί μου ἀπέστησαν,)

sub ÷

Wit2: δὲ] ÷ 612-740; > B'-S O II-613-Iul c-147 d Co Arab Arm Syn Ol
Dam Amb = ❖

Notes: The particle placed under the obelus has fallen out in the other witnesses.

Job 19 15a

HT גְּרִי בֵּיתִי וְאֶהְיֶה לְרֵךְ תְּשֻׁבָּתִי
 LXX (γείτονες οἰκίας θεράπαιναί τέ μου) –

⟨?⟩ * εἰς ἀλλότριον ἐλογίσαντό με

Wit1: Syh^{txt} La

Wit2: θεράπαιναί τέ μου] + (* O Arm) εἰς αλλοτριον ἐλογισαντο με O
 L^{^-A} Arm = Ϣl

NonGr: Syh^{txt}: ✓ גְּרִי בֵּיתִי וְאֶהְיֶה לְרֵךְ תְּשֻׁבָּתִי *
 La: * *quasi alienum reputaverunt me.*
 Arm: * 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠

Notes: If an author is to be assigned, Aquila and Symmachus more frequently represent the qal of תְּשֻׁבָּתִי as an equivalency for λογίζεσθαι, though Theodotion has also represented the form with the same Greek verb (Busto Saiz, 544; González Luis, 506; Reider-Turner, 149). Field notes that 106, 249, and 261 have the text [lemma] without the asterisk (*Hexapla*, 35 n. 16). Note the Lucianic group has taken the hexaplaric materials into its tradition. Peculiar is the omission of the line from the catena materials, perhaps through haplography of the lines ending μου–με.

Job 19 15b

HT נִכְרִי (הַיִּתִּי בְּעֵינֵיהֶם)
 LXX ἀλλογενής (ἤμην ἐναντίον αὐτῶν)

α' σ' ξένος

Wit1: C (= 250 3005) cI^[138] 139 260 643 732 3006 560

Notes: The Hebrew adjective נִכְרִי “strange,” rendered as the Greek adjective ξένος “strange,” is an established equivalency for the revisers (Reider-Turner, 165; *Hexapla*, 35 n. 17).

Job 19 17b

HT (וְהִנֵּחֵנִי) לְבִנֵי בְּטָנִי
 LXX (προσεκαλούμην δὲ κολακείων) υἱοὺς παλλακίδων μου

⟨θ'⟩ τῶν υἱῶν γαστρός μου

Wit1: 252

Wit2: παλλακίδων μου] * *uteri mei* La = ꝑꝑ

NonGr: La: *filios* * *uteri mei*

Notes: The *Edition* assigned the anonymous fragment to α', but the attribution is given to θ' because Theodotion's translation technique renders the article when β + noun modifies a verb (Gentry, 326). Aquila's literalism would tend to not render the article.

σ' υἱοὺς παίδων μου

Wit1: † 612-732 † *cI*^{cat-[138]251} *cII* (Polychr) † 249^{cat} † 505^{cat} † 560 † 754^{cat}

Wit2: προσεκαλούμην δὲ] και προσεκαλουμην *L'*-406 Glos Aeth; δε > La 542 Bo Arm

Var: υἱούς] pr προσεκαλουμην κολακευων *cI*^{cat-[138]251} 249^{cat} 505^{cat} 560 754^{cat}; > 612

Notes: The *Edition* cites 732 as υιος, but this reading is corrected by the Hagedorns (*Kollationen*, 124). The texts of *L'*-406 Glos Aeth have been influenced by the Symmachus translation (*Hexapla*, 35 n. 18; Young, 336, 12; *AGK*, vol. 2, 298 §68).

Job 19 17b

HT (לְבָנַי בְּטָנִי) — (וְחִנְתִּי)

LXX (προσεκαλούμην δὲ) κολακεύων (υἱοὺς παλλακίδων μου)

sub ÷

Wit2: κολακεύων] ÷ *blandiens* La

NonGr: La: *invocabam* ÷ *blandiens*

Notes: The La shows *blandiens* under obelus, preserving Origen's work because the freer OG translation was seen as an addition to the Hebrew, wherein is a lack of one-to-one correspondence in the text.

Job 19 18a

HT בְּעֵינָי לִי מְאֹסָ בִּי

LXX οἱ δὲ εἰς τὸν αἰῶνά με ἀπεποιήσαντο

θ' καίγε ἄφρονες ἀπώσαντό με

Wit1: C (= 250 3005) !cI^{-137 [138] 139 3006} cII (Polychr)

Attr: θ'] σ' 680; σ' θ' 732

Var: ἀπώσαντο] αποσαντο 612

Notes: The earliest catena tradition of C (= 3005) adds additional weight to assigning the reading to Theodotion (Young, 336, 21-22). The secondary corruptions of the attribution in 680 and 732 can be dismissed. The form ἀπόσαντο is a later form of ἀπώσαντο.

Job 19 19a

HT כָּל־מַחֵי סוּרִי (תְּעַבְוּנִי)

LXX (ἐβδελύξαντο δέ με) οἱ εἰδότες με·

σ' συνόμιλοί μου

Wit1: C (= 250 3005) !cI^{-[138] 139 732 3006} !560

Attr: σ'] > 680

Var: συνόμιλοι] οι συνομιλοι 255 560

Notes: Deviating from the data, Field and Ziegler mistakenly placed the article οἱ in the lemma; the Mss 255 560 are late witnesses which have added the article from the OG (*Nachlese*, 398). Field also cites Ms 560 [Reg unus] with the article (*Hexapla*, 36 n. 20).

Job 19 20a

HT בְּעוֹרִי וּבְבִשְׂרִי דָּבַקְהָ עֲצָמִי

LXX ἐν δέρματί μου ἐσάπησαν αἱ σάρκες μου,

α' ἐν δέρματί μου καὶ ἐν κρέει μου ἐκολλήθη ὀστοῦν μου

Wit1: C (= 250 3005) !cI^{-[138] 139} !cII (Polychr) !Syh

Attr: α'] inc 3006; σ' 680; > C (= 250)

Var: καί] > 255 | ἐν^{2ο}] > 137-260-643-732 | κρέει] κρεα cII | ἐκολλήθη] ἐκκολληθη 395 | ὀστοῦν] το οστων 260 cII | ἐκολλήθη ὀστοῦν μου] ἐκολληθησαν τα οστα μου Syh

NonGr: Syh: ܟܝܘܢ ܐܘܫܬܝ ܕܢܝܘܢܝܘܬܝ ܕܢܝܘܢܝܘܬܝ ܕܢܝܘܢܝܘܬܝ .ܟ

Notes: The catena tradition has reliably preserved this portion of the fragment from Aquila. The rest of the fragment, Job 19:20b continued below, was not transmitted through the catena group. *Kollationen* makes clear that 137 has καί, against Ziegler's *Edition* (*Kollationen*, 128; Young, 337, 31-32).

σ´ θ´ τῷ δέρματί μου καὶ τῇ σαρκί μου ἐκολλήθησαν τὰ ὀστᾶ μου

Wit1: Syh

NonGr: Syh: ... ܟܝܘܢ ܐܘܫܬܝ ܕܢܝܘܢܝܘܬܝ ܕܢܝܘܢܝܘܬܝ ܕܢܝܘܢܝܘܬܝ .ܟ
... ܟܝܘܢ ܐܘܫܬܝ ܕܢܝܘܢܝܘܬܝ ܕܢܝܘܢܝܘܬܝ ܕܢܝܘܢܝܘܬܝ .ܟ

Notes: Symmachus and Theodotion have rendered the Hebrew singular עצם “bone” as with ὀστᾶ, nominative plural of ὀστέον. In creating the plural subject, they have rendered the verb likewise in the plural, in concord with the subject. By rendering the subject as plural, the revisers emphasize a generic quality of the self, rather than a specific item. The Syh witness continues with 20b.

Job 19 20b

HT וְשָׁרַף בְּעוֹר בְּשַׁלְמִתָּי
LXX τὰ δὲ ὀστᾶ μου ἐν ὀδοῦσιν ἔχεται.

α´ καὶ περιεσώθη (s ἐσώθη) ἐν δέρματι ὀδόντων μου

Wit1: Syh

NonGr: Syh: ❖ ܕܡܝ ܕܢܝܘܢܝܘܬܝ ܕܢܝܘܢܝܘܬܝ ܕܢܝܘܢܝܘܬܝ

Notes: Montef's suggested verbal form שָׂרַף is rendered with σώζω in Isa 46:4 under the γ´ attribution, but the more common equivalency for the Hebrew verb occurs with περισώζειν, occurring in the piel and niphal stems under the attribution for Aquila; thus, the lemma suggested above is adopted. The Syh witness is continued from 20a (above).

σ´ καὶ ἐξέτιλλον τὸ δέρμα μου ὀδοῦσιν ἐμοῖς

θ' ✖ εἰς μαρτύριον

Wit1: C (= 3005) | cI^{-[138]} | cI^{cat-[138]} | Syh^{+txt}

Wit2: 24b] om 24b B* | ἦ] pr εἰς μαρτυριον II; + ✖ *in testimonium*
(-niis^u) La; > 336 = 𐌱𐌰 | ἐγγλυφῆναι] ενγραφηναι Iul | fin] + εἰς
μαρτυριον C^l Arm^{te} Iul

Attr: θ'] > cI^{-[138]} | ✖] > 680 | θ' ✖] > cI^{cat-[138]}

Var: ἦ] + ✖ εἰς μαρτυριον cI^{-[138]} 395 559 612 740 Syh^{txt}

NonGr: Syh^{txt}: ✓ 𐌸𐌵𐌶𐌰 ✖
Syh^{mg}: ✖ 𐌸𐌵𐌶𐌰𐌸𐌰 .𐌸
La: aut ✖ *in testimonium* [-niis^u] ✓
Arm^{ap}: + ւոն ի վկա լուրբիւն Zoh' = G

Notes: Ms C (= 3005) supplies the author θ' testified also by Syh. The catena understands εἰς μαρτύριον as an addition for the end of the LXX verse after ἐγγλυφῆναι (*Nachlese*, 398; *Edition*, 19:24b Appl). In the catena materials (cI^{cat-[138]}) given as a comment from Polychr, the lemma of the Biblical text can be understood as that of the II group and assumed to be in the same position in the stich (*AGK*, vol. 2, 305, §90). In *Wit2*, the apparatus is cited according to the *Edition*. Since the publication of the *Edition*, the Arm reading has been assigned as a variant, so the Arm^{te} is now found in the Arm^{ap} (*Armenian Job*, 145).

Job 19 25

HT :וְאֲנִי יִדְעֶהָ (וְאֲנִי יִדְעֶהָ) וְאֲנִי יִדְעֶהָ
LXX (οἶδα γὰρ ὅτι) ἀέναός ἐστιν ὁ ἐκλύειν με μέλλων ἐπὶ γῆς

θ' ὁ ἀγχιστεύς μου ζῆ καὶ ἔσχατον ἐπὶ χώματος ἀναστήσει

Wit1: C (= 250 3005) | cI^{-137 [138]} 139 260 643 732 cII (Chr) 560

Attr: θ'] > C (= 250)

Var: ἀναστήσει] –αναστηση 559-612

Notes: Though Ms 250 has lost the attribution, the early catena tradition preserves the reviser. The lemma also has clearly been preserved throughout the catena tradition. The variant in 559-612 probably arose due to itacism (*Hexapla*, 36 n. 29; Young, 340, 40-41).

Job 19 27c

HT כָּלֹ כְּלִי־יָדַי בְּקֶחֶץ
LXX πάντα δέ μοι συντετέλεσται ἐν κόλπῳ.

θ´ ἐξέλιπον οἱ νεφροί μου ἐν τῷ κόλπῳ μου

Wit1: †C (= 250 3005) †cI^{-[138]} cII (Polychr)

Wit2: 28b fin] + ἐξελίπον οι νεφροι μου εν τω κολπῳ μου 147-256 (pr
οπῶς γινῶτε οτι εσται κρισις = **¶1 29c**) = **¶1 (27c)**

Var: ἐξέλιπον] ἐξελειπον C (= 250) 137-255-395-559

Notes: The translation technique of Theodotion uses the aorist indicative as the normal pattern for translating the Hebrew perfect (Gentry, 195). The use of the Greek imperfect to translate the Hebrew perfect occurs only twice, to express the habitual or customary action of the event (Gentry, 200). Thus, the imperfect variant ἐξέλειπον arose due to ι-ει itacism. Mss 147-256 have been corrupted by the Theodotion lemma. *Kollationen* corrects the reading of 139 from the *Edition* to read ἐξέλιπον (*Kollationen*, 129; Young, 342, 214-15).

Job 19 28a

HT כִּי אֲמַרְתָּ מַה־הִנְיָה־לִּי
LXX εἰ δὲ καὶ ἐρεῖτε τί ἐροῦμεν ἔναντι αὐτοῦ;

σ´ λέγετε δέ τί ἐστιν ᾧ διώξομεν αὐτόν

Wit1: †C (= 250 3005) †cI^{-137 [138] 139 260 643 732} cII 161' 560 608

Attr: σ´] > C (= 250)

Var: λέγετε] λεγεται C (= 250) cI^{-137 [138] 139 260 643 732} | διώξομεν]
διωξωμεν 680 | αὐτόν] αυτο 255-559; αυτω 395-680-3006

Notes: There is little reason to question whether Symmachus represented the second person Hebrew verb form with the second person Greek form. The phonological corruption of -ται/-τε, begun in the early catena tradition, was carried through into the latter witnesses (Wevers, 189). The *Kollationen* corrects the *Edition*'s reading for the lemma [λέγετε] and variant [λέγεται] of 255-395-559-612-680-740-3006. Ziegler's citation of 255* is not confirmed (*Kollationen*, 129). The Symmachus reading is embedded in the Bible text of the cII catena (Young, 342, 24). The fragment is attached to 19:28b in 161' (*Kollationen*, 129; *Hexapla*, 36 n. 32).

Job 19 28b

HT וְשָׂרַשְׁתָּ דְבַר נִמְצָא־בִי
 LXX καὶ ῥίζαν λόγου εὐρήσομεν ἐν αὐτῷ.

sub ✖

Wit1: 248 560 608 Syh^{txt} lSa

Attr: ✖] θ' ✖ Syh; σ' 560 608

Var: **28b]** > Sa

NonGr: Syh^{txt}: ✓ .כסז מבעי כחלול כחסו ✖ .ח

Notes: The σ' attribution in Mss 560 608 are orthographic corruptions of similarly formed letters σ - θ (*Hexapla*, 36 n. 33).

Job 19 28b

HT וְשָׂרַשְׁתָּ דְבַר (נִמְצָא־בִי)
 LXX καὶ ῥίζαν λόγου (εὐρήσομεν ἐν αὐτῷ.)

έβρ' καὶ ἀμάρτημα λόγου

Wit1: cI^{cat-[138]} cII 161' 474^{cat} 523^{cat}

Notes: The interpretive rendering of the reviser explains the Hebrew noun וְשָׂרַשְׁתָּ “root, base” as ἀμάρτημα “failure, fault.” The έβρ' reading is embedded in the Bible text (Young, 342, 26-27). Ziegler also has “έβρ' ῥίζαν λόγου ἤτοι ἀφορμήν ἀντιλογίας 248 Klostermann,” which is an explanatory gloss upon the έβρ' material (*Beiträge*, 31). The variants cited by Ziegler (καὶ] > 612-740) are not confirmed in *AGK*: no variant related to the έβρ' reading is cited (*AGK*, vol. 2, 310 §105).

Job 19 29a

HT גִּרְוֹ לְכֶם מִפְּנֵי־חַרְבֵּי
 LXX εὐλαβήθητε δὴ καὶ ὑμεῖς ἀπὸ ἐπικαλύμματος

σ' εὐλαβεῖσθε ὑπὲρ ἑαυτῶν τὴν μάχαιραν

Wit1: C (= 250 257 3005) cI^{-137 [138] 139 260 643 732} cII 560

Wit2: ἀπὸ ἐπικαλύμματος] απο κριματος L-S^c-644^c; ✖ a gladio La = ffl

NonGr: La: *Timete et vos* * *a gladio* ✓

Notes: Symmachus may have revised the verb form to the present middle-passive imperative so as to express more accurately the Hebrew qal stem, in contrast to the aorist passive imperative of the OG. The asterisk tradition of La has preserved the addition which has come from Symmachus. The σ´ reading is embedded in the Bible text (Young, 342, 29-30; *Hexapla*, 36 n. 35).

Job 19 29c

HT :[מַעַן תִּדְעוּן (Q) (שְׂדֵיךָ K) שְׂדֵיךָ
LXX καὶ τότε γνώσονται ποῦ ἐστὶν αὐτῶν ἡ ὕλη.

α´ ὅπως γινώτε ὅτι κρίσις

Wit1: Syh

NonGr: Syh: ✧ ܐܘܢܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ .ܐ

Notes: The revisers read שְׂדֵיךָ as the relative marker שְׁ plus דֵיךָ “judgment.” The OG translators, however must have read שְׂדֵיךָ “field, open country” + the personal pronoun suffix, given as the Qere reading: שְׂדֵיךָ in order to yield the translation “forest of them.”

σ´ θ´ ὅπως γινώτε ὅτι ἔστιν κρίσις

Wit1: C (= 250 257 3005) cI^{-[138]} cII (Olymp) Syh | ὅπως γινώτε] > 252

Wit2: 28b fin] + ἐξελιπον οἱ νεφροὶ μου ἐν τῷ κοιλῷ μου 147-256 (pr
ὅπως γινώτε οὐκ ἔστιν κρίσις = **fl 29c**) = **fl (27c)** | 29c ποῦ-fin]
* *quia est iudicium* La

Attr: σ´ θ´] α´ θ´ C (= 250 257 3005) cI^{-[138]}; α´ 252; λ´ cII

Var: ἔστιν] ἐστὶ C (= 250) 255-395-559-680; ἐστὶ 137-139-260-643-
732

NonGr: Syh: ✧ ܐܘܢܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ .ܐ
La: *et tunc cognoscetis* * *quia est iudicium*.

Notes: The Syh carries the translation and the appropriate attributions, while the catena readings arose from a corruption of attributions; Ms 252 omitted the Theodotion attribution received from the catena material and shortened the reading

(Young, 342, 34-35). It is clear that the three translators read the Hebrew as the relative marker ך plus ך׃ “judgment.” The variant in the verbal form from singular to plural of “be” occurs to correct the form to the proper subject of the clause.

Chapter 20

Job 20 3-4a

HT מוֹסֵר כָּל־מִתִּי אֲשַׁמֵּעַ
 וְרוּחַ מִבִּינְתִּי יַעֲנֵנִי:
 הִזָּאת יִדְעַת מִנִּי־עַד

LXX παιδείαν ἐντροπῆς μου ἀκούσομαι,
 καὶ πνεῦμα ἐκ τῆς συνέσεως ἀποκρίνεται μοι.
 μὴ ταῦτα ἔγνωσ ἀπὸ τοῦ ἔτι,

sub ※

Wit1: C (= 250 257) cI^{-395 3006} 248 Syh^{txt} La

Attr: ※] ἐκ θ' οἱ ᾧ C (= 250 257) cI^{-395 3006}; θ' Syh (3ab); > Syh (4a)

NonGr: Syh^{txt}: * כִּוְנָה אֶת הַדְּבָרִים אֲשֶׁר אֶתְּנֶה לְךָ כִּי אֶתְּנֶה לְךָ כִּי אֶתְּנֶה לְךָ *
 * כִּי אֶתְּנֶה לְךָ כִּי אֶתְּנֶה לְךָ כִּי אֶתְּנֶה לְךָ *
 * כִּי אֶתְּנֶה לְךָ כִּי אֶתְּנֶה לְךָ כִּי אֶתְּנֶה לְךָ *
 La: * eruditionem confusionis meae audiam,
 * et spiritus sapientiae respondebit mihi.
 * Numquid haec nosti a saeculis

Notes: Origen's fifth column has been preserved under the asterisk and with the attribution in the catena materials (*Hexapla*, 37 n. 1). As discussed in *Asterisked Materials*, the addition of Origen in attempting to represent the Hebrew has actually omitted representing the Hebrew 2b, but represented 4a twice in the ecclesiastical text, once from Theodotion, once from the OG (Gentry, 386-87).

Job 20 4a

HT הִזָּאת יִדְעַת מִנִּי־עַד

LXX μὴ ταῦτα ἔγνωσ ἀπὸ τοῦ ἔτι,

σ' (μὴ) τοῦτο οἶδα ἀπ' αἰῶνος

Wit1: lemma] Syh | ἀπ' αἰῶνος] C (= 250 3005) | C^{cat} (= 249 3005)
 | cI^{-[138]260} cI^{cat-[138]} cII (Olymp) 161 474^{cat} 523^{cat} 608

Wit2: ἀπὸ τοῦ ἔτι] απο τουτου ετι 637 C = Ald; αφ ου ετι 253

Var: χαρμοσύνη] χαρμονη 139^{cat}-260^{cat}-643^{cat}-732^{cat} cII 161 523^{cat} |
αὐτῶν] ανομων Schleusner I 403

Notes: The attribution to ἔβρ' is well-established by the witnesses. Translation equivalency for קרֶב for Symmachus is ἐγγύς; therefore, the attribution should remain with ἔβρ' (Busto Saiz, 720; *Hexapla*, 37 n.3, 4; *AGK*, vol. 2, 316-17 §15; Young, 346, 25-27).

Job 20 5b

HT :שְׁמַחַת הַנֶּהֱנֵה עֲרִירָנָה:
LXX χαρμονή δὲ παρανόμων ἀπώλεια

α' καὶ εὐφροσύνη ὑποκριτοῦ ἕως ἀθρόου

Wit1: C (= 250 3005) l cI^{-[138]} cII (Polychr) 161 249 560

Attr: α'] α' σ' 732; > C (= 250) 255

Var: καί] > 139-260 | ἀθρόου] αθροως 680

Notes: The translation technique reflects that of Aquila (*Hexapla*, 37 n. 3, 4; Young 346, 30-31).

Job 20 6a

HT (אִם-יַעֲלֶה לְשָׁמַיִם) שִׂיאֵו
LXX (ἐὰν ἀναβῆ εἰς οὐρανὸν) αὐτοῦ τὰ δῶρα,

α' σ' θ' ἔπαρμα αὐτοῦ

Wit1: C (= 3005) cI^{-[138]} Syh 252

Attr: α' σ' θ'] inc 3006; α' 252; λ' Syh

NonGr: Syh: ❖ סַלְעַ גַּזְזִיָּהּ . כִּי-חַסְדֵּי אֱלֹהִים גַּלְמֵי

Notes: The Hebrew hapax legomenon cannot be confirmed by translation technique, and the decision must be made on manuscript evidence alone. The early catena tradition and the Syh suggest the Three; Ms 252 has lost the other attributions. The attributions are written thus in a portion of the catena: α' σ' θ' 137; α' θ' σ' 139-260-643 (*Kollationen*, 131).

Job 20 6b

HT וְרֵאשׁוֹ (לְעֵב יְגִיעַ):
 LXX ἡ δὲ θυσία αὐτοῦ (νεφῶν ἄψηται)

λ´ καὶ κεφαλὴ αὐτοῦ

Wit1: C (= 250 3005) *cI*^{-[138]260} 252 Syh

Attr: λ´] > [252]

NonGr: Syh: ✧ מַלְאֲכֵי אֶרֶץ אֱדֹמִים

Notes: The revisers have brought the OG text θυσία “sacrifice, offering” into closer alignment to the Hebrew רֵאשׁוֹ “head” by choosing the lexical item κεφαλὴ “head.”

Job 20 7a

HT כְּגִלְלוּ לְנֶצַח יְאֵבֵד
 LXX ὅταν γὰρ δοκῆ ἤδη κατεστηρίχθαι

sub ÷

Wit1: La

NonGr: La: ÷ *cum putaverit se jam stabilem esse* ✓

Notes: The La has placed the dynamic translation of the OG under the obelus, but this does not seem to represent Origen’s fifth column. The obelus appears to be a misplaced addition.

Job 20 9

HT עֵין שְׁפָתָיו וְלֹא תוֹסִיף
 וְלֹא־עוֹד תְּשׁוּרְנוּ מִקּוֹמוֹ:
 LXX ὀφθαλμὸς παρέβλεψεν καὶ οὐ προσθήσει,
 καὶ οὐκέτι προσνοήσει αὐτὸν ὁ τόπος αὐτοῦ.

sub ✧

Wit1: C (= 250 257) *cI*^{-395 559 3006} 248 252 Syh^{txt} La lSa

Attr: ✧] ἐκ θ´ οἱ β C (= 250 257) *cI*^{-395 559 3006}; θ´ Syh

וַיִּמְנַעַהּ בַּחֶךְ הַכּוֹ:

LXX ὅσα αὐτοῦ ἐνεπλήσθησαν νεότητος αὐτοῦ,
καὶ μετ' αὐτοῦ ἐπὶ χώματος κοιμηθήσεται.
ἐὰν γλυκαιθῇ ἐν στόματι αὐτοῦ κακία,
κρύψει αὐτὴν ὑπὸ τὴν γλῶσσαν αὐτοῦ.
οὐ φείσεται αὐτῆς καὶ οὐκ ἐγκαταλείψει αὐτὴν
καὶ συνέξει αὐτὴν ἐν μέσῳ τοῦ λάρυγγος αὐτοῦ.

sub ※

Wit1: C (= 250 257) cI^{-395 559 3006} Syh^{txt} La !Sa 248 252

Attr: ※] ἐκ θ' οἱ ᾧ C (= 250 257) cI^{-395 559 3006}; > Syh (non 12a); > La (non 13)

Var: 11-13] > Sa

NonGr: Syh^{txt}: .מלח כחולל עו אבס מלח כחולל ※

✓ אבס מלח כחולל עו אבס ※

.כחולל מלח כחולל אבס מלח כחולל

.מלח אבס מלח ※

.מלח אבס מלח אבס מלח ※

✓ .מלח אבס מלח אבס מלח אבס ※

La: ※ *Ossa ejus repleta sunt juventute ejus,*

※ *et cum illo in cinere dormient.*

※ *Si dulcis fuerit in ore ejus malitia.*

※ *Abscondet eam sub lingua sua.*

Notes: Origen's fifth column has been preserved under the asterisk in the witnesses. The catena materials and the negative witness of the Sa provide footing for all the lines inadvertently omitted by the Syh and La.

Job 20 11a

HT [עַלְמוֹ Q] עַלְמוֹ K (עַצְמוֹתָיו מְלֵאִין)

LXX (ὅσα αὐτοῦ ἐνεπλήσθησαν) νεότητος (αὐτοῦ),

σ' παραβάσεως

Wit1: C (= 250 257 3005) !cI^{-137 [138] 139 260 612 643 732}

Attr: σ'] > C (= 250)

Var: παραβάσεως] pr εκ 395-680

Job 20 15b

HT :מבטנו יורשנו אל:
 LXX ἐξ οἰκίας αὐτοῦ ἐξελκύσει αὐτὸν ἄγγελος.

σ´ ἐκ γαστρὸς αὐτοῦ ἐξελεῖται αὐτὸν ὁ θεός

Wit1: Syh

NonGr: Syh: ❖ כַּלַּל, מַלְאכֵי הַשָּׁמַיִם כְּעֹשֵׂי הַשָּׁמַיִם

Notes: The OG translation has rather euphemistically rendered the Hebrew, by using the verb ἐξέλω “to lure away,” and οἰκία “house,” and ἄγγελος “messenger” to avoid ascribing evil to God. In response to this, Symmachus revises the Greek to express the lexical meaning of the Hebrew.

Job 20 15b

HT (יורשנו אל):מבטנו
 LXX ἐξ οἰκίας (αὐτοῦ ἐξελκύσει αὐτὸν ἄγγελος.)

λ´ ἐκ γαστρὸς

Wit1: C (= 250 3005) lCI^{-137 [138] 139 260 643 732} cII (Olymp)

Wit2: αὐτὸν ἄγγελος] + θανάτου L'-406-613-644^c C^{3 mg} Glos Ol An (Jb 1) Pat: ex Prov 16:14; tr 613

Attr: λ´] > C (= 250)

Var: ἐκ γαστρὸς] > εκ 3006

Notes: The catena materials preserve a shortened reading of the line, while the Syh (20:15b above) preserves the whole line of Symmachus, showing the distinction of his reading against the OG and Theodotion (20:15b, below). Thus, λ´ refers to both Aquila and Symmachus. In Ms 680 the index for the marginal reading follows θανάτου (*Edition, AppI; Kollationen, 133; Young 351,32*).

Job 20 15b

HT :מבטנו יורשנו אל
 LXX (ἐξ οἰκίας αὐτοῦ ἐξελκύσει αὐτὸν) ἄγγελος.

θ´ ὁ ἰσχυρός

Wit1: Syh

NonGr: Syh: ❖ כחלל .די

Notes: Field retroverts the Syh emphatic form with the Greek article ὁ, while Ziegler's *Edition* retroverts the form without the article (*Hexapla*, 37 n. 16; *Edition*, AppII). Based upon the translation technique, Theodotion most frequently renders the article for the appellative כחלל, so the lemma is rendered (Gentry, 119).

Job 20 16a

HT קנִיִּים יִגְתָּפֶּ־שִׂאֵר
LXX θυμὸν δὲ δρακόντων θηλάσειεν,

σ´ χολήν ἀσπίδων μυζήσει

Wit1: lemma] C (= 250 257 3005) †cI^{-[138] 139} cII^{-512 513} 161 1560 | χολήν
ἀσπίδων] 252

Attr: σ´] α´ 252; λ´ cI^{-[138] 139 255 612 740} 161; > C (= 250)

Var: μυζήσει] μυζησεται 612 560; μυζισει 3006

Notes: The agreement of the Mss C (= 257 3005) with the cI archetype and the attribution standing in Mss 255-612-740 demonstrates that σ´ is the original reviser of the catena (*Nachlese*, 398; *Hexapla*, 37 n. 17). Ziegler cites cII, but this is not confirmed by Young.

Job 20 17b

HT (׃הַמְּנִיחַ שְׂבִי) לִי
LXX (μηδὲ) νομάς (μέλιτος καὶ βουτύρου.)

σ´ ῥεῖθρα

Wit1: C (= 250 257 3005) †cI^{-137 [138] 139 260 395 643 680 732 3006} cII 523 560

Attr: σ´] > C (= 250) 523

Var: ῥεῖθρα] ρεθρα 740

Notes: The lexical equivalency ρεῖθρον “stream” for the Hebrew נַחַל “wadi, torrent” is demonstrated also in Ps 35 (36):9 for Symmachus (Busto Saiz, 579). The anomalous variant in 740 arose due to itacism. The lemma in Ms 523 is written as an anonymous gloss over the Bible text (*Kollationen*, 133; *Hexapla*, 37 n. 18; Young, 352, 19).

Job 20 18b

HT כְּחִיל תְּמוֹרָתוֹ וְלֹא יֵעָלֶם:
LXX ὥσπερ στρίφνος ἀμάσητος ἀκατάποτος

σ' κἄν ἦ ὡς ἡ ἄμμος πολὺς, οὐκ ἀπολαύσει

Wit1: C (= 250 3005)

Attr: σ'] > C (= 250)

Notes: Though attributed to Symmachus, the note reads more as an explanatory gloss (*AGK*, vol. 2, 330 §62). The lexical equivalency for תְּמוֹרָת “exchange” does not fit well with the Greek, but the Hebrew verb עָלַם “rejoice” is suitably rendered ἀπολαύω “to enjoy, have the benefit of” as the future indicative. Perhaps one of two items has occurred: the latter portion of the fragment which shows some semblance to Symmachus’s translation technique has been joined to an unknown comment, or Symmachus has rendered the whole simile in new terms: as one having much rocky ground, but unable to benefit (from it).

Job 20 19b

HT בֵּית גִּזְלֹל וְלֹא יִבְנֶהוּ:
LXX δίαιταν δὲ ἤρπασεν καὶ οὐκ ἔστησεν

σ' οἰκίαν ἤρπασεν καὶ οὐκ ἀνοικοδομήσει αὐτήν

Wit1: lemma] ↓C (= 250 257 3005) ↓cI^{-[138] 139 260} ↓Syh | οἰκίαν ἤρπασεν] cII (Polychr)

Attr: σ'] σ' θ' C (= 3005); α' θ' σ' 732; > C (= 250 257)

Var: ἤρπασεν] inc 3006; ἤρπασε 137-559-643-680 | καὶ οὐκ] αλλ ουκ Syh | ἀνοικοδομήσει] οικοδομησει C (= 257) Syh

NonGr: Syh: ❖ ,סאבבסל רל רלר .סאבב סאבב .ס

Attr: σ'] inc 3006; > C (= 250)

Var: lemma] inc 3006 | ἐπεθύμει] επιθυμει C (= 257) 732; επεθυμησεν C (= 3005); επευθυμει 703

Notes: The attribution and lemma is available, but not discernible in 3006 (*Kollationen*, 134; Young, 354, 17-18).

Job 20 21a

HT וְאֵין־יִשְׁרִיךְ לְאֶכְלָוֹ

LXX οὐκ ἔστιν ὑπόλειμμα τοῖς βρώμασιν αὐτοῦ.

σ' οὐκ ἀπελίμπανεν ἐκ τῆς τροφῆς αὐτοῦ

Wit1: C (= 250) †cI⁻¹³⁷ [138] 139 260 [395] 643 732 †cII (Polychr) †161 560

Attr: σ'] > C (= 250) 612-740

Var: ἀπελίμπανεν] απελιμπανε 3006; απελημπανεν 255; απολειψει cII 161 | ἐκ] απο cII 161

Notes: The reading of cII and 161 probably developed from the corruption of ἀπελίμπανεν with a subsequent dittography of ἀπολείψει–ἀπο. The preposition still works grammatically with the genitive of τῆς τροφῆς (*Hexapla*, 38 n. 26; Young 354, 17-18).

Job 20 21b

HT (עֲלֵ־לֶךְ) לְאִי־יִחַל (טוֹבֵי־)

LXX (διὰ τοῦτο) οὐκ ἀνθήσει (αὐτοῦ τὰ ἀγαθὰ)

σ' οὐ διαμενεῖ

Wit1: †C (= 250 3005)

Attr: σ'] > C (= 250)

Var: διαμενεῖ] διαμενει C (= 3005)

Notes: The attribution assigned by Ziegler is now confirmed in 3005 (*Nachlese*, 398; *Beiträge*, 31). Translation technique suggests the future indicative verb form rather than the present form διαμένει of the variant to be the more usual equivalent for the Hebrew imperfect for Symmachus (Busto Saiz, 132).

Job 20 23a

HT יהי למלא בטנו
 LXX εἴ πως πληρώσαι γαστέρα αὐτοῦ

sub ✖

Wit1: C (= 250 257) cI^{-395 559 3006} 248 Syh^{txt} †Sa

Attr: ✖] θ' C (= 250 257) cI^{-395 559 3006}

Var: **23a]** > Sa

NonGr: Syh^{txt}: ✖.גלסג גלסג גלסג גלסג ✖

Notes: Origen's fifth column is preserved under the asterisks in the Syh, the attribution in the catena materials, and in the negative witness of the Sa.

Job 20 23c

HT וַיִּמְטֵר (עָלִימוּ בְּלִחְמוֹ):
 LXX νίψαι (ἐπ' αὐτὸν ὀδύνας')

α' καὶ ὑετίσαι

Wit1: 252 Syh

NonGr: Syh: ✖.גלסגגלסגגלסג.ג

Notes: The equivalency ὑετίσαι aorist active optative third singular of ὑετίζω of Aquila expresses the lexical equivalency of the verb מְטֵר “to bring rain.” Also, the optative mood expresses the jussive force, and the -ίζω morpheme expresses the causative force of the hiphil (Tov, “The Representation of the Causative Aspects,” 420).

θ' ἐπιβρέξει

Wit1: C (= 249 250 257 3005) cI^{-[138] 139 260 [395] 643 732} cII (Olymp) 555
 560

Attr: θ'] σ' C (= 249) cII 555; > C (= 250)

Notes: The early catena tradition suggests that θ' was corrupted to read σ' and effected the cII group; this is *contra* Ziegler (*Hexapla*, 38 n. 29; Young, 355, 4). In

the translation of מִטָּר (hiphil) in Psalms, ὕειν is used by Symmachus (Busto-Saiz, 676); ὑετίζω by Theodotion in Job 38:26, but ἐπιβρέξει is used by the OG in Ps 11:6; translation technique is not determinative in this example to understand the authorial attribution.

Job 20 25b

HT : וּבְרָק מִמֶּרְחֹתוֹ יִהְיֶה עָלָיו אֲמִים
LXX ἄστραπαὶ δὲ ἐν διαίταις αὐτοῦ περιπατήσασιν ἐπ' αὐτῷ φόβοι·

α' καὶ ἄστραπή ἀπὸ πικρίας αὐτοῦ πορεύσεται

Wit1: lemma] *lcII* (Olymp) l249 l491^{commO1} (*Kommentar*, 179, 8-9) Syh | ἄστραπή] *C* (= 250 257 3005) *lcI*^{-[138][395]740} 560

Wit2: ἄστραπαὶ *O-253'* Arab Ra] ἀστραπη Gra. = **ffl**; ἀνδρα *A*; ἀστρα rel

Attr: α'] α' θ' *C* (= 257 3005) *lcI*^{-[138][395]680 740} 560; σ' θ' 680; > *C* (= 250)

Var: ἄστραπή] + δε 249; ἀστραπαὶ 732 | ἀπὸ πικρίας Syh] ἀπο προσωπου *cII* 491^{commO1} (*Kommentar*, 179, 8-9); προ προσωπου 249 | πορεύσεται] + ἐπ αὐτον *cII* 249 491^{commO1} (*Kommentar*, 179, 8-9)

NonGr: Syh: ❖ אֲשֶׁר יִפְּצֵהוּ אֲשֶׁר יִפְּצֵהוּ אֲשֶׁר יִפְּצֵהוּ .א
Syh^{txt}: אֲשֶׁר
La: *fulgura*

⟨θ'⟩ καὶ ἄστραπή ἀπὸ προσώπου αὐτοῦ πορεύσεται ⟨* ἐπ' αὐτῷ φόβοι⟩

Wit1: lemma] *lcII* (Olymp) l249 l491^{commO1} | Syh | ἄστραπή] *C* (= 250 257 3005) *lcI*^{-[138][395]740} 560

Wit2: ἄστραπαὶ *O-253'* Arab Ra] ἀστραπη Gra. = **ffl**; ἀνδρα *A*; ἀστρα rel | ἐπ' αὐτῷ] ἐπ αὐτον *II-Iul* 705 | φόβοι] φοβον 253; φοβω 254; φοβη 705; *terribiliter* La

Attr: ⟨θ'⟩] α' *cII* 249 491^{commO1} Syh; α' θ' *C* (= 257 3005) *lcI*^{-[138][395]680 740} 560; σ' θ' 680; > *C* (= 250)

Var: ἀστραπή] + δε 249; αστραπαι 732 | ἀπὸ πικρίας Syh] ἀπο προσώπου *cII* 1491^{commO1}; προ προσώπου 249 | πορεύεται] + επ αυτον *cII* 249 491^{commO1}

NonGr: Syh: ❖ מִמְרָתוֹ גַּם הָיָה בְּרָעָה אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל
Syh^{txt}: בָּרָעָה
La: *fulgura*

Notes: It is evident from the translation of the stich that the Hebrew text has been misread or corrupted as ממררו. Perhaps the translation of the OG ἐν διαίταις αὐτοῦ reflects not a dynamic technique, but rather also the reading as מִמְרָתוֹ “in the appearance of him” (Schleusner, 506). See Job 22:28 for a similar dynamic rendering using δίαίτα. The revision of Theodotion, ἀπὸ προσώπου αὐτοῦ, would also reflect this reading of the Hebrew text. In Aquila, however, the text was read as מִמְרָתוֹ ἀπὸ πικρίας αὐτοῦ “from the bitterness of him” which is preserved in Syh. While the catena tradition correctly records the shorter lemma ἀστραπή of α’ θ’, in which they agree, the attribution and longer lemma have become confused and conflated, due to the Olymp commentary. Note that both the Bible text [*II*] and the Aquila note of 249 reads ἐπ’ αὐτόν; further, its record of the hexaplaric note has the addition δέ from the OG as well as corruption of ἀπὸ προσώπου] πρὸ προσώπου. Thus, the addition to the OG from Theodotion, ❖ ἐπ’ αὐτῷ φόβοι, was subsequently corrupted or modified in a group of Lucianic manuscripts [*II-Iul* 705]. The attribution σ’ θ’ in 680 surely arose due to scribal confusion of α’ θ’. Evidence for Aquila’s translation equivalency of πρόσωπον for פְּנִים is clearly established (Reider-Turner, 206).

The reading is embedded in the Bible text of Ms 260 (*Kollationen*, 135). *Kollationen* cites only the shorter reading for 559, and as 560 is a descendent from 612, it is corrected to read the shorter lemma as well (*AGK*, vol. 1, 45ff; *Hexapla*, 25 n. 31; *Olymp* 179, 8-9; Young, 355, 38-40).

Job 20 25c

HT : עֲלִיּוֹ אֲמִים:
LXX ἐπ’ αὐτῷ φόβοι

sub ❖

Wit1: C (= 250 257) *cI*^{-395 559 3006} 248 252 Syh^{txt} La lSa

Attr: ❖] θ’ C (= 250 257) *cI*^{-395 559 3006} Syh; > 252 (ομ(οιως) προσκειται εκ του Εβραϊκου)

Var: 25c] > Sa

NonGr: Syh^{txt}: ✓ .רַבִּי ,מַלְאָכָה * אֵל
La: * *discurrant super eum terribiliter:*

Notes: Origen's fifth column is preserved under the asterisk.

Job 20 26a

HT כָּל־חַשְׁדָּה (כָּל־חַשְׁדָּה) טָמֹן לְצַפּוֹנָיו
 LXX (πάν δὲ σκότος) αὐτῷ ὑπομείναι·

α' θ' ἀποκέκρυπται τοῖς ἐγκεκρυμμένοις αὐτοῦ

Wit1: C (= 3005) | *cI*^{-[138]260 [395]} | *cII* (Polychr) 560

Attr: α' θ'] α' *cII*

Var: ἐγκεκρυμμένοις] ἐγκεκρυμμένοις 139-643-732-3006; ἐγκειμένοις *cII*
 | αὐτοῦ] > 3006

Notes: The earliest catena Ms 3005 along with the *cI* tradition supports both α' θ' for the attribution. Thus, *cII* has lost the Theodotion attribution (*Hexapla*, 38 n. 33). Field cites Nobil to read: α' ἐκέκρυπται τοῖς ἐγκειμένοις which is not found in the Mss (*Hexapla*, 38 n. 33; Young, 356, 15-16).

Job 20 26b

HT תִּאֲכַלְהוּ אֵשׁ לֹא־נֶפֶת
 LXX κατέδεται αὐτὸν πῦρ ἄκαυστον,

α' θ' κατέδεται αὐτὸν πῦρ μὴ φουσηθέν

Wit1: lemma] Syh | μὴ φουσηθέν] C (= 257 3005) | *cI*^{-[138]139 [395]} *cII*
 (Olymp) | 252 Syh

Attr: α' θ'] α' 252 Syh

Var: μὴ] ου 252 | φουσηθέν] φουσιθεν 3006

NonGr: Syh: ❖ אֵשׁ לֹא־נֶפֶת רַבִּי רַבִּי ,מַלְאָכָה אֵל .ר

Notes: The Theodotion attribution [א] could have fallen out in the Syh witness if the scholiast's eye has skipped from the attribution to the א of the verb form [,מַלְאָכָה אֵל]. The additional evidence of Ms 3005 for the early tradition of the reading witnesses that the attributions have been preserved in the catena materials.

The longer reading of Aquila preserved in the Syh may suggest his tradition did not vary with the OG at this point, though rather, it may only serve to identify placement within the text by the scholiast (Young 356, 30; lemma is embedded in text of Ms 260). The revision of Aquila and Theodotion to render the finite Hebrew verb פָּנַח “blow, breathe” as a participle is fitting for the relative clause, which functions as an attributive phrase, though the Hebrew has omitted the clause marker. The OG accomplishes this structurally using an adjective (Job 20 26b, above) and Symmachus accomplishes this by using a genitive noun (Job 20:26b, below). While Field cites Montef giving πῦρ as part of the witnesses, the new collations do not confirm this (Field, *Hexapla* 38, n. 35).

Job 20 26b

HT פָּנַח לְאֵל (שִׁבְחָהּ וְהוֹדוֹתָהּ)
LXX (κατέδεται αὐτὸν πῦρ) ἄκαυστον,

σ´ ἄνευ φυσήματος

Wit1: C (= 3005) †cI^{-[138] 139 [395]} cII (Olymp) 252 Syh †Pitra III, 557
 †Klostermann

Var: φυσήματος] φυσιματος 680; + και πυρος Pitra III, 557; + ο πυρετος
 137-139-260^{cat}-643-680-732 Klostermann

NonGr: Syh: ❖ כְּחַוָּהּ כְּחַוָּהּ

Notes: The reading of Symmachus is well-supported in the tradition, and the readings supplied by Pitra and Klostermann are scholia (*Beiträge*, 31, 75; *AGK*, vol. 2, 339 §97; *Olymp* 180, 3). The Hebrew negation אֵל is represented by the Greek preposition ἄνευ, and Symmachus uses a noun in the genitive case to render the function of the Hebrew relative clause, rather than a formal correspondence to the Hebrew text.

Job 20 29b

HT :מֵאֵל אָמַר (וְנִחַחֲלֵהּ)
LXX (καὶ κτήμα) ὑπαρχόντων αὐτῷ παρὰ τοῦ ἐπισκόπου

σ´ ἀντιλογίας ἀπὸ θεοῦ

Wit1: †C (= 250 3005) †cI^{-[138] 139 260 [395] 732}

Attr: σ´] > C (= 250) 255

Notes: The revision of Symmachus omits the suffixed pronoun, but he aligns the Hebrew singular אָמַר “speech, word” with the genitive singular ἀντιλογία “contradiction, controversy.” The choice of lexical item connotes more strongly that the word spoken was spoken against God. Further, Symmachus renders the Hebrew אֱלֹהִים “God” as θεός rather than use an appellation ἐπίσκοπος “overseer” which the OG has done.

Chapter 21

Job 21 2b

HT :תַּחֲנוּמַיִתִּיכֶם תִּתֵּן אֵלֶיךָ
LXX ἵνα μὴ ἦ μοι παρ' ὑμῶν αὕτη ἢ παράκλησις.

σ' καὶ γενέσθω τοῦτο μεταβούλευμα ὑμῶν

Wit1: |C (= 250 3005) |cI^{-[138] [395]} cII (Polychr)

Attr: σ'] > C (= 250)

Var: γενέσθω] γενεσθαι 680 | μεταβούλευμα] μεγα βουλευμα C (= 3005);
μετα το βουλευμα 255

Notes: The early catena tradition preserves the correct lemma and attribution, though neither retains both completely correctly. The reading of 255 probably developed due to dittography (Young, 360, 11-12).

Job 21 3a

HT (וְאֵנִי וְאֵנִי אֲדַבֵּר)
LXX ἄρατέ (με, ἐγὼ δὲ λαλήσω,)

θ' ὑπενέγκατε

Wit1: C (= 250 257 3005) |cI^{-137 [138] 139 260 643 732} |560

Attr: θ'] α' C (= 3005); > 3006

Var: ὑπενέγκατε] υπηνεγκατε cI^{-137 [138] 139 260 643 732} 560

Notes: Only the imperative ὑπενέγκατε of ὑποφέρω “to carry away under” can be the correct translation of the Hebrew וְאֵנִי וְאֵנִי of אָנֹכִי “lift, carry.” The attribution has been corrupted in Ms 3005, but retained in the other Mss of the early catena tradition; evidence is also supplied from translation technique in Jer 10:19 (Reider-Turner, 247). Ziegler’s *Edition* for Ms 255 is corrected (*Nachlese*, 398; *Kollationen*, 137). In Mss 255-559-612-740-3006 the index is at 21:3b (*Hexapla*, 39 n. 2).

σ' ἀνάσχεσθε

Wit1: C (= 250 257 3005) | cI^{-[138][395]}

Attr: σ'] α' C (= 250); > 3006

Var: ἀνάσχεσθε] ανασχεσθαι 255

Notes: The decision for the attribution is based upon the manuscript evidence alone. Lexical equivalency for this item has not been shown from the studies of Busto Saiz and González Luis. The variants in Ziegler's *Edition* for Mss 250 ἀνάσχησθε and 255 ἀνέσχεσθαι are corrected by the *Kollationen*. In Mss 255-559-612-740-3006 the index is at 21:3b (*Kollationen*, 137).

Job 21 3b

HT :חַרְרֵי דְבַרִּי תִעְיָג:

LXX εἴτ' οὐ καταγελάσεται μου.

σ' καὶ μετὰ τοὺς λόγους μου λαλήσετε

Wit1: | C (= 250 3005) | cI^{-[138][395]} | cII (Olymp)

Attr: σ'] > C (= 250)

Var: μετά] + τα C (= 3005) | λαλήσετε] στησεται cI^{-[138][395]}; λαλησης C (= 250); στησετε cII

Notes: As the translation of עָגַל “mock, deride” with the variant ἴστημι is to be ruled out, λαλεῖν, which both C Mss witness, is adequate and therefore represents the older translation. Ziegler shows that the verb ἐπιλαλεῖν can be established for Symmachus (*Beiträge*, 31). Admittedly, the Hebrew form is singular, but yet, this is handled by G. Fohrer (*Das Buch Hiob*, Gütersloh 1963, 337) and N. H. Tur-Sinai, (*The Book of Job*, Jerusalem 1957, 323) as a scribal error, as the OG and the Vulgate (*ridete*) and other old translations truly have the plural. Thus, λαλήσετε of 3005 could be correct, particularly since the ending -σετε (in cI with the orthographic error -σεται) is received also in cI and cII. Regardless, the form <ἐπι>λαλήσετε per Ziegler, is contrived (*Nachlese*, 398; *Beiträge*, 31; Young 360, 37-38; *Hexapla*, 39 n. 3).

Job 21 4a

HT :חַיִּי לֹא אֶמְצֵא אֱנוֹשׁ:

LXX τί γάρ μὴ ἀνθρώπου μου ἢ ἔλεγξις;

σ´ μὴ πρὸς ἄνθρωπον ἢ λαλιά μου

Wit1: Syh

NonGr: Syh: לֹא־תִּשְׁמַע בְּכַל־דְּבַר־אִישׁ־לְעַלְמֵי־עוֹלָם

Job 21 4b

HT : וְעַל־מַדְמֵינִי לֹא־תִּצְרַךְ רִיבִי:

LXX ἢ διὰ τί οὐ θυμωθήσομαι;

α´ ἢ διὰ τί οὐ κολοβοῦται τὸ πνεῦμά μου

Wit1: 252

Notes: The reading is combined α´ σ´ (below) in 252 (*Beiträge*, 31).

Job 21 4b

HT (: וְעַל־מַדְמֵינִי) לֹא־תִּצְרַךְ (ריבִי):

LXX (ἢ διὰ τί) οὐ θυμωθήσομαι;

σ´ οὐ μικροψυχῆσω

Wit1: 252 (mend μικροψυχῆσω)

Notes: The reading is combined α´ σ´ (above) in 252. Field does not recognize the placing of two names α´ σ´ before the two marginal notes ἢ διὰ τι—μου and οὐ μικροψυχῆσω usually made in 252, and so assigned both attributions to the lemma. The verb κολοβοῦν, is a known translation equivalent used by α´ (Reider-Turner, 138).

The rendition of σ´ μικροψυχῆσω (וְעַל־מַדְמֵינִי), Field completely misjudges; he notes: “*scholium esse videtur*” (*Hexapla*, 39 n. 5). Therefore, μικροψυχεῖν is not listed with H.-R., since it is missing also in the OG. μικρόψυχος stands as an anonymous marginal note to ὀλιγόψυχος (וְעַל־מַדְמֵינִי) in Prov 14:29; σ´ is probably the translator (*Beiträge*, 31).

The hapax legomena μικροψυχεῖν and μικρόψυχος stand for ὀλιγόψυχεῖν (וְעַל־מַדְמֵינִי) three times in the OG (Num 21:4, Judg 10:16a, 16:16) and one time (Zech 11:8) with σ´ θ´. Finally, the two are vocabulary (*Vokabeln*) of the OG: ὀλιγοψυχία (וְעַל־מַדְמֵינִי) Exod 6:9 and ὀλιγόψυχος (וְעַל־מַדְמֵינִי) Prov 14:29 (*Beiträge*, 31-32).

Job 21 4b

HT (אִם-מִדַּוְעַ לֹא-תִקְצֹר רִדְחִי)
 LXX ἢ διὰ τί οὐ (θυμωθήσομαι;)

θ´ καὶ εἰ μή

Wit1: lemma] $\downarrow cI^{-[138] 139 260 [395] 559 680} 560$ | ἢ διὰ τί οὐ θυμωθήσομαι
 καὶ εἰ μή] *C* (= 3005)

Var: εἰ μή] *ειμι* 643-732

Notes: The anomalous lemma of Ms 3005, quoted from the OG, must present a conflated fragment; Theodotion does not represent מִדַּוְעַ with διὰ τί (Reider-Turner, 53; *Hexapla*, 39 n. 6). Therefore, only καὶ εἰ μή is to render אִם-מִדַּוְעַ as the catena tradition has preserved. Perhaps the Theodotion line read in full: καὶ εἰ μή θυμωθήσομαι.

Job 21 5a

HT פָּנּוּ (אֵלֵי יְהוָה שִׁמְרוּ)
 LXX εἰσβλέψαντες (εἰς ἑμὲ θαυμάσατε)

α´ ἔξαπορήθητε

Wit1: *C* (= 3005) $\downarrow cI^{-[138] 139 [395]} cII 161' 1252$

Var: ἔξαπορήθητε] *pr* και 252; ἔξαπορρηθητε 137-643

Notes: In 252, the lemma is combined α´ σ´ καὶ ἔξαπορήθητε· καὶ ἄφωνοι γένεσθε. Though 252 is an early manuscript, the reading is preserved in the catena tradition. The reading is embedded in the text of *cII* (*Beiträge*, 9; Young, 361, 30-31).

σ´ ἄφωνοι γίνεσθε

Wit1: *C* (= 3005) $\downarrow cI^{-[138] [395]} \downarrow cII 1161 1252 1560$

Var: ἄφωνοι] *pr* και 252 ; αφθονοι $cI^{-[138] 139 256 260 [395] 643 732} 560$;
 αφρονοι 260-643-732; αφθογγοι *cII* 161 | γίνεσθε] γενεσθε 252;
 γινεσθαι 680 *cII* | *fin*] + αναλογιζομενοι τα κατ εμε 137-139-260-
 643-732

Notes: Because of the agreement of 252 and 3005, ἄφωνοι must be correct. In *cI* ἄφωνοι was corrupted to the senseless ἄφθονοι. Different writers tried to correct this obvious error, whereby inferior *cI* Mss 139-256 recovered the correct reading. Other correcting attempts are ἄφρονοι in 260-643-732 as well as ἄφθογοι in *cII*. Ziegler's indication to 138 [ἄφωνοι] is wrong; the reading is absent due to a larger omission. The reading is embedded in the text of *cII* (Young, 361, 31) and combined α' σ' καὶ ἐξαπορήθητε· καὶ ἄφωνοι γένεσθε in 252 (*Nachlese*, 399; *Kollationen*, 138; *Beiträge*, 9, 32). Mss 137-139-260-643-732 contain the hexaplaric note along with the following words, without break: ἀναλογιζόμενοι τὰ κατ' ἐμέ from Olymp of the Nicetas catena (*AGK*, vol. 2, 350, §9; Young, 361, 42ff; *Beiträge*, 32, 75; *Hexapla*, 39 n. 8).

Job 21 5b

HT : עַל־פִּה (וְשִׁמּוֹ יָד)
 LXX (χείρα θέντες) ἐπὶ σιαγόνι,

λ' ἐπὶ στόματι

Wit1: C (= 250 3005) | *cI*^{-[138] 139 [395]} *cII*

Wit2: σιαγόνι] στομα (στοματι 575') *L Sa* (+ υμων) = **Ⲫⲗ**

Attr: λ'] > C (= 250)

Var: στόματι] στοματος 732; επισταμαι τι 3006

Notes: Some texts of the Lucianic recension as well as the Sahidic version may have been influenced by the Hexaplaric translators to align their texts more closely to the Hebrew. The Hexaplaric reading is embedded in the text of *cII* (Young, 361, 33).

Job 21 6a

HT : וְנִבְהַלְתִּי (וְאִם־זָכַרְתִּי)
 LXX (ἐάν τε γὰρ μνησθῶ) ἐσπούδακα

σ' θορυβοῦμαι

Wit1: C (= 250 257 3005) *cI*^{-[138] [395]} *cII* (Olymp) 161' 252 *Syh*

Wit2: ἐσπούδακα] *perturbabor La Syp*

Attr: σ'] > C (= 250 257)

NonGr: Syh: ❖ 𐤒𐤓 𐤀𐤌𐤁𐤁𐤁𐤁.𐤀
 La: *perturbabor*
 CPA: 𐤀𐤌𐤁𐤁𐤁𐤁

Notes: The early catena retains the attribution to Symmachus, which Mss 250-257 have lost. The lexical item *θορυβέω* “to make a noise” reflects a lexical choice reflective of the Hebrew verb *לְהַבִּיחַ* “be disturbed,” and the middle voice of the Greek renders the reflexive idea of the niphil stem (GKC, 137 §51.2). The revision has affected the La and CPA Bible texts. Klostermann cites the lemma as follows: *ἐάν τε γὰρ μνησθῶ θορυβοῦμαι* including the OG text (*Beiträge*, 108; Young, 362, 20). Since Klostermann used Mss 161 255 258 732 740, he is succeeded by the newer collations.

Job 21 8a

HT *וְרָעַם נִכּוֹן לְפָנֵיהֶם עֲמָם*
 LXX *(ὁ σπόρος αὐτῶν) κατὰ ψυχὴν,*

sub ÷

Wit2: *κατὰ ψυχὴν] secundum ÷ desiderium ✓ animae La Bo (+ eorum); secundum desiderium animae Gild*

Notes: The lack of an OG equivalency as well as a lack of other witnesses to the obelus suggests the obelus is not original to Origen’s fifth column. The La Bo preserves the OG text, using the Aristarchian signs outside of Origen’s work.

Job 21 8a

HT *(וְרָעַם) נִכּוֹן לְפָנֵיהֶם (עֲמָם)*
 LXX *(ὁ σπόρος αὐτῶν) κατὰ ψυχὴν,*

σ´ *διαμένει ἔμπροσθεν αὐτῶν*

Wit1: *1C (= 250 3005) cI^{-[138][395]} cII (Olymp) 161*

Attr: *σ´] > C (= 250)*

Var: *διαμένει] διαμενει C (= 250)*

Notes: While the index in Ms 3005 is placed at 21:8b *ἐν ὀφθαλμοῖς*, Symmachus’s translation technique suggests that the alignment should remain with 21:8a, as above. Symmachus may utilize a present finite Greek verb to render participles; in

fact, such an example is found in Isa 57:1: מִפְּאֵי which parallels συνάγονται. The future form, as given in Ms 250, is possible, but much less probable (Busto Saiz, 221-23; *Kollationen*, 139; Young, 363, 41-42).

Job 21 10a

HT לֹא יִנְעַל (רַשׁוֹ עֲבַר)
LXX (ἡ βοῦς αὐτῶν) οὐκ ὤμοτόκησεν

α' οὐκ ἐξέβαλεν

Wit1: C (= 250 3005) †cI⁻[138][395]

Attr: α'] σ' 139; > C (= 250)

Var: ἐξέβαλεν] ἐξεβαλε 559

Notes: The literalism of Aquila would render the Hebrew נ; the witnesses have only preserved the fragment fitting to the OG context.

σ' οὐκ ἐξέτρωσεν

Wit1: C (= 250 3005) cI⁻[138] 139 [395] cII (Olymp) 161' 560

Attr: σ'] > C (= 250) 559 248 560

Notes: The reading occurs without a break with the Aquila reading (Job 21:10a α' above) (*Kollationen*, 139-40; *Hexapla*, 39 n. 12; Young, 364, 20).

Job 21 10b

HT (וְלֹא שִׁבַּח) וְהָרַחֵם (וְלֹא שִׁבַּח)
LXX (διεσώθη δὲ αὐτῶν) ἐν γαστρὶ ἔχουσα (καὶ οὐκ ἔσφαλεν)

α' δάμαλις αὐτοῦ

Wit1: C (= 3005) †cI⁻[138][395] cII (Olymp) †252

Var: δάμαλις] δυναμις 680 | αὐτοῦ cI⁻[138][395] 612 252] αὐτων C (= 3005) cII; > 612 | fin] + ουκ ἐδυστοκησεν 252

Notes: The witness of C (= 3005) and subsequently cII (Olymp) seem to have recorded the variant lexical item from Aquila, but retained the pronoun (αὐτῶν) of the OG; surely Aquila's literalism would render the singular Hebrew pronoun with

Notes: The second asterisk is misplaced in the La, having incorporated the σ´ lemma into the text. The correction πρ(ο)βάλλονται in Greek letters is found in Syh^{mg} (*Hexapla*, 39 n. 15).

Job 21 11b

HT :יִלְדֵי־יָם) יִרְקְדוּן;
LXX (τὰ δὲ παιδία αὐτῶν) προσπαίζουσιν

α´ ὀρχήσονται

Wit1: 252

Notes: This is the only example of the lexical equivalency רָקַד “skip about” for the Greek verb ὀρχέομαι “to dance in a row” delivered by the reviser (Reider-Turner, 176). Aquila may have chosen the middle voice of the Greek to represent the fundamental idea of the Hebrew piel stem, “to busy oneself eagerly” (GKC, 141 §52.2).

σ´ ὀρχεῖται

Wit1: 252

Notes: In contrast to the Aquila revision, Symmachus has less concern for representing the grammatical force of the piel imperfect third masculine plural Hebrew verb רָקַד “skip about.” His present active indicative third person form of ὀρχέω “make to dance” renders the intensive or iterative force of the piel stem lexically, while the subject of the verb is also the agent of the action.

Job 21 12a

HT (יִשְׁאֵף) כְּתֹף (וְכִנּוֹר)
LXX (ἀναλαμβάντες) ψαλτήριον (καὶ κιθάραν)

λ´ τύμπανον

Wit1: C (= 250 3005) Vulg

Attr: λ´] > Vulg

NonGr: Vulg: *tympanum*

Notes: Ms 3005 is now the second witness to the revisers. The fragment is indexed at ψαλτήριον (*Kollationen*, 141; *Beiträge*, 32; *Nachlese*, 399). Jerome's translation in the *Vulgate* may have been influenced by the other translators.

Job 21 12b

HT :וישְׁמְחוּ לְקוֹל עוֹגָב:
LXX (καὶ εὐφραίνονται φωνῆ) ψαλμοῦ.

α´ ὄργάνου

Wit1: C (= 3005) l cI^{-[138][395]} 252 La

Wit2: φωνῆ ψαλμου] *ad vocem organi* La = **fl**

Var: ὄργάνου] οργανω 680; οργανα 137-139-260-643-732

NonGr: La: * *organi*. ✓

Notes: The hexaplaric reviser has been placed under the asterisk in the La, but reflects a corruption of the text which substituted a transliteration of Aquila's translation. The index is placed at 21:12a in 137-139-255-559-612-732-3006 (*Kollationen*, 141). The citation of 138 in Field is corrected by *Kollationen* (*Hexapla*, 39 n. 17).

σ´ κιθάρας

Wit1: C (= 3005) l cI^{-[138][395]} 252 560

Var: κιθάρας] κιθαρα 559

Notes: The attribution and lemma have been faithfully transmitted in the catena tradition, with the single exception of Ms 559. The index is placed at 21:12a in 137-139-255-559-612-732 (*Kollationen*, 141; *Hexapla*, 39 n. 17).

Job 21 13b

HT :וּבְרִנָּה שְׂאוּל יִתְּנוּ:
LXX ἐν δὲ ἀναπαύσει ἄδου ἐκοιμήθησαν

σ´ ἀβασάνιστοι εἰς ἄδην κατέρχονται

Wit1: C (= 250 3005) 255-643-740 cI^{cat-[138]251 255 [395]732 740} cII (Origen)
Syh

Job 21 15a

HT (מְהִשְׁרִי כִּי נִעְבְּדֶנּוּ)
 LXX (τί ἱκανός) ὅτι (δουλεύσομεν αὐτῷ)

σ´ ἵνα

Wit1: lemma] C (= 3005) cI^{-[138] 139 [395] 559 680} | τίς ἐστὶν ὁ ἱκανός, [ἦτοι ὁ θεός,] ἵνα δουλεύσωμεν αὐτῷ] 248; τις ἐστὶν ο ἱκανος [τουτεστιν ο παντοδυναμος] ινα δουλευσωμεν αυτω] 161

Wit2: ὅτι] ινα 249^c Glos (*ut*)

Attr: σ´] > 3006

Notes: That Symmachus has revised the Greek to represent the Hebrew כִּי with ἵνα keeps with the reviser's avoidance of stereotypical rendering of the text (Salvesen, 223). The fuller lemmas of 161-248 suggests a scholiast's explanation of the text rather than the preservation of Symmachus's translation in full, with the variation of the verbal form to the subjunctive to correspond to the use of ἵνα. The revision has influenced 249^c Glos (*ut*). The index is placed at ὅτι in 3005; it is placed near 21:15b in 3006.

Job 21 15b

HT (נִפְנְעֵבֹי כִּי) (מְהִשְׁרִי)
 LXX (καὶ τίς ὠφέλεια) ὅτι (ἀπαντήσομεν αὐτῷ)

σ´ ἐάν

Wit1: C (= 3005) cI^{-[138] 139 [395] 732}

Wit2: ὅτι] εαν 249^c Amb (Jb 2,17) = Vulg

Attr: σ´] ἄλλος Field; > 559

NonGr: Vulg: *si*

Notes: The attribution and lemma is clearly established by the manuscript evidence, and provides an example wherein Symmachus may have influenced Jerome's *Vulgate*. The index is placed to ὅτι in 3005; additionally, separate to this verse but without a break is the following fragment: σ´ καὶ τίς ὠφέλεια in 680. The lemma is followed by καὶ ταῦτα κεῖται ἐν τῷ Ἑβραϊκῷ in 260 (*Hexapla*, 40 n. 21; *Kollationen*, 142; Salvesen, 223).

Job 21 17a

HT םִדָּם (חִמְיָא עֲלִימָא וְיִבְא דְדַעֲדָא נְרִרְשָׁעִים יְדִעְדָּא)
 LXX (οὐ μὴν δὲ ἀλλὰ καὶ ἀσεβῶν λύχνος σβεσθήσεται ἐπελεύσεται δὲ) αὐτοῖς
 ἢ καταστροφή

α' ἐπιβλυσμός αὐτῶν

Wit1: 1252

Var: ἐπιβλυσμός] επικλυσμος 252 (cod)

Notes: The reading is corrected, based upon Job 30:12c, as well as Gen 2:6 and Prov 1:26, where Aquila renders דָּא with ἐπιβλυσμός. Ziegler is undecided on whether ἐπιβλυσμός or ἐπικλυσμός is original to Aquila (*Beiträge*, 33).

σ' ἡ διαφθορά αὐτῶν

Wit1: 252

Notes: The lexical item διαφθορά is found within the vocabulary of Symmachus, but not as an equivalency for the Hebrew דָּא “distress, calamity,” outside of this occurrence. Theodotion uses ἀπώλεια as his lexical choice (Job 21:30a, 30:12c, 31:3a), so the attribution and lemma is assigned upon the manuscript evidence and the negative witness of the other revisers’ translation technique (Gentry, 134).

Job 21 18b

HT :סִפְּסָפָא (סִפְּסָפָא וְיִבְא דְדַעֲדָא)
 LXX (ἢ ὥσπερ κονιορτός ὄν ὑφέιλαιο) λαίλαψ

α' συσσεισμός

Wit1: 252

σ' καταιγίς

Wit1: 252

Notes: The attribution and lemma are reliably witnessed. See *Edition*, Job 37:9a AppII, for similar lexical equivalencies with α' and σ' θ' (*Kollationen*, 236; *Beiträge*, 42).

Job 21 19a

HT אֱלֹהִים יִצְפֹּן לְבָנָיו אֲוֹנוֹ
 LXX ἐκλίποι υἱοὺς τὰ ὑπάρχοντα αὐτοῦ

θ' ὁ θεὸς καταπύψει τοῖς υἱοῖς αὐτοῦ ἀδικίας αὐτοῦ

Wit1: †C (= 250 257 3005) †cI^{-[138][395]} cII (Olymp) 560

Wit2: init] pr * deus La^{β^u} = 𐌱𐌰 | υἱούς] + eius La (*) Sa Gild = 𐌱𐌰

Attr: θ'] σ' 732 (+ θ' see below *Var.*); > C (= 250)

Var: καταπύψει] καταπρυψη 559; καταπρυπτει C (= 3005) | τοῖς υἱοῖς] τον υιον 559^c; τους υιους 559 | ἀδικίας αὐτοῦ] pr θ' 732

Notes: The most likely rendering of the verb of the early catena group is as the future indicative, and secondly, as a present indicative (Gentry, 179-81). Thus, Ms 3005 is less likely Theodotion's rendering. The early tradition was subsequently corrupted in 559. The reading τοὺς υἱοὺς was corrected to τὸν υἱὸν and later corrected to τοῖς υἱοῖς in 559; the index mark is placed at 21:19b in 137 250 (*Kollationen*, 143; Young, 367, 29-30; *Hexapla*, 40 n. 25).

Job 21 19b

HT יְשַׁלֵּם אֱלֹהִים וַיִּדְעֶנּוּ
 LXX ἀνταποδώσει πρὸς αὐτὸν καὶ γνώσεται

sub *

Wit1: C (= 250 257) cI^{-395 3006} La †Sa Syh^{txt} †Lucif

Attr: *] pr θ' Syh^{txt}; θ' C (= 250 257) cI^{-395 3006}

Var: **19b**] > Sa Lucif

NonGr: Syh^{txt}: ✓ .ג.ו.ט.ל.א.ו.י.ח. * .א.
 La: * *Redde ei, et sciet.*

Notes: Origen's fifth column has been preserved by the witnesses under the attribution and the asterisk. Sa Lucif are negative witnesses (*Hexapla*, 40 n. 26).

Job 21 20a

HT (יָרָאוּ K עֵינָיו Q] עֵינָיו) פִּידוֹ
 LXX (ἴδοισαν οἱ ὀφθαλμοὶ αὐτοῦ τὴν ἑαυτοῦ) σφαγήν

σ' πτώσιν

Wit1: C (= 3005) cI^{-137 [138] 139 260 [395] 643 680 732} cII (Olymp)

Notes: The Hebrew hapax legomenon פִּידוֹ “destruction” is unable to be confirmed by translation technique. The attribution is based upon manuscript evidence alone. The index is placed at σφαγήν in 3005 (*Kollationen*, 143; Young, 368, 17-18).

Job 21 20b

HT (וּמַחֲמֹת) שְׂרֵי (יִשְׁתָּה):
 LXX (ἀπὸ δὲ) κυρίου (μὴ διασωθείη)

θ' τοῦ θεοῦ

Wit1: Syh

NonGr: Syh: ❖ אַל־לֹא־אֵל

Notes: The witness of the Syh is unchallenged; frequently, Theodotion will render שְׂרֵי as ἰκανός; however, in other examples where שְׂרֵי occurs, no revision of Theodotion is offered. Thus, the lexical item of Syh may be valid. The catena materials provide an anonymous scholion which may have arisen from the Theodotion lemma, but it has become corrupted. These may be included as witnesses for the lemma (see below Chapter 4, “Omitted Marginalia” Job 21:21a).

Job 21 21

HT כִּי מִה־חֲפָצוֹ בְּבֵיתוֹ אֲחָרָיו
 וּמִסֵּפֶר חֲרָשָׁיו חֲצָצְרוֹ:
 LXX ὅτι τί θέλημα αὐτοῦ ἐν οἴκῳ αὐτοῦ μετ' αὐτόν
 καὶ ἀριθμοὶ μηνῶν αὐτοῦ διηρέθησαν

sub ※

Wit1: lemma] C (= 250 257) cI^{-395 559 3006} 248 La !Sa | μετ' αὐτόν] pr θ'
 ※ Syh^{txt}

Attr: ※] ἐκ θ' οἱ β̄ C (= 250 257) cI^{-395 559 3006}

Var: ἡμισεύθησαν] ημισσευθησαν 137-139-260-643; ημισευθησαν 3006; ημισευσαν *C* (= 257); ημισευθησεται *cII*

NonGr: Syh: ❖ אַפְלִיחַ .כ

Notes: Ziegler's evidence is incomplete, having known only α' as an author of the translation; on the contrary *cI*, like *cII* and now also 3005, gives α' θ' as authors (with the exception of the irrelevant Mss 139-256, which indicate σ'). Nevertheless, only Aquila could be the author, as also Syh testifies, since the verse seems to be 21b in the LXX from Theodotion. The form ἡμισεύθησεται in *cII* is only an adjustment to the syntax of the sentence into which it was embedded by *cII*; this Field has already recognized (*Hexapla*, 40, n. 31; *Nachlese*, 399; Young 368, 25-26).

Job 21 22a

HT יִלְמֹד-רָעַת יֵלְאֵל

LXX πότερον οὐχὶ ὁ κύριός ἐστιν ὁ διδάσκων σύνεσιν καὶ ἐπιστήμην

σ' μὴ τὸν θεὸν διδάξει τις ἐπιστήμην

Wit1: *C* (= 250 257 3005) | *cI*^[138] 260^[395] *cII* (Olymp) | 252

Attr: σ'] > *C* (= 250) 137-139-612-643-680-732 252

Var: μὴ] ἀρα 252 | διδάξει] διδάξη 137-139-643-680-732

Notes: The earliest catena tradition supports the lemma and attribution of Symmachus (Young, 368, 33-34.) The revision of Symmachus takes care to render the Hebrew into a grammatically smooth Greek sentence, rendering the lamed preposition of the Hebrew by the accusative, supplying the necessary double accusative for the Greek verb διδάσκω “teach.”

Job 21 22a

HT (רָעַת) — (יֵלְאֵל יִלְמֹד)

LXX (πότερον οὐχὶ ὁ κύριός ἐστιν ὁ διδάσκων σύνεσιν) καὶ (ἐπιστήμην)

sub ÷

Wit1: Syh^{txt}

NonGr: Syh^{txt}: ✓ אַכ ÷

Job 21 23a

HT וְיָמֹתַי בְּעֵצִים (תָּמֹתַי הֵן)
 LXX (οὗτος ἀποθανεῖται) ἐν κράτει ἀπλοσύνης αὐτοῦ.

α' ἐν ὄστεώσει ἀπλότης αὐτοῦ

Wit1: 252 Syh

NonGr: Syh: ❖ ⲛⲓⲗⲓ ⲕⲁⲗⲁⲓⲛⲁⲓ ⲕⲁⲗⲁⲓⲛⲁⲓ ⲕⲁⲗⲁⲓⲛⲁⲓ .ⲕ

Notes: Schleusner suggests that Aquila developed the vocabulary item ὄστεώσις to best reflect the Hebrew תָּמֹתַי of Isa 41:21. The Syh reflects Aquila's translation, using a cognate of ⲛⲓⲗⲓ (*Hexapla*, 40 n. 36; Schleusner, II, 599; idem, *Opuscula critica*, 350).

λ' ἰσχύων ἄμωμος

Wit1: C (= 250 3005) cI^{-[138]} 139 260 [395] 732 1252

Wit2: ἀπλοσύνης B'-S* O (Syh^{txt}) 252 296 797 Syp Aeth Amb (Jb 2,19; off 1,44) ἰσχυος 732 = Ald: cf Is 40:26 Dan 4:27 (θ') Eph 1:19 6:10; αφροσυνης (ευφρ. 261) rel

Attr: λ'] > C (= 250)

Var: ἰσχύων ἄμωμος] ἰσχυω λαμπρος ολοκληρος 252 (index mend ad 23b)

Notes: Since Aquila is given above, λ' cannot include Aquila's designation, therefore, it should be stricken from *Index to Aquila* (Reider-Turner, 15, 119; *Beiträge*, 59, 33). Translation technique records that Theodotion (and Aquila) does use ἰσχύειν for עֲצָפ in Jer 37:14 (30:15); however, no equivalency is suggested for Symmachus (Busto-Saiz, 527, 703). Thus, both Theodotion and Symmachus are possible. Reference mark is placed to 23b in 559 (*Kollationen*, 145).

Job 21 24b

HT :הַשֵּׁי יְהִי וְיָמֹתַי
 LXX μυελὸς δὲ αὐτοῦ διαχεῖται

α' καὶ μυελῶ ὄστα αὐτοῦ ποτίσει

Wit1: †252 Syh

Attr: α´] α´ σ´ Syh

Var: init-αὐτοῦ] > 252

NonGr: Syh: ❖ קאז מלג קביל קאזאבא.ו.ק

Notes: The attribution is given to Aquila only, as Symmachus’s own rendition is well-established in the catena Mss (*Beiträge*, 33). The retroversion of the Syh reflects the finite verb form of Ms 252: קאז afel imperfect third masculine singular of קאז renders the Greek ποτίζω, “give to drink, water.”

σ´ καὶ τῷ μυελῷ τῶν ὀστέων αὐτοῦ ἀρδόμενος

Wit1: lemma] C (= 250 3005) †cI^{[138][395]732} †cII (Olymp) 608 | ἀρδόμενος] †252

Wit2: αὐτοῦ] B´ L´-534 248-543 Syp Bo Arm Arab] τῶν ὀστέων αὐτοῦ
Syh = א

Attr: σ´] > C (= 250)

Var: καί] > cII | τῷ] τῶν 559-3006 | αὐτοῦ] > cII | ἀρδόμενος] αδρομενος 252; αρδευομενος 255

NonGr: Syh: ❖ קאז מלג קביל קאזאבא.ו.ק

Notes: The attribution to the Symmachus fragment is established by the witnesses to the catena tradition, with Ms 250 having lost the attribution. Since the early catena tradition renders the fragment in full, cII most likely omitted the initial καί in contextualizing the fragment, and omitted αὐτοῦ as a result of homoioarcton α-α. The reading of 252 developed as a result of transposition of letters. Unlike Aquila, who has rendered the force of the pual stem morphologically, Symmachus has chosen the middle-passive voice to render the passive idea of the stem and the participle form to express the denominative aspect of the stem with the verb ἄρδω “to water” (GKC, 141-42, §51.2(c), *Hexapla*, 41 n. 38; Young, 369, 29-30).

Job 21 26b

HT (ׁ:עֲלִיָּהּ הַחֶסֶד) הַרְמָה

LXX σαπρία (δὲ αὐτοὺς ἐκάλυψεν)

α´ σήπη

- Wit1:* †C (= 250 3005) †cI^{-[138][395]}
- Attr:* α'] σ' 137-139-260-643-740; > C (= 250)
- Var:* σήπη C (= 250) 255] σηπη C (=3005); σιπη 559-612-740-3006;
σηπει 137-139-260-643-680-732

Notes: Ms C (= 3005) adds an additional early witness for the lemma, though accented thus: σηπή; the variants have arisen from itacism. Aquila's lemma σήπη "decay" represents a more figurative connotation to the Hebrew רָמַח "maggot."

Job 21 27

- HT : הֵן יִדְעֵתִי מִחֲשֻׁבוֹתֵיכֶם וּמִזְמוֹת עָלַי תַּחֲמוֹסוּ׃
- LXX ὥστε οἶδα ὑμᾶς ὅτι τόλμη ἐπίκεισθέ μοι
- σ' οἶδα τὰς ἐνθυμήσεις ὑμῶν καὶ τὰς ἐννοίας ὑμῶν τὰς ἀδίκους
κατ' ἑμοῦ

- Wit1:* C (= 250 3005) †cI^{-[138][395]} cII 161
- Attr:* σ'] > C (= 250 3005) 139-260-643
- Var:* καὶ τὰς ἐννοίας ὑμῶν] > 559-612 | ἀδίκους] αδικου 740

Notes: The haplography of 559-612 arose when the scribe's eye skipped from ὑμῶν^{1°} to ὑμῶν^{2°}. The cII Symmachus reading is embedded in the Bible text (Young, 370, 9-10). Ms 252 is cited by the *Kollationen* as absent [fehlt]; Field's readings of 608 [Orat] and 560 [Reg unus] are doubtful and not listed among the witnesses (*Hexapla*, 41 n. 40).

Job 21 28-33

- HT כִּי תֹאמְרוּ אֵיהָ בֵּית־נְדִיב
וְאֵיהָ אֶהְלֵ מִשְׁכָּנוֹת רְשָׁעִים׃
הֲלֹא שְׂאֵלְתֶם עֹבְרֵי דָרֶךְ
וְאַתֶּם לֹא תִנְפְּרוּ׃
כִּי לְיוֹם אִיד יַחֲשֹׁךְ רַע
לְיוֹם עֲבָרוֹת יִבָּלוּ׃
מִי־יִגִּיד עַל־פָּנָיו דְּרָכּוֹ
וְהוּא־עָשָׂה מִי יִשְׁלַם־לוֹ׃
וְהוּא לְקַבְּרוֹת יִוָּבֵל׃

וְעַל-גְּדֵי־שִׁי שִׁקְרוּ:
 מִקְרָאֵי לִוְיָנָי גְּבִי נָחַל
 וְאַקְרָיו כָּל-אֲדָם יִמְשֹׁךְ
 וּלְפָנָיו אֵין מִפָּרָה:

LXX ὅτι ἐρεῖτε ποῦ ἐστὶν οἶκος ἄρχοντος;
 καὶ ποῦ ἐστὶν ἡ σκέπη τῶν σκηνωμάτων τῶν ἀσεβῶν;
 ἐρωτήσατε παραπορευομένους ὁδόν,
 καὶ τὰ σημεῖα αὐτῶν οὐκ ἀπαλλοτριώσετε·
 ὅτι εἰς ἡμέραν ἀπωλείας κουφίζεται ὁ ποιηρὸς,
 εἰς ἡμέραν ὀργῆς αὐτοῦ ἀπαχθήσονται.
 τίς ἀπαγγελεῖ ἐπὶ προσώπου αὐτοῦ τὴν ὁδὸν αὐτοῦ;
 καὶ αὐτὸς ἐποίησεν, τίς ἀνταποδώσει αὐτῷ;
 καὶ αὐτὸς εἰς τάφους ἀπηνέχθη
 καὶ ἐπὶ σορῶ ἠγρύπνησεν.
 ἐγλυκάνθησαν αὐτῷ χάλικες χειμάρρου,
 καὶ ὀπίσω αὐτοῦ πᾶς ἄνθρωπος ἀπελεύσεται,
 καὶ ἔμπροσθεν αὐτοῦ ἀναρίθμητοι.

sub ※

Wit1: C (= 250 257) cI^{-395 559 3006} |248 252 |Syh^{txt} La |Sa

Attr: ※] ἐκ θ' οἱ ἰγ̄ C (= 250 257) cI^{-395 559 3006}; θ' ※ Syh^{txt} (28)

Var: 28-33] 28-31, 33 Syh^{txt}; 28-29a 248; > 28-33 Sa

NonGr: Syh^{txt}: .כעײז כחשׁ אביר ׀ אביר פײזיקײ אפײ * .ח

.כעײז כחשׁ אבירײ *

.כחשׁ אבירײ, אבירײ *

. אבירײ פײזיקײ אבירײ אבירײ אבירײ *

.כעײז אבירײ אבירײ אבירײ אפײ *

. אבירײ אבירײ אבירײ אבירײ *

אבירײ אבירײ אבירײ אבירײ *

.אבירײ אבירײ *

✓ .אבירײ אבירײ אבירײ אבירײ *

.אבירײ אבירײ אבירײ אבירײ אבירײ *

.אבירײ אבירײ אבירײ אבירײ אבירײ *

.אבירײ אבירײ אבירײ אבירײ *

✓ .אבירײ אבירײ אבירײ אבירײ *

La: ※ *quia dicitis: Ubi est domus principis,*

※ *et ubi est velamen in tabernaculis impiorum?*

※ *Interrogate eos qui transeunt per viam,*

- ✧ *et signa eorum non ignorabitis.*
- ✧ *Quia in die perditionis salvatur malus,*
- ✧ *in diem irae deducentur.*
- ✧ *Quis annuntiabit coram eo viam ejus,*
- ✧ *et quae ipse fecit, qui reddet ei?*
- ✧ *Et ipse in sepulcra [Al: sepulcrum] deductus est,*
- ✧ *et super acervum vigilavit.*
- ✧ *Dulces ei fuerent lapilli [Al: lapides] torrentis,*
- ✧ *et post eum omnis homo sequitur,*
- ✧ *et ante eum innumerabiles.*

Notes: Though the Syh and 248 provide an incomplete record of the asterisks, Origen's fifth column is preserved in the La and the catena materials. Sa provides a negative witness to the asterisks.

Job 21 29b

HT : (וְאִתָּתָם לֹא) תִּנְפְּרוּ
 LXX (καὶ τὰ σημεῖα αὐτῶν οὐκ) ἀπαλλοτριώσετε·

σ' γνωρίσετε

Witl: |C (= 250 257 3005) |cI^{-260 [395] 559 732}

Attr: σ'] > C (= 250) cI^{-260 [395] 559 732}

Var: γνωρίσετε] γνωρισεται cI^{-260 [395] 559 732}; γνωρίζεται C (= 257)

Notes: Mss 257 and 3005 deliver for the first time the reviser's name σ', which Ziegler had already assumed (*Beiträge*, 33; *Nachlese*, 399; "Auctarium," 8 n. 6). The erroneous form of the verb γνωρίσετε from γνωρίζειν has formed the future analogously to the sigmatic pattern of Koine Greek, rather than as the expected Attic form. This may be simply a common phonological error ζ-σ (Wevers, 187). The subsequent form γνωρίσεται developed from a frequent error confusing -ται/-τε, which was corrected to γνωρίζεται in 257 (Wevers, 189). The use of a future verb to translate the Hebrew imperfect is the preferred pattern for Symmachus (Busto Saiz, 132).

Job 21 30a


HT (כִּי לְיוֹם אִיד) יִשְׁקַץ (עָר)
 LXX (ὅτι εἰς ἡμέραν ἀπωλείας) κουφίζεται (ὁ πονηρός,)


α' ὑπεξαيرهθήσεται

- Wit1:* |C (= 249 250 257 3005) |cI^{-137 139 260 [395] 559 643 732} cII (Olymp)
|161 |248
- Attr:* α'] > C (= 250)
- Var:* ὑπεξαίρεθήσεται] cI^{-137 139 260 [395] 559 643 732} 161'; υφεξαιρεται C (= 3005); υφεξαίρεθησεται C (= 249 250); υπεξαιρειται C (= 257)

Notes: The anomalous form with aspiration confusion of π–φ is correctly written in cI (Wevers, 187); haplography of –θήσ– may have occurred when the scribe’s eye skipped from ε–ε in the verb form or because the form was harmonized to the OG. (The reference for cII is Young, 371, 7.)

σ' συνηρείται

- Wit1:* |C (= 249 257 3005) |cI^{-[395] 559 732} cII (Olymp) 248 560 608 Syh^{txt}
- Attr:* σ'] > 138; * θ' Syh^{txt} (see Job 21: 28-33 above)
- Var:* συνηρείται] συνηρηθησονται C (= 249) 138; συνηριται 3006; συνηρηται 748
- NonGr:* Syh^{txt}: 

Notes: The aorist passive form of 249 probably arose under the influence of the Aquila fragment of the same tense. The Syh fragment is the ethpa'al participle, the passive intensive stem, of  “keep”; this adequately renders the present indicative middle-passive participle of συνηρέω “to preserve together” of Symmachus. The index is placed at 30b in 138-255-740; but it is unclear in 612 (*Kollationen*, 147; *Hexapla*, 41 n. 41; Young, 371, 6).

Job 21 31b

- HT (יהוא (עשה מי ישלם לו):)
- LXX καὶ αὐτὸς (ἐποίησεν, τίς ἀνταποδώσει αὐτῷ)

σ' ἄ δέ

- Wit1:* C (= 3005) cI^{-138 139 260 [395] 559 612 643 732 3006}
- Wit2:* καὶ] pr α δέ 296
- Attr:* σ'] > 680

CHAPTER 4

OMITTED MARGINALIA

While Hexaplaric fragments may be found among the marginal notes of the witnesses, various other unidentified scholia are also placed in the margins. Such fragments are frequently anonymous, though some have mistakenly-assigned hexaplaric authors. The anonymous marginal notes may be citations of textual variants, scholia, or church fathers. Included among the items below are marginal notes which have been omitted from the critical edition. Field's *Hexapla* cites anonymous notes under "ἄλλος," and to preserve the scholarship of prior editions, Field's citations are retained under *Attr.* Ziegler's *Beiträge* is the main source for the following notes. Those anonymous fragments to which Ziegler assigned identification are omitted; the remaining fragments have been included. At times, an anonymous source has been identified, or a hexaplaric author suggested, based upon research subsequent to the *Edition*. In addition, a few new fragments have been discovered from new collations. Further, the critical edition of the catena materials for Job (*AGK*) contains numerous anonymous marginal notes which have not been included, except when the scholion of a witness assigns a hexaplaric author inadvertently. Though some anonymous fragments seem to be obvious commentary upon a text rather than a translation or revision of it, others are less obvious. Therefore, the scholia hold potential for future research, as more becomes known about the translation technique of the Hexaplaric revisers, the history of the Lucianic recension, and the works of the church fathers.

Job 1 8c

HT (כִּי אִין) כְּמָהוּ (בְּאַרְיָ)
 LXX (ὅτι οὐκ ἔστιν) κατ' αὐτὸν (τῶν ἐπὶ τῆς γῆς)

< > ὁμοιος αὐτῶ

Wit1: 161^{txt}

Wit2: κατ' αὐτὸν] ομοιος αυτω La L⁻⁵⁷⁵ Syh^{mg} 68 251 795 Sa Arab Chr III 512 (ομ. αυτου) IV 202 (2°) Cyp An Quod Ambst Oros; αυτω ομοιος 248 Aug (perf 37; sy 3,10); + ομοιος 613; pr ανθρωπος A-Iul 68 251 795 Sa Chr III 512; + ανθρωπος Chr IV 202; *illi homo similis* Aug (pec 2,17); pr *quisquam* La Oros; + *quisquam* Cyp An Quod Aug (perf 37; sy 3,10)

NonGr: Syh: סל רשא

Notes: The marginal evidence from the Syh is not a hexaplaric note, but rather, a textual variant in the Lucianic tradition (*Hexapla*, 5 n. 17).

Job 1 14a

HT (וַיִּבְרָא אֱלֹהִים) בָּא אֱלֹהִים-אִיֹּב
 LXX καὶ ἰδοὺ ἄγγελος ἦλθεν πρὸς Ἰωβ (καὶ εἶπεν αὐτῶ)

< > καὶ [ἰδοὺ] ἄγγελος ἦλθεν πρὸς Ἰωβ

Wit1: 559

Attr: < >] α' 559 (Field)

Notes: Field cites 559 as a witness to an Aquila reading, witnessed by Montef, but is suspicious of ἰδοὺ (*Hexapla*, 5 n. 24). Ziegler reads the text as OG, and the *Kollationen* does not list a hexaplaric note for 559; accordingly, the citation should also be stricken from Reider-Turner, 2 (*Beiträge*, 54).

Job 2 7b

HT (וַיִּבְרָא אֱלֹהִים) בְּשִׁיחַיִן רַע (מִפְּנֵי הַגִּלּוֹת) קַדְרָה (וְעַד Q) [קַדְרָה:]
 LXX (καὶ ἔπαισεν τὸν Ἰωβ) ἔλκει πονηρῶ (ἀπὸ ποδῶν ἕως κεφαλῆς)

< > ἐλέφαντι

Wit1: C (= 3005) 255-258-395-612-740-3006 512-513 (Chrys)

Attr: < >] ἄλλος Field; > C (= 3005) 255-258-395-612-740-3006 512-513

Notes: All anonymous marginal notes are cited by Field as ἄλλος (*Beiträge*, 88ff.). Field read marginal notes in “Colb” [559] and Ms 258 as supporting the reading; however, 559 is only confirmed for the reading of 2:8b. See below for witnesses related to that scholion (*AGK*, vol. 1, 254, §190). “Colb” [Ra 559] adds to the words ἔξω τῆς πόλεως in verse 8: οὐκ ἐῶνται γὰρ ἐν πόλεσιν ὁμοδαίτοι τοῖς ἄλλοις οἱ ἐλεφαντιῶντες (-τῶντες Montef.). *AGK* confirms the reading and cites additional witnesses (*AGK*, vol. 1, 254, §190 for ἐλέφαντι; *AGK*, vol. 1, 256, §198; see Young, 76, 23 (PG 64, 549D) and 76, 41-77, 1 (Polychr)).

Job 2 8a

HT יְבֹרַךְ לִי-חַיִּים וְשָׂרָה לְךָ בְּיָמֶיךָ

LXX καὶ ἔλαβεν, ὄστρακον ἵνα τὸν ἰχώρα ξύη,

< > οὕτως ἦν πολὺς

Wit1: C (= 250 257 3005) l*cI*^{-110 139 147 251 256 705 765} c*II*^{txt} l505

Var: οὕτως] ουτος 559-643-680-732-3006 505

Notes: The marginal scholion has been taken into the text of c*II*, thus explaining in part the Montef notes in Field, wherein Colb (= 559) has placed the scholion to Job 2:8b, καὶ [αὐτὸς] ἐκάθητο (*Hexapla*, 7 n. 19), but in the text of 259, after the OG: ἵνα τὸν ἰχώρα ξύη (*AGK*, vol. 1, 255, §194). Ziegler notes that the textual corruption is throughout the c*II* group. In addition, in the margin of 260 stands: οὕτως ὑπήρχε πολὺς ὁ ἰχώρ (*Beiträge*, 68).

Job 2 8b

HT — (וַיִּשָׁב אֶל-יְהוָה בְּיָמֵי חַיִּים וְשָׂרָה)

LXX (καὶ αὐτὸς ἐκάθητο ἐπὶ τῆς κοπρίας) ἔξω τῆς πόλεως

ἄλλος οἱ ἐλεφαντιῶντες

Wit1: C (= 249 250^{cat} 257^{cat} 3005) 138-255-258-395-559-612-680-740-3006 c*II* (Polychr) [505] 523

Attr: ἄλλος (τοῖς ἄλλοις)] > C (= 3005)

Notes: Mss cited in *Wit1* are from *AGK*, vol. 1, 288, §19, but this appears to be a scholion that originated from textual corruption of the OG text, not a hexaplaric translator. The Syh^{mg} cites as a variant **ⲗⲗⲗⲗ** from **ⲗⲗ** “to curse.”

Job 3 9b

HT **יְקַוֶּה אִרְוֶה אֵינִי**
LXX ὑπομείναι καὶ εἰς φωτισμὸν (μὴ ἔλθοι)

< > ὑπομείναι ἐν σκότῳ

Wit1: †C (= 250 406 3005) 138-255-395-559-612-680-740-3006 †512-513 (Olymp and Polychr) †555 †608

Attr: < >] σ' 512-513 555 608

Var: ὑπομείναι] pr προσδοκηθεῖη φως καὶ μὴ εἴη 512-513 555 608; pr ἀντι τοῦ υπομειναι C (= 406 3005)

Notes: Field cites Montef as having this portion as the full Symmachus reading: προσδοκηθεῖη φῶς, καὶ μὴ εἴη ὑπομείναι ἐν σκότῳ found in Orat and the Nicetas catena (*Hexapla*, 9 n. 21; Young, 123, 43-124, 1; *Beiträge*, 69). The reading of the Nicetas catena conflates the Symmachus reading and the Olympiodorus explanatory addition. Ms 555 is newly cited (51r, 21).

Job 3 20

HT **לְמַה יִתֵּן לְעַמּוּל אִוֶּר**
LXX ἵνα τί γὰρ δέδοται τοῖς ἐν πικρίᾳ φῶς

< > οἱ μὲν ἄλλοι ἴσως τι καὶ ὠφελοῦσι τὸν βίον οὗτοι δὲ τί;

Wit1: †C (= 250 3005) 138^{cat}-255^{cat}-395-559-612-680-740^{cat}-3006 505

Attr: < >] σ' 395

Var: τί] > C (= 250 3005)

Notes: No authorship is suggested for this scholion (*AGK*, vol. 1, 309, §88).

Job 3 26a

HT — **לֹא שָׁלוּחַ יְהִי וְלֹא שְׂקֵט יְהִי וְלֹא נְחִיחַ**
LXX (οὔτε εἰρήνευσα οὔτε ἡσύχασα οὔτε ἀνεπαυσάμην) —

⟨ ⟩ διὰ τὸν τοῦ θεοῦ φόβον

Wit1: C (= 250^{mg} 406^{cat} 3005^{mg}) 1138-255-395-559-612-280-740-3006
505

Attr: ⟨ ⟩] σ' 395

Var: τοῦ θεοῦ φόβον] tr του θεου / φοβον 3006 | θεοῦ] κυριου 395

Notes: The attribution to σ' may be correct, as the marginal notes of the catena manuscripts at times have been confirmed by other sources (*Beiträge*, 67). Ms 395 was not available to either Field or Ziegler, and the attribution is only witnessed by this catena manuscript. The note seems to clarify ἀνεπαυσάμην, and thus, this is viewed as an addition to the line, not a translation equivalency for the verb.

Job 4 5b

HT :לַתְּבִיחַ
LXX (σὺ δὲ) ἐσπούδασας.

⟨ ⟩ σπεύδεις ἀπορρῖψαι μὴ φέρων αὐτόν

Wit1: 1C (= 250 406 3005) 1137-255-395-559-612-680-740-3006 1505

Var: αὐτόν] αυτην C (= 250); αυτος 680 505; > 255

Notes: Similarity from the church fathers occurs in Olympiodorus, Chrysostom, and Polychronius, but no determinable source is found for the fragment (*Beiträge*, 69; *AGK*, vol. 1, 326 §18; *Hexapla*, 10, n. 3).

Job 4 8a

HT כְּאַשְׁרֵי רֵאִיתִי חֲרָשִׁים
LXX (καθ' ὃν τρόπον εἶδον τοὺς ἀροτριῶντας) τὰ ἄτοπα,

δγρ' ἄτοπα

Wit1: 1C (= 250) 255-395-559-612-740-3006 1252 1560

Attr: δγρ'] > [252]

Var: ἄτοπα] αποτα C (= 250); τα ατοπα 252 560

Job 4 14a

HT (וְרַעְרָה) פָּחַד קָרְאֵנִי
 LXX φρίκη δέ μοι συνήνητησεν (καὶ τρόμος)

< > ἀντιπνέει μοι ὁ φόβος αὐτοῦ

Wit1: †C (= 250 3005) †138-255-395-559-612-680-740-3006 †505^{cat}

Attr: < >] ἄλλος Field

Var: ἀντιπνέει] αντιπνει C (= 250 3005) | αὐτοῦ] > 395-559-612-680-3006 505^{cat}

Notes: The scholion is indexed in all manuscripts at 4:15a, but Field rightly places the note at 4:14a; the attribution ἄλλος is Field's designation (*Beiträge*, 89; *AGK*, vol. 1, 337 §54; *Hexapla*, 11, n. 14). In Ms 505, the scholion occurs attached to a hexaplaric fragment.

Job 4 19a

HT אֶף שָׁכַנִּי בְּתִיחֶמֶר
 LXX τοὺς δὲ κατοικοῦντας οἰκίας πηλίνας

< > τῶν νοῶν οἰκίαι τὰ σώματα

Wit1: C (= 3005) [138]-255-395-559-612-680-740-3006 505

Notes: Ziegler did not posit a source, neither hexaplaric nor of the church fathers, for the material. It seems to be an explanatory gloss of the OG (*AGK*, vol. 1, 344 §77; *Beiträge*, 70).

Job 5 2a

HT כִּי־לְאֹוִיל יִהְיֶה־כְּעֵשׂ
 LXX καὶ γὰρ ἄφρονα ἀναιρεῖ ὀργή

< > τὸν γὰρ ἄφρονα ἀναιρεῖ ὀργή

Wit1: Montef

Attr: < >] θ' Montef ("unus cod")

Notes: The witness “unus cod” is according to Montef, but no such reading is found among the manuscripts collated by the Hagedorns or for the *Edition*.

Job 5 4a

HT יְרַקֵּן בְּנֵי מִשְׁע
LXX (πόρρω) γένονται (οἱ υἱοὶ αὐτῶν ἀπὸ σωτηρίας,)

< > ἐγένοντο

Wit1: C (= 3005) cI^{-[138]} cII (Olymp) 505^{cat}

Wit2: γένονται] εγενοντο A-637 Glos (*fuertunt*); + σοι 55; + δε Bo

Notes: Ziegler includes the scholion as a possible hexaplaric fragment, which reads in the margin: γένονται ἀντὶ τοῦ ἐγένοντο, but as τὸ δὲ πόρρω γένονται οὐκ εὐκτικῶς εἴρηται, ἀλλ’ (+ ἀντὶ τοῦ ἐγένοντο cII) in Olympiodorus and the Nicetas catena (*AGK*, vol. 1, 350 §101; *Kommentar* 60, 10-11; *Beiträge*, 82; Young, 153, 32-33). However, it seems to be a Lucianic textual variant which represents a theological shift against seeing the use of the optative as a prayer or hope, rather than as a factual state (Cox, “Nature of Lucian’s Revision,” 432). Further, translation technique does not suggest a particular reviser (Busto Saiz, 132; Gentry, 179ff; *Beiträge*, 82).

Job 5 5a

HT (רָעַב יְאֵכֶל) קִצְרֵוּ (רָשָׁע)
LXX (ἃ γὰρ ἐκεῖνοι) συνήγαγον (δίκαιοι ἔδονται,)

< > ἐθέρισαν

Wit1: 161 Syh

Wit2: ἐκ. συνήγαγον] εκ εθερισαν L^{-575'} 248 (superscr) [*sic*] Syh^{mg} Dam II 1476; cf **ffl**; *illi seruerunt* Glos; <εκ> εθερισαν ητοιμασ(αν) 252^{mg}

Attr: < >] ἄλλος Field

NonGr: ❖ 𐤒 𐤓 𐤓 ❖

Notes: Nobil gives this as a scholion, but the textual evidence suggests that the variant arises from the Lucianic recension, not from a hexaplaric author (*Hexapla*, 12 n. 6; Cox, “Nature of Lucian’s Revision,” 440-41). Lexical equivalency does not suggest a particular hexaplaric author, but a common lexical equivalency (Reider-

Turner, 111). Middeldorpf cites the Syh reading α' , but the manuscript does not contain the attribution (*Curae Hexaplares*, 15).

Job 5 11b

HT (ׁ׃עׁ׃) ׁׁׁׁ ׁׁׁׁ ׁׁׁׁ
LXX καὶ ἀπολωλότας (ἐξεγείροντα)

< ? > ἀπηλπισμένους

Wit1: C (= 250 257^{cat} 3005) †138-255-395-559-612-680-3006 *cII*
(Polychr) †505 754

Var: ἀπηλπισμένους] απελπισμενους 680 505; απολιπομενους 395

Notes: While Ziegler notes a one time use by α' of ἀπελπίζειν, more likely the source is from Polychr which reads: ὁ δὲ τοὺς ἀπελπισμένους ἐξεγείρων (*Beiträge*, 86; Young, 157, 16; Reider-Turner, 25). Symmachus translates ׁׁׁׁ with σκυθρωπός and did not use the lexical item ἀπελπίζειν in the Pss (Busto Saiz, 717).

Job 5 13b

HT (ׁ׃עׁ׃) ׁׁׁׁ ׁׁׁׁ (ׁ׃עׁ׃)
LXX (βουλὴν δὲ) πολυπλόκων (ἐξέστησεν)

< > ἀγκυλογνώμονας

Wit1: C (= 249*) *cI*^{cat-110 147 251 256 395 705 765} *cII* (Olymp) 505^{cat} 754^{cat}
Olymp^{XY}

Notes: The full context of the fragment has not been given, as preserved in the Olymp commentary (οὗς οἱ κυριολεκτοῦντες ἀγκυλογνώμονας καλοῦσιν) and the Polychr catena, though certainly the lexical parallel should be established for לְקָׁׁׁׁ. The catena manuscripts give Polychronius as the source, except 139 reads Didymus, and 754 is unspecified (*AGK*, vol. 1, 361, §136; Young, 158, 7; *Kommentar* 61, 23).

Job 5 23

HT :ׁ׃עׁ׃ ׁׁׁׁ ׁׁׁׁ (ׁ׃עׁ׃) ׁׁׁׁ ׁׁׁׁ
LXX (θῆρες γὰρ ἄγριοι) εἰρηνεύσουσίν σοι

< > ὑποταγήσουταί σοι

Wit1: C (= 250 257) †*cI*⁻⁵⁵⁹ 754

Var: σοι] > 740

Notes: Ziegler leaves the marginal note unattributed. Lexical equivalency does not support the marginal note being assigned to Aquila, Theodotion, or Symmachus (*AGK*, vol. 1, 372 §174; Reider-Turner, 247; Gentry, 296; Busto Saiz, 740). The source may be Julian: he uses a similar term in his comment to Job 5:24: θεοῦ γάρ σοι εὐμενοῦς ὄντος οὐ μόνον ἀλλότριοι ὑποταγήσονται (Hagedorn, *Der Hiobkommentar des Arianers Julian*, 52, 14).

Job 5 24b

HT :אֲחַתְּךָ וְלֹא (וְפָקְדָךָ וְנָוָה)
LXX (ἢ δὲ δίκαιτα τῆς σκηνῆς σου) οὐ μὴ ἀμάρτη

< > οὐ δυσπραγήσει

Wit1: †161'

Var: δυσπραγήσει] δυσπραγηση 248

Notes: Evidence from *AGK* settles the attribution, formerly to Symmachus by Drusus, and subsequently assigned as a scholion, but now identified as from Chrysostom's commentary to Job: οὐ μὴ δυσπραγήσει, οὐ μὴ πάθη τι δεινόν (*AGK*, vol. 1, 373 §179; Chrys 74, 15-16; *Hexapla*, 13 n. 34; *Beiträge*, 96). See *AGK* for witnesses to the catena fragment.

Job 6 9b

HT :וַיֵּאָלֵל אֱלֹהִים וַיִּדְבְּרֵנִי יְהוָה יְדֹוּ וַיִּבְצְעֵנִי
LXX ἀρξάμενος ὁ κύριος τρωσάτω με, εἰς τέλος δὲ μὴ με ἀνελέτω.

< > ἵνα μὴ καὶ ψυχῇ ἀπόλωμαι

Wit1: cI⁻¹¹⁰ 147 251 256 258 705 765 505 3007^{cat}

Attr: < >] σ' 139-395 505; α' 137-260-643; α' σ' 732

Notes: Though given Aquila and Symmachus attributions, Ziegler suggests the note is most properly left as an anonymous scholion (*Beiträge* 55).

Job 6 15b

HT כְּאֶפֶיֶק נְחָלִים (יַעֲבֹרוּ)
LXX ἢ ὥσπερ κύμα (παρηλθόν με)

< > κῦμα, θαλάσσης

Wit1: Syh

NonGr: ❖ כַּלְמָה גַּמְלָה ❖

Notes: Middeldorpf marks the Syh reading as plural, but no vowel pointing is seen as such; thus, Field's retroversion is used (*Hexapla*, 14 n. 16).

Job 6 15b

HT כַּאֲפִיק נִחְלִים יַעֲבֹרוּ:

LXX ἢ ὥσπερ κῦμα παρηλθόν με

< > μὴ μένον ἐν ταυτότητι

Wit1: C (= 3005) 1137-138-255-395-559-612-680-740-3006 1505 512-513 (Polychr et Olymp)

Var: μένον] μενων 395-559-680 505 | ἐν] + τη 680 505

Notes: Mss 395-559-680 505 are aligned with Job 6:15a: ὥσπερ χειμάρρους ἐκλείπων. Ziegler claims Olymp as the source of the note: τὸ κῦμα μὴ ἐν ταυτότητι μένον (*AGK*, vol. 1, 395, §54; Young 174, 1; *Beiträge* 70).

Job 6 18

HT יִלְכְּתוּ אַרְחֹת הַרְפָּם

LXX (οὕτως καὶ γὰρ) κατελείφθην ὑπὸ πάντων

< > ἀνεπίγνωστος γεγονώς

Wit1: C (= 3005) 137-138-255-395-559-612-680-740-3006 505

Notes: The marginal note is a scholion, having no known source (*Beiträge* 70).

Job 6 21a

HT כִּי־עָתָה (הַיְיָ) הִיא

LXX (ἀτὰρ δὲ) καὶ ὑμεῖς (ἐπέβητέ μοι ἀνελεημόνως,)

< > ὑμεῖς *nempe qui videtis*.

Wit1: Syh

NonGr: ❖ ܘܢܘܢ ܠܘܡܢ ܠܘܡܢ ܠܘܡܢ ❖

Notes: The retroversion and Latin translation is from Field (*Hexapla*, 14 n. 21). This explanatory marginal note is a scholion. Note the Syriac citation marker ܠܘܡܢ.

Job 6 25a

HT ܠܘܡܢ ܠܘܡܢ ܠܘܡܢ ܠܘܡܢ
LXX (ἀλλ' ὡς ἔοικεν,) φαῦλα (ἀληθινοῦ ῥήματα,)

⟨?⟩ λυπηρά

Wit1: C (= 3005) cI^{-137 139 260 643 732 740} 505

Attr: ⟨ ⟩ ἄλλος Field

Notes: Ziegler lists the marginal note in *Edition*, AppII, though no source is able to be identified based upon lexical equivalency (*AGK*, vol. 1, 406, §90).

Job 6 26b

HT ܘܢܘܢ ܠܘܡܢ ܠܘܡܢ ܠܘܡܢ
LXX οὐδέ γὰρ ὑμῶν φθέγμα ῥήματος ἀνέξομαι.

⟨ ⟩ ἀλλὰ καὶ πρὸς ἄ⟨νεμον⟩ . . . λόγους

Wit1: 406

⟨ ⟩ ἀλλὰ καὶ πρὸς ταῦτα τὰ λεχθέντα εἰς ἀντιλογίαὺν χωρήσω

Wit1: C (= 406 3005) !cI^{cat-110 147 251 256 705 765} 249^{cat} 1505^{cat} 512-513 (Chr)

Var: ταῦτα τὰ λεχθέντα εἰς] > 512-513 | ταῦτα] αὐτα C (= 406 3005)
139^{cat}-732^{cat} | τὰ] > 3006^{cat} 505^{cat} | πρὸς] εἰς C (= 406 3005)

Notes: Ziegler quotes in AppII of the *Edition* from 406 the following anonymous fragments: to 6: 26b: ἀλλὰ καὶ πρὸς ἄ⟨νεμον⟩ . . . λόγους; to 6:27b ἐνάλλεσθε κα(λ)⟨φι⟩λίαν σχηματίζ(ετε). These fragments are not of the revisers, but explanations, possibly by Polychronius, which are handed down in the entire catena. The complete text of the first reads: ἀλλὰ καὶ πρὸς αὐτὰ τὰ λεχθέντα εἰς ἀντιλογίαὺν

χωρήσω, those of another ἐνάλλεσθε καὶ ταῦτα φιλίαν σχηματιζόμενοι (*Nachlese*, 390; *AGK*, vol. 1, 408, §99; Young, 179, 27-28; see also 6:27b below).

Job 6 27b

HT :םַּעֲרִי־לַעֲרִי־לַעֲרִי
LXX ἐνάλλεσθε δὲ ἐπὶ φίλω ὑμῶν.

< > ἐνάλλεσθε κα(ί) <φι>λίαν σχηματίζ(ετε)

Wit1: 406

< > καὶ ταῦτα φιλίαν σχηματιζόμενοι

Wit1: C (= 250 406 3005) *cI*^{cat-110 147 251 256 705 765} 249^{cat} 505^{cat}

Notes: This fragment is not of the revisers, but it is an explanation, possibly by Polychronius, which is handed down in the entire catena. The complete text of the first [6:26b] reads: ἀλλὰ καὶ πρὸς αὐτὰ τὰ λεχθέντα εἰς ἀντιλογίαν χωρήσω, those of another ἐνάλλεσθε καὶ ταῦτα φιλίαν σχηματιζόμενοι (*Nachlese*, 390; *AGK*, vol. 1, 409, §101; see also 6:26b, above).

Job 6 29a

HT (הִלְךָ יְהִי לְךָ נְשִׁיבִי)
LXX (καθίσαι δὴ καὶ μὴ εἶη ἄδικον,) —

~ ἐν κρίσει

Wit2: fin] + εν κρισει L''-S^c-406-613-644^c-728 Syh (sub ~) Arm^{te}

NonGr: Syh^{txt}: ✓ .כַּבֵּבִי ~

Notes: The variant, under a lemnisk index in the Syh, appears to be Lucianic, not Hexaplaric.

Job 7 9a

HT הַלְךָ עָנָן וְיָלַד
LXX (ὥσπερ νέφος) ἀποκαθαρθέν (ἀπ' οὐρανοῦ.)

< > διαλυθέν

Witl: C (= 3005) cI^{-139 260 559 612 643 680 732 3006} 1248

Var: διαλυθέν] pr τουτέστι 248

Notes: The Hagedorns suggest a scholion; Ziegler links the reading to *Kommentar* 77, 9: καὶ ἕοικα νέφει διαλυθέντι (*Kollationen*, 48; *AGK*, vol. 1, 423, §145; *Beiträge*, 71).

Job 7 11a

HT פִּי שָׁפְטָהּ (אֶל־אֲנִי־וְגַ)

LXX (ἀτὰρ οὐδ' οὐδέ) ἐγὼ φείσομαι τῷ στόματί μου,

< > ταῦτα εἰδὼς ἠναγκάσθη ἀπεύξασθαι τῇ ζωῇ μου

Witl: †C (= 250 3005) 137^{cat}-138-255-258^{cat}-260^{cat}-395^{cat}-559^{cat}-612^{cat}-643^{cat}-680^{cat}-732^{cat}-740-3006^{cat} 505^{cat}

Var: τῇ ζωῇ] την ζωην C (= 250)

Notes: The unattributed scholion does not appear to be hexaplaric (*AGK*, vol. 1, 424, §151; *Beiträge*, 71).

Job 7 12a

HT וְיָנִי (וְאֵין־אֲנִי־וְיָנִי)

LXX (πότερον θάλασσά εἰμι) ἢ δράκων

< > ὅτι με τὸν εὐτελῆ δεσμοῖς ἀλύτοις περιέσφιγξας

Witl: †C (= 249* 250 3005) 137^{cat}-138-255-258^{cat}-260^{cat}-395^{cat}-559^{cat}-612^{cat}-643^{cat}-680^{cat}-740-3006^{cat} 505^{cat}

Attr: < >] Didymus 395^{cat}

Var: περιέσφιγξας] περιεφραξας C (= 250)

Notes: The index is at 7:12b in Ms 3005 (*AGK*, vol. 1, 425, §153; *Beiträge*, 71). The scholion is unattributed.

Job 7 12b

HT :מִשְׁמֶרֶת (כִּי־שָׁמַרְתִּי עָלַי)

LXX (ὅτι κατέταξας ἐπ' ἐμέ) φυλακήν;

⟨ ⟩ τῶν ἀπὸ Ἀβραάμ, ὅτι πονήσαντες ἐμακαρίσθησαν

Wit1: C (= 250 3005) !cI 137^{cat}-138-139^{cat}-255-258^{cat}-260^{cat}-395^{cat}-
559^{cat}-612^{cat}-643^{cat}-680^{cat}-732^{cat}-740-3006^{cat} 1505^{cat}

Attr: ⟨ ⟩] τοῦ αὐτοῦ = Chrys 395^{cat}

Var: πονήσαντες] πονεσαντες cI 137^{cat}-139^{cat}-255-258^{cat}-260^{cat}-395^{cat}-
559^{cat}-612^{cat}-643^{cat}-680^{cat}-732^{cat}-740-3006^{cat} 505^{cat}

Notes: The unattributed scholion appears to be an explanatory gloss, not a hexaplaric author (*Beiträge*, 71; *AGK*, vol. 1, 445, §21).

Job 8 10a

HT (חֵן וְחַסֵּד יְהוָה יִרְחֹם וְיִשְׁלַח חַסְדּוֹ)

LXX (ἡ οὐχ οὗτοί σε διδάξουσιν καὶ ἀναγγελοῦσιν) —

⟨ ⟩ σύνεσιν σοφίας

Wit2: fin] + συνεσιν (δυναμιν 637) σοφιας L'-534'-644^c Syh^{mg} C^{3 mg}.

NonGr: Syh: חֵן וְחַסֵּד יְהוָה יִרְחֹם וְיִשְׁלַח חַסְדּוֹ
כְּחַסְדּוֹ וְכַחֲסֵי חֵן וְחַסֵּד יְהוָה יִרְחֹם וְיִשְׁלַח חַסְדּוֹ

Notes: The scholion is a Lucianic addition (*Beiträge*, 71). Field translates the Syh thus: *In alio exemplari est:* ἡ οὐχ οὗτοί σε διδάξουσι ῥήματα καὶ ἐροῦσί σοι σύνεσιν σοφίας.

Job 8 10b

HT :חֵן וְחַסֵּד יְהוָה יִרְחֹם וְיִשְׁלַח חַסְדּוֹ

LXX (καὶ ἐκ καρδίας ἐξάξουσιν) ῥήματα;

⟨ ⟩ ἀληθινά

Wit1: C (= 3005) !137-139-395-559-612-643-680-732-3006 !505

Var: ἀληθινά] αληθεια 680 505

Notes: The marginal note reads: ἀντὶ τοῦ ἀληθινά (*Beiträge*, 83; *AGK*, vol. 1, 448, §29). Translation technique of the Three suggests that this is an explanatory gloss of a scholiast.

Job 8 12

HT עֲדָנָוּ בְּאֲבוֹ לֹא יִקְטָף
 וְלִפְנֵי כָּל־חֲצִיר יִיבֹשׁ׃
 LXX ἔτι ὄν ἐπὶ ῥίζης καὶ οὐ μὴ θερισθῆ,
 πρὸ τοῦ πιεῖν πᾶσα βοτάνη οὐχὶ ξηραίνεται.

< > καὶ πρὸ τοῦ θερισθῆναι

Wit1: C (= 250 3005) 137-138-139^{cat}-255-258^{cat}-395^{cat}-559^{cat}-612^{cat}-643-
 680^{cat}-740-3006^{cat} 505^{cat} 754

Wit2: ξηραίνεται B'-S La L⁻⁵⁷⁵-613 250^{mg} Syh^{mg} Co] θερισθησεται και
 ξηρανθησεται 620; ξηρανθησεται rel = ~~fl~~.

Notes: The scholion appears to be an explanatory gloss, having no known source, but may have influenced the text of 620. The note reads in full: ἀντὶ τοῦ καὶ πρὸ τοῦ θερισθῆναι (AGK, vol. 1, 449, §33).

Job 8 12b

HT :וְלִפְנֵי כָּל־חֲצִיר יִיבֹשׁ׃
 LXX πρὸ τοῦ πιεῖν πᾶσα βοτάνη οὐχὶ ξηραίνεται.

< > ξηραίνονται

Wit1: C (= 250 3005) l c I^{-139 260 643 732} 505

Var: ξηραίνονται] ξηραίνεται 559-740

Notes: In C (= 250) 138-255-395-559-612-680-3006 505 the reference is clearly separated and marked to 8:13a (see AGK, vol. 1, 450 §36; *Kollationen*, 55; *Beiträge*, 85). The marginal note reads in full: τουτέστιν· ξηραίνονται.

Job 8 13b 14a

HT :וְתִקְנֹת עֲגָרָת אֲבָדָר׃
 אֲשֶׁר־יִקְוֶה כְּסֶלֶו׃
 LXX ἐλπίς γὰρ ἀσεβοῦς ἀπολείται
 ἀοίκητος γὰρ αὐτοῦ ἔσται ὁ οἶκος

< > εἰς γὰρ τόνδε μόνον τὸν βίον ἤλπισεν

Wit1: C (= 250) |cI^{cat-110 147 251 256 705 765} 1505

Attr: < >] ἄλλως 732^{cat}

Var: τόνδε μόνον C (= 250) 139] των δαιμονων cI^{cat-110 139147 251 256 705 765} 505

Notes: The scholion is an explanatory fragment of unknown origin, though the Hagedorns suggest an allusion to 1 Cor 15:19 (*AGK*, vol. 1, 450, §38). The catena Mss place the fragment with 8:13b, but Ziegler places the equivalency to 8:14a (*AGK*, vol. 1, 450, §38; *Beiträge*, 71). It may be assumed from *Beiträge* that all of cI is included. Currently, the witnesses include only those of *AGK*.

Job 8 15a

HT רַשָׁעַן עַל־בֵּיתוֹ וְלֹא יַעֲרֹךְ

LXX ἐὰν ὑπερείσῃ τὴν οἰκίαν αὐτοῦ οὐ μὴ στῆ·

< > κἂν ἀσπαλίσηται αὐτὴν χρήμασιν

Wit1: C (= 250 3005) 138^{cat}-255^{cat}-258^{cat}-395^{cat}-559^{cat}-612^{cat}-680^{cat}-740^{cat}-3006^{cat} 505^{cat} 754^{cat}

Attr: < >] ἄλλο C (= 3005); τοῦ αὐτοῦ (= Didymus) 395^{cat}

Notes: The explanatory gloss may have been added due to a reference to χρήμασιν “possessions, money” of Job 6:20 (*AGK*, vol. 1, 451, §41).

Job 8 15b

HT :וְיִקְרָא בּוֹ וְיִזְקֶנּוּ

LXX ἐπιλαβομένου δὲ αὐτοῦ οὐ μὴ ὑπομείνη

< > ὡς ἡ ἀράχνη οὐχ ὑφίσταται ἀφήν

Wit1: |C (= 250 3005) |137^{cat}-138-139^{cat}-255-258^{cat}-260^{cat}-395^{cat}-559^{cat}-612^{cat}-643^{cat}-680^{cat}-732^{cat}-740^{cat}-3006^{cat} 505^{cat} 754^{cat}

Attr: < >] καὶ ἄλλως 754^{cat}; τοῦ αὐτοῦ (= Didymus) 139

Var: ὡς ἡ] η ως C (= 3005) | ἡ] > 138-139^{cat}-732^{cat}

Notes: The fragment is a comment added by a scholiast (Young, 199, 16; *AGK*, vol. 1, 451, 43).

Job 8 17b

HT :בֵּית אֲבָנִים יִחַזֶּה
 LXX (ἐν δὲ μέσῳ χαλίκων) ζήσεται

< > αὐλίζεται

Witl: 252

Notes: Ziegler includes the material in the *Edition* as a possible Hexaplaric fragment; however, the marginal note appears to be an explanatory gloss, since no lexical equivalency can be established for the three revisers.

Job 8 17b

HT :בֵּית אֲבָנִים יִחַזֶּה
 LXX ἐν δὲ μέσῳ χαλίκων ζήσεται

<?> οὐκ ἐν πύλῳ γῆ φύεται

Witl: C (= 250 3005) †137-138-255-260-395-612-643-680-732-740-3006 †505 †680

Attr: < >] σ' 260-643-732; α' 395

Var: ἐν] ἐπι 137-138-255-260-395-612-643-680-732-740-3006 505 | φύεται] δυεται 680 505

Notes: Field ascribes σ' the attribution, but acknowledges this may be a scholion (*Beiträge*, 20). The Aquila attribution must be seen as a corruption of σ'. A Symmachus lemma is preserved in Chapter 3 for Job 8:17b.

Job 8 19b

HT :אֶחָד מִן אֲנָשֵׁי אֶרֶץ אֲרָם
 LXX ἐκ δὲ γῆς ἄλλον ἀναβλαστήσει

< > τὸν ταπεινὸν ὑψώσει

Witl: C (= 250 3005) †137-138-255-260-395-612-643-680-740-3006 †505

Attr: < >] θ' 395

< > τὸν νοῦν ἐμπλήσει γνώσεως

Wit1: C (= 250 3005) †137^{cat}-138^{cat}-255^{cat}-258^{cat}-260^{cat}-559^{cat}-612^{cat}-643^{cat}-680^{cat}-732^{cat}-740^{cat}-3006^{cat} (Evag) †505^{cat} †754^{cat}

Var: τόν] > 137^{cat}-138^{cat}-255^{cat}-258^{cat}-260^{cat}-559^{cat}-612^{cat}-643^{cat}-680^{cat}-732^{cat}-740^{cat}-3006^{cat} 505^{cat} 754^{cat}

Notes: The scholion is from Evagrius. The author Evag is omitted in 754 (*AGK*, vol. 1, 457, §59).

Job 8 22b

HT :וַיִּנְּנֵן אִי־נָפְשׁוֹ לְהִקָּחַתָּ

LXX δίαίτα δὲ ἀσεβοῦς οὐκ ἔσται.

< > ἡ μνήμη αὐτῶν ὀλεῖται

Wit1: C (= 250) †c1 138^{cat}-255^{cat}-395-559-612-680-740-3006 †505

Attr: < >] σ' 395

Var: ὀλεῖται] ελειται 680 505

Notes: Wisdom 4:19 (Rahlfs) reads: ἡ μνήμη αὐτῶν ἀπολείται. Nicetas catena attributes the catena author to Polychr: τῶν δὲ παρανόμων, φησὶν, καὶ τὸ μνημόσυνον ἀπολείται. Thus, the unattributed fragment from Wisdom has become part of the Polychr catena; regardless, it is not hexaplaric (*AGK*, vol. 1, 457, §63, see also §62; *Beiträge*, 71-72; Young, 204, 7-8).

Job 9 2a

HT וַיִּמְנַם יְדַעְתִּי כִּי־כֵן

LXX ἐπ' ἀληθείας οἶδα ὅτι οὕτως ἐστίν

< > ὅτι ἄμαχος ὁ θεὸς ἢ ὅτι ὁ κύριος οὐκ ἀδικήσει κρίνων

Wit1: C (= 250 406 3005) 255-395-612-680-740-3006 505^{cat}

Attr: < >] σ' 395

Notes: The marginal note is an additional scholion which clarifies the stich (see Job 8,3a); Ziegler demonstrates a connection to Olympiodorus (*Kommentar*, 88, 5-8; *Beiträge*, 72; *AGK*, vol. 2, 4 §5).

Job 9 7b

HT :וְבַעַר כּוֹכָבִים (וְהִתְחַיֵּן)
 LXX (κατὰ δὲ ἄστρον) κατασφραγίζει

<?> ἀποκλείει

Wit1: C (= 249) cI^{-110 147 251 256 705 765} (Olymp) cII 505 754

Attr: < >] ἄλλο C (= 249); > 139 754

Notes: The note is found in the catena materials under commentary by Olympiodorus [*sic* τοῦ αὐτοῦ]: κατασφραγίζει ἀντὶ τοῦ ἀποκλείει (*Kommentar* 92, 7-9); the Nicetas catena reads κατασφραγίζει τουτέστιν (Young 209, 39-42; *AGK*, vol. 2, 11 §28. None of the Three have yet demonstrated this translation equivalency.

Job 9 23a

HT (וְהָיָה כְּמִיּוֹתָם) —
 LXX (ὅτι φαῦλοι ἐν θανάτῳ ἐξαισίων) —

~ ἀπολοῦνται

Wit2: fin] + απολουνται L³-534'-644^c 795 Syh (sub ~) Sa Ol^Y; + *erunt* La Bo

NonGr: Syh^{txt}: ✓ .רַבִּי ~

Notes: The Syh lemnisk at times appears to be an obelus, but this marks a Lucianic addition, not a hexaplaric addition.

Job 9 25a

HT וְיָמֵי קְלֵי מְנִי־רָץ
 LXX ὁ δὲ βίος μου ἐστὶν ἐλαφρότερος δρομέως

< > διὰ τὸ μὴ βεβαρῆσθαι ἁμαρτίαις

Wit1: C (= 250 3005) 138-255-395-559-612-680-740-3006 505 †3007^{cat}

Var: init] δια το ολιγοχρονον και οξυ η 3007^{cat}

Notes: The scholion is an explanatory gloss of the text.

Job 9 33b

HT (יִשְׁתַּחֲוֶה לְשִׁנְיָנוּ:)
 LXX (καὶ διακούων ἀνὰ μέσον ἀμφοτέρων) —

⟨ ⟩ δυεῖν δέ μοι χρεία

Wit1: Syh

Wit2: fin] + δυειν (δυοιν 534-644^{mg}) δε μοι χρεία L-534'-644^{mg} Syh^{mg}:
 cf praef p 113. See Job 13:20.

NonGr: Syh: ܘܢܝܢܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ
 * ,ܡܘܕܘܢ ܢܕܘܢܢ ܢܕܘܢܢܘܢ

Notes: This is another example of Lucianic influence upon the text of the Syh, not a hexaplaric addition.

Job 10 8a

HT (יְרִידָה עֲצָבוֹנִי (יִשְׁעֵינִי)
 LXX (αὶ χεῖρές σου) ἔπλασαν (με καὶ ἐποίησαν με)

⟨ ⟩ ἠτοίμασαν

Wit 1: 161'

Attr: ⟨ ⟩] ἄλλος Field

Notes: This is most likely a scholion. Aquila and Symmachus do not offer such an equivalency; Theodotion provides no evidence for such an equivalency (Reider-Turner, 99; Busto Saiz, 699; *Kollationen*, 70; *Hexapla* 20 n. 6).

Job 10 11b

HT (וּבְעֵצָמוֹת וְגִידִים) חֲכִכְנִי:
 LXX (ὀστέοις δὲ καὶ νεύροις με) ἐνείρας

⟨ ⟩ συνέρραψας

Wit 1: C (= 250 3005) †cI⁻⁷³² cII (Olymp) 161' †505 Compl

Attr: ⟨ ⟩] ἄλλος Field

Var: συνέρραψας] συνετριψας *cI*⁻⁷³² 505

Notes: Ziegler's entry is a scholion. Again, the *C* Mss are still free of the error which arises in *cII*. Ziegler recognizes the possibility of this being σ', based upon Ezek 13:18, but the evidence from Olympiodorus weighs toward a scholion. Compl is from Field, but this is not confirmed in the *Edition* (*Hexapla*, 20 n. 11; *Kommentar*, 106, 14; *AGK*, vol. 2, 53 §164; Young, 231, 10-11; *Nachlese*, 392; *Kollationen*, 71; *Beiträge*, 21, 83).

Job 10 16a

HT יִצְוֶה לְפָשֶׁת הַנְּיָי
LXX ἀγρεύομαι γὰρ ὥσπερ λέων εἰς σφαγήν,

⟨?⟩ μετὰ ἀτιμίας εἰς ἀπώλειαν

Wit 1: †C (= 250) *cI*^{cat-138 255 [559] 732} 505^{cat} Salamanca^{cat}

Attr: ⟨ ⟩] σ' θ' C (= 250)

Var: μετά] > C (= 250)

Notes: The scholion is referenced to 10:16a in the catena manuscripts [*AGK*], but Ziegler aligns the stich with 10:15c: πλήρης γὰρ ἀτιμίας εἰμί. This entry assumes that Ziegler's *C* group witnesses to the reading in all Mss except what *AGK* notes as lacking. Therefore, unconfirmed are 110-139-147-251-256-705-765 (*AGK*, vol. 2, 60 §185; *Beiträge*, 85).

Job 10 21a

HT בְּטָרְם אֵלַי (וְלֹא אֶשְׁוֵב)
LXX πρὸ τοῦ με πορευθῆναι (ὄθεν οὐκ ἀναστρέψω)

⟨?⟩ πρὸ τοῦ με ἀπελθεῖν

Wit 1: 560 = Ald

Wit 2: πορευθῆναι] ἀπελθεῖν C'-296

Attr: ⟨ ⟩] ἄλλος Field

Notes: Ziegler's *Edition* cites the Nicetas catena as having the textual variant; however, 512-513 reads as the OG (*Hexapla*, 21 n. 21; Young, 236). Whether the variant is hexaplaric cannot be determined, because the Three all use the lexical

equivalency of ἀπέρχομαι for תָּלַח (Busto Saiz, 639; Gentry, 297; Reider-Turner, 25).

Job 11 5a

HT אֵלֶּיךָ יְיָ אֱלֹהֵי דָבָר
LXX ἀλλὰ πῶς ἂν ὁ κύριος λαλήσαι πρὸς σέ;

⟨ ⟩ ἀλλ' εἶθε ἦν ὅπως ἂν

Wit1: 1161'

Attr: ⟨ ⟩] ἄλλος Field

Var: ἀλλ' > 161 | ὅπως] πως 161 | ἂν] + ο κύριος λαλησαι 161

Notes: Field notes that this is a scholion, according to Nobil (*Hexapla*, 21 n. 5).

Job 11 8a

HT לְבָנֵי שָׁמַיִם מִן הַשָּׁמַיִם
LXX ὑψηλὸς ὁ οὐρανὸς καὶ τί ποιήσεις

⟨ ⟩ πῶς δ' ἂν ἐφίκοιο

Wit1: C^{cat} (= 249 250) 1cI^{-110 147 251 256 705 765} cII (Olymp et Polychr) 1161
1248 1491^{commO1} 1505^{cat} 754^{cat} 3007^{*cat}

Attr: ⟨ ⟩] σ' 161'

Var: πῶς] pr απορησεις 161; απορησης 248 | δ'] δε 491^{commO1}; > 161' |
ἐφίκοιο] εφικους 732 505^{cat}; εφεικοιο 491^{commO1}; αφικους 161

Notes: Field strove to assign the fragment to σ', quoting older text critics [Nobil, Drusius, Montef, Kreyszigius, Valckenaer] for the explanation of the rendition; however, πῶς δ' ἂν ἐφίκοιο κτλ. is settled to be the workmanship of Olympiodorus (*Kommentar* 112, 11; *Hexapla*, 21-22 n. 12; *Beiträge*, 22; *AGK*, vol. 2, 79 §28; Young, 241, 35-36). The initial variant σ' ἀπορήσεις in sister Mss 161 and 248 is most likely not a hexaplaric fragment of Symmachus, but rather a scribal error in an abbreviated index mark. On the formation of ἀπορήσεις, the scribe may have misread the epsilon (Ε) as a sigma (Σ) in the LXX text of 11:7 εὐρήσεις and supplied ΑΠΟ from the remaining Υ; the remaining lemma of 161 [πῶς ἂν ἀφικους] has been harmonized with ἀφίκου with confusion of the omicron and lunate sigma, rather than retaining the lemma of the Olympiodorus commentary πῶς δ' ἂν

ἐφίκουο. Ziegler records the reading of 248 as ἀπορήσεις, though a check of the manuscript reads: ἀπορήσης.

Job 11 13a

HT (הַתְּהִי לְךָ כִּינּוּן לְבָבְךָ) ׀ ׀
LXX εἰ γὰρ (σὺ καθαρὰν ἔθου τὴν καρδίαν σου,)

< > εἶθε γάρ

Wit1: !C (= 250 257^{cat} 406 3005) !cI

Var: εἶθε γάρ] pr ει γαρ συ αντι του cI; pr αντι του C (= 3005)

Notes: Hagedorn notes this is a scholion which reads: εἰ γὰρ σὺ, αντι του· εἶθε γάρ (*Kollationen*, 77; *AGK*, vol. 2, 86, §51; *Nachlese*, 392; *Beiträge*, 83). *AGK* lists 255-395-559-612-740-3006 as witnesses; the other Mss of *cI* are assumed from Ziegler's *C* group. 406 reads: [---] εἶθε γάρ.

Job 12 23

HT מְשֻׁמְּוֹת לְגוֹיִם וַיִּאֲבָדוּ
LXX πλανῶν ἔθνη καὶ ἀπολλύων αὐτά,

< > τὰ συστήματα τῶν δαιμόνων

Wit1: C (= 250 3005) !137-138-255-395-559-612-680-740^{cat}-3006 !505

Var: δαιμόνων] + λεγει 137-395-559-612-680-3006 505

Notes: The note appears to be a scholion to explain the OG text (*AGK*, vol. 2, 117, §77; *Beiträge*, 73).

Job 12 23b

HT (לְגוֹיִם וַיִּנְּוּ) חֲשׂוֹ
LXX καταστρωννύων (ἔθνη καὶ καθοδηγῶν αὐτά)

< > ἐξομαλίζων

Wit1: C (= 250 3005) cI 137^{cat}-138-139^{cat}-255-260^{cat}-395^{cat}-559^{cat}-612^{cat}-643^{cat}-680^{cat}-732-740^{cat}-3006 505^{cat} 754^{cat} 3007^{cat}

Notes: The compound form ἐξομαλίζων is missing in the LXX and with the Three. The simple ὀμαλίζων is located three times in the LXX and three times with σ', in connection with ὁδός in Sir 21:10 ὁδός . . . ὀμαλισμένη and Isa 40:3 σ' ὀμαλίσατε . . . ὁδόν. Seeing the connection with καθοδηγῶν, the scholiast replaced the unsuitable καταστρωννύων by ἐξομαλίζων. See Olymp: τῷ οἴον καταστρώσαι καὶ ἐξομαλίσαι αὐτοῖς τὴν ὁδόν (Olymp PG 93, 156B; Young, 257, 32; AGK, vol. 2, 118, §80; Beiträge, 83).

Job 13 2b

HT (לְאֶנְפִּל אֲנֹכִי מְכַם) —
LXX (καὶ) — (οὐκ ἄσυνετώτερός εἰμι ὑμῶν.)

< > νεωτερος ὑμῶν ὦν

Wit1: Syh

Wit2: καί] + γε L'-613 Anton p 1057; + *enim* Glos; + * *quidem ego* La = ffl | οὐκ] pr νεωτερος (γενναιότερος 644^c; + ων Iul) υμων ων (> A-Iul) L'-613-644^c Glos Syh^{ms} Anton: cf 32:6b | ἄσυνετώτερός εἰμι ὑμῶν] εἰμι ἀσυνετώτερος υμων L' Glos Chr XIII 616 Anton; ἀσυνετώτερος υμων εἰμι Syh (+ * εγω = ffl) 339; *sum vobis insipientior* La

NonGr: Syh: ❖ ,ⲁⲓⲥ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ❖

Notes: The marginal note, separate from the Theodotion note of 13:1, has become part of the Lucianic tradition.

Job 13 3b

HT :ⲅⲉⲛⲁⲛⲧⲓⲟⲩⲛ ⲁⲩⲧⲟⲩⲁⲛ ⲃⲟⲩⲗⲉⲧⲁⲓ
LXX ἐλέγξω δὲ ἐναντίον αὐτοῦ ἔαν βούληται

< > ἔαν θέλη, ἐλέγξω ὑμᾶς

Wit1: C (= 250 3005) 137-138-255-260-395-559-612-680-740-3006 505

Attr: < > ἄλλος Field

Notes: Field lists the attribution under ἄλλος, but it is confirmed as a scholion from *Kommentar* 124, 17-18: ἔαν, φησὶν, ὁ θεὸς ἐπιτρέψῃ μοί, αὐτοῦ δικάζοντος ἐλέγξω ὑμᾶς (AGK, vol. 2, 123 §96; Beiträge, 90; Hexapla, 24 n. 6). Mss 110-147-251-256-705-765 from Ziegler's C are unconfirmed.

Job 13 5a

HT מִי־יָתֵן הַחֶרֶשׁ תַּחֲרִישׁוֹן
LXX εἴη δὲ ὑμῖν κωφεῦσαι

< > ἐνεὸν γάρ τις ἑαυτὸν ποιήσας δόξει φρόνιμος εἶναι

Wit1: lemma] C (= 250 3005) l*cI*^{-139 260} Klostermann l512-513 (Chr and Olymp) l505 | σιγῶντες γάρ φρόνιμοι εἶναι δόξετε] 161

Attr: < >] σ' 138-255 Klostermann

Var: ἐνεόν] ειννεον 137-138-255-559-680 512-513 505 | δόξει] δοξη 138-255-258^{cat}-395-559-612-680-740-3006

Notes: Klostermann did not recognize that this scholion is a quotation from Prov 17:28b, not the writing of σ'. Therefore, the words registered as σ'-reading are to be stricken: ἐνεός (H-R supplement III 204), δοκεῖν (III, 208), ποεῖν (III, 212) and τις (III, 214). φρόνιμος is not registered (*Beiträge*, 24, 73; Young, 260, 41-42).

Job 13 8a

HT הַפְּנִי תִשָּׂא
LXX ἢ ὑποστελείσθε

<?> ἄρα δύνασθε κρύψαι αὐτόν

Wit1: lC (= 250 3005) *cI*^{-137 139 260 643 732} 512-513 (Olymp) l249 l491^{commO1} 505

Attr: < >] α' 255-395

Var: ἄρα] ου 491^{commO1}; η 249 | δύνασθε] δυνασθαι 249 491^{commO1} | αὐτόν] αυτω C (= 250); απ αυτου 249 491^{commO1}

Notes: Since the α' attribution is found only in Mss 255-395 and the translation technique does not appear to be Aquila, the material goes unassigned. Montef suggested Symmachus, but his work seems well-established (Chapter 3, Job 13:8); Field suggests this to be a scholion to the OG ὑποστελείσθε, and Ziegler views the fragment from the Olympiodorus commentary which reads: οὐ δύνασθε κρύβηται ἀπ' αὐτοῦ (*Hexapla*, 24 n. 16; *Beiträge*, 73; *Kommentar* 125, 15; *Kollationen*, 87. Young, 262, 19-20).

Job 13 11a

HT (סִבְעָה אֲחֻזִּים) וְאֵשׁ (אֵלֶיךָ)
 LXX (πότερον οὐχί) δεινὰ αὐτοῦ (στροβήσει ὑμᾶς)

< ? > συστροφή

Wit1: 523

Wit2: δεινὰ B' Syh 575-Iul^{lem}-Chr 110 252 542 Did^{lem}] δινὰ S; δινη 253
 Iul^{com} Did^{com}; διλια A; η δειλια 637; η δαλια 534; η δεινα 543; η
 δινη (δυνη 261) III-613 c-257 Olymp; ηδειν 644^c; η δυνα 256 795;
 η δυνη 261; η δινὰ rel

Notes: This scholion may only be from the Olympiodorus commentary: ἄρα οὐχ ἡ συστροφή αὐτοῦ καὶ ἡ ἕτασις (τοῦτο γάρ ἐστιν ἡ δὶνα αὐτοῦ) περιτρέψει ὑμᾶς καὶ φοβήσει καὶ καταπλήξει (*Kommentar* 126, 8-10). Perhaps θ' can be attributed based on Isa 60:6 and Ezek 22:25 (*Beiträge*, 98; *Hexapla*, 25 n. 21).

Job 13 12b

HT : וְגִבֹּתֵי הַמָּוֶת גְּבִיכִים
 LXX ὁ δὲ σῶμα πῆλινον

< > διαλυθήσεται

Wit1: C (= 250 3005) cI^{-139 258 260 559 643 732} 505

Notes: The scholion adds the verb to explain the image of the body as dust (*Beiträge*, 83; *AGK*, vol. 2, 131 §122).

Job 13 21a

HT קַח הַיָּמִין מִלִּי וְפָרֵץ
 LXX τὴν χεῖρα ἀπ' ἐμοῦ ἀπέχου,

< > πληροφορήσόν με εἰ μὴ τὴν πρὸς σέ παρρησίαν εἰς ἁμαρτίαν
 λογίζῃ

Wit1: C (= 250^{mg} 249*^{cat} 3005^{mg}) cI^{cat-[137]} 505^{cat}

Attr: < >] α' θ' 3005; Ἰωάννου 138; Ὀλυμπιοδώρου 258-260-395-559-
 612-643-680-732-3006 505 (τοῦ αὐτοῦ); Πολυχπροῦλου 139

Notes: While 3005 is an early witness, the fragment does not warrant assigning the reading to α' θ', but rather, it is a scholion, which has been expanded as a doublet in the Polychronius catena (*AGK*, vol. 2, 142, §158; 143, §162; Young, 268, 15-17). The evidence comes from *AGK*, and thus 110-147-251-256-705-765 are unconfirmed witnesses for their text and their respective attributions.

Job 13 21a

HT רַחֲמֵיךָ (יְלֵצֵיךָ אֶפְרָחֵיךָ)
LXX (τὴν χεῖρα ἀπ' ἐμοῦ) ἀπέχου,

⟨ ⟩ ἀπάλλαξόν με τῆς παραούσης συμφορᾶς

Witl: C (= 249) 138-255-258-395-559-612-680-740-3006 *cII* (Polychr) 248 505

Attr: ⟨ ⟩] α' 248

Notes: Field reads: “Parsons conveys from 248: Ἄ. ἀπάλλαξόν με τῆς παραούσης συμφορᾶς, τὴν τιμωρίαν ἀποστήσας χεῖρα, καὶ τὴν δικαιολογίαν μὴ εἰς ἀμαρτίαν λιγίσση.” This is a scholion (*Hexapla*, 25 n. 37; Young, 268 12-16; *AGK*, vol. 2, 143 §160). *cII* is similar to 248, . . . τιμωρὸν ἀποστήσας χεῖρα, καὶ πληροφορήσόν με ὡς ἐν τῆς δικαιολογίας νενικηκότα.

Job 13 27a

HT (יְלֵצֵיךָ) בְּבַי (בְּשִׁתֵּיךָ)
LXX (ἔθου δέ μου τὸν πόδα) ἐν κωλύματι

⟨ ⟩ ἐν ποδοκάκη

Witl: 161'

Attr: ⟨ ⟩] ἄλλος Field

Notes: From whom the anonymous marginal note comes cannot be determined; ποδοκάκη is a hapax legomenon (*Beiträge*, 25; *Kollationen*, 91).

Job 14 5a

HT יָמֵי יְצִירָתִי אֶחָד
LXX ἔαν καὶ μία ἡμέρα ὁ βίος αὐτοῦ (ἐπὶ τῆς γῆς)

⟨ ⟩ κᾶν ἡμέραν κᾶν μῆνας κᾶν χρόνον ζήση

Wit1: C (= 250) *l**cI*⁻²⁶⁰ 505

Var: κᾶν^{1ο}] και 137-395-559-612 | ἡμέραν] ημερας 740 | χρόνον] χρονους
139-256

Job 14 9a

HT (מֵיִם יַפְרֵחַ) מֵרֵיחַ
LXX (ἀπὸ) ὁσμῆς (ὑδατος ἀνθήσει,)

< > ἰκμάδος

Wit1: 252

Notes: This seems to be a scholion related to Olympiodorus's comment on Job 8:11-12: οὐκ ἐνδέχεται πάπυρον ἢ βούτομον αὐξεσθαι ἢ θερίζεσθαι τῆς τοῦ ὕδατος ἰκμάδος μὴ ἀπολαύσαντα (*Kommentar* 84, 18-19). The index would be misplaced in 252.

Job 14 11a

HT אֲזַל־וּמַיִם מִנִּי־יָם
LXX (χρόνῳ γὰρ) σπανίζεται θάλασσα,

< > τὰ ὕψη τῶν κυμάτων ταπεινοῦται

Wit1: C (= 250 3005) *cI*^{-139 258 395 559 612 680 3006} 258^{cat}-395^{cat}-559^{cat}-612^{cat}-
680^{cat}-3006^{cat} [505] 523^{cat}

Attr: < >] Polychr 612^{cat}; ἄλλως 732^{cat}

Notes: The scholion has no known source (*Beiträge*, 73; *AGK* 164, vol. 2, §221).

Job 14 12b

HT (עַד-בְּלִתֵּי שָׁמַיִם לֹא) יִקְצֹוּ
LXX (ἕως ἂν ὁ οὐρανὸς οὐ μὴ) συρραφῆ·

< > συναρμοσθῆ

Wit1: 523

Notes: The marginal note apparently comes from the Olympiodorus commentary: ἕως . . . οὐ μὴ συρραφῆ, ἀντι τοῦ οὐ μὴ συναρμοσθῆ (*Beiträge* 98; *Kommentar* 131, 6-7).

Job 14 13a

HT מִי יִתֵּן בְּשֹׁאֵל לִפְנֵי
LXX εἰ (γὰρ ὄφελον ἐν ἄδη με ἐφύλαξας)

< > εἶθε

Wit1: B

Notes: Ziegler classifies the marginal note as a scholion. εἶθε is found only in Job: in the LXX 9:33a, with σ' 6:2a, 16:4b and as an anonymous marginal note in 11:5a: ἀλλ' εἶθε ἦν. See also *Kommentar*, 132, 1: εἶθε, φησὶν, τὸν χρόνον τοῦτον, ὃν ὀργίζει μοι, ἐν τῷ ἄδη με ἐφύλαξας.

Job 15 8a

HT (הַבְּסוֹד דְּלֹא יִלְוֶה עִמָּךְ)
LXX (ἡ σύνταγμα κυρίου ἀκήκοας) —

< > ἡ συμβούλω σοι ἐχρήσατο ὁ θεός

Wit1: C (= 250 3005) 137-139^{txt}-139^{txt}-255-256^{txt}-258-260^{txt}-395-559-612-643^{txt}-680-705^{txt}-732^{txt}-740-765-3006 *cII*^{cat+txt} (Olymp et Polychr) 3007^{cat}

Wit2: fin] + η συμβουλω σοι εχρησατο ο θεος (ο θεος εχρησατο Olymp)
C^{1 2} C^{3 mg} Olymp = Ald Sixt

Notes: The marginal reading, a scholion, has influenced the text and catena materials. Mss 110-138-251 do not contain marginal or lemma text readings for the scholion (Young, 285, 12-13 [text, 41-42 [catena]; *AGK*, vol. 2, 184 §§24-25; *Edition*, Job 15:8 Appl). This marginal note has a similar correlated catena fragment from Polychr (*AGK*, vol. 2, 184 §24), but these witnesses are not listed in this entry.

Job 15 12b

HT וְהָיָה עֵינַי מִן הַיָּם
LXX ἢ τί ἐπήμεγκαν οἱ ὀφθαλμοί σου

Notes: Ziegler notes the peculiar use of the Syh lemnisk (~) for variants from the Lucianic tradition (*Edition*, 113-14). This has come to A sub ÷. Ziegler has conjectured the reading from the following: *deletionem] delatione [sic deletionem]* Glos^{LMV} (J. Ziegler, *Randnoten aus der vetus latina des Buches Job in spanischen Vulgatabibeln*, vol. 2. Munchen: Akademie de Wissenschaften, 1980: 16, 37).

Job 15 26b

HT : בְּעֵבֵי נְבִי מְנַנִּי:
LXX ἐν πάχει νώτου ἀσπίδος αὐτοῦ,

< > ἐν πάχει ἀσπίδι τὰ νῶτα

Wit1: 248

Notes: The anonymous note of 248, placed under 26b appears to be a scholion of the stich which is under the asterisk, a Theodotion reading: ἐν πάχει ἀσπίδι τὰ νῶτα (*Kollationen*, 108; *Hexapla*, 29 n. 29).

< > θαρρῶν τοῖς ἀμυντηρίοις αὐτοῦ

Wit1: ↓C (= 249^{cat (vid)} 250 3005) cI^{-139 260 643 732}

Attr: < >] θ' 395

Var: ἀμυντηρίοις αὐτοῦ] αμυντηριοις εαυτου C (= 250); tr αμυντηριοις / εαυτου C (= 3005)

Notes: The reading is apparently from Olympiodorus which was attributed to Theodotion in 395, though the line it commented upon in the ecclesiastical text derived from Theodotion. The reading of 249 does not correspond completely in the text (*Beiträge*, 74; *AGK*, 204 §91; Young, 293, 25).

Job 16 10b

HT : בְּחֶרֶף הַכּוֹף לְחַיִּי
LXX ὄξει (ἐπαισέν με εἰς σιαγόνα)

< > ἐκῆει

Wit1: 523

Wit2: ὄξει] pr ελκει 637-613-644^c-754-Iul-Chr C^{3 mg}

Notes: Perhaps ἐκήει is a corruption of ἔλκει, which stands as a marginal note in some of the *cI* [*sic C*^{3mg}] Mss (*Beiträge*, 98).

Job 16 22

HT כִּי־נִשְׁפָּטוּ מִפְּנֵי אֱתֵיךָ
LXX ἔτη δὲ ἀριθμητὰ ἤκασιν

⟨ ⟩ τὸ πέρασ τῆς ζωῆς

Witl: C (= 3005) †138-255-395-559-612-680-740-3006

Attr: ⟨ ⟩] ἄλλος Field

Var: τῆς ζωῆς] > 559-612-3006

Notes: The marginal note is a scholion (*Hexapla*, 32 n. 29; *AGK*, vol. 2, 242 §72; *Beiträge*, 90).

Job 17 1a

HT הִלָּכְתִּי (יְהִי)
LXX ὀλέκομαι (πνεύματι φερόμενος)

⟨ ⟩ φονεύομαι

Witl: *cI*^{-260 395} 395^{cat}

Attr: ⟨ ⟩] ἄλλος Field

Notes: All Mss except 138-255-740 follow without a break with τοῖς λογισμοῖς (Job 17:1a, below) as given in Field under ἄλλος (*Hexapla*, 32; *AGK*, §73, 242; §75-§76, 243; *Beiträge* 90).

Job 17 1a

HT (הִלָּכְתִּי) יְהִי
LXX (ὀλέκομαι) πνεύματι φερόμενος

⟨ ⟩ τοῖς λογισμοῖς

Witl: C (= 3005) †C^{cat} (= 250 249 3005) *cI*^{mg -260 395} *cI*^{cat} *cII* †Ol^Y †505^{cat} †754^{cat}

Var: τοῖς] + της ψυχῆς *Ol*^Y 249^{cat} | τοῖς λογισμοῖς] τη ψυχη *C*^{cat} (= 250 249 3005) *cI*^{cat} 505^{cat} 754^{cat}

Notes: The source for the fragment is Olympiodorus: ἀπολλυμαι τοίνυν πανταχοῦ τοῖς τῆς ψυχῆς λογισμοῖς περιφερόμενος (*Beiträge*, 90; *AGK*, §73, 242, §76, 243; *Kommentar* 151, 16-17; Young, 310, 36-37).

Job 17 12b

HT :קָרָב מִפְּנֵי חֹשֶׁךְ
LXX φῶς ἐγγύς ἀπὸ προσώπου σκότους.

⟨ ⟩ τὸ δὲ φῶς οὐ μακράν μοι σκότους

Wit1: *lCI*^{-139 643 732}

Attr: ⟨ ⟩ σ' 395; ἄλλος Field

Var: μακράν] μακρα 138-255 | μοι] μου 3006; > 137-260-395-680

Notes: This is a scholion, incorrectly cited by Field in 18:6a under ἄλλος. The source is Olymp (*cII*): καὶ αὐτὸ τὸ φῶς ὑπὸ τῆς ἀθυμίας οὐ μακράν μοι σκότους ἐδόκει (*Beiträge*, 90; *AGK*, vol. 2, 253 §108; *Hexapla*, 33 n. 6).

Job 18 3

HT (מְדוּעַ נִשְׁבְּנוּ כְּבֵהֶמָה נִטְמֵנוּ בְּעֵינֵינוּ כֹּסֶם)
LXX διὰ τί (ὥσπερ τετράποδα σεσιωπήκαμεν ἐναντίον σου)

⟨ ⟩ ἵνα τί δέ

Wit1: 559

Wit2: διὰ] ἵνα A | τί] + δε *L*^{'-130 637} *C*^{'-740} *b*^{-248* 644} *d*⁻⁷⁹⁷ 253' *Glos Ol*

Attr: ⟨ ⟩ ἄλλος Field

Notes: The reading is a scholion arising from the Lucianic tradition. Job 21:4 also uses מְדוּעַ but Aquila and Theodotion translate the Hebrew διὰ τί. Field cites 559 [Colb], which also reads with A (*Hexapla*, 33 n. 2).

Job 18 5a

HT (גַּם) אֹרַח רְשָׁעִים (יִדְעָךְ)

Attr: < >] ἄλλος Field

Notes: There is no other evidence for this reading except 560 [Reg. unus] as cited by Field (*Hexapla*, 33 n. 6).

Job 18 11

HT תִּבְיָב בַּעֲתָהּוּ בַּלְהֹתָהּ
וְהִפְצִיחָהּ לְרַגְלֶיהָ׃

LXX κύκλω ὀλέσασιν αὐτὸν ὀδύναί,
πολλοὶ δὲ περὶ πόδας αὐτοῦ ἔλθοισαν ἐν λιμῶ στενωῶ.

< > πολλῶν δὲ περὶ πόδας ἔλθοι ἐν λιμῶ στενωῶ

Wit1: C^{cat} (= 249 250 3005) cI^{cat} -[138] cII OI^Y 251^{cat} 474^{cat} 505^{cat} 754^{cat}
3007^{cat} 3008^{cat}

Wit2: 11b] πολλων δε περι ποδας ελθοι εν (> A-Iul) λιμω στενωω L OI
(ετερα αντιγραφα)

Attr: < >] ἄλλος Field

Notes: The unattributed reading, cited by Field, is a textual variant from the Lucianic tradition found in Olympiodorus and the catena tradition reading: πολλῶν δὲ περὶ πόδας ἔλθοι ἐν λιμῶ στενωῶ (*Kommentar* 160, 4-5; Young, 322, 38-39; *AGK*, 266 §29). Ms 259 πολλοὶ περὶ πόδας αὐτοῦ (ἐν λιμῶ στενωῶ) from Field appears to be a variant of the LXX text; the Bible text of Mss 512-513, uncollated by the *Edition*, reads as the LXX: πολλοὶ δὲ περὶ πόδας αὐτοῦ ἔλθοισαν ἐν λιμῶ στενωῶ (*Hexapla*, 33 n. 12).

Job 18 17a

HT (יְרֵאֵם מִנִּי מְבַדֵּם) יִרְזָעוּ

LXX τὸ μνημόσυνον αὐτοῦ (ἀπόλοιτο ἐκ γῆς)

< > οἱ παῖδες αὐτοῦ

Wit1: C (= 3005) cI⁻¹³⁷ [138] 139 260 643 732 491^{commOI}

Attr: < >] ἄλλος Field [mend ἄλλοι]

Notes: The scholion finds its source in Olympiodorus: ἀλλὰ καὶ οἱ παῖδες, φησὶν, ἀπολοῦνται τοῦ ἀσεβοῦς, οἳ δὴ μνημόσυνόν εἰσι τῶν γεννησάντων and reads

similarly in Chr: ἀπὸ τῶν παίδων φησίν, οὐκ ἔσται ἐπίγνωστος (*Beiträge*, 90; *AGK*, vol. 2, §47; *Kommentar*, 161, 20).

Job 19 5a

HT אַם־אֲמַנְם עָלַי תִּגְדִּילוּ
LXX ἔα δὲ ὅτι ἐπ' ἐμοὶ μεγαλύνεσθε

< > ὑπὲρ τίνος δέ

Wit1: C (= 250 3005)

Notes: The fragment is new but neither as a reviser nor as a scholion is explainable. Also, in the context, it is not suitable. There are no parallels in commentaries, in the Vulgate, or in the Hebrew (*Kollationen*, 125).

Job 19 11b

HT וַיִּשְׁבַּנִי לֹו כְצַרְיוֹ
LXX ἠγήσατο δέ με ὡσπερ ἐχθρόν

< > τὸν ἀεὶ θεραπεύοντα

Wit1: C (= 250 257^{cat} 3005) cI^{-[138]}260 395 395^{cat} 249^{cat}

Attr: < >] σ' 139-732

Notes: *AGK* notes that the words occur as the lemma after Job 19:11b in 395, but are corrected by the addition σχόλιον (*AGK*, vol. 2, 291 §43). Ziegler should be corrected (*Beiträge*, 30; *Hexapla*, 35 n. 10).

Job 19 21a

HT וַיִּנְנִי קִנְנִי אֶתֶם רַעִי
LXX ἐλεήσατέ με ἐλεήσατέ με ὦ φίλοι

< > ἐγγίσατέ μοι

Wit1: lCI^{cat}-[138] lCII (Polychr) l249^{cat} l474^{cat} l505^{cat} 560

Wit2: init] pr ἐγγίσατε μοι L⁻⁵⁷⁵-406-644^c C³ mg | fin] + ἐγγίσατε μοι II 256 (*)-260^{mg}

Attr: < >] ἄλλος Field

Var: μοι] > cI^{cat-[138]} cII 249^{cat} 474^{cat} 505^{cat}

Notes: The reading is Lucianic, as *Wit2* adequately testifies; however, the placement of the fragment has been transposed within the tradition from the beginning to the end of the line (*Hexapla*, 36 n. 26; AGK, vol. 2, 301 §78).

Job 19 25

HT :וְאֲנִי יִדְעֵתִי גְּאֻלִּי חִי וְאַחֲרָיוֹן עַל-עֶפְרַיִם יָקוּם:
LXX (οἶδα γὰρ ὅτι) ἀέναός (ἐστὶν ὁ ἐκλύειν με μέλλων ἐπὶ γῆς)

< > αἰώνιος

Wit1: 252

Notes: The marginal note is most likely a scholion explaining the meaning of ἀέναος “everlasting.”

Job 20 13b

HT (יִמְנַעַנָּה בְּתִתְּךָ חֶכְמָה):
LXX καὶ συνέξει (αὐτήν ἐν μέσῳ τοῦ λάρυγγος αὐτοῦ.)

< > καὶ συνέξει

Wit2: συνέξει La (*tenebit*) IP C'-296 Olymp] συναζει rel

Attr: < >] ἄλλος Field

NonGr: La: *et tenebit*

Notes: Field lists the reading καὶ συνέξει under ἄλλος, as a variant to his text συναζει, but Ziegler's *Edition* takes the variant συνέξει as the original OG.

Job 20 25b

HT (וְבָרַק מִמְרִרְתָּהּ יְהִלֵּךְ עַל-יוֹ אַמְיִם):
LXX (ἀστραπαὶ δὲ ἐν διαίταις αὐτοῦ) περιπατήσασαν (ἐπ' αὐτῷ φόβοι.)

< > μὴ περιπατήσασαν

Wit1: C^{cat} (= 250 3005) cI^{-[138][395]} cII (Olymp) 249^{cat} 474^{cat} 491^{commOl}
505^{cat}

Wit2: περιπατήσασαν] -τησαι A; -τησαιεν Iul; -τησουσιν Syn; pr μη (ου μη 46') A-II-130-613-644-Chr OI (ετερα αντιγραθα)

Attr: < >] ετερα αντιγραθα C^{cat} (= 250 3005) cI^{-[138][395]} 249^{cat} 474^{cat} 491^{commOI} 505^{cat}; ετερα δε αντιγραθα cII

Notes: The fragment is Lucianic not hexaplaric in origin (*AGK*, vol. 2., 337 §89; *Kommentar* 179, 4-7; Young, 355, 30-34).

Job 21 11a

HT עֵיִלִּיָּהֶם כְּצֹאֵן (חֲלֹבִים)
LXX (μένουσιν δὲ) ὡς πρόβατα αἰώνια,

< > ταῖς ἐπιγοναῖς

Wit1: C (= 250 3005) cI^{-[138][395]} cII (Olymp)

Attr: < >] σ' 732; ἄλλος Field

Notes: The Olymp catena reads: καθάπερ τὰ πρόβατα καὶ ταῖς ἐπιγοναῖς τὴν ἀθανασίαν μιμούμενοι (*Beiträge*, 90; Young, 364, 39; *Hexapla*, 39 n. 16).

Job 21 21a

HT כִּי מִהֲתַפְצֹץ בְּבֵיתוֹ אֶחָרָיו
LXX ὅτι τί θέλημα αὐτοῦ ἐν οἴκῳ αὐτοῦ μετ' αὐτόν

< > οὐ τὸ τοῦ θεοῦ

Wit1: C (= 3005) !cI^{-[138] 260 [395] 680} cII (Olymp)

Attr: θ'] > C (= 3005) cI^{-[138] 260 [395] 680}

Var: οὐ τό] ουτω 559-612-3006; ου 255-732

Notes: Ziegler assigns this reading to the comments of Olymp, retained in cII (*Beiträge*, 75; *AGK* vol. 2, 359 §42; Young, 368, 22). The index in 612-740 is placed at 21:21b, to 21:20a in 559, but the remaining witnesses of the catena group place the index at 21:21a (*Kollationen*, 144).

Job 21 23a

HT הֲיָמוֹתָ בְּעַצְמָם תָּמוּ

⟨ ⟩ οὐ ξένον οὖν ἐπ' αὐτῷ ὁ θάνατος

Wit1: C (= 250) *cI*^{-138 139251 [395]}

Attr: ⟨ ⟩] α' 732

Notes: While 732 has the Aquila attribution, the translation technique is certainly not his and comes as a scholion from the Olymp catena: οὐδὲ ἐπὶ τῷ θανάτῳ ξενίζεται (*Beiträge*, 75; Young, 373, 5; *AGK*, vol. 2, 366 §59).

CHAPTER 5

SUMMARY

Introduction

As the hoped-for goal of assembling the materials and providing a critical edition of the hexaplaric fragments was to update previous editions, incorporating new findings and resources, this summary briefly lists the changes in attribution and lemma (often implied, not explicit) from Ziegler's *Edition*. The material is arranged according to changes in attribution only, changes in lemma only, and changes in both attribution and lemma. Following this, the scholia cited in the *Edition*, AppII *sine nomine* are analyzed. In summary, the assembly of the critical edition and the new collations, incorporating new critical editions and studies of translation technique, as well as new or newly-available manuscripts, witnesses to the Hebrew text of the revisers, the Old Greek text of the revisers, the influence of the Hexapla upon patristic Scriptures and subsequently patristic theology. Those scholia which are yet unassigned provide a source for further study.

Preliminary Findings

Attribution Only

There are entries which have been re-assigned attributions, while the lemma has remained the same. The majority of the changes have occurred as a result of the identification of the early catena tradition and the new materials revealed by the collation of manuscript 3005. The attribution of the *Edition* is given in parentheses.

1 1a	α' (α' θ')	ἐν γῆ Οὐς
5 16a	α' (σ')	ἀτόνω
	σ' (θ')	πτωχῶ
6 9a	α' θ' (α' σ')	ἐπιβαλὼν τὴν χεῖρα

11 20c	σ' θ' (θ')	ὄφθαλμοὶ δὲ ἀσεβῶν ἐκλείψουσιν
15 27a	σ' (<σ')	ἐπεκαλύφθη γάρ τὸ πρόσωπον αὐτοῦ ὑπὸ στέατος αὐτοῦ
17 9a	σ' θ' (θ')	καὶ ἀθέξεται δίκαιος τῆς ἑαυτοῦ ὁδοῦ
20 21b	σ' (<σ')	οὐ διαμενεῖ
20 23c	θ' (σ')	ἐπιβρέξει
20 26a	α' θ' (α')	ἀποκέκρυπται τοῖς ἐγκεκρυμμένοις αὐτοῦ
21 22b	λ' (α')	καὶ αὐτὸς ὑψηλοὺς κρινεῖ
21 29b	σ' (<σ')	γνωρίσετε

In the examples of 17:9a and 21:22b, the decision is based upon both translation technique and the early catena tradition. In the following examples, the critical decision is influenced by the translation technique associated with each of the revisers.

14 14a	α' (α' θ')	μήτι
17 7a	α' (λ')	ἡμαυρώθησαν
18 15a	<α' σ'> (α')	κατασκηνώσει ἐν τῇ σκηνῇ αὐτοῦ ἀνυπαρξία

Lemma Only

There are entries to which the lemma text alone has been altered, but the attribution remains the same.¹ Because of the numerous examples, the changes have been summarized, and a few notable examples are provided. The analysis of the Hagedorns in the *Nachlese*, as well as *AGK*, have contributed to revising the lemma toward that of the earliest catena tradition, often as a result of newly cited readings. In Job 8:16a σ' ἔμπροσθε ἡλίου, manuscript 709 provides the full lemma which Ziegler had speculated in part (σ' ἔμπροσθε <ἡλίου>). Another example of this is Job 8:16b, wherein 3005 clarifies the attributions (*C* (= 3005) reads σ' θ' παραφυάς κλάδος), so the lemma is also established.

¹The citations of entries in which the lemma text has been revised from the *Edition*'s suggested lemma: 1:3e σ'; 1:6c θ'; 1:15a α'; 3:6c σ'; 3:8b σ'; 5:12a θ'; 5:24b α'; 6:4b α'; 6:5a σ'; 6:29a α'; 7:4b α' θ'; 7:8a δγρ'; 7:20a σ', d σ'; 8:12a α'; 8:16a σ', b σ', θ'; 8:18a θ'; 9:13b σ'; 9:22 σ'; 10:2a σ'; 11:3b α'; 11:6a σ'; 12:14b α'; 12:24a α'; 13:2b σ'; 13:9a <σ'>; 13:22b λ'; 14:5c σ'; 14:8b λ'; 14:11b ἔβρ'; 14 12b α'; 15 4b σ'; 15: 8a α', σ', θ'; 15 16a-b σ'; 15 20a α'; 15 20b θ'; 15: 21c ἔβρ'; 15:27b σ'; 15:32b σ'; 16:8a σ', c σ'; 16:10b σ'; 16:18b σ'; 17:5a σ'; 17:14b α'; 18:17b σ'; 19:7a σ'; 19:12a σ'; 19:13a α'; 20:25b α'; 21:3a θ'; 21:3b σ'; 21:5a σ'; 21:13b σ'; 21:21a σ'.

At times, manuscript evidence alone is not sufficiently weighty, so translation technique has provided additional evidence for the lemma. An example of this can be found in Job 3:6c σ' μὴ συναφθείη. Ms 3005 provides another witness for the lemma, while the later tradition reads μηδὲ συναφθείη, but the deciding factor is that with σ', μηδὲ does not stand for the bare Hebrew particle לֹא. In another brief example, Job 8:18a σ' θ' κυριεύση, Ziegler designates σ' θ' κυριεύσει, but ἐὰν + subjunctive to introduce the protasis of a conditional (אִם) is the normal translation for Symmachus (González Luis, 246-47). Therefore, the additional witness of 3005 does not provide sufficient weight to alter the lemma, but translation technique resolves the issue.

There are entries in which the lemma has been changed against the witnesses of Mss 161 and/or 248.² Similarly, there are entries which are decided against Ms 252 in light of the early catena tradition.³ These are significant in that 161-248 and 252 have been considered strong witnesses to the fragments. While many of the changes in lemma have come from additional support from translation technique or new manuscript witnesses, most of the remainder of lemma changes occurred solely based upon a re-evaluation of the evidence. Three examples may be noteworthy: Job 21:21a] σ' τί γὰρ χρῆζει τῆς οἰκίας αὐτοῦ μετ' αὐτοῦ is based upon correction to the previous collations. Ziegler's lemma (. . . μετ' αὐτόν) is not cited in the *Kollationen*. Secondly, Job 16:8a σ' καὶ κατέδησάς με ἀδιαλείπτως ἐν ζωῇ is notable because it is evident that Symmachus read the Hebrew text הִתִּי as הִתִּי. Thirdly, Job 7:8a δγρ' οὐ κατανοεῖ (μοι) arose from a Lucianic tradition.

²The entries in consideration are: 5:24b α'; 6:29a α'; 14:11b ἐβρ'; 16:8c σ' for reading the lemma against the witness of 161/248 in favor of the early catena tradition.

³The entries in consideration are: 6:4b α'; 10:2a σ'; 11:3b α'; 16:8c σ'; 19:7a σ'; 21:5a σ'; 21:23a.

Attribution and Lemma

There are entries to which Ziegler entered multiple readings, having numerous attributions or lemma, which have been analyzed to obtain the original attribution(s) and lemma.⁴ As in the above example, there are those in which the critical decision is based upon the witness of the early catena tradition, namely manuscript 3005: Job 5:5a or Job 21:21b. There are those, such as Job 9:34a, which are decided based upon the translation technique of the reviser. There are two examples, Job 11:13b and Job 15:12a, in which the early catena tradition is preferred over the witness of 161-248 because of its agreement with the later *cII* tradition. Similarly, the catena tradition is preferred over 252 in Job 20:26b. Further, the critical decision of Job 2:11c is based solely upon the new collation. In example 2:13b, one can see how the Lucianic tradition has also been affected by the Hexaplaric fragments.

Two particularly difficult entries are worthy of mention: Job 1:4b and Job 12:20a. In these examples, the critical decision is influenced by almost all of the items mentioned: new collations, new text witnesses, translation technique, but even further, the evidence of the critical text of the Olympiodorus commentary. To be sure, there are at least a few entries (Job 8:3a, 10:15b, 16:3a, and 21:32b), primarily in regard to the attribution rather than the lemma, for which the critical decision seems equally weighted, because either the similarities in translation technique, or the influence of one reviser upon another, makes distinguishing them difficult.

Scholia

There are forty entries which have been re-evaluated from the *Edition* that remain as non-hexaplaric scholia, are given a hexaplaric author or tentative hexaplaric

⁴The references to entries in which both the attribution and lemma needed analysis from the *Edition*: 1:4b; 1:5e; 2:11c; 2:13b; 4:15a; 4:19a, 4:19b; 5:5a; 6:15a; 7:18b; 8:3a; 9:34b; 10:15b; 11:13b; 12:7b; 12:20a; 13:4b; 15:12a; 16:3a; 17:10a; 19:12a; 20:26b; 21:21b; 21:32b.

author, are identified to a church father source, or are newly discovered hexaplaric fragments.

Newly identified fragments, assigned an attribution:

- 9 9 σ' ἐνδοτάτω
 10 15c θ' ὕβρεως
 16 15b λ' κέρας

Previously identified fragments, newly assigned an attribution:

- 3 4b σ' μὴ ἀντιποιήσαιτο αὐτῆς
 3 6b σ' ἀνατείλαι ἐπ' αὐτήν σκότος
 4 12c α' ἰκμάδα
 6 10b σ' ἔκρυψα
 15 35ab σ' κυήσει κατ' ἄλλων ὀδύνας καὶ εἰς κενὸν αὐτῷ ἀποβήσεται
 16 15a σ' περὶ τὴν στρωμνὴν μου
 20 18b σ' κὰν ἦ ὡς ἡ ἄμμος πολὺς, οὐκ ἀπολαύσει

Tentatively assigned fragments:

- 2 12d <σ'> . . . καὶ ἀναβλέψαντες εἰς τὸν οὐρανόν
 3 7b <α'> ἀγαλλίαμα
 12 25a <σ'> ψηλαφῶντας
 12 25b <σ'> πλανωμένους
 13 13 <σ'> σιγήσατε
 13 14a <σ'> ἕνεκα τίνος ἀφαιρῶ σάρκα ἐμαυτοῦ ὁδοῦσιν ἰδίους

There are twenty-three entries cited without attribution.⁵ Of these, four are now identified with a church father: 6:26b is from Polychr, 6:27b comes from the catena tradition, 14:9a and 14:12b] come from Olympiodorus. Of those which remain, one can be more certain that these entries are scholia: 10:8a; 11:5a; 11:13a; 19:25. The remainder of the unattributed marginalia is not firmly established as scholia; further understanding of the lexical equivalency of the three revisers may firm up the assignments.

⁵The references are as follows: 3:26a; 4:16c; 5:4b; 6:25a; 6:26b^(2x); 6:27b; 7:9a; 7:11a; 7:13b; 8:17a; 10:8a; 10:11b; 11:5a; 11:13a; 13:6b; 13:11a; 13:27a; 14:9a; 14:12b; 15:26b; 19:25.

BIBLIOGRAPHY

Primary Sources

Ceriani, A. M., ed. *Codex Syro-Hexaplaris Ambrosianus photolithographice editus*. Monumenta sacra et profana, 7. Milan: Typis et impensis Bibliothecae Ambrosianae, 1874.

Chrysostom, John. *Johannes Chrysostomos Kommentar zu Hiob*. Edited by Ursula Hagedorn and Dieter Hagedorn. Patristische Texte und Studien 35. Berlin: Walter de Gruyter, 1990.

Didymus. *Kommentar zu Hiob: (Tura-Papyrus)*. Edited by Albert Henrichs, Ursula Hagedorn, Dieter Hagedorn, and Ludwig Koenen. Papyrologische Texte und Abhandlungen, Bd. 1-3, 33. Bonn: Rudolf Habelt, 1968.

Elliger, L., and W. Rudolph, eds. *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft, 1967/77, 1997.

Field, Frederick. *Origenis Hexaplorum quae supersunt sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta*. 2 vols. Oxford: Oxford University Press, 1875.

Hagedorn, Ursula, and Dieter Hagedorn, eds. *Die Älteren Griechischen Katenen zum Buch Hiob: Band I Einleitung, Prologue und Epilogoe, Fragmente zu Hiob 1,1-8,22*. Patristische Texte und Studien 40. Berlin: Walter de Gruyter, 1994.

_____. *Die Älteren Griechischen Katenen zum Buch Hiob: Band II Fragmente zu Hiob 9,1-22,30*. Patristische Texte und Studien 48. Berlin: Walter de Gruyter, 1997.

_____. *Die Älteren Griechischen Katenen zum Buch Hiob: Band III Fragmente zu Hiob 23,1-42,17*. Patristische Texte und Studien 53. Berlin: Walter de Gruyter, 2000.

_____. *Die Älteren Griechischen Katenen zum Buch Hiob: Band IV Register. Nachträge und Anhänge*. Patristische Texte und Studien 59. Berlin: Walter de Gruyter, 2004.

- _____. *Nachlese zu den Fragmenten der jüngeren griechischen Übersetzer des Buches Hiob*, Nachrichten der Akademie der Wissenschaften in Göttingen, 1 Philologisch-Historische Klasse, no. 10 (1991). Göttingen: Vandenhoeck & Ruprecht, 1982.
- Harl, M., and N. R. M. de Lange. *Sur les Ecritures: Philocalie, 1-20 et La Lettre à Africanus*. Sources Chrétiennes 302. Paris: Les Éditions du Cerf, 1983.
- Hesychius. *Homélies sur Job: Version arménienne, I: Homélies I-XI*. Edited by Charles Renoux. Patrologia Orientalis 42. Turnhout, Belgique: Brepols, 1983.
- Jerome. Epistle 57 to Pammiochius: "On the Best Method of Translating." *Corpus Scriptorum Ecclesiasticorum Latinorum*, vol. 54, ed. Isidorus Hilberg, 503-26. Vindobonae: Österreichischen Akademie der Wissenschaften, 1946.
- _____. Epistle 112 to Augustine. *Corpus Scriptorum Ecclesiasticorum Latinorum*, vol. 55, ed. Isidorus Hilberg, 367-93. Vindobonae: Österreichischen Akademie der Wissenschaften, 1946.
- _____. *Liber Job Altera Versio*. Edited by J. P. Migne. Patrologia Latina 29 (1865): 63–118.
- _____. *Praefatio Hieronymi in librum Job*. Edited by J. P. Migne. Patrologia Latina 29 (1865): 61–62.
- _____. *Praefatio in librum Paralipomenon*. Edited by J. P. Migne. Patrologia Latina 28, 1393.
- Julian of Eclanum. *Iuliani Aeclanensis Expositio Libri Iob*. Edited by L. de Coninck. CC 88: 1–109. Turnholt, 1977.
- Julian the Arian. *Der Hiob Kommentar des Arianers Julian*. Edited by Dieter Hagedorn. Patristische Texte und Studien 14. Berlin: Walter de Gruyter, 1973.
- Middeldorpf, H., ed. *Codex Syro-Hexaplaris Liber Quartus Regum e Codice Parisiensi Iesaias Duodecim propheti Minores Proverbia Iobus Canticum Threni Ecclesiasticus e Codice Mediolanensi*. 2 vols. Berlin: Enslin, 1835.
- Montfaucon, Bernard de. *Hexaplorum Origenis quae supersunt: multis partibus auctiora*. 2 vols. Paris, 1713.
- Nicetas. *Catena Graecorum Patrum in beatum Iob: collectore Niceta Heracleæ metropolitae ex duobus mss. Bibliothecae Bodleianae codicibus, Graecè nunc primùm in lucem edita, & Latine versa*. Edited by Patrick Young. London: Ex typographio Regio, 1637.

- Olympiodorus. *Kommentar zu Hiob*. Edited by Ursula Hagedorn and Dieter Hagedorn. Patristische Texte und Studien, Bd. 24. Berlin: Walter de Gruyter, 1984.
- Origen. *Origenis Werke: Commentary in Matthew*, 2 vols. Die Griechischen christlichen Schriftsteller der ersten Jahrhunderte. Leipzig: J. C. Hinrichs, 1935.
- Rahlfs, Alfred, ed. *Septuaginta Id est Vetus Testamentum graece iuxta LXX interpretes*. 2 vols. Stuttgart: Deutsche Bibelgesellschaft, 2004.
- Schaff, Philip, and Henry Wace, eds. *Nicene and Post-Nicene Fathers*, vol. 6, *Jerome: Letters and Select Works*. Christian Literature Publishing Company, 1890. Reprint, Peabody, MA: Hendrickson Publishing, 1994.
- Schulthess, F. "Christlich-palästinische Fragmente. Fragment IV." *Zeitschrift der Deutschen Morgenländischen Gesellschaft (ZDMG)* 56 (1902): 253f: 16:9b ἐπ' ἐμέ—19.
- Sokoloff, Michael. *The Targum of Job from Qumran Cave XI*. Ramat-Gan, Israel: Bar-Ilan University, 1974.
- Weber, R., B. Fischer, J. Gribomont, H. F. D. Sparks, and W. Thiele, eds. *Biblia Sacra Iuxta Vulgatam Versionem*. 2 vols. Stuttgart: Deutsche Bibelgesellschaft, 1983.
- Ziegler, Joseph, ed. *Iob. Septuaginta Vetus Testamentum Graecum*, vol. 11.4. Göttingen: Vandenhoeck & Ruprecht, 1982.

Secondary Sources

Reference Works

- Allenbach, J., ed. *Biblia patristica: index des citations et allusions bibliques dans la littérature patristique*. 6 vols. plus supplement. Paris: Editions du Centre National de la Recherche Scientifique, 1975-1995.
- Barthélemy, D. *Preliminary and Interim Report on the Hebrew Old Testament Text Project*. 5 vols. New York: United Bible Societies, 1979.
- Bauer, W. *A Greek-English Lexicon of the NT and Other Early Christian Literature*. Translated by W. F. Arndt and F. W. Gingrich. Revised by F. W. Gingrich and F. W. Danker. 2nd ed. Chicago: University of Chicago Press, 1979.
- Baumgartner, W., ed. *Hebräisches und Aramäisches Lexikon zum Alten Testament*. 3rd ed. Leiden: E. J. Brill, 1967.
- Bergsträsser, G. *Hebräische Grammatik*. 2 vols. Leipzig: F. C. W. Vogel, 1918-1929. Reprint, Hildesheim: Georg Olms, 1986.

- Blass, F., and A. Debrunner. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Edited and translated by R. W. Funk. Chicago: University of Chicago Press, 1961.
- Brenton, Lancelot C. L. *The Septuaginta With Aprocrypha: Greek and English*. London: Samuel Bagster & Sons, 1851. Reprint, Grand Rapids: Zondervan, n.d.
- Brock, Sebastian, Charles T. Fritsch, and Sidney Jellicoe, eds. *A Classified Bibliography of the Septuagint*. Arbeiten zur Literatur und Geschichte des hellenistischen Judentums 6. Leiden: Brill, 1973.
- Brockelmann, C. *Lexikon Syriacum*. Tübingen: Max Niemeyer, 1928. Reprint, Hildesham: Georg Olms, 1982.
- Brown, F., S. R. Driver, and C. Briggs, eds. *A Hebrew and English Lexicon of the Old Testament*. Oxford: Clarendon Press, 1907; reprint, 1955.
- Buck, C. D. *Comparative Grammar of Greek and Latin*. Chicago: University of Chicago Press, 1933.
- Conybeare, F. C., and St. George Stock. *Grammar of Septuagint Greek: With Selected Readings, Vocabularies, and Updated Indexes*. Peabody, MA: Hendrickson, 1995.
- Coxe, A. Cleveland, ed. *Ante-Nicene Fathers*, vol. 4, *Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*. Edinburgh: T&T Clark, 1867-1872. Reprint, Grand Rapids: Wm. B. Eerdmans, 1976.
- De Vaux, R., and J. T. Milik. *Qumran Grotte 4: II (Archeologie et 4Q128-4Q157)*, vol. 6. Discoveries in the Judean Desert. Oxford: Clarendon Press, 1977.
- Dogniez, Cécile, ed. *A Bibliography of the Septuagint: 1970-1973*. Vetus Testamentum Supplement 69. Leiden: Brill, 1995.
- Dorival, G., M. Harl, and O. Munnich, eds. *La Bible Grecque des Septante*. Paris: Éditions du Cerf, 1988.
- Dos Santos, E. C. *An Expanded Hebrew Index for the Hatch Redpath Concordance to the Septuagint*. Jerusalem: Dugith Publishers, Baptist House, n.d.
- Even-Shoshan, Abraham, ed. *A New Concordance of the Bible*. 2nd ed. Jerusalem: Kiryat-Sefer Publishing House, 1993.
- Gesenius, W., and E. Kautsch. *Gesenius' Hebrew Grammar*. 28th German ed.; 2nd English ed. Translated by A. E. Cowley. Oxford: Clarendon Press, 1910.

- Gignac, F. T. *A Grammar of the Greek Papyri of the Roman and Byzantine Periods*, vol. 1. *Phonology*. Testi e documenti per lo Studio dell; Antichità 55. Milan: Cisalpino-La Goliardica, 1976.
- _____. *A Grammar of the Greek Papyri of the Roman and Byzantine Periods*, vol. 1. *Morphology*. Testi e documenti per lo Studio dell; Antichità 55. Milan: Cisalpino-La Goliardica, 1981.
- Gryson, Roger, and Hermann Josef Frede. *Altlateinische Handschriften: = Manuscripts vieux latins : répertoire descriptif. Première partie. Mss 1-275*. Freiburg: Herder, 1999.
- Hatch, E., and H. A. Redpath. *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books)*. 2nd ed. Grand Rapids: Baker, 1998.
- Helbing, Robert. *Grammatik der Septuaginta Laut- und Wortlehre*. Göttingen: Vandenhoeck & Ruprecht, 1907; reprint, 1979.
- Jastrow, M. *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*. 2 vols. London: Luzac, 1903. Reprint, New York: Pardes, 1950.
- Joüon, P. *A Grammar of Biblical Hebrew*. Translated and revised by T. Muraoka. 2 vols. Subsidia Biblical 14. Rome: Pontificio Instituto Biblico, 1991; reprint with corrections, 1993.
- Koehler, Ludwig, and Walter Baumgartner. *The Hebrew and Aramaic Lexicon of the Old Testament*. 5 vols. Revised by W. Baumgartner and Johann Jakob Stamm. Translated and edited by M. E. J. Richardson. Leiden: E. J. Brill, 1994-2000.
- Lampe, G. W. H. *A Patristic Greek Lexicon*. Oxford: Clarendon Press, 1961.
- Land, J. P. N. *Anecdota syriaca IV*. Lugdini Batavorum, 1875; Neudruck Jerusalem, 1971.
- Liddell, Henry George, and Robert Scott. *A Greek-English Lexicon, with a Revised Supplement*. 9th ed. Revised by Henry Stuart Jones with the assistance of Frederick McKenzie. Oxford: Oxford University Press, 1996.
- Lisowsky, G. *Konkordanz zum Hebräischen Alten Testament*. 2nd ed. Stuttgart: Württembergische Bibelanstalt, 1958.
- Lust, J., E. Eynikel, and K. Hauspie. *Greek-English Lexicon of the Septuagint*. Rev. ed. Stuttgart: Deutsche Bibelgesellschaft, 2003.

- Lütkemann, Leonhard, and Alfred Rahlfs. *Hexaplarische Randnoten zu Isaias 1-16 aus einer Sinai-handschrift*. Mitteilungen des Septuaginta-Unternehmens, Bd. 1, Heft 6. Berlin: Weidmann, 1915.
- Mayser, E. *Grammatik der griechischen Papyri aus der Ptolemäerzeit*. 2 vols. in 6 parts. Berlin: W. de Gruyter, 1906-1934.
- Mills, Watson E., and Thomas F. Dailey. *Bibliographies for Biblical Research. Old Testament Series*, vol. 13, *The Book of Job*. Lewiston, NY: Mellen Biblical Press, 1997.
- Moulton, J. H. *A Grammar of New Testament Greek*. 4 vols. Edinburgh: T & T Clark, 1906-1976.
- Müller-Kessler, Christa. *Grammatik des Christlich-Palästinisch-Aramäischen*. Teil 1: Schifftlehre, Lautlehre, Formenlehre. New York: Georg Olms Verlag, 1991.
- Müller-Kessler, Christa, and Michael Sokoloff, eds. *The Christian Palestinian Aramaic Old Testament and Apocrypha Version from the Early Period*. A Corpus of Christian Palestinian Aramaic, vol. 1. Groningen: STYX Publications, 1997.
- Nöldeke, Theodor. *Compendious Syriac Grammar*. Translated by James A. Crichton. London: Williams and Norgate, 1904. Reprint, Eugene, OR: Wipf and Stock Publishers, 2003.
- Payne Smith, J., ed. *A Compendious Syriac Dictionary*. Oxford: Oxford University Press, 1902. Reprint, Eugene, OR: Wipf and Stock Publishers, 1999.
- Payne Smith, R., ed. *Thesaurus syriacus*. Oxonii: e typographeo Clarendoniano, 1879.
- Pietersma, Albert, and Benjamin G. Wright. *A New English Translation of the Septuagint*. New York: Oxford University Press, 2007.
- Qimron, E. *The Hebrew of the Dead Sea Scrolls*. Harvard Semitic Studies, no. 29. Atlanta: Scholars Press, 1986.
- Rahlfs, Alfred. *Verzeichnis der griechischen Handschriften des Alten Testaments. Bd I, 1. Die Überlieferung bis zum VIII. Jahrhundert*. Translated by Detlef Fraenkel. *Septuaginta Vetus Testamentum Graecum. Supplementum*. Göttingen: Vandenhoeck & Ruprecht, 2004.
- Reider, J. *An Index to Aquila. Greek-Hebrew, Hebrew-Greek, Latin-Hebrew, with the Syriac and Armenian Evidence*. Completed and revised by N. Turner. Supplements to *Vetus Testamentum* 12. Leiden: Brill, 1966.

- Rengstorff, K. H., ed. *A Complete Concordance to Flavius Josephus*. 4 vols. Leiden: Brill, 1973-1983.
- Robertson, A. T. *A Grammar of the Greek New Testament in the Light of Historical Research*. Nashville: Broadman Press, 1934.
- Rosenthal, F. *A Grammar of Biblical Aramaic*. *Porta Linguarum Orientalium*, N.S. 5. Wiesbaden: Otto Harrassowitz, 1983.
- Schulthess, F. *Lexicon syropalaestinum*. Berolini: Georgii Reimer, 1903.
- Schwyzler, E. *Griechische Grammatik*. 4 vols. *Handbuch der Altertumswissenschaft*, II.1.1-4. München: C. H. Beck'sche Verlagsbuchhandlung, 1950-53, 1971; reprint, 1977.
- Segal, M. H. *A Grammar of Mishnaic Hebrew*. Oxford: Clarendon Press, 1927.
- Smith Lewis, A. *A Palestinian Syriac Lectionary: Studia sinaitica VI*. London, 1897.
- Smyth, H. W. *Greek Grammar*. Revised by G. M. Messing. Cambridge, MA: Harvard University Press, 1920, 1956; reprint, 1963.
- Sokoloff, M. *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period*. Ramat-Gan: Bar Ilan University Press, 1990.
- Stevenson, Wm. B. *Grammar of Palestinian Jewish Aramaic*. Oxford: Clarendon Press, 1924.
- Strack, H. L., and P. Billerbeck. *Kommentar zum Neuen Testament aus Talmud und Midrash*. 6 vols. in 7. München: C. H. Beck'sche Verlagsbuchhandlung, 1922-1961.
- Swete, Henry Barclay. *An Introduction to the Old Testament in Greek*. Cambridge: Cambridge University Press, 1902. Reprint, Eugene, OR: Wipf and Stock Publishers, 2003.
- Stec, David M. *The Text of the Targum of Job: An Introduction and Critical Edition*. *Arbeiten zur Geschichte des antiken Judentums und des Urchristentums*, 20. Leiden: Brill, 1994.
- Thackeray, Henry St. John. *A Grammar of the Old Testament in Greek according to the Septuagint*, vol. 1, *Introduction, Orthography and Accidence*. Cambridge: Cambridge University Press, 1909.
- Tov, Emanuel. *A Classified Bibliography of Lexical and Grammatical Studies on the Language of the Septuagint*. Jerusalem: Academ, 1980. Rev. and enlarged, 1982.

- Walters (Katz), Peter. *The Text of the Septuagint*. Edited by David W. Gooding. Cambridge: Cambridge University Press, 1973.
- Waltke, Bruce K., and M. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, IN: Eisenbrauns, 1990.
- Williams, R. J. *Hebrew Syntax: An Outline*. 2nd ed. Toronto: University of Toronto Press, 1976.
- Ziegler, J. *Beiträge zum griechischen Job*. Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, 3rd ser., 147. Mitteilungen des Septuaginta-Unternehmens, no. 18. Göttingen: Vandenhoeck & Ruprecht, 1985.
- _____. *Randnoten aus der Vetus Latina des Buches Job in spanischen Vulgatabibeln: Sitzungsberichte der Bayer. Akademie der Wissenschaften, Philos.-hist. Kl., Jahrgang 1980, vol. 2*.

Books and Monographs

- Baars, Willem. *New Syro-Hexaplaric Texts*. Leiden: Brill, 1968.
- Barthélemy, Dominique. *Études d'histoire du texte de l'Ancien Testament*. Orbis biblicus et orientalis, 21. Fribourg: Éditions universitaires, 1978.
- _____. *Les Devanciers d'Aquila: Première Publication Intégrale du Texte des Fragments du Dodécapropéton*. Supplements to Vetus Testamentum 10. Leiden: Brill, 1963.
- Basser, Herbert, and Barry D. Walfish. *Moses Kimḥi: Commentary on the Book of Job*. South Florida Studies in the History of Judaism 64. Atlanta: Scholars Press, 1992.
- Bietenhard, H. *Caesarea, Origenes und die Juden*. Stuttgart: W. Kohlhammer, 1974.
- Blommerde, A. C. M. *Northwest Semitic Grammar and Job*. Biblica et Orientalia 22. Rome: Pontifical Biblical Institute, 1969.
- Burchard, Christoph, ed. *Armenia and the Bible: Papers Presented to the International Symposium Held at Heidelberg, July 16-19, 1990*. Atlanta: Scholars Press, 1993.
- Collins, John Joseph, Frank Moore Cross, and Adela Yarbro Collins. *Daniel: A Commentary on the Book of Daniel*. Hermeneia—A Critical and Historical Commentary on the Bible. Minneapolis: Fortress Press, 1993.
- Cox, Claude E. *Aquila, Symmachus and Theodotion in Armenia*. Society of Biblical Literature Septuagint and Cognate Studies 42. Atlanta: Scholars Press, 1996.

- _____. *Armenian Job: Reconstructed Greek Text, Critical Edition of the Armenian with English Translation*. Leuven: Peeters, 2006.
- _____. *Hexaplaric Materials Preserved in the Armenian Version*. Society of Biblical Literature Septuagint and Cognate Studies 21. Atlanta: Scholars Press, 1986.
- Cox, Claude E., and Albert Pietersma, eds. *De Septuaginta: Studies in Honour of John William Wevers on his 65th Birthday*. Mississauga, Ont., Canada: Benben Publications, 1984.
- De Lange, N. R. M. *Greek Jewish Texts from the Cairo Genizah*. Texte und Studien zum Antiken Judentum 51. Tübingen: J. C. B. Mohr, 1996.
- _____. *Origen and the Jews. Studies in the Jewish Christian Relations in Third-Century Palestine*. Cambridge: University Press, 1976.
- Dines, Jennifer M. *The Septuagint*. London: T&T Clark, 2004.
- Fernández Marcos, N. *The Septuagint in Context: Introduction to the Greek Versions of the Bible*. Leiden: Brill, 2000. Translation of *Introducción al las Versiones Griegas de la Biblia*. Textos y Estudios “Cardenal Cisneros” 23. Madrid, 1979.
- Field, Frederick. *Frederick Field's Prolegomena to Origenis hexaplorum quae supersunt, sive veterum interpretum Graecorum in totum Vetus Testamentum fragmenta*. Translated by Gerard Norton and Carmen Hardin. Paris: J. Gabalda, 2005.
- Gentry, Peter J. *The Asterisked Materials in the Greek Job*. Society of Biblical Literature Septuagint and Cognate Studies 38. Atlanta: Scholars Press, 1995.
- Gooding, D. W. *Recensions of the Septuagint Pentateuch*. London: Tyndale Press, 1955.
- Grabbe, Lester L. *Comparative Philology and the Text of Job: A Study in Methodology*. Society of Biblical Literature Dissertation Series 34. Missoula, MT: Scholars Press, 1977.
- Harl, M., and Gilles Dorival. *La Chaîne Palestinienne sur le Psaume 118 (Origène, Eusèbe, Didyme, Apollinaire, Atanase, Theodoret)*. Sources Chrétiennes 189. Paris: Éditions du Cerf, 1972.
- Harl, M and Gilles Dorival, and Olivier Munnich. *La Bible Grecque des Septante: du judaïsme hellénistique au Christianisme Ancien*. Paris: Cerf, 1994.

- Heater, Homer. *A Septuagint Translation Technique in the Book of Job*. The Catholic Biblical Quarterly Monograph Series 11. Washington, DC: Catholic Biblical Association, 1982.
- Hiebert, Robert J. V. *The "Syrohexaplaric" Psalter*. Septuagint and Cognate Studies Series 27. Atlanta: Scholars Press, 1989.
- Hyvärinen, K. *Die Übersetzung von Aquila*. Coniectanea Biblica Old Testament Series 10. Uppsala: G. W. K. Gleerup, 1977.
- Japhet, Sara. *The Commentary of Rabbi Samuel Ben Meir (Rashbam) on the Book of Job (Hebrew)*. Jerusalem: Magnes Press, 2000.
- Jellicoe, Sidney. *The Septuagint and Modern Study*. Oxford: Clarendon Press, 1968.
- _____. *Studies in the Septuagint: Origins, Recensions, and Interpretations: Selected Essays with a Prolegomenon by Sidney Jellicoe*. New York: Ktav Publishing House, Inc., 1974.
- Jobs, Karen H., and Moisés Silva. *Invitation to the Septuagint*. Grand Rapids: Baker Academic; Carlisle, UK; Paternoster Press, 2000.
- Kamesar, Adam. *Jerome, Greek Scholarship, and the Hebrew Bible: A Study of the Quaestiones hebraicae in Genesim*. Oxford: Clarendon Press, 1993.
- Kannengiesser, Charles, and William L. Petersen, eds. *Origen of Alexandria: His World and His Legacy*. Notre Dame, IN: University of Notre Dame Press, 1988.
- Klostermann E. *Analecta zur Septuaginta, Hexapla und Patristik*. Leipzig: A. Deichert (Georg Böhme), 1895.
- Kraus, Wolfgang, and R. Glenn Wooden. *Septuagint Research: Issues and Challenges in the Study of the Greek Jewish Scriptures*. Atlanta: Society of Biblical Literature, 2006.
- Lemaire, André, ed. *Congress Volume Leiden 2004*. Supplements to Vetus Testamentum 109. Leiden: Brill. 2006.
- Mangan, C., J. F. Healey, and P. S. Knobel. *The Targums of Job, Proverbs, and Qohelet*. The Aramaic Bible, vol. 15. Collegeville, MN: Michael Glazier, 1991.
- McCarthy, Carmel. *The Tiqqune Sopherim and Other Theological Corrections in the Masoretic Text of the Old Testament*. Orbis Biblicus et Orientalis 36. Göttingen: Vandenhoeck & Ruprecht. 1981
- Nautin, P. *Origène: Sa vie et son oeuvre*. Christianisme antique 1. Paris: Beauschesne, 1977.

- Norton, Gerard J., and Stephen Pisano, eds. *Tradition of the Text: Studies offered to Dominique Barthélemy in Celebration of his 70th Birthday*. Orbis Biblicus et Orientalis 109. Göttingen: Vandenhoeck & Ruprecht, 1991.
- O'Connell, Kevin G. *The Theodotionic Revision of the Book of Exodus*. Harvard Semitic Monographs 3. Cambridge, MA: Harvard University Press, 1972.
- Parsons, P. J., ed. *The Oxyrhynchus Papyri* 50. London, 1983. (no 3522: LXX Job 42, 11-12, p. 1-3, pl. I).
- Pietersma, A. *Chester Beatty Biblical Papyri IV and V: A New Edition with Text-Critical Analysis*. American Studies in Papyrology 16. Toronto: Sarasota, 1977.
- Prijs, Leo. *Jüdische Tradition in der Septuaginta*. Leiden: E. J. Brill, 1948.
- Salvesen, Alison, ed. *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*. Texte und Studien zum Antiken Judentum 58. Tübingen: Mohr Siebeck, 1998.
- _____. *Symmachus in the Pentateuch*. JSS Monograph 15. Manchester: Victoria University of Manchester, 1991.
- Shepherd, David. *Targum and Translation: A Reconsideration of the Qumran Aramaic Version of Job*. Assen: Royal Van Gorcum, 2004.
- Siegert, Folker. *Register zur "Einführung in die Septuaginta."* Münsteraner Judaistische Studien 13. Münster: LIT, 2003.
- _____. *Zwischen Hebräischer Bibel und Altem Testament: Eine Einführung in die Septuaginta*. Münsteraner Judaistische Studien 9. Münster: LIT, 2001.
- Silverstone, A. E. *Aquila and Onkelos*. Semitic Language Series 1. Manchester: The University of Manchester, 1931.
- Soisalon-Soininen. I. *Der Charakter des asterisierten Zusätze in der Septuaginta*. Helsinki: Finnischen Akademie der Wissenschaften, 1959.
- Syrian Orthodox Church and Arthur Vööbus. *The Lectionary of the Monastery of 'Azīzā'el in Tur 'Abdīn, Mesopotamia: A Startling Depository of the Syro-Hexapla Text : A Facsimile Edition of Ms. Mardin Orth. 47*. Leuven: Peeters, 1985.
- Ter Haar Romeny, R. B. *A Syrian in Greek Dress. The Use of Greek, Hebrew, and Syriac Texts in Eusebius of Emesa's Commentary on Genesis*. Traditio Exegetica Graeca 6. Leuven: Peeters, 1997.

Tremblay, Hervé. *Job 19,25-27 dans la Septante et chez les Pères grecs; Unanimité d'une tradition*. Études bibliques: Nouvelle série 47. Paris: Gabalda, 2002.

Trigg, J. W. *Origen: The Bible and Philosophy in the Third Century Church*. London: SCM, 1983.

Veltri, Giuseppe. *Libraries, Translations, and 'Canonic' Texts: The Septuagint, Aquila, and Ben Sira in the Jewish and Christian Traditions*. Supplements to the Journal for the Study of Judaism 109. Leiden: Brill, 2006.

Vööbus, Arthur. *Discoveries of Very Important Manuscript Sources for the Syro-Hexapla: Contributions to the Research on the Septuagint*. Stockholm: ETSE, 1970.

_____. *The Hexapla and the Syro-Hexapla: Very Important Discoveries for Septuagint Research*. Stockholm: ETSE, 1971.

_____. *A Syriac Lectionary from the Church of the Forty Martyrs, in Mardin, Tūr 'Abdīn, Mesopotamia*. CSCO 485, Subsidia 76. Leuven: Peeters, 1986.

Ziegler, J. *Job 14,4-5a als wichtiger Schriftbeweis für die These "Neminem sine sorde et sene peccato esse" (Cyprian, test 3,54) bei den lateinischen christlichen Schriftstellern*. SBAW 3. München: Verlag der Bayerischen Akademie der Wissenschaften, 1985.

_____. *Randnoten aus der Vetus Latina des Buches Job in spanischen Vulgatabibeln*. SBAW 2. München: Verlag der Bayerischen Akademie der Wissenschaften, 1980.

Articles

Anasean, Y. S. "Une leçon symmachienne dans les manuscrits arméniens de la Bible. Pour une histoire du texte des Hexaples d'Origène." *Revue des Études Arméniennes* 17 (1983): 201-05.

Bammel, C. P. "Die Hexapla des Origenes: Die hebraica ueritas im Streit der Meinungen," *Augustinianum* 28 (1988): 125-49.

Barr, J. "Hebrew Orthography and the Book of Job." *Journal of Semitic Studies* 30 (1985): 1-33.

_____. "Philology and Exegesis: Some General Remarks with Illustrations from Job 3." In *Questions disputes de l'Ancien Testament: Methode et theologie*, 39-61. Bibliotheca ephemeridum theologiarum lovaniensium 33. Louvain: Leuven University Press, 1974.

- _____. Review of *An Index to Aquila. Greek-Hebrew, Hebrew-Greek, Latin-Hebrew, with the Syriac and Armenian Evidence*, by J. Reider, comp. and rev. N. Turner. *Journal of Semitic Studies* 12 (1967): 296-304.
- Barthélemy, D. "Eusèbe, la Septante et 'les autres.'" In *La Bible et les Pères, Colloque de Strasbourg (1er – 3 octobre 1969)*, 51-65. Paris: Presses Universitaires de France, 1971.
- _____. "Origène et le texte de l'Ancien Testament." In *Epektasis. Mélanges patristiques offerts au Cardinal Jean Daniélou*, ed. Jacques Fontaine and Charles Kannengiesser, 247-61. Paris: Beauchesne, 1972.
- _____. "Qui est Symmache?" *Catholic Biblical Quarterly* 36 (1974): 451-65.
- _____. "Quinta ou Version selon les Hébreux?" *Theologische Zeitschrift* 16 (1960): 342-53.
- _____. "Redécouverte d'un chaînon manquant de l'histoire de la Septante." *Revue Biblique* 60 (1953): 18-29.
- Ben-Hayyim, Zeev. "In the Margins of 'Philippi's Law.'" *Lesonenu* 53 (1988-89): 113-20.
- Bickell, G. "Der ursprüngliche Septuaginta text des Buches Job." *Zeitschrift für Katholische Theologie* 10 (1886): 557-64.
- Boadt, Lawrence. "A Re-Examination of the Third-Yodh Suffix in Job." *Ugarit-Forschungen* 7 (1975): 59-72.
- Boon, R. "Origenes' Tekstiteik van de H. Schrift (holl)." *Homiletica et biblica* 22 (1963): 173-78.
- Brock, S. P. "Origen's Aims as a Textual Critic of the Old Testament." *Studia Patristica* 10 (1970): 215-18.
- _____. "To Revise or Not to Revise: Attitudes to Jewish Biblical Translation." In *Septuagint, Scrolls and Cognate Writings*, ed. G. J. Brooke and B. Lindars, 301-38. Society of Biblical Literature and Cognate Studies 33. Atlanta: Scholars Press, 1992.
- Brockington, L. H. "Exegetical Method of the Greek Translator of the Book of Job." *Journal of Theological Studies* 4 (1953): 227-28.
- Burkitt, F. C. "Aquila." *The Jewish Quarterly Review* 10 (1898): 207-16.
- Burn, J. H. "Frederick Field." *The Expository Times*, 8 (1896-7): 160-63; 274-78; 325-28.

- Cox, Claude E. "Elihu's Second Speech According to the Septuagint." In *Studies in the Book of Job*, ed. Walter E. Aufrecht, 36-53. Waterloo, Ont., Canada: Wilfried Laurier University Press, 1985.
- _____. "Job's Soliloquy: Chapters 29-31." In *VII Congress of the International Organization for Septuagint and Cognate Studies, Leuven, 1989*, ed. Claude E. Cox, 325-39. Society of Biblical Literature Septuagint and Cognate Studies 31. Atlanta: Scholars Press, 1991.
- _____. "Methodological Issues in the Exegesis of LXX Job." In *VI Congress of the International Organization for Septuagint and Cognate Studies, Jerusalem, 1986*, ed. Claude E. Cox, 79-89. Society of Biblical Literature Septuagint and Cognate Studies 23. Atlanta: Scholars Press, 1987.
- _____. "The Nature of Lucian's Revision of the Text of Greek Job." In *Scripture in Transition: Essays on Septuagint, Hebrew Bible, and Dead Sea Scrolls in Honour of Raija Sollamo*, ed. Anssi Voitila and Jutta Jokiranta, 423-42. Leiden: Brill, 2008.
- _____. "Origen's Use of Theodotion in the Elihu Speeches." *Second Century: A Journal of Early Christian Studies* 3 (1983): 89-98.
- _____. "Text Forms and Stemmatics in the Armenian Text of Job." In *Armenian Texts, Tasks, and Tools*, ed. Henning Lehmann and Joseph Johannes Sicco Weitenberg, 38-43. Aarhus, Denmark: Aarhus University Press, 1993.
- _____. "The Translations of Aquila, Symmachus and Theodotion Found in the Margins of Armenian Manuscripts." In *Armenia and the Bible*, ed. Burchard, Christoph, 35-45. Atlanta: Scholars Press, 1993.
- _____. "Travelling with Aquila, Symmachus and Theodotion in Armenia." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 309-11. Texte und Studien zum Antiken Judentum 58. Tübingen: Mohr Siebeck, 1998.
- _____. "Tying It All Together: The Use of Particles in Old Greek Job." *Bulletin of the International Organization for Septuagint and Cognate Studies* 38 (2005): 41-54.
- _____. "The Use of the Armenian Version for the Textual Criticism of the Septuagint." In *Septuaginta en la investigación contemporánea (V Congreso de la IOSCS)*, 25-35. Madrid: Instituto "Arias Montano" CSIC, 1985.
- _____. "Vocabulary for Wrongdoing and Forgiveness in the Greek Translations of Job." *Textus* 15 (1990): 119-30.

- _____. "The Wrath of God Has Come To Me: Job's First Speech According to the Septuagint." *Studies in Religion/Sciences religieuses* 16 (1987): 195-204.
- Dahood, Mitchell. "The Root 'ZB II in Job." *Journal of Biblical Literature* 78 (1959): 303-09.
- De Lange, Nicolas R. M. "La tradition des 'révisions juives' au moyen âge: les fragments hebraïques de la Geniza du Caire." In *Κατά τοὺς ο΄ = Selon les septante: trente études sur la Bible grecque des Septante en hommage à Marguerite Harl*, ed. Gilles Dorival and Olivier Munnich, 132-43. Paris: Cerf, 1995.
- _____. "The Letter to Africanus: Origen's Recantation?" In *Studia Patristica* vol. 16.2, ed. Elizabeth A. Livingstone, 242-47. *Texte und Untersuchungen* 129. Berlin: Akademie Verlag, 1985.
- _____. "Some Fragments of Aquila on Malachi and Job?" *Vetus Testamentum* 30 (1980): 291-94.
- Dieu, L. "Le texte de Job du Codex Alexandrinus." *Muséon* 13 (1912): 223-74.
- Diewert, D. A. "Job XXXVI 5 and the Root *m*'s II." *Vetus Testamentum* 39 (1989): 71-77.
- Diez Merino, Luis. "Los Tiqqune Soferim en la Tradición Targúmica." In *Tradition of the Text: Studies offered to Dominique Barthélemy in Celebration of his 70th Birthday*, ed. Gerard J. Norton and Stephen Pisano, 18-44. *Orbis Biblicus et Orientalis* 109. Göttingen: Vandenhoeck & Ruprecht, 1991.
- Dines, Jennifer M. "Jerome and the Hexapla: The Witness of the Commentary on Amos." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 421-36. *Texte und Studien zum Antiken Judentum* 58. Tübingen: Mohr Siebeck, 1998.
- Dolbeau, François. "Une citation non reconnue de Job 31,11 (LXX), dans un sermon d'Augustin." *Revue des études augustiniennes* 43 (1997): 309-11.
- Dorival, Gilles. "La Bible des Septante: 70 ou 72 traducteurs?" In *Tradition of the Text: Studies offered to Dominique Barthélemy in Celebration of his 70th Birthday*, ed. Gerard J. Norton and Stephen Pisano, 45-62. *Orbis Biblicus et Orientalis* 109. Göttingen: Vandenhoeck & Ruprecht, 1991.
- Dorival, Gilles. "Origène, témoin des textes de l'Ancien Testament." In *Lectures et relectures de la Bible: festschrift P.-M. Bogaert*. ed. J.-M. Auwers and A. Wénin, 351-66. Leuven: Leuven University Press, 1999.

Driver, G. R. "Problems in Job." *American Journal of Semitic Languages and Literatures* 53 (1935-36): 160-70.

_____. "Problems in the Hebrew Text of Job." *Vetus Testamentum Supplement* 3 (1955): 72-93.

Emerton, J. A. "The Purpose of the Second Column of the Hexapla." In *Studies in the Septuagint: Origins, Recensions and Interpretations*, ed. Harry M. Orlinsky, 347-55. New York: Ktav Publishing House, Inc., 1974.

Fernandez Marcos, Natalio. "The Textual Context of the Hexapla: Lucianic Texts and Vetus Latina." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 408-20. *Texte und Studien zum Antiken Judentum* 58. Tübingen: Mohr Siebeck, 1998.

Fitzmyer, Joseph A. "The First-Century Targum of Job from Qumran Cave XI." In *A Wandering Aramean: Collected Aramaic Essays*, 161-82. Society of Biblical Literature Monograph Series 25. Chico, CA: Scholar's Press, 1979.

Flint, Peter W. "Columns I and II of the Hexapla: The Evidence of the Milan Palimpsest (Rahlfs 1098)." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 125-32. *Texte und Studien zum Antiken Judentum* 58. Tübingen: Mohr Siebeck, 1998.

Folliet, Georges. "Une citation scripturaire ambiguë dans les Confessions d'Augustin I, 5, 6; 'Non iudicio contendo tecum', allusion à Job 9,3 ou à Jérémie 2,29?" *Augustiniana: Tijdschrift voor de studie van sint Augustinus en de augustijnenorde* 53 (2003): 139-46.

Fraenkel, Detlef. "Die Quellen der asterisierten Zusätze im zweiten Tabernakelbericht Exod 35—40." In *Studien zur Septuaginta—Robert Hanhart zu Ehren*, ed. Detlef Frankel, Udo Quast, and John Wm. Wevers, 140-86. *Mitteilungen des Septuaginta-Unternehmens (MSU)* 20. Göttingen: Vandenhoeck & Ruprecht, 1990.

Frankl, P. F. "Die Zusätze in der LXX zu Hiob." *Monatsschrift für Geschichte und Wissenschaft des Judentums* 21 (1872): 306-15.

Freedman, David Noel. "The Elihu Speeches in the Book of Job." *Harvard Theological Review* 61 (1968): 51-59.

_____. "Orthographic Peculiarities in the Book of Job." In *Eretz-Israel: Archeological, Historical and Geographical Studies*, vol. 9, W. F. Albright volume, ed. Abraham Malamat 35-44. Jerusalem: Israel Exploration Society, 1969.

Fritsch, Charles T. "The Treatment of the Hexaplaric Signs in the Syro-Hexaplar of Proverbs." In *Studies in the Septuagint: Origins, Recensions, and Interpretations*, ed. Harry M. Orlinsky, 356-68. New York: Ktav Publishing House, Inc., 1974.

Gentry, Peter J. "Hexaplaric Materials in Ecclesiastes and the Rôle of the Syro-Hexapla." *Aramaic Studies* 1 (2003): 5-28.

_____. "Old Greek and Later Revisors: Can We Always Distinguish Them?" In *Scripture in Transition: Essays on Septuagint, Hebrew Bible, and Dead Sea Scrolls in Honour of Raija Sollamo*, ed. Anssi Voitila and Jutta Jokiranta, 301-27. Leiden: Brill, 2008.

_____. "The Place of Theodotion-Job in the Textual History of the Septuagint." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 199-230. Texte und Studien zum Antiken Judentum 58. Tübingen: Mohr Siebeck, 1998.

_____. "Propaedeutic to a Lexicon of the Three: The Priority of a New Critical Edition of Hexaplaric Fragments." *Aramaic Studies* 2 (2004): 145-74.

_____. "The Relationship of Aquila and Theodotion to the Old Greek of Ecclesiastes in the Marginal Notes of the Syro-Hexapla." *Aramaic Studies* 2 (2004): 63-84.

_____. "Special Problems in the Septuagint Text History of Ecclesiastes." In *XIII Congress of the International Organization for Septuagint and Cognate Studies, Ljubljana, 2007*, ed. Melvin K. H. Peters, 133-53. Society of Biblical Literature Septuagint and Cognate Studies 55. Atlanta: SBL, 2008.

Goshen-Gottstein, Moshe. "Neue Syrohexaplafragmente." *Biblica* 37 (1956): 162-83.

Grabbe, L. L. "Aquila's Translation and Rabbinic Exegesis." *Journal of Jewish Studies* 33 (1982): 527-36.

_____. "The Translation Technique of the Greek Minor Versions: Translations or Revisions?" In *Septuagint, Scrolls and Cognate Writings*, ed. G. J. Brooke and B. Lindars, 505-56. Society of Biblical Literature and Cognate Studies 33. Atlanta: Scholars Press, 1992.

Gray, G. B. "The Additions of the Book of the Ancient Greek Version of Job." *The Expositor* 19 (1920): 257-86.

Gray, John. "The Massoretic Text of the Book of Job, the Targum and the Septuagint Version in the Light of the Qumran Targum (11QTgJob)." *Zeitschrift für die alttestamentliche Wissenschaft* 86 (1974): 331-50.

- Greenspoon, Leonard. "Theodotion, Aquila, Symmachus, and the Old Greek of Joshua." In *Eretz Israel: Archaeological, Historical and Geographical Studies*, vol. 16, 82*-91*. Jerusalem: The Israel Exploration Society, 1982.
- Guinot, J. "La fortune des Hexaples d'Origène aux IVe et Ve siècles en milieu antiochien" In *Origeniana sexta: Origène et la Bible/Origen and the Bible: Actes du Colloquium Origenianum Sextum Chantilly, 30 août-3 septembre 1993*, ed. Gilles Dorival and Alain Le Boulluec, 215-25. Louvain: Leuven University Press, 1995.
- Hagedorn, D. "Beobachtungen zu zwei Texten christlich-literarischen Inhalts aus der Wiener Papyrussammlung." *Zeitschrift für Papyrologie und Epigraphik* 163 (2007): 67-70.
- _____. "Ein neues Fragment zu P. Oxy. XV 1778 (Aristides, Apologie)." *Zeitschrift für Papyrologie und Epigraphik* 131 (2000): 40-44.
- Hagedorn, Dieter, and Ursula Hagedorn. "Neue Fragmente des Hiobkommentars Didymos' des Blinden?" In *La Charta Borgiana. Miscellanea papirologica per il bicentenario dell'edizione de Niels Schow, 245-54*. Papyrologica Florentina XIX, 1. Firenze, 1990.
- _____. "Hexaplarische Fragmente des Buchs Hiob in der Katenen-Epitome des Leo Magister (Vaticanus gr. 709). In *Quaerite faciem eius semper*, ed. Andrea Jordens, Hans Armin Gärtner, Herwig Gorgemanns, und Adolf Martin Ritter, 91-100. Hamburg: Dr. Kovač, 2008.
- _____. "Zur Katenenüberlieferung des Hiobkommentars von Didymos dem Blinden." *Bulletin of the American Society of Papyrologists* 22 (1985): 55-58.
- Harl, Marguerite. "La Septante et la pluralité textuelle des Ecritures: le témoignage des Pères grecs." In *La Langue de Japhet. Quinze études sur la Septante et le grec des chrétiens*, 253-66. Paris: Cerf, 1992.
- _____. "Le Renouvellement du Lexique des 'Septante' d'Après le Témoinage des Recensions, Revisions et Commentaries Grecs Anciens." In *VII Congress of the International Organization for Septuagint and Cognate Studies, Leuven 1989*, ed. C. E. Cox, 239-59. Society of Biblical Literature Septuagint and Cognate Studies Series 31. Atlanta: Scholars Press, 1991.
- Hatch, E. "On Origen's Revision of the LXX-Text of Job." In *Essays in Biblical Greek*, 215-45. Oxford: Clarendon Press, 1889. Reprint, Amsterdam: Philo Press, 1970.
- Howard, George. "Revision toward the Hebrew in the Septuagint Text of Amos." In *Eretz Israel: Archaeological, Historical and Geographical Studies*, vol. 16, 125*-33*. Jerusalem: The Israel Exploration Society, 1982.

- Howard, O. "Fragment 12 of 11Q^tgJb and the Septuagint of Job 29:7-16." *Bulletin of the International Organization for Septuagint and Cognate Studies* 29 (1976): 10-11.
- Japhet, Sara. "Insights on Job 3, from a Medieval Commentary; Rabbi Samuel Ben Meir (Rashbam) on the Book of Job." In *Reading from Right to Left: Essays on the Hebrew Bible in Honour of David J. A. Clines*, ed. D. J. A. Clines, 241-53. Journal for the Study of the Old Testament Supplement Series 373. London: Sheffield Academic Press, 2003.
- _____. "Tradition and Innovation in the Commentary of Rabbi Samuel ben Meir (Rashbam) on Job: The Hymn to Wisdom (Job 28)." In *Tehillah le-Moshe*, 115-42. Winona Lake, IN: Eisenbrauns, 1997.
- Japhet, Sara, and Jeffrey M. Green. "The Nature and Distribution of Medieval Compilatory Commentaries in the Light of Rabbi Joseph Kara's Commentary on the Book of Job." In *Midrashic Imagination*, 98-130. Albany: State University of New York Press, 1993.
- Jarick, J. "Aquila's *Koheleth*." *Textus* 15 (1990): 131-39.
- Jellicoe, Sidney. "Aquila and His Version." *The Jewish Quarterly Review* 59 (1968-1969): 326-32.
- _____. "Some Reflections on the Kaige Recension." *Vetus Testamentum* 23 (1973): 15-24.
- Jenkins, R. G. "Colophons of the Syrohexapla and the Textgeschichte of the Recensions of Origen." In *VII Congress of the International Organization for Septuagint and Cognate Studies, Leuven 1989*, ed. Claude E. Cox, 261-77. Society of Biblical Literature Septuagint and Cognate Studies 31. Atlanta: Scholars Press, 1991.
- _____. "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. Tübingen: Mohr Siebeck, 1998.
- _____. "Sunia and Fretela Revisited: Reflections on the Hexaplaric Psalter." In *VIII Congress of the International Organization for Septuagint and Cognate Studies, Paris 1992*, ed. L. Greenspoon and O. Munnich, 219-32. Society of Biblical Literature Septuagint and Cognate Studies Series 41. Atlanta: Scholars Press, 1995.
- Jerome. *Epistle 112 to Augustine*. In *Nicene and Post-Nicene Fathers, First Series*, vol. 1, ed. Philip Schaff, trans. by J. G. Cunningham, (Buffalo, NY: Christian Literature Publishing Co., 1887), rev. New Advent by Kevin Knight [on-line]. Accessed 4 July 07. Available from <http://www.newadvent.org/fathers/1102075.htm>; Internet.
- Johnson, Timothy J. "Critical Note on Job 2:8; Ash-Heap or Dung-Heap?" *Bulletin of the International Organization for Septuagint and Cognate Studies* 36 (2003): 87-92.

- _____. "Implied Antecedents in Job XL 2b and Proverbs III 6a." *Vetus Testamentum* 52 (2002): 278-84.
- Joüon, Paul. "Notes philologiques sur le texte hébreu de Job 1,5; 9,35; 12,21; 28,1; 28,27; 29,14." *Biblica* 11 (1930): 322-24.
- Kahle, P. E. "The Greek Bible Manuscripts Used by Origen." *Journal of Biblical Literature* 79 (1960): 111-18.
- Katz, P. "Notes on the Septuagint." *The Journal of Theological Studies* 57 (1946): 30-33.
- _____. "Das Problem des Urtextes der Septuaginta." *Theologische Zeitschrift* 5 (1949): 1-24.
- Katz, P., and J. Ziegler. "Ein Aquila-Index in Vorbereitung." *Vetus Testamentum* 8 (1958): 264-85.
- Kedar-Kopfstein, B. "The Interpretive Element in Transliteration." *Textus* 8 (1973): 1-19.
- Kraus, S. "Two Hitherto Unknown Bible Versions in Greek." In *Studies in the Septuagint: Origins, Recensions, and Interpretations*, ed. Harry M. Orlinsky, 261-69. New York: Ktav Publishing House, Inc., 1974.
- Kruse-Blinkenberg, L. "The Book of Malachi according to Codex Syro-Hexaplaris Ambrosianus." *Studia Theologica* 21 (1967): 62-82.
- Kusenberg, H. "Das Buch Hiob. Stickworte bei meiner Lektüre." *Merkur* 23 (1969): 543-46.
- Law, T. M. "A History of Research on Origen's *Hexapla*: From Masius to the *Hexapla Project*." *Bulletin of the International Organization for Septuagint and Cognate Studies* 40 (2007): 30-48.
- Liebreich, Leon J. "Notes on the Greek Version of Symmachus." *Journal of Biblical Literature* 63 (1944): 397.
- Lipiński, É. "Notes lexicographiques et stylistiques sur le livre de Job." *Folia Orientalia* 21 (1980): 65-82.
- Lust, Johan. "Job 19,25-27 dans la Septante et chez les Pères grecs." *Ephemerides theologicae Lovanienses* 79 (2003): 196-97.
- _____. "A Lexicon of Symmachus' Special Vocabulary in His Translation of the Psalms." *TC: A Journal of Biblical Textual Criticism* 5 (2000): n.p.

- _____. "A Lexicon of the Three and the Transliterations in Ezekiel." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 274-301. *Texte und Studien zum Antiken Judentum* 58. Tübingen: Mohr Siebeck, 1998.
- Lütkemann, Leonhard, and Alfred Rahlfs. "Hexaplarische Randnoten zu Isaias 1–16, aus einer Sinai-handschrift." *Mitteilungen des Septuaginta-Unternehmens*, vol. 1, pt. 6, 1915: 234-385. Reprinted from *K. Gesellschaft der Wissenschaften zu Göttingen, Philologisch-historische Klasse*, 1915.
- Margolis, M. L. "Hexapla and Hexaplaric." *The American Journal of Semitic Languages and Literatures* 32 (1915-1916): 126-40.
- Marquis, Galen. "The Text-Critical Relevance of the Three in the Book of Jeremiah: An Examination of the Critical Apparatus of the Hebrew University Bible Project Edition." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 255-73. *Texte und Studien zum Antiken Judentum* 58. Tübingen: Mohr Siebeck, 1998.
- Martin, Alain-G. "La Peshitta et la Syro-Hexaplaire." In *David, Jésus et la reine Esther: Recherches sur le Psaume 21 (22 TM)*, ed. Gilles Dorival and Christian-Bernard Amphoux, 37-42. *Collection de la Revue des études juives*, 25. Paris/Leuven/Sterling, VA: Peeters, 2002.
- Martin, Matthew J. "Origen's Theory of Language and the First Two Columns of the Hexapla." *Harvard Theological Review* 97 (2004): 99-106.
- Mercati, Giovanni. "Eine cambridger Syrohexaplahandschrift." *Biblica* 36 (1955): 227-28.
- Munnich, Olivier. "Contribution à l'étude de la première révision de la Septante." In *Aufstieg und Niedergang der römischen Welt* II: 20.1, 190-220. New York: Walter de Gruyter, 1987.
- _____. "Les Hexaples d'Origène à la lumière de la tradition manuscrite de la Bible grecque." In *Origeniana sexta*, ed. Gilles Dorival and Alain Le Boulluec, 167-185. Louvain: Leuven University Press, 1995.
- Muraoka, Takamitsu. "Words of Cognition in Job 28: Hebrew and Greek." In *Job 28*, ed. Ellen van Wolde, 93-102. Leiden: Brill, 2003.
- Nestle, Eberhard. "Symmachus, not Aquila." *The Expository Times* 22 (1910-1911): 377.

Norton, Gerard J. "Collecting Data for a New Edition of the Fragments of the Hexapla." In *LX Congress of the International Organization for Septuagint and Cognate Studies, Cambridge 1995*, ed. B. A. Taylor, 251-62. Society of Biblical Literature Septuagint and Cognate Studies 45. Atlanta: Scholars Press, 1997.

_____. "Cautionary Reflections on a Re-edition of Fragments of Hexaplaric Material." In *Tradition of the Text. Studies Offered to Dominique Barthélemy in Celebration of his 70th Birthday*, 129-55. *Orbis biblicus et orientalis* 109. Friburg: Universitätsverlag; Göttingen: Vandenhoeck & Ruprecht, 1991.

_____. "Jews, Greeks and the Hexapla of Origen" In *The Aramaic Bible*, ed. D. R. G. Beattie and M. J. McNamara, 400-19. *Journal for the Study of the Old Testament Supplement Series* 166. Sheffield: JSOT Press, 1994.

_____. "Observations on the First Two Columns of the Hexapla." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 103-24. Tübingen: Mohr Siebeck, 1998.

Origen. "Letter to Africanus." In *Ante-Nicene Fathers*, vol. 4, ed. A. Cleveland Coxe. Edinburgh: T&T Clark, 1885. Reprint, Grand Rapids: Wm. B. Eerdmans, 1950 [online]. Accessed 11 July 07. Available from <http://www.CCEL.org>; Internet.

Orlinsky, Henry M. "The Columnar Order of the Hexapla." In *Studies in the Septuagint: Origins, Recensions, and Interpretations*, ed. Harry M. Orlinsky, 369-81. New York: Ktav Publishing House, Inc., 1974.

_____. "On the Present State of Proto-Septuagint Studies." *Journal of the American Oriental Society* 61 (n.d.): 81-91; offprint, *Publications of the American Oriental Society* 13. New Haven, CT: American Oriental Society, 1941.

_____. "Origen's Tetrapla—A Scholarly Fiction?" In *Studies in the Septuagint: Origins, Recensions, and Interpretations*, ed. Harry M. Orlinsky, 382-91. New York: Ktav Publishing House, Inc., 1974.

_____. "Studies in the Septuagint of the Book of Job." *Hebrew Union College Annual* 28 (1957): 53-74; 29 (1958): 229-71; 30 (1959): 153-57; 32 (1961): 239-68; 33 (1962): 119-51; 35 (1964): 57-78; 36 (1965): 37-47.

Paschoud, François. "Symmaque, Jérôme et l'Histoire Auguste." *Museum Helveticum: Schweizerische Zeitschrift für klassische Altertumswissenschaft: Revue suisse pour l'étude de l'antiquité classique. Rivista svizze* 57 (2000): 173-82.

Paul, Shalom M. "A Double Entendre in Job 15:32 in the Light of Akkadian." In *Emanuel: Studies in Hebrew Bible, Septuagint, and Dead Sea scrolls in Honor of Emanuel Tov*, ed. Robert A. Kraft, 755-57. *Supplements to Vetus Testamentum* 94. Leiden: Brill, 2003.

- Pazzini, Massimo. "La trascrizione dell'ebraico nella versione di Teodoziona." *Liber Annuus Studii Biblici Franciscani* 41 (1991): 201-22.
- Pietersma, Albert. Review of *Job. Septuaginta Vetus Testamentum Graecum*, vol. 11.4. Edited by Joseph Ziegler. Göttingen: Vandenhoeck & Ruprecht, 1982. *Journal of Biblical Literature* 104 (1985): 305-11.
- Rahlfs, A. "Quis sit ó Σύροç" In *Studies in the Septuagint: Origins, Recensions, and Interpretations*, ed. Harry M. Orlinsky, 292-300. New York: Ktav Publishing House, Inc., 1974.
- Salvesen, Alison. "Symmachus and the Dating of Targumic Traditions." *Journal for the Aramaic Bible* 2 (2000): 233-36.
- _____. "Symmachus Readings in the Pentateuch." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 177-98. *Texte und Studien zum Antiken Judentum* 58. Tübingen: Mohr Siebeck, 1998.
- Sanders, James A. "Origen and the First Christian Testament." In *Studies in the Hebrew Bible, Qumran, and the Septuagint Presented to Eugene Ulrich*, ed. Peter Flint, Emanuel Tov, and James C. VanderKam, 134-42. *Supplements to Vetus Testamentum* 101. Leiden: Brill, 2006.
- Sarna, Nahum M. "Some Instances of the Enclitic *-m* in Job." *Journal of Jewish Studies* 6 (1955): 108-110.
- Scanlin, Harold P. "A New Edition of Origen's Hexapla: How It Might Be Done." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 439-49. *Texte und Studien zum Antiken Judentum* 58. Tübingen: Mohr Siebeck, 1998.
- Schaller, Berndt. "Das Testament Hiobs und die Septuaginta-Ubersetzung des Buches Hiob." *Biblica* 61 (1890): 377-406.
- Schaper, Joachim. "The Origin and Purpose of the Fifth Column of the Hexapla." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 3-15. *Texte und Studien zum Antiken Judentum* 58. Tübingen: Mohr Siebeck, 1998.
- Schneider, H. "Biblische Oden im syrohexaplarischen Psalter." *Biblica* 40 (1959): 199-209.

- Schnocks, Johannes. "The Hope for Resurrection in the Book of Job." In *The Septuagint and Messianism*, ed. M. A. Knibb, 291-99. Leuven: University Press, 2006.
- Sipilä, Seppo. "The Tetrapla: Is it all Greek to us?" *Scandinavian Journal of the Old Testament* 10 (1996): 169-82.
- Skehan, Patrick W. "4QLXXNum: A pre-Christian Reworking of the Septuagint." *Harvard Theological Review* 70 (1977): 39-50.
- Ter Haar Romeny, Bas. "'Quis Sit ó Σύροç' Revisited." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 360-98. *Texte und Studien zum Antiken Judentum* 58. Tübingen: Mohr Siebeck, 1998.
- Ter Haar Romeny, R. B., and P. J. Gentry. "Towards a New Collection of Hexaplaric Materials for the Book of Genesis." In *X Congress of the International Organization for Septuagint and Cognate Studies, Oslo 1998*, ed. B. A. Taylor, 285-99. Society of Biblical Literature Septuagint and Cognate Studies 51. Atlanta: Society of Biblical Literature, 2001.
- Tov, Emanuel. Review of *A Classified Bibliography of the Septuagint. Vetus Testamentum* 25 (1975): 803-09.
- _____. "Renderings of Combinations of the Infinitive Absolute and Finite Verbs in the LXX—Their Nature and Distribution." In *Studien zur Septuaginta—Robert Hanhart zu Ehren*, ed. Detlef Frankel, Udo Quast, and John Wm. Wevers, 64-73. *Mitteilungen des Septuaginta-Unternehmens (MSU)* 20. Göttingen: Vandenhoeck & Ruprecht, 1990.
- _____. "The Representation of the Causative Aspects of the Hiph'il in the Septuagint: A Study in Translation Technique," *Biblica* 63 (1982): 417-24.
- _____. "Transliterations of Hebrew Words in the Greek Versions of the Old Testament." *Textus* 8 (1973): 78-92.
- Treat, Jay Curry. "Aquila, Field and Song of Songs." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 135-76. *Texte und Studien zum Antiken Judentum* 58. Tübingen: Mohr Siebeck, 1998.
- Treu, K. "Neue Berliner Septuagintafragmente." *Archiv für Papyrusforschung und verwandte Gebiete [APF]* 20: 1970, 43-65.
- _____. "Vier Wiener Septuaginta Fragmente." *Jahrbuch der Österreichischen Byzantinischen Gesellschaft* 23 (1974): 1-9.

- Ulrich, Eugene. "Origen's Old Testament Text: The Transmission History of the Septuagint to the Third Century, C. E." In *Origen of Alexandria: His World and His Legacy*, ed. Charles Kannengiesser and William L. Petersen, 1-33. Notre Dame, IN: University of Notre Dame Press, 1988.
- _____. "The Relevance of the Dead Sea Scrolls for Hexaplaric Studies." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 401-07. Texte und Studien zum Antiken Judentum 58. Tübingen: Mohr Siebeck, 1998.
- VanderKam, James C. Review of *Iob. Septuaginta Vetus Testamentum Graecum*, vol. 11.4. Edited by Joseph Ziegler. Göttingen: Vandenhoeck & Ruprecht, 1982. *Catholic Biblical Quarterly* 47 (1985): 153-54.
- Vogt, Hermann J. "Origen of Alexandria (185-253)." In *Handbook of Patristic Exegesis: The Bible in Ancient Christianity*, vol. 1, ed. Charles Kannengiesser, 536-74. Leiden: Brill, 2004.
- Vosté, J. M. "Les citations syro-hexaplaïres d'Išo'dad de Merw dans le commentair sur les Psaumes." *Biblica* 26 (1945): 12-36.
- Wahl, O. "Der Codex Rupefucaldinus. Ein bedeutsamer Textzeuge des I Jobtextes der Sacra Parallela." In *Theologie und Leben. Festschrift für G. Söll*, ed. A. Sodem, 25-29. Rome: LAS, 1983.
- Weitman, Michael. "The Reliability of Retroversion of the Three from the Syrohexapla: A Pilot Study in Hosea." In *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, ed. Alison Salvesen, 317-59. Texte und Studien zum Antiken Judentum 58. Tübingen: Mohr Siebeck, 1998.
- Wevers, J. W. "An Early Revision of the Septuagint of Numbers." In *Eretz Israel: Archaeological, Historical and Geographical Studies*, vol. 16, 235*-39*. Jerusalem: The Israel Exploration Society, 1982.
- _____. "Barthélemy and Proto-Septuagint Studies." *Bulletin of the International Organization for Septuagint and Cognate Studies* 21 (1988): 23-34.
- _____. "A Note on Scribal Error." *Canadian Journal of Linguistics* 17 (1972): 185-90.
- _____. "Pre-Origen Recensional Activity in the Greek Exodus." *Studien zur Septuaginta-Robert Hanhart zu Ehren*, ed. Detlef Fraenkel, Udo Quast, John Wm. Wevers, 121-39. Mitteilungen des Septuaginta-Unternehmens (MSU) 20. Göttingen: Vandenhoeck & Ruprecht, 1990.

- _____. "Proto-Septuagint Studies." In *Studies in the Septuagint: Origins, Recensions, and Interpretations: Selected Essays with a Prolegomenon* by Sidney Jellicoe, ed. Sidney Jellicoe, 138-57. New York: Ktav Publishing House, Inc., 1974.
- White, Wade Albert. "A Devil in the Making: Isomorphism and Exegesis in OG Job 1:8b." In *Septuagint Research: Issues and Challenges in the Study of the Greek Jewish Scriptures*, ed. Wolfgang Kraus and R. Glenn Wooden, 145-56. Society of Biblical Literature 53. Atlanta: Society of Biblical Literature, 2006.
- Wright, John. "Origen in the Scholar's Den: A Rationale for the Hexapla." *Origen of Alexandria: His World and His Legacy*, ed. Charles Kannengiesser and William L. Petersen, 48-62. Notre Dame, IN: University of Notre Dame Press, 1988.
- Ziegler, J. "Der textkritische Wert der Septuaginta des Buches Hiob." In *Miscellanea Biblica 2*, 277-96. Rome: Biblical Institute, 1934.
- Theses and Dissertations**
- Boli, Theodora. "Olympiodor, Diakon von Alexandria. Kommentar zum Ekklesiastes. Eine kritische Edition." Ph.D. diss., Ruprecht-Karls-Universität Heidelberg, 2004.
- Brown, Herbert Stanley. "A Study of the Syro-Hexaplaric Text of First Esdras and Nehemiah." Ph.D. diss., Yale University, 1908.
- Busto Saiz, José Ramón. "La Traducción de Simaco en el Libro de los Salmos." Ph.D. diss., La Universidad Complutense de Madrid, 1978.
- González Luis, José. "La Version de Simaco a los Prophetas mayores." Ph.D. diss., La Universidad Complutense de Madrid, 1980.
- Kutz, Karl Victor. "The Old Greek of Job: A Study in Early Biblical Exegesis." Ph.D. diss., The University of Wisconsin—Madison, 1997.
- Marshall, Phillip Samuel. "A Critical Edition of the Hexaplaric Fragments of Ecclesiastes." Ph.D. diss., The Southern Baptist Theological Seminary, 2007.
- Medoff, Joseph. "Prolegomena to a Greek-Hebrew—Hebrew-Greek Index to Theodotion." Ph.D. diss., The Dropsie College, 1915.
- Perkins, Larry James. "The Place of the Syro-Hexapla in the Textual Tradition of the Septuagint of Deuteronomy." Ph.D. diss., University of Toronto, 1980.
- Verwijs, Petronella S. "The Peshitta and Syro-Hexapla Translations of Amos 1:3–2:16." Ph.D. diss., The Claremont Graduate University, 2004.

Zuckerman, Bruce Edward. "The Process of Translation in 11QtgJob: A Preliminary Study." Ph.D. diss., Yale University, 1980.

Unpublished Materials

Cox, Claude E. *Greek Job Commentary for NETS Job*. n.d.

Hagedorn, Ursula, and Dieter Hagedorn. *Kollationen der hexaplarischen Fragmente des Buchs Hiob*. n.d.

_____. Partial Collation of Ra 161 for Job (folios 91v-105v). 2008-2009 (?).

Ter Haar Romeny, Bas. "The Early Syriac Bible and Its Development: The Peshitta Project." Sound recording of a lecture presented at The Southern Baptist Theological Seminary, Louisville, KY, 13 Nov 2000.

_____. "Editing the Hebrew Bible from BHS to Editio Quinta; The Greek Versions and the Hexapla: Collecting Fragments of Origen's Comparative Edition." Sound recording of a lecture presented at The Southern Baptist Theological Seminary, Louisville, KY, 13 Nov 2000.

_____. "The Position of the Hebrew Bible in Early Christian Exegesis." Sound recording of a lecture presented at The Southern Baptist Theological Seminary, Louisville, KY, 13 Nov 2000.

ABSTRACT

A CRITICAL EDITION OF THE HEXAPLARIC FRAGMENTS OF JOB: CHAPTERS 1–21

Nancy Therese Woods, Ph.D.
The Southern Baptist Theological Seminary, 2009
Chairperson: Dr. Peter J. Gentry

The dissertation provides a critical edition of the hexaplaric fragments for the first twenty-one chapters of the book of Job, recording the diacritical marks and the attributions Aquila (α'), Symmachus (σ'), and Theodotion (θ') which accompany them, including hexaplaric references traditionally included among hexaplaric materials. The materials include all witnesses, references, and citations, such as found in the Syro-hexapla, Latin and other non-Greek witnesses, and patristic references. The work updates the *Hexapla* of Frederick Field and the hexaplaric apparatus of the Göttingen edition, *Iob*, (J. Ziegler, editor) by incorporating new research, newly available manuscripts, and new critical editions.

Chapter 1 provides an introduction and methodological overview. Chapter 2 is a description of sources used in the critical edition. Chapter 3 provides the main body of the critical edition. Chapter 4 cites omitted marginalia, various marginal notes excluded from the critical edition. These hold potential for future hexaplaric research, for identification of Lucianic variants, and for patristic studies. Chapter 5 gives a preliminary summary and analysis of the findings.

VITA

Nancy Therese Woods

PERSONAL

Born: July 29, 1965, Menomonie, Wisconsin
Parents: Ronald and Mary Zimmer
Married: William Donald Woods, March 19, 1994

EDUCATIONAL

Diploma, Spring Valley High School, Spring Valley, Wisconsin
B.S. Ed., Western Oregon State College, 1988
M.Div., Western Seminary, 1999
Th.M., Western Seminary, 2001

MINISTERIAL

Minister of Youth, Korean Presbyterian Church, Salem, Oregon, 1997-1998
Minister of Youth, Faith Lutheran Church, Portland, Oregon, 1998-2001

ACADEMIC

Graduate Assistant, Western Seminary, 1996-1999
Garrett Fellow, The Southern Baptist Theological Seminary, 2004-2006