

The Hebrew Bible

Volume 1C
Writings

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13–17.1.5 Hexapla

13–17.1.5.1 Lamentations

13–17.1.5.1.1 Background

For the translation character of LXX-Lam (→ 13–17.1.1.4), Youngblood concluded that the translator rendered a source for the most part identical to MT, employing an isomorphic translation technique.¹ Youngblood confirmed what previous scholars suspected: LXX-Lam belongs to the *καίγε* group (→ 1.3.1.2) since it shares more characteristics with the members of this group than the other LXX books.² There are no Hexaplaric fragments attributed to Theodotion in Lamentations in the edition by Ziegler, and therefore it is an open question as to whether LXX-Lam is the work of Theodotion or not.³

13–17.1.5.1.2 Sources, Editions, and Auxiliary Tools

For Lamentations, the sources for the Hexaplaric fragments are the marginal notes in LXX^Q,⁸⁶ Syh, and the two catena manuscripts LXX^{87,91}. There are Hexaplaric readings in the commentaries of Jerome, Theodoret of Cyrus, John Chrysostom, and Olympiodorus (→ 21.7; → 21.8). Hexaplaric fragments are also found in *Hom. Jer.* and the catena fragments of Origen. Finally, Hexaplaric readings are in the *Onomasticon* of Eusebius and various works of some church fathers.⁴ The second apparatus in Ziegler's edition contains the most current collection of Hexaplaric fragments and will be the base for the following comments. For auxiliary tools, see the bibliography.

13–17.1.5.1.3 Translation Character and Technique

13–17.1.5.1.3.1 Theodotion

There are no fragments attributed to Theodotion by Ziegler in the second apparatus of his edition.

13–17.1.5.1.3.2 Aquila

Although there are many fragments attributed to Aquila (→ 1.3.1.2) for Lamentations, they have been transmitted in Syriac (Syh; → 13–17.2.4.4). Translation analysis of retroversions is circular, so one is not in a position to comment on Aquila's translation technique in Lamentations. There is one short Greek fragment from Origen at Lam 4:20:

MT-Lam רִיחַ אֶפְיָנוּ “the breath of our life (lit. our nostrils)” (*NRSV)

LXX-Lam Πνεῦμα προσώπου ἡμῶν “the breath of our face” (*NETS)

Aq πνεῦμα μυκτῆρων ἡμῶν “the breath of our nostrils”

These equivalents are not unique to Aquila, though he does employ *ῥῆς* “nose”/μυκτῆρ “nostril” with some frequency (e.g., Gen 24:47). At Lam 2:(2), LXX^Q preserves ⌘ σύν “with” before πάντα “all, every,” which corresponds to the object marker *תִּשְׁ* in the Hebrew text. Ziegler corrected the Symmachus attribution to Aquila. This example furnishes a contrast between LXX-Lam and Aquila, since the former does not render the object marker *תִּשְׁ* with σύν “with” in the rather isomorphic way of the latter.

13–17.1.5.1.3.3 Symmachus

There are many Symmachus (→ 1.3.2.1) fragments for Lamentations, though the majority have been transmitted in Syriac (Syh). A representative example of his technique is found at Lam 3:49:

MT-Lam עֵינַי נִגְרָה וְלֹא תִדְמָה מֵאֵין הַפְגִּיזֹת

My eyes will flow without ceasing, without respite (*NRSV)

LXX-Lam Ὁ ὀφθαλμός μου κατεπονθήθη, καὶ οὐ σιγήσομαι τοῦ μὴ εἶναι ἔκνηψιν

My eye was exhausted, and I will not be silent so that there will be no calming down (*NETS)

Sym ὁ ὀφθαλμός μου ἐπέμεινε καὶ οὐκ ἐπαύσατο τοῦ μὴ εἶναι ἄνεστιν

My eye endured and did not cease so that there will be no rest

In this fragment, Symmachus provides a quantitative version of the Hebrew text, in which he rendered each word of the source with a Greek word. LXX-Lam (→ 13–17.1.1.4) facilitates the 3rd fem. sg.

¹ Youngblood, “Translation Technique,” 356–57.

² Youngblood, “Translation Technique,” 358.

³ → 13–17.1.1.4.3.

⁴ Ziegler, *Ieremias, Baruch, Threni, Epistula Ieremiae*, 101–05.

verb *תִּדְמָה* “it will cease” with a 1st sg. *σιγήσομαι* “I will be silent,” while Symmachus retains the 3rd sg. with *ἐπαύσατο* “it will cease.”

13–17.1.5.1.4 Text-Critical Value for the Hebrew Text

Sym-Lam reflects no variants, while in Lam 1:12 *הִגֵּה* “to inflict” reflects either a different reading (*הִגֵּה* “to proclaim”) or an etymological understanding different from MT. LXX-Lam has *ἐταπείνωσεν* “he humbled,” while Symmachus has *ἀνεκάλεσε* “he called.” LXX-Lam (→ 13–17.1.1.4) read the verb as a *Hiphil* pf. 3rd masc. sg. from *גָּה* “to torment” (cf. *ταπεινώω* “to humble” for *גָּה* in Lam 1:5; 3:32, 33). All of the manuscripts contain a double translation with *φθεγγόμενος ἐν ἐμοὶ* “calling to me” appearing either before or after *ταπειν. με* “he humbled me” (LXX^o group), and this is an accidental secondary addition to the text that Ziegler has reconstructed. *Φθέγγομαι* “to call” is a translation of I *הִגֵּה* “to proclaim.” Symmachus has used *ἀνακάλεῖν* “to call” to render a form from I *הִגֵּה* “to proclaim” instead of *גָּה* “to torment.” The **BHQ* commentary on the problem has noted the variant of Symmachus correctly.⁵

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⁵ R. Schäfer, “Commentaries on the Critical Apparatus: Lamentations,” **BHQ* 18, 113*–36* (117*).

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John D. Meade

13–17.1.5.2 Ruth

See → 2.4.6 Hexaplaric Greek Translations and Hexapla of the Octateuch (Pentateuch > Primary Translations).

13–17.1.5.3 Qoheleth

13–17.1.5.3.1 Background

The Greek translation of Qohelet incorporated into the body of texts loosely termed “Septuagint” is characterised by extreme formal equivalence (→ 13–17.1.1.3). It is debated, in fact, as to whether or not the translator was Aquila.¹ As one might presume, scholiasts who selected readings in variation from LXX supplied not only a fair number from Symmachus, whose renderings are more oriented to the demands of the target language, but also a number attributed to Aquila and Theodotion, whose translations are just about as wooden. Note that almost half of the marginal notes concerning Theodotion simply affirm that his text is the same as the text of the Fifth Column of the Hexapla (→ 1.3.1.2).

Hexaplaric materials for Ecclesiastes were collected, collated, and analysed afresh for the Second Apparatus of the Göttingen Ecclesiastes (forthcoming in 2017). A preliminary step was the study of Marshall for the Hexapla Project.² In 2013, an important manuscript was discovered by Reinhart Ceulemans, namely LXX⁷⁸⁸, which preserved as much in terms of text as all of the other sources together (approximately 213 [frequently longer] readings).

¹ Cf. Jarick, “Aquila’s Koheleth,” 131–39 and Gentry, “The Relationship of Aquila and Theodotion,” 63–84.

² Marshall, “A Critical Edition of the Hexaplaric Fragments of Ecclesiastes.”