NEW HEXAPLARIC READINGS TO THE LXX 1 KINGS

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With the exception of the sensational discovery of the Palimpsest O. 39 in the Ambrosian Library of Milan by Cardinal Mercati,¹ most of the Hexaplaric material, teste Field, has been recovered from isolated readings scattered throughout the manuscripts of the Septuagint. The transmission of the Hexaplaric text is intertwined with the transmission of the Septuagint. The Syro-Hexapla and some Greek manuscripts are especially rich in the transmission of Hexaplaric readings within the text or in their margins. Adrian Schenker has edited for the Psalms the Hexaplaric material of Vat. Graecus 752, Can. Graecus 62 and Ott. Graecus 398.² The secondary versions are another source of Hexaplaric readings, especially the Armenian as Claude Cox has brilliantly demonstrated.³ In the Rich Seminar on the Hexapla (Oxford 1994), I tried to show how the Hexaplaric material can still be enlarged through the careful reading of the manuscripts transmitting the commentaries of the Fathers, particularly Theodoret’s quaestiones and responsiones to the Biblical text.⁴

The new Hexapla Project and the Hexapla Institute recently created at the Southern Baptist Theological Seminary of Louisville (Kentucky) will contribute substantially to the production of a desideratum in the field of Septuagint studies: a new Field for the present century.

² Adrian Schenker, Hexaplarische Psalmenbruchstücke: Die hexaplarische Psalmenfragmente der Handschriften Vaticanus graecus 752 und Canonicanus graecus 62 (OBO 8; Fribourg/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht, 1975); Adrian Schenker, Psalmen in der Hexapla: Erste kritische und vollständige Ausgabe der hexaplarischen Fragmente auf dem Rande der Handschrift Ottobonianus graecus 398 zu den Ps 24–32 (Studi e Testi 295; Rome: Vatican Library, 1982).
³ Claude E. Cox, Aquila, Symmachus and Theodotion in Armenia (SBLSCS 42; Atlanta, Ga: Scholars Press, 1996).
Another fruitful source and repository of Hexaplaric readings can be found in the catenae manuscripts, a literary genre that has still not been studied in depth, especially as far as the Historical books are concerned.\(^5\) Over the last few decades, the contribution of Françoise Petit to the edition of the catenae for the Octateuch and the Historical books has been of special note.\(^6\) Among the material published in her last volume devoted to the last books of the Octateuch and the books of Kings, a good number of Hexaplaric readings for 1 Kings are registered and these are worth commenting on in detail.\(^7\) This edition is a good example of the benefit that can be drawn from the catenae for the recovery of Hexaplaric material. For this material Françoise Petit refers to Field, \textit{ad locum}, or to parallels of Procopius’s commentary on the Questions of Theodoret, edited by herself in the same volume. She does not, however, discuss those readings in depth, leaving the correct evaluation of the material to the Biblical scholars. I shall, therefore, comment on ten of these readings below, most of which represent material unknown until now and others which improve the reading of the text known or published throughout by Field or the Hexapla apparatus of Brooke-McLean-Thackeray’s edition.

1. Nr 20\(^8\) to 1 Kings 6:8

\[ \alpha' \text{ Καὶ θήσετε ἐν τῷ λαρνακίῳ ἀπὸ πλαγίων αὐτοῦ} \]

\[ \sigma' \text{ Θήσετε ἐν ἄγγειῳ ἐκ πλαγίων αὐτῆς}. \]

However, in the parallels of Procopius’s commentary to the Questions of Theodoret (p. 101 of Françoise Petit’s edition) one can find as a comment to the LXX expression: ‘Ἐν θέματι βαεργάζ of this passage: Σύμμαχος οὗτως· θέτε ἐν τῷ λαρνακίῳ ἀπὸ πλαγίου αὐτοῦ.’ Ο δὲ Ἀκύλας· ἐν ύφῇ κουρᾶς.

It would seem that a good deal of confusion remains in the manuscript transmission of the sigla and the readings according to Field’s