

The Hexapla Institute's Critical Edition

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Origen and his Hexapla

Origen of Alexandria (ca. 185–254) was a fascinating figure from church history who left behind many works in theology and philosophy. But he also left his mark on early Christian philology and textual criticism in his magnum opus, which his followers later entitled, [the Hexapla](#) or six-fold version of the Old Testament. As fascinating as Origen and his *oeuvre* are to church historians and theologians, most people will not read them. But all readers and students of the Bible will encounter his achievement in the Hexapla when they read [translations of the Bible](#) and commentaries on the books of the Old and New Testament. Thus, often without knowing it, many will encounter Origen of Alexandria's Hexapla, and that is why the Hexapla Institute's Edition of all known hexaplaric fragments remains a clear *desideratum* for scholarly and pastoral work in the text of the Scriptures.

Significance of the Hexapla Institute

The Hexapla Institute collects and edits textual witnesses to the Hebrew Bible / Old Testament that are quite early and significant, and yet often unknown to nonspecialists: namely the early Jewish Greek revisions of the Septuagint by Theodotion, Aquila, and Symmachus (i.e., “the Three”). Although much about the history of these texts remains uncertain, we can probably date Theodotion to the turn of the era (50 BC–50 AD), Aquila to circa 120 and Symmachus to circa 180. Since these revisions attempted to bring the text of the Septuagint (the traditional Greek translations of Jews and early Christians) into closer alignment with the current Hebrew text of their day, they are important and valuable witnesses to the earliest stages of the Hebrew text. But their significant witness has been overshadowed by relatively recent discovery of other texts like the Dead Sea Scrolls. Since these Greek revisions are quite literal translations of the Hebrew text, scholars can reconstruct their Hebrew parent text in a straightforward and clear manner, and thus their witness to the Hebrew text becomes invaluable.

Its new critical edition would not only increase our knowledge of these valuable Jewish Greek texts and their reception within Judaism and Christianity, but also a new edition would contribute to scholarship of the Hebrew Bible / Old Testament, the Septuagint, the New Testament, early Christianity, and rabbinic exegesis. Hebrew Bible scholars have long recognized the value of the Three as witnesses to the history of the transmission of the Hebrew text (cf., e.g., first editions of the International Critical Commentary series 1899–). Likewise, Septuagint scholars analyze the readings

of the Three to determine how they may have corrupted the transmission of the original Septuagint translation and they remove those later intrusions to reconstruct the original Septuagint translation. For New Testament research, a complete lexicon of the hexaplaric materials will aid in the task of New Testament lexicography, for many words in the NT do not occur in the Septuagint, and rare words in the NT may be found or be best represented in the hexaplaric fragments. (Swete: 460–61).

That the Three were Jewish was not lost on some early Christians (e.g., Jerome, *Epistle* 112.19, describes Theodotion as a Jewish man and a blasphemer). Although some Christians made similar comments in the heat of polemical debate, many early Christians still depended on the Three to provide an accurate understanding of the Hebrew for those not knowing the language (e.g., Origen, *Epistle to Africanus* 4, testifies how people ignorant of Hebrew customarily used Aquila's translation). Early Christian theologians sometimes accepted the interpretations of the Three over the Septuagint as they interpreted the scriptures and did theology. There are also many times when early Christian scholars used the Three but either did not know they were doing so or simply did not indicate so. Furthermore, the Three's influence can be detected in artistic expressions of Moses in the West (e.g., Michaelangelo's *Moses* is depicted with horns), for around 120, Aquila rendered Exodus 34:29 as "the appearance of his face *was horned* (κερατώδης)," which Jerome included in his Vulgate around 400, and that translation dominated Western civilization up to the Reformation and the Enlightenment. Thus, a new critical edition of hexaplaric remains will continue to illuminate early Christian adoption of Jewish exegesis (in Greek translations) of the Hebrew Bible / Old Testament, a topic important for ecumenical discussion today.

The sources of the relevant texts are derived from Origen's Hexapla. The Hexapla (Ἑξαπλᾶ, "sixfold") was a synoptic compilation of the Greek Old Testament in six different versions, assembled by the church father Origen (185–254) as a tool for his exegetical studies. Origen observed dissonances in the Greek manuscript tradition of the Old Testament and decided to compare the material. Therefore, he made a six-column synopsis during the years 235–245 in Caesarea, subsequently called the "Hexapla." The first column presented the Hebrew text, and the second (Secunda) supplied a Greek transcription of that Hebrew text. The other four columns contained the Greek versions of Aquila (α'), Symmachus (σ'), the text of the LXX as received by Origen (οἱ ο'), and the version of Theodotion (θ'). In some parts, such as the Psalms, the work also included other Greek versions, called "Quinta," ("Fifth") "Sexta," ("Sixth") and, allegedly, "Septima" ("Seventh"). An early eighteenth-century editor of the hexaplaric remains, Bernard de Montfaucon, assumed that the whole work comprised more than fifty huge volumes and was never copied (Field: 1:xcix). The original was lost in early times, at the latest since the Arab invasion of Caesarea in 638.

Only fragmentary texts of Theodotion, Aquila, and Symmachus survive in our sources. These sources include (1) the few manuscripts that are copies of the Hexapla, mostly Psalms; (2) manuscripts that represent a corrected Greek edition derived from the Fifth Column of the Hexapla where readings, mainly from Theodotion and Aquila, were inserted into the Greek text when there was no corresponding text in the Septuagint to the Hebrew; (3) marginal notes in manuscripts of the Septuagint that also provide readings of the Three derived from the Hexapla; and (4) citations by patristic writers who had access to the Hexapla or the subsequent edition based on it. Very occasionally, texts of the Three surface independently of the Hexapla in rabbinic sources and other manuscript traditions.

Furthermore, the new critical edition will illuminate the history of these versions of scripture used by Syriac and Armenian Christians. The value of the so-called Syro-Hexapla has been known for some time and will continue to be incorporated into this new Edition. An area that has received little attention to date is how the readings of the Hexapla reached Armenia and its manuscript traditions. This new edition is committed to incorporating all relevant evidence of the Hexapla.

In 2025, we recognized the one-hundred and fiftieth anniversary of Frederick Field's *Origenis hexaplorum* "The Hexapla of Origen," published by Oxford in 1875. Currently, scholars in the fields of biblical studies and patristics cite Field's edition for hexaplaric readings. As elegant and magisterial as this edition is, it has become outdated as more manuscripts containing hexaplaric readings have been discovered (Meade 2022; Salvesen 2017; Romeny and Gentry 2001; Barthélemy 2012: 580). A new edition based on newer manuscript collations is necessary to ensure a more accurate text of the Three and also a more expansive collection of them than what Field was able to deliver in 1875.

The Göttingen *Septuaginta* (1931–) series is about three-fourths complete. Its second apparatus provides a more up to date collation of the remains of the Hexapla, but the editor of a Göttingen Edition does not edit the texts related to the Hexapla. Rather, the editor merely lists or documents the readings appearing in the manuscripts. This is a wonderful starting point for scholarly use of the hexaplaric fragments, though the second apparatus must be checked to ensure it too has not become outdated (Meade 2022). The ideal would be a New Field, an edition based on a new collation of manuscripts that presents an editor's critical text and lists all variants in a series of apparatuses and provides commentary on the text and its variants in a thorough documentary approach.

Furthermore, the Hexapla Institute plans both a print and digital edition. The former will be published with Peeters (Leuven) and the digital edition will be the result of the Institute's online and innovative database project.

The Hexapla Institute's Innovation

The Hexapla Institute is not the first to collect and publish collections of the hexaplaric remains. In 1574, Andreas Masius introduced the Hexapla to Western European biblical scholarship with his extensive quotations of the Syro-Hexapla of Joshua (see Law 2007 for a history). Soon after Masius, Petrus Morinus (1587) appended readings of the Three to each chapter in *Vetus Testamentum iuxta Septuaginta* “The Old Testament according to the Septuagint” or the Sixtine Edition of the LXX.

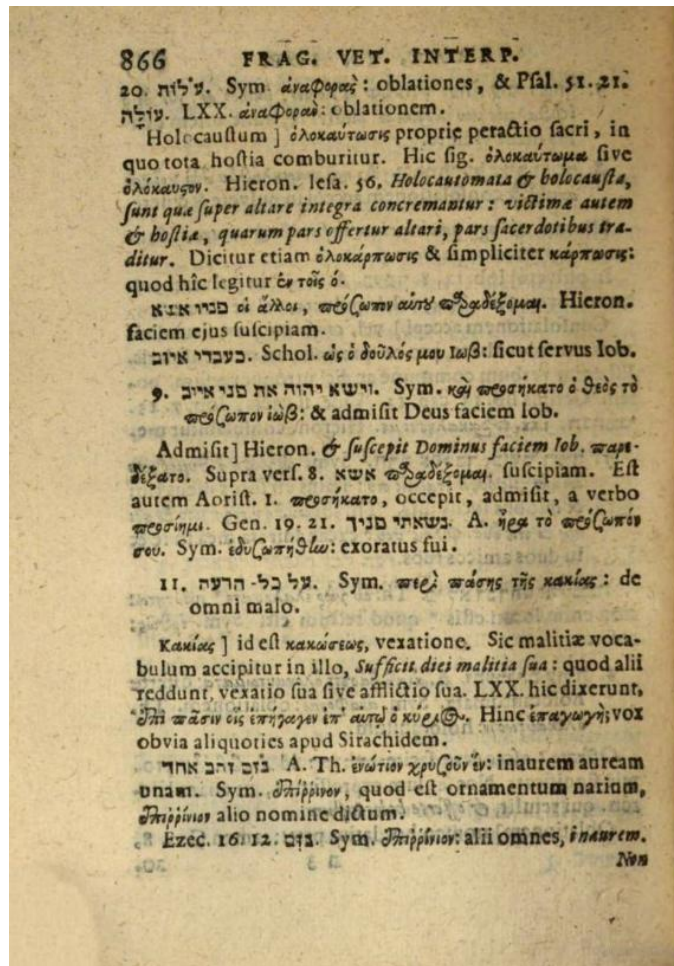
[illegible]

*Page from Sixtine (1587) with readings of the Three
listed at end of Job 42*

A year later, Flaminio Nobilius (1588) is credited with adding notes to *Vetus Testamentum secundum LXX Latine* “The Old Testament according to the Latin Septuagint” or the Latin Sixtine. Nobilius probably supplemented Morinus’ edition according to his sources.

[illegible]

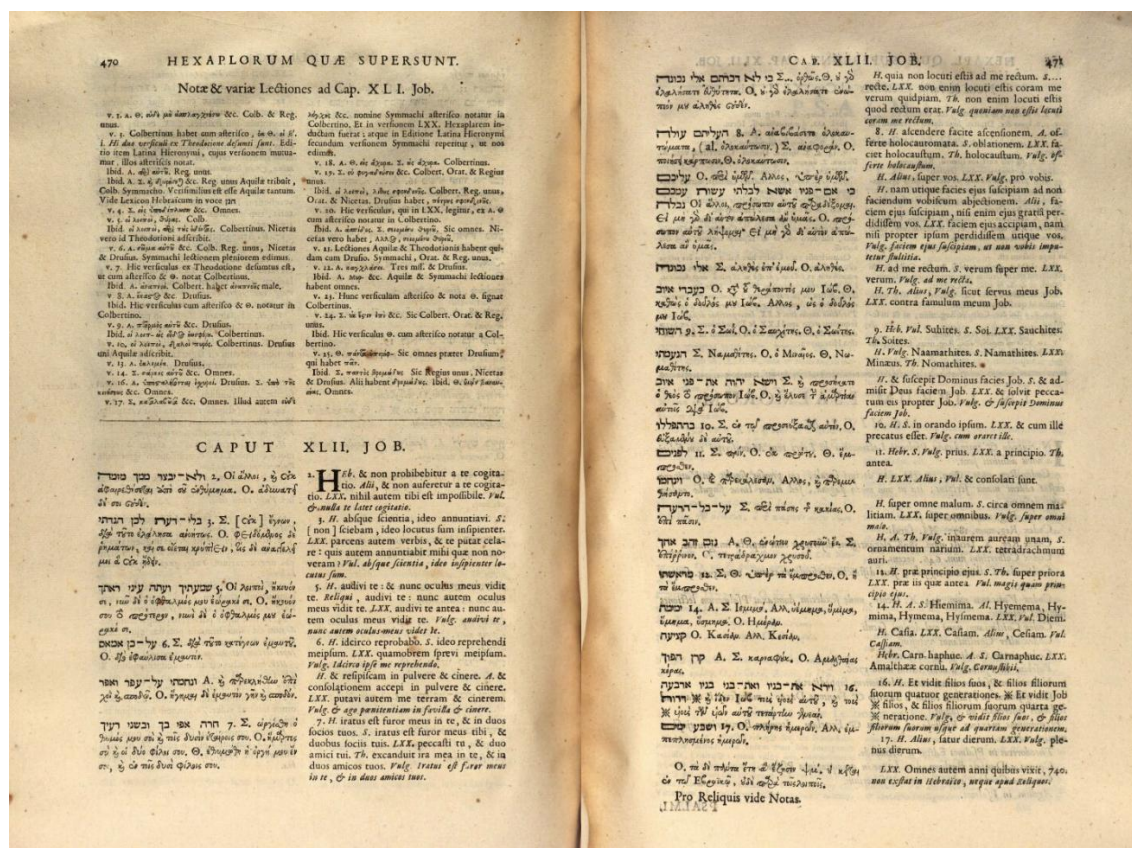
Thus far in the history of Hexapla editions, the hexaplaric readings merely supplement the apparatus of editions of the Septuagint. It would not be until 1622, when Johannes Drusius would both list the hexaplaric fragments independently and comment on them.



Page from Drusius (1622) with readings of the Three listed at end of Job 42

Although other collections were formed such as Walton's inclusion of the hexaplaric materials in the London Polyglot (1657), hexaplaric scholarship would wait until 1713 for its next crucial development with the Edition by Bernard Montfaucon, *Hexaplorum Origenis Quae Supersunt Multis Partibus Auctiora, quàm a Flaminio Nobilio et Joanne Drusio edita fuerint*. Instead of simply collecting readings of the Three as his predecessors had done, Montfaucon wrote *Praeliminaria* "Preliminaries" to Origen's Hexapla (pp. 7–77) treating such topics as the titles of Hexapla and Tetrapla, the Hebrew text in the Hexapla, and the appearance of the version of the Seventy translators in the Hexapla, questions that remain a part of hexaplaric research today. Before each book of the Old Testament, he included *Monita* or "reminders" where he listed the chief witness to the hexaplaric readings (manuscripts, patristic testimony, et al.) for each book. He then proceeded to present his text as follows: (1) the Hebrew text that pertained to the Three, (2) texts of the Three, (3) the Septuagint text, and (4) in the column to the right he would include his own Latin translation along with the Vulgate (since Jerome had admitted to using the Three, at least sparingly). At the end of each chapter, Montfaucon included

"Notes and various readings," essentially listing the sources whence he collected the readings. Essentially, no one would attempt an edition of the remains of the Hexapla for about another one-hundred and fifty years.



Pages from Montfaucon (1713) with readings of the Three listed at end of Job 42

In 1875, Frederick Field published his magisterial two-volume Edition, *Hexaplorum Origenis Quae Supersunt*. His edition clearly followed Montfaucon's model with about one hundred pages of *Prolegomena*, *Monita*, or "notices," of his chief sources, and footnotes indicating whence the readings came. The layout of his edition was like Montfaucon's except he usually listed: (1) the Hebrew text (with a Latin translation), (2) the Septuagint text, and (3) the texts of the Three. He based his edition on the newer collations of Greek manuscripts done by Holmes-Parsons and for the first time the readings found in the margins of the Syro-Hexapla (*Codex Ambrosianus*) were included systematically (Norton 2005: 10–11). For the latter, Field supplied a Greek retroversion of the Syriac reading in his text, gave the original Syriac in a note, and printed the Greek in smaller font to indicate it was a retroversion and not included from a Greek source.

- 18 Colb., Reg. unus. Codd. 250, 255: Θ. δὲ Σωίτης. Cod.
138: Σ. δὲ Σωίτης. 19 Colb., Reg. unus. 20 Nobil.
et "omnes." 21 Syrus affert: **قوله**: **هذه**
التي هي اسماء اولادهم. 22 **هذه** **اسماء** **اولادهم**
التي هي اسماء اولادهم. 23 **هذه** **اسماء** **اولادهم**
التي هي اسماء اولادهم. 24 In Syriacis post Middeld.
conversitidis, praeter alias correctiones necessarias pro
ἐλεμνόν αὐτοῦ bis deest ἢ τῶν ποσειδάων αὐτῶν, propter
Hexapla Montefalconii, qui ex Colb. et Regio affert:
Σ. (Ζ. Θ. Colb.) ἐν τῶν ποσειδάων αὐτῶν; etsi hoc fortasse
Syriace magis sonaret: **هذا**. 25 Cod. 248.
26 Reg. unus. 27 Syro-hex. in marg. **هذا** **س**
هذه. Middeld. falso verit: **ἡμετερον ἱεστος**
in τῶν σλακ αὐτοῖς; notans: "Idem in uno cod. adjectivum."
Nimirum post παρ' αὐτῶν Cod. 249 addit: **ἡμετερον** in τῶν σλακ
αὐτοῖς. Reg. unus, qui alii interpreti tribuit. Etsi
proculdubio Symmachi. Cf. Hex. ad Job. ii. 11. Jesai.
lii. g. lxxvi. 12. 28 Olymp. et "omnes." 29 Olymp.
Codd. 248, 255, 259. Pro **ἐπὶ πρυμνον** Cod. 248 mendosum
πρυμνον legit. Montef. ex Olymp. affert: Σ. **ἐπὶ πρυμνον**. Cf.

Soon after, the Hexapla Institute and its vision for a “Field for the Twenty-First Century” was established. The Hexapla Institute’s purpose would not be only to collect hexaplaric remains but to

edit and reconstruct them as well (see below). To illustrate the need for this new edition further, Attachment 6 contains samples of relevant texts and editions of Job 42.

429—11	IGB	410
9	ἐπορεύθη δὲ Ἐλιφάς ὁ Θαμανίτης καὶ Βαλδὰδ ὁ Σαυίτης καὶ Σοφάρ ὁ Μναίος καὶ ἐποίησαν καθὼς συνέταξεν αὐτοῖς ὁ κύριος, καὶ ἔλυσεν τὴν ἁμαρτίαν αὐτοῖς διὰ τῶβ.	
10	ὁ δὲ κύριος ἠΐξῃσεν τὸν Ἰώβ· ἐξῆλθεν δὲ αὐτοῦ καὶ περὶ τῶν φίλων ἀφήκεν αὐτοῖς τὴν ἁμαρτίαν· ἔδωκεν δὲ ὁ κύριος διπλᾶ ὅσα ἦν ἔμπροσθεν Ἰώβ εἰς διπλα- σιασμόν.	
11	ἦκουσαν δὲ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ αἱ ἀδελφαὶ αὐτοῦ πάντα τὰ συμβεβηκότα αὐτῷ καὶ ἦλθον πρὸς αὐτὸν καὶ πάντες ὅσοι ᾔδεισαν αὐτὸν ἐκ πρώτου·	
B S C O L U I I I I I I C e b d min verss		
9a ἐπορεύθησαν L³⁷⁵ Aeth = M δέ > 732 Bo Ἐλιφάς B (ελεψ.) La V-637-336 Sa] -πατς 620 Iul; -παθ 542; ελίσσας Bo; ελίσσας rel; cf 211c θεμανίτης A-V-637-249 253 alii Βαλδὰδ] -δας V: cf 211d; βαλαδ 253 σαυίτης V 296 Aeth (vid) Ol σοφαρ V 157 alii μναίος B; μναίος Cp-c' 248' alii; μναος V; μναίος III 620-644 705 795 Sa; μναος Bo: cf 111. 9b ἐποί- ησαν] + εαντοῖς A-V-Iul καθὰ 339 Ol προσεταξεν d 253 620 αὐτοῖς] -τω S* 147; εαντοῖς 248' δ > 55 110 258 637. 9c οἱ φίλοι 336' τὴν ἁμ. αὐτοῖς] τὴν αμ. αὐτὸν S* C La L'³⁷⁵ 534' Bo (+ εἰς) Aeth (pr eis) Arm (plur); τὴν > 138-255; αὐτοῖς > 251 διὰ] ο 251; > 620. 10a ἦξεν/τὸν Ἰώβ] tr 795; <i>auait conuentionem</i> iob La = M. 10b καὶ > L Co Aeth Arm = M περὶ] περ 575; cf 8d φίλων B-S La 55 534] + αὐτὸν rel = M; pr τριῶν III Bo αὐτοῖς/τὴν ἁμ.] tr Co; + αὐτὸν Syh Bo Aeth; <i>peccata eorum</i> Arm: cf 9e; + κύριος 575; αὐτοῖς κύριος αμ. Syn; τὴν > 797. 10c εἰς δέ] προσεθηκεν δε L⁴⁸⁷ = M; δέ > S* Bo ὁ κύριος] ο θεός C* (vid) 534; δ > 55 διπλᾶ—Ἰώβ] τω ιωβ τα (> Iul) διπλα ὡν (παντα οσα pro τα διπλα ὡν 637) εἶχεν ἔμπροσθεν L Aeth; <i>duplicita omnia quae habuerat prius iob La</i> ἔμπροσθεν > 55 Ἰώβ] pr τω III-534' d 644 Ol = M εἰς διπλασιασμόν > La. 11a πάντες > U αἱ > 253 336 αὐτοῦ 2^o > La 797. 11d πάντες] + δε A ἐκ πρώτου] προ τούτου L³⁷⁵ 613; a <i>principio</i> La; εκ προσωπου C*(7)		
8e Sa. 8g ἐλάλησατε] α' θ' + πρὸς με Syh; σ' + ἐπ' ἐμοῦ (εμοὶ 740) C Syh κατὰ τοῦ θεοῦ μου Ἰώβ] α' ὡς ὁ δοῦλός μου Ἰώβ 248; θ' καθὼς ὁ δοῦλός μου (Ἰώβ) C. 9a ὁ Σαυίτης] σ' ὁ Σαὶ θ' ὁ Σαίτης C Μναίος] σ' Ναμαθίτης θ' Νωμα- θίτης C. 9c σ' καὶ προσήκατο ὁ θεός τὸ πρόσωπον Ἰώβ C'. 10abα σ' καὶ ὁ κύριος ἐπέστρεψεν τὴν ἀποστρέφην τοῦ Ἰώβ ἐν τῷ προσέ- ξασθαι αὐτὸν (σ' θ' (α' θ' see C^o) ἐν τῷ προσεξέσθαι αὐτὸν C) περὶ τῶν ἐταίρων αὐτοῦ (θ') κύριος ἐπεστρέφην πρὸς μετόνομα τὴν διὰ τοῦ Ἰώβ ἐν τῷ προσεξέσθαι αὐτὸν περὶ τῶν ἐταίρων αὐτοῦ Syh. 10c διπλᾶ] προσθήκεν 248; sub -r Syh εἰς διπλασιασμόν sub ✕ 248 255; <α' εἰς δυνάμειν 250. 11d ἐκ πρώτου] α' εἰς πρόσσωπον 248; σ' πρὶν θ' ἔμπροσθεν C. 11e καὶ		

Job 42:9–11 in Göttingen Septuaginta (1982) with listed readings and outdated reading at 42:10c

Though the Hexapla Institute was established nearly twenty-five years ago, only *A Critical Edition of the Hexaplaric Fragments of Job 22–42* (Meade 2020) has been published to date. But already Meade's new edition demonstrates the need for a revision of Field, and even Göttingen's second apparatus, as it has utilized new manuscript discoveries since 1982 for its text and apparatuses.

Job 42:10c

HT	(:הַנֶּשֶׁן לְאֵיִבּ הַפֶּשֶׁר אֶת־קֶלֶד הַתְּהִי הַיָּקָר)
LXX	(ἔδωκεν δὲ ὁ κύριος διπλά ὅσα ἦν ἐμπροσθεν Ἰὼβ εἰς διπλασιασμόν.)

Sub ÷

Wit1: 248 Syh^{ms}

Var: *] > 248

NonGr: Syh^{ms} _ 𐤀𐤃𐤁𐤁𐤁 *

Notes: The index is over διπλά in 248, and προσθήκην occurs in its margin. This word does not occur in the LXX. Aq uses προσθήκη in Prov 1:9 for תִּית "wreath" (Field = Nobil = 248, fol. 1r). Sym uses this word in Ezek 27:33 to render עֹבֵן "merchandise." These data show that this marginal note does not preserve a reading of the Three. However, since there is no corresponding word in HT, it is probable that 248 has preserved a notation to a word which was in the Greek but not in the Hebrew. Theodoret clearly uses προσθήκη in this way in his opening comment on LXX Psalm 65:1: α'. «Εἰς τὸ τέλος, Ὡδὴ ψαλμοῦ ἀναστάσεως.» Οὐδὲ τὰ ὑμῶν τὴν προσθήκην τὸ Ἐβραϊκὸν ἔχει... (PG 80, 1361). Theodoret says that the Hebrew does not have this addition (i.e. ἀναστάσεως). The obelus in Syh indicates the same conclusion: διπλά was in the OG but not in HT.

Job 42:10c

HT	:הַנֶּשֶׁן לְאֵיִבּ הַפֶּשֶׁר אֶת־קֶלֶד הַתְּהִי הַיָּקָר
E	(ἔδωκεν δὲ ὁ κύριος διπλά ὅσα ἦν ἐμπροσθεν Ἰὼβ) εἰς διπλασιασμόν.

σ' θ' Sub ✕

Wit1: C (= 788) ↓248

Wit2: lemma] > La

Attr: σ' θ'] > 248

Notes: The *Edition* places these words under the asterisk *sine nomine* in 255 and 248. Ziegler has incorrectly listed 255 as evidence for the asterisk, since the scribe of this MS used decorative asterisks to bracket the last line of a κεφαλαίον (e.g. 255, 176v, 177v, 179r, 179v). In 248, there is a clear asterisk at the beginning of the line at ὅσα, and there may be a faint asterisk before εἰς in the same line. 788 confirms that there is an asterisk before εἰς, and these words were not considered to be part of the Old Greek. The double

Job 42:10c in Hexapla Institute's Edition (2020) with updated text

attribution to Sym and Th is in the margin and in context can only refer to the asterisked material in the text. Therefore, this phrase is probably not part of the OG as Ziegler proposed. Syh has an obelus before διπλᾶ, indicating that this word was considered to be absent from the Hebrew but present in the OG; therefore, the hexaplaric fragment, εἰς διπλασιασμένον, has corrupted the transmission of the Greek text. La may attest the OG and not Origen's revision.

Sym uses διπλοῦν for the Hebrew lemma in Exod 16:22 (Syh contains attr, Greek witness is *sine nom*). He also uses δευτέρως in 2 Chr 34:22. Sym uses δεύτερος in 4 Kgdms 24:18 (Syh). Th uses διπλῆ in Isa 61:7. διπλασιασμός is only used here in the LXX corpus. Both Th and Sym use διπλῆ for כפול and perhaps they avoid the same term because the OG already had διπλᾶ earlier in the verse.

α' εἰς δευτέρωσιν

Wit1: 4C (= 788' 3005)

Attr: α' 788] > 250 3005; (α') Edition

Notes: 788 is the first manuscript to attest the attribution to Aq for this fragment. The fragment was previously *sine nomine* in the CMSS (*Nachlese*, 411). The *Edition* originally posited an attribution to Aq, but the *Beiträge* posited that perhaps Sym should be accepted as the translator on the basis of 2 Chr 34:22, where Sym renders כפול with ἐν τῇ δευτέρωσιν (*Beiträge*, 50). It also suggested the possibility of an attribution to Aq, given that he renders the root כפל with δεύτερος, δευτερόν, and δευτέρως (for כפול in Deut 28:37; *Beiträge*, 50; Reider, 52).

Job 42:11bc

HT

LXX

πάντα τὰ συμβεβηκότα αὐτῷ
καὶ ἔλθον πρὸς αὐτόν

Sub

+

Wit1: C (= 788) 4C (= 740 255 612) Syh^{ac}

Attr: οὐ κεύθει ἐν τῷ ἔβρακι 255

Var: 11bc sub + 788 740(non 11c) 612 Syh^{ac}

NonGr: Syh^{ac} ܡܠܟܐ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ ܡܠܟܐ ܕܡܪܝܢ

Notes: These lines are not present in the HT, and probably they should have been included under the obelus in the *Edition* and Field. 255 preserves the scholion in the middle of 11a, which is two lines according to the stichometry of the MS.

Job 42:10c–11bc in Hexapla Institute's Edition (2020) with updated text

The Hexapla Institute with its planned print and digital publications represents an advance and innovation of hexaplaric scholarship today. As such, the Hexapla Institute's critical edition will be consulted and cited by scholars, pastors, and all users of ancient Jewish and Christian texts for many decades to come.

The Method used for our Edition

For a more detailed survey of the history of editions of the Hexapla with images, see here. The Hexapla Institute employs the principles of textual criticism used by the Göttingen *Septuaginta* series articulated by Paul Maas (*Textkritik* 1927), starting with a base text (typically the majority text reading) and emending it as necessary according to sound textual critical method. The aim of the Hexapla Institute's project is not to produce a critical edition of the Hexapla in its original columnar format. As romantic as this aim is, such an edition is not practical, since we do not know how the whole Hexapla, word by word, was arranged. Certainty of the exact arrangement for each biblical book eludes us at this time, but even if one possessed this information, one would still not know the exact arrangement of each word in each line of the Hexapla as originally constructed. Therefore, the goal of this project is

more attainable: to create a critical edition of the remains of the Hexapla according to its original wording or text.

The edition will unfold like Frederick Field's edition: (1) the relevant Hebrew text will be supplied from the Masoretic Text (usually St. Petersburg [Leningrad], National Library of Russia, Firkovitch I, B 19a), (2) the relevant Septuagint text will be supplied from the Göttingen *Septuaginta* (where available), and (3) the original texts of Aquila, Symmachus, and Theodotion will be reconstructed according to sound textual critical principles with all variants placed into a series of apparatuses. Thus, the new edition will be based on more recent discoveries and better texts than Field's. This project will be able to use and incorporate the following:

- the Göttingen *Septuaginta*'s new collation of manuscripts;
- Göttingen *Septuaginta* of the Akademie der Wissenschaften zu Göttingen's digitally archived manuscripts;
- the new critical editions of patristic works like *Corpus Christianorum: Series Graeca*, *Corpus Christianorum: Series Latina*, *Sources Chretiennes*, *Biblia Patristica*, volumes 1–7 and Supplement, along with better editions of catena materials.

The Hexapla Institute is governed by the principles presented by the Modern Language Association Committee on Scholarly Editions including: the editors will establish the reliability of the edition by accurate representation of the texts through adequate and appropriate documentation of its editorial principles and practicing consistent and explicit methods. Thus, the new edition will consist of:

- an introduction stating the editorial principles, describing the textual witnesses, and narrating the textual history of the work;
- an eclectically reconstructed text of the remains of the Hexapla with a series of apparatuses documenting textual variants and non-Greek languages;
- commentary in the form of notes on the texts discussing editorial justifications for decisions and prior scholarship on the text.

As mentioned above, the primary goal is to reconstruct the original readings of the Hexapla, not the original columnar form. The new edition will make a clear advance on previous editions because those editions of hexaplaric remains were more akin to collections of hexaplaric readings—not *edited texts* of the Hexapla. Although the Göttingen *Septuaginta* freshly collated the materials and collected the hexaplaric readings in its second apparatus, this is only a wonderful, primary step. Göttingen's goal is not to create a new edition of the hexaplaric remains. The Hexapla Institute's goal is precisely to reconstruct the original wording of the Hexapla and place those readings into a context like Origen's original synopsis; that is, we will place the readings of the Three next to the readings of the Hebrew and the Septuagint. In previous centuries, the method of simple collection was probably suitable for

the state of the evidence at that time. But with newer manuscript discoveries in Greek, Syriac, Latin, and Armenian, the time for a new edition has never been more ostensive.

The Hexapla Institute's new edition has a clear goal for an eclectic, edited text with apparatuses recording all variant readings. Most fields of research produce and require eclectic editions. That is, an editor reconstructs and publishes a text not necessarily found in any one manuscript but only after examining the readings of all the manuscripts the editor reconstructs the oldest retrievable form of the text. By contrast, a diplomatic edition, such as that found in the *Biblia Hebraica Stuttgartensia* (BHS), aims to reproduce the text of one manuscript and record variants to that text in the apparatus. The Hexapla Institute's edition will not be a mere collection of readings or a simple diplomatic text; rather, it will be a responsibly assembled and reconstructed eclectic text. The editors will record the variants and provide textual commentary showing the justification for decisions between conflicting readings.

Another problem with Field's edition is that it is often poorly sourced so that scholars do not always know whence a hexaplaric reading comes. This situation leaves scholars with uncertainty at best and at worst outright skepticism about Field's work for the twenty-first century. The new edition clearly shows whence the readings came. Not only does it accurately show from which manuscripts a reading comes but it also shows which patristic authors cited a reading. At every turn, the editor shows the provenance of the readings of these Jewish Greek revisers within the textual history. In this same spirit, the new Edition also provides the non-Greek texts in Syriac, Latin, and Armenian. Thus, the user of the new Edition can see the Editor's presentation of the original Greek reading and the non-Greek evidence for that reading simultaneously.

A further advance the new edition avails itself is scholarship's progress in analyzing and understanding the translation approaches taken by Aquila, Symmachus, and Theodotion. Previous work on the hexaplaric remains did not always approach the Three as Greek translators of a Hebrew source, and therefore, did not analyze the Three's tendencies when rendering specific Hebrew words and syntactical constructions. But the twentieth century has highlighted the Septuagint texts as translations and therefore analyzed the respective "translation techniques" or approaches to the Hebrew source text (e.g., literal or functional approaches). This same type of analysis has been applied to Aquila, Symmachus, and Theodotion. In several places, a translator's tendencies aid an editor in evaluating which text to choose and which to designate as the variant. Paying close attention to translation technique adds another layer of control to the new edition which was not always appreciated in previous ones.

The last time an edition of the hexaplaric remains was done (1875), Field wrote the *Prolegomena* and explanatory notes in Latin, making his edition and scholarship less accessible today. Furthermore, some of his work is outdated particularly its explanations of key topics like Origen's method of

correction, the Tetrapla, the placement of the “Origenian” signs, etc. All of Field’s Latin annotations remain untranslated. The Hexapla Institute’s edition will base both its introductions and explanatory notes on the best and most up to date evidence of the remains of the Hexapla. For each book of the Hebrew Bible / Old Testament, the editor will provide an up-to-date Introduction that situates the texts contained in the edition, showing how they relate to the Hexapla and its textual transmission. Furthermore, given the nature of this project, the editor will explain the different kinds of manuscripts and editions that went into the creation of the new text and apparatus. Since there is about one hundred and fifty years between the Hexapla Institute’s edition and Field, the Edition’s Introduction and Notes will inevitably contribute to our knowledge of the Hexapla, its reception history, and subsequent scholarship on it.

Further Reading

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