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The Revised CATSS Hebrew/Greek Parallel Text

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Manual and Introduction

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1. Explanation of Symbols

The following symbols are used in the Parallel Alignment:

?	Questionable notation, equivalent, etc.
,,a	In the Hebrew column: word included in one of the Aramaic sections of the Hebrew Bible.
*	*Ketib*.
{*}	Possible agreement of the LXX with the *Ketib.*
**	*Qere.*
{**}	Possible agreement of the LXX with the *Qere.*
*z	The *Ketib* in *Qere wela Ketib.*
**z	The *Qere* in *Ketib wela Qere*.
<dn>↓	Reference to the continuation of the present verse or to next verse.
<up>↑	Reference to the preceding part of the present verse or to previous verse.
----	In the Greek column: an element of the Biblical text that is present in the MT but has no counterpart in the Greek (Minus of the Greek vis-à-vis the MT). The lack of representation frequently seems doubtful, in which case the notation includes a question mark.
--+	In the Hebrew column: element of in the Greek that doesn't have a corresponding counterpart in the MT (plus in the LXX vis-à-vis the MT). Often this indication is followed by a tentative reconstruction of the possible Hebrew source text: --+ =, or --+ =?
--- "	Long minus (at least four lines).
--+ "	Long plus (at least four lines).
--- {x}	In the Greek column (apparent minus) or
--+ {x}	In the Hebrew column (apparent plus), indicating lack of equivalence between long stretches of text in the LXX (where it is a 'plus') and the MT (where it is a 'minus').
---%	Element not represented in the Old Greek and supplied in Job by 'Theodotion' with asterisk.
[]	Reference to number of verse in LXX, different from MT.
[[ ]]	Reference to number of verse in MT, different from the LXX.
^	Difference in sequence between MT and LXX, denoted after the first Hebrew word and before the second one, as well as between two Greek words.

^^^	Change in word order: the equivalent of the Hebrew / Greek) word(s) is present elsewhere in the verse or near context (possible transposition in the Hebrew source text of the LXX).
=	Introducing the Hebrew retroversion (in column b) of a Greek text that may be thought to reflect a Hebrew source text different from MT. In such cases the retroversion is considered a plausible reconstruction of that variant in the source text. Often marked as doubtful by a question mark.
=;	Retroversion in col. b based on equivalence occurring in immediate or remote context.
=:	Introducing reconstructed proper noun.
=v	Difference in vocalization (pronunciation tradition).
=vs	Interchange *śin/šin* (vocalization/pronunciation tradition).
=+	Difference in numbers between MT and the LXX.
=@	Etymological derivation or exegesis.
=@...a	Etymological exegesis according to Aramaic, etc.
=r	Incomplete retroversion.
=??	Divergence between the Greek and the Hebrew that may indicate a Hebrew variant text, but for which at this stage no plausible retroversion can be suggested.
=<d>	Reference to a doublet in the Hebrew or to the Hebrew retroversion of a doublet possibly reflected by the Greek.
=%	Indicating categories divergences between the MT and the LXX, mostly attributable to translation technique, but also due to the Hebrew scribe.
=%a+	(Attributive) demonstrative pronoun in the LXX but not in the MT.
=%b	Two Hebrew words rendered by compound noun in the Greek covering all information (translation technique).
=%c	Two Hebrew words rendered by one in Greek (translation technique).
=%e	Two Greek words used to render one Hebrew (translation technique).
=%nv	noun/verb or verb/noun interchange.
=%np	noun/pronoun-particle or pronoun-particle/noun interchange.
=%o+	Independent personal pronoun in the LXX (direct/indirect object) but not in the MT (attributable to Greek translator or to Hebrew scribe).
=%p	Difference in preposition or particle (attributable to Greek translator or to Hebrew scribe).

=%p-	Preposition present in the Hebrew not matched by a corresponding counterpart in the Greek, mostly not for stylistic reasons
=%p+	Preposition present in the Greek, but not matched by a corresponding element in the Hebrew - Mostly used when the Greek has a dative, or an affix to a particle.
=%ps-	semiprepositional noun phrase represented as preposition (attributable to Greek translator or to Hebrew scribe).
=%ps+	preposition represented as semi-prepositional noun phrase (attributable to Greek translator or to Hebrew scribe).
=%r+	Presence of a relative pronoun in the Greek but not in the MT(for instance, if MT has an asyndetic relative clause).
=%vap	Change from active to passive form in verb, or from causative to active (diathesis) This phenomenon often involves pluses or minuses of pronouns (attributable to Greek translator or to Hebrew scribe).
=%vpa	Change from passive to active form in verbs, or from active to causative (diathesis) This phenomenon often involves pluses or minuses of pronominal phrases (attributable to Greek translator or to Hebrew scribe).
=%vq	interchange verb/particle-pronoun or vice versa.
={f}	Divergence between the Greek and the Hebrew connected with structure and syntactic function.
={@}	free, contextually conditioned and/or inspired exegetic rendering.
{...}	Equivalent reflected elsewhere in the text, for grammatical, stylistic, or exegetic reasons. At the place where the equivalent occurs, the present vocable is indicated by {...XXX} or {...?XXX}.
{..^}	Stylistic or grammatical transposition, mostly conditioned by requirements of Greek grammar or style.
{..d}	Double duty rendering, occurring once in the translation but referring to more than one Hebrew word. The corresponding term in the MT is matched by {...}.
{..p}	Preposition present in the LXX, but not in the MT, often in accordance with the rules of the Greek language or translational habits. The Greek preposition itself is matched by {...}.
{..r}	Notation in Hebrew column of elements repeated in the translation.
{+}	Introduction of addition of Greek word for stylistic reasons.

{d}	Reference to doublet in the Greek (occurring between the two elements of the doublet).
{g}	Reference to difference between the text of Rahlfs and that of the relevant Gottingen edition
{gl}	Apparent divergence between the Greek and the Hebrew plausibly explained by the Greek lexicon
{og}	In Esther and Daniel: long stretch of text not reflecting Hebrew or Aramaic source.
{+h}	Stylistic addition of εἰμί.
{p}	Greek preverb representing Hebrew preposition.
{s}	Hebrew מִן/ מִ, (comparative, superlative) reflected by Greek comparative or superlative.
{t}	Transliterated Hebrew word.
{v}	The reading of the main text of the LXX seems to reflect a secondary text, while the 'original' reading is reflected in a variant.
{!}	Infinitive absolute in combination with a finite verb of the same root (paronymous or tautological infinitive).
{!}-	Paronymous infinitive with finite verb rendered as finite verb (minus).
{!}+	Finite verb of the MT rendered by construction probably reflecting paroxymous infinitive.
{#}	Asterized passage (in Job).
·	Interchange of consonants between MT and the presumed Hebrew parent text of the LXX.
.rd	As above, interchange of ד/ר, etc.
.m	As above, metathesis.
.j	Two words of MT joined into one word in the parent text of the LXX.
.l	Possible ligature.
.s	One word of MT separated into two or more words in the parent text of the LXX.
.w	Different word-division reflected in the parent text of the LXX.
.z	Possible abbreviation.
<q>	Possible agreement of the LXX with variant found in Qumran text.
<*q>	Possible partial agreement with variant found in Qumran text (in particular if that text is fragmentary or otherwise problematic, e.g., interlinear text).
<q=>	Agreement of the MT with Qumran text.

<q->	The vocable indicated is not present in the Qumran text.
<q11pl>	11Qpaleo-Hebrew Leviticus.
<q11t>	Temple Scroll from cave 11 in Qumran.
<qm>	Mezuzoth from Qumran (with cave and inventory number).
<qp>	Phylacteries from Qumran (with cave and inventory number).
<sb>	Possible agreement of the LXX with the pronunciation tradition of the Samaritan Pentateuch (according to Ben-Hayyim).
<sp>	Possible agreement of the LXX with the Samaritan Pentateuch
<sp~>	Possible partial agreement of the LXX with the Samaritan Pentateuch
<sp->	The vocable indicated is not present in the Samaritan Pentateuch
a	Aramaic / Post-biblical Hebrew
ak	Akkadian
am	Aramaic
ar	Arabic
rh	Rabbinic / Post-biblical Hebrew
ug	Ugaritic

2. List of Biblical Books

Gen	ge	Genesis
Exo	ex	Exodus
Lev	le	Leviticus
Num	nu	Numbers
Deu	de	Deuteronomy
Jos	js	Joshua (main text; in some chapters: B text; the A text =Jsa, ja)
Jdg	jj	Judges (B text; the A text = Jda, jj)
1Sa	s	1 Samuel
2Sa	ss	2 Samuel
1Ki	k	1 Kings
2Ki	kk	2 Kings
Isa	is	Isaiah
Jer	je	Jeremiah
Eze	ez	Ezekiel
Hos	ho	Hosea
Joe	jl	Joel
Amo	am	Amos

Oba	ob	Obadiah
Jon	jo	Jonah
Mic	mi	Micha
Nah	na	Nahum
Hab	ha	Habakkuk
Zep	ze	Zephaniah
Hag	hg	Haggai
Zec	za	Zachariah
Mal	ma	Malachi
Psa	p	Psalms
Job	jb	Job
Pro	pr	Proverbs
Rut	ru	Ruth
Sol	ca	Songs (Canticles)
Ecc	qo	Ecclesiastes (Qoheleth)
Lam	la	Lamentations
Est	es	Esther
Dan	d	Daniel (the LXX text; Daniel-Theodotion = Dat, dd)
Ezr	e	Ezra
Neh	ne	Nehemiah
1Ch	c	1 Chronicles
2Ch	cc	2 Chronicles
1Es	ee	First Esdras
Sir	si	Sirach
Sip		Prologue Sirach
Bar	ba	Baruch
Dat	dd	Daniel-Theodotion
Jsa	ja	Joshua A text
Jda	j	Judges A text

3. ASCII Encoding of Greek and Hebrew

The ASCII encoding of the Hebrew marks consonants only, but distinguishes between left *śin,* right *šin* and the unpunctuated form of the letter *shin*. Final letters are not taken into account. Note the special codes for *aleph* /)/, *ayin* /(/, *teth* /+/.

)	א
B	ב
G	ג
D	ד
H	ה
Z	ז
X	ח
+	ט
Y	י
K	כ
L	ל
M	מ
N	נ
S	ס
(	ע
P	פ
C	צ
Q	ק
R	ר
&	שׁ
$	שׂ
#	ש
T	ת

The ASCII encoding of the Greek includes, apart from the letters of the alphabet, all special diacritics

A	α
B	β
G	γ
D	δ
E	ε
H	η
Z	z
Q	θ
I	ι

K	κ
L	λ
M	μ
N	ν
C	ξ
O	ο
P	π
R	ρ
S	σ
T	τ
U	υ
F	φ
X	χ
Y	ψ
W	ω

The following signs are placed following the vocals (or consonants) that they are associated with:
)	*spiritus lenis*
(	*spiritus asper*
/	*acutus*
\	*gravis*
=	*circumflexus*
+	*diaeresisis*
|	*iota subscriptum*

In the ASCII notation the *spiritus* precedes the accents. The *iota subscriptum* comes last, following the accent.

Introduction

The Parallel Alignment of the MT and the LXX text of the Bible is a computerized data base which presents the text of the MT and that of the LXX, according to *Biblia Hebraica Stuttgartensia* (Stuttgart, 1976) and A. Rahlfs, ed., *Septuaginta, id est VT graece iuxta LXX interpretes* (Stuttgart 1935).[1] The text is presented word by word, in two parallel columns, e.g.,

Gen 1:1.1 בְּ/רֵאשִׁ֖ית	ἐν ἀρχῇ
Gen 1:1.2 בָּרָ֣א	ἐποίησεν
Gen 1:1.3 אֱלֹהִ֑ים	ὁ θεὸς
Gen 1:1.4 אֵ֥ת הַ/שָּׁמַ֖יִם	τὸν οὐρανὸν
Gen 1:1.5 וְאֵ֥ת הָ/אָֽרֶץ	καὶ τὴν γῆν

In principle, each dictionary word (lexeme) of the MT is noted on one line with its presumed equivalent or counterpart in the LXX. Suffixes, affixes and prefixed prepositions in the Hebrew are separated from the main word by means of a slash, / . In the Greek articles the equivalents of such elements, e.g., the article, prepositions and pronouns in the genitive are noted on the same line as the main

---

[1] The date base for the Parallel Alignment has been prepared by the CATSS project (Computer Assisted Tools for Septuagint Studies), co-directed by Emanuel Tov in Jerusalem and Robert A. Kraft in Philadelphia, supported in Israel by the Israel Academy of Sciences and Humanities and in the U.S.A. by the NEH (The Parallel Aligned Text of the Greek and Hebrew Bible, Edited By Emanuel Tov). For further data the reader is referred to: Emanuel Tov, *A Computerized Data Base for Septuagint Studies: The Parallel Aligned Text of the Greek and Hebrew Bible*, (CATSS vol. 2, JNSL Supp. 1;

word. This presentation is to facilitate systematic study of the relationship between the Hebrew text and that of the Greek version. An additional corpus of data is embodied in various annotations, mainly on the MT side, concerning possible variants reflected by the LXX and other phenomena in connection with the relationship between the MT and the LXX (column b).

These annotations include:

1. reconstruction of variants and pluses

2. categories of divergences between the MT and the LXX

3. categories of translation issues

4. indication of passages in the Samaritan Pentateuch and the texts from the Judean Desert, agreeing with the LXX,

5. indication of biblical passages relevant for variants possibly reflected by the LXX;

6. notation of graphic interchanges.

The annotations represent even so many cues for search and data retrieval.

The Alignment, then, may serve both for text-critical scrutiny and for an examination of the translation technique of the LXX.

In addition the Alignment includes the Hebrew and Greek text of the apocryphal book of Sirach and Ps. 151, which thus can be investigated together with the Hebrew Bible. The Greek text of the apocryphal books of Baruch and First Esdras is accompanied by a full Hebrew reconstruction, based on work by Zipporah Talshir and Emanuel Tov.

Thus Hebrew and Aramaic searches in the domain of the Alignment will present data regarding (a) the Hebrew and Greek text itself, (b) reconstructions of the Hebrew text as reflected by the LXX, and (c) Sirach, Baruch and First Esdras.

1. The Structure of the Parallel Alignment

Stellenbosch 1986**).**

The books included in the Parallel Alignment are, in the following order:

Gen	ge	Genesis
Exo	ex	Exodus
Lev	le	Leviticus
Num	nu	Numbers
Deu	de	Deuteronomy
Jos	js	Joshua (main text; in some chapters: B text; the A text =Jsa, ja)
Jdg	jj	Judges (B text; the A text = Jda, jj)
1Sa	s	1 Samuel
2Sa	ss	2 Samuel
1Ki	k	1 Kings
2Ki	kk	2 Kings
Isa	is	Isaiah
Jer	je	Jeremiah
Eze	ez	Ezekiel
Hos	ho	Hosea
Joe	jl	Joel
Amo	am	Amos
Oba	ob	Obadiah
Jon	jo	Jonah
Mic	mi	Micha
Nah	na	Nahum
Hab	ha	Habakkuk
Zep	ze	Zephaniah
Hag	hg	Haggai
Zec	za	Zachariah
Mal	ma	Malachi
Psa	p	Psalms
Job	jb	Job
Pro	pr	Proverbs
Rut	ru	Ruth
Sol	ca	Songs (Canticles)
Ecc	qo	Ecclesiastes (Qoheleth)
Lam	la	Lamentations
Est	es	Esther
Dan	d	Daniel (the LXX text; Daniel-Theodotion = Dat, dd)
Ezr	e	Ezra

Neh	ne	Nehemiah
1Ch	c	1 Chronicles
2Ch	cc	2 Chronicles
1Es	ee	First Esdras
Sir	si	Sirach
Sip		Prologue Sirach
Bar	ba	Baruch
Dat	dd	Daniel-Theodotion
Jsa	ja	Joshua A text
Jda	j	Judges A text

The abbreviations in the left column indicate the name by which they are presented in this version of the Alignment. The second column contains the original abbreviations, still used for internal reference. As in the Rahlfs edition, the text of the books of Joshua, Judges, and Daniel is offered in two versions: Joshua B (main text) and Joshua A (Jsa, partial text only); Judges B, Judges A (Jda); Daniel LXX (Dan, main text) and Daniel-Theodotion (Dat).

As the Alignment presents the Hebrew and Greek equivalents side by side, identification of correspondent terms is obvious:

Sample of the Greek-Hebrew alignment (Psa 8:2-7)

Psa 8:2.1 יְהֹוָה	κύριε
Psa 8:2.2 אֲדֹנֵ֫ינוּ	ὁ κύριος ἡμῶν
Psa 8:2.3 מָה	ὡς
Psa 8:2.4 אַדִּיר	θαυμαστὸν
Psa 8:2.5 שִׁמְךָ	τὸ ὄνομά σου
Psa 8:2.6 בְּ/כָל	ἐν πάσῃ
Psa 8:2.7 הָ/אָרֶץ	τῇ γῇ

Psa 8:2.8 אֲשֶׁר	ὅτι
Psa 8:2.9 תְּנָה	ἐπήρθη
Psa 8:2.10 {הוֹד/$ךָ	ἡ μεγαλοπρέπειά σου
Psa 8:2.11 עַל	ὑπεράνω
Psa 8:2.12 ה/שָׁמָיִם	τῶν οὐρανῶν
Psa 8:3.1 מִ/פִּי	ἐκ στόματος
Psa 8:3.2 עוֹלְלִים	νηπίων
Psa 8:3.3 וְ/יֹנְקִים	καὶ θηλαζόντων
Psa 8:3.4 יִסַּדְתָּ	κατηρτίσω
Psa 8:3.5 עֹז	αἶνον
Psa 8:3.6 לְ/מַעַן	ἕνεκα
Psa 8:3.7 צוֹרְרֶ/יךָ	τῶν ἐχθρῶν σου
Psa 8:3.8 לְ/הַשְׁבִּית	τοῦ καταλῦσαι
Psa 8:3.9 אוֹיֵב	ἐχθρὸν
Psa 8:3.10 וּ/מִתְנַקֵּם	καὶ ἐκδικητήν
(...)	(...)
Psa 8:5.1 מָה	τί ἐστιν
Psa 8:5.2 אֱנוֹשׁ	ἄνθρωπος
Psa 8:5.3 כִּי	ὅτι
Psa 8:5.4 תִזְכְּרֶ/נּוּ	μιμνήσκῃ αὐτου
Psa 8:5.5 וּ/בֶן	ἢ υἱὸς
Psa 8:5.6 {אָדָם	ἀνθρώπου
Psa 8:5.7 כִּי	ὅτι
Psa 8:5.8 תִפְקְדֶ/נּוּ	ἐπισκέπτῃ αὐτόν

Psa 8:6.1 : וַ/תְּחַסְּרֵהוּ	ἠλάττωσας αὐτὸν
Psa 8:6.2 מְּעַט	βραχύ τι
Psa 8:6.3 מֵ/אֱלֹהִים	παρ' ἀγγέλους
Psa 8:6.4 וְ/כָבוֹד	δόξῃ
Psa 8:6.5 וְ/הָדָר	καὶ τιμῇ
Psa 8:6.6 תְּעַטְּרֵ/הוּ	ἐστεφάνωσας αὐτό
Psa 8:7.1 תַּמְשִׁיל/הוּ	καὶ κατέστησας αὐτὸν
Psa 8:7.2 בְּמַעֲשֵׂי	ἐπὶ τὰ ἔργα
Psa 8:7.3 יָדֶ/יךָ	τῶν χειρῶν σου
Psa 8:7.4 כֹל{	πάντα
Psa 8:7.5 שַׁתָּה	ὑπέταξας
Psa 8:7.6 תַּחַת	ὑποκάτω
Psa 8:7.7 רַגְלָ/יו	τῶν ποδῶν αὐτου

In this format one easily recognizes in which way the translator rendered certain words. For example, one notes the Greek equivalent θαυμαστὸν where MT has Hebrew אדיר. For the slightly problematic Hebrew יְסַּדְתָּ עֹז, the Greek equivalent suggests quite a different understanding, since עז is not taken as power, might or strength, but as praise:

Psa 8:3.4 יְסַּדְתָּ	κατηρτίσω
Psa 8:3.5 עֹז	αἶνον

By the same token one notes that the Greek verb, καταρτίζω, means 'adjusting,' and 'preparing,' rather than simply 'founding.' The Greek term meaning 'founding' (θεμελίζω) is used where MT has the Hebrew כוננתה (v. 4).

לְ/מַעַן, mostly occurring in the meaning 'in order that,' is taken in the rare meaning 'because of,' 'in view of,' ἕνεκα.

Of much interest for exegesis is the fact that in verse 6 (וַ/תְּחַסְּרֵ/הוּ מְּעַט מֵ/אֱלֹהִים), the Greek puts man in comparison with the angels (παρ' ἀγγέλους), thus excluding the possibility of / interpretation of as implying a small distance between man and God.

In the second place, the Alignment enables contextual searches, to assemble and view in context all passages in which a certain Hebrew word is aligned with a certain Greek equivalent. For instance, the rendering of אדיר:

In Psalm 8 the rendering of מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ as ὡς θαυμαστὸν τὸ ὄνομά σου ἐν πάσῃ τῇ γῇ is in line with other passages in which θαυμαστός is used to render אדיר, e.g., Psa 93:4 [92:4], praising both God and the water as θαυμαστός:

Psa 93:4	מִ/קֹּלוֹת מַיִם רַבִּים	ἀπὸ φωνῶν ὑδάτων πολλῶν
	אַדִּי׳רִים מִשְׁבְּרֵי־יָם	θαυμαστοὶ οἱ μετεωρισμοὶ τῆς θαλάσσης
	אַדִּיר בַּ/מָּ׳רוֹם יְהוָה	θαυμαστὸς ἐν ὑψηλοῖς ὁ κύριος

In Psa 76:5 [75:5] the Greek interpretation involves the adverbial form,

Psa. 76:5	נָאוֹר אַתָּה אַדִּיר	φωτίζεις σὺ Θαυμαστῶς
	מֵ/הַרְרֵי־טָרֶף	ἀπὸ ὀρέων αἰωνίων

This interpretation is correlative with the rendering of נָאוֹר as a finite, active verb, φωτίζεις.

In Ps 16:3 [15:3] וְ/אדירי is rendered by means of a verbal form, which fits the use of forms of this lexeme as divine praise, and in this context as a divine act to the benefit of the saints on this earth:

לִ/קְדוֹשִׁים אֲשֶׁר־בָּ/אָרֶץ הֵמָּה	τοῖς ἁγίοις τοῖς ἐν τῇ γῇ αὐτοῦ
{וְ/אַדִּירֵי כָל־חֶפְצִ/י־בָם	ἐθαυμάστωσεν πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς

The rendering of אדיר as κραταιός as found in Psa 136:18 fits other uses of this lexeme:

Psa 136:18 וַיַּהֲרֹג מְלָכִים אַדִּירִים   καὶ ἀποκτείναντι βασιλεῖς κραταιούς

In comparison one notes the cases where אדיר is matched with other terms meaning 'force' or 'power' (Jud 5:13 (LXX B): לְ/אַדִּירִים ,   / τοῖς ἰσχυροῖς)

On the other hand, the Alignment f/acilitates the analysis of the Greek equivalents, and thus serves as a bi-directional concordance

        Thus one may examine other uses of θαυμαστός, which may shed light on its use to render אדיר. For instance, this adjective is often used to render נורא, or נפלא (or other derivatives of the root פלא), e.g.,

1. נורא

Deu 28:58.13 אֶת הַ/שֵּׁם	τὸ ὄνομα
Deu 28:58.14 הַ/נִּכְבָּד	τὸ ἔντιμον
Deu 28:58.15 וְ/הַ/נּוֹרָא}	καὶ τὸ θαυμαστὸν
Deu 28:58.16 הַ/זֶּה	τοῦτο
Psa 65:6.1 נוֹרָ{אוֹת	θαυμαστὸς [64.5]
Psa 65:6.2 בְּ/צֶדֶק	ἐν δικαιοσύνῃ [64.5]
Psa 65:6.3 תַּעֲנֵ/נוּ	ἐπάκουσον ἡμῶν [64.6]
Psa 65:6.4 אֱלֹהֵי	ὁ θεὸς [64.6]
Psa 65:6.5 יִשְׁעֵ/נוּ	ὁ σωτὴρ ἡμῶν [64.6]
Psa 68:36.1 נוֹרָא	θαυμαστὸς [67.36]
Psa 68:36.2 אֱלֹהִים	ὁ θεὸς [67.36]

Psa 68:36.3 מִ/מִּקְדָּשֶׁ֫י/ךָ	ἐν τοῖς ἁγίοις αὐτου [67.36]

2. פלא / נפלא

Deu 28:59.1 וְ/הִפְלָ֣א	καὶ παραδοξάσει
Deu 28:59.2 {יְהוָה}	κύριος
Deu 28:59.3 אֶת מַכֹּֽתְ/ךָ	τὰς πληγάς σου
Deu 28:59.4 וְ/אֵת מַכּֽוֹת	καὶ τὰς πληγὰς
Deu 28:59.5 זַרְעֶ֑/ךָ	τοῦ σπέρματός σου
Deu 28:59.6 מַכּוֹת	πληγὰς
Deu 28:59.7 גְּדֹלוֹת	μεγάλας
Deu 28:59.8 וְ/נֶֽאֱמָנ֔וֹת	καὶ θαυμαστάς
Deu 28:59.9 וָ/חֳלָיִ֥ם	καὶ νόσους
Deu 28:59.10 רָעִ֖ים	πονηρὰς
Deu 28:59.11 וְ/נֶאֱמָנִֽים	καὶ πιστὰς
Psa 65:6.1 נוֹרָ֤אוֹת	θαυμαστὸς [64.5]
Psa 65:6.2 בְּ/צֶ֨דֶק	ἐν δικαιοσύνῃ [64.5]
Psa 65:6.3 תַּֽעֲנֵ֗/נוּ אֱלֹהֵ֥י	ἐπάκουσον ἡμῶν [64.6]
Psa 65:6.4 אֱלֹהֵ֪י	ὁ θεὸς [64.6]
Psa 65:6.5 יִשְׁעֵ֫/נוּ	ὁ σωτὴρ ἡμῶν [64.6]
Psa 98:1.8 נִפְלָ֫אוֹת	θαυμαστὰ [97.1]
Psa 98:1.9 עָשָׂ֥ה	ἐποίησεν [97.1]

Psa 106:21.4 עֹשֶׂה	τοῦ ποιήσαντος᾿ [105.21]	
Psa 106:21.5 גְּדֹלֹות	μεγάλα [105.21]	
Psa 106:21.6 בְּ / מִצְרָיִם	ἐν Αἰγύπτῳ [105.21]	
Psa 106:22.1 נִפְלָאֹות	θαυμαστὰ [105.22]	
Psa 106:22.2 בְּ / אֶרֶץ	ἐν γῇ [105.22]	
Psa 106:22.3 חָם	χαμ [105.22]	
Psa 106:22.4 {נֹורָאֹות	φοβερα [105.22]	
Psa 106:22.5 עַל	ἐπὶ [105.22]	
Psa 106:22.6 יַם	θαλάσσης [105.22]	
Psa 106:22.7 סוּף	ἐρυθρᾶς [105.22]	
Psa 118:23.5 הָיְא	καὶ ἔστιν [117.23]	
Psa 118:23.6 נִפְלָאת	θαυμαστὴ [117.23]	
Psa 118:23.7 בְּעֵינֵינוּ	ἐν ὀφθαλμοῖς ἡμῶν [117.23]	
Psa 119:129.3 פְּלָאֹות	θαυμαστὰ [118.129]	
Psa 119:129.4 עֵדְוֹתֶיךָ	τὰ μαρτύριά σου [118.129]	

The fact that the alignment aims at giving the exact counter parts, can be very helpful in searches, for instance, when one lexeme in the MT is matched by various different lexemes in the LXX, e.g.

Deut. 28:59	וְהִפְלָא יְהוָה אֶת־מַכֹּתְךָ	καὶ παραδοξάσει κύριος τὰς πληγάς σου
	(…)	(…)
	מַכֹּות גְּדֹלֹת וְנֶאֱמָנֹות	πληγὰς μεγάλας καὶ θαυμαστάς

וָחֳלָיִם רָעִים וְנֶאֱמָנִים	καὶ νόσους πονηρὰς καὶ πιστὰς

In adddition, the Alignment also enables a number of morphological searches. In the Hebrew column the Parallel Alignment uses slashes in order to separate pre- and suffixes from the main word.

Gen 21:30.8 מִ/יָּד/י	παρ' ἐμοῦ
Gen 23:13.17 מִ/מֶּנִּ/י	παρ' ἐμοῦ
Gen 24:25.8 עִמָּ/נוּ	παρ' ἡμῖν

This notation is most clearly viewed in the original ASCII text of the Alignment, e.g.,

Gen 21:30.8 M/YD/Y	PAR' E)MOU=
Gen 23:13.17 M/MN/Y	PAR' E)MOU=
Gen 24:25.8 (M/NW	PAR' H(MI=N

Thus the user is able to look for, e.g., the equivalent of the second person suffix /K, by asking for >>/K< followed by >space/tab<<

Rut 4:8.5 לָ֔ךְ־	σεαυτῷ
Rut 4:11.15 בֵיתְךָ֙־	τὸν οἶκόν σου
Rut 4:12.2 בֵיתְךָ֔	ὁ οἶκός σου
Rut 4:12.14 לְךָ֣	σοι
Rut 4:14.10 לָ֔ךְ	σοι
Rut 4:15.2 לָ֔ךְ	σοι

Rut 4:15.6 אֶת־שֵׂיבָתֵךְ	τὴν πολιάν σου
Rut 4:15.8 כַּלָּתֵךְ	ἡ νύμφη σου
Rut 4:15.10 אֲהֵבַתֶךְ	ἀγαπήσασά σε
Rut 4:15.15 לָךְ	σοι

Another search would involve the preposition K/ (space + K/):[2]

Rut 1:4.13 כְּ/עֶשֶׂר	ὡς δέκα
Rut 1:8.14 כַּ/אֲשֶׁר	καθὼς
Rut 2:13.18 כְּאַחַת שִׁפְחֹתֶיךָ.	ὡς μία τῶν παιδισκῶν σου
Rut 2:17.9 כְּ/אֵיפָה	ὡς οιφι
Rut 3:6.4 כְּ/כֹל	κατὰ πάντα
Rut 4:11.16 כְּ/רָחֵל	ὡς Ραχηλ
Rut 4:11.17 וּ/כְלֵאָה	καὶ ὡς Λειαν

One could also investigate the way in which the translator uses a particle, e.g., the proposition παρά:

Gen 13:18.5 בְּ/אֵלֹנֵי מַמְרֵא.	παρὰ τὴν δρῦν τὴν Μαμβρη
Gen 18:14.2 מֵ/יהוָה	παρὰ τῷ θεῷ
Gen 19:1.8 בְּ/שַׁעַר	παρὰ τὴν πύλην
Gen 19:24.9 מֵ/אֵת יְהוָה	παρὰ κυρίου.

[2]   Note that the space is necessary to make sure that K/ is forming a separate entry. If there is no space, it could be the last graph of another entry. The same holds true for >> B/<<, >> L/<< etc. On the other hand, if the suffix >>/K << is meant, one should enter the space, otherwise the program will also search for >>/KM<<, >>/KN<<, and even >>/KY <<.

Gen 22:17.11 עַל־שְׂפַ֣ת הַ/יָּ֑ם	παρὰ τὸ χεῖλος τῆς θαλάσσης
Gen 23:20.9 מֵ/אֵ֖ת בְּנֵי־חֵֽת	παρὰ τῶν υἱῶν Χετ
Gen 24:11.5 אֶל־בְּאֵ֣ר הַ/מָּ֑יִם,	παρὰ τὸ φρέαρ τοῦ ὕδατος
Gen 24:50.5 מֵ/יהוָ֖ה	παρὰ κυρίου

Thus the Parallel Alignment has much more to offer than an ordinary concordance. For fully developed morphological searches, one may couple the Alignment to the WTM text or the Greek morphology, e.g., BLM.

An additional element in the Alignment is provided by various text-critical and translation-technical notations.

But before we can continue outlining these aspects, we have to deal with some technicalities.

2. On Hebrew and Aramaic Notations.

As already stated in the opening of this manual, the basis for our notation is the lexeme, which is the main word on most lines. Suffixes, affixes and prefixed prepositions in the Hebrew are separated from the main word by means of a slash (/).

a. Aramaic

Stretches in Aramaic are indicated by the notation „a following the vocables in the MT column, e.g.,

Ezr 4:11.1 דְּנָ֔ה „a	αὕτη
Ezr 4:11.2 פַּר׳שֶׁ֥גֶן„a	ἡ διαταγὴ
Ezr 4:11.3 אִגַּרְתָּ֣/א „a	τῆς ἐπιστολῆς
Ezr 4:11.4 דִּֽי> „a	ἧς

Ezr 4:11.5 a,, שְׁלַ֫חוּ	ἀπέστειλαν
Ezr 4:11.6 a,, עַל/ וֹהִי	πρὸς αὐτόν
Ezr 4:11.7 a,, עַל	πρὸς
Ezr 4:11.8 a,, אַרְתַּחְשַׁ֫שְׂתְּא	αρθασασθα
Ezr 4:11.9 a,, מַלְכָּ֫/א	βασιλέα

b. Prefixed Elements

Prepositions that are prefixed to the main word, e.g., מ, כ, ל, ב, are separated from the main word by a slash, e.g. , in the ASCII notation (B/, L/, K/, M/),

Gen 34:15.2 B/Z)T	E)N TOU/TW|
Gen 34:15.3 N)WT	O(MOIWQHSO/MEQA
Gen 34:15.4 L/KM	U(MI=N

Or in the Bible Works text:

Gen 34:15.2 ב/ זֹאת	ἐν τούτῳ
Gen 34:15.3 נֵ֫אוֹת	ὁμοιωθησόμεθα
Gen 34:15.4 לָ֫/ כֶם	ὑμῖν

On the other hand, separate prepositions are considered as main words, e.g., אצל, אל, בעד, כמו (alternating with כמ), מן, על as are prefixable prepositions with suffix, e.g.,

Exo 15:11.1 מִי	τίς
Exo 15:11.2 כָּמֹ֫/ כָה	ὅμοιός σοι
Exo 15:11.3 בָּ֫/ אלם	ἐν θεοῖς

Jdg 5:28.7 בְּעַד	ἐκτὸς
Jdg 5:28.8 הָ֫/אֶשְׁנָ֑ב	τοῦ τοξικοῦ
Gen 34:20.5 אֶל	πρὸς
Gen 34:20.6 שַׁ֫עַר	τὴν πύλην
Gen 34:20.7 עִירָ/ם	τῆς πόλεως αὐτῶν
Lev 19:18.8 וְ/אָהַבְתָּ֫	καὶ ἀγαπήσεις
Lev 19:18.9 לְ/רֵעֲךָ֑	τὸν πλησίον σου
Lev 19:18.10 כָּמ֫וֹ/ךָ	ὡς σεαυτόν

c. Affixed Elements

Affixed elements include possessive and object suffixes, including מו / (in ASCII /MW), etc., as well as the He locale, e.g.,

Gen 18:6.1 וַ/יְמַהֵ֧ר	καὶ ἔσπευσεν
Gen 18:6.2 אַבְרָהָ֛ם	Αβρααμ
Gen 18:6.3 הָ/אֹ֖הֱלָ/ה	ἐπὶ τὴν σκηνὴν
Exo 15:9.9 אָרִיק	ἀνελῶ
Exo 15:9.10 חַרְבִּ֑/י	τῇ μαχαίρῃ μου
Exo 15:9.11 תּוֹרִישֵׁ֫/מוֹ	κυριεύσει
Exo 15:9.12 יָדִ֑/י	ἡ χείρ μου

In plural forms with suffix, the slash, in spite of the grammar, precedes the Y of the plural form, in order to facilitate searches, e.g., in ASCII, PN/YK, BN/YK, L/NP$T/YKM (לְ/נפשת/יכם, בנ/יךָ, פנ/יךָ). The same format is used for the prepositions אל and על with suffix, once again in spite of the grammar: in ASCII)L/YK, (L/YK, M/(L/Y (מ/על/י, על/י,על/יךָ, אל/יךָ) Also note)XR/YW (אחר/יו)

If the Y belongs to the basic form of the noun in the singular, it stands before the slash,)BY/K,)XY/K, PY/K (אבי/ךָ, אחי/ךָ, פי/ו). But the suffix of the 1st per. sing. follows the slash:)B/Y,)X/Y, P/Y (אב/י, אח/י, פ/י). In the plural form, the Y comes after the slash, W/)X/YK (ו/אח/יךָ)

אֶחָ/יו Gen 37:12.2	οἱ ἀδελφοὶ αὐτοῦ
אַחַ/י Gen 31:37.13	τῶν ἀδελφῶν μου
וְ/אַחֶ/יךָ Gen 31:37.14	καὶ τῶν ἀδελφῶν σου

But:)XY/W (אָחִי/ו) equals τὸν ἀδελφὸν αὐτοῦ (Gen 37:19.4).

Note: מן with the suffix of the third person singular ('from him') equals מ/מנ/ו, but with the first person plural ('from us') =מ/מ/נו.

3. Numbering.

In many cases the verse numbering of the LXX differs from that in the MT. The most simple case is that in the Greek book of Psalms, in which the numbering of the chapters differs from that of MT from Ps 9: on. In this case the verse number itself relates to the MT, whereas the number according to the LXX is brought within single brackets, e.g., [9.22], indicating LXX chapter 9:22.

Psa 10:1.1 לָ/מֶ֣ה	ἵνα τί [9.22]
Psa 10:1.2 יְהוָ֭ה	κύριε [9.22]
Psa 10:1.3 תַּעֲמֹ֣ד	ἀφέστηκας [9.22]
Psa 10:1.4 בְּ/רָח֑וֹק	μακρόθεν [9.22]
Psa 10:1.5 תַּ֝עְלִ֗ים}	ὑπερορᾷς [9.22]
Psa 10:1.6 לְ/עִתּ֥וֹת	ἐν εὐκαιρίαις [9.22]
Psa 10:1.7 בַּ/צָּרָֽה	ἐν θλίψει [9.22]

And similarly:

Psa 11:1.1 לַ / מְנַצֵּ֗חַ	εἰς τὸ τέλος [10.1]
Psa 11:1.2 לְ/דָוִ֥ד	ψαλμὸς τῷ Δαυιδ [10.1]
Psa 147:11.4 הַ/מְיַחֲלִ֥ים	τοῖς ἐλπίζουσιν [146.1]
Psa 147:11.5 לְ/חַסְדּֽ/וֹ	ἐπὶ τὸ ἔλεος αὐτου
Psa 147:12.4 שַׁבְּחִ֣י	ἐπαίνει [147.1]
Psa 147:12.5 יְ֭רוּשָׁלִַם	Ιερουσαλημ [147.1]
Psa 147:12.6 אֶת־יְהוָ֑ה	τὸν κύριον [147.1]
Psa 147:20.1 לֹ֘א	οὐκ [147.9]
Psa 147:20.2 עָ֤שָׂה	ἐποίησεν [147.9]
Psa 147:20.3 כֵ֨ן|	οὕτως [147.9]
Psa 147:20.4 לְ/כָל	παντὶ [147.9]
Psa 147:20.5 גּ֗וֹי	ἔθνει [147.9]

The same system is used in the book of Jeremiah, in which the order of the chapters in the LXX greatly differs from that in the MT. Here too the number of the verse in the LXX (according to the Rahlfs edition)[3] is given between brackets, [ ]:

Jer 25:13.14 אֲשֶׁר	ὅσα [32.13]
Jer 25:13.15 נִבָּא	ἐπροφήτευσεν [32.13]
Jer 25:13.16 יִרְמְיָהוּ	ιερεμιας [32.13]
Jer 25:13.17 עַל	ἐπὶ [32.13]
Jer 25:13.18 כָּל	πάντα [32.13]
Jer 25:13.19 הַגּוֹיִם	τὰ ἔθνη [32.13]

Jer 46:2.1 לְמִצְרַיִם	τῇ Αἰγύπτῳ [26.2]
Jer 46:2.2 עַל־חֵיל	ἐπὶ [26.2]
Jer 46:2.3 חֵיל־	δύναμιν [26.2]
Jer 46:2.4 פַּרְעֹה	φαραω [26.2]
Jer 46:2.5 נְכוֹ	νεχαω [26.2]
Jer 46:2.6 מֶלֶךְ	βασιλέως [26.2]
Jer 46:2.7 מִצְרַיִם	αἰγύπτου [26.2]

This is the way the Parallel Alignment deals with most order problems involving verses, unless the stretches are nearby.

3   It is to be noted that the numbering according to the Goettingen edition may differ from that used by Rahlfs.

If the text of the Greek relates to a Hebrew text found elsewhere, the relevant MT number is given between double brackets [[ ]], e.g.,

1Ki 4:19.18 {...}	ιωσαφατ [[17]]
1Ki 4:19.19 {...}	υἱὸς [[17]]
1Ki 4:19.20 {...}	φουασουδ [[17]]
1Ki 4:19.21 {...}	ἐν ισσαχαρ [[17]]

This notation means that the text which in the Greek follows that of verse 19 in 1 Kings 4, occurs in the MT in the same chapter, in v. 17:

1Ki 4:17.1 יְהוֹשָׁפָט	ιωσαφατ [19]
1Ki 4:17.2 בֶּן	υἱὸς [19]
1Ki 4:17.3 פָּרוּחַ	Φουασουδ [19]
1Ki 4:17.4 יִשָּׂשכָר/ב.	ἐν ισσαχαρ [19]

The added verses are indicated by their numbers in Rahlfs, e.g., 1 Kings 2:46, subverse f:

1Ki 5:4.10 כל/ב	ἐν πᾶσιν [2.46f]
1Ki 5:4.11 מַלְכֵי	τοῖς βασιλεῦσιν [2.46f]
1Ki 5:4.12 עֵבֶר	πέραν [2.46f]
1Ki 5:4.13 נָהָר/הַ	τοῦ ποταμοῦ [2.46f]

In the passage itself the added subverse of the Greek is indicated at the end of the verse, between curly brackets, and with the marking v, e.g., {vf}. As we shall explain below, the marking --+ '' indicates a long plus of the LXX at the present place:

1Ki 2:46.79 --+ " =;כִּי <5.4%>	ὅτι {vf}
1Ki 2:46.80 --+ " =;הוּא]] <5.4%>	ἦν {vf}
1Ki 2:46.81 --+ " =;רֹדֶה {.../ב} <5.4%>	ἄρχων {vf}
1Ki 2:46.82 --+ " =;בְּ/כל <5.4%>	ἐν παντὶ {vf}
1Ki 2:46.83 --+ " =;עֵבֶר <5.4%>	πέραν {vf}
1Ki 2:46.84 --+ " =;הַ/נָּהָר <5.4%>	τοῦ ποταμοῦ {vf}
1Ki 2:46.85 --+ " =;תִּפְסַח /מִ =רפיח/ מ{	ἀπὸ ραφι {vf} [[5.4]]
1Ki 2:46.86 --+ " =עד/ וְ	ἕως {vf} [[5.4]]
1Ki 2:46.87 --+ " =עַזָּה־	γάζης.(g {vf} [[5.4]]
1Ki 2:46.88 --+ " =כל/ בְּ	ἐν πᾶσιν {vf} [[5.4]]
1Ki 2:46.89 --+ " =מַלְכֵי־	τοῖς βασιλεῦσιν {vf} [[5.4]]
1Ki 2:46.90 --+ " =עֵבֶר	πέραν {vf} [[5.4]]
1Ki 2:46.91 --+ " =נָהָר/ הַ	τοῦ ποταμοῦ {vf} [[5.4]]

The indication [[5.4]] means that the corresponding MT sequence is found in 1 Kings 5:4.[4]

4. Notation Problems

a. Split notation and other Problems in the Presentation of the Text

The basic problem in presenting the Hebrew and Greek text in a linear sequence, is difference in word order. In some cases these differences relate to the Hebrew source text. Such changes in order will be dealt with below. First of all we have to present the

[4]   This indication is in its place, since the phrase marked by this symbol is not extant in the LXX at 5.4 In contrast, the phrase marked In the Hebrew column by the

many cases that relate to linguistic differences between the languages or to differences in stylistic preferences. In such cases the Alignment has to assign the equivalents a special status, so that the equivalence is made clear, while preserving the word order of Hebrew and Greek.

1. Split Notation {...} / {...xxx}

In the Alignment this aim is reached by means of *split representation*, indicated by curly brackets and three dots {…}, or with the Greek (or Hebrew) term inserted, {…xxx}. One of the prime examples of this notation relates to the Greek conjunction γάρ, 'since, for.' As this particle always follows the first word of the clause in which it occurs (it stands in *second position*), it does not tally with its Hebrew counterpart כי since this particle typically occurs *in first position* (the opening of the clause). In the following case the solution is provided by split notation:

Isa 1:20.6 {...}	τὸ
Isa 1:20.7 כִּי	γὰρ
Isa 1:20.9 פִּ֥י	{...τὸ} στόμα
Isa 1:20.10 יְהוָ֖ה	κυρίου
Isa 1:20.11 דִּבֵּֽר	ἐλάλησεν

In τὸ γὰρ στόμα κυρίου, γὰρ is found between the article τὸ and the noun στόμα. Hence the article has to be given first, but without any Hebrew equivalent. Its match on the line is {...}. The article is followed by γὰρ, on one line with its counterpart כי, and finally by the noun στόμα, which equals פי. The article, used in the Greek to indicate the determination, has now to be mentioned again. Such repeated mention is made possible by curly

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indication <5.4%>, for which see below ,is represented at LXX 5.4.

brackets, surrounding the word at hand: {... τὸ} στόμα.

Another frequent use of this notation is found in relative clauses. In Hebrew syntax, the relative particle אֲשֶׁר does not indicate any syntactic relationship to the predicate of the relative clause. Hence any syntactic marking has to be performed by additional elements, mostly adverbs and particles with pronominal suffixes. In the Greek, on the other hand, these markings are indicated by means of the relative pronoun. In order to coordinate two constructions that are so different each from another, the split notation is there to help out:

Gen 3:23.6 לַ/עֲבֹד	ἐργάζεσθαι
Gen 3:23.7 אֶת הָ/אֲדָמָה	τὴν γῆν
Gen 3:23.8 {...מִ/שָׁם} אֲשֶׁר	ἐξ ἧς
Gen 3:23.9 לֻקַּח	ἐλήμφθη
Gen 3:23.10 מִ/שָׁם	{...}

In the Hebrew relative clause מִ/שָׁם occurs in final position, a position which does not match the Greek in which the אֲשֶׁר מִשָּׁם construction is expressed by the relative ἐξ ἧς. Accordingly, on its own line מִ/שָׁם is/ matched by {...}. It is repeated on the אֲשֶׁר line, within curly brackets, {...מִ/שָׁם}, so as to provide the equivalent of Greek ἐξ ἧς.

This construction is also used when the Greek text looks like a combined rendering of a number of different words that cannot be placed on one line. For instance, in the genealogical notes, שנה occurs repeatedly within the same noun phrase:

Gen 9:29.1 {וַיִּהְיוּ	καὶ ἐγένοντο
Gen 9:29.2 כָּל	πᾶσαι

Gen 9:29.3 יְמֵי	αἱ ἡμέραι
Gen 9:29.4 נֹחַ	νωε
Gen 9:29.5 תְּשַׁע מֵאוֹת	{...}
Gen 9:29.6 שָׁנָה	{...}
Gen 9:29.7 {...תְּשַׁע מֵאוֹת} וַחֲמִשִּׁים	ἐννακόσια πεντήκοντα
Gen 9:29.8 {...שָׁנָה} שָׁנָה	ἔτη

In this verse the number of years, 950, is broken up into two units, in accordance with the style that is particular to these lists: {תְּשַׁע מֵאוֹת}, indexed by שָׁנָה, and followed by וַחֲמִשִּׁים, with the recurrent index שָׁנָה. In the Greek, however, the sequence is quite straightforward, ἐννακόσια πεντήκοντα ἔτη, with one complex of numbers and one index ἔτη. In the Hebrew column of the Alignment both elements are united by means of the curly brackets: {...תְּשַׁע מֵאוֹת} וַחֲמִשִּׁים, on one line with ἐννακόσια πεντήκοντα. The single index ἔτη is matched with שָׁנָה {...שָׁנָה}. Of course, the numeral {תְּשַׁע=מֵאוֹת} and its index שָׁנָה are also noted on lines of their own, both matched by the {...} mark.

2. {..^xxx} Stylistic/linguistic differences in word order.
The curly brackets are also useful when the Greek translator follows the order of the Greek, and disregards, for linguistic reasons, a different word order in the Hebrew. The prime example is once again the conjunction γὰρ which, as we have already seen, always occurs in second position, whereas its Hebrew equivalent mostly is found in first position (the opening of the clause). Is such cases the curly brackets include a sign ^, to indicate the change in word order. For instance, in the blessing of Isaac:

Gen 26:3.7 כִּי	{..^γὰρ}

Gen 26:3.8 לְךָ֣	σοὶ
Gen 26:3.9 {...}	γὰρ
Gen 26:3.10 וּֽלְזַרְעֲךָ֔	καὶ τῷ σπέρματί σου
Gen 26:3.11 אֶתֵּ֔ן	δώσω
Gen 26:3.12 אֶת כָּל	πᾶσαν
Gen 26:3.13 ־הָאֲרָצֹ֣ת	τὴν γῆν
Gen 26:3.14 הָאֵ֑ל	ταύτην

In order that כי will be on one line with its equivalent γὰρ, the latter is repeated with the indication of the change in word order, as {..^γὰρ}. The conjunction itself remains in its proper place in the Greek column, matched by {...}.

If the problem of word order occur relates to two adjacent words that are semantically connected, the way to deal with it is by use of a single sign ^ within the line (on the Greek side):

Gen 29:15.1 W וַיֹּ֤אמֶר	εἶπεν ^ δὲ
Gen 29:15.2 לָבָן֙	λαβαν

   3. {..d } Double Duty.[5]

The curly brackets are also very helpful when the Greek translator uses one pronoun in, e.g., the genitive to render a series of suffixes in the Hebrew, in particular when they occur in a series of nouns coordinated by the copula:

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[5] In the original formulation of the introduction to the Alignment the term 'Distributive Rendering' was used.

Gen 28:7.1 וַ/יִּשְׁמַ֣ע	καὶ ἤκουσεν
Gen 28:7.2 יַעֲקֹ֔ב	Ιακωβ
Gen 28:7.3 אֶל־אָבִ֖י/ו	τοῦ πατρὸς {..dαὐτοῦ}
Gen 28:7.4 וְ/אֶל־אִמּ֑/וֹ	καὶ τῆς μητρὸς αὐτου

Since one hardly could doubt that the single pronoun αὐτοῦ renders both suffixes the rendering is also mentioned on the line where it is not represented in the Greek. Here it is marked as doing double duty by the notation {..d...}. This notation is also used in verbal sequences, e.g.,

Gen 29:13.12 וַֽ/יְנַשֶּׁק_	ἐφίλησεν
Gen 29:13.13 ל/וֹ	{..dαὐτὸν}
Gen 29:13.14 וַ/יְבִיאֵ֖/הוּ	καὶ εἰσήγαγεν αὐτὸν
Gen 29:13.15 אֶל	εἰς
Gen 29:13.16 בֵּית/וֹ	εἰς τὸν οἶκον αὐτοῦ

A similar solution is used when the Hebrew uses a preposition twice for a couple of nouns, whereas the Greek only has a single occurrence, e.g.,

Joe 1:11.5 עַל	ὑπὲρ
Joe 1:11.6 חִטָּ֖ה	πυροῦ
Joe 1:11.7 וְ//עַל	καὶ {..dὑπὲρ}
Joe 1:11.8 שְׂעֹרָ֑ה	κριθῆς

The second occurrence of Hebrew על is matched by the Greek {..dὑπὲρ}, since the single

occurrence is assumed to do double duty.

This notation can also be used in a series of repetitive construct states, e.g.,

Exo 3:22.5 כְּלֵי	σκεύη
Exo 3:22.6 כֶסֶף־	ἀργυρᾶ
Exo 3:22.7 וּ/כְלֵי	καὶ {..dσκεύη}
Exo 3:22.8 זָהָב	χρυσᾶ

This notation is only used in the Greek column.

4. {..r } Repetitive Rendering.

The opposite phenomenon also occurs: the translator renders a word twice, even though in the Hebrew it occurs only once, e.g.,

Gen 45:6.12 אֵין	οὐκ ἔσται
Gen 45:6.13 חָרִישׁ	ἀροτρίασις
Gen 45:6.14 וְ/קָצִיר {..rאֵין}	οὐδὲ ἄμητος

The Greek repeats the negation particle. Even though the Hebrew source may have used the construction אֵין חָרִישׁ וְ/אֵין קָצִיר, the present notation is preferred since in Hebrew the repetition of the negative element in coordinated phrases is optional, whereas in the Greek it is a rule of syntax. Hence this constellation occurs frequently, e.g.,

Eze 17:9.17 וְ/לֹא	καὶ οὐκ
Eze 17:9.18 בְּ/זְרֹעַ	ἐν βραχίονι
Eze 17:9.19 גְּדוֹלָה	μεγάλῳ

Eze 17:9.20 עַם/בְ/וּ {לֹא/r..}	οὐδ' ἐν λαῷ
Eze 17:9.21 רָב	πολλῷ

This construction can also apply to other common words, e.g., כָּל:

2Ki 22:13.5 בַעַד/וּ	καὶ Περὶ
2Ki 22:13.6 {כָּל/r..}	παντὸς
2Ki 22:13.7 הָעָם	τοῦ λαοῦ
2Ki 22:13.8 בַעַד/וּ	καὶ περὶ
2Ki 22:13.9 כָּל	παντὸς
2Ki 22:13.10 יְהוּדָה	τοῦ Ιουδα

    5. {..p } Prepositions in the Greek.
Generally speaking the Hebrew of the MT can be very sparing in its use of prepositions, whereas the LXX uses many of them. Hence when the LXX has a preposition where the MT does not present a preposition or its equivalent (such as *he* locale), special notation is called for, on the basis of the assumption that the translator, rather than the Hebrew source text, bears responsibility for the preposition, e.g.,

Gen 27:3.7 {צֵא/וְ}	καὶ ἔξελθε
Gen 27:3.8 {...}	εἰς
Gen 27:3.9 שָׂדֶה/הַ	{..pεἰς } τὸ πεδίον

The translator supplies a preposition which is required by his standards of Greek, but not by the rules of Hebrew syntax. Thus there is hardly reason to assume that the

Hebrew source text read, e.g., אֶל הַ/שָׂדֶה. Accordingly, the Greek preposition is presented on a line of its own, matched by {…}, and is repeated on the line of the Hebrew main word together with the Greek equivalent of the latter. On the latter line the preposition is marked by the notation {..p.

At times the Greek introduces prepositions to deal with idiomatic expressions of the Hebrew:

Gen 29:14.5 {...}	ἐκ
Gen 29:14.6 עַצְמִ֖/י	{..pἐκ} τῶν ὀστῶν μου
Gen 29:14.7 {...}	καὶ
Gen 29:14.8 {...}	ἐκ
Gen 29:14.9 וּ/בְשָׂרִ֖/י	{...καὶ} {..pἐκ} τῆς σαρκός μου
Gen 29:14.10 אָ֑תָּה	εἶ σύ

  b. ^^^ Differences in Word Order

 1. One line .

The easiest case of differences in word order occurs when the Greek ordering differs from that of the various elements in a given vocable in the Hebrew. If the problem pertains to prefixed or affixed items, such as the conunct waw or the suffixed pronoun, the alignment uses notation within the line, by means of the sign ^,[6] e.g.,

Gen 3:5.9 וְנִ/פְקְח֖וּ	διανοιχθήσονται
Gen 3:5.10 עֵינֵ/יכֶ֑ם	ὑμῶν ^ οἱ ὀφθαλμοι

Gen 3:17.1 וּ/לְ/אָדָ֣ם	τῷ ^ δὲ αδαμ

[6] Retrievable as space^space.

Gen 3:17.2 אָמַר	εἶπεν

2. Two Consecutive Lines

If the differences in word order relate to two consecutive lexemes, the notation by the ^ sign relates to two lines, which both contain a reconstruction of the word reflected by the Greek,

e.g.,

Gen 47:23.5 הֵן	ἰδου
Gen 47:23.6 קָ_נִיתִי	κέκτημαι
Gen 47:23.7 אֶתְֿכֶם	ὑμᾶς
Gen 47:23.8 וְֿאֶת־אַדְמַתְֿכֶם= ^ הַֿיּוֹם	καὶ τὴν γῆν ὑμῶν
Gen 47:23.9 ^ הַֿיּוֹם =וְֿאֶת־אַדְמַתְֿכֶם	σήμερον
Gen 47:23.10 לְֿפַרְעֹה	τῷ Φαραω

The differences in word order relate to אֶתְֿכֶם הַֿיּוֹם וְֿאֶת־אַדְמַתְֿכֶם, rendered in the LXX as ὑμᾶς καὶ τὴν γῆν ὑμῶν σήμερον. The differences are indicated by means of the ^ sign which follows the first term of the pair, in the Hebrew, ^ הַֿיּוֹם, and preceed its second member^ וְֿאֶת־אַדְמַתְֿכֶם The reconstruction indicates the word order of the possible Hebrew source text. Thus, the Hebrew source text could have read: קניתי=אתכם ואת=אדמתכם היום

This text could represent (a) the primary text (that is, the Hebrew parent text), or (b) Hebrew revision of the primary text (in which case the MT would be primary).

On the other hand, the Greek translator may have preferred to remove the slight awkwardness of the word order in the Hebrew, in which the elements of the compound object אתכם ואת אדמתכם are being separated by the adverb היום

The decision between these possibilities is left to the reader. In any case, however, the

different word order could not be described as a result of Greek linguistic constraints. Needless to say that such reconstructions are considered plausible, rather than certain.

 3. More than two lines.

If the differences in word order relate to more than two lexemes, notation by the simple ^ sign is not feasible any more. Thus the single ^ sign is complemented by ^^^. Each line involved must contain both ^ and ^^^, e.g.,

Gen 50:12.1 וַ/יַּעֲשׂוּ	καὶ ἐποίησαν
Gen 50:12.2 בָּנָ/יו ^	^^^
Gen 50:12.3 לֹ/ו	αὐτῷ
Gen 50:12.4 כֵּן	οὕτως
Gen 50:12.5 ^ ^^^ =יו/בָּנָ <sp>	οἱ υἱοὶ αὐτοῦ

The word involved in the differences of sequence is בָּנָ/יו, which in the Hebrew follows the predicate, and thus occurs in second position, whereas in the Greek its counterpart stands in final position.

Thus the word בָּנָ/יו is marked by the ^ sign. On the Greek side it is matched by ^^^, to indicate that the Greek represents it at a different place, namely as οἱ υἱοὶ αὐτοῦ in final position

The counterpart of the latter phrase in the Hebrew column is marked by two notations:

(a) the difference in word order is indicated by a single ^ followed by ^^^, which shows that the Hebrew vocable occurs elsewhere, and then followed by a reference to the Hebrew vocable that tallies with the Greek, as =בָּנָ/יו (in ASCII notation: =BN/YW). In the case at hand, the <sp> notation refers to a similar word order in the Samaritan Pentateuch (see below).

Thus the ^^^ sign can stand (a) on the Greek side, matching the Hebrew element which in the Greek is reflected elsewhere or

(b) on the Hebrew side, on the place where the LXX presents the correspondent term (with a reconstruction in the Hebrew column).

The ^ sign stands on the Hebrew side, (a) to mark the vocable involved in the different word order, (b) to mark the reference to it on the spot where the LXX presents its equivalent.

In many cases whole word groups, phrases or even clauses are found at different places in the Hebrew and the Greek. In this case consecutive lines are treated in the same way as the single line of the previous example, e.g.,

Lev 13:49.1 וְֽ/הָ_יָ֣ה	καὶ γένηται
Lev 13:49.2 הַ}/נֶּ֗גַע	ἡ ἁφὴ
Lev 13:49.3 יְרַקְרַ֣ק	χλωρίζουσα
Lev 13:49.4 אֹ֣וֹ'	ἢ
Lev 13:49.5 אֲדַמְדָּ֔ם	πυρρίζουσα
Lev 13:49.6 ^^^ ^ =עֹור/בָ֙	ἐν τῷ δέρματι
Lev 13:49.7 ^^^ ^ =אֹֽו	ἢ
Lev 13:49.8 בַ֣/בֶּ֗גֶד	ἐν τῷ ἱματίῳ
Lev 13:49.9 ^ אֹֽו|	^^^
Lev 13:49.10 ^ עֹור/בָ֣	^^^

The Hebrew has the noun group בַּבֶּ֗גֶד |אֹֽו בָ(עֹור (1 - in the cloth, 2- or ,3 - the skin) , whereas the Greek has the inverse order: 3 - the skin, 2- or, 1- 1 - in the cloth, which may reflect the Hebrew בעור או בבגד

In our notation בַ֣/בֶּ֗גֶד is left untouched, whereas the elements of the Hebrew stretch

וֹ בְ)(אֹו| are preceded by the ^ sign;[7] on the Greek side they are matched by ^^^, referring to another place in the text.

On the place where the LXX has the proper equivalent for בעור and for או, the MT side is marked by ^^^ and ^, followed by a reference to the Hebrew , =עור/בְ, =אֹו .

An example for a longer sequence:

Lev 26:6.1 ^^^ ^ =וְ/חֶרֶב	καὶ πόλεμος
Lev 26:6.2 ^^^ ^ =לֹא	οὐ
Lev 26:6.3 ^^^ ^ =תַעֲבֹר	διελεύσεται
Lev 26:6.4 ^^^ ^ =בְ / אַרְצְ/כֶם	διὰ τῆς γῆς ὑμῶν
Lev 26:6.5 וְנָתַתִּי	καὶ δώσω
Lev 26:6.6 שָׁלוֹם	εἰρήνην
Lev 26:6.7 בָּאָרֶץ	ἐν τῇ γῇ ὑμῶν
(...)	(...)
Lev 26:6.12 וְהִשְׁבַּתִּי	καὶ ἀπολῶ
Lev 26:6.13 חַיָּה	θηρία
Lev 26:6.14 רָעָה	Πονηρὰ
Lev 26:6.15 מִן	ἐκ
Lev 26:6.16 הָאָרֶץ	τῆς γῆς ὑμῶν
Lev 26:6.17 ^ וְחֶרֶב	^^^
Lev 26:6.18 ^ לֹא	^^^
Lev 26:6.19 ^ תַעֲבֹר	^^^
Lev 26:6.20 ^ בְּאַרְצְכֶם	^^^

[7] Often the ^ sign follows the Hebrew vocable, e.g., Exo 20:13.

4. Differences in Verse Order.

In cases of differences in verse order the Alignment often uses split notation, e.g., in 1
Kings 4:19 (for which see ch. 3 above):

1Ki 4:19.18 {...}	ιωσαφατ [[17]]
1Ki 4:19.19 {...}	υἱὸς [[17]]
1Ki 4:19.20 {...}	Φουασουδ [[17]]
1Ki 4:19.21 {...}	ἐν ισσαχαρ [[17]]

In addition, two other ways of notation are possible:

1. The differences in word order are marked by the common notation, e.g.,

Exo 20:13.1 לֹ֖א ^	^^^
Exo 20:13.2 תִּרְצָֽח ^	^^^
Exo 20:14.1 לֹ֖א	οὐ [13]
Exo 20:14.2 תִּנְאָֽף	μοιχεύσεις [13]
Exo 20:15.1 יְלֹ֖א	οὐ [14]
Exo 20:15.2 תִּגְנֹֽב	κλέψεις [14]
Exo 20:15.3 ^ ^^^=לֹ֖א	οὐ
Exo 20:15.4 ^ ^^^=תרצח	φονεύσεις

Note that the verse number of οὐ φονεύσεις is not different of that of the MT, since it is
represented as an addition to 20:15 (of which the first half is numbered as v. 14 in the
LXX).

2. The differences in word order are marked by the common notation, together with
indication of the verse number in the Greek:

Gen 31:44.17 ^ ^^^ =רְאֵה <31.50>	ἰδὲ
Gen 31:44.18 ^ ^^^ =אֱלֹהִים	ὁ θεὸς [[50]]
Gen 31:44.19 ^ ^^^ =עֵד	μάρτυς [[50]]
Gen 31:44.20 ^ ^^^ =בֵּינִי	ἀνὰ μέσον ἐμου [[50]]
Gen 31:44.21 ^ ^^^ =וּבֵינֶךָ	καὶ {..dἀνὰ μέσον} σοῦ [[50]]

Thus the Greek plus forms the counterpart of v. 50 in the MT.

Gen 31:50.4 וְ/אם	εἰ
Gen 31:50.5 תִּקַּח	λήμψη
Gen 31:50.6 נָשִׁים	γυναῖκας
Gen 31:50.7 עַל	ἐπὶ
Gen 31:50.8 בְּנֹ/תי	ταῖς θυγατράσιν μου
Gen 31:50.9 ^^^ ^ = רְאֵה	ὅρα
Gen 31:50.10 אֵין אִישׁ	οὐθεὶς {... ἐστιν }
Gen 31:50.11 עִמָּ/נוּ	μεθ' ἡμῶν
Gen 31:50.12 {...}	ἐστιν
Gen 31:50.13 רְאֵה ^	^^^
Gen 31:50.14 אֱלֹהִים ^	^^^ [44]
Gen 31:50.15 עֵד ^	^^^ [44]
Gen 31:50.16 בֵּינִ/י ^	^^^ [44]
Gen 31:50.17 וּ/בֵינֶ/ךָ ^	^^^ [44]

At v. 50, therefore, the Greek column refers back to v. 44, where the Greek rendering of this verse is found.[8]

c. Lack of Representation in the Greek: Minus, ---

In many cases the MT includes words (at least one lexeme or dictionary word),[9] phrases, clauses, verses and sometimes even entire stretches of verses, that are not represented in the LXX. Such textual units, which must comprise at least one lexeme (but not a preposition) constitute a 'minus' of the LXX vis-à-vis the MT (or better maybe, lack of representation vis-à-vis the MT). These cases are indicated by three dashes in the Greek column, ---, e.g.,[10]

Gen 2:14.1 וְ / שֵׁם	καὶ ---
Gen 2:14.2 הַ / נָּהָר	ὁ ποταμὸς
Gen 2:14.3 הַ / שְּׁלִישִׁי	ὁ τρίτος
Gen 2:14.4 חִדֶּקֶל	τίγρις

In this case, the Greek does not state that 'the name of the third river is Hiddekel,' but that 'the third river is Hiddekel.' The latter pattern fits the introduction of the fourth river, the Euphrates, whereas the former pattern fits the first two rivers. The shorter reading implied by the LXX, may. then, faithfully represent a variant Hebrew text, which did not include שם, but rather read ו / ה / נהר ה / שלישי חדקל

As a matter of fact, then, in v. 14 both readings are equally possible. It is impossible to

8   But the reference to רְמָּה is not treated this way, since the Greek counterpart is found in v. 50 itself, apart from the rendering at v. 44.
9   Cases in which the Greek renders the main word, but not preposition, affixes and suffixes connected with it, do not warrant notation as minus, since these phenomena are mostly a matter of translation technique.
10 On asterized passages In the LXX of Job, see below.

express well-based preference for the longer MT reading or the shorter reading of the LXX. The fact that all these possibilities are open, is implied by the term 'minus.'

If the minus involves more than four lines, the notation used is --- '', for instance when we note lack of representation of longer phrases, e.g.,

Gen 7:14.14 וְ/כל	καὶ πᾶν
Gen 7:14.15 הָ/עוֹף	πετεινὸν
Gen 7:14.16 לְ/מִינֵ/הוּ	κατὰ γένος
Gen 7:14.17 כֹּל	--- ''
Gen 7:14.18 צִפּוֹר	--- ''
Gen 7:14.19 כָּל	--- ''
Gen 7:14.20 כָּנָף	--- ''

of clauses, e.g.,

Exo 12:41.1 וַיְהִי	καὶ ἐγένετὸ
Exo 12:41.2 מִקֵּץ	μετὰ
Exo 12:41.3 שְׁלֹשִׁים {...וְאַרְבַּע מֵאֹות}	τὰ τετρακόσια ^ τριάκοντα
Exo 12:41.4 {שָׁנָה...} שָׁנָה	{...τὰ} ἔτη
Exo 12:41.5 וְאַרְבַּע מֵאֹות	{...}
Exo 12:41.6 שָׁנָה	{...}
Exo 12:41.7 וַ/יְהִי	--- ''
Exo 12:41.8 בְּ/עֶצֶם	--- ''
Exo 12:41.9 הַ/יוֹם	--- ''
Exo 12:41.10 הַ/זֶּה	--- ''

Exo 12:41.11 יָצְא֛וּ	ἐξῆλθεν
Exo 12:41.12 כָּל	πᾶσα
Exo 12:41.13 צִבְא֥וֹת	ἡ δύναμις
Exo 12:41.14 יְהוָ֖ה	κυρίου
Exo 12:41.15 מֵ/אֶ֥רֶץ	γῆς
Exo 12:41.16 מִצְרָֽיִם	Αἰγύπτου

More than once the possibility that a certain word lacks representation in the LXX seems much less plausible than the possibility that its rendering is implied in another term that is represented in the LXX. In such cases the Alignment uses the split notation and a question mark. On the one line the minus is noted with a question mark, but on the other line the vocable is presented within curly brackets and question mark, so that it still is related to the Greek word by which it could be implied, e.g.,

Exo 16:10.1 וַֽ/יְהִ֗י	--- ?
Exo 16:10.2 {...?וַֽיְהִ֗י} כְּ/דַבֵּ֤ר =%c	ἡνίκα δὲ ἐλάλει
Exo 16:10.3 {אַהֲרֹן֙	ααρων

וַֽ/יְהִ֗י, often rendered by καὶ ἐγένετο or ἐγένετο δὲ, seems to lack representation in the Greek. On the other hand, it could be implied in the time clause, ἡνίκα δὲ ἐλάλει, standing for כְּ/דַבֵּ֤ר, to which וַֽ/יְהִ֗י serves as introduction. Thus the Alignment presents וַֽ/יְהִ֗י as a doubtful minus, notation --- ?, and brings it in the line of כְּ/דַבֵּ֤ר within curly brackets, {...?וַֽ/יְהִ֗י} כְּ/דַבֵּ֤ר. In other words, וַֽ/יְהִ֗י probably is implied by ἡνίκα δὲ ἐλάλει, although the matter is not deemed certain. The annotation =%c indicates that the case at hand probably represents condensation on the part of the translator.

The notation with question marks is often used, in particular when the case at hand

relates to two words of similar content, or to repetition of the same word, e.g.,

Exo 29:23.1 וְכִכַּ֨ר	καὶ --- ?
Exo 29:23.2 {...?ככר / לֶ֜חֶם } (	ἄρτον
Exo 29:23.3 אַחַ֗ת	ἕνα

Exo 30:1.2 מִזְבֵּ֖חַ	θυσιαστήριον
Exo 30:1.3 מִקְטַ֣ר	--- ?
Exo 30:1.4 קְטֹ֑רֶת {...?מקטר}	θυμιάματος

Exo 25:2.7 מֵ/אֵת	παρὰ
Exo 25:2.8 כָּל	πάντων
Exo 25:2.9 ־אִישׁ	--- ?
Exo 25:2.10 אֲשֶׁ֣ר {...?איש}	οἷς ἂν
Exo 25:2.11 יִדְּבֶ֣/נּוּ	δόξῃ
Exo 25:2.12 לִבּ֔/וֹ	τῇ καρδίᾳ

Exo 21:31.1 א֥וֹ	ἐὰν δε
Exo 21:31.2 בֵ֖ן	υἱὸν
Exo 21:31.3 יִגָּ֑ח	--- ?
Exo 21:31.4 א֥וֹ	ἢ
Exo 21:31.5 ־בַ֖ת	θυγατέρα
Exo 21:31.6 יִגָּ֑ח {...?יגח} =%c	κερατίσῃ

Num 1:4.1 וְ/אִתְּ/כֶ֗ם	καὶ μεθ' ὑμῶν
Num 1:4.2 יִהְי֖וּ	ἔσονται
Num 1:4.3 אִ֣ישׁ {...?אִישׁ}	ἕκαστος
Num 1:4.4 אִ֥ישׁ	--- ?
Num 1:4.5 לַ/מַּטֶּ֑ה	κατὰ φυλὴν

This notation also is often used to indicate the use of expanded forms of the divine name (with epithets), where the LXX has a single term, e.g.,

Gen 2:7.1 וַ/יִּיצֶר֩	καὶ ἔπλασεν
Gen 2:7.2 יְה_וָ֨ה	--- ?
Gen 2:7.3 {...?יְה_וָה} אֱלֹ)הִ֜ים =%c	ὁ θεὸς
Gen 2:7.4 אֶת־הָ/$אָדָ֗ם	τὸν ἄνθρωπον

Gen 15:2.3 {...?{יְהֹוִה} אֲדֹנָ֤י =%c	δέσποτα
Gen 15:2.4 יְהֹוִה֙	--- ?
Gen 15:2.5 מַה־	τί
Gen 15:2.6 {...}	μοι
Gen 15:2.7 תִּתֶּן	δώσεις
Gen 15:2.8 ־לִ֔/י	{..^μοι}

Isa 10:24.2 כֹּ֤ה	τάδε
Isa 10:24.3 אָמַר֙	λέγει

Isa 10:24.4 אֲדֹנָי	--- ?
Isa 10:24.5 {...?אֲדֹנָי} {יְהוִֹה} ‎=%c	κύριος

   d. Lack of a correspondent counterpart in the MT: Plus, --+

The twin of lack of representation is lack of a corresponding counterpart: the LXX presents a word, phrase, clause or larger stretch (beyond the clause) that is not matched by a corresponding element in the MT. If this text could represent an element that was included in the Hebrew source text of the LXX, it is noted, in the Hebrew column, as a plus, notation --+ (--+ '' for stretches that include four lines or more), e.g.,

Gen 9:22.7 {...}	καὶ
Gen 9:22.8 --+ =יצא/ו	ἐξελθὼν
Gen 9:22.9 וַ/יַּגֵּד	{...καὶ} ἀνήγγειλεν
Gen 9:22.10 לִ/שְׁנֵי	τοῖς δυσὶν
Gen 9:22.11 אֶחָ/יו	{...τοῖς} ἀδελφοῖς αὐτοῦ
Gen 9:22.12 בַּ/חוּץ	ἔξω

In this stretch the Greek plus ἐξελθὼν could well represent the Hebrew verb יצא/ו, for Noah was lying drunk in the tent (v. 21). Hence this verb is offered as reconstruction and marked as such by the equal sign ,=xxx; see chapter 4,. Reconstruction of the Source Text).

In the following example, a similar logic applies to the conjunction ὅτι, which has no counterpart in the MT:

Gen 12:12.6 וְ/אָמְרוּ	ἐροῦσιν

Gen 12:12.7 ‏כִּי‏ =+--	ὅτι
Gen 12:12.8 ‏וֹ/אִשְׁתּ‏	ὅτι γυνὴ αὐτοῦ
Gen 12:12.9 ‏זֹאת‏	αὕτη

In many cases the LXX contains an expanded form of the divine name, e.g., adding the epithet ὁ θεὸς to κύριος, reflecting a solemn formula, such as, e.g., ‏יהוה אלה/יכם‏ (cf. Exo 6:7; Deu 3:18, 21). Hence the following reconstruction:[11]

Deu 3:20.3 ‏יְהֹוָ֖ה‏	κύριος
Deu 3:20.4 ‏אלה/יכם‏ =;+--	ὁ θεὸς ὑμῶν

The following case is an example of a clause which has no counterpart in the MT:

2Sa 20:22.1 ‏וַ/תָּבוֹא֩‏	καὶ εἰσῆλθεν
2Sa 20:22.2 ‏הָ/אִשָּׁ֨ה‏	ἡ γυνὴ
2Sa 20:22.3 ‏אֶ֜ל‏	πρὸς
2Sa 20:22.4 ‏כָּל‏	πάντα
2Sa 20:22.5 ‏הָ/עָ֣ם‏	τὸν λαὸν
2Sa 20:22.6 ‏ו/תדבר‏ = " +--	καὶ ἐλάλησεν
2Sa 20:22.7 ‏אל‏ = " +--	πρὸς
2Sa 20:22.8 ‏כל‏ = " +--	πᾶσαν
2Sa 20:22.9 ‏ה/עיר‏ = " +--	τὴν πόλιν

[11]   The reconstruction is marked by a semicolon following the equal sign (=;…) to indicate that it is based on a common phrase or on a similar term in the context (see chapter 4 below, on the reconstruction of possible Hebrew source text).

2Sa 20:22.10 בְּ/חָכְמָתָ/ה	ἐν τῇ σοφίᾳ αὐτῆς

e. *Ketib* and *Qere*.

The Alignment also includes notation of *Ketib*, marked as *, and *Qere*, marked as **. If the LXX fits the *Ketib*, the agreement is marked as {*}. The notation {**} marks agreement between the LXX and the *Qere*, e.g.,

Gen 8:17.14 *הוצא **הִיצֵא	ἐξάγαγε
Gen 14:8.9 *צביים **צבוֹיִם {**}	σεβωιμ
Gen 24:33.1 *וייֹשֶׂם **וַיּוּשַׂם {*}	καὶ παρέθηκεν
Gen 25:23.5 * גיים **גוֹיִם {**}	ἔθνη
Exo 21:8.5 *לא **וֹ/ל {**}	αὐτῷ
1Sa 2:10.3 * מריבָ/ו **יוֹ/מְרִיבָ {*}	ἀντίδικον αὐτοῦ

Of course, not always is a decision possible, e.g.,

Gen 27:3.12 * צידה **צָיִד	θήραν

In *Ketib wel_ Qere, Qere wel_ Ketib,* the zero-vocable (the nonextant vocable) is noted as z, e.g., with PRT as *Qere*, and z as *l_ Ketib:*

2Sa 8:3.11 בְּ/נהר	ἐπὶ τὸν ποταμὸν
2Sa 8:3.12 *z **פְּרָת {**}	Εὐφράτην

In this case the LXX fits the *Qere*. An example for the LXX fitting the *Ketib*:

2Sa 16:23.7 כְּ/אֲשֶׁר	ὃν τρόπον
2Sa 16:23.8 יִשְׁאַל	ἐπερωτήσῃ
2Sa 16:23.9 *z **אִישׁ{*}	---
2Sa 16:23.10 בִּ/ד׳בַר	ἐν λόγῳ
2Sa 16:23.11 הָ/אלֹהִים	τοῦ θεοῦ

An example for a short reading of the LXX fitting the *Qere* :

Jer 51:3.2 יִדְרֹךְ־	τεινέτω [28.3]
Jer 51:3.3 *z **ידרך {**}	--- [28.3]
Jer 51:3.4 הַ/דֹּרֵךְ	ὁ τείνων [28.3]

It is to be noted that these notations enable a variety of searches, namely all *Ketib*/*Qere* interchanges (**), all cases of *Ketib wela Qere* and vice versa (*z), as well as all cases in which the LXX corresponds with the *Qere*, {**}, or the *Ketib* {*}.

     f. Broad lack of equivalence of Hebrew and Greek, --- {x} --+ {x}, {og}.
A particularly problematic situation is often encountered in such books as Proverbs and Job, since the MT of these books contains many pericopes for which the LXX does not offer any plausible equivalent, whereas the LXX contains a pericope which lacks a

correspondent counterpart in the Hebrew, and does not suffer explanation as a variant.[12] In such cases one is not allowed to assume automatically that the non-equivalent lines actually are related. Hence the need for a special notation, {x}: the non-equivalent segment of the Greek is marked, in the Hebrew column, as --+ {x}, and the unmatched stretch in the MT as --- {x}, on the Greek side, e.g.,

Pro 10:10.1 קֹרֵץ ׳ =%e	ὁ ἐννεύων {...μετὰ δόλου}
Pro 10:10.2 עַיִן	ὀφθαλμοῖς
Pro 10:10.3 {...}	μετὰ δόλου
Pro 10:10.4 יִתֵּן	συνάγει
Pro 10:10.5 --+ =%e	ἀνδράσι
Pro 10:10.6 עַצָּבֶת	λύπας
Pro 10:10.7 וֶאֱוִיל	--- {x}
Pro 10:10.8 שְׂפָתַיִם}	--- {x}
Pro 10:10.9 יִלָּבֵט	--- {x}
Pro 10:10.10 --+ {x}	ὁ ^ δὲ ἐλέγχων
Pro 10:10.11 --+ {x}	μετὰ παρρησίας
Pro 10:10.12 --+ {x}	εἰρηνοποιει

In this verse the Greek, like the MT, continues the thought of the first colon, but in a quite different way. The notation by means of {x} serves to indicate the lack of connection. It is to be noted that even a hunt for sophisticated cues, e.g., the assumption that ἐλέγχων doubles עַצָּבֶת (cf. 1 Kings 1), or that ἀνδράσι stands for אויל (like Akkadian awilum), εἰρηνοποιει still does not match יִלָּבֵט. Hence, in such cases the special notation

[12]. Occasionally this notation is used when these conditions are not being fulfilled.

for broad lack of equivalence is by far preferable.

--+ {og}
The Greek books of Esther and Daniel contain extensive sections that do not seem to have any counterpart in Hebrew or Aramaic, and thus represent, in all likelihood, original Greek compositions. Such sections have been marked as pluses, with the additional notation {og}.

g. Search Results
On the basis of these notations, any quote of a line includes all information concerning its textual status, whether a given vocable in the MT is represented in the LXX or *lacks representation* (minus), whether the LXX form is contained in a *plus*, and what its **reconstruction** is with regard to a possible Hebrew source text. Cases of *Qere* and *Ketib* are also also immediately noted, as is their relationship to the LXX.

By using the appropriate code, we may search for phenomena, e.g., --- for minuses, for instance in a given pericope or even an entire book. The code --+ enables us to search for pluses. A search by means of {..^ enables us to locate changes in word order for stylistic/linguistic reasons.

5. Reconstruction of the Source Text

a. Retroversion and Reconstruction of the Hebrew Source Text
When the LXX offers a text that is not equivalent to the MT, it is often possible to discover a connection with the help of the assumption that the LXX reflects a different Hebrew source text, e.g.,

| Exo 4:31.1 וַיַּאֲמֵן/וַ | καὶ ἐπίστευσεν |
| Exo 4:31.2 הָ/עָם | ὁ λαὸς |

Exo 4:31.3 וַיִּשְׁמְעוּ /ו= vs. (x= ו/ישמחו	καὶ ἐχάρη
Exo 4:31.4 כִּי	ὅτι
Exo 4:31.5 פָּקַד	ἐπεσκέψατο
Exo 4:31.6 יְהוָה	ὁ θεὸς
Exo 4:31.7 אֶת בְּ׳נֵי	τοὺς υἱοὺς
Exo 4:31.8 יִשְׂרָאֵל	ισραηλ

καὶ ἐχάρη, 'and were glad' is retroverted into Hebrew as וישמחו. Since this retroversion is very similar to MT וַיִּשְׁמְעוּ it looks like a good reconstruction of the Hebrew source text of the LXX (the *Vorlage*). In fact, the interchange of ע and ח is a well-known phonological phenomenon in Hebrew from the Second Temple period, as indicated by the interchange of וחץ / וְעֵץ חֲנִיתוֹ (Ketib) in 1 Samuel 17:7. In this period the ח was pronounced as ע, so that the distinction was lost, and the scribe could decide to write ע for ח (as he heard it), or, ח for ע (by way of correction of perceiced 'error,' a so-called hypercorrection).

In the light of these data the Alignment suggests the reconstruction ו/ישמחו , indicated as such by the equals sign, ו/ישמחו=. Additional notations indicate various graphic and phonological interchanges (see chapter 7a). Note that the שׁ/שׂ distinction is maintained in the reconstruction, for consistency, although the ancient Hebrew source text had only שׁ.

A similar interchange is also noted in the account of Ezekias and the delegation from Babylon in 2 Kings 20 and Isaiah 39, probably as hypercorrection,[13] in Isaiah and the LXX

[13] The Interchange of אל and על is also related to the Babylonian and Persian era.

2Ki 20:13.1 וַ/יִּשְׁמַע =;וַ/שׂמח/ וי/שׂמח/ <is39.2%> .(x =vs	καὶ ἐχάρη
2Ki 20:13.2 עֲלֵ/יהֶם	ἐπ᾽ αὐτοῖς
2Ki 20:13.3 חִזְקִיָּהוּ	Εζεκιας

Isa 39:2.1 וַ/יִּשְׂמַח	καὶ ἐχάρη
Isa 39:2.2 עֲלֵ/יהֶם	ἐπ᾽ αὐτοῖς
Isa 39:2.3 חִזְקִיָּהוּ	Εζεκιας

The pericolon in the notation of this reconstruction (=;) indicates that it is based on the near context, on parallel passages or on frequent phrases.

  b. indication of immediate context

If the reconstruction (or the rendering) is based on preceding parts of the present verse, or on the previous verse (very rarely on another verse in the immediate context), the relationship is indicated by an upward arrow (↑), or <up> in the ASCII text, e.g.,

Gen 2:20.1 וַיִּקְרָא	καὶ ἐκάλεσεν
Gen 2:20.2 הָאָדָם	αδαμ
Gen 2:20.3 שֵׁ$מוֹת	ὀνόματα
Gen 2:20.4 לְכָל	πᾶσιν
Gen 2:20.5 הַבְּהֵמָה־	τοῖς κτήνεσιν
Gen 2:20.6 וּלְכָל/ =;+-- ↑	καὶ πᾶσι
Gen 2:20.7 וּלְ/עוֹף	{... καὶ} τοῖς πετεινοῖς
Gen 2:20.8 הַשָּׁמַיִם	τοῦ οὐρανοῦ

The upward arrow indicates the relationship between the first element of the noun group (לְכָל־הַבְּהֵמָה) and the second one, in the LXX: καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ. A downward arrow (↓) or <dn> in ASCII, indicates a connection to the sequel of the verse at hand, or to the next verse (or to the immediate context, in very rare cases), e.g.,

Gen 31:1.1 וַיִּשְׁמַע	ἤκουσεν ^ δὲ
Gen 31:1.2 --+ =:יעקב ↓	ιακωβ
Gen 31:1.3 אֶת־דִּבְרֵי	τὰ ῥήματα
Gen 31:1.4 בְנֵי	τῶν υἱῶν
Gen 31:1.5 לָבָן	λαβαν
Gen 31:1.6 לֵאמֹר	λεγόντων
Gen 31:1.7 לָ׳קַח	εἴληφεν
Gen 31:1.8 יַעֲקֹב	ιακωβ
Gen 31:1.9 אֵת כָּל	πάντα
Gen 31:1.10 אֲ׳שֶׁר	τὰ
Gen 31:1.11 לְאָבִינוּ	τοῦ πατρὸς ἡμῶν

The mention of Jacob as explicit subject is matched by the second clause, which quotes the speech of Laban's own sons.

c. reconstruction based on other passages

Passages on which the proposed reconstruction is based, are indicated by the percent sign between angled brackets, < %>. The verse number is separated from the chapter number by a point. Comma or pericope serve to separate different chapters or books, e.g.,.

Gen 9:7.4 שִׁרְצוּ ;=מלאו/ו <1.28;9.1%>	καὶ πληρώσατε

If the indicated passage belongs to the same book, the reference indicates chapter and verse only. Hence the reference to 1.28 indicates Gen 1:28.

Reconstructions of Hebrew proper names and geographical names are indicated by a colon, e.g.,

Gen 10:3.5 וְתֹגַרְמָה =:תרגמה/ו>	καὶ θοργαμα
Gen 30:15.1 וַתֹּאמֶר׳	εἶπεν ^ δὲ
Gen 30:15.2 לָהּ =:לאה	Λεια

Names of God, e.g., אלהים ,יהוה are not regarded as personal names. Accordingly their reconstruction is mostly indicated as =;יהוה, =;אלהים.

If the variant at hand is related to a parallel passage or the near or remote context, we are dealing with intertextuality, since the one passage is viewed in the light of the second one. Only that in our case 'intertextuality' indicates far more than the reader's stance or the exegetical perspective that is formative for our interpretation. The relation to parallel passages or to near or remote context, which could be styled 'textual intertextuality,' involve the perspective of either the Greek translator or the Hebrew scribe. It is one of them who viewed the passage at hand in the light of the second passage, e.g.,

Gen 9:7.2 פְּרוּ׳	αὐξάνεσθε
Gen 9:7.3 וּרְבוּ/ו	καὶ πληθύνεσθε
Gen 9:7.4 שִׁרְצוּ ;=מלאו/ו <1.28;9.1%>	καὶ πληρώσατε

Gen 9:7.5 בָּ/אָ֑רֶץ = ;אֶרֶץ/ה /את <1.28;9.1%>		τὴν γῆν

Thus, on the one hand, intertextual reference corroborates the proposed reconstructions, since they are supported by parallel passages and remote context, namely Gen 1:28 and 9:1. In this connection it is important to note that similar cases of intertextual relationship are found in many Qumran scrolls and in the Samaritan Pentateuch, indicating that this process did occur in the Hebrew textual tradition. On the other hand, the same process could still find place on the Greek side. Hence, the references offered by the Alignment imply that (a) the suggested reconstructions, e.g., מלאו/ו and ה/ארץ את for שרצו and ב/ארץ, are confirmed by parallel verses in Genesis; (b) that the Greek translator may have thought of the passages indicated (if one assumes that the Hebrew text nevertheless did not include the reconstructed text of the passage at hand).
An additional interchange that is related to parallel texts is found in Deuteronomy 1. In this case the interchange is a simple, graphic, metathesis:

Deu 1:33.1 הַהֹלֵךְ		ὃς προπορεύεται
Deu 1:33.2 לִפְנֵי(כֶם		πρότερος ὑμῶν
Deu 1:33.3 בַּדֶּרֶךְ		ἐν τῇ ὁδῷ
Deu 1:33.4 לָתוּר		ἐκλέγεσθαι
Deu 1:33.5 לָכֶם		ὑμῖν
Deu 1:33.6 מָקוֹם		τόπον
Deu 1:33.7 לַחֲנֹתְכֶם = לנחתכם <ex13.21%>.m		ὁδηγῶν ὑμᾶς

For MT לַחֲנֹתְכֶם, 'for your encamping,' the LXX has ὁδηγῶν ὑμᾶς, 'guiding you,' which

suggests tentative retroversion as the Hebrew verb נחה, also occurring in Exo 13:21 in similar context. Hence the reconstruction as לנחתכם is quite plausible. Probably this is the reading which the translator found in his source text (Vorlage). Reconstructions of this kind can never claim perfect certainty, but in the present case the equation seems highly plausible.

   d. Less plausible reconstructions.

On the other hand, reconstructions that seem less likely, are indicated by a question mark, e.g.,

Gen 15:4.11 אֲשֶׁ֖ר	ὃς
Gen 15:4.12 יֵצֵ֑א	ἐξελεύσεται
Gen 15:4.13 מ/מ/ך =? מ/ מֵעֶ֣יךָ	ἐκ σου

The possibility that the Greek ἐκ σου faithfully reflects a particle with suffix phrase, מ/מ/ך, cannot be totally dismissed, all the more so as the variance mainly relates to the 'ayin. Nevertheless, explanation of the Greek rendering as attenuation of the concrete picture of the MT is by far preferable.[14] Hence the reconstruction remains doubtful, as indicated by the question mark.

By the same token one may doubt the reconstruction proposed in the description of the rising waters of the flood:

Gen 7:20.1 חֲמֵ֨שׁ עֶשְׂרֵ֤ה	δέκα ^ πέντε
Gen 7:20.2 אַמָּ֔ה	πήχεις
Gen 7:20.3 מ/מ/ל/ מֵעֲלָ֑/ה	ἐπάνω

---

[14] So also Exo 1:5.7 MT כָּל-נֶ֖פֶשׁ יֹצְאֵ֣י יֶֽרֶךְ-יַעֲקֹ֑ב , LXX πᾶσαι ψυχαὶ ἐξ Ιακωβ.

Gen 7:20.4 נָבְרוּ = ?גבהו .rh	ὑψώθη
Gen 7:20.5 הַ/מָּיִם	τὸ ὕδωρ

The possibility that the Greek translator choose the verb ὑψώθη as the correct equivalent for Hebrew גברו is far more plausible than the possibility that he actually found the verb גבהו in his source text.[15]

In all likelihood, the translator must also assume responsibility for the rendering ἀπὸ τοῦ ἑψέματος τοῦ πυρροῦ τούτου:

Gen 25:30.6 מִן	ἀπὸ
Gen 25:30.7 הַ/אָדֹם <25.29%> הנזיד? =	τοῦ ἑψέματος
Gen 25:30.8 הָ/אָדֹם	τοῦ πυρροῦ
Gen 25:30.9 הַ/זֶּה	τούτου

After all, this rendering implies considerable variegation vis-à-vis the repetitive הָאָדֹם=הָאָדֹם=הַזֶּה. Hence the possibility that the translator actually found הנזיד in his source text remains doubtful, though not inconceivable, in the light of v. 29:
MT וַיָּזֶד יַעֲקֹב נָזִיד / LXX ἥψησεν δὲ Ιακωβ ἕψεμα

The question mark is also used when more than one reconstruction may be considered plausible, e.g.,

Gen 4:22.7 הוא היה?/ו =?יהי = +--- <4.20%>	καὶ ἦν
Gen 4:22.8 לֹטֵשׁ{...?כָּל} = %c	σφυροκόπος

---

[15] So also Gen 7:24 MT וַיִּגְבְּרוּ הַמַּיִם, ΛΞΞ καὶ ὑψώθη τὸ ὕδωρ. In the MT גבה is never used for water.

Gen 4:22.9 כָּל	--- ?
Gen 4:22.10 חֹרֵשׁ	χαλκεύς
Gen 4:22.11 נְחֹשֶׁת	χαλκοῦ

Since ויהי and הוא היה would both be plausible in the context at hand, and could both be represented by καὶ ἦν, it is impossible to determine which of the two proposals is preferable.

At times the Alignment admits the possibility that a certain rendering of the LXX may imply a Hebrew variant, but is unable to suggest an adequate reconstruction. In that case the notation =?? is used, e.g.,

Zec 11:13.4 הַשְׁלִיכֵ/הוּ	κάθες αὐτοὺς
Zec 11:13.5 אֶל	εἰς
Zec 11:13.6 הַ/יוֹצֵר	τὸ χωνευτήριον
Zec 11:13.7 אֶדֶר =??	καὶ σκέψαι
Zec 11:13.8 הַ/יְקָר	εἰ δόκιμόν ἐστιν

Since no easy way exists that leads from אֶדֶר to σκέπτω, no textual reconstruction could be proposed. On the other hand, there is no obvious exegetic activity involved (in the context the translation is on the literal side). Hence the question mark is a useful indication of the difficulties involved.

The various indications of suggested reconstructions facilitate many searches. Thus one may search for intertextual aspects of the Greek version, by means of the notation =; (the reconstruction proper), or %> (passages serving as basis for the reconstruction of possible variants).

One may also search for the lexemic variants (of noun, verb, adverb) under =. This way one may detect, e.g., the number of possible variants in a given section. Or, e.g., the number of added lexemes, --+ =…/ --+ =;….

If one looks for a given lexical form, e/g/, W/YLK, the search must include both the equals sign with pericope and without pericope (=W/YLK and =;W/YLK).

If one is interested in unsolved problems, one may search for =??.

     e. Differences in Vocalization, =v

When the Greek rendering seems to reflect the same consonantal text as found in the MT, but suggests a different pronunciation/vocalization, this is noted as a variant regarding vocalization, =v, without indicating the actual alternative, since the language tradition of the Greek certainly did not match the Tiberian punctuation, e.g.,

Amo 1:6.12 עַל	ἕνεκεν
Amo 1:6.13 הַגְלוֹתָ֤ם/	τοῦ αἰχμαλωτεῦσαι αὐτοὺς
Amo 1:6.14 גָּלוּת	αἰχμαλωσίαν
Amo 1:6.15 שְׁלֹמֹה =שלמה:=v	τοῦ Σαλωμων
Amo 1:6.16 הַסְגִּיר/לְ	τοῦ συγκλεῖσαι
Amo 1:6.17 לֶאֱדוֹם/	εἰς τὴν Ιδουμαίαν

Since we can't know exactly how Solomon's name was pronounced in the translator's language tradition, the neutral notation is preferable. Another point is that the translator may have found a connection between a conflict with Edom and Solomon (cf. 1 Kings 11:14-22).

=vs

A similar notation is used to indicate the interchange of *śin* and *šin*, since (a) this

distinction is indicated by the punctuation (the ancient Hebrew source text had only שׁ),
and (b) the difference between these sibilants may not have been clear in the
pronunciation tradition known to the translator. Thus we note, e.g.,

1Sa 12:2.6 וַ/אֲנִי	κἀγὼ
1Sa 12:2.7 זָ/קַנְתִּי	γεγήρακα
1Sa 12:2.8 וָ/שַׂבְתִּי = וישבתי= vs	καὶ καθήσομαι

2Ki 11:14.8 וְ/הַ/שָּׂרִים = ו/ה/שרים = ו/ה/שרים= vs	καὶ οἱ ᾠδοὶ
2Ki 11:14.9 וְ/הַ/חֲצֹצְרוֹת	καὶ αἱ σάλπιγγες
2Ki 11:14.10 אֶל	πρὸς
2Ki 11:14.11 הַ/מֶּלֶךְ	τὸν βασιλέα

In the latter case the pronunciation problem is particularly clear, since the variation is
limited to the sibilant, all other consonants and vowels being equal.

f. Numeral Divergences, =+

If the LXX includes a numeral that differs from the numeral found in MT, no
reconstruction is attempted. The phenomenon is noted as =+, e.g.,

Exo 25:35.7 וְ/כַפְתֹּר	καὶ σφαιρωτὴρ
Exo 25:35.8 תַּחַת	ὑπὸ
Exo 25:35.9 {...}	τοὺς
Exo 25:35.10 שְׁנֵי =+	τέσσαρας
Exo 25:35.11 הַ/קָּנִים	{... τοὺς} καλαμίσκους

Exo 25:35.12 מִ/מֶּ֫/נָּה	ἐξ αὐτῆς

This notation is also used in Greek pluses, e.g.,

Jos 10:13.22 {...}	εἰς τέλος
Jos 10:13.23 כְּ/יוֹם	{..ρεὶς} ἡμέρας
Jos 10:13.24 תָּמִים	{..^τέλος}
Jos 10:13.25 --+ =+	μιᾶς

g. Double Renderings and Doublets, {d}, =<d>

{d}

In many cases the LXX includes two renderings of the same Hebrew vocable (double rendering). Such cases are indicated as {d} before the second rendering, and do not imply that the Hebrew source text actually contained two variant terms, e.g.,

1Sa 7:12.11 וַ/יִּקְרָא	καὶ ἐκάλεσεν
1Sa 7:12.12 אֶת שְׁמָ/הּ	τὸ ὄνομα αὐτοῦ
1Sa 7:12.13 אֶבֶן הָ/עֵ֫זֶר	αβενεζερ {d} λίθος τοῦ βοηθοῦ

In this case the Hebrew place name is represented by (1) a Greek transliteration, αβενεζερ, and (2) by a word by word rendering of the nouns of which the Hebrew name consists, λίθος τοῦ βοηθου. This, then, is an obvious example of a double rendering.

If the Greek doubles the terms where the MT has one term, a variant in the Hebrew source text may be involved. In such cases the doublet is indicated on the Greek side as {d}, whereas the Hebrew counterpart presents an indication of the doublet as =<d>, followed by its reconstruction with the 'equals' sign, ,e.g.,

2Sa 17:8.8 גִּבֹּ׳רִים	δυνατοί
2Sa 17:8.9 הֵמָּה	εἰσιν
2Sa 17:8.10 מָאד= <d> = וְ/מָרֵי	σφόδρα {d?} καὶ κατάπικροι
2Sa 17:8.11 וְנֶפֶשׁ	τῇ ψυχῇ
2Sa 17:8.12 הֵמָּה	αὐτῶν

The term καὶ κατάπικροι fits the Masoretic reading וְ/מָרֵי, whereas the adverb , mostly equaling מָאד, which is very similar to וְ/מָרֵי from a graphical point of view, probably reflects a variant in the Hebrew source text. The question mark is due to the possibility that σφόδρα reflects a plus, that is not further specified.

Since in some cases the notation =<d> is used with the question mark, =<d?>, searches for such doublets preferably include the latter term as well.

The notation =<d> is also used to indicate possible doublets in the MT that lack representation in the Greek, e.g.,

Jer 14:17.14 שֶׁבֶר	συντρίμματι
Jer 14:17.15 וְנָדוֹל	---
Jer 14:17.16 נִשְׁבְּרָה	συνετρίβη
Jer 14:17.17 בְּתוּלַת =<d?>	---
Jer 14:17.18 בַּת	θυγάτηρ
Jer 14:17.19 עַמִּ/י	λαοῦ μου

Deu 28:63.10 כֵּן׳	οὕτως
Deu 28:63.11 יָשִׂישׂ	εὐφρανθήσεται

Deu 28:63.12 יְהוָה	κύριος
Deu 28:63.13 עֲלֵ/יכֶם	ἐφ' ὑμῖν
Deu 28:63.14 לְ/הַאֲבִיד =<d>	---
Deu 28:63.15 אֶתְ/כֶם =<d>	---
Deu 28:63.16 וּ/לְ/הַשְׁמִיד	ἐξολεθρεῦσαι
Deu 28:63.17 אֶתְ/כֶם	ὑμᾶς

A special problem is posed by long doublets affecting a series of vocables in the MT. In such cases the split notation is used to cover the Greek text sequence, whereas each Hebrew vocable is matched with its two renderings, even if some of the Greek terms are identical, e.g.,

2Sa 1:23.1 שָׁאוּל	σαουλ
2Sa 1:23.2 וִ/יהוֹנָתָן	καὶ ιωναθαν
2Sa 1:23.3 הַ/נֶּאֱהָבִים	οἱ ἠγαπημένοι
2Sa 1:23.4 וְ/הַ/נְּעִימִם	καὶ ὡραῖοι {d} {... εὐπρεπεῖς}
2Sa 1:23.5 {...}	οὐ
2Sa 1:23.6 {...}	διακεχωρισμένοι
2Sa 1:23.7 {...}	εὐπρεπεῖς
2Sa 1:23.8 בְּ/חַיֵּי/הֶם	ἐν τῇ ζωῇ αὐτῶν
2Sa 1:23.9 וּ/בְ/מוֹתָ/ם	καὶ ἐν τῷ θανάτῳ αὐτῶν
2Sa 1:23.10 לֹא	οὐ {d} {... οὐ}
2Sa 1:23.11 נִפְרָדוּ	διεχωρίσθησαν {d} {... διακεχωρισμένοι}

In this passage the Greek text sequence is given by means of the {…} notation, as

σαουλ καὶ ιωναθαν / οἱ ἠγαπημένοι

καὶ ὡραῖοι / οὐ διακεχωρισμένοι

εὐπρεπεῖς / ἐν τῇ ζωῇ αὐτῶν καὶ ἐν τῷ θανάτῳ αὐτῶν οὐ διεχωρίσθησαν

In the Greek, then, the stretch καὶ ὡραῖοι οὐ διακεχωρισμένοι is doubled by the words εὐπρεπεῖς / οὐ διεχωρίσθησαν. The relationship between these vocables and the MT wording is indicated by the line matching: in each relevant line the Hebrew vocable is matched by two counterparts, separated by the {d} mark, e.g.,

2Sa 1:23.4 וְ/ה/נְּעִימִם	καὶ ὡραῖοι {d} {... εὐπρεπεῖς}
2Sa 1:23.10 לֹא/	οὐ {d} {... οὐ}
2Sa 1:23.11 נִפְרָ֑דוּ	διεχωρίσθησαν {d} {... διακεχωρισμένοι}

6. *The Indication of Complex Relationships*

a. Etymological Derivation and Exegesis. =@; <…@>; ={@}; ={f}

Not all cases in which the LXX, on the face of it, does not reflect Hebrew of the MT, do actually imply a variant text. Often we are dealing with the translator's own input. The most obvious case is that of etymological derivation, meaning that the translator had before him a consonantal text that similar to or identical with the consonantal text of the MT, but attributed it to a different root or grammatical form, e.g., in Moses' description of the divine anger on himself, in which the Hebrew uses the verb וַ/יִּתְעַבֵּר, from the second root עברה/עבר 'anger', for which the Greek has ὑπερεῖδεν , obviously finding here the normal root עבר, 'to pass over.' The Alignment marks this derivation by the notation =@עבר:

Deu 3:26.1 וַ/יִּתְעַבֵּר =@עבר	καὶ ὑπερεῖδεν
Deu 3:26.2 יְהוָ֖ה	κύριος
Deu 3:26.3 בְּ/י	ἐμὲ

If the two possible derivations relate to the same graphic constellation, the indication =@ is used with no further indication, e.g.,

Amo 1:11.19 וַ/יִּטְרֹף	καὶ ἥρπασεν
Amo 1:11.20 עַד/ לָ =v =@	εἰς μαρτύριον
Amo 1:11.21 ו/אַפֹּ	φρίκην αὐτοῦ
Amo 1:11.22 וְ/ עֶבְרָתֹ/ו	καὶ τὸ ὅρμημα αὐτοῦ
Amo 1:11.23 שְׁמָרָה	ἐφύλαξεν
Amo 1:11.24 {...}	εἰς
Amo 1:11.25 נֶצַח	{..ρεἰς} νεῖκος

Thus the Alignment does not indicate that the translator derived עד (MT עַד) from the second root עד (עֵד in MT). In this case one notes that the pronunciation tradition is involved as well.

In many cases derivations of this kind occur in a doublet, together with the interpretation that fits the Masoretic vocalization, e.g.

1Sa 26:24.12 וְ/יַצִּלֵ/נִי =<d> =@צלל	καὶ σκεπάσαι με {d} καὶ ἐξελεῖταί με
1Sa 26:24.13 מִ/כָּל	ἐκ πάσης
1Sa 26:24.14 צָרָה	θλίψεως

In this doublet the rendering καὶ ἐξελεῖταί με reflects the vocalization which attributes the verb וְ/יַצִּלֵ/נִי to the root נצל. By contrast, the rendering καὶ σκεπάσαι με, implies a derivation from the root צלל. The latter derivation is marked as etymological interpretation in a doublet, =<d> =@צלל.

The Alignment often uses this notation when it is assume that the rendering does reflects the translator's understanding of the source text rather than a real variant. An etymological derivation of this kind often involves slightly different letter combinations. Such methods are best understood in light of the findings of cognitive psychology. According to these findings, reading involves the interpretation of graphic representations rather than static object data. Such interpretation always is context conditioned, as in the well-known psychological experiments involving the interpretation of the fuzzy signs A/H, read as A in 'cAts,' but as H in 'Hats'. Thus, the translator may discern the root נוח, where according to the rules of grammar the MT contains the root נחמ [16]

Gen 5:29.5 זֶה	οὗτος
Gen 5:29.6 נו/יְנַחֲמֵ֖נוּ =@נוח <ex13.17@> <is57.18;ez5.13@>	διαναπαύσει ἡμᾶς
Gen 5:29.7 נו/מַּעֲשֵׂ֖ /מִ	ἀπὸ τῶν ἔργων ἡμῶν
Gen 5:29.8 מֵעִצְּבֹ֣ון /וּ	καὶ ἀπὸ τῶν λυπῶν
Gen 5:29.9 ינו/ יָדֵ֑	τῶν χειρῶν ἡμῶν

This notation means that the translator read the Hebrew graph as if it equalled the root נוח rather than the form יניח/נו itself.

The intertextual references to the relevant verses are also marked as exegetical derivation, < @>, e.g.,

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[16]   Of course, one has to take into account that the grammatical, and indeed all linguistic knowledge of the Greek translators was intuitive rather than formal and linguistically normative. Having neither dictionary, nor grammar, nor concordance at their disposal, they were dependent on their contextually and theologically fed comprehension of the text. The present case is easily explained by means of the connection with Noah's name.

Gen 14:1.1 וַיְהִי‎ /יְהִי‎	ἐγένετο ^ δὲ
Gen 14:1.2 בִּ‎/ימֵי‎ <is1.1;je1.2@>	ἐν τῇ βασιλείᾳ
Gen 14:1.3 אַמְרָפֶל‎	τῇ Αμαρφαλ
Gen 14:1.4 מֶלֶךְ‎	βασιλέως
Gen 14:1.5 שִׁנְעָר‎	Σεννααρ

According to this notation, the rendering ἐν τῇ βασιλείᾳ for בִּימֵי‎ is due to the translator's interpretation rather than to a variant, since the 'days' of a king represent the period of his rule rather than the days if his life. A similar phenomenon is found in the opening verse of Isaiah, whereas the connection between the two terms is laid in Jer 1:2.

={@}

If the assumption seems justified that the rendering is purely exegetical, the notation ={@} is used. If a rendering is marked in this way, it seems futile to attempt the reconstruction of an actual variant, e.g.,

Gen 25:22.4 וַ‎/תֹּאמֶר‎	εἶπεν ^ δε
Gen 25:22.5 אִם‎	εἰ
Gen 25:22.6 כֵּן‎	οὕτως
Gen 25:22.7 --+ ={@} _	μοι μέλλει γίνεσθαι
Gen 25:22.8 לָ‎/מָּה זֶּה אָנֹכִי‎	ἵνα τί μοι ^ τοῦτο

The Greek plus looks like an interpreter's expansion rather than as a variant.

={f}

If the Greek text seems to reflect the translator's interpretation of syntactic function and structure rather than a different reading, the notation is ={f}, e.g.,

Gen 38:25.1 הוּא {... היא /וְ|} ={f}	αὐτὴ ^ δὲ
Gen 38:25.2 מוּצֵאת ={f}	ἀγομένη
Gen 38:25.3 היא /וְ| ={f}	{…}
Gen 38:25.4 שָׁלְחָה ={f}	ἀπέστειλεν
Gen 38:25.5 אֶל	πρὸς
Gen 38:25.6 חֹמִי /ה	πρὸς τὸν πενθερὸν αὐτῆς

The notation ={f} indicates that according to the Alignment the lack of representation of היא /ו is related to the way the verbs are rendered. In the MT מוּצֵאת is the predicate of the first clause, and שָׁלְחָה of the second (two simultaneous events in the past). The LXX renders this construction as participle with finite verb predicate: αὐτὴ δὲ ἀγομένη ἀπέστειλεν πρὸς τὸν πενθερὸν αὐτῆς
Consequently, repetition of the subject would be out of place according to the rules of Greek syntax. Thus we are not dealing with a variant, but with a difference in structure.

b. Partial Reconstruction, =r

One of the difficulties inherent to the reconstruction of possible variants is the need to point to a specific Hebrew grammatical form. When it seems impossible to attain such exactitude, the Alignment proposes a partial reconstruction, with the notation =r (or even =r?), e. g.,

Lam 1:14.12 נְתָ/נַנִי	ἔδωκεν
Lam 1:14.13 אֲדֹ|נָי	κύριος
Lam 1:14.14 בִּידֵי = בידי =v	ἐν χερσίν μου
Lam 1:14.15 דוה =r? --+	ὀδύνας

Even if the suggested retroversion may seem defendable, it seems doubtful to reconstruct the exact form. Hence the Alignment does not go beyond suggesting a root that could be reflected in this verse. This limitation is indicated by the notation =r, followed by the indication of the proposed root. Since this suggestion actually remains doubtful, the question mark has been appended.

7. Translation and Transmission Phenomena.

Some of the issues related to the variance between the LXX and the MT involve processes that may have occurred in the Hebrew/Aramaic textual tradition as well as in the Greek translation. The Parallel Alignment treats some of these phenomena as standard categories, such as the preposition (=%p) or active/passive verbal forms (=%vap/=%vpa). The notation =% always relates to such standard categories.

a. The representation of the infinitive absolute with cognate finite verb {!}
In biblical Hebrew verbal predicate is frequently highlighted (focalized) by an infinitive absolute from the same stem (paronymous infinitive), e.g.,

Exo 4:14.10 יָדַעְתִּי	ἐπίσταμαι
Exo 4:14.11 כִּי	ὅτι
Exo 4:14.12 דַבֵּר {!}p	λαλῶν
Exo 4:14.13 יְדַבֵּר {!}p	λαλήσει
Exo 4:14.14 הוּא	αὐτός

Since the Greek r=translator does not have similar constructions at his disposal, he uses a variety of different patterns. The Alignment marks all instances of the paroxymous infinite construction by the notation {!}. This sign, then, can be used to retrieve all

instances of this construction.

{!}p, ({!}na, {!}nd,

Various special translation patterns noted include

(1)   rendering by a cognate participle, noted as {!}p, e.g.,

Exo 3:7.5 רָאֹה {!}p	ἰδὼν
Exo 3:7.6 רָאִיתִי {!}p	εἶδον
Exo 3:7.7 אֶת עֳנִי	τὴν κάκωσιν
Exo 3:7.8 עַמִּ/י	τοῦ λαοῦ μου

(2)   rendering by a cognate noun (or a noun of a synonymous stem), as a cognate
          object ({!}na, or an instrumental dative {!}nd, e.g.,

Gen 50:15.11 וְ/הָשֵׁב {!}na	καὶ ἀνταπόδομα
Gen 50:15.12 יָשִׁיב {!}na	ἀνταποδῷ
Gen 50:15.13 לָ/נוּ	ἡμῖν
Gen 50:15.14 >אֵת כָּל	πάντα
Gen 50:15.15 הָ/רָעָה	τὰ κακά

Gen 2:16.6 מִ/כֹּל	ἀπὸ παντὸς
Gen 2:16.7 עֵץ	ξύλου
Gen 2:16.8 הַ/גָּן	τοῦ ἐν τῷ παραδεισῳ
Gen 2:16.9 אָכֹל {!}nd	βρώσει
Gen 2:16.10 תֹּאכֵל {!}nd	φάγῃ

(3)   rendering by an appropriate (cognate or elsewise) adjective, indicated as {!}aj, e.g.,

Amo 7:11.8 וְ/_יִשְׂרָאֵל	ὁ ^ δὲ Ισραηλ
Amo 7:11.9 גָּלֹה {!}aj	αἰχμάλωτος
Amo 7:11.10 יִגְלֶה {!}aj	ἀχθήσεται
Amo 7:11.11 מֵ/עַל	ἀπο
Amo 7:11.12 אַדְמָתִ/וֹ	τῆς γῆς αὐτου

(4)   rendering by an adverbial construction (or prepositional phrase), indicated as
        {!} ad, e.g.,

Amo 9:8.12 לֹא׳	οὐκ
Amo 9:8.13 הַשְׁמֵיד {!}ad	εἰς τέλος
Amo 9:8.14 אַשְׁמִיד {!}ad	ἐξαρω
Amo 9:8.15 אֶת־בֵּית	τὸν οἶκον
Amo 9:8.16 יַעֲקֹב	Ιακωβ

Cases in which noun or verb used represent a different lexeme are marked by 'd'
following the basic notation, e.g.,

Exo 21:5.1 וְ/אִם	ἐὰν` ^ δὲ
Exo 21:5.2 אָמֹר{!}pd	ἀποκριθεὶς
Exo 21:5.3 יֹאמַר {!}pd	εἴπη
Exo 21:5.4 הָ /עֶבֶד	ὁ παῖς

Rendering of the paronymous infinitive by a different verbal form, such as the imperative, does not constitute a variant, for in biblical Hebrew such uses of the infinitive absolute are well-known. The Alignment notes such cases as {!}v, e.g.,

Job 13:17.1 שִׁמְע֣וּ {!}	ἀκούσατε
Job 13:17.2 שָׁמ֖וֹעַ ({!}v	ἀκούσατε
Job 13:17.3 מִלָּתִ֑/י	τὰ ῥήματά μου

{!}-, {!}+

If the MT includes a construction with the paronymous infinitive whereas the LXX presents a finite verb only, the source text possibly did not include the infinitive absolute. But since the lexeme itself is being represented by means of the finite verb, such inference remains precarious. These cases are noted as {!}-, e.g.,

Exo 22:5.12 שַׁלֵּ֥ם יְשַׁלֵּ֖ם {!}-	ἀποτείσει
Exo 22:5. הַ/מַּבְעִ֖ר	ὁ {..^ἐκκαύσας}
Exo 22:5.14 אֶת הַ/ בְּעֵרָ֑ה	τὸ πῦρ
Exo 22:5.15 {...}	ἐκκαύσας

On the other hand, the LXX often uses cognate participles or nouns with finite verbs, where the MT has one element only, a finite verb or infinitive. Such cases could reflect a paronymous infinitive construction in the Hebrew source text, and are noted as {!}+, e.g.,

Isa 19:22.1 וְ/נָג֥ף {!}nd	καὶ πατάξει
Isa 19:22.2 יְהוָ֛ה	κύριος

Isa 19:22.3 אֶת מִצְרַ֫יִם	τοὺς Αἰγυπτίους
Isa 19:22.4 נָגֹף {!}nd	πληγῇ {+} μεγάλη
Isa 19:22.5 --+ = ם/רפא/ו {!}+ <dn>	καὶ ἰάσεται αὐτοὺς
Isa 19:22.6 רָפֹוא/וְ {!}+ {!}nd	{... καὶ} ἰάσει

b. The representation of the Preposition, =%p, =%p+, =%p-, {p}, {s} =%ps

If the MT contains a certain preposition whereas the LXX offers a preposition that is typically used to match another preposition in the Hebrew, we cannot definitely decide that the Hebrew source text of the Greek actually contained that other preposition, for the translator's interpretation of the text may be involved. On the other hand, we cannot dismiss this possibility altogether. Hence the Alignment notes the phenomenon of the interchange, e.g.,

Gen 5:1.9 דמות/בְּ =%p	κατ᾽ εἰκόνα
Gen 5:1.10 אֱלֹהִים	θεοῦ
Gen 5:1.11 עָשָׂה	ἐποίησεν
Gen 5:1.12 אֹת/ו	αὐτόν

The possibility that the Hebrew source text of the LXX actually included the form כדמות cannot be dismissed, in particular in the light of the correlated text in Gen 1:26:

Gen 1:26.3 נַעֲשֶׂה	ποιήσωμεν
Gen 1:26.4 אָדָם	ἄνθρωπον
Gen 1:26.5 צלְמֵ/נו/בְּ =%p <dn>	κατ᾽ εἰκόνα ἡμετέραν

| Gen 1:26.6 נוּ/דְמוּתֵ/כִּ | καὶ καθ' ὁμοίωσιν {..dἡμετέραν} |

One should note, however, that the latter passage exactly indicates the intertextual constellation in which the translation κατ' εἰκόνα could arise.

=%p+

This notation indicates that the Greek contains a preposition, which is not matched by a corresponding element in the Hebrew. Unlike the notation {..p}, the present notation implies that the Greek definitely could reflect a Hebrew variant, which, however, mostly is not reconstructed, e.g.,

Lev 27:28.9 כל/מ	ἀπὸ πάντων
Lev 27:28.10 אֲשֶׁר	ὅσα
Lev 27:28.11 ו/ל	αὐτῷ ἐστιν
Lev 27:28.12 אָדָם/מֵ	ἐστιν ἀπὸ ἀνθρώπου
Lev 27:28.13 בְהֵמָה/וּ =%p+	ἕως κτήνους

The Greek could reflect the reading אדם עד בהמה/מ, (e.g., Gen. 6:7; Psa 135:8) but this reconstruction is not made explicit.

The present notation is frequently used when the Greek has a dative, or an affix to an adverb, e.g.,

1Sa 19:23.1 יֵלֶךְ/וַ	καὶ ἐπορεύθη
1Sa 19:23.2 שָׁם =%p+	ἐκεῖθεν
1Sa 19:23.3 אֶל	εἰς

נָוֹת ** נויֹת* 1Sa 19:23.4	Ναυαθ
בָּ/רָמָֽה 1Sa 19:23.5	ἐν Ραμα

מְ/קוֹר Pro 16:22.1	πηγὴ
חַיִּים Pro 16:22.2	ζωῆς
שֵׂ֫כֶל Pro 16:22.3	ἔννοια
בְּעָלָ֫יו =%p+ Pro 16:22.4	τοῖς κεκτημένοις

=%p-

This notation indicates that a preposition in the MT is not matched by a corresponding counterpart in the Greek[17], mostly if the implied preposition could fit existing syntactic patterns in the MT, or alternative Hebrew text forms (texts from the Judean desert or the Samaritan Pentateuch) , e.g.,

וַ/יַּ֫עַשׂ Gen 6:22.1	καὶ ἐποίησεν
נֹחַ Gen 6:22.2	νωε
כְּ/כֹל =%p- Gen 6:22.3	πάντα
אֲשֶׁר Gen 6:22.4	ὅσα
צִוָּה Gen 6:22.5	ἐνετείλατο
אֹת/וֹ Gen 6:22.6	αὐτῷ
יהוה --+ =? Gen 6:22.7	κύριος
אֱלֹהִים Gen 6:22.8	{...?κύριος} ὁ θεός

[17] The term 'minus' would be less appropriate since a preposition does not function as a

The LXX could reflect a similar formula, e.g.,

Exo 35:10.6 וְ / יַעֲשׂוּ <sp>	ἐργαζέσθω
Exo 35:10.7 אֵת כָּל	πάντα
Exo 35:10.8 אֲשֶׁר	ὅσα
Exo 35:10.9 צִוָּה	συνέταξεν
Exo 35:10.10 יהוה	κύριος

A search, by means of "=%p-" reveals that the same problem presents itself at Gen. 7:5.

{p}
If the LXX uses a compound verb, consisting of preposition and verbal stem, in order to reflect a preposition in the Hebrew text, this is marked by the notation {p} before the relevant noun, matching the preposition of the Hebrew. In addition, this preposition is presented in 'split notation' on one line with the verb, e.g.,

Gen 16:2.17 וַיִּשְׁמַע {.../ל}	ὑπήκουσεν ^ δὲ
Gen 16:2.18 אַבְרָם	αβραμ
Gen 16:2.19 לְ / קוֹל	{p} τῆς φωνῆς
Gen 16:2.20 שָׂרָי	σαρας

The prepostion ל / is matched by the Greek preposition ὑπ- in the composite form ὑπακούω, on one line with the Hebrew notation, וַיִּשְׁמַע {.../ל} . This correspondence is further marked by the notation {p} on one line with לְקוֹל.

_____

content word.

{s}

A similar notation is used in cases in which the LXX contains an adjective or adverb in comparative or superlative form,[18] whereas the MT indicates the comparison by means of the preposition מ / מִן. The Hebrew preposition is noted in split notation, on one line with the Greek comparative/superlative. In the Greek text the Hebrew preposition itself is marked by the notation {s}, e.g.,

Deu 1:28.8 עַם	ἔθνος
Deu 1:28.9 גָּדוֹל	μέγα
Deu 1:28.10 --+ =;רב/ו <2.10%> <sp>	καὶ πολὺ
Deu 1:28.11 {.../מ} רָם/וָ	καὶ δυνατώτερον
Deu 1:28.12 נוּ/מֶ/מִ	{s} ἡμῶν

=%ps

Special problems are posed by Hebrew semi-prepositions (that is, noun phrases, consisting of noun with preposition, but functioning as a preposition only), such as, e.g., ל/פני. Formally such phrases could be rendered by the corresponding Greek preposition and the matching noun, but practically the Greek language demands different constructions. General differences are marked as =%ps, e.g.,

Gen 1:2.8 רוּחַ/וְ	καὶ πνεῦμα
Gen 1:2.9 אֱלֹהִים	θεοῦ
Gen 1:2.10 מְרַחֶפֶת	ἐπεφέρετο

[18] This procedure is also used when the comparative meaning is implied by the verbal form, e.g., Gen 25:23.

Gen 1:2.11 עַל־פְּנֵ֥י =%ps	ἐπάνω
Gen 1:2.12 הַ֖/מָּֽיִם	τοῦ ὕδατος

=%ps-, =%ps+

If the semi-preposition in MT is rendered by a simple Greek preposition, the notation is =%ps-, e.g.,

Gen 7:3.17 לְ / חַיּ֥וֹת	διαθρέψαι
Gen 7:3.18 זֶ֖רַע	σπέρμα.
Gen 7:3.19 עַל־פְּנֵ֥י =%ps-	ἐπι
Gen 7:3.20 כָל־	πᾶσαν
Gen 7:3.21 הָ / אָֽרֶץ	τὴν γῆν

This notation indicates that the Greek rendering could, on the face of it, reflect a single preposition, e.g., על , but in view of semantic considerations, such inference seems precarious at best.

If, on the other hand, a preposition in the MT is matched by a phrase that in the Greek mostly reflects a Hebrew semi-preposition, the notation is =%ps+, e.g.,

Exo 10:16.6 וַ / יֹּ֣אמֶר	λέγων
Exo 10:16.7 חָטָ֛אתִי	ἡμάρτηκα
Exo 10:16.8 לַ / יהוָ֥ה =%ps+	ἐναντίον κυρίου
Exo 10:16.9 אֱלֹֽהֵ / יכֶ֖ם	τοῦ θεοῦ ὑμῶν
Exo 10:16.10 וְ / לָ / כֶֽם׃	καὶ εἰς ὑμᾶς

c. Active / Passive / Causative interchange (diathesis) =%vap =%vpa

If the MT has an active form of the verb, whereas the LXX reflects a passive form of the same root, the Alignment notes this as an interchange of active and passive (diathesis), =%vap, e.g.,

Deu 12:23.10 וְ/לֹא	οὐ
Deu 12:23.11 תֹאכַל =%vap =v	βρωθήσεται
Deu 12:23.12 הַ/נֶּ֫פֶשׁ	ἡ ψυχὴ
Deu 12:23.13 עִם	μετὰ
Deu 12:23.14 הַ/בָּשָׂר	τῶν κρεῶν

The passive reading of the LXX fits the consonantal text and the context no less than the active reading of the MT. The problem of pronunciation is indicated by the common notation =v.

The notation =%vap may also be used to indicate an interchange of causative (in MT) and active (in LXX), e.g.,

Deu 12:3.14 וְ/אִבַּדְתֶּם =%vap	καὶ ἀπολεῖται
Deu 12:3.15 אֶת שְׁמָ/ם	τὸ ὄνομα αὐτῶν
Deu 12:3.16 מִן	ἐκ
Deu 12:3.17 הַ/מָּקוֹם	τοῦ τόπου
Deu 12:3.18 הַ/הוּא	ἐκείνου

In this case, as in similar cases, the Alignment does not reconstruct the possible reading ואבד= (Psa 41:6). A search reveals a similar case in Deut 7:24:

Deu 7:24.4 הָאֲבַדְתָּ֣ /וְ =%vap	καὶ ἀπολεῖται
Deu 7:24.5 שְׁמָ֔/ם אֶת	τὸ ὄνομα αὐτῶν

If the MT has a passive verb, whereas the LXX offers an active form, the notation =%vpa is used, e.g.,

Jdg 16:9.13 אֲשֶׁ֖ר/ כַּ	ὡς εἴ
Jdg 16:9.14 --+	τις
Jdg 16:9.15 יִנָּתֵ֥ק =%vpa =v	ἀποσπάσοι
Jdg 16:9.16 פְּתִֽיל	στρέμμα
Jdg 16:9.17 נְּעֹ֖רֶת/ הַ	στιππύου

In this case too, the diathesis is connected to pronunciation. The example at hand also illustrates the problem of the indefinite subject. This form may be expressed by a passive, as it is in the MT, or by an indefinite pronoun with an active verb, as found in the LXX.[19]

The present notation is also used to indicate the interchange of active forms with the causative, e.g.,

Jdg 2:15.16 יֵּ֣צֶר /וַ =%vpa =@	καὶ ἐξέθλιψεν
Jdg 2:15.17 הֶ֑ם/ לָ	αὐτοὺς
Jdg 2:15.18 מְאֹ֖ד	σφόδρα

---

[19] If the object is involved this issue involves the pronoun as well.

d. Noun/Verb/Particle/Pronoun Interchanges, %nv, %np, %vq[20]

Many cases of variance between the MT and the LXX relate to interchanges that do not affect the semantic root but rather its morphological realization as noun or verb. Thus, where the MT contains a certain verbal form, the LXX may offer a noun that could reflect the same root as the verb in MT, e.g.,

Exo 30:12.14 וְ/לֹא	καὶ οὐκ
Exo 30:12.15 יִהְיֶה	ἔσται
Exo 30:12.16 בָ/הֶם	ἐν αὐτοῖς
Exo 30:12.17 נֶגֶף	πτῶσις
Exo 30:12.18 בִּ/פְקֹד =%nv	ἐν τῇ ἐπισκοπῇ
Exo 30:12.19 אֹתָ/ם	αὐτῶν

Num 6:6.1 כָּל	πάσας
Num 6:6.2 יְמֵי	τὰς ἡμέρας
Num 6:6.3 הַזִּירֹ/ו =%nv	τῆς εὐχῆς
Num 6:6.4 לַ/יהוָה	κυρίῳ

In the latter passage the LXX could reflect a noun matching εὐχη, e.g., נזר (Num 6:4, נִזְרוֹ ‏‏‏יְמֵי; 6:5, נֶדֶר נִזְרוֹ ‏‎‎יָמָיו‎), but in view of the special character of the Hebrew infinitive, that may always function as a noun, always can carry a noun suffix (as it does in this case), and always can be used in a status constructus (in the present case; as regens), the Greek rendering might be considered to equal the MT, even though the morphological categories are, on the face of it, at variance. Thus it is preferable to note such cases as a

[20] At the present stage the notations mentioned in this sub-chapter occur in part of the

phenomenon, that could relate both to the Hebrew source text and to the translator's preferences.

Accordingly, the Alignment marks such cases as =%nv, covering both the interchange MT verb / LXX noun and the inverse interchange MT noun / LXX verb, e.g.,

Gen 19:31.11 כְּ/דֶרֶךְ =%nv	ὡς καθήκει
Gen 19:31.12 כָּל	πάσῃ
Gen 19:31.13 הָ/אָרֶץ	τῇ γῇ

=%np

The notation =%np is used for the interchange MT noun / LXX pronoun/particle/adverb, as well as for the inverse interchange, e.g,

Exo 31:16.5 לַ/עֲשׂוֹת	ποιεῖν
Exo 31:16.6 אֶת הַ/שַּׁבָּת =%np	αὐτὰ
Exo 31:16.7 לְ/דֹרֹתָ/ם	εἰς τὰς γενεὰς αὐτῶν

=%vq

A similar method is used for those cases in which the LXX has a pronoun/particle/adverb where the MT has a verb, or vice versa. In particular we note cases in which the Hebrew preposition with pronoun is rendered by ἔχω, e.g.,

Num 7:9.5 כִּי	ὅτι
Num 7:9.6 עֲבֹדַת	τὰ λειτουργήματα
Num 7:9.7 הַ/קֹּדֶשׁ	τοῦ ἁγίου

text only (mainly Pentateuch and Isaiah).

Num 7:9.8 עֲלֵ/הֶם =%vp	ἔχουσιν
Num 7:9.9 בַּ/כָּתֵף	ἐπ᾽ ὤμων
Num 7:9.10 יִשָּׂאוּ	ἀροῦσιν

e. Independent, Attributive and Relative Pronouns, %o+, %a+, %r+[21]

Greek Pronouns in the Accusative, =%o+

The LXX frequently contains a verb with accusative pronoun (or with genitive/dative) where the MT has merely a verb, e.g.,

Deu 14:23.1 וְ/אָכַלְתָּ	καὶ φάγῃ
Deu 14:23.2 --+ =%o+	αὐτὸ
Deu 14:23.3 לִ / פְּנֵי	ἔναντι
Deu 14:23.4 יְהֹוָה	κυρίου
Deu 14:23.5 אֱלֹהֶ/יךָ	τοῦ θεοῦ σου

According to the MT, the Hebrew of this verse does not mention the object explicitly, since it is presupposed, following the command in v. 22: 'set apart a tithe of all the yield of your seed that is brought in yearly from the field.' The Greek text supplies an object in the form of a pronoun in the accusative, referring to the object of the previous verse. It is unclear, first, whether this plus is a free addition, or the faithful rendering of a pronominal form in the Hebrew source text. Secondly, it is unclear whether this pronominal form would consist of a suffix to the verb (ו/אכלת/ו), or of את with the suffix (ו/אכלת את/ו), even though in the present case the latter form seems idiomatic (cf. Deu 12:11). Consequently, indication of the phenomenon by special notation, =%o+,

[21] At the present stage the notations mentioned in this sub-chapter occur in part of the

seems preferable to explicit reconstruction.

This logic applies to all pluses of Greek pronouns in the accusative, e.g.,

Jos 4:21.6 אֲשֶׁר=%p+ =אשר/כ	ὅταν
Jos 4:21.7 יִשְׁאָלוּן	ἐρωτῶσιν
Jos 4:21.8 --+ =%o+	ὑμᾶς
Jos 4:21.9 בְּנֵי/כֶם	οἱ υἱοὶ ὑμῶν
Jos 4:21.10 מָחָר	---
Jos 4:21.11 אֶת אֲבוֹתָ/ם	---
Jos 4:21.12 לֵ/אמֹר	λέγοντες
Jos 4:21.13 מָה	τί εἰσιν
Jos 4:21.14 הָ/אֲבָנִים	οἱ λίθοι
Jos 4:21.15 הָ/אֵלֶּה	οὗτοι

In this case the Greek text lets the son's question ('your sons') be addressed to 'you,' that is, their fathers. This construction is similar to that of Exo 13:14 (וְהָיָה כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר) and Deu 6:20 (כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר), and thus may be idiomatic with the suffix attached to the verb (e.g., ישאל/כם). Nevertheless, this assumption is far from certain. What adds to the uncertainty is the fact that the addressee of the question is implied in 'your sons' (the suffix of בְּנֵי/כֶם), and thus could be viewed as redundant in context. Accordingly, once again notation of the phenomenon is preferable to explicit reconstruction.

The same notation is used for all cases in which the LXX introduces a plus in the form of a pronoun in as direct or indirect object, which could reflect suffix or particle with pronominal suffix in the Hebrew source text, but could also form free additions, e.g,

text only (mainly Pentateuch and Isaiah).

Deu 1:21.1 רְאֵה	ἴδετε
Deu 1:21.2 נָתַן	παραδέδωκεν
Deu 1:21.3 --+ =%o+	ὑμῖν
Deu 1:21.4 יְהוָֽה	κύριος
Deu 1:21.5 אֱלֹהֶ֫/יךָ	ὁ θεὸς ὑμῶν
Deu 1:21.6 לְ/פָנֶ֫/יךָ	πρὸ προσώπου ὑμῶν
Deu 1:21.7 אֶת הָאָ֫/רֶץ	τὴν γῆν

Deu 1:43.1 וָ/אֲדַבֵּ֫ר	καὶ ἐλάλησα
Deu 1:43.2 אֲלֵ/יכֶם	ὑμῖν
Deu 1:43.3 וְ/לֹא	καὶ οὐκ
Deu 1:43.4 שְׁמַע / תֶּם	εἰσηκούσατέ
Deu 1:43.5 --+ =%o+	μου

Demonstrative Pronouns=%a

The plus of demonstrative pronouns is indicated as =%a+, in particular when used as attribute, e.g.

Lev 23:39.1 אַךְ	καὶ
Lev 23:39.2 בַּ/חֲמִשָּׁה֨ עָשָׂ֜ר	ἐν τῇ πεντεκαιδεκάτῃ
Lev 23:39.3 יוֹם}	ἡμέρᾳ
Lev 23:39.4 לַ/חֹ֣דֶשׁ	τοῦ μηνὸς
Lev 23:39.5 הַ/שְּׁבִיעִ֗י	τοῦ ἑβδόμου
Lev 23:39.6 --+ =%a+	{... τοῦ} τούτου

The LXX could reflect the formulaic phrase לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה as found in Lev 23:27, 34.

Jos 9:24.13 לָ/תֵת	δοῦναι
Jos 9:24.14 לָ/כֶם	ὑμῖν
Jos 9:24.15 אֶת כָּל	---
Jos 9:24.16 הָ/אָרֶץ	τὴν γῆν
Jos 9:24.17 --+ =%a+	ταύτην

Relative Pronouns, =%r+

If the Greek includes a relative pronoun, where the MT presents an asyndetic text or a simple clause, ssentence structure is affected. Such structure could reflect the efforts of the Greek translator, e.g.,

Lev 8:21.5 וַ/יַּקְטֵר	καὶ ἀνήνεγκεν
Lev 8:21.6 מֹשֶׁה	μωυσῆς
Lev 8:21.7 אֶת כָּל	ὅλον
Lev 8:21.8 הָ/(אַיִל	τὸν κριὸν
Lev 8:21.9 הַ/מִּזְבֵּחָ/ה	ἐπὶ τὸ θυσιαστήριον
Lev 8:21.10 עֹלָה	ὁλοκαύτωμα
Lev 8:21.11 --+ =%r+	ὅ
Lev 8:21.12 הוּא	ἐστιν
Lev 8:21.13 לְ/רֵיחַ	εἰς ὀσμὴν
Lev 8:21.14 נִיחֹחַ	εὐωδίας

In this example, the short comment that in the MT is formulated as a short nominal

clause which comments on the preceding burnt-offering, is in the LXX reformulated as a relative clause, a construction which in this context seems Greek rather than Hebrew. Addition of the relative is especially frequent in the Greek rendering of Hebrew poetic texts, in which asyndetic relative clauses are regular, e.g.,

Exo 15:17.3 בְּ/_הר	εἰς ὄρος
Exo 15:17.4 נַחֲלָתְ/ךָ	κληρονομίας σου
Exo 15:17.5 {...}	εἰς
Exo 15:17.6 מָכוֹן =@__	{..pεἰς} ἕτοιμον
Exo 15:17.7 לְ/שִׁבְתְּךָ	κατοικητήριόν σου
Exo 15:17.8 --+ =%r+	ὃ
Exo 15:17.9 פָּעַלְתָּ	κατειργάσω
Exo 15:17.10 יְהוָה	κύριε
Exo 15:17.11 מִקְדָּשׁ	ἁγίασμα
Exo 15:17.12 אֲדֹנָי	κύριε
Exo 15:17.13 --+ =%r+	ὃ
Exo 15:17.14 כּוֹנְנוּ	ἡτοίμασαν
Exo 15:17.15 יָדֶ/יךָ	αἱ χεῖρές σου

Isa 29:1.1 הוֹי<	οὐαι
Isa 29:1.2 {...?אֲרִיאֵל} אֲרִיאֵל	{..^αριηλ}
Isa 29:1.3 אֲרִיאֵל	--- ?
Isa 29:1.4 קִרְיַת	πόλις αριηλ ἣν Δαυιδ ἐπολέμησεν
Isa 29:1.5 {...}	αριηλ
Isa 29:1.6 --+ =%r+	ἣν

Isa 29:1.7 חָנָה	{..^ἐπολέμησεν}
Isa 29:1.8 דָוִד	δαυιδ
Isa 29:1.9 {...}	ἐπολέμησεν

Since the Greek does not have use for asyndetic relative clauses, the addition of the relative is a necessity of Greek syntax, not implying a variant in the Hebrew source text. Nevertheless such variants are not impossible, as shown by those cases in which the Greek plus is matched by a Hebrew witness to the text, e.g.,

Gen 39:4.10 וְכָל	καὶ πάντα
Gen 39:4.11 --+ =%r+ <39.5%> <sp>	ὅσα
Gen 39:4.12 יֶשׁ	ἦν
Gen 39:4.13 לוֹ	αὐτῷ
Gen 39:4.14 נָתַן	ἔδωκεν
Gen 39:4.15 בְּ/יָדוֹ =:ביד יוסף <39.6%> =%np	διὰ χειρὸς ιωσηφ

In this passage the plus of the relative pronoun (ὅσα) is in keeping with the text of the Samaritan Pentateuch and the adjacent verse 5 (בְּכָל־אֲשֶׁר יֶשׁ־לוֹ בַּבַּיִת וּבַשָּׂדֶה). Accordingly, the Hebrew source text of the LXX may have contained this reading. On the other hand, the Samaritan Pentateuch could also reflect scribal adaptation of the difficult text. The Alignment enables the study of these problems by indicating the phenomenon as such.

  f. Condensation and Expansion, %b, %c, %e[22]

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[22] At the present stage the notations mentioned in this sub-chapter occur in part of the text only (mainly Pentateuch and Isaiah).

Condensation, =%c

In many cases the LXX contains one vocable that covers the content of two lexemes in the MT, especially when they are consecutive. In sich cases the assumption that we are dealing with a minus would obviously be erroneous, since there is no change in content. Hence the Alignment notes such cases as semantic (or syntactic) condensation, =%c, e.g.,

Gen 37:19.5 הִנֵּה	ἰδου
Gen 37:19.6 בַּעַל הַ/חֲלֹמוֹת =%c	ὁ ἐνυπνιαστὴς
Gen 37:19.7 הַלָּזֶה	ἐκεῖνος
Gen 37:19.8 בָּא	ἔρχεται

Gen 39:20.5 וַ/יִּתֵּן/הוּ	ἐνέβαλεν αὐτὸν
Gen 39:20.6 אֶל	εἰς
Gen 39:20.7 בֵּית הַ/סֹּהַר =%c	τὸ ὀχύρωμα

Frequently such condensation is related to the reduction of complex syntactic patterns, in order to streamline the structure of the Greek, e.g.,

Gen 26:8.1 וַ/יְהִי	ἐγένετο ^ δὲ
Gen 26:8.2 כִּי	--- ?
Gen 26:8.3 {ל/וֹ...?} {כִּי?...} {הַ/יָּמִים...} אָרְכוּ =%c	πολυχρόνιος
Gen 26:8.4 ל/וֹ	--- ?
Gen 26:8.5 שָׁם	ἐκεῖ
Gen 26:8.6 הַ/יָּמִים	{...}

This notation is also used to mark cases in which the personal pronoun with active participle is rendered as a present tense without corresponding pronoun in the Greek, e.g.,

Gen 21:22.15 בְּ/כל	ἐν πᾶσιν
Gen 21:22.16 אֲשֶׁר	οἷς ἐὰν
Gen 21:22.17 אַתָּה עֹשֶׂה %c=	ποιῇς

Compound words, =%b

In other cases the Greek translator uses one compound word that is composed of several lexemes, in order to reflect a number of words in the Hebrew, e.g.,

Gen 39:22.1 ו/יִתֵּן	καὶ ἔδωκεν
Gen 39:22.2 שַׂר בֵּית־הַ/סֹּהַר %b=	ὁ ἀρχιδεσμοφύλαξ
Gen 39:22.3 את בית ה/סהר =+-- <40.3%> =%c	τὸ δεσμωτήριον
Gen 39:22.4 בְּ/יד	διὰ χειρὸς
Gen 39:22.5 יוֹסֵף	ιωσηφ

In this passage, the word ἀρχιδεσμοφύλαξ, chief prison keeper, consists of two lexemes, ἀρχι,' 'chief,' and δεσμοφύλαξ ,prison keeper, that together cover the content of the compound noun phrase שַׂר בֵּית־הַ/סֹּהַר. The term used also is connected with the Greek plus, in wich the term prison recurs.

Some of the examples relate to exegesis rather than to morphology as such, e.g.,

Isa 40:31.1 וְקֹוֵי	οἱ ^ δὲ ὑπομένοντες

Isa 40:31.2 יְהוָ֑ה	τὸν θεὸν
Isa 40:31.3 יַחֲלִ֣יפוּ	ἀλλάξουσιν
Isa 40:31.4 כֹ֔חַ	ἰσχύν
Isa 40:31.5 יַעֲל֥וּ אֵ֖בֶר =%b	πτεροφυήσουσιν
Isa 40:31.6 כַּ/נְּשָׁרִ֑ים	ὡς ἀετοί

The Hebrew verb with object, 'grow new plumes,' has been rendered as a single verb, 'they shall put forth new feathers,' that includes both the notion of 'growing' (φύω) and of 'feathers' (πτερόν).

Expansion, =%e

The Greek translation often contains phrases consisting of several words, e.g., noun with verb, where the MT contains a single term, such as a single noun or a single verb, e.g.,

Isa 43:22.6 כִּֽי	οὐδὲ
Isa 43:22.7 יָגַ֖עְתָּ בִּ֑/י =%e =%vap ={@}_	κοπιᾶσαί σε ἐποίησα
Isa 43:22.8 יִשְׂרָאֵֽל	יִשְׂרָאֵֽל

Isa 43:23.12 וְ/לֹ֤א	οὐδε
Isa 43:23.13 הוֹגַעְתִּ֖י/ךָ =%e _	ἔγκοπον ἐποίησά σε
Isa 43:23.14 בִּ/לְבוֹנָֽה	ἐν λιβάνῳ

In these passages, the causative meaning is constructed by means of the verb, which is added to adjective (v. 23) or infinitive (v. 22). In the latter verse, this construction reflects

an exegetical effort, probably related to the former verse.

One also notes examples in which genetic processes are rendered by means of adjective and verb, whereas the MT contains an intransitive (adjectival) verb, e.g.,

Exo 2:11.5 וַיִּגְדַּל =%e	μέγας γενόμενος
Exo 2:11.6 מֹשֶׁה	μωυσῆς
Exo 2:11.7 וַיֵּצֵא	ἐξῆλθεν
Exo 2:11.8 אֶל	πρὸς
Exo 2:11.9 אֶחָיו	τοὺς ἀδελφοὺς αὐτοῦ

These cases instantiate the expansion patterns used to reflect certain aspects of the Hebrew grammatical form. Other constructions are possible as well:

Isa 46:10.11 וְ/כֹל	καὶ πάντα
Isa 46:10.12 חֶפְצִ/י =%nv =%e	ὅσα βεβούλευμαι
Isa 46:10.13 אֶעֱשֶׂה	ποιήσω

Other cases relate to exegesis, e.g.,

Isa 56:6.8 לִ/הְיוֹת	τοῦ εἶναι
Isa 56:6.9 לֹ/ו	αὐτῷ
Isa 56:6.10 לַ/עֲבָדִים =%e	εἰς δούλους {…?καὶ δούλας}
Isa 56:6.11 וְ/אמהות =?+ --+	καὶ δούλας

The data concerning expansion and condensation create the possibility to search for

such phenomena systematically, and, more significantly, to analyze their incidence in the various books and segments of biblical literature.

8. Other Ancient Hebrew and Aramaic Text Forms Matching the LXX.

References to ancient Hebrew (or Aramaic) witnesses to the text of the Hebrew Bible are offered in angular brackets. These witnesses are:

(1) <sp>　　the Samaritan Pentateuch quoted according to *Jewish and Samaritan Version of the Pentateuch* (ed. A. and R. Sadaqa; 5 vols; Holon and Jerusalem: Reuben Mass, 1961-1966), and collated with the more recent edition *The Samaritan Pentateuch, Edited According to Ms 6 (C) of the Shekhem Synagogue* (ed. A. Tal; Tel Aviv: Tel Aviv University Press, 1994).

(2) <sb>　　the pronunciation tradition of the Samaritan Pentateuch as published by by Z. Ben-Hayyim, *The Literary and Oral Tradition of Hebrew and Aramaic Amongst the Samaritans* (5 Vols; Jerusalem: Academy of the Hebrew Language, 1977) 4 (The Words of the Pentateuch). Although this tradition is quoted only infrequently, it can provide important testimony to the way the text of the Samaritan is to be understood, if the consonantal text is ambiguous, and could fit either the MT or the LXX (see below).

<q　>　　the biblical scrolls from the Judean desert, quoted by number of cave and text. Note that in the Alignment the first sign in the string is <q. The cave number is given after the q. Hence the normal reference 4Q is now: <q4. The name of the scroll is not given, since it is identical with that of the biblical book, but the index number is given on the main line. For instance, in Exodus the notation <q4m> refers to 4QpaleoExod^m. In other texts, the inventory number follows the cave number, separated by a hyphen, e.g., q4-158 = 4Q158.

Additional sigla include the following

<*q>　　Possible partial agreement with variant found in Qumran text (in particular if that　　text is fragmentary or otherwise problematic, e.g., interlinear text)

Cases in which the text of the Samaritan Pentateuch or Qumran scroll agree with the MT as against the LXX are indicated by =>:

<q=>   Agreement of the Qumran text with the MT

<sp=>   Agreement of the Samaritan Pentateuch with the MT

Additional sigla include:

<q->   The vocable indicated is not present in the Qumran text

<q11pl>   11Qpaleo-Hebrew Leviticus

<q11t>   Temple Scroll from cave 11 in Qumran (11QTemple[a])

<qm>   Mezuzoth from Qumran (with cave and inventory number)

<qp>   Phylacteries from Qumran (with cave and inventory number)

Agreement between the LXX and ancient Hebrew witnesses other than MT may suggest the reading of the Hebrew source text from which the translation was made, e.g.,

1Sa 16:4.14 וַיֹּ/אמֶר	καὶ εἶπαν
1Sa 16:4.15 שָׁלֹם	εἰρήνη
1Sa 16:4.16 בּוֹאֶ/ךָ	ἡ εἴσοδός σου
1Sa 16:4.17 --+ =ראה/ה <q4b>	ὁ βλέπων

The use of Samuel's prophetic title no doubt suits the scene of his welcoming by the elders of Bethlehem. In this respect the text of MT seems less adequate to the occasion than that of the ancient Samuel scroll (4QSam[b]) and the LXX. On the other hand, nothing in the present context suggests that the use of the title ראה. Hence neither translator nor Hebrew scribe could have inferred it from the adjacent verses. In consequence, this agreement between the ancient witnesses as against the MT is a significant datum. Chances are that the ancient Hebrew source text of the LXX did include this title.

Some of the LXX-Qumran agreements actually are surprising, e.g.,

Exo 5:9.1 תִּכְבַּ֧ד	βαρυνέσθω
Exo 5:9.2 הָ/עֲבֹדָ֛ה	τὰ ἔργα
Exo 5:9.3 עַ֥ל הָ/אֲנָשִׁ֖ים	τῶν ἀνθρώπων
Exo 5:9.4 --+ =%a+	τούτων
Exo 5:9.5 וְ/יַעֲשׂוּ =; ו/ישעו <q4b> <sp>_ .m =vs	καὶ μεριμνάτωσαν
Exo 5:9.6 בָּ֑/ה =%p	ταῦτα

Exo 5:9.5 W/Y(&W =;W/Y$(W <q4b> <sp> <dn> .m =vs   KAI\ MERIMNA/TWSAN

Since the Greek term μεριμνάτωσαν ('care for') could actually represent an exegetical rendering, no certainty could be attained with regard to the Hebrew verb that it possibly reflects. Thus the reading of the scroll and the Samaritan Pentateuch constitutes welcome confirmation of the inference that the Hebrew source text read ו/ישעו with metathesis עש/שע (as indicated by the sign '.m'), in accordance with the verb of the next colon.

No less striking is the following case:

1Sa 20:34.1 וַ֤/יָּקָם =ו/יפחז <q4b>	καὶ ἀνεπήδησεν
1Sa 20:34.2 יְהֽוֹנָתָן֙	ιωναθαν
1Sa 20:34.3 מֵ/עִ֣ם	ἀπὸ
1Sa 20:34.4 הַ/שֻּׁלְחָ֔ן	τῆς τραπέζης
1Sa 20:34.5 בָּ/חֳרִי	ἐν ὀργῇ
1Sa 20:34.6 אָ֑ף	θυμοῦ

The Greek term ἀνεπήδησεν , 'sprang up,' is far more pregnant than the corresponding term in the MT ('he stood up'), but it is not easy to decide whether the Greek text reflects

dramatization on the part of the translator, or whether it faithfully reflects a variant in its Hebrew source text. The question is settled by the reading of the scroll that implies a forceful, unforeseen movement.

In the following case, on the other hand, the plus common to the Samaritan Pentateuch, the Qumran scroll (4QExodᵇ) and the LXX ('the daughter of Pharaoh') clearly is context dependent, for it occurs frequently in the immediate context. Apparently, then, this reading is no more than an explanatory addition. Still, the agreement between the LXX and the Hebrew witnesses is significant, as it shows that explanatory additions are possible in the Hebrew text and the Greek translation alike:

Exo 2:6.8 וַ / תַּחְמֹל	καὶ ἐφείσατο
Exo 2:6.9 עָלָ / יו	αὐτοῦ
Exo 2:6.10 בת; = +-- <sp> <q4b> <up> <dn>	ἡ θυγάτηρ
Exo 2:6.11 פרעה:= +-- <sp> <q4b> <up> <dn>	φαραω

A similar addition is common to 4QSamᵃ and the LXX in the narrative concerning the conflict between Saul and Samuel:

1Sa 15:27.1 וַ / יִּסֹּב v= %vpa=	καὶ ἀπέστρεψεν
1Sa 15:27.2 שְׁמוּאֵל	σαμουηλ
1Sa 15:27.3 את פנ / יו =+--	τὸ πρόσωπον αὐτοῦ
1Sa 15:27.4 לָ / לֶכֶת	τοῦ ἀπελθεῖν
1Sa 15:27.5 וַ / יַּחֲזֵק	καὶ ἐκράτησεν
1Sa 15:27.6 שאול:= +-- <q4a>	σαουλ
1Sa 15:27.7 בִּ / כְנַף	τοῦ πτερυγίου
1Sa 15:27.8 מְעִיל / וֹ	τῆς διπλοΐδος αὐτοῦ

1Sa 15:27.9 יִקְרַע/וַ=v =%vpa ={f}	καὶ διέρρηξεν
1Sa 15:27.10 --+ =%o+ ={f}	αὐτό

The explanatory plus of Saul's name is needed since without its explicit mention the identification of Saul as subject is dependent on the logic of the implicit change in turn. However, since this is a common feature of biblical narrative (cf 2 Sam 20:10; 2 Kings 8:14), the shorter reading of the MT probably represents the primary text.

In some cases the common reading of the LXX and the witness from Qumran represents a less adequate understanding of the syntactic structure of the verse:

Deu 19:18.4 הִנֵּה/וְ	καὶ ἰδοὺ
Deu 19:18.5 עֵד	μάρτυς
Deu 19:18.6 שֶׁקֶר|	ἄδικος
Deu 19:18.7 הָ/עֵד=%nv =העיד <q11t> ={f}	ἐμαρτύρησεν
Deu 19:18.8 שֶׁקֶר ={f}	ἄδικα
Deu 19:18.9 עָנָה ={f} ={@}	ἀντέστη
Deu 19:18.10 בְ/אָחִי/ו ={f}	κατὰ τοῦ ἀδελφοῦ αὐτοῦ

At times the Alignment notes the agreement between the MT and the ancient witness to the text, as against the LXX, e.g.,

Exo 20:18.10 יִרְא/וַ =@ירא =v <sb=>	φοβηθέντες ^ δὲ
Exo 20:18.11 --+ =;כֹל <up>	πᾶς
Exo 20:18.12 הָעָם	ὁ λαὸς
Exo 20:18.13 יָּנֻעוּ/וַ	---

Exo 20:18.14 וַ/יַּעֲמֹ֔דוּ	ἔστησαν
Exo 20:18.15 מֵ/רָחֹ֑ק	μακρόθεν

This case is instructive since the consonantal text of the Samaritan Pentateuch is ambiguous, and could fit either the MT, in which the verb is derived from the root ראה, or the LXX, in which it is derived from ירא. However, the pronunciation tradition indicates agreement with the MT.

The notation of 'partial agreement' with the LXX can be ambiguous and often suggests examination of the passage at hand, such as the Deuteronomic threat of future calamity and defeat:

Deu 31:17.7 וְ/הִסְתַּרְתִּ֤י	καὶ ἀποστρέψω
Deu 31:17.8 פָנַ֨/י	τὸ πρόσωπόν μου
Deu 31:17.9 מֵ/הֶ֔ם	ἀπ' αὐτῶν
Deu 31:17.10 וְ/הָיָ֣ה	καὶ ἔσται
Deu 31:17.11 לֶ/אֱכֹ֗ל =v =%nv <sp~>	κατάβρωμα

The indication of the partial agreement with the Samaritan Pentateuch refers to the reading לאכלה of this witness, using a nominal form from the root אכל, as well as the particle. This constellation could suggest that the Hebrew source text of the LXX read לאכלה or אכלה. In the former case omission of the preposition would be attributed to the Greek translator.

9. *Additional Philological Details*

a. Indication of graphic interchanges .rd, .w+, .y-, etc.

The reconstruction of possible variants may be followed by indications of graphic interchanges, e.g., the interchange of consonants. Such notation consists of a dot, followed by the letter found in the MT and then the letter occurring in the suggested reconstruction, e.g. .rd , signifying ר in the MT, ד in the reconstruction,

e.g.,

Jos 3:16.24 וְ / הָעָ֖ם	καὶ ὁ λαὸς
Jos 3:16.25 עָבְר֑וּ =?עמדו. bm .rd	εἱστήκει
Jos 3:16.26 נֶ֖גֶד	ἀπέναντι
Jos 3:16.27 יְרִיח֑וֹ	ιεριχω

The notation of the graphic interchanges indicates that the proposed reconstruction entails the interchange of *beth* (MT) and *mem* (reconstruction), and of *resh* (MT) and *daleth* (reconstruction).

Some of these interchanges relate to the Hebrew / Aramaic pronunciation of the period, e.g., the common interchanges of *aleph* / *'ayin, mem* / *nun,* e.g.,

1Sa 18:22.18 וְ / עַתָּ֣ה =אתה/ ו. ()	καὶ σὺ
1Sa 18:22.19 הִתְחַתֵּ֣ן	ἐπιγάμβρευσον
1Sa 18:22.20 בַּ / מֶּ֑לֶךְ	τῷ βασιλεῖ

1Sa 28:2.5 לָ / כֵן֙	οὕτω
1Sa 28:2.6 אַתָּ֣ה =עתה .)(	νῦν
1Sa 28:2.7 תֵּדַ֔ע	γνώσει
1Sa 28:2.8 אֵ֥ת אֲשֶׁ֖ר	ἃ

1Sa 28:2.9 יַעֲשֶׂה	ποιήσει
1Sa 28:2.10 עַבְדֶּ/ךָ	ὁ δοῦλός σου

Jos 11:5.9 מֵי מֵרוֹם =מי מרון: mn.   τοῦ ὕδατος μαρρων

Jos 11:16.11 הַ/גֹּשֶׁן = nm.   γοσομ

Note that the indication of possible graphic interchanges does not necessitate the reconstruction of place names, personal names and transliterations.

The *mem*/*nun* interchange is also attested in manuscripts from the Judean desert, e.g.,

Isa 9:3.15 מִדְיָן = מדים: nm. <q1a>   τῇ ἐπὶ Μαδιαμ

w+, w-, y+, y-, h+, h-,)+,)-, (+, (-, x+, x-, m+, m-, n+, n-

In addition the Alignment notes addition/omission of vowel letters, *matres lectionis* (which in inscriptions and ancient manuscripts were noted far less than in the MT), and *mem*/*nun*, e.g.,

1Sa 20:26.16 טָהוֹר =%nv =טהר <q4b> .w-	κεκαθάρισται
Num 24:7.8 מֵ/אֲגַג =מ/גוג: <sp> .w+	ἢ γωγ
2Sa 2:31.9 מֵתוּ =ו/את/מ .)+	παρ᾽ αὐτοῦ
2Ki 2:22.1 וַיֵּרָ֫פוּ =ו/ירפאו .)+	καὶ ιάθησαν
2Ch 30:22.11 וַיֹּאכְל֫וּ =ו/יכלו .)-	καὶ συνετέλεσαν
2Ki 18:7.6 יֵצֵ֫א =יעשה .c& .(+	ἐποίει
Num 32:3.7 וּ/שְׂבָ֫ם =ו/שבמה: .h+ <sp>	καὶ σεβαμα
1Ch 1:7.4 וְ/תַרְשִׁ֫ישָׁה =ו/תרשיש: .h- <ge10.4%>	καὶ θαρσις
1Ch 4:14.8 גֵּיא חֲרָשִׁים ׳ .dr .m-	αγεαδδαϊρ {t}
1Ch 4:21.2 שֵׁלָ֫ה .m+	σηλωμ

+n. בְּ/אֶדְרֶעִי Deu 1:4.15	καὶ ἐν εδραϊν
+n. נָעֳמִי Rut 1:2.6	νωεμιν

In the Second Temple period *mem*/*nun* were often used to close a syllable when ending with a vowel, as indicated, for instance, by the common name יודן, equalling יהודה. In David's genealogy we encounter a similar phenomenon:

+n. <dn> אֶת שַׂלְמָה Rut 4:20.6	τὸν σαλμαν
ו/שַׂלְמוֹן Rut 4:21.1	καὶ σαλμαν

      b. Other graphic phenomena, .m, .l, .z, .j, .s, .w

The Alignment also notes additional graphic phenomena, such as metathesis, .m, e.g,

m. cz. (.)(ו/יעז?= ו/יֶּצֶא 1Sa 19:8.5	καὶ κατίσχυσεν
דָּוִד 1Sa 19:8.6	δαυιδ
וַ/יִּלָּחֶם 1Sa 19:8.7	καὶ ἐπολέμησεν
בַּ/פְּלִשְׁתִּים 1Sa 19:8.8	τοὺς ἀλλοφύλους

    .l   possible ligature in the reconstruction, e.g.,

מִי Job 38:36.1	τίς δὲ
שָׁת Job 38:36.2	ἔδωκεν
ww.l. טוות/ב.ל. @= בַּ/טֻּחוֹת Job 38:36.3	{+} γυναιξὶν ὑφάσματος
חָכְמָה Job 38:36.4	σοφίαν

In this case the LXX reflects the ligature of two letters waw, where the MT has a **heth**. This reading of the **heth** fits the form of this letter in the Jewish Aramaic script.

Other possible ligatures include .nym, .nwm (**nun + yod** or **waw** / final **mem**), and .wnt (**waw +nun/taw**).

.z   The Greek **possibly** reflects the abbreviation of a vocable in the source text of the LXX, e.g.,

Jer 6:11.1 ‏וְאֵת חֲמַת יְהוָה‎ = ‏ו/את חמת/י‎ .z	καὶ τὸν θυμόν μου
Jer 6:11.2 ‏מָלֵאתִי‎	ἔπλησα

The assumption behind this reconstruction is that the *yod* could serve as abbreviation of the divine name, as found, for instance, in the medieval manuscripts of Sirach (‏ייי‎).

Problems of different word division are indicated as follows:

.j   Two words of MT reflected by one word in the Greek, that may be explained as resulting of their junction into one word in the source text of the LXX, e.g.,

Gen 26:35.1 ‏וַתִּהְיֶיןָ/ו‎	καὶ ἦσαν
Gen 26:35.2 ‏מֹרַת רוּחַ‎ ′=@?‏מרה‎ =%c =@?‏מתחרות‎ .j .m	ἐρίζουσαι
Gen 26:35.3 ‏לְ/יִצְחָק‎	τῷ ισαακ

The complex annotation indicates that the reading, on any account, implies problems of text comprehension, either in connection with the root ‏מרה‎, 'to disobey, to be defiant,' or

with the reading as מתחרות, interpreting the graphic representation as single word, and involving metathesis as well.

.s   One word of MT reflected by two words in the Greek, that may be explained as resulting of its separation into two or more words in the source text of the LXX, e.g.,

2Sa 7:14.9 אֲשֶׁר	καὶ
2Sa 7:14.10 וּ/הֶעֱוֹת/ בְּ/ =@ו/ בָּא עוֹן .s .tn	ἐὰν {d} ἔλθῃ ἡ ἀδικία αὐτοῦ
2Sa 7:14.11 וְ/הֹכַחְתִּי/ו	καὶ ἐλέγξω αὐτὸν
2Sa 7:14.12 בְּ/שֵׁבֶט	ἐν ῥάβδῳ
2Sa 7:14.13 אֲנָשִׁים	ἀνδρῶν

In this case the term בְּ/הֶעֱוֹת/ו has been read as two words, בָּא עוֹן/ו, of which the former corresponds with בה, and the second with עות/ו, albeit in a slightly different reading (interchange *taw/nun*).

.w   The Greek text possibly implies a word-division in its source text that differs from that of MT, e.g.,

Pro 14:7.1 לֵךְ/ =′כל .m	πάντα
Pro 14:7.2 מִ/נֶּגֶד	ἐναντία
Pro 14:7.3 לְ/אִישׁ	ἀνδρὶ
Pro 14:7.4 כְּסִיל	ἄφρονι
Pro 14:7.5 וּבַל/ו =דעת כלי/ו .w .bk {וְיָדַעְתָּ	ὅπλα ^ δὲ αἰσθήσεως
Pro 14:7.6 שִׂפְתֵי	χείλη
Pro 14:7.7 דָעַת	σοφά

c. The Indication of Other Languages

The translator's understanding of the Hebrew can often be viewed in the light of Aramaic or rabbinic Hebrew (post-biblical Hebrew), indicated by the following abbreviations:

am   Aramaic (including all ancient dialects)

rh   post-biblical (and in particular rabbinic) Hebrew

a   Aramaic or post-biblical Hebrew

The Alignment indicates such cases by the relevant abbreviation following the etymological notation, e.g.,

Exo 16:35.15 עַד	ἕως
Exo 16:35.16 בֹּאָם/ם	παρεγένοντο
Exo 16:35.17 אֶל	εἰς
Exo 16:35.18 קְצֵה קצת@= am	μέρος
Exo 16:35.19 אֶרֶץ	---
Exo 16:35.20 כְּנָעַן	τῆς φοινίκης

Num 19:9.15 לְ/מִשְׁמֶרֶת	εἰς διατήρησιν˄
Num 19:9.16 לְ/מֵי p-%=	ὕδωρ
Num 19:9.17 נִדָּה נזה@= נדה@= am	ῥαντισμοῦ

2Sa 22:46.4 וְ/יַחְגְּרוּ חגר@= rh	καὶ σφαλοῦσιν
2Sa 22:46.5 מִ/מִּסְגְּרוֹתָ/ם	ἐκ τῶν συγκλεισμῶν αὐτῶν

An alternative indication of Aramaic is a single a, which also may relate to post-biblical

Hebrew, e.g.,

Psa 16:4.5 בַּל	οὐ μὴ [15.4]
Psa 16:4.6 אַסִּיךְ =@כנס a.m	συναγάγω [15.4]
Psa 16:4.7 נִסְכֵּ/יהֶם =@כנס a .m	τὰς συναγωγὰς αὐτῶν [15.4]
Psa 16:4.8 מִ/דָּם	ἐξ αἱμάτων [15.4]

The rendering of נסך , 'libation,' as συναγωγη reflects interpretation by way of the root כנס, 'to gather.' Thus the translator refers to the gatherings of those whose weaknesses have been mentioned in the opening of this verse, characterizing them by their bloody practices. This passage once again demonstrates interconnection and interaction between derivation and interpretation.

Psa 108:10.1 מוֹאָב	μωαβ [107.10]
Psa 108:10.2 סִיר	λέβης [107.10]
Psa 108:10.3 רַחְצִ/י =@רחץ a	τῆς ἐλπίδος μου [107.10]

The rendering of this passage rejects the washing metaphor, preferring derivation from the Aramaic root רחץ, meaning 'to hope.' Which 'hope' could be meant obviously remains a matter of speculation. Divine victory? Davidic connections?

If the Greek rendering could be understood in the light of a cognate language, such as Akkadian, the indication is placed between angular brackets, e.g. <ak>:[23]

Gen 31:39.5 אָנֹכִי	ἐγὼ

[23] Arabic is indicated by <ar>, and Ugaritic by <ug>.

Gen 31:39.6 נה/אֶחַטֶּ֫ = אחיטנה ‏‎<sp> <sb> <ak> .y+	ἀπετίννυον
Gen 31:39.7 מֵ/יָדִ֗/י	παρ' ἐμαυτοῦ
Gen 31:39.8 נָה/תְּבַקְשֶׁ֑ ‏‎<sp>	---

In this passage rendering of אחט/נה as ἀποτιννύω, 'to pay for,' is to be viewed in the light of Akkadian *ḫiāṭu*, 'to pay compensation,' an interpretation which also explains the peculiar form found in the Samaritan Pentateuch (root חיט), as well as the conspicuous lack of the *aleph* in the MT form.

10 Additional Details in the Greek Text

The Alignment contains a number of notations in the Greek column, mainly relating to the Greek text.

8. Transliterations, {t}

If the LXX presents a transliteration of the Hebrew (excluding personal names and place names), this is indicated by the sign {t}, e.g.,

Jdg 1:19.14 רֶ֫כֶב	ρηχαβ {t}
Jdg 1:19.15 בַּרְזֶל֙ =@בדל	διεστείλατο
Jdg 1:19.16 הֶם/לָ֫	αὐτοῖς

If the tranliteration is graecized, that is, if it contains case endings, the indication is {?}, e.g., 2Sa 20:8.12 וֹ/מִ֫ד   μανδύαν{t?}

9. Greek Stylistic Additions, {+}

Frequently the Greek text contains vocables added for reasons of Greek style. These are indicated as {+}, or, if alternative explanations exist, {+?}, e.g.,

Pro 1:3.3 הַשְׂכֵּל	νοῆσαί τε
Pro 1:3.4 צֶדֶק	δικαιοσύνην {+} ἀληθῆ
Pro 1:3.5 מִשְׁפָּט /וּ}	καὶ κρίμα

10. Addition of 'to be,' {+h}

Cases in which the Greek amplifies a nominal clause by means of the verb εἰμί, are indicated by the notation {+h}, the assumption being that such expansions pertain to the Greek rather than to the Hebrew, e.g.,[24]

Isa 5:28.1 אֲשֶׁר	ὧν
Isa 5:28.2 חִצָּ/יו	τὰ βέλη
Isa 5:28.3 שְׁנוּנִים	ὀξεῖά {h+} ἐστιν
Isa 5:28.4 וְ/כל	καὶ ---
Isa 5:28.5 קַשְּׁתֹתָ/יו	τὰ τόξα αὐτῶν
Isa 5:28.6 דְּרֻכוֹת	ἐντεταμένα

11. References to the Goettingen text, {g}, {z}

Since the Greek text of the Alignment follows the text of Rahlfs' manual edition, it is at times necessary to refer to the relevant Goettingen edition. In such cases the notation is {g} or {z}, given without quoting the actual text.

12. Problems of the Greek Lexicon {gl}

[24] At present this notation is mainly found in the Pentateuch and the book of Isaiah.

At times divergencies between the Greek text and the MT should be explained in terms of special lexical meanings of the Greek, rather then by postulating a Hebrew variant, however plausible. Such cases are noted by the siglum {gl}, e.g.,

1Ki 9:27.5 אַנְשֵׁי	ἄνδρας
1Ki 9:27.6 אֳנִיּוֹת	ναυτικοὺς
1Ki 9:27.7 יֹדְעֵי @?=רדה	ἐλαύνειν {gl} {d} εἰδότας
1Ki 9:27.8 הַ/יָּם	θάλασσαν

In this verse the verb ἐλαύνω is to be understood as 'sailing the sea,' rather than as reflecting a variant רדה.

13. Suggested Conjectural Emendation within the LXX, {c   }

In some rare cases the Alignment includes proposed conjectural emendations, indicated by curly brackets and marked by the siglum {c, e.g.,

Jer 31:21.7 שִׁתִי	δὸς [38.21]
Jer 31:21.8 לִבֵּ/ךְ	καρδίαν σου [38.21]
Jer 31:21.9 לַ/מְסִלָּה	εἰς τοὺς ὤμους {οἴμους} [38.21]

In this case the emendation of ὤμους, 'shoulders,' into οἴμους, 'pathways,' seems more than plausible, since (a) in the Greek this interchange is minimal, (b) the Greek context actually demands a term like 'pathways,' and does not contain any element that would suggest 'shoulders.' Consequently, there is no reason to suggest a Hebrew reconstruction to match ὤμους.

On the other hand, some proposed emendations could fit a Hebrew text alternative to

the MT, e.g.,

Gen 49:6.5 בְּ/ קְהָלָ֑/ם	καὶ ἐπὶ τῇ συστάσει αὐτῶν
Gen 49:6.6 אַל	μὴ
Gen 49:6.7 תֵּחַ֣ד = תחר .dr <sp~>	ἐρείσαι {ἐρίσαι}
Gen 49:6.8 כְּבֹדִ֑/י =@ =v	τὰ ἥπατά μου

Since the root חרה actually is attested for this verse in the Samaritan Pentateuch, reading יחר, 'be angry,' the emendation of ἐρείσαι to ἐρίσαι, 'to quarrel, to rival,' seems timely, all the more so as the interchange ι/ει is extremely frequent (itacism).

14. Special Notations in the book of Job

The asterisk passages in Job are noted as {#}. Elements omitted by the Old Greek and added in Job by 'Theodotion' with asterisk are indicated by the notation {---%} at the end of the Greek line, e.g.,

Job 9:24.1 אֶרֶץ֮	---
Job 9:24.2 נִתְּנָ֪ה	παραδέδονται
Job 9:24.3 --+	γὰρ
Job 9:24.4 בְּ/יַד	εἰς χεῖρας
Job 9:24.5 רָשָׁ֥ע	ἀσεβοῦς
Job 9:24.6 פְּנֵֽי	πρόσωπα {---%}
Job 9:24.7 שֹׁפְטֶ֥/יהָ	κριτῶν αὐτῆς {---%}
Job 9:24.8 יְכַסֶּ֑ה	συγκαλύπτει {---%}
Job 9:24.9 אִם	εἰ δὲ {---%}
Job 9:24.10 לֹ֝֗א	μὴ {---%}

Job 9:24.11 הוּא= אֵ׳פוֹא	αὐτός {---%}
Job 9:24.12 מִי	τίς {---%}
Job 9:24.13 הוּא	ἐστιν {---%}

Since the notation includes the '---' sign, such lines are also counted as 'lack of representation' in the text before the 'Theodotonic' additions.

11. Special Notations in the book of Sirach (Ecclesiasticus)

The Hebrew material for Sirach consists of Qumran, Massada and medieval Hebrew manuscripts from the Cairo Geniza. For the Alignment these data have been encoded and aligned according to the text of *The Book of Ben Sira, Text, Concordance and Analysis of the Vocabulary* (Jerusalem 1973).[25] In addition we have introduced the data for ms F from the Genizah,[26] courtesy Ben Wright. For consistency, the encoding includes transcription of the *shin* as שׂ, although the manuscripts have ש only. Unlike the other books in the Alignment, the lack of a unified textus receptus necessitates the indication of different manuscripts, noted as follows:

1 - Geniza, ms B
2 - Geniza, ms B (margin)
3 - Geniza, ms A
4 - Geniza, ms C
5 - Geniza, ms D
6 - Geniza, ms E

[25] However, unlike the basic text of the Alignment, the present text follows the verse order and numbering of Rahlfs in chapters 30-36. The verse numbering of *The Book of Ben Sira, Text, Concordance and Analysis of the Vocabulary* has been added between braces.
[26] See A. A. di Lella, "The Newly Discovered Sixth Manuscript of Ben Sira from the Cairo Geniza," *Biblica* 69 (1988), pp. 226-238.

7 - Massada Scroll

8 - Massada Scroll (corrector)

9 - 11QPs(a) (ch. 51); 2Q18 (6:25-31)

0 - Geniza, ms F

In addition the following annotations are used:

*	uncertain or fragmentary letter
[ ]	reconstructed letter(s)
[..]	lacuna in ms or illegible letter(s)
-	doubts regarding reading of a particular letter, e.g. X*-Y*
> e.g.	pointed bracket with ms number indicates a reading which is lacking, QN)TY 9 >1 (Sir 51:18)
<< >>	addition in ms
{7}, etc.	indication of agreement between Hebrew ms 7, etc. and equivalent word in the LXX.

The text of 46:9, from ms B (Geniza) looks as follows in the Alignment:

Sir 46:9 ויתן/ו 1	καὶ ἔδωκεν
Sir 46:9 --+	ὁ κύριος
Sir 46:9 לכלב/ל 1	τῷ χαλεβ
Sir 46:9 עצמה 1	ἰσχύν
Sir 46:9 ועד/ו 1	καὶ ἕως

Sir 46:9 שׂיבה 1	γήρους
Sir 46:9 עמדה 1	διέμεινεν
Sir 46:9 עמ/ו 1	αὐτῷ
Sir 46:9 ל/הדריכ/ם 1	ἐπιβῆναι αὐτὸν
Sir 46:9 על 1	ἐπὶ
Sir 46:9 ב*מ*תי 1	τὸ ὕψος
Sir 46:9 ארץ 1	τῆς γῆς
Sir 46:9 ו/גם 1	καὶ
Sir 46:9 זרע/ו 1	τὸ σπέρμα αὐτοῦ
Sir 46:9 ירשׁ 1	κατέσχεν
Sir 46:9 נחלה 1	κληρονομίαν

The next sample, in ASCII notation, shows the complexity of the recording of the Hebrew sources:

Sir 42:10.1 B/BTWL/YH 712	E)N PARQENI/A⏐
Sir 42:10.2 PN 712	MH/POTE
Sir 42:10.3 TXL {7} TPWTH 1 T*T*P*T*H* 2	BEBHLWQH=⏐
Sir 42:10.4 ^^^ ^ =BYT)B*Y/*H* 7 B/BYT)BY/H {12}	KAI\ E)N TOI=S PATRIKOI=S AU)TH=S
Sir 42:10.5 ^^^ ^ =PN 71 PXZH 2	{..dMH/POTE}
Sir 42:10.6 ^^^ ^ =TZRY(7	E)/GKUOS GE/NHTAI
Sir 42:10.7 W/(L 7 W/B/BY*T* 1 [..]BYT 2	META\

Sir 42:10.8)[Y$]/H* 71 B(' 2 [..]L 1	A)NDRO\S
Sir 42:10.9 --+	OU)=SA
Sir 42:10.10 [..] 7 L' 2 L[..] 1 =?PN	MH/POTE
Sir 42:10.11 T&+H* {7} TN&H 2 L[..] 1	PARABH=|
Sir 42:10.12 ^ BYT)BY/*H* 7 B/BYT)BY/H 1	^^^
Sir 42:10.13 ^ PN 71 PXZH 2	^^^
Sir 42:10.14 ^ TZRY(7	^^^