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AN ANALYSIS OF THE LUCIANIC RECENSION OF THE GREEK ECCLESIASTES

A Dissertation

Presented to

the Faculty of

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by

Matthew Merritt Dickie

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APPROVAL SHEET

AN ANALYSIS OF THE LUCIANIC RECENSION

OF THE GREEK ECCLESIASTES

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To Crystal, my excellent wife.

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LIST OF ABBREVIATIONS

Anast	Anastasius Sinaita
Antioch	Antiochus Monachus
Anton	Antonius Melissa
Aq	Aquila
AS	*Aramaic Studies*
BDF	F. Blass, A. Debrunner, R. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature*
BETL	Bibliotheca ephemeridum theologicarum lovaniensium
Bib	*Biblica*
BIOSCS	*Bulletin of the International Organization for Septuagint and Cognate Studies*
CCSG	Corpus Christionorum Series Graeca
CCSL	Corpus Christionorum Series Latina
Chr	Johannes Chrysostomus
CT	Critical Text of Ecclesiastes
HSM	Harvard Semitic Monographs
HT	Hebrew text
IOSCS	International Organization for Septuagint and Cognate Studies
JTS	*Journal of Theological Studies*
LR	Lucianic Recension
LSJ	Henry George Liddell and Robert Scott, *A Greek-English Lexicon, with a Revised Supplement*, 9th ed., rev. Henry Stuart Jones with the assistance of Roderick McKenzie

LXX	Septuagint
Max	Maximus Confessor
MS(S)	manuscript(s)
MSU	Mitteilungen des Septuaginta-Unternehmens
NETS	*A New English Translation of the Septuagint*
OG	Old Greek
Pesch	Peshitta
PG	Patrologia Graeca (Paris: J.-P. Migne, 1857-66)
RB	*Revue biblique*
SBLSCS	Society of Biblical Literature Septuagint and Cognate Studies
Sef	*Sefarad*
STDJ	Studies on the Texts of the Desert of Judah
Sym	Symmachus
Tht	Theodoret
TLG	Thesaurus Linguae Graecae
TUGAL	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
VL	Vetus Latina
VT	*Vetus Testamentum*
VTSup	Supplements to Vetus Testamentum
Vulg	Latin Vulgate
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZAC	*Zeitschrift für Antikes Christentum*
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*

LIST OF BASIC SIGLA AND SYMBOLS

alii	other Greek witnesses
om	marks a variant omitted from the text
pr	marks a variant added before the text
tr	marks a transposition
+	marks a variant added after the text
>	marks a variant omitted from the text
*	marks the original reading of a text
c	marks a later correction
※	asterisk
α´	Aquila
σ´	Symmachus
θ´	Theodotion
𝔐	Masoretic Text

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PREFACE

I thank my supervisor, Professor Peter Gentry, who gave me an opportunity to work closely with his edition. The experience also gave me a front seat to observing a scholar whose expertise is rarely matched. Professor Gentry equipped me for research through coursework and an open-door policy that enabled me to understand this difficult topic. His greatest contribution is that he taught me how to read and understand the Bible in the original languages. He led me *ad fontem fontis*. This gift is priceless. If ever I could repay him, it would be through many years of preaching the Bible from the Greek New Testament, the Septuagint, and the Hebrew Bible.

I also thank Dr. Bernard Taylor, Professor Duane Garrett, and Professor James Hamilton for reading the dissertation. Their suggestions were helpful.

This dissertation could not have been completed without the support of Morningside Baptist Church in Valdosta, Georgia. I thank them for their encouragement and generosity. Similarly, I thank Tom and Brenda Kadel for their support and friendship.

My two sons, Collin and Caleb, must be thanked for relieving me from writing with frequent wrestling matches. My wife, Crystal Dickie, sacrificed much for the sake of my academic training. Yet, she managed to work, bear two sons, and complete a graduate degree. She is the excellent wife. Thank you.

Matthew Merritt Dickie

Louisville, Kentucky

May 2013

CHAPTER 1

INTRODUCTION AND METHODOLOGY

Aim of the Research

The present study focuses on the manuscript tradition of the Greek Ecclesiastes. Two major problems in particular will be addressed: (1) does a Lucianic recension (LR) exist among the extant witnesses? (2) If a LR exists, how does it fit with the history of the textual transmission, especially among the text groups of the Greek Ecclesiastes?

Text critical analysis of all the textual witnesses is based on the fundamental principle of *recensio*.[1] In brief, agreement in significant variation from the original text demonstrates genealogical relationship. In the course of preparation of a new critical edition of the Greek Ecclesiastes, Joseph Ziegler and Peter Gentry have established tentative text groupings among the witnesses.[2] As explained in the methodology, these groupings will be carefully tested. A collection of manuscripts tentatively designated the *b* group has characteristics normally belonging to the LR. This supposition will be evaluated in light of previous study of the LR. The conclusions of this study will contribute to Septuagintal studies and other disciplines in the following ways: (1) it will foster a better understanding of the textual transmission of Ecclesiastes, and (2) it will aid

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[1]Paul Maas, *Textual Criticism*, trans. Barbara Fowler (Oxford: Clarendon Press, 1958).

[2]Joseph Ziegler, "Der Gebrauch des Artikels in der Septuaginta des Ecclesiastes," in *Studien Zur Septuaginta—Robert Hanhart zu Ehren*, ed. Detlef Fraenkel, Udo Quast, and John Wm Wevers, MSU 20 (Göttingen: Vandenhoeck & Ruprecht, 1990), 109-10; Peter Gentry, ed., *Ecclesiastes*, Septuaginta Vetus Testamentum Graecum (Göttingen: Vandenhoeck & Ruprecht, forthcoming).

both biblical and patristic scholars by better clarifying what Bible was in use in Syria during the third and fourth centuries.

Background

Lucian of Antioch

The editorial work of Lucian of Antioch is found in both the Old and New Testaments.[3] Ancient testimonies about his life and work are conflicting.[4] Besides a fragment of an epistle and a fragment of his commentary on Job, nothing of Lucian's work has survived antiquity.[5] Jerome spoke well of Lucian.[6] Nonetheless, for reasons which are unclear, Lucian was excommunicated from the church.[7] He was acquainted with Arius, though the relationship seems to have been more influential for the latter.[8] At

[3]Lucian was born in Samosata, but his accomplishments at Antioch have linked his name with that city. For his work in the New Testament see Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3rd ed. (Oxford: Oxford University Press, 1992), 141; Kurt Aland and Barbara Aland, *The Text of the New Testament*, trans. Erroll F. Rhodes, rev. ed. (Grand Rapids: Eerdmans, 1989), 64-65.

[4]For the relevant ancient testimonies see Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Version of the Bible*, trans. Wilfred G. E. Watson (Leiden: Brill, 2000), 223-225; Bruce M. Metzger, "The Lucianic Recension of the Greek Bible," in *Studies in the Septuagint: Origins, Recensions, and Interpretations*, ed. Harry M. Orlinsky (New York: Ktav Publishing House, 1974), 272-74; Henry Barclay Swete, *An Introduction to the Old Testament in Greek* (Cambridge, MA: Cambridge University Press, 1900), 81.

[5]For a reproduction of the fragment of Lucian's commentary on Job, see Martin Joseph Routh, *Reliquiae sacrae, sive, auctorum fere jam perditorum: secundi tertiique saeculi post Christum natum quae supersunt. Accedunt synodi, et epistolae canonicae, Nicaeno Concilio antiquiores. Ad codices mss. recensuit, notisque illustravit*, 2nd ed. (Oxoni: E. Typographeo Acadamico, 1846-1848), 4:7-10.

[6]Jerome *Liber de Viris Inlustribus* 77, ed. Oscar von Gebhardt and Adolf Harnack, TUGAL 14 (Leipzig: J. C. Hinrichs, 1896), 41.

[7]ἀποσυναγωγὸς ἔμεινε τριῶν ἐπισκόπων πολυετοῦς χρόνου (Theodoret, *Historia Ecclesiastica* 1.3.16, in *Theodoreti Cyrensis Episcopi Opera omnia*, ed. J. -P. Migne, PG 82 [Paris: J. -P. Migne, 1859], 901).

[8] καὶ ζῆλος τοῦ κατὰ Ἀντιόχειαν Παύλου τοῦ Σαμοσατέως συνόδῳ καὶ κρίσει τῶν ἁπανταχοῦ ἐπισκόπων ἀποκηρυχθέντος τῆς Ἐκκλησίας ὅν διαδεξάμενος Λουκιανὸς (Thedt. *Hist. eccl.* 1.3.15, PG 82:900). From this statement, Metzger says that there might be a relationship between the Christological heresy of Paul of Samosata and Lucian's excommunication, since the former was excommunicated nearly at the same time as Lucian (Metzger, "The Lucianic Recension of the Greek Bible," 270). This view is not without controversy (see F. L. Cross, ed., *The Oxford Dictionary of the Christian Church*, 3rd rev., ed. E. A. Livingstone [Oxford: 2005], s.v. "Lucian of Antioch, St").

some time, Lucian reentered the church and died of martyrdom in Nicomedia during the persecution under emperor Maximinus.[9]

Testimonies about Lucian's work range from favorable to unfavorable. Jerome listed Lucian's text as the principle one at Antioch.[10] More often, though, he spoke pejoratively of Lucian's work. Jerome's comments were probably motivated by a desire to promote his own work in the field (i.e., Latin Vulgate).[11] The Medieval lexicographer Suidas suggested that Lucian made a new, Greek translation directly from a Hebrew text and that he was an expert in the Hebrew language.[12] Pseudo-Athanasius gave a more moderate description, saying that Lucian made use of Aquila, Symmachus, and Theodotion.[13] Today the scholarly consensus upholds the opinion of Pseudo-Athanasius.[14]

History of Research

Until the publication of Robert Holmes' and James Parsons' *Vetus Testamentum Graecum cum variis lectionibus* in the early nineteenth century, research on

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[9]Τῶν δ' ἀπ' Ἀντιοχείας μαρτύρων τὸν πάντα βίον ἄριστος πρεσβύτερος τῆς αὐτόθι παροικίας Λουκιανὸς ἐν τῇ Νικομηδείᾳ καὶ αὐτὸς, βασιλέως ἐπιπαρόντος, τὴν οὐράνιον τοῦ Χριστοῦ βασιλείαν λόγῳ πρότερον δι' ἀπολογίας, εἶτα δὲ καὶ ἔργοις ἀνακηρύξας (Eusebius *Historiae Ecclesiasticae* 8.13.55-56 in *Opera omnia quae exstant*, ed. J. -P. Migne, PG 20 [Paris: J. -P. Migne, 1857], 773). Also see Timothy D. Barnes, "The Date of the Martyrdom of Lucian of Antioch," *ZAC* 8 (2004): 350-53. Barnes sets the martyrdom on 7 January 312.

[10]*Constantinopolis usque Antiochiam Luciani martyris exemplaria probat* (Jerome *Incipit Prologus Sancti Hieronymi in Libro Paralipomenon* 9-10, in *Biblia Sacra Iuxta Vulgatam Versionem*, ed. R. Weber, et al. [Stuttgart: Deutsch Bibelgesellschaft, 1994], 546).

[11]Fernández Marcos, *The Septuagint in Context*, 224. This assessment, however, is not proof that Jerome was necessarily incorrect about the worth of Lucian's work (*contra* Fernández Marcos).

[12]Metzger, "The Lucianic Recension of the Greek Bible," 274.

[13]Ibid.

[14]John Wevers says, "Did *L* read Hebrew, i.e. did he independently compare the Hebrew to the LXX (in its *O* form)? I find no compelling evidence of such knowledge" (John William Wevers, "The *L* Text of Ezekiel," in *Studies in the Text Histories of Deuteronomy and Ezekiel*, MSU 26 [Göttingen: Vandenhoeck & Ruprecht, 2003], 115).

the LR was hindered by lack of evidence.[15] As evidence increased, scholars needed a method for locating recensions. Frederick Field and A. M. Ceriani compared biblical quotations from the Antiochian fathers with a selection of manuscripts in the historical books (19-82-93-108). They also researched texts which employed the Greek letter *lambda* (λ) and the Syriac letter *lamadh* (ܠ), which scribes used to mark attribution to Lucian. Both letters, however, may refer to either Λουκιανός (i.e., Lucian) or οἱ λοιποί (i.e., the other interpreters).[16] Their conclusion was that texts with the letter *lambda* contain readings similar to the Antiochian fathers.[17] These findings helped to crystallize a method for detecting the LR in any book: the presence of stylistic improvements and agreements with the Antiochian fathers.

Alfred Rahlfs made two enormous contributions toward assessing the LR in his studies on Kings and Ruth.[18] For Kings he listed manuscripts 19-82-93-108-127 as the principle witnesses to the LR, and for Ruth the witnesses were 59-127-314 and 19-108 from 4:11 to the end—a confirmation and correction of Lagarde, who used his research on the book of Ruth to establish the LR for the entire Octateuch.[19] All of the prophetic books and many of the apocryphal books contain the LR.[20] Joseph Ziegler's

[15]Siegfried Kreuzer, "Translation and Recensions: Old Greek, *Kaige*, and Antiochene Text in Samuel and Reigns," *BIOSCS* 42 (2009): 36; Metzger, "The Lucianic Recension of the Greek Bible," 276.

[16]Metzger, "The Lucianic Recension of the Greek Bible," 277; Fernández Marcos, *The Septuagint in Context*, 227.

[17]While subsequent scholarship has confirmed Field's and Ceriani's conclusions (Alfred Rahlfs, *Lucians Rezension der Königsbücher*, vol. 3 of *Septuaginta-Studien*, 2nd ed. [Göttingen: Vandenhoeck & Ruprecht, 1965]), the referent of λ and ܠ in the books of Kings is now considered to be a reference to the other interpreters (Natalio Fernández Marcos, "La sigla lambda omicron (λ) en I-II Reyes-Septuaginta," *Sef* 38 [1978]: 243-62).

[18]Rahlfs, *Lucians Rezension der Königsbücher*; Alfred Rahlfs, *Studie über den griechischen Text des Buches Ruth*, MSU 3 (Berlin: Weidmannsche Buchhandlung, 1922).

[19]Udo Quast, *Ruth*, Septuaginta Vetus Testamentum Graecum 4.3 (Göttingen: Vandenhoeck & Ruprecht, 2006), 45; Fernández Marcos, *The Septuagint in Context*, 227. Lagarde's research was still, of course, quite useful (Metzger, "The Lucianic Recension of the Greek Bible," 281).

[20]Fernández Marcos, *The Septuagint in Context*, 228.

work on the Writings (see below) has made further research possible. Claude Cox has shown that in the book of Job Lucian used a hexaplaric text and Theodotion's revision.[21] Cox's study is typical of current interest in the LR which seeks to answer what Lucian's base-text was and how it relates to the Hexapla.[22] John Wevers says, "It is fully possible that Lucian's recensional activity was basically limited to adding to his text from materials from Origen's hexapla."[23] Further evidence of dependence on the Hexapla is found in John Chrysostom's *Commentarius in Iob*, where Mario Cimosa cites many "hexaplaric elements" and "many traces of typical Lucianic improvements."[24]

In the Pentateuch, the LR has yet to be found.[25] J. Dahse concluded that the LR existed in manuscripts designated *fir* for Genesis.[26] Wevers, however, has shown that Dahse's methodology was incorrect.[27] The absence of the LR in the Pentateuch has prompted speculative hypotheses. Raymond Thornhill suggests that the LR did exist in the Pentateuch, but it was unable to compete with the perceived fidelity of Origen's text to the *Hebraica veritas*.[28] Fernández Marcos says that constant liturgical use prioritized

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[21]Claude E. Cox, "The Nature of Lucian's Revision of the Text of Greek Job," in *Scripture in Transition*, ed. Anssi Voitila and Jutta Jokiranta (Leiden: Brill, 2008): 442.

[22]For example, see Wevers, "The *L* Text of Ezekiel," 115-16. Wevers posits that in Ezekiel the *L* group has a text similar to the *O* group as its base.

[23]John W. Wevers, "Die Methode," in *Das Göttingen Septuaginta-Unternehmen* (Göttingen: Akademie der Wissenschaften, 1977), 16.

[24]Mario Cimosa, "John Chrysostom and the Septuagint (Job and Psalms)," in *XII Congress of the International Organization for Septuagint and Cognate Studies, Leiden 2004*, ed. Melvin K. H. Peters, SBLSCS 54 (Leiden: Brill, 2006), 129.

[25]John W. Wevers, "A Lucianic Recension in Genesis?" *BIOSCS* 6 (1973): 34-35.

[26]J. Dahse, "Zum Luciantext der Genesis," *ZAW* 28 (1910): 281-87. Manuscripts *fir* of the Larger Cambridge edition are manuscripts 53-56-129 of the Göttingen Septuagint.

[27]Wevers, "A Lucianic Recension in Genesis?" 23.

[28]Raymond Thornhill, "Six or Seven Nations: A Pointer to the Lucianic Text in the Heptateuch, with Special Reference to the Old Latin Version," *JTS* 10 (1959): 40.

the Pentateuch, so that the present text of the Pentateuch was standardized.[29] This standardization through liturgy, however, worked for the benefit of the LR in the New Testament and the book of Psalms, so that it became the standard Byzantine text of both books.[30]

The problem of Lucianic readings prior to the martyr's lifetime has puzzled scholars and has prompted different explanations. Lucianic readings may be found in Latin authors (Cyprian and Tertullian), Josephus, a manuscript from Qumran (4QSam^{a}), and the Peshitta.[31] These readings are valuable, because they represent a period of textual transmission that is "deprived of many later recensional elements."[32] As was the case for the LR, scholars have searched for proto-Lucianic readings primarily in the books of Reigns. Rahlfs' study of these books prompted him to admit the presence of proto-Lucianic readings in manuscripts boc$_2$e$_2$.[33] Dominique Barthélemy suggested that these manuscripts comprise the Old Greek whereas manuscripts which contain the *kaige* revision are, of course, revised.[34] Emanuel Tov posited that boc$_2$e$_2$ contained two layers.

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[29]Natalio Fernández Marcos, "Some Reflections on the Antiochian Text of the Septuagint," in *Studien zur Septuaginta—Robert Hanhart zu Ehren*, ed. Detlef Fraenkel, Udo Quast, and John Wm Wevers, MSU 20 (Göttingen: Vandenhoeck & Ruprecht, 1990), 221.

[30]Ibid; Joseph Rahlfs, *Der Text des Septuaginta-Psalters*, vol. 2 of *Septuaginta-Studien*, 2nd ed. (Göttingen: Vandenhoeck & Ruprecht, 1965).

[31]For example, in 2 Sam13:33 the Masoretic Text and most manuscripts of the Septuagint read 'Jonadab', but the LR and 4QSam^{a} read 'Jonathan'. Josephus has 'Jonathes' (Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint* [Grand Rapids: Baker Academic, 2000], 55 n. 23).

[32]M. Victoria Spottorno, "Josephus' Biblical Text for 1-2 Kgs," in *VI Congress of the International Organization for Septuagint and Cognate Studies*, ed. Claude E. Cox, SBLSCS 23 (Atlanta: Scholars Press, 1986), 284. Spottorno's comment speaks to the character of the Lucianic text in the *Antiquities of the Jews*.

[33]Rahlfs, *Lucians Rezension der Königsbücher*; also see Emanuel Tov, "Lucian and Proto-Lucian: Toward a New Solution of the Problem," *RB* 79 (1972): 101. Manuscripts boc$_2$e$_2$ of the Larger Cambridge edition correspond to manuscripts 19-82-127-93 of the Göttingen Septuagint.

[34]Ibid., 102. Barthélemy's theory extends not just to the proto-Lucianic text but also to some parts of the LR (Dominique Barthélemy , *Les Devanciers d'Aquila*, VTsup 10 [Leiden: Brill, 1963], 127). In a more recent study, Siegfried Kreuzer agreed with Barthélemy's theory, even though he used a different approach (Kreuzer, "Translation and Recensions," 34-51).

The first layer was the LR, and the second layer was either the Old Greek or another Old Greek translation.[35] Therefore, Tov did not find evidence for a proto-Lucianic text in those manuscripts. Nonetheless, Fernández Marcos says, "I think that the proto-Lucianic is a fact."[36] In the book of Psalms Albert Pietersma found no evidence for proto-Lucian.[37]

Adequacy and Accessibility of Resources

Until recently, this study would have been impossible; but with the forthcoming publication of Ecclesiastes in the Göttingen Septuagint, the manuscript tradition will be accessible. The editor of the edition, Professor Peter Gentry, has kindly shared his drafts for the purpose of researching the topic. Like all editions of the Göttingen Septuagint, Professor Gentry's edition includes an apparatus with variants found in text groups, single Greek witnesses, citations from Greek and Latin authors, and daughter versions. It is the primary tool for conducting research on the Greek Ecclesiastes.

There are available relevant editions of the Antiochian fathers by J. -P. Migne. None of them are critical. Antochian fathers, who cited Ecclesiastes and whose citations are extant, include John Chrysostom, Theodoret, Antiochus Monachus, Maximus Confessor, Antonius Melissa, and Anastasius Sinaita.[38]

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[35]Tov, "Lucian and Proto-Lucian," 103, 109. Tov's assessment highlights how important it is, methodologically speaking, that one correctly assume either the existence of one Old Greek translation (Lagarde) or the existence of many Old Greek translations (Kahle).

[36]Fernández Marcos, *The Septuagint in Context*, 235.

[37]Albert Pietersma, "Proto-Lucian and the Greek Psalter," *VT* 27 (1977): 66.

[38]Editions relevant for research include the following: Theodoret, *Theodoreti Cyrensis Episcopi Opera Omnia*, ed. J. -P. Migne, PG 80-84 (Paris: J. -P. Migne, 1860); John Chrysostom, *Joannis Chrysostomi Archiepiscopi Constantinopolitani Opera Omnia Quae Exstant*, ed. J. -P. Migne, PG 47-64 (Paris: J. -P. Migne, 1858-1860); Anastasius Sinaita, *Anastasii, Cognomento Sinaitae, Patriarchae Antiocheni Opera Omnia*, ed. J. -P. Migne, PG 89 (Paris: J. -P. Migne, 1860); Maximus Confessor, *Maximi Confessoris Opera Omnia*, ed. J. -P. Migne, PG 90-91 (Paris: J. -P. Migne, 1860); Antonius Melissa, *Sapientissimi et Doctissimi Eustathii Thessalonicensis Metropolitae Opera Quotque Argumenti Sunt Ecclesiastici Accedunt Antonii Monachi Cognomento Melissae Loci Communes Ex Sacris et Profanis*

Sources which are helpful for discovering and analyzing proto-Lucianic readings include Old Latin readings and the Peshitta. Sources which preserve Old Latin readings, which are relevant for the present study, include the Bible text of Jerome's commentary on Ecclesiastes[39] and citations from the Latin fathers. There are other witnesses to the Old Latin, but contamination from hexaplaric readings and the paucity of the readings renders them as precarious witnesses for the purpose at hand. Variants found in the infrequent citations of Ambrose and readings found in La^{160}, a manuscript which preserves 26 verses of the Greek Ecclesiastes, are included in Professor Gentry's edition.

Methodology

Discovering and Analyzing the LR

Briefly stated, the method for discovering the LR and assessing its place in the textual transmission is as follows: (1) determine the textual affiliations of the *b* group with special attention given to the *O* group; (2) list the variants of the *b* group and determine whether the readings evince known characteristics of the LR; (3) identify and analyze manuscripts which are related to *b*; (4) compare *b* and its congeners with the Antiochian fathers and search for unique variants among the citations which may be Lucianic; (5) search Old Latin witnesses and the Peshitta for possible proto-Lucianic readings.

Auctoribus Collecti, ed. J. -P. Migne, PG 136 (Paris: J. -P. Migne, 1865); Antiochus Monachus, *Anastasii, Cognomento Sinaitae, Patriarchae Antiocheni Opera Omnia*, ed. J. -P. Migne, PG 89 (Paris: J. -P. Migne, 1860).

[39]M. Adriaen, ed., *S. Hieronymi Presbyteri Commentarius in Ecclesiasten*, CCSL 72 (Brepols: Turnhout, 1959), 247-60. On Jerome's commentary being representative of the Old Latin, see Peter J. Gentry, "The Relationship of Aquila and Theodotion to the Old Greek of Ecclesiastes in the Marginal Notes of the Syro-Hexapla," *AS* 2 (2004): 158.

General Remarks

A method for detecting the LR must overcome three general obstacles: (1) the LR has not been found in all books of the Bible; (2) its manuscript evidence is inconsistent from book to book; (3) the linguistic and literary characteristics of the LR are fluid.[40] In order to overcome the first obstacle, which is part of the aim of this dissertation, one must find an Archimedean point from which to overcome the second and third obstacles.

In most analyses of the LR, proof of its existence lies in linguistic characteristics which are typical of the LR in other books of the Bible and readings similar to the Antiochian fathers. The former is a key trait of the LR and is indispensable. The latter, however, is not crucial for discovering the presence of the LR, especially if it can be demonstrated that the Antiochian fathers intentionally avoided Lucianic readings.[41] Hence, to overcome the third obstacle (i.e., the fluidity of the linguistic characteristics of the LR), one must look to studies on the LR in other books of the Bible. The pool of evidence from the Antiochian fathers is meager for Ecclesiastes. Therefore, they are not as helpful in the present study as they have been in studies of the historical and prophetic books. Their paucity, however, is no great obstacle, since recent studies on the LR have used Origen's text as a gauge for confirming what Lucian's base text was. Hence, the two criteria of locating the LR (i.e., the presence of Lucianic style and agreement with the Antiochian fathers) can be changed to the presence of Lucianic style and agreement with Origen's text. This change should not be viewed as a compromise, but as a concession to the hexaplaric nature of the LR. Using Origen's text as a control serves a similar purpose to using citations from the Antiochian fathers.

[40]Fernández Marcos lists the obstacles as features of the Antiochian text, also known as the Lucianic text (Fernández Marcos, "Some Reflections on the Antiochian Text of the Septuagint," 220-24).

[41]This avoidance occurs in Sirach (Joseph Ziegler, "Hat Lukian den griechischen Sirach rezensiert?" *Bib* 40 [1959]: 215-16).

Nevertheless, it will be shown that citations from the Antiochian fathers preserve Lucianic readings.

The second obstacle (i.e., the inconsistency of the manuscript evidence from book to book) gives the appearance that locating the LR in the manuscripts is largely a blind endeavor. This challenge has been lessened by the work of Joseph Ziegler and Peter Gentry. Ziegler has shown that the LR does exist for the books of the Wisdom of Solomon and Sirach. In the Wisdom of Solomon, Ziegler lists manuscripts 248-637 (*L*) and the sub-group 106-130-261-545-705 (*l*) as Lucianic.[42] Ziegler's *l* group bears some similarities with Professor Gentry's *b* group in Ecclesiastes (106-125-130-261-545).[43] The *l* group in Sirach (106-130-545-705) is also similar to the *b* group in Ecclesiastes.[44] It is well-known that books of a similar order and subject matter were commonly grouped together.[45] Therefore, the *b* group is an appropriate place to begin searching for the LR in Ecclesiastes.

The characteristics of the LR are well known. Hanhart's and Zeigler's schemes of classification are an excellent place to begin.[46] They first list variants which

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[42]Joseph Ziegler, ed., *Sapientia Salomonis*, Septuaginta Vetus Testamentum Graecum 12.1 (Göttingen: Vandenhoeck & Ruprecht, 1962), 56.

[43]Gentry, *Ecclesiastes*, forthcoming.

[44]Joseph Ziegler, ed., *Sapientia Iesu Filii Sirach*, Septuaginta Vetus Testamentum Graecum 12.2 (Göttingen: Vandenhoeck & Ruprecht, 1965), 64.

[45]A statement from Jerome confirms that Ecclesiastes circulated with the Wisdom of Solomon and Sirach, though the latter two were formally excluded from the *tria Solomonis volumina* (Ecclesiastes, Proverbs, and Song of Songs) for reasons related to the canon: *Fertur et* παναρετος *Iesu filii Sirach liber, et alius* ψευδεπιγραφος, *qui Sapientia Salomonis inscribitur. Quorum priorem et hebraicum repperi, non Ecclesiasticum ut apud Latinos, sed Parabolas praenotatum; cui iuncti erant Ecclesiastes et Canticum canticorum, ut similitudinem Salomonis non solum librorum numero, sed et materiarum genere coaequaret* (Jerome *Incipit Prologus Sancti Hieronymi in Libris Salomonis* 13-21, in *Biblia Sacra Iuxta Vulgatam Versionem*, ed. R. Weber, B. Fischer, I. Gribomont, H. F. D. Sparks, and W. Thiele [Stuttgart: Deutsch Bibelgesellschaft, 1994], 957). See also, Emanuel Tov, *Scribal Practices and Approaches Reflected in the Texts from the Judean Desert*. Edited by Florentino García Martínez, STDJ 54 (Leiden: Brill, 2004), 165.

[46]Robert Hanhart, *Text und Textgeschichte des 2. Esrabuches*, MSU 25 (Göttingen: Vandenhoeck & Ruprecht, 2003); Joseph Ziegler, *Ezekiel*, Septuaginta Vetus Testamentum Graecum 16.1 (Göttingen: Vandenhoeck & Ruprecht, 1977), 48-57.

evince an alteration according to the MT or the supposed Hebrew *Vorlage*. These alterations consist of additions and variations of words.[47] Second, they list variants that show stylistic revisions common to the LR. The kinds of stylistic improvements are fluid, and any classification must admit only variants which contribute to a more stylistic text. Characteristics which show a concern for Greek style include additions of various sorts,[48] additions of personal pronouns, additions of the article, additions of conjunctions and particles, changes in vocabulary, changes of prepositions, changes from simplex to compound forms of verbs or vice versa,[49] various morphological changes in verbs, changes of particles, and a preference for Attic forms.

The present study does not adopt Hanhart's and Ziegler's criterion that the LR is evinced when Greek variants agree with the HT. The CT of the Greek Ecclesiastes, which is the best representation of the OG, is in meticulous agreement with the HT. The translator adopted a formal equivalence approach, which at times made the Greek text difficult to understand. Many of the variants in the *b* group are concerned with remedying this problem. The scholarly consensus is that Lucian did not consult a Hebrew source. Scholarly consensus also acknowledges that Lucian likely used readings from Origen's Hexapla.[50] Hence, comparison with the HT is secondary to the task at hand. Examining the relationship between Lucianic readings and the HT may expose the motive of the recensor, but it does not give direct access to his method.[51]

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[47]Ziegler lists not just lexemic changes, but also changes with verbs (e.g., mood, person, tense) and nouns (e.g., case, number, etc). Many of these changes are attributable to readings from Aquila, Symmachus, or Theodotion. Sometimes these alterations result in different readings from the MT, which are attributable to concerns for proper Greek grammar and style. Doublets in the text also arise because of Lucian's method.

[48]These additions are very general and include everything from prepositional phrases to participles. The impression is that Lucian wanted to clarify the sense (Ziegler, *Ezekiel*, 52-53).

[49]Some nouns follow this tendency as well (ibid., 55).

[50]Wevers, "The *L* Text of Ezekiel," 115.

[51]Compare Fernández Marcos' words that "Lucian's main concern focuses rather on stylistic improvement or clarification of the sense, and the completion of the text, according to the Hebrew, that is

General Format

Two studies were instructive for obtaining a method for locating and assessing the LR. The first was Bernard A. Taylor's *The Lucianic Manuscripts of 1 Reigns*.[52] Taylor distinguishes kinds of variants based on whether they are additions, omissions, transpositions, or substitutions. After placing the variants in the appropriate groups, he analyzes the textual affiliations of the witnesses. Furthermore, he assesses the characteristics of the variants with attention given to grammar and style. Taylor's approach is advantageous for the present study, because it provides a rigorous scheme of classification which integrates the twin concerns of Lucian: fidelity to his source (i.e., the LXX and the Hexapla) and fidelity to his readers (i.e., grammatical and stylistic improvements). The method will be adopted in the present study using Professor Gentry's critical edition as the base text. The second study was Sebastian P. Brock's *The Recensions of the Septuagint Version of I Samuel*.[53] Brock's work distinguishes citations of the Antiochian fathers based upon how they relate to *L* and the LXX. His criteria have been modified into the following four groups: (1) a citation agrees with *b* against the CT; (2) a citation agrees with the CT against *b*; (3) a citation disagrees with *b* and the CT; and (4) a citation agrees with a fragmented *b* group against the CT. The groups are umbrella-categories under which an assessment of textual affiliations and textual improvements may be analyzed.

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lacking in the Old Greek" (Natalio Fernández Marcos, "On Symmachus and Lucian in Ezekiel," in *Interpreting Translation: Studies on the LXX and Ezekiel in Honour of Johan Lust*, eds., F. García Martínez and M. Vervenne, BETL 213 [Leuven: Leuven University Press, 2005], 160). Lucian's concern for the Hebrew text is not without controversy. The nature of proto-Lucianic readings has prompted some scholars to suggest that Lucian was working from a base text that was more similar to its Hebrew *Vorlage* than Origen's Septuagint (José Ramón Busto Saiz, "The Antiochene Text in 2 Samuel 22," in *VIII Congress of the International Organization for Septuagint and Cognate Studies*, eds. Leonard Greenspoon and Olivier Munnich, SBLSCS 41 [Atlanta: Scholars Press, 1992], 131-43).

[52]Bernard A. Taylor, *The Lucianic Manuscripts of 1 Reigns*, vol. 2, HSM 51 (Atlanta: Scholars Press, 1993).

[53]Sebastian P. Brock, *The Recensions of the Septuagint Version of I Samuel* (Turin: Silvio Zamorani, 1996).

Description of Significant Greek Witnesses

The minuscules which comprise the *b* group (106-125-130-261-545) date from AD 1150 onward. The descriptions of the witnesses as they will appear in Proferssor Gentry's *Einleitung* are as follows:

106 Ferrara, Bibl. Comun., 187 I; XIV. Jh. Sigel bei Br.-M.: p.

125 Moskau, Staatl. Hist. Mus. (GIM), Syn. Bibl., Gr. 30; XIV. Jh. Auf Bl. 262a — 264b ist Eccl. mit größeren Auslassungen. Inhalt: 1:1 — 2:23 3:17 — 4:8 5:17 — 6:12 7:13 — 8:4a 9:7 — 9:18 10:4 — Schluß. Sigel bei H.-P.: 125 (where overlap exists, 125=107).

130 Wien, Nat. Bibl., Theol. gr. 23; XII.—XIII. Jh. Sigel bei H.-P.: 131, bei Br.-M.: s.

261 Florenz, Bibl. Laur., Plut. VII 30; Geschrieben 1323.

545 Paris, Bibl. Nat., Gr. 18; XIII. Jh.

MS 125 does not contain the entire text of the Greek Ecclesiastes. Nonetheless, the witness often agrees with MS 261. When the two witnesses agree, especially against other manuscripts in the group, agreement will be indicated by coupling MS 125 with a prime symbol (125´). It is the format used in Professor Gentry's edition.

One other minuscule, MS 443, has been tentatively identified as a congener of *b*.[54] The manuscript antedates the earliest witness in the *b* group, MS 130, by about 200 years. It is a complete manuscript which has the following description in Professor Gentry's forthcoming edition: Mailand, Bibl. Ambr., B. 68 sup.; X. Jh. MS 443 will be studied for Lucianic readings.

The other witnesses to the Greek Ecclesiastes are fully described in the *Einleitung* of Professor Gentry's forthcoming edition. A list of the text groupings will suffice for the present study. The following list shows the relationships between manuscripts. It is a helpful guide for understanding how to read the lists in chapters 2-4.

[54]The identification again originates with Professor Gentry.

Text Groupings

Uncials and Papyri: B-S A C 3010 818 870 969 992 998

Congeners of B:

68´ = 68-534
68" = 68-613
68˝ = 68-534-613 (602 = a copy of 613)
534´ = 534-613

Recensions and Manuscript Groupings:

O = V-253-475-637 + 411
L = 106-125-130-261-545 (125´ = 125-261)
C = 139-147-159-299-390-415-503-504-522-540-560-563-571-574-732-798
cI = 157-425-601-609-797 (157´ = 157-797)
cII = 260(149 = a copy of 260)-295(from 3:12)-371-561-752 (from 3:12)
C´ = C + cI
C˝ = C + cI + cII
d = 254-342-357-754 (254´ = 254-754)
k = 46-337-631 (46´ = 46-631)

Pairs of Manuscripts

248´ = 161-248
248˝= 248´-252
296´ = 296-548
336´ = 336-728
766 = 766^{I}-766^{II}

Mixed Codices: 155 311 338 339 359 443 539 542 543 547 549 645 698 705 706 770 788 795 3011 (125^{II} = a copy of 542)

Versions: Hi Aeth AGeo Arab Arm CPA Fa Sa (Co) Pesch Syh Vulg

Later Jewish Revisors: α´ σ´ θ´ = οἱ γ´ // οἱ λ´

Printed Editions: Ald (= 68) Compl (= 248) Sixt (= B) Gra H-P Ra

Textual Affiliations

This study follows the published textual histories, which correspond to the editions of the Göttingen LXX, as a guide for showing the relationships between the text groups and other Greek witnesses.[55] The *b* group, which is meticulously examined in a

[55]For example, see John William Wevers, *Text History of the Greek Exodus*, MSU 21 (Göttingen: Vandenhoeck & Ruprecht, 1992).

separate analysis, is excluded from the analysis of the other text groups, though attention is given to how groups relate to *b*. The general analysis of the text groups isolates variants based upon how many witnesses agree with a select group. The analysis includes four categories: (1) unique readings in a text group; (2) agreements between a text group and manuscripts which do not constitute a group; (3) agreements between a text group and one other text group with support from scattered witnesses; and (4) agreements between a text group and multiple groups with scattered support from other Greek witnesses.

In order to supplement the analysis of the text groups, the principle of *recensio* will be used. Paul Maas defines *recensio* as establishing "what *must* or *may* be regarded as transmitted."[56] Establishing what has been transmitted is a complicated task, especially with the Septuagint where inadvertent mixture and contamination abound as a result of Origen's work and later copying.[57] *Recensio* involves determining the relationships between witnesses (i.e., establishing text groupings) and determining how they inform the reproduction of exemplars and archetypes. *Recensio* is the work of the editors of the volumes of the Göttingen Septuagint. It is a necessary step to *examinatio*, the discovery of what "may be considered as giving the original."[58]

In order to test Ziegler's and Professor Gentry's text groupings of the witnesses, this dissertation will employ a genealogical model developed by James D. Price.[59] Price has created software which uses graph theory to produce a genealogical

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[56]Maas, *Textual Criticism*, 1.

[57]See Peter J. Gentry, "Old Greek and Later Revisors: Can We Always Distinguish Them?" in *Scripture in Transition: Essays on Septuagint, Hebrew Bible, and Dead Sea Scrolls in Honour of Raija Sollamo*, ed. Anssi Voitila and Jutta Jokiranta (Leiden: Brill, 2008), 301-27.

[58]Maas, *Textual Criticism*, 1.

[59]Price kindly made his software available for the present study. See James D. Price, "Textual Criticism: A Genealogical Model" (paper presented at the Southeastern Division of The Evangelical Theological Society, Charlotte, NC, 3 April 2009).

tree (i.e., a stemma) for a book of the Bible. The model establishes a genealogical relationship between witnesses and not variants alone. Price's software reconstructs exemplars from witnesses that share similar variants. Therefore, the software is a useful tool for applying the text critical principle of *recensio*. For example, the results from this software have confirmed Professor Gentry's belief that in Ecclesiastes manuscripts 260 and 149 form a pair (260-149) and that they are related to the *cII* group. Price's software offers the potential for greater precision and may help to establish genealogical relationships hitherto unknown. For example, in the Wisdom of Solomon the corrector of codex Sinaiticus (S^c) is closely related to the *O* group and, therefore, informs the textual history of the LR.[60] For Ecclesiastes, the genealogical model may help to clarify this relationship (i.e., S^c and the *O* group) and others. All of the tentative text groupings will be tested using Price's software.

Price's program is especially suited for work in New Testament textual criticism—specifically the apparatus of the Nestle-Aland edition. In order to use the software on the apparatus of Professor Gentry's Göttingen edition, modifications needed to be made. Professor Gentry, Price, and the present writer collaborated to ensure that the results of the computer analysis would be accurate. The software cannot evaluate internal evidence. The CT of Professor Gentry's edition rightly serves as the base text for the software. Therefore, his work supplies what is lacking in the software—evaluation of internal evidence. Price's software evaluates external evidence by considering the witnesses' dates of composition, languages, portions of extant text, and variations from the CT.

The purpose of the program is to yield how the autograph may have read based upon a stemma created by the software. The proposed autograph, however, is not important for the task at hand, namely comparing witnesses for the purpose of identifying

[60]Ziegler, *Sapientia Salomonis*, 50-58.

textual relationships (i.e., text groups and congeners). Price was made aware of this task and provided valuable help for understanding how to interpret the data, which is often too finely characterized by the creation of exemplars and many parent texts. For this reason, exemplars are not especially important for understanding the results; rather, the witnesses' proximity to each other in the genealogical tree is the guide adopted in the present study.

Contribution

The conclusions of this dissertation, as stated in the introduction, will contribute to a better understanding of the textual transmission of Ecclesiastes and to a better understanding of what Bible was in use in Antioch. Both of these contributions are significant, since the former addresses the transmission of a text whose canonical status is debated,[61] and the latter has implications for methods of scriptural interpretation that were popular in Antioch.[62]

[61]Fernández Marcos says, "We still lack critical editions of Proverbs, Qoheleth, and Song of Songs, and it would be quite interesting to know the text history of the latter two which had some difficulties in being accepted into the Hebrew canon, particularly if it is true that their translation originated in the circles of the Palestinian rabbinate in the 1st century A.D." (Fernández Marcos, "Some Reflections on the Antiochian Text of the Septuagint," 226).

[62]"Even apart from its value for reconstructing the OG or the original Hebrew, the Lucianic recension is important in that it represents the LXX as it was known in large parts of ancient Christianity" (Jobes and Silva, *Invitation to the Septuagint*, 161); F. L. Cross, ed., *The Oxford Dictionary of the Christian Church*, 3rd rev., ed. E. A. Livingstone [New York: Oxford, 2005], s.v. "Antiochene theology").

CHAPTER 2
CHARACTERISTICS OF *b*

According to the methodology established earlier, the following analysis is divided into five major sections: (1) additions, (2) omissions, (3) transpositions, (4) substitutions, and (5) a separate analysis of the Greek preposition σύν, which translates the Hebrew object marker את. Each major section is sub-divided into two: (1) the textual affiliations of *b* and (2) the character of the variants in *b*. The first analysis examines *b* as a nearly unified group—the majority variants, and then as a fragmented group—the minority variants. The second analysis also examines the majority and minority variants separately. It further distinguishes between variants of single words and multiple words. The evidence will show that in Ecclesiastes *b* is a true recension which has hexaplaric influence, but not to the demise of good Greek grammar and style.[1] It should be noted that a variant is always designated from the vantage point of the CT. Chapter and verse references in analyses and running texts are always referring to the corresponding lists which are placed at the beginning of each of the five sections. When a verse has multiple variants which could confuse the reader (e.g., 7:21), then the CT and variant are cited (e.g., 7:21 καρδίαν] pr την). References which include specific lines (e.g., 2:1b) refer to lines in the CT.

[1]Ziegler notes that Lucian did not sacrifice good Greek style and grammar to preserve Hexaplaric readings (Joseph Ziegler, *Ezekiel*, Septuaginta Vetus Testamentum Graecum 16.1 [Göttingen: Vandenhoeck & Ruprecht, 1977] ,51); similarly Hanhart notes that alignment to the HT was subordinate to producing proper Greek (Robert Hanhart, *Text und Textgeschichte des 2. Esrabuches*, MSU 25 [Göttingen: Vandenhoeck & Ruprecht, 2003], 21).

Additions

Unlike Sirach, where Ziegler notes an abundance of smaller and larger additions corresponding to the HT via the hexaplaric recension, most additions in Ecclesiastes are different from a text based on *O* and rarely correspond to the HT.[2] This situation is undoubtedly due to the nature of the original translation of the Greek Ecclesiastes, a text characterized by extreme formal equivalence. Many of these variants in *b* may have already existed in the group's base text, which may be extant or lost.[3]

List 1. Additions in *b*

1:2 ματαιότης ματαιοτήτων 1°] + τα παντα 261*

1:6 κυκλοῖ κυκλῶν πορεύεται] pr και 130 613

1:7 τόπον] pr τον C 637-411 *b C´´* (299) 68 248´ 296´ 311 336´ 338 443 542 543 547 549 645 698 705 766^{II} 788 795 Ol = Sixt

1:10 ὅς] + αν *b* 443

1:15 δυνήσεται 1° 870] + του S^{c} A *O*-411 *b*$^{(-106^{txt}\ 125)}$ *cII k* 68' 248´ 252 296´ 311 338 339 539 542 543 547 549 705 706 766 770 788 795 Dam Did Met I.17,2 Ol^{-H} (που Ol^{H}) AGeo (sed hab GregNy 303,12 PetA 473 = Ald)

1:15 δυνήσεται 2° 870(vid)] + του A *O*$^{-V}$-411 *b*$^{(-106^{txt}\ 125)}$ *cII k* 68' 248´-252 296´ 311 336´ 338 339 443 539 542 543 547 549 645 698 706 766 770 788 795 Dam Did 25,28 Met$^{lem\ et\ com}$ I.17,3,12 GregNy 304,22 305,9^{te} Ol$^{-\Delta IK}$ AGeo (sed hab GregNy^{lem} 304,7 GregNy^{com} 305,9^{ap} PetA 473 = Ald)

1:16 τῷ λέγειν] pr εν *O*$^{-253}$ *C´* 130 336 443 Ol^{Hc} Sa^{I} Syh

1:16 καρδία] pr η 637 545 357 338 698 705 752 795 Ol^{AHc} Clem II 37 Dion 212 GregNy 308,11^{te} Co

1:17 καρδίαν] pr την V 798^{c} 130 *cII* 754 698 766 GregNy 308,14

2:2 τῷ Bas III 961] + δε 475 *b*

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[2]Joseph Ziegler, "Hat Lukian den griechischen Sirach rezensiert?" *Bib* 40 (1959): 219.

[3]About peculiar variants in the *L*-text of Sirach, Ziegler says, "Aber bei diesen ist es leicht möglich, dass sie in einer uns nicht mehr bekannten Rezension des hebr. Textes einmal standen" (ibid.).

2:3 κατεσκεψάμην] + τε τουτο 261

2:3 καρδία] pr η *O*$^{-253}$ *b* 299-*cII* 357 311 338^{c} 645 698 766 Dion GregNy 312,7 Ol^{AIKM}

2:3 ἐν] pr με S^{c} 998 *O*-411 *b C´´ d k* 68’ 248´ 296´ 311 336´ 338 443 542 547 645 706 766 795 Did 33,24 GregNy 312,8 Ol^{N} Hi Fa$^{1\ 2}$ Sa^{I}

2:15 ὅτι — ματαιότης] διοτι αφρων εκ περισσευματος λαλει 534: homoiar (16a); + διοτι (> Aeth; + ο B-613 998 *d* Sa^{I}) αφρων εκ (+ του 613) περισσευματος (+ καρδια AGeo) λαλει (+ (sub ∽ Syh) οτι (και ιδου pro οτι Syh) και γε τουτο ματαιοτης *O* Syh) B-613 998 *O d* 336´ 542 766^{II} Aeth AGeo Arab Sa^{I} Syh (sed hab Hi^{lem} 269,271s) = Pesch, contra 𝔐; pr (sub ÷ 788 (οὐ κεῖται παρ’ ἑβραίοις 788^{mg}); + και 299) διοτι (οτι Dion^{com} 221 GregNy 364,19; > Dam; + ο 390-574-601-*cII* GregNy 361,18^{ap} 364,19^{ap}) αφρων (ανος 547^{txt}) εκ περισσευματος λαλει (+ οτι αφρων εκ περισσευματος λεγει post fin 443) rel (Hi^{LXX} 269,285-289 GregNy 361,18 364,19 Met$^{lem\ et\ com}$ II.6,6s,102s II.7,7s Ol Proc *CatP* 22,154 Arm$^{te\ et\ ap}$) = Ra: ex Matth 12$_{34}$ (par Luc 6$_{45}$)

2:17 ἐμίσησα] + εγω (sub ∽ Syh) *b* 798-*cII* 547 Ol Syh: ex (18a)

2:17 σὺν τὴν ζωήν] συν (+ εν 125) τη ζωη V 797 125´ GregNy 362,6^{ap} 366,20^{ap} Ol^{N}

2:17 σὺν τὴν ζωήν] + μου 125-261* Theog VI 155 AGeo Sa^{I} = Vulg

2:19 καί 2° 155 311 336´ 338 645 GregNy 368,7^{ap} Hi Sa^{I} Syh = Ra 𝔐] absc 998; + η V 357 548; + ει rel (Dam GregNy 362,11 368,7^{te} Met II.8,12)

2:21 μόχθος Ol^{EIK}] pr ο *O*$^{-253}$ *b* 299-*cII* 338 534´ 698 766^{II} Dam$^{H^aT}$ Ol^{ABΓZHΘN}

2:21 δώσει] pr καί *b* 443, contra 𝔐

2:24 ὅ B-S*-68´ 998 542^{txt} (γρ′) 645 GregNy 363,22^{te} 370,20^{te} Ol^{EIKMN} AGeo Fa$^{1\ 2}$ Sa^{I} Syh^{txt} = Gra Ra] πλην ος 637 *b*$^{(-125)}$; ει μη (μοι Dam^{R}) ος (ως Dam$^{M^M}$) *k* 443* Dam$^{-KM^P}$ Fa^{1}

2:24 καί 2° *O C´ k* 336´ 338 542 645 705 752 766^{II} Anast 593 Dion$^{lem\ et\ com}$ 224 GregNy 363,22 370,20 Met II.12,2 Ol^{-EIKMN} Proc *CatP* 24,198 PsPros *Voc* 1 Hi AGeo Arm^{te} Syh = Ald 𝔐] + ος *L*$^{(-125\ 261)}$ Dam$^{-KM^PV^{VMi}}$

3:1 χρόνος S* 253 GregNy 374,18^{ap} PsChr = Ra 𝔐] absc 998 Did^{lem}; χρονοις V GregNy 372,21^{ap} 373,15^{ap} ; pr ὁ rel (Bas III 424 Cyr X 408 Dam Met$^{lem\ et\ com}$ III.1,2,26,49, III.2,1 GregNy 372,21^{te} 373,15^{te} 374,18^{te} Ol Or X 11,16)

3:2 καιρός 1°] pr και S* 545: dittogr

3:2 πεφυτευμένον B-S*-68 998] πεφυτευμένα V; pr το rel (Dam Did 86,7 GregNy 381,20 Met III.2,7 Ol Arm = Ald)

3:11 ἐποίησεν] pr ἅ B-68˝ S^{c} A C 870 *O*$^{-637}$-411 *b*$^{-(125)\ 261}$ *C*˝$^{-797}$ *d* 248˝ 252 296˝ 311 336˝ 338 339 542 543 547 549 698 705 706 788 Dam$^{TL\,c}$ Did 90,27 Met III.14,4 GregNy 438,2^{te} 440,2^{te} Ol PsChr 74,47 Cass *Co* 23,3,2 PsAug *s* 102,3 (sed hab Hi = Ra) Arab

3:11 ἐποίησεν] pr ὅσα 998 261

3:13 δόμα B-68˝ C 3010 998 Fa^{1} Sa^{I} Hi = 𝔐] pr τουτο (+ το GregNy 441,18^{ap} AGeo; + δε GregNy 441,18^{ap}) rel (AGeo Arm) = Vulg: cf 5$_{18e}$

3:18 καρδίᾳ] pr τη 540 *b*

3:18 δεῖξαι] + αυτους *b* 795 Arab (vel + αυτοις): ex (18c)

3:19 υἱῶν] pr των 998 130 *C*˝$^{-798}$ 698 Dam$^{-M\,P}$ = Ald

3:20 τὰ πάντα 2°] pr και 106 534˝ Met^{com} III.23,6: contra 𝔐

3:21 εἰς γῆν B-S-68˝ C 998 *d*$^{-357}$ 336˝ 549 645 788 Met^{com} X.8,103 Ra] > Vulg; επι την γην 475 357; εις την γην rel (Dam Did$^{lem\ et\ com}$ 103,23 104,8 Met$^{lem\ et\ com}$ III.23,4,46 Ol PsChr Fa$^{1\ 2}$ Sa^{I})

4:1 παρακαλῶν 1°] absc Did^{lem} 107,23 Ol^{Δ}; pr ο 411 *b C*˝ *k* (46^{s}) 161-248^{c} 338 547 728 Antioch 1560 Chr VI 606 Dam Did^{com} 107,25 Met III.26,4 Ol PsChr = Ald Compl: cf (1g)

4:4 σὺν πᾶσαν S A V 155 336 Did 116,22 PsChr = Gra. Ra] pr την *O*-411 *b*

4:8 καί 3° 637 *cII* 296˝ 311 534˝ Did 121,26 (*nec* Chrom *Matth* 22,3,5) Aeth] + γε rel (539)

4:8 στερίσκω] + εγω 998 125˝

4:10 ὁ εἷς] + ο ετερος 411 *b*$^{(-125)}$ *C*˝$^{-299}$ Amb *Inst virg* 11,74 Chrom *Matth* 22,3,5 = Ald

καὶ 1°] + γε *b*$^{(-125)}$ 443

4:11 δύο B-68˝ C 998 *d*$^{-357}$ 338 Met$^{lem\ et\ com}$ IV.1,5,63 Syh = Ra] αμφοτεροι Did^{com} 127,14; pr οι rel (539 Did^{lem} 124,18 127,2 Did^{com} 127,3.6.12): ex (9a) (12b)

4:11 καί 3°] + γε *b*$^{(-125)}$, contra 𝔐

4:17 πόδα S* = Ra] τους ποδας Ol^{ΔHIKM} = 𝔐; τον ποδα (ποδαν 998 411* 548: cf Thack 10$_{12}$) rel (Anast 384 Dam Did *Gen* 222 Met IV.4,3,19,66 Ol^{ΑΒΓΕΖΗΘ} PsChr)

5:3 καθώς B-534 998 Antioch 1760 PsChr] και ως 68; εαν Cass *Co* 9,12 (litt gr) Cyr I 973 1040 Eus *Ps* 628 885: cf Deut 23$^{21(22)}$; καθως εαν *O*-411 539; καθ' ὃ ἄν Dam; καθως αν rel (Arm) = Ra

5:5 τοῦ 1°] + μή 637 *b* 155

5:5 χειρῶν σου] pr των V-411 *b*$^{(-125)}$ *C*''$^{-157\ 260}$ *d*$^{-254'}$ 68´ 155 248´ 296´ 311 336´ 443 542 547 549 706 Antioch 1688 Ol$^{-\Gamma EZ}$ PsChr (sed hab Dam Met$^{lem\ et\ com}$ IV.8,5,48 Ol$^{\Gamma EZ}$ = Compl Sixt Gra Ra)

5:9 γένημα = Ra] + και τις ηγαπησε δωρα εν πληθει ουκ ελευσεται *b*$^{(-125)}$ = θ´or σ´

5:10 ἔσθοντες] pr οι S A C *O*-411 *b*$^{(-125)}$ *C*''$^{(-157)}$ *d k* 248´ 252 296´ 298 311 339 443 542 543 547 549 613 645 698 706 766 795 Did 150,2 Met$^{lem\ et\ com}$ V.1,4,38 Ol^{lem} Arab Co (sed hab B-68´ 998(vid) 336´ Ol^{com} PsChr = Ald Sixt)

5:11 ὕπνος] pr ο V-411 *b*$^{(-125)}$ 139-147-159-425^{mg}-503-560-798-*cII*$^{-260}$ 298 311 534 547$^{c\ pr\ m}$ 613 645 Anton 1065 Antioch 1805 Dam$^{-M^M}$ Did^{com} 153,6 Nil 468 Ol PsChr Tht IV 680 (sed hab Chr II 585 III 44 Met V.2,2)

5:13 υἱόν] + λοιμον *b*$^{(-125)}$ 443 795: ex Ez 18^{10}

5:15 περισσεία *O*-411 *cII*$^{-260}$ 443 766 795 Dam^{K} Did^{com} 158,1 Met^{com} V.3,90 Ol$^{A\Gamma Z}$ = Ra. 𝔐] > Fa$^{1\ 2}$; pr η rel (Did^{lem} 160,4 Met^{lem} V.3,10 Ol$^{-A\Gamma Z}$)

6:2 τοῦτο B-68´ 998 *d* 336´ Hi Fa^{1} Sa^{I} = 𝔐 Vulg] pr οτι και γε S; pr και γε rel (Arm) = Ald Gra

6:3 ἡμέραι] pr αι A C V-411 *b C´ d* 68' 336´ 549 645 766 Dam$^{-M^M}$ (sed hab Did 169,9 169,27) Met V.5,9 Ol^{ABH} Sa$^{I\ II}$ = Sixt

6:3 ἐτῶν] pr των C *b* 563^{c}(vid)-571 534´ Ol^{A}

6:3 ψυχή B-68 998 *O*-411 *d*$^{-754}$ 443 766 Met V.5,10 Ol^{A} PsChr = Ra 𝔐] pr η rel (Dam Did 171,19)

6:7 στόμα 992] pr το 998 637-411 *b cII d k* 534´ 542 547 698 728 795 Dam^{-T} Met$^{lem\ et\ com}$ V.6,3,29,36 Nil 740 Ol^{-EIKM} PsChr Co

6:8 ὅ τι 992] + τίς S^{c} A C 411 *b cII k* 248´ 252 296´ 311 338 339 543 549 613 645 698 706 766 Ol (sed hab Fa^{1} Sa^{I} = Pesch) Syh (sub ※ α′θ′) = Gra. Ra = α′ θ′

6:10 ὄνομα] pr το S^{c} *O b* 260 296´ 534´ 539 542 766

6:12 ζωῇ B-68´ 998 Hi = Ra 𝔐] + αὐτοῦ rel (Met$^{lem\ et\ com}$ VI.2,4,34 Ol PsChr Aeth AGeo Arab Arm Fa^{1} Sa^{I} Syh)

7:6 ὡς B-S-68" 998 *C´* 357 296´ 311 338 443 645 706 795 Ammon Antioch 1724 Bas III 961 Dam (ωσπερ Dam$^{KVRMH^{c}TL^{a}A^{V}}$ Max II 996) Amb *Exh virg* 11,76 BenA *Conc* 1126 Eugip *Reg* 28,74 Spec 557,8 (*et sicut* Reg *Mag* 179,183) Fa^{1} Sa$^{I\ 6}$] pr ὅτι (sub ※ Syh) rel (Did Met$^{lem\ et\ com}$ VI.8,3,28 PsChr Hi Arab Arm Syh = Ra 𝔐 Ⓟ Pesch^{mss} Vulg)

7:6 γέλως] pr ο A C *b*$^{(-125)}$ *d k* 248´ 252 260 296´ 311 338 339 443 543 549 613 698 706 795 Ammon Antioch 1724 Bas III 961 Chr II 1055 Dam Met$^{lem\ et\ com}$ VI.8,4,29 VI.9,21 Max II 996 Ol$^{\Delta EIKM}$ Fa^{1} Sa$^{I\ 6}$

7:7 ὅτι] + ως φωνη των ακανθων 106*: ex (6a)

7:7 τὴν καρδίαν εὐτονίας] την ευτονιαν της (> 443 766) καρδιας *O*-411 *b*$^{(-125)}$ 443 (ε corr ex κ pr m) 547 766

7:21 λόγους] pr τους 411 *b C´*-260 342 443 534´ Anton 1064 Dam PsChr = Ald Gra Ra 𝔐

7:21 οὕς] + αν 998 *b* 336´ PsChr

7:21 καρδίαν] pr την 998 *O b* 299 248´ 338 766 Did^{com} 222,27 225,6 Met^{com} VII.2,19,29 Ol$^{-\Delta IKM}$ Fa$^{1\ 2}$ Sa$^{I\ II\ 4}$

7:22 καρδίαν] η καρδια 125´

7:25 ζητῆσαι] pr του S A C *O*-411 130 *C´*-260 *k* 248´ 252 296´ 311 339 539 542 543 547 549 645 698 706 766 795 Met$^{lem\ et\ com}$ VII.4,3, VII.6,9 (sed hab Did Met^{com} VII.5,50 Ol PsChr) Syh = Sixt

8:1 πρόσωπον] pr το S *b* 260 443 795 Chr III 238 IX 508

8:1 προσώπῳ] προ προσωπου V 125´-545 534 Did 234,1

8:8 θανάτου] pr του *O*-411 130 542 766^{I} Fa^{3} (sed hab Fa^{2}) Sa$^{I\ II\ 2}$ = Ra 𝔐

8:13 ἡμέρας Ol$^{lemA\Gamma\ et\ comA}$] (εν 261*) ημερα *b k* 260*$^{(vid)}$ 766

8.15 ὅτι 2° — ἥλιον 2° bis scr 106* (2° del 106^{c}): homoiot

9:1 ἐργασίαι] pr αι A C 998 *O*-411 *b C"* *d k* 155 248´ 252^{c} 296´ 311 338 339 443 534 543 547 549 613 706 795 Met$^{lem\ et\ com}$ VIII.1,16 Ol$^{A\Gamma\Delta ZIM}$ PsChr Syn 548 (sed hab B-S-68 252* 336´ 542 645 698 766 Ol$^{BEHK^{s}}$) = Ald Sixt

9:3 πεποιημένῳ] + (το 766^{II}) πεποιημενον V 261 425* 357 336´ 339 547 548 766^{II} Dam$^{M^{PM}}$ Ol^{A}

9:6 καί 4°] + γε B-S*-68´’ 998 V-411 *b C´’*$^{-260}$ *d* 155 336´ 443 645 698 766 Ol Arm (sed hab Dam Met$^{lem\ et\ com}$ VIII.5,7,51 Hi Aeth Fa$^{1\ 3}$ Sa^{2} Syh = Ra)

9:6 αἰῶνα] pr τον V-411 *b* 390-563-571-425-609 (των) 254´ 68´’ 155 (των) 248´ 260 338 542 547 698 766 Dam Ol^{BH} = Sixt

9:7 ἄρτον B-68´ *O*$^{-637}$-411 254´ 542 Dam^{K} Met VIII.6,2 = Ra 𝔐] pr τον rel (absc 998; CyrHier 4,8 Dam^{-K} Ol Arm)

9:7 οἶνόν] pr τον 637 106 547 766 CyrHier 4,8 Ol^{EM} Fa^{1} Sa^{II}

9:8 ἱμάτιά] pr τα C S *O*-411 *b cII d k* 296´ 311 339^{mg} 359 542 543 613 645 698 706 766 795 Antioch 1713 Bas II 453 CyrHier 4,8 Dam Did *Za* 396 Met VIII.6,4 Max II 380 (lib) Ol^{ABΓZH} Or X 650,26 Proc *Isa* 1956 Soz 349,6 (sed hab Cyr I 944 Ol^{ΔEIKM})

9:11 ἄρτος B-68 998 *O*$^{-V}$ *d* 728 766 Antioch 1740 PsChr = Ra 𝔐] pr ο rel (Dam Did 281,26 283,10 Met VIII.9,4 Ol Syn 349; absc Fa^{1})

9:11 πλοῦτος B 998(c pr m) 68 766^{II} Ol^{Γ} = 𝔐 Ra] pr ο rel (Dam Did 283,26 VIII.9,4 Ol$^{-Γ}$ Syn 349; absc Fa^{1})

9:11 χάρις] pr η *b C´* 543 549 613 766^{I} Antioch 1740 Dam^{R} Syn 349 = Ald)

9:12 παγιδεύονται] + ουτως (ουτω V 754; > Syh^{mg}) κρατηθησονται (> 339 613 Ol^{A} Fa^{3}; + εν παγιδι Syh^{mg}) S^{c} *O*-411 *b* 254´ 339 359 613 Ol^{A} Fa^{3} Syh^{mg}

9:12 υἱοί 637-411 261 797 254-357 155 311 547 548 645 698 706 766^{I} Dam$^{VM^{P}}$ Ol^{E} = 𝔐] pr οἱ rel (Dam$^{-VM^{P}}$ Did 287,4 Met VIII.9,9) = Ra

10:11 ψιθυρισμῷ] + απουσης επωδης *b* = σ′

10:19 οἶνος] + και ελαιον (ελεον S 254 336´) B-S-68´’ 998 *O*-411 *b C´*(ελαιος 130*)-260 *d* 336´ 359 443 547 645 795 PsChr^{lem} AGeo Arm Fa$^{1\ 2}$ Sa^{I} = Pesch: cf Ps 4$_{8}$

10:19 ζῶντας] pr τους C *O*-411 *b* 252 260^{com} 359 443 542 543 549 613 766 Met$^{lem\ et\ com}$ IX.17,2,22,28,29,38 Syh

10:20 ἐν συνειδήσει] pr συ C *b*$^{-261}$ 798 248´ 252 296´ 311 338 339 542 543 549 613 698 706 795 Ol^{AΓΔEIKM}

10:20 ἐν συνειδήσει] pr σοι 261

11:1 ἄρτον 338 359] pr τον rel

11:1 ἡμερῶν] + σου V *b* 254´ 252 443 766 795 Did^{com} 316,19 Nil 860 PsChr Hi *Is* 15,16,43 Arm

11:4 βλέπων] pr ο 125´-545

11:8 ἐάν] + γε *O*$^{-V}$-411 *b* 359

11:9 καρδίας σου 357 542 Dam$^{L^c}$ Hi$^{lem\ et\ com}$ 348,156 351,68 = Vulg] ἀμώμων ἡ καρδία σου 539; (+ σου AGeo Sa$^{I\ II}$) ἄμωμος B-68´ 998 336´ Antioch 1485 (ἀμώμως) Did 333,4s 335,26s PsChr AGeo Fa$^{1\ 2}$ Sa$^{I\ II}$; ἄμωμοις 766; > σου 338*; + ἄμεμπτος Dam$^{M^P}$; + ἄμωμα 613; + ἀμώμως 254´; + (∽ Syh) ἄμωμος rel (Anton 960 1057 1208 Dam$^{-L^cM^P}$ Max II 968 Met 334,2 Ol Amb *Exh virg* 10,69 Spec 473,15 Hi *Pach* 144,13 Aeth Arab Arm CPA Syh Ald Sixt)

12:6 ὑδρία B-68´ 998 V 645 Did$^{lem\ et\ com}$ 361,8.10.12] pr η rel; υδρεια B* 296´ 542 Hipp I/1 224,6^{ap} Ol^{E}

12:9 ’’Εκκλησιαστής] pr ο A *O*-411 *b* 254´ 547 549 766^{II} 645 Sa^{I} = Gra ([ο])

12:9 ἔτι Hi (*adhuc*) = Gra Ra] οτι B-68´ 998 637 254´ 336´ 542 766^{II} Arab Arm Sa^{I} Syh = Pesch; και *O*$^{-637}$ 248´ 338 443 Met X.10,3 AGeo; και οτε 296; και οτι rel (Aeth) = Ald: cf 7$_{28a}$

12:9 σὺν τὸν ἄνθρωπον] + και ενωτισατο και ηρευνησε και κατεσκευασε παραβολας *b* = σ′

12:10 πολλά] + δε *b*

12:10 ’Εκκλησιαστής] pr ο S^{c} V-411 *b C″ d*$^{-357}$ 336´ 338 339 359 443 539 547 613 645 766 Met$^{lem\ et\ com}$ X.11,3,15 Ol$^{-(AΔ)EIK}$ Sa$^{I\ II}$

12:12 οὐκ ἔστιν] pr οτι 411 *b cII*$^{-260}$ 443 613 795 Ol$^{-(A)ΔEIKM}$ Arm

12:12 σαρκός] pr της *b*

12:14 ἐάν 1°] + τι 545*

12:14 ἐάν 1°] + τε S V-411 *b*$^{-545*}$ *C´*$^{-601}$ 645 698 Eus *Ps* 80 Met$^{lem\ et\ com}$ X.14,6,43 I.4,122 Ol^{ΔIKM} PsChr^{com} 67,9 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Spec 346,2 Hi$^{lem\ et\ com}$ 360,383 361,400 Syh = Ald Vulg

12:14 ἐάν 2°] + τε S *b C´* 443 645 698 Eus *Ps* 80 Met$^{lem\ et\ com}$ X.14,6,43 I.4,122 Ol^{M} PsChr^{com} 67,9 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Spec 346,2 Hi$^{lem\ et\ com}$ 360,383 361,400 Syh = Ald Vulg

Textual Affiliations of Additions

Majority Variants

There are 105 additions in *b*. Eighty-one of these variants are found in the majority of the group's manuscripts. Table 1 shows the statistics for *b* as a nearly unified group.[4]

Table 1. Additions as a nearly unified group

b	76	b^{-261}	3
b^{-125}	1	b^{-545*}	1

Total: 81

Table 2 lists the number of additions which *b* shares with other text groups.

Table 2. Additions in other witnesses

O	35	*k*	34
C´	39	*d*	28
cII	40		

The data in Table 1 show that *b* is a unified group with respect to additions. Even with the many lacunae of MS 125, the unity of *b* is unchallenged. Table 2 shows that all of the non-Lucianic text groups have had little influence on *b*. There is no support from the *O* group in nearly 57 percent of the Lucianic additions. This statistic demonstrates that, as far as additions are concerned, *b* was not overly influenced by *O* and that *b* is a recension on its own. It is not being suggested that *b* was not influenced

[4]When *b* is not unified due the absence of a text in one or two manuscripts, the variant was counted as though *b* were a unified group. The groups and tabulations are as follows: $b^{(-106^{txt}\ 125)}$ (2 times) and $b^{-(125)}$ (12 times). The total for b^{-261} includes 1 occurrence of $b^{-(125)\ 261}$.

by a text like *O*. In fact, *b* preserves additions with *O* alone 8 times. But the disparity between the number of agreements with *O* and the number of disagreements with *O* is quite high. These findings are similar to MSS boc_2e_2 in 1 Reigns.[5] About the *L*-text in Ezekiel, Ziegler says, "Gewöhnlich schliesst sich Lukian eng der hexaplarischen Überlieferung an."[6] But Lucian's fondness for hexaplaric readings is subordinate to grammatically and stylistically appropriate Greek: "Öfters aber ändert Lukian die hexaplarische Überlieferung, wenn es die Gesetze der Grammatik und Stilistik erfordern."[7]

Minority Variants

There are 24 additions where *b* is not unified or nearly so. The statistics for these additions are as follows (Table 3):

Table 3. Additions as a fragmented group

106	3	130	6
125´	4	261	6
125´-545	2	545	3

Total: 24

Again, there are not enough deviations among the manuscripts of *b* to challenge the group's unity. MSS 125 and 261 are a confirmed pair (125´) with respect to additions.

Text groups which share additions with the minority of manuscripts in *b* are listed in Table 4.

[5]Bernard A. Taylor, *The Lucianic Manuscripts of 1 Reigns*, vol. 2, HSM 51 (Atlanta: Scholars Press, 1993), 90-91.

[6] Ziegler, *Ezekiel*, 51.

[7]Ibid.

Table 4. Additions in other witnesses

O	3	*k*	1
C´	3	*d*	0
cII	2		

Character of Additions

Majority Variants

Most of the additions in *b* are concerned with clarity. Few adjectives and adverbs are added to the CT. Most of the additions are articles, conjunctions, and pronouns. Hence, Lucian was striving for clarity in a Greek translation fraught with ambiguous language. Excluding one participle in MS 261, there is no singular addition of a noun or a verb in any one manuscript in the group. The analysis below shows Lucian's concern for clarity.

Additions of Single Words

Ziegler describes the short additions in Sirach: "Rund 200 kurze Zusätze sind dem ursprünglichen Text beigegeben. Manche haben eine Entsprechung im hebräischen Sirach."[8] In Ecclesiastes, few additions in *b* correspond to the HT. Table 5 lists the semantic domain of singular additions.

There are 42 additions of the article in *b*. The purpose of most additions of the article is to bring the text into conformity with the standards of proper Greek. This is Lucian's standard practice elsewhere in the LXX.[9] The translator of the Greek Ecclesiastes closely followed the HT in representing the article and definiteness.[10]

[8]Ziegler, "Hat Lukian den griechischen Sirach rezensiert?" 219.

[9]Hanhart, *Text und Textgeschichte des 2. Esrabuches*, 22-24.

[10]Arthrous free forms and proper nouns were translated literally by the Greek translator in 92 percent of the occurrences. Hebrew bound forms functioning as *nomen regens* were articularized in 91

Table 5. Semantic domain of singular additions

Adjectives	2	Particles	8
Adverbs	1	Prepositions	0
Articles	42	Pronouns	10
Conjunctions	9	Verbs	0
Nouns	0		

Therefore, there are grammatical and stylistic discrepancies in the translation. For example, Greek commonly omits the article in prepositional phrases. But the translator frequently included it (1:7a εἰς τὴν θάλασσαν [HT: אל־הים]). Another example is the manner in which the Greek translator rendered Hebrew bound forms which have pronominal suffixes. The rule in Hebrew is that they are definite. But the Greek translator omitted the article in two-thirds of the cases, because the HT did not have a graphemic representation.[11] The translation contradicts the norm for the Greek language, because Greek, which typically modifies the noun with a pronoun in the genitive case, commonly employs the article in such constructions.

In the *b* group, 23 variants are additions to nouns modified by a possessive or attributive genitive.[12] Twenty of these additions agree with the HT in definiteness. In this respect, agreement with the HT is coincidental, given the norm for definiteness in Greek nouns modified by a possessive or attributive genitive and given the rule for definiteness in Hebrew nouns modified by pronominal suffixes and bound members.[13]

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percent of the cases. See Yun Yeong Yi, "Translation Technique of the Greek Ecclesiastes" (Ph.D. diss., The Southern Baptist Theological Seminary, 2005), 53 ff.

[11]Ibid., 68.

[12]The references are 1:7, 1:16, 2:3, 2:21, 3:18, 4:4, 4:17, 5:5, 5:11, 5:15, 6:3 (3 times), 6:7, 6:10, 7:6, 7:7, 7:21 (καρδίαν] pr την), 8:1, 9:1, 9:7 (ἄρτον] pr την), 9:12, and 11:1.

[13]See BDF §259 and §284. Hanhart also observes that placement of the article in such syntactical environments is due mostly to the demands of the Greek language (Hanhart, *Text und Textgeschichte des 2. Esrabuches*, 21).

The article was added in 4 places to make participles into substantives.[14] In 9:11 there are 3 additions which were conditioned by surrounding practice. The entire verse with incorporated additions is reproduced here:

> ᾽Επέστρεψα καὶ εἶδον ὑπὸ τὸν ἥλιον
> ὅτι οὐ τοῖς κούφοις ὁ δρόμος
> καὶ οὐ τοῖς δυνατοῖς ὁ πόλεμος
> καί γε οὐ τοῖς σοφοῖς ἄρτος (pr ο S A C V-411 *b C″ k* alii)
> καί γε οὐ τοῖς συνετοῖς πλοῦτος (pr ο S A C *O*-411 *b C″ k d* alii)
> καί γε οὐ τοῖς γινώσκουσιν χάρις, (pr η *b C΄* alii)
> ὅτι καιρὸς καὶ ἀπάντημα συναντήσεται τοῖς πᾶσιν αὐτοῖς.

The additions are in accordance with 11b and 11c, where the syntax of the clauses is identical to clauses 11d-f. The addition of the feminine article in 11f, which follows four clauses with masculine articles and is not supported by a witness in *O*, shows the recensional nature of *b*.

The *b* group adds an article to a noun in a prepositional phrase 8 times. Five of the variants are additions to nouns which govern a word in the genitive case.[15] Two additions are inexplicable. At 3:21 (εἰς γῆν B-S-68″ C 998 *d*$^{-357}$ 336΄ 549 645 788 Met^{com} X.8,103 Ra] > Vulg; επι την γην 475 357; εις την γην rel), it is difficult to know whether the original translator read an article in his source text or not, because the Hebrew preposition is before the tone syllable.[16] There may be influence from *O*. The norm of Greek grammar conditioned an addition of the article in 7:21 (εἰς πάντας λόγους] pr εις παντας τους λογους 411 *b C΄*-260 342 443 534΄ = 𝔐). The generic article is frequently used before nouns with πάς.[17] The standard practice in Ecclesiastes

[14]The references are 3:2, 4:1, 5:10, and 10:19.

[15]The references are 1:7, 1:16, 3:18, 6:7, and 7:7.

[16]Ptolemaic papyri give examples of omission of the article with γή after a preposition (Edwin Mayser, *Grammtik der griechischen Papyri aus der Ptolemäerzeit*, Band II.2 [Berlin: Walter de Gruyter & Co., 1934], §58.5).

[17]This variant is an example of how agreement with the HT in *b* is due mostly to coincidence, because the norm of Greek grammar places the generic article before nouns with πάς (BDF §275).

and the rest of the LXX is to translate the Hebrew phrase לעולם with εἰς τὸν αἰῶνα.[18] Therefore, *b*'s addition of the article at 9:6 (αἰῶνα] pr τον V-411 *b* alii) is probably due to the formulaic nature of the expression.[19]

All of the added particles involve γε (5 times) and ἄν (3 times). The addition of the conditional particle ἄν is striking, because its employment is an indicator of stylistic concern. One addition is noteworthy, because it reads against a similar variant in *O* and against the stylized texts of B, 998, and Antiochus Monachus:

> 5:3 καθώς B-534 998 Antioch 1760 PsChr] και ως 68; εαν Cass *Co* 9,12 (litt gr) Cyr I 973 1040 Eus *Ps* 628 885: cf Deut 23$_{21(22)}$; καθως εαν *O*-411 539; καθ' ὃ ἄν Dam; καθως αν rel (Arm) = Ra

The *b* group's preference for ἄν to ἐάν is pervasive. The *b* group, when unified, only substitutes ἐάν for ἄν twice, both of which probably reflect influence from *O*.[20] Similarly, at 8:3 both *O* and *b*$^{-545}$ read ἐάν with the CT, but MS 545 has ἄν. The significant observation here is that *b* never adds ἐάν when a conditional particle is not present in the CT. Therefore the use of ἐάν is most likely due to influence from *O*. That most uses of ἄν in *b* occur in indefinite relative clauses shows that the text group was concerned with style.[21] According to Thackeray's statistical analysis of the papyri, ὃς ἐάν was employed more often than ὃς ἄν from 133 BC onward, until both forms began to disappear with the decline of the indefinite relative clause in the third-century AD.[22]

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[18]A casual glance at Hatch's and Redpath's concordance will confirm the customary translation (Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint*, 2nd ed. [Grand Rapids: Baker, 1998], s.v. "αἰών.").

[19]But compare 2:16 where *b* omits the article in the same phrase.

[20]The 2 substitutions are 8:17 (ἄν 1°] εαν A C 637 *b cII* 155 248´ 252 296´ 311 698 706 795 Dam Ol) and 8:17 (ἄν 2°] εαν *O*$^{(-253^{txt})}$ (253^{mg} litt ε superscr) *b k* 443 795 Dam^{-C} Syn 348).

[21]Including additions and substitutions, the *b* group, unified and not unified, largely prefers the particle ἄν to ἐάν in relative indefinite clauses and temporal phrases with a relative pronoun (1:10, 4:17, 5:3, 7:13 [OG = ἄν], 7:21, 8:3 [ἐάν = *b*$^{-545}$], 9:10 [OG = ἄν; > 545], 12:3). Only in 8:3 (MS 545 reads ἄν) and twice in 8:17 does ἐάν appear in relative/temporal phrases.

[22]Henry St. John Thackeray, *A Grammar of the Old Testament in Greek* (Cambridge: University Press, 1909), 1:67-68.

The *b* group clearly prefers ὃς ἄν, even when ὃς ἐάν is recommended as the OG. The evidence at least suggests that *b* preferred an older expression, though, as Thackeray has shown for the books of Exodus and Leviticus, either particle may be found in the OG.

Now turning to γε, 4 of the 5 singular additions are added to καί. All except one are best explained as an error.[23] The exception may be 4:10b (καὶ 1°] + γε $b^{(-125)}$ 443). One singular addition of γε is added to ἐάν (11:8 ἐάν] + γε O^{-V}-411 *b* 359). It would be difficult to explain the addition as due to something other than influence from *O*.

The 9 conjunctions which have been added in *b* are δέ (2:2, 12:10), καί (1:17, 2:21), πλήν (2:24), ὅτι (7:6, 12:12), and τε (12:14 [2 times]). The 2 additions of δέ are stylistically motivated. In the CT of Ecclesiastes, δέ never occcurs. Most of the occurrences of δέ in Greek witnesses occur in attributions to Symmachus and in the commentary of Olympiodorus. Apart from *b*, the conjunction only occurs in 3 other text groups.[24] Its use in *b* signals a new development in the text.[25] In 2:2 (τῷ Bas III 961] + δε 475 *b*), the conjunction introduces a speech act (CT: τῷ γέλωτι εἶπα) different from the one in 2:1; and in 12:10 (πολλά] + δε *b*), where the HT joins הרבה (LXX πολλά) to 12:9c, an inquiry different from the one in 12:9 is introduced (πολλὰ ἐζήτησεν Ἐκκλησιαστής).

Like δέ, the coordinating conjunction τε occurs only twice. It does not occur in the CT of Ecclesiastes, and the only text group that preserves it as a variant is the catena group *C΄*. In *b*, τε follows ἐάν to create a conditional correlative conjunction.

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[23]See 4:8b (a "rel" reading which was an early Greek corruption), 4:11b (homoioarcton with 11a), and 9:6c (homoioarcton with 6a and b; see Peter J. Gentry, "Issues in the Text-History of LXX Ecclesiastes," in *Die Septuaginta: Texte, Theologien, Einflüsse*, ed. Wolfgang Kraus and Martin Karrer, WUNT 252 [Tübingen: Mohr Siebeck, 2010], 205-06).

[24]*O* (1 time), *cII* (3 times), *k* (1 time along with *b* as a substitution for καί).

[25]For a treatment of the function of δέ in discourse grammar, see Steven E. Runge, *Discourse Grammar of the Greek New Testament* (Peabody, MA: Hendrickson, 2010), 31-36.

Hence, a concern for Greek style is the best explanation for its presence.

The 2 additions of καί are probably errors.[26] The addition of πλήν is due to dependence on a text similar to *O* (ὅ 1°] πλην ο *O*$^{-637}$-411 *d*$^{-357}$ 766^{II} Met II.12,2 Arm Syh^{mg}; πλην ος 637 *b*$^{-(125)}$). Both additions of ὅτι function as ὅτι-*causale*. One occurrence is probably grammatically motivated (12:12), but the second (7:6) is difficult to explain because of the even distribution of witnesses between the CT and the variant, its agreement with the HT, and the fact that it falls under the asterisk in Syh. Gentry suggests that agreement with the HT and not the CT may be due to the OG having a different *Vorlage* or to the initial translator's omission of ὅτι via parablepsis by homoioarcton.[27]

Only 1 adverb is added in the majority of manuscripts (5:5 τοῦ 1°] + μή 637 *b* 155). The line with the variant reads: μὴ δῷς τὸ στόμα σου τοῦ ἐξαμαρτῆσαι τὴν σάρκα σου. The negated verb δίδωμι was correctly understood as a verb of hindrance, which is often followed by a negated infinitive.[28]

The added adjective in 5:13 (υἱόν] + λοιμον *b*$^{-(125)}$ 443 795: ex Ez 18:10) may suggest a literary consciousness in *b*, given a similar expression in Ezekiel 18:10. Similarly the addition of ἄμωμος in 11:9, a "rel" reading, was probably "triggered" by "common oral formulaic language."[29]

Many of the 10 added pronouns in *b* bring clarity to the text. Few of the additions are unique to *b*. At 2:3 (ἐν] pr με S^{c} 998 *O*-411 *b C″d k* alii) the variant

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[26]The two errors are 1:17b (homoioarcton with 17a) and 2:21d (homoioarcton with 21c or e).

[27] Peter J. Gentry, "Special Problems in the Septuagint Text History of Ecclesiastes," in *XIII Congress of the International Organization for Septuagint and Cognate Studies*, ed. Melvin K. H. Peters, SBLSCS 55 (Atlanta: Society of Biblical Literature, 2008), 135.

[28]Herbert Weir Smyth, *Greek Grammar* (Cambridge, MA: Harvard University Press, 1984), §2744.

[29]Peter J. Gentry, "Hexaplaric Materials in Ecclesiastes and the Rôle of the Syro-Hexapla," *AS* 1 (2003): 20-21. Unlike 5:13, the added adjective in 11:9 was undoubtedly received by the recensor.

follows a verb (ὁδηγέω) which typically takes an accusative of person. The addition in 3:11 (ἐποίησεν] pr ἃ B-68´ Sᶜ A C 870 *O*–637-411 *b*–(125) 261 *C´*–797 *d* alii) creates a relative clause to bring clarity to a sentence which used two anarthrous adjectives in the accusative case. In 3:13, τοῦτο, a "rel" variant, gave the clause an explicit subject. Similarly, *b*, along with most other witnesses, adds αὐτοῦ to ἐν τῇ ζωῇ in 6:12 so that the noun explicitly refers to the subject's life. All three of these additions may have arisen from *O*. Two other variants are probably unique to *b*. The first one (10:20 ἐν συνειδήσει] pr συ C *b*–261 alii) was added near the beginning of a clause which ended with a verb. The second addition (11:1 ἡμερῶν] + σου V *b* alii) ensures that ἡμερῶν are the days of the subject. Hence, all 6 of the aforementioned additions add clarity to the text, regardless of how and when they arose in the manuscript tradition. The remaining 4 additions of pronouns are probably errors.[30]

Additions of Two or More Words

Additions of multiple words are not common in *b*. Table 6 gives general characteristics of the 6 large additions in *b*:

Table 6. Character of multiple additions

Doublets	4
Corruptions	1
Formulaic	1

[30]The places of variation are 2:10d (εὐφροσύνης] + μου homoioteleuton with 10c or e), 2:17a (ἐμίσησα] + εγω from 18a), 3:18 (δεῖξαι] + αυτους from 18c. The entire line reads καὶ τοῦ δεῖξαι ὅτι αὐτοὶ κτήνη εἰσὶν καί γε αὐτοῖς. Most manuscripts, including *b*, join καί γε αὐτοῖς to 3:19a), and 6:8 (ὅ τι] + τίς). For 6:8, Gentry posits that scribes misunderstood the indefinite relative ὅ τι for the conjunction ὅτι and that "efforts to bring the text into quantitative alignment with the Hebrew text resulted in the transmission" (Peter J. Gentry, "The Role of the 'Three' in the Text History of the Septuagint: II. Aspects of Interdependence of the Old Greek and the Three in Ecclesiastes," *AS* 4, no. 2 [2006]: 179).

Doublets are a stellar characteristic of the LR. Although there is attestation of doublets in uncials and minuscules other than the LR, Ziegler notes that they occur "nur bei Lukian in einer grossen Menge."[31] Hanhart defines a doublet as "die Zuordnung eines neu übertragenen Satzteils zu dem der ursprünglichen Übersetzungsform."[32] Hence, for example, Rahlfs notes a peculiar doublet in 2 Kings 2:8: διὰ ξηρὰς ὡς ἐν ἐρήμῳ.[33] In the case of Lucian it is difficult to determine whether doublets arose out of fidelity to the HT (via *O* or the three Jewish revisors) or out of concern for exegesis. Based upon hexaplaric dependence of the LR, Hanhart suggests that doublets in 2 Esdras are to be classified as corrections toward the HT.[34] In a book like Ezekiel, which is not as devoted to formal equivalence as Ecclesiastes is, Zielger notes that the *L* witnesses preserve nearly 100 doublets.[35] The Greek Ecclesiastes is so similar to the HT and so short, that the presence of just a few doublets would be remarkable. The *b* group preserves 4 doublets in Ecclesiastes. Two of the 4 doublets occur in places where the CT contains readings which are quite different from the HT (5:9 and 12:9). It does not follow that these doublets arose out of fidelity to the HT (through a Hebraizing Greek text), because they occur in places where the Greek text is difficult to understand. Therefore, Lucian's primary concern is with exegesis. The doublets in *b* with incorporated notes are as follows:

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[31]Ziegler, "Hat Lukian den griechischen Sirach rezensiert?" 223.

[32]Hanhart, *Text und Textgeschichte des 2. Esrabuches*, 144.

[33]Alfred Rahlfs, *Lucians Rezension der Königsbücher*, vol. 3 of *Septuaginta-Studien*, 2nd ed. (Göttingen: Vandenhoeck & Ruprecht, 1965), 396.

[34]Hanhart, *Text und Textgeschichte des 2. Esrabuches*, 206.

[35] Ziegler, *Ezekiel*, 52.

List 2. Doublets

5:9 καὶ τίς ἠγάπησεν ἐν πλήθει αὐτῶν γένημα (HT: ומי־אהב בהמון לא תבואה)] + και τις ηγαπησε δωρα εν πληθει ουκ ελευσεται $b^{(-125)}$ 252^{mg} (App II δ̣ώρα ἐν πλήθει ο̣ὐκ ἐλεύσεται 252). The marginal note in 252 is *sine nomine*. Based on translation technique, Marshall suggests that the reading comes from Th, Sym, or both, and not Aq.[36] The *b* group preserves two ways of reading the HT. The motive behind the doublet appears to be exegetical, because the CT is difficult to understand. Furthermore, 252^{mg} supplies an alternative reading of the HT which represents the negative לא, understands תבואה as a verb, and, most importantly, supplies the object δῶρα.

9:12 παγιδεύονται (יוקשים)] + ουτως (ουτω V 754; > Syh^{mg}) κρατηθησονται (> 339 613 Ol^{A} Fa^{3}; + εν παγιδι Syh^{mg}) S^{c} *O*-411 *b* 254΄ 339 359 613 Ol^{A} Fa^{3} Syh^{mg}. The Greek word παγιδεύω occurs twice in the LXX. A *TLG* search yielded 174 occurrences with the LXX (1 Reigns 28:9 and Ecclesiastes 9:12) and the NT (Matthew 22:15) being among the earliest.

10:11 ἐν οὐ ψιθυρισμῷ (HT: בלוא־לחשׁ)] + απουσης επωδης *b* (App II σ′ [α′ 248΄] ἀπούσης ἐπῳδῆς 248΄ 252). The variant found in 539 and Syh likely comes from Sym.[37] The doublet is motivated by exegetical concerns.[38] Unlike other doublets, this one fits well as a genitive absolute which explains the CT.

12:9 καὶ οὗς ἐξιχνιάσεται κόσμιον παραβολῶν (HT: ואזן וחקר תקן משׁלים הרבה)] pr και ενωτισατο και ηρευνησε και κατεσκευασε παραβολας *b* (App II α′ καὶ ἠνωτίσατο [-τησατο 161 252*] καὶ ἠρεύνησεν 248΄ 252 [καὶ ἠρεύνησεν trahit ad καὶ κατεσκεύασεν παροιμίας; ind ad πολλὰ ἐζήτησεν 252]; σ′ [α′ 252] καὶ [> 248΄] κατεσκεύασεν παροιμίας [παροιμιαστης 248΄] 248΄ 252). This is a conflation of readings from Aq and Sym.[39]

Three of the 4 doublets are unique to *b* (5:9, 10:11, and 12:9). The doublet at 9:12 may have been consciously added by Lucian from a marginal note (cf. Syh^{mg}), or it may have been in his base-text (cf. S^{c} and *O*, i.e. the fifth column of the Hexapla).[40] From the

[36]Phillip Samuel Marshall, "A Critical Edition of the Hexaplaric Fragments of Ecclesiastes" (Ph.D. diss., The Southern Baptist Theological Seminary, 2007), 163-64.

[37]For a critical reconstruction of the attributions see ibid., 291-92. Ms 539 reads ἀκούσει ἐπωδός, a corruption of the attribution as it is found in Syh.

[38]Peter Gentry thought that it was necessary to explain the prepositional phrase with a footnote in his English translation of the Greek Ecclesiastes for *NETS*.

[39]To Aq belongs καὶ ἠνωτίσατο καὶ ἠρεύνησεν and to Sym belongs καὶ κατεσκεύασεν.

[40]It cannot be ruled out that Lucian added the reading from the fifth column of the Hexapla.

vantage point of the CT, it is nonetheless a doublet. All 4 additions are attempts to bring clarity to the text. The remaining additions are an early Greek corruption[41] and, perhaps, a formulaic expression which was added in early witnesses.[42]

Minority Variants

Additions of Single Words

The statistics for single additions in the minority of witnesses mirrors the situation in the majority of witnesses. The statistics for the general characteristics are in Table 7.

Table 7. Semantic domain of singular additions

Adjectives	0	Particles	0
Adverbs	0	Prepositions	4
Articles	7	Pronouns	4
Conjunctions	3	Verbs	1
Nouns	0		

All added conjunctions are attributable to dittography.[43] To indicate a

[41]See 2:15 ὅτι — ματαιότης] διοτι αφρων εκ περισσευματος λαλει 534: homoiar (16a); + διοτι (> Aeth; + ο B-613 998 *d* Sa^{I}) αφρων εκ (+ του 613) περισσευματος (+ καρδια AGeo) λαλει (+ (sub ∽ Syh) οτι (και ιδου pro οτι Syh) και γε τουτο ματαιοτης *O* Syh) B-613 998 *O d* 336´ 542 766^{II} Aeth AGeo Arab Sa^{I} Syh (sed hab Hi^{lem} 269,271s) = Pesch, contra 𝔐; pr (sub ÷ 788 (οὐ κεῖται παρ' ἑβραίοις 788^{mg}); + και 299) διοτι (οτι Dion^{com} 221 GregNy 364,19; > Dam; + ο 390-574-601-*cII* GregNy 361,18^{ap} 364,19^{ap}) αφρων ($\overline{\text{ανος}}$ 547^{txt}) εκ περισσευματος λαλει (+ οτι αφρων εκ περισσευματος λεγει post fin 443) rel (Hi^{LXX} 269,285-289 GregNy 361,18 364,19 Met$^{lem\ et\ com}$ II.6,6s,102s II.7,7s Ol Proc *CatP* 22,154 Arm$^{te\ et\ ap}$) = Ra: ex Matth 12^{34} (par Luc 6^{45}).

[42]See 10:19 οἶνος] + και ελαιον (ελεον S 254 336´) B-S-68´ 998 *O*-411 *b C´*(ελαιος 130*)-260 *d* 336´ 359 443 547 645 795 PsChr^{lem} AGeo Arm Fa$^{1\ 2}$ Sa^{I} = Pesch: cf Ps 4^{8}.

[43]All three are additions of καί. The references are 1:6c from 6b, 3:2a from 3:1b, and 3:20b from 3:20c.

temporal clause, a preposition was added in MS 130 (1:16 τῷ λέγειν (לאמר)] pr εν *O*–253 *C´* 130 443 alii). The variant was probably transmitted through *O*. The addition at 8:1 created a compound preposition (8:1 προσώπῳ] προ προσωπου V 125´-545 534 Did 234,1). The variant is probably a substitution. MS 261 probably misplaced a preposition, because the same one is omitted one word later (8:13 ἡμέρας Ol$^{lemA\Gamma\ et\ comA}$] (εν 261*) ημερα *b k* 260*$^{(vid)}$ 766).[44] There is a peculiar similarity between papyrus 998 and 125´ with respect to pronouns. Excluding 12:14 (ἐάν 1°] + τι 545*; + τε *b*–545*) which is an error, the 3 remaining additions show that 998 agrees with 125´ twice and 261 once (2:17 σὺν τὴν ζωήν] ...] ζων μου 998; + μου 125-261* alii; 3:11 ἐποίησεν] pr ὅσα 998 261; 4:8 στερίσκω] + εγω 998 125´). The additions at 2:17 and 3:11 bring clarity to the text. It is difficult to determine what the relationship is between 998 and 125´. Polygenesis cannot be ruled out.[45]

Four additions of the article are cases where a noun is followed by a possessive or attributive genitive.[46] Two additions were probably influenced by *O*.[47] The last of the 7 additions of the article makes a nominative participle a substantive.[48] These minority variants are mostly in the bounds of the characteristics of the LR.

There is only 1 added participle in the group (9:3 πεποιημένῳ] + πεποιημενον V 425* 261 alii). The participle might not be a doublet, because it agrees

[44]This is similar to a transposition. Similarly, one other variant is an inexplicable error (2:17 σὺν τὴν ζωήν] συν (+ εν 125) τη ζωη V 797 125´ GregNy 362,6^{ap} 366,20^{ap} Ol^{N}).

[45]MS 998 sometimes agrees with *b* in matters of style. MS 261 agrees with 998 in 8 of 12 occurrences when *b* is not nearly unified. All but 1 agreement seem coincidental (3:11 ἐποίησεν] pr ὅσα 998 261). But most other manuscripts add ἅ.

[46]The texts are as follows: 1:16 (1:16 καρδία] pr η 637 545 alii), 1:17 (καρδίαν] pr την V 798^{c} *cII* 130 alii), 3:19 (υἱῶν] pr των 998 *C´*–798 130 alii), and 9:7 (οἶνόν] pr τον 637 106 alii).

[47]The addition at 7:25 (ζητῆσαι] pr του S A C *O*-411 *C´ k* 130 alii) is preceded by two articular infinitives and followed by one. The addition at 8:8 (θανάτου] pr του *O*-411 130 alii = 𝔐) Hebraizes the text, since in Greek θάνατος rarely takes an article (BDF §257.1).

[48]The text is 11:4 (βλέπων] pr ο 125´-545 contra 𝔐).

with another word in the context (CT: τοῦτο πονηρὸν ἐν παντὶ πεποιημένῳ [+ πεποιήμενον 261] ὑπὸ τὸν ἥλιον).

Additions of Two or More Words

There are 4 additions of multiple words in the minority of witnesses. Three of them are errors.[49] The remaining addition supplies an object (2:3 κατεσκεψάμην] + τε τουτο 261).

Conclusion

The consensus among scholars is that the LR preserves "a full text with no omissions."[50] But in Ecclesiastes it preserves many omissions. How can this reality be explained? An explanation of the additions and omissions of articles in *b* may yield the answer. As noted above, additions of the article are in accordance with good Greek grammar and style, especially in cases where the addition was to a noun followed by a possessive or attributive genitive. Omissions of the article in similar circumstances rarely occur.[51] A more perplexing question is what motivated the rencensor to abstain from adding words, especially articles, in syntactical environments which were similar to places where the article was added.

Overall, the *b* group preserves many additions which contribute to a text which

[49]The texts are as follows: 1:2a ματαιότης ματαιοτήτων 1°] + τα παντα 261*: cf 2b ματαιότης ματαιοτήτων τὰ πάντα; 7:7 ὅτι = 𝔐] + ως φωνη των ακανθων 106*: ex (6a); 8.15 ὅτι 2° — ἥλιον 2° bis scr 106* (2° del 106^{c}): homoiot.

[50]Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Version of the Bible*, trans. Wilfred G. E. Watson (Leiden: Brill, 2000), 230; and ibid., 230 n. 39.

[51]Granted that the number of arthrous Greek words which function as *nomen regens* or as bound members with a pronominal suffix in the HT is small, Yi lists 8 cases (15 including words preceded by אֵת) where the translator contravened his normal technique of using anarthrous Greek words for bound Hebrew words. Similarly, there are 23 cases (44 including words preceded by אֵת) where the translator rendered bound Hebrew forms with pronominal suffixes (Yi, "Translation Technique of the Greek Ecclesiastes," 65-68). Hence, there are 31 places where one can test how *b* treated omissions and additions in syntactical environments similar to places where the group added the article.

is more stylish and grammatical than the CT. Ms 261 deviates most often from the majority of *b*. The number of deviations is not enough to warrant further division into a subgroup, but 261 does appear to preserve unique variants which are stylistically and grammatically motivated. These variants coupled with the fact that 261 preserves readings more similar to citations from Chrysostom than any other manuscript in the *b* group at least suggests that 261 is a salient witness to the LR. In addition to grammatical and stylistic variants, the fact that *b* uniformly preserves 4 (singly in 3 places) doublets in places where the CT is difficult to read is a powerful argument for the group's preservation of the LR.

Omissions

Omissions are not a strong characteristic of the LR, though Taylor has rightly noted that although doublets are generally typical of the LR, repetition is rarely tolerated.[52] This assessment is true of the *b* group in Ecclesiastes, where redundancy is regularly avoided. List 3 shows every omission in the manuscripts of the *b* group.

List 3. Omissions in *b*

1:2 ματαιότης 1° ∩ 2° V 125 252^{txt} 336´ 543 766

1:2 ματαιότης ματαιοτήτων 2°] > 411 545 705 Proc 7,20

1:5 καί 1°] > C 411 *b* 390-601-798^{c} *cII* 342 547 645 Met I.6,2 Ol Chr IX 600 Cos 2,34 4,11 9,12 10,33 Dam Max I 1140 Proc 9,48 Sev 453 Chry V 746 PsMar *Scr* 5 Rav 1,9 Hi Aeth Arm Fa$^{1\ 2}$ (sed hab La^{160} Amb *Ps 118* 12,22 Aug *Gen ad litt* 1,10) = Pesch Vulg, contra 𝔐

1:5 ὁ ἥλιος 2°] > 125 475 PsCaes 964 La^{160} Amb *Ps 118* 12,22 Chry V 746 Sa^{I} = Vulg

1:6 τό 2°] > 545

1:7 πορεύονται 1°] ∩ 2° 130

[52]Taylor, *The Lucianic Manuscripts of 1 Reigns*, 2:71-72.

1:7 om καί — πορεύονται 125

1:10 ἀπό] > *b* *C*´–157 563 571 798c (299) *d* 252 645 705 766 795 Dam Ol^{N}: cf 2$_{9c}$

1:12 ἐπί] > C *O*–V 475 *b* *C*´–571c *d* (–357) *k* 443 547 645 GregNy 299,11ap Ol Proc 11,101s (sed hab Hi Arm Fa^{2} Sa$^{I\,5}$ Syh = Ald) = Vulg, contra 𝔐

1:13 ὅτι — (14b) ἥλιον] > *b*–130: homoiot

1:14 πνεύματος ∩ (17c) 106txt-125

1:17 (17a) καί 1° — γνῶσιν] > 253 *b* (–106 125) 130 *d*–254´ *k* 68 248´txt (= Compl; καὶ ἔδωκα — τοῦ γνῶναι 248´mg) 296´ 311 338 443 547 705 Clem II 37 Dion 212 Ol AGeo [α′ οὐ κεῖται ἐν τῷ ἑβραϊκῷ] : homoiot

2:3 om οὖ *k* (46s) 125´ 336 543 705

2:10 καί 1° ∩ (11a) καί 125

2:10 om καί 1° 261 545 Theog VI 151

2:10 om (10d) 261

2:11 om ἐγώ 125 705 GregNy 352,4ap AGeo

2:12 ὁ *O* *C*´–522 798 = 𝔐] om rel (GregNy 355,6 Met II.3,3 Ol Syn Fa^{1})

2:12 ὅς] > A *k* 130* 357 547 GregNy 355,6ap (sed hab GregNy 355,6te Metlem et com II.3,3,33 Syn)

2:14 om καὶ ἔγνων 425 *b*–130: haplogr

2:15 μοι] > Sc *O*-411 *b* *C*´´ 754 338 547 613 698 705 766II 795 GregNy 361,17 364,13 Metlem et com II.6,4,35,95 Ol^{Z} Hi AGeo (sed hab Syh) = Ald, contra 𝔐

2:16 ἄφρονος 1° ∩ 2° 130

2:16 om τόν S A 299-415-504-540-574-732-157-425txt-601 *b* *k* 248´-252 296´ 311 339 443 534´ 543 549 705 706 788 795 GregNy 361,20 364,21 365,19 Ol$^{\Theta}$

2:16 ταῖς ἡμέραις ταῖς ἐρχομέναις] αι ημ. διερχομεναι (-μενοι 125´-545) *b*(–130) 443

2:17 ἥλιον ∩ (18b) ἥλιον 106txt

2:19 ᾧ 2°] > B*-S* 411 *b* *C*´´–260 797 *k* 155 336´ 338 443c 547* 548* 602 645 705 766II Met II.8,13 GregNy 362,12 368,8 Ol (sed hab Fa$^{1\,2}$ Sa$^{I\,II}$ Syh = Sixt) = Ald, contra 𝔐

2:20 om (20b) 125

2:22 ὅτι τί Hi (*quid enim*) = Gra Ra] absc Fa[1 2]; > Compl; om τί rel (Arm Sa[I])

2:24 ἐν ἀνθρώπῳ] τω ανθρωπω 998 C 411 *b*[(–125)] *C*˝[(–540*)](540[c]) 252 296´ 311 543 549 613 706 795 Met II.12,2 Co Syh[txt] = Ald; ανθρωπου Dion[lem] 223 GregNy 363,22[ap] Ol[A]

2:24 πίεται (24b) ∩ (25) πίεται 261 Ol[H]

2:25 τίς 2°] > V *b*[(–125 261)] 147-609 *d* 338 Dion[lem] 223 GregNy 364,2[ap] 370,22[ap] Ol[–N] La[94 95] Aeth AGeo Sa[I] (sed hab Hi Syh) = Vulg, contra 𝔐

2:26 ἔδωκεν] > *b*[(–125)]

3:8 om καί 1° 261*(c pr m) Dam[K]: haplogr

3:8 om τοῦ 2° 545

3:10 τοῦ ἀνθρώπου] ανθρωπου 261*

3:11 σὺν τὰ πάντα 443 Ra] συν παντα C V 155 545 PsChr = Gra.

3:11 σὺν τὰ πάντα 443 Ra] …]ντα 998; συν παντα C V 155 545 PsChr = Gra.; (+ και Did) τα συν παντα 870 Did 90,27; τα συμπαντα B-68´ S* 411 *C*˝ *d* 260[c] 296´ 311 645 705 706 795 Dion[lem] 226 GregNy 438,2 440,2 Ol[lem] AGeo Arab; συμπαντα rel (969 Aeth)

3:11 ὁ ἄνθρωπος] om ὁ *O*[–V]-411 *b*[–(125) 130] 299-522-798 311 338 543 547 613 645 698 705 766 795 Ath II 573 Dam Dion[lem] 226 Met[lem et com] III.15,3,22 GregNy 438,3 440,12 Ol[AΔEZIKM]

3:13 ὁ ἄνθρωπος B-68´= Gra. Ra 𝔐] om ὁ rel (3010)

3:15 om ἐστίν 253 106

3:16 om καί 2° — ἀσεβής 2° *b*[–(125) 130] 797 254-357: homoiot

3:17 om ἐγώ 125 = Vulg

3:17 om σύν 2° 3010 *b*[–130] 147-159-299-415-503-560-609 337* 342-357 311 338 602 698 Met[lem et com] III.20,2,55 Ol[BΔHΘIKM] AGeo Arab Fa[1] Sa[I] Syh

3:17 τῷ 2° 818] > S A *O*[–V]-411 *b C*˝[(–299 601 609)] *k* 155 339 542 547 645 698 766 788 Met III.20,4 Ol, contra 𝔐 Ra

3:18 υἱῶν τοῦ ἀνθρώπου] υιων (> 539) ανθρωπων 125´ 534 539 PsChr^{lem} = Vulg

3:18 υἱῶν τοῦ ἀνθρώπου] om του *b*$^{–125´}$ 766^{I} Met$^{lem\ et\ com}$ II.20,5,59,86s PsChr^{com}

3:18 om αὐτούς *b*$^{–106\ 130}$

3:19 ὅτι 1° 336´ Dam^{R} Met III.20,6 PsChr Hi Fa^{1} Syh = 𝔐] οὐ B-68´ 998 637 296´ 311 706 Sa^{I}; ὡς S *O*$^{–637}$-411 *C*$^{\prime\prime–157\ 563\ 571*\ 609\ 797}$ *d*$^{–357}$ 338 539 547 613 645 Ol$^{–BH}$ = Ald; > rel (Arm)

3:19 τούτου 1°] ∩ τούτου 2° *b*$^{–130}$ 797

3:21 εἰς ἄνω] om εις *b* *C*´$^{–571c}$ 248´ 443

3:22 ὁ ἄνθρωπος B-68 C 561 342-754 260 296´ 311 549 706 795 Ol^{ΓEZIK}] om ο rel (Did 106,12 Met III.24,7 Ol^{ABΔHM})

4:1 καί 5°] ∩ (2a) καί C 998 253 *b* 357 155 252 534 766 Ol^{AΓE} Fa$^{1\ 2}$ (sed hab Sa^{I})

4:3 τό 2°] > 125 296´

4:4 αὐτό] > V *b*$^{–125´}$ *d*$^{–357}$ 155 Amb *Sat* 2,30 Aug *Conf* 13,31 Hi Arm^{te}

4:6 πλήρωμα 1° ∩ 2° 125

4:8 ἔστιν 2° ∩ ἔστιν 4° 125´

4:11 om καί γε 261 Chr IX 385

4:17 τοῦ 1° (CT: οἶκον τοῦ θεοῦ)] > S *b*$^{(–125)}$ 299-390-415-504-522-540-732-157-425^{txt}-601 155 248* 336´ 549* 613 645 Dam PsChr = Compl

5:3 ἐάν B-S-68´ *O*$^{–V}$-411 *C*´ 539 = Ald Ra] > 261-545 248´ 260 336´ 542 766 Ol^{HN} An *Scrip* 1,22 Fulg *Ep* 1,11 Spec 556,10 Hi AGeo = Vulg

5:4 σε 2°] > *b*$^{–106\ (125)}$ 798-*cII*$^{–260}$ *k* 155 338 443 795 Antioch 1760 Constit III 1,3 IV 14,1 Cyr I 973 1040 VII 176 Dam$^{EOV^{Mi}}$ Eus *Ps* 628 885 Ol^{ZH} Or II 307 Theog XX 525 omnes lat. praeter AGeo = Ra

5:5 πρὸ προσώπου] om προ 106-261-545^{txt} 706

5:14 οὐ B-S-68' *C*´$^{(–157)}$ 336´ = Ra] bis scr 609(‖); > rel (absc 998)

5:15 om γάρ 106

5:17 om ἐγώ 130 260*

5:17 τοῦ 3°] > 125´

5:17 ἐάν B-68´’ A C 998 *O*–V *d*–357 336´ 443] > V *b* 543 548 549 Did^{com} 161,13 Hi AGeo Syh

5:18 ὁ 1° *O*–637 336´ 698(α) = Ra. 𝔐] > rel (539)

6:3 om ἀπό C *b C*´–571^{c} 296´ 339 Dam

6:3 τῆς B-68´’-602^{c} 998 *O*-411 571^{c} 336´ 443 766 Did 171,19 Sa^{I} = Ra 𝔐] > rel (Dam Met V.5,10 Ol PsChr)

6:7 ἡ ψυχή 992] om ἡ A C *b k* 252 296´ 543 547 549 706 795 Dam Met V.6,3 Ol, contra 𝔐 𝔔: ex (3c)

6:7 οὐ] > 125´

6:8 om τῷ σοφῷ 125´

6:10 τοῦ 1°] > B-68´ C 998 125´ 147-503-560-*cII d k* 443 543 766 PsChr

6:10 om τοῦ 2° 130 548

6:11 om ματαιότητα — (12b) ζωῆς 125: homoiar

6:11 ἀνθρώπῳ ∩ ἀνθρώπῳ (12a) V *b*(–125) 371

6:12 τί 1° Ol^{BEHΘM}] > B-68´ 998 V *b*(–125), contra 𝔐

6:12 ὅτι 2° — ἔσται *b*

7:2 ἢ ὅτι πορευθῆναι] om ὅτι 411 *b*(–125) *C*´’ 357-754 *k* 338 339 443 539 543 547 549 766^{I} Antioch 1709 Chr III 155 156 VI 487 XIII 334 Cyr IV 364 Dam$^{VV\,W\,M\,P}$ Met$^{lem\ et\ com}$ VI.4,2,20 Ol^{ABΓZH} PsChr Tht II 844 An *Scrip* 1,19 Aug *C D* 17,20 Spec 528,7 Arm Fa$^{1\ 2}$ Sa^{I} La^{160} Syh = 𝔐

7:2 τοῦ S C *O C*–147 299 390 503 560-157-425-601 248´ 252 296´ 311 698 706 795 = Ra 𝔐 (CT: παντὸς τοῦ ἀνθρώπου)] > rel (Dam Met VI.4,2 Ol

7:4 καὶ καρδία = 𝔐] om καί 601-609 106 542 645

7:5 om ἄνδρα ἀκούοντα *b*(–125): homoiot

7:6 om (6c) 106^{txt}

7:14 σύν B-68´ 998 571^{c} PsChr] > rel (539)

7:14 σύμφωνον] > *b*

7:14 ὁ ἄνθρωπος] om ο S A C 637-411 *b*$^{-125}$ *C*$^{''-260}$ 631* 296´ 311 336´ 339 543 549 645 706 Did^{lem} 213,7 (sed hab Did^{com} 213,9 213,11) Met IV.17,3 Ol (sed hab Fa$^{1\ 2}$ Sa$^{I\ II\ 6}$) = Ald Sixt

7:26 καὶ ἐρῶ B-S*-68˝ 998 357 (+ εγω) 698 PsChr Spec 532,8 Arm] και (+ εγω Sa^{I}) ειπον (ειπα S^{c}) S^{c} *O d*$^{-357}$ Sa$^{I\ II}$; > rel (absc Fa^{1}) = 𝔐

7:26 om καί 3° (26c) — ἐν αὐτῇ (26f) 125

7:28 om ὅν *b*: haplogr

7:28 εὗρον 2°] ∩ 3° 125´ 68 339

8:2 θεοῦ] > S A 125 797 254´ *k* 161(|)-248 252 338 543 549 645 Dam Aeth^{te} (sed hab Aeth^{ap})

8:7 οὐκ ∩ οὐκ (8a) 261

8:8 ἐν 1°] ∩ ἐν 2° 106 609

8:8 καί 1°] ∩ 2° 261-545

8:11 τοῦ ἀνθρώπου] om τοῦ 261* Ol^{com}

8:11 πονηρόν 2° ∩ πονηρόν (12a) *O*$^{-637}$ 425^{txt} 106 161^{txt}-248^{txt} 296´ 311 338 602 706 795

8:13 ἐν σκιᾷ] om ἐν 261

8:14 om ὅτι 3° S 261-545 252* 645 Dam Met VII.16,5 PsChr

8:16 καί γε V-411 443 = Ra] + και *O*$^{-V}$; > 754 AGeo Sa$^{I\ II\ 2}$; om γε rel (Arm)

8:17 ὁ ἄνθρωπος S 254´ 155 248´ 252 296´ 549 698 Ol^{AΓΔZIK} Fa$^{2\ 3}$ Sa$^{I\ II\ 2}$ = Ra 𝔐] om ὁ rel (absc Fa^{1}; Anast 525 684 Dam Met VIII.1,13 Ol^{BEHM} PsChr Syn 348)

9:2 ἕν] > 998 411 261

9:2 om καί 3° A C *O*-411 *b* 390-*cII* 254´ 336´ 443 543 547 645 766 Dam Ol$^{-ΔEIM}$ PsChr Hi *Ep* 108,27,3 AGeo Arm Fa^{3}

9:2 om καί 5° C *O*-411 *b cII* 254´ *k* 443 543 645 Dam Ol$^{ABΓZHK^{s}}$ PsChr Hi *Ep* 108,27,3 AGeo Arm Fa^{3}

9:2 om ὁ 1° 411* 130-261 609* 534 698 Dam$^{V^E M^{PM}}$ Ol$^{-AK^s}$

9:2 om ὁ 3° 411 609 261-545 602 Dam$^{V^{EOVMi}}$ Ol^{A}

9:7 om ἤδη A C *b cII*$^{-260}$ *d k* 155 161 252 296´ 311 338 443 543 547 549 698 706 795 CyrHier 4,8 Ol Amb *Inst virg* 17,110 Hi^{com} 326,165 Hi *Ep* 96,1 PsAug *Pal* 17 (sed hab Amb *Exh virg* 11,75 Hi^{lem} 324,113) Aeth AGeo Sa^{II} (absc Fa^{1}) = Pesch

9:9 om τὰς 1° B-68´’ C *O*$^{-637}$-411 *b*$^{-130}$ 390 357-754 248* 252 336´ 338 443 542 543 549 766 Met VIII.7,2 (absc 998; sed hab Did 277,1 Ol$^{A\Gamma\Delta EZIKM}$ = Ald Sixt)

9:9 σου 1° ∩ 2° 253 *b* 797^{txt} 252^{txt} 359 543 Ol$^{Z^{txt}}$ = Pesch

9:10 ἄν] > 545 Hi

9:12 om ὅτι A C 411 125 *cII k* 155 161*-248* 252 338 539 543 549 698 Dam Ol Hi Arab

9:12 καί γε] > om γε 125

9:12 om ὁ C 253-411 125 *cII*$^{-260}$ 296´ 338 547 613 645* Antioch 1713 Dam Ol$^{A\Gamma ZM}$

9:12 om τά 125´ Dam

9:16 om καί 3° — ἀκουόμενοι 125´: homoiot

10:5 ὅ] > B-S-68´ C *O*$^{-253}$-411 *b C´’*$^{-260}$ 357 155 336´ 338 339 443 547 645 728 766^{II} 795 Anton 973 Dam$^{H^{c}T}$ Did^{com} 295,24 Max II 964 Ol AGeo (absc 998; sed hab Did^{lem} 295,23 Met IX.9,2), contra 𝔐

10:9 αὐτοῖς 1° ∩ 2° *b*$^{-106^{mg}\ 130}$ 798* (c sup lin) 357 PsChr^{lem}

10:11 om ὁ B-S-68 A *b*$^{-130}$ *C´’*$^{-260}$ *d k* 338 547 645 766 Fa^{1} (absc Fa^{2}; sed hab Did Met IX.11,2 Sa^{I})

10:13 om στόματος 2° B-68´ 998 *b cII* 357 336´ 443 Did Ol AGeo Arm^{te} Fa$^{1\ 2}$ Sa$^{I\ II}$ (sed hab Anton 800 Dam Met IX.13,3 Max II 981 = Sixt)

10:14 om ὁ 2°] B-68´’ *O b* 609-797-*cII* 338 359 443 547 Dam Met$^{lem\ et\ com}$ IX.13,2,19,44 Ol PsChr (absc Fa^{1})

10:16 καί] ∩ (17) καί 1° 125

10:16 ἐν πρωϊᾳ] το πρωι *b*$^{-(125)\ 545}$ 443^{c}

10:16 ἐν πρωϊᾳ] τω πρωι 443* 545

10:17 γῆ] > 261(|)-545

10:17 υἱός] > 106^{txt}

10:20 καί 2°] > 545

10:20 μή 1° ∩ 2° *b*$^{-106\ 130}$

10:20 ὁ τὰς πτέρυγας ἔχων *O*-411 336´ 613 Syh (ܘܗܘ ܕ ܓܦܘܗܝ)] ο τας πτερυγας B-68´ 998 Ath I 600; ο εχων τας πτερυγας 766 = Gra Ra; ο εχων πτερυγας rel = θ′

11:9 σου 1° ∩ 2° 125 Antioch 1485

11:9 καί 3°] > 125-261*

12:5 om ὁ (CT: ὁ ἄνθρωπος) A *b* 159-798 260 311 336´ 543 766^{II} Dam Met X.8,3 Ol^{IKM}

12:11 om τά 125´ 613 766 Or *Phil* 6,1^{ap} Fa^{2} Sa$^{I\ II}$

12:13 πᾶς ὁ ἄνθρωπος B-S-68´ A 998 253 *d* (357^{s}) 252 443 542 543 549 698 766^{II} Ol^{I*}= Ra] om ὁ C *O*$^{-253}$-411 *b C*´´ *k* 248´ 296´ 311 336´ 338 339 359 547 613 645 706 766^{I} 795 3011 Anton 781 973 Chr II 703 III 232 XV 248 XVIII 512 *Jb.Cat* B 33 Dam Max I 933 II 861 Met$^{lem\ et\ com}$ X.14,4,20 I.4,120 Ol^{-I*} PsChr^{com} 67,8 Sa^{I}

12:14 σὺν πᾶν τὸ ποίημα S A 336 698 PsChr 67,8 = Gra Ra] παν το π. *b* Eus Ps 80 428 532 Arab (vel συμπαν το π.) Sa^{I} Syh

Subscriptio: subscriptio deest in 411 *b C*´´$^{-147^{c}\ 371\ 571\ 601}$ *k* 254´ 311 336´ 339^{txt} 359 543 613 698 706 766 795 = Compl Sixt

Textual Affiliations of Omissions

Majority Variants

There are 139 omissions in *b*. Seventy-six of these variants are found in the majority of manuscripts. The distribution of omissions in *b* as a nearly unified group is presented in Table 8. Table 9 shows text groups which share omissions with the majority of manuscripts.

Table 8. Omissions as a nearly unified group[53]

b	55	b^{-261}	3
$b^{-106\ (125)}$	1	$b^{-(125)\ 545}$	1
b^{-125}	1	$b^{-125´}$	3
b^{-130}	10	$b^{-106\ 130}$	2

Total: 76

Table 9. Omissions in other witnesses

O	20	*k*	29
C´	26	*d*	17
cII	32		

There is more disagreement among the manuscripts of *b* with respect to omissions than there is with respect to additions. MS 130 reads against the rest of the *b* group in a total of 12 places. Seven of the 12 places are where MS 130 does not preserve an omission due to scribal error. Hence, the manuscript has preserved a slightly better text than the remaining manuscripts of *b* with respect to omissions. Gentry identifies 12 places where the majority of manuscripts preserve omissions which are attributable to scribal error.[54] Only 1 place agrees with the *O* group (4:1). Hence, *O* and the other non-Lucianic text groups read more closely to *b* than the evidence admits. Nonetheless, independence from other text groups shows the recensional nature of *b*.

[53]When *b* is not unified due the absence of a text in one or two manuscripts, the variant was counted as though *b* were a unified group. The groups and tabulations are as follows: $b^{(-130)}$ (once), $b^{(-125)}$ (8 times), and $b^{(-125\ 261)}$ (once). Included in b^{-130} are $b^{-(106\ 125)\ 130}$ (once), $b^{-(125)\ 130}$ (twice), and $b^{-106mg\ 130}$ (once).

[54]The omissions occur at 1:13, 1:17, 2:14, 3:16, 3:19, 4:1 (cf. O^{-V}), 6:11, 7:5, 7:28, 9:9, 10:9, and 10:20. Most of these omissions are unique to *b*.

Minority Variants

There are 76 omissions which are preserved when *b* is fragmented. The distribution of witnesses is in Table 10:

Table 10. Omissions as a fragmented gGroup

125	17	261-545	6
545	7	261	9
130	5	106	7
106-125	2	106-261-545	1
125´	12	130-261	1

Total: 67

Text groups which share additions with the minority of manuscripts in *b* are as follows (Table 11):

Table 11. Omissions in other witnesses

O	1	*k*	4
C´	0	*d*	0
cII	2		

MSS 125 and 261 deviate from the majority of manuscripts a total of 31 and 29 times respectively. The two manuscripts form a pair, though 261 generally resists the scribal errors found in 125.[55] Influence from other text groups is minimal.

[55]As identified by Gentry, 261 preserves only 4 errors; 125 preserves 10 errors.

Character of Omissions

Majority Variants

As stated earlier, there are 12 omissions which Gentry has attributed to scribal error. Although these omissions are important for determining textual affiliations, they are not valuable for determining what the historical Lucian did to the text. Therefore, they are omitted from the analysis below.

Omissions of Single Words

There are 54 omissions of single words. The number of omissions per semantic domain is as follows (Table 12):

Table 12. Semantic domain of singular omissions

Adjectives	0	Particles	3
Adverbs	1	Prepositions	9
Articles	24	Pronouns	10
Conjunctions	5	Verbs	1
Nouns	1		

There are nearly more additions of the article (42) than there are singular omissions regardless of semantic domain. Omissions of the article are generally in accord with good Greek grammar. The practice of adding the article to nouns modified by a genitive pronoun or noun is never contravened by an omission. There is a curious preference for omitting the article before nominative ἄνθρωπος (2:12, 3:11, 3:13, 3:22, 5:18, 7:14, 8:17, 10:14, 12:5, and 12:13). Omission of the article with the genitive of θεός after an anarthrous noun in 4:17 is also common.[56] These omissions are indicative

[56]BDF §254.1

of stylistic and grammatical preferences, as are most of the other omissions.[57]

Omissions of pronouns are motivated by clarity. Four omissions eliminate redundancy (2:15, 2:19, 2:25, and 5:4).[58] Concern for clarity prompted the omission of the neuter pronoun αὐτὸ at 4:4 (ὅτι αὐτὸ ζῆλος).[59] Other omissions are either errors (2:22 and 3:18) or stylistic preferences (6:12 and 10:5). Omissions of prepositions are also motivated by clarity and elimination of redundancy. In places where the CT has two Greek prepositions which correspond to a compound preposition in Hebrew, *b* eliminates one of the prepositions (e.g. 1:10 ἀπὸ ἔμπροσθεν ἡμῶν] om ἀπὸ *b* alii; 3:21 εἰς ἄνω] om εις *b* *C*´–571^{c} 248´ 443). In places where a noun in the genitive case was sufficient a preposition was omitted (e.g. 1:12 βασιλεὺς ἐπὶ ᾽Ισραὴλ] om ἐπί *b* alii; 6:3 οὐ πλησθήσεται ἀπὸ τῆς ἀγαθωσύνης] om ἀπὸ *b* alii). In 2 places *b* avoided the use of ἐν in favor of the simple dative case or adverbial accusative (2:24 and 10:16).[60]

Omissions of Two or More Words

There are few omissions of multiple words. Only 3 of the 8 places of variation are not due to obvious error. The statistics for multiple omissions are found in Table 13. The 3 places which preserve likely intentional omissions have not disrupted the legibility of the text. Indeed, the text is just as legible as the CT.

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[57]For example, see 6:3 (ἀπὸ τῆς ἀγαθωσύνης *O*-411 𝔐] om τῆς *b* alii) where Greek generally omits the article after a preposition. Remaining omissions of the article are 2:16 (2 times), 3:17, 3:18, 6:7, 7:2, 9:9, and 10:11.

[58]For example, see 2:15 (ἐμοὶ συναντήσεταί μοι] om μοι S^{c} *O*-411 *b* *C*˝ alii).

[59]The noun ζῆλος was considered both masculine and neuter during the period, though the former has the oldest attestation (LSJ, s.v. "ζῆλος").

[60]Remaining omissions of other words are 1 adverb (9:7), 5 conjunctions (1:5, 3:19, 7:2, 9:2 [2 times]), 1 noun (10:13), 1 verb (2:26), and 3 particles (5:14, 5:17, 8:16).

Table 13. Character of multiple omissions

Homoioteleuton	4
Haplography	1
Editorial	3

An example of editioral change includes 7:14: καί γε σὺν (> *b*) τοῦτο σύμφωνον τούτῳ (om σύμφωνον τούτῳ *b*) ἐποίησεν ὁ θεὸς περὶ λαλιᾶς. The *b* group also preserves large editorial omissions at 6:12 and 7:26. Both texts as preserved in *b* make complete sense.

Minority Variants

Omissions of Single Words[61]

Table 14 shows the characteristics of singular omissions when the *b* group is fragmented.

Table 14. Semantic domain of singular omissions

Adjectives	1	Particles	4
Adverbs	0	Prepositions	3
Articles	14	Pronouns	5
Conjunctions	7	Verbs	1
Nouns	3		

Omissions of the article are largely due to stylistic preference. Some omissions are in accord with what was found elsewhere: after a preposition (6:10 μετὰ τοῦ ἰσχυροῦ] om

[61]Seventeen omissions were excluded from the analysis due to haplography. The places of variation are 1:2, 1:7, 1:14, 2:10, 2:16, 2:17, 2:24, 3:8, 4:6, 4:8, 7:28, 8:7, 8:8, 8:8, 8:12, 10:16, and 11:9.

τοῦ 125´ alii), with genitive nouns following an anarthrous noun (3:18 υἱῶν τοῦ ἀνθρώπου] υιων ανθρωπων 125´ alii), and with ἄνθρωπος (9:12 om ὁ 125 alii). One omission is a syntactical harmonization to a substitution (9:12 ὄρνεα τὰ θηρευόμενα] ορνις (ορν 261) θηρευόμενα 125´). Other omitted articles are largely matters of preference.[62] Omitted conjunctions occur mostly in places where the same conjunctions are clustered.[63] Hence, some may be due to error. There are three omissions of the pronoun ἐγώ (2:11, 3:17, and 5:17). One variant, an omitted pronoun, eliminated superfluity (2:3 ἕως οὗ ἴδω] om οὗ 125´ alii).[64]

Omissions of Two or More Words

There are 10 omissions of multiple words among the manuscripts of *b* when the group is not unified. The statistics are as follows (Table 15):

Table 15. Character of multiple omissions

Homoioteleuton	2
Editorial?	8

MS 125 preserves 7 of the 10 omissions, including both omissions by homoioteleuton (6:11 and 9:16). In the remaining 5 places (1:5, 1:7, 2:20, 6:8, and 7:26), it is difficult to determine if the omissions were intentional or not. MS 125 is the least preserved of the manuscripts in the *b* group and shows evidence of careless copying. Therefore, the possibility of omissions due to scribal error cannot be dismissed. Three other errors in

[62]See 1:6, 3:8, 3:10, 3:11, 4:3, 5:17, 8:11, 9:2, 9:2, and 12:11.

[63]Omitted conjunctions occur at 2:10, 5:15, 7:4, 8:14, 9:12, 10:20, and 11:9.

[64]The remaining omitted pronoun is found at 2:12. Omissions of other words include 3 prepositions (5:5, 8:13, 10:16), 4 particles (5:3, 6:7, 9:10, 9:12), 3 nouns (8:2, 10:17 [2 times]), and 1 verb (3:15).

various manuscripts defy categorization (1:2, 4:11, and 7:6).

Conclusion

Omissions in *b* differ enough from the other text-groups, especially *O*, to confirm *b* as a recension with respect to omissions. Omissions of single words are mostly attributable to stylistic preference. This fact is true when the group is both unified and fragmentary. Hence, determining what variant is purely Lucianic when the group is fragmented is difficult. Omissions rarely contravene the grammatical and stylistic motives behind additions in *b*.

Transpositions

There are only 16 transpositions in the manuscripts of *b*. The places of variation are as follows:

List 4. Transpositions in *b*

1:2 εἶπεν ὁ ᾽Εκκλησιαστής] post fin tr 299 545 705

1:6 ἀνατέλλων αὐτός] tr B 998 *b* *C*΄$^{(-299B^{txt})}$ *d* 645 Cos 10,33 (sed hab Cos 2,34 4,11 5,33 9,12) Amb *Ps 118* 12,22 Aug *Gen ad litt* 1,10 PsMar *Scr* 5 (sed hab La^{160}) Sa^{I} = Ald

1:16 ἐγὼ ἰδού] tr S V-411 *b*$^{(-106^{txt}\ 125)}$ *C*΄$^{-299\ 797}$ *d*$^{-357}$ 336΄ 338 613 645 766 770 Ol AGeo Sa^{I} Syh, contra 𝔐

2:17 πονηρόν] post ἐμέ tr 125

4:9 αὐτοῖς (CT: οἷς ἔστιν αὐτοῖς μισθὸς ἀγαθὸς)] et μισθός tr *b*$^{-(125)\ 130}$ Antioch 1676 Ol^{N}

4:10 αὐτῷ (CT: αὐτῷ τῷ ἑνί)] et τῷ tr *b*$^{-(125)\ 130}$

5:17 ἐγὼ ἀγαθόν tr 147 125 443

7:7 τὴν καρδίαν εὐτονίας] την ευτονιαν της (> 443 766) καρδιας *O*-411 *b*$^{(-125)}$ 443 (ε corr ex κ pr m) 547 766

7:20 οὐκ ἔστιν] post δίκαιος tr *b* Ol

7:23 πάντα / ταῦτα] tr 998 *b* 299 338 645 766^{I} Ol^{A} AGeo Arm Fa$^{1\ 2}$ Sa^{I}

7:28 ἄνθρωπον / ἕνα] tr 125´ Ol$^{ABΓZ^{mg}H}$

8:4 λαλεῖ] post ἐξουσιάζων tr S^{c} A C *b cII k* 248´ 252 296´ 311 338 339 443 542 543 547 549 613 706 Anton 1000 Dam^{R} Ol AGeo Arm

9:12 οὐκ ἔγνω post ἄνθρωπος tr 125 AGeo

10:8 ἐν αὐτῷ] post ἐμπεσεῖται tr *O*$^{-V}$-411 *b* 443 Antioch 1588 PsChr Or *Matth* 222

12:6 συντριβῇ post πηγήν tr 125

12:14 ὁ θεός B´ 998 336´ 542 Ol *Hiob* 133 Syn 349 Amb *Fide* 3,20 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Sa^{I} = Ald Ra 𝔐] post ἄξει tr rel = Sixt: cf 11$_{9e}$

Textual Affiliations of Transpositions

Majority Variants

Ten transpositions occur in the majority of manuscripts. The statistics are as follows (Table 16 and Table 17):[65]

Table 16. Transpositions as a nearly unified group

b	8
b$^{-(125)\ 130}$	2

Total: 10

Table 17. Transpositions in other witnesses

O	3	*k*	2
C´	3	*d*	3
cII	2		

[65]When *b* is not unified due the absence of a text in one or two manuscripts, the variant was counted as though *b* were a unified group. The groups and tabulations are as follows: *b*$^{(-106txt\ 125)}$ (1 time) and *b*$^{(-125)}$ (1 time).

Besides 1 'rel' reading (12:14), there are 2 places which show influence from *O*. A transposition, addition, and substitution at 7:7 show strong influence from *O* (τὴν καρδίαν εὐτονίας] την ευτονιαν της καρδιας *O*-411 $b^{-(125)}$ 443 alii). Less striking but similar influence is at 10:8 (ἐν αὐτῷ] post ἐμπεσεῖται tr O^{-V}-411 *b* 443 Antioch 1588).

Minority Variants

Among minority variants, the manuscripts of *b* do not share transpositions with other text-groups. Hence, Table 18 alone is shown.

Table 18. Transpositions as a fragmented group

125	4
545	1
125´	1

Total: 6

Character of Transpositions

Although word order is relatively flexible in Greek, the extreme formal equivalence of the original translator of Ecclesiastes prompted transpositions in the *b* group which moved the word order away from the word order of the HT. Therefore, transpositions are motivated by clarity.

Majority Variants

Transpositions of Single Words

At 4:9 (οἷς ἔστιν αὐτοῖς μισθὸς ἀγαθὸς] αὐτοῖς et μισθός tr $b^{-(125)\ 130}$ Antioch 1676 OI^{N}) the transposed pronoun separated μισθός from ἀγαθός so that the adjective was probably read as a part of the predicate. Transposition of the article at 4:10 (αὐτῷ τῷ ἑνί] αὐτῷ et τῷ tr $b^{-(125)\ 130}$) improved the awkward syntax of the CT. The positioning of the pronoun αὐτός at 1:6 (ἀνατέλλων αὐτὸς ἐκεῖ πορεύεται]

ἀνατέλλων et αὐτός tr B 998 *b* $C^{\prime(-299B^{txt})}$ *d* alii) likely ensured that the pronoun was read with the participle and not with the following verb.[66] Other transpositions were made for the sake of clarity (1:16 ἐγὼ ἰδού] tr S V-411 $b^{(-106^{txt}\ 125)}$ $C^{\prime-299\ 797}$ d^{-357} alii) or preference (7:23 πάντα / ταῦτα] tr 998 *b* alii; 8:4 λαλεῖ βασιλεὺς ἐξουσιάζων O^{-637}-411] λαλεῖ post ἐξουσιάζων tr S^{c} A C *b cII k* alii). The latter (8:4) shows concern for distinguishing a circumstantial participle from an elaborating participle.[67]

Transpositions of Two or More Words

Clarity and preference are also what motivated transpositions of multiple words. At 7:20 the phrase οὐκ ἔστιν was moved to ensure that the adjective δίκαιος was in attributive position (ἄνθρωπος οὐκ ἔστιν δίκαιος ἐν τῇ γῇ] οὐκ ἔστιν post δίκαιος tr *b* Ol). Transposition of a prepositional phrase may have been what *b* had in its source text at 10:8 (ἐν αὐτῷ] post ἐμπεσεῖται tr O^{-V}-411 *b* 443 Antioch 1588).

Minority Variants

Transpositions of Single Words

There are 4 transpositions of single words among the minority of witnesses. MS 125 comprises 3 variants (2:17, 5:17, and 12:6) and 125´ preserves 1 (7:28). None of the variants seem motivated by a concern for style, grammar, or clarity. This observation is typical of MS 125, which contains many errors. Therefore, it is likely that the variants arose due to scribal error.

Transpositions of Two or More Words

There are 2 transpositions of multiple words in the minority of witnesses (1:2 and 9:12). Neither variant appears to be a Lucianic improvement.

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[66]Note αὐτὸς ἐκεῖ] tr *k*.

[67]Runge, *Discourse Grammar of the Greek New Testament*, 309 ff.

Conclusion

Despite the paucity of transpositions in the *b* group, the variants in the majority of witnesses likely preserve the LR. This conclusion is likely because of peculiar agreements with *O* and transpositions which improve clarity.

Substitutions

Substitutions are the largest category in *b* and are generally considered the most salient characteristic of the LR along with additions.

List 5. Substitutions in *b*

1:3 τίς] τι 106

1:3 μοχθεῖ] μοχθοι 125

1:5 ἀνατέλλει] ανατελει 68 415-571 125-130 311 338 728 La^{160} (sed hab Hi Amb *Ps 118* 12,22 Aug *Gen ad litt* 1,10 Chry V 746 PsMar *Scr* 5)

1:6 ἐπιστρέφει] επιστρεφεται 159 130*

1:7 ἔσται] εστιν S 998 *O*-411 *b C´*(299) *k* 754 68' 248´ 252 338 443 547 705 766^{II} 795 Bas I 84 Dam Ol Amb *Exam* III 2,10 *Tob* 13,44 Eust 4,3,5 Hi *Ezech* I 1 Nil *Tr* 3 (sed hab Nil 821) Hi Arm Syh = Sixt Vulg

1:7 ἐμπιμπλαμένη (επιμπλαμενη 443^{c})] εμπιπλαμενη S A C (ενπιπ.) *O b C´'*$^{-157}$ (299) *d*$^{-254}$ *k* 68' 248´-252 296 311 336´ (εμπεπ.) 338 339 543 547 549 645 698 705 706 766^{II} 770 788 795 Met I.9,3 Nil 821 Ol^{IK} PsCaes 944 Proc *Gen* 73

1:8 πληρωθήσεται] πλησθησεται V-475 998 415 *b* 547 766: cf 11$_{3a}$

1:9 γεγονός] γεγονως 253-411 504*-609 261

1:9 αὐτό 1°] αυτω 125 698

1:9 τό 3°] τοτε 261

1:9 ποιηθησόμενον] ποθησομενον 125-261-545

1:10 λαλήσει] λαληση 106-130 443

1:11 γενομένοις 870 998 Met I.13,3 GregNy 297,17 Ol^{K} = Compl] γινομενοις 125 357 543

1:11 ἔσται] εστιν A C *O*$^{-637}$ *b* 609 *k* 443 548 766 Ol$^{\Delta K}$ Arm Fa$^{1\ 2}$ Sa^{I} (sed hab Did 21,6 GregNy 297,17 21 Hi Hi^{LXX} Syh) = Compl, contra 𝔐: cf 11a

1:11 αὐτῶν] αυτοις C *O*-411 *b C*˝ *k* 68᾽ 248΄-252 296΄ 311 338 339 443 542 543 547 549 706 770 788 795 Did 21,6 Ol Hi Hi^{LXX} Arab Syh = Ra 𝔐

1:13 γενομένων] γινομενων B-534΄ 411 *b cII d k* 336΄542 645 698 GregNy 299,24^{ap} 300,13^{ap} Ol^{Z} Hi Syh

1:13 οὐρανόν] ηλιον S^{c} *O b C*΄$^{-571^{c}\ 798^{c}}$ 161^{mg}-248^{mg}-252 339 443 543 547 549 Antioch 1469 GregNy 301,4 Ol Proc 11,104 (sed hab Met I.14,5,56 GregNy 299,24 300,3 300,13 La$^{94\ 95}$ Aeth^{ap} AGeo Arm Fa^{1} Sa$^{I\ 5}$ Syh; absc Fa^{2}) Hi = Pesch Tar Vulg, contra 𝔐

1:15 ἐπικοσμηθῆναι Met I.17,2 GregNy 303,12 PetA 473 = Ald Compl] κοσμηθηναι A 253 (litt κοσμηθην sup ras pr (vid) man) *b*$^{(-106\ 125)}$ *k* Dam^{K} Ol$^{lem\ et\ com}$ Sa^{I}

1:17 παραφοράς 788$^{sup\ lin}$ = Gord.] pr και *b*$^{(-106^{txt}\ 125)}$ Sa^{I}; περιφοραν Gra.; παραβολην *k* Fa$^{1\ 2}$ Sa^{I}; παραβολας rel (AGeo = Pesch): cf 2$_{12b}$ 7$_{25d}$

1:17 τοῦτ᾽ B] τουτο rel (Clem II 37 Did 30,19)

1:18 προσθήσει Syh Dam^{C} GregNy 309,16 Ol$^{\Delta IK}$] προστιθησιν (-θη[… 770) 637-411 *b* 299-797 *cII k* 336΄ 338 443 542 547 613 766^{I} 770 Antioch 1712 Ath IV 1501 Dam^{-CT} Dion Met I.19,4 GregNy 309,17^{ap} GregNa I 481 Ol$^{-\Delta IK}$

2:3 ἑλκύσει] ελκυσω 545

2:3 ἑλκύσει] ελκυση 125΄ 311 443

2:3 ἀφροσύνῃ Hi Gra. Ra.] επιστημη *O*$^{-V}$: cf 1$_{17b}$; ευφροσυνην *C*΄$^{-299\ 415\ 797}$(540 vid) 68* = Ald Sixt; …]ῳυνη 998; ευφροσυνη rel (Did 34,26 Dion^{lem} 215 Met$^{lem\ et\ com}$ I.22,4,21s Ol AGeo Arm Co)

2:3 ἴδω] ειδω (οιδω 261) 637 299 261 443* 698 Dion^{lem} 215 Ol$^{-\Delta IKMN}$

2:3 ἀριθμόν] αριθμων 159-522-574-797 125΄ 357 549 766^{I} (sed hab 998 Syh)

2:4 ἐμεγάλυνα] -λυνας 545*

2:4 ἐμεγάλυνα] -λυνε 125

2:4 μοι 1°] μου 560 46^{s} 125-261* 254 Ol^{M}

2:5 ἐποίησά μοι] εποιησαμεν 545

2:5 ξύλον] ξυλα 46^{s} 545

2:5 πᾶν καρποῦ (παγκαρπου 260)] παγκαρπον 475 299-563-571* 125´ Ol$^{-\Delta IKM}$

2:6 δρυμόν] δρυμων 411 299-540*-571*-601 *k* (pr των 337) 125´ 539 645

2:7 κτῆσις Ol$^{-\Gamma Z}$] κτισεις 125

2:7 βουκολίου] -λιων *b d* Chr IV 599 IX 683 (cf XVI 89 584) Met^{com} II.1,53 AGeo Fa^{1}

2:7 ποιμνίου Ol Syh] -νιων V *b* 443 Chr IV 599 IX 683 (cf XVI 89 584) Met^{com} II.1,53 AGeo Fa^{1}

2:7 πολλή] πολλων 125

2:7 πολλή] πολλης 261-545

2:7 ἐγένετο] -νοντο 998*(c pr m) 299 125´ 254 (-νοτο) 443 645 698 728

2:8 μοι 1°] με 125 548*^{vid}

2:8 περιουσιασμούς] -μον 125 Did^{com} 40,8 Pot *Ep Ath*, *Ep subst* 20 (sed hab Hi Vulg) = 𝔐

2:8 βασιλέων] -λεως 574 106

2:8 οἰνοχόον] οινοχοους A S^{c} *O*-411 *b*$^{-125}$ 574-798^{c}-*cII*-752^{c} *k* $^{(-631)}$ *d*$^{-357}$ 296´ 311 336´ 443 547 613 645 698 705 706 766^{II} 795 Did^{lem} 40,25 41,18 Did^{com} 42,3 Met II.1,12 GregNy 347,6 Chr IV 599 IX 683 XVII 123 879 PsAug *SermCai* 94,2 Ruf *Cant* 94,25 La$^{94\ 95}$ Hi AGeo Arm Fa^{1} Sa^{I} (sed hab Syh), contra 𝔐

2:8 οἰνοχόον] οινοχοω 125

2:9 ἐμεγαλύνθην] -θη *k* 545 547 Ol^{H}

2:11 ᾧ] ο *O*$^{-V\ 475}$ 261-545 = Ald

2:11 ποιεῖν] ποιησαι *O b* 338 542 Met$^{lem\ et\ com}$ II.2,7, II.3,12

2:12 ἐποίησαν] -σεν B-S-534´ *O*-411 *b C*´´(560 c pr m) *d*$^{-254\ 357}$ *k* 336´ 338 339 443 542 543 547 645 705 766^{II} 788 Did 47,25 Dion^{lem} 218 Met II.3,4 GregNy 355,7 Ol Syn La$^{94\ 95}$ AGeo Arm (absc 998; sed hab Syh) = 𝔐^{mss}

2:12 αὐτήν] αὐτῇ *O*$^{-253}$-411 *b C´*(571^{txt}) *d* 252 260 296 311 338 339 443 542 543 547 548^{c} 549 613 645 698 705 706 795 Met II.3,4 Ol^{ZIK} (sed hab Syn Syh = Gra Ra = θ′)

2:13 ὡς] ωσπερ V 106-130: dittogr

2:14 συναντήσεται] -σεως 125

2:15 τοῦ ἄφρονος] τω αφρονι *b*

2:16 ὅτι] και *b*

2:16 ταῖς ἡμέραις ταῖς ἐρχομέναις] αι ημ. διερχομεναι (-μενοι 125´-545) *b*$^{(-130)}$ 443

2:19 οἶδεν] ειδεν 475 522-540-609 125´ 795 Anton 1192 GregNy 362,10^{ap} (sed hab GregNy 362,10^{te} 368,7) Ol^{N}

2:20 τὴν καρδίαν B-68´ C 998 357 GregNy 369,8^{ap} Ol^{A} Sa^{I}] τη καρδια rel (Dam GregNy 363,1 369,8^{te} Met$^{lem\ et\ com}$ II.9,3,20 = Ald)

2:20 ἐπί] εν B-S-68˝ 998 *O*-411 299-571^{c}-797-*cII* 106 *d* 336´ 443 547 645 705 766^{II} 795 Dam^{R} GregNy 363,1 Met^{lem} II.9,3 Ol (sed hab Dam Met^{com} II.9,20) Hi Fa^{1} Sa^{I} (sed hab Syh) = Ald: ex (19b)

2:21 ὅτι 1°] τις 125

2:21 ᾧ] absc 998; ὅς S^{c} *O*-411 *b cII* 336´ 338 613 705 766^{II} Dam$^{-H^{a}T}$ GregNy 363,4^{te} 369,13^{ap} Met$^{lem\ et\ com}$ II.9,6,23 Ol^{N} Hi Aeth Arm (sed hab Syh) = Gra = α′ 248´ (s nom)

2:22 ᾧ] ὅ 125´ 443^{c} 705 766^{II} GregNy 363,7^{ap} 369,21^{ap}

2:23 θυμοῦ — αὐτοῦ 2°] περισπασμου (-μον 545*) και θυμου *b*

2:24 ὅ B-S*-68´ 998 542^{txt} (γρ′) 645 GregNy 363,22^{te} 370,20^{te} Ol^{EIKMN} AGeo Fa$^{1\ 2}$ Sa^{I} Syh^{txt} = Gra Ra] πλην ος 637 *b*$^{(-125)}$; ει μη (μοι Dam^{R}) ος (ως Dam$^{M^{M}}$) *k* 443* Dam$^{-KM^{P}}$ Fa^{1}

2:26 τῷ ἀγαθῷ] το αγαθον 540* *k* (46^{s}) 261 357 260 311 336´ 548 705 GregNy 364,2^{ap}

3:5 περιλήμψεως] περιλημματος A C (-λεμματος) *b*$^{(-125)}$ *C´*(-ληματος 798) 161^{txt}-248^{txt} 252 338 543 549 Met$^{lem\ et\ com}$ III.7,3,27 III.11,12 = Ald Compl

3:9 μοχθεῖ] μοχθοι 545

3:11 εὕρῃ] ευροι 261 298 Ol^{M}

3:13 δόμα B-68´ C 3010 998 Fa^{1} Sa^{I} Hi = 𝔐] δωμα 609 261 357 548 Ol^{A*}

3:14 αὐτῷ B-68´ 357 = Gra Ra 𝔐 = α′ θ′] αυτης 411; αυτοις *O cII* 613$^{sup\ lin}$ Fa^{1}; αυτον 261; αυτων rel (3010 Arm) = Ald

3:14 αὐτοῦ 1° B-68*-534 Evag Ol^{M} = Gra Ra 𝔐 = α′ θ′] absc 998; αυτω 68^{c} 357; αυτον 261; αυτων rel (539 Arm Fa^{1})

3:14 αὐτοῦ 2°] αυτων 261

3:15 γίνεσθαι 161(vid)] γενεσθαι S^{c} 870 *O b*$^{(-125)}$ *cII*-260^{c} *k* 336´ 338 542 547 698 766^{I} Did$^{lem2\ et\ com}$ 89,28 89,23 (sed hab Did^{lem1} 89,21) Met III.18,2 Ol$^{A\Gamma Z}$ Arm

3:16 ἀσεβής 2° 295-425*-609* 248^{c} 795 Ol^{N} = Ald Compl Gra. Ra] *iniquitas* Hi = Vulg; ευσεβης rel (Lucif *Athan* 1,35 AGeo Arab Arm Fa^{1} Sa^{I})

3:17 εἶπα B-68´’ 998 *k*$^{-46(vid)}$ *d* Did^{lem} 92,27 Met III.20,2 PsChr] ειπον rel (Did^{com} 92,28 Ol): cf $_{(18a)}$ 2$_{15a}$

3:18 διακρινεῖ] κρινει *C*´$^{-571^{c}\ 797}$ 261

3:18 αὐτοί] αυτου 125

3:18 αὐτοί] αυτ 261

3:19 τοῦ ἀνθρώπου] των ανθρωπων *b*$^{-106\ 130}$ AGeo Sa^{I}

3:19 ἓν 1°] ἐν *b* 68 Arm = Ald

3:20 ἐπιστρέφει] -στρεψει B-68´’ 637-475 125*(c pr m) *cII* 542 Dam$^{V^{WOVMi}L^{c}}$ (sed hab Dam$^{KRM^{ML}L^{a}}$) Hi Fa$^{1\ 2}$ Sa^{I} Syh Ol^{N} = Ald

3:21 οἶδεν] ειδε 411 125 Ol^{A}

3:21 υἱῶν] υιω *b*$^{-130}$

3:21 αὐτό 1°] αυτω 125´ 161 766^{I} Ol^{A} Syh

3:21 αὐτό 2°] αυτω 295-797 125´ 125^{II*} 766^{I} Ol^{A} Syh

3:22 αὐτό] αυτω 125´ 357 339^{c} Ol^{M}: cf 5$_{17h}$

3:22 γένηται] γενοιτο 125´

3:22 αὐτόν 2°] αυτου V 798 357 125´ 155

4:1 γινομένας (γειν. S^c V) B S^c C (γι[) *O*-411^{vid} *b*$^{–125\ 130}$ 157-299-563-571*-609-797-*cII d k* (46^s) 155 248´ 252 296´ 311 338 339 542 543 547 549 698 728 766 Chr VI 606 Dam Met III.26,3 Ol$^{–A}$] γενομενας rel (Antioch 1560; absc Did 107,13)

4:2 ὅσοι Ol^{AΓE}] ως οι 261 Dam^{RM}M$_L$^{a}

4:2 ὅσοι Ol^{AΓE}] ως 125 339

4:3 ὅς] οστις *b* 147-159-425^{mg}-503-560-571 (ωστις 261) 613

4:3 εἶδε(ν) (ειδι 336)] οιδε(ν) V *b C*″$^{–609}$ (425^{mg}) *k* (46^s) 342-357 155 252 311 338 339 443 539 543 549 602 Dam^{VERM}L$_L$^{a} (sed hab Dam^{VOVMi}M^{P}H^{c}A) Ol$^{lem–ΓEZ}$ Arab = Ald

4:4 αὐτό] ο *O*$^{–V}$ 125´ 443^c Dam

4:4 ἀνδρός] (+ τω 613) ανδρι B-68’ 411 *b*$^{–125´}$ 299-*cII d k* (46^s) 155 (ανδρη) 252 296´ 311 336´ 339 443 542 543 547 549 645 698 706 766^{II} 795 Did^{com} 117,3 Ol$^{–M}$ Amb *Sat* 2,30^{txt} Ruf *Om S Bas* 4 Arab Arm (absc 998 Did^{lem} 116,23; inc C; sed hab Fa$^{1\ 2}$ Sa^I Syh = Ald Compl Sixt)

4:6 πλήρωμα 2° B-68 870 998*(c pr m) *b*$^{–(125)\ 130}$ 443 539 Anton 880 Antioch 1472 Hi Fa^2 Sa^I Syh Dam Ol PsChr = Ra 𝔐] πληρωματος Max II 1017; πληρωματα rel (absc Did^{lem} Fa^1; Did^{com} 119,9 Met III.29,3 = Ald Sixt) = σ′

4:6 μόχθου] μοχθος 125

4:7 ἐπέστρεψα] -ψον 125

4:8 οὐκ ἔστιν 2°] ουκ υπαρχει *b*$^{(–125´)}$

4:8 περασμός] πειρ. *O*$^{–253}$ (πιρ. V) *b*$^{–130}$ 299-415-503-504-540-563*(vid)-797-*cII* 296´ 311 336´ 339 443* 706 Ol^{ΓEZI*} (sed hab Ol$^{ΔI^cKM}$)

4:8 ὀφθαλμός] -μοι 125´ AGeo (οφθαλμ 261) = 𝔐^K Vulg

4:10 πέσωσιν] πεση 411 *b*$^{(–125)}$ (-σει 261) *C*´$^{–299}$ (-σει 609) 443 Did^{lem} 124,12 *Ps.CatA* 1103 Amb *Ep* 81,3.6 *ter Inst virg* 11,74 Chrom *Matth* 22,3,5.6 *ter* PetrChr 170,5 La^{160} Hi$^{lem\ et\ com}$ 286,116 287,140 Aeth Arm = Ald Vulg

4:10 ᾖ] ει 637 261 161 728

4:10 ἐγερεῖ 870] εγειρει S A 998 (vid) 475 *b*$^{–(125)\ 261}$ *C*´$^{–299\ 390}$-260 254´ 248 296 311 339 547 645 706 728 766 Antioch 1676 Dam^{MPM} PsChr (inc C; sed hab Anton 1108 Dion^{lem} 227 Met$^{lem\ et\ com}$ IV.1,3,45) Syh (sed hab Aeth = Gra.) = Ald

4:10 ἐγερεῖ 870] εγειρη 261 390-*cII*$^{–260\ 561}$ 698 (εγηρη)

4:13 πρεσβύτερον] πρεσβυτην *O* $b^{(-125)}$ 46´(πρέ) $Hi^{lem\ et\ com}$ (= Origenes et Victorinus Poetovionensis apud Hi 290,218ss) Dam^{V^W} GregTh PsChr 93,45 PsHi *Ep* 7,3 (sed hab Amb *Ep* 81,9.12) Syh^{txt} = Vulg = σ′

4:14 δεσμίων] δεσμων S A *C*´´ $b^{(-125)}$ 357 *k* 155 338 339 613 645 Dam Met IV.2,4 PsChr Hi^{com} 290,234 (*vinculatorum*) (sed hab Amb *Ep* 81,10 (*adligatorum*) $Hi^{lem\ et\ com}$ 288,165 288,185 (*vinctorum*)) = Ald

4:14 ἐγεννήθη V-411 545 157-299-503-797 357 311 336´ 543 698 766^{II} 795 Hi Syh^{mg+txt} Dam^{R}] εγενετο 637; εγενηθη rel (Met IV.2,5 $Ol^{-\Delta MN}$ PsChr Arm)

4:15 ὑπό] επι 261

4:15 στήσεται B-68´ 998 571^{c} 357 AGeo = Gra.] αναστησεται rel (Arm)

4:16 περασμός] πειρασμος *O*$^{-253}$(πιρ. V) *b*$^{-(125)\ 130}$ 425-797-*cII* 296´ 311 613 706 728 $Ol^{\Gamma ZHI*}$ (sed hab Met IV.3,4 $Ol^{-A*\Gamma ZIM}$ PsChr Amb *Inst virg* 12,78 Hi Fa^{1})

4:16 ἐν] επ B-68´´ C 998 $b^{(-125)}$ 336´ 443 542 766 PsChr AGeo Fa^{1} Sa^{I}

4:16 αὐτῷ] αυτων *b*$^{-(125)\ 261}$ 443 766^{I}

4:16 αὐτῷ] αυτον 261

4:17 ἐάν B-68 C 998 Did *Gen* 222 Ol^{Z}] δ᾽ αν 357; αν rel

4:17 ἐγγύς] εγγισον S^{c} *O* $b^{(-125)}$ 336´ 338 542 766 Met IV.4,4 Ol^{N} PsChr Isid *Jud* 30,6 (*approxima*) $Hi^{lem\ et\ com}$ 290,248 291,254 (*appropinqua*) Aeth Syh = σ′ (ἔγγιζε)

4:17 κακόν (κακων 534)] καλον S 253-475-411 $b^{(-125)}$ *C*´´ *d*$^{-357}$ 155 248´ 252^{txt} 296´ 311 339 443 539 543 547 548 549 645 698 706 795 AGeo Arab Arm $Sa^{I\ II}$ Met IV.4,5 (sed hab Aug *Spe* 8 SedScot *Misc* 13,17,1 Hi Fa^{1} (absc Fa^{2}) Syh = Compl Gra. 𝔐 Vulg): cf 9_{12b}

5:1 ταχυνάτω] καταχυνατω 545*; κατασχυνατω 545^{c}

5:1 ἐπὶ τούτῳ $Ol^{B\Xi ZH\Theta IK}$] επι τουτο 797 357 296´ 549^{c} 795; δια τουτο B S^{c} *O*-411 *b*$^{(-125)}$(-τω 545*) 68 161^{mg}-248^{mg} 336´(-τω 336) 443 534´(-τω 534) 542 766 Anast 684 Met IV.5,4 $Ol^{A\Gamma}$ Or *Phil* 1,28 PsChr Hi^{lem} (*propter hoc*) Fa^{1} Sa^{I} Syh = Sixt (non Ald Compl Ra): cf 8_{11c}

5:2 ὅτι] ο 261-545

5:2 περισπασμοῦ Gra. Ra. = *sollicitudinis* Hi (cf 2_{26d} 4_{16a}) = 𝔐] πειρασμων 139-147-159-503-522-540-560-798 *k* 336(-μον) 548*^{vid}(-μον) Chr XVIII 601 Ol *Hiob* 78 Syh;

πειρασμος 766; πειρασμου rel (Antioch 1688 Anton 921 Dam Max II 997 Ol$^{lem\ et\ com}$ Arm Fa^{2} Sa^{I}; absc Fa^{1})

5:3 εὔξῃ] εξη 261

5:3 ἐάν B-S-68´ *O*$^{-V}$-411 *C´* 539 = Ald Ra] > 261-545 248´ 260 336´ 542 766 Ol^{HN} An *Scrip* 1,22 Fulg *Ep* 1,11 Spec 556,10 Hi AGeo = Vulg; αν rel (Met IV.6,3 Ol^{-HN} PsChr)

5:5 στόμα] σωμα 130

5:5 ἐξαμαρτῆσαι B-68˝ (-τι- 534) *O d* 336´ 443 766 = Ra] absc 998; -τησειν *cII*; -τανειν S* *k* 155(-τανην) 298 542 547 Ol; -τειν rel = Ald: cf Thack 21,1

5:5 φωνῇ] φωνης 261 299-571-371-260 *k* 155 336´ 534 548 Dam$^{H^c}$

5:5 φωνῇ] φωνην 130 542 766^{I}

5:7 φυλάξαι] φυλαξει S^{c} *O*$^{-637}$ *b*$^{-(125)\ 130}$ 161^{c}-248^{c} 296´ 311 706 795 Dam$^{-M^{PR}}$ = Compl

5:7 φυλάξαι] φυλαξεται 411 130 *C˝*$^{-299}$ *d*$^{-357}$ 645 = Ald

5:7 αὐτούς = Ra] αυτοις *O*$^{-253}$ *b*$^{-106\ (125)}$ *C´*$^{-147\ (157)\ 159\ 425^{mg}\ 503\ 522*\ 540\ 560\ 571\ 609\ 797}$-260 *k* 248 296´ 311 339 543 547 549 645 706 795 Ol$^{lem-M\ et\ com}$ Hi Aeth PsChr = Ald Sixt Gra

5:7 αὐτούς = Ra] αυτης S A C 411 147-159-425^{mg}-503-540-560-571-609-797-*cII*$^{-260}$ 106 161 252 542 613 698 766 Met IV.9,5 AGeo Syh, contra 𝔐

5:9 αὐτῶν B-S*-534 *C´*$^{-(157)\ 601}$ 443 645 766 Syh = Ald Ra] absc 998; αυτω V^{c}-411 = Gra.: cf 𝔐 לא; αυτην 601; αυτου rel (Met$^{lem\ et\ com}$ V.1,3,14,30; + ου 253 Hi: cf 𝔐 לא)

5:9 γένημα = Ra] γενηματα S *C´*$^{(-157)}$ *b*$^{-106\ (125)}$ 298 336´ 339 542 547 645 698 766 Met^{com} V.1,17,30 (sed hab Met$^{lem\ et\ com}$ V.1,3,14) Ol$^{lemA^{c}B\Gamma\Delta EZ\Theta IK\ et\ comB}(bis)^{A\Gamma\Delta EZ\Theta IKM}$(ter) (sed hab Ol^{comB}(semel)) Fa^{1} Sa$^{I\ II}$

5:9 γένημα = Ra] γεννηματα 411 106 Ol$^{lemA*HM\ et\ comH}$(ter)

5:10 ἀγαθωσύνης] -θοσυνης 411 415-425-560 631 261 357 543 548 549 645 (-νις) 766^{II} 795 Did 150,2 Ol$^{lemEH\ et\ comE}$ = Compl

5:10 ἔσθοντες] εσθιοντες *O*$^{-V}$ 106 159-609-798-*cII* 337 296´ 298 311 339 543 547 613 645 (-θιω-) 766 795 Did 150,2 Met$^{lem\ et\ com}$ V.1,4,38 Ol$^{lemA\Beta\Gamma EH\Theta M\ et\ comH}$(semel)

5:11 τοῦ δούλου] τω δουλω 261 Antioch 1805 Chr II 585 III 44 Tht IV 680te = Pesch

5:11 πλουτῆσαι] litt. τη sup ras 254; πλουτισαι 637 106-261 *k* 357 443 534 645

5:12 εἶδον] ιδον B A C V 261 336´ 539* 542 Ol$^{\Gamma EZ}$ Antioch 1805 (sed hab Antioch 1805) Dam^{vWMp} (absc 998) = Gra

5:14 λήμψεται B-S A C *O*$^{(-253)}$ Did 159,11] ληθεται 797; ληψεται rel (absc 998): cf Thack 7,23

5:15 αὐτῷ B-68´’ 998 Arm Sa^{I} = Gra. Ra. 𝔐 𝔊] αυτων 336´; αυ 645(|); > 357 AGeo; αυτου rel (Dam Did$^{lem\ et\ com}$ 158,1 160,4 Met^{lem} V.3,10 Ol Amb *Nab* 6,28 Syh = Ald)

5:15 ἦ Syh] ην 411 *b*$^{-125}$ *C´*$^{(-157)}$ *d k* (46^{s}) 296´ 443 766

5:17 εἶδον] ιδον B A 998 157* 261 336´ 539 Met V.4,2 Ol$^{\Gamma EZ}$

5:17 ὅ 1°] ον 545

5:17 ἀγαθωσύνην] -θοσύνην *O*$^{-V}$ 261 299-560 357 46^{s}-631* 296´ 339 534 543 549 645 795 Ol^{EH} = Compl

5:17 ᾧ] ον 125

5:17 ᾧ] ων 261

5:17 μοχθῇ B-68´ 998 *d*$^{-357}$ 252 336´ Ol^{A}] μοχθει *b* 357 543 549 Did^{com} 161,13

5:17 ὑπό] υπερ 125´-545

5:17 αὐτό] αυτω 411 *b* 139-157^{txt}-560-571*-798 254-357 336´ 339 534 543 698 766^{II} Ol^{ZH} (sed hab Did 161,27 Ol$^{\Delta IK}$ Syh): cf 3$_{22c}$

5:18 ᾧ] ον 125

5:18 πλοῦτον] πλουτος 125 252

5:18 πλοῦτον] πλουτ 261

5:18 ὑπάρχοντα] υπαρξιν 545$^{sup\ lin}$: cf 6$_{2b}$

5:18 ἐξουσίασεν αὐτόν] ε. αυτω B*-534´ C *b d k* (46^{s}) 125^{II} 248´ 252 296´ 336´ 443 539 547 549 698 706 795 (absc Fa^{2}; sed hab Met$^{lem\ et\ com}$ V.4,7,60 Hi Syh) = Gra Sixt

5:19 πολλά B^{c}-68 *O C´*$^{-157}$ 299 563 571 609 797 357 Did$^{lem\ et\ com}$ 165,6 165,8 Sa^{I} 6 Syh = Compl Sixt Gra Ra] πολλοι 631; πολλων 542; καλας 534; πολλας rel (539)

6:1 πονηρία ἦν] πονηρον ον 125´

6:1 ἦν] ον 545^{txt}

6:1 ἐπί] υπο B- S*-68´ *b C´ d* 161*-248* 296 443 Ol^{AZ} Arab Sa^{I} (absc 998; sed hab Aeth Arm Syh): ex (1a)

6:1 ἄνθρωπον] ουρανον 130 Arab Sa$^{I\,6}$ (absc Fa^{2}; sed hab Fa^{1})

6:2 πάντων ὧν] παντος ου A C *b cII k* 161^{c}-248^{c} 252 296´ 311 338 339 542 543 549 706 795 Ol (sed hab Dam Did 168,16-17 Met V.5,5) Arm Syh = Gra

6:2 πονηρά] πονηρια 125´-545 443

6:3 γεννήσῃ] γεννησει 253 125´ 295-609 *d*$^{-342}$ 296´ 336´ 443 698 795

6:3 ἔτη] ετι 106 299 549 Dam$^{M\,M}$

6:3 ὅ τι Did 169,9 169,27 = Gra Ra] ετι 106 563^{c}-571 645 Arm; αι *O*$^{-V}$-411; > 766^{I} Hi AGeo Syh; ὅτι rel

6:3 ὅ τι Did 169,9 169,27 = Gra Ra] ετι 106 563^{c}-571 645 Arm; αι *O*$^{-V}$-411; > 766^{I} Hi AGeo Syh; ὅτι rel

6:3 οὐ πλησθήσεται B-68 998(vid) *d* 336´ 443] πλησθήσεται 534´; ἐμπλησθήσεται PsChr; ουκ εμπλησθηση Dam$^{M\,L}$; οὐκ ἐμπλησθήσεται rel (Dam$^{-M\,L}$ Did 171,19 (ενπ.) Met V.5,10 Ol PsChr = Ald)

6:3 ἀγαθωσύνης] -θοσυνης *O*$^{-V}$ 261 299-425 357 631 534 543 645 Did 171,19 Ol^{EH}

6:4 πορεύεται] διαπορευεται *b* 298

6:5 τούτῳ 818(vid) 998(vid)] τουτο S* *O*-411 125´ *C´´*-260^{c} *d*$^{-357}$ *k* 311 338 443 534 547 548 795 Ol$^{\Gamma E}$ Fa^{1} Sa^{I} Syh (sed hab Did 174,27 Met$^{lem\ et\ com}$ V.5,14,100 Amb *Jb* 2,4,15 An *Scrip* 1,10 Spec 392,13 Hi Arm) = Ald

6:5 τοῦτον] τουτων 261 645

6:5 εἶδεν] οιδε 371-571-601 261 Ol^{H}

6:6 ἀγαθωσύνην] -θοσυνην *O*$^{-V}$ 261 299-609 254-357 248* 252 296´ 543 645 Did 175,26 Ol^{E} (inc Ol$^{\Delta}$)

6:6 εἶδεν] οιδε(ν) 106-125´ 540-571* 254-357 338 613 795 Ol^{A}

6:6 πορεύεται] πορευονται *b*

6:7 μόχθος] μοσχος 125

6:8 διὰ τί 542 543 549 Syh = Pesch] absc 992 998; διοτι rel (539 Arm)

6:9 ὀφθαλμῶν] οφθαλμον 545* 609

6:9 ψυχῇ] ψυχην *b k*

6:11 ματαιότητα] -τηται 261

6:12 ἀριθμόν] αριθμων 411 261-545 159-503*-797 248* 252 645 Ol^{E} Aeth

6:12 ἐν σκιᾷ] ως σκιαν *O*-411 *b* (545^{c}; ωσκιαν 545*) Hi$^{lem\ et\ com}$ 300,3 300,95 (sed hab *in umbra* Amb *Mort* 2,4 Sa$^{I\ 3\ 6}$ Syh) = 𝔐 Vulg: cf 8$_{13b}$

7:4 εὐφροσύνης] αφροσ. 106*

7:5 τό] του 998 V 261 390-601 248´ 336´ 543 645 698 Ol^{ΓH} AGeo (sed hab Antioch 1681 Chr II 1055 Did 202,1)

7:5 ᾆσμα] ασματα 998* *b*$^{(-125)}$ *C´*$^{-601}$ Ol^{A} Arm = Ald

7:7 τὴν καρδίαν εὐτονίας] την ευτονιαν της (> 443 766) καρδιας *O*-411 *b*$^{(-125)}$ 443 (ε corr ex κ pr m) 547 766

7:9 σπεύσῃς] σπευσει 261 Dam$^{M\ P}$

7:10 πρότεραι] προτερον A C 106 *C´*$^{-299}$ *k* 542^{txt} Antioch 1528 Ath II 313 Bas IV 1121 = Ald

7:10 πρότεραι] προτρ 261 645

7:10 τούτου] τουτο 545

7:12 τὸν παρ᾽ αὐτῆς] τον εχοντα αυτην S^{c} *O*-411 *b*$^{(-125)}$ 613 Hi (*habentum se*): cf 5$_{10b}$ 8$_{8e}$ = σ′ τοὺς ἔχοντας αὐτήν

7:13 διαστρέψῃ] -ψει S *O*$^{-253}$ 609-797 125 357 296*-548 645 795 Ol^{Z}

7:14 ἀγαθωσύνης] -θοσυνης *O*$^{-V}$ 261 299-390-425^{c} *k*$^{-46}$ 357 161^{c}-248* 534 543 548 645 Did$^{lem\ et\ com}$ 212,21 212,25 213,1 Ol^{ΓE}

7:16 ἐκπλαγῇς] -γεις 125 795

7:17 ἀσεβήσῃς] ασεβεις 125´ 560 795 Dam$^{V\ EOV}$

7:17 πολύ] πολλα *b* 728 Antioch 1553

7:18 τό] τω 637 261

7:18 τούτου] τουτω 545c; του 261-545*

7:18 ανῆς 161^{mg}-248^{mg} = Ra 𝔐 = θ′] αφης *O*$^{-V}$ Did 217,19 Hi (*dimittas*) = 𝔐 = α′ σ′; μιαινου *k* ; μιανης rel (*contaminare* Fac *Def* 8,5,17 CPA)

7:18 φοβούμενος] (τοις *d*) φοβουμενοις B-68´ 125 157-260-563-571-609-797-798 *d k* 248´ 542 698 Sa^{3} (sed hab Dam Did$^{lem\ et\ com}$ 218,5 218,15 Met$^{lem\ et\ com}$ VI.21,3,17 Ol Aeth Fa$^{1\ 2}$ Sa^{I} Hi Syh)

7:19 σοφῷ] θεω 106^{txt}

7:20 ἁμαρτήσεται] -τησει 253 *b* 299-*cII*$^{-260}$ Ol

7:21 λαλήσουσιν] λαλησωσιν 106-545 336´ 542

7:21 μὴ θῇς] μη θεις *b*$^{-106\ 130}$ 795 Ol^{Z}

7:22 σε] σου 125´

7:22 καρδίαν] η καρδια 125´

7:22 ὅπως *C´* = Ald Gra Ra] absc 998; οτι S^{c} *cII d* Met VII.2,5 PsChr Fa^{2} Sa$^{I\ II}$ = Vulg; ως Fa^{1}; > Arm; οτι ως rel (Did 223,17 CPA)

7:23 εἶπα] ειτα 390 *b*$^{-106\ 130}$

7:24 αὐτό] αυτω 130 357 534 548* 698

7:26 πικρότερον] πικροτέραν C 411 *b C´´*$^{-797}$ *k* 248´ 296´ 311 339 443 542 547 698 706 766 795 Dam$^{V\ W}$ Met$^{lem\ et\ com}$ VII.4,5,51 Ol (sed hab Anast 628 684 Antioch 1485 Dam$^{-V\ WEOVMi}$ Did 227,1 PsChr)

7:26 τὴν γυναῖκα] τη γυναικι 125 336´ 534

7:26 τήν] τη 261-545

7:26 ἥτις] ει τις 261 296´ Ol$^{\Gamma EZ}$

7:26 αὐτῆς 1°] αυτ 261

7:26 αὐτῆς 2°] αυτου 261

7:26 αὐτῆς 3°] αυτου 261 Ol^{M}

7:26 συλλημφθήσεται B-S 336^{c} 698 = Ra] συλληυφ. 548; συνλημφ. A *O*$^{-253}$ Did 228,4 229,18 PsChr; συλληψεται 534 (συλη-); συλληφθησεται rel (…]ȿεται 998* (-τε 998^{c}))

7:27 ἰδέ Fa^{2} (ἴδε mss) = Ra 𝔐] ειδε A C 357 545* 706 766^{I*vid}-766^{II} Did 230,4 Ol^{E} PsChr; καιδε 545^{c}

7:27 εὗρον] ευρων 125 766^{I*vid}-766^{II}

7:28 ἔτι ἐζήτησεν (*adhuc quaesivit* Hi: cf *adhuc quaerit* Vulg) = Gra. Ra. 𝔐] εξεζητησεν *C*΄$^{–147\ 159\ 299\ 503\ 560\ 571^{c}}$; εζητησεν A 147-159-299-503-560 *d*$^{–357}$; επιζητησεν 296΄; επεζητησεν rel (Arm)

7:28 ἄνθρωπον] ανδρα *b* 443 Anast 628 Did^{com} 231,2 (πολλὰ ἀντίγραφα ἄνδρα ἔχει) (sed hab Did^{lem} 231,1 Hi *Ad Iovin* 1,29 *Mi* 2,7 Hi$^{lem\ et\ com}$ 312,407 313,3 La^{160} = Vulg)

7:29 εὐθῆ] ευθυ 125΄ 601

7:29 αὐτοὶ ἐζήτησαν] αυτος εζητησεν 357 125(-σε)-261

8:1 τίς ὧδε σοφός Ge. = מי כזה חכם: cf *quis ut sapiens* Hi^{lem} 313,455^{te} = 𝔐; *quis ita ut sapiens* Hi^{com} 314,14; *quis talis ut sapiens* Hi^{lem} 313,455^{ap} = Vulg (α΄ τίς ὧδε (οιδεν 248΄) σοφός)] τις οιδε(ν) (ειδε(ν) 631 609 125΄ 548 645* Ol^{A}) σοφους (σοφιαν *C*΄ 161-248^{c} Fa^{1} = Ald) rel (*quis novit sapientes* Hi^{LXX} 314,15 AGeo Arab Arm Fa^{2} Sa$^{I\ II\ 2}$ Pesch^{mss})

8:1 τίς οἶδε] πολλοιδε 106

8:1 λύσιν] (τας επι- Did) λυσεις *b k* 443 Did^{com} 233,10 233,13 AGeo Syh

8:1 ῥήματος] (των Did) ρηματων *O* 563-571*-260* *b k* 443 Did^{com} 233,10 233,13 Ol^{A} AGeo

8:1 προσώπῳ] προ προσωπου V 125΄-545 534 Did 234,1

8:2 φύλαξον] -λαζον 130

8:2 σπουδάσῃς] - δασεις 261

8:3 ἐάν] αν A 545 *cII*$^{–260}$ *k* 248΄ 252 338 549 Ol^{AΓΔZIKM}

8:3 θελήσῃ] θελη *a b*$^{–125}$ 338 766 Anton 1000 Dam^{R}

8:3 θελήσῃ] θελει 125

8:4 ποιήσεις] εποιησας *O*-411 *b*$^{(–125)}$ *cII* 296΄ 311 338 547 645 706 Met VII.8,5s Ol Aeth Arab Arm^{te}

8:6 γνῶσις] γνωσεις S 261

8:6 τοῦ ἀνθρώπου] τω ανθρωπω $b^{(-125)}$ 443 795

8:6 πολλή] πολλυ 545*; πολλυς 545^{c}

8:6 αὐτόν] αυτω $b^{(-125)}$ 296´ 766^{II} Ol^{Z}

8:8 ἀσέβεια] ασεβειαν 261 609 (-βηαν)

8:9 εἶδον] ιδον A V 998 261 157 357 336´ 542 706 $Ol^{\Gamma EZ}$

8:9 ὃ πεποίηται] το (> $b^{(-125)}$) πεποιημενον *O*-411 $b^{(-125)}$ 542 766 Chr IX 763 $Met^{lem\ et\ com}$ VII.11,8,58

8:10 τόπου Hi Sa^{I} Syh = 𝔐] > $Fa^{1\ 2\ 3}$; του rel (539)

8:11 γινομένη] γενομενη 253 $b^{-\ (125)\ 130}$ 609

8:11 ἐπληροφορήθη] -θην 261*

8:12 τὸν θεόν] τον κυριον V $b^{(-125)}$ 539 547 613

8:13 ἡμέρας $Ol^{lemA\Gamma\ et\ comA}$] (εν 261*) ημερα *b k* $260^{*(vid)}$ 766

8:14 αὐτούς 1°] αυτα 130

8:14 ποίημα 1°] -ματα 571 130 543 Hi (*facta*: cf *opera* Vulg; sed hab *factum* Aug *C D* 20,3; *opus* Hi *Pel* 2,5)

8:15 εἰ μή] ειμι 261

8:15 αὐτό] αυτω 797 106(2°)-261

8:17 ἄν 1°] εαν A C 637 *b cII* 155 248´ 252 296´ 311 698 706 795 Dam Ol (sed hab Anast 525 684 Met VIII.1,17 PsChr Syn 348 = Compl Ra)

8:17 ἄν 2°] εαν $O^{(-253^{txt})}$ (253^{mg} litt ε superscr) *b k* 443 795 Dam^{-C} Syn 348 (sed hab Anast 525)

9:1 ἔδωκα] εδωκας 261*

9:1 ὡς B-S*-68˝ 998 *C´*-260 *d* 336´ 443 547 645 $Met^{lem\ et\ com}$ VIII.1,16,95 PsChr Syn 548 Aeth Arm Fa^{1} $Sa^{I\ 2}$] οτι ως 339 542 698 Syh (α′ σ ὡς); οτι rel (Ol Pros *Dem* 12 *Voc* 1,24 Hi) = α′ σ

9:1 ἀγάπην] αγαπ 261

9:2 καθώς] ὡς *b cII*$^{-260}$ 298 Ol$^{ABΓZHK^{s}}$ Hi *Ep* 108,27,3 (*ita et*)

9:3 περιφέρεια] περιφερει 261-545

9:4 κοινωνεῖ] -νησει *b* 296´ 311 336´ 443 613 698 706 795

9:5 ἐπελήσθη] επελυσθην 261*

9:5 ἐπελήσθη] επελυσθη 261^{c} 545

9:6 τῷ] τοπω 261-545 443

9:8 ἔλαιον] ελεον V 261-545 390-295 336´ 359 Did^{com} 273,19 (absc Did^{lem}) Ol^{H}

9:8 κεφαλήν A B C 637 (pr την) *k* 130 68 252 296´ (pr την 548) 311 336 543 549 613 766^{I} (pr την) 795 = Ra] κεφαλη *b*$^{-130}$ 609 298 443 698* 766^{II} (pr τη) Ol^{BH}

9:9 μετά] επι 125´

9:10 εὕρῃ] εχη *b*$^{-125\ 545}$

9:10 εὕρῃ] εχει 125-545

9:10 ὡς ἡ] οση 253 *b k* (οσι 337) 254´ 613 645 766^{II} Dam

9:10 σου 2°] σοι *k* 106 766^{II} Dam$^{-V^{Mi}M^{M}H^{a}}$

9:10 ᾄδῃ] αδου 125 Dam$^{M^{M}L^{a}}$ Ol^{A}

9:10 ᾄδῃ] αδ 261

9:10 σὺ πορεύῃ] συμπορευση 125´

9:10 πορεύῃ] πορευση *O*$^{-V}$ *b*$^{-125´}$ 298 613 Dam$^{-KRL^{a}}$ Ol^{BH}

9:11 καί γε οὐ 2°] ουδε 125 Cass *Co* 13,18 Hi$^{lem\ et\ com}$ 325,148 328,242

9:11 καί γε οὐ 3°] ουδε 125 Cass *Co* 13,18 Hi 328,242 Syh

9:11 ἀπάντημα] υπαντημα 106

9:12 ὄρνεα] ορνις 125

9:12 ὄρνεα] ορν 261

9:12 τοῦ ἀνθρώπου] των ανθρωπων *b C*´$^{-571^{c}}$ 338 613 766 Dam$^{-RTL^{a}L^{c}}$ AGeo Sa^{II}

9:14 ἔλθῃ] ελθης 545

9:14 κυκλώσῃ] -σει *O*$^{-637}$-411 *b* (κυκλωσ 261) *C*˝ *d k* 248´ 252 311 338 339 359 534´ 542 543 547 645 706 728 766 Anton 1105 Dam Did 288,2 Met IX.1,4 Ol = Ald 𝔐

9:14 οἰκοδομήσῃ] -σει S *O*$^{-637}$-411 *b C*˝$^{-797^{c}}$ *d k* 248´ 252 311 338 339 359 534´ 539 542 543 547 548 645 706 766 Anton 1105 Dam^{-T} Met IX.1,5 Ol^{-H} = Ald 𝔐

9:15 εὕρῃ] ευρησει S* 106

9:15 ἐν αὐτῇ] επ αυτην *b* 563-571 *k* Dam: ex (14bc)

9:15 αὐτός] αυτης 106

9:17 ἐν ἀφροσύναις] εν ευφροσυναις 130 *d* 248* 336´

9:18 ἀπολέσει] απολεση 125 645

9:18 ἀγαθωσύνην] αγαθοσυνην *O*$^{-V}$ 560-601 261 357 248* 534 543 548 645 Did^{com} 290,16 (absc Did^{lem} 290,10) Ol^{EH} = Compl

10:1 ὀλίγον σοφίας] ολιγη σοφια *b*$^{(-125)}$

10:2 εἰς δεξιόν] εις δεξιαν *O*$^{-V}$ *b*$^{(-125)}$ 797 *k* 260 Did *Ps* 309,27 (sed hab Did^{lem} 291,7) Aeth

10:2 καὶ καρδία] καρδια δε V *b*$^{(-125)}$ *k* 296´ 311 Did^{lem} 293,1 (sed hab Did^{lem} 291,7) *Ps.CatA* 904 Sa^{II} (absc Fa^{1}) Syh

10:2 ἀριστερόν] αριστεραν *O*$^{-V}$-411 *b*$^{(-125)}$ *k* 260 548*^{vid} Did$^{lem\ et\ com}$ 293,1 293,2 (sed hab Did^{lem} 291,7) *Ps.CatA* 904 (αριστερ[Did *Ps* 309,27) Ol^{Ac} Aeth

10:4 τόπον] τοπος *b*$^{-106\ 130}$

10:4 μὴ ἀφῇς] μη αφεις 125´

10:4 μεγάλας] -λης 125 698

10:4 μεγάλας] μγλ 261

10:5 ἦν] ον 261

10:5 ἐξουσιάζοντος] εκουσιαζοντος 125

10:6 ὕψεσι] υψει *b*$^{-130}$ Fa^{1} = σ′

10:6 ταπεινῷ] ταπεινοις *b* 260

10:7 εἶδον] ιδον B A V 157* 261 357 542 548 728 Dam^{-R} Did^{com} 299,27 Ol$^{\Gamma EZ}$ (non Sixt)

10:8 ἐν αὐτῷ] εις αυτον B-68´998 637-411 *b C*´$^{-609}$-371 *d k* Antioch 1588 Dam Did^{com} 306,21 PsChr Hi (absc Fa^{1}): ex Prov 26$_{27a}$ Sir 27$_{26a}$

10:8 καθαιροῦντα] καθαρουνται 125

10:8 καθαιροῦντα] καθαρουντ 261

10:10 ἐκπέσῃ] εκπεσοι 261

10:10 τοῦ ἀνδρείου] των ανδρειων 545^{c}; των ανδρειω 545*; τω ανδρειω *b*

10:12 καταποντίσουσιν S A *O*-411 (-τη-) 252 260 359 443 (-σι) 543 (-τη-) 549 645 728 (-τη-) 766 Antioch 1541 Did^{com} 79,5] -τιοῦσιν rel (Anton 800 Dam$^{-VRM^{PM}H^{a}T}$ (-τιζουσιν Dam$^{VRM^{PM}H^{a}T}$ Hi^{com} 339,213) Did^{lem} 305,2 306,2 *Ps.CatA* 554 Met IX.12,3 Ol Arm)

10:14 ὅ τι (sic Ol Fa^{2})] …] ιτι 998; ητι 795; τι B-68´ *C*´ 728 PsChr; διοτι *d*; > Hi Sa$^{I\ II}$ = Ra; ὅτι rel (Arab Arm Fa^{1}; [ὅτι] = Gra)

10:14 ἀναγγελεῖ B C 998 (-λι) 571^{c}-295 125´ *d* 68 155 296* 534 795] απαγγελλει S 359 Syh; απαγγελει rel (Did Nil 353 Met Ol PsChr)

10:15 κοπώσει] κοπιασει 125

10:15 ὅς] ως 545

10:16 ἐν πρωΐᾳ] το πρωι *b*$^{-(125)\ 545}$ 443^{c}

10:16 ἐν πρωΐᾳ] τω πρωι 443* 545

10:17 ἐλευθέρων] -ρου S A C *b*$^{-(125)}$ *cII*$^{-260}$ 248´ 252 443 542 543 547 549 645 698 Dam Met$^{lem\ et\ com}$ IX.15,4,64 Hi *Pach* 113,18 Arm

10:18 δόκωσις] δοκησις *b*$^{-545}$ 254 *k* 248* (c pr m) 296´ 339 359 542 602 766^{II} Dam$^{I_{v}V^{Mi}A^{V}Ant^{M}}$

10:18 δόκωσις] δοκησεις 545

10:18 στάξει] στεναξει A *b*$^{-125´}$ 336´ 443 795 Sa^{I}

10:18 στάξει] στεναζει 125´ Dam$^{V^{EOVMi}}$

10:18 οἰκία] οικεια C 130* 337 336 Dam$^{V\,EOV}$

10:19 τοῦ ἀργυρίου] τω αργυριω *C´ b* 161-248^{c} 443 613^{txt} Max II 793 Hi Aeth Sa^{I} = Ald

10:19 ἐπακούσεται] υπακουσεται *O*-411 106 563-571 *d* 248´ 336´ 338 359 543 549 613 766 Dam Met IX.17,3 Ol$^{\Delta IKM}$ Aeth Arab (ταπεινωσει και υπακουσεται)

10:20 ἀπαγγελεῖ] αναγγελει *b* 155 443 Anton 1000 Dam = σ′

11:2 τὴν γῆν] της γης *b C´´* 252 296´ 336´ 338$^{c\ vid}$ 443 613 766 Dam$^{M\,M}$ Did^{com} 319,22

11:3 πληρωθῶσιν] πλησθωσι(ν) B-68´´ V 998 *b d* (πληθ. 754) 336´ 443 PsChr Fa^{1} Sa^{I}: cf 1$_{8d}$

11:5 γνώσῃ] γνωσει 637 571*-609-798-371 631 261 336´ 543 602 Dam$^{H\,cT}$ Ol$^{ZH^{*}}$ PsChr

11:6 πρωΐᾳ] πρωι B-68´´ 998 *b* 571^{c} *d k* 336´ 443 645: cf 10$_{16b}$

11:6 σπεῖρον] σπειρων 637 261 534 (σπιρων) Ol^{E}

11:6 εἰς ἑσπέραν S *C´*$^{–571c}$ Dam Hi] εν ημερα 571^{c} 68; εν τω εσπερα 534; εν εσπερα rel (Aeth Arab Arm)

11:6 στοιχήσει (smine Sa^{I})] ευθετησει *b* = α′ εὐθετεῖ (ευθετησει 248´ 252 539)

11:8 μνησθήσεται] -σονται *C´* 125 357 766

11:9 ἀγαθυνάτω] -νετω *b*$^{(–125)}$ *C´´*$^{–260}$ *k* 534´ 547 645 766 Did^{com} 336,7 (sed hab Did$^{lem\ et\ com}$ 333,4 335,19.20.25) Ol$^{A\Gamma Z}$

11:9 σε] σου 261 602

11:9 ἐν κρίσει] εις κρισιν *b C´* 161-248^{c} 359 Antioch 1485 Anton 960 1057 1208 Dam$^{–M\,P}$ Did^{com} 337,1.4.7 (sed hab Did^{lem} 336,24) Max II 968 Met 334,4 Ol^{A} Amb *Exh virg* 10,69 Spec 474,2 Hi$^{lem\ et\ com}$ 349,158 351,70 (sed hab Hi *Pach* 144,13) Arab Fa$^{1\ 2}$ Sa$^{I\ II}$ CPA Syh = Ald

11:10 ἀπὸ καρδίας] εν καρδια 125´

12:1 ὅτου B-68´ 998 *C´ d* 443] > 155 Did^{com} 338,22 339,5 AGeo: cf 12$_{6a}$; ου rel (539 CyrHier 897 Dam Did$^{lem\ et\ com}$ 338,5 338,21 339,6 Met X.5,7 Ol

12:1 ἔλθωσιν] εισελθωσιν 125

12:1 τῆς] σης 545*

12:1 ἔτη] ετι 125´-545

12:1 μοι] μου *b*

12:2 ἐπιστρέψωσιν] αποστρεψωσι 125´

12:3 ἐάν B-S-68 998 253 254´ 543] δαν 336´; αν rel

12:4 θύρας] θυραν A *b k* 248´ 252 296´ 311 338 339 543 547 549 698 706 Ol$^{-(A)\Delta M}$ Arab

12:5 θάμβοι] θαμβος C 411 *b C´ d* 443 613 698 Hi *Ep* 140,13,3 Aeth Arm = Ald

12:5 ἀνθήσῃ B-S-68´ 998 253 359 698 728 Did^{lem} 355,12 Hi *Pach* 144,27] εξανθησει 390; ανθησει rel (Ath III 1365 CyrHier 897 Did$^{lem\ et\ com}$ 356,27 357,27 Hipp I/1 224,3 Met X.7,9 Ol PsChr Hi *Ep* 140,13,3 Euch *Form* 1 SedScot *Misc* 64,12 Ta *Ecl* 29 Hi$^{lem\ et\ com}$ 355,202 350,44 = Gra Vulg)

12:5 κάππαρις] καπαρις V 571*-609 125´ 125^{II} 311 338 534 543* Hipp I/1 224,3^{ap} Ol$^{\Delta E*}$

12:5 αἰῶνος] αιωνων *b*

12:6 ὅτου] οπου 545

12:6 ὅτου] του 125

12:6 συνθλιβῇ S A 248´ 252 296´ 311 338 539 (-βει) 543 (-θλη-) 547 (-τλι-) 549 645 706 795 = Ra] *recurrat* Hi$^{lem\ et\ com}$ 356,246s 350,55 PsMel *P* 13,73 *V* 4,25,4 (sed hab *conteratur* Hi *Ep* 140,13,3 *Pach* 145,1) = Vulg ; συντριβη rel (Aeth): cf (6c)

12:6 συντροχάσῃ] -τροχασει C 125 *C´*$^{-147*\ 797}$ (-τροχα 563)-260 357 336´ 338 443 543^{c} 795 Did^{lem} 362,12(vid) Hipp I/1 224,6 Met$^{lem\ et\ com}$ X.8,7,50 Ol^{EIM}

12:7 ἐπιστρέψῃ 1° (litt η ex corr 130)] -στρεψει A C *O*$^{-253}$ 125´ *C´*$^{-147^{c}}$-260 *k* 252 296´ 336 338 339 443 543 549 766^{I} 795 Met$^{lem\ et\ com}$ X.8,8,69 Ol$^{-(A)B(\Delta)H}$ = Ald Gra

12:9 ἔτι Hi (*adhuc*) = Gra Ra] οτι B-68´ 998 637 254´ 336´ 542 766^{II} Arab Arm Sa^{I} Syh = Pesch; και *O*$^{-637}$ 248´ 338 443 Met X.10,3 AGeo; και οτε 296; και οτι rel (Aeth) = Ald: cf 7$_{28a}$

12:9 κόσμιον] κοσμου 125

12:9 κόσμιον] κοσμ 261

12:10 γεγραμμένον] -μενους 106-545 339 359 613 Ol$^{\beta H}$ Arm^{te}

12:10 γεγραμμένον] -μενα 125

12:10 γεγραμμένον] -μεν 261

12:11 πεφυτευμένοι B-68 998 *O*$^{-637}$ *k* 336´ 359 542 Or *Matth* 14,4 (X 281) *Phil* 6,1 Arm Syh = Compl Gra Ra 𝔐] πεπαρμενοι 534; *in altum confixi* Hi *Or in Ez hom* 328 *Is* 9,13,39; *in altum* (+ *solidumque* Hi^{com}) *defixi* Hi$^{lem\ et\ com}$ 358,309s.317 = Vulg; πεπυρωμενοι rel (539 Bas II 821 Dam Met Ol PhilC 129 EpiphSchol *Cant* 197 Aeth; πεπεπυρ. 645; πεπυρωμενη 754; πεπειρωμενη 411; πεποιρωμενη 252*; litt υ ex corr 139; πυρωμενοι 571^{c} = Ald)

12:12 οὐκ ἔστιν] ουκ ετι 125´

12:12 περασμός] πειρασμος 295 125´ 359 706 Dam 1° 2° Ol$^{\Gamma H}$

12:12 πολλὴ] πολυ 125

12:12 κόπωσις] κοπος *b* 547 766^{II}

12:13 ἀκούεται 998 *O*$^{-637}$ 359 Hi] ἄκου 637; ακουετε Syh; ἄκουε rel (Anton 781 973 Chr XVIII 509 Dam GregNa I 780 1245 *Disc* 26,14 Max I 933 II 861 Met$^{lem\ et\ com}$ X.14,3,19 Ol Hi *Pach* 147,23 Aeth Arm [absc Fa^{1}] Fa^{2} Sa$^{I\ II}$) = Pesch

12:13 φύλασσε] φυλαξαι *b* *C*´$^{-390\ 415\ 425*\ 504\ 540*\ 571^{c}\ 732\ 797}$ 298 534-613^{txt}

12:14 ἐν κρίσει] εις κρισιν *b* 339* 548* 613 728 Anton 837 Ath II 157 Constit V,7,4 Cyr VIII 361 465 Dam Eus *Ps* 80 428 532 Max II 929 Met$^{lem\ et\ com}$ X.14,5,42,68 I.4,121 Ol^{com} PsChr 67,8 77,137 Amb *Fide* 3,20 5,142 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Spec 346,1 Hi$^{lem\ et\ com}$ 360,383 361,412

Textual Affiliations of Substitutions

Majority Variants

There are 379 substitutions in the manuscripts of the *b* group. One hundred and fifty-nine are attested in the majority of manuscripts. The statistics for the majority variants are in Table 19.[68] Table 20 shows the textual affiliations of *b* with respect to

[68]When *b* is not unified due to absence of a text in one or two manuscripts, the variant was counted as though *b* were a unified group. The groups and tabulations are as follows: $b^{(-106\ 125)}$ (2 times), $b^{(-130)}$ (1 time), $b^{(-130)}$ (22 times), $b^{(-125\ 261)}$ (2 times), and $b^{(-125´\ 545)}$ (1 time). Similarly, included in b^{-130} is $b^{(-125)\ 130}$ (3 times), and included in b^{-261} is $b^{(-125)\ 261}$ (2 times).

substitutions.

Table 19. Substitutions as a nearly unified group

b	127	*b*$^{-106\ 130}$	4
b$^{-106\ (125)}$	1	*b*$^{-125\ 130}$	1
b^{-125}	6	*b*$^{-125´}$	5
b^{-130}	7	*b*$^{-125\ 545}$	1
b^{-261}	4	*b*$^{-545}$	3

Total: 159

Table 20. Substitutions in other witnesses

O	60	*k*	72
C´	61	*d*	46
cII	65		

Given the many variations in the substitions category, the *b* group is quite unified. This fact is confirmed by camparing Table 19 with Table 21 (see below), which shows that two or more manuscripts rarely agree against the majority of substitutions in the *b* group. Excluding the *d* group, Table 20 shows that all text groups roughly agree with *b* in 50 percent of the variations. This situation is caused by the high number of 'rel' readings. The uniformity of the text groups should not obscure significant, shared variations between *b* and *O*. The *O* group shares 15 significant variants with *b*.[69] Hence,

[69]The references are as follows: 1:13 (οὐρανόν] ηλιον S^{c} *O b C´*$^{-571c\ 798c}$ 443 alii), 2:11 (ποιεῖν] ποιησαι *O b* alii), 2:21 (ᾧ] ὅς S^{c} *O*-411 *b cII* alii), 4:8 (περασμός] πειρ. *O*$^{-253}$ *b*$^{-130}$ 443* alii), 4:13 (πρεσβύτερον] πρεσβυτην *O b*$^{(-125)}$ 46´), 4:16 (περασμός] πειρασμος *O*$^{-253}$ *cII b*$^{-(125)\ 130}$ alii), 4:17 (ἐγγύς] εγγισον S^{c} *O b*$^{-(125)}$ alii), 5:1 (ἐπὶ τούτῳ] δια τουτο B S^{c} *O*-411 *b*$^{-(125)}$ alii), 5:7 (φυλάξαι] φυλαξει S^{c} *O*$^{-637}$ *b*$^{-(125)\ 130}$ alii), 6:12 (σκιᾷ] ως σκιαν *O*-411 *b*), 7:7 (τὴν καρδίαν εὐτονίας] την ευτονιαν της καρδιας *O*-411 *b*$^{-(125)}$ 443 alii), 7:12 (τὸν παρ' αὐτῆς] τον εχοντα αυτην

the *b* group registers some influence from *O*.

Minority Variants

There are 220 substitutions among the manuscripts of the *b* group, when the group is not nearly unified. Table 21 and Table 22 show the statistics for the minority variants.

Table 21. Substitutions as a fragmented group

106	17	106-261	2
125	44	106-545	2
130	12	125-130	2
261	62	125´	34
545	24	125-545	1
106-130	4	125´-545	6
106-125´	1	261-545	9

Total: 220

Table 22. Substitutions in other witnesses

O	15	*k*	14
C´	9	*d*	9
cII	11		

Table 21 shows that there is great variation among the manuscripts of the the *b* group. Excluding 125´, combinations of manuscripts are rare and unpredictable.

S^{c} *O*-411 *b*$^{-(125)}$ alii), 8:4 (ποιήσεις] εποιησας *O*-411 *b*$^{(-125)}$ *cII* alii), 8:9 (ὃ πεποίηται] το (> *b*$^{(-125)}$) πεποιημενον *O*-411 *b*$^{(-125)}$ alii), and 9:10 (πορεύῃ] πορευση *O*$^{-V}$ *b*$^{-125´}$ alii).

Therefore, it is difficult to determine which manuscript(s) preserve(s) the LR for a given variant. MS 261, however, may preserve the LR against the majority of manuscripts in some of its 114 substitutions. Table 22 shows that there are few agreements between singular manuscripts of the *b* group and other text groups. Nine of the 15 agreements with *O* are possible itacisms shared with MS 261.

Character of Substitutions

Majority Variants

A few substitutions of multiple words have been included in the analysis of single words. These substitutions include changes which necessiated more changes (e.g. arthrous nouns and prepositional phrases).

Substitutions of Single Words

Changes in verbal morphology and lexemes are prominent in the LR. In the majority of manuscripts, the *b* group preserves 48 substitutions. Changes in verbs are as follows (Table 23):

Table 23. Verbal substitutions

Tense	17	Variable Spelling	4
Voice	1	Lexemic Change	15
Mood	5	Tense and Mood	2
Number	2	Mood and Person	1
Person	0		

Changes of tense and lexeme are the most common verbal substitutions with 34 variations. Table 24 shows the characteristics of the 15 lexemic changes. Changes from compound to simplex verbs (and vice versa) are typical of the LR. There is a

preference for compound forms—a notable difference from the pattern in Sirach.[70] In most cases, influence from the *O* group is the likely cause. Substitution of πίμπλημι for πληρόω (1:8 and 11:3) and ἀναγγέλλω for ἀπαγγέλλω (and vice versa; 10:14 and 10:20) is found elsewhere in the LR.[71] Elimination of metaphoric usage may account for the substitution of words which are not technically synonymous.

Table 24. Kinds of lexemic change in verbs

Simplex-Compound (and vice versa)[72]	6
Synonym (or nearly a synonym)[73]	7
Different[74]	3

There is no preference for a particular tense. Changes in tense against the CT (Table 25) are as follows:[75]

[70]Ziegler notes that Lucian prefered simplex forms in Sirach (Ziegler, "Hat Lukian den griechischen Sirach rezensiert?" 225).

[71]Sebastian P. Brock, *The Recensions of the Septuagint Version of I Samuel* (Turin: Silvio Zamorani, 1996), 260, 288.

[72]See 1:15, 2:16, 4:15, 6:3, and 6:4.

[73]See 1:8 (πληρωθήσεται] πλησθησεται), 4:8, 10:14, 10:20, 11:3, 11:6 (στοιχήσει] ευθετησει [II App. α′ ευθετησει]), and 12:6 (συνθλιβῇ] συντριβη).

[74]See 7:18 (ανῇς] αφης O^{-V}; μιαινου *k* ; μιανης rel), 7:23, 9:10 (εὕρῃ] εχη $b^{-125\ 545}$; εχει 125 545), 10:18 (στάξει] στεναξει A $b^{-125'}$ 336′ 443 alii), and 12:11. One variant (4:3 εἶδε] οιδε) may be regarded as a lexemic change, though it is technically a change of tense.

[75]Future to aorist: 1:7 (ἔσται] εστιν), 1:11 (ἔσται] εστιν), 1:18, 4:10 (ἐγερεῖ] εγειρει); aorist to present: 1:13, 5:5 (ἐξαμαρτῆσαι] -τειν), 8:3 (θελήσῃ] θελη), 11:9; present to aorist: 2:11, 3:15, 12:13 (φύλασσε] φυλαξαι); present to future: 9:4, 9:10 (πορεύῃ] πορευση); aorist to perfect: 4:3; future to aorist: 8:4; present to aorist: 8:11.

Table 25. Changes in tense

Future to Present	3	Aorist to Perfect	1
Aorist to Present	4	Future to Aorist	1
Present to Aorist	4	Present to Aorist	1
Present to Future	2	Aorist to Imperfect	1

The *b* group nearly unanimously prefers the first aorist εἶπα to the second aorist εἶπον. The two exceptions are a 'rel' reading (3:17 εἶπα B-68′ 998 $k^{-46(vid)}$ *d*] ειπον rel) and a rare occurrence of εἶπον in the CT (2:1 εἶπον] ειπα 338). This fact sets *b* in agreement with the CT and in disagreement with the *O* group, which consistently prefers εἶπον.[76] Hence, the *b* group does not evince the LR in this regard, given the fact that the LR prefers the second aorist form in other books of the Septuagint.[77] It is not surprising that the *b* group has the first aorist form, because the group consistently avoids Attic verbal morphology. Exceptions are usually accompanied by many important witnesses (e.g. 10:12 καταποντίσουσιν S A *O*-411 252 260 359 443 543 549 645 728 766 Antioch 1541 Did^{com} 79,5] -τιοῦσιν rel; 1:7 ἐμπιμπλαμένη (επιμπλαμενη 443^{c})] εμπιπλαμενη S A C (ενπιπ.) *O b C*′$^{-157}$ (299) d^{-254} *k* alii [Attic often dissimilates when verbs are compounded with ἐμ-]). Adjustments toward Attic Greek are characteristic of the LR.[78] But, as Brock has demonstrated in First Samuel, the manuscripts are inconsis-tent especially with regard to the extension of first aorist endings to second aorists and the use of Attic futures.[79] The CT of Ecclesiastes regularly

[76]*O* always has εἶπον when the CT has εἶπα (2:2, 2:15, 2:17, 3:18, 6:3, 7:23, 8:14 and 9:15). This preference is often unique to *O*.

[77]For a succint survey of Lucian's preference for second aorist forms, see Brock, *The Recensions of the Septuagint Version of I Samuel*, 229.

[78] Ziegler, "Hat Lukian den griechischen Sirach rezensiert?" 227.

[79]Brock, *The Recensions of the Septuagint Version of I Samuel*, 231.

prefers the middle-passive ending -ετο to -θη with the aorist of γίνομαι. Therefore, the CT is already in agreement with Attic usage.[80] Overall, Attic verbal morphology is not respected in the *b* group. This fact, which contrasts with the Atticisms in Sirach and other books of wisdom, is indicative of how Lucianic manuscripts may agree with the CT by means of later correction or, more likely, by simple preservation of *koiné* forms.[81]

There are 46 substitions for nouns in the *b* group. Many of these substitutions are unique to *b* and likely to be Lucianic. The kinds of changes are presented in Table 26:

Table 26. Substitutions of nouns

Lexemic Change	15
Case	18
Number	12

Lexemic changes among nouns, similar to changes among verbs, are numerous.[82] Eight of the 15 lexemic changes are synonyms or near synonyms: 3:5 (περιλήμψεως] περιλημματος), 4:13 (πρεσβύτερον] πρεσβυτην), 4:14 (δεσμίων] δεσμων), 5:2 (περισπασμοῦ] πειρασμου), 7:28 (ἄνθρωπον] ανδρα), 10:16 (ἐν

[80]Phrynicus writes: ὁ Ἀττικίζων γενέσθαι λεγέτω (W. Gunion Rutherford, *The New Phyrnicus: Being a Revised Text of the Ecolga of the Grammarian Phrynicus* [London: MacMillan and Co., 1881], 194).

[81]Fernández Marcos states that the LR is known for "*slight* Atticism in the aorists of verbs" (emphasis mine) (Natalio Fernández Marcos, "On Symmachus and Lucian in Ezekiel," in *Interpreting Translation: Studies on the LXX and Ezekiel in Honour of Johan Lust*, ed. F. García Martínez and M. Vervenne, BETL 213 [Leuven: Leuven University Press, 2005], 153). It is important not to overly emphasize Atticisms in the LR.

[82]The references are as follows: 1:13, 1:17 παραφοράς] παραβολας, 3:5, 4:8 περασμός] πειρασμος, 4:13, 4:14, 4:16, 5:2 περισπασμοῦ] πειρασμου, 7:28, 8:10, 8:12, 10:16, 10:18 δόκωσις] δοκησις, 11:6 πρωΐᾳ] πρωι, 12:12 κόπωσις] κοπος.

πρωΐᾳ] το πρωι), 11:6 (πρωΐᾳ] πρωι), and 12:12 (κόπωσις] κοπος). Four of these substitutions are certainly Lucianic, because they are either unique to the *b* group (7:28, 10:16, 12:12) or rely on a text like *O* (4:13). Concern for style in *b* is evinced at 11:6 where the witnesses in support of the variant are known for stylistic changes (B-68´' 998 *b* 571^{c} *d k* 336´ 443 645).

Changes in case are a well known feature of the LR.[83] The 18 changes of case in Ecclesiastes are as follows (Table 27):[84]

Table 27. Change of case in nouns

Genitive to Dative	6	Accusative to Genitive	2
Accusative to Dative	4	Genitive to Nominative	1
Dative to Accusative	4	Accusative to Nominative	1

The data show a preference for the dative case, especially when the CT has the genitive. The LR is manifest among these changes: possessive datives (2:15 τοῦ ἄφρονος] τω αφρονι *b*; 3:21 υἱῶν] υιω *b*$^{-130}$; 8:6 τοῦ ἀνθρώπου] τω ανθρωπω *b*$^{(-125)}$ 443 795; 10:10 τοῦ ἀνδρείου] τω ανδρειω *b* [or dative of advantage]) and preference for the dative case after the intransitive verb ἐπακοῦω (10:19 τοῦ ἀργυρίου] τω αργυριω *b C*´ 161-248^{c} 443 613^{txt}). It is worth noting that none of the foregoing changes were necessitated by substitution of a governing preposition. Changes from the accusative case to the dative case which may be Lucianic include: 9:8 κεφαλήν] κεφαλη *b*$^{-130}$ 609 298 443 698* 766^{II} and 8:13 ἡμέρας] ημερα *b k* 260*$^{(vid)}$ 766. All changes

[83]Ziegler, "Hat Lukian den griechischen Sirach rezensiert?" 225-226.

[84]The references are 2:15, 2:20, 3:21, 4:4, 6:9 ψυχῇ] ψυχην, 6:12 ἐν σκιᾷ] ως σκιαν, 7:7, 8:6 τοῦ ἀνθρώπου] τω ανθρωπω, 8:13, 9:8 κεφαλήν] κεφαλη, 10:1, 10:4 τόπον] τοπος, 10:10, 10:19, 11:2, 11:6 εἰς ἑσπέραν] εν εσπερα, 11:9, and 12:14.

from the dative case to the accusative case are likely Lucianic (6:9 ψυχῇ] ψυχην *b k*, 6:12 ἐν σκιᾷ] ως σκιαν *O*-411 *b*, 11:9 ἐν κρίσει] εις κρισιν *b C´* 161-248^{c} 359, 12:14 ἐν κρίσει] εις κρισιν *b* 339* 548* 602-613 728). Excluding the substitution at 6:9, which makes the text difficult to understand, all changes from the dative case to the accusative case involve substitutions of governing prepositions. Therefore, preference for the ungoverned (i.e. without a preposition) dative case still remains. The remaining changes in case are also Lucianic: 7:7 (τὴν καρδίαν εὐτονίας] την ευτονιαν της καρδιας *O*-411 *b*$^{-(125)}$ 443 547 766), 10:1 (ὀλίγον σοφίας] ολιγη σοφια *b*$^{(-125)}$), 10:4 (τόπον] τοπος *b*$^{-106\ 130}$), and 11:2 (τὴν γῆν] της γης *b C´*'443 alii).

Changes in number,[85] like changes in case, are well documented elsewhere for the LR.[86] Two changes at 2:7 have support from Chrysostom (βουκολίου] -λιων *b d* Chr IV 599 IX 683; ποιμνίου] -νιων V *b* 443 Chr IV 599 IX 683). Other Lucianic variants include 3:19 (τοῦ ἀνθρώπου] των ανθρωπων *b*$^{-106\ 130}$), 7:5 (ᾆσμα] ασματα 998* *b*$^{-(125)}$ *C´*$^{-601}$), 8:1 (λύσιν] λυσεις *b k* 443), 8:1 (ῥήματος] ρηματων *O b* 563-571* *k* 260* 443), 9:12 (τοῦ ἀνθρώπου] των ανθρωπων *b C´*$^{-571c}$ 338 602-613 766), and 10:6 (ὕψεσι] υψει *b*$^{-130}$). The manuscripts favor change to the plural.

The statistics for the substitution of pronouns are shown in Table 28.

Table 28. Substitutions of pronouns

Case	15	Lexemic Change	2
Gender	1	Number	2

[85]Singular to plural: 2:7 βουκολίου] -λιων, 2:7 ποιμνίου] -νιων, 2:8 οἰνοχόον] οινοχοους, 3:19, 5:9 γένημα] γενηματα, 7:5, 8:1 λύσιν] λυσεις, 8:1 ῥήματος] ρηματων, 9:12 τοῦ ἀνθρώπου] των ανθρωπων, 12:5 θάμβοι] θαμβος; plural to singular: 10:6 ὕψεσι] υψει, 12:4 θύρας] θυραν.

[86]Ziegler, "Hat Lukian den griechischen Sirach rezensiert?" 225.

Changes of case are the most numerous type of substitution among pronouns. This fact is not surprising, because substitutions which involve changes of gender or changes of number are limited by the possibilities of the pronouns' antecendents. Lexemic changes, however, are not limited by antecendents. It is common in other books of the Bible for the LR to substitute nouns for pronouns.[87] This characteristic is absent from the *b* group in Ecclesiastes. But the group does use change of case to make the Greek text easier to understand. Table 29 presents the data for changes of case in *b* [88]

Table 29. Change of case in pronouns

Accusative to Dative	5	Genitive to Dative	1
Dative to Genitive	4	Dative to Nominative	1
Dative to Accusative	3	Genitive to Accusative	1

An example of making the text easier to understand is the substitution at 5:17 (αὐτό] αυτω *b* alii), where the neuter nominative αὐτό has several clauses as its antecendent. The *b* group changes the pronoun's case which makes the pronoun's antecendent the same as the other 4 occurences of αὐτός in the verse. Similarly, the syntax of the relative clause at 2:21 (καὶ ἄνθρωπος, ᾧ οὐκ ἐμόχθησεν ἐν αὐτῷ, δώσει αὐτῷ μερίδα αὐτοῦ), where the function of ᾧ is unclear, is improved (ᾧ] ὅς S^{c} *O*-411 *b cII* 260 336´ 338 602 613 705 766^{II}). Sometimes improvements in *b* seem unneccesary. For example, a change of case and number (4:16 αὐτῷ] αυτων $b^{-(125)\ 261}$ 443 766^{I}) brings

[87]Fernández Marcos says, "It [LR] also inserts a series of interpolations (proper names instead of the corresponding pronoun, possessive pronouns, articles, conjunctions, making implicit subjects or objects explicit, etc.) which tend to clarify the sense or minimise incorrect grammar" (Fernández Marcos, *The Septuagint in Context*, 230).

[88]Changes of case are as follows: 1:11, 2:12, 2:21, 4:16 αὐτῷ] αυτων, 5:7 αὐτούς] αυτοις, 5:15 ᾗ] ην, 5:15 αὐτῷ] αυτου, 5:17 αὐτό] αυτω, 5:18 ἐξουσίασεν αὐτόν] ε. αυτω, 7:12, 8:6 αὐτόν] αυτω, 8:12, 9:15 ἐν αὐτῇ] επ αυτην, 10:8, 12:1 μοι] μου.

the likely antecedent into closer proximity to the pronoun, but it does not add clarity. At 12:1 (CT: οὐκ ἔστιν μοι [μου *b*] ἐν αὐτοῖς θέλημα) change to a possessive genitive is preferential with minimal stylistic value. Another change in accord with the LR is 8:6 (αὐτόν] αυτω $b^{(-125)}$ 296´ 766^{II}).

The single change of gender at 2:24 is Lucianic (ὅ 1°] πλην ος 637 $b^{-(125)}$). One lexemic change is Lucianic (4:3 ὅς] οστις *b* 147-159-425^{mg}-503-560-571 602 613). The remaining changes of number and lexeme do not evince the LR.[89]

There are 10 substitutions of adjectives.[90] The statistics for adjectives are as follows (Table 30):

Table 30. Substitutions of adjectives

Case	0	Number	2
Gender	4	Lexemic Change	4

Lucianic variants include 4:17 (ἐγγύς] εγγισον S^c *O* $b^{-(125)}$ 125^{II} 336´ 338 542 766), 10:2 (εἰς δεξιόν] εις δεξιαν O^{-V} $b^{(-125)}$ 797 *k* 260; ἀριστερόν] αριστεραν O^{-V}-411 $b^{(-125)}$ *k* 260), 10:6 (ταπεινῷ] ταπεινοις *b* 260), and 10:17 (ἐλευθέρων] -ρου S A C $b^{-(125)}$ *cII* 125^{II}-542 248´ 252 443 543 547 549 645 698).

Substitutions of conjunctions and particles are rare. There are only 4 substitutions of conjunctions.[91] Lucianic variants are 2:16 (ὅτι] και *b*) and 10:2 (καὶ καρδία] καρδια δε V *b* $^{(-125)}$ *k* alii). The variant at 7:22 (ὅπως] οτι ως) is a

[89]The references are as follows: 5:9, 6:2, 12:1 ὅτου] ου.

[90]The references are as follows: 3:16, 3:19, 4:17 ἐγγύς] εγγισον, 4:17 κακόν] καλον, 5:19, 7:26 πικρότερον] πικροτέραν, 10:2 εἰς δεξιόν] εις δεξιαν, 10:2 ἀριστερόν] αριστεραν, 10:6 ταπεινῷ] ταπεινοις, 10:17.

[91]The references are as follows: 2:16, 7:22, 9:1, 10:2.

palaeographic error where π was mistaken for τι.[92] All substitutions of particles involve an interchange of ἄν and ἐάν (4:17, 8:17 [twice], and 12:3), and ἄν is most often preferred in *b*. What was said about this preference in the section on additions is true here, namely that *b* prefers the employment of ἄν in relative-temporal clauses. The two variants at 8:17 are exceptions, where both *b* and *O*, or a manuscript of *O*, have ἐάν (ἄν 1°] εαν A C 637 *b cII* alii; 2°] εαν $O^{-(253^{txt})}$ *b k* 443 795).

Most substitutions of prepositions are not likely to be Lucianic. The collection of witnesses at 4:16 (ἐν] επ B-68˝ C 998 $b^{(-125)}$ 336´ 443 542 766) suggests stylisitc variation, though the verb εὐφραίνω is typically followed by a simple dative or ἐν plus the dative. The variant could be Lucianic. The variant at 5:17 (ὑπό] υπερ 125´-545) may also indicate the LR. But 6:1b (ἐπί] υπο S* B *b C´ d* 68 161*-248* 296 443 534) is an error from 6:1a and has no support from *O* or S^c. For this reason it is not Lucianic. An error at 6:8 (διὰ τί 125^{II} 542 543 549 Syh = Pesch] absc 992 998; διοτι rel) nearly corrupted the entire manuscript tradition.

The following substitutions of adverbs evince the LR: 7:17 (πολύ] πολλα *b* 728 Antioch 1553), 9:2 (καθώς] ὡς *b cII* 298), and an error at 9:10 (ὡς ἡ] οση 253 *b k* 254´ 602-613 645 766^{II}). A 'rel' reading may reflect a doublet at 12:9 (ἔτι] οτι B-68´ 998 637 254´ 336´ 542 766^{II}; και *O*$^{-637}$ 248´ 338 443; και οτε 296; και οτι rel). It is noteworthy that MS 443, a congener of the *b* group, reads with *O*. Whether καὶ ὅτι originated with Lucian or not is difficult to determine, though it is possible.

Substitutions of Multiple Words

The four remaining substitutions in the majority of manuscripts entail multiple words. Three variants which have support from the majority of manuscripts are not

[92]Gentry, "The Role of the 'Three' in the Text History of the Septuagint," 185. A similar mistake was made at 7:23 (εἶπα] ειτα 390 $b^{-106\ 130}$).

Lucianic.[93] At 7:12 (τὸν παρ᾽ αὐτῆς] τον εχοντα αυτην S^c *O*-411 $b^{(-125)}$ 613 Hi (*habentem se*): cf 5_{10b} 8_{8e} = σ′) the *b* group has been influenced by *O*, which prefers similar variants at 5:10b and 5:12b. The *O* group reads with Symmachus in all three places.

Minority Variants

Substitutions of Single Words

There are 71 verbal substitutions of single words. Table 31 shows the statistics.

Table 31. Verbal substitutions

Tense	8	Variant Spelling	7
Voice	2	Lexemic Change	17
Mood	27	Person	8
Number	2		

There are many itacisms which involve substitutions of mood. Most of them entail substitutions of the subjunctive mood for the indicative (-η for -ει) or vice versa. Use of the optative, however, is not due to itacism. The optative appears in the following five variants: 1:3 (μοχθεῖ] μοχθοι 125), 3:9 (μοχθεῖ] μοχθοι 545), 3:11 (εὕρῃ] ευροι 261 298), 3:22 (γένηται] γενοιτο 125´), and 10:10 (ἐκπέσῃ] εκπεσοι 261). The variants are Lucianic. Itacisms may not be behind indicative and subjuntive changes when two manuscripts of the *b* group plus MS 443 are present (e.g., 1:10 λαλήσει] λαληση 106-130 443; 2:3 ἑλκύσει] ελκυση 125´ 311 443). The variant in the

[93]The references are as follows: 6:3 ὅ τι] ὅτι rel, 8:1 τίς ὧδε σοφός] τις οιδε(ν) σοφους rel, and 10:14 ὅ τι] ὅτι rel.

subjunctive mood at 1:10 is likely to be Lucianic, because the witnesses also add ἄν. Four other substitutions involving the indicative and the subjuntive moods are possibly Lucianic: 7:9 (σπεύσῃς] σπευσει 261), 7:17 (ἀσεβήσῃς] ασεβεις 125´ 560 795), 7:21 (λαλήσουσιν] λαλησωσιν 106-545 125^{II} 336´ 542), and 9:15 (εὕρῃ] ευρησει S* 106). Yi records 5:7 (φυλάξαι] φυλαξεται 411 130 *C´*$^{-299}$ *d*$^{-357}$ 645 = Ald) as the only place where the CT translates a Hebrew participle with a Greek infinitive.[94] The collection of witnesses on the right side of the bracket is known for stylistic improvements, though the variant, a finite verb, is more grammatically correct than an infinitive. Therefore, MS 130 may show the LR.[95]

Substitutions of a particular tense are not reliable indicators of the LR among the minority witnesses. Three substitutions are equivalent to lexemic changes and may be Lucianic: 2:19 (οἶδεν] ειδεν 125´ Anton 1192 alii), 6:5 (εἶδεν] οιδε 261 371-571-601), and 6:6 (εἶδεν] οιδε 106-125´ alii). The witnesses for the variant at 3:20 (ἐπιστρέφει] -στρεψει B-68´´ 637-475 125*(c pr m) *cII* 542) are known for stylistic improvements, but certainty about whether MS 125 preserves the LR or not is difficult to attain.[96] MS 125 does preserve a second aorist against the CT which has a first aorist (4:7 ἐπέστρεψα] -ψον 125). The variant is notable as the only indicator of a preference for the second aorist among the minority of manuscripts.

Lexemic changes are the second most numerous type of verbal substitution among the minority of manuscripts. The kinds of lexemic changes are as follows (Table 32):

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[94]Yi, "Translation Technique of the Greek Ecclesiastes," 257.

[95]The remaining substitutions of mood, which are not likely to be Lucianic, are as follows: 2:3, 4:10, 4:10 (rel), 6:3, 7:13, 7:16, 7:27, 8:2, 8:3, 9:18, 10:4, 10:8, 11:5, 11:6, and 12:6. There are 5 variants involving εἶδον (5:12, 5:17, 7:27, 8:9, and 10:7). All except 7:27 preserve the variant ἴδον. The variant is most likely an itacism for syntactical reasons.

[96]The remaining non-Lucianic variants are referenced as follows: 1:5, 1:11, 2:3, and 4:1.

Table 32. Kinds of lexemic change in verbs

Simplex-Compound (and vice versa)	2
Synonym (or nearly a synonym)	7
Different	8

Ten variants may preserve the LR:

3:18 διακρινεῖ] κρινει *C´*–571^{c} 797 261
5:3 εὕξῃ] εξη 261
5:11 πλουτῆσαι] πλουτισαι 637 106-261 *k* 443 alii
9:5 ἐπελήσθη] επελυσθη 261^{c} (επελυσθην 261*) 545
9:10 εὕρῃ] εχει 125-545
10:15 κοπώσει] κοπιασει 125
10:18 στάξει] στεναζει 125´
10:19 ἐπακούσεται] υπακουσεται *O*-411 106 *d* alii
12:1 ἔλθωσιν] εισελθωσιν 125
12:2 ἐπιστρέψωσιν] αποστρεψωσι 125´

MSS 261 and 125 (125´), the former being the most salient and consistent witnesss to the LR in the *b* group, differ the most from the CT by preserving 7 variants which are entirely different lexemes. This fact suggests that 125´ (especially 261) likely preserves the LR.[97]

Changes of person do not evince the LR.[98] Many changes are from the first to second person, which makes the text difficult to understand. Change of number at 2:7 (ἐγένετο] -νοντο 998*(c pr m) 299 125´ 254 443 645 698 728) is according to the sense in MSS 261 and 443; but MS 125 changes the subject to the plural. Changes of voice (1:6 and 12:7) are probably itacisms. There are 5 changes involving participles (1:9, 7:18, 12:10 [3 times]). Only 12:10 (γεγραμμένον] -μενα 125; -μεν 261) is likely to be Lucianic.

[97]The remaining lexemic changes are as follows: 1:9, 2:14, 5:1, 5:18, 8:2 (φύλαξον] –λαζον 130), 9:5, and 10:5.

[98]The references are 2:4 (2 times), 2:9, 7:9, 8:11, 9:1, and 9:14 (ἔλθῃ] ελθη 545).

Substitutions of nouns have the following characteristics (Table 33):

Table 33. Substitutions of nouns

Lexemic Change	26
Case	13
Number	7

The high number of possible itacisms among lexemic changes makes determining whether the LR is preserved or not a difficult task. For example, should 2:7 (κτῆσις] κτισεις 125) and 9:8 (9:8 ἔλαιον] ελεον V 261-545 alii) be considered intentional changes? The latter is likely an error.[99] Six lexemic changes are probably Lucianic:

5:5 στόμα] σωμα 130
6:1 ἄνθρωπον] ουρανον 130
6:2 πονηρά] πονηρια 125´-545 443
6:7 μόχθος] μοσχος 125
7:19 σοφῷ] θεω 106^{txt}
9:11 ἀπάντημα] υπαντημα 106

The variants at 5:5, 6:1, 6:7, and 7:19 are peculiar. All the variants except θεῷ at 7:19 make sense in their respective contexts. In 6 places, ἀγαθωσύνη is read as ἀγαθοσύνη (5:10, 5:17, 6:3, 6:6, 7:14, 9:18). What appears to be confusion between ω and ο is questionable because of the presence of the ο-form elsewhere (e.g., Psalms) and because of the stellar combination of MS 261 and the *O* group in all 6 places. The many remaining lexemic changes are not likely to be Lucianic.[100]

Changes of case and changes of number are not clearly Lucianic. The change

[99]See Thackeray, *A Grammar of the Old Testament in Greek*, 1:78.

[100]The references are as follows: 3:13, 5:9, 6:3, 6:7, 7:4, 9:3, 9:12, 9:17, 10:18 (2 times), 12:1, 12:5, and 12:9.

of case at 5:11 (τοῦ δούλου] τω δουλω 261 Antioch 1805 Chr II 585 III 44 Tht IV 680te) is an exception. Sometimes the manuscripts support several variants, especially after prepositions (e.g., 5:5 φωνῇ] φωνης 261 *k* alii; φωνην 130 125^{II} 542 766^{I}). Changes of case which may be Lucianic include 7:22 (καρδίαν] η καρδια 125´), 8:1 (προσώπῳ] προ προσωπου V 125´-545 534), and 11:10 (ἀπὸ καρδίας] εν καρδια 125´).[101] Although many of the 7 changes of number are unique, none of them evince stylistic improvements (e.g., *schema atticum*).[102]

Table 34 shows the characteristics among substitutions of pronouns.

Table 34. Substitutions of pronouns

Case	24
Gender	9
Number	1
Lexemic Change	8

Among substitutions of case, the following variants are likely Lucianic:

2:4 μοι 1°] μου 125-261* 560 46^{s} 254
2:11 ᾧ] ο *O*$^{-V}$ 261-545
2:22 ᾧ 998 Hi] ὅ 125´ 443^{c} 705 766^{II}
3:22 αὐτόν] αυτου V 125´ 798 357 155
9:10 σου 2°] σοι 106 *k* 766^{II}

As elsewhere, some variants could be errors or intentional substitutions. For example, at 4:16 (αὐτῷ] αυτων *b*$^{-(125)\ 261}$ 443 766^{I}; αυτον 261) MS 261 probably preserves an oticism derived from the variant preserved by other manuscripts in the *b*

[101]The remaining changes of case are as follows: 4:6, 5:18, 6:11, 7:26, 8:8, and 9:10.

[102]Changes of number occur at 2:5, 2:7, 2:8, 4:6, 4:8, 8:6, and 8:14.

group.[103] The remaining substitutions do not likely evince the LR.[104]

Two substitutions of gender are grammatical errors because of lack of concord: 6:1 ἦν] ον 545^{txt} and 10:5 ᾖν] ον 261. Both variants suppose an antecedent πονηρός instead of the CT's πονηρία.[105] It is possible that both variants are Lucianic and that later copyists corrected πονηρός to πονηρία. Other Lucianic variants include 7:26 (αὐτῆς 2°] αυτου 261 and αὐτῆς 3°] αυτου 261). The remaining variants are not likely to be Lucianic.[106]

Two lexemic changes at 4:2 (ὅσοι] ως οι 261; ως 125 339) may not be errors. The difficulty of the syntax in the sentence ὅσοι αὐτοὶ ζῶσιν ἕως τοῦ νῦν is lessened by the substitutions. The substitution at 4:4 (αὐτό] ο *O*$^{-V}$ 125´ 443^{c}) is characteristically Lucianic.[107]

The remaining 24 variants include substitutions of all semantic ranges excluding what has been discussed above. For this reason, formal classification is unwarranted. Substitutions which may evince the LR include:

2:7 πολλή] πολλων 125
5:3 ἐάν B-S-68´ *O*$^{-V}$-411 *C´* 539] > 261-545 248´ 260 336´ 542 766; αν rel
7:10 πρότεραι] προτερον A C 106 *C´*$^{-299}$ *k* 542^{txt} Antioch 1528; προτρ 261 645
7:26 τήν] τη 261-545
7:29 εὐθῆ] ευθυ 125´ 601
8:3 ἐάν] αν A 545 *cII k* 248´ 252 338 549
9:6 τῷ] τοπω 261-545 443
9:9 μετά] επι 125´
10:4 μεγάλας] -λης 125 698; μγλ

The substitution at 2:7 was a change from a predicate adjective to an attributive one.

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[103]Similarly, see the variants at 5:17 (ᾧ] ον 125; ων 261).

[104]The references are 1:9 (oticism), 2:8, 3:18 (2 times), 3:21 (2 times), 3:22, 5:7, 5:18, 6:5 (2 times), 7:10, 7:22 (homoiarcton), 7:24, 8:15, and 11:9.

[105]Compare 6:1 πονηρία ἦν] πονηρον ον 125´.

[106]The references are as follows: 1:3, 5:17, 8:14, and 9:15.

[107]The remaining lexemic changes are 7:18, 7:26, 10:15, 12:6 (2 times), and 12:12.

Similarly, the adjective at 7:29 was changed to an adverb. The adjective at 10:4 was changed to the genitive case because it follows the noun ἁμαρτίας, which was deemed to be in the genitive case and follows a verb of ceasing.[108] The remaining variants are not likely to be Lucianic.[109]

Substitutions of Multiple Words

There are only 11 variants involving multiple words in the CT.[110] Half of them evince the LR:

2:5 πᾶν καρποῦ (CT: ξύλον πᾶν καρποῦ)] παγκαρπον 125´299-563-571*
6:1 πονηρία ᾖν] πονηρον ον 125´
7:29 αὐτοὶ ἐζήτησαν] αυτος εζητησεν 357 125(-σε)-261
9:10 σὺ πορεύῃ] συμπορευση 125´
9:11 καί γε οὐ 2°] ουδε 125
9:11 καί γε οὐ 3°] ουδε 125
10:16 ἐν πρωΐᾳ] τω πρωι 443* 545

Change to the adjective necessitated a change of case at 2:5. The text was made less difficult to understand. Similarly, the antecedent of the pronoun at 7:29 is singular. Hence, concord was the decisive factor behind the substitution.

Conclusion

Lexemic changes among verbs and nouns in the majority of manuscripts are high. This fact suggests that variation in vocabulary was a concern among the group—a typical feature of the LR. Changes of case in nouns and employment of the optative in verbs are the most salient characteristics of the the *b* group among substitutions. Some

[108]On the genitive case following verbs of ceasing, see Smyth, *Greek Grammar*, §1392.

[109]The references are as follows: 1:9 (τό 3°] τοτε 261), 2:7 (πολλή] πολλης 261-545), 2:13 (ὡς] ωσπερ V 106-130: dittogr), 2:20 (ἐπί] εν B-S-68´ 998 *O*-411 299-571^{c}-797-*cII* 106 *d* 336´ 443 547 645 705 766^{II} 795), 2:21 (ὅτι 1°] τις 125), 2:26 (τῷ ἀγαθῷ] το αγαθον 540* *k* (46^{s}) 261 alii), 4:15 (ὑπό] επι 261), 5:2 (ὅτι] ο 261-545), 7:5 (τό Antioch 1681 Chr II 1055] του 998 V 261 390-601), 7:18 (τό] τω 637 261), 8:6 (πολλή] πολλυ 545*; πολλυς 545^{c}), 8:15 (εἰ μή] ειμι 261), 12:1 (τῆς] σης 545*), 12:12 (πολλὴ] πολυ 125).

[110]The references are 2:5 (2 times), 6:1, 6:3, 7:29, 8:1, 9:10, 9:11 (2 times), 10:16, and 12:12.

defining characteristics of the LR in other books of the LXX are noticeably absent, including Attic verbal morphology and substitutions of nouns for pronouns.

The Preposition Σύν

The peculiar use of the preposition σύν in Ecclesiastes warrants special treatment. The preposition frequently represents the Hebrew object marker את. The fact that Greek uses cases to indicate function suggests that there is no need to represent the Hebrew object marker with a separate word. The Greek Ecclesiastes uses σύν to represent את 33 times.[111] The *b* group preserves 28 variants among its manuscripts.

List 6. Use of σύν in *b*

1:14 σὺν πάντα B-S 998 V Did 25,9 Arm^{ap} Gra Ra] συμπαντα A C *O*$^{-V}$-411 *b C″ d k* 68″ 248′-252 296′ 311 336′ 338 339 443 542 543 547 549 645 698 705 706 766 770 788 795 Dam Met I.16,2 GregNy 303,3^{te} Ol

2:12 σὺν τὰ ὅσα] συμπαντα οσα (+ συνουσα 613) 106-130-261 411 299-*cII* 254′-342 545 547 613 Dion^{lem} 218 Ol^{AΓ} Aeth

2:18 σὺν πάντα S A 998 337 155 534 548 698 706 = Gra Ra] συμπαντα B-68’ *O*-411 *b*$^{(-106txt)}$ *C″ d* 46′ 248′ 252 296 311 336 338 339 443 542 547 549 752 766^{II} 788 Anton 1192 Dam Met$^{lem\ et\ com}$ II.8,10,32 GregNy 362,8 Ol = Ald: cf 4$_{4a}$

3:10 εἶδον σύν] ειδοσιν 261

3:10 σὺν τὸν περισπασμόν] συμπερισπασμον 545

3:10 σύν = Gra Compl] συμ 106

3:10 σύν] συμπαντα 998 411 130 *cII d* 443 534′ 728 AGeo Arab

3:11 σὺν τὰ πάντα 443 Ra] …]ντα 998; συν παντα C V 155 545 PsChr = Gra.; (+ και Did) τα συν παντα 870 Did 90,27; τα συμπαντα B-68″ S* 411 *C″ d* 260^{c} 296′ 311

[111]Yi, *Translation Technique of the Greek Ecclesiastes*, 70. In addition to Yi’s analysis, see J. Ziegler, “Die Wiedergabe der *nota accusativi ’et, ’aet*-mit σύν,” in *Lebendige Forschung im Alten Testament*, *ZAW* 100, supp. vol. (1998): 222-33. Yi and Ziegler categorize how את is translated into Greek. All occurences of σύν except 2:12 are in Yi’s second category. This fact, however, is not important here, because Lucian did not likely consult the Hebrew text.

645 705 706 795 Dion^{lem} 226 GregNy 438,2 440,2 Ol^{lem} AGeo Arab; συμπαντα rel (969 Aeth)

3:11 σύν 2° Syh (gr)] συμ 106-261

3:11 σύν 2° Syh (gr)] συμπαντα B-68˝ 411 130 571^{c} *cII d* 443 Ath II 573 Dion^{lem} 226 AGeo Fa^{1} Sa^{I}

3:17 om σύν 2° 3010 *b*$^{-130}$ 147-159-299-415-503-560-609 337* 342-357 311 338 602 698 Met$^{lem\ et\ com}$ III.20,2,55 Ol^{BΔHΘIKM} AGeo Arab Fa^{1} Sa^{I} Syh

4:1 σὺν πάσας τὰς συκοφαντίας A 415-540-732-*cI*$^{-609}$ 754 155 336´ 443 543 645 698 PsChr Aeth Gra. Ra.] …]πασας τας σ. Did 107,13; συν τας σ. 547 Ol^{ABΓΔEZHIM}; σου πασας τας σ. Dam; τας σ. Ol^{N}; πασας τας σ. S *O* 390 *k* (46^{s}) 338 539 Antioch 1560 Syh; συμπασας τας σ. rel

4:2 σὺν τοὺς τεθνηκότας] συμπαντας τους τ. B-68˝ 870 (…]αντας τους τ.) 998 411 *b* 571^{mg}-*cII d*$^{-357}$ 443

4:4 σὺν πάντα S V 157 155 336 PsChr = Gra. Ra] absc 998 Did; συμπαν 68; συπαντα 601*; συμπαντα rel (539 Arab = Ald)

4:15 σὺν (ουν 637) πάντας τοὺς ζῶντας V-637 336 Aeth Arab = Gra Ra] συμπαντας (-τα 998 357) τους ζωντας rel

5:6 ὅτι σύν] οτι συ B-S-534 998 637-411 *b* 139^{c}-425-563-571-797^{c}-798 *d k* 252 311 336´ 338 339 443 542 543 547 549 698 766^{II} 795 Met IV.8,6 AGeo Arm Syh (sed hab Ol$^{AΓN^{lem\ et}}$ Ol$^{-B^{com}}$ = Gra Ra 𝔐)

7:14 σύν B-68´ 998 571^{c} PsChr] > rel (539)

7:29 σὺν τόν] συνετον 106 Epiph II 247 (sed hab Did^{lem} 231,11 Epiph III 439 Met VII.6,6 Ol PsChr): cf 12^{9b}

8:8 σὺν τὸ πνεῦμα] συν τω πνευμα (sic) 522-560-571*-601 261 254*-357 248* 296´ 336 443* 534 Dam$^{L^{c}}$ (σ. τ. πνευματι)

8:9 σὺν πᾶν τοῦτο A C V 336 698 = Gra Ra] συμπαντα τουτον 357 AGeo; συμπαντα ταυτα Ol^{BH}; συμπαν τουτο (-τω 261) rel: cf 9$^{1a\ 1b}$

8:15 σὺν τὴν εὐφροσύνην] συν τη ευφροσυνη 261 645 Ol^{BH}

8:17 σὺν πάντα S A V 336 698 Fa^{2} = Gra Ra] *omnia* Arm Sa$^{I\ 2}$; συμπαντα rel (Arab)

9:1 σὺν πᾶν τοῦτο S A 155 336 PsChr = Gra Ra] συν παντα τουτο 698; συμπαντα

τουτο $C^{\prime-147^{c}}$ 563 571 425^{c} 609 797 (συμπαν + ras 2 litt. 147*) 337 548 Ol$^{A\Delta Z*HIM}$; συμπαν τουτο rel (539 Met VIII.1,14 Ol$^{B\Gamma EZ^{c}K^{s}}$ Arab; tr Fa^{1} Sa^{I}): cf 8$_{9a}$

9:1 σὺν πᾶν 2° S A 155 336 698 = Gra Ra] συμπαντα 601: cf 12$_{14a}$; συμπαν rel (Arab): cf 8$_{9a}$ 9$_{1a}$

10:20 σὺν τὴν φωνήν = Ra] την φωνην S* *O*$^{-V}$ 645 Did^{lem2} 315,9 Hi$^{lem\ et\ com}$ 343,351 343,357 (*vocem*); σου την φωνην B-68´ 998 *d* 336´ Antioch 1537 Ath I 600; την φωνην σου rel (Did$^{lem1\ et\ com}$ 313,11 315,12 Arm) = Gra Vulg

11:5 σὺν τὰ πάντα Aeth = Ra] τα συνπαντα A C V PsChr; παντα 637 563-571*; εν παντι CPA; τα συμπαντα rel (Arab Arm)

12:14 σὺν πᾶν τὸ ποίημα S A 336 698 PsChr 67,8 = Gra Ra] παν το π. *b* Eus Ps 80 428 532 Arab (vel συμπαν το π.) Sa^{I} Syh

Textual Affiliations of Variants with Σὺν

Majority Variants

There are 18 variants dispersed among 3 combinations of manuscripts. The combinations are found in Table 35:

Table 35. Variants as a nearly unified group[112]

b	16
b^{-130}	1
b^{-125}	1

Total: 18

Table 36 reflects a high number 'rel' readings, demonstrating that the *b* group rarely deviates from how other text groups resolve the grammatical problem of σύν in the CT.

[112]When *b* is not unified due to absence of a text in one or two manuscripts, the variant was counted as though *b* were a unified group. The manuscripts which meet this criterion are $b^{(-106^{txt})}$.

Table 36. Variants in other witnesses

O	10	*k*	12
C´	11	*d*	12
cII	13		

The *b* group preserves 2 peculiar omissions of σύν at 3:17 and 12:14. Significant agreements with the *O* group are lacking. Indeed, the variant at 4:1 (σὺν πάσας τὰς συκοφαντίας A 415-540-732-*cI*$^{-609}$ 754 155 336´ 443 543 645 698] συν τας σ. 547; πασας τας σ. S *O* 390 *k* (46^{s}) 338 539; συμπασας τας σ. rel) demonstrates how *b* does not agree with *O* against other groups. The data show that all text groups struggled to make sense of how σύν was being employed in the CT.

Minority Variants

The following evidence in Table 37 is scant, but support for the LR is not lacking. The 3 variants preserved in MS 261 likely preserve the LR (see Characteristics, Minority Variants below). Absence of MS 125 is surprising because of its tendency to agree with 261.

Table 37. Variants as a fragmented group

106	2	545	1
130	2	106-261	1
261	3		

Total: 9

Table 38 is presented for the sake of completeness. Agreements are too scarce to warrant conclusions.

Table 38. Variants in other witnesses

O	0	*k*	0
C´	0	*d*	2
cII	2		

Character of Variants with Σὺν

Majority Variants

Thirteen variants read σύμπας.[113] These variants occur most often when a form of πάς follows σύν in the CT and are widely attested in all text groups. Two variants read σύμπας even when πάς is lacking from the CT (2:12 and 4:2). Variants with σύμπας are standard. Therefore, they are not definitive of the LR.

Omission of a second occurence of σύν at 3:17 is due to the fact that σύν was initially used to introduce a compound direct object. A lexemic change at 5:6 made σύν into συ–the subject of a verb in the imperative mood. Another lexemic change occurs at 10:20 (σὺν τὴν φωνήν] την φωνην S* *O*$^{-V}$ 645; σου την φωνην B-68´ 998 *d* 336´; την φωνην σου rel). The two remaining variants are omissions (7:14 and 12:14). The omission at 12:14 is unique to *b* and may be Lucianic. The other aforementioned variants do not likely evince the LR.

Minority Variants

MS 261 preserves three variants which improve syntax. The variant at 3:10 (εἶδον σύν] ειδοσιν 261) is not sensitive to the context, though it is grammatically possible. Two changes of case are grammatical improvements which are surprisingly rare among the manuscripts (8:8 σὺν τὸ πνεῦμα] συν τω πνευμα (sic) 261 alii, 8:15

[113]The references are 1:14, 2:12, 2:18, 3:11, 4:1, 4:2, 4:4, 4:15, 8:9, 8:17, 9:1 (2 times), and 11:5.

σὺν τὴν εὐφροσύνην] συν τη ευφροσυνη 261 645). Ms 106 preserves a variant which improves the grammar (7:29 σὺν τόν ἄνθρωπον] συνετον ανθρωπον 106) by substituting an adjective for the preposition and article.[114] Common practice of employing σύμπας is found twice in 130 (3:10 and 3:11). Remaining variants are likely errors.

Conclusion

Apart from one variant in the majority of witnesses (12:14) and three variants preserved by 261, the LR is not well attested among variants involving the preposition σύν. This situation is due to the fact that all text groups preserve variants which lessen the awkward syntax of this peculiar use of σύν. It is possible that the LR is masked by the normal way that scribes dealt with the issue (e.g., polygenesis).

Concluding Remarks

In light of the foregoing analysis, it might be said that the LR in the *b* group is partially preserved. But another conclusion is equally possible: Lucian may have been conservative in his revision of the text. Concerning the original translation of Ecclesiastes, Gentry says that "the text is difficult to read in places and almost incomprehensible at times from the point of view of the native speaker of Hellenistic Greek who had no knowledge of or recourse to the source text."[115] As Wevers has noted, it is unlikely that Lucian compared the HT with the LXX.[116] Why then did Lucian not radically improve the text of the Greek Ecclesiastes? The best answer is that Lucian used a text like *O* as his guide. Hence, faithfulness to the LXX, as he understood it, kept him

[114]This variant is not unique to MS 106. The variant also occurs in MSS 795 and 998 at 3:10 and 12:9 respectively.

[115]Peter J. Gentry, "Ecclesiast: To the Reader," in *A New English Translation of the Septuagint*, IOSCS (New York: Oxford, 2007), 648-49.

[116]John William Wevers, "The *L* Text of Ezekiel," in *Studies in the Text Histories of Deuteronomy and Ezekiel*, MSU 26 (Göttingen: Vandenhoeck & Ruprecht, 2003), 115.

from making enormous changes.[117] Reliance on a text like *O* or a hexaplaric text provides a satifactory explanation for significant changes, like the presence of doublets which were taken from Aquila, Symachus, or Theodotion, and resistance to minor improvements, like substituting nouns for pronouns. This conclusion does not explain why Lucian avoided atticisms. It seems that clarity and faithfulness to the LXX were more important than style. However, some liberties were taken: use of the optative mood, changes to datives of possession, and lexemic changes (i.e., synonyms). But none of these changes necessitated a large syntactical reworking of the text—changes which seem to have been necessary due to the original translator's commitment to extreme formal equivalence. Indeed, the *b* group shares many syntactical improvements with other text groups and Greek witnesses (e.g., variants for σύν). Hence, in this respect what is found in the *b* group is found in other witnesses. But *b* does preserve many peculiar readings which evince the LR. In conclusion, *b* preserves the LR at least partially and should rightly be called the *L* group in the Greek Ecclesiastes.

[117]Wevers makes a similar conclusion for the LR in the book of Ezekiel (ibid., 115-16).

CHAPTER 3

OTHER WITNESSES

Manuscript 443

Manuscript 443 is a congener of the *L* group. The manuscript reads closely with *L* for many significant variants. MS 443 preserves Lucianic readings, when *L* fails to do so.

Additions

List 7 shows all the additions found in MS 443. Some of these additions are Lucianic. Many other additions are shared with other important Greek witnesses—most of which are "rel" readings.

List 7. Additions in 443

1:7 τόπον] pr τον C 637-411 *L C´*" (299) 68 248´ 296´ 311 336´ 338 443 542 543 547 549 645 698 705 766^{II} 788 795 Ol = Sixt

1:10 ὅς] + αν *L* 443

1:15 δυνήσεται 2° 870(vid)] + του A *O*$^{-V}$-411 *L*$^{(-106^{txt}\ 125)}$ *cII k* 68' 248´-252 296´ 311 336´ 338 339 443 539 542 543 547 549 645 698 706 766 770 788 795 Dam Did 25,28 Met$^{lem\ et\ com}$ I.17,3,12 GregNy 304,22 305,9^{te} Ol$^{-\Delta IK}$ AGeo (sed hab GregNy^{lem} 304,7 GregNy^{com} 305,9^{ap} PetA 473 = Ald)

1:16 μου] + εν *O*$^{-253}$ *C´* 130 336 443 Ol$^{H^c}$ Sa^{I} Syh

2:3 ἐν] pr με S^{c} 998 *O*-411 *L C*" *d k* 68' 248´ 296´ 311 336´ 338 443 542 547 645 706 766 795 Did 33,24 GregNy 312,8 Ol^{N} Hi Fa$^{1\ 2}$ Sa^{I}

2:8 καί 2°] + γε B-68´" A 998 411 337 797 *d*$^{-754}$ 248´-252 296´ 311 336´ 338 339 443 543 547 549 698 706 752 766^{II} 788 795 Did 39,16 Dion^{lem} 216 GregNy 339,3^{te} 346,7^{te} Met II.1,10 Ol AGeo (sed hab Hi Fa^{1} Sa^{I} Syh Ra) = Ald Compl Gra, contra 𝔐

2:10 εὐφροσύνης] + μου B-613 998 *L*$^{(-125)}$ *cII d* 296´ 311 443 706 795 (sed hab Hi Fa^{1} Sa^{I} Syh), contra 𝔐

2:15 ὅτι — ματαιότης] διοτι αφρων εκ περισσευματος λαλει 534: homoiar (16a); + διοτι (> Aeth; + ο B-613 998 *d* Sa^{I}) αφρων εκ (+ του 613) περισσευματος (+ καρδια AGeo) λαλει (+ (sub ∽ Syh) οτι (και ιδου pro οτι Syh) και γε τουτο ματαιοτης *O* Syh) B-613 998 *O d* 336´ 542 766^{II} Aeth AGeo Arab Sa^{I} Syh (sed hab Hi^{lem} 269,271s) = Pesch, contra 𝔐; pr (sub ÷ 788 (οὐ κεῖται παρ' ἑβραίοις 788^{mg}); + και 299) διοτι (οτι Dion^{com} 221 GregNy 364,19; > Dam; + ο 390-574-601-*cII* GregNy 361,18^{ap} 364,19^{ap}) αφρων (ανος 547^{txt}) εκ περισσευματος λαλει (+ οτι αφρων εκ περισσευματος λεγει post fin 443) rel (Hi^{LXX} 269,285-289 GregNy 361,18 364,19 Met$^{lem\ et\ com}$ II.6,6s,102s II.7,7s Ol Proc *CatP* 22,154 Arm$^{te\ et\ ap}$) = Ra

2:17 τό] pr και 443

2:19 καί 2° 155 311 336´ 338 645 GregNy 368,7^{ap} Hi Sa^{I} Syh = Ra 𝔐] absc 998; + η V 357 548; + ει rel (Dam GregNy 362,11 368,7^{te} Met II.8,12)

2:21 δώσει] pr καί *L* 443, contra 𝔐

2:24 ἐν 2°] + παντι 342 443 795 Fa^{1}

2:24 καί 2° *O C´ k* 336´ 338 542 645 705 752 766^{II} Anast 593 Dion$^{lem\ et\ com}$ 224 GregNy 363,22 370,20 Met II.12,2 Ol^{-EIKMN} Proc *CatP* 24,198 PsPros *Voc* 1 Hi AGeo Arm^{te} Syh = Ald 𝔐] + ος *L*$^{(-125\ 261)}$ Dam$^{-KM^{P}V^{VMi}}$; + ως Dam$^{V^{VMi}}$; + ὅ rel (Dam$^{KM^{P}}$ Ol^{EIKMN} Fa^{1} Sa^{I}) = α′

3:1 χρόνος S* 253 GregNy 374,18^{ap} PsChr = Ra 𝔐] absc 998 Did^{lem}; χρονοις V GregNy 372,21^{ap} 373,15^{ap} ; pr ὁ rel (Bas III 424 Cyr X 408 Dam Met$^{lem\ et\ com}$ III.1,2,26,49, III.2,1GregNy 372,21^{te} 373,15^{te} 374,18^{te} Ol Or X 11,16)

3:2 πεφυτευμένον B-S*-68 998] πεφυτευμένα V; pr το rel (Dam Did 86,7 GregNy 381,20 Met III.2,7 Ol Arm = Ald)

3:13 δόμα B-68´ C 3010 998 Fa^{1} Sa^{I} Hi = 𝔐] pr τουτο (+ το GregNy 441,18^{ap} AGeo; + δε GregNy 441,18^{ap}) rel (AGeo Arm) = Vulg: cf 5$_{18e}$; δωμα 609 261 357 548 Ol^{A*}

3:17 init] pr και B-68˝ 998 475-411 *cII d* 336´ 443 766 795 PsChr Aeth AGeo Arm Sa^{I} (non Hi Fa^{1} Syh; absc Fa^{2}) = Pesch Vulg: contra 𝔐

3:18 δεῖξαι] + αυτοις *cII* 443 698

3:21 εἰς γῆν B-S-68˝ C 998 *d*$^{-357}$ 336´ 549 645 788 Met^{com} X.8,103 Ra] > Vulg; επι την γην 475 357; εις την γην rel (Dam Did$^{lem\ et\ com}$ 103,23 104,8 Met$^{lem\ et\ com}$ III.23,4,46 Ol PsChr Fa$^{1\ 2}$ Sa^{I})

4:8 καί 3° 637 *cII* 296´ 311 534´ Did 121,26 (*nec* Chrom *Matth* 22,3,5) Aeth] + γε rel (539)

4:10 καὶ 1°] + γε *L*$^{(-125)}$ 443

4:11 δύο B-68˝ C 998 *d*$^{-357}$ 338 Met$^{lem\ et\ com}$ IV.1,5,63 Syh = Ra] αμφοτεροι Did^{com} 127,14; pr οι rel (539 Did^{lem} 124,18 127,2 Did^{com} 127,3.6.12)

4:17 πόδα S* = Ra] τους ποδας Ol$^{\Delta HIKM}$ = 𝔐; τον ποδα (ποδαν 998 411* 548: cf Thack 10$_{12}$) rel (Anast 384 Dam Did *Gen* 222 Met IV.4,3,19,66 Ol$^{AB\Gamma EZH\Theta}$ PsChr)

5:3 καθώς B-534 998 Antioch 1760 PsChr] και ως 68; εαν Cass *Co* 9,12 (litt gr) Cyr I 973 1040 Eus *Ps* 628 885: cf Deut 23$_{21(22)}$; καθως εαν *O*-411 539; καθ' ὃ ἄν Dam; καθως αν rel (Arm) = Ra

5:5 χειρῶν σου] pr των V-411 *L*$^{(-125)}$ *C*˝$^{-157\ 260}$ *d*$^{-254´}$ 68´ 155 248´ 296´ 311 336´ 443 542 547 549 706 Antioch 1688 Ol$^{-\Gamma EZ}$ PsChr (sed hab Dam Met$^{lem\ et\ com}$ IV.8,5,48 Ol$^{\Gamma EZ}$ = Compl Sixt Gra Ra)

5:10 ἔσθοντες] pr οι S A C *O*-411 *L*$^{(-125)}$ *C*˝$^{(-157)}$ *d k* 248´ 252 296´ 298 311 339 443 542 543 547 549 613 645 698 706 766 795 Did 150,2 Met$^{lem\ et\ com}$ V.1,4,38 Ol^{lem} Arab Co (sed hab B-68´ 998(vid) 336´ Ol^{com} PsChr = Ald Sixt)

5:13 υἱόν] + λοιμον *L*$^{(-125)}$ 443 795: ex Ez 18$_{10}$

6:2 τοῦτο B-68´ 998 *d* 336´ Hi Fa^{1} Sa^{I} = 𝔐 Vulg] pr οτι και γε S; pr και γε rel (Arm) = Ald Gra

6:12 ζωῇ B-68´ 998 Hi = Ra 𝔐] + αὐτοῦ rel (Met$^{lem\ et\ com}$ VI.2,4,34 Ol PsChr Aeth AGeo Arab Arm Fa^{1} Sa^{I} Syh)

7:6 γέλως] pr ο A C *L*$^{(-125)}$ *d k* 248´ 252 260 296´ 311 338 339 443 543 549 613 698 706 795 Ammon Antioch 1724 Bas III 961 Chr II 1055 Dam Met$^{lem\ et\ com}$ VI.8,4,29 VI.9,21 Max II 996 Ol$^{\Delta EIKM}$ Fa^{1} Sa$^{I\ 6}$

7:6 γέλως] + ο A C *k* 248´ 252 296´ 311 338 339 443 547 706 795 Dam$^{M^M}$ Ol^{-BH} Met^{com} VI.8,29 VI.9,21 = Gra

7:14 καί γε S^{c} V *L* 338 CPA] pr ει δε 443 706 Did 212,21 (ειδε); pr ιδε rel (Met VI.16,3 Ol PsChr Arm Co Hi Syh) = Ra 𝔐

7:21 λόγους] pr τους 411 *L C*´-260 342 443 534´ Anton 1064 Dam PsChr = Ald Gra Ra 𝔐

7:27 εὑρεῖν] pr μη 443

8:1 πρόσωπον] pr το S *L* 260 443 795 Chr III 238 IX 508

8:8 ἐν 1°] + τω 147-159 443 542 766 Met VII.11,2 Ol$^{H^c}$ = 𝔐

8:17 ἄνθρωπος] pr ο 443

9:1 εἰς] + την A *O*$^{-V}$ *C*´$^{-798}$ *k* 260 443 547 698 Ol$^{K^s}$ Co = Gra

9:1 ἐργασίαι] pr αι A C 998 *O*-411 *L C*´ *d k* 155 248´ 252^{c} 296´ 311 338 339 443 534 543 547 549 613 706 795 Met$^{lem\ et\ com}$ VIII.1,16 Ol^{AΓΔZIM} PsChr Syn 548 (sed hab B-S-68 252* 336´ 542 645 698 766 Ol$^{BEHK^s}$) = Ald Sixt

9:3 πεποιημένῳ] pr τω *O*$^{-V}$ 248´ 443 542 766^{I} Dam$^{RM^P}$ Met VIII.3,6 PsChr Syh: cf 9$_{6d}$

9:6 καί 4°] + γε B-S*-68´ 998 V-411 *L C*´$^{-260}$ *d* 155 336´ 443 645 698 766 Ol Arm (sed hab Dam Met$^{lem\ et\ com}$ VIII.5,7,51 Hi Aeth Fa$^{1\ 3}$ Sa^{2} Syh = Ra)

9:7 ἄρτον B-68´ *O*$^{-637}$-411 254´ 542 Dam^{K} Met VIII.6,2 = Ra 𝔐] pr τον rel (absc 998; CyrHier 4,8 Dam^{-K} Ol Arm)

9:11 ἄρτος B-68 998 *O*$^{-V}$ *d* 728 766 Antioch 1740 PsChr = Ra 𝔐] pr ο rel (Dam Did 281,26 283,10 Met VIII.9,4 Ol Syn 349; absc Fa^{1})

9:11 πλοῦτος B 998(c pr m) 68 766^{II} Ol^{Γ} = 𝔐 Ra] pr ο rel (Dam Did 283,26 VIII.9,4 Ol$^{-Γ}$ Syn 349; absc Fa^{1})

9:12 υἱοί 637-411 261 797 254-357 155 311 547 548 645 698 706 766^{I} Dam$^{VM^P}$ Ol^{E} = 𝔐] pr οἱ rel (Dam$^{-VM^P}$ Did 287,4 Met VIII.9,9) = Ra

9:15 πένητα] + και A *O* 252 443 543 547 549 613 795 Anton 1105 Ol^{AΓM} PsChr Hi Aeth AGeo = Vulg

10:3 ἄφρων] pr ο 443 Sa^{I} = σ′

10:6 ἐδόθη] + δε 443

10:19 οἶνος] + και ελαιον (ελεον S 254 336´) B-S-68´ 998 *O*-411 *L C*´(ελαιος 130*)-260 *d* 336´ 359 443 547 645 795 PsChr^{lem} AGeo Arm Fa$^{1\ 2}$ Sa^{I} = Pesch: cf Ps 4$_{8}$

10:19 ζῶντας] pr τους C *O*-411 *L* 252 260^{com} 359 443 542 543 549 613 766 Met$^{lem\ et\ com}$ IX.17,2,22,28,29,38 Syh

11:1 ἄρτον 338 359] pr τον rel

11:1 ἡμερῶν] + σου V *L* 254´ 252 443 766 795 Did^{com} 316,19 Nil 860 PsChr Hi *Is* 15,16,43 Arm

11:9 καρδίας σου 357 542 Dam$^{L^c}$ Hi$^{lem\ et\ com}$ 348,156 351,68 = Vulg] ἀμώμων ἡ καρδία σου 539; (+ σου AGeo Sa$^{I\ II}$) ἄμωμος B-68´ 998 336´ Antioch 1485 (ἀμώμως) Did 333,4s 335,26s PsChr AGeo Fa$^{1\ 2}$ Sa$^{I\ II}$; ἄμωμοις 766; > σου 338*; + ἄμεμπτος Dam$^{M^P}$; + ἄμωμα 613; + ἀμώμως 254´; + (∽ Syh) ἄμωμος rel (Anton 960 1057 1208 Dam$^{-L^cM^P}$ Max II 968 Met 334,2 Ol Amb *Exh virg* 10,69 Spec 473,15 Hi *Pach* 144,13 Aeth Arab Arm CPA Syh Ald Sixt)

12:3 φύλακες] pr οι 443 Ol^{com} (bis)

12:6 ὑδρία B-68´ 998 V 645 Did$^{lem\ et\ com}$ 361,8.10.12] pr η rel; υδρεια B* 296´ 542 Hipp I/1 224,6^{ap} Ol^{E}

12:10 ᾽Εκκλησιαστής] pr ο S^{c} V-411 *L C´ d*$^{-357}$ 336´ 338 339 359 443 539 547 613 645 766 Met$^{lem\ et\ com}$ X.11,3,15 Ol$^{-(A\Delta)EIK}$ Sa$^{I\ II}$

12:12 οὐκ ἔστιν] pr οτι 411 *L cII*$^{-260}$ 443 613 795 Ol$^{-(A)\Delta EIKM}$ Arm

12:14 ἐάν 2°] + τε S *L C´* 443 645 698 Eus *Ps* 80 Met$^{lem\ et\ com}$ X.14,6,43 I.4,122 Ol^{M} PsChr^{com} 67,9 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Spec 346,2 Hi$^{lem\ et\ com}$ 360,383 361,400 Syh = Ald Vulg

Subscriptio: εκκλησιαστης B-S-534 A C 998 *O*$^{-253}$ 252 296´ 443 542 549

Textual Affiliations of Additions

Table 39 shows the number of variants MS 443 has in common with other text groups.

Table 39. Agreements with text groups

O	24	*cII*	32
L	39	*k*	28
C´	31	*d*	27

There are 60 additions in 443. Predictably, it agrees more often with the Lucianic group (65 percent of additions) than with any other group. Four additions agree

with the *L* group alone.[1] The variant at 2:21 (δώσει] pr καί *L* 443, contra 𝔐), which is likely an error by homoioarcton, shows that *L* and 443 preserve similar variants against the CT, which follows the HT rigidly. There are many disagreements with the *O* group. Three variants (9:3, 9:15, and Subscriptio) are unique agreements, though the additions are found in other minuscules. The percentage of disagreements with *O* (60 percent) is similar to the percentage of disagreements between *L* and *O* with respect to additions (57 percent).

Character of Additions

Additions of Single Words

Table 40 shows the semantic domains of additions in 443.

Table 40. Semantic domain of singular additions

Adjectives	3	Particles	6
Adverbs	1	Prepositions	1
Articles	28	Pronouns	7
Conjunctions	8	Verbs	0
Nouns	1		

MS 443 follows the *L* group by having more additions of articles, conjunctions, particles, and pronouns than other semantic domains. Hence, a concern for clarity characterizes the manuscript.

Additions of the article include 11 additions to nouns modified by a possessive or attributive genitive (1:7, 4:17, 5:5, 7:6, 8:1, 9:1 [2 times], 9:7, 9:12, 11:1, 12:3), 1 article placed before an infinitive (1:15), 6 additions to nouns which are subjects of

[1]The variants occur at 2:21, 4:10, 5:13, and 8:1.

sentences (3:1, 8:17, 9:11 [2 times], 10:3, 12:6), 4 articles placed before substantival adjectives or participles (3:2, 4:11, 5:10, 10:19), 2 additions in prepositional phrases (3:21, 8:8), 2 additions to nouns modified by πάς (7:21, 9:3), and 1 addition to a proper noun (12:10). Many of these variants are supported by the manuscript tradition (i.e., they are "rel" readings), though 8:1 (πρόσωπον] pr το S *L* 260 443 795 Chr III 238 IX 508) and 12:3 (φύλακες] pr οι 443) are likely Lucianic.

An addition of δέ at 10:6 (ἐδόθη] + δε) is unique to 443. That the original translator of the Greek Ecclesiastes avoided using the conjunction suggests that MS 443 preserves a variant motivated by stylistic concern. The placement of δέ, which follows a sentence that prefaces a new thought (ἔστιν πονηρία ἣν εἶδον ὑπὸ τὸν ἥλιον), is a fine example of how Runge describes the function of the conjunction: "The use of δέ represents the writer's choice to explicitly signal that what follows is a new, distinct development in the story or argument, based on how the writer conceived of it."[2] It is an improvement consistent with the LR. One addition of καί separates two adjectives from the word they modify (9:15). A unique addition of καί (ἐπ᾽ ἐμὲ [+ καί 443] τὸ ποίημα) either creates a new clause or is adverbial. As mentioned earlier, the addition of καί at 2:21 is an error that 443 shares with *L*. The remaining 3 additions of conjunctions include causal ὅτι (12:12), τε in a conditional correlative clause (12:14), and εἰ in a question (2:19). The variants at 12:12 and 12:14 evince the LR, but 2:19 is a "rel" reading which may have its genesis elsewhere. Similarly, the origin of καί at 3:17 is difficult to determine.

The 7 additions of pronouns include many readings which affected the larger manuscript tradition. Nonetheless, many of the additions clarify the text. At 3:18, MS 443 differs slightly from *L* (καὶ τοῦ δεῖξαι [+ αὐτούς *L*; + αὐτοῖς 443 alii] ὅτι αὐτοὶ

[2]Steven E. Runge, *Discourse Grammar of the Greek New Testament* (Peabody, MA: Hendrickson, 2010), 46.

κτήνη εἰσὶν καί γε αὐτοῖς [καί γε αὐτοῖς joined to 19a rel]). While the *L* group may have an accidental transposition from the previous line, MS 443 may be an attempt to compensate for the error in his source text—a text like *L*. There are 3 variants which are supported by most of the manuscript tradition. These readings include 2 additions which supply objects for transitive verbs (2:3, 2:24) and 1 reading which provides the clause with a subject (3:13). MS 443 shares the remaining 3 variants with *L* and other witnesses (2:10, 6:12, 11:1). The addition at 2:10 is an error.

Four of the 6 added particles are γέ. The variants at 2:8, 4:8, and 9:6 are errors which have corrupted the manuscript tradition—especially B and its congeners. The addition at 4:10 is supported by *L* and 443 only. It is likely an indicator of the LR. The particle ἄν, which is preferred by the LR, is added at 1:10 (ὅς] + αν *L* 443) to make an indefinite relative clause.[3] A preference for ἄν to ἐάν—even against the *O* group—is demonstrated at 5:3 (καθώς B-534 998 Antioch 1760 PsChr] καθως εαν *O*-411 539; καθως αν rel).

The addition of πάς before μόχθος at 2:24 may be formulaic for the OG of Ecclesiastes (cf. 2:19, 2:20, 2:22). One added adjective at 5:13 (υἱόν] + λοιμον $L^{(-125)}$ 443 795) is a Lucianic improvement likely taken from Ezekiel 18:10. Similarly, 443 preserves a variant which the recensor likely received (11:9).[4] Hence, all three adjectival additions are likely the result of direct or indirect (via the source text) knowledge of formulaic language.

The lone addition of an adverb (7:27 εὑρεῖν] pr μη 443) is perhaps attributable to the whim of the recensor or copyist. One preposition was transmitted through *O* (1:16 τῷ λέγειν (לאמר)] pr εν O^{-253} *C´* 130 443 alii). Finally, 1 noun was added at the end of

[3]See Chapter 2.

[4]Peter J. Gentry, "Hexaplaric Materials in Ecclesiastes and the Rôle of the Syro-Hexapla," *AS* 1 (2003): 20-21.

the book (Subscriptio: εκκλησιαστης B-S-534 A C 998 *O*$^{-253}$ 252 296´ 443 542 549). The variant likely entered MS 443 through the *O* group.

Additions of Two or More Words

There are 4 additions of 2 or more words. The large addition of the clause διοτι αφρων εκ περισσευματος λαλει was added by most witnesses in various places at 2:15. Ms 443 erroneously adds it twice. The addition of καὶ γε at 6:2 is also an error that also affected most of the text groups and other Greek witnesses. The variant at 7:14 (καί γε S^{c} V L 338 CPA] pr ει δε 443 706; pr ιδε rel = 𝔐) does not preserve LR. The L group and S^{c} curiously preserve the OG. The remaining addition at 10:19 was likely a formulaic expression which entered most important Greek witnesses.

Conclusion

With respect to additions, 443 preserves many errors that affected the entire manuscript tradition. Hence, additions are not a strong indicator of the LR in the manuscript. Doublets are noticably absent. Nonetheless, that 443 agrees most often with the *L* group by preserving many similar grammatically motivated variants suggests that the manuscript preserves the LR.

Omissions

Manuscript 443 preserves 51 omissions. Many omissions are not typically found in the LR of other books except in repetitive or redundant clauses. List 8 includes the 51 omissions.

List 8. Omissions in 443

1:10 ἀπό] 443 (sup ras vid)

1:12 ἐπί] absc Fa^{1}; > C *O*$^{-V\ 475}$ *L* *C*´$^{-571^{c}}$ *d* $^{(-357)}$ *k* 443 547 645 GregNy 299,11^{ap} Ol Proc 11,101^{s} (sed hab Hi Arm Fa^{2} Sa$^{I\ 5}$ Syh = Ald) = Vulg, contra 𝔐

1:17 (17a) καί 1° — γνῶσιν] > 253 *L* (–106 125) 130 *d*–254´ *k* 68 248´txt (= Compl; καὶ ἔδωκα — τοῦ γνῶναι 248´mg) 296´ 311 338 443 547 705 Clem II 37 Dion 212 Ol AGeo = α′

2:12 ὁ *O C*´–522 798 = 𝔐] om rel (GregNy 355,6 Met II.3,3 Ol Syn Fa1)

2:15 τότε] > B-S*-534´ 998 *C*´–571c 443 547txt 645 705 Dionlem 220 GregNy 361,17 Ollem ΑΓΕΖΙΚΜΝ Olcom (sed hab Met II.6,5) Hilem 269,271 AGeo Arm SaI (sed hab HiLXX 269,285-289 Syh), contra 𝔐

2:16 om τόν S A 299-415-504-540-574-732-157-425txt-601 *L k* 248´-252 296´ 311 339 443 534´ 543 549 705 706 788 795 GregNy 361,20 364,21 365,19 OlΘ

2:16 ταῖς ἡμέραις ταῖς ἐρχομέναις] αι ημ. διερχομεναι (-μενοι 125´-545) *L*(–130) 443

2:21 om ἐν 2° 147-159-503-560 254-357 443 547 Metcom II.9,22 II.10,9 Hi OlN = Vulg, contra 𝔐

2:22 ὅτι τί Hi (*quid enim*) = Gra Ra] absc Fa1 2; > Compl; om τί rel (Arm SaI)

3:13 ὁ ἄνθρωπος B-68´= Gra. Ra 𝔐] om ὁ rel (3010)

3:14 om ὅτι 443*(c pr m) PsChr AGeo

3:19 ὅτι 1° 336´ DamR Met III.20,6 PsChr Hi Fa1 Syh = 𝔐] οὐ B-68´ 998 637 296´ 311 706 SaI; ὡς S *O*–637-411 *C*´´–157 563 571* 609 797 *d*–357 338 539 547 613 645 Ol–BH = Ald; > rel (Arm)

3:21 εἰς ἄνω] om εις *L C*´–571c 248´ 443

3:22 ὁ ἄνθρωπος B-68 C 561 342-754 260 296´ 311 549 706 795 OlΓΕΖΙΚ] om ο rel (Did 106,12 Met III.24,7 OlΑΒΔΗΜ)

4:8 γε 2°] > 443 Fa2 (sed hab Fa1) SaI (sed hab Aeth)

4:14 om τοῦ S A V *k* 248´ 338 443 542 645 DamR Ol–ΑΓ

5:4 σε 2°] > *L*–106 (125) 798-*cII*–260 *k* 155 338 443 795 Antioch 1760 Constit III 1,3 IV 14,1 Cyr I 973 1040 VII 176 DamEOVMi Eus *Ps* 628 885 OlΖΗ Or II 307 Theog XX 525 omnes lat. praeter AGeo = Ra

5:11 αὐτόν] > 443*(c pr m)

5:14 οὐ B-S-68' *C*´(–157) 336´ = Ra] bis scr 609(‖); > rel (absc 998)

5:17 ὅ 1°] > B-68´ Sc 637 357 338 443 539 547 645 Didcom 161,2 OlΑΒΓΖΗ AGeo Syh (absc Fa1; sed hab SaI)

5:18 ὁ 1° *O*$^{-637}$ 336´ 698(α) = Ra. 𝔐] > rel (539)

5:18 τοῦ λαβεῖν *L* 252 296´ 298 = Ra 𝔐] om του rel

6:2 om ἀρρωστία 443

6:10 τοῦ 1°] > B-68´ C 998 125´ 147-503-560-*cII d k* 443 543 766 PsChr

6:11 πολλοί] > 998 *C*´$^{-299\ 571^{c}}$ 443 Fa^{1} (absc Fa^{2}) Sa$^{I\ 6}$

7:2 παντὸς τοῦ ἀνθρώπου] παντι ανθρωπω 443 Pel *1 Cor* 7,31

7:2 τοῦ S C *O* *C*$^{-147\ 299\ 390\ 503\ 560}$-157-425-601 248´ 252 296´ 311 698 706 795 = Ra 𝔐] > rel (Dam Met VI.4,2 Ol)

7:6 om τῶν 1° B-68´ 998 *d* 443 Chr II 1055 Dam^{-M}^{M} Max II 996 Fa$^{1\ 2}$ Sa^{I} (non Ald)

7:12 om τοῦ B-68´ 998 *d*$^{(-357)}$ 336´ 443 PsChr Sa$^{I\ 6}$

7:13 om τοῦ B-S*-68´ 998 *d* 443 Did^{com} 212,17 PsChr (non Ald)

7:26 καὶ ἐρῶ B-S*-68˝ 998 357 (+ εγω) 698 PsChr Spec 532,8 Arm] και (+ εγω Sa^{I}) ειπον (ειπα S^{c}) S^{c} *O* *d*$^{-357}$ Sa$^{I\ II}$; > rel (absc Fa^{1}) = 𝔐

8:12 καί γε] om γε 443 Arm Sa$^{I\ 2}$ = Sixt

8:14 ἥ] > 637 443

8:14 τῶν 1°] ∩ 2° 46´ 336 443 542 Ol^{K}

8:16 om τήν 2° *C*´$^{-571^{c}\ 798}$ 443 698 766 Ol^{comA} = Ra 𝔐

8:17 ὁ ἄνθρωπος S 254´ 155 248´ 252 296´ 549 698 Ol^{AΓΔZIK} Fa$^{2\ 3}$ Sa$^{I\ II\ 2}$ = Ra 𝔐] om ὁ rel (absc Fa^{1}; Anast 525 684 Dam Met VIII.1,13 Ol^{BEHM} PsChr Syn 348)

8:17 ὁ σοφός Anast 525] om ὁ B-68˝ 998 V-411 *cII*$^{-260}$ 252 336´ 443 Met VIII.1,13 Ol^{AΓZ} Syn 348

9:2 om καί 3° A C *O*-411 *L* 390-*cII* 254´ 336´ 443 543 547 645 766 Dam Ol$^{-ΔEIM}$ PsChr Hi *Ep* 108,27,3 AGeo Arm Fa^{3}

9:2 om καί 5° C *O*-411 *L cII* 254´ *k* 443 543 645 Dam Ol$^{ABΓZHK^{s}}$ PsChr Hi *Ep* 108,27,3 AGeo Arm Fa^{3}

9:3 om ὅτι 443

9:7 om ἤδη A C *L cII*$^{-260}$ *d k* 155 161 252 296´ 311 338 443 543 547 549 698 706 795 CyrHier 4,8 Ol Amb *Inst virg* 17,110 Hi^{com} 326,165 Hi *Ep* 96,1 PsAug *Pal* 17 (sed hab Amb *Exh virg* 11,75 Hi^{lem} 324,113) Aeth AGeo Sa^{II} (absc Fa^{1}) = Pesch

9:9 om τὰς 1° B-68´’ C *O*$^{-637}$-411 *L*$^{-130}$ 390 357-754 248* 252 336´ 338 443 542 543 549 766 Met VIII.7,2 (absc 998; sed hab Did 277,1 Ol^{ΑΓΔΕΖΙΚΜ} = Ald Sixt)

9:9 om τὰς 2° C S 411 155 252^{mg} 443 542 549 766^{II} Ol^{EIM}

9:9 σύ] > A 797 443 728 Ol^{A} AGeo Fa^{1} = Vulg

10:5 ὅ] > B-S-68´ C *O*$^{-253}$-411 *L C´’*$^{-260}$ 357 155 336´ 338 339 443 547 645 728 766^{II} 795 Anton 973 Dam$^{H^cT}$ Did^{com} 295,24 Max II 964 Ol AGeo (absc 998; sed hab Did^{lem} 295,23 Met IX.9,2), contra 𝔐

10:13 om στόματος 2° B-68´ 998 *L cII* 357 336´ 443 Did Ol AGeo Arm^{te} Fa$^{1\ 2}$ Sa$^{I\ II}$ (sed hab Anton 800 Dam Met IX.13,3 Max II 981 = Sixt)

10:14 om ὁ 2°] B-68´’ *O L* 609-797-*cII* 338 359 443 547 Dam Met$^{lem\ et\ com}$ IX.13,2,19,44 Ol PsChr (absc Fa^{1})

10:20 ὁ τὰς πτέρυγας ἔχων *O*-411 336´ 613 Syh (ܕܡܚܦ ܐܬ ܐܬ)] ο τας πτερυγας B-68´ 998 Ath I 600; ο εχων τας πτερυγας 766 = Gra Ra; ο εχων πτερυγας rel = θ′

11:6 om ἤ 1° V *C´*-260 *d k* 443 Dam$^{H^cT}$ Did Met X.1,4 Ol PsChr Hi

11:8 om καί 1° 425^{txt}-563-571 68 443 Hi^{lem} 347,111 Arab Fa^{1} Sa$^{I\ II}$ = Vulg

Textual Affiliations of Omissions

Table 41 shows the number of agreements which 443 shares with the text groups.

Table 41. Agreements with text groups

O	11	*cII*	21
L	24	*k*	21
C´	15	*d*	18

Manuscript 443 agrees with the Lucianic group more often than with any other

text group, though there is only 1 unique agreement between them (2:16). There are no unique agreements between 443 and *O*. Most agreements between the two witnesses are "rel" readings or are accompanied by the *L* group.

Character of Omissions

Omissions of Single Words

Table 42 shows the semantic ranges of omissions in 443.

Table 42. Semantic domain of singular omissions

Adjectives	1	Particles	2
Adverbs	3	Prepositions	3
Articles	21	Pronouns	7
Conjunctions	7	Verbs	0
Nouns	2		

MS 443 often agrees with the manuscript tradition with respect to omissions of the article. In places where the tradition agrees with the CT, MS 443 agrees with B and its congeners. For example, witnesses in support of omitting the article at 7:6 (OG = φωνὴ τῶν ἀκανθῶν = HT) include B-68′, 998, 443, and Chr. Similar agreements are not infrequent. MS 443 omits the article in a formulaic expression (εἰς τὸν αἰῶνα) which typically has the article in most texts of the LXX (2:16 om τόν S A *L k* 443 alii). The omission is rare for the *L* group and for 443. Another omission at 2:16 (ταῖς ἡμέραις ταῖς ἐρχομέναις] αι ημ. διερχομεναι) shows the close relationship between 443 and *L*. There is one omission before a predicate nominative (2:12). Four omissions before nouns modified by πάς affected the entire tradition at 3:13, 5:18, 7:2, and 9:9 (om τὰς 1° B-68″ C O^{-637}-411 L^{-130} 443 alii). Three of the omissions (3:13, 5:18, 7:2) are before the

noun ἄνθρωπος. Similarly, most witnesses omitted the article before ἄνθρωπος at 3:22, 8:17, and 10:14. Omissions before infinitives are not uncommon (4:14, 5:18, 6:10, 7:13). Ms 443 omits the article at 7:12—a place where the HT has a definite construct chain. Codex B and its congeners support the variant. Conversely, an omission at 8:16 inexplicably brings the Greek text into conformity with the HT. Omissions at 8:17 (ὁ σοφός] om ὁ B-68˝ 998 V-411 *cII*$^{-260}$ 252 336´ 443) and 9:9 are before an adjective and a participle respectively. 10:20 is an omission in a predicate. The remaining omission is an error (8:14).

There are 3 omissions of the conjunction ὅτι (3:14, 3:19, 9:3). The omission at 3:14 seems warranted, because the conjunction is superfluous. Most witnesses transpose the end of 3:18 to the beginning of 3:19. Hence, ὅτι also is omitted in most witnesses at 3:19. Ms 443 is the lone witness to omitting ὅτι at 9:3. The object clause lacks a finite verb. Therefore it may have been construed as being in indirect discourse. There are 2 omissions of καί at 9:2 in correlative objects. The *O* group is likely the source for both *L* and 443. Similarly, at 11:6 there is an omission of correlative ἤ. Omission of καί at 11:8 may have been due to the awkward collection of conjunctions in the OG (ὅτι καὶ ἐάν).

A variant at 5:4 (σε 2°] > *L*$^{-106\ (125)}$ 798-*cII*$^{-260}$ *k* 443 Antioch 1760 alii) evinces the LR by eliminating redundancy. Omission of a relative pronoun at 5:17 also helped to eliminate redundancy (ὅ 1°] > B-68´ S^{c} 637 357 338 443). The text of 443 likely preserves the LR. Ms 443 reads closely with the *O* group at 8:14 (ἤ] > 637 443). The variant immediately following the omitted pronoun also has 443 and *O* in agreement (πεποίηται] πεποιημενη *O*-411 443 539). The remaining omissions of pronouns are an error (2:22), a correction made by the copyist of ms 443 (5:11), and 2 variants with limited stylistic value (9:9 and 10:5). One omitted preposition is Lucianic (εἰς ἄνω] om εις *L C*´$^{-571^{c}}$ 248´ 443).[5]

[5]Other omissions include an adjective (6:11), 3 adverbs (2:15, 5:14, 9:7), 2 nouns (6:2, 10:13), 2 particles (4:8, 8:12), and 2 prepositions (1:12, 2:21).

Omissions of Two or More Words

There are 2 places where 443 omits multiple words. An entire line was omitted due to homoioteleuton at 1:17.[6] An omission at 7:26 is a correction away from the OG and toward the HT.

Conclusion

With the exception of the article, omissions do not strongly represent the LR in 443. Agreements with B and its congeners show a concern for correct grammar with respect to the article.

Transpositions

Ms 443 agrees with the *L* group in having few transpositions. Nonetheless, they do preserve the LR in a few places. List 9 shows the 13 transpositions in MS 443.

List 9. Transpositions in 443

2:13 περισσεία 1°] ∩ περισσεία 2° 125´-545 752; post τῇ σοφίᾳ tr 443

3:7 σιγᾶν] et λαλεῖν tr 443 Dam^{-R}

3:11 ἐποίησεν καλά tr 443

3:18 καί γε αὐτοῖς ad (18d) tractum Hi Syh PsChr = 𝔐] > Dam$^{M^P}$ Fa^1; ad (19a) tractum rel

5:17 ἐγὼ ἀγαθόν tr 147 125 443

7:7 τὴν καρδίαν εὐτονίας] την ευτονιαν της (> 443 766) καρδιας *O*-411 *L*$^{(-125)}$ 443 (ε corr ex κ pr m) 547 766

7:20 ἄνθρωπος] post ἔστιν tr 336´ 443 Did^{com} 221,8 *Ps.CatA* 539 (sed hab Dam Met$^{lem\ et\ com}$ VII.1,3,81 PsChr Hi *Gal* 384 Hi^{lem} 309,307)

8:4 λαλεῖ] post ἐξουσιάζων tr S^c A C *L cII k* 248´ 252 296´ 311 338 339 443 542 543 547 549 613 706 Anton 1000 Dam^R Ol AGeo Arm

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[6]The history of the omission is noteworty. A note attributed to Aquila reads οὐ κεῖται ἐν τῷ ἑβραϊκῷ.

9:6 οὐκ ἔστιν] post αὐτοῖς tr 443

10:8 ἐν αὐτῷ] post ἐμπεσεῖται tr *O*$^{-V}$-411 *L* 443 Antioch 1588 PsChr Or *Matth* 222

10:20 ὁ τὰς πτέρυγας ἔχων *O*-411 336´ 613 Syh (ܘܗܘ ܕܓܦܘܗܝ)] ο τας πτερυγας B-68´ 998 Ath I 600; ο εχων τας πτερυγας 766 = Gra Ra; ο εχων πτερυγας rel = θ′

12:5 ἐν ἀγορᾷ] post κοπτόμενοι tr 443

12:14 ὁ θεός B´ 998 336´ 542 Ol *Hiob* 133 Syn 349 Amb *Fide* 3,20 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Sa^{I} = Ald Ra 𝔐] post ἄξει tr rel = Sixt

Textual Affiliations of Transpositions

Textual agreements between 443 and the text groups are presented in Table 43. MS 443 does not agree with a text group in 7 of the 13 transpositions. Hence, in 7 places the manuscript preserves a unique or nearly unique variant.

Table 43. Agreements with text groups

O	4	*cII*	4
L	6	*k*	4
C´	3	*d*	3

In the 6 places where 443 does not preserve a unique variant, the manuscript agrees with the *L* group. The statistics suggest that MS 443 is strongly independent of the text groups with respect to transpositions and that it is similar to *L* at certain places. Reliance on *O* is evident at 7:7 and 10:8, though *L* also preserves both variants.

Character of Transpositions

Transpositions of Single Words

A transposition at 3:11 probably changed an object-complement into an object (ἐποίησεν καλά tr 443 [CT: τὰ πάντα ἐποίησεν καλὰ]). A variant at 7:20

(ἄνθρωπος] post ἔστιν tr 336´ 443 [CT: ἄνθρωπος οὐκ ἔστιν δίκαιος]) is a slight variation of a transposed verb in *L* (οὐκ ἔστιν] post δίκαιος tr). MS 443 agrees with *L* (8:4 λαλεῖ] post ἐξουσιάζων tr S^{c} A C *L cII k* 443 *alii*) in a variant which is significant at the level of discourse.[7] The transposed words are Lucianic. The remaining transpositions include 3 unique variants which appear preferential (2:13, 3:7, 5:17) and 2 "rel" readings (10:20 and 12:14).

Transpositions of Two or More Words

Two of the 4 transpositions of multiple words may be Lucianic. A transposed verb at 9:6 may have effected a possessive dative (οὐκ ἔστιν] post αὐτοῖς tr 443 CT: μερὶς οὐκ ἔστιν αὐτοῖς). The *L* group and 443 read closely with *O* at 10:8. The remaining variants are likely an early Greek corruption (3:18) and a uniqe variant attributable to preference (12:5).

Conclusion

MS 443 agrees with the *L* group in 46 percent of the transpositions. Nonetheless, that 443 preserves a unique variant in 54 percent of the transpositions suggests that the manuscript may preserve the LR in places where *L* has failed to do so. Most of the unique variants are preferential and do not significantly change how the text can be read. Hence, it is difficult to determine which variants are Lucianic.

Substitutions

There are 177 substitutions in MS 443. The manuscript has many more substitutions than any other type of textual variant. List 10 presents all substitutions in 443.

[7]Runge, *A Discourse Grammar of the Greek New Testament*, 159.

1:7 ἔσται] εστιν S 998 *O*-411 *L C´*(299) *k* 754 68’ 248´ 252 338 443 547 705 766^{II} 795 Bas I 84 Dam Ol Amb *Exam* III 2,10 *Tob* 13,44 Eust 4,3,5 Hi *Ezech* I 1 Nil *Tr* 3 (sed hab Nil 821) Hi Arm Syh = Sixt Vulg

1:10 λαλήσει] λαληση 106-130 443

1:11 ἔσται] εστιν A C *O*$^{-637}$ *L* 609 *k* 443 548 766 Ol$^{\Delta K}$ Arm Fa$^{1\ 2}$ Sa^{I} (sed hab Did 21,6 GregNy 297,17 21 Hi Hi^{LXX} Syh) = Compl, contra 𝔐

1:11 αὐτῶν] αυτω 705; αυτοις C *O*-411 *L C´’ k* 68’ 248´-252 296´ 311 338 339 443 542 543 547 549 706 770 788 795 Did 21,6 Ol Hi Hi^{LXX} Arab Syh = Ra 𝔐

1:13 οὐρανόν] ηλιον S^{c} *O L C´*$^{-571^{c}\ 798^{c}}$ 161^{mg}-248^{mg}-252 339 443 543 547 549 Antioch 1469 GregNy 301,4 Ol Proc 11,104 (sed hab Met I.14,5,56 GregNy 299,24 300,3 300,13 La$^{94\ 95}$ Aeth^{ap} AGeo Arm Fa^{1} Sa$^{I\ 5}$ Syh; absc Fa^{2}) Hi = Pesch Tar Vulg, contra 𝔐

1:13 τοῦ ἀνθρώπου A C^{s} 253 *k*$^{-631*}$ 252 339 543 549 Did^{com} 82,22s 156,9 Ol^{E}] των ανθρωπων rel (998 Dam Met$^{lem\ et\ com}$ I.15,1s,10 GregNy 301,7 Ol^{-E} Co Syh = Vulg: cf Hi^{com} 330,302-306)

1:17 παραφοράς 788$^{sup\ lin}$ = Gord.] pr και *L*$^{(-106^{txt}\ 125)}$ Sa^{I}; περιφοραν Gra.; παραβολην *k* Fa$^{1\ 2}$ Sa^{I}; παραβολας rel (AGeo = Pesch)

1:17 τοῦτ’ B] τουτο rel (Clem II 37 Did 30,19); post εστιν tr *C´* (sed hab Syh)

1:18 πλήθει] πληθη 299 443* 548 752

1:18 προσθήσει Syh Dam^{C} GregNy 309,16 Ol$^{\Delta IK}$] προστιθησιν (-θη[… 770) 637-411 *L* 299-797 *cII k* 336´ 338 443 542 547 613 766^{I} 770 Antioch 1712 Ath IV 1501 Dam^{-CT} Dion Met I.19,4 GregNy 309,17^{ap} GregNa I 481 Ol$^{-\Delta IK}$

2:1 δεῦρο] δευρω 299-609 357 443* 548 645

2:2 εὐφροσύνῃ] αφροσυνη 253 443 GregNy 311, 2^{ap} (sed hab *oblectationem* La$^{94\ 95}$; *iucunditati* Hi)

2:3 ἑλκύσει] ελκυση 125´ 311 443

2:3 οἶνον] οινος 443

2:3 τοῦ 1°] τουτο 443

2:3 ἀφροσύνῃ Hi Gra. Ra.] επιστημη *O*$^{-V}$: cf 1$_{17b}$; ευφροσυνην *C´*$^{-299\ 415\ 797}$(540 vid) 68* = Ald Sixt; …]σ̣υνη 998; ευφροσυνη rel (Did 34,26 Dion^{lem} 215 Met$^{lem\ et\ com}$

I.22,4,21s Ol AGeo Arm Co)

2:3 ἴδω] ειδω (οιδω 261) 637 299 261 443* 698 Dion^{lem} 215 Ol$^{-\Delta IKMN}$

2:3 τοῦ ἀνθρώπου] των ανθρωπων B-S-68´’ 998 *O*$^{-V\ 253}$-411 *C´’ d k* 248´ 252 336´ 338 443 542^{txt} (542^{mg} γρ′) 547 645 (-πον) 705 752 766 Did^{com} 35,2 Dion^{lem} 215 Met I.22,5 Ol AGeo Arab Co Syh^{txt}, contra 𝔐 = α′ σ′

2:6 ἀπ᾽ αὐτῶν] εν αυτοις 161^{mg}-248^{mg} 443 705 752

2:7 κτῆσις] κτισις 253-475 159-503*-574(bis scr) 443 Ol^{Z}

2:7 ποιμνίου Ol Syh] -νιων V *L* 443 Chr IV 599 IX 683 (cf XVI 89 584) Met^{com} II.1,53 AGeo Fa^{1}

2:7 ἐγένετο] -νοντο 998*(c pr m) 299 125´ 254 (-νοτο) 443 645 698 728

2:8 οἰνοχόον] οινοχοους A S^{c} *O*-411 *L*$^{-125}$ 574-798^{c}-*cII*-752^{c} *k* $^{(-631)}$ *d*$^{-357}$ 296´ 311 336´ 443 547 613 645 698 705 706 766^{II} 795 Did^{lem} 40,25 41,18 Did^{com} 42,3 Met II.1,12 GregNy 347,6 Chr IV 599 IX 683 XVII 123 879 PsAug *SermCai* 94,2 Ruf *Cant* 94,25 La$^{94\ 95}$ Hi AGeo Arm Fa^{1} Sa^{I} (sed hab Syh), contra 𝔐

2:10 εὐφράνθη] ηυφρανθη 253 *C´*$^{-299\ 503\ 540}$ 254´ 443 698 Ol^{A}

2:12 ἐποίησαν] -σεν B-S-534´ *O*-411 *L C´’*(560 c pr m) *d*$^{-254\ 357}$ *k* 336´ 338 339 443 542 543 547 645 705 766^{II} 788 Did 47,25 Dion^{lem} 218 Met II.3,4 GregNy 355,7 Ol Syn La$^{94\ 95}$ AGeo Arm (absc 998; sed hab Syh) = 𝔐^{mss}

2:12 αὐτήν] αὐτῇ *O*$^{-253}$-411 *L C´*(571^{txt}) *d* 252 260 296 311 338 339 443 542 543 547 548^{c} 549 613 645 698 705 706 795 Met II.3,4 Ol^{ZIK} (sed hab Syn Syh = Gra Ra)

2:16 ταῖς ἡμέραις ταῖς ἐρχομέναις] αι ημ. διερχομεναι (-μενοι 125´-545) *L*$^{(-130)}$ 443

2:16 ἐπελήσθη] επλησθη V 157-425-563* 252 311 443 645 GregNy 361,21^{ap} 366,3^{ap} GregNy^{com} 366,1

2:18 τῷ γενησομένῳ (γενισω. 155 698) = Gra] τω γενομενω 637-475 299-571^{c}-797 443 645* (γενω.) GregNy 362,10^{ap} 368,6^{te}

2:18 ἐμέ] εμου C 443*

2:20 τὴν καρδίαν B-68´ C 998 357 GregNy 369,8^{ap} Ol^{A} Sa^{I}] τη καρδια rel (Dam GregNy 363,1 369,8^{te} Met$^{lem\ et\ com}$ II.9,3,20 = Ald)

2:20 ἐπί] εν B-S-68´’ 998 *O*-411 299-571^{c}-797-*cII* 106 *d* 336´ 443 547 645 705 766^{II} 795 Dam^{R} GregNy 363,1 Met^{lem} II.9,3 Ol (sed hab Dam Met^{com} II.9,20) Hi Fa^{1} Sa^{I} (sed

hab Syh) = Ald

2:22 μοχθεῖ] μοχθω *k* 443*

2:24 ὅ B-S*-68´ 998 542^{txt} (γρ′) 645 GregNy 363,22^{te} 370,20^{te} Ol^{EIKMN} AGeo Fa$^{1\ 2}$ Sa^{I} Syh^{txt} = Gra Ra] ει μη (μοι Dam^{R}) ος (ως Dam$^{M\ M}$) *k* 443* Dam$^{-KM\ P}$ Fa^{1}

2:24 εἶδον] ιδον A 998 *O*$^{-253}$ 357 336 443^{c} 542 706 Ol$^{\Gamma\Delta EZ}$ = Gra; ιδων 443* 728

2:26 πρό 1°] απο 443

3:3 οἰκοδομῆσαι] οικοδομειν B-68’ 998 (-μιν) 571^{c} *d* 336´ 443 766 Dam$^{-M\ PM}$ Did^{com} 70,22 GregNy 384,16^{ap} Ol

3:5 περιλήμψεως] περιληψεως 253-475-411 *cII* 254´ *k* 68 125^{II} 161^{mg}-248^{mg} 296´ 311 336´ 339 443 534´ 542^{mg} (ληψεως 542^{txt}) 645 705 706 766 788 Bas III 416 GregNy 397,19^{te} 399,9^{te} Ol = Sixt

3:9 μοχθεῖ] μοχθη 254* 155 296* 443* 534

3:11 αὐτοῦ] αυτων S^{c} *O*$^{-V}$-411 147-159-299-503-560 443 543 549 766^{I} Bas III 1605 Cyr X 712 Dam GregNy 438,2^{ap} 440,2^{ap} Ol^{-AE} PsChr Arab Sa^{I} Syh^{mg}

3:14 αὐτῷ B-68´ 357 = Gra Ra 𝔐] αυτης 411; αυτοις *O cII* 613$^{sup\ lin}$ Fa^{1}; αυτον 261; αυτων rel (3010 Arm) = Ald

3:14 αὐτοῦ 1° B-68*-534 Evag Ol^{M} = Gra Ra 𝔐] absc 998; αυτω 68^{c} 357; αυτον 261; αυτων rel (539 Arm Fa^{1})

3:15 γενόμενον] γινομενον 443 543 548

3:16 εἶδον] ιδον A C 998 V 336 339 443* 706 Ol^{EZ}

3:16 ἀσεβής 2° 295-425*-609* 248^{c} 795 Ol^{N} = Ald Compl Gra. Ra] *iniquitas* Hi = Vulg; ευσεβης rel (Lucif *Athan* 1,35 AGeo Arab Arm Fa^{1} Sa^{I})

3:17 εἶπα B-68” 998 *k*$^{-46(vid)}$ *d* Did^{lem} 92,27 Met III.20,2 PsChr] ειπον rel (Did^{com} 92,28 Ol): cf (18a) 2$_{15a}$

3:18 εἶπα] ειπον *O*-411 *cII*$^{-260}$ 336´ 443 539 543 Dam^{R} Did^{lem} 98,13 Ol: cf (17a)

3:20 πορεύεται] πορευσεται 252* 443

4:1 γινομένας (γειν. S^{c} V) B S^{c} C (γι[) *O*-411^{vid} *L*$^{-125\ 130}$ 157-299-563-571*-609-797-*cII d k* (46^{s}) 155 248´ 252 296´ 311 338 339 542 543 547 549 698 728 766 Chr VI 606 Dam Met III.26,3 Ol^{-A}] γενομενας rel (Antioch 1560; absc Did 107,13)

4:1 αὐτούς] αυτοις $C'^{-157*\ 425\ 563\ 571*\ 609\ 798}$ 336´ 443*(c pr m) = Ald Sixt

4:1 ἰσχύς] ισχυν B-S*-68 443 645

4:3 εἶδε(ν) (ειδι 336)] οιδε(ν) V *L* C''^{-609} (425^{mg}) *k* (46^{s}) 342-357 155 252 311 338 339 443 539 543 549 602 $Dam^{V^{E}RM^{L}L^{a}}$ (sed hab $Dam^{V^{OVMi}M^{P}H^{c}A}$) $Ol^{lem-\Gamma EZ}$ Arab = Ald

4:4 αὐτό] το (τε 560^{c}-563-571*) B*-S-534 C'^{-299} 357 443* PsChr Arm Fa^{1} Sa^{I} = Ald; ο O^{-V} 125´ 443^{c} Dam

4:4 ἀνδρός] (+ τω 613) ανδρι B-68' 411 $L^{-125'}$ 299-*cII d k* (46^{s}) 155 (ανδρη) 252 296´ 311 336´ 339 443 542 543 547 549 645 698 706 766^{II} 795 Did^{com} 117,3 Ol^{-M} Amb *Sat* $2,30^{txt}$ Ruf *Om S Bas* 4 Arab Arm (absc 998 Did^{lem} 116,23; inc C; sed hab $Fa^{1\ 2}$ Sa^{I} Syh = Ald Compl Sixt)

4:7 εἶδον] ιδον B A 998 V 157 336´ 339 443* 542 706 $Ol^{\Gamma EZ}$

4:8 περασμός] πειρ. O^{-253} (πιρ. V) L^{-130} 299-415-503-504-540-563*(vid)-797-*cII* 296´ 311 336´ 339 443* 706 $Ol^{\Gamma EZI*}$ (sed hab $Ol^{\Delta I^{c}KM}$)

4:8 ἐμπίπλαται (εμπιπλατε 998; εμπηπλαται 543) Ol^{-I}] εμπιμπλαται 157 254 248 252 443 706 766^{I} Ol^{I} = Sixt

4:10 πέσωσιν] πεση 411 $L^{(-125)}$ (-σει 261) C'^{-299} (-σει 609) 443 Did^{lem} 124,12 *Ps.CatA* 1103 Amb *Ep* 81,3.6 *ter Inst virg* 11,74 Chrom *Matth* 22,3,5.6 *ter* PetrChr 170,5 La^{160} $Hi^{lem\ et\ com}$ 286,116 287,140 Aeth Arm = Ald Vulg

4:10 αὐτοῦ] αυτον 443*

4:12 ταχέως] ταχυ B-68´ 998 V d^{-357} 155 336´ 443 Chr IX 385 PsChr: cf 8_{11b}

4:14 δεσμίων] δεομενων 443

4:14 ἐγεννήθη V-411 545 157-299-503-797 357 311 336´ 543 698 766^{II} 795 Hi Syh^{mg+txt} Dam^{R}] εγενετο 637; εγενηθη rel (Met IV.2,5 $Ol^{-\Delta MN}$ PsChr Arm)

4:15 ὃς στήσεται] οστις εσται 443

4:16 αὐτῶν] αυτου 475 390-415-504-522-540-571^{c}-732-425^{txt}-601 155 443 613 PsChr Aeth $Sa^{I\ II}$ (absc $Fa^{1\ 2}$; sed hab Hi) = Ald Vulg

4:16 ἐν] επ B-68'' C 998 $L^{(-125)}$ 336´ 443 542 766 PsChr AGeo Fa^{1} Sa^{I}

4:16 αὐτῷ] αυτων $L^{-(125)\ 261}$ 443 766^{I}

4:17 ἐάν B-68 C 998 Did *Gen* 222 Ol^{Z}] δ' αν 357; αν rel

4:17 ποιῆσαι] ποιειν B-68´ (ποιην 534) 998 V *L*$^{(-125)}$ *d* 161^{mg}-248^{mg} 336´ 338 443 539 Met^{com} IV.4,43 Ol$^{lemA\Gamma\Delta EZHKMN}$ PsChr (sed hab Dam Ol$^{lemB\Theta I\ et\ com}$ Met^{lem} IV.4,5 = Ald Compl Sixt Ra)

4:17 κακόν (κακων 534)] καλον S 253-475-411 *L*$^{(-125)}$ *C*´' *d*$^{-357}$ 155 248´ 252^{txt} 296´ 311 339 443 539 543 547 548 549 645 698 706 795 AGeo Arab Arm Sa$^{I\ II}$ Met IV.4,5 (sed hab Aug *Spe* 8 SedScot *Misc* 13,17,1 Hi Fa^{1} (absc Fa^{2}) Syh = Compl Gra. 𝔐 Vulg)

5:1 πρό] απο 443 Anast 684 Ol$^{lem\Delta KM}$

5:1 ἐπὶ τούτῳ Ol$^{BEZH\Theta IK}$] δια τουτο B S^{c} *O*-411 *L*$^{(-125)}$(-τω 545*) 68 161^{mg}-248^{mg} 336´(-τω 336) 443 534´(-τω 534) 542 766 Anast 684 Met IV.5,4 Ol$^{A\Gamma}$ Or *Phil* 1,28 PsChr Hi^{lem} (*propter hoc*) Fa^{1} Sa^{I} Syh = Sixt (non Ald Compl Ra)

5:2 περισπασμοῦ Gra. Ra. = *sollicitudinis* Hi (cf 2$_{26d}$ 4$_{16a}$) = 𝔐] πειρασμων 139-147-159-503-522-540-560-798 *k* 336(-μον) 548*^{vid}(-μον) Chr XVIII 601 Ol *Hiob* 78 Syh; πειρασμος 766; πειρασμου rel (Antioch 1688 Anton 921 Dam Max II 997 Ol$^{lem\ et\ com}$ Arm Fa^{2} Sa^{I}; absc Fa^{1})

5:3 ἐάν B-S-68´ *O*$^{-V}$-411 *C´* 539 = Ald Ra] > 261-545 248´ 260 336´ 542 766 Ol^{HN} An *Scrip* 1,22 Fulg *Ep* 1,11 Spec 556,10 Hi AGeo = Vulg; αν rel (Met IV.6,3 Ol^{-HN} PsChr)

5:4 τό 1°] του 425 443 Dam^{C}

5:5 ἵνα μή] μη ποτε 443

5:7 ἴδῃς] ειδης A V 443*

5:7 φυλάξαι] φυλασσει A C 637 *k* 161*-248* 252 298 336´ 339 443 542 543 547 549 613 698 Met$^{lem\ et\ com}$ IV.9,4,34 Ol (sed hab Ath I 672 Sa^{I}) Hi Arm Syh = Gra

5:7 ὑψηλοί] υψηλος *O* 371-797 *d k* 443 542 Hi^{txt} 293,88 (sed hab Hi^{ap} 293,88) Fa^{1} Syh

5:9 οὐ πλησθήσεται] ουκ εμπλησθησεται *O*-411 *cII* 443 766 Anton 1460 Ol$^{A\Gamma ZH}$ (sed hab Bas II 213 Cyr VII 989 Met V.1,2 Ol$^{B\Delta E\Theta IK}$)

5:11 πλουτῆσαι] πλουτισαι 637 106-261 *k* 357 443 534 645

5:14 λήμψεται B-S A C *O*$^{(-253)}$ Did 159,11] ληθεται 797; ληψεται rel (absc 998)

5:15 αὐτῷ B-68´' 998 Arm Sa^{I} = Gra. Ra. 𝔐] αυτων 336´; αυ 645(l); > 357 AGeo; αυτου rel (Dam Did$^{lem\ et\ com}$ 158,1 160,4 Met^{lem} V.3,10 Ol Amb *Nab* 6,28 Syh = Ald)

5:15 ἦ Syh] ην 411 *L*$^{-125}$ *C´*$^{(-157)}$ *d k* (46^{s}) 296´ 443 766

5:16 χόλῳ] μοχθω 443

5:17 ὅ 2°] οτι 443

5:17 ἐστιν] εστη 443

5:17 μοχθῇ B-68´ 998 *d*$^{-357}$ 252 336´ Ol^{A}] μοχθει *L* 357 543 549 Did^{com} 161,13; μοχθι V; μοχθησει 253 601-609 339 548 698; μοχθηση rel (Met V.4,4 = Ald)

5:17 ἀριθμόν] αριθμων 337-504*-609 68* 443 543 AGeo

5:18 ἐξουσίασεν αὐτόν] ε. αυτω B*-534´ C *L d k* (46^{s}) 125^{II} 248´ 252 296´ 336´ 443 539 547 549 698 706 795 (absc Fa^{2}; sed hab Met$^{lem\ et\ com}$ V.4,7,60 Hi Syh) = Gra Sixt

5:19 πολλά B^{c}-68 *O C*´$^{-157\ 299\ 563\ 571\ 609\ 797}$ 357 Did$^{lem\ et\ com}$ 165,6 165,8 Sa$^{I\ 6}$ Syh = Compl Sixt Gra Ra] πολλοι 631; πολλων 542; καλας 534; πολλας rel (539)

6:1 ἐπί] υπο B- S*-68´ *L C´ d* 161*-248* 296 443 Ol^{AZ} Arab Sa^{I} (absc 998; sed hab Aeth Arm Syh): ex (1a)

6:2 πονηρά] πονηρια 125´-545 443

6:3 ὅ τι Did 169,9 169,27 = Gra Ra] ετι 106 563^{c}-571 645 Arm; αι *O*$^{-V}$-411; > 766^{I} Hi AGeo Syh; ὅτι rel

6:3 γεννήσῃ] γεννησει 253 125´ 295-609 *d*$^{-342}$ 296´ 336´ 443 698 795

6:5 ἀνάπαυσις] αναπαυσιν 637-411 *C*´´ *k* 443 766^{I} Did 174,27 Fa$^{1\ 2}$ Sa$^{I\ II\ 2\ 6}$ = α′ σ′ θ′

6:5 τούτῳ 818(vid) 998(vid)] τουτο S* *O*-411 125´ *C*´´-260^{c} *d*$^{-357}$ *k* 311 338 443 534 547 548 795 Ol^{ΓE} Fa^{1} Sa^{I} Syh (sed hab Did 174,27 Met$^{lem\ et\ com}$ V.5,14,100 Amb *Jb* 2,4,15 An *Scrip* 1,10 Spec 392,13 Hi Arm) = Ald

6:8 διὰ τί 542 543 549 Syh = Pesch] absc 992 998; διοτι rel (539 Arm)

6:11 ματαιότητα] -τηταν 443*

6:11 τίς περισσεία *O*$^{-V}$-411 *L*$^{(-125)}$ Syh: cf 1$_{3a}$]; οτι περισσον S* *C*´(-σων 609) 336 547 645 Ol^{AΓ} = Ald: cf (8a); τι περισσον rel (795 (-σων) Did^{com} 193,1 193,12 (absc Did^{lem}) Met VI.2,3 Ol$^{-AΓ}$ Hi) = Ra = σ′

6:12 αὐτοῦ 1°] αυτω 443

6:12 αὐτάς] αυτα B-S-68´´ 992 998 *C*´´$^{-540*\ 609}$-260^{c} *d* 336´ 338 443 542 547 645 Met$^{lem\ et\ com}$ VI.2,5,35 (sed hab Did$^{lem\ et\ com}$ 193,21 195,1) Ol PsChr$^{lem\ et\ com}$ Hi^{ap} 300,3 Fa^{1} Sa$^{I\ II\ 6}$ (sed hab Hi^{te} Sa^{3} Syh = Ra) = 𝔐

6:12 ἀπαγγελεῖ] αναγγελει *cII k* 338 443 543 547 549

6:12 ὑπό] υπερ 443

7:2 παντὸς τοῦ ἀνθρώπου] παντι ανθρωπω 443 Pel *1 Cor* 7,31

7:4 ἀφρόνων] αφρων 443*

7:7 τὴν καρδίαν εὐτονίας] την ευτονιαν της (> 443 766) καρδιας *O*-411 *L*$^{(-125)}$ 443 (ε corr ex κ pr m) 547 766

7:11 ἀγαθή] αγαθον 443

7:18 ανῆς 161^{mg}-248^{mg} = Ra 𝔐] αφης *O*$^{-V}$ Did 217,19 Hi (*dimittas*) = 𝔐; μιαινου *k* ; μιανης rel (*contaminare* Fac *Def* 8,5,17 CPA)

7:18 φοβούμενος] φοβουμενου 443

7:19 βοηθήσει = 𝔊] φοβηθησει 295 443 534

7:22 ὅπως *C´* = Ald Gra Ra] absc 998; οτι S^{c} *cII d* Met VII.2,5 PsChr Fa^{2} Sa$^{I\ II}$ = Vulg; ως Fa^{1}; > Arm; οτι ως rel (Did 223,17 CPA)

7:26 πικρότερον] πικροτέραν C 411 *L C´*$^{-797}$ *k* 248´ 296´ 311 339 443 542 547 698 706 766 795 Dam$^{V^W}$ Met$^{lem\ et\ com}$ VII.4,5,51 Ol (sed hab Anast 628 684 Antioch 1485 Dam$^{-V^{WEOVMi}}$ Did 227,1 PsChr)

7:26 συλλημφθήσεται B-S 336^{c} 698 = Ra] συλληυφ. 548; συνλημφ. A *O*$^{-253}$ Did 228,4 229,18 PsChr; συλληψεται 534 (συλη-); συλληφθησεται rel (…]ȩται 998* (-τε 998^{c}))

7:27 εὗρον] ειδον 443

7:27 τῇ] τι 443 637

7:28 ἔτι ἐζήτησεν (*adhuc quaesivit* Hi: cf *adhuc quaerit* Vulg) = Gra. Ra. 𝔐] εξεζητησεν *C´*$^{-147\ 159\ 299\ 503\ 560\ 571^{c}}$; εζητησεν A 147-159-299-503-560 *d*$^{-357}$; επιζητησεν 296´; επεζητησεν rel (Arm)

7:28 ἄνθρωπον] ανδρα *L* 443 Anast 628 Did^{com} 231,2 (πολλὰ ἀντίγραφα ἄνδρα ἔχει) (sed hab Did^{lem} 231,1 Hi *Ad Iovin* 1,29 *Mi* 2,7 Hi$^{lem\ et\ com}$ 312,407 313,3 La^{160} = Vulg)

7:29 εὗρον] ειδον 443 (ιδον Dam$^{-M^{MP}V^{W}}$; ιδιον Dam$^{-M^{P}V^{W}}$)

8:1 τίς ὧδε σοφός Ge. = מי כה חכם: cf *quis ut sapiens* Hi^{lem} 313,455^{te} = 𝔐; *quis ita ut sapiens* Hi^{com} 314,14; *quis talis ut sapiens* Hi^{lem} 313,455^{ap} = Vulg] τις οιδε(ν) (ειδε(ν) 631 609 125´ 548 645* Ol^{A}) σοφους (σοφιαν *C´* 161-248^{c} Fa^{1} = Ald) rel (*quis novit sapientes* Hi^{LXX} 314,15 AGeo Arab Arm Fa^{2} Sa$^{I\ II\ 2}$ Pesch^{mss})

8:1 λύσιν] (τας επι- Did) λυσεις *L k* 443 Did^{com} 233,10 233,13 AGeo Syh

8:1 ῥήματος] (των Did) ρηματων *O* 563-571*-260* *L k* 443 Did^{com} 233,10 233,13 Ol^{A} AGeo

8:4 ποιήσεις] ποιεις B-68´ 998 390 *d* 443 698 766 795 Anton 1000 Dam$^{-KM^{PM}}$ (sed hab Did 235,24) Hi Syh = Compl (non Ald)

8:6 τοῦ ἀνθρώπου] τω ανθρωπω *L*$^{(-125)}$ 443 795

8:8 διασώσει] διασωζει 998 *k* 443 Dam$^{H^{c}}$

8:10 τόπου Hi Sa^{I} Syh = 𝔐] > Fa$^{1\ 2\ 3}$; του rel (539)

8:14 πεποίηται] πεποιημενη *O*-411 443 539

8:15 συμπροσέσται] συμπροσεσθαι 443

8:15 ἅς] οσας B-68´ 998 161^{mg}-248^{mg} 443 534 Arm^{te} = Ra

8:17 ἄν 2°] εαν *O*$^{(-253^{txt})}$ (253^{mg} litt ε superscr) *L k* 443 795 Dam^{-C} Syn 348 (sed hab Anast 525)

9:1 ἔδωκα] εδωκεν *d*$^{-357}$ *k* 443 698

9:1 ἐν χειρί Syh^{mg} (s nom) = 𝔐] ενωπιον *O*$^{-V}$ 443 542 Syh^{txt} Met$^{lem\ et\ com}$ VIII.1,17,96

9:2 κακῷ] μη αγαθω 443

9:4 κοινωνεῖ] -νησει *L* 296´ 311 336´ 443 613 698 706 795

9:6 μῖσος] μισθος A 336´ 443

9:6 τῷ] τοπω 261-545 443

9:6 πεποιημένῳ] -μενον 443

9:8 καιρῷ] χρονω 443

9:8 κεφαλήν] κεφαλη *L*$^{-130}$ 609 298 443 698* 766^{II} (pr τη) Ol^{BH}

9:14 ἐπ᾽ αὐτήν 1°] επ αυτης 443

9:15 αὐτόν S A 998 *O*-411 *L C´* (αυτων 609) *k* 155 296´ 311 336´ 339 547 613 645 706 795 Did$^{lem\ et\ com}$ 307,8 307,22 307,25 Met$^{lem\ et\ com}$ IX.14,4,65 PsChr AGeo Arm Fa^{1} Sa^{I} Syh^{txt} = Ald] αυτους rel (Ol Hi$^{lem\ et\ com}$ 339,227 339,232 Arab Syh^{mg})

9:15 διασώσει] -σωση B-68 V 443 542 645 752 Dam$^{-H^{c}T}$ PsChr (sed hab Ald)

10:4 καταπαύσει] -παυση 371-609-797^{c} 443 548 602

10:8 δήξεται] δειξεται 139* 443* 540* Dam$^{M^{P}T}$

10:10 σιδήριον] σιδηρον *O*$^{-253}$ 425-601 *k* 336´ 339 443 698 = 𝔐

10:10 δυνάμεις] δυναμις S A 998 V 157*-425*-797-*cII* 252 296´ 311 336 338 443 543 547 548 549 602-613 645 706 795 Did Met^{lem} IX.1o,6

10:14 ὅ τι (sic Ol Fa^{2})] …]ιτι 998; ητι 795; τι B-68´ *C´* 728 PsChr; διοτι *d*; > Hi Sa$^{I\ II}$ = Ra; ὅτι rel (Arab Arm Fa^{1}; [ὅτι] = Gra)

10:14 ἀναγγελεῖ B C 998 (-λι) 571^{c}-295 125´ *d* 68 155 296* 534 795] απαγγελλει S 359 Syh; απαγγελει rel (Did Nil 353 Met Ol PsChr)

10:15 κοπώσει] κακωσει B-68´ 998 (-σι) *cII d* 155 161^{mg}-248^{mg} 336´ 443 542 766 Did$^{lem\ et\ com}$ 307,8 307,22 307,25 (-σι) Met$^{lem\ et\ com}$ IX.14,4,65 Ol$^{AB\Gamma ZH}$ PsChr Arm Fa^{1} Sa^{I} Hi$^{lem\ et\ com}$ 339,227 339,232 (*affliget*) Syh = Vulg

10:15 αὐτόν S A 998 *O*-411 *L C´* (αυτων 609) *k* 155 296´ 311 336´ 339 547 613 645 706 795 Did$^{lem\ et\ com}$ 307,8 307,22 307,25 Met$^{lem\ et\ com}$ IX.14,4,65 PsChr AGeo Arm Fa^{1} Sa^{I} Syh^{txt} = Ald] αυτους rel (Ol Hi$^{lem\ et\ com}$ 339,227 339,232 Arab Syh^{mg})

10:16 ἐν πρωΐᾳ] το πρωι *L*$^{-(125)\ 545}$ 443^{c}; τω πρωι 443* 545

10:17 ἐλευθέρων] -ρου S A C *L*$^{-(125)}$ *cII*$^{-260}$ 248´ 252 443 542 543 547 549 645 698 Dam Met$^{lem\ et\ com}$ IX.15,4,64 Hi *Pach* 113,18 Arm

10:18 στάξει] στεναξει A *L*$^{-125´}$ 336´ 443 795 Sa^{I}

10:19 εὐφραίνει] του ευφραινειν 443

10:19 τοῦ ἀργυρίου] τω αργυριω *C´ L* 161-248^{c} 443 613^{txt} Max II 793 Hi Aeth Sa^{I} = Ald

10:20 καταράσῃ 1°] -ρασει 443 728 Dam$^{V^{OV*}}$ Hipp 262^{ap}

10:20 καταράσῃ 2°] -ρασσει 443^{c}; κατασσει 443*

10:20 ἀπαγγελεῖ] αναγγελει *L* 155 443 Anton 1000 Dam = σ′

10:20 λόγον] λογους 371 443 Dam^{R} Fa^{1} (absc Fa^{2}) Sa^{II}

11:2 τὴν γῆν] της γης *L C´´* 252 296´ 336´ 338$^{c\ vid}$ 443 613 766 Dam$^{M^{M}}$ Did^{com} 319,22

11:3 πληρωθῶσιν] πλησθωσι(ν) B-68˝ V 998 *L d* (πληθ. 754) 336´ 443 PsChr Fa[1] Sa[I]

11:4 σπερεῖ (σπέρει B)] σπείρει A *d* 68 336´ 443 543 547 549 698 (πειρη) Met IX.22,2 Ol Hi 346,79 Fa[1(vid)] CPA Syh (sed hab Dam Did PsChr Syn 348 La[160] Fa[2] Sa[I] Ald) = Sixt

11:6 εἰς ἑσπέραν S *C´*[–571c] Dam Hi] εν ημερα 571[c] 68; εν τω εσπερα 534; εν εσπερα rel (Aeth Arab Arm)

11:6 πρωΐᾳ] πρωι B-68˝ 998 *L* 571[c] *d k* 336´ 443 645

12:1 φθάσωσιν] φθασουσιν B-68 609 *k* 336´ 443* 542 Did

12:1 ἔτη] οτι 443 766[II]

12:3 ἐάν B-S-68 998 253 254´ 543] δαν 336´; αν rel

12:5 θάμβοι] θαμβος C 411 *L C´ d* 443 613 698 Hi *Ep* 140,13,3 Aeth Arm = Ald

12:5 ἀνθήσῃ B-S-68´ 998 253 359 698 728 Did[lem] 355,12 Hi *Pach* 144,27] εξανθησει 390; ανθησει rel (Ath III 1365 CyrHier 897 Did[lem et com] 356,27 357,27 Hipp I/1 224,3 Met X.7,9 Ol PsChr Hi *Ep* 140,13,3 Euch *Form* 1 SedScot *Misc* 64,12 Ta *Ecl* 29 Hi[lem et com] 355,202 350,44 = Gra Vulg)

12:6 συνθλιβῇ S A 248´ 252 296´ 311 338 539 (-βει) 543 (-θλη-) 547 (-τλι-) 549 645 706 795 = Ra] *recurrat* Hi[lem et com] 356,246s 350,55 PsMel *P* 13,73 *V* 4,25,4 (sed hab *conteratur* Hi *Ep* 140,13,3 *Pach* 145,1) = Vulg; συντριβη rel (Aeth)

12:6 συντροχάσῃ] -τροχασει C 125 *C´*[–147* 797] (-τροχα 563)-260 357 336´ 338 443 543[c] 795 Did[lem] 362,12(vid) Hipp I/1 224,6 Met[lem et com] X.8,7,50 Ol[EIM]

12:7 ἐπιστρέψῃ 1° (litt η ex corr 130)] -στρεψει A C *O*[–253] 125´ *C´*[–147c]-260 *k* 252 296´ 336 338 339 443 543 549 766[I] 795 Met[lem et com] X.8,8,69 Ol[–(A)B(Δ)H] = Ald Gra

12:7 ἐπιστρέψῃ 2°] -στρεψει A C 637 *C´*[–147c] (-στρε 563)-260 357 *k* 252 296´ 336 338 443 543 547 549 613 706 795 Met[lem et com] X.8,8,70,80 Ol[–(A)B(Δ)H] PsChr[com] Hi[com] 349,24 (*revertetur*), Hi[com] 357,271 (*convertetur*) (sed hab *redeat* Hi[lem et com] 356,250 357,281 = Vulg) = Ald Gra

12:9 ἔτι Hi (*adhuc*) = Gra Ra] και *O*[–637] 248´ 338 443 Met X.10,3 AGeo

12:11 πεφυτευμένοι B-68 998 *O*[–637] *k* 336´ 359 542 Or *Matth* 14,4 (X 281) *Phil* 6,1 Arm Syh = Compl Gra Ra 𝔐] πεπαρμενοι 534; *in altum confixi* Hi *Or in Ez hom* 328 *Is* 9,13,39; *in altum* (+ *solidumque* Hi[com]) *defixi* Hi[lem et com] 358,309s.317 = Vulg;

πεπυρωμενοι rel (539 Bas II 821 Dam Met Ol PhilC 129 EpiphSchol *Cant* 197 Aeth; πεπεπυρ. 645; πεπυρωμενη 754; πεπειρωμενη 411; πεποιρωμενη 252*; litt υ ex corr 139; πυρωμενοι 571^{c} = Ald)

12:13 ἀκούεται 998 *O*$^{-637}$ 359 Hi] ἄκου 637; ακουετε Syh; ἄκουε rel (Anton 781 973 Chr XVIII 509 Dam GregNa I 780 1245 *Disc* 26,14 Max I 933 II 861 Met$^{lem\ et\ com}$ X.14,3,19 Ol Hi *Pach* 147,23 Aeth Arm [absc Fa^{1}] Fa^{2} Sa$^{I\ II}$) = Pesch

12:13 φύλασσε] φυλαζον 797 254´ 336´ 443

Textual Affiliations of Substitutions

Table 44 presents the number of agreements between 443 and the text groups.

Table 44. Agreements with text groups

O	47	*cII*	54
L	71	*k*	62
C´	52	*d*	54

MS 443 agrees more often with *L* than with any other text group. The *k* group contains many agreements, but 50 percent of them are "rel" readings. MS 443 agrees with *L* alone in 10 places.[8] There are 65 substitutions where 443 does not agree with a text group.

Character of Substitutions

Substitutions of Single Words

Lexemic changes in verbs are common in the LR and in MS 443. The manuscript also preserves many changes in mood. Table 45 lists verbal substitutions in 443.

[8]The agreements are located at 2:7, 2:16, 4:16 (2 times), 7:28, 8:6, 9:4, 9:8, 10:18, and 10:20.

Table 45. Verbal substitutions

Tense	14	Person	1
Voice	0	Variable Spelling	4
Mood	22	Lexemic Change	21
Number	3		

Lexemic changes are a significant indicator of revision, though they also may be indicators of significant errors in a manuscript. Table 46 shows the kinds of verbal lexemic changes in 443.

Table 46. Kinds of lexemic change in verbs

Simplex-Compound (and vice versa)	2
Synonym (or nearly a synonym)	7
Different	12

The types of lexemic changes in MS 443 are markedly different from the ones in the *L* group.[9] Few lexemic changes in *L* are different words, and the group preserves 6 changes from simplex verbal forms to compound verbs (and vice versa). Although 443 has only 2 simplex-compound changes, it does transmit 9 more lexemic changes of different words than *L*. Synonyms naturally are appropriate to their contexts, but lexemic changes of different words reveal how thoroughly a revisor improved a text or how impaired his understanding of the text was. In the case of MS 443 many of the changes to different lexemes are likely errors. Nonetheless preferences like εὑρίσκω for ὁράω in places where mental awareness is meant (7:27 and 7:29) may evince the LR. Similarly, the

[9]Synonymous changes include 5:11, 6:12, 10:14, 10:20 (2 times), 11:3, and 12:6. Changes to different words include 2:16, 4:14, 5:17, 7:19, 7:27, 7:29, 10:8, 10:15, 10:18, 12:11, and 12:13.

substitution at 10:18 (στάξει] στεναξει A $L^{-125'}$ 336´ 443 795) is likely Lucianic. The changes from simplex verbs to compound verbs at 2:16 and 5:9 are Lucianic.

MS 443 is similar to the *L* group by not preferring a particluar tense. Table 47 shows the diversity of changes in the category.[10]

Table 47. Changes in tense

Future to Present	5	Present to Future	2
Aorist to Present	3	Aorist to Perfect	1
Present to Aorist	2	Future to Aorist	1

Substitutions of the present for the future tense show a concern for style, because many of the variants are supported by other witnesses which are known for stylistic changes. However, it is difficult to prove whether the changes are purely Lucianic or not.

Substitutions of mood are difficult to assess, because they often involve changes that appear to be itacisms. For example, interchanges of the terminations -ει and -η are commonly found. Sixteen of the 21 changes of mood may be attributable to scribal error.[11] There are no changes to the optative mood. This fact suggests that 443 is inferior to *L* as a witness to the LR in this regard. Three substitutions, however, are worth mentioning. A change to a finite verb at 5:7 (φυλάξαι] φυλασσει A C 637 *k* 443 alii) improves the grammar of the OG, which rendered a Hebrew infinitive construct with a Greek infinitive. A variant at 8:14 was likely the result of influence from a text like the *O* group (πεποίηται] πεποιημενη *O*-411 443 539). The variant is near one other

[10]Future to present: 1:7, 1:18, 8:4, 8:8, 11:4; future to aorist: 2:18; aorist to present: 3:3, 3:15, 4:17; present to future: 3:20, 9:4; present to aorist: 4:1, 5:17; aorist to perfect: 4:3.

[11]The references are 1:10, 2:3 (2 times), 2:24, 3:9, 3:16, 4:7, 5:7, 6:3, 9:15, 10:4, 10:20, 12:5, 12:6, and 12:7 (2 times).

significant change which solidifies the conclusion that MS 443 is reliant on *O*. A change from a finite verb to an infinitve at 8:15 (συμπροσέσται] συμπροσεσθαι 443) fittingly follows 3 other infinitives in indirect discourse. The 3 substitutions are Lucianic.

MS 443 does not transmit Attic verbal morphology. There is one variant with Attic disimilation (4:8 ἐμπίπλαται] εμπιμπλαται 157 254 248 252 443). Similarly, 443 prefers the second aorist εἶπον to the first aorist εἶπα at 3:17 and 3:18. The *L* group also has a paucity of Attic morphology.

Table 48 lists the types of substitutions of nouns. The data is similar to *L* with many lexemic changes.

Table 48. Substitutions of nouns

Lexemic Change	17
Case	16
Number	9
Declension	1

Most of the lexemic changes of nouns are synonymous.[12] Some substitutions are antonyms (2:2 εὐφροσύνῃ] αφροσυνη 253 443; 2:3 ἀφροσύνῃ] ευφροσυνη rel). MS 443 follows *O* and *L* at 1:13 (οὐρανόν] ηλιον S^c *O L* $C^{'-571^c}$ 798^c 443 alii). It reads with members of *O* at 2:7 (κτῆσις] κτισις 253-475 443 alii) and 3:5 (περιλήμψεως] περιληψεως 253-475-411 *cII k* 443 alii). The latter (3:5) replaced a word which occurs once in the LXX. Similarly, 443 agrees with *O* and *L* at 4:8 (περασμός] πειρασμος) and 5:2 (περισπασμοῦ] πειρασμου rel) by changing words that are rare in the corpus. A unique variant at 5:16 (χόλῳ] μοχθω 443) was likely the result of preference. Unique

[12]All lexemic changes are 1:13, 1:17, 2:2, 2:3, 2:7, 3:5, 4:8, 5:2, 5:16, 6:11, 7:28, 8:10, 9:1, 9:6, 9:8, 10:16, and 11:6.

substitutions (e.g., 9:8 καιρῷ] χρονω 443) show that MS 443 preserves parts of the LR that the *L* group fails to transmit, although the relationship between them cannot be severed (e.g., 10:16 ἐν πρωΐᾳ] το πρωι *L*$^{-(125)\ 545}$ 443^{c}; τω πρωι 443* 545). A lexemic change, which also was a change of semantic domain, shows that 443 disagrees with most witnesses, including Symmachus, against *O* and *L* (6:11 τίς περισσεία *O*$^{-V}$-411 *L*$^{(-125)}$ Syh] περισσον rel = σ′). MS 443 was likely influenced by *O* at 9:1 where it reads against both Symmachus and most Greek witnesses.

There are a variety of changes of case.[13] Few of them are the result of error. Table 49 lists the changes.

Table 49. Change of case in nouns

Dative to Accusative	1	Genitive to Dative	3
Accusative to Nominative	2	Nominative to Accusative	2
Accusative to Dative	3	Accusative to Genitive	3
Genitive to Nominative	1	Genitive to Accusative	1

At 4:4 MS 443 reads with many witnesses which are known for stylistic changes (ἀνδρός] ανδρι B-68' 411 *L*$^{-125'}$ 299-*cII d k* 443 alii). The genitive was replaced by a possessive dative. A similar change was made at 7:2 (παντὸς τοῦ ἀνθρώπου] παντι ανθρωπω 443). Agreements with *L* are mostly Lucianic: 7:7 (τὴν καρδίαν εὐτονίας] την ευτονιαν της καρδιας *O*-411 *L*$^{(-125)}$ 443 alii), 8:6 (τοῦ ἀνθρώπου] τω ανθρωπω *L*$^{(-125)}$ 443 795), 9:8 (κεφαλήν] κεφαλη *L*$^{-130}$ 609 298 443), 10:19 (τοῦ ἀργυρίου] τω αργυριω *C′ L* 443 alii), and 11:2 (τὴν γῆν] της γης *L C″* 443 alii).

Lucianic changes in number likely occur at 2:7 (ποιμνίου] -νιων V *L* 443 Chr

[13]The references are 1:18, 2:3, 2:20, 4:4, 5:17, 6:5, 7:2, 7:4, 7:7 (2 times), 8:6, 9:8, 10:10, 10:19, 11:2, and 11:6.

IV 599 IX 683) and 8:1 (λύσιν] λυσεις *L k* 443).[14] Every substitution of number, except 12:5, is from the singular to the plural. Therefore 443 resembles *L* by preferring the plural.

There are 26 substitutions of pronouns.[15] The kinds of changes are presented below (Table 50).

Table 50. Substitutions of pronouns

Case	13	Lexemic Change	6
Gender	2	Number	6

Table 51 (below) shows that there is no preference for a particular case.

Table 51. Change of case in pronouns

Accusative to Dative	2	Genitive to Dative	3
Dative to Genitive	3	Accusative to Genitive	2
Dative to Accusative	2	Genitive to Accusative	1

Many substitutions of case are the result of changes of prepositions. Some of them are Lucianic (e.g., 4:16 αὐτῷ] αυτων *L*$^{-(125)\ 261}$ 443 766^{I}). Unique variants are difficult to assess, but they may be Lucianic (e.g., 6:12 αὐτοῦ 1°] αυτω; 9:14 ἐπ᾽ αὐτήν 1°] επ αυτης).

A lexemic change from a pronoun to a word of a different semantic domain

[14]All changes of number include 1:13, 2:3, 2:7, 2:8, 5:17, 8:1 (2 times), 10:20, 12:5.

[15]The variants occur at 1:11, 2:6, 2:12, 2:18, 2:24, 3:11, 3:14 (2 times), 4:1, 4:4, 4:10, 4:16, 5:1, 5:15, 5:17, 6:3, 6:5, 6:12 (2 times), 8:15, 9:14, 9:15, 10:14, 10:15, and 12:1.

likely reflects the LR at 5:17 (ὅ 2°] οτι 443). Most other lexemic changes of pronouns are "rel" readings.[16] A grammatical improvement at 3:11 assured that the pronoun agreed with its antecedent in number. There may have been influence from *O*. Aside from 4:16 (αὐτῷ] αυτων *L*$^{-(125)}$ 261 443 766^{l}), which is also a change of case, most changes of number are found in the majority of Greek witnesses.[17] One change of gender agrees with the *L* group (2:24 ὅ] πλην ος 637 *L*$^{(-125)}$; ει μη ος *k* 443*). Ms 443 is similar to *L* by not preserving many Lucianic changes of lexemes and number in pronouns.

The remaining 33 variants are mixed in character. A substituted preposition at 4:16 may be Lucianic.[18] Sometimes 443 reproduces errors in *L* (6:1). Unique variants are not uncommon (5:1 πρό] απο; 6:12 ὑπό] υπερ). There are 14 adjectival substitutions.[19] Most of them are not likely to be Lucianic. A variant at 6:2 (πονηρά] πονηρια 125´-545 443) evinces the LR. Unique variants include 7:11 (ἀγαθή] αγαθον), a participle at 7:18 (φοβούμενος] φοβουμενου), and 9:2 (κακῷ] μη αγαθω). They may preserve the LR. Ms 443 prefers ἄν to ἐάν at 4:17 and 5:3. It shows a close kinship to *O* and *L* by preferring ἐάν to ἄν at 8:17.[20] Substitutions of the article are rare.[21] A change of case at 5:4 (τό 1°] του 425 443) was appropriate, because the article governed an infinitve in a comparative clause. A lexemic change at 9:6 (τῷ] τοπω 261-545 443) is Lucianic. The remaining variant at 9:6, an adverb, is an error by homoioarcton.

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[16]Lexemic changes of pronouns occur at 4:4, 5:17, 6:3, 8:15, 10:14, and 12:1.

[17]The remaining changes of number in pronouns are 3:14 (2 times), 9:15, and 10:15.

[18]Substitutions of prepositions include 2:3, 4:16, 5:1 (2 times), 6:1, and 6:12.

[19]The references are 2:1, 3:16, 4:1, 4:12, 4:14, 4:17, 5:7, 5:19, 6:2, 7:11, 7:18, 7:26, 9:2, 9:6, and 10:17.

[20]The remaining substitution of a conjunction (7:22) is an error which affected the entire manuscript tradition.

[21]The variants occur at 5:4, 7:27, and 9:6.

Substitutions of Two or More Words

There is only 1 significant variant of multiple words—a unique variant at 5:5 (ἵνα μή] μη ποτε). The 3 remaining substitutions (4:15, 6:8, and 7:28) are errors.

Conclusion

Lexemic changes to verbs and nouns are high in MS 443, but few of these changes are as significant as the changes found in the *L* group. Hence, 443 is not as strong a witness to the LR as *L* with respect to substitutions. MS 443 agrees with *L* by ignoring Attic verbal morphology and substitutions of nouns for pronouns. Many substitutions in 443 are unique to the manuscript. It is possilbe that *L* has failed to preserve the LR in such cases.

The Preposition Σύν

The Greek Ecclesiastes uses σύν to represent **את** 33 times.[22] As it was mentioned in the analysis of the *L* group, the system of cases in Greek makes representing Hebrew **את** grammatically unnecessary. There are 20 occurences of σύν as an object marker (see List 11).

List 11. The Preposition σύν

1:14 σὺν πάντα B-S 998 V Did 25,9 Arm^{ap} Gra Ra] συμπαντα A C *O*$^{-V}$-411 *L C″ d k* 68″ 248′-252 296′ 311 336′ 338 339 443 542 543 547 549 645 698 705 706 766 770 788 795 Dam Met I.16,2 GregNy 303,3^{te} Ol

2:18 σὺν πάντα S A 998 337 155 534 548 698 706 = Gra Ra] συμπαντα B-68’ *O*-411 *L*$^{(-106^{txt})}$ *C″ d* 46′ 248′ 252 296 311 336 338 339 443 542 547 549 752 766^{II} 788 Anton 1192 Dam Met$^{lem\ et\ com}$ II.8,10,32 GregNy 362,8 Ol = Ald: cf 4$_{4a}$

3:10 σύν] συμπαντα 998 411 130 *cII d* 443 534′ 728 AGeo Arab

3:11 σύν 2° Syh (gr)] συμπαντα B-68″ 411 130 571^{c} *cII d* 443 Ath II 573 Dion^{lem} 226 AGeo Fa^{1} Sa^{I}

[22]Yun Yeong Yi, “Translation Technique of the Greek Ecclesiastes” (Ph.D. diss., The Southern Baptist Theological Seminary, 2005), 70.

4:2 σὺν τοὺς τεθνηκότας] συμπαντας τους τ. B-68˝ 870 (…]αντας τους τ.) 998 411 *L* 571^{mg}-*cII* *d*$^{-357}$ 443

4:4 σὺν πάντα S V 157 155 336 PsChr = Gra. Ra] absc 998 Did; συμπαν 68; συπαντα 601*; συμπαντα rel (539 Arab = Ald)

4:4 σὺν πᾶσαν S A V 155 336 Did 116,22 PsChr = Gra. Ra] pr την *O*-411 *L*; συν την πασαν *C´* 645 = Ald; συμπασαν την 998 698; *simul omnem* Hi; συμπασαν rel (Arab)

4:15 σὺν (ουν 637) πάντας τοὺς ζῶντας V-637 336 Aeth Arab = Gra Ra] συμπαντας (-τα 998 357) τους ζωντας rel

5:6 ὅτι σύν] οτι συ B-S-534 998 637-411 *L* 139^{c}-425-563-571-797^{c}-798 *d k* 252 311 336´ 338 339 443 542 543 547 549 698 766^{II} 795 Met IV.8,6 AGeo Arm Syh (sed hab Ol^{AΓN}$^{lem\ et}$ Ol^{-B}^{com} = Gra Ra 𝔐)

7:14 σύν B-68´ 998 571^{c} PsChr] > rel (539)

7:15 σὺν τὰ πάντα S* C *O*$^{-637}$ *L* *d*$^{-357}$ 248^{c} (τα sup lin συμπαντα) 252 296´ 311 (σον τα π.) 339 543 549 645 706 = Ra.] τα παντα B-68´ 998(τα παν<τα>) 161 336´ 357 443 542 698 766 Did 213,19 Met VI.18,4

8:8 σὺν τὸ πνεῦμα] συν τω πνευμα (sic) 522-560-571*-601 261 254*-357 248* 296´ 336 443* 534 Dam$^{L^{c}}$ (σ. τ. πνευματι)

8:9 σὺν πᾶν τοῦτο A C V 336 698 = Gra Ra] συμπαντα τουτον 357 AGeo; συμπαντα ταυτα Ol^{BH}; συμπαν τουτο (-τω 261) rel

8:17 σὺν πάντα S A V 336 698 Fa^{2} = Gra Ra] *omnia* Arm Sa$^{I\ 2}$; συμπαντα rel (Arab)

9:1 σὺν πᾶν τοῦτο S A 155 336 PsChr = Gra Ra] συν παντα τουτο 698; συμπαντα τουτο *C´*$^{-147^{c}\ 563\ 571\ 425^{c}\ 609\ 797}$ (συμπαν + ras 2 litt. 147*) 337 548 Ol^{AΔZ*HIM}; συμπαν τουτο rel (539 Met VIII.1,14 Ol$^{BΓEZ^{c}K^{s}}$ Arab; tr Fa^{1} Sa^{I})

9:1 σὺν πᾶν 2° S A 155 336 698 = Gra Ra] συμπαντα 601; συμπαν rel (Arab)

10:20 σὺν τὴν φωνήν = Ra] την φωνην S* *O*$^{-V}$ 645 Did^{lem2} 315,9 Hi$^{lem\ et\ com}$ 343,351 343,357 (*vocem*); σου την φωνην B-68´ 998 *d* 336´ Antioch 1537 Ath I 600; την φωνην σου rel (Did$^{lem1\ et\ com}$ 313,11 315,12 Arm) = Gra Vulg

11:5 σὺν τὰ πάντα Aeth = Ra] τα συνπαντα A C V PsChr; παντα 637 563-571*; εν παντι CPA; τα συμπαντα rel (Arab Arm)

12:9 σὺν τὸν ἄνθρωπον] ουν τον ανθρωπον 443

12:14 σὺν πᾶν τὸ ποίημα S A 336 698 PsChr 67,8 = Gra Ra] παν το π. *L* Eus Ps 80 428 532 Arab (vel συμπαν το π.) Sa^{I} Syh; συμπαντα το π. 601: cf 9$_{1b}$; *omne hoc opus* Aug *C D* 20,3 Spec 346,1; *omne opus suum* Amb *Fide* 3,20 5,142; *universum opus* Hi *Pach* 147,24; *omne factum* Hi *Pach* 115,3 Hi$^{lem\ et\ com}$ 360,382 361,411; συμπαν το π. rel

Textual Affiliations of Variants with Σὺν

Few substitutions in this category preserve the LR. Table 52 shows how evenly 443 agrees with the text groups.

Table 52. Agreements with text groups

O	11	*cII*	16
L	15	*k*	12
C´	11	*d*	15

Eleven of the 20 variants are "rel" readings. Hence, the majority of witnesses preserve similar improvements to the text. The *L* group preserves more unique variants than 443 (e.g., 12:14 σὺν πᾶν τὸ ποίημα S A 336 698] παν το π. *L*; συμπαντα το π. 60; συμπαν το π. rel).

Character of Variants with Σὺν

Ms 443 improves the text in ways that are similar to most witnesses of the Greek Ecclesiastes, including *O* and *L*. It employs σύμπας (σὺν τοὺς τεθνηκότας] συμπαντας τους τ. B-68´᾽ 870 998 411 *L* 443 alii), omitts the preposition (7:15 σὺν τὰ πάντα] τα παντα B-68´ 998 443 alii), changes the case of the object (8:8 σὺν τὸ πνεῦμα] συν τω πνευμα 443* alii), and uses lexemic changes (10:20 σὺν τὴν φωνήν] την φωνην S* *O*$^{-V}$ 645; σου την φωνην B-68´ 998 *d* 336´ Antioch 1537; την φωνην σου rel). It is difficult to determine where 443 preserves the LR because of numerous agreements with other text groups.

Concluding Remarks

The following concluding remarks include information that may be difficult to grasp from the preceding analysis of 443. MS 443 preserves 334 variants. It agrees with the *L* group 163 times (49 percent). MS 443 agrees with *L* in 16 significant places.[23] Emphasis must be placed on the fact that 443 preserves 46 unique variants (see List 12).

List 12. Unique Variants in MS 443

2:3 οἶνον] οινος 443

2:3 τοῦ 1°] τουτο 443

2:13 περισσεία 1°] post τῇ σοφίᾳ tr 443

2:15 ὅτι — ματαιότης] διοτι αφρων εκ περισσευματος λαλει 534: homoiar (16a); + διοτι (> Aeth; + ο B-613 998 *d* Sa^{I}) αφρων εκ (+ του 613) περισσευματος (+ καρδια AGeo) λαλει (+ (sub ⌣ Syh) οτι (και ιδου pro οτι Syh) και γε τουτο ματαιοτης *O* Syh) B-613 998 *O d* 336´ 542 766^{II} Aeth AGeo Arab Sa^{I} Syh (sed hab Hi^{lem} 269,271s) = Pesch, contra 𝔐; pr (sub ÷ 788 (οὐ κεῖται παρ' ἑβραίοις 788^{mg}); + και 299) διοτι (οτι Dion^{com} 221 GregNy 364,19; > Dam; + ο 390-574-601-*cII* GregNy 361,18^{ap} 364,19^{ap}) αφρων (ανος 547^{txt}) εκ περισσευματος λαλει (+ οτι αφρων εκ περισσευματος λεγει post fin 443) rel

2:17 τό] pr και 443

2:26 πρό 1°] απο 443

3:7 σιγᾶν] et λαλεῖν tr 443 Dam^{-R}

3:11 ἐποίησεν καλά tr 443

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[23]The variants occur at 1:10 (ὅς] + αν *L* 443), 2:7 (ποιμνίου Ol Syh] -νιων V *L* 443 Chr IV 599 IX 683), 2:16 (ταῖς ἡμέραις ταῖς ἐρχομέναις] αι ημ. διερχομεναι *L*$^{(-130)}$ 443), 2:21 (δώσει] pr καί *L* 443), 4:10 (πέσωσιν] πεση 411 *L*$^{(-125)}$ *C*´$^{-299}$ 443 alii), 4:10 (καὶ 1°] + γε *L*$^{(-125)}$ 443), 4:16 (αὐτῷ] αυτων *L*$^{-(125)\ 261}$ 443 766^{I}), 5:13 (υἱόν] + λοιμον *L*$^{(-125)}$ 443 795), 7:28 (ἄνθρωπον] ανδρα *L* 443 Anast 628 alii), 8:1 (πρόσωπον] pr το S *L* 260 443 795 Chr III 238 IX 508), 8:6 (τοῦ ἀνθρώπου] τω ανθρωπω *L*$^{(-125)}$ 443 795), 10:16 (ἐν πρωΐᾳ] το πρωι *L*$^{-(125)\ 545}$ 443^{c}; τω πρωι 443* 545), 10:18 (στάξει] στεναξει A *L*$^{-125}$´ 336´ 443 795; στεναζει 125´), 10:20 (ἀπαγγελεῖ] αναγγελει *L* 155 443 Anton 1000 Dam = σ′), 11:1 (ἡμερῶν] + σου V *L* 254´ 252 443 alii), and 12:12 (οὐκ ἔστιν] pr οτι 411 *L* *cII*$^{-260}$ 443 alii).

3:14 om ὅτι 443*(c pr m) PsChr AGeo

3:19 om τοῦ 2° 443

4:8 γε 2°] > 443 Fa^{2} (sed hab Fa^{1}) Sa^{I} (sed hab Aeth)

4:10 αὐτοῦ] αυτον 443*

4:10 αὐτοῦ] αυτον 443*

4:14 δεσμίων] δεομενων 443

5:1 πρό] απο 443 Anast 684 $Ol^{lem\Delta KM}$

5:5 ἵνα μή] μη ποτε 443

5:11 αὐτόν] > 443*(c pr m)

5:16 χόλῳ] μοχθω 443

5:17 ὅ 2°] οτι 443

5:17 ἐστιν] εστη 443

6:2 om ἀρρωστία 443

6:11 ματαιότητα] -τηταν 443*

6:12 αὐτοῦ 1°] αυτω 443

6:12 ὑπό] υπερ 443

7:2 παντὸς τοῦ ἀνθρώπου] παντι ανθρωπω 443 Pel *1 Cor* 7,31

7:4 ἀφρόνων] αφρων 443*

7:11 ἀγαθή] αγαθον 443

7:18 φοβούμενος] φοβουμενου 443

7:27 εὗρον] ειδον 443

7:27 εὑρεῖν] pr μη 443

7:29 εὗρον] ειδον 443 (ιδον $Dam^{-M^{MP}V^{W}}$; ιδιον $Dam^{-M^{P}V^{W}}$)

8:12 καί γε] om γε 443 Arm $Sa^{I\,2}$ = Sixt

8:15 συμπροσέσται] συμπροσεσθαι 443

8:17 ἄνθρωπος] pr ο 443

9:2 κακῷ] μη αγαθω 443

9:3 om ὅτι 443

9:6 οὐκ ἔστιν] post αὐτοῖς tr 443

9:6 πεποιημένῳ] -μενον 443

9:8 καιρῷ] χρονω 443

9:14 ἐπ᾽ αὐτήν 1°] επ αυτης 443

10:3 ἄφρων] pr ο 443 Sa^{I} = σ′

10:6 ἐδόθη] + δε 443

10:19 εὐφραίνει] του ευφραινειν 443

10:20 καταράσῃ 2°] -ρασσει 443^{c}; κατασσει 443*

12:3 φύλακες] pr οι 443 Ol^{com} (bis)

12:5 ἐν ἀγορᾷ] post κοπτόμενοι tr 443

The impression from List 12 is that 443 is an excellent witness to the LR. Some of the unique variants are errors, but many of the variants are syntactically correct and stylish. Manuscript 443 preserves very few errors by omission and few errors in general. That the group is related to *L* is certain, though inclusion in the group is unwarranted, because there are not enough agreements between *L* and 443 (49 percent). Similarly, 443 does not preserve many variations of *L* when the group preserves a variant from the critical text. Therefore, 443 is a witness to the LR which is distinct from *L*, but closely related to the group. Although the fact that 443 is distinct from *L* implies that it is inferior to *L*, this is not the case for the following 3 reasons: 1) agreements with *O* are not uncommon in 443; 2) grammatical and stylistic improvements are common in the manuscript; 3) citations from the Antiochian fathers, especially Chrysostom, are too

sparse to use for the present dilemma. Most agreements between 443 and the Antiochian fathers are accompanied by *L* or some of its members. Although 443 fails to preserve doublets—a stellar attribute of the LR—its many unique variants suggest that the manuscript likely preserves the LR in places that the *L* group has failed to do so. Ms 443 is a congener of *L*.

Antiochian Fathers

The Antiochian fathers did not systematically comment on the text of Ecclesiastes. Rather they cited passages from the book in various homilies and tracts. Chrysostom (Chr) is generally considered the most important witness of the Antiochian fathers because of his abundant citations.[24] In Ecclesiastes, however, there are more citations from Antiochus Monachus (Antioch). Citations must be evaluated with great care because of 3 possible pitfalls: (1) the citation may be a free rendering, and therefore disqualified from further evaluation and use, (2) the author may cite the same passage twice with each one differing from the other in some way (e.g., 4:12 ταχέως] ταχυ Chr IX 385; > Chr XV 720), and (3) the citation may preserve a variant which is a copyist's error. The following method of analysis, outlined fully in the section on Chr, serves as a model for how subsequent analyses of the Antiochian fathers will be conducted.

John Chrysostom

Ziegler identifies 3 criteria which must be present in order to determine with relative certainty whether Chr preserves Lucianic readings or not: (1) Chr agrees with *L* and *O*, (2) Chr shares a grammatically or stylistically motivated variant with *L*, and (3) Chr agrees with the corrector of Sinaiticus (S^c), a witness to *O*, without support from *L*.[25]

[24]Joseph Ziegler, "Hat Lukian den griechischen Sirach rezensiert?" *Bib* 40 (1959): 213.

[25]In his article, Ziegler uses Swete's abbreviation (S^{ca}) for the corrector of Sinaiticus (ibid., 217). For Ecclesiastes, this criterion will be broadened to include all of the *O* group.

In addition to these criteria, Ziegler mentions two other relationships which may signal a connection to the LR: (1) Chr agrees with *O* and Old Latin witnesses (La) against *L*, and (2) Chr agrees with *L* and La to preserve a proto-Lucianic reading. If Chr stands in no relation to *L, O*, or La, then Chr may still preserve the LR, especially if it can be determined that *L* has failed to do so. In such cases, however, certainty is unobtainable.[26]

As mentioned in the methodology, each citation has been placed in 1 of 4 groups: (1) Chr agrees with *L* against the CT, (2) Chr agrees with the CT against *L*, (3) Chr disagrees with *L* and the CT, and (4) Chr agrees with a fragmented *L* group against the CT.[27] These 4 groups provide a vantage point from which to apply Ziegler's criteria of analysis.

Chr Agrees with Unified *L* against the CT

Chr reads with *L* against the CT 10 times. Most of these variants are Lucianic—stylistically and grammatically motivated. The places of variation are as follows (List 13):

List 13. Chr = *L* (≠ CT)

1:5 καί 1°] > C 411 *L* 390-601-798^{c} *cII* 342 547 645 Met I.6,2 Ol Chr IX 600 Cos 2,34 4,11 9,12 10,33 Dam Max I 1140 Proc 9,48 Sev 453 Chry V 746 PsMar *Scr* 5 Rav 1,9 Hi Aeth Arm Fa$^{1\,2}$ (sed hab La^{160} Amb *Ps 118* 12,22 Aug *Gen ad litt* 1,10) = Pesch Vulg, contra 𝔐

2:7 βουκολίου] -λιων *L d* Chr IV 599 IX 683 (cf XVI 89 584) Met^{com} II.1,53 AGeo Fa^{1}

2:7 ποιμνίου Ol Syh] -νιων V *L* 443 Chr IV 599 IX 683 (cf XVI 89 584) Met^{com} II.1,53 AGeo Fa^{1}

4:1 παρακαλῶν 1°] pr ο 411 *L C*″ *k* (46^{s}) 161-248^{c} 338 547 728 Antioch 1560 Chr VI 606 Dam Did^{com} 107,25 Met III.26,4 Ol PsChr = Ald Compl: cf (1g)

[26]Ibid., 213-218.

[27]This categorization is similar to chapter three in Brock's analysis of *L* in 1 Samuel (Sebastian P. Brock, *The Recensions of the Septuagint Version of I Samuel* [Turin: Silvio Zamorani, 1996], 181-223).

7:2 ἢ ὅτι πορευθῆναι] pr ε S*(c pr m); παρα το (> V) πορευθηναι *O*$^{(-637)}$ S^{c}; om ὅτι 411 *L*$^{(-125)}$ *C″* 357-754 *k* 338 339 443 539 543 547 549 766^{I} Antioch 1709 Chr III 155 156 VI 487 XIII 334 Cyr IV 364 Dam$^{VV^{W}M^{P}}$ Met$^{lem\ et\ com}$ VI.4,2,20 Ol^{ABΓZH} PsChr Tht II 844 An *Scrip* 1,19 Aug *C D* 17,20 Spec 528,7 Arm Fa$^{1\ 2}$ Sa^{I} La^{160} Syh = 𝔐

7:6 γέλως] pr ο A C *L*$^{(-125)}$ *d k* 248´ 252 260 296´ 311 338 339 443 543 549 613 698 706 795 Ammon Antioch 1724 Bas III 961 Chr II 1055 Dam Met$^{lem\ et\ com}$ VI.8,4,29 VI.9,21 Max II 996 Ol$^{\Delta EIKM}$ Fa^{1} Sa$^{I\ 6}$

8:1 πρόσωπον] pr το S *L* 260 443 795 Chr III 238 IX 508

8:9 ὃ πεποίηται] το (> *L*$^{(-125)}$) πεποιημενον *O*-411 *L*$^{(-125)}$ 542 766 Chr IX 763 Met$^{lem\ et\ com}$ VII.11,8,58

12:13 ἀκούεται 998 *O*$^{-637}$ 359 Hi] ἄκουε rel (Anton 781 973 Chr XVIII 509 Dam GregNa I 780 1245 *Disc* 26,14 Max I 933 II 861 Met$^{lem\ et\ com}$ X.14,3,19 Ol Hi *Pach* 147,23 Aeth Arm [absc Fa^{1}] Fa^{2} Sa$^{I\ II}$) = Pesch

12:13 ὁ ἄνθρωπος B-S-68´ A 998 253 *d* (357^{s}) 252 443 542 543 549 698 766^{II} Ol^{I*}= Ra] om ὁ C *O*$^{-253}$-411 *L C″ k* 248´ 296´ 311 336´ 338 339 359 547 613 645 706 766^{I} 795 3011 Anton 781 973 Chr II 703 III 232 XV 248 XVIII 512 *Jb.Cat* B 33 Dam Max I 933 II 861 Met$^{lem\ et\ com}$ X.14,4,20 I.4,120 Ol^{-I*} PsChr^{com} 67,8 Sa^{I}

The 2 changes from singular to plural in 2:7 establish a peculiar relationship. The list shows typical Lucianic improvements: addition of the article to words modified by an attributive or possessive genitive (7:6 and 8:1 respectively, which also have support from 443), addition of the article to a substantival participle (4:1), and a correction from impossible Greek (7:2).[28] At 7:2 Chr cites the text twice and differently (ἢ ὅτι πορευθῆναι] om ὅτι πορευθῆναι; om ὅτι). There is support from other Antiochian fathers besides Chr for both variants. Omission of a verb in a comparative clause is not unusual. The original LR probably preserved the infinitive, because 1) the *O* group, though it preserves a different variant from *L*, has the infinitive and 2) omission of the infinitive has no Greek manuscript support beyond patristic sources. Agreement with

[28]However, ὅτι plus infinitive may follow a verb of speaking in the Ptolemaic papyri (Edwin Mayser, *Grammtik der griechischen Papyri aus der Ptolemäerzeit*, Band I [Berlin: Walter de Gruyter & Co., 1934], §50).

La[160] in omission of the infinitive does not suggest that the reading is proto-Lucianic, because every Latin witness, including the Vulgate, omits it.[29] Influence from *O* is attested (8:9 and 12:13b). At 8:9 (ὃ πεποίηται] το πεποιημενον) change from a relative clause to an attributive participle is striking and thoroughly Hellenistic.[30] In 12:13, omission of the article may be due to influence from *O*, which affected a large part of the manuscript tradition.[31] Hence, constraint of the Latin language may be operative.

When Chr agrees with *L* against the CT, the variants fall largely within Ziegler's first tier of proofs for the LR: stylistic improvements and agreements with *O*. In addition to these criteria, agreements with other Antiochian fathers are noteworthy.

Chr Agrees with the CT against *L*

There are only 3 citations where Chr agrees with the CT against *L*. These citations are as follows (List 14):

List 14. Chr = CT (≠ *L*)

1:8 οὐκ ἐμπλησθήσεται] ου πλησθησεται B-534´ 998 *d* 336´ 645 Bas III 293 IV 1192 Chr XV 684 Dam$^{M\,M}$; ουκ εμπλησθησονται 125 547

5:11 ὕπνος] pr ο V-411 *L*$^{(-125)}$ 139-147-159-425^{mg}-503-560-798-*cII*$^{-260}$ 298 311 534 547$^{c\ pr\ m}$ 613 645 Anton 1065 Antioch 1805 Dam$^{-M\,M}$ Did^{com} 153,6 Nil 468 Ol PsChr Tht IV 680 (sed hab Chr II 585 III 44 Met V.2,2)

12:13 φύλασσε] φυλαξαι *L C*´$^{-390\ 415\ 425^{*}\ 504\ 540^{*}\ 571^{c}\ 732\ 797}$ 298 534-613^{txt}

[29]Agreement with the HT is probably coincidental even in the Vulgate.

[30]In comparison with classical Greek, arthrous attributive adjectives and participles after anarthrous nouns are more common in the Greek of the Ptolemaic papyri (ibid., §64). See also BDF §412.

[31]Omission of the article before nouns modified by πάς is not improper. The omission may have arisen due to the fact that ἄνθρωπος is a predicate noun (BDF §273).

All of these citations are examples of places where Chr has failed to preserve the recension.[32] 5:11 is noteworthy, because Chr reads against texts which preserve good Greek grammar, three of which are Antiochian (Anton, Antioch, Tht).[33]

Chr Disagrees with the CT and *L*

Chr reads against the CT and *L* 41 times, a considerable number of variations. The origin of these variants is difficult to determine. Many of them are stylistically motivated. However, it is difficult to pronounce them as Lucianic, given that some of them may be free citations. In many cases, certainty is unattainable. There are eleven double citations, many of which agree with the CT. The following lists group the citations according to Ziegler's criteria. Extended texts from the CT have been incorporated where necessary.

List 15. Chr = *O*

1:8 ἀπὸ ἀκροάσεως] του ακουσαι (ακουειν Chr XV 684) *O*$^{-253}$ Chr XV 684 PsVig *Trin* 1,7 Ruf *Ex* 11,6 (sed hab Am *Mort* 7,28 *Tob* 13,44 Eus-G *Ser* 9,13 Ruf *Om S Bas* 6 Hi = Vulg) Aeth = οἱ ο′

2:8 οἰνοχόας (CT: οἰνοχόον καὶ οἰνοχόας)] οινοχοουσας *O* *d*$^{-357}$ 336´ 788* (c pr m) Chr IV 599 IX 683 XVII 123 879 AGeo Arm Fa^{1} Sa^{I} (sed hab Syh)

2:14 om αὐτοῦ 1° (CT: τοῦ σοφοῦ οἱ ὀφθαλμοὶ αὐτοῦ ἐν κεφαλῇ αὐτοῦ) 870 (sed hab 998) *O*$^{-637}$-411 *C*'$^{-299\ 563\ 571}$-425-601 338 534´ 539 543 766^{II} Anast 673 Ath IV 1512 Bas I 384 II 57 537 Chr IX 345 Did^{lem} 48,19 Did^{com} 48,22 Did *Ps* 29,13 64,14 105,6 262,17 301,23 *Ps.CatA* 669a 1222 Dion^{lem} 219 Met$^{lem\ et\ com}$ II.5,2,40 GregNy 357,1^{te} 358,11 360,17 Ol Proc *Isa* 2028 PsGregNy 67,10 Hi AGeo Arm Fa^{1} Sa^{I} (sed hab Syh) = Vulg, contra 𝔐

7:4 καὶ καρδία = 𝔐] οἱ γ′ ※ καὶ ↙ καρδία δέ Syh = οἱ γ′ ; και καρδια δε 252 = οἱ γ′ ; καρδια δε *O*-411 *cII* 534´ Antioch 1709 Chr II 1055 Dam^{KVRM} Met^{PM} VI.7,3 Sa^{I}

[32]The change of tense at 12:13 is typical of Lucian, though confusion of -ε with -αι is possible.

[33]Nouns followed by an attributive genitive often have the article, though Chr uses a dative of possession (BDF §259; for the subtle distinction between a genitive and dative of possession, see BDF §189).

(sed hab Fa[1]); om καί 601-609 106 542 645

In List 15, three variants are concerned with clarity, because they are grammatical (1:8 and 2:14) and lexical (2:8) improvements to the CT. The variant at 1:8 is a grammatical correction away from the Hebrew text. The noun οἰνοχόη 'pitcher' in 2:8 was changed to a feminine participle of the verb οἰνοχοέω.[34] Substitution of a different conjunction in 7:4 is a matter of style. These variants may be hexaplaric corrections in Chr or variants which preserve the LR via *O*.[35]

Places where Chr disagrees with *O* and preserves stylistic and grammatical improvements are in List 16.

List 16. Stylistic and Grammatical Improvements

2:4 οἴκους] οικιας Chr XVI 584 XVII 123 879 (sed hab Chr IV 599 IX 683) Tht I 1883

2:8 om καί γε V Chr IV 599 Pot *Ep Ath*, *Ep subst* 20 Hi Aeth AGeo Fa[1] Sa[I] = Vulg, contra 𝔐

2:14 κεφαλῇ] pr τη 797 337 342-754 336´ 338 788 Ath IV 1512 Bas II 57 Chr IX 345 Did[com] 48,22 GregNy 357,1[ap] PsGregNy 67,10[ap] (sed hab Anast 673 Bas I 384 Did[lem] 48,19 Did *Ps* 29,13 64,14 105,6 262,17 301,23 *Ps.CatA* 669a 1222 Dion[lem] 219 Met[lem et com] II.5,2,40 GregNy 357,1 358,11 360,17 Ol PsGregNy 67) Co

3:7 σιγᾶν] σιγησαι Chr IX 432

3:7 λαλεῖν] λαλησαι 357 (-εισαι) Chr IX 433

4:1 αὐτοῖς 1°] αυτους 637 161[c]-248[mg] Antioch 1560 Chr VI 606 Ol[βH]

5:2 περισπασμοῦ Gra. Ra. = *sollicitudinis* Hi (cf 2[26d] 4[16a]) = 𝔐] πειρασμων 139-147-159-503-522-540-560-798 *k* 336(-μον) 548*[vid](-μον) Chr XVIII 601 Ol *Hiob* 78 Syh; πειρασμος 766; πειρασμου rel (Antioch 1688 Anton 921 Dam Max II 997 Ol[lem et com] Arm Fa[2] Sa[I]; absc Fa[1])

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[34]For a discussion of the difficulties of these words, see Peter J. Gentry, "The Relationship of Aquila and Theodotion to the Old Greek of Ecclesiastes in the Marginal Notes of the Syro-Hexapla," *AS* 2 (2004): 70-71.

[35]Hexaplaric corrections also occur in Chr elsewhere (see Brock, *The Recensions of the Septuagint Version of I Samuel*, 189).

5:3 om τοῦ C 571* Chr IX 248 447 Dam^{R} Eus *Ps* 628 885 Met IV.6,2

5:11 γλυκύς] ηδυς Chr II 585 III 44

5:11 εἰ 1°] ειτε Anton 1065; αν τε Chr II 585 III 44

5:11 ὀλίγον] et πολύ tr Chr II 585

5:11 καὶ εἰ Antioch 1805] ειτε και Anton 1065; αν τε Chr II 585 III

5:11 φάγεται] φαγη Chr II 585 III 44 Did^{com} 153,2

7:2 πορευθῆναι 1°] εισελθειν Bas III 257 Chr XIV 131 (post πένθους tr) XVI 574

7:2 οἶκον 1°] οικιαν Chr XIV 131 XVI 574 (sed hab Chr III 155 156 XI 446 XIII 334)

7:2 οἶκον 2°] οικιαν Chr XIV 131 XVI 574s (sed hab Chr III 155 156 VI 487 XI 446 XIII 334)

7:5 σοφοῦ] σοφων Chr II 1055 Syh

7:6 om τῶν 1° (CT: φωνὴ τῶν ἀκανθῶν) B-68´ 998 *d* 443 Chr II 1055 Dam$^{-M M}$ Max II 996 Fa$^{1\ 2}$ Sa^{I} (non Ald)

7:29 ἐποίησεν] post θεός tr Chr IX 555

7:29 σύν (HT: **את**)] > 411 357 545^{c} 311 336´ Bas III 1045 Chr IX 555 CyrHier 384 409 Dam Did *Ps* 221,5 259,23 *Ps.CatA* 963 Ol^{com} 65,23 Aeth Sa^{I} (sed hab Fa^{2}) Syh

8:1 φωτιεῖ] φωτιζει Chr III 238 Hi *Is* 15,24,43 *Zach* 3,12 (sed hab Hi$^{lem\ et\ com}$ 313,1 314,22) Syh

9:16 σοφία 2°] pr η Anton 889 Antioch 1717 Chr IX 224 XVII 136 Dam

9:16 λόγοι] pr οι B-68´´ 998 (vid) 571^{c} *d* Anton 889 Chr IX 224 Dam Mel *Hom* 303

9:16 εἰσιν ἀκουόμενοι] εισακουομενοι B-68´(ισα- 534) 998 (vid) Chr IX 224 AGeo

12:13 τέλος] περας 637 766 Chr XVIII 509 Met$^{lem\ et\ com}$ X.14,3,18 PsChr^{com} 67,6 = σ′ θ′

List 16 contains many variants which appear Lucianic. As Zielger noted for Sirach, synonyms in Chr may evince the LR.[36] In Ecclesiastes, Chr preserves synonyms

[36]Ziegler, "Hat Lukian den griechischen Sirach rezensiert?" 214.

at 2:4, 5:11, 7:2 (3 variants), and 12:13. Other variants which may be Lucianic are additions of the article to nouns followed by a possessive or attributive genitive (2:14 and 9:16 [2 times]). Omission of the article at 7:6 is normal before attributive genitives which follow anarthrous nouns. Changes in verbs, both modal and in tense, are typical of the LR (5:11, 3:7 [2 times], and 8:1). Two uses of the particle ἄν at 5:11 are typical of the *L* group (cf. 12:14). The variant at 9:16 (εἰσιν ἀκουόμενοι] εισακουομενοι) may not be an error. The preceding clause has a participle in predicate position with no finite verb. The variant brings symmetry. Support from B and 998 confirm the stylized variant. These variants may preserve the LR even though the *L* group has failed to do so.

It seems best, methodologically, to classify differing citations of the same text as free citations, especially where there is little support from Greek manuscripts or where one citation agrees with the CT. List 17 contains variants which are likely due to free citation.

List 17. Possible Free Citations in Chr

2:8 μοι 1°] > 338 Chr IV 599 (sed hab Chr IX 683)

4:3 om τοὺς δύο Chr IV 599 (sed hab Chr XVII 549).

4:12 ταχέως] ταχυ B-68´ 998 V *d*$^{-357}$ 155 336´ 443 Chr IX 385 PsChr: cf 8$_{11b}$; > 357 Antioch 1732 (lib) (sed hab Antioch 1676) Bas I 761 (lib) Chr XV 720 A-SS *Helia* 235 *ter* Amb *Ep* 81,8 *Fuga* 54 *Luc* 7,208 Chrom *s* 4,1 Fil 153,5 Hi *Ep* 76,1 *Marc* 3 *Matth* 3 *Ps hom* 59 Isid *Ex* 52,3 PsHi *Brev* 149 PsMel *P* 10,2,74 *V* 11,38,1 Pac *Ep* 3,27,1 PaulN *Ep* 23,30 Ruf *Ex* 9,3

4:12 ἀπορραγήσεται Chr IX 385] διαρραγησεται Bas I 761 Chr XV 720

7:2 ἀγαθόν 1° Anast 593 Antioch 1709 Bas III 257 Chr III 155 156 VI 487 XI 446 XIII 334 XVI 574 Max II 881 Tht II 844] κρειττον Chr XIV 131

7:2 ἢ ὅτι πορευθῆναι] om ὅτι πορευθῆναι Anast 593 Chr XI 446 XIV 131 XVI 574s Max II 881

7:2 πότου] γελωτος Chr III 155 XI 446 XIII 334 XIV 131 XVI 574s Tht II 844 (sed hab Chr III 156 VI 487)

8:1 αὐτοῦ 1°] > A Chr III 238 (sed hab Chr IX 508)

Many of the citations, especially 4:12 (2 times) and 7:2 (πότου] γελωτος), appear to preserve Lucianic variants, but it is not likely. The fact that they are classified as free citations does not condemn them as worthless. List 17 exists for methodological clarity, given that double citations, especially when one citation agrees with the CT, show that Chr may be aware of what the correct reading should be. It is noteworthy that Chr never preserves a variant in agreement with the entire *L* group while also citing the CT elsewhere (see List 13).

List 18 (below) contains readings which cannot be classified with Ziegler's criteria.

List 18. Miscellaneous

1:9 καί 1°] > 752 Chr III 86 La^{160} Aeth^{te} Sa$^{I\,1}$ (sed hab Hi Sa$^{II\,5}$ Did *Hiob* 57,7 Eus VIII 2,22 GregNy 294,19 Max I 613 II 1412 Or I 282,6 Aug *C D* 12,14 Cass *Co* 8,21 PsMar *Scr* 3 (*autem*) Ruf *Or princ* 1,4,5 3,5,3) = Vulg

2:7 πολλή] πολλων 125; πολλης 261-545; > S* 998 543 Chr IV 599

9:16 ἐξουδενωμένη] εξουθενημενη *C*′$^{-390\,425}$ Anton 889 Chr IX 224 XVII 136 Dam$^{Ant.Mi}$ Epiph III 170 Met IX.1,9s Mel *Hom* 303 (sed hab Antioch 1717 Dam$^{-V^{WEOV}V^{Mi}Ant.^{AMi}}$ Ol PsChr)

10:4 μεγάλας] -λης 125 698; μγλ 261> Chr XV 790

Only 1:9 is peculiar. Agreement with La^{160} may suggest a proto-Lucianic reading. The character of the variant, an omitted conjunction, and the difficulties associated with determining the affiliations of La^{160} do not permit certainty. The variant at 9:16 is an allomorph of the CT.[37]

[37]LSJ, s.v. "ἐξουθενέω."

Chr Agrees with a Divided *L* Group

When *L* is divided (i.e. at least one manuscript of the *L* group fails to read along with the majority of its manuscripts, excluding manuscripts that fail to preserve text), the attestation of Chr is as follows (List 19):

List 19. Chr = *L* Minus at Least One Manuscript

2:8 μοι 1°] με 125 548*^{vid}; > 338 Chr IV 599 (sed hab Chr IX 683)

2:8 οἰνοχόον] οινοχοους A S^{c} *O*-411 *L*$^{-125}$ 574-798^{c}-*cII*-752^{c} *k* $^{(-631)}$ *d*$^{-357}$ 296´ 311 336´ 443 547 613 645 698 705 706 766^{II} 795 Did^{lem} 40,25 41,18 Did^{com} 42,3 Met II.1,12 GregNy 347,6 Chr IV 599 IX 683 XVII 123 879 PsAug *SermCai* 94,2 Ruf *Cant* 94,25 La$^{94\ 95}$ Hi AGeo Arm Fa^{1} Sa^{I} (sed hab Syh), contra 𝔐; οινοχοω 125

4:1 γινομένας (γειν. S^{c} V) B S^{c} C (γι[) *O*-411^{vid} *L*$^{-125\ 130}$ 157-299-563-571*-609-797-*cII d k* (46^{s}) 155 248´ 252 296´ 311 338 339 542 543 547 549 698 728 766 Chr VI 606 Dam Met III.26,3 Ol^{-A}] γενομενας rel (Antioch 1560; absc Did 107,13)

4:11 om καί γε 261 Chr IX 385

5:11 τοῦ δούλου] τω δουλω 261 Antioch 1805 Chr II 585 III 44 Tht IV 680te = Pesch

7:5 τό] του 998 V 261 390-601 248´ 336´ 543 645 698 Ol^{ΓH} AGeo (sed hab Antioch 1681 Chr II 1055 Did 202,1)

The evidence in List 19 shows that when *L* is divided Chr agrees most often with MS 261. This fact is true for cases where Chr agrees with the CT (2:8, 4:1) and for cases where there is no agreement with the CT (2:8, 4:11, 5:11). The one exception is 7:5. The variant at 5:11 has the support of three Antiochian fathers, MS 261, and the Peshitta—a peculiar collection of witnesses![38]

[38]Brock gives 3 possible explanations for agreements between the Peshitta and *L*: (1) dependence of the Peshitta on *L*, (2) revision of the Peshitta based on *L*, and (3) Lucian or a later *L*-revisor made sporadic use of the Peshitta. In the first explanation, the Peshitta would be a witness to proto-Lucianic readings. Brock believes that the evidence in his corpus, 1 Samuel, supports the third explanation as most likely, though not conclusively (Brock, *The Recensions of the Septuagint Version of I Samuel*, 205-06).

Conclusion

The evidence shows that Chr preserves Lucianic readings. The 41 places where Chr reads against the CT and *L* probably include Lucianic variants which *L* has failed to preserve. The impression from the evidence is that *L* does not preserve the LR as well as Chr does. This fact is not surprising.

Theodoret

Tht cites Ecclesiastes 8 times. Two citations agree with both the CT and *L*.[39] There are no agreements with the CT against *L*. Tht reads with the *L* group against the CT twice, and preserves no agreements with the *O* group against the CT. Four of the 6 variants in Tht have support from Chr.

Tht Agrees with Unified *L* against the CT

List 20. Tht = *L* (≠ CT)

5:11 ὕπνος (CT: ὕπνος τοῦ δούλου)] pr ο V-411 *L*$^{(-125)}$ 139-147-159-425^{mg}-503-560-798-*cII*$^{-260}$ 298 311 534 547$^{c\ pr\ m}$ 613 645 Anton 1065 Antioch 1805 Dam^{-M} ^{M} Did^{com} 153,6 Nil 468 Ol PsChr Tht IV 680 (sed hab Chr II 585 III 44 Met V.2,2)

7:2 ᾗ ὅτι πορευθῆναι] pr ε S*(c pr m); παρα το (> V) πορευθηναι *O*$^{(-637)}$ S^{c}; om ὅτι 411 *L*$^{(-125)}$ *C″* 357-754 *k* 338 339 443 539 543 547 549 766^{I} Antioch 1709 Chr III 155 156 VI 487 XIII 334 Cyr IV 364 Dam^{VV} ^{W} ^{M} ^{P} Met$^{lem\ et\ com}$ VI.4,2,20 Ol^{ABΓZH} PsChr Tht II 844 An *Scrip* 1,19 Aug *C D* 17,20 Spec 528,7 Arm Fa$^{1\ 2}$ Sa^{I} La^{160} Syh = 𝔐

At 5:1, Chr may have resisted adding the article, because it, like Antioch and Tht, changes the following genitive to the dative case. The syntax, however, is similar to use of the genitive, which probably warranted addition of the article. Tht likely preserves the LR in both variants. What was said about 7:2 and Chr applies here as well: the Latin witnesses are not likely to preserve a proto-Lucianic reading because of the constraint of

[39]Places where Tht agrees with both the CT and a unified *L* group have been excluded from analysis. The places of variation are 1:2 (ματαιότης 2° — ματαιότης 3°) and 7:2 (ἀγαθόν 1°).

the Latin language. The omission of ὅτι is a correction away from poor Greek.

Tht Disagrees with the CT and *L*

List 21. Stylistic and Grammatical Improvements

2:4 οἴκους] οικιας Chr XVI 584 XVII 123 879 (sed hab Chr IV 599 IX 683) Tht I 1883

2:11 τά Chr I 46 IX 683 695 (CT: τὰ πάντα)] > 159-390 645 Tht I 1883

The nouns οἶκος and οἰκία are synonyms, and the variant is Lucianic. Omission of the article in 2:11 is a matter of preference. There is only a subtle distinction between the variant and the CT.[40] The variant is not likely Lucianic. One other disagreement with CT and *L* is 7:2 (πότου] γελωτος Chr III 155 XI 446 XIII 334 XIV 131 XVI 574s Isid 1241 PsChr^{com} 74,51 Tht II 844 [sed hab Chr III 156 VI 487]). It was classified as a possible free citation in Chr. Whether Chr and Tht had a text which read γέλως or πότος is not certain.

Tht Agrees with a Divided *L* Group

The variant at 5:11 (τοῦ δούλου] τω δουλω 261 Antioch 1805 Chr II 585 III 44 Tht IV 680te = Pesch) is certainly Lucianic, though exactly how so remains to be determined because of attestation in the Peshitta.[41]

Conclusion

The evidence for the LR in Tht is meagre because of the paucity of citations. Nonetheless, 3, maybe 4, of the 6 variants likely preserve the LR.

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[40]Edwin Mayser, *Grammtik der griechischen Papyri aus der Ptolemäerzeit*, Band II.2 (Berlin: Walter de Gruyter & Co., 1934), §101.

[41]See the analysis under List 13.

Antiochus Monachus

Few Analyses of Antioch exist. His works are rarely consulted when assessing the LR for other books of the LXX. This fact is understandable because of how freely he cites texts. It may seem that such citations would evince the LR. The citations, however, appear to be too free to warrant definite conclusions except in places where there are significant variants which agree with other Lucianic witnesses. Hence the method of analysis adopted for this discussion is to place greater weight on variants which Antioch shares with other Greek witnesses than to suspect that Antioch preserves the LR against other Lucianic witnesses, though the latter is a possibility.[42]

Antioch Agrees with Unified *L* against the CT

List 22 shows places where Antioch agrees with the *L* group against the CT. When Antioch agrees with Lucianic witnesses against the CT, it is more likely to preserve the LR than when it preserves unique variants.

List 22. Antioch = *L* (≠ CT)

1:13 οὐρανόν] ηλιον S^{c} *O L C´*$^{–571c\ 798c}$ 161^{mg}-248^{mg}-252 339 443 543 547 549 Antioch 1469 GregNy 301,4 Ol Proc 11,104 (sed hab Met I.14,5,56 GregNy 299,24 300,3 300,13 La$^{94\ 95}$ Aeth^{ap} AGeo Arm Fa^{1} Sa$^{I\ 5}$ Syh; absc Fa^{2}) Hi = Pesch Tar Vulg, contra 𝔐

1:18 προσθήσει Syh Dam^{C} GregNy 309,16 Ol^{ΔIK}] προστιθησιν (-θη[… 770) 637-411 *L* 299-797 *cII k* 336´ 338 443 542 547 613 766^{I} 770 Antioch 1712 Ath IV 1501 Dam$^{–CT}$ Dion Met I.19,4 GregNy 309,17^{ap} GregNa I 481 Ol$^{–ΔIK}$

4:1 παρακαλῶν 1°] pr ο 411 *L C´´ k* (46^{s}) 161-248^{c} 338 547 728 Antioch 1560 Chr VI 606 Dam Did^{com} 107,25 Met III.26,4 Ol PsChr = Ald Compl

5:2 περισπασμοῦ Gra. Ra. = *sollicitudinis* Hi (cf 2$_{26d}$ 4$_{16a}$) = 𝔐] πειρασμων 139-147-159-503-522-540-560-798 *k* 336(-μον) 548*^{vid}(-μον) Chr XVIII 601 Ol *Hiob* 78 Syh; πειρασμος 766; πειρασμου rel (Antioch 1688 Anton 921 Dam Max II 997 Ol$^{lem\ et\ com}$ Arm Fa^{2} Sa^{I}; absc Fa^{1})

[42]Places where Antioch and *L* agree with each other and with the CT have been omitted from the analysis.

5:5 χειρῶν σου] pr των V-411 *L*$^{(-125)}$ *C*$''^{-157\ 260}$ *d*$^{-254'}$ 68´ 155 248´ 296´ 311 336´ 443 542 547 549 706 Antioch 1688 Ol$^{-\Gamma EZ}$ PsChr (sed hab Dam Met$^{lem\ et\ com}$ IV.8,5,48 Ol$^{\Gamma EZ}$ = Compl Sixt Gra Ra)

5:11 ὕπνος] pr ο V-411 *L*$^{(-125)}$ 139-147-159-425^{mg}-503-560-798-*cII*$^{-260}$ 298 311 534 547$^{c\ pr\ m}$ 613 645 Anton 1065 Antioch 1805 Dam$^{-M^M}$ Did^{com} 153,6 Nil 468 Ol PsChr Tht IV 680 (sed hab Chr II 585 III 44 Met V.2,2)

7:2 ἢ ὅτι πορευθῆναι] om ὅτι 411 *L*$^{(-125)}$ *C*$''$ 357-754 *k* 338 339 443 539 543 547 549 766^{I} Antioch 1709 Chr III 155 156 VI 487 XIII 334 Cyr IV 364 Dam$^{VV^W M^P}$ Met$^{lem\ et\ com}$ VI.4,2,20 Ol$^{AB\Gamma ZH}$ PsChr Tht II 844 An *Scrip* 1,19 Aug *C D* 17,20 Spec 528,7 Arm Fa$^{1\ 2}$ Sa^{I} La^{160} Syh = 𝔐

7:6 γέλως] pr ο A C *L*$^{(-125)}$ *d k* 248´ 252 260 296´ 311 338 339 443 543 549 613 698 706 795 Ammon Antioch 1724 Bas III 961 Chr II 1055 Dam Met$^{lem\ et\ com}$ VI.8,4,29 VI.9,21 Max II 996 Ol$^{\Delta EIKM}$ Fa^{1} Sa$^{I\ 6}$

7:17 πολύ] πολλα *L* 728 Antioch 1553

9:8 ἱμάτιά] pr τα C S *O*-411 *L cII d k* 296´ 311 339^{mg} 359 542 543 613 645 698 706 766 795 Antioch 1713 Bas II 453 CyrHier 4,8 Dam Did *Za* 396 Met VIII.6,4 Max II 380 (lib) Ol$^{AB\Gamma ZH}$ Or X 650,26 Proc *Isa* 1956 Soz 349,6 (sed hab Cyr I 944 Ol$^{\Delta EIKM}$)

9:11 χάρις] pr η *L C*´ 543 549 613 766^{I} Antioch 1740 Dam^{R} Syn 349 = Ald

10:8 ἐν αὐτῷ] εις αυτον B-68´998 637-411 *L C*´$^{-609}$-371 *d k* Antioch 1588 Dam Did^{com} 306,21 PsChr Hi (absc Fa^{1}): ex Prov 26$_{27a}$ Sir 27$_{26a}$

10:8 ἐν αὐτῷ] post ἐμπεσεῖται tr *O*$^{-V}$-411 *L* 443 Antioch 1588 PsChr Or *Matth* 222

11:9 ἐν κρίσει] εις κρισιν *L C*´ 161-248^{c} 359 Antioch 1485 Anton 960 1057 1208 Dam$^{-M^P}$ Did^{com} 337,1.4.7 (sed hab Did^{lem} 336,24) Max II 968 Met 334,4 Ol^{A} Amb *Exh virg* 10,69 Spec 474,2 Hi$^{lem\ et\ com}$ 349,158 351,70 (sed hab Hi *Pach* 144,13) Arab Fa$^{1\ 2}$ Sa$^{I\ II}$ CPA Syh = Ald

Nearly every variant is typical of the LR. The substitution at 7:17 and a peculiar addition of the article at 9:11 show how closely Antioch reads with *L*.[43] The omission at 7:2 has been analyzed in Chapter 2 and in the section on Chr. It is Lucianic. There are additions of the article to nouns which govern a possessive or attribute genitive

[43]See chapter 2 for a discusson of the variant at 9:11.

(5:5, 5:11, 9:8). List 22 contains variants which are not likely the result of coincidental agreement. This fact is true in cases where Antioch agrees with both *L* and *O* because of the *L* group's close relationship to *O*.

Antioch Agrees with the CT against *L*

List 23 contains citations where Antioch agrees with the CT against *L*. In a book like the Greek Ecclesiastes where formal equivalence is extreme, agreement with the CT often means that a witness does not preserve the LR.

List 23. Antioch = CT (≠ *L*)

5:3 καθώς B-534 998 Antioch 1760 PsChr] και ως 68; εαν Cass *Co* 9,12 (litt gr) Cyr I 973 1040 Eus *Ps* 628 885: cf Deut 23$^{21(22)}$; καθως εαν *O*-411 539; καθ' ὃ ἄν Dam; καθως αν rel (Arm) = Ra

7:6 ὡς B-S-68″ 998 *C*′ 357 296′ 311 338 443 645 706 795 Ammon Antioch 1724 Bas III 961 Dam (ωσπερ Dam$^{KVRMH^cTL^aA^V}$ Max II 996) Amb *Exh virg* 11,76 BenA *Conc* 1126 Eugip *Reg* 28,74 Spec 557,8 (*et sicut* Reg *Mag* 179,183) Fa^{1} Sa$^{I\,6}$] pr ὅτι (sub ※ Syh) rel (Did Met$^{lem\ et\ com}$ VI.8,3,28 PsChr Hi Arab Arm Syh = Ra 𝔐 Pesch^{mss} Vulg)

7:21 μὴ θῇς] μη θεις *L*$^{-106\ 130}$ 795 Ol^{Z}; μη δως (δος Met^{lem}) S *O*-411 *C*′$^{-571^c}$ 542 645 766 Did$^{lem\ et\ com}$ 222,19 222,27 225,5 225,6 Met$^{lem\ et\ com}$ VII.2,3,19,29 (sed hab Anton 1064 Antioch 1536 PsChr) Hi Sa^{I} (sed hab Fa$^{1\ 2\ 3}$) CPA Syh = 𝔐

7:26 πικρότερον] πικροτέραν C 411 *L* *C*″$^{-797}$ *k* 248′ 296′ 311 339 443 542 547 698 706 766 795 Dam$^{V^W}$ Met$^{lem\ et\ com}$ VII.4,5,51 Ol (sed hab Anast 628 684 Antioch 1485 Dam$^{-V^{WEOVMi}}$ Did 227,1 PsChr)

9:11 ἄρτος B-68 998 *O*$^{-V}$ *d* 728 766 Antioch 1740 PsChr = Ra 𝔐] pr o rel (Dam Did 281,26 283,10 Met VIII.9,4 Ol Syn 349; absc Fa^{1})

10:12 καταποντίσουσιν S A *O*-411 (-τη-) 252 260 359 443 (-σι) 543 (-τη-) 549 645 728 (-τη-) 766 Antioch 1541 Did^{com} 79,5] -τιοῦσιν rel (Anton 800 Dam$^{-VRM^{PM}H^aT}$ (-τιζουσιν Dam$^{VRM^{PM}H^aT}$ Hi^{com} 339,213) Did^{lem} 305,2 306,2 *Ps.CatA* 554 Met IX.12,3 Ol Arm)

Antioch agrees with the CT and with the *O* group in 3 of the 6 variants. Antioch, of course, does not preserve the LR in any of the readings above.

Antioch Disagrees with the CT and *L*

Disagreements with the CT and *L* include variants which agree with other Greek witnesses and text groups—most notably *O*—and variants which are unique. The latter are difficult to assess, because many of them may be free citations. Hence, conclusions drawn from unique variants will be tempered.

List 24 shows places where Antioch agrees with *O* but disagrees with the CT and *L*. The *L* group does not necessarily agree with the CT in such cases.

List 24. Antioch = *O*

4:1 σὺν πάσας τὰς συκοφαντίας A 415-540-732-*cI*$^{-609}$ 754 155 336´ 443 543 645 698 PsChr Aeth Gra. Ra.] …]πασας τας σ. Did 107,13; συν τας σ. 547 Ol^{ABΓΔEZHIM}; σου πασας τας σ. Dam; τας σ. Ol^{N}; πασας τας σ. S *O* 390 *k* (46^{s}) 338 539 Antioch 1560 Syh; συμπασας τας σ. rel

5:12 αὐτοῦ 2°] αυτω B-68 *O*$^{-637}$ 539 543 Antioch 1468 Bas II 300 Met V.3,3 Fa^{2} Sa$^{I\,6}$ (absc 998 Fa^{1})

7:4 καὶ καρδία = 𝔐] καρδια δε *O*-411 *cII* 534´ Antioch 1709 Chr II 1055 Dam$^{KVRM^{PM}T}$ Met VI.7,3 Sa^{I} (sed hab Fa^{1})

7:16 ἐκπλαγῇς] εκκλινης *O* (-κλεινης V) Antioch 1576 Sa$^{I\,3}$ (sed hab Fa^{2})

9:8 κεφαλήν A B C 637 (pr την) *k* 130 68 252 296´ (pr την 548) 311 336 543 549 613 766^{I} (pr την) 795 = Ra] κεφαλης S *O*$^{-637}$-411 *C*´'$^{-609}$ (pr τη 522*; c pr m) *d* (pr της 254´) 155 248´ 338 339 359 534 542 547 645 698^{c} 728 Antioch 1713 (pr της) CyrHier 4,8 (pr της) Did^{com} 273,19s (pr της) Ol^{AΓZΔEIKM}

10:18 om ἡ 2° *O*$^{-V}$ 254´ 338 Antioch 1548 Dam GregNy 110te PsChr

The lexemic change at 7:16 is the most significant agreement of the 6 variants. It establishes a relationship between the 2 witnesses. The relationship, however, is not strong. The fact that there are few agreements between Antioch and the *O* group in the Greek Ecclesiastes suggests that the citations are especially free. If the case were otherwise, then there would be more agreements with either the CT or the *O* group. As mentioned in the analysis of Chr, the substitution of δέ for καί at 7:4 may be either a late

hexaplaric correction or a Lucianic reading with a base text like *O*.

As mentioned above, determining whether Antioch does or does not preserve a free citation is difficult. Nonetheless, improvements which are not affiliated with *L* or *O* and which are not likely to be free citations are presented in List 25.

List 25. Stylistic and Grammatical Improvements

1:18 προστιθείς] προσθεις S 998 645 705 752 Antioch 1712 Ath IV 1501 GregNy 309,16^{ap} (sed hab Dam GregNa I 481)

3:1 ὑπὸ τὸν οὐρανόν] > 390 Antioch 1712 Bas III 424 Dam^{R}

3:10 σύν] παντα 161^{mg}-248^{mg} Antioch 1713 (sed hab Compl)

3:20 εἰς 2°] επι 336´ Antioch 1472 Dam$^{L^a}$

4:1 εἶδον] ιδον A C 998 V 157* 357 336 539 548 706 Antioch 1560 Met III.26,2 Ol^{EZ} = Gra

4:1 δάκρυον] δακρυα Hi Antioch 1560 = Vulg = σ′

4:1 αὐτοῖς 1°] αυτους 637 161^{c}-248^{mg} Antioch 1560 Chr VI 606 Ol^{BH}

4:9 ἀγαθός] > 342-754 Antioch 1676 Dam^{M}^{M}

4:10 αὐτῷ] > 637 *cII*$^{-260}$ *d* Anton 1108 Antioch 1676 Bas III 929 1228 Clim 1101 (lib) Dam GregNy VIII,I 337,2 Ol$^{-\Gamma(\Delta)Z}$ PsChr Hi AGeo (sed hab Did$^{lem\ et\ com}$ 124,11.14 Sa$^{I\ II}$ Syh) = Vulg

4:10 ὅταν] εαν 336´ Antioch 1676 AGeo

5:3 τῷ θεῷ] τω κυριω V *cII* Antioch 1760 Cass *Co* 9,12 (litt gr) Cyr I 973 1040 Dam^{R} Fulg *Ep* 1,11 Hi *Pach* Spec 556,9 (sed hab Cyp *Quir* 3,30): cf Deut 23$^{21(22)}$

5:4 om σε 1° *k* 338 Antioch 1760 Constit III 1,3 IV 14,1 Cyr I 973 Dam$^{V^{Mi}}$ Eus *Ps* 628 885 Ol$^{\Delta IKM}$ Or II 307 Theog XX 525 AGeo omnes lat. praeter (sed hab Chrys IX 597 Cyr I 1040 Cyr VII 176 (τισιν) Dam$^{-V^{Mi}}$ Ol^{-IK})

5:5 τοῦ 1°] > V 547 Antioch 1688 Dam Ol^{B}

5:9 Ἀγαπῶν] pr ο 415-504 *cII*$^{-260}$ 754 *k* Antioch 1460 Bas II 213 Dam Did^{com} 147,8 AGeo (sed hab Cyr VII 989 Did^{lem} 147,4 Met V.1,2)

5:12 ἀρρωστία] + δεινη 766 Antioch 1465 Bas III 300 Amb *Cain* I 5,21 *Nab* 5,25 *Ps* 1,28,3 (*malus*) Hi (*pessimus*) (sed hab *calamitas* Spec 392,9) = 𝔐 Pesch Vulg: cf 5_{15a} 6_{2g}

5:16 θυμῷ] pr εν 390 547 698 706 Antioch 1468 Dam$^{-V^{W}M^{PM}}$ Met^{lem} V.3,11 Ol^{com}(lib) Hi Sa$^{I\,II}$ Syh

6:2 om τοῦ A Antioch 1805 Did 168,17

6:8 ὁ] > 299-560*-798 795 (sed hab 542$^{sup\ lin}$) Antioch 1805 Met^{lem} V.6,5 (sed hab Met^{com} V.6,42)

7:7 τὴν καρδίαν εὐτονίας] τ. κ. ευγενειας B-68´ (-νιας 534) C (-νιας) 998 *C´*$^{-299\ 563\ 571*}$ (-νιας 798) Antioch 1560 Fa^{1} Sa$^{I\,II\,2\,6}$ (sed hab Dam Met$^{lem\ et\ com}$ VI.9,3,14 Fa^{2} Sa^{3} Syh) = Compl

7:9 τοῦ] > V 296´ 311 706 795 Anton 1172 Antioch 1508 Dam Ol^{BH}

7:9 ἀναπαύσεται] αναπαυεται *cII*-260^{c} 296´ Antioch 1508 Dam$^{I\nu M^{P}M^{V}}$ Did 205,27 206,21 Met$^{lem\ et\ com}$ VI.12,4,13 Ol$^{lemAZ\ et\ com\Delta IKM}$ Amb *Exh virg* 11,77 An *Scrip* 1,28 Aug *Spe* 8 BrevGoth 539 Caes *Serm* 156,6 Cass *Co* 16,27,4 *Inst* 8,1,2 Ferreol 3,9 PsCaes *Virg* 1162 SedScot *Misc* 13,9,7 Spec 603,5 Ta *Ecl* 14 *Sent* 4,16 Hi$^{lem\ et\ com}$ 303,116^{te} 303,124 (sed hab *requiescet* Hi^{lem} 303,116^{ap} La^{160}) Fa^{1} Sa^{3} = Vulg

7:21 ἀσεβεῖς] pr οι *d* Antioch 1536 Fa$^{1\,2\,3}$ Sa^{I}

7:26 θηρεύματα] θηρευμα B-S*-68´ C 998 637 299-563-571*-157-609-797- *cII*$^{-260^{c}}$ *d k* 336´ 795 Anast 628 684 Antioch 1485 Constit I 8,20 Cyr I 516 III 121 X 153 Did^{com} 227,18 227,26 230,7 (sed hab Did$^{lem\ et\ com}$ 227,1 231,6 231,15 Met VII.5,2) Ol^{BH} PsChr Theog VI 157 Hi$^{lem\ et\ com}$ 311,371 311,387 Arm Sa^{I} (sed hab Fa^{2}) Syh = Vulg

7:26 σαγῆναι] (η 336´) σαγηνη 299-609 (-γινη)-*cII d k* 336´ (-γινη 728) 543 (-γινη) 549 Anast 628 684 Antioch 1485 Constit I 8,20 Cyr I 516 X 153 Theog VI 157 Hi Arm Fa^{2} Sa^{I}

8:16 τὸν πεποιημένον] των πεποιημενων 609 (-νον) Antioch 1472

9:11 εἶδον] ιδον B-68 A C 998 V 157 336´ 542 Antioch 1740 Met VIII.9,2 Ol$^{\Gamma EZ}$ (sed hab = Ald Sixt) = Gra

9:11 τοῖς σοφοῖς] τω σοφω B-68´ (το σ. 534) 998 *C´* 161^{mg} 336´ 542 766 Antioch 1740 Met VIII.9,4 PsChr Syn 348 Tyc *Reg* 7 Sa^{II}

9:11 καί γε 2°] om γε 2° B-68´´ 998 V *d* 542 Antioch 1740 PsChr Aeth Fa^{1} Sa^{II} Syh

9:11 om γε 3° 998 Antioch 1740 Aeth Sa^{II}

9:12 κακῷ] > C (|) Antioch 1713 Dam^{VEOVMi} Ol^{I*M}

10:8 ἐμπεσεῖται] + καὶ ὁ κυλίων λίθον ἐφ᾽ ἑαυτὸν (εαυτω 698) κυλίει (κυλισει Antioch) A 698 Antioch 1588: ex Prov 26,$_{27b}$

10:13 λόγων] > 248´ Antioch 1541

10:18 στάξει] σταζει C 390-415 Antioch 1548 Dam$^{IvA^{A}Ant^{M}}$ (sed hab Dam^{R}) Did^{com} 310,21 (Did^{lem} deest) GregNy VI 110^{ap}

10:20 σὺν τὴν φωνήν = Ra] την φωνην S* *O*$^{–V}$ 645 Did^{lem2} 315,9 Hi$^{lem\ et\ com}$ 343,351 343,357 (*vocem*); σου την φωνην B-68´ 998 *d* 336´ Antioch 1537 Ath I 600; την φωνην σου rel (Did$^{lem1\ et\ com}$ 313,11 315,12 Arm) = Gra Vulg

11:9 καρδίας σου 357 542 Dam$^{L^{c}}$ Hi$^{lem\ et\ com}$ 348,156 351,68 = Vulg] ἀμώμων ἡ καρδία σου 539; (+ σου AGeo Sa$^{I\ II}$) ἄμωμος B-68´ 998 336´ Antioch 1485 (ἀμώμως) Did 333,4s 335,26s PsChr AGeo Fa$^{1\ 2}$ Sa$^{I\ II}$; ἄμωμοις 766; > σου 338*; + ἄμεμπτος Dam$^{M^{P}}$; + ἄμωμα 613; + ἀμώμως 254´; + (∽ Syh) ἄμωμος rel (Anton 960 1057 1208 Dam$^{–L^{c}M^{P}}$ Max II 968 Met 334,2 Ol Amb *Exh virg* 10,69 Spec 473,15 Hi *Pach* 144,13 Aeth Arab Arm CPA Syh Ald Sixt)

11:9 ὅτι] post τούτοις tr 547 613 Antioch 1485 Ol^{ABΓZH}

11:10 θυμόν] παροργισμον 253 Antioch 1505

12:1 ἡμέραις] ημερα 260 336´ 359 601* (c pr m) Antioch 1505 Did^{com} 338,17 Hi$^{lem\ et\ com}$ 349,1 351,91 356,254 (sed hab Hi *Pach* 144,13 Spec 474,4)

The lexemic change at 5:3 (τῷ θεῷ] τω κυριω V *cII* Antioch 1760) is likely a reliance on V—a witness that consistently prefers κύριος to θεός (cf. 8:12 τὸν θεόν] τον κυριον V *L*$^{(–125)}$ alii). Another synonym, which is supported by a witness from the *O* group, is at 11:10 (θυμόν] παροργισμον 253 Antioch 1505). One variant is peculiar (4:1 δάκρυον] δακρυα Hi Antioch 1560 = Vulg = σ′) because of the collection of witnesses. The LR and Jerome's editorial work to the text of the Old Latin (Hi) are well known for preserving readings from Symmachus.[44] In the same verse, Antioch agrees

[44]For evidence of how Jerome corrected the Old Latin by using readings from Symmachus, see Peter J. Gentry, "The Role of the 'Three' in the Text History of the Septuagint: II. Aspects of Interdependence of the Old Greek and the Three in Ecclesiastes," *AS* 4, no. 2 (2006): 157.

with a witness from the *O* group and Chr (4:1 αὐτοῖς 1°] αυτους 637 161^{c}-248^{mg} Antioch 1560 Chr VI 606 Ol$^{\beta H}$). The variant is more acceptable grammatically, because the verb παρακαλέω frequently takes an object in the accusative case.

Variants which are accompanied by a member of the *O* group or one of the three Jewish revisors, especially Symmachus, are more likely to preserve the LR than other variants. The fact that List 25 includes stylisitc and grammatical improvements does not necessarily imply that Antioch has preserves the LR, especially when Antioch agrees with witnesses that are known for stylistic improvements and have no connection with the LR. Hence, polygenesis may be operative. For example, Antioch often agrees with 998 or B-68´ (cf., 9:11 τοῖς σοφοῖς] τω σοφω B-68´ 998 *C´* 161^{mg} 336´ 542 766 Antioch 1740).

The following variants are assigned to List 26, because they preserve the CT and a variant of the CT for the same reading, are uniqe to Antioch, or are found in citations which include many other changes to a verse from the Greek Ecclesiastes. Inclusion in the list means that the variants pose significant methodological problems for evaluating whether they preserve the LR or not.

List 26. Possible Free Citations in Antioch

2:11 ἐπέβλεψα] επεστρεψα 357 Sa$^{I\,II}$ (sed hab Hi Fa^{1} Antioch 1469) = Vulg

2:26 αὐτοῦ] του ανθρωπου Antioch 1472

4:9 αὐτοῖς] + ο Anton 1108 Antioch 1676 Dam$^{-IvA\,VA}$

4:9 ἐν μόχθῳ αὐτῶν] > Antioch 1676 Dam$^{A\,VA}$

4:11 καί 2°] + γε Antioch 1437

4:12 σπαρτίον] σχοινιον Antioch 1732 Dam^{R}

4:12 ταχέως] > 357 Antioch 1732 (lib) (sed hab Antioch 1676) Bas I 761 (lib) Chr XV 720 A-SS *Helia* 235 *ter* Amb *Ep* 81,8 *Fuga* 54 *Luc* 7,208 Chrom *s* 4,1 Fil 153,5 Hi *Ep* 76,1 *Marc* 3 *Matth* 3 *Ps hom* 59 Isid *Ex* 52,3 PsHi *Brev* 149 PsMel *P* 10,2,74 *V* 11,38,1

Pac *Ep* 3,27,1 PaulN *Ep* 23,30 Ruf *Ex* 9,3

5:4 τό 2°] > Antioch 1760 Constit III 1,3 (sed hab Constit IV 14,1) Cyr I 1040 VII 176 (sed hab Cyr I 973) Theog XX 525 (sed hab Dam$^{-V^{Mi}}$ Eus *Ps* 628 885 Met$^{lem\ et\ com}$ IV.7,2,23 Ol Or II 307)

5:12 τῷ] το *k* (46^{s}) 260 645 728 766$^{I^{c}}$ Antioch 1468 (sed hab Antioch 1805) Dam$^{I^{vAnt.Ge}}$

5:15 ᾗ μοχθεῖ] και ο μοχθος αυτου (αυτων Antioch 1468) 698 Antioch 1468 1805 et post (16b) χόλῳ tr

5:16 om ἐν 2° V 563-571 336´ 338 766^{II} Antioch 1805 Dam$^{M^{M}}$ Did^{com} 160,12 Met^{com} V.3,100 Ol^{AM} Amb *Nab* 6,28 *Ps* 1,28,4 (sed hab Antioch 1468 Did^{lem} 158,3 160,4 Met^{lem} V.3,11 Co Syh) Arab = Ra

7:4 ἐν οἴκῳ] εις οικον Antioch 1709

7:7 ὅτι] > Antioch 1560 Dam Hi AGeo Arm^{te} = Vulg, contra 𝔐

11:8 μνησθήσεται] μνησθητε Antioch 1609 Ol^{E}

Antioch Agrees with a Divided *L* Group

List 28 shows places where Anitoch agrees with *L* against one or more witnesses in the group.

List 28. Antioch = *L* Minus at Least One Manuscript

4:1 γινομένας (γειν. S^{c} V) B S^{c} C (γι[) *O*-411^{vid} *L*$^{-125\ 130}$ 157-299-563-571*-609-797-*cII d k* (46^{s}) 155 248´ 252 296´ 311 338 339 542 543 547 549 698 728 766 Chr VI 606 Dam Met III.26,3 Ol^{-A}] γενομενας rel (Antioch 1560; absc Did 107,13)

4:9 αὐτοῖς] et μισθός tr *L*$^{-(125)\ 130}$ Antioch 1676 Ol^{N}

4:10 ἐγερεῖ 870] εγειρει S A 998 (vid) 475 *L*$^{-(125)\ 261}$ *C´*$^{-299\ 390}$-260 254´ 248 296 311 339 547 645 706 728 766 Antioch 1676 Dam$^{M^{PM}}$ PsChr (inc C; sed hab Anton 1108 Dion^{lem} 227 Met$^{lem\ et\ com}$ IV.1,3,45) Syh (sed hab Aeth = Gra.) = Ald

5:4 σε 2°] > *L*$^{-106\ (125)}$ 798-*cII*$^{-260}$ *k* 155 338 443 795 Antioch 1760 Constit III 1,3 IV 14,1 Cyr I 973 1040 VII 176 Dam$^{EOV^{Mi}}$ Eus *Ps* 628 885 Ol^{ZH} Or II 307 Theog XX 525 omnes lat. praeter AGeo = Ra

5:11 τοῦ δούλου] τω δουλω 261 Antioch 1805 Chr II 585 III 44 Tht IV 680te = Pesch

5:12 εἶδον] ιδον B A C V 261 336´ 539* 542 Ol$^{\Gamma EZ}$ Antioch 1805 (sed hab Antioch 1805) Dam^{vWMp} (absc 998) = Gra

9:12 om ὁ C 253-411 125 *cII*$^{-260}$ 296´ 338 547 613 645* Antioch 1713 Dam Ol$^{A\Gamma ZM}$

11:9 σου 1° ∩ 2° 125 Antioch 1485

Excluding an error at 11:9, Antioch agrees with MS 261 in 4 of 7 places. A change of case at 5:11 is supported by one of the strongest collection of witnesses for the LR in the Greek Ecclesiastes. The variant at 5:12 may be an itacism.

Conclusion

Antioch displays a high regard for style and grammar, but many of its variants are unique and difficult to assess. Agreements with the *L* group (see List 22) and agreements with other Antiochian fathers are the best criteria for determining whether Antioch preserves the LR or not. Many of the agreements are Lucianic. The paucity of agreements with the *O* group and the CT is an indication that Antioch cited the text of the Greek Ecclesiastes freely.[45]

Maximus Confessor

Max preserves 23 readings.[46] The LR is preserved despite the paucity of ciations.

Max Agrees with Unified *L* against the CT

Max agrees with the *L* group in 11 places (see List 29). It is noteworthy that Max and *L* preserve the LR when they do not agree with the *O* group.

[45]One variant, an error (2:26 om τοῦ δοῦναι — θεοῦ 547 Antioch 1472: homoiar) which defied Zeigler's criteria, was excluded from the analysis of Antioch.

[46]Places where Max agrees with the CT and with *L* have been excluded from the analysis.

List 29. Max = L (≠ CT)

1:5 καί 1°] > C 411 *L* 390-601-798^{c} *cII* 342 547 645 Met I.6,2 Ol Chr IX 600 Cos 2,34 4,11 9,12 10,33 Dam Max I 1140 Proc 9,48 Sev 453 Chry V 746 PsMar *Scr* 5 Rav 1,9 Hi Aeth Arm Fa$^{1\ 2}$ (sed hab La^{160} Amb *Ps 118* 12,22 Aug *Gen ad litt* 1,10) = Pesch Vulg, contra 𝔐

5:1 περισπασμοῦ Gra. Ra. = *sollicitudinis* Hi (cf 2$_{26d}$ 4$_{16a}$) = 𝔐] πειρασμων 139-147-159-503-522-540-560-798 *k* 336(-μον) 548*^{vid}(-μον) Chr XVIII 601 Ol *Hiob* 78 Syh; πειρασμος 766; πειρασμου rel (Antioch 1688 Anton 921 Dam Max II 997 Ol$^{lem\ et\ com}$ Arm Fa^{2} Sa^{I}; absc Fa^{1})

7:6 γέλως] pr ο A C *L*$^{(-125)}$ *d k* 248΄ 252 260 296΄ 311 338 339 443 543 549 613 698 706 795 Ammon Antioch 1724 Bas III 961 Chr II 1055 Dam Met$^{lem\ et\ com}$ VI.8,4,29 VI.9,21 Max II 996 Ol$^{\Delta EIKM}$ Fa^{1} Sa$^{I\ 6}$

9:8 ἱμάτια] pr τα C S *O*-411 *L cII d k* 296΄ 311 339^{mg} 359 542 543 613 645 698 706 766 795 Antioch 1713 Bas II 453 CyrHier 4,8 Dam Did *Za* 396 Met VIII.6,4 Max II 380 (lib) Ol$^{AB\Gamma ZH}$ Or X 650,26 Proc *Isa* 1956 Soz 349,6 (sed hab Cyr I 944 Ol$^{\Delta EIKM}$)

10:5 ὅ] > B-S-68΄ C *O*$^{-253}$-411 *L C*΄΄$^{-260}$ 357 155 336΄ 338 339 443 547 645 728 766^{II} 795 Anton 973 Dam$^{H^{c}T}$ Did^{com} 295,24 Max II 964 Ol AGeo (absc 998; sed hab Did^{lem} 295,23 Met IX.9,2), contra 𝔐

10:19 τοῦ ἀργυρίου] τω αργυριω *C΄ L* 161-248^{c} 443 613^{txt} Max II 793 Hi Aeth Sa^{I} = Ald

11:9 καρδίας σου 357 542 Dam$^{L^{c}}$ Hi$^{lem\ et\ com}$ 348,156 351,68 = Vulg] ἀμώμων ἡ καρδία σου 539; (+ σου AGeo Sa$^{I\ II}$) ἄμωμος B-68΄ 998 336΄ Antioch 1485 (ἀμώμως) Did 333,4s 335,26s PsChr AGeo Fa$^{1\ 2}$ Sa$^{I\ II}$; ἄμωμοις 766; > σου 338*; + ἄμεμπτος Dam$^{M^{P}}$; + ἄμωμα 613; + ἀμώμως 254΄; + (∽ Syh) ἄμωμος rel (Anton 960 1057 1208 Dam$^{-L^{c}M^{P}}$ Max II 968 Met 334,2 Ol Amb *Exh virg* 10,69 Spec 473,15 Hi *Pach* 144,13 Aeth Arab Arm CPA Syh Ald Sixt)

11:9 ἐν κρίσει] εις κρισιν *L C΄* 161-248^{c} 359 Antioch 1485 Anton 960 1057 1208 Dam$^{-M^{P}}$ Did^{com} 337,1.4.7 (sed hab Did^{lem} 336,24) Max II 968 Met 334,4 Ol^{A} Amb *Exh virg* 10,69 Spec 474,2 Hi$^{lem\ et\ com}$ 349,158 351,70 (sed hab Hi *Pach* 144,13) Arab Fa$^{1\ 2}$ Sa$^{I\ II}$ CPA Syh = Ald

12:13 ἀκούεται 998 *O*$^{-637}$ 359 Hi] ἄκου 637; ακουετε Syh; ἄκουε rel (Anton 781 973 Chr XVIII 509 Dam GregNa I 780 1245 *Disc* 26,14 Max I 933 II 861 Met$^{lem\ et\ com}$ X.14,3,19 Ol Hi *Pach* 147,23 Aeth Arm [absc Fa^{1}] Fa^{2} Sa$^{I\ II}$) = Pesch

12:13 ὁ ἄνθρωπος B-S-68΄ A 998 253 *d* (357^{s}) 252 443 542 543 549 698 766^{II} Ol^{I*}= Ra] om ὁ C *O*$^{-253}$-411 *L C*΄΄ *k* 248΄ 296΄ 311 336΄ 338 339 359 547 613 645 706 766^{I} 795

3011 Anton 781 973 Chr II 703 III 232 XV 248 XVIII 512 *Jb.Cat* B 33 Dam Max I 933 II 861 Met$^{lem\ et\ com}$ X.14,4,20 I.4,120 Ol^{-l*} PsChr^{com} 67,8 Sa^{I}

12:14 ἐν κρίσει] εις κρισιν *L* 339* 548* 613 728 Anton 837 Ath II 157 Constit V,7,4 Cyr VIII 361 465 Dam Eus *Ps* 80 428 532 Max II 929 Met$^{lem\ et\ com}$ X.14,5,42,68 I.4,121 Ol^{com} PsChr 67,8 77,137 Amb *Fide* 3,20 5,142 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Spec 346,1 Hi$^{lem\ et\ com}$ 360,383 361,412

Similar variants at 11:9 (ἐν κρίσει] εις κρισιν) and 12:14 are accompanied by other Antiochian fathers. They are Lucianic. The variant at 10:19 is a grammatical correction into a case which is more appropriate to the governing verb. The remaining variants may evince the LR, though they are accompanied by many diverse witnesses (e.g., 7:6).

Max Agrees with the CT against *L*

None of the variants in List 30 preserve the LR. The 3 variants are as follows:

List 30. Max = CT (≠ *L*)

7:6 ὡς B-S-68ʺ 998 *C´* 357 296´ 311 338 443 645 706 795 Ammon Antioch 1724 Bas III 961 Dam (ωσπερ Dam$^{KVRMH^{c}TL^{a}A^{V}}$ Max II 996) Amb *Exh virg* 11,76 BenA *Conc* 1126 Eugip *Reg* 28,74 Spec 557,8 (*et sicut* Reg *Mag* 179,183) Fa^{1} Sa$^{I\ 6}$] pr ὅτι (sub ※ Syh) rel (Did Met$^{lem\ et\ com}$ VI.8,3,28 PsChr Hi Arab Arm Syh = Ra 𝔐 Pesch^{mss} Vulg)

10:13 om στόματος 2° B-68´ 998 *L cII* 357 336´ 443 Did Ol AGeo Arm^{te} Fa$^{1\ 2}$ Sa$^{I\ II}$ (sed hab Anton 800 Dam Met IX.13,3 Max II 981 = Sixt)

12:13 φύλασσε Anton 973 Chr II 703 III 232 XV 248 XVIII 509 Dam Did *Ps.CatA* 315 Max I 933 II 861 Met$^{lem\ et\ com}$ X.14,4,19 I.4,120 Ol] φυλαξαι *L C´*$^{-390\ 415\ 425*\ 504\ 540*\ 571^{c}\ 732\ 797}$ 298 534-613^{txt}

The variant at 7:6 is likely a free citation, because it is different from the *L* group, MS 443, and Antioch. Similarly, an omission at 10:13 reads against *L*, 443, and other witnesses which are known for preserving stylistic changes (B-68´ 998).

Max Disagrees with the CT and *L*

There is only one agreement between Max and the *O* group which excludes *L* (11:9 ἐπὶ πᾶσι τούτοις] εν π. τουτοις *O*-411 359 Anton 960 Max II 968). List 31 (below) shows variants which may preserve the LR without support from *L* or *O*.

List 31. Stylistic and Grammatical Improvements

1:8 καί 1°] > Dam GregNy 294,11^{te} Max II 853 Hi Arm Fa$^{1\ 2}$ = 𝔐 Vulg

7:6 om τῶν 1° B-68´ 998 *d* 443 Chr II 1055 Dam$^{-M\,M}$ Max II 996 Fa$^{1\ 2}$ Sa^{I} (non Ald)

10:5 om τοῦ B-68 998 Anton 973 Max II 964

10:12 om καί 754 Anton 800 Dam Max II 981 Fa^{1} (sed hab Fa^{2})

10:19 σὺν τὰ πάντα] τα συμπαντα S^{c} (τα συνπαντα) Dam$^{-M\,M}$ Met IX.17,3 Max 793

12:14 om καί S V 609-797 *k* 296´ 359 645 698 766^{I} 3011 Anton 837 Cyr VIII 465 Dam Eus *Ps* 80 Max II 929 Met$^{lem\ et\ com}$ 356,6.43 15,122 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Spec 346,2 Hi$^{lem\ et\ com}$ 360,384 361,400 AGeo Syh = Vulg

All of the variants in List 31 are omissions except 10:19. Two omitted articles at 7:6 and 10:5 are grammatically correct, because they occur before attributive nouns in the genitive case. The variant at 7:6 is likely Lucianic, because it is supported by MS 443 and Chr. B and its congeners confirm the variant as a grammatical improvement, though agreement with B-68´ is likely the result of polygenesis. The remaining variants cannot be confidently affirmed as Lucianic.

There are only 2 free citations in Max. List 32 shows that agreements with no other Greek witnesses in the manuscript tradition probably do not preserve the LR.

List 32. Possible Free Citations in Max

4:6 πλήρωμα 2° B-68 870 998*(c pr m) *L*$^{-(125)\ 130}$ 443 539 Anton 880 Antioch 1472 Hi Fa^{2} Sa^{I} Syh Dam Ol PsChr = Ra 𝔐] πληρωματος Max II 1017; πληρωματα rel (absc Did^{lem} Fa^{1}; Did^{com} 119,9 Met III.29,3 = Ald Sixt)

4:6 μόχθου] εν μοχθω Anton 880 Dam$^{-M\,M}$ Max II 1017 Aeth

Conclusion

Max shares no variants with a divided *L* group. Nonetheless, Max does preserved the LR in 3 places (10:19, 11:9, 12:14). Stylistic improvements are also present without support from *L*. Therefore, Max may preserve the LR in places where the *L* group has failed to transmit the recension.

Antonius Melissa

Anton preserves 58 variants. Wherever there is a citation, Anton often preserves many variants. Nonetheless, the number of agreements with the Greek witnesses is surprising.

Anton Agrees with Unified *L* against the CT

List 33 includes 15 places where Anton agrees with the *L* group.

List 33. Anton = *L* (≠ CT)

2:18 σὺν πάντα] συμπαντα B-68' *O*-411 $L^{(-106^{txt})}$ *C*˝ *d* 46´ 248´ 252 296 311 336 338 339 443 542 547 549 752 766^{II} 788 Anton 1192 Dam Met$^{lem\ et\ com}$ II.8,10,32 GregNy 362,8 Ol = Ald

5:2 περισπασμοῦ Gra. Ra. = *sollicitudinis* Hi (cf 2_{26d} 4_{16a}) = 𝔐] πειρασμων 139-147-159-503-522-540-560-798 *k* 336(-μον) 548^{*vid}(-μον) Chr XVIII 601 Ol *Hiob* 78 Syh; πειρασμος 766; πειρασμου rel (Antioch 1688 Anton 921 Dam Max II 997 Ol$^{lem\ et\ com}$ Arm Fa^2 Sa^I; absc Fa^1)

5:11 ὕπνος] pr ο V-411 $L^{(-125)}$ 139-147-159-425^{mg}-503-560-798-*cII*$^{-260}$ 298 311 534 $547^{c\ pr\ m}$ 613 645 Anton 1065 Antioch 1805 Dam^{-M}^{M} Did^{com} 153,6 Nil 468 Ol PsChr Tht IV 680 (sed hab Chr II 585 III 44 Met V.2,2)

7:21 λόγους] pr τους 411 *L C*´-260 342 443 534´ Anton 1064 Dam PsChr = Ald Gra Ra 𝔐

8:4 λαλεῖ] post ἐξουσιάζων tr S^c A C *L cII k* 248´ 252 296´ 311 338 339 443 542 543 547 549 613 706 Anton 1000 Dam^R Ol AGeo Arm

9:14 κυκλώσῃ] -σει *O*$^{-637}$-411 *L* (κυκλωσ 261) *C*˝ *d k* 248´ 252 311 338 339 359 534´ 542 543 547 645 706 728 766 Anton 1105 Dam Did 288,2 Met IX.1,4 Ol = Ald 𝔐

9:14 οἰκοδομήσῃ] -σει S O^{-637}-411 *L C″*$^{-797c}$ *d k* 248´ 252 311 338 339 359 534´ 539 542 543 547 548 645 706 766 Anton 1105 Dam^{-T} Met IX.1,5 Ol^{-H} = Ald 𝔐

10:5 ὅ] > B-S-68´ C O^{-253}-411 *L C″*$^{-260}$ 357 155 336´ 338 339 443 547 645 728 766^{II} 795 Anton 973 Dam$^{H^cT}$ Did^{com} 295,24 Max II 964 Ol AGeo (absc 998; sed hab Did^{lem} 295,23 Met IX.9,2), contra 𝔐

10:12 καταποντίσουσιν S A *O*-411 (-τη-) 252 260 359 443 (-σι) 543 (-τη-) 549 645 728 (-τη-) 766 Antioch 1541 Did^{com} 79,5] -τιοῦσιν rel (Anton 800 Dam$^{-VRM^{PM}H^aT}$ (-τιζουσιν Dam$^{VRM^{PM}H^aT}$ Hi^{com} 339,213) Did^{lem} 305,2 306,2 *Ps.CatA* 554 Met IX.12,3 Ol Arm)

10:20 ἀπαγγελεῖ] αναγγελει *L* 155 443 Anton 1000 Dam = σ′

11:9 καρδίας σου 357 542 Dam$^{L^c}$ Hi$^{lem\ et\ com}$ 348,156 351,68 = Vulg] ἀμώμων ἡ καρδία σου 539; (+ σου AGeo Sa$^{I\ II}$) ἄμωμος B-68´ 998 336´ Antioch 1485 (ἀμώμως) Did 333,4s 335,26s PsChr AGeo Fa$^{1\ 2}$ Sa$^{I\ II}$; ἄμωμοις 766; > σου 338*; + ἄμεμπτος Dam$^{M^P}$; + ἄμωμα 613; + ἀμώμως 254´; + (∽ Syh) ἄμωμος rel (Anton 960 1057 1208 Dam$^{-L^cM^P}$ Max II 968 Met 334,2 Ol Amb *Exh virg* 10,69 Spec 473,15 Hi *Pach* 144,13 Aeth Arab Arm CPA Syh Ald Sixt)

11:9 ἐν κρίσει] εις κρισιν *L C´* 161-248^c 359 Antioch 1485 Anton 960 1057 1208 Dam$^{-M^P}$ Did^{com} 337,1.4.7 (sed hab Did^{lem} 336,24) Max II 968 Met 334,4 Ol^A Amb *Exh virg* 10,69 Spec 474,2 Hi$^{lem\ et\ com}$ 349,158 351,70 (sed hab Hi *Pach* 144,13) Arab Fa$^{1\ 2}$ Sa$^{I\ II}$ CPA Syh = Ald

12:13 ἀκούεται 998 O^{-637} 359 Hi] ἄκου 637; ακουετε Syh; ἄκουε rel (Anton 781 973 Chr XVIII 509 Dam GregNa I 780 1245 *Disc* 26,14 Max I 933 II 861 Met$^{lem\ et\ com}$ X.14,3,19 Ol Hi *Pach* 147,23 Aeth Arm [absc Fa^1] Fa^2 Sa$^{I\ II}$) = Pesch

12:13 ὁ ἄνθρωπος B-S-68´ A 998 253 *d* (357^s) 252 443 542 543 549 698 766^{II} Ol^{I*}= Ra] om ὁ C O^{-253}-411 *L C″ k* 248´ 296´ 311 336´ 338 339 359 547 613 645 706 766^I 795 3011 Anton 781 973 Chr II 703 III 232 XV 248 XVIII 512 *Jb.Cat* B 33 Dam Max I 933 II 861 Met$^{lem\ et\ com}$ X.14,4,20 I.4,120 Ol^{-I*} PsChr^{com} 67,8 Sa^I

12:14 ἐν κρίσει] εις κρισιν *L* 339* 548* 613 728 Anton 837 Ath II 157 Constit V,7,4 Cyr VIII 361 465 Dam Eus *Ps* 80 428 532 Max II 929 Met$^{lem\ et\ com}$ X.14,5,42,68 I.4,121 Ol^{com} PsChr 67,8 77,137 Amb *Fide* 3,20 5,142 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Spec 346,1 Hi$^{lem\ et\ com}$ 360,383 361,412

There are 6 variants which likely preserve the LR (5:11, 7:21, 8:4, 10:20, 11:9 [(ἐν κρίσει] εις κρισιν)], 12:14). Additions of the article at 5:11 and 7:21 are to a noun

modifed by an attributive genitive and a noun modified by πάς respectively. The transposition at 8:4 may be Lucianic because of the presence of witnesses S^{c} and 443. A lexemic change at 10:20 (ἀπαγγελεῖ] αναγγελει *L* 155 443 Anton 1000 Dam = σ′) is certainly Lucianic. The lexemic change at 11:9 also preserves the LR. The identical variants at 11:9 and 12:14 are accompanied by other Antiochian fathers.

Anton Agrees with the CT against *L*

Three examples of how Anton does not preserve the LR when the *L* group does are listed below. List 34 is presented for the sake of completness.

List 34. Anton = CT (≠ *L*)

4:10 ἐγερεῖ 870] εγειρει S A 998 (vid) 475 *L*$^{-(125)\ 261}$ *C*′$^{-299\ 390}$-260 254′ 248 296 311 339 547 645 706 728 766 Antioch 1676 Dam$^{M\,PM}$ PsChr (inc C; sed hab Anton 1108 Dion^{lem} 227 Met$^{lem\ et\ com}$ IV.1,3,45) Syh (sed hab Aeth = Gra.) = Ald

10:13 om στόματος 2° B-68′ 998 *L cII* 357 336′ 443 Did Ol AGeo Arm^{te} Fa$^{1\ 2}$ Sa$^{I\ II}$ (sed hab Anton 800 Dam Met IX.13,3 Max II 981 = Sixt)

10:16 ἐν πρωΐᾳ] εν πρωι 637 *k* 534 766 Ol^{A} (sed hab Anton 1032 Met IX.15,3); πρωι B-68 998 609 336′ Basil II 293 Dam$^{V\,EOVMi\,R}$ PsChr; πρωιας S *C*′$^{-609}$ (πριας 797) *d* Did^{com} 308,21 309,1 310,9 = Ald: cf 11$_{6a}$; το πρωι *L*$^{-(125)\ 545}$ 443^{c}; τω πρωι 443* 545; om ἐν V Dam

The paucity of citations where Anton agrees with the CT against the *L* group suggests that Anton does not preserve a text like the CT; rather, it frequently preserves readings which agree with *L* or other Greek witnesses.

Anton Disagrees with the CT and *L*

Most variants in Anton do not agree with the *L* group. There are fewer agreements with the *O* group than there are agreements with *L*. List 35 includes 5 agreements with *O*.

List 35. Anton = *O*

4:6 καί ∩ καί 1° (7) *O* 539^{lem} Anton 880

5:1 ἐξενέγκαι] ἐξενεγκεῖν *O* 798 336 (εξενεγγειν) 539 542 547 728 766 Anton 1168 Dam^{-M} ^{M}GregNy I 254,18 257,24 VII.2 151,3 Ol$^{lemM\ et\ comB\Theta}$ (ενεγκειν Ol^{comΓEZHIKM}; προσενεγκειν Ol^{comA}) Or II 352,21 *Phil* 1,28

5:9 οὐ πλησθήσεται] ουκ εμπλησθησεται *O*-411 *cII* 443 766 Anton 1460 Ol^{AΓZH} (sed hab Bas II 213 Cyr VII 989 Met V.1,2 Ol^{BΔEΘIK})

7:21 ἀσεβεῖς] > S^{c} A C *O k* 248´ 252 296´ 311 336´ 339 542 543 549 706 766 Anton 1064 Dam Did 222,19 (sed hab Antioch 1536 Met VII.2,2 PsChr) omne lat. Aeth Syh (sed hab CPA Fa$^{1\ 2\ 3}$ Sa^{I} = Pesch Targ) = Ra 𝔐 Vulg

9:15 πένητα] + και A *O* 252 443 543 547 549 613 795 Anton 1105 Ol^{AΓM} PsChr Hi Aeth AGeo = Vulg

11:9 ἐπὶ πᾶσι τούτοις] εν π. τουτοις *O*-411 359 Anton 960 (sed hab Anton 1057 1208) Did^{com} 337,1 Max II 968 Hi *Pach* 144,13 (sed hab Hi$^{lem\ et\ com}$ 349,157 351,69; *super haec omnia* Amb *Exh virg* 10,69 Spec 474,1)

Variants at 5:9 and 9:15 may preserve the LR because of additonal support from MS 443. The use of a compound verb instead of a simplex form at 5:9 and the addition of καί to separate two modifiers of a single noun at 9:15 are stylistic and grammatical improvments respectively. Anton preserves both a variant and a citation from the CT at 11:9. The lexemic change shared between Anton and *O* could have been the result of polygenesis. The omission at 7:21 is supported by S^{c}. The variant, however, is not typical of the LR, because it omits an explicit subject.

List 36 shows 22 places where Anton preserves variants which are motivated by style or a concern for grammar.

List 36. Stylistic and Grammatical Improvements

2:18 ἀφίω] αφιημι 797-*cII* Anton 1192: cf Thack 23,6

2:18 om τῷ 1° 548 Anton 1192

2:26 πρὸ προσώπου αὐτοῦ] post σοφίαν tr *d* Anton 1076 Dam^{R} Sa^{I}

4:9 ἀγαθοί] αγαθον 609* (-θων) Anton 1108 Epiph I 27 (sed hab Antioch 1676 Bas III 1228 Clim 712 Dam Dion^{lem} 227 Met IV.1,2 Ol Or IX 248,13 PsChr)

4:10 αὐτῷ] > 637 *cII*$^{-260}$ *d* Anton 1108 Antioch 1676 Bas III 929 1228 Clim 1101 (lib) Dam GregNy VIII,I 337,2 Ol$^{-\Gamma(\Delta)Z}$ PsChr Hi AGeo (sed hab Did$^{lem\ et\ com}$ 124,11.14 Sa$^{I\ II}$ Syh) = Vulg

4:10 om τοῦ B-68 870 998 Anton 1108 Dam^{-VWMM}

5:1 σπεῦδε] σπευσης S 357(-σις) 645 Anton 1168 GregNy VII.2 151,3 Ol^{N} Or II 352,21 *Phil* 1,28

5:1 τοῦ 1°] > 561 Anton 1168 Met IV.5,3 GregNy I 254,18 257,24(lib) VII.2 151,3 (sed hab Anast 684 Dam) Ol$^{Hlem\ et\ com}$ Or II 352,21 (sed hab Or *Phil* 1,28)

5:1 οὐρανῷ] + ανω B-68˝ 998(vid) 411 139-147-503-560-571*-798-*cII*$^{-260}$ *d k* 161$^{txt\ et\ mg}$-248 338 547 645 698 Anast 684 Anton 1168 Ath III 569 Bas I 308 Dam Did *Ps.CatA* 622a GregNy I 254,19 III,1 214,12 VII.2 151,5 Ol Or II 352,22 *Phil* 1,28 Fa^{2} (absc Fa^{1}) (sed hab Met$^{lem\ et\ com}$ IV.5,4,40 GregNy VII.2 28,21 PsChr Aug *Spe* 8 Spec 522,10 Hi$^{lem\ et\ com}$ 291,3.10 Arm Sa^{I} Syh = Vulg), contra 𝔐

5:1 ἐπὶ τῆς γῆς] + κατω S* 411 *C*˝$^{-260}$ *d*$^{-357}$ *k* 338 547 613 645 Anast 684 Anton 1168 Ath III 569 Bas I 308 Dam Did *Ps.CatA* 622a GregNy I 254,20 VII.2 151,5 Ol Or II 352,22 *Phil* 1,28 Aeth Fa^{2} = Ald

5:12 τῷ] > 357 Anton 873 Met V.3,3

7:9 τοῦ] > V 296˝ 311 706 795 Anton 1172 Antioch 1508 Dam Ol^{BH}

8:4 ποιήσεις] ποιεις B-68˝ 998 390 *d* 443 698 766 795 Anton 1000 Dam^{-KMPM} (sed hab Did 235,24) Hi Syh = Compl (non Ald)

9:16 ἐξουδενωμένη] εξουθενημενη *C*˝$^{-390\ 425}$ Anton 889 Chr IX 224 XVII 136 Dam$^{Ant.Mi}$ Epiph III 170 Met IX.1,9s Mel *Hom* 303 (sed hab Antioch 1717 Dam$^{-VWEOVVMiAnt.AMi}$ Ol PsChr)

9:16 λόγοι] pr οι B-68˝ 998 (vid) 571^{c} *d* Anton 889 Chr IX 224 Dam Mel *Hom* 303

9:18 πολλήν] πολλων 298 Anton 1108

10:5 om τοῦ B-68 998 Anton 973 Max II 964

10:12 om καί 754 Anton 800 Dam Max II 981 Fa^{1} (sed hab Fa^{2})

10:14 om καί 1° 390-415-425^{txt}-504-522-540-571^{c}-601-732 Anton 993 Dam^{-R} = Ald

Vulg

10:18 om ἡ 1° 522-540 543 Anton 1125 Dam$^{A^A}$ GregNy 110 Ol^{A} PsChr

11:10 παράγαγε] παραγε B-68´998 157-563-571*-609-797 Anton 1208 Nil 1205 (sed hab Ald)

11:10 ἄνοια] ανομια 336´ Anton 1060 Dam

Six variants may preserve the LR, including 5 omissions of the article: before ἄνθρωπος (2:18), before a preopositional phrase (5:12), before infinitives (5:1 and 7:9), and before a noun modified by an attributive genitive (10:5). An addition of the article at 9:16 (λόγοι] pr οι) may be Lucianic. Two variants curiously read against the *L* group. At 4:10 Anton and *L* resolve awkward syntax differently (αὐτῷ [CT: καὶ οὐαὶ αὐτῷ τῷ ἑνί]] > Anton; et τῷ tr $L^{-(125)\ 130}$). Anton preserves a variant against *O* and *L* at 8:4 (ποιήσεις] ποιεις Anton alii; εποιησας *O*-411 $L^{(-125)}$ alii). Both variants do not likely preserve the LR.

List 37 preserves variants which do not preserve the LR, because they likely are free citations.

List 37. Possible Free Citations in Anton

2:18 τῷ γενησομένῳ] om γενησομένῳ Anton 1192 Bas III 300

4:9 αὐτοῖς] + ο Anton 1108 Antioch 1676 Dam$^{-IvA^{VA}}$

4:13 παῖς] > 296´336´698 Anton 1009 (sed hab Anton 1052) Dam^{R} Ol^{N}

5:1 λόγον] λογων 560; ρημα Anton 1168 GregNy I 254,18 257,24 VII.2 151,4

8:4 βασιλεύς] > Anton 1000 Dam^{R}

10:20 καί γε] > Anton 1000 Dam La^{160} Fa^{1} Hi (sed hab *et quidem* Amb *Inst virg* 1,7) = Vulg

12:13 φύλασσε] φυλαττε 415-504 311 Anton 781 (sed hab Anton 973 Chr II 703 III 232 XV 248 XVIII 509 Dam Did *Ps.CatA* 315 Max I 933 II 861 Met$^{lem\ et\ com}$ X.14,4,19 I.4,120 Ol)

12:14 om καί S V 609-797 *k* 296´ 359 645 698 766[I] 3011 Anton 837 Cyr VIII 465 Dam Eus *Ps* 80 Max II 929 Met[lem et com] 356,6.43 15,122 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Spec 346,2 Hi[lem et com] 360,384 361,400 AGeo Syh = Vulg

An omission at 2:18 is classified as a free citation, because omissions, especially omissions of verbs, are not indicative of the LR—a recension which prefers a full text.[47] Similarly, an omission of a noun at 4:13 is not Lucianic. Agreement with other Greek witnesses is conicidental. Anton was aware of the reading in the CT. One other omitted noun (8:4) is not Lucianic.

List 38 includeds 2 variants which occur in the same sentence—a comparative clause.

List 38. Miscellaneous

4:6 δρακός] + μετα (μετ Anton Ol[Bc]) Anton 880 Dam[WVmgMi] Ol[lemBc et com] (lib; sed hab Ol[lem–B]) Hi Syh (sub ※) = σ′

4:6 μόχθου] εν μοχθω Anton 880 Dam[–MM] Max II 1017 Aeth

The 2 variants at 4:6 are difficult to classify because of the unique agreement between Anton and Symmachus. As Marshall notes, Symmachus has influenced the witnesses.[48] The following variant, which is parallel to the first one in a comparative clause, is not supported by Symmachus. The substitution, however, may be Lucianic, because the *L* group has failed to preserve a variant.

Anton Agrees with a Divided *L* Group

Only 2 agreements exist between Anton and a divided *L* group (see List 39). Both variants may preserve the LR.

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[47]See Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Version of the Bible*, trans. Wilfred G. E. Watson (Leiden: Brill, 2000), 230.

[48]Phillip Samuel Marshall, "A Critical Edition of the Hexaplaric Fragments of Ecclesiastes" (Ph.D. diss., The Southern Baptist Theological Seminary, 2007), 134.

List 39. Anton = *L* Minus at Least One Manuscript

8:3 θελήσῃ] θελη *L*$^{-125}$ *k* 338 766 Anton 1000 Dam^{R}

2:19 οἶδεν] ειδεν 475 522-540-609 125´ 795 Anton 1192 GregNy 362,10^{ap} (sed hab GregNy 362,10^{te} 368,7) Ol^{N}

Conclusion

Despite the high number of variants which occur in a few verses, Anton is a witness to the LR. Compared to the other Antiochian fathers, Anton, who flourished around the eleventh century, is a late witness. Nonetheless, the citations suggest that the work of Lucian had lasting effects on the manuscript tradition.

Anastasius Sinaita

The following analysis lays aside all the problems associated with Anast. Inclusion in the analysis of the Antiochian fathers is for the sake of completeness. Anast preserves 31 variants from the CT.

Anast Agrees with Unified *L* against the CT

There are only 4 agreements with the *L* group (see List 40). There are no agreements with the group, when it is divided.

List 40. Anast = *L* (≠ CT)

4:17 πόδα S* = Ra] τους ποδας Ol$^{\Delta HIKM}$ = 𝔐; τον ποδα (ποδαν 998 411* 548: cf Thack 10$_{12}$) rel (Anast 384 Dam Did *Gen* 222 Met IV.4,3,19,66 Ol$^{AB\Gamma EZH\Theta}$ PsChr)

5:1 ἐπὶ τούτῳ Ol$^{BEZH\Theta IK}$] absc 998 Fa^{2}; pr καί 147; επι τουτο 797 357 296´ 549^{c} 795; δια τουτο B S^{c} *O*-411 *L*$^{(-125)}$(-τω 545*) 68 161^{mg}-248^{mg} 336´(-τω 336) 443 534´(-τω 534) 542 766 Anast 684 Met IV.5,4 Ol$^{A\Gamma}$ Or *Phil* 1,28 PsChr Hi^{lem} (*propter hoc*) Fa^{1} Sa^{I} Syh = Sixt (non Ald Compl Ra)

7:28 ἄνθρωπον] ανδρα *L* 443 Anast 628 Did^{com} 231,2 (πολλὰ ἀντίγραφα ἄνδρα ἔχει) (sed hab Did^{lem} 231,1 Hi *Ad Iovin* 1,29 *Mi* 2,7 Hi$^{lem\ et\ com}$ 312,407 313,3 La^{160} = Vulg)

8:17 ὁ ἄνθρωπος S 254´ 155 248´ 252 296´ 549 698 Ol$^{A\Gamma\Delta ZIK}$ Fa$^{2\ 3}$ Sa$^{I\ II\ 2}$ = Ra 𝔐] om

ὁ rel (absc Fa[1]; Anast 525 684 Dam Met VIII.1,13 Ol[BEHM] PsChr Syn 348)

The variants at 5:1 and 7:28 are Lucianic. They also are supported by MS 443. The remaining 2 variants affected a large portion of the manuscript tradition. Hence, they cannot be considered with certainty to be Lucianic.

Anast Agrees with the CT against *L*

List 41 shows places where Anast does not likely preserve the LR. Agreement with the CT normally signals an absence of the recension, though the 2 preservations of ἄν instead of ἐάν at 8:17 are characteristic of the LR in the *L* group elsewhere in the book.

List 41. Anast = CT (≠ *L*)

2:24 ἐν ἀνθρώπῳ Anast 593] τω ανθρωπω 998 C 411 *L*[(–125)] *C*΄΄[(–540*)](540[c]) 252 296΄ 311 543 549 613 706 795 Met II.12,2 Co Syh[txt] = Ald

2:24 καί 2° *O C*΄ *k* 336΄ 338 542 645 705 752 766[II] Anast 593 Dion[lem et com] 224 GregNy 363,22 370,20 Met II.12,2 Ol[–EIKMN] Proc *CatP* 24,198 PsPros *Voc* 1 Hi AGeo Arm[te] Syh = Ald 𝔐] + ος *L*[(–125 261)] Dam[–KMPVVMi]; + ως Dam[VVMi]; + ὅ rel (Dam[KMP] Ol[EIKMN] Fa[1] Sa[I]) ↓

7:26 πικρότερον] πικροτέραν C 411 *L C*΄΄[–797] *k* 248΄ 296΄ 311 339 443 542 547 698 706 766 795 Dam[VW] Met[lem et com] VII.4,5,51 Ol (sed hab Anast 628 684 Antioch 1485 Dam[–VWEOVMi] Did 227,1 PsChr)

8:17 ἄν 1°] εαν A C 637 *L cII* 155 248΄ 252 296΄ 311 698 706 795 Dam Ol (sed hab Anast 525 684 Met VIII.1,17 PsChr Syn 348 = Compl Ra)

8:17 ἄν 2°] εαν *O*[(–253[txt])] (253[mg] litt ε superscr) *L k* 443 795 Dam[–C] Syn 348 (sed hab Anast 525)

Anast Disagrees with the CT and *L*

List 42 shows where Anast agrees with *O* against both the CT and the *L* group.

List 42. Anast = *O*

2:14 om αὐτοῦ 1° (CT: τοῦ σοφοῦ οἱ ὀφθαλμοὶ αὐτοῦ ἐν κεφαλῇ αὐτοῦ) 870 (sed hab 998) *O*$^{-637}$-411 *C*'$^{-299\ 563\ 571}$-425-601 338 534´ 539 543 766^{II} Anast 673 Ath IV 1512 Bas I 384 II 57 537 Chr IX 345 Did^{lem} 48,19 Did^{com} 48,22 Did *Ps* 29,13 64,14 105,6 262,17 301,23 *Ps.CatA* 669a 1222 Dion^{lem} 219 Met$^{lem\ et\ com}$ II.5,2,40 GregNy 357,1^{te} 358,11 360,17 Ol Proc *Isa* 2028 PsGregNy 67,10 Hi AGeo Arm Fa^{1} Sa^{I} (sed hab Syh) = Vulg, contra 𝔐

5:1 ἐξενέγκαι (-γκε 795 Dam$^{M\,M}$ Ol^{H})] inc C Ol$^{\Delta}$; ἐξενεγκεῖν *O* 798 336 (εξενεγγειν) 539 542 547 728 766 Anast 684 Anton 1168 Dam$^{-M\,M_{A}\,A}$ GregNy I 254,18 257,24 VII.2 151,3 Ol$^{lemM\ et\ comB\Theta}$ (ενεγκειν Ol^{comΓEZHIKM}; προσενεγκειν Ol^{comA}) Or II 352,21 *Phil* 1,28

7:26 δεσμός] δεσμοι *O* Anast 628 Constit I 8,20 Hi = 𝔐

The change of case at 7:26 is unique. It is difficult to apply Ziegler's criteria to the variant because of the problems associated with the relationship between Hi and the Old Latin. As mentioned in the analysis of Chr, the variant at 2:14 may be preservation of a hexaplaric correction.

Improvements which are not likely the result of citing the text freely and are not affiliated with *L* or *O* are included in List 43.

List 43. Stylistic and Grammatical Improvements

2:24 ὅ B-S*-68´ 998 542^{txt} (γρ′) 645 GregNy 363,22^{te} 370,20^{te} Ol^{EIKMN} AGeo Fa$^{1\ 2}$ Sa^{I} Syh^{txt} = Gra Ra] ος A 357 339 788 GregNy 363,22^{ap}; πλην ο *O*$^{-637}$-411 *d*$^{-357}$ 766^{II} Met II.12,2 Arm Syh^{mg}; πλην η ο 475; πλην ος 637 *L*$^{(-125)}$; ει μη (μοι Dam^{R}) ος (ως Dam$^{M\,M}$) *k* 443* Dam$^{-KM^{P}}$ Fa^{1}; πλην ει μη οσον (ο S^{c}) S^{c} 613; η 728 752; ἢ ὅ GregNy 363,22^{ap} 370,20^{ap}; > 336; ει μη ο rel (125^{II}-542^{mg} Anast 593 Dam$^{KM^{P}}$ Dion^{lem} 223 GregNy 363,22^{ap} 370,20^{ap} Ol^{-EIKMN} PsPros *Voc* 1 Hi)

5:1 πρό] απο 443 Anast 684 Ol$^{lem\Delta KM}$

5:1 οὐρανῷ] + ανω B-68´´ 998(vid) 411 139-147-503-560-571*-798-*cII*$^{-260}$ *d k* 161$^{txt\ et\ mg}$-248 338 547 645 698 Anast 684 Anton 1168 Ath III 569 Bas I 308 Dam Did *Ps.CatA* 622a GregNy I 254,19 III,1 214,12 VII.2 151,5 Ol Or II 352,22 *Phil* 1,28 Fa^{2} (absc Fa^{1}) (sed hab Met$^{lem\ et\ com}$ IV.5,4,40 GregNy VII.2 28,21 PsChr Aug *Spe* 8 Spec 522,10 Hi$^{lem\ et\ com}$ 291,3.10 Arm Sa^{I} Syh = Vulg), contra 𝔐

5:1 ἐπὶ τῆς γῆς] + κατω S* 411 *C´*'$^{-260}$ *d*$^{-357}$ *k* 338 547 613 645 Anast 684 Anton 1168 Ath III 569 Bas I 308 Dam Did *Ps.CatA* 622a GregNy I 254,20 VII.2 151,5 Ol Or II 352,22 *Phil* 1,28 Aeth Fa^{2} = Ald

7:17 πολύ] pr επι *C´* 298 Anast 716 Ath IV 668 = Ald; πολλα *L* 728 Antioch 1553

7:26 σύν] > 637 311 Anast 684 Cyr I 516 III 121 Ol Hi Aeth Sa^{I} (sed hab Fa$^{2\ 3}$) Syh

7:26 θηρεύματα] θηρευμα B-S*-68´ C 998 637 299-563-571*-157-609-797- *cII*$^{-260c}$ *d k* 336´ 795 Anast 628 684 Antioch 1485 Constit I 8,20 Cyr I 516 III 121 X 153 Did^{com} 227,18 227,26 230,7 (sed hab Did$^{lem\ et\ com}$ 227,1 231,6 231,15 Met VII.5,2) Ol^{BH} PsChr Theog VI 157 Hi$^{lem\ et\ com}$ 311,371 311,387 Arm Sa^{I} (sed hab Fa^{2}) Syh = Vulg

7:26 σαγῆναι] (η 336´) σαγηνη 299-609 (-γινη)-*cII d k* 336´ (-γινη 728) 543 (-γινη) 549 Anast 628 684 Antioch 1485 Constit I 8,20 Cyr I 516 X 153 Theog VI 157 Hi Arm Fa^{2} Sa^{I}

7:26 καρδία] καρδιας 253 425*-503-797 Anast 628 684 Constit I 8,20 Theog VI 157

8:17 εἶδον] ιδον B* A C 998 V 357 336´ 542 Anast 684 Dam^{T} Met$^{lem\ et\ com}$ VIII.1,10,80 Ol^{EZ}

8:17 εἶδον] + εγω 338 339 698 Anast 525

8:17 σὺν τὸ ποίημα] om σύν 311 336´ Anast 525 PsChr Syn 348 Fa^{3} (sed hab Fa^{2}) Sa$^{I\ 2}$

10:1 θανατοῦσαι] θανουσαι 411 390-415-425-504-522-540-601-732 357 161-248^{c} 645 Anast 641 Constit II 17,4 Ol^{IK} omne lat. (praeter Hi) Aeth Arab Sa^{II} = Compl

At 2:24 Anast preserves a "rel" reading which excludes the *L* group, but MS 443 preserves a variant similar to what Anast preserves. Similarly, Anton and 443 preserve a substitution at 5:1 (πρό] απο 443 Anast 684). The change of number at 7:26 (θηρεύματα] θηρευμα) is a grammatical correction based largely on preference (CT: ἥτις ἐστὶν θηρεύματα). Agreement with B-S*-68´ and many Greek witnesses suggests that the reading is not Lucianic. Additon of an explicit subject at 8:17 (εἶδον] + εγω) is a characteristic of the LR elsewhere, but not in the Greek Ecclesiastes.

List 44 includes places where Anast preserves both a variant and an agreement with the CT. The list also includes variants which are not supported by other Greek

witnesses.

List 44. Possible Free Citations in Anast

2:13 ἔστιν (sup ras 788)] > 766^{II} Anast 673

5:1 ἐπὶ τῆς γῆς] εν τη γη Anast 684 Ath III 569 Did *Ps.CatA* 622a Ruf *Ps* 36,5,4 Spec 522,10 Hi^{com} 291,10 (sed hab Hi^{lem} 291,3 Aug *Spe* 8 = Vulg) Aeth Arab

7:16 καὶ μή] μη Anast 684 Ath II 569 IV 1168 Cyr II 920 Did$^{lem\ et\ com}$ 215,26 216,5 217,21 Did *Trin* 620 (sed hab Antioch 1576 Did^{lem} 215,3 215,24 Met$^{lem\ et\ com}$ VI.20,3,21) Sa^{3}

7:17 καὶ μή] om μη Anast 716 Ath IV 668 Did^{com} 216,6 217,15 (sed hab Did^{com} 217,10 Did *Hiob* 153,17 405,27) Sa^{3}(vid)

7:26 τοῦ] > 548 Anast 628 Cyr III 121

8:17 τοῦ 1°] > 296´ Anast 684 PsChr

Conclusion

Only 5 variants are likely to be Lucianic in Anast. Most stylistic and grammatical improvements disagree with *L*, *O*, S^{c}, and 443. Analysis of variations in Anast could be a helpful tool for determining where confusion exists between Anastasius Sinaita and the bishop of Antioch.

Proto-Lucian

Old Latin

Given the status of the Old Latin, there is little chance of finding proto-Lucianic readings in the Greek Ecclesiastes. There are no unrevised witnesses with sustained texts of the Old Latin. Jerome revised the lemma of his Bible commentary in 3 ways: (1) corrections based upon his Hebrew text, (2) corrections based upon the three Jewish revisors, especially Symmachus, and (3) transmissions of different Old Latin texts

with hexaplaric influence.[49] The fact that the lemma of the Bible commentary evinces hexaplaric influence demonstrates how difficult isolating proto-Lucianic readings is. The LR also shows influence from Origen's text. Hence, agreements between the Latin witnesses and Greek witnesses to the LR cannot be declared proto-Lucianic.[50]

Amb preserves 6 variants supported by the *L* group, when there is no support from hexaplaric sources. List 45 shows the agreements.

List 45. *L* and Amb

4:4 ἀνδρός] (+ τω 613) ανδρι B-68' 411 *L*$^{-125´}$ 299-*cII d k* (46^{s}) 155 (ανδρη) 252 296´ 311 336´ 339 443 542 543 547 549 645 698 706 766^{II} 795 Did^{com} 117,3 Ol^{-M} Amb *Sat* 2,30^{txt} Ruf *Om S Bas* 4 Arab Arm (absc 998 Did^{lem} 116,23; inc C; sed hab Fa$^{1\ 2}$ Sa^{I} Syh = Ald Compl Sixt)

4:10 πέσωσιν] πεση 411 *L*$^{(-125)}$ (-σει 261) *C*´$^{-299}$ (-σει 609) 443 Did^{lem} 124,12 *Ps.CatA* 1103 Amb *Ep* 81,3.6 *ter Inst virg* 11,74 Chrom *Matth* 22,3,5.6 *ter* PetrChr 170,5 La^{160} Hi$^{lem\ et\ com}$ 286,116 287,140 Aeth Arm = Ald Vulg

4:10 ὁ εἷς] + ο ετερος 411 *L*$^{(-125)}$ *C*´$^{-299}$ Amb *Inst virg* 11,74 Chrom *Matth* 22,3,5 = Ald

9:7 om ἤδη A C *L cII*$^{-260}$ *d k* 155 161 252 296´ 311 338 443 543 547 549 698 706 795 CyrHier 4,8 Ol Amb *Inst virg* 17,110 Hi^{com} 326,165 Hi *Ep* 96,1 PsAug *Pal* 17 (sed hab Amb *Exh virg* 11,75 Hi^{lem} 324,113) Aeth AGeo Sa^{II} (absc Fa^{1}) = Pesch

11:9 ἐν κρίσει] εις κρισιν *L C*´ 161-248^{c} 359 Antioch 1485 Anton 960 1057 1208 Dam^{-MP} Did^{com} 337,1.4.7 (sed hab Did^{lem} 336,24) Max II 968 Met 334,4 Ol^{A} Amb *Exh virg* 10,69 Spec 474,2 Hi$^{lem\ et\ com}$ 349,158 351,70 (sed hab Hi *Pach* 144,13) Arab Fa$^{1\ 2}$ Sa$^{I\ II}$ CPA Syh = Ald

12:14 ἐν κρίσει] εις κρισιν *L* 339* 548* 613 728 Anton 837 Ath II 157 Constit V,7,4 Cyr VIII 361 465 Dam Eus *Ps* 80 428 532 Max II 929 Met$^{lem\ et\ com}$ X.14,5,42,68 I.4,121 Ol^{com} PsChr 67,8 77,137 Amb *Fide* 3,20 5,142 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Spec

[49]These facts may be found in the forthcomiing edition of Ecclesiastes by Professor Gentry, who kindly gave me access to the *Einleitung*.

[50]The situation of the Old Latin and *L* in the Greek Ecclesiastes is similar to the witnesses' relationship in 1 Kingdoms: "It is already seen in Chapter II that these Old Latin fragments contain a considerable amount of hexaplaric material, which must have entered Lat in this way, and so *a priori* there is no reason to suppose that this may not have been the case with the 'Lucianc' readings too" (Brock, *The Recensions of the Septuagint Version of I Samuel*, 217).

346,1 Hi[lem et com] 360,383 361,412

The 2 agreements at 4:10 cannot be declared proto-Lucianic because of MS 411—a witness related to the *O* group. Whereas MS 411 shows that the *L* group likely has a base text like *O*, MS 411 shows that Amb was probably corrected toward the text of *O*. Hence, agreements between *L* and Amb likely arose from a similar text. Influence from a text like the *O* group also may explain the agreement at 4:4. The identical variants at 11:9 and 12:14 may be explained from the standpoint of Latin grammar. Both prepostions describe movement, which commonly necessitates an object in the accusative case in Latin.[51]

La[160] preserves only 26 verses of the Greek Ecclesiastes. The witness frequently agrees with both the CT and the *O* group. La[160] does not preserve significant agreements with *L* or with the congener of *L*, MS 443. Indeed, the most notable agreement with any witness is with Chr (1:9 καί 1°] > 752 Chr III 86 La[160] alii = Vulg). One omitted conjunction is hardly a significant variant for determining the nature of a witness.

It is important to exclude from the analysis places where *O*, *L*, and Hi agree. For example, the variant at 7:12 (τὸν παρ᾽ αὐτῆς] τον εχοντα αυτην S[c] *O*-411 *L*[(–125)] 613 Hi = σ′) cannot be considered Lucianic, because Hi has been influenced by a hexaplaric text. List 46 shows agreements between Hi and the *L* group.

List 46. Hi = *L* (≠ *O*)

5:3 ἐάν B-S-68´ *O*[–V]-411 *C*´ 539 = Ald Ra] > 261-545 248´ 260 336´ 542 766 Ol[HN] An *Scrip* 1,22 Fulg *Ep* 1,11 Spec 556,10 Hi AGeo = Vulg

9:7 om ἤδη A C *L cII*[–260] *d k* 155 161 252 296´ 311 338 443 543 547 549 698 706 795 CyrHier 4,8 Ol Amb *Inst virg* 17,110 Hi[com] 326,165 Hi *Ep* 96,1 PsAug *Pal* 17 (sed hab Amb *Exh virg* 11,75 Hi[lem] 324,113) Aeth AGeo Sa[II] (absc Fa[1]) = Pesch

[51]J. B. Greenough and J. H. Allen, *Allen and Greenough's New Latin Grammar*, ed. J. B. Greenough, et al., rev. ed. (Newburyport, MA: Focus, 2001), §220c.

10:19 τοῦ ἀργυρίου] τω αργυριω *C´ L* 161-248^{c} 443 613^{txt} Max II 793 Hi Aeth Sa^{I} = Ald

12:14 ἐάν 2°] + τε S *L C´* 443 645 698 Eus *Ps* 80 Met$^{lem\ et\ com}$ X.14,6,43 I.4,122 Ol^{M} PsChr^{com} 67,9 Aug *C D* 20,3 Hi *Pach* 115,3 147,24 Spec 346,2 Hi$^{lem\ et\ com}$ 360,383 361,400 Syh = Ald Vulg

The Latin citations at 5:3 and 12:14 may have been revised toward Vulg. Differences between the lemma and the commentary of Hi show that omission of the adverb at 9:7 is likely the result of citing the text freely. The change of case at 10:19 was likely necessitated by the constraint of Latin grammar. Latin verbs which denote obedience generally admit objects in the dative case.

Peshitta

Supposing that Pesch predates Lucian's scribal activities, one may use it to isolate proto-Lucianic readings. Difficulties in definitively ascribing proto-Lucianic readings to Pesch exist because of the possibility that Pesch may have been revised toward a Lucianic text. Hence, caution in classifying a reading as proto-Lucianc is best. List 47 shows that the evidence is scant.

List 47. *L* = Pesch

1:5 καί 1°] > C 411 *L* 390-601-798^{c} *cII* 342 547 645 Met I.6,2 Ol Chr IX 600 Cos 2,34 4,11 9,12 10,33 Dam Max I 1140 Proc 9,48 Sev 453 Chry V 746 PsMar *Scr* 5 Rav 1,9 Hi Aeth Arm Fa$^{1\ 2}$ (sed hab La^{160} Amb *Ps 118* 12,22 Aug *Gen ad litt* 1,10) = Pesch Vulg, contra 𝔐

1:13 οὐρανόν] ηλιον S^{c} *O L C´*$^{–571\ c\ 798\ c}$ 161^{mg}-248^{mg}-252 339 443 543 547 549 Antioch 1469 GregNy 301,4 Ol Proc 11,104 (sed hab Met I.14,5,56 GregNy 299,24 300,3 300,13 La$^{94\ 95}$ Aeth^{ap} AGeo Arm Fa^{1} Sa$^{I\ 5}$ Syh; absc Fa^{2}) Hi = Pesch Tar Vulg, contra 𝔐

5:11 τοῦ δούλου] τω δουλω 261 Antioch 1805 Chr II 585 III 44 Tht IV 680te = Pesch

9:7 om ἤδη A C *L cII*$^{–260}$ *d k* 155 161 252 296´ 311 338 443 543 547 549 698 706 795 CyrHier 4,8 Ol Amb *Inst virg* 17,110 Hi^{com} 326,165 Hi *Ep* 96,1 PsAug *Pal* 17 (sed hab Amb *Exh virg* 11,75 Hi^{lem} 324,113) Aeth AGeo Sa^{II} (absc Fa^{1}) = Pesch

12:13 ἀκούεται 998 *O*$^{-637}$ 359 Hi] ἄκου 637; ακουετε Syh; ἄκουε rel (Anton 781 973 Chr XVIII 509 Dam GregNa I 780 1245 *Disc* 26,14 Max I 933 II 861 Met$^{\text{lem et com}}$ X.14,3,19 Ol Hi *Pach* 147,23 Aeth Arm [absc Fa^{1}] Fa^{2} Sa$^{\text{I II}}$) = Pesch

A common Vorlage or revison toward *O* may explain the variants at 1:5 and 1:13, because it is peculiar that Vulg and Pesch would agree against the HT. The variants at 5:11 and 9:7 may be late corrections to Pesch based upon a text similar to *L* or vice versa. Agreement with Antioch, Chr, and Tht suggests that the variants were popular citations in the region. A similar explanation may be applied to 12:13, except that the transmission of the variant extended well beyond Antioch.

Conclusion

There is no evidence for proto-Lucianic readings in the Greek Ecclesiates. Witnesses which may have potentially preserved Old Latin readings have been revised toward the hexaplaric text. Similarly, Pesch may have been revised toward a text like *L* or vice versa. Issues associated with overcoming these possibilities pose significant methodological problems for locating proto-Lucianic readings.

CHAPTER 4
TEXTUAL AFFILIATIONS

The analysis of the textual affiliatons of the remaining text groups (*O*, *C´*, *cII*, *d*, and *k*) uses as a model the published textual histories which correspond to the editions of the Göttingen LXX, especially two editions by John William Wevers.[1] The results from Price's software program supplement the study, especially the analysis of agreements between text groups and manuscripts which do not constitute a group. The analysis of text groups excludes *cI*, because it reads nearly identically with *C*. Hence, the combination of the two groups are indicated by a *C* followed by a prime symbol (*C´*), as it appears in Professor Gentry's edition. The following study of the text groups is limited to Greek witnesses with Bible texts. Although a high number of agreements between two witnesses is an indicator of influence or dependence, it is important to temper conclusions when a group shares many variants with many other text groups—a situation which is not uncommon in the Greek Ecclesiastes.

The *O* Group

Manuscripts which comprise the *O* group are as follows: V-253-475-637 + 411. As the group which receives its name from Origen, whose scribal activities shaped the entire manuscript tradition, the *O* group's significance cannot be overstated.

Unique Readings

List 48 shows variants which are unique to the *O* group. Only places where

[1]See John William Wevers, *Text History of the Greek Genesis*, MSU 11 (Göttingen: Vandenhoeck & Ruprecht, 1974); and John William Wevers, *Text History of the Greek Exodus*, MSU 21 (Göttingen: Vandenhoeck & Ruprecht, 1992).

most members of the group preserve the same variant are included.

List 48. Unique Variants in *O*

1:8 ἀπὸ ἀκροάσεως] του ακουσαι O^{-253} = οἱ σ′

2:3 ἀφροσύνῃ Hi Gra. Ra.] επιστημη O^{-V}

2:7 οἰκογενεῖς] post μοι 1° tr O^{-V}

2:12 ἐπελεύσεται 998] εισελευσεται O^{-475} = α′

3:6 ζητῆσαι et ἀπολέσαι tr *O*

3:6 φυλάξαι] et ἐκβαλεῖν tr O^{-V}

3:8 φιλῆσαι et μισῆσαι tr O^{-V}

3:22 ποιήμασιν] ποιηματι *O*

4:1 αὐτούς] + ουκ εστιν $O^{(-253)}$-411

4:5 περιέλαβε(ν)] περιλαμβανει O^{-V}

4:12 ἐπικραταιωθῇ] υπερισχυσει O^{-V} = σ′ = 𝔐

4:13 προσέχειν] φυλαξασθαι *O*-411

4:13 ἔτι] πολιν $O^{-V\ 475}$

4:15 νεανίσκου] παιδος O^{-V} = 248′ 252 = 𝔐

4:17 δόμα τῶν ἀφρόνων] το δουναι αφρονας O^{-637} = 𝔐

5:3 χρονίσῃς] βραδυνης O^{-V}

5:7 χώρᾳ] πολει O^{-V} = σ′

5:8 ἐστι] + αυτος *O*

5:11 τοῦ δούλου] του δουλευοντος *O* = σ′ θ′ ὁμοίως τοῖς ο′ = 𝔐

5:11 ἐμπλησθέντι] εν (εμ- V) πλησμονη *O* = σ′

5:15 ᾗ μοχθεῖ] pr + εν *O*

5:15 μοχθεῖ] εμοχθησεν *O*-411

5:16 θυμῷ] παροξυσμω *O*

6:1 τὸν ἄνθρωπον] τους ανθρωπους *O*

6:2 ὑστερῶν] -ρουν *O*

6:2 αὐτοῦ 1°] + και ουκ αναλισκει εις εαυτον O^{-V} = σ′= 𝔐

6:3 ὅ τι] αι O^{-V}-411

6:3 ἔσονται] εσομεναι O^{-V}

6:3 ἐτῶν] ζωης O^{-V}-411

6:8 περισσεία] περισσευει *O*

6:10 μετὰ τοῦ ἰσχυροῦ] προς ισχυρον O^{-V}-411

7:2 εἰς 1°] προς *O*

7:2 πένθους] pr του *O*

7:2 πότου] pr του $O^{(-637)}$

7:11 περισσεία] περισσον O^{-253}

7:16 ἐκπλαγῇς] εκκλινης *O*

7:18 ανῇς] αφης O^{-V} = α′ σ′ = 𝔐

7:18 πάντα] συμπαντα ταυτα *O*-411

7:21 τοῦ δούλου] τους δουλους O^{-637}

7:22 καί 1°] οτι *O*

7:23 εἶπα] ειπον *O*

7:26 δεσμός] δεσμοι *O* = 𝔐

8:2 στόμα βασιλέως φύλαξον] εγω παραινω ρησιν βασιλεως φυλασσειν O^{-V} = σ′ = 𝔐

8:2 περὶ λόγου ὅρκου] παραβηναι ορκον O^{-V} = σ′

8:5 om ῥῆμα *O*$^{-V}$

8:6 παντί] pr τω *O*-411

8:7 γινώσκων] ειδως *O*$^{(-V)}$-411

8:11 ἐπληροφορήθη] ετολμησεν *O*$^{-V}$ = α′

8:12 ἀπὸ τότε] απεθανεν *O*$^{-V}$ = σ′

8:12 καὶ ἀπὸ μακρότητος αὐτῷ] και μακροθυμια επ αυτω *O*$^{-V}$ = σ′

8:12 ὅπως] οι *O*-411 = 𝔐

8:12 φοβῶνται] φοβηθησονται *O*-411 = 𝔐

8:15 ἡμέρας] εν ημεραις *O*$^{-637}$

8:16 ἐν οἷς] διο *O*$^{-V}$ = σ′ = 𝔐

8:16 καί γε V-411 443 = Ra] + και *O*$^{-V}$

8:17 εὑρεῖν 1°] ιδειν *O*$^{-V}$

8:17 ὅσα 1°] διοπερ *O*$^{-V}$ = σ′

9:1 πρὸ προσώπου] εις προσωπον *O* = 𝔐

9:3 νεκρούς] τεθνεωτας *O*-411

9:4 ζῶν] + εν σκοτει *O*

9:4 αὐτός] > *O*-411

9:5 γνώσονται] γινωσκουσιν *O*-411

9:5 οἱ νεκροί] οι τεθνεωτες *O*

9:8 ἔστωσαν] εστω *O*

9:14 καί 1°] καν *O*$^{-V}$

9:16 εἶπα] ειπον *O*

10:1 μυῖαι θανατοῦσαι] θανατος μυιων *O*$^{-V}$ = σ′

10:1 σαπριοῦσιν — ἡδύσματος] σηψει μυρεψου ευωδες *O*$^{-V}$ = σ′

10:3 ἄφρων / πορεύηται *O*$^{-V}$-411

10:4 πνεῦμα] pr το *O*

10:10 αὐτός] + αυτω *O*$^{-V}$ = 𝔐$^{mss Or}$

10:11 περισσεία] οφελος *O*$^{-V}$ = σ′

10:12 λόγοι] λογος *O*$^{-V}$

10:18 πρὸς καιρόν] εν καιρω *O*-411

11:3 ἐκχέουσιν] εκχεει *O*$^{-V}$-411

11:3 om τό *O*-411

11:6 στοιχήσει] - ευθετει *O* = α′

12:5 ὅτι] + εαν *O*$^{-637}$

12:5 ἐπορεύθη] πορευθη *O*$^{-637}$

12:9 σὺν τὸν ἄνθρωπον] συν τον λαον *O*$^{-637}$-411 = α′ σ′

12:11 γεγραμμένον εὐθύτητος] συνεγραψεν ορθως *O*$^{-637}$ = σ′

The *O* group preserves only 3 omissions in 81 unique variants. Therefore it is characterized as a full text. Twenty-one readings from the three Jewish revisers have infiltrated the text. Seventeen (81 percent) are attributed to Symmachus in hexaplaric sources. There are 13 variants which align *O* with the HT against the CT. Nearly half of them (6) agree with Symmachus. This fact shows how the *O* group is marked by concern for both style and fidelity to a Hebrew source. The high number of hexaplaric variants in *O* highlights the problem of mixture in the group. The *O* group is unquestionably unified in the manuscripts' agreement with one another. Ms 411, however, does not agree with the majority of the group in 78 percent of the cases. This fact confirms Professor Gentry's assertion that MS 411 often stands apart from the group. Among unique variants, codex V disagrees with *O* in 43 percent of the cases. Price's software considerably separates V from the rest of the manuscripts of *O* with the former being

more closely related to the proposed autograph. The data may suggest that V is freer from hexaplaric contamination than the other witnesses in the group.

Singular Agreements

List 49 shows agreements between *O* and witnesses which do not constitute a text group. The list serves as a useful guide for showing relationships with uncials and minuscules of a mixed character.

List 49. Agreements between *O* and Singular Witnesses

1:10 καινόν] κενον 998 O^{-637} 336´ 548

1:10 ἐστίν] + αυτο O^{-253} S^{c} 547^{c}

1:16 οἳ ἐγένοντο] τοις γενομενοις *O*-411 161^{mg}-248^{mg}

2:1 καρδίᾳ] pr τη O^{-V} 139^{mg}-147-159-503-560-798

2:3 κρατῆσαι] κρατειν S^{c} (-τιν) *O*

2:10 ᾔτησαν] επεθυμησαν O^{-V} 539 = σ′

2:11 ᾧ] ο $O^{-V\,475}$ 261-545

2:20 παντί] pr τω A O^{-V} 46´ 252 296 311 336´ 706 = 𝔐

2:22 ᾧ] ως O^{-637} 504-540-574-732-425-522-601 548 752

2:24 εἶδον] ιδον A 998 O^{-253} 357 336 443^{c} 542 706

2:26 προσώπου 1°] προσωπω O^{-V} 534

3:8 πολέμου] et εἰρήνης tr O^{-V} 613

3:11 αὐτοῦ] αυτων S^{c} O^{-V}-411 147-159-299-503-560 443 543 549 766^{I}

3:14 ἀφελεῖν 3010 Evag] pr του *O* 539 766^{I}

3:18 ἐκεῖ] + ο θεος *O* 539 547^{mg}, contra 𝔐

3:19 αὐτοῖς] pr τοις πασιν S^{c} *O*-411 766

3:19 τί ἐπερίσσευσεν ὁ ἄνθρωπος] τις περισσεια τω ανθρωπω S^{c} *O*-411 = θ′

3:20 εἰς 1°] προς *O* 766 = α′

4:4 αὐτό] ο O^{-V} 125´ 443^{c}

4:4 ἀνδρός] pr του *O* 601

4:5 ἔφαγε(ν)] εσθιει O^{-V} 539

4:6 καί ∩ καί 1° (7) *O* 539^{lem}

4:8 ἐμπίπλαται] εμπλησθησεται *O* 613

4:14 τῶν δεσμίων] του (> 539) δεσμωτηριου *O*-411(-μοτ-) 539

4:17 ἐν ᾧ ἐὰν πορεύῃ] εν τω πορευεσθαι S^{c} *O*-411

4:17 θυσία] θυσιαν 998 O^{-637} 766

4:17 σου] > S *O* 766 = 𝔐

4:17 κακόν] pr το S O^{-V}

5:1 ἐξενέγκαι] ἐξενεγκεῖν *O* 798 336 539 542 547 728 766

5:1 om ὁ S O^{-637} 766^{II}

5:3 καθώς] καθως εαν *O*-411 539

5:7 καὶ δικαιοσύνης] και δικαιοσυνην S *O*-411 540 357 539 645

5:8 ἐπί] ἐν *O* 542 613 766 = θ′ = 𝔐

5:10 ἐν πλήθει ἀγαθωσύνης] εν τω πληθυνθηναι (πληθηναι 253) την αγαθωσυνην (-θο- O^{-V} 613) O^{-V} 613 = α′

5:10 ἀνδρεία] περισσεια O^{-V} 766

5:10 παρ᾽ αὐτῆς] εχοντι αυτην O^{-V} 766 = σ′

5:12 τῷ παρ᾽ αὐτοῦ] τω εχοντι αυτον *O*-411 539 = σ′

5:12 αὐτοῦ 2°] αυτω B-68 O^{-637} 539 543

5:14 ἵνα πορευθῇ] του πορευθηναι $O^{(-253)}$ 613

5:17 ἀγαθωσύνην] -θοσύνην *O*$^{-V}$ 261 299-560 357 46^{s}-631* 296´ 339 534 543 549 645 795

6:3 ἀγαθωσύνης] -θοσυνης *O*$^{-V}$ 261 299-425 357 631 534 543 645

6:3 ἀγαθωσύνης] + αυτου 998* *O*-411

6:3 εἶπα] ειπον *O*-411 298

6:5 τοῦτον] + ουδε επειραθη (επιραθη V) διαφορας (διαφθορας 637) ετερου πραγματος προς (> 637) ετερον *O* 547^{mg} = σ′

6:6 ἀγαθωσύνην] -θοσυνην *O*$^{-V}$ 261 299-609 254-357 248* 252 296´ 543 645

6:7 αὐτοῦ] + πορευσεται *O* 254-342

6:7 οὐ πληρωθήσεται] ουκ εμπλησθησεται *O*-411 539

7:2 ἢ ὅτι πορευθῆναι] παρα το (> V) πορευθηναι *O*$^{(-637)}$ S^{c}

7:8 ἀγαθή] αγαθον *O* 342-754 766

7:8 λόγων] λογου *O* 357 298 613

7:10 ἦσαν] post ἀγαθαί tr *O*-411 539 542

7:11 θεωροῦσι(ν)] ορωσι (ορωσιν *O*$^{-253}$) *O*-411 613

7:13 διαστρέψῃ] -ψει S *O*$^{-253}$ 609-797 125 357 296*-548 645 795

7:14 τοῦτο] + τουτω *O* 336´(-το 728) 613

7:14 τούτῳ] τουτο B-68’ *O* 522-540-571* 357 336´ 339

7:15 δικαίῳ] δικαιοσυνη *O* 357 698

7:23 om τῇ B-68 *O*$^{-253}$ 766^{II}

7:26 συλλημφθήσεται] συνλημφ. A *O*$^{-253}$

8:5 om ὁ *O* 766^{I} 795 = 𝔐

8:7 αὐτῷ] + εν τω εσομενω (-νων sic 253) μετ αυτον *O*-411 260 539

8:8 ἐν 1°] τω *O*-411 503 698

8:8 θανάτου] pr του *O*-411 130 542 766^{I} = 𝔐

8:10 ἐκ] απο *O*-411 539

8:10 ἁγίου] + επορευθησαν S^{c} *O*$^{-637}$ 254´ 338 547

8:11 πονηρόν 2° ∩ πονηρόν (12a) *O*$^{-637}$ 425^{txt} 106 161^{txt}-248^{txt} 296´ 311 338 602 706 795

8:13 ἔσται] εστι(ν) *O* 609 613 contra 𝔐

8:14 πεποίηται] πεποιημενη *O*-411 443 539

8:15 σὺν τὴν εὐφροσύνην] om σύν *O*$^{-V}$ 545^{c} 311 336´ 534 766^{II}

8:15 συμπροσέσται] συνπροσεσται S A C *O* 157 155 336 338

8:17 ὅσα 2°] ο *O*$^{(-253^{txt})}$ (253^{mg}) 542 766

8:17 om τοῦ 4° *O*-411 338 543

9:1 ἐν χειρί Syh^{mg} (s nom) = 𝔐] ενωπιον *O*$^{-V}$ 443 542

9:3 πεποιημένῳ] pr τω *O*$^{-V}$ 248´ 443 542 766^{I}

9:5 ἐπελήσθη] επλησθη A S 563-571*-601-797 *O*$^{-253}$-411 248 339

9:12 θηρευόμενα] συλλαμβανομενα (συνλαμ. 637 359) *O*$^{-V}$-411 359

9:12 παγιδεύονται] -δευεται *O*$^{-V}$ 613

9:15 πένητα] + και A *O* 252 443 543 547 549 613 795

9:18 ἀγαθωσύνην] αγαθοσυνην *O*$^{-V}$ 560-601 261 357 248* 534 543 548 645

10:11 τῷ ἐπάδοντι] + γλωσση *O*-411 754 359 = 𝔐

10:14 ἐσόμενον] γενησομενον S* *O*$^{-V}$

10:18 om ἡ 2° *O*$^{-V}$ 254´ 338

10:20 σὺν τὴν φωνήν] την φωνην S* *O*$^{-V}$ 645

11:3 πληρωθῶσιν] πληρωθη *O*$^{-V}$-411 161*

11:5 ὅσα] ος *O* 542 766 = 𝔐

11:8 ζήσεται] -ση *O*$^{-V}$-411 359 542 766

11:9 ἐπὶ πᾶσι τούτοις] εν π. τουτοις *O*-411 359

12:2 σκοτισθῇ] σκοταση *O*$^{-253}$ 338 = θ′

12:5 εἰς] προς *O* 766

12:5 ἐκύκλωσαν] κυκλωσουσιν S^{c} *O*$^{-637}$

12:9 ἔτι] και *O*$^{-637}$ 248´ 338 443

Subscriptio εκκλησιαστης B-S-534 A C 998 *O*$^{-253}$ 252 296´ 443 542 549

There are 9 agreements between S^{c} and *O*. This fact is not surprising given that S^{c} also is loosely related to *O* in the Wisdom of Salomon.[2] As was noted in Chapter 2, the *L* group sometimes agrees with S^{c}, especially when the latter reads with *O*. As expected, there are fewer agreements with readings attributed to the Three. Nonetheless, 4 of the 9 readings are attributed to Symmachus. In the stemma of Price's software program, manuscripts of the *O* group are distanced from most other Greek witnesses. The situation of the group in the genealogical tree may be the result of many hexaplaric readings among unique variants in *O*. There are only 7 variants which align *O* to the HT.

Agreements with One Group

List 50 shows places where the *O* group agrees with one other text group and with witnesses that are aloof from a text group. Examining the list is advantageous for discerning what group *O* agrees with against other text groups.

List 50. Agreements between *O* and One Other Text Group

1:16 μου] + εν *O*$^{-253}$ *C*´ 130 336 443

2:2 εἶπα] ειπον *O* 147-159-299-425^{c2} 68*(vid) 547 698 (-πων) *cII*^{cat}

2:3 ἐπ᾽] εν *O*$^{-V}$-411 *cII* 336´ 534 = 𝔐

[2]Joseph Ziegler, ed., *Sapientia Salomonis*, Septuaginta Vetus Testamentum Graecum 12.1 (Göttingen: Vandenhoeck & Ruprecht, 1962), 51.

2:3 ἀριθμόν] εν αριθμω S^{c} *O*-411 *cII* 547 $613^{sup\ lin}$ Arm

2:8 οἰνοχόας] οινοχοουσας *O* d^{-357} 336´ 788* (c pr m)

2:11 ποιεῖν] ποιησαι *O* *L* 338 542

2:14 om αὐτοῦ 1° 870 O^{-637}-411 $C'^{-299\ 563\ 571}$-425-601 338 534´ 539 543 766^{II}

2:15 ὅτι — ματαιότης] + διοτι αφρων εκ περισσευματος λαλει (+ (sub ⌣ Syh) οτι (και ιδου pro οτι Syh) και γε τουτο ματαιοτης *O* Syh) B-613 998 *O* *d* 336´ 542 766^{II} contra 𝔐

2:18 μοχθῶ] κοπιω B-68´ 998 *O* d^{-357} 336´ = α′ θ′

2:24 ὅ] πλην ο O^{-637}-411 d^{-357} 766^{II}

3:11 ὁ ἄνθρωπος] om ὁ O^{-V}-411 $L^{-(125)\ 130}$ 299-522-798 311 338 543 547 613 645 698 705 766 795

3:14 αὐτῷ = 𝔐] αυτοις *O* *cII* $613^{sup\ lin}$

3:18 εἶπα] ειπον *O*-411 cII^{-260} 336´ 443 539 543

4:1 σὺν πάσας τὰς συκοφαντίας] πασας τας σ. S *O* 390 *k* (46^{s}) 338 539

4:4 σὺν πᾶσαν] pr την *O*-411 *L*

4:13 πρεσβύτερον] πρεσβυτην *O* $L^{(-125)}$ 46´

4:17 ἐγγύς] εγγισον S^{c} *O* $L^{(-125)}$ 336´ 338 542 766

5:1 ἐπὶ τούτῳ] δια τουτο B S^{c} *O*-411 $L^{(-125)}$ 68 161^{mg}-248^{mg} 336´443 534 542 766

5:7 φυλάξαι] φυλαξει S^{c} O^{-637} $L^{-(125)\ 130}$ 161^{c}-248^{c} 296´ 311 706 795

5:9 οὐ πλησθήσεται] ουκ εμπλησθησεται *O*-411 *cII* 443 766

5:10 ἔσθοντες] εσθιοντες O^{-V} 106 159-609-798-*cII* 337 296´ 298 311 339 543 547 613 645 766 795

5:10 ἀρχή] αλλ η S^{c} *O* d^{-357} 539 613 766

5:10 τοῦ ὁρᾶν] + αυτην O^{-637} d^{-357} 539

6:3 εἶπα] pr και *O*-411 *d*

6:4 πορεύεται] πορευσεται O^{-637} $C'^{-390\ 425^{txt}}$

6:5 ἀνάπαυσις] αναπαυσεις B-S-68 A 998 *O*$^{-637}$ *d*$^{-357}$ 296´ 311 547 698 706 795

6:6 τὰ πάντα] post πορεύεται tr S *O*-411 *C´* 613 645

6:6 πορεύεται] πορευσεται S *O C´*$^{-390\ 425^{mg}\ 798}$ 248 260* 338 613 645

6:10 ὄνομα] pr το S^{c} *O L* 260 296´ 534´ 539 542 766

6:12 ἐν σκιᾷ] εως aut ως σκιας S^{c}; ως σκιαν *O*-411 *L* (545^{c}; ωσκιαν 545*)

7:4 καὶ καρδία = 𝔐] καρδια δε *O*-411 *cII* 534´

7:7 τὴν καρδίαν εὐτονίας] την ευτονιαν της καρδιας *O*-411 *L*$^{(-125)}$ 443 (ε corr ex κ pr m) 547 766

7:10 ἐπηρώτησας] ηρωτησας *O k*

7:11 κληροδοσίας] κληρονομιας B-68´ *O d* 336´ 539^{lem} 766

7:12 τὸν παρ᾽ αὐτῆς] τον εχοντα αυτην S^{c} *O*-411 *L*$^{(-125)}$ 613 = σ′

7:14 ἀγαθωσύνης] -θοσυνης *O*$^{-V}$ 261 299-390-425^{c} *k*$^{-46}$ 357 161^{c}-248* 534 543 548 645

7:14 om ἰδέ *O*$^{-V}$ *k* 260* 336´ 542 766

7:21 ἀσεβεῖς] > S^{c} A C *O k* 248´ 252 296´ 311 336´ 339 542 543 549 706 766

7:21 μὴ θῇς] μη δως (δος Met^{lem}) S *O*-411 *C´*$^{-571^{c}}$ 542 645 766

7:21 καρδίαν] pr την 998 *O L* 299 248´ 338 766

7:22 πλειστάκις] + καιρου *O*-411 *d*$^{-357}$

7:22 καί / γε] tr 547 609; om γε *O*-411 390 *k*

7:26 αὐτήν] + και ευφροσυνη (-νην S^{c} 754) πλανα (-ας S^{c}) *O d*$^{-357}$

7:26 καὶ ἐρῶ] και ειπον (ειπα S^{c}) S^{c} *O d*$^{-357}$ Sa$^{I\ II}$

8:1 λύσιν] επιλυσιν *O* (επιδυσιν V)-411 *d*$^{-357}$ 766

8:2 μὴ σπουδάσῃς trahit ad ὅρκου θεοῦ *O*$^{-V}$ *cII*$^{-260}$

8:9 ὃ πεποίηται] το (> *L*$^{(-125)}$) πεποιημενον *O*-411 *L*$^{(-125)}$ 542 766

8:12 ἔσται] εστιν B-68 *O* 609-798 *d* 248´ 252 766

8:14 εἶπα] ειπον *O*-411 *cII*$^{-260}$

9:10 πορεύῃ] πορευση *O*$^{-V}$ *L*$^{-125´}$ 298 613

9:12 παγιδεύονται] + ουτως κρατηθησονται S^{c} *O*-411 *L* 254´ 339 359 613

10:8 ἐν αὐτῷ] post ἐμπεσεῖται tr *O*$^{-V}$-411 *L* 443

10:10 σιδήριον] σιδηρον *O*$^{-253}$ 425-601 *k* 336´ 339 443 698 = 𝔐

10:15 τῶν ἀφρόνων] του αφρονος S A *O*-411 *C´*$^{-571c}$ 161^{mg}-248^{mg} 252^{mg} 296´ 311 339 613 645 706 795

10:19 ζῶντας] pr τους C *O*-411 *L* 252 260^{com} 359 443 542 543 549 613 766

10:19 ἐπακούσεται] υπακουσεται *O*-411 106 563-571 *d* 248´ 336´ 338 359 543 549 613 766

11:8 ἐάν] + γε *O*$^{-V}$-411 *L* 359

12:9 Ἐκκλησιαστής] pr ο A *O*-411 *L* 254´ 547 549 766^{II} 645

The *O* group persists in agreeing with S^{c} among agreements with one text group. Of the 12 agreements with S^{c}, the *L* group preserves the same variant 7 times. Table 53 shows that *O* and *L* agree more often with each other than with other text groups, when agreement with one text group is the criterion.

Table 53. Agreements with one text group

L	19	*k*	7
C´	7	*d*	15
cII	9		

Total: 57

Many agreements with the *d* group are significant (e.g., 7:22 πλειστάκις] + καιρου *O*-411 *d*$^{-357}$). The evidence shows that *d* has been influenced by a text like *O*. In 6 of the agreements with *cII*, the *O* group is accompanied by MS 411. The close

relationship between 411 and *cII* persists among agreements with two or more text groups (see below). In the category at hand, the *O* group preserves 1 reading from Aquila, Symmachus, and Theodotion respectively. This fact shows that the transmission of readings from the Jewish revisers, which have become a part of the text of *O*, rarely survived the *O* group in the Greek manuscript tradition. The *O* group's influence on *L* is apparent.

Agreements with Two or More Text Groups

List 51 shows 134 readings where the *O* group agrees with two or more text groups.

List 51. Agreements between *O* and Two or More Text Groups

Inscriptio εκκλησιαστης B-S-68′ A C L^{-125} O^{-253}-411 139-147-159-260-299-560-797 d^{-342} 248″ 296′ 311 336′ 443 542 549 706 770 788 795

1:7 ἔσται] εστιν S 998 *O*-411 *L C′*(299) *k* 754 68’ 248′ 252 338 443 547 705 766^{II} 795

1:7 ἐμπιμπλαμένη] εμπιπλαμενη S A C (ενπιπ.) *O L C″*$^{-157}$ (299) d^{-254} *k* 68’ 248′-252 296 311 336′ (εμπεπ.) 338 339 543 547 549 645 698 705 706 766^{II} 770 788 795

1:11 γενομένοις 870] γενησομενοις *O C″*$^{-157\ 299\ 797}$ 336′ 542 613 752 766 770^{c}

1:11 ἔσται] εστιν A C O^{-637} *L* 609 *k* 443 548 766 contra 𝔐

1:11 αὐτῶν] αυτοις C *O*-411 *L C″* *k* 68’ 248′-252 296′ 311 338 339 443 542 543 547 549 706 770 788 795

1:12 ἐπί] > C $O^{-V\ 475}$ *L* $C′^{-571^{c}}$ $d^{(-357)}$ *k* 443 547 645 contra 𝔐

1:13 οὐρανόν] ηλιον S^{c} *O L* $C′^{-571^{c}\ 798^{c}}$ 161^{mg}-248^{mg}-252 339 443 543 547 549 contra 𝔐

1:14 σὺν πάντα] συμπαντα A C O^{-V}-411 *L C″ d k* 68″ 248′-252 296′ 311 336′ 338 339 443 542 543 547 549 645 698 705 706 766 770 788 795

1:14 τοῦ ἀνθρώπου A C^{s} 253 k^{-631*} 252 339 543 549 Did^{com} 82,22s 156,9 Ol^{E}] των ανθρωπων rel

1:15 δυνήσεται 1°] + του S^{c} A *O*-411 *L*$^{(-106^{txt}\ 125)}$ *cII k* 68’ 248´ 252 296´ 311 338 339 539 542 543 547 549 705 706 766 770 788 795

1:15 δυνήσεται 2°] + του A *O*$^{-V}$-411 *L*$^{(-106^{txt}\ 125)}$ *cII k* 68’ 248´-252 296´ 311 336´ 338 339 443 539 542 543 547 549 645 698 706 766 770 788 795

1:16 καρδίᾳ V *C*´$^{-299\ 415\ 504\ 574}$ 443] pr τη rel

1:17 παραφοράς 788$^{sup\ lin}$] pr και *L*$^{(-106^{txt}\ 125)}$ Sa^{I}; περιφοραν.; παραβολην *k*; παραβολας rel

1:17 τοῦτ’ B] τουτο rel; post εστιν tr *C*´

2:3 καρδία] pr η *O*$^{-253}$ *L* 299-*cII* 357 311 338^{c} 645 698 766

2:3 ἐν] pr με S^{c} 998 *O*-411 *L C*´’ *d k* 68’ 248´ 296´ 311 336´ 338 443 542 547 645 706 766 795

2:3 τοῦ ἀνθρώπου] των ανθρωπων B-S-68´’ 998 *O*$^{-V\ 253}$-411 *C*´’ *d k* 248´ 252 336´ 338 443 542^{txt} 547 645 (-πον) 705 752 766 = α′ σ′ contra 𝔐

2:8 οἰνοχόον] οινοχοους A S^{c} *O*-411 *L*$^{-125}$ 574-798^{c}-*cII*-752^{c} *k*$^{(-631)}$ *d*$^{-357}$ 296´ 311 336´ 443 547 613 645 698 705 706 766^{II} 795 contra 𝔐

2:12 ἐποίησαν] -σεν B-S-534´ *O*-411 *L C*´’ *d*$^{-254\ 357}$ *k* 336´ 338 339 443 542 543 547 645 705 766^{II} 788 = 𝔐^{mss}

2:12 αὐτήν] αὐτῇ *O*$^{-253}$-411 *L C*´(571^{txt}) *d* 252 260 296 311 338 339 443 542 543 547 548^{c} 549 613 645 698 705 706 795

2:15 εἶπα] ειπον *O C*´ *k* 68 248´ 296´ 311 338 339 543 547 549 698 706 788 795

2:15 μοι] μου 339; > S^{c} *O*-411 *L C*´’ 754 338 547 613 698 705 766^{II} 795 contra 𝔐

2:18 σὺν πάντα] συμπαντα B-68’ *O*-411 *L*$^{(-106^{txt})}$ *C*´’ *d* 46´ 248´ 252 296 311 336 338 339 443 542 547 549 752 766^{II} 788

2:19 καί 2° 155 311 336´ 338 645 = 𝔐] absc 998; + η V 357 548; + ει rel

2:20 ἐπί] εν B-S-68´’ 998 *O*-411 299-571^{c}-797-*cII* 106 *d* 336´ 443 547 645 705 766^{II} 795

2:20 τὴν καρδίαν B-68´ C 998 357] τη καρδια rel

2:21 μόχθος Ol^{EIK}] pr ο *O*$^{-253}$ *L* 299-*cII* 338 534´ 698 766^{II}

2:21 ᾧ] ὅς S^{c} *O*-411 *L cII* 336´ 338 613 705 766^{II} = α′

2:22 ὅτι τί Hi (*quid enim*) = Gra Ra] absc Fa$^{1\ 2}$; om τί rel

3:1 χρόνος S* 253 = 𝔐] absc 998; χρονοις V; pr ὁ rel

3:1 οὐρανόν] ηλιον S^{c} *O*-411 *C*˝$^{-(390)\ 574}$

3:2 πεφυτευμένον B-S*-68 998] πεφυτευμένα V; pr το rel

3:10 τοῦ ἀνθρώπου] των ανθρωπων B-68˝ 998 *O*$^{-253}$-411 *C*˝ *d*$^{-357}$ 155 161^{txt}-248^{txt} 296´ 311 336´ 338 539 547 698 705 706 766 795 = α′ θ′

3:11 σὺν τὰ πάντα 443] …]ντα 998; συν παντα C V 155 545; (+ και Did) τα συν παντα 870; τα συμπαντα B-68˝ S* 411 *C*˝ *d* 260^{c} 296´ 311 645 705 706 795; συμπαντα rel

3:11 ἐποίησεν] pr ἃ B-68˝ S^{c} A C 870 *O*$^{-637}$-411 *L*$^{-(125)\ 261}$ *C*˝$^{-797}$ *d* 248´ 252 296´ 311 336´ 338 339 542 543 547 549 698 705 706 788

3:13 ὁ ἄνθρωπος B-68´= 𝔐] om ὁ rel (3010)

3:13 δόμα B-68´ C 3010 998 = 𝔐] pr τουτο rel; δωμα 609 261 357 548

3:14 αὐτοῦ 1° B-68*-534 = 𝔐] absc 998; αυτω 68^{c} 357; αυτον 261; αυτων rel

3:15 γίνεσθαι 161(vid)] γενεσθαι S^{c} 870 *O L*$^{(-125)}$ *cII*-260^{c} *k* 336´ 338 542 547 698 766^{I}

3:16 ἀσεβής 2° 295-425*-609* 248^{c} 795] ευσεβης rel

3:17 εἶπα B-68˝ 998 *k*$^{-46(vid)}$ *d*] ειπον rel

3:18 καί γε αὐτοῖς] ad (19a) tractum rel

3:19 ὅτι 1° 336´ = 𝔐] ὡς S *O*$^{-637}$-411 *C*˝$^{-157\ 563\ 571*\ 609\ 797}$ *d*$^{-357}$ 338 539 547 613 645

3:19 τῷ 2° 818] > S A *O*$^{-V}$-411 *L C*˝$^{(-299\ 601\ 609)}$ *k* 155 339 542 547 645 698 766 788 contra 𝔐

3:19 ὅτι 1° = 𝔐] ὡς S *O*$^{-637}$-411 *C*˝$^{-157\ 563\ 571*\ 609\ 797}$ *d*$^{-357}$ 338 539 547 613 645

3:21 πνεῦμα 1° B-S*-68´ 998 *L* 571^{c} *d* 260* 443 = 𝔐] pr τό rel

3:21 πνεῦμα 2° B-68 A C 818 998 *L d* 155 296´ 311 336´ 339 443 698 706 766 795] τω πνευμα 425*(c pr m); τὸ πνεῦμα rel

3:21 εἰς γῆν B-S-68˝ C 998 *d*–357 336´ 549 645 788] επι την γην 475 357; εις την γην rel

3:22 ὁ ἄνθρωπος B-68 C 561 342-754 260 296´ 311 549 706 795] om ο rel

4:4 σὺν πάντα S V 157 155 336] absc 998; συμπαν 68; συπαντα 601*; συμπαντα rel

4:4 ἑταίρου] ετερου S A 998 *O*–637-411 299-390-415-504-540-571*-601-609-732-*cII* 357 *k* (46s) 296´ 336´ 338 339 534´ 542 698

4:6 πλήρωμα 2° B-68 870 998*(c pr m) *L*–(125) 130 443 539 = 𝔐] πληρωματα rel = σ′

4:8 περασμός] πειρ. *O*–253 (πιρ. V) *L*–130 299-415-503-504-540-563*(vid)-797-*cII* 296´ 311 336´ 339 443* 706

4:8 καί 3° 637 *cII* 296´ 311 534´] + γε rel (539)

4:11 δύο B-68˝ C 998 *d*–357 338] pr οι rel (539)

4:14 ἐγεννήθη V-411 545 157-299-503-797 357 311 336´ 543 698 766II 795] εγενετο 637; εγενηθη rel

4:15 σὺν (ουν 637) πάντας τοὺς ζῶντας V-637 336] συμπαντας (-τα 998 357) τους ζωντας rel

4:15 στήσεται B-68´ 998 571c 357] αναστησεται rel

4:16 περασμός] πειρασμος *O*–253(πιρ. V) *L*–(125) 130 425-797-*cII* 296´ 311 613 706 728

4:17 πόδα S*] τον ποδα rel

4:17 ἐάν B-68 C 998] δ᾽ αν 357; αν rel

5:2 περισπασμοῦ = 𝔐] πειρασμων 139-147-159-503-522-540-560-798 *k* 336(-μον) 548*vid(-μον); πειρασμος 766; πειρασμου rel

5:7 ὑψηλοί] υψηλος *O* 371-797 *d k* 443 542

5:7 αὐτούς = Ra] αυτοις *O*–253 *L*–106 (125) *C*´–147 (157) 159 425mg 503 522* 540 560 571 609 797-260 *k* 248 296´ 311 339 543 547 549 645 706 795

5:9 αὐτῶν B-S*-534 *C*´–(157) 601 443 645 766] absc 998; αυτω Vc-411; αυτην 601; αυτου rel

5:10 ἔσθοντες] pr οι S A C *O*-411 *L*(–125) *C*˝(–157) *d k* 248´ 252 296´ 298 311 339 443 542 543 547 549 613 645 698 706 766 795

5:10 τί] τις S^{c} *O*-411 *C*´’$^{-(157)\ 299\ 563\ 571\ 609\ 797}$ *d*$^{-357}$ 248´ 339 539 547 613 698 766^{I}

5:14 οὐ B-S-68’ *C*´$^{(-157)}$ 336´] bis scr 609(||); > rel (absc 998)

5:15 αὐτῷ B-68´’ 998 = 𝔐] αυτων 336´; αυ 645(|); > 357; αυτου rel

5:17 μοχθῇ B-68´ 998 *d*$^{-357}$ 252 336´] μοχθει *L* 357 543 549; μοχθι V; μοχθησει 253 601-609 339 548 698; μοχθηση rel

5:18 τοῦ λαβεῖν *L* 252 296´ 298 = 𝔐] om του rel

6:2 τοῦτο B-68´ 998 *d* 336´ = 𝔐] pr οτι και γε S; pr και γε rel

6:3 οὐ πλησθήσεται B-68 998(vid) *d* 336´ 443] πλησθήσεται 534´; οὐκ ἐμπλησθήσεται rel

6:5 τούτῳ] τουτο S* *O*-411 125´ *C*´’-260^{c} *d*$^{-357}$ *k* 311 338 443 534 547 548 795

6:8 διὰ τί 542 543 549] absc 992 998; διοτι rel (539)

6:12 ζωῇ B-68´ 998 = 𝔐] + αὐτοῦ rel

7:1 ἔλαιον] ελεον B-S-68 A *O* 797-*cII*$^{-260}$ *k* 296´ 311 336´ 339 698 706 795

7:1 γεννήσεως B-68´’ 998 253 *L*$^{(-125)}$ 299 *d* 161*-248* 339 443 542 547 766] γεννεσεως 797^{c} 795; γενεσεως rel

7:6 ὡς B-S-68´’ 998 *C*´ 357 296´ 311 338 443 645 706 795] pr ὅτι (sub ※ Syh) rel

7:14 καί γε S^{c} V *L* 338] pr ει δε 443 706; pr ιδε rel = 𝔐

7:14 σύν B-68´ 998 571^{c}] > rel (539)

7:22 ὅπως *C*´] absc 998; οτι S^{c} *cII d*; οτι ως rel

7:25 ζητῆσαι] pr του S A C *O*-411 130 *C*´-260 *k* 248´ 252 296´ 311 339 539 542 543 547 549 645 698 706 766 795

7:28 ἔτι ἐζήτησεν = 𝔐] εξεζητησεν *C*´$^{-147\ 159\ 299\ 503\ 560\ 571^{c}}$; εζητησεν A 147-159-299-503-560 *d*$^{-357}$; επιζητησεν 296´; επεζητησεν rel

8:1 τίς ὧδε σοφός = 𝔐] τις οιδε(ν) (ειδε(ν) 631 609 125´ 548 645* Ol^{A}) σοφους (σοφιαν *C*´ 161-248^{c}) rel

8:1 ῥήματος] (των Did) ρηματων *O* 563-571*-260* *L k* 443

8:5 ποιήσεις] εποιησας *O*-411 *L*$^{(-125)}$ *cII* 296´ 311 338 547 645 706

8:9 σὺν πᾶν τοῦτο A C V 336 698] συμπαντα τουτον 357; συμπαν τουτο (-τω 261) rel

8:10 τόπου = 𝔐] του rel (539)

8:17 σὺν πάντα S A V 336 698] συμπαντα rel

8:17 ὁ ἄνθρωπος S 254´ 155 248´ 252 296´ 549 698 = 𝔐] om ὁ rel

8:17 ἄν 2°] εαν *O*$^{(-253txt)}$ (253^{mg} litt ε superscr) *L k* 443 795

9:1 σὺν πᾶν τοῦτο S A 155 336] συν παντα τουτο 698; συμπαντα τουτο *C*´$^{-147c}$ 563 571 425^{c} 609 797 (συμπαν + ras 2 litt. 147*) 337 548; συμπαν τουτο rel

9:1 σὺν πᾶν 2° S A 155 336 698] συμπαντα 601; συμπαν rel

9:1 εἰς] + την A *O*$^{-V}$ *C*´$^{-798}$ *k* 260 443 547 698

9:1 ἐργασίαι] pr αι A C 998 *O*-411 *L C*´´ *d k* 155 248´ 252^{c} 296´ 311 338 339 443 534 543 547 549 613 706 795

9:1 ὡς B-S*-68´´ 998 *C*´-260 *d* 336´ 443 547 645] οτι ως 339 542 698; οτι rel = α′ σ′

9:11 πλοῦτος B 998(c pr m) 68 766^{II} = 𝔐 Ra] pr ο rel

9:1 αὐτῶν] αυτου *O*-411 *cII*$^{-260}$ *k* 336´ 547 766

9:2 om καί 3° A C *O*-411 *L* 390-*cII* 254´ 336´ 443 543 547 645 766

9:2 om καί 5° C *O*-411 *L cII* 254´ *k* 443 543 645

9:8 ἱμάτιά] pr τα C S *O*-411 *L cII d k* 296´ 311 339^{mg} 359 542 543 613 645 698 706 766 795

9:8 ἐπὶ κεφαλήν] κεφαλης S *O*$^{-637}$-411 *C*´´$^{-609}$ (pr τη 522*; c pr m) *d* (pr της 254´) 155 248´ 338 339 359 534 542 547 645 698^{c} 728

9:9 om τὰς 1° B-68´´ C *O*$^{-637}$-411 *L*$^{-130}$ 390 357-754 248* 252 336´ 338 443 542 543 549 766

9:12 υἱοί 637-411 261 797 254-357 155 311 547 548 645 698 706 766^{I} = 𝔐] pr οἱ rel

9:14 κυκλώσῃ] -σει *O*$^{-637}$-411 *L* (κυκλωσ 261) *C*´´ *d k* 248´ 252 311 338 339 359 534´ 542 543 547 645 706 728 766

9:14 οἰκοδομήσῃ] -σει S O^{-637}-411 *L* $C''^{-797^{c}}$ *d k* 248´ 252 311 338 339 359 534´ 539 542 543 547 548 645 706 766

10:2 εἰς δεξιόν] εις δεξιαν O^{-V} $L^{(-125)}$ 797 *k* 260

10:2 ἀριστερόν] αριστεραν O^{-V}-411 $L^{(-125)}$ *k* 260 548*^{vid}

10:5 ὅ] > B-S-68´ C O^{-253}-411 *L* C''^{-260} 357 155 336´ 338 339 443 547 645 728 766^{II} 795

10:14 om ὁ 2° B-68˝ *O L* 609-797-*cII* 338 359 443 547

10:14 ὅ τι] …]ιτι 998; ητι 795; τι B-68´ *C´* 728; διοτι *d*; ὅτι rel

10:14 ἀναγγελεῖ B C 998 (-λι) 571^{c}-295 125´ *d* 68 155 296* 534 795] απαγγελλει S 359; απαγγελει rel

10:19 οἶνος] + και ελαιον B-S-68˝ 998 *O*-411 *L C´*(ελαιος 130*)-260 *d* 336´ 359 443 547 645 795

10:20 ταμείοις] ταμιειοις A C O^{-637} $C´^{-798}$ *d k* 248˝ 296^{c} 311 338 339 547 645 788

11:1 ἄρτον 338 359] pr τον rel

11:5 σὺν τὰ πάντα] τα συνπαντα A C V; παντα 637 563-571*; τα συμπαντα rel

11:6 εἰς ἑσπέραν S $C´^{-571^{c}}$] εν ημερα 571^{c} 68; εν τω εσπερα 534; εν εσπερα rel

11:6 ἀφέτω] αφιετω O^{-V}-411 C''^{-571*} d^{-357} 161-248^{c} 336´ 359 547 645

11:9 καρδίας σου 357 542] ἀμώμων ἡ καρδία σου 539; (+ σου) ἄμωμος B-68´ 998 336´; ἄμωμοις 766; > σου 338*; + ἄμωμα 613; + ἀμώμως 254´; + ἄμωμος rel

12:1 ἡμέραι] pr αι B-68˝ 998 *O*-411 C''^{-260} *d* 155 359 543 547 549 766

12:1 κακίας] + σου S A O^{-637}-411 *C´ k* 359 539 645

12:1 ὅτου B-68´ 998 *C´ d* 443] > 155; ου rel

12:3 ἐάν B-S-68 998 253 254´ 543] δαν 336´; αν rel

12:5 ἀνθήσῃ B-S-68´ 998 253 359 698 728] εξανθησει 390; ανθησει rel

12:6 συνθλιβῇ S A 248´ 252 296´ 311 338 539 (-βει) 543 (-θλη-) 547 (-τλι-) 549 645 706 795] συντριβη rel

12:6 ὑδρία B-68´ 998 V 645] pr η rel; υδρεια B* 296´ 542

12:7 ἐπιστρέψῃ 1°] -στρεψει A C *O*$^{-253}$ 125´ *C*´$^{-147c}$-260 *k* 252 296´ 336 338 339 443 543 549 766^{I} 795

12:9 ἐδίδαξε(ν)] εδιδασκε(ν) S^{c} C *O*$^{-637}$-411 *cII*$^{-260}$ *k* 252 296´ 311 339 542 543 547 549 706

12:13 ὁ ἄνθρωπος B-S-68´ A 998 253 *d* (357^{s}) 252 443 542 543 549 698 766^{II} Ol^{I*}= Ra] om ὁ C *O*$^{-253}$-411 *L C*" *k* 248´ 296´ 311 336´ 338 339 359 547 613 645 706 766^{I} 795 3011

12:14 σὺν πᾶν τὸ ποίημα S A 336 698] παν το π. *L*; συμπαν το π. rel

12:14 ὁ θεός B´ 998 336´ 542 = 𝔐] post ἄξει tr rel

Table 54 shows places where *O* agrees with two or more text groups. Conclusions about the variants must be tempered because of the numerous agreements—69 of which are "rel" readings. Special attention may be given to *cII* and *d* as the groups with the most agreements and least agreements respectively.

Table 54. Agreements with two or more text groups

L	99	*k*	100
C´	91	*d*	79
cII	108		

Total: 477

The *d* group, which was second to *L* in number of agreements with *O* in List 50, disagrees with the *O* group considerably in the present category. The obvious explanation is that *d* preserves some unique variants with *O*, but as a whole the two groups are not consistently in agreement. The observation that *cII* often agrees with MS 411 continues among agreements with multiple text groups. When *cII* agrees with the *O* group, MS 411 reads with *O* 98 times. Hence, 411 and *cII* agree in 91 percent of the

cases.

Conclusion

The observations from the data above suggest that *O* is a unified group with few omissions. Readings from the Jewish revisers, especially Symmachus, have entered the group, but they were not thoroughly transmitted from the group to other text groups. This fact is noteworthy, because the *O* group has influenced other groups like *L* and *cII* significantly. There are only 6 plusses which agree with the HT. The paucity of agreements may indicate a partial transmission of Origen's work or the fact that Origen's revision was tempered by how closely his Greek text already agreed with his Hebrew source.

The Catena Group *C´*

The manuscripts included in the *C* group include the following: 139-147-159-299-390-415-503-504-522-540-560-563-571-574-732-798. The *cI* group has the following collection of witnesses: 157-425-601-609-797. The lower catena group *cI* reads against *C* only 6 times in the Greek Ecclesiastes. Hence, there is no discussion of it in the analysis.

Unique Readings

List 52 shows variants which are unique to *C´*.

List 52. Unique Variants in *C´*

1:8 ἐπιστρέφουσιν] -στρεψουσι(ν) *C´*$^{-798^{c}}$

1:16 (16e) καί 2° — γνῶσιν] post (17a) γνῶσιν tr *C´*$^{(-797)}$

1:17 τοῦτ᾽ B] post εστιν tr *C´*

2:9 προσέθηκα] + σοφιαν *C´*$^{-147\ 159\ 503\ 560}$

2:10 οὐκ ἀφεῖλον] ουκ απειχον (απει 601) *C´*$^{-299\ 798^{c}}$

2:10 μερίς μου] μερισμος $C'^{-299\ 798^c}$

2:10 ἀπὸ παντὸς μόχθου μου] om ἀπό $C'^{-571^c\ 798^c}$

2:12 σὺν τὰ ὅσα] παντα οσα C'^{-299}

2:21 ἐν αὐτῷ] > C'^{-299}

3:10 ἔδωκεν] δεδωκεν $C'^{-147\ 390\ 571\ 574\ 601\ 609}$

3:14 ἀφελεῖν] αφαιρειν (αφερειν 609) $C'^{-563^c\ 571}$

4:6 ἀγαθόν] + εστι $C'^{-157'\ 299\ 563\ 571\ 609}$

4:9 ἀγαθός] αγαθων $C'^{-139\ 147\ 159\ 299\ 503\ 560\ 798}$

4:13 καί 1°] > $C'^{-299\ 571^c}$

5:3 θέλημα] post ἄφροσιν tr C'

5:12 οὐκ] pr οτι $C'^{(-157)}$

5:15 τοῦτο] + εστι(ν) $C'^{-(157)\ 609*}$

5:18 αὐτοῦ 1°] αυτων C'^{-601}

5:19 om οὐ $C'^{-157\ 299\ 563\ 571\ 609\ 797}$

6:12 ἡμερῶν / ζωῆς] tr C'

7:8 ἀγαθόν] αγαθος C'^{-571^c}

7:17 ἵνα μή] μη ποτε C'

7:25 ὀχληρίαν] σκληριαν C'^{-299}

7:26 ἐξαιρεθήσεται] εξαρθησεται $C'^{-299\ 390}$

7:28 ἔτι ἐζήτησεν = 𝔐] εξεζητησεν $C'^{-147\ 159\ 299\ 503\ 560\ 571^c}$

8:6 παντί] pr εν C'

8:6 ἔστι(ν)] εσται $C'^{-157\ 563\ 571\ 797}$

8:6 καὶ κρίσις] κρισεως C'

8:6 τοῦ ἀνθρώπου] + εστι C'^{-503}

8:7 ἔσται] εστι *C´*

8:16 om ὅτι *C´*

8:17 τοῦ ζητῆσαι] του ευρειν *C´*$^{-609}$

9:3 αὐτῶν 1°] + καί *C´*$^{-(157)\ 571}$

9:9 ματαιότητός 1°] νεοτητος *C´*

9:12 καί γε] + τουτο *C´*

9:14 αὐτῇ] αυτης *C´*$^{-571^{c}}$

9:15 αὐτός] αυτοις *C´*

9:16 ἐξουδενωμένη] εξουθενημενη *C´*$^{-390\ 425}$

9:16 ἀκουόμενοι] ακουσμενοι *C´*(-μενι 601; ηκουσ. 798)

9:17 ἐν ἀφροσύναις] εν αφροσυνη *C´*$^{-147\ 159\ 260\ 560}$ (390 vid)

10:7 ἵππους] ιπποις *C´*$^{-390\ 571*\ 601}$

10:14 τίς] pr και *C´*

10:20 σου 1°] ∩ 2° *C´*

10:20 πλούσιον] μηδε βασιλεα *C´*$^{-563\ 571*}$

11:3 ἐπὶ τὴν γῆν] επι της γης *C´*$^{-157\ 563\ 571\ 609\ 797}$

12:1 om μή *C´*$^{-571^{c}}$

12:1 μοι] > *C´*$^{-571^{c}}$

12:11 συνθεμάτων] συνθηματων *C´* (συμθη. 797)

12:12 ποιῆσαι / βιβλία tr *C´*$^{-797}$

Despite the fact that there are 21 manuscripts in *C´*, the group is unified. Most of its variants are substitutions. There are no known readings from the Three among unique variants nor has the text been significantly aligned with the HT.

Singular Agreements

Agreements between *C´* and witnesses which do not constitute a text group are included in List 53.

List 53. Agreements between *C´* and Singular Witnesses

1:6 ἐκεῖ πορεύεται] εκπορευεται *C´*$^{(-299B^{txt}\ 798c)}$ 543 549 698

2:3 ἀφροσύνῃ]; ευφροσυνην *C´*$^{-299\ 415\ 797}$(540 vid) 68*

2:3 ποιήσουσιν] ποιουσιν *C´*$^{-157\ 299\ 563\ 571\ 609\ 797}$ 534 705

2:10 εὐφράνθη] ηυφρανθη 253 *C´*$^{-299\ 503\ 540}$ 254´ 443 698

2:15 τότε] > B-S*-534´ 998 *C´*$^{-571c}$ 443 547^{txt} 645 705

2:16 om ὁ S *C´*$^{-425*}$ 68 161 336´ 645

2:20 ἀποτάξασθαι] αναταξ. 411^{c} *C´*$^{-299\ 574}$

2:23 αὐτοῦ 2°] αυτω 475 *C´*$^{-299\ 609}$

3:17 om καί 2° 411 *C´*$^{-(299)\ 571c\ (601\ 609)}$

3:18 διακρινεῖ] κρινει *C´*$^{-571c\ 797}$ 261

3:19 υἱῶν] pr των 998 130 *C´*$^{-798}$ 698

3:20 πορεύεται] > B-S*-68´ 998 *C´*$^{-299\ 798}$ 645

3:20 τὸν χοῦν] om τόν 411 *C´*

4:1 συκοφαντούντων] pr των 411 *C´*$^{-157\ 299\ 571\ 609\ 563\ 797}$ 613

4:1 αὐτούς] αυτοις *C´*$^{-157*\ 425\ 563\ 571*\ 609\ 798}$ 336´ 443*(c pr m)

4:1 γινομένας (γειν. S^{c} V) B S^{c} C (γι[) *O*-411^{vid} *L*$^{-125\ 130}$ 157-299-563-571*-609-797-*cII d k* (46^{s}) 155 248´ 252 296´ 311 338 339 542 543 547 549 698 728 766] γενομενας rel

4:4 σὺν] συν την πασαν *C´* 645

4:4 αὐτό] το (τε 560^{c}-563-571*) B*-S-534 *C´*$^{-299}$ 357 443*

4:13 οἱ] pr και S* *C´*$^{-425}$ 645

5:3 ἄφροσιν] αφροσυνη *C΄*–299 563 571* 157 609 797 336΄

5:3 σὺ οὖν ὅσα] om ὅσα 411 *C΄*–797

5:4 τό 2° — καί] ευξαμενον 411 *C΄*

5:11 om εἰ 2° *C΄*(–157) 571c 798c 342-357 548

5:13 περισπασμῷ] πειρασμω S (πιρ-) *C΄*–(157) 299 571c 798 357 539com*

5:16 πᾶσαι] > S* *C΄*– (157) 571c 645

6:2 φάγεται] καταφαγεται S* 411 *C΄*–571*

6:10 μετὰ τοῦ ἰσχυροῦ] μετα του ισχυροτερου S *C΄*–797 161mg-248mg 547 645 698

6:11 πολλοί] > 998 *C΄*–299 571c 443

6:11 τίς περισσεία]; οτι περισσον S* *C΄*(-σων 609) 336 547 645

7:1 om αυτου B-S*-68΄ 998 *C΄* 336΄645

7:7 τὴν καρδίαν εὐτονίας] τ. κ. ευγενειας B-68΄ (-νιας 534) C (-νιας) 998 *C΄*–299 563 571* (-νιας 798)

7:14 ἐποίησεν] pr ο S 411 *C΄*-260* 645

7:16 πολύ] pr επι *C΄*–157 298

7:17 μή] pr και *C΄* 698

7:17 πολύ] pr επι *C΄* 298

7:19 om τοὺς ὄντας *C΄* 298

7:22 ἑτέρους] + πολλους *C΄*–147 798 298

7:26 om (26f) comma *C΄*–299 571mg 798 645

8:4 λαλεῖ] > B-S*-68΄ 998 *C΄* 357 336΄ 645

8:9 τά] παντα 411 *C΄* 766

8:11 καρδία] pr η *C΄*–609 336΄ 338 547 613 766

8:14 πρός 1°] επ B-68 *C΄* 766

8:14 πρός 2°] επ *C´* 766

8:16 om τήν 2° *C´*$^{-571^{c}\ 798}$ 443 698 766 = 𝔐

9:1 σὺν πᾶν τοῦτο] συμπαντα τουτο *C´*$^{-147^{c}\ 563\ 571\ 425^{c}\ 609\ 797}$ (συμπαν + ras 2 litt. 147*) 337 548

9:2 εἰδώς] post ἄνθρωπος tr S *C´*$^{-(157)\ 299\ (503)}$ 645

9:11 τοῖς σοφοῖς] τω σοφω B-68´ (το σ. 534) 998 *C´* 161^{mg} 336´ 542 766

10:6 ταπεινῷ] ταπεινωσει 411 *C´*$^{-522}$ 547

10:7 om τῆς *C´* S$^{(c)}$

10:14 γενόμενον] γενησομενον *C´*-298

10:14 ὅ τι] τι B-68´ *C´* 728

11:8 μνησθήσεται] -σονται *C´* 125 357 766

12:2 ἐπιστρέψωσιν] -ψουσι(ν) B-68 411 *C´*$^{-139\ 147\ 159\ 560\ 563\ 571\ 798}$-260 254-357 336´ 547 548 698 706

12:4 ἀναστήσεται] -σονται S *C´*$^{-797}$ 357 298

12:6 συντροχάσῃ] -τροχασει C 125 *C´*$^{-147*\ 797}$ (-τροχα 563)-260 357 336´ 338 443 543^{c} 795

The group *C´* agrees with MS 411 10 times. This fact suggests that the relationship between *cII* and 411 is truly unique, because the former often agrees with *C´*. Curiously, however, no manuscript from the *cII* group, except ms 260 (7:14 and 12:2), agrees with *C´* among agreements with singular witnesses. Hence, the catena traditions are distinguishable from one another. There are 7 agreements with MS 443. In 2 of the agreements, support from 253 and 125 (2:10 and 12:6) show hexaplaric and Lucianic influence respectively. The relationship signals an affiliation between the LR and the catena tradition, which will be evident upon examinatin of agreements between *C´* and one other text group (see below). Five agreements with 766 are concentrated in 8:9-8:16.

Agreements with One Group

There are only 45 places where *C´* agrees with only one text group. List 54 includes all agreements in the category. Scattered witnesses are also included.

List 54. Agreements between *C´* and One Other Text Group

1:16 μου] + εν *O*$^{-253}$ *C´* 130 336 443

2:16 μνήμη] pr η S* *C´´* 645

2:17 τά] > B-68 998 637-475-411 *C´´*$^{-563}$ 342-754 155 252 296´ 311 336* 338 339 645 705

2:18 τῷ γενησομένῳ] τω γινομενω B-S(γειν.)-68´ *C´*$^{-299\ 571^{c}\ 797}$ *d* 161^{mg} 252* 645^{c} 705 766^{II}

2:19 ἐξουσιάσεται] -σιαζεται B-S-68´ A 998 *C´ d* 547 645 705

2:24 ὅ B-S*-68´ 998 542^{txt} (γρ′) 645] ος A 357 339 788; πλην ο *O*$^{-637}$-411 *d*$^{-357}$ 766^{II}; πλην η ο 475; πλην ος 637 *L*$^{(-125)}$; ει μη ος *k* 443*; πλην ει μη οσον (ο S^{c}) S^{c} 613; η 728 752; > 336; ει μη ο rel

2:26 om τοῦ 2° S *C´´*$^{-260}$ (571*) 547 645 705

3:5 περιλήμψεως] περιλημματος A C (-λεμματος) *L*$^{(-125)}$ *C´*(-ληματος 798) 161^{txt}-248^{txt} 252 338 543 549

3:19 τὰ πάντα] om τά B-S-68 475 *C´ d* 155 296´ 336´ 338 339 547 645 698 766^{II}

3:22 εἰς ἄνω] om εις *L C´*$^{-571^{c}}$ 248´ 443

4:1 καί 6°] ∩ $^{(2a)}$ καί 411 *C´´*$^{-260\ 299}$ 547

4:10 πέσωσιν] πεση 411 *L*$^{(-125)}$ (-σει 261) *C´*$^{-299}$ (-σει 609) 443

4:10 ὁ εἷς] + ο ετερος 411 *L*$^{(-125)}$ *C´*$^{-299}$

4:10 ἐγερεῖ] εγειρει S A 998 (vid) 475 *L*$^{-(125)\ 261}$ *C´*$^{-299\ 390}$-260 254´ 248 296 311 339 547 645 706 728 766

5:5 ἐξαμαρτῆσαι B-68´´ (-τι- 534) *O d* 336´ 443 766] absc 998; -τησειν *cII*; -τανειν S* *k* 155(-τανην) 298 542 547; -τειν rel

5:9 γένημα] γενηματα S *C´*$^{(-157)}$ *L*$^{-106\ (125)}$ 298 336´ 339 542 547 645 698 766

6:3 αὐτοῦ 2°] αυτων *C΄*$^{-299}$ *k*

6:3 om ἀπό C *L C΄*$^{-571^{c}}$ 296΄ 339

6:4 πορεύεται] πορευσεται *O*$^{-637}$ *C΄*$^{-390\ 425^{txt}}$

6:6 τὰ πάντα] post πορεύεται tr S *O*-411 *C΄* (ταυτα παντα 299) 613 645

6:6 πορεύεται] πορευσεται S *O C΄*$^{-390\ 425^{mg}\ 798}$ 248 260* 338 613 645

7:3 ἀγαθόν] αγαθος S 637 *C΄ d*$^{-357}$ 338 645

7:5 ᾷσμα] ασματα 998* *L*$^{(-125)}$ *C΄*$^{-601}$

7:10 πρότεραι] προτερον A C 106 *C΄*$^{-299}$ *k* 542^{txt}

7:12 τῆς σοφίας] + η σοφια S *C΄ k* 645

7:14 ἀγαθωσύνης] + αυτου S 411 *C΄΄* (560* (vid))-260^{c} 547 645

7:16 καὶ μή] μηδε B-S-68΄΄ 637-411 *C΄ d* 645 698 766^{II}

7:21 λόγους] pr τους 411 *L C΄*-260 342 443 534΄ = 𝔐

7:21 μὴ θῇς] μη δως (δος Met^{lem}) S *O*-411 *C΄*$^{-571^{c}}$ 542 645 766

7:25 ἀφροσύνην] ευφροσυνην *C΄΄*$^{-157\ 260\ 299\ 563\ 571\ 609\ 797}$ 357

9:11 χάρις] pr η *L C΄* 543 549 613 766^{I}

9:12 τοῦ ἀνθρώπου] των ανθρωπων *L C΄*$^{-571^{c}}$ 338 613 766

9:17 ἐν ἀφροσύναις] εν αφροσυνη *C΄΄*$^{-147\ 159\ 260\ 560}$ (390 vid)

10:3 καρδία] pr και S *C΄΄*$^{-260}$ 338 339 645

10:10 τοῦ ἀνδρείου] του ανδρος *C΄ k* 161-248^{c} 260

10:15 τῶν ἀφρόνων] του αφρονος S A *O*-411 *C΄*$^{-571^{c}}$ 161^{mg}-248^{mg} 252^{mg} 296΄ 311 339 613 645 706 795

10:19 οἶνος] οινον B-68΄ 998 *C΄*-260 *d* 336΄

10:19 εὐφραίνει] του ευφρανθηναι B-68΄ 998 *C΄*(του φρανθηναι 390; του ευφρανθη 601)-260 *d* = θ′

10:19 τοῦ ἀργυρίου] τω αργυριω *C΄ L* 161-248^{c} 443 613^{txt}

11:9 καί 3°] + μη B-S*-68´998 *C´*$^{-571*}$ *d* 336´

11:9 γνῶθι] γνωση S* *C´*$^{-560\ 571*\ 609}$ *k* 336

11:9 ἐν κρίσει] εις κρισιν *L C´* 161-248^{c} 359

12:7 ἐπιστρέψῃ 2°] -στρεψει A C 637 *C´*$^{-147^{c}}$ (-στρε 563)-260 357 *k* 252 296´ 336 338 443 543 547 549 613 706 795

12:12 om τοῦ S* *C´*$^{-260}$ 68 547 645

12:13 φύλασσε] φυλαξαι *L C´*$^{-390\ 415\ 425*\ 504\ 540*\ 571^{c}\ 732\ 797}$ 298 534-613^{txt}

12:14 ἐάν 1°] + τε S V-411 *L*$^{-545*}$ *C´*$^{-601}$ 645 698

12:14 ἐάν 2°] + τε S *L C´* 443 645 698

Table 55 shows the textual affiliations of *C´* among agreements with one text group and scattered witnesses. A close relationship between *C´* and *L* emerges from the data.

Table 55. Agreements with one text group

O	6	*k*	6
L	17	*d*	8
cII	10		

Total: 45

The paucity of agreements between *cII* and *C´* is peculiar. When this fact is considered along with the sparse manuscript support from the *cII* group among agreements with singular witnesses, it confirms that the two catena groups agree mostly when much of the manuscript tradition of the Greek Ecclesiastes is unified behind one variant (i.e., "rel" readings). Agreements with *L* are substantial in character and number, constituting over one-third of the variants. The catena group *C´* has been influenced by a text like *L*. Ms 443 reads with *C´* in 7 places. This is verification of Lucianic influence

in the text of *C´*.

Agreements with Two or More Text Groups

List 55 shows places where *C´* agrees with two or more text groups. The fact that there are many variants in the cateogry suggests that the group was strongly affected by later corruptions in the manuscript tradition. The analysis below confirms the goup's character.

List 55. Agreements between *C´* and Two or More Text Groups

1:6 ἀνατέλλων αὐτός] tr B 998 *L C´*$^{(-299 B^{txt})}$ *d* 645

1:7 ἔσται] εστιν S 998 *O*-411 *L C´*(299) *k* 754 68' 248´ 252 338 443 547 705 766^{II} 795

1:7 ἐμπιμπλαμένη] εμπιπλαμενη S A C (ενπιπ.) *O L C´*'$^{-157}$ (299) *d*$^{-254}$ *k* 68' 248´-252 296 311 336´ (εμπεπ.) 338 339 543 547 549 645 698 705 706 766^{II} 770 788 795

1:7 τόπον] pr τον C 637-411 *L C´*' (299) 68 248´ 296´ 311 336´ 338 443 542 543 547 549 645 698 705 766^{II} 788 795

1:10 ἀπό] > *L C´*$^{-157\ 563\ 571\ 798^c}$ (299) *d* 252 645 705 766 795

1:11 γενομένοις 870] γενησομενοις *O C´*'$^{-157\ 299\ 797}$ 336´ 542 613 752 766 770^c

1:11 αὐτῶν] αυτοις C *O*-411 *L C´*' *k* 68' 248´-252 296´ 311 338 339 443 542 543 547 549 706 770 788 795

1:12 ἐπί] > C *O*$^{-V\ 475}$ *L C´*$^{-571^c}$ *d* $^{(-357)}$ *k* 443 547 645 = contra 𝔐

1:14 τοῦ ἀνθρώπου A C^s 253 *k*$^{-631*}$ 252 339 543 549] των ανθρωπων rel

1:14 σὺν πάντα] συμπαντα A C *O*$^{-V}$-411 *L C´*' *d k* 68´' 248´-252 296´ 311 336´ 338 339 443 542 543 547 549 645 698 705 706 766 770 788 795

1:16 ἐγὼ ἰδού] tr S V-411 *L*$^{(-106^{txt}\ 125)}$ *C´*$^{-299\ 797}$ *d*$^{-357}$ 336´ 338 613 645 766 770 contra 𝔐

1:17 ὅτι] pr εγω B-S-534´ 998 411 *C´*' *d k* 336´ 645 705

1:17 παραφοράς 788$^{sup\ lin}$] pr και *L*$^{(-106^{txt}\ 125)}$ Sa^I; περιφοραν.; παραβολην *k*; παραβολας rel

2:3 ἐν] pr με S^c 998 *O*-411 *L C″ d k* 68’ 248´ 296´ 311 336´ 338 443 542 547 645 706 766 795

2:3 τοῦ ἀνθρώπου] των ανθρωπων B-S-68″ 998 $O^{-V\ 253}$-411 *C″ d k* 248´ 252 336´ 338 443 542^{txt} (542^{mg} γρ′) 547 645 (-πον) 705 752 766 = α′ σ′ contra 𝔐

2:12 ἐποίησαν] -σεν B-S-534´ *O*-411 *L C″*(560 c pr m) $d^{-254\ 357}$ *k* 336´ 338 339 443 542 543 547 645 705 766^{II} 788 = 𝔐^{mss}

2:12 αὐτήν] αὐτῇ O^{-253}-411 *L C´*(571^{txt}) *d* 252 260 296 311 338 339 443 542 543 547 548^c 549 613 645 698 705 706 795

2:15 εἶπα] ειπον *O C´ k* 68 248´ 296´ 311 338 339 543 547 549 698 706 788 795

2:15 μοι] > S^c *O*-411 *L C″* 754 338 547 613 698 705 766^{II} 795 contra 𝔐

2:15 ὅτι — ματαιότης] διοτι αφρων εκ περισσευματος λαλει 534: homoiar (16a); + διοτι (+ ο B-613 998 *d*) αφρων εκ (+ του 613) περισσευματος λαλει (+ (sub ∽ Syh) οτι (και ιδου pro οτι Syh) και γε τουτο ματαιοτης *O* Syh) B-613 998 *O d* 336´ 542 766^{II} contra 𝔐; pr (sub ÷ 788 (οὐ κεῖται παρ’ ἑβραίοις 788^{mg}); + και 299) διοτι (+ ο 390-574-601-*cII*) αφρων (ανος 547^{txt}) εκ περισσευματος λαλει (+ οτι αφρων εκ περισσευματος λεγει post fin 443) rel

2:18 σὺν πάντα] συμπαντα B-68’ *O*-411 $L^{(-106^{txt})}$ *C″ d* 46´ 248´ 252 296 311 336 338 339 443 542 547 549 752 766^{II} 788

2:19 καί 2° 155 311 336´ 338 645 = 𝔐] absc 998; + η V 357 548; + ει rel

2:19 ᾧ 2°] > B*-S* 411 *L C″*$^{-260\ 797}$ *k* 155 336´ 338 443^c 547* 548* 602 645 705 766^{II} contra 𝔐

2:20 τὴν καρδίαν B-68´ C 998 357] τη καρδια rel

2:22 ὅτι τί Hi (*quid enim*) = Gra Ra] absc $Fa^{1\ 2}$; om τί rel

2:24 ἐν ἀνθρώπῳ] τω ανθρωπω 998 C 411 $L^{(-125)}$ *C″*$^{(-540*)}$(540^c) 252 296´ 311 543 549 613 706 795

3:1 οὐρανόν] ηλιον S^c *O*-411 *C″*$^{-(390)\ 574}$

3:1 χρόνος S* 253 = 𝔐] absc 998; χρονοις V; pr ὁ rel

3:2 πεφυτευμένον B-S*-68 998] πεφυτευμένα V; pr το rel

3:10 τοῦ ἀνθρώπου] των ανθρωπων B-68″ 998 O^{-253}-411 *C″* d^{-357} 155 161^{txt}-248^{txt} 296´ 311 336´ 338 539 547 (om των l) 698 705 706 766 795

3:11 σὺν τὰ πάντα] τα συμπαντα B-68˝ S* 411 *C˝ d* 260^{c} 296´ 311 645 705 706 795

3:11 ἐποίησεν] pr ἃ B-68˝ S^{c} A C 870 *O*$^{–637}$-411 *L*$^{–(125)\ 261}$ *C˝*$^{–797}$ *d* 248´ 252 296´ 311 336´ 338 339 542 543 547 549 698 705 706 788

3:13 ὁ ἄνθρωπος B-68´= 𝔐] om ὁ rel (3010)

3:13 δόμα B-68´ C 3010 998 = 𝔐] pr τουτο rel; δωμα 609 261 357 548

3:14 αὐτῷ B-68´ 357 = 𝔐] αυτης 411; αυτοις *O cII* 613$^{sup\ lin}$; αυτον 261; αυτων rel (3010)

3:14 αὐτοῦ 1° B-68*-534 = 𝔐] absc 998; αυτω 68^{c} 357; αυτον 261; αυτων rel

3:16 ἀσεβής 2° 295-425*-609* 248^{c} 795] ευσεβης rel

3:17 τῷ 2°] > S A *O*$^{–V}$-411 *L C˝*$^{(–299\ 601\ 609)}$ *k* 155 339 542 547 645 698 766 788 contra 𝔐

3:17 εἶπα B-68˝ 998 *k*$^{–46(vid)}$ *d*] ειπον rel

3:18 καί γε αὐτοῖς] ad (19a) tractum rel

3:19 ὅτι 1° = 𝔐] ὡς S *O*$^{–637}$-411 *C˝*$^{–157\ 563\ 571*\ 609\ 797}$ *d*$^{–357}$ 338 539 547 613 645

3:21 πνεῦμα 1° B-S*-68´ 998 *L* 571^{c} *d* 260* 443 = 𝔐] pr τό rel

3:21 πνεῦμα 2° B-68 A C 818 998 *L d* 155 296´ 311 336´ 339 443 698 706 766 795] τω πνευμα 425*(c pr m); τὸ πνεῦμα rel

3:21 εἰς γῆν B-S-68˝ C 998 *d*$^{–357}$ 336´ 549 645 788] επι την γην 475 357; εις την γην rel

3:22 ὁ ἄνθρωπος B-68 C 561 342-754 260 296´ 311 549 706 795] om ο rel

4:1 σὺν πάσας τὰς συκοφαντίας A 415-540-732-*cI*$^{–609}$ 754 155 336´ 443 543 645 698] συν τας σ. 547; πασας τας σ. S *O* 390 *k* (46^{s}) 338 539; συμπασας τας σ. rel

4:1 παρακαλῶν 1°] pr ο 411 *L C˝ k* (46^{s}) 161-248^{c} 338 547 728

4:3 εἶδε(ν)] οιδε(ν) V *L C˝*$^{–609}$ (425^{mg}) *k* (46^{s}) 342-357 155 252 311 338 339 443 539 543 549 602

4:4 σὺν πάντα S V 157 155 336] absc 998; συμπαν 68; συπαντα 601*; συμπαντα rel

4:5 om ὁ S A *C΄*$^{-571^{c}}$ *d k* 155 248΄ 252 296΄ 311 338 539 543 547 549 613 645 698 706 795 contra 𝔐

4:6 πλήρωμα 2° B-68 870 998*(c pr m) *L*$^{-(125)\ 130}$ 443 539 = 𝔐] πληρωματα rel = σ′

4:8 καί 3° 637 *cII* 296΄ 311 534΄] + γε rel (539)

4:11 δύο B-68˝ C 998 *d*$^{-357}$ 338] pr οι rel (539)

4:14 δεσμίων] δεσμων S A *C˝ L*$^{(-125)}$ 357 *k* 155 338 339 613 645

4:14 ἐγεννήθη V-411 545 157-299-503-797 357 311 336΄ 543 698 766^{II} 795] εγενετο 637; εγενηθη rel

4:15 σὺν (ουν 637) πάντας τοὺς ζῶντας V-637 336] συμπαντας (-τα 998 357) τους ζωντας rel

4:15 στήσεται B-68΄ 998 571^{c} 357] αναστησεται rel

4:17 πόδα S*] τον ποδα rel

4:17 ἐάν B-68 C 998] δ᾽ αν 357; αν rel

4:17 κακόν = 𝔐] καλον S 253-475-411 *L*$^{(-125)}$ *C˝ d*$^{-357}$ 155 248΄ 252^{txt} 296΄ 311 339 443 539 543 547 548 549 645 698 706 795

5:1 ταχυνάτω] ταχυνετω S A V(-αιτω)-411 *C˝ k* 155 248΄ 252(-ετο) 336΄ 539 543 549 645 698 766

5:1 ἐπὶ τῆς γῆς] + κατω S* 411 *C˝*$^{-260}$ *d*$^{-357}$ *k* 338 547 613 645

5:2 περισπασμοῦ = 𝔐] πειρασμων 139-147-159-503-522-540-560-798 *k* 336(-μον) 548*^{vid}(-μον); πειρασμος 766; πειρασμου rel

5:3 καθώς B-534 998] και ως 68; καθως εαν *O*-411 539; καθως αν rel

5:5 χειρῶν σου] pr των V-411 *L*$^{(-125)}$ *C˝*$^{-157\ 260}$ *d*$^{-254΄}$ 68΄ 155 248΄ 296΄ 311 336΄ 443 542 547 549 706

5:7 φυλάξαι] φυλαξεται 411 130 *C˝*$^{-299}$ *d*$^{-357}$ 645

5:7 αὐτούς] αυτοις *O*$^{-253}$ *L*$^{-106\ (125)}$ *C΄*$^{-147\ (157)\ 159\ 425^{mg}\ 503\ 522^{*}\ 540\ 560\ 571\ 609\ 797}$-260 *k* 248 296΄ 311 339 543 547 549 645 706 795

5:10 ἔσθοντες] pr οι S A C *O*-411 *L*$^{(-125)}$ *C˝*$^{(-157)}$ *d k* 248΄ 252 296΄ 298 311 339 443 542 543 547 549 613 645 698 706 766 795

5:10 τί] τις S^{c} *O*-411 *C*˝$^{-(157)\ 299\ 563\ 571\ 609\ 797}$ *d*$^{-357}$ 248´ 339 539 547 613 698 766^{I}

5:14 λήμψεται B-S A C *O*$^{(-253)}$] ληθεται 797; ληψεται rel (absc 998)

5:15 περισσεία *O*-411 *cII*$^{-260}$ 443 766 795 = Ra. 𝔐] pr η rel

5:15 αὐτῷ B-68˝ 998 = 𝔐] αυτων 336´; αυ 645(l); > 357; αυτου rel

5:15 ᾖ Syh] ην 411 *L*$^{-125}$ *C*´$^{(-157)}$ *d k* (46^{s}) 296´ 443 766

5:17 ἐάν B-68˝ A C 998 *O*$^{-V}$ *d*$^{-357}$ 336´ 443] > V *L* 543 548 549; εν 601; αν rel

5:17 μοχθῇ B-68´ 998 *d*$^{-357}$ 252 336´] μοχθει *L* 357 543 549; μοχθι V; μοχθησει 253 601-609 339 548 698; μοχθηση rel

5:18 ὁ 1° *O*$^{-637}$ 336´ 698(α) = 𝔐] > rel (539)

5:18 τοῦ λαβεῖν *L* 252 296´ 298 = 𝔐] om του rel

6:1 ἐπί] υπο B- S*-68´ *L C*´ *d* 161*-248* 296 443

6:2 τοῦτο B-68´ 998 *d* 336´ = 𝔐] pr οτι και γε S; pr και γε rel

6:3 ὅ τι] ετι 106 563^{c}-571 645; αι *O*$^{-V}$-411; > 766^{I}; ὅτι rel

6:3 ψυχή B-68 998 *O*-411 *d*$^{-754}$ 443 766 = 𝔐] pr η rel

6:3 οὐ πλησθήσεται B-68 998(vid) *d* 336´ 443] πλησθήσεται 534´; οὐκ ἐμπλησθήσεται rel

6:3 τῆς B-68˝-602^{c} 998 *O*-411 571^{c} 336´ 443 766 = 𝔐] > rel

6:5 ἀνάπαυσις] αναπαυσιν 637-411 *C*˝ *k* 443 766^{I} = α′ σ′ θ′

6:5 τούτῳ] τουτο S* *O*-411 125´ *C*˝-260^{c} *d*$^{-357}$ *k* 311 338 443 534 547 548 795

6:8 διὰ τί 542 543 549] absc 992 998; διοτι rel (539)

6:12 αὐτάς] αυτα B-S-68˝ 992 998 *C*˝$^{-540*\ 609}$-260^{c} *d* 336´ 338 443 542 547 645 = 𝔐

6:12 ζωῇ B-68´ 998 = 𝔐] + αὐτοῦ rel

7:1 γεννήσεως B-68˝ 998 253 *L*$^{(-125)}$ 299 *d* 161*-248* 339 443 542 547 766] γεννεσεως 797^{c} 795; γενεσεως rel

7:2 ἢ ὅτι πορευθῆναι] om ὅτι 411 *L*$^{(-125)}$ *C*˝ 357-754 *k* 338 339 443 539 543 547 549 766^{I} = 𝔐

7:14 καί γε S^c V *L* 338] pr ει δε 443 706; pr ιδε rel = 𝔐

7:14 σύν B-68´ 998 571^c] > rel (539)

7:14 ὁ ἄνθρωπος] om ο S A C 637-411 L^{-125} C''^{-260} 631* 296´ 311 336´ 339 543 549 645 706

7:15 σὺν τὰ πάντα] συμπαντα 637-411 *C´´ k* 248* 338 547 795

7:18 ανῆς 161^{mg}-248^{mg} = 𝔐] αφης O^{-V} = 𝔐 = α′ σ′; μιαινου *k* ; μιανης rel

7:24 αὐτό] αυτην S* 411 C''^{-260} *k* 339 547 645 766^{II}

7:25 ζητῆσαι] pr του S A C *O*-411 130 *C´*-260 *k* 248´ 252 296´ 311 339 539 542 543 547 549 645 698 706 766 795

7:26 και (+ εγω Sa^I) ειπον (ειπα S^c) S^c *O* d^{-357} $Sa^{I\,II}$; > rel = 𝔐

7:26 πικρότερον] πικροτέραν C 411 *L* C''^{-797} *k* 248´ 296´ 311 339 443 542 547 698 706 766 795

7:26 συλλημφθήσεται B-S 336^c 698] συλληυφ. 548; συνλημφ. A O^{-253}; συλληψεται 534 (συλη-); συλληφθησεται rel

8:1 τίς ὧδε σοφός = 𝔐] τις οιδε(ν) (ειδε(ν) 631 609 125´ 548 645* Ol^A) σοφους (σοφιαν *C´* 161-248^c) rel

8:9 σὺν πᾶν τοῦτο A C V 336 698] συμπαντα τουτον 357; συμπαν τουτο (-τω 261) rel

8:10 τόπου = 𝔐] του rel (539)

8:16 καί γε V-411 443] + και O^{-V}; > 754; om γε rel

8:17 σὺν πάντα S A V 336 698] συμπαντα rel

8:17 ὁ ἄνθρωπος S 254´ 155 248´ 252 296´ 549 698 = 𝔐] om ὁ rel

9:1 σὺν πᾶν 2° S A 155 336 698] συμπαντα 601; συμπαν rel

9:1 εἰς] + την A O^{-V} C'^{-798} *k* 260 443 547 698

9:1 ἐργασίαι] pr αι A C 998 *O*-411 *L C´´ d k* 155 248´ 252^c 296´ 311 338 339 443 534 543 547 549 613 706 795

9:6 καί 4°] + γε B-S*-68´´ 998 V-411 *L* C''^{-260} *d* 155 336´ 443 645 698 766

9:7 ἄρτον B-68´ *O*$^{-637}$-411 254´ 542 = 𝔐] pr τον rel

9:8 κεφαλήν] κεφαλης S *O*$^{-637}$-411 *C*´$^{-609}$ (pr τη 522*; c pr m) *d* (pr της 254´) 155 248´ 338 339 359 534 542 547 645 698^{c} 728

9:11 ἄρτος B-68 998 *O*$^{-V}$ *d* 728 766 = 𝔐] pr ο rel

9:11 πλοῦτος B 998(c pr m) 68 766^{II} = 𝔐 Ra] pr ο rel

9:12 υἱοί 637-411 261 797 254-357 155 311 547 548 645 698 706 766^{I} = 𝔐] pr οἱ rel

9:14 κυκλώσῃ] -σει *O*$^{-637}$-411 *L* (κυκλωσ 261) *C*´ *d k* 248´ 252 311 338 339 359 534´ 542 543 547 645 706 728 766

9:14 οἰκοδομήσῃ] -σει S *O*$^{-637}$-411 *L C*´$^{-797c}$ *d k* 248´ 252 311 338 339 359 534´ 539 542 543 547 548 645 706 766 = 𝔐

10:1 μεγάλης] -λην A 411 *C*´$^{-797}$ *d k* 252 296´ 311 336´ 339 543 549 706 795

10:5 ὅ] > B-S-68´ C *O*$^{-253}$-411 *L C*´$^{-260}$ 357 155 336´ 338 339 443 547 645 728 766^{II} 795 contra 𝔐

10:6 καθήσονται] καθισονται *C*´$^{-157\ 260\ 563\ 571*\ 609\ 797\ 798}$ *k* 754 296 311 613 706 766^{II}

10:8 ἐν αὐτῷ] εις αυτον B-68´998 637-411 *L C*´$^{-609}$-371 *d k*

10:11 om ὁ B-S-68 A *L*$^{-130}$ *C*´$^{-260}$ *d k* 338 547 645 766

10:12 καταποντίσουσιν S A *O*-411 (-τη-) 252 260 359 443 (-σι) 543 (-τη-) 549 645 728 (-τη-) 766] -τιοῦσιν rel

10:14 ἀναγγελεῖ B C 998 (-λι) 571^{c}-295 125´ *d* 68 155 296* 534 795] απαγγελλει S 359; απαγγελει rel

10:19 οἶνος] + και ελαιον (ελεον S 254 336´) B-S-68´ 998 *O*-411 *L C*´(ελαιος 130*)-260 *d* 336´ 359 443 547 645 795

10:19 σὺν τὰ πάντα] τα παντα B-S*-68´ 998 *C*´ *d k* 311 336´ 645 766^{II}

10:20 ταμείοις] ταμιειοις A C *O*$^{-637}$ *C*´$^{-798}$ *d k* 248´ 296^{c} 311 338 339 547 645 788

10:20 σὺν τὴν φωνήν] την φωνην S* *O*$^{-V}$ 645; σου την φωνην B-68´ 998 *d* 336´; την φωνην σου rel

10:20 ὁ τὰς πτέρυγας ἔχων *O*-411 336´ 613] ο τας πτερυγας B-68´ 998; ο εχων τας πτερυγας 766; ο εχων πτερυγας rel = θ′

11:1 ἄρτον 338 359] pr τον rel

11:2 τὴν γῆν] της γης *L C´´* 252 296´ 336´ 338$^{c\ vid}$ 443 613 766

11:5 σὺν τὰ πάντα] τα συνπαντα A C V; παντα 637 563-571*; τα συμπαντα rel

11:6 ἀφέτω] αφιετω *O*$^{-V}$-411 *C´´*$^{-571*}$ *d*$^{-357}$ 161-248^{c} 336´ 359 547 645

11:6 om ἤ 1° V *C´*-260 *d k* 443

11:9 ἀγαθυνάτω] -νετω *L*$^{(-125)}$ *C´´*$^{-260}$ *k* 534´ 547 645 766

11:9 καρδίας σου 357 542] ἀμώμων ἡ καρδία σου 539; (+ σου) ἄμωμος B-68´ 998 336´; ἄμωμοις 766; > σου 338*; + ἄμωμα 613; + ἀμώμως 254´; + ἄμωμος rel

12:1 ἡμέραι] pr αι B-68´´ 998 *O*-411 *C´´*$^{-260}$ *d* 155 359 543 547 549 766

12:1 κακίας] + σου S A *O*$^{-637}$-411 *C´ k* 359 539 645

12:3 ἐάν B-S-68 998 253 254´ 543] δαν 336´; αν rel

12:5 θάμβοι] θαμβος C 411 *L C´ d* 443 613 698

12:5 ἀνθήσῃ B-S-68´ 998 253 359 698 728] εξανθησει 390; ανθησει rel

12:6 σχοινίον] pr το B 68´´ 998 411 *C´´ d* 336´ 698 766

12:6 συνθλιβῇ S A 248´ 252 296´ 311 338 539 (-βει) 543 (-θλη-) 547 (-τλι-) 549 645 706 795] συντριβη rel

12:6 ὑδρία B-68´ 998 V 645] pr η rel; υδρεια B* 296´ 542

12:7 ἐπιστρέψῃ 1°] -στρεψει A C *O*$^{-253}$ 125´ *C´*$^{-147^{c}}$-260 *k* 252 296´ 336 338 339 443 543 549 766^{I} 795

12:9 ἔτι] οτι B-68´ 998 637 254´ 336´ 542 766^{II}; και *O*$^{-637}$ 248´ 338 443; και οτε 296; και οτι rel

12:10 Ἐκκλησιαστής] pr ο S^{c} V-411 *L C´´ d*$^{-357}$ 336´ 338 339 359 443 539 547 613 645 766

12:11 πεφυτευμένοι B-68 998 *O*$^{-637}$ *k* 336´ 359 542 = 𝔐] πεπαρμενοι 534; πεπυρωμενοι rel

12:12 φύλαξαι] φυλασσου S A C *C´´*$^{-260}$ *k* 161^{txt}-248^{txt} 252^{c} 296´ 311 338 339 543 547 549 645 698 706 795

12:13 ἀκούεται 998 *O*$^{-637}$ 359] ἄκου 637; ἄκουε rel

12:13 ὁ ἄνθρωπος] om ὁ C *O*$^{-253}$-411 *L C´´ k* 248´ 296´ 311 336´ 338 339 359 547 613 645 706 766^{l} 795 3011

12:14 σὺν πᾶν τὸ ποίημα S A 336 698] παν το π. *L*; συμπαν το π. rel

12:14 ὁ θεός B´ 998 336´ 542 = 𝔐] post ἄξει tr rel

Subscriptio deest in 411 *L C´´*$^{-147^{c}}$ 371 571 601 *k* 254´ 311 336´ 339^{txt} 359 543 613 698 706 766 795

Table 56 shows the statistics for agreements between *C´* and other text groups.

Table 56. Agreements with two or more text groups

O	90	*k*	117
L	112	*d*	106
cII	129		

Total: 554

The *C´* group preserves 36 variants against the HT. Among all the other types of agreements in *C´*, the group preserves 1 variant against the HT—an error unique to *C´* at 7:28. Hence, in light of the fact that the CT is characterized by extreme formal equivalence, the group reflects many corruptions away from the CT which are reflected in a large part of the manuscript tradition. The unique relationship between *C´* and *L*, which obtained among agreements between *C´* and one other text group, is weakened in the present cateogry. The *C´* group agrees with *L* and one other text group in only 9 places. A relationship between *C´* and MS 547 may exist. The relationship is not especially evident in the other categories (6 agreements in List 53 and 7 in List 54). But in List 55, there are 49 agreements apart from "rel" readings. When combined with the "rel" readings, there are 124 agreements between the group and MS 547. Price's software

program also situates the manuscript close to manuscripts of the *C´* group in the stemma.

Conclusion

The *C´* group reflects many corruptions away from the CT, though the variants cannot be considered mainstream because of the relatively few agreements with the *O* group. This conclusion is supported by the fact that the group preserves relatively few unique variants, reads closely to the majority of the text groups with variations from the HT, and preserves few unique variants with *cII*—a group which reads closely to a witness of the *O* group, MS 411. Some influence from the *L* group registers in *C´*.

The Catena Group *cII*

The *cII* group includes the following manuscripts: 149-260-295-371-561-752. The group is closely related to the larger group *C´*. Unlike *cI*, there is enough variation from *C* in *cII* to warrant a treatment of the group.

Unique Readings

There are only 14 unique readings in *cII*. List 56 shows the variants.

List 56. Unique Variants in *cII*

2:12 αὐτήν] αὐτή *cII*

2:24 οὐκ] pr καί *cII* contra 𝔐

3:14 ἔσται = 𝔐] post αἰῶνα tr *cII*

3:19 ὁ θάνατος 1°] om ὁ *cII*$^{-371}$

3:19 ὁ θάνατος 2°] om ὁ *cII*

4:1 αὐτοῖς 1°] αυτους (αυτος 260*) post παρακαλῶν 1° tr *cII*

5:5 ἐξαμαρτῆσαι] -τησειν *cII*

6:9 πορευόμενον] pr τον *cII*

7:29 καὶ αὐτοί] αυτοι δε *cII*$^{-260}$

9:2 (2a) comma] trah ad fin (1f) *cII*$^{-260}$

9:2 ὥς 2°] ὡς *cII*$^{-260}$

9:14 ἐπ᾽ αὐτήν 2°] post μεγάλους tr *cII*$^{-260}$

10:4 ἐπὶ σέ] εν σοι *cII*$^{-260}$

12:7 ἐπὶ τὴν γῆν] εις την γην *cII*$^{-260}$

The paucity of unique readings shows that *cII* reads closely with other text groups, especially *C´*. Most of the variants are substitutions.

Singular Agreements

List 57 includes agreements between *cII* and witnesses that do not constitute a text group.

List 57. Agreements between *cII* and Singular Witnesses

Inscriptio deest 998 253 157-425-503-522-563-571-574-732 *cII*$^{-260}$ 342 522 543 698 705

1:6 κυκλῶν] κυκλοῦν 299-561 *cII*$^{-260}$ 705 788

1:10 ὅς] ὅ V-475 798 *cII* 336´ 542 752 766^{I*}

1:17 καρδίαν] pr την V 798^{c} 130 *cII* 754 698 766

2:9 ἔμπροσθεν] pr απο B-534´ 998 411 798^{c} *cII* 336 = σ′

2:12 σὺν τὰ ὅσα] συμπαντα οσα (+ συνουσα 613) 106-130-261 411 299-*cII* 254´-342 545 547 613

2:14 καί γε] > 411 *cII*

2:17 σύν] συμπασαν 411 798-*cII* 260^{c} 336´ 795

2:18 ἀφίω] αφιημι 797-*cII*

2:19 ᾧ 1°] + εγω *cII*$^{-260}$ 337

3:11 ἐποίησεν] + ο θεος 411 *cII* 339 766

3:14 ἐποίησεν] + αυτα 411 *cII*-260^{c} 338

3:18 ἐκεῖ] και B-68´ 411 *cII* 357

3:18 δεῖξαι] + αυτοις *cII* 443 698

3:20 ἐπιστρέφει] -στρεψει B-68´´ 637-475 125*(c pr m) *cII* 542

3:22 ὅ] ω 299-563 *cII*$^{-260}$ 311 766^{I}

4:3 σὺν τὸ ποίημα] om συν *cII*$^{-260}$ 357 311 545^{c} 766^{I}

4:10 ἐγερεῖ] εγειρη 261 390-*cII*$^{-260\ 561}$ 698

4:17 ἀκούειν] + γινου *cII* 795

5:3 τῷ θεῷ] τω κυριω V *cII*

5:7 αὐτούς] αυτης S A C 411 147-159-425^{mg}-503-540-560-571-609-797-*cII*$^{-260}$ 106 161 252 542 613 698 766 contra 𝔐

5:8 εἰργασμένου] + και ισθι πιστος εν (επι 339) παντι· εστι(ν) βραχυ (βαρυ 336´) απο του ηρπασμενου (ηρπαγμενου 336´) *cII* 336´ 339

5:10 τοῦ ὁρᾶν] + εν 411 *cII* 337*

6:2 αὐτόν] απ αυτου *cII* 539

7:2 αὐτοῦ] εαυτου *cII* 338 339 547

7:8 αὐτοῦ] αυτων 411 147-*cII*

7:9 ἀναπαύσεται] αναπαυεται *cII*-260^{c} 296´

7:10 αἱ 1°] > 637 *cII*$^{-752}$

7:18 φοβούμενος] pr ο A 299-*cII*$^{-260}$ 338 547 613

7:21 ἀκούσῃς] ακουση(ι) 411 *cII*

7:22 πονηρεύσεται] πονηρευεται 299-390-425*-540*-*cII*$^{-260\ 371}$ 337 248* 543 547

8:9 om καί 1° 411 *cII*$^{-260}$ 547 = 𝔐

8:9 εἶδον] + εγω 411 *cII*$^{-260}$ 547 645

8:10 om καί 3° S^{c} 637-411 797-*cII* 539 = 𝔐

8:13 ἡμέρας] ημεραν 609-*cII*-260$^{c(vid)}$-149

8:15 αὐτό] αυτος 560-*cII*$^{-260\ 561}$ 357 543 645 795

8:17 ὁ σοφός] om ὁ B-68˝ 998 V-411 *cII*$^{-260}$ 252 336´ 443

9:1 καί γε 2°] om γε 998 147-425^{c}-601-*cII*$^{-260}$

9:5 om ὅτι 1° *cII*$^{-260}$ 547

9:11 ἀπάντημα] συναντημα 411 *cII*$^{-260}$ 539 547 645

9:12 om ὁ C 253-411 125 *cII*$^{-260}$ 296´ 338 547 613 645*

10:10 δυνάμεις] δυναμις S A 998 V 157*-425*-797-*cII* 252 296´ 311 336 338 443 543 547 548 549 602-613 645 706 795

10:14 οὐκ ἔγνω] pr και 139-147-159-425^{mg}-560-798-*cII*$^{-260\ 561}$ = 𝔐^{mss}

10:14 ἐσόμενον] + μετ αυτον 411 *cII* 359 = οἱ λ′

11:6 ἀγαθά] αγαθον A *cII* 338 547 656 766

12:6 ὅτου] ου 637-411 *cII*$^{-260}$ 248´ 336´ 542 547 766

12:10 γεγραμμένον] -μενων *cII*$^{-260}$ 766^{I}

12:12 om μου V-411 390-*cII*$^{-260}$ 357^{s} 547

Professor Gentry's suspicion that MS 149 and MS 260 belong to the *cII* group are confirmed in the data from Price's software. The stemma shows that the manuscripts are closely related to the group by separating them by only a few exemplars. Hence, inclusion in the group is already reflected in the present analysis. Among the 47 agreements with scattered witnesses, *cII* agrees with MS 411 in 20 places. Nine of the 20 agreements are accompanied by 2 minuscules or less. The close relationship between *cII* and 411 is confirmed.

Agreements with One Group

Agreements between *cII* and one other text group are presented in List 58.

Scattered witnesses are included.

List 58. Agreements between *cII* and One Other Text Group

1:5 καί 1°] > C 411 *L* 390-601-798^{c} *cII* 342 547 645 contra 𝔐

2:3 ἐπ᾽] εν *O*$^{-V}$-411 *cII* 336´ 534 = 𝔐

2:3 ἀριθμόν] εν αριθμω S^{c} *O*-411 *cII* 547

2:8 τοῦ ἀνθρώπου] των ανθρωπων V-475-411 798^{c} *cII* *d*$^{-357}$ 766^{II} contra 𝔐

2:16 μνήμη] pr η S* *C*˝ 645

2:17 ἐμίσησα] + εγω (sub ∽ Syh) *L* 798-*cII* 547

2:17 τά] > B-68 998 637-475-411 *C*˝$^{-563}$ 342-754 155 252 296´ 311 336* 338 339 645 705

2:20 μόχθῳ] + μου B-S-68˝ 299-*cII* *d* 336´ 542 645 752 766^{II} contra 𝔐

2:24 ὅ B-S*-68´ 998 542^{txt} (γρ′) 645] ος A 357 339 788; πλην ο *O*$^{-637}$-411 *d*$^{-357}$ 766^{II}; πλην η ο 475; πλην ος 637 *L*$^{(-125)}$; ει μη ος *k* 443*; πλην ει μη οσον (ο S^{c}) S^{c} 613; η 728 752; > 336; ει μη ο rel

2:26 om τοῦ 2° S *C*˝$^{-260}$ (571*) 547 645 705

3:5 περιλήμψεως] περιληψεως 253-475-411 *cII* 254´ *k* 68 125^{II} 161^{mg}-248^{mg} 296´ 311 336´ 339 443 534´ 542^{mg} (ληψεως 542^{txt}) 645 705 706 766 788

3:10 σύν] συμπαντα 998 411 130 *cII* *d* 443 534´ 728

3:11 σύν 2°] συμπαντα B-68˝ 411 130 571^{c} *cII* *d* 443

3:14 αὐτῷ = 𝔐] αυτοις *O* *cII* 613$^{sup\ lin}$

3:17 init] pr και B-68˝ 998 475-411 *cII* *d* 336´ 443 766 795 contra 𝔐

3:18 εἶπα] ειπον *O*-411 *cII*$^{-260}$ 336´ 443 539 543

4:1 καί 6°] ∩ (2a) καί 411 *C*˝$^{-260\ 299}$ 547

4:4 ἀνδρείαν] ανδριαν S A C V-411 609-*cII*$^{-260\ 561}$ *d*$^{-754}$ 155 336´ 534 548 698 706 766^{I}

4:10 αὐτῷ] αυτων 563^{c}-571* 260; > 637 *cII*$^{-260}$ *d*

4:17 Φύλαξον] φυλαξαι *cII*$^{-561}$ *k* 248* 252

5:5 ἐξαμαρτῆσαι] -τησειν *cII*

5:9 ᾽Αγαπῶν] pr ο 415-504 *cII*$^{-260}$ 754 *k*

5:9 οὐ πλησθήσεται] ουκ εμπλησθησεται *O*-411 *cII* 443 766

5:10 ἔσθοντες] εσθιοντες *O*$^{-V}$ 106 159-609-798-*cII* 337 296´ 298 311 339 543 547 613 645 (-θιω-) 766 795

5:11 ὕπνος] pr ο V-411 *L*$^{(-125)}$ 139-147-159-425^{mg}-503-560-798-*cII*$^{-260}$ 298 311 534 547$^{c\ pr\ m}$ 613 645

6:7 ἡ ψυχή 992] + αυτου 998 299-*cII d* 542

6:12 ἀπαγγελεῖ] αγγελει 248´ 252; αναγγελει *cII k* 338 443 543 547 549

7:4 καὶ καρδία = 𝔐] καρδια δε *O*-411 *cII* 534´

7:7 ἀπολλύει] απολυει 503-571-609-797-798-*cII*$^{-260}$ *k* 311

7:14 ἀγαθωσύνης] + αυτου S 411 *C´´* (560* (vid))-260^{c} 547 645

7:20 ἁμαρτήσεται] -τησει 253 *L* 299-*cII*$^{-260}$

7:22 ὅπως *C´* = Ald Gra Ra] οτι S^{c} *cII d*

7:22 καί / γε] + ως S *cII d*

7:25 ἀφροσύνην] ευφροσυνην *C´´*$^{-157\ 260\ 299\ 563\ 571\ 609\ 797}$ 357

8:2 μὴ σπουδάσῃς trahit ad ὅρκου θεοῦ *O*$^{-V}$ *cII*$^{-260}$

8:3 ἐάν] αν A 545 *cII*$^{-260}$ *k* 248´ 252 338 549

8:14 εἶπα] ειπον *O*-411 *cII*$^{-260}$

8:17 ἄν 1°] εαν A C 637 *L cII* 155 248´ 252 296´ 311 698 706 795

9:2 καθώς] ὡς *L cII*$^{-260}$ 298

9:4 νεκρόν] τεθνηκοτα *cII*$^{-260}$ *d* 336´ 338

9:9 πάσας τὰς ἡμέρας ματαιότητός σου] > A B^{c}-68’ 637 797^{txt} *cII*$^{-260}$ *d* 338 547

9:12 om ὅτι A C 411 125 *cII k* 155 161*-248* 252 338 539 543 549 698

9:14 ἔλθῃ] ελθοι 411 139-147-159-425^{c}-560-*cII*$^{-260}$ *k* 534´ 542 547 728 766

9:17 ἐν ἀφροσύναις] εν αφροσυνη *C*´$^{-147\ 159\ 260\ 560}$ (390 vid)

10:3 καρδία] pr και S *C*´$^{-260}$ 338 339 645

10:13 om στόματος 2° B-68´ 998 *L cII* 357 336´ 443

10:15 κοπώσει] κακωσει B-68´ 998 (-σι) *cII d* 155 161^{mg}-248^{mg} 336´ 443 542 766

10:17 ἐλευθέρων] -ρου S A C *L*$^{-(125)}$ *cII*$^{-260}$ 248´ 252 443 542 543 547 549 645 698

12:12 om τοῦ S* *C*´$^{-260}$ 68 547 645

12:12 οὐκ ἔστιν] pr οτι 411 *L cII*$^{-260}$ 443 613 795

Table 57 lists the number of agreements between *cII* and one other text group. The large number of disagreements with the text groups is as informative as agreements generally are.

Table 57. Agreements with one text group

O	10	*k*	8
L	10	*d*	13
C´	9		

Total: 50

Agreements with *C´* occur in only 18 percent of the variants. This fact suggests that *cII* agrees with *C´* mostly when it agrees with other text groups. Hence, the relationship between the two groups is not unique, because it evinces variants which are mostly attributes of much of the manuscript tradition. Disagreements in the present category necessitates that *cII* has not been significantly influenced by the *L* group, because the latter shows salient agreements with *C´* among agreements with one other

text group. Ms 411, however, persists in sharing variants with *cII*. Among the 50 variants in the category, *cII* agrees with 411 20 times. The relationship between the two witnesses is strong in light of the fact that the *O* group is present in only 6 of the 20 shared variants.

Agreements with Two or More Text Groups

It is not surprising that the number of agreements with two or more text groups is expansive, because of the relatively low number of agreements and unique readings in the other categories. List 59 shows the places of variation.

List 59. Agreements between *cII* and Two or More Text Groups

1:7 ἐμπιμπλαμένη] εμπιπλαμενη S A C (ενπιπ.) *O L C*΄΄$^{-157}$ (299) *d*$^{-254}$ *k* 68᾽ 248΄-252 296 311 336΄ (εμπεπ.) 338 339 543 547 549 645 698 705 706 766^{II} 770 788 795

1:7 τόπον] pr τον C 637-411 *L C*΄΄ (299) 68 248΄ 296΄ 311 336΄ 338 443 542 543 547 549 645 698 705 766^{II} 788 795

1:11 γενομένοις 870] γενησομενοις *O C*΄΄$^{-157\ 299\ 797}$ 336΄ 542 613 752 766 770^{c}

1:11 αὐτῶν] αυτοις C *O*-411 *L C*΄΄ *k* 68᾽ 248΄-252 296΄ 311 338 339 443 542 543 547 549 706 770 788 795

1:13 γενομένων] γινομενων B-534΄ 411 *L cII d k* 336΄542 645 698

1:14 σὺν πάντα] συμπαντα A C *O*$^{-V}$-411 *L C*΄΄ *d k* 68΄΄ 248΄-252 296΄ 311 336΄ 338 339 443 542 543 547 549 645 698 705 706 766 770 788 795

1:14 τοῦ ἀνθρώπου A C^{s} 253 *k*$^{-631*}$ 252 339 543 549] των ανθρωπων rel

1:15 δυνήσεται 1°] + του S^{c} A *O*-411 *L*$^{(-106^{txt}\ 125)}$ *cII k* 68᾽ 248΄ 252 296΄ 311 338 339 539 542 543 547 549 705 706 766 770 788 795

1:15 δυνήσεται 2°] + του A *O*$^{-V}$-411 *L*$^{(-106^{txt}\ 125)}$ *cII k* 68᾽ 248΄-252 296΄ 311 336΄ 338 339 443 539 542 543 547 549 645 698 706 766 770 788 795

1:16 καρδίᾳ V *C*΄$^{-299\ 415\ 504\ 574}$ 443] pr τη rel

1:17 ὅτι] pr εγω B-S-534΄ 998 411 *C*΄΄ *d k* 336΄ 645 705

1:17 παραφοράς 788sup lin] pr και *L*(–106txt 125) Sa^{I}; περιφοραν.; παραβολην *k*; παραβολας rel

1:17 τοῦτ᾽ B] τουτο rel; post εστιν tr *C´*

1:18 προσθήσει] προστιθησιν 637-411 *L* 299-797 *cII k* 336´ 338 443 542 547 613 766^{I} 770

2:3 καρδία] pr η *O*–253 *L* 299-*cII* 357 311 338^{c} 645 698 766

2:3 ἐν] pr με S^{c} 998 *O*-411 *L C´´ d k* 68᾽ 248´ 296´ 311 336´ 338 443 542 547 645 706 766 795

2:3 τοῦ ἀνθρώπου] των ανθρωπων B-S-68´´ 998 *O*–V 253-411 *C´´ d k* 248´ 252 336´ 338 443 542txt (542mg γρ′) 547 645 (-πον) 705 752 766 = α′ σ′ contra 𝔐

2:3 ἀφροσύνῃ] επιστημη *O*–V; ευφροσυνην *C´*–299 415 797(540 vid) 68*; …]ṣυνη 998; ευφροσυνη rel

2:8 οἰνοχόον] οινοχοους A S^{c} *O*-411 *L*–125 574-798^{c}-*cII*-752^{c} *k* (–631) *d*–357 296´ 311 336´ 443 547 613 645 698 705 706 766^{II} 795 contra 𝔐

2:10 εὐφροσύνης] + μου B-613 998 *L*(–125) *cII d* 296´ 311 443 706 795 contra 𝔐

2:12 ὁ *O C´*–522 798 = 𝔐] om rel

2:12 ἐποίησαν] -σεν B-S-534´ *O*-411 *L C´´*(560 c pr m) *d*–254 357 *k* 336´ 338 339 443 542 543 547 645 705 766^{II} 788 = 𝔐mss

2:15 μοι] > S^{c} *O*-411 *L C´´* 754 338 547 613 698 705 766^{II} 795 contra 𝔐

2:15 ὅτι — ματαιότης] διοτι αφρων εκ περισσευματος λαλει 534: homoiar (16a); + διοτι (+ ο B-613 998 *d*) αφρων εκ (+ του 613) περισσευματος λαλει (+ (sub ⌣ Syh) οτι (και ιδου pro οτι Syh) και γε τουτο ματαιοτης *O* Syh) B-613 998 *O d* 336´ 542 766^{II} contra 𝔐; pr (sub ÷ 788 (οὐ κεῖται παρ᾽ ἑβραίοις 788mg); + και 299) διοτι (+ ο 390-574-601-*cII*) αφρων (ανος 547txt) εκ περισσευματος λαλει (+ οτι αφρων εκ περισσευματος λεγει post fin 443) rel

2:18 σὺν πάντα] συμπαντα B-68᾽ *O*-411 *L*(–106txt) *C´´ d* 46´ 248´ 252 296 311 336 338 339 443 542 547 549 752 766^{II} 788

2:19 ᾧ 2°] > B*-S* 411 *L C´´*–260 797 *k* 155 336´ 338 443^{c} 547* 548* 602 645 705 766^{II} contra 𝔐

2:19 καί 2° 155 311 336´ 338 645 = 𝔐] absc 998; + η V 357 548; + ει rel

2:20 ἐπί] εν B-S-68˝ 998 *O*-411 299-571^{c}-797-*cII* 106 *d* 336´ 443 547 645 705 766^{II} 795

2:20 τὴν καρδίαν B-68´ C 998 357] τη καρδια rel

2:21 μόχθος OI^{EIK}] pr ο *O*$^{–253}$ *L* 299-*cII* 338 534´ 698 766^{II}

2:21 ᾧ] ὅς S^{c} *O*-411 *L cII* 336´ 338 613 705 766^{II} = α′

2:22 ὅτι τί Hi (*quid enim*) = Gra Ra] absc Fa$^{1\ 2}$; om τί rel

2:24 ὃ B-S*-68´ 998 542^{txt} (γρ′) 645] ος A 357 339 788; πλην ο *O*$^{–637}$-411 *d*$^{–357}$ 766^{II}; πλην η ο 475; πλην ος 637 *L*$^{(–125)}$; ει μη ος *k* 443*; πλην ει μη οσον (ο S^{c}) S^{c} 613; η 728 752; > 336; ει μη ο rel

2:24 καί 2° *O C´ k* 336´ 338 542 645 705 752 766^{II} = 𝔐] + ος *L*$^{(–125\ 261)}$; + ὅ rel = α′

2:24 ἐν ἀνθρώπῳ] τω ανθρωπω 998 C 411 *L*$^{(–125)}$ *C˝*$^{(–540*)}$(540^{c}) 252 296´ 311 543 549 613 706 795

3:1 χρόνος S* 253 = 𝔐] absc 998; χρονοις V; pr ὁ rel

3:1 οὐρανόν] ηλιον S^{c} *O*-411 *C˝*$^{–(390)\ 574}$

3:2 πεφυτευμένον B-S*-68 998] πεφυτευμένα V; pr το rel

3:10 τοῦ ἀνθρώπου] των ανθρωπων B-68˝ 998 *O*$^{–253}$-411 *C˝ d*$^{–357}$ 155 161^{txt}-248^{txt} 296´ 311 336´ 338 539 547 (om των |) 698 705 706 766 795

3:11 σὺν τὰ πάντα] τα συμπαντα B-68˝ S* 411 *C˝ d* 260^{c} 296´ 311 645 705 706 795

3:11 ἐποίησεν] pr ἃ B-68´˝ S^{c} A C 870 *O*$^{–637}$-411 *L*$^{–(125)\ 261}$ *C˝*$^{–797}$ *d* 248´ 252 296´ 311 336´ 338 339 542 543 547 549 698 705 706 788

3:13 ὁ ἄνθρωπος B-68´= 𝔐] om ὁ rel (3010)

3:13 δόμα B-68´ C 3010 998 = 𝔐] pr τουτο rel; δωμα 609 261 357 548

3:14 αὐτοῦ 1° B-68*-534 = 𝔐] absc 998; αυτω 68^{c} 357; αυτον 261; αυτων rel

3:15 γίνεσθαι] γενεσθαι S^{c} 870 *O L*$^{(–125)}$ *cII*-260^{c} *k* 336´ 338 542 547 698 766^{I}

3:16 ἀσεβής 2° 295-425*-609* 248^{c} 795] ευσεβης rel

3:17 τῷ 2°] > S A *O*$^{–V}$-411 *L C˝*$^{(–299\ 601\ 609)}$ *k* 155 339 542 547 645 698 766 788 contra 𝔐

3:17 εἶπα B-68˝ 998 $k^{-46(vid)}$ *d*] ειπον rel

3:18 καί γε αὐτοῖς] ad (19a) tractum rel

3:19 ὅτι 1° = 𝔐] ὡς S *O*$^{-637}$-411 *C*˝$^{-157\ 563\ 571*\ 609\ 797}$ *d*$^{-357}$ 338 539 547 613 645

3:21 πνεῦμα 1° B-S*-68´ 998 *L* 571^{c} *d* 260* 443 = 𝔐] pr τό rel

3:21 πνεῦμα 2° B-68 A C 818 998 *L d* 155 296´ 311 336´ 339 443 698 706 766 795] τω πνευμα 425*(c pr m); τὸ πνεῦμα rel

3:21 εἰς γῆν B-S-68˝ C 998 *d*$^{-357}$ 336´ 549 645 788] επι την γην 475 357; εις την γην rel

3:22 ὁ ἄνθρωπος B-68 C 561 342-754 260 296´ 311 549 706 795] om ο rel

4:1 παρακαλῶν 1°] pr ο 411 *L C*˝ *k* (46^{s}) 161-248^{c} 338 547 728

4:1 σὺν πάσας τὰς συκοφαντίας A 415-540-732-*cI*$^{-609}$ 754 155 336´ 443 543 645 698] συν τας σ. 547; πασας τας σ. S *O* 390 *k* (46^{s}) 338 539; συμπασας τας σ. rel

4:2 σὺν τοὺς τεθνηκότας] συμπαντας τους τ. B-68˝ 870 (…]αντας τους τ.) 998 411 *L* 571^{mg}-*cII d*$^{-357}$ 443

4:3 εἶδε(ν)] οιδε(ν) V *L C*˝$^{-609}$ (425^{mg}) *k* (46^{s}) 342-357 155 252 311 338 339 443 539 543 549 602

4:4 ἀνδρός] ανδρι B-68’ 411 *L*$^{-125´}$ 299-*cII d k* (46^{s}) 155 (ανδρη) 252 296´ 311 336´ 339 443 542 543 547 549 645 698 706 766^{II} 795

4:4 σὺν πάντα S V 157 155 336] absc 998; συμπαν 68; συπαντα 601*; συμπαντα rel

4:4 σὺν πᾶσαν S A V 155 336] pr την *O*-411 *L*; συν την πασαν *C´* 645; συμπασαν την 998 698; συμπασαν rel

4:4 ἑταίρου] ετερου S A 998 *O*$^{-637}$-411 299-390-415-504-540-571*-601-609-732-*cII* 357 *k* (46^{s}) 296´ 336´ 338 339 534´ 542 698

4:6 πλήρωμα 2° B-68 870 998*(c pr m) *L*$^{-(125)\ 130}$ 443 539 = 𝔐] πληρωματα rel = σ′

4:8 περασμός] πειρ. *O*$^{-253}$ (πιρ. V) *L*$^{-130}$ 299-415-503-504-540-563*(vid)-797-*cII* 296´ 311 336´ 339 443* 706

4:11 δύο B-68˝ C 998 *d*$^{-357}$ 338] pr οι rel (539)

4:14 δεσμίων] δεσμων S A *C*˝ *L*$^{(-125)}$ 357 *k* 155 338 339 613 645

4:14 ἐγεννήθη V-411 545 157-299-503-797 357 311 336´ 543 698 766^{II} 795] εγενετο 637; εγενηθη rel

4:15 σὺν (ουν 637) πάντας τοὺς ζῶντας V-637 336] συμπαντας (-τα 998 357) τους ζωντας rel

4:15 στήσεται B-68´ 998 571^{c} 357] αναστησεται rel

4:16 περασμός] πειρασμος *O*$^{-253}$(πιρ. V) *L*$^{-(125)\ 130}$ 425-797-*cII* 296´ 311 613 706 728

4:17 πόδα S*] τον ποδα rel

4:17 ἐάν B-68 C 998] δ᾽ αν 357; αν rel

4:17 κακόν = 𝔐] καλον S 253-475-411 *L*$^{(-125)}$ *C´´ d*$^{-357}$ 155 248´ 252^{txt} 296´ 311 339 443 539 543 547 548 549 645 698 706 795

5:1 ταχυνάτω] ταχυνετω S A V(-αιτω)-411 *C´´ k* 155 248´ 252(-ετο) 336´ 539 543 549 645 698 766

5:1 οὐρανῷ] + ανω B-68´´ 998(vid) 411 139-147-503-560-571*-798-*cII*$^{-260}$ *d k* 161$^{txt\ et\ mg}$-248 338 547 645 698 contra 𝔐

5:1 ἐπὶ τῆς γῆς] + κατω S* 411 *C´´*$^{-260}$ *d*$^{-357}$ *k* 338 547 613 645

5:2 περισπασμοῦ = 𝔐] πειρασμων 139-147-159-503-522-540-560-798 *k* 336(-μον) 548*^{vid}(-μον); πειρασμος 766; πειρασμου rel

5:3 καθώς B-534 998] και ως 68; καθως εαν *O*-411 539; καθως αν rel

5:3 ἐάν B-S-68´ *O*$^{-V}$-411 *C´* 539] > 261-545 248´ 260 336´ 542 766; αν rel

5:4 σε 2°] > *L*$^{-106\ (125)}$ 798-*cII*$^{-260}$ *k* 155 338 443 795

5:5 χειρῶν σου] pr των V-411 *L*$^{(-125)}$ *C´´*$^{-157\ 260}$ *d*$^{-254´}$ 68´ 155 248´ 296´ 311 336´ 443 542 547 549 706

5:7 φυλάξαι] φυλαξεται 411 130 *C´´*$^{-299}$ *d*$^{-357}$ 645

5:9 αὐτῶν B-S*-534 *C´*$^{-(157)\ 601}$ 443 645 766] absc 998; αυτω V^{c}-411; αυτην 601; αυτου rel

5:10 ἔσθοντες] pr οι S A C *O*-411 *L*$^{(-125)}$ *C´´*$^{(-157)}$ *d k* 248´ 252 296´ 298 311 339 443 542 543 547 549 613 645 698 706 766 795

5:10 τί] τις S^{c} *O*-411 *C´´*$^{-(157)\ 299\ 563\ 571\ 609\ 797}$ *d*$^{-357}$ 248´ 339 539 547 613 698 766^{I}

5:14 οὐ B-S-68’ *C*΄$^{(-157)}$ 336΄] bis scr 609(ll); > rel (absc 998)

5:14 λήμψεται B-S A C *O*$^{(-253)}$] ληθεται 797; ληψεται rel (absc 998)

5:15 αὐτῷ B-68΄’ 998 = 𝔐] αυτων 336΄; αυ 645(l); > 357; αυτου rel

5:17 ἐάν B-68΄’ A C 998 *O*$^{-V}$ *d*$^{-357}$ 336΄ 443] > V *L* 543 548 549; εν 601; αν rel

5:17 μοχθῇ B-68΄ 998 *d*$^{-357}$ 252 336΄] μοχθει *L* 357 543 549; μοχθι V; μοχθησει 253 601-609 339 548 698; μοχθηση rel

5:18 ὁ 1° *O*$^{-637}$ 336΄ 698(α) = 𝔐] > rel (539)

5:18 τοῦ λαβεῖν *L* 252 296΄ 298 = 𝔐] om του rel

5:19 πολλά B^{c}-68 *O C*΄$^{-157\ 299\ 563\ 571\ 609\ 797}$ 357] πολλοι 631; πολλων 542; καλας 534; πολλας rel (539)

6:2 πάντων ὧν] παντος ου A C *L cII k* 161^{c}-248^{c} 252 296΄ 311 338 339 542 543 549 706 795

6:2 τοῦτο B-68΄ 998 *d* 336΄ = 𝔐] pr οτι και γε S; pr και γε rel

6:3 ὅ τι] ετι 106 563^{c}-571 645; αι *O*$^{-V}$-411; > 766^{I}; ὅτι rel

6:3 ψυχή B-68 998 *O*-411 *d*$^{-754}$ 443 766 = 𝔐] pr η rel

6:3 οὐ πλησθήσεται B-68 998(vid) *d* 336΄ 443] πλησθήσεται 534΄; οὐκ ἐμπλησθήσεται rel

6:3 τῆς B-68΄’-602^{c} 998 *O*-411 571^{c} 336΄ 443 766 = 𝔐] > rel

6:5 ἀνάπαυσις] αναπαυσιν 637-411 *C*΄’ *k* 443 766^{I} = α′ σ′ θ′

6:5 τούτῳ] τουτο S* *O*-411 125΄ *C*΄’-260^{c} *d*$^{-357}$ *k* 311 338 443 534 547 548 795

6:7 στόμα 992] pr το 998 637-411 *L cII d k* 534΄ 542 547 698 728 795

6:8 ὅ τι 992] + τίς S^{c} A C 411 *L cII k* 248΄ 252 296΄ 311 338 339 543 549 613 645 698 706 766 = α′ θ′

6:8 διὰ τί 542 543 549] absc 992 998; διοτι rel (539)

6:10 τοῦ 1°] > B-68΄ C 998 125΄ 147-503-560-*cII d k* 443 543 766

6:11 τίς περισσεία O^{-V}-411 $L^{(-125)}$]; οτι περισσον S* C'(-σων 609) 336 547 645; τι περισσον rel

6:12 αὐτάς] αυτα B-S-68$''$ 992 998 $C''^{-540* 609}$-260^{c} *d* 336$'$ 338 443 542 547 645 = 𝔐

6:12 ζωῇ B-68$'$ 998 = 𝔐] + αὐτοῦ rel

7:1 ἔλαιον] ελεον B-S-68 A *O* 797-*cII*$^{-260}$ *k* 296$'$ 311 336$'$ 339 698 706 795

7:1 γεννήσεως B-68$''$ 998 253 $L^{(-125)}$ 299 *d* 161*-248* 339 443 542 547 766] γεννεσεως 797^{c} 795; γενεσεως rel

7:2 ἢ ὅτι πορευθῆναι] om ὅτι 411 $L^{(-125)}$ C'' 357-754 *k* 338 339 443 539 543 547 549 766^{I} = 𝔐

7:2 τοῦ S C *O* $C^{-147 299 390 503 560}$-157-425-601 248$'$ 252 296$'$ 311 698 706 795 = 𝔐] > rel

7:6 ὡς B-S-68$''$ 998 C' 357 296$'$ 311 338 443 645 706 795] pr ὅτι (sub ※ Syh) rel

7:14 ὁ ἄνθρωπος] om ο S A C 637-411 L^{-125} C''^{-260} 631* 296$'$ 311 336$'$ 339 543 549 645 706

7:14 καί γε S^{c} V *L* 338] pr ει δε 443 706; pr ιδε rel = 𝔐

7:14 σύν B-68$'$ 998 571^{c}] > rel (539)

7:15 σὺν τὰ πάντα] συμπαντα 637-411 C'' *k* 248* 338 547 795

7:18 ανῆς 161^{mg}-248^{mg} = 𝔐] αφης O^{-V} = 𝔐 = α′ σ′; μιαινου *k* ; μιανης rel

7:24 αὐτό] αυτην S* 411 C''^{-260} *k* 339 547 645 766^{II}

7:26 θηρεύματα] θηρευμα B-S*-68$'$ C 998 637 299-563-571*-157-609-797- *cII*$^{-260c}$ *d k* 336$'$ 795

7:26 πικρότερον] πικροτέραν C 411 *L* C''^{-797} *k* 248$'$ 296$'$ 311 339 443 542 547 698 706 766 795

7:26 και (+ εγω Sa^{I}) ειπον (ειπα S^{c}) S^{c} *O* *d*$^{-357}$ Sa$^{I II}$; > rel = 𝔐

7:26 συλλημφθήσεται B-S 336^{c} 698] συλληυφ. 548; συνλημφ. A O^{-253}; συλληψεται 534 (συλη-); συλληφθησεται rel

7:26 σαγῆναι] (η 336$'$) σαγηνη 299-609 (-γινη)-*cII d k* 336$'$ (-γινη 728) 543 (-γινη) 549

7:28 ἔτι ἐζήτησεν = 𝔐] εξεζητησεν *C*΄–147 159 299 503 560 571^{c}; εζητησεν A 147-159-299-503-560 *d*–357; επιζητησεν 296΄; επεζητησεν rel

8:1 τίς ὧδε σοφός = 𝔐] τις οιδε(ν) (ειδε(ν) 631 609 125΄ 548 645* Ol^{A}) σοφους (σοφιαν *C*΄ 161-248^{c}) rel

8:4 λαλεῖ] post ἐξουσιάζων tr S^{c} A C *L cII k* 248΄ 252 296΄ 311 338 339 443 542 543 547 549 613 706

8:4 ποιήσεις] εποιησας *O*-411 *L*(–125) *cII* 296΄ 311 338 547 645 706

8:9 σὺν πᾶν τοῦτο A C V 336 698] συμπαντα τουτον 357; συμπαν τουτο (-τω 261) rel

8:10 τόπου = 𝔐] του rel (539)

8:16 καί γε V-411 443] + και *O*–V; > 754; om γε rel

8:17 σὺν πάντα S A V 336 698] συμπαντα rel

8:17 ὁ ἄνθρωπος S 254΄ 155 248΄ 252 296΄ 549 698 = 𝔐] om ὁ rel

9:1 ἐργασίαι] pr αι A C 998 *O*-411 *L C*΄΄ *d k* 155 248΄ 252^{c} 296΄ 311 338 339 443 534 543 547 549 613 706 795

9:1 σὺν πᾶν τοῦτο S A 155 336] συν παντα τουτο 698; συμπαντα τουτο *C*΄–147^{c} 563 571 425^{c} 609 797 (συμπαν + ras 2 litt. 147*) 337 548; συμπαν τουτο rel

9:1 σὺν πᾶν 2° S A 155 336 698] συμπαντα 601; συμπαν rel

9:1 ὡς B-S*-68΄΄ 998 *C*΄-260 *d* 336΄ 443 547 645] οτι ως 339 542 698; οτι rel = α΄ σ΄

9:1 αὐτῶν] αυτου *O*-411 *cII*–260 *k* 336΄ 547 766

9:2 om καί 3° A C *O*-411 *L* 390-*cII* 254΄ 336΄ 443 543 547 645 766

9:2 om καί 5° C *O*-411 *L cII* 254΄ *k* 443 543 645

9:6 καί 4°] + γε B-S*-68΄΄ 998 V-411 *L C*΄΄–260 *d* 155 336΄ 443 645 698 766

9:7 ἄρτον B-68΄ *O*–637-411 254΄ 542 = 𝔐] pr τον rel

9:7 om ἤδη A C *L cII*–260 *d k* 155 161 252 296΄ 311 338 443 543 547 549 698 706 795

9:8 ἱμάτιά] pr τα C S *O*-411 *L cII d k* 296΄ 311 339^{mg} 359 542 543 613 645 698 706 766 795

9:8 κεφαλήν] κεφαλης S O^{-637}-411 C''^{-609} (pr τη 522*; c pr m) *d* (pr της 254´) 155 248´ 338 339 359 534 542 547 645 698^{c} 728

9:11 ἄρτος B-68 998 O^{-V} *d* 728 766 = 𝔐] pr ο rel

9:11 πλοῦτος B 998(c pr m) 68 766^{II} = 𝔐 Ra] pr ο rel

9:12 υἱοί 637-411 261 797 254-357 155 311 547 548 645 698 706 766^{I} = 𝔐] pr οἱ rel

9:14 κυκλώσῃ] -σει O^{-637}-411 *L* (κυκλωσ 261) *C''* *d k* 248´ 252 311 338 339 359 534´ 542 543 547 645 706 728 766

9:14 οἰκοδομήσῃ] -σει S O^{-637}-411 *L* $C''^{-797^{c}}$ *d k* 248´ 252 311 338 339 359 534´ 539 542 543 547 548 645 706 766 = 𝔐

10:5 ὅ] > B-S-68´ C O^{-253}-411 *L* C''^{-260} 357 155 336´ 338 339 443 547 645 728 766^{II} 795 contra 𝔐

10:6 καθήσονται] καθισονται $C''^{-157\ 260\ 563\ 571*\ 609\ 797\ 798}$ *k* 754 296 311 613 706 766^{II}

10:11 om ὁ B-S-68 A L^{-130} C''^{-260} *d k* 338 547 645 766

10:12 καταποντίσουσιν S A *O*-411 (-τη-) 252 260 359 443 (-σι) 543 (-τη-) 549 645 728 (-τη-) 766] -τιοῦσιν rel

10:14 om ὁ 2°] B-68´ *O L* 609-797-*cII* 338 359 443 547

10:14 ὅ τι] …]ιτι 998; ητι 795; τι B-68´ *C´* 728; διοτι *d*; ὅτι rel

10:14 ἀναγγελεῖ B C 998 (-λι) 571^{c}-295 125´ *d* 68 155 296* 534 795] απαγγελλει S 359; απαγγελει rel

10:15 αὐτόν S A 998 *O*-411 *L C´* (αυτων 609) *k* 155 296´ 311 336´ 339 547 613 645 706 795] αυτους rel

10:20 σὺν τὴν φωνήν] την φωνην S* O^{-V} 645; σου την φωνην B-68´ 998 *d* 336´; την φωνην σου rel

10:20 ὁ τὰς πτέρυγας ἔχων *O*-411 336´ 613] ο τας πτερυγας B-68´ 998; ο εχων τας πτερυγας 766; ο εχων πτερυγας rel = θ′

11:1 ἄρτον 338 359] pr τον rel

11:2 τὴν γῆν] της γης *L C''* 252 296´ 336´ 338$^{c\ vid}$ 443 613 766

11:5 σὺν τὰ πάντα] τα συνπαντα A C V; παντα 637 563-571*; τα συμπαντα rel

11:6 ἀφέτω] αφιετω *O*$^{-V}$-411 *C*″$^{-571*}$ *d*$^{-357}$ 161-248^{c} 336′ 359 547 645

11:6 εἰς ἑσπέραν S *C*′$^{-571^{c}}$] εν ημερα 571^{c} 68; εν τω εσπερα 534; εν εσπερα rel

11:9 ἀγαθυνάτω] -νετω *L*$^{(-125)}$ *C*″$^{-260}$ *k* 534′ 547 645 766

11:9 καρδίας σου 357 542] ἀμώμων ἡ καρδία σου 539; (+ σου) ἄμωμος B-68′ 998 336′; ἄμωμοις 766; > σου 338*; + ἄμωμα 613; + ἀμώμως 254′; + ἄμωμος rel

12:1 ἡμέραι] pr αι B-68″ 998 *O*-411 *C*″$^{-260}$ *d* 155 359 543 547 549 766

12:1 ὅτου B-68′ 998 *C*′ *d* 443] > 155; ου rel

12:3 ἐάν B-S-68 998 253 254′ 543] δαν 336′; αν rel

12:5 ἀνθήσῃ B-S-68′ 998 253 359 698 728] εξανθησει 390; ανθησει rel

12:6 σχοινίον] pr το B 68″ 998 411 *C*″ *d* 336′ 698 766

12:6 συνθλιβῇ S A 248′ 252 296′ 311 338 539 (-βει) 543 (-θλη-) 547 (-τλι-) 549 645 706 795] συντριβη rel

12:6 ὑδρία B-68′ 998 V 645] pr η rel; υδρεια B* 296′ 542

12:9 ἐδίδαξε(ν)] εδιδασκε(ν) S^{c} C *O*$^{-637}$-411 *cII*$^{-260}$ *k* 252 296′ 311 339 542 543 547 549 706

12:9 ἔτι] οτι B-68′ 998 637 254′ 336′ 542 766^{II}; και *O*$^{-637}$ 248′ 338 443; και οτε 296; και οτι rel

12:10 Ἐκκλησιαστής] pr ο S^{c} V-411 *L C*″ *d*$^{-357}$ 336′ 338 339 359 443 539 547 613 645 766

12:11 πεφυτευμένοι B-68 998 *O*$^{-637}$ *k* 336′ 359 542 = 𝔐] πεπαρμενοι 534; πεπυρωμενοι rel

12:12 φύλαξαι] φυλασσου S A C *C*″$^{-260}$ *k* 161^{txt}-248^{txt} 252^{c} 296′ 311 338 339 543 547 549 645 698 706 795

12:13 ὁ ἄνθρωπος] om ὁ C *O*$^{-253}$-411 *L C*″ *k* 248′ 296′ 311 336′ 338 339 359 547 613 645 706 766^{I} 795 3011

12:13 ἀκούεται 998 *O*$^{-637}$ 359] ἄκου 637; ἄκουε rel

12:14 σὺν πᾶν τὸ ποίημα S A 336 698] παν το π. *L*; συμπαν το π. rel

12:14 ὁ θεός B´ 998 336´ 542 = 𝔐] post ἄξει tr rel

Subscriptio deest in 411 *L C´´*$^{-147^{c}}$ 371 571 601 *k* 254´ 311 336´ 339^{txt} 359 543 613 698 706 766 795

The disparity between the number of unique readings and the number of agreements with other text groups suggests that the group has been contaminated by readings from other extant witnesses. Table 58 shows agreements with multiple text groups.

Table 58. Agreements with two or more text groups

O	95	*k*	122
L	122	*d*	102
C´	131		

Total: 572

The *cII* group agrees with MS 411 in 144 places—49 more agreements than there are with the *O* group. This fact suggests that MS 411 may be a congener of *cII*. There are only 20 deviations from the larger group *C´*. The *cII* group agrees wtih *L* in 17 places when there is support from only one other text group. Four of the agreements include *C´*—confirmation that there is little Lucianic influence in the combined groups *C´* and *cII* (*C´´*).[3]

Conclusion

The most significant result of the analysis is the conclusion that *cII* and MS 411 are related in some way. The relationship between the group and the manuscript is the likely bridge between *cII* and *O*. Otherwise, there is little influence from any one text

[3]However, it is possible, though unlikely, that *L* has influenced the many other text groups.

group upon the *cII* group apart from *C´*, though shared variatons with a non-catena group are categorically necessary for them to agree. The *L* group registers minimal influence on *cII*, even when *cII* reads with *C´* (*C´´*).

The *d* Group

The *d* group is comprised of the following manuscripts: 254-342-357-754. The two witnesses 254 and 754 sometimes agree against the other members of the group (254´).

Unique Readings

List 59 shows the unique variants in *d*. The variations are modest in number, but their characteristics are unique.

List 59. Unique Variants in *d*

2:16 ταῖς ἡμέραις ταῖς ἐρχομέναις] ημεραις ταις ερχομεναις d^{-357}

2:18 μου] τουτον d^{-357}

2:26 πρὸ προσώπου αὐτοῦ] post σοφίαν tr *d*

3:18 ἐκεῖ] + ο θεος και d^{-357} contra 𝔐

3:20 ἀπό] υπο *d*

4:6 μόχθου] + καιγε τουτο ματαιοτης d^{-357}

4:16 τῷ παντί] pr εν *d*

5:5 διαφθείρῃ] -φθαρη d^{-357}

5:13 χειρί] pr τη *d*

5:14 ἐπιστρέψει] pr ουτως d^{-357}

5:14 ἥκει] ην *d*

5:15 τοῦτο] + ματαιοτης και d^{-357}

6:3 εἶπα] + εγω *d*

6:5 ἀνάπαυσις] + και ουκ επειραθη διαφορας ετερου (εταιρου 754) πραγματος προς ετερον d^{-357} = σ′

6:8 ἄφρονα] + ει γε εις τοπον ενα πορευσεται d^{-357}

7:6 τῶν ἀφρόνων] + οτι *d*

7:10 ἐπηρώτησας] επειρασας d^{-357}

7:13 κοσμῆσαι] επικ. *d*

7:14 ἵνα] οπως *d*

7:15 εἶδον] + εγω d^{-357}

7:15 ματαιότητός] νεοτητος *d*

7:21 ἀσεβεῖς] pr οι *d*

8:7 ἀναγγελεῖ] απαγγελει *d*

9:3 om καί 3° *d* (357 vid)

9:6 καί 4°] pr οτι *d* (357 vid)

10:1 ἀφροσύνης] αφρονος *d*

10:14 ὅ τι] διοτι *d*

11:4 ἄνεμον] ανεμους *d*

11:10 ἀπόστησον] αποστρεψον *d*

12:8 εἶπεν ὁ ᾽Εκκλησιαστής post ματαιότης 2° tr *d*

The *d* group preserves many unique additions—some of which are large (e.g., 4:6 and 6:8). There is one addition at 6:5 which has been attributed to Symmachus elsewhere. As a result, the variations in the present category result in a full text.

Singular Agreements

Agreements between the *d* group and witnesses that do not constitute a text

group are included in List 60.

List 60. Agreements between *d* and Singular Witnesses

1:8 οὐκ ἐμπλησθήσεται] ου πλησθησεται B-534´ 998 *d* 336´ 645

2:8 καί 2°] + γε B-68´’ A 998 411 337 797 d^{-754} 248´-252 296´ 311 336´ 338 339 443 543 547 549 698 706 752 766^{II} 788 795 contra 𝔐

2:8 om καί 6° B-534 998 *d*

2:18 μόχθον] pr τον S V $C^{-159\ 390\ 415\ 504\ 522\ 540\ 571^{c}\ 574\ 732}$-157 d^{-357} 252 336 534´ 542 547 698 705

2:21 ἀνδρείᾳ] ανδρια S C V-411 609-797 d^{-254} 155 336 547 548* 698 795

2:24 καί 1°] + ὅ B-S-68´ 998 475 571^{c} *d* 248´ 339 766^{II} 788

3:4 οἰκοδομῆσαι] οικοδομειν B-68’ 998 (-μιν) 571^{c} *d* 336´ 443 766

3:13 πίεται] pr ος d^{-357} 336´

3:20 πορεύεται] post ἕνα tr V $d^{(-357)}$

4:3 σὺν τὸ ποίημα] συμπαν το π. 998 571^{mg} d^{-357} 68-534´

4:6 δρακῶν+ μετα V d^{-357}

4:8 ὀφθαλμός] pr ο V d^{-254*} 296´ 766^{I}

4:9 οἱ = 𝔐] > B-68´ 571^{c} *d* 155 252 645 698 766

4:12 ταχέως] ταχυ B-68´ 998 V d^{-357} 155 336´ 443

4:16 ὅσοι] οι B-68 C *d*

4:17 om τοῦ 2° 299 *d* 795

5:7 χώρᾳ] pr τη *d* 766

5:10 ἀνδρεία] ανδρια S^{c} A C V-411 295-371 d^{-357}

6:3 γεννήσῃ] γεννησει 253 125´ 295-609 d^{-342} 296´ 336´ 443 698 795

7:6 om τῶν 1° B-68´ 998 *d* 443

7:12 om τοῦ B-68´ 998 *d*(–357) 336´ 443

7:13 om τοῦ B-S*-68´ 998 *d* 443

7:14 μηδέν] ουδεν B-68 390-571c-797* *d* 161-248c 542

7:18 τούτου] τουτων *d* 728

7:28 ἔτι ἐζήτησεν = 𝔐] εζητησεν A 147-159-299-503-560 *d*–357

8:4 ποιήσεις] ποιεις B-68´ 998 390 *d* 443 698 766 795

8:9 ποίημα] pr το B-68´ 998 V *d* 260

8:15 ὅτι 1°] ως (+ δ’ B 998) B-534´ 998 *d*

9:11 καί γε 2°] om γε 2° B-68´’ 998 V *d* 542

9:16 λόγοι] pr οι B-68´’ 998 (vid) 571c *d*

9:17 ἐν ἀφροσύναις] εν ευφροσυναις 130 *d* 248* 336´

10:14 om ὁ 1° *d* 155 645 766 795

10:20 σὺν τὴν φωνήν = Ra] σου την φωνην B-68´ 998 *d* 336´

11:1 om των B-68´’ 797 *d* 260 336´ 542 543 549

11:3 om καί 1° *d* 336´ 539(vid)

11:4 σπερεῖ (σπέρει B)] σπείρει A *d* 68 336´ 443 543 547 549 698

11:5 ἔστιν] εσ 155(ll); εσται 563-571 *d*

11:6 πρωΐᾳ] pr τω B-S-68´ 998 571c *d* 336´ 645

12:4 om πᾶσαι *d* 260

12:5 διασκεδασθῇ] διασκεδασθησεται V 563-571 *d* 336´ 547 766

12:6 ἐπὶ τὴν πηγήν] επι τη πηγη B-68´ 998(vid) *d*

12:9 κόσμιον] κοσμον C *d* 548

There are 42 variants in *d* which are supported by singular witnesses. The group agrees with B in 50 percent of the cases (21 times). The relationship is substantial.

Two congeners of B, MS 68 and MS 534, agree with the *d* group 2 times each in the 21 places where B disagrees with the text group. Similarly, the early papyrus 998 agrees with *d* 18 times. The data suggest that *d* preserves significant, early Greek corruptions. This conclusion is more likely than the conclusion that B and 998 reflect corrections toward the *d* group.

Agreements with One Group

List 61 shows variants which are supported by the *d* group, one other text group, and scattered witnesses. Codex B and papyrus 998 remain prominent in the discussion.

List 61. Agreements between *d* and One Other Text Group

2:7 βουκολίου] -λιων *L d*

2:8 τοῦ ἀνθρώπου] των ανθρωπων V-475-411 798^{c} *cII* *d*$^{-357}$ 766^{II} contra 𝔐

2:8 οἰνοχόας] οινοχοουσας *O* *d*$^{-357}$ 336´ 788*

2:15 ὅτι — ματαιότης] + διοτι (+ ο B-613 998 *d*) αφρων εκ (+ του 613) περισσευματος λαλει (+ οτι και γε τουτο ματαιοτης *O*) B-613 998 *O* *d* 336´ 542 766^{II} contra 𝔐

2:18 μόχθον] pr τον S V *C*$^{-159\ 390\ 415\ 504\ 522\ 540\ 571^{c}\ 574\ 732}$-157 *d*$^{-357}$ 252 336 534´ 542 547 698 705

2:18 μοχθῶ] κοπιω B-68´ 998 *O* *d*$^{-357}$ 336´ = α′ θ′

2:18 τῷ γενησομένῳ] τω γινομενω B-S(γειν.)-68´ *C*´$^{-299\ 571^{c}\ 797}$ *d* 161^{mg} 252* 645^{c} 705 766^{II}

2:19 ἐξουσιάσεται] -σιαζεται B-S-68´ A 998 *C*´ *d* 547 645 705

2:20 μόχθῳ] + μου B-S-68´’ 299-*cII* *d* 336´ 542 645 752 766^{II}

2:24 ἐν ἀνθρώπῳ] ανθρωπω B-68´ A 540* *d* *k* 155 248´ 336´ 338 339 547 698

2:24 ὅ] πλην ο *O*$^{-637}$-411 *d*$^{-357}$ 766^{II}

2:24 καί 2° *O C´ k* 336´ 338 542 645 705 752 766^{II} = 𝔐] + ος *L*$^{(-125\ 261)}$; + ὅ rel = α′

2:25 τίς 2°] > V *L*$^{(-125\ 261)}$ 147-609 *d* 338 contra 𝔐

3:10 σύν] συμπαντα 998 411 130 *cII d* 443 534´ 728

3:11 σύν 2°] συμπαντα B-68˝ 411 130 571^{c} *cII d* 443

3:17 init] pr και B-68˝ 998 475-411 *cII d* 336´ 443 766 795

3:18 αὐτοῖς] αυτοι 157^{txt}-299-390-563-571-609-797 *d*$^{-357}$(754*) *k* 155 534 539 766^{IIc}

3:19 τὰ πάντα] om τά B-S-68 475 *C´ d* 155 296´ 336´ 338 339 547 645 698 766^{II}

4:4 ἀνδρείαν] ανδριαν S A C V-411 609-*cII*$^{-260\ 561}$ *d*$^{-754}$ 155 336´ 534 548 698 706 766^{I}

4:4 αὐτό] > V *L*$^{-125´}$ *d*$^{-357}$ 155

4:6 προαιρέσεως] -ρεσις *d*$^{-357}$ *k* (46^{s}) 698^{c}

4:10 αὐτῷ] > 637 *cII*$^{-260}$ *d*

4:17 ποιῆσαι] ποιειν B-68´ (ποιην 534) 998 V *L*$^{(-125)}$ *d* 161^{mg}-248^{mg} 336´ 338 443 539

5:10 ἀρχή] αλλ η S^{c} *O d*$^{-357}$ 539 613 766 = 𝔐

5:10 τοῦ ὁρᾶν] + αυτην *O*$^{-637}$ *d*$^{-357}$ 539

6:3 εἶπα] pr και *O*-411 *d*

6:5 ἀνάπαυσις] αναπαυσεις B-S-68 A 998 *O*$^{-637}$ *d*$^{-357}$ 296´ 311 547 698 706 795

6:7 ἡ ψυχή 992] + αυτου 998 299-*cII d* 542

6:10 ὅ] οτι C 998* *d k* 339 766

7:3 ἀγαθόν] αγαθος S 637 *C´ d*$^{-357}$ 338 645

7:4 σοφῶν] σοφου *d k* 443^{c}

7:4 ἀφρόνων] αφρονος C *d k* 443^{c}

7:11 κληροδοσίας] κληρονομιας B-68´ *O d* 336´ 539^{lem} 766

7:16 καὶ μή] μηδε B-S-68˝ 637-411 *C´ d* 645 698 766^{II}

7:18 φοβούμενος] (τοις *d*) φοβουμενοις B-68´ 125 157-260-563-571-609-797-798 *d k* 248´ 542 698

7:22 πλειστάκις] + καιρου *O*-411 *d*$^{-357}$

7:22 ὅπως] οτι S^{c} *cII d*

7:22 καί / γε] + ως S *cII d*

7:26 αὐτήν] + και ευφροσυνη (-νην S^{c} 754) πλανα (-ας S^{c}) *O d*$^{-357}$

7:26 καὶ ἐρῶ] και (+ εγω Sa^{I}) ειπον (ειπα S^{c}) S^{c} *O d*$^{-357}$

7:26 σαγῆναι] (η 336´) σαγηνη 299-609 (-γινη)-*cII d k* 336´ (-γινη 728) 543 (-γινη) 549

8:1 λύσιν] επιλυσιν *O* (επιδυσιν V)-411 *d*$^{-357}$ 766

8:12 ἔσται] εστιν B-68 *O* 609-798 *d* 248´ 252 766

9:1 ἔδωκα] εδωκεν *d*$^{-357}$ *k* 443 698

9:4 νεκρόν] τεθνηκοτα *cII*$^{-260}$ *d* 336´ 338

9:9 πάσας τὰς ἡμέρας ματαιότητός σου] > A B^{c}-68’ 637 797^{txt} *cII*$^{-260}$ *d* 338 547

10:15 κοπώσει] κακωσει B-68´ 998 (-σι) *cII d* 155 161^{mg}-248^{mg} 336´ 443 542 766

10:15 αὐτόν S A 998 *O*-411 *L C´* (αυτων 609) *k* 155 296´ 311 336´ 339 547 613 645 706 795] αυτους rel

10:16 ἐν πρωΐᾳ] πρωιας S *C´*$^{-609}$ (πριας 797) *d*

10:19 οἶνος] οινον B-68´ 998 *C´*-260 *d* 336´

10:19 εὐφραίνει] του ευφρανθηναι B-68´ 998 *C´*(του φρανθηναι 390; του ευφρανθη 601)-260 *d* = θ′

10:19 ἐπακούσεται] υπακουσεται *O*-411 106 563-571 *d* 248´ 336´ 338 359 543 549 613 766

11:3 πληρωθῶσιν] πλησθωσι(ν) B-68˝ V 998 *L d* (πληθ. 754) 336´ 443

11:9 καί 3°] + μη B-S*-68´ 998 *C´*$^{-571*}$ *d* 336´

Table 59 shows agreements between the *d* group and one other text group.

Table 59. Agreements with one text group

O	15	*cII*	16
L	5	*k*	9
C´	10		

Total: 54

There are 54 agreements between *d* and one other text group. The group preserves 3 significant plusses which also are supported by the *O* group (2:15, 7:22, and 7:26). Nonetheless, the agreements with the text groups are too sparse, especially in the case of *L*, to suggest any significant relationships. Codex B, however, agrees with the *d* group 20 times. Most congeners of B also support the variants. MS 68 reads with B and *d* in all 20 places. In cases where B disagrees with *d*, MS 534 agrees with the latter in 4 places. The relationship between the *d* group and B is closer than the relationships between *d* and other text groups. There are 13 agreements with papyrus 998. Three of them are not supported by B. Hence, what obtained for the *d* group among agreements with scattered witnesses persists in the present category, namely that *d* preserves many early variants from the CT.

Agreements with Two or More Text Groups

An expansive list of agreements between the *d* group and two or more text groups is included in List 62.

List 62. Agreements between *d* and Two or More Text Groups

Inscriptio εκκλησιαστης B-S-68´" A C *L*$^{-125}$ *O*$^{-253}$-411 139-147-159-260-299-560-797 *d*$^{-342}$ 248´" 296´ 311 336´ 443 542 549 706 770 788 795

1:6 ἀνατέλλων αὐτός] tr B 998 *L C´*$^{(-299B^{txt})}$ *d* 645

1:7 ἐμπιμπλαμένη] εμπιπλαμενη S A C (ενπιπ.) *O L C´*$^{-157}$ (299) *d*$^{-254}$ *k* 68' 248´-252 296 311 336´ (εμπεπ.) 338 339 543 547 549 645 698 705 706 766^{II} 770 788 795

1:10 ἀπό] > *L C´*$^{-157\ 563\ 571\ 798^{c}}$ (299) *d* 252 645 705 766 795

1:13 ἐπί] > C *O*$^{-V\ 475}$ *L C´*$^{-571^{c}}$ *d* $^{(-357)}$ *k* 443 547 645 contra 𝔐1:13 γενομένων] γινομενων B-534´ 411 *L cII d k* 336´542 645 698

1:14 τοῦ ἀνθρώπου A C^{s} 253 *k*$^{-631*}$ 252 339 543 549] των ανθρωπων rel

1:14 σὺν πάντα] συμπαντα A C *O*$^{-V}$-411 *L C´´ d k* 68´´ 248´-252 296´ 311 336´ 338 339 443 542 543 547 549 645 698 705 706 766 770 788 795

1:16 ἐγὼ ἰδού] tr S V-411 *L*$^{(-106^{txt}\ 125)}$ *C´*$^{-299\ 797}$ *d*$^{-357}$ 336´ 338 613 645 766 770 contra 𝔐

1:16 καρδίᾳ V *C´*$^{-299\ 415\ 504\ 574}$ 443] pr τη rel

1:17 παραφοράς 788$^{sup\ lin}$] pr και *L*$^{(-106^{txt}\ 125)}$ Sa^{I}; περιφοραν.; παραβοληην *k*; παραβολας rel

1:17 τοῦτ᾽ B] τουτο rel; post εστιν tr *C´*

1:17 $^{(17a)}$ καί 1° — γνῶσιν] > 253 *L* $^{(-106\ 125)\ 130}$ *d*$^{-254´}$ *k* 68 248´^{txt}

1:17 ὅτι] pr εγω B-S-534´ 998 411 *C´´ d k* 336´ 645 705

2:3 ἀφροσύνῃ] επιστημη *O*$^{-V}$; ευφροσυνην *C´*$^{-299\ 415\ 797}$(540 vid) 68*; …]ọυνη 998; ευφροσυνη rel

2:3 ἐν] pr με S^{c} 998 *O*-411 *L C´´ d k* 68᾽ 248´ 296´ 311 336´ 338 443 542 547 645 706 766 795

2:3 τοῦ ἀνθρώπου] των ανθρωπων B-S-68´´ 998 *O*$^{-V\ 253}$-411 *C´´ d k* 248´ 252 336´ 338 443 542^{txt} (542^{mg} γρ′) 547 645 (-πον) 705 752 766 Did^{com} 35,2 Dion^{lem} 215 contra 𝔐 = α′ σ′

2:8 οἰνοχόον] οινοχοους A S^{c} *O*-411 *L*$^{-125}$ 574-798^{c}-*cII*-752^{c} *k* $^{(-631)}$ *d*$^{-357}$ 296´ 311 336´ 443 547 613 645 698 705 706 766^{II} 795 contra 𝔐

2:10 εὐφροσύνης] + μου B-613 998 *L*$^{(-125)}$ *cII d* 296´ 311 443 706 795 contra 𝔐

2:12 ἐποίησαν] -σεν B-S-534´ *O*-411 *L C´´*(560 c pr m) *d*$^{-254\ 357}$ *k* 336´ 338 339 443 542 543 547 645 705 766^{II} 788 = 𝔐^{mss}

2:12 αὐτήν] αὐτῇ *O*$^{-253}$-411 *L C´*(571^{txt}) *d* 252 260 296 311 338 339 443 542 543 547 548^{c} 549 613 645 698 705 706 795

2:12 ὁ *O C´*$^{-522\ 798}$ = 𝔐] om rel

2:18 σὺν πάντα] συμπαντα B-68’ *O*-411 *L*$^{(-106^{txt})}$ *C*’’ *d* 46´ 248´ 252 296 311 336 338 339 443 542 547 549 752 766^{II} 788

2:19 καί 2° 155 311 336´ 338 645 = 𝔐] absc 998; + η V 357 548; + ει rel

2:20 τὴν καρδίαν B-68´ C 998 357] τη καρδια rel

2:20 ἐπί] εν B-S-68´’ 998 *O*-411 299-571^{c}-797-*cII* 106 *d* 336´ 443 547 645 705 766^{II} 795

2:22 ὅτι τί Hi (*quid enim*) = Gra Ra] absc Fa$^{1\ 2}$; om τί rel

3:1 χρόνος S* 253 = 𝔐] absc 998; χρονοις V; pr ὁ rel

3:2 πεφυτευμένον B-S*-68 998] πεφυτευμένα V; pr το rel

3:10 τοῦ ἀνθρώπου] των ανθρωπων B-68´’ 998 *O*$^{-253}$-411 *C*’’ *d*$^{-357}$ 155 161^{txt}-248^{txt} 296´ 311 336´ 338 539 547 (om των |) 698 705 706 766 795 = α′ θ′

3:11 σὺν τὰ πάντα 443] τα συμπαντα B-68´’ S* 411 *C*’’ *d* 260^{c} 296´ 311 645 705 706 795

3:11 ἐποίησεν] pr ἃ B-68´’ S^{c} A C 870 *O*$^{-637}$-411 *L*$^{-(125)\ 261}$ *C*’’$^{-797}$ *d* 248´ 252 296´ 311 336´ 338 339 542 543 547 549 698 705 706 788

3:13 ὁ ἄνθρωπος B-68´= 𝔐] om ὁ rel (3010)

3:13 δόμα B-68´ C 3010 998 = 𝔐] pr τουτο rel; δωμα 609 261 357 548

3:14 αὐτῷ B-68´ 357 = 𝔐] αυτης 411; αυτοις *O cII* 613$^{sup\ lin}$; αυτον 261; αυτων rel (3010)

3:14 αὐτοῦ 1° B-68*-534 = 𝔐] absc 998; αυτω 68^{c} 357; αυτον 261; αυτων rel

3:16 ἀσεβής 2° 295-425*-609* 248^{c} 795] ευσεβης rel

3:18 καί γε αὐτοῖς] ad (19a) tractum rel

3:19 ὅτι 1° = 𝔐] ὡς S *O*$^{-637}$-411 *C*’’$^{-157\ 563\ 571*\ 609\ 797}$ *d*$^{-357}$ 338 539 547 613 645

3:22 ὁ ἄνθρωπος B-68 C 561 342-754 260 296´ 311 549 706 795] om ο rel

4:1 σὺν πάσας τὰς συκοφαντίας A 415-540-732-*cI*$^{-609}$ 754 155 336´ 443 543 645 698] συν τας σ. 547; πασας τας σ. S *O* 390 *k* (46^{s}) 338 539; συμπασας τας σ. rel

4:4 σὺν πάντα S V 157 155 336] absc 998; συμπαν 68; συπαντα 601*; συμπαντα rel

4:4 σὺν πᾶσαν S A V 155 336] pr την *O*-411 *L*; συν την πασαν *C´* 645; συμπασαν την 998 698; συμπασαν rel

4:4 ἀνδρός] (+ τω 613) ανδρι B-68’ 411 *L*$^{-125´}$ 299-*cII d k* (46^{s}) 155 (ανδρη) 252 296´ 311 336´ 339 443 542 543 547 549 645 698 706 766^{II} 795

4:5 om ὁ S A *C´*$^{-571^{c}}$ *d k* 155 248´ 252 296´ 311 338 539 543 547 549 613 645 698 706 795 contra 𝔐

4:6 πλήρωμα 2° B-68 870 998*(c pr m) *L*$^{-(125)\ 130}$ 443 539 = 𝔐] πληρωματα rel = σ′

4:8 καί 3° 637 *cII* 296´ 311 534´] + γε rel (539)

4:14 ἐγεννήθη V-411 545 157-299-503-797 357 311 336´ 543 698 766^{II} 795] εγενετο 637; εγενηθη rel

4:15 σὺν (ουν 637) πάντας τοὺς ζῶντας V-637 336] συμπαντας (-τα 998 357) τους ζωντας rel

4:15 στήσεται B-68´ 998 571^{c} 357] αναστησεται rel

4:17 πόδα S*] τον ποδα rel

4:17 ἐάν B-68 C 998] δ’ αν 357; αν rel

4:17 κακόν] καλον S 253-475-411 *L*$^{(-125)}$ *C´´ d*$^{-357}$ 155 248´ 252^{txt} 296´ 311 339 443 539 543 547 548 549 645 698 706 795

5:1 οὐρανῷ] + ανω B-68´´ 998(vid) 411 139-147-503-560-571*-798-*cII*$^{-260}$ *d k* 161$^{txt\ et\ mg}$-248 338 547 645 698 contra 𝔐

5:1 ἐπὶ τῆς γῆς] + κατω S* 411 *C´´*$^{-260}$ *d*$^{-357}$ *k* 338 547 613 645

5:2 περισπασμοῦ = 𝔐] πειρασμων 139-147-159-503-522-540-560-798 *k* 336(-μον) 548*^{vid}(-μον); πειρασμος 766; πειρασμου rel

5:3 καθώς B-534 998] και ως 68; καθως εαν *O*-411 539; καθως αν rel

5:3 ἐάν B-S-68´ *O*$^{-V}$-411 *C´* 539] > 261-545 248´ 260 336´ 542 766; αν rel

5:5 χειρῶν σου] pr των V-411 *L*$^{(-125)}$ *C´´*$^{-157\ 260}$ *d*$^{-254´}$ 68´ 155 248´ 296´ 311 336´ 443 542 547 549 706

5:6 ὅτι σύν] οτι συ B-S-534 998 637-411 *L* 139^{c}-425-563-571-797^{c}-798 *d k* 252 311 336´ 338 339 443 542 543 547 549 698 766^{II} 795

5:7 φυλάξαι] φυλαξεται 411 130 *C″*$^{-299}$ *d*$^{-357}$ 645

5:7 ὑψηλοί] υψηλος *O* 371-797 *d k* 443 542

5:9 αὐτῶν B-S*-534 *C′*$^{-(157)\ 601}$ 443 645 766] absc 998; αυτω V^{c}-411; αυτην 601; αυτου rel

5:10 ἔσθοντες] pr οι S A C *O*-411 *L*$^{(-125)}$ *C″*$^{(-157)}$ *d k* 248′ 252 296′ 298 311 339 443 542 543 547 549 613 645 698 706 766 795

5:10 τί] τις S^{c} *O*-411 *C″*$^{-(157)\ 299\ 563\ 571\ 609\ 797}$ *d*$^{-357}$ 248′ 339 539 547 613 698 766^{I}

5:14 οὐ B-S-68’ *C′*$^{(-157)}$ 336′] bis scr 609(ll); > rel (absc 998)

5:14 λήμψεται B-S A C *O*$^{(-253)}$] ληθεται 797; ληψεται rel (absc 998)

5:15 περισσεία *O*-411 *cII*$^{-260}$ 443 766 795 = Ra. 𝔐] pr η rel

5:15 αὐτῷ B-68′’ 998 = 𝔐] αυτων 336′; αυ 645(l); > 357; αυτου rel

5:15 ᾖ] ην 411 *L*$^{-125}$ *C′*$^{(-157)}$ *d k* (46^{s}) 296′ 443 766

5:18 ὁ 1° *O*$^{-637}$ 336′ 698(α) = 𝔐] > rel (539)

5:18 ἐξουσίασεν αὐτόν] ε. αυτω B*-534′ C *L d k* (46^{s}) 125^{II} 248′ 252 296′ 336′ 443 539 547 549 698 706 795

5:18 τοῦ λαβεῖν *L* 252 296′ 298 = 𝔐] om του rel

5:19 πολλά B^{c}-68 *O C′*$^{-157\ 299\ 563\ 571\ 609\ 797}$ 357] πολλοι 631; πολλων 542; καλας 534; πολλας rel (539)

6:1 ἐπί] υπο B- S*-68′ *L C′ d* 161*-248* 296 443

6:3 ἡμέραι] pr αι A C V-411 *L C′ d* 68’ 336′ 549 645 766

6:3 ὅ τι] ετι 106 563^{c}-571 645; αι *O*$^{-V}$-411; > 766^{I}; ὅτι rel

6:3 τῆς B-68″-602^{c} 998 *O*-411 571^{c} 336′ 443 766 = 𝔐] > rel

6:5 τούτῳ] τουτο S* *O*-411 125′ *C″*-260^{c} *d*$^{-357}$ *k* 311 338 443 534 547 548 795

6:7 στόμα 992] pr το 998 637-411 *L cII d k* 534′ 542 547 698 728 795

6:8 διὰ τί 542 543 549] absc 992 998; διοτι rel (539)

6:10 τοῦ 1°] > B-68′ C 998 125′ 147-503-560-*cII d k* 443 543 766

6:11 τίς περισσεία O^{-V}-411 $L^{(-125)}$]; οτι περισσον S* C'(-σων 609) 336 547 645; τι περισσον rel

6:12 αὐτάς] αυτα B-S-68ʹʹ 992 998 $C''^{-540* 609}$-260^{c} *d* 336ʹ 338 443 542 547 645 = 𝔐

6:12 ζωῇ B-68ʹ 998 = 𝔐] + αὐτοῦ rel

7:2 τοῦ S C *O* $C^{-147 299 390 503 560}$-157-425-601 248ʹ 252 296ʹ 311 698 706 795 = 𝔐] > rel

7:6 ὡς B-S-68ʹʹ 998 C' 357 296ʹ 311 338 443 645 706 795] pr ὅτι (sub ※ Syh) rel

7:6 γέλως] pr ο A C $L^{(-125)}$ *d k* 248ʹ 252 260 296ʹ 311 338 339 443 543 549 613 698 706 795

7:14 καί γε S^{c} V *L* 338] pr ει δε 443 706; pr ιδε rel = 𝔐

7:14 σύν B-68ʹ 998 571^{c}] > rel (539)

7:18 ανῇς 161^{mg}-248^{mg} = 𝔐] αφης O^{-V} = 𝔐 = α′ σ′; μιαινου *k* ; μιανης rel

7:26 θηρεύματα] θηρευμα B-S*-68ʹ C 998 637 299-563-571*-157-609-797- *cII*$^{-260^{c}}$ *d k* 336ʹ 795

7:26 σαγῆναι] (η 336ʹ) σαγηνη 299-609 (-γινη)-*cII d k* 336ʹ (-γινη 728) 543 (-γινη) 549

7:26 συλλημφθήσεται B-S 336^{c} 698] συλληυφ. 548; συνλημφ. A O^{-253}; συλληψεται 534 (συλη-); συλληφθησεται rel

8:1 τίς ὧδε σοφός = 𝔐] τις οιδε(ν) (ειδε(ν) 631 609 125ʹ 548 645* Ol^{A}) σοφους (σοφιαν C' 161-248^{c}) rel

8:9 σὺν πᾶν τοῦτο A C V 336 698] συμπαντα τουτον 357; συμπαν τουτο (-τω 261) rel

8:10 τόπου = 𝔐] του rel (539)

8:16 καί γε V-411 443] + και O^{-V}; > 754; om γε rel

8:17 σὺν πάντα S A V 336 698] συμπαντα rel

8:17 ὁ ἄνθρωπος S 254ʹ 155 248ʹ 252 296ʹ 549 698 = 𝔐] om ὁ rel

9:1 σὺν πᾶν τοῦτο S A 155 336] συν παντα τουτο 698; συμπαντα τουτο $C'^{-147^{c} 563 571 425^{c} 609 797}$ (συμπαν + ras 2 litt. 147*) 337 548; συμπαν τουτο rel

9:1 σὺν πᾶν 2° S A 155 336 698] συμπαντα 601; συμπαν rel

9:1 ἐργασίαι] pr αι A C 998 *O*-411 *L C´᾽ d k* 155 248´ 252^{c} 296´ 311 338 339 443 534 543 547 549 613 706 795

9:6 καί 4°] + γε B-S*-68´᾽ 998 V-411 *L C´*$^{᾽–260}$ *d* 155 336´ 443 645 698 766

9:7 ἄρτον B-68´ *O*$^{–637}$-411 254´ 542 = 𝔐] pr τον rel

9:7 om ἤδη A C *L cII*$^{–260}$ *d k* 155 161 252 296´ 311 338 443 543 547 549 698 706 795

9:8 ἱμάτιά] pr τα C S *O*-411 *L cII d k* 296´ 311 339^{mg} 359 542 543 613 645 698 706 766 795

9:8 κεφαλήν] κεφαλης S *O*$^{–637}$-411 *C´*$^{᾽–609}$ (pr τη 522*; c pr m) *d* (pr της 254´) 155 248´ 338 339 359 534 542 547 645 698^{c} 728

9:11 πλοῦτος B 998(c pr m) 68 766^{II} = 𝔐 Ra] pr ο rel

9:12 υἱοί 637-411 261 797 254-357 155 311 547 548 645 698 706 766^{I} = 𝔐] pr οἱ rel

9:14 κυκλώσῃ] -σει *O*$^{–637}$-411 *L* (κυκλωσ 261) *C´᾽ d k* 248´ 252 311 338 339 359 534´ 542 543 547 645 706 728 766 = 𝔐

9:14 οἰκοδομήσῃ] -σει S *O*$^{–637}$-411 *L C´*$^{᾽–797^{c}}$ *d k* 248´ 252 311 338 339 359 534´ 539 542 543 547 548 645 706 766 = 𝔐

10:2 μεγάλης] -λην A 411 *C´*$^{–797}$ *d k* 252 296´ 311 336´ 339 543 549 706 795

10:8 ἐν αὐτῷ] εις αυτον B-68´998 637-411 *L C´*$^{–609}$-371 *d k*

10:11 om ὁ B-S-68 A *L*$^{–130}$ *C´*$^{᾽–260}$ *d k* 338 547 645 766

10:12 καταποντίσουσιν S A *O*-411 (-τη-) 252 260 359 443 (-σι) 543 (-τη-) 549 645 728 (-τη-) 766] -τιοῦσιν rel

10:19 οἶνος] + και ελαιον (ελεον S 254 336´) B-S-68´᾽ 998 *O*-411 *L C´*(ελαιος 130*)-260 *d* 336´ 359 443 547 645 795

10:19 σὺν τὰ πάντα] τα παντα B-S*-68´ 998 *C´ d k* 311 336´ 645 766^{II}

10:20 ταμείοις] ταμιειοις A C *O*$^{–637}$ *C´*$^{–798}$ *d k* 248´᾽ 296^{c} 311 338 339 547 645 788

10:20 ὁ τὰς πτέρυγας ἔχων *O*-411 336´ 613] ο τας πτερυγας B-68´ 998; ο εχων τας πτερυγας 766; ο εχων πτερυγας rel = θ′

11:1 ἄρτον 338 359] pr τον rel

11:5 σὺν τὰ πάντα] τα συνπαντα A C V; παντα 637 563-571*; τα συμπαντα rel

11:6 πρωΐᾳ] pr τω B-S-68´ 998 571^{c} *d* 336´ 645; πρωι B-68˝ 998 *L* 571^{c} *d k* 336´ 443 645

11:6 εἰς ἑσπέραν S *C*´$^{–571c}$] εν ημερα 571^{c} 68; εν τω εσπερα 534; εν εσπερα rel

11:6 ἀφέτω] αφιετω *O*$^{–V}$-411 *C*˝$^{–571*}$ *d*$^{–357}$ 161-248^{c} 336´ 359 547 645

11:6 om ἤ 1° V *C*´-260 *d k* 443

11:9 καρδίας σου 357 542] ἀμώμων ἡ καρδία σου 539; (+ σου) ἄμωμος B-68´ 998 336´; ἄμωμοις 766; > σου 338*; + ἄμωμα 613; + ἀμώμως 254´; + ἄμωμος rel

12:1 ἡμέραι] pr αι B-68˝ 998 *O*-411 *C*˝$^{–260}$ *d* 155 359 543 547 549 766

12:3 ἐάν B-S-68 998 253 254´ 543] δαν 336´; αν rel

12:5 θάμβοι] θαμβ 766^{II} (l); εκθαμβοι 336´; θαμβος C 411 *L C*´ *d* 443 613 698

12:5 ἀνθήσῃ B-S-68´ 998 253 359 698 728] εξανθησει 390; ανθησει rel

12:6 σχοινίον] pr το B 68˝ 998 411 *C*˝ *d* 336´ 698 766

12:6 συνθλιβῇ S A 248´ 252 296´ 311 338 539 (-βει) 543 (-θλη-) 547 (-τλι-) 549 645 706 795] συντριβη rel

12:6 ὑδρία B-68´ 998 V 645] pr η rel; υδρεια B* 296´ 542

12:9 ἔτι] οτι B-68´ 998 637 254´ 336´ 542 766^{II}; και *O*$^{–637}$ 248´ 338 443; και οτε 296; και οτι rel

12:10 Ἐκκλησιαστής] pr ο S^{c} V-411 *L C*˝ *d*$^{–357}$ 336´ 338 339 359 443 539 547 613 645 766

12:11 πεφυτευμένοι B-68 998 *O*$^{–637}$ *k* 336´ 359 542 = 𝔐] πεπαρμενοι 534; πεπυρωμενοι rel

12:13 ἀκούεται 998 *O*$^{–637}$ 359] ἄκου 637; ἄκουε rel

12:14 σὺν πᾶν τὸ ποίημα S A 336 698] παν το π. *L*; συμπαν το π. rel

12:14 ὁ θεός B´ 998 336´ 542 = 𝔐] post ἄξει tr rel

Table 60 shows how evenly the *d* group agrees with the other text groups. The *O* group registers relatively few agreements.

Table 60. Agreements with two or more text groups

O	85	*cII*	114
L	108	*k*	108
C´	107		

Total: 522

The disparity between the low number of agreements with text groups and the high number of shared variants with codex B does not obtain in places where the *d* group agrees with multiple text groups. Of the 141 variants in the category, *d* shares a variant with B 69 times. Most of the disagreements are "rel" readings where B reads with the CT. The data naturally suggests that agreements with multiple text groups, especially groups like *L* and *O* where recensors worked, necessitates that the *d* group does not preserve many early variants (i.e., significant shared variants with B). Nonetheless, nearly half of the variants are supported by B—a fact which again confirms the close relationship between B and *d*.

Conclusion

A salient characteritic of the *d* group is that it preserves many early variants alongside of codex B and papyrus 998. Influence from other text groups is evenly distributed which suggests that mainstream variants encroached upon the text later in the transmission. Other scenarios are possible, though unlikely.

The *k* Group

The *k* group is comprised of the following manuscripts: 46-337-631. The

witnesses 46 and 631 somtimes form a pair 46´. The *k* group is especially independent from other text groups as the lists and tables will show.

Unique Readings

List 63 shows places where a variant is supported only by *k*. The number of readings is large with 86 unique variants.

List 63. Unique Variants in *k*

1:1 ἐν] επι *k*

1:3 μοχθεῖ] μοχθων *k*

1:6 αὐτὸς ἐκεῖ] tr *k*

1:13 om τοῦ 4° *k*

1:14 τὰ πεποιημένα] την πεποιημενην *k*

1:17 παραφοράς] παραβολην *k*

1:17 ἔστιν] > *k* (46^{s})

2:3 ὅ] και *k*

2:4 ᾠκοδόμησα] οικοδομησον *k*

2:6 κολυμβήθρας] -θραν *k*

2:8 περιουσιασμοὺς βασιλέων] περιουσιαν μοι βασιλειας *k*

2:9 ἐμεγαλύνθην] pr εντρυφηματα υιων του ανθρωπου *k*

2:10 εὐφράνθη] εσταθη μοι *k*

2:12 σὺν τὰ ὅσα] συν τοις πασιν *k*

2:15 ἐσοφισάμην] εφεισαμην *k*

2:16 ὅτι] > *k*

2:17 ἐμίσησα] -σησε *k*

2:17 πονηρόν] πονηρα *k*

2:21 ἐν 2° ∩ ἐν 3° *k*

2:23 ἀλγημάτων] αλισγηματων *k*

2:24 om τῇ *k*

3:3 οἰκοδομῆσαι] + καιρος πολεμου και καιρος ειρηνης *k*

3:7 ῥῆξαι] ριψαι *k*

3:8 om καιρός 3° — εἰρήνης *k*

3:11 καλὰ — αὐτοῦ] εν καιρω ειναι *k*

3:12 ζωῇ αὐτοῦ] μοχθω ειναι k^{-337*}

3:22 ἄξει αὐτόν tr *k* (46^{s})

4:5 αὐτοῦ 1°] ειναι *k* (46^{s})

4:6 δρακῶν] > *k* (46^{s})

4:8 περασμός] περασμα *k* (46^{s})

4:9 ἐν μόχθῳ αὐτῶν] υπερ τον ενα *k*

4:11 θέρμη] + εν *k*

4:16 om καί γε 1° — αὐτῷ *k*

4:17 εἰδότες] ιδοντες *k*

4:17 κακόν] καλα *k*

5:3 θέλημα] φρονημα *k*

5:10 ὀφθαλμοῖς] -μου *k*

5:15 παρεγένετο] παν εγενετο *k* (46^{s})

5:16 om γε *k* (46^{s})

5:19 αὐτόν] αυτους *k* (46^{s})

6:2 αὐτῷ] αυτου *k*

6:10 om μετά *k*

7:12 ἐν] η *k*

7:14 κακίας] σκιας *k*

7:14 τούτῳ] τουτου *k*

7:18 ανῆς = 𝔐] μιαινου *k*

7:20 ἀγαθόν] αγαθωσυνην *k* (-θο- 631)

7:21 λαλήσουσιν] λαλησεται *k*

7:26 αὐτῆς 1°] αυτου *k*

7:28 εὗρον 1°] ∩ 2° *k*

8:3 μὴ στῆς — πονηρῷ] post ποιήσει tr *k*

8:3 ὅτι] το *k*

8:3 ποιήσει] pr αυτος *k*$^{-337}$

8:9 ἐξουσιάσατο] -σατε *k*

8:10 om τότε *k*

8:11 πονηρόν 1° ∩ 2° *k*

8:12 καί γε] + τουτο *k*

8:13 ἀγαθὸν / οὐκ tr *k*

8:14 ἐπὶ τῆς γῆς] υπο τον ηλιον *k*

8:15 om τῷ ἀνθρώπῳ *k*

8:15 συμπροσέσται] συμπροεσται *k*$^{-631}$

8:16 ἔδωκα] εδωκε *k*

8:17 εἶδον] ει *k*$^{-337c}$

9:1 εἰδώς] ιδων *k*

9:2 καί 1°] > *k*

9:9 ἔτι] ηδη *k*–337

9:9 πάσας 1° — σου 1°] πασας τας ημερας ματαιοτητας σου *k*

9:9 om τῷ *k*

9:10 τοῦ ποιῆσαι] του ποιειν *k*

9:14 μεγάλους] μεγαλα *k*

9:15 ἄνθρωπος] pr ο *k*

9:18 πολέμου] πολεμια *k*

10:8 καθαιροῦντα] καθαιρουντον vel καθαιρουν τον *k*

10:15 om τοῦ *k*

10:17 γῆ] πολις *k*

10:17 υἱὸς ἐλευθέρων] ελευθερος υιος *k*

11:1 om τοῦ *k*

11:3 ὑετοῦ] υετων *k*

11:9 om σου 3° *k*

12:1 νεότητός σου] om σου *k*

12:1 12(1e) comma post 12(2a) φῶς tr *k*

12:2 ἐπιστρέψωσιν] -στρεφουσιν *k*

12:3 σαλευθῶσιν] φυλαχθωσι *k*

12:7 γῆν] γνωσιν *k*

12:8 τά] και *k*

12:9 περισσόν] pr τι *k*

The many unique variants in the *k* group include careless errors (2:8 περιουσιασμοὺς βασιλέων] περιουσιαν μοι βασιλειας), large additions (3:3 οἰκοδομῆσαι] + καιρος πολεμου και καιρος ειρηνης), and notable substitutions (e.g.,

2:12 σὺν τὰ ὅσα] συν τοις πασιν). There are few omissons. Given the nature of the unique readings, it is not surprising that the *k* group often disagrees with most other text groups. The evidence suggests either the work of a recensor or a carefree handling of the text.

Singular Agreements

Places where *k* agrees with witnesses which do not form text groups are presented in List 64. There are also 86 variants in the category.

List 64. Agreements between *k* and Singular Witnesses

Inscriptio ο εκκλησιαστης 390 *k*$^{-337}$

1:10 ἰδέ] ειδε *k* 609 698

1:15 διεστραμμένον] pr και 870(vid) *k* 609

1:16 πολλά] πολλην 299 *k* 357 336´ 547

2:2 εἶπα] ειπε *k* (46^{s}) 425^{c1}

2:2 om τί *k* 728

2:3 εἰ ἡ] ἐν *k* 336´(absc 998) = 𝔐

2:3 ἐλκύσει] ελκυσαι 998 (ελκυσε) *k* (46^{s}) = 𝔐 = α′ θ′

2:3 om οὗ *k* (46^{s}) 125´ 336 543 705

2:6 δρυμόν] δρυμων 411 299-540*-571*-601 *k* (pr των 337) 125´ 539 645

2:8 ἐποίησα] εποιησαν *k* 336´ 548

2:9 ἐμεγαλύνθην] -θη *k* 545 547

2:11 πᾶσιν ποιήμασίν μου] pr τοις S^{c} A V-475 609 *k* 534´ 698 766^{II}

2:12 ὅς] > A *k* 130* 357 547

2:12 ἐπελεύσεται 998] ελευσεται *k* 68 248´-252 296´ 311 336´ 338 339 542 543 549 706 766^{II} 788 795

2:19 ἔσται] εστιν 609 *k* 357 543

2:21 ἐμόχθησε(ν)] εμοχθησα C *k*

2:22 μοχθεῖ] μοχθω *k* 443*

2:24 ὅ] ει μη ος *k* 443*

2:24 δείξει] δειξη V (διξη) 147-571 *k* 357 336 543

2:26 τῷ ἀγαθῷ] το αγαθον 540* *k* (46^{s}) 261 357 260 311 336´ 548 705

2:26 τῷ ἀγαθῷ 2°] το αγαθον 299 *k* 311 336´ 706

3:2 καιρός 3°] pr και *k* 705 752

3:3 καιρός 1° 998] pr και *k* (46^{c}) 705

3:5 περιλαβεῖν] περιβαλειν *k* 754 161

3:11 αὐτῶν] αυτου A *k* 357 155 339 766^{I} 795

3:12 τοῦ 2°] > *k* 252 542 543 547 549

3:14 ἐπ᾽] απ 299 *k* 296´ 336 549 795

3:17 init] pr εκει A C *k* 155 248´ 252 549 698 contra 𝔐

3:19 ὁ ἄνθρωπος] om ὁ C 425 *k* 766^{II}

4:13 om καί 2° 390-415-425-504-540-601-732-797* *k*

4:14 om τοῦ S A V *k* 248´ 338 443 542 645

4:16 ὅσοι] οσοις *k*$^{-337}$ 336´

4:17 θυσία] θυσιας S *k* 534´

5:2 περισπασμοῦ = 𝔐] πειρασμων 139-147-159-503-522-540-560-798 *k* 336(-μον) 548*^{vid}(-μον)

5:4 om σε 1° *k* 338

5:5 ἐξαμαρτῆσαι] -τανειν S* *k* 155(-τανην) 298 542 547

5:5 ἄγνοια] αγνοημα 601 *k*

5:5 φωνῇ] φωνης 261 299-571-371-260 *k* 155 336´ 534 548

5:5 om τά S^c *k* 728

5:7 φυλάξαι] φυλασσει A C 637 *k* 161*-248* 252 298 336´ 339 443 542 543 547 549 613 698

5:10 τῷ] το 563^c *k* 252 443^c 539 543 547 645 698 706

5:11 πλουτῆσαι] πλουτισαι 637 106-261 *k* 357 443 534 645

5:12 τῷ] το *k* (46^s) 260 645 728 766^{Ic}

5:15 οὕτως] ουτω 754 *k* (46^s) 311 706

5:17 θεός ∩ θεός (18a) *k* (46^s) 338

6:2 ᾧ] ο 998 *k* 443^c 548 728

6:2 αὐτόν] αυτα S^c A *k*

6:3 om καὶ 1° *k* 68 125^{II}

6:5 τοῦτον] τουτο 601 *k*

6:10 ἐγνώσθη] εγνωσθην *k* 543

6:10 αὐτόν] αυτου 601 *k* 795

7:6 γέλως] + ο A C *k* 248´ 252 296´ 311 338 339 443 547 706 795

7:13 ἰδέ] ειδε 998 *k* 706

7:14 τοῦτο] τουτου *k* 336´

7:15 ἡμέραις] ημερα 299-797 *k*

7:24 ἐμακρύνθη] -θην *k*$^{-337}$ 542

7:26 τήν] > *k* 548

7:27 μία τῇ μιᾷ] μη ατιμια *k* 706 766

8:1 προσώπῳ] -που 998 637-411 147 *k* 752

8:3 θεοῦ] > S A 125 797 254´ *k* 161(|)-248 252 338 543 549 645

8:9 διασώσει] διασωζει 998 *k* 443

8:9 om ὁ S^{c} 253 *k* 296* 338 766^{I}

8:10 ἐπῃνέθησαν] επενθησαν 998 *k*

8:15 ἡμέρας] ημερα S *k* 68 311 698 795

8:17 οὐ 2°] pr και 139-147-560-798-159-425^{mg} *k* 645

9:1 σὺν πᾶν εἶδε(ν) τοῦτο] ειδε(ν) συμπαν τουτο 411 *k*

9:1 om οἱ 2° V *k* 311 766^{I}

9:5 ἐπελήσθη] επεπλησθη 425 *k*

9:9 om σου 5° 998 411 *k* 336´ = 𝔐

9:11 σου 2°] σοι *k* 106 766^{II}

9:11 τοῖς πᾶσιν] om τοις 637 390 *k* 534

9:12 ἐπ᾽ αὐτούς] αυτους *k* 260* (sed hab 260^{c}) 311 338 728

9:17 ἀκούονται] ακουσονται 637 *k*

10:16 σου] > *k* 336´ 338* 766^{II}

10:16 ἐν πρωΐᾳ] εν πρωι 637 *k* 534 766

10:17 σου 1°] > *k* 336´ 338*

10:20 κοιτώνων] κοιτωνος 798 *k* 155 248 252 645 = 𝔐

11:6 ἀφέτω] αφητω *k* 534´ 542 766^{I}

11:9 ἡμέραις] ημερα 601* (c pr m) *k* 338 547

12:1 φθάσωσιν] φθασουσιν B-68 609 *k* 336´ 443* 542

12:3 om αἱ 1° *k* 161*-248*

12:4 ἐν ἀγορᾷ] εν αγρω *k* 766

12:6 ἐπὶ τὴν πηγήν] επι την γην S 253*-411 601-609-797 *k* 338 339 543 547 766

12:7 om ὡς ἦν 637 *k*

12:11 συνθεμάτων] συνταγματων S^{c} 253 *k* 339 547 = α′

12:14 om καί S V 609-797 *k* 296´ 359 645 698 766^{I} 3011

The character of the *k* group continues among agreements with scattered witnesses (e.g., 7:27 μία τῇ μιᾷ] μη ατιμια). No significant relationship with any single witness emerges. Ms 336, however, agrees with *k* 18 times. The *k* group and 336 share 2 variants which agree with the HT (2:3 εἰ ἡ] ἐν *k* 336´ = 𝔐; 9:9 om σου 5° 998 411 *k* 336´ = 𝔐). Many of the other agreements between them are probably errors. Between the two adjoined texts 766^{I} and 766^{II}, there are 15 agreements with *k*. The results of Price's software separate the manuscripts of the *k* group and 766 (i.e., 766^{I} and 766^{II}) by only a few exemplars.

Agreements with One Group

List 65 shows 43 agreements between the *k* group and one text group.

List 65. Agreements between *k* and One Other Text Group

1:15 ἐπικοσμηθῆναι] κοσμηθηναι A 253 (litt κοσμηθην sup ras pr (vid) man) $L^{(-106\ 125)}$ *k*

2:16 om τόν S A 299-415-504-540-574-732-157-425^{txt}-601 *L k* 248´-252 296´ 311 339 443 534´ 543 549 705 706 788 795

2:24 ἐν ἀνθρώπῳ] ανθρωπω B-68´ A 540* *d k* 155 248´ 336´ 338 339 547 698

3:5 περιλήμψεως] περιληψεως 253-475-411 *cII* 254´ *k* 68 125^{II} 161^{mg}-248^{mg} 296´ 311 336´ 339 443 534´ 542^{mg} (ληψεως 542^{txt}) 645 705 706 766 788

3:14 ἔσται = 𝔐] εστιν $L^{(-125)}$ *k* 766

3:18 αὐτοῖς] αυτοι 157^{txt}-299-390-563-571-609-797 d^{-357}(754*) *k* 155 534 539 766^{IIc}

3:19 ὅτι 1° 336´ = 𝔐] οὐ B-68´ 998 637 296´ 311 706; ὡς S O^{-637}-411 $C''^{-157\ 563\ 571*\ 609\ 797}$ d^{-357} 338 539 547 613 645; > rel

4:1 σὺν πάσας τὰς συκοφαντίας] πασας τας σ. S *O* 390 *k* (46^{s}) 338 539

4:6 προαιρέσεως] -ρεσις d^{-357} *k* (46^{s})

4:17 Φύλαξον] φυλαξαι *cII*$^{-561}$ *k* 248* 252

5:9 ᾽Αγαπῶν] pr ο 415-504 *cII*$^{-260}$ 754 *k*

6:2 αὐτοῦ 2°] αυτων *C΄*$^{-299}$ *k*

6:7 om ἡ A C *L k* 252 296΄ 543 547 549 706 795 contra 𝔐

6:9 ψυχῇ] ψυχην *L k*

6:10 ὅ] οτι C 998* *d k* 339 766

6:12 ἀπαγγελεῖ] αναγγελει *cII k* 338 443 543 547 549

7:4 σοφῶν] σοφου *d k* 443^{c}

7:4 ἀφρόνων] αφρονος C *d k* 443^{c}

7:7 ἀπολλύει] απολυει 503-571-609-797-798-*cII*$^{-260}$ *k* 311

7:10 πρότεραι] προτερον A C 106 *C΄*$^{-299}$ *k* 542^{txt}

7:10 ἐπηρώτησας] ηρωτησας *O k*

7:12 τῆς σοφίας] + η σοφια S *C΄ k* 645

7:14 ἀγαθωσύνης] -θοσυνης *O*$^{-V}$ 261 299-390-425^{c} *k*$^{-46}$ 357 161^{c}-248* 534 543 548 645

7:14 om ἰδέ *O*$^{-V}$ *k* 260* 336΄ 542 766 = 𝔐

7:18 φοβούμενος] (τοις *d*) φοβουμενοις B-68΄ 125 157-260-563-571-609-797-798 *d k* 248΄ 542 698

7:21 ἀσεβεῖς] > S^{c} A C *O k* 248΄ 252 296΄ 311 336΄ 339 542 543 549 706 766 = 𝔐

7:22 καί / γε] om γε *O*-411 390 *k*

8:1 λύσιν] λυσεις *L k* 443

8:3 ἐάν] αν A 545 *cII*$^{-260}$ *k* 248΄ 252 338 549

8:3 θελήσῃ] θελη *L*$^{-125}$ *k* 338 766

8:13 ἡμέρας] (εν 261*) ημερα *L k* 260*$^{(vid)}$ 766

9:1 ἔδωκα] εδωκεν *d*$^{-357}$ *k* 443 698

9:10 ὡς ἡ] οση 253 *L k* (οσι 337) 254´ 613 645 766^{II}

9:12 om ὅτι A C 411 125 *cII k* 155 161*-248* 252 338 539 543 549 698

9:14 ἔλθῃ] ελθοι 411 139-147-159-425^{c}-560-*cII*$^{-260}$ *k* 534´ 542 547 728 766

9:15 ἐν αὐτῇ] επ αυτην *L* 563-571 *k*

10:2 καὶ καρδία] καρδια δε V *L*$^{(-125)}$ *k* 296´ 311

10:10 σιδήριον] σιδηρον *O*$^{-253}$ 425-601 *k* 336´ 339 443 698 = 𝔐

10:10 τοῦ ἀνδρείου] του ανδρος *C´ k* 161-248^{c} 260

10:18 δόκωσις] δοκησις *L*$^{-545}$ 254 *k* 248* (c pr m) 296´ 339 359 542 602 766^{II}

11:9 γνῶθι] γνωση S* *C´*$^{-560\ 571*\ 609}$ *k* 336

12:4 θύρας] θυραν A *L k* 248´ 252 296´ 311 338 339 543 547 549 698 706

12:7 ἐπιστρέψῃ 2°] -στρεψει A C 637 *C´*$^{-147c}$ (-στρε 563)-260 357 *k* 252 296´ 336 338 443 543 547 549 613 706 795

Agreements with MS 336 diminish when *k* agrees with one text group. The witnesses share only 7 variants. Hence, the relationship is not close. Table 61 shows the number of agreements between *k* and one other text group.

Table 61. Agreements with one text group

O	7	*cII*	8
L	14	*d*	8
C´	6		

Total: 42

The *L* group shares a variant with *k* in 30 percent of the readings. Many of the variants are changes of case in nouns—changes which may have arisen apart from

dependence on a text like *L*. A substituted conjunction at 10:2 is peculiar (καὶ καρδία] καρδια δε V $L^{(-125)}$ *k* 296´ 311). Ten of the 13 agreements with *L* occur in chapters 6-12. The *k* group persists in showing that it is independent of mainstream textual traditions even among agreements with one text group. There are 11 shared variants between *k* and 766.

Agreements with Two or More Text Groups

There are 169 shared variants between the *k* group and two or more text groups. List 66 shows the agreements.

List 66. Agreements between *k* and Two or More Text Groups

1:7 ἔσται] εστιν S 998 *O*-411 *L C´*(299) *k* 754 68’ 248´ 252 338 443 547 705 766^{II} 795

1:7 ἐμπιμπλαμένη (επιμπλαμενη 443^{c})] εμπιπλαμενη S A C (ενπιπ.) *O L C´´*$^{-157}$ (299) d^{-254} *k* 68’ 248´-252 296 311 336´ (εμπεπ.) 338 339 543 547 549 645 698 705 706 766^{II} 770 788 795

1:11 ἔσται] εστιν A C O^{-637} *L* 609 *k* 443 548 766 contra 𝔐

1:11 αὐτῶν] αυτοις C *O*-411 *L C´´ k* 68’ 248´-252 296´ 311 338 339 443 542 543 547 549 706 770 788 795 = 𝔐

1:12 ἐπί] > C $O^{-V\ 475}$ *L* $C^{´-571^{c}}$ $d^{(-357)}$ *k* 443 547 645 contra 𝔐

1:13 γενομένων] γινομενων B-534´ 411 *L cII d k* 336´542 645 698

1:14 σὺν πάντα B-S 998 V Did 25,9 Arm^{ap} Gra Ra] συμπαντα A C O^{-V}-411 *L C´´ d k* 68´´ 248´-252 296´ 311 336´ 338 339 443 542 543 547 549 645 698 705 706 766 770 788 795

1:15 δυνήσεται 1°] του S^{c} A *O*-411 $L^{(-106^{txt}\ 125)}$ *cII k* 68’ 248´ 252 296´ 311 338 339 539 542 543 547 549 705 706 766 770 788 795

1:15 δυνήσεται 2° 870] + του A O^{-V}-411 $L^{(-106^{txt}\ 125)}$ *cII k* 68’ 248´-252 296´ 311 336´ 338 339 443 539 542 543 547 549 645 698 706 766 770 788 795

1:16 καρδίᾳ V $C´^{-299\ 415\ 504\ 574}$ 443] pr τη rel

1:17 (17a) καί 1° — γνῶσιν] > 253 *L* (–106 125) 130 *d*–254´ *k* 68 248´txt 296´ 311 338 443 547 705

1:17 ὅτι] pr εγω B-S-534´ 998 411 *C´´ d k* 336´ 645 705

1:17 τοῦτ᾽ B] τουτο rel; post εστιν tr *C´*

1:18 προσθήσει] προστιθησιν (-θη[… 770) 637-411 *L* 299-797 *cII k* 336´ 338 443 542 547 613 766I 770

2:3 ἀφροσύνῃ] επιστημη *O*–V; ευφροσυνην *C´*–299 415 797(540 vid) 68*; …]ṣυνη 998; ευφροσυνη rel

2:3 ἐν] pr με Sc 998 *O*-411 *L C´´ d k* 68᾽ 248´ 296´ 311 336´ 338 443 542 547 645 706 766 795

2:3 τοῦ ἀνθρώπου] των ανθρωπων B-S-68´´ 998 *O*–V 253-411 *C´´ d k* 248´ 252 336´ 338 443 542txt (542mg γρ′) 547 645 (-πον) 705 752 766 contra 𝔐 = α′ σ′

2:8 οἰνοχόον] οινοχοους A Sc *O*-411 *L*–125 574-798c-*cII*-752c *k* (–631) *d*–357 296´ 311 336´ 443 547 613 645 698 705 706 766II 795 contra 𝔐

2:12 ἐποίησαν] -σεν B-S-534´ *O*-411 *L C´´*(560 c pr m) *d*–254 357 *k* 336´ 338 339 443 542 543 547 645 705 766II 788 = 𝔐mss

2:12 ὁ *O C´*–522 798 = 𝔐] om rel

2:15 εἶπα] ειπον *O C´ k* 68 248´ 296´ 311 338 339 543 547 549 698 706 788 795

2:15 ὅτι — ματαιότης] διοτι αφρων εκ περισσευματος λαλει 534: homoiar (16a); + διοτι (+ ο B-613 998 *d*) αφρων εκ (+ του 613) περισσευματος λαλει (+ (sub ⌣ Syh) οτι (και ιδου pro οτι Syh) και γε τουτο ματαιοτης *O* Syh) B-613 998 *O d* 336´ 542 766II contra 𝔐; pr (sub ÷ 788 (οὐ κεῖται παρ᾽ ἑβραίοις 788mg); + και 299) διοτι (+ ο 390-574-601-*cII*) αφρων (ανος 547txt) εκ περισσευματος λαλει (+ οτι αφρων εκ περισσευματος λεγει post fin 443) rel

2:19 καί 2° 155 311 336´ 338 645 = 𝔐] absc 998; + η V 357 548; + ει rel

2:19 ᾧ 2°] > B*-S* 411 *L C´´*–260 797 *k* 155 336´ 338 443c 547* 548* 602 645 705 766II contra 𝔐

2:20 τὴν καρδίαν B-68´ C 998 357] τη καρδια rel

2:22 ὅτι τί Hi (*quid enim*) = Gra Ra] absc Fa1 2; om τί rel

3:1 χρόνος S* 253 = 𝔐] absc 998; χρονοις V; pr ὁ rel

3:2 πεφυτευμένον B-S*-68 998] πεφυτευμένα V; pr το rel

3:11 σὺν τὰ πάντα 443] …]ντα 998; συν παντα C V 155 545; (+ και Did) τα συν παντα 870; τα συμπαντα B-68˝ S* 411 *C˝ d* 260^{c} 296´ 311 645 705 706 795; συμπαντα rel

3:13 ὁ ἄνθρωπος B-68´= 𝔐] om ὁ rel (3010)

3:13 δόμα B-68´ C 3010 998 = 𝔐] pr τουτο rel; δωμα 609 261 357 548

3:14 αὐτῷ B-68´ 357 = 𝔐] αυτης 411; αυτοις *O cII* 613$^{sup\ lin}$; αυτον 261; αυτων rel (3010)

3:14 αὐτοῦ 1° B-68*-534 = 𝔐] absc 998; αυτω 68^{c} 357; αυτον 261; αυτων rel

3:15 γίνεσθαι] γενεσθαι S^{c} 870 *O L*$^{(-125)}$ *cII*-260^{c} *k* 336´ 338 542 547 698 766^{I}

3:16 ἀσεβής 2° 295-425*-609* 248^{c} 795] ευσεβης rel

3:17 τῷ 2°] > S A *O*$^{-V}$-411 *L C˝*$^{(-299\ 601\ 609)}$ *k* 155 339 542 547 645 698 766 788 contra 𝔐

3:18 καί γε αὐτοῖς] ad (19a) tractum rel

3:21 πνεῦμα 1° B-S*-68´ 998 *L* 571^{c} *d* 260* 443 = 𝔐] pr τό rel

3:21 πνεῦμα 2° B-68 A C 818 998 *L d* 155 296´ 311 336´ 339 443 698 706 766 795] τω πνευμα 425*(c pr m); τὸ πνεῦμα rel

3:21 εἰς γῆν B-S-68˝ C 998 *d*$^{-357}$ 336´ 549 645 788] επι την γην 475 357; εις την γην rel

3:22 ὁ ἄνθρωπος B-68 C 561 342-754 260 296´ 311 549 706 795] om ο rel

4:1 παρακαλῶν 1°] pr ο 411 *L C˝ k* (46^{s}) 161-248^{c} 338 547 728

4:3 εἶδε(ν)] οιδε(ν) V *L C˝*$^{-609}$ (425^{mg}) *k* (46^{s}) 342-357 155 252 311 338 339 443 539 543 549 602

4:4 σὺν πάντα S V 157 155 336] absc 998; συμπαν 68; συπαντα 601*; συμπαντα rel

4:4 σὺν πᾶσαν S A V 155 336] pr την *O*-411 *L*; συν την πασαν *C´* 645; συμπασαν την 998 698; συμπασαν rel

4:4 ἀνδρός] (+ τω 613) ανδρι B-68’ 411 *L*$^{-125´}$ 299-*cII d k* (46^{s}) 155 (ανδρη) 252 296´ 311 336´ 339 443 542 543 547 549 645 698 706 766^{II} 795

4:4 ἑταίρου] ετερου S A 998 *O*$^{-637}$-411 299-390-415-504-540-571*-601-609-732-*cII* 357 *k* (46^{s}) 296´ 336´ 338 339 534´ 542 698

4:5 om ὁ S A *C*´$^{-571c}$ *d k* 155 248´ 252 296´ 311 338 539 543 547 549 613 645 698 706 795 contra 𝔐

4:6 πλήρωμα 2° B-68 870 998*(c pr m) *L*$^{-(125)\ 130}$ 443 539 = 𝔐] πληρωματα rel = σ′

4:8 καί 3° 637 *cII* 296´ 311 534´] + γε rel (539)

4:11 δύο B-68˝ C 998 *d*$^{-357}$ 338] pr οι rel (539)

4:14 δεσμίων] δεσμων S A *C*˝ *L*$^{(-125)}$ 357 *k* 155 338 339 613 645

4:14 ἐγεννήθη V-411 545 157-299-503-797 357 311 336´ 543 698 766^{II} 795] εγενετο 637; εγενηθη rel

4:15 σὺν (ουν 637) πάντας τοὺς ζῶντας V-637 336] συμπαντας (-τα 998 357) τους ζωντας rel

4:15 στήσεται B-68´ 998 571^{c} 357] αναστησεται rel

4:17 πόδα S*] τον ποδα rel

4:17 ἐάν B-68 C 998] δ᾽ αν 357; αν rel

5:1 ταχυνάτω] ταχυνετω S A V(-αιτω)-411 *C*˝ *k* 155 248´ 252(-ετο) 336´ 539 543 549 645 698 766

5:1 οὐρανῷ] + ανω B-68˝ 998(vid) 411 139-147-503-560-571*-798-*cII*$^{-260}$ *d k* 161$^{txt\ et\ mg}$-248 338 547 645 698 contra 𝔐

5:1 ἐπὶ τῆς γῆς] + κατω S* 411 *C*˝$^{-260}$ *d*$^{-357}$ *k* 338 547 613 645

5:3 καθώς B-534 998] και ως 68; καθως εαν *O*-411 539; καθως αν rel

5:3 ἐάν B-S-68´ *O*$^{-V}$-411 *C*´ 539] > 261-545 248´ 260 336´ 542 766; αν rel

5:4 σε 2°] > *L*$^{-106\ (125)}$ 798-*cII*$^{-260}$ *k* 155 338 443 795

5:6 ὅτι σύν] οτι συ B-S-534 998 637-411 *L* 139^{c}-425-563-571-797^{c}-798 *d k* 252 311 336´ 338 339 443 542 543 547 549 698 766^{II} 795

5:7 ὑψηλοί] υψηλος *O* 371-797 *d k* 443 542

5:7 αὐτούς] αυτοις *O*$^{-253}$ *L*$^{-106\ (125)}$ *C*΄$^{-147\ (157)\ 159\ 425^{mg}\ 503\ 522^{*}\ 540\ 560\ 571\ 609\ 797}$-260 *k* 248 296΄ 311 339 543 547 549 645 706 795

5:9 αὐτῶν B-S*-534 *C*΄$^{-(157)\ 601}$ 443 645 766] absc 998; αυτω V^{c}-411; αυτην 601; αυτου rel

5:10 ἔσθοντες] pr οι S A C *O*-411 *L*$^{(-125)}$ *C*΄΄$^{(-157)}$ *d k* 248΄ 252 296΄ 298 311 339 443 542 543 547 549 613 645 698 706 766 795

5:14 οὐ B-S-68' *C*΄$^{(-157)}$ 336΄] bis scr 609(ll); > rel (absc 998)

5:14 λήμψεται B-S A C *O*$^{(-253)}$] ληθεται 797; ληψεται rel (absc 998)

5:15 περισσεία *O*-411 *cII*$^{-260}$ 443 766 795 = Ra. 𝔐] pr η rel

5:15 αὐτῷ B-68΄΄ 998 = 𝔐] αυτων 336΄; αυ 645(l); > 357; αυτου rel

5:15 ᾖ] ην 411 *L*$^{-125}$ *C*΄$^{(-157)}$ *d k* (46^{s}) 296΄ 443 766

5:17 ἐάν B-68΄΄ A C 998 *O*$^{-V}$ *d*$^{-357}$ 336΄ 443] > V *L* 543 548 549; εν 601; αν rel

5:17 μοχθῇ B-68΄ 998 *d*$^{-357}$ 252 336΄] μοχθει *L* 357 543 549; μοχθι V; μοχθησει 253 601-609 339 548 698; μοχθηση rel

5:18 ὁ 1° *O*$^{-637}$ 336΄ 698(α) = 𝔐] > rel (539)

5:18 ἐξουσίασεν αὐτόν] ε. αυτω B*-534΄ C *L d k* (46^{s}) 125^{II} 248΄ 252 296΄ 336΄ 443 539 547 549 698 706 795

5:18 τοῦ λαβεῖν *L* 252 296΄ 298 = 𝔐] om του rel

5:19 πολλά B^{c}-68 *O C*΄$^{-157\ 299\ 563\ 571\ 609\ 797}$ 357] πολλοι 631; πολλων 542; καλας 534; πολλας rel (539)

6:2 πάντων ὧν] παντος ου A C *L cII k* 161^{c}-248^{c} 252 296΄ 311 338 339 542 543 549 706 795

6:2 τοῦτο B-68΄ 998 *d* 336΄ = 𝔐] pr οτι και γε S; pr και γε rel

6:3 ὅ τι] ετι 106 563^{c}-571 645; αι *O*$^{-V}$-411; > 766^{I}; ὅτι rel

6:3 ψυχή B-68 998 *O*-411 *d*$^{-754}$ 443 766 = 𝔐] pr η rel

6:3 οὐ πλησθήσεται B-68 998(vid) *d* 336΄ 443] πλησθήσεται 534΄; οὐκ ἐμπλησθήσεται rel

6:3 τῆς B-68″-602^{c} 998 *O*-411 571^{c} 336′ 443 766 = 𝔐] > rel

6:5 ἀνάπαυσις] αναπαυσιν 637-411 *C*″ *k* 443 766^{I} = α′ θ′

6:5 τούτῳ] τουτο S* *O*-411 125′ *C*″-260^{c} *d*$^{-357}$ *k* 311 338 443 534 547 548 795

6:7 στόμα] pr το 998 637-411 *L cII d k* 534′ 542 547 698 728 795

6:8 ὅ τι 992] + τίς S^{c} A C 411 *L cII k* 248′ 252 296′ 311 338 339 543 549 613 645 698 706 766 = α′ θ′

6:8 διὰ τί 542 543 549] absc 992 998; διοτι rel (539)

6:10 τοῦ 1°] > B-68′ C 998 125′ 147-503-560-*cII d k* 443 543 766

6:11 τίς περισσεία *O*$^{-V}$-411 *L*$^{(-125)}$]; οτι περισσον S* *C*′(-σων 609) 336 547 645; τι περισσον rel

6:12 ζωῇ B-68′ 998 = 𝔐] + αὐτοῦ rel

7:1 ἔλαιον] ελεον B-S-68 A *O* 797-*cII*$^{-260}$ *k* 296′ 311 336′ 339 698 706 795

7:1 γεννήσεως B-68″ 998 253 *L*$^{(-125)}$ 299 *d* 161*-248* 339 443 542 547 766] γεννεσεως 797^{c} 795; γενεσεως rel

7:2 τοῦ S C *O C*$^{-147\ 299\ 390\ 503\ 560}$-157-425-601 248′ 252 296′ 311 698 706 795 = 𝔐] > rel

7:2 ἢ ὅτι πορευθῆναι] om ὅτι 411 *L*$^{(-125)}$ *C*″ 357-754 *k* 338 339 443 539 543 547 549 766^{I} = 𝔐

7:6 ὡς B-S-68″ 998 *C*′ 357 296′ 311 338 443 645 706 795] pr ὅτι (sub ※ Syh) rel

7:6 γέλως] pr ο A C *L*$^{(-125)}$ *d k* 248′ 252 260 296′ 311 338 339 443 543 549 613 698 706 795

7:14 καί γε S^{c} V *L* 338] pr ει δε 443 706; pr ιδε rel = 𝔐

7:14 σύν B-68′ 998 571^{c}] > rel (539)

7:15 σὺν τὰ πάντα] συμπαντα 637-411 *C*″ *k* 248* 338 547 795

7:22 ὅπως *C*′] absc 998; οτι S^{c} *cII d*; οτι ως rel

7:24 αὐτό] αυτην S* 411 *C*″$^{-260}$ *k* 339 547 645 766^{II}

7:25 ζητῆσαι] pr του S A C *O*-411 130 *C´*-260 *k* 248´ 252 296´ 311 339 539 542 543 547 549 645 698 706 766 795

7:26 πικρότερον] πικροτέραν C 411 *L C´*$^{-797}$ *k* 248´ 296´ 311 339 443 542 547 698 706 766 795

7:26 θηρεύματα] θηρευμα B-S*-68´ C 998 637 299-563-571*-157-609-797- *cII*$^{-260^{c}}$ *d k* 336´ 795

7:26 σαγῆναι] (η 336´) σαγηνη 299-609 (-γινη)-*cII d k* 336´ (-γινη 728) 543 (-γινη) 549

7:26 και (+ εγω Sa^{I}) ειπον (ειπα S^{c}) S^{c} *O d*$^{-357}$ Sa$^{I\,II}$; > rel = 𝔐

7:26 συλλημφθήσεται B-S 336^{c} 698] συλληυφ. 548; συνλημφ. A *O*$^{-253}$; συλληψεται 534 (συλη-); συλληφθησεται rel

7:28 ἔτι ἐζήτησεν = 𝔐] εξεζητησεν *C´*$^{-147\ 159\ 299\ 503\ 560\ 571^{c}}$; εζητησεν A 147-159-299-503-560 *d*$^{-357}$; επιζητησεν 296´; επεζητησεν rel

8:1 τίς ὧδε σοφός = 𝔐] τις οιδε(ν) (ειδε(ν) 631 609 125´ 548 645* Ol^{A}) σοφους (σοφιαν *C´* 161-248^{c}) rel

8:1 ῥήματος] ρηματων *O* 563-571*-260* *L k* 443

8:4 λαλεῖ] post ἐξουσιάζων tr S^{c} A C *L cII k* 248´ 252 296´ 311 338 339 443 542 543 547 549 613 706

8:9 σὺν πᾶν τοῦτο A C V 336 698] συμπαντα τουτον 357; συμπαν τουτο (-τω 261) rel

8:10 τόπου = 𝔐] του rel (539)

8:16 καί γε V-411 443] + και *O*$^{-V}$; > 754; om γε rel

8:17 σὺν πάντα S A V 336 698] συμπαντα rel

8:17 ὁ ἄνθρωπος S 254´ 155 248´ 252 296´ 549 698 = 𝔐] om ὁ rel

9:17 ἄν 2°] εαν *O*$^{(-253^{txt})}$ (253^{mg} litt ε superscr) *L k* 443 795

9:1 εἰς] την A *O*$^{-V}$ *C´*$^{-798}$ *k* 260 443 547 698

9:1 σὺν πᾶν τοῦτο S A 155 336] συν παντα τουτο 698; συμπαντα τουτο *C´*$^{-147^{c}\ 563\ 571\ 425^{c}\ 609\ 797}$ (συμπαν + ras 2 litt. 147*) 337 548; συμπαν τουτο rel

9:1 σὺν πᾶν 2° S A 155 336 698] συμπαντα 601; συμπαν rel

9:1 ὡς B-S*-68″ 998 *C´*-260 *d* 336´ 443 547 645] οτι ως 339 542 698; οτι rel = α′ σ′

9:1 ἐργασίαι] pr αι A C 998 *O*-411 *L C″ d k* 155 248´ 252^{c} 296´ 311 338 339 443 534 543 547 549 613 706 795

9:1 αὐτῶν] αυτου *O*-411 *cII*$^{-260}$ *k* 336´ 547 766

9:2 om καί 5° C *O*-411 *L cII* 254´ *k* 443 543 645

9:7 om ἤδη A C *L cII*$^{-260}$ *d k* 155 161 252 296´ 311 338 443 543 547 549 698 706 795

9:7 ἄρτον B-68´ *O*$^{-637}$-411 254´ 542 = 𝔐] pr τον rel

9:8 ἱμάτιά] pr τα C S *O*-411 *L cII d k* 296´ 311 339^{mg} 359 542 543 613 645 698 706 766 795

9:11 ἄρτος B-68 998 *O*$^{-V}$ *d* 728 766 = 𝔐] pr ο rel

9:11 πλοῦτος B 998(c pr m) 68 766^{II} = 𝔐 Ra] pr ο rel

9:12 υἱοί 637-411 261 797 254-357 155 311 547 548 645 698 706 766^{I} = 𝔐] pr οἱ rel

9:14 κυκλώσῃ] -σει *O*$^{-637}$-411 *L* (κυκλωσ 261) *C″ d k* 248´ 252 311 338 339 359 534´ 542 543 547 645 706 728 766 = 𝔐

9:14 οἰκοδομήσῃ] -σει S *O*$^{-637}$-411 *L C″*$^{-797c}$ *d k* 248´ 252 311 338 339 359 534´ 539 542 543 547 548 645 706 766 = 𝔐

10:1 μεγάλης = Pesch^{mss}] -λην A 411 *C´*$^{-797}$ *d k* 252 296´ 311 336´ 339 543 549 706 795

10:2 εἰς δεξιόν] εις δεξιαν *O*$^{-V}$ *L*$^{(-125)}$ 797 *k* 260

10:2 ἀριστερόν] αριστεραν *O*$^{-V}$-411 *L*$^{(-125)}$ *k* 260 548*^{vid}

10:8 ἐν αὐτῷ] εις αυτον B-68´998 637-411 *L C´*$^{-609}$-371 *d k*

10:11 om ὁ B-S-68 A *L*$^{-130}$ *C″*$^{-260}$ *d k* 338 547 645 766

10:12 καταποντίσουσιν S A *O*-411 (-τη-) 252 260 359 443 (-σι) 543 (-τη-) 549 645 728 (-τη-) 766] -τιοῦσιν rel

10:14 ὅ τι] …]ιτι 998; ητι 795; τι B-68´ *C´* 728; διοτι *d*; ὅτι rel

10:14 ἀναγγελεῖ B C 998 (-λι) 571^{c}-295 125´ *d* 68 155 296* 534 795] απαγγελλει S 359; απαγγελει rel

10:19 σὺν τὰ πάντα] τα παντα B-S*-68´ 998 *C´ d k* 311 336´ 645 766^{II}

10:20 ταμείοις] ταμιειοις A C *O*$^{–637}$ *C´*$^{–798}$ *d k* 248´’ 296^{c} 311 338 339 547 645 788

10:20 σὺν τὴν φωνήν] την φωνην S* *O*$^{–V}$ 645; σου την φωνην B-68´ 998 *d* 336´; την φωνην σου rel

10:20 ὁ τὰς πτέρυγας ἔχων *O*-411 336´ 613] ο τας πτερυγας B-68´ 998; ο εχων τας πτερυγας 766; ο εχων πτερυγας rel = θ′

11:1 ἄρτον 338 359] pr τον rel

11:5 σὺν τὰ πάντα] τα συνπαντα A C V; παντα 637 563-571*; τα συμπαντα rel

11:6 πρωΐᾳ] πρωι B-68´’ 998 *L* 571^{c} *d k* 336´ 443 645

11:6 εἰς ἑσπέραν S *C´*$^{–571c}$] εν ημερα 571^{c} 68; εν τω εσπερα 534; εν εσπερα rel

11:6 om ἤ 1° V *C´*-260 *d k* 443

11:9 ἀγαθυνάτω] -νετω *L*$^{(–125)}$ *C´’*$^{–260}$ *k* 534´ 547 645 766

11:9 καρδίας σου 357 542] ἀμώμων ἡ καρδία σου 539; (+ σου) ἄμωμος B-68´ 998 336´; ἄμωμοις 766; > σου 338*; + ἄμωμα 613; + ἀμώμως 254´; + ἄμωμος rel

12:1 ὅτου B-68´ 998 *C´ d* 443] > 155; ου rel

12:1 κακίας] + σου S A *O*$^{–637}$-411 *C´ k* 359 539 645

12:3 ἐάν B-S-68 998 253 254´ 543] δαν 336´; αν rel

12:5 ἀνθήσῃ B-S-68´ 998 253 359 698 728] εξανθησει 390; ανθησει rel

12:6 συνθλιβῇ S A 248´ 252 296´ 311 338 539 (-βει) 543 (-θλη-) 547 (-τλι-) 549 645 706 795] συντριβη rel

12:6 ὑδρία B-68´ 998 V 645] pr η rel; υδρεια B* 296´ 542

12:7 ἐπιστρέψῃ 1°] -στρεψει A C *O*$^{–253}$ 125´ *C´*$^{–147c}$-260 *k* 252 296´ 336 338 339 443 543 549 766^{I} 795

12:9 ἔτι] οτι B-68´ 998 637 254´ 336´ 542 766^{II}; και *O*$^{–637}$ 248´ 338 443; και οτε 296; και οτι rel

12:9 ἐδίδαξε(ν)] εδιδασκε(ν) S^{c} C *O*$^{-637}$-411 *cII*$^{-260}$ *k* 252 296´ 311 339 542 543 547 549 706

12:12 φύλαξαι] φυλασσου S A C *C*´$^{-260}$ *k* 161^{txt}-248^{txt} 252^{c} 296´ 311 338 339 543 547 549 645 698 706 795

12:13 ἀκούεται 998 *O*$^{-637}$ 359] ἄκου 637; ἄκουε rel

12:13 ὁ ἄνθρωπος] om ὁ C *O*$^{-253}$-411 *L C*´ *k* 248´ 296´ 311 336´ 338 339 359 547 613 645 706 766^{I} 795

12:14 σὺν πᾶν τὸ ποίημα S A 336 698] παν το π. *L*; συμπαν το π. rel

12:14 ὁ θεός B´ 998 336´ 542 = 𝔐] post ἄξει tr rel

Subscriptio deest in 411 *L C*´$^{-147^{c}}$ 371 571 601 *k* 254´ 311 336´ 339^{txt} 359 543 613 698 706 766 795

The large number of agreements between *k* and multiple text groups is unexepected, given that the group also preserves many unique and nearly unique variants. The data suggest that the group is especially corrupt with lone scribal preferences/errors and mixture from many other text groups. Table 62 shows the expansive number of agreements with the text groups.

Table 62. Agreements with two or more text groups

O	101	*cII*	138
L	129	*d*	110
C´	114		

Total: 592

The *k* group agrees with 766^{I}, 766^{II}, or both (766) in 117 places. The percentage of agreements (69 percent) is high, given that the criterion for inclusion in List 66 was agreement with multiple text groups. Price's software anticipated the conclusion that the *k* group is related to 766 in some way. The *k* group shares 92

readings with MS 336. Most the variants are "rel" readings. Disagreements with 336 are usually due to the manuscript's alignment with the CT.

The high number of agreements with *L* is misleading, because there are only 15 places where *k* and *L* agree when only one other text group supports the variant. Most of the 15 cases are supported by *O*—a group with readings that have entered text groups in many different ways. Manuscripts from the *L* group are separated from members of *k* by many exemplars in the genealogical tree produced by Price's software. A similar explanation accounts for the high number of agreements with the catena group *cII*.

Conclusion

With respect to textual affiliations, the *k* group follows two extremes: (1) preservation of many variants which are unique to the group and (2) many shared variants with multiple text groups. The evidence suggests that *k* has been subjected to rogue scribal revisions/errors and mixture from the other text groups. There may be a close relationship between 766 and the group.

CHAPTER 5
CONCLUSION

The observations below follow from what has been presented. Speculation about how the current status of the textual transmission came to be are largely set aside. Nonetheless, a picture emerges which shows the work of recensors and the problem of mixture among the text groups.

The *L* Group

Professor Gentry's suspicion that the *b* group preserves the LR is verified. It is righly called the *L* group in the forthcoming editon of Ecclesiastes for the Göttingen Septuagint. The manuscripts of *L* maintain continuity with other wisdom books like the Wisdom of Salomon and Sirach. In the Wisdom of Salomon, the manuscripts 106-130-261-545-705 form the sub-group *l*. Similarly, manuscripts 106-130-545-705 comprise the sub-group *l* in Sirach.[1] Hence, the chief group *L* of the Greek Ecclesiastes (106-125-130-261-545) roughly corresponds to the sub-groups of Sirach and the Wisdom of Salomon. This fact is not surprising, because the *L* group in Ecclesiastes does not preserve the LR as well as the chief groups do for the other two books. The three obstacles to detecting the LR, mentioned in Chapter 1, are overcome by the fact that the LR is manifest among the three books that were said to have circulated together,[2] the manuscript evidence is similar in the textual transmisson of all three books, and the grammatical improvements in the manuscripts are roughly similar with the exception that

[1]Ms 261 sometimes preserves the LR in Sirach (Joseph Ziegler, ed., *Sapientia Iesu Filii Sirach*, Septuaginta Vetus Testamentum Graecum 12.2 [Göttingen: Vandenhoeck & Ruprecht, 1965], 64).

[2]Jerome *Incipit Prologus Sancti Hieronymi in Libris Salomonis* 19-21 (ed. Weber, Fishcer, Gribomont, Sparks, and Thiele, 957).

the extreme formal equivalence of the CT of Ecclesiastes necessitates that there are few adjustments toward the HT in *L*.

The textual transmission of many Lucianic readings identified in Chapter 2 may be directly attributed to the work of Lucian for the following reasons: (1) there are no proto-Lucianic readings in the extant witnesses; (2) there is substantial agreement with the *O* group; (3) there are sufficient agreements with the Antiochian fathers; (4) the grammatical improvements in *L* are at least mildly typical of Lucian; and (5) the *L* group preserves enough unique readings to suggest the work of a recensor. Objections to the conclusion diminish when Lucian's scribal habits are considered. For example, it is possible that agreements between *L* and *O* are due to a later alignment of the former to the latter. But this alignment is historically typical of Lucian's work.

The textual affiliations of *L* suggest that the group received readings from hexaplaric sources (*O* and readings attributed to Aquila, Symmachus, or Theodotion). Yet, the *L* group preserves few readings from Aquila, Symmachus, and Theodotion. The distribution of shared variants suggests that agreements with hexaplaric sources may signal a reliance on the fifth column of the Hexapla more than a reliance on the other columns. This supposition, however, is difficult to prove. Given what is known about Lucian's scribal activities in other books of the LXX—namely a reliance on readings from Symmachus, one may suspect that unique agreements between *O* and *L* probably include readings from the three Jewish revisors whose attributions are lost in the transmission of the text.

Later developments with respect to *L* include a moderate influence upon the catena group *C´* with little influence on *cII*, because the latter agrees with *L* and *C´* mostly when there is support from other text groups (i.e., "rel" readings). Agreements with *k* also are typical of the rest of the manuscript tradition. Although agreements with multiple text groups do not necessitate that there has been no influence from *L*, it is best

to give "rel" readings little weight in determining relationships. Among "rel" readings, the absence of a text group or manuscript is significant.

There are numerous disagreements between *L* and *d*. The *d* group often agrees with codex B. Disagreements with B, and papyrus 998, increase in *d* when the group agrees with *L* and other text groups. This fact is not surprising, because *L* does not tend to preserve early Greek corruptions (i.e., pre-hexaplaric variants) which were not transmitted to most other text groups.

Other Text Groups

A thorough analysis of the characteristics of the other text groups is necessary to confidently assess their places in the textual transmission. Nonetheless, the frequency of agreements reveals affiliations, though the mechanisms behind the shared variations are not always clear. Hence, conclusions about the text groups are mostly descriptive with little synthesis.

The *O* group likely is the best witness to the fifth column of the Hexapla, because the group preserves many hexaplaric readings, especially from Symmachus, which are not preserved in the texts of other witnesses. There are doubtless other hexaplaric variants in *O* which remain undiscovered (i.e., they have no attributions in other witnesses). The group illustrates the problem associated with the transmission of Origen's Hexapla—namely that the hexaplaric signs were lost, and readings from the Three infiltrated the textual transmission.

The transmission of *C´* is marked by an absence of significant agreements with *O* and limited, though significant, influence from *L*. Hence, the *C´* group probably reflects a minor and sporadic correction toward *L*. Otherwise, one would expect significant agreements with *O*—a group which influenced *L* considerably. The lower catena group *cII* agrees with *C´* mostly when the latter shares a variant with the rest of the Greek witnesses (i.e., "rel" readings).

Unlike *cI*, the *cII* group is distinguishable from *C*. The lower *cII* group rarely reads with its larger counterpart when other text groups are absent. Ms 411 frequently agrees with *cII*. The manuscript is the source of agreements between *cII* and the *O* group.

The *d* group, which often disagrees with the manuscript tradition, preserves some substantial, lone agreements with *O*. The two groups frequently disagree when *d* shares a variant with other text groups like *L*. The evidence shows that there is significant mixture in the group—especially mixture from *L* and *O* which sometimes may be distinguished. Some significant plusses from *O* survived later corruptions from other text groups. An alternative explanation is that *d* was sporadically corrected toward a text like *O*.

The *k* group is especially corrupt. It preserves many unique readings and numerous agreements with multiple text groups. The twin characteristics render *k* as an unreliable witness for the purposes of textual criticism, especially for reconstructing the autograph (i.e., the CT). The evidence suggests that *k* is often a witness to an independent strand in the textual transmission.

APPENDIX

STEMMA

In the stemma "Ex" refers to an exemplar that the software created. Abscence of "Ex" indicates an extant witness to the Greek Ecclesiastes. The software makes a fine distinction between manuscripts and exemplars. The present study has not evaluated the accuracy of the software with respect to reconstruction of the autograph. The Greek witnesses' proximity to each other is significant for the study, because it shows how closely related the witnesses are or how dissimilar they are. The symbol ^ is a formality of the software. What follows the caret are abbreviations and sigla which describe the witness (e.g., V^c is the corrector of codex Venetus—V^c).

```
|-Autograph
|-357
|-Hi
|-Ex-224
|  |-V*
|  |-V^c
|-Ex-336
|  |-728
|  |-Ex-220
|     |-336*
|     |-336^c
|-Ex-378
|  |-Ex-239
|  |  |-609*
|  |  |-609^c
|  |-Ex-377
|  |  |-Ex-286
|  |  |  |-OL^A
|  |  |  |-OL^Acom
|  |  |-Ex-376
|  |  |  |-Ex-301
|  |  |  |  |-Ex-201
|  |  |  |  |  |-337*
|  |  |  |  |  |-337^c
|  |  |  |  |-Ex-272
|  |  |  |  |  |-Ex-236
|  |  |  |  |  |  |-631*
|  |  |  |  |  |  |-631^c
|  |  |  |  |  |-Ex-254
```

```
|  |  |  |  |      |-46*
|  |  |  |  |      |-46^s
|  |  |  |  |-Ex-460
|  |  |  |-Ex-375
|  |  |  |  |-Ex-332
|  |  |  |  |  |-766^II
|  |  |  |  |  |-Ex-262
|  |  |  |  |  |     |-766^I
|  |  |  |  |  |     |-766^Ic
|  |  |  |  |-Ex-374
|  |  |  |  |  |-Sa^I
|  |  |  |  |  |-Ex-373
|  |  |  |  |  |  |-Arm
|  |  |  |  |  |  |-Ex-372
|  |  |  |  |  |  |  |-Ex-370
|  |  |  |  |  |  |  |  |-Ex-276
|  |  |  |  |  |  |  |  |  |-645*
|  |  |  |  |  |  |  |  |  |-Ex-219
|  |  |  |  |  |  |  |  |  |     |-645^c
|  |  |  |  |  |  |  |  |  |     |-645^mg
|  |  |  |  |  |  |  |  |-Ex-369
|  |  |  |  |  |  |  |  |  |-Ex-233
|  |  |  |  |  |  |  |  |  |  |-411*
|  |  |  |  |  |  |  |  |  |  |-411^c
|  |  |  |  |  |  |  |  |  |-Ex-368
|  |  |  |  |  |  |  |  |  |  |-Ex-222
|  |  |  |  |  |  |  |  |  |  |  |-534*
|  |  |  |  |  |  |  |  |  |  |  |-534^c
|  |  |  |  |  |  |  |  |  |-Ex-367
|  |  |  |  |  |  |  |  |  |  |-Ex-267
|  |  |  |  |  |  |  |  |  |  |  |-443*
|  |  |  |  |  |  |  |  |  |  |  |-443^c
|  |  |  |  |  |  |  |  |  |-Ex-366
|  |  |  |  |  |  |  |  |  |  |-Ex-277
|  |  |  |  |  |  |  |  |  |  |  |-602
|  |  |  |  |  |  |  |  |  |  |  |-Ex-241
|  |  |  |  |  |  |  |  |  |  |  |  |-613*
|  |  |  |  |  |  |  |  |  |  |  |  |-613^c
|  |  |  |  |  |  |  |  |  |  |  |-Ex-408
|  |  |  |  |  |  |  |  |  |  |-Ex-365
|  |  |  |  |  |  |  |  |  |  |  |-698
|  |  |  |  |  |  |  |  |  |  |  |-Ex-364
|  |  |  |  |  |  |  |  |  |  |  |  |-Ex-294
|  |  |  |  |  |  |  |  |  |  |  |  |  |-Met^lem
|  |  |  |  |  |  |  |  |  |  |  |  |  |-Met^com
|  |  |  |  |  |  |  |  |  |  |  |  |-Ex-363
|  |  |  |  |  |  |  |  |  |  |  |  |  |-Ex-299
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |-Ex-215
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |-254*
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |-254^c
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |-Ex-295
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |     |-342
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |     |-754
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |-Ex-362
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |-Dam
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |-Ex-361
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |-Ex-341
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |-Ex-308
```

| | | | | | | | | | | | | | | | | | | | |-Ex-273
| | | | | | | | | | | | | | | | | | | | | |-545^c
| | | | | | | | | | | | | | | | | | | | | |-Ex-252
| | | | | | | | | | | | | | | | | | | | | |-545*
| | | | | | | | | | | | | | | | | | | | | |-545^mg
| | | | | | | | | | | | | | | | | | | | |-Ex-304
| | | | | | | | | | | | | | | | | | | | | |-Ex-207
| | | | | | | | | | | | | | | | | | | | | | |-130*
| | | | | | | | | | | | | | | | | | | | | | |-130^c
| | | | | | | | | | | | | | | | | | | | | |-Ex-227
| | | | | | | | | | | | | | | | | | | | | |-106*
| | | | | | | | | | | | | | | | | | | | | |-106^c
| | | | | | | | | | | | | | | | | | | | | |-106^mg
| | | | | | | | | | | | | | | | | | | | | |-106^tx
| | | | | | | | | | | | | | | | | | | | |-Ex-323
| | | | | | | | | | | | | | | | | | | | | |-125
| | | | | | | | | | | | | | | | | | | | | |-Ex-234
| | | | | | | | | | | | | | | | | | | | | |-261*
| | | | | | | | | | | | | | | | | | | | | |-261^c
| | | | | | | | | | | | | | | | | | | | |-Ex-413
| | | | | | | | | | | | | | | | | | | | |-Ex-433
| | | | | | | | | | | | | | | | | | | | |-Ex-360
| | | | | | | | | | | | | | | | | | | | | |-Ex-260
| | | | | | | | | | | | | | | | | | | | | |-Syh^tx
| | | | | | | | | | | | | | | | | | | | | |-Syh^mg
| | | | | | | | | | | | | | | | | | | | |-Ex-359
| | | | | | | | | | | | | | | | | | | | | |-Ex-205
| | | | | | | | | | | | | | | | | | | | | | |-795*
| | | | | | | | | | | | | | | | | | | | | | |-795^c
| | | | | | | | | | | | | | | | | | | | |-Ex-358
| | | | | | | | | | | | | | | | | | | | | |-359
| | | | | | | | | | | | | | | | | | | | | |-Ex-309
| | | | | | | | | | | | | | | | | | | | | | |-S*
| | | | | | | | | | | | | | | | | | | | | | |-Ex-303
| | | | | | | | | | | | | | | | | | | | | | | |-S^c
| | | | | | | | | | | | | | | | | | | | | | | |-Ex-202
| | | | | | | | | | | | | | | | | | | | | | | |-S^1
| | | | | | | | | | | | | | | | | | | | | | | |-S^2
| | | | | | | | | | | | | | | | | | | | | | |-Ex-442
| | | | | | | | | | | | | | | | | | | | | |-Ex-357
| | | | | | | | | | | | | | | | | | | | | | |-Sa^II
| | | | | | | | | | | | | | | | | | | | | | |-Ex-356
| | | | | | | | | | | | | | | | | | | | | | | |-Ex-354
| | | | | | | | | | | | | | | | | | | | | | | | |-Ex-235
| | | | | | | | | | | | | | | | | | | | | | | | | |-547*
| | | | | | | | | | | | | | | | | | | | | | | | | |-547^c
| | | | | | | | | | | | | | | | | | | | | | | | | |-547^mg
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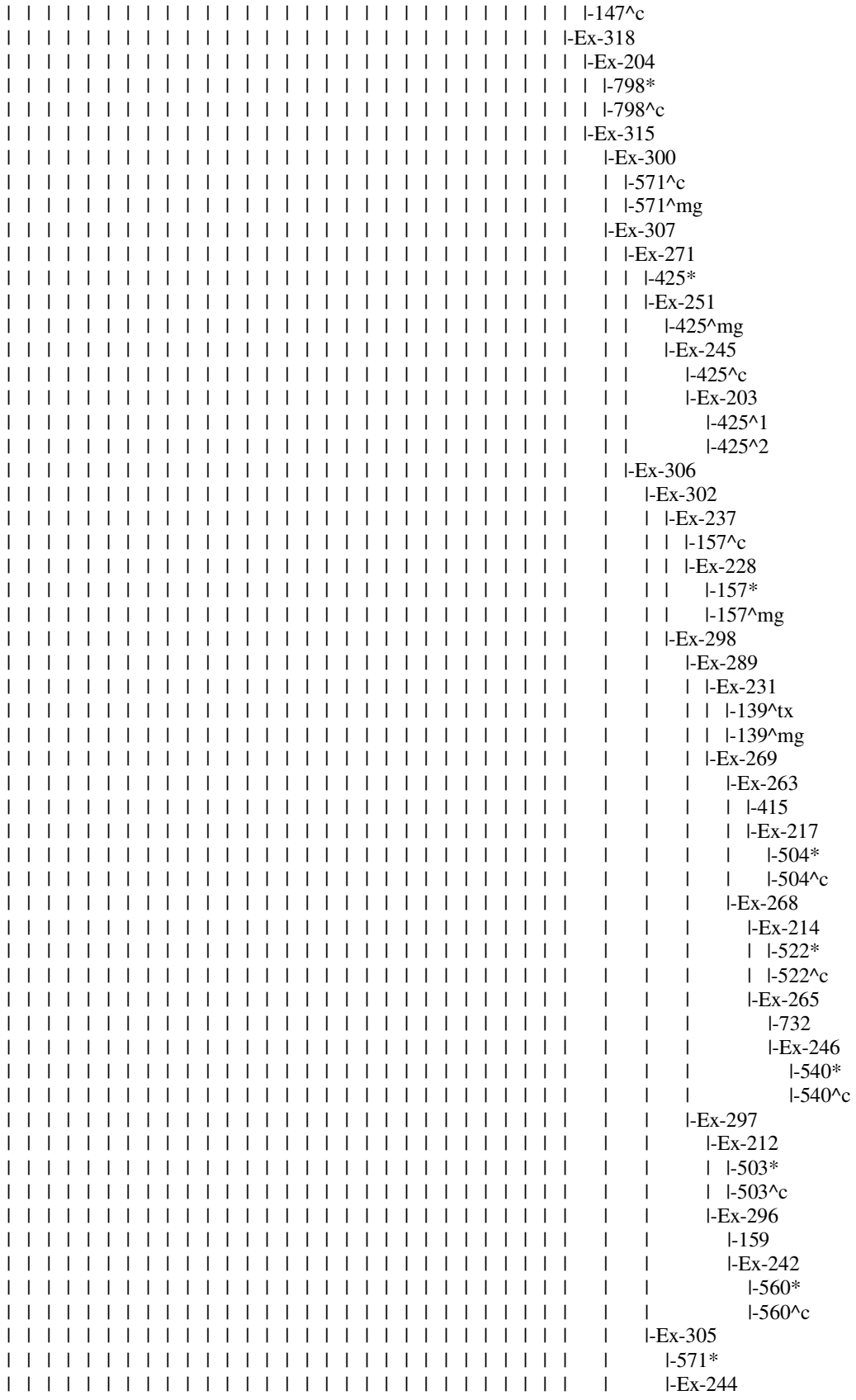
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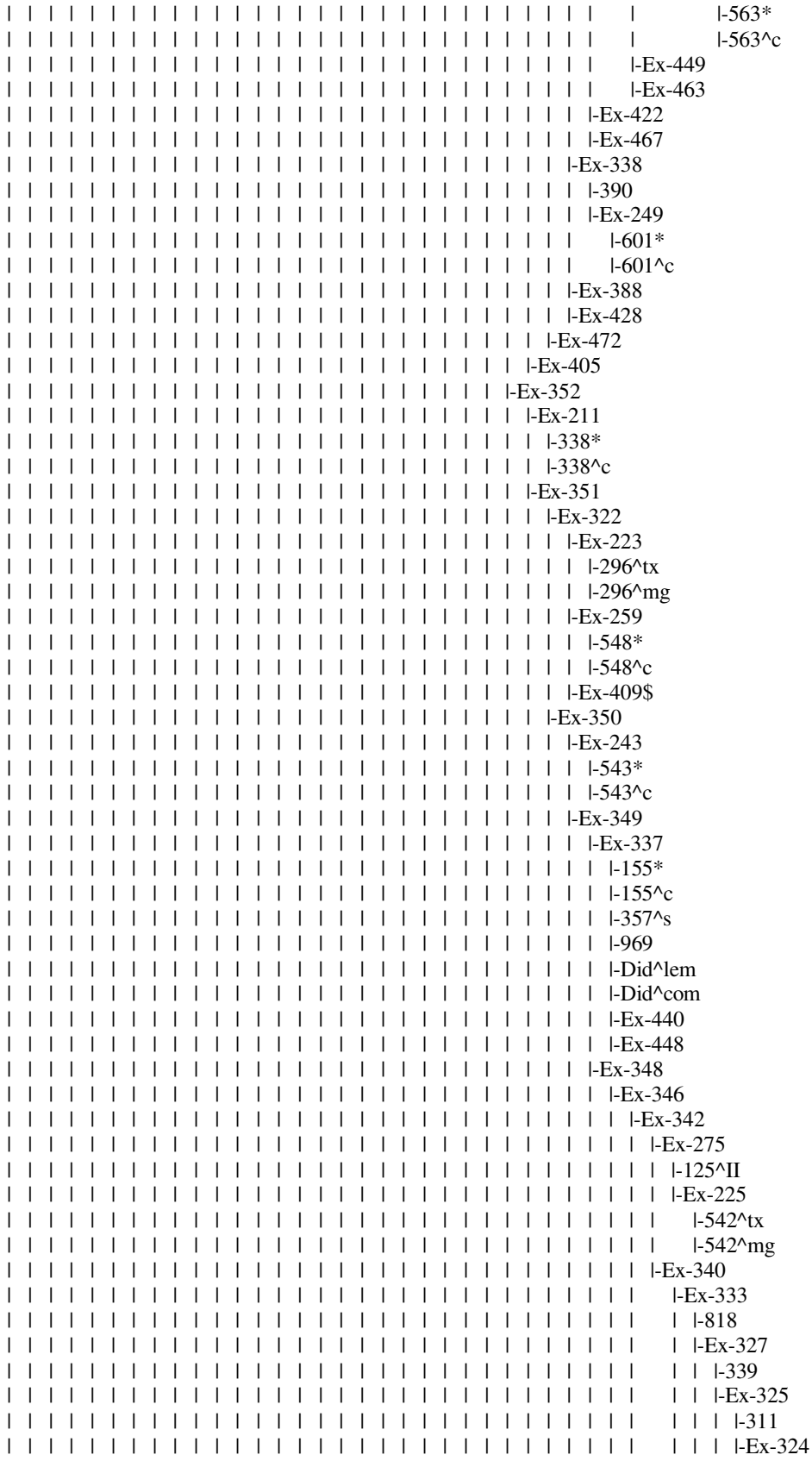
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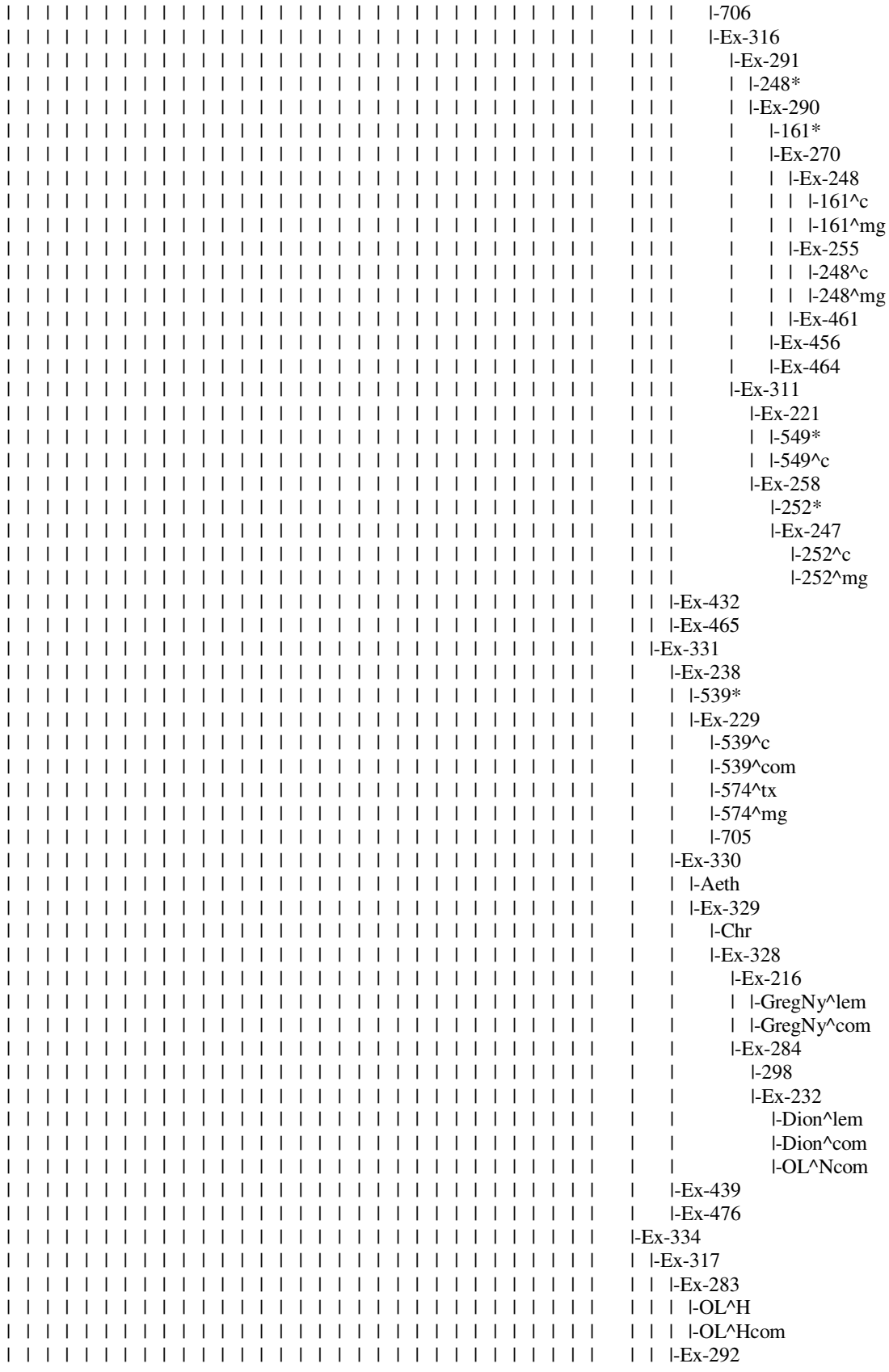
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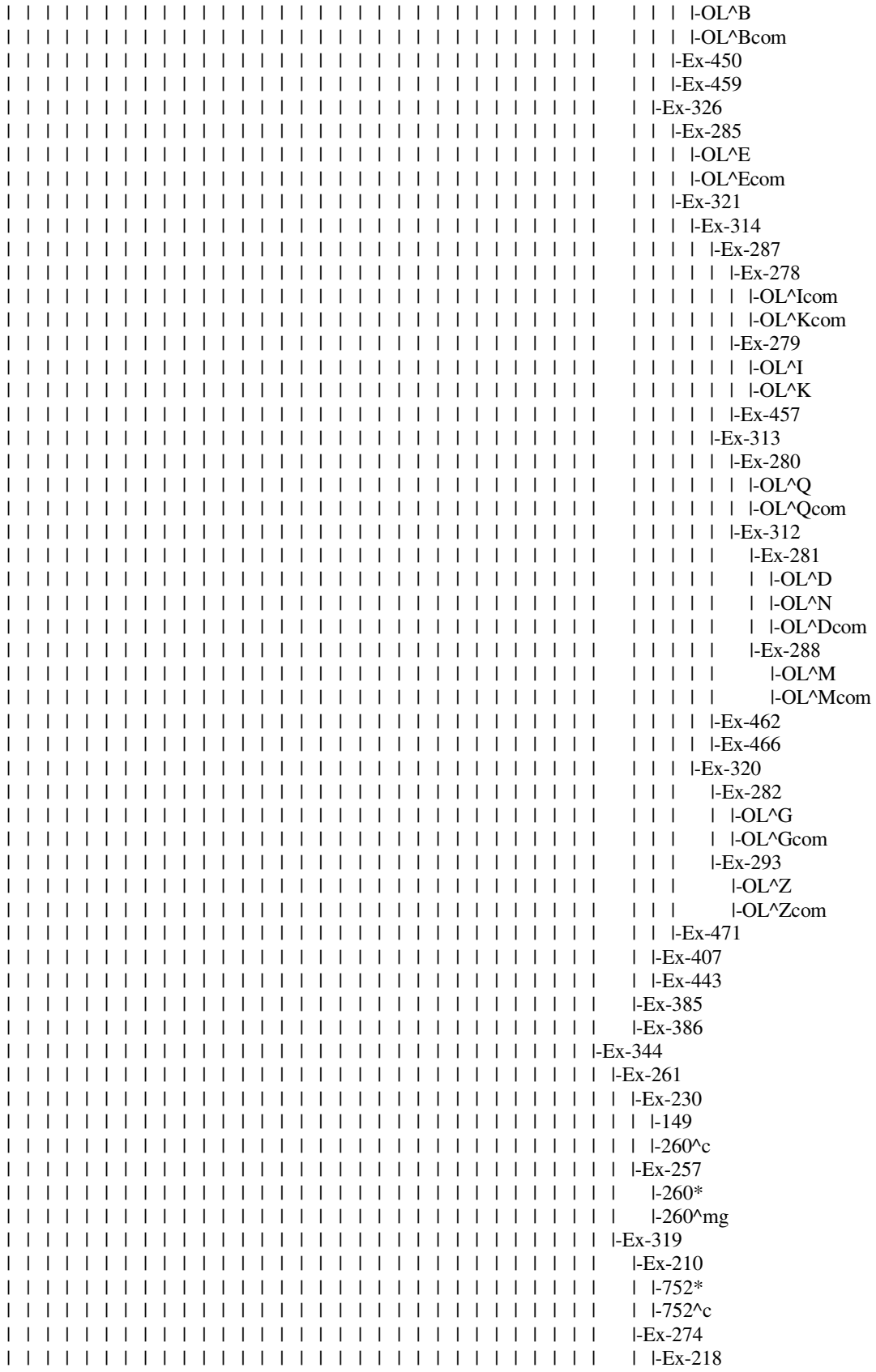
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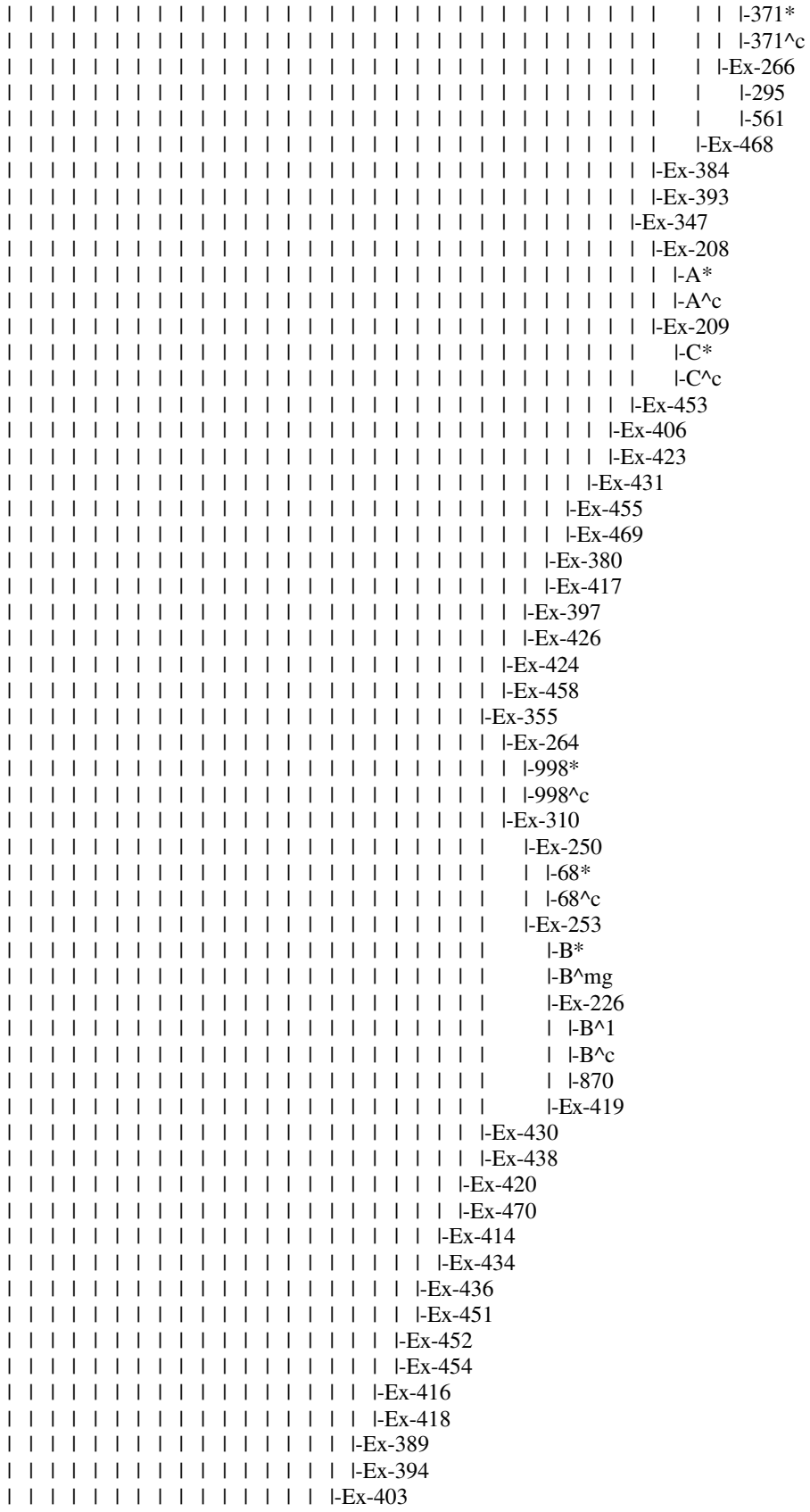
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ABSTRACT

AN ANALYSIS OF THE LUCIANIC RECENSION OF
THE GREEK ECCLESIASTES

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This dissertation is comprised of two major analyses: (1) an investigation into whether the Lucianic recension exists in the manuscript tradition of the Greek Ecclesiastes and (2) the application of the classical, text-critical principle of *recensio* to the manuscript tradition of the Greek Ecclesiastes. The former comprises chapters 2-3, and the latter comprises chapter 4. Chapter 1 discusses preliminary issues like the history of research and methodology. Chapter 5 is the conclusion.

An investigation of five manuscripts (106-125-130-261-545), tentatively called the *b* group, reveals that they preserve the Lucianic recension of the Greek Ecclesiastes and that they should be labeled the *L* group in Gentry's forthcoming edition of Ecclesiastes for the Göttingen Septuagint. The recension is also preserved in manuscript 443. This witness, however, should not be categorized as a member of or a sub-group of the *b* group. Some of the Antiochian fathers, most notably John Chrysostom, also preserve the recension. Conversely, there is no evidence for the preservation of a proto-Lucianic text.

The text groupings of Joseph Ziegler and Peter J. Gentry are confirmed in both manual and computer-based analyses of the textual affiliations. The groups vary in their affiliations with unexpected agreements between text groups and singular witnesses.

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